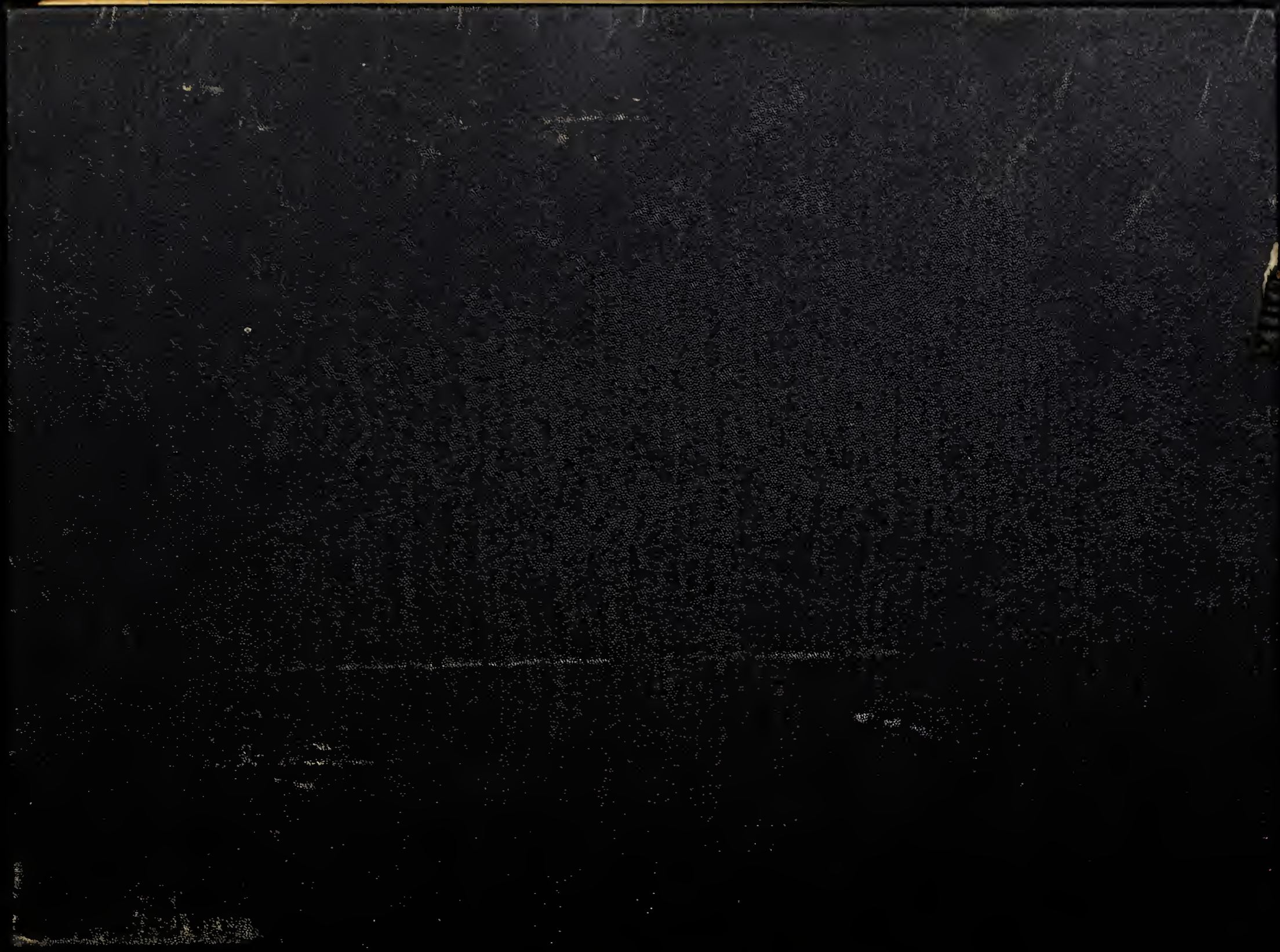



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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., January 2, 1937 | No. 1

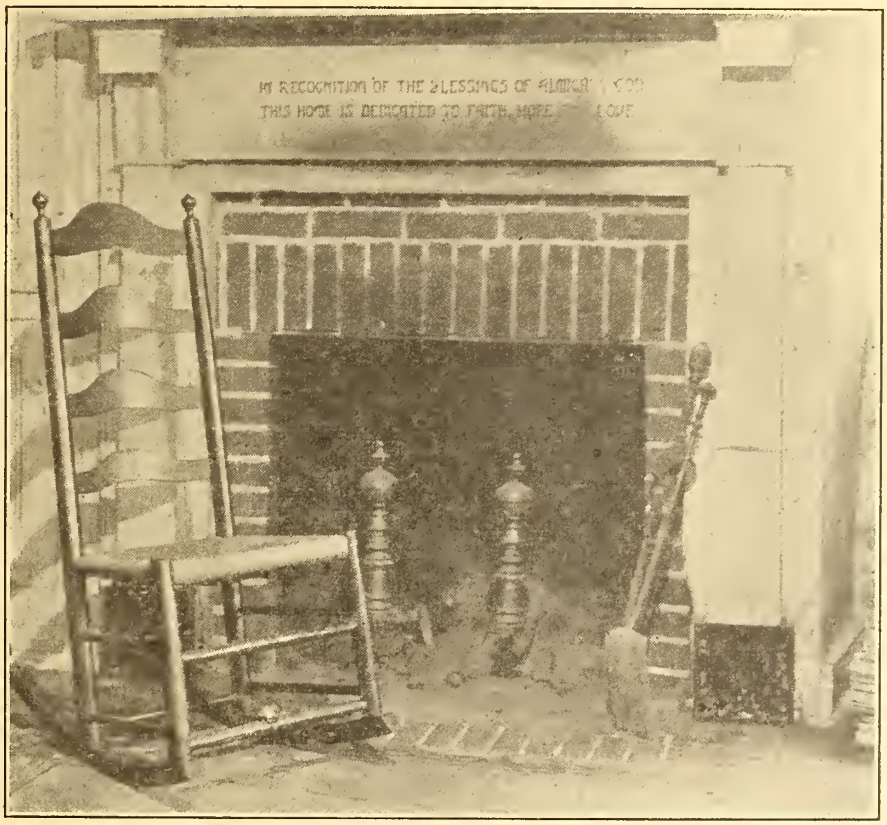


Photo by E. G. Hoff

IN RECOGNITION OF THE BLESSINGS OF ALMIGHTY GOD THIS HOME IS DEDICATED TO FAITH, HOPE AND LOVE

(Dedicatory Statement Over the Fireplace)

Women's Number

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

False Pride

"But their nobles put not their necks to the work of their Lord"

Read Neh. 3: 1-5

Monday

Almost everyone shared in the great work of rebuilding the wall of Jerusalem. Even the goldsmiths and the perfumers took places on the wall and the priests used the trowel and the hammer. The men of Jericho sent a delegation and the folks from Tekoa had a place. But not the nobles—they simply were too proud to work.

Is there any service in the church we are too proud to perform? Does any office we hold make us falsely proud? Are we all brethren, or are some of us nobles, perhaps unconsciously? The Lord of Glory washed the feet of his disciples and nothing can take the place of personal service.

O Lord, who camest not to be ministered unto but to minister, forgive our foolish pride. Amen.

Suitable Recognition

"And next unto him repaired Hattusk the son of Hashabneiah"

Read Neh. 3: 6-18

Tuesday

This may seem like only a long list of unpronouncable Semitic names, but to Nehemiah and those who first read it, it meant far more. Nowhere else do we read of Hattusk, but he was one of those who had shared in the great work and his name appears in this honor roll.

We should not work to gain recognition, but psychologically we are so constituted that we expect it. If the Lord's work and the work of the church are to go forward we must arrange that all who deserve it receive suitable recognition. Surely we labor not for rewards but we know our Lord will remember faithfulness.

O Father, help us to speak the word of appreciation this day. Amen.

Earnestness

"Baruch the son of Zabbai earnestly repaired another portion"

Read Neh. 3: 19-32

Wednesday

I wonder why of Baruch alone Nehemiah says that he labored earnestly? Was he an awkward fellow who made many movements but accomplished little? Or was he a good workman whose zealousness outshone all others? I prefer to think that the latter was true and Nehemiah was commending him for unusual faithfulness. On every project some one works more earnestly than the others, some one carries more than his share of the burden. Without these earnest souls, to whom life is a serious business and every assignment a task to be efficiently performed, the world would be the poorer. It is so easy to labor indifferently, to wait for the other person, while to labor earnestly takes so much effort and energy, but a greater than Nehemiah waits to commend our zealousness.

Lord, increase our zeal as we labor to build thy kingdom. Amen.

Love Your Enemies

"Cover not their iniquities and let not their sin be blotted out from before thee"

Read Neh. 4: 1-6

Thursday

God's children were continually harassed by enemies during the work of reconstruction. They first used ridicule and then when the work continued they threatened to use force. In the face of this opposition Nehemiah cried to his God and it was a bitter cry. It is not for us to judge Nehemiah, but surely the Lord would have us love our enemies and pray for those who persecute us. This is the better way, the way of love and hope. We all know how hard it is to bear sarcasm and ridicule and it is natural to strike back. Therefore we must not judge Nehemiah because so often we too are vindictive and filled with hate. The power of the Spirit however can change these hearts of ours till we love those who would harm and injure us.

Father, forgive us for the many times we have failed thee and have not returned good for evil. Amen.

Remember the Lord

"Be not ye afraid of them: remember the Lord"

Read Neh. 4: 7-14

Friday

These were brave men who rebuilt Jerusalem. The work was difficult and the danger of attack was ever present. They had no modern machinery to lift the heavy stones and they did not have enough men to detail some as soldiers while others built. But in the face of great obstacles and discouragement the work went forward. A large share of the credit for the success is due Nehemiah for his wise counsel that turned their thoughts from the enemy to the Lord. It was the remembrance of the Lord which was their strength. And so it is with us. Our adversaries may be many; we may even be misunderstood by our closest friends; but God understands and his grace is sufficient. Our difficulties seem overwhelming, but remember the Lord!

O Lord, may we remember that we labor not for men but as seeing him whom having not seen we love. Amen.

Preparedness

"Everyone went with his weapon to the water"

Read Neh. 4: 15-23

Saturday

What a picture of military strategy! What an organizer Nehemiah was! The walls of Jerusalem were rebuilt only because Nehemiah had planned so well. Preparedness is necessary to accomplish any end; the better the plans the more likely success. Not for one minute was the work left unguarded. Even when the leaders went to bathe they took their weapons with them.

In the work of rebuilding the house of God today are we as zealous as these Jews? Do we come together when the trumpet blows, or do we stay at home because the preacher has offended us? Do we carry our spiritual weapons with us into all of the activities of the every day? Are we aware of the enemies which everywhere surround us and would hinder the work of the Lord?

Our Father, may we ever be alert to the forces of evil which surround us and assured that thou art able. Amen.

WEEKLY QUIET HOUR

The Listening Ear

Read 1 Samuel 3: 1-10.

Would I recognize the voice of God?

Do I practice listening or are my prayers too often filled only with petitions?

The Lord speaks through circumstances, through friends and through his Word.

Can I be certain that the Lord has spoken?

I can not afford to make any important decision unless I know his will.

"I will hear what the Lord will speak: For he will speak peace unto his people, and to his saints" (Psa. 85: 8).

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., January 2, 1937 No. 1

EDITORIAL

Better Than Gold

WHAT are these things that are more to be desired than gold, yea, than much fine gold? You know that familiar text in the nineteenth psalm and you have probably heard some of the fine sermons that have been preached on it. "Standing Room Only" Stidger had one of them in the November *Christian Herald*. He talks of such superb values as gratitude, appreciation, consciousness of duty well done and the other deeper satisfactions which multitudes have found to be better than gold.

And he is exactly right. But we should not go on overlooking what is at the bottom of all this. We should pay some attention to what the text says. According to this, it is the "judgments of the Lord," or, as the American Version has it, his "ordinances," that are more to be desired than gold.

See? It is better to be in harmony with him. It is better to seek his kingdom and his righteousness than gold or anything else. It is better to be in line with the eternal principles of right than to be anything else, even a high officer of state. Wasn't it something like this that Henry Clay said? Anyway what the psalm says is the bottom fact to reckon with in making a list of things most to be desired. E. F.

God Is Christ's Father and Ours

WITHOUT Christ God himself becomes distant, vague and unreal, says Stanley Jones so truly. In Christ we approach God on "the near side." One well-known philosopher has called Christ "the human face of God."

That is why Jesus said: "Believe in God, believe also in me." We can only believe in God in a satisfying way by believing in Jesus Christ. It is he that has shown us what God is. We ought to rejoice daily in this fact.

And this great fact should help us to see better the kind of "mediator" we have in Christ. Some Christians would be happier than they are if they remembered always that it is the office of Christ as mediator to bring men closer to God, not to stand between God and men so as to keep them apart. It doesn't make Christ jealous to see men go on through him right up to God himself. Nothing pleases him more. Then he knows his own work has been done perfectly.

But how it must grieve him to see men claiming to honor a God who is so utterly unlike his Father!

E. F.

Constitutions for Families

THE modern way of defining duties and privileges for the members of a group is to draw up a constitution. Societies, associations, clubs and classes, to say nothing of political units, have constitutions—usually in written form. But so far as we know, the most basic group of all, the family, has never had the benefit of a carefully drafted statement of its underlying sanctions together with an outline of duties and privileges of members.

We do not mean to say that study has not been given to the family. Countless books and articles have been written on the history, problems and other aspects of the family. Many of its relations and privileges are defined by law. Marriage is given sanction and significance by religious and civil ceremonies. But even so, the principals to the marriage relation usually undertake family responsibilities with all too little knowledge of what is involved. As for the resulting groups, they usually drift along without considered attention to what the family is and how it should function.

Then why not have constitutions for families? Of course we hasten to say that the ideal family lives above that which could be specified in a constitution. For the law of the highest family life is the law of love, perhaps most often and best exemplified by a

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

mother. However, the increase of divorce indicates that many families fall far short of the ideal. And here is just where some attention should be given to the conditions that make for happy family life.

Now families differ so in temperament and in other important factors that it would be hard to present a constitution in any great detail. What would be more to the point, would be for a family to work out its own constitution if such should seem desirable. Thus what shall be attempted here is more by way of suggestion as to points to be covered, and the spirit which should underlie all. Thus as we have already said, the law of the ideal family is the law of love. Points to be given special consideration are such as these: What is the family? What is its purpose? What are the duties and privileges of the various members of such a group? How should a family be organized? What can be achieved by an ideal family?

As for the family as we know it, such a group may be defined as the primary social unit. It is the smallest and most intimate. There is a very true sense in which it is the "world in epitome." It is not unusual to find it is harder to get along in the family than with neighbors or strangers. Nor is this hard to understand. The members of a family live under one roof, eat at the same table, share the same bank account and the same bed. In so far as family problems are solved, and family life lovely and stimulating, the problems of church and state are also simplified.

The purpose of the family may be viewed from many angles. To be a bit more explicit, one may think of purpose in terms of the biological, economic, social, cultural and religious sanctions which underlies it. Biologically, the family exists for the sake of children. To which it may be added that experience indicates the lifelong union of the happily mated pair gives children their best chance. Viewed economically, the family is a small scale co-operative in which duties are shared according to ability and returns according to need. Much is said these days of the decline in the social side of family life; and yet, much could be made of what is left. Certain of the newer agencies, such as the radio, are making this possible. The family is certainly a vital cultural unit, for it is here that the initial mind set is given. And this cultural trend continues, at least indirectly, through the choice of friends, activities, church affiliations and educational connections. Finally, the family has its religious implications. For it is there that religion has its best chance to be taught and caught.

How the family should be organized is a mooted question, especially in our times. We are not inclined to argue for a hard and fast rule. Temperament, for example, makes such differences that what might be beneficial in one case would mean disaster in another. Yet, since a family always involves two or more persons, there should be some understanding as to the best allocation of authority. But however this is worked out, it should contribute to the highest possible type of co-operation in the interest of the common good.

With regard to duties and privileges it is impossible to lay down regulations for every contingency even if such were desirable. The best that can be offered is in the realm of general principles. The family offers the first circle for the application of the Golden Rule. But above all, let love reign in every relation and the detail of what constitutes duties and privileges will tend to take care of itself. In the family each should contribute to the limit of his best and share according to relative need.

What can be achieved by the ideal family? Well, there is really no limit to what may be realized in terms of better living. From the standpoint of biology, it is not by accident that the homes of ministers and missionaries have produced more than their share of the world's leaders. As for economic well-being, that is very likely to follow where the family is a true co-operative. In the matter of social and cultural returns, where can one find anything so genuinely satisfying as the companionship realized in a congenial family group? And here, too, one finds the best that religion can offer on earth—a home that is a heaven indeed!

H. A. B.

Children of All Ages Are Made

We are quite accustomed to the idea that poets are born, not made, and we had always thought that children are born too, but a very careful and sensible thinker has about convinced us that children, unlike poets, are made. What he means is that children need correction and instruction in righteousness to be children of worth to themselves, to the homes they are born into and to the world in which they must live.

Isn't it refreshing to see the science of child training, character building and education generally, coming to its senses? A generation ago psychology discovered that children are persons and that their personalities are entitled to respect, and then just about went crazy over the idea of letting them do as they please. Now it is discovering again that it is good for persons of all ages to be compelled to do some things they don't like to do, until they learn the value of that training so well that they do such things of their own free will.

Yes, there were a great many men and women who lived and died before any of us were born and some of them had some very good ideas. They are worth looking into, lest an already great need become unbearable—the need for "the subordination of intellectual arrogance to the discipline of the unselfish life." E. F.

THE GENERAL FORUM

The Woman of Samaria

BY CLARA MICHAEL SHULL

She came with earthen jar—
Her daily household task
To carry from the wayside well
A portion from its cool, dark spring.
Day after day, the winding path,
The burden, and the villagers she met,
All quite the same.
How could she know this was the day of days,
When she should meet the Prophet at the well,
One who could know and understand all things,
Give living water for her thirsting soul!

❖ ❖ ❖ ❖

The water jar lay empty on the stones,
The household task undone!
What mattered that!
Her soul had been refreshed,
And a whole city thronged to see the Christ
That day at Sychar's well!

Ludington, Mich.

One Happy Home

BY MRS. A. C. WIEAND

THE happy home I am thinking about is located in the country where God's sunshine is bright and the air is fragrant. The absence of distracting noises seems always to help one feel the heavenly Father's presence a little more real than in the dingy, crowded city.

This home has always been a small co-operative society where father and mother and the children consulted each other about plans for the home. Mother consulted father when the house needed some changes or new furnishings. And father consulted mother about things needed on the farm. In the midst of these consultations very often the remark was made: "Ought we spend money to do this when money is needed for the Lord's work in so many places?" And the decision was always made so that the work of the kingdom came first, and their own second.

Two sons and a daughter came to bless this home. As the little boy grew old enough to run about and follow daddy, his father was never too busy to give him little tasks just his size to do. And so tactful was this father that it seemed the boy took as much interest in work as if it had been play.

A second son came to stay for only a few hours, then God called him home. What a disappointment—and yet not one bitter thought, for they believed that God knew best, even though they could not understand. Often afterwards when the mother went shopping for her first son she made a like purchase for some needy child saying, "If our other baby had lived we would have bought it for him."

This home was always open to guests. Perhaps they were just a couple of children from the city who needed a few weeks in the country. Sometimes a missionary stayed with them. The guest at other times was a working girl who needed rest and a change badly.

The generous sharing with others of the products from the farm, fresh eggs, canned fruit and vegetables was a common practice. These practical gifts were always finding their way to a hospital or into some needy home.

How interested in mission work was this mother! In the midst of daily duties many bundles of little patches were cut for women and girls across the sea to sew. When a neighbor or friend would drop in to make a call, she would explain that these were to go to India or China for the girls' school work. Many a gift found its way with a returning missionary to some one on the foreign field. Giving and sharing was the predominant note in the home. In fact the spirit of giving was so outstanding that the little boy took it quite seriously. At the age of five or six when the family felt the necessity of buying a car—just a Ford—the little boy in this glee said, "Oh, mamma! is it ours, or are we going to give it away?" With such examples of unselfish giving always before him it is not strange that after college days were over this young man entered our seminary and prepared for the ministry. He with his splendid wife are now out in service doing effective work in the pastorate of one of our churches.

Good homes have a way of leaving indelible impressions upon the hearts of all who are touched by them.

Oak Park, Ill.

A Tribute to a Happy Christian Home

BY CLARA MICHAEL SHULL

IT is the close of day. The hustle and bustle that accompany the activities of a large family come to quietude, and parents and children are gathered in the living room for family worship. This is their custom.

Love is the cornerstone of this home and devotion to Christ and the church pervade all of the family life. There are numerous Christian mottoes hanging about the walls that grip with power the minds of the children and of guests. This is in truth a "House by the Side of the Road," for travelers, ministers, missionaries, all find the framed "Welcome" above the living room door genuine, and while they contribute the finest of influence to this home, they also carry away inspiration and strength.

The days of the week lead up to Sunday. The fa-

ther, a minister and elder; the mother, a Bible school teacher; the children, active in young people's work, look forward to Sunday as the best day. There are struggles and difficulties, illnesses and anxious hours during the years, but through all a quiet confidence and trust. The children seldom think of amusement elsewhere, for a big place is given to recreation and fun, and many truly hilarious evenings are spent together.

The years pass. Once more the family circle is gathered for evening worship, this time about a campfire in the open, for the circle of twelve has enlarged with daughters-in-law, sons-in-law and grandchildren. Little wonder that in this group about the fire, with unanimity of purpose, there should be a son on furlough from India, four other sons and two sons-in-law ministers, and all of the others active in Christian work. The power and far-reaching influence of such a happy Christian home can hardly be estimated.

Ludington, Mich.

A Home Worth Knowing

BY FLORENCE M. BOLLINGER

Liveringhouse, Mary Catherine Blough—just a few printed words, a name, yet a flood of memories came to me as I read that name in the Fallen Asleep column of a recent Messenger. Though this notice tells of her death in a Soldier's Home at Grand Island, Nebr., she is not dead to me. She lives in my mind as a symbol of a virtue which blesses mankind, and it is in appreciation of her and of that virtue that I pen these few lines.

Quick as a flash memory takes me back to late June of the year 1922 when Amsey and I in a "rattling" good second-hand, model-T Ford, with the world before us as we thought, made our way from east to west, or from Pennsylvania to Idaho. It was hot traveling and since the Ford seemed to need rest and water even more frequently than we did, we were not breaking any speed limit laws. And the tourist camps along the way, though far from providing the comforts and conveniences of tourist camps today, nevertheless provided our nightly stopping place.

Passing through Lincoln, Nebr., on a Saturday noon, we stopped at the parsonage of our church to inquire whether there would be any churches along the way in which we might worship with those of like faith on the morrow. We were told of a little church at Juniata, Nebr., which was not far off the Lincoln Highway on which we were traveling. That night found us at Hastings in a delightful camp where we refreshed ourselves and made plans for setting out early to Juniata the next day, in time for the morning service.

Sunday dawned clear and warm and after breaking camp, with a few miles travel, we came to the little town of Juniata. The church as I recall proved to be a room set aside for the purpose of worship. And instead of a crowd which we had anticipated, hoping thus to be inconspicuous in our khaki traveling outfits, we found scarcely more than a dozen in attendance. The dozen were there for worship, and finding seats, we waited with them in silence before the Lord.

Finally a brisk little woman with grey hair and motherly manner stepped up to Amsey asking, "Are you the preacher for today?"

"No," confessed Amsey in surprise, "I am a preacher, but I did not come expecting to preach."

"Well," continued this dear lady, "we expected a preacher today, but we didn't know who he was or what he looked like, and since you are the only strangers here today we thought you must be the one. Won't you preach for us?" She ended her explanation with this plea.

Amsey's ordination had occurred only the preceding winter and his experience was limited to one or two sermons; moreover the khaki outfit did not seem so very appropriate to the pulpit. However, Amsey agreed to "make a few remarks," and with the "remarks" and songs and prayer the service proceeded.

The service over, the brisk little lady invited us cordially to go along and spend the day before starting out again on our way. This we did and found ourselves enjoying the hospitality of Mary and Lewis Liveringhouse in a country home near the little town. And what a day that was! Repeatedly Mrs. Liveringhouse would say: "It's like having children come home to have you here." Her married daughter and family were there too for the day, and when we gathered around the well laid dinner table it did indeed seem like a family gathering. Around the organ we sang songs and then enjoyed the afternoon sitting on the porch exchanging bits of family history until we felt not at all like strangers.



Golden grain as far as the eye can see. The writer on the Liveringhouse farm, June, 1922.



Reader's right to left: Brother and Sister Lewis Liveringhouse and Amsey Bollinger, Juniata, Nebr., June, 1922.

We learned how in pioneer days and ways Mary Catherine Blough had gone west to Oregon to join the man who should become her husband. She had labored there in the fruit factories to help establish the home. Lewis Liveringhouse told of some of his experiences in the Civil War. Our own recent wedding was romance to Mary Liveringhouse. As the afternoon wore away and we would have gone on to another camp, we were pressed to stay and to remain for the night. Under this persuasion we were not reluctant to remain and find rest and sleep in a real bed, for we had not seen a bed since we left Indiana.

The next morning while Amsey repaired tires and I did necessary laundering and mending, Mary Liveringhouse busied herself in gathering together bits of extra food for us to take along. We all felt it to be a morning of happy friendship and fellowship. And then when farewells were said, we set out on our way down toward the Colorado line.

For long stretches of the way all about us as far as the eye could see were fields of grain, golden in the sunshine, waving in the breeze—fields of grain as beautiful in fruition in the golden sunshine as the warm human kindness and gracious hospitality which Mary Liveringhouse had shown two strangers in that brief stay.

Though I never saw Mary Liveringhouse again I am glad to be able to say that I did not save all my words of appreciation of her until death. I kept in touch with her for some years and sometimes, remembering her kindness and hospitality, I have felt that she was the sort of a woman who could say: "God put a lantern in my hand and on my lips a song." Among my treasured memories is one of those shining fields of grain and the blessing of that unexpected visit.

With the scourge of grasshoppers and the drought perhaps Nebraska has had few fields of waving grain this past year. But even in the face of reverses and in the feverish haste of present-day living, we are confident that there is not a drought of the spirit among those who, like the Liveringhouses, took time and thought to show a gracious hospitality to strangers and kindness to their fellow man in need. Certainly this is a virtue, a beauty of a day gone by.

Ahwa, Dangs, India.

Little Homes Across the Sea

BY MRS. EVA BOWMAN

We saw our first little homes across the sea on the evening of July 22, 1936. From our vantage point on the starboard of the S. S. Stavangerfjord, we had been looking all afternoon for the first sight of land. Blue mountains which came to view might as well have been taken for clouds. In fact, there was some controversy on this point amongst the more naive of us. As we neared Norway we could distinguish high rock walls along the water's edge. Above and beyond them were small cottages dotted along the bright green hillsides. In front of every gaily painted cottage was a white flagpole. I should like to have visited every one of those homes. I did so in my imagination, forgetting that I was hundreds of miles from my own home and children. Before me were real homes where people loved and laughed, sang and wept, and worked and played just as they do in homes everywhere. Right there I forgot that I was a foreigner and I did not remember again in the true sense, until we were almost home in our own country.

The approach to Bergen, Norway, and our arrival there, was a rare experience. Bergen seemed to come to meet us as she gently reached out her arms of land in welcome. Between these arms she offered us the glassy calmness of her waters. We were in Bergensfjord! In a few minutes we were to be in Bergen. Even the high rock walls had descended to meet us and were on a level with the water. Small fishing houses were all along the water's edge. The little homes had gradually come down to our level too. In front of us lay the city. We saw her through the misty halo which was everywhere. She would not have us forget to look heavenward. Rising from the mist, the spire of old St. Johannes church reminded us from whence all these beauties and blessings came. Our steamer was scarcely moving. The ship's orchestra was playing the Norwegian national anthem; hundreds of people on the shore were waving to friends and long-separated relatives on board. It was a red-letter moment. The orchestra took up the strains of "The Star Spangled Banner," and followed it with

"Stars and Stripes Forever." Never before had we appreciated these national airs so much. Smiles of friendly greeting were on faces everywhere. I am sure that every heart was warmed that evening. We caught the spirit of goodwill and fraternal well-being and forgot that we were stepping on foreign soil as we disembarked. The spirit of the evening actually pervaded the mob as we struggled through customs, which is often discouraging. When we finally emerged from the crowd and baggage, with a tie hanging out of one suitcase and a belt from the other, with rain in our faces and no umbrella, our hearts were beating high—because we knew that we were a part of the Great Family and had been welcomed to our homes in Norway.

The next day we went by train from Bergen to Oslo. Along the way were many little well-kept homes. Everywhere flowers grew luxuriantly green and blossomed in profusion. Vegetation reminded one of a veritable Garden of Eden. We expected these mountainous areas to be shabbily peopled, but not so here. Women and children waved to us from the windows of their homes all along the way. They were as neatly and as brightly dressed as the flowers that blossomed in the windows, around their cottages and in the fields. Men and boys were busy on the small farms. Many were taking milk to the station in carts.

Norway was to us a medley of towering mountains, slender waterfalls, rushing streams of crystal water, placid lakes reflecting Norway pines, green fields with hay hung up on racks to dry, harebells, heather, tiger lilies, rain and sunshine. But best of all was the soul of Norway in and about her little homes.

One day at Oslo a beautiful Norwegian girl came to us and spoke in perfect English. She offered us her services and we accepted without hesitation. She told us that her parents were in the United States where her father was a university professor. She was back in the University of Oslo finishing her education, specializing in the field of social service, and doing practical service work. Both she and her parents felt that she should earn her way through college. She was engaged to a young Norwegian artist. This well-poised Christian pair were prophetic of a glorious tomorrow for Norway. Their bearing and promise bore testimony to the home from which they each came. One of their services to us was helping us into a Norwegian home. The mistress of this home made great effort to contact us at our hotel. Before we saw her we knew that she was our friend. Her invitation to us was genial and kindly insistent. At the appointed time we arrived at her home. It was a magnificent home, in the heart of a flower garden. There was a street on each of three sides of the estate. We suffered exquisitely as we stood there trying to discover which was the front entrance. It was a matter of guessing and we happened to be right. Our hostess received us as friends who had been away awhile. She spoke excellent English, having done graduate work at a great American university while her husband was engaged in the shipbuilding industry in the United States some years ago. No sooner had we entered the drawing room than we were seated at a table laden with Norwegian delicacies. Before we started to eat, our hostess began speaking of spiritual things. Soon a minister from Finland, who was attending the convention, joined us. He understood some English and participated in the conversation. Our lady asked us one question which comes to me often: "Just what does your religion mean to you?" She shared with us her answer to this question. The man from Finland was greatly concerned about the dangers he fears for his country. He asked Rufus many questions about the matter of peace. He shook his head doubtfully as the three of us spoke of peace at any price. He wanted peace. He was preaching and praying for it, but he was afraid that Finland would be swallowed up by an enemy if she stopped preparing to defend herself. Reluctantly we bade our friends good-by, but as we went from them we felt the warm glow of new lights that had been rekindled within us.

Generally, the homes of Sweden are larger in structure than in Norway. We saw many, many homes as we motored with Bro. J. F. Graybill and his daughter, Ruth, one thousand miles in this great country which has been called "the primeval home of pine forests." Always there were kindly ones with smiles of welcome. Some of our choicest moments over there were spent in the homes of our own church people. One of these occasions was in a little home hard by the shores of the Baltic Sea. We had driven all day in a blinding rain. From within the warm kind shelter of the white cottage we looked out upon the great Swedish plain which was lost in the gray of the wind-blown rain. Our host and hostess with their daughter could not speak our language. Bro. Graybill was a most efficient interpreter and worked hard at it all evening. When the men were in conversation and I was alone with the women as they went about the preparation of the meals we tried so hard to talk but we did not get very far. We just looked at each other and thought. They knew that I was interested in their home and gave me the privilege of wandering about and taking notes. The furniture was largely made of pine. (This is true in the average home. Mahogany and walnut are used in the finer homes.) In two of the rooms were thirty-eight beautiful pictures and odd pieces hanging on the walls. Always on Scandinavian walls there were boat scenes. In this home there were fifty-four different flowers. All were fresh and green and

most were blossoming. There were geraniums, begonias, cacti, and those not common in the United States. Five vases of cut flowers gave of their beauty and fragrance. Out-of-doors were more flowers, trees and lilac hedges. Immaculate cleanliness was in evidence everywhere. But greater than all of this was the spirit of the home. It was a Christian home. They spent their evenings together, with the neighbors, playing their instruments and singing hymns and beautiful old Swedish songs their mothers had taught them through the generations. Together our hearts were lifted upward in the common language of song. We went beyond the pictures on the walls, the cut glass, the silver, the copper, the brass, the woodcarvings and the hand-painted vases and dwelt upon things eternal. The next day we had to leave them. As we said farewell in the flower garden which was then flooded with sunshine the little mistress plucked a sprig of lavender leaves and blossoms and pressed them into my hand. She "said it with flowers" and I think I understood.

The farmhouses, barns, gardens and fields of Germany reminded us of the old, old homes of Pennsylvania. We felt ancestral kinship with the German people.

We hurried from Germany up to Denmark where we motored again with Brother Graybill and Ruth, through the "pearl of Denmark" to the north, to our church homes, where we were quite at home among the Brethren. Fine fellowship with the Danish people proved to us once again that we were one in a greater fellowship.

In London, at Stratford on Avon, at Shottery, along the narrow streets of Paris, about the countryside of France and Switzerland were firesides with home-lovers gathered around.

On an early September morn when the S. S. Aquitania sailed safely into New York harbor we felt like John Howard Payne must have felt when he penned—

"To us in despite of the absence of years,
How sweet the remembrance of home still appears!
From allurements abroad which but flatter the eye
The unsatisfied heart turns and says with a sigh:
Home, home, sweet, sweet home,
There's no place like home,
O there's no place like home."

Washington, D. C.

Being a Mother in 1937

BY MRS. O. C. FRANTZ

THOUSANDS of years ago Satan tempted the first woman to eat of the tree of knowledge, saying she would not die as God had said, but instead would be very wise. Today he is saying the same thing to women concerning motherhood, appealing to their vanity, selfishness, or fear, telling them they should not be mothers, giving them various reasons from lack of money to having more time for church work, saying "Why bring children into this overpopulated world in perilous times?" But just tell him that he is the cause of all misery and that the money spent on wars and crimes, if these could be averted, would support the present population and more, in comfort.

Those were perilous times when the angel told Mary she was to become the mother of our Lord, but she accepted motherhood as an honor and sang a song of praise, though perhaps realizing her son would be crucified and her own heart pierced with sorrow. Those were perilous times when our pioneer mothers reared strong men and women for church and state, the pioneer mother binding her child to her with a link of love not broken by ease or luxury.

What career is more fascinating than helping mould a Christian personality? What picture more beautiful than the face of a rosy cheeked, bright-eyed baby? What song is sweeter than a lullaby? If a woman's face is pretty, motherhood makes it beautiful; if ordinary, through motherhood it is glorified. The health and figure of mothers of large families is as good as mothers of one or none, plus a clear conscience and added hours for wholesome recreation, social and church activities. "As thy days so shall thy strength be" for both the joys and sorrows of motherhood. God bless the mothers of 1937 both new and old.

Rocky Ford, Colo.

Mother and Her Young Lady Daughter

BY MRS. C. W. KINZIE

THE time when a girl reaches the age of young ladyhood is a period of great significance for both mother and daughter. To mother it seems but yesterday that she was the most adorable baby in all the world. Through the busy days of later childhood, and the difficult, uncertain years of adolescence, she has ever had in the foreground of her thoughts, the well-being of her growing daughter. Now that she is a young lady there is a feeling—somewhat of relief, as if the difficulties are in the past; but mother, with the knowledge of life gained through the years, still feels that daughter needs mother's counsel and advice. To daughter it is a time of awakening consciousness of her own charms, her knowledge and efficiency, and of dreams and romance. How important it is at this point in a girl's life that she and her mother be pals!

There are many reasons why they should be companions, but also some why it is difficult to be. They should be pals because they need each other so much. Each needs the other in a special and different way, but which needs the other the most would be hard to decide.

To be pals is to be partners, with equivalent responsibilities and advantages. This calls for the spirit of sacrifice on the part of both. Not all the work and self-denial for mother, and all the pleasure for daughter, but a sharing of both work and fun.

One of the things which makes this pleasant relationship difficult is the difference in viewpoint of the young and old. It is small wonder that those of different ages see things differently. Love and consideration and a tolerant attitude toward differences of opinion—and so many of our differences are trifling—often prevents unpleasantness. In fact it has aptly been said that what is needed is a saving sense of humor. Uncle Ezra of "Happy Hollow" is teaching us the value of humor. When things get too bad for words, his good-natured, infectious laughter becomes more effective than words could be.

Mother must realize that her daughter is an adult, with the rights of an adult. If a spirit of authority has existed it must now give way to co-operation. Not authority, nor antagonism but co-operation is the road to pleasant human relationships at home and everywhere. To have harmony each should be willing, not only to do her share, but more than her share. None of us ever experiences real joy and satisfaction in life until she is not only willing, but glad to do more than her share. If that is not true, then the words of Jesus are not true when he said, "It is more blessed to give than to receive." This unselfish attitude toward each other will make mother and daughter relationships very satisfying to them, and a lovely sight for others to behold; yea, it not only will, but is doing so in many happy homes today.

Most mothers are aware that theirs is the responsibility of providing suitable food for the physical development of their daughters, but their hunger for social contacts is just as real and natural—so real that the daughter would often rather miss a good meal, than a social treat. Too often this duty of mothers is forgotten or neglected. The ideal is for mother to take the lead in planning for the social life of her daughter, not waiting until something less desirable is planned by daughter, and then half unwillingly and reluctantly agreed to by mother. It may cost some time and money to let Mary or Sue entertain their friends in the home, but it may cost infinitely more in tears and heartaches, if they are left to find pleasure outside of the home, and without mother's direction.

We are discussing two persons, mother and daughter. In the home there are usually others beside mother and daughter. What is mother's place in the home? Mother usually finds her place. It is a place of service for the comfort of others. She is the queen of the home. Her indispensable service enthrones her in the hearts of the other members of the home. If daughter finds her place, and is all that a grown-up daughter can be in the home, she is a princess indeed. She has learned by this time that there is a "great gulf fixed"—on the one side are the things that degrade and lower, on the other those that elevate and refine and bless, and so she has discarded the jazz and slang of adolescence, and she enriches the home with the best in music and art and literature. As I mention some of the adjectives that describe the ideal grown-up daughter, I think you will agree that these are the things that you expect and often see in our lovely daughters. She is patient, kind, considerate, helpful, gracious, sympathetic, refined, unselfish, industrious. These are the qualities I have often seen and admired and so have you. They make her price "far above rubies."

Cloverdale, Va.

Three Views of a Mother's Problem

BY MRS. Q. A. HOLSOPPLE

THE year 1937 will be unusually interesting for me as a mother. The year now ending has seen to that! Our oldest daughter graduated from college last June, a month later was married and now lives in her new home. She entertained us all at Thanksgiving time and I found myself in *her* kitchen saying, "Now, what shall I do next?" It seemed strange; I'm used to going ahead. But that's one of my lessons for 1937: Stand by to help *when asked,* but *I mustn't tell her what to do any more.* The fine young man she married is already one of us. I pray for wisdom in this new experience of my motherhood for 1937.

Trinity

"She was so small so short a time ago,
  She lay against my heart, a baby thing,
And now I watch her lovely flush and glow
  Illumine her that only love can bring.

"They told me I should feel hot, jealous pain
  When first she turned to other arms from mine.
I have not found it so, not loss but gain
  It is for me she's found a thing so fine.

"I love him with a strange and tender love,
  This tall, sweet boy whose laughing clear young eyes
Saw dreams come true in her and sought to prove
  Her not a child, but woman, woman wise.

"They love absorbed. I see her wholly his
  As he is hers until the end of time.
And yet—and yet, I know that each one is
  In some sweet way wholly, deeply mine."

Our second daughter started to college this fall. We have grown very close these past four years while her sister was away at school. We do have so many interests and ideas in common. We miss her but are so thankful she can go, and letters are such comforting things. During her first vacation she brought me some

of her problems, one especially. We talked it over very frankly and then she said: "I'm glad to know what you think and why. I am not sure though I will do as you would, for many things are different now and I must decide what is best for me." *My best* out of my experience *plus her best* as she faces the actual situation—yes, that is what I want for her in the coming year of her growth, even though her decisions may differ from mine.

A Mother—to Her Daughter

"I will not say to you: 'This is the way, walk in it.'
For I do not know your way, or whence the Spirit may call you.
It may be to paths I never trod, or ships on
The sea leading to unimagined lands afar;
Or haply to a star!
Or yet again
Through dark and perilous places racked with pain and full of fear
Your road may lead you: far from me or near,
I can not guess or guide, but only stand aside.
Just this I'll say:
I know for very truth there is a way for each to walk
A right for each to choose, a truth to use.
And though you wander far, your soul will know that true path where you find it.
Therefore go!
I will fear nothing for you night or day:
I will not grieve ill because your light is called by some new name!
Truth is the same!
It matters nothing to call it star or sun,
All light is one!"

I have discovered that these daughters have had the lion's share of my time and companionship. With them gone, our son, fourteen, looms large around the house. He and his masculine interests are forced upon my attention. He misses the girls too, and is starting to spend more time out with the fellows. For several years I have watched rather anxiously for this new phase of his life. He has been so happy evenings reading history with me, going over his *Geographics* or at his workbench in the basement. Now it is ping-pong in the neighbor's basement and, ah, me, a boys' select gang on our street, old shanty in the back yard, and all. He must be with these fellows. Surely I have taught him some fundamental things the past fourteen years.

He fell heir to his sister's bedroom when she left. He moved in with joy. He came from school to find fresh curtains, a nice bedspread and everything spic and span. That evening I went in to find him studying on the bed—shoes and all! He listened to my cries and instructions, and then said: "Where can a fellow go to be comfortable, if not to his own room?" Where, indeed! So off came the bedspread and on went his khaki camp blanket. *Popular Science, Geographics,* his microscope set are everywhere. The finish on my dining room table is dimmed by ping-pong balls. I listen to details of games, experiments, automobiles of various makes and models, and realize he is living a world different from mine. But 1937 must see our son feeling that his home is the most happy, comfortable place he knows, and his mother less ignorant of things masculine.

All three can button themselves up and wash their own faces now! I've looked forward to that time. But each year brings new problems, and also another year's experience to help solve them. The new year will have its share. But the Great Source of wisdom, love, patience and understanding is still ready to aid mothers.

Whether 37, 1037, or 1937, motherhood has always demanded these things, and He is ready to give.

Royersford, Pa.

How to Be a Real Mother

BY MRS. EZRA FLORY

Read at a District Meeting of Northern Illinois and Wisconsin

BEING a real mother implies a real home where such a mother is in her normal sphere. Such a mother and such a home will be Christian.

The first qualification of a real mother is that she be a teacher. As a teacher she holds the key of the soul and stamps the coin of character. Training for life takes time. A thousand little impressions which bear daily upon the soul of the child make character. This is done by silent influences rather than by great events.

The real mother teaches by example. Training must be linked with mother love and authority. School and church get the child too late for this task. We need a generation of new parents, for it does take two parents in this far-reaching training. Jochabed and Hannah began early as did the mothers of reformers. It is not surprising that Moses, at maturity, "chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." His mother had an early chance at his life and the world reaped a bountiful harvest.

Susannah Wesley with her nineteen children had time to devote an hour every day to her children, and sent into the world a great preacher and a son who sang around the world. The mother of Gladstone was busy with her daily cares when one day, William of four years, came asking: "Mother, when I was whipping the turtle because it went so slowly I heard a voice say, 'That is wrong.' What was it that spoke to me?" His mother, seeing the opportunity, laid aside her work and taking her son upon her knee, said

solemnly: "Some call it conscience, but I'd rather say it is the voice of God in the soul. If you will obey that voice it will make a great and good man of you." The tone of sincerity, the interest sympathetically shown by his mother, and the counsel she gave that day in an old kitchen, went far to make the grand old man of England, who never forgot the impression. He was honored in parliament and listened to by the nation when he spoke at ninety-four.

When Moffatt sailed for Africa his mother said: "Robert, promise me one thing." Robert said, "Maybe it will be too hard to keep." "No," said his mother, "it will be easy to keep and it will help you in life." Robert promised. Then his mother asked that he read a chapter from the Bible and pray every day. That was the man who brought half a continent after himself.

Examples might be multiplied showing that the set of life is made as early as the third or fourth year. Parents are the saviors of each generation. But how few have adequate training for the trust!

The real mother is always available to answer the many questions of a child. A liberal education might be given in properly guiding this natural instinct of inquiry about the buzzing world into which the child has come. The criticism of much teaching is that it finds the child with this God-given instinct and then, forthwith, proceeds to stifle it with snubs, books and rules, or with false information which must be unlearned. The real mother, like Gladstone's will patiently help the child over difficulties and make him feel he is welcome at the door of her heart. "Huh, I know all about that, 'cause my mother told me," said a boy of seven when vulgar talk was going on among some little folk on the street.

The real mother will help children in their interests when company arrives—at play, in sharing, in commendations for things well done, for language well spoken. This is one of her ways of strengthening confidences which are constructive in habit and character formation. Nor will the real mother miss opportunity for storytelling where imagination, information and ideals combine in training. At the table and at bedtime are favorable places for this. All children love stories when well told. And any one can learn the art by persistence.

The real mother will not fail to discipline. Obedience to law begins in the home. If children learn to lie, steal, or trample the rights of others in the home, they are in training to be lawbreakers in society. Disobedience to law in the home means breaking God's laws later in life. The child who finds it easiest to get the things it wants by lapse of rights in the home is on the same road as the banker who juggles his books to deceive creditors.

David was a many-sided man, but he failed in discipline, for we read that when David was old a son rebelled. This means that busy David had never disciplined this son, but let the boy do as he pleased. Thus the nation as well as David paid dearly for neglect.

We need a new set of parents who know how to discipline. Spanking may not be good discipline, but more of it is needed. Nagging is not discipline. "Bring up children in the fear and admonition of the Lord." We might add: And go that way yourself. How pitiful to see a parent coaxing a child to be good, and making promises that sweets will be given!

"Now no chastening for the present seemeth to be joyous, but grievous: neverthless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Heb. 12: 11).

Discipline needs firmness that means what it says. Some years ago a daughter of Chicago fell into disgrace as she went into the streets. She counted herself unworthy of going back home. She became a vile woman. After several years of such living she chanced, at a late hour one cold night, to pass the old home. The impulse gripped her to try the doorknob. It opened. At the top of the stairs a lamp was lit. Her feet soon carried her up the stairway. To her right a bed was ready and warmed. She was soon soundly asleep to wake at the call and kisses of her own mother. She said, "Mother, it was lucky that the door was not locked last night." The mother said: "Every night since you left, that door has been unlocked, a lamp put at the head of the stairs, the bed warmed, and my prayers ascended. I knew you would come back." That prodigal daughter stayed with her mother and became an earnest Christian.

A mother who disbelieved in whipping used to put Ruth upstairs till she could be good and would ask to come down. There in that room which was her prison she determined, "I'll never call!" Then she chanced to look at an old picture her grandma had dressed to represent the little girl who died. She said, to herself, "What if it had been my mother who had died! Oh, what if I'd call and my mother would never answer!" She grew fearful. She wanted to call. She decided to be good long before she could summon enough courage to call mother. She called. Mothers always hear, you know. How passionately she loved mother thereafter. Mother forgave and remembered her misdeeds no more. Such discipline made Ruth better.

A real mother is a "keeper at home." She has more important duties than to be a gad-about, tattler, gossiper. A real mother is a homemaker. The image of mother working, praying, pondering, hoeing, wearied, sewing, writing a letter, advising father, helping a poor cripple, feeding a beggar, bathing Ray's sore arm

. . . these impressions persist in later life and furnish the moral and mental bank deposits upon which posterity draws.

A real mother will be loving, patient, sympathetic, self-forgetful. She teaches most by what she is unconsciously. Orderliness is in her home, which is a rendezvous for all, especially for the weary. Her home is well environed. It is restful. All living, growing things are sweet tempered. She has faith in her children and trusts that they will make good as they leave home in the evening. She trusts them as they launch out upon life's sea for themselves. Her training has been such that they will be able to make proper contacts when she can not be with them.

At the same time a real mother will always be solicitous for the welfare of her children, and her anxiety will never abate. She has been giving her life for them. She has been no spendthrift, careless nor lazy. How can she ever fail her offspring?

There are rewards for a real mother. "Give me a generation of Christian mothers," said Lord Salisbury, "and I will undertake to change the face of society in twelve months."

"She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate;

"And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem more safe,
Because she waited there.

"Her thoughts were all so full of us—
She never could forget!
And so I think that where she is,
She must be watching yet,

"Waiting till we come home to her,
Anxious if we are late—
Watching from heaven's window,
Leaning from heaven's gate."

New Paris, Ind.

Almost a Fairy Tale

BY SARAH BEAHM MILLER

When I was a child, in Pennsylvania, they were attending a college near which I lived. I saw them often. He was one of the finest young men I knew, one of God's noblemen; she as exquisitely beautiful, charming and good as any storybook princess. The man loved the lovely lady. They were married and lived happily ever after. This is a true story.

The "living happily ever after" is the important part of this story. They have succeeded in rearing a family of ten children in a truly happy atmosphere. They and their children work hard, as the farm life of a large family not rich in worldly goods demands. But the cultivation of crops has never exceeded the cultivation of personality.

They go to church, they have family Bible reading and prayers. Preaching and teaching have been part of their life. But their religion has been merely begun in this formal way. Theirs is a religion of genuine living. All have learned to work together in unselfish consideration of the others.

The father rules not with an iron hand, but with a heart of love. Honesty, sincerity, tolerance, humor and affection form the scepter which has been held over his young subjects.

The mother has been by his side radiating the joy that love, home and children have given her. Just past the half century mark, she is still young and lovely, loving and being loved even as more than thirty years ago, at the traditional end of her story. The princess of my childhood has become indeed a queen.

Chicago, Ill.

Cupboard Love

BY CLARENCE B. FIKE

"Are her parents rich?" When I announced my marriage, this was one of the first questions that I was asked.

"The birds love us, do they not?" asked a little boy as he and a friend fed them from their hands. As soon as the crumbs were devoured, the birds took their flight. "Why do they go away?" the boy inquired.

"I am afraid they are cupboard friends," the other replied.

Honesty is the best policy, but how deep is our integrity if the roots of honesty do not go beyond the maxim? If our devotion and service are only propelled by the promise that his seed shall not beg bread, how much or how great is our love? When we get to heaven, if we do, how great will be our joy in the supper of the Lamb, if our labor here has been because of the promised supper? When the church meets the bride, what will promote exultation, the bride or a coveted mansion furnished by the bride?

The Christian life is a joyous life, a life of promise, and a life of peace and satisfaction. These are the crumbs in the hands of the Master. Our friendship towards Christ could be for the crumbs. Is it? Is he the drawing power in our lives, or are we looking for a seat of honor? Do we see the tragedy of a soul without God, or do we see heavenly mansions? Our contribution to the kingdom will be greatly influenced by our vision. We know the prime factor of his sacrifice of life. He knew the poverty of a soul apart from God. This led him to the cross. His love was not a cupboard love. Is ours?

Forest Park, Ill.

HOME AND FAMILY

Look for the Rainbow in the Rain

BY MRS. ELLA SMITH NEVIN

Dedicated to Ellen and Elizabeth Wagoner

When life's shadows gather round you,
With their sorrow and their pain,
Just remember, God still loves you,
Look for the rainbow in the rain.

He has sent the brilliant color,
Filtering through the drops of rain,
To proclaim his love and guidance;
Look for the rainbow in the rain.

Every life has days of darkness,
When the heart seems crushed with pain,
But he knows and shares your sorrow;
Look for the rainbow in the rain.

He has given human friendship;
Human love is a great gain,
And be sure he too is watching;
Look for the rainbow in the rain.

There's no day so dark and dreary,
Though it may be pouring rain,
But the sun is somewhere shining—
Look for the rainbow in the rain.

When Bob Gave God a Chance

BY ELEANOR R. FREESE

7. Waiting and Wondering

Bob stayed close the day that the final operation took place. His very presence gave a new strength, a greater courage and a deeper faith to young Philip. He remained at the hospital all the pain drenched week that followed. Philip urged his friend to go back to the ranch saying, "I can get along fine now, and we won't know whether I will be all right until I am strong enough to get out of bed, and that will be a couple of weeks yet."

So Bob went home and paced the floor so to speak. One week, two weeks, three weeks—and still the same, old reply, "He is getting along as well as could be expected." The suspense was sapping Bob's energy. The evasive answers were aggravating. Every day he telephoned, until one day the voice over the wire said: "The operation was not successful." He quietly put the receiver on its hook and went outside.

Several hours later, a group of young people from the Pleasant Valley church came by and begged him to go to the lake for a "swim." Listlessly, he got his suit and climbed wearily into the car. The water was cool and refreshing, but he was not aware of that. A merciless refrain kept hammering through all of his being, "Not successful, not successful!" He swam with strong steady strokes until he became conscious that he was very tired. He started back towards the shore. An overwhelming temptation seized him. It would look like an accident. No one would know. And what was there to live for, anyway? Slowly he turned around and swam farther out into the lake. He would call pretty soon, but not too soon. Then, in front of him, he saw a pair of laughing brown eyes, saw again that adoring, trusting look. Heard Phil's voice saying, "I think you are the swellest, the nicest brother anybody could have. I am not afraid 'cause I know that you are thinking about me and want me to get well. . . . I just know I'll be all right when you are here." A deep shame swept over Bob as he called for help. "I almost failed you today, little chap. You save my life. And I would have deserted you when you needed me the very most! I will try to make it up to you." Thus his thoughts went on after his friends pulled him, exhausted and penitent, into the rowboat.

. . . .

Early the next morning Bob came into the kitchen where his mother was singing as she rolled out sugar cookies. "Mother, I wish you could do something to make me happy."

"I wish I could, too, son," replied his mother. "I'd give everything I have if it would give you peace. Is there anything that I could do or say that would help?"

"You have me all wrong. I don't mean—am I that bad? I thought that no one knew. I thought that I was hiding my real thoughts too cleverly. I'll admit I am restless. I want something—something that I lack. I don't think it's my arm so much. I just don't know what it is. But every day I awaken and that longing comes. I go about my work, hoping that I will find the answer to that unrest and depression, but—I am as far from it today as I was five months ago. What I intended to say, though, is: I want to have Phil out here for the summer. His mother and father are both dead, and he lives with an uncle who has seven children of his own and a tired, overworked wife. They do all they can for him, but—well—Phil likes me and I think he would love to stay out here and have you for a mother for awhile. He won't ever be able to walk. I feel that this is the least we can do to make that blow easier to bear. I won't be able to do all the caring for him and I hate to add to your work—"

"Shame on you, Robert Peter Rohwer!" exclaimed his mother. "Don't you know me better than that? Of course we will have him out here. Extra work, indeed! It will be the nicest kind of summer I could possibly think of." Mrs. Mary Rohwer was indignation and reproachfulness personified.

"Good old mater," laughed Bob, "how was I to know? Summer is always a busy time, canning, gar-

The Alabaster Box

BY CLARA MICHAEL SHULL

When Mary poured the precious nard
  Upon the Master's head and feet,
Perhaps she little knew
  'Twould bathe his aching heart,
Help heal the impending pain;
  Her overflowing love sought its release
In the best gift she knew to give.

And I have seen sad souls rejoice,
  And pain made sweet,
Because some one out of a heart of love
  Poured precious ointment
When 'twas needed most,
  Leaving a lasting fragrance rare,
A sweet memorial uneffaced.

Ludington, Mich.

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dening, cooking and doing housework. Phil is bedfast, or rather, he will have to stay just about in one spot and it will be extra work, I—"

"There you go again. It may mean a little extra work, but it will mean a hundredfold return in the joy that I will have. He will be doing me a favor to let me do a little for him. It's too bad that he can't walk; he's such a bright little fellow."

"Yes, it is a rotten shame. Honestly, mother, why is there so much suffering and so many disappointments in the world?"

"I don't know, son. All we can do is try not to wonder too much, but have the faith and willingness to put ourselves and our problems into the keeping of our loving heavenly Father."

"Well, Phil trusted. He's got the faith that could move mountains. Yet it hasn't done him any good."

"You must not say that it has done him no good. We must not be the judges of that. There are many things that I can not understand, but I do believe the words of Paul, 'All things work together for good to them that love God.'"

"Do you really think that losing my arm will help me? Do you think that God thought that it had been a mistake to give me an arm in the first place? Really, mother, it doesn't make sense!"

"Son, it does work," firmly, "if we love God and are trying to see God's will, all things do work for our good."

"But mother! Can't you see! It hasn't worked with me, has it?"

"Robert," Mary had been looking earnestly, lovingly into her son's troubled eyes. Suddenly she turned back to her cookies, and rolled out another batch before she answered his question. "That is one of the things I have grieved about. I wanted you to have both arms. I can't understand, so I am just trusting that good will come from it." Bob sighed and nibbled half-heartedly on a cooky. Mary took a deep breath and plunged to the heart of the question that had been bothering her since Bob's first year at college. Try as she did, she could not keep the tremble from her voice. "Have you truly put God first in your life? Do you love him more than anything or anyone else?"

Bob gave a start and pulled his mother around so he could look into her eyes and saw that tears were very near the surface. He answered slowly, honestly, "I—I think I do. You know that I have sung in the choir and the church quartet for years. I always pledge a tenth, and I have my boy's club. Surely—what greater proof would you want? Whatever made you think that I—don't love—God?"

"I know you do those things, dear boy, but—you are so restless, so unhappy, and Christ's gift to us is peace. He gives us the strength to bear our sorrows and disappointments."

"I know. But mother!" Unhappily, his eyes begged her to understand him. Bob continued huskily: "Wouldn't you be all that you say I am if—if your hopes were all suddenly shot? Just think what it means, never be a doctor, never play the violin, never, never! I thought you would understand." With a choked sob he ran out of the room and out to the garage.

Mary watched her boy through a blur of tears. She saw him stoop and pick up Wags, his collie pup, who had been sleeping in the doorway of the garage. Presently she heard the motor of the big truck, and watched him, with Wags on the seat beside him, drive down the road towards town. It was a relief to know that he could work off some of that pent-up distress.

Brewster, Wash.

A Brighter Side

BY JULIA GRAYDON

HERE is a verse for these uncertain days and for those who say they see nothing bright ahead of them: "The habit of looking at the bright side of things is worth more than a thousand a year."

Rather a strong statement to make, you say. Can you prove it? Yes, I can prove it in one law of life, for I know that if worry about the future is persisted in it will in time cause illness, and illness means expense to a greater or lesser degree. But if a hopeful outlook, sustained by strong faith in God is maintained, illness may not come and thus not a *thousand* perhaps, but much will be saved in a year. Try it and see—not in your *own* strength, however, but in that of the great Helper who "is not far from any one of us."

Harrisburg, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, January 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrigbted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Son of God Becomes Man.—John 1: 1-18.

Christian Workers, Beginning With God.

B. Y. P. D., Consider Africa.

Intermediate, African Bridge Builders.

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Gains for the Kingdom

Two baptisms in North Bend church, Ohio.

Ten baptisms in Trotwood church, Ohio, Bro. E. R. Fisher, pastor-evangelist.

Five baptisms in Tyrone church, Pa., Bro. John R. Snyder, pastor-evangelist

Nine baptized in Pine Glen church, Pa., Bro. C. L. Cox of Claysburg, Pa., evangelist.

Two baptisms in Bethany church, Ind., Bro. Canfield and wife of Plymouth, Ind., evangelists.

Twelve baptisms in New Carlisle church, Ohio, Bro. Perry Prather of Dayton, Ohio, evangelist.

Four baptisms in West Conestoga church, Pa., Bro. David Snader of Akron, Pa., evangelist.

Seventeen baptisms in Mexico church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Fourteen baptisms in Union Center church, Ind., Bro. L. U. Kreider of Blue River church, evangelist.

Six baptized and two reclaimed in Blissville church, Ind., Bro. Noah Miller of Bourbon, Ind., evangelist.

Eighteen baptisms in Skippack house, Mingo church, Pa., Bro. Clayton Gehman of Stevens, Pa., evangelist.

Eight baptized at Marshalltown, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

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Our Evangelists

Will you share the burden which tbese laborers carry? Will you pray for the success of these meetings?

Bro. A. P. Musselman of Lima, Ohio, Jan. 7 in Defiance church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., Jan. 10 in the Ames church, Okla.

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Personal Mention

Southern Indiana has selected Eld. W. J. Heisey as Standing Committee delegate to the Nampa Conference, with Eld. O. D. Werking as alternate.

Vice Chairman Ross D. Murphy represented the Pastors' Association at the meeting of the Committee on Legal Counsel for Conscientious Objectors. Other ex-officio members are M. R. Zigler for the Board of Christian Education, C. Ray Keim for the Peace Commission, Dan West for the Young People's Work.

To Bro. J. A. Bricker and wife of Philadelphia, hearty congratulations. On the day before Christmas they celebrated the fifty-eighth anniversary of their marriage. There's a lot of conjugal faithfulness and healthy home life in the world yet. And on Oct. 27 last Bro. Bricker completed fifty-three years in the ministry.

Other school men than those named elsewhere were seen making contacts with the C. O. Committee—Dan called it that for short. They were probably seeking light on their duties as regional advisers. We refer to Professors H. H. Nye, L. W. Shultz and C. Ernest Davis of Juniata, Manchester and McPherson, respectively.

Prof. E. S. Kiracofe of Elizabethtown College is not a frequent visitor at the Messenger offices. Unless our memory is at fault his last week's call was his first. He is one of a group of regional advisers on military service problems which the committee mentioned in another item is setting up in accordance with Conference instructions. The committee is attacking its task in earnest.

Bro. Rufus D. Bowman's call on Tuesday morning, Dec. 22, was a complete surprise to us, but that was because we had not known of the meeting of the Committee on Legal Counsel for Conscientious Objectors. That information at once threw light on the fact that Bro. Paul H. Bowman had already been seen in the office of Brother Bonsack. This committee was created by the Winona Lake Conference of 1935. In the troubled world situation of today it finds many problems commanding its attention.

"Words can not express," writes Sister Miller, surviving companion of our departed Bro. A. B. Miller, "our gratitude for your interest in us during the past year, through Bro. Miller's illness and his going home. Your letters, 'get well' cards and Messenger notations were a source of joy and inspiration to him and me. Since his going I have felt strength and courage from your prayers and words of comfort. We thank you." The reader will please understand that the foregoing note was addressed not to the Messenger alone but "To our Messenger friends."

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Miscellaneous Items

A most interesting picture is that which the reader will find on page 24. Do you wonder what Sister Susanna Foutz is reading? From all that we are able to put together we are morally certain it is The Gospel Messenger for July 30, 1932.

The Pomona, Calif., Church of the Brethren suffered serious loss by fire Sunday morning, Dec. 13. "The roof and attic of the church were practically destroyed, and other parts of the building damaged." It is believed the fire started from a gas heater with a leaky connection.

Readers who have noted that for some time the pictures of missionaries have been used in the What to Pray For column, may wonder why no pictures were used this week. The explanation is the simple one that the halftones had been loaned and were not returned in time for this use.

Down to the mailing room to confer with the foreman on how many copies of this Women's Number of the Messenger to print, we found Bro. Warren Ziegler wrapping up a copy of the new book by Dr. D. W. Kurtz. We refer to The Gospel of Jesus. "How are the new books going?" we asked. "This is the sixth in a row," was the reply, meaning that a copy had been included in each of the last half dozen orders filled. Are you ordering The Gospel of Jesus with your Messenger? You get this $1.50 book for 75c additional with a year's subscription to The Gospel Messenger.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Victorious Living, by E. Stanley Jones. The Abingdon Press. 380 pages. $2.00.

A devotional book that is different. The author says: "I have tried to meet three needs: "(1) A book of daily devotions for personal, group and family devotions. . . . (2) I have gathered these daily studies into groups of seven, so that the book can be used as a weekly study book by classes of various kinds. (3) I have tried to put the subject matter into such a continuous whole that it may be read through as an ordinary book." But you will never know how well he has accomplished his three aims until you use the book yourself.

Seldom is the author satisfied with only one Bible passage. Related passages are cited. This appeals especially to those families and groups that use more than one Bible in their devotions and Bible study. Thus even the children may be taught the use of the Bible. This gives the Bible the place it deserves in daily living.

The comments and illustrations are timely and pointed. Always the plea is for the full and complete life and its cultivation through daily devotions. Not only life but the victorious life that may be the Christian's is emphasized.

Young people's groups can well afford to make this book the basis of a year's study. It will reveal to them not only many of the great truths of the Bible and their application to present-day problems, but it will help them to see what has made E. Stanley Jones the force that he is in the world today. Then, too, they will be led into richer experiences of daily living the Christ life. Older groups will have a similar experience if they follow the book from day to day.

News and Views Around the World

Frau Harrand of Austria says: "The way to make peace is not to oppress the defeated, but to beg the defeated for their co-operation in building a better world."

"If increased wages and profits are to absorb the savings which the engineer produces through his labor saving devices, . . . and there is not a reduction of price, which is essential to increasing consumption," then we will surely have another collapse, thinks former President Hoover.

The Committee on Civic Affairs of Washington, D. C., federation of churches, representing approximately 125 churches in the city, has forwarded a resolution of protest to Admiral Cary T. Grayson against a military parade as part of the proposed inauguration ceremonies of President Roosevelt on Jan. 20.

"If one is to enjoy traveling in the United States it would be better to go afoot, as did Audubon, or John Muir, or even Appleseed Johnny. It would be a good idea to keep away from crowds and sit down by the roadside with some long-nosed, humorous fellow and learn something about the countryside."

"About a million and a quarter people have attended meetings addressed by the missioners. In addition to this, hundreds of thousands have attended two-day, one-day and eight-day Preaching Missions, which have followed the visits of the National Preaching Mission group. Probably two million people have been present all told."

"New York. Dec. 18.—(Special.)—A man smoked a cigarette in bed and five persons—three women, a man and a baby—lost their lives early today in a fire that mushroomed through the upper floors of a four-story brownstone rooming house at West 73rd Street and West End Avenue." The foolish smoker is being held on a charge of second degree manslaughter.

"After having faced the challenge of science for so many years, Christianity now faces a new problem in philosophy, from which has come its main support in the past. A growth of secularism developed by the introduction of humanism is attacking the very precepts of Christianity. There is today a great need for it to re-examine itself, gird its loins and face this new challenge with strength."

A continued sharp increase in enrollment in 593 approved universities and colleges in the United States is reported by statistically minded President Raymond Walters of the University of Cincinnati. According to his annual report full-time students have increased 6.5%, grand total enrollment 7.3%. "The 593 institutions reported 746,224 full-time students and a grand total, including part time and summer school registration of 1,140,786 resident students."

"The features of the nine-point Federal Council of Churches peace program may be summarized as: The further implementation of the good neighbor policy; the exercise of moderation in respect to our military establishment; the acceptance of membership in the World Court; the extension of the existing neutrality legislation to include an embargo on basic war materials to nations resorting to war; work to secure national and international control of the arms traffic; further extension of the administration's program of trade agreements; clarification of the fact that our armed forces are not to be employed for the protection of the material interests of American nationals in other lands; steps to insure the improvement of American-Japanese relations and the restoration of a treaty structure for the Pacific; and placing upon a strictly voluntary basis all military training in civil colleges and universities together with the elimination of all military training in high schools.

OUR MISSION WORK

Maple Leaf Cottage Whispers

BY MRS. E. G. HOFF

MAPLE LEAF COTTAGE was one among many fringing the blue waters of Lake Geneva at Conference Point. The cottage was in readiness, a well used cot here, one there, both dressed in clean linens. The approach was by way of a winding trail, a flight of steps, and a porch which boasted a table with two empty chairs. But the view was enchanting. The hovering trees were of oak through which filtered sunshine and rain alternately. There was the blue sky with fleecy cloud ships. There was the blue lake flecked with white sailboats by day, and dark shimmering moonbeams by night.

The cottage came to life when Miss Besshunter Robinson, National Director of Adult Work in the African M. E. Zion church, was assigned here to lodge during the Adult Conference of the International Council of Religious Education last August.

The cottage took on more life when Miss Anetta Mow, National Executive Secretary of Women's Work, and a former missionary to India, ascended the steps to become the other inmate.

Anetta had had time for reflection during the few moments she followed the winding trail from the registrar's office to the cottage. Expectancy, that gleam of hope going on before, had been raised to a high degree. Had not the registrar asked, "Are you Miss Mow?" and "I would like to ask you a question. Would you be willing to room with a Negro roommate? I was told you would. Miss Robinson is a very fine girl, educated, cultured and above all a Christian."

Anetta's steps lagged a bit, so intent was she on solving this mystery. How had they known of her and that she had no race prejudice? Could it be true there were women, loving Christ, leaders of adults, who recoiled from such an experience? A reality of course. But again her steps quickened in anticipation of the joy that lay before her.

The cottage became animated, began to whisper when these two vivacious, spirited Christian women stood face to face, the one fairskinned as the light filtering through the trees by day, the other dark as the moonbeams by night.

Kindred spirits met that day. A new friendship, rich and abiding, resulted from the fusion of these personalities from the two races. The cottage continued to whisper when sleep was upon the threshold and at break of day in waking moments. Experiences and aspirations were shared by these two. Life's patterns were traced the one for the other.



Miss Besshunter Robinson and Miss Anetta Mow

Miss Mow realized more and more the honor which was hers. She found in Miss Robinson a charming personality. Her dress and personal appearance gave her distinction. The dark tresses of her hair were coiled by a silken braid about her head. Her face, too, attracted and held the attention and well it might for Negro, Arabian, Indian, and American blood flows in her veins.

Her accomplishments became known early in the conference through group discussions and through her musical ability. It was whispered in the cottage that she had studied music ever since she was a little girl and that her father was likewise a lover of music, having led both colored and white bands in Harrisburg, Pa. Her mother, too, has held high ideals for her daughter and would take nothing less than the best for her.

The two were constant companions eating together, and in passing to and fro. "I am glad you were willing to room with her," one woman complimented Miss Mow. "I'm not so sure I could have consented," confessed another. "Race prejudice is the outward evidence of inward spiritual crudity," quoted the whispering Mapel Leaf Cottage.

There is a sequel to this little story from real life. Because of the friendship between these two Miss Robinson became an instructor in our young people's

camp in Lewiston, Illinois, and later at Pine Lake, Iowa, helping in interpretation of Negro music and an understanding of her race as well. The young people honored her too, this daughter in whose veins flows the same blood as in those who bear Congo Crosses today.

Elgin, Ill.

The Golden Bowl of Life Yet Unbroken

A good brother in the west, who has contributed generously to missions through his lifetime, sends $65, and in his letter he writes: "My triple handicap of an abnormal heart, deafness and almost total blindness has slowed my pace very much in the last year. I will soon round out eighty-five years of service and if I can carry on until that date, I may be tempted to suffer an operation rather than to go totally blind. I am thankful for the little I can yet see and hear, and trust the Lord for the future."

What to Pray For

BY W. HARLAN SMITH

Week of January 2-9

Missionaries are greatly encouraged and strengthened when they know that the home folks are thinking about them and their work. They are more than ever bouyed up by the prayers of co-workers in the home church. This week we are especially remembering Brother and Sister E. L. Ikenberry, who are representing us on the China mission field. Their light has been shining out over two large counties from their home in Ping Ting Hsien, the first mission station opened in China over twenty-five years ago. There are now more than 1,200 Chinese Christians in these two counties. Most of these are first generation Christians. There are, however, a few splendid second generation Christians among the young people of these 1,200 members.

Brother and Sister Ikenberry are vitally interested in these young people and their spiritual growth, for until about a year ago their work was almost entirely with young people. Through music and social activities they are doing much to keep these young people interested in the church and its activities. These two workers are also concerned about the church life and spirit of these 1,200 members in another way. They have a vision of these folks being organized into a number of church and fellowship groups, self-supporting, self-governing and full of evangelistic zeal—in other words, Chinese indigenous churches.

This vision can not be made a reality without much patience, hard work, perseverance and even some anxiety. For these Christian folks are good in their way, but are woefully lacking in Biblical knowledge and co-operative spirit. Their worship has been most formal and individualistic for many generations. These things and the low economic plane on which most of them live, make the building up of a self-going Chinese church a most difficult task. Brother and Sister Ikenberry and their co-workers crave your interest and prayers as they labor at these tasks.

On Furlough.

The Life of Ralph Townsend

BY LAWSON SMITH

Although I can not hope to acquaint you with Bro. Townsend in this brief biographical sketch as well as if you had known and lived with him all your lives, yet I may be able to give you an impression similar to the one you would receive should you be fortunate in meeting him on some occasion.



Bro. Townsend was born in the small rural community of Woodland, Mich., where he received his elementary education. He is the second son of Otto C. and Kathryn Townsend of Woodland, Mich. He has an older brother, Garnet, who is attending Western State Teachers' College at Kalamazoo, and a younger brother, Franklin, who is still in high school at Woodland. Ralph, born on Feb. 3, 1914, early expressed his desire to live on the side of truth and righteousness by affiliating himself with the Church of the Brethren, the Y. M. C. A. and other similar organizations during his grade school years.

When the first Y. M. C. A. was organized in our township school Ralph took an active part in the organization and often helped out by leading discussions in the various groups. After discussions were over everyone went to the gymnasium to play, and no one played more earnestly than did Ralph. Persistent studying and wholehearted participation in all kinds of athletic endeavor were the things which took up most of his time in his grade and high school education. During the summers he worked on his father's farm where he developed a strong body and an attachment for all types of outdoor work and recreation.

When it came time for him to decide about his future, he did the thing which is so characteristic of his very nature. He did not jump at hasty conclusions, but carefully studied the advantages offered by the various colleges and universities of the country. He finally decided that North Manchester would help him more toward his ideals and goal of living than any other school, so he chose Manchester. Here, as in high school, his persistency in his studies and his teamwork in all kinds of athletics soon won him favor and respect among his fellow students and with the faculty members. Aside from the time he spent in these activities he worked for the greater share of his expenses while attending college.

During the summer of 1934 "Dad" Angel, Barry County Y. M. C. A. secretary, chose Ralph to lead a group of intermediate boys at Camp Barry on Pine Lake. During the summer of 1935 he was sent to Lake Geneva in Wisconsin as a delegate from Manchester College. Here Ralph met several prominent men in national affairs who helped to further substantiate the beliefs he had already taken on questions of major importance. He also had the privilege

of being a delegate from Manchester College during a Christmas and New Year's vacation, attending the Student Volunteer Convention at Indianapolis. These conventions all helped to formulate new ideas and confirm old ones along the lines of Christian endeavor.

The last year of his college career was a busy one. Along with his college activities he led the college chapter of the Y. M. C. A. as president in a successful campaign to make the organization mean more to the average student attending Manchester. Ralph graduated from Manchester College with a major in mathematics, and minors in physical education and chemistry.

He received a position at Rock Creek, Indiana, as soon as he had graduated from college. Recently, however, Mr. Townsend was appointed by the Church of the Brethren to teach mathematics and physical education at the Woodstock school for missionaries' children at Landour, Mussoorie, United Provinces, India. This school is supported by eight or nine co-operating missions in India. His future school is located high up in the Himalayan mountain range. The climate is ideal and the scenery is most beautiful.

All of our best wishes go with Ralph for the continued success of his work. Here is a man-sized task and here is a real man for the job. Although we regret to see him leave us, we can not help rejoicing in his good fortune. Here is a man who has unflinchingly stood for the Christ-like life.

Woodland, Mich.

Congo Crosses

Missionary Societies studying Congo Crosses will find here the outline of the second chapter of the book. This outline is given in brief, but a much fuller one may be secured by ordering PROGRAM OUTLINES based on Congo Crosses, 10 cents. Also many helpful suggestions may be had by using the HOW TO USE, price 15 cents. Congo Crosses, 50c; Program Outlines, 10c; and How to Use, 15c may all be secured from the General Mission Board, Elgin, Ill.

Program 2

CHAPTER II. The Cross Upon the Land.

WORSHIP THEME: The Black Man's Trails.

HYMN: O Master, Let Me Walk With Thee.

"I slept, I dreamed, I seemed to climb a hard ascending track
And just behind me labored one whose face was black.
I pitied him, but hour by hour he gained upon my path,
He stood beside me, stood upright, and then I turned in wrath,
'Go back,' I cried. 'What right have you to stand beside me here?'
I paused, struck dumb with fear, for lo! the black man was not there—
But Christ stood in his place,
And oh! the pain, the pain, the pain that looked from that dear face."—Author unknown.

SPIRITUAL: Duet, "Nobody Knows De Trouble I've Had."

SCRIPTURE: Acts 8: 26-39. The Trail of the Ethiopian.

PRAYER: Give us eyes to see the sorrow and need, and our opportunities for service. Give us understanding minds that we may enter into the experiences of others. Help us to be just as willing to minister to the black people of America whom we have seen as to the black people of Africa whom we have not seen.

CHAPTER OUTLINE. In this chapter endeavor to discover the white man's responsibility in Africa.

1. Past Crosses, pages 53-55.
   Slavery.
   Political despotism (use map).
   At close of this chapter outline see notes on slavery and division of Africa among the European powers.
2. Passing Crosses, pages 56-58.
   Geographical barriers.
   Language barriers.
   Sorcery and witchcraft.
   Note. We had witchcraft in this country after Harvard College was started.
   The poison cup.
   Note. In connection with this topic use the story, "Arrow John's Return." See page of suggestions for information.
   Epidemic diseases.
   Note. The Rockfeller Foundation gave two million dollars toward the building and equipment of a tropical school of medicine in London; and in Nigeria, near Lagos, is a little settlement of their research workers.
   Ignorance and superstition.
3. Present Crosses, pages 70, 73, 79.
   Climate.
   Pests and plagues.
   Civilization.
4. Future Crosses, pages 81-85.
   Race relations.
   Islam.
   The Roman church.
5. Development of Protestant missions.

List the benefits and hindrances which have come to Africa since European occupation.

List results of what slavery has done to the Negro.

Appoint various members to make a survey of their communities regarding the place of Negroes and to report on the work done by their own church in behalf of the Negro.

News From the Field

CHINA

Show Yang

BY V. GRACE CLAPPER

Our New Elder

Pastor Yin of Ping Ting Chow, who is our elder in the absence of Bro. Smith, has been with us for ten days, assisting Pastor Chao in his pastoral duties. While here he also conducted an evening Bible class for Christians and enquirers, which was very much appreciated. On the Sunday following these meetings five men and one woman were received into the church by baptism. In the evening a communion service was held at which Bro. Yin officiated. There were about forty-five communicants.

Bible School for Women

The Short Term Bible School for Women opened last week, with an enrollment of fifteen, and a few more have promised to come. It is very difficult for Christian young women to get away from their non-Christian homes for religious instruction, because the parents or parents-in-law see no need for such instruction, and because it costs a bit more to keep them in school than it does in the home, even though they bring their own flour and grain. "Getting over the days" is a big problem in China, and many "rice Christians" is the result of the church's effort to solve this problem for them. On the other hand, dare we say, "Go in peace, be ye warmed and filled," without helping

(Continued on Page 22)

THE CHURCH AT WORK

WOMEN'S WORK

1937 and Its Possibilities

Women's Work and its place in the program of the church needs no explanation or apology, for in most places it is taken for granted if not assumed indispensable. There are, however, some very definite goals for which we must strive with diligence in order to maintain the measure of success realized during past years.

Let us consider that which lies immediately ahead. During this month, January, and during the month of February, it will be necessary to send to the mission treasurer at least $8,000 in order to meet our pledge of $15,000 to support the work among the girls and women of India, China and Africa.

You have been saving this money during the year. Send it in immediately, and if you have already sent your gifts, seriously consider sending another gift. What we give makes it that much more nearly possible to reach our Conference Budget goal. If we do not reach this goal as a church we will not be able to continue the work we are now supporting and much less to strengthen the work in places where it so badly needs strengthening. Each local church group of women should send something to Elgin during January toward the support of the Women's Work of our foreign fields.

If we could average from $15 to $25 a year from each church there would be sufficient and to spare, but some groups can not or will not give that much, so some of the rest of us must give $50 or $100. Let us do it now by making a sacrifice offering if need be.

I have these suggestions to offer:

1. 5,000 women who read the Messenger to send a dollar or more each.

2. 1,000 women to solicit gifts from other individual women—especially those who are not now interested in, or giving to the missionary program of the church. If there were one such woman in each church the needed funds would not only be raised but the Women's Work program of that church would be inspired anew.

3. May each organization of the women—Bible class, Aid, Missionary Society, mothers' group or what not, send its gift properly designated at once.

4. Now of course the only reason for giving is because we believe in the cause and if we are to inspire faith in the missionary program of our church we ourselves must be missionary minded and missionary spirited. If we would create in others the same interest we must inspire a like enthusiasm. All of this requires a constructive program of education. We must have a burning desire that all people everywhere may know Jesus Christ unto the salvation of their souls. So whatever we do in any of our organizations, whether it be educational or the raising of funds, it must be based upon the following threefold assumption or foundation: (a) To bring folk everywhere to a personal and saving knowledge of Jesus Christ, (b) to develop Christian character and conduct, (c) to encourage service within the kingdom of God.

To this end then may we promote missionary education, the Christ spirit of goodwill and peace with all men, the establishing of Christian ideals in the home, the community and throughout the world.

5. To realize these general ideals will necessitate a very definite and specific program for each local group of women.

(a) First of all there should be one woman who will consecrate herself to the task of studying the program and needs of the church and how the women may carry forward that program and help to meet its needs.

(b) Present our own program to the group by means of the many helps offered through the Messenger and elsewhere. Send to our director at Elgin, Anetta Mow, for suggestions and helps.

(c) Acquaint the women as well as the entire church with our projects abroad and at home. Learn to know our own missionaries and church leaders personally—have them come into your church whenever possible. Your church is something to be honestly and righteously proud of—do not apologize for it. Make it worthy of the commendation of our Lord and Master by carrying out his great commission, Matt. 28: 19 and 20, "Teaching them to observe all things."

(d) Emphasize organization less and program and service more. With a good woman as director, study the needs of your group and organize accordingly. This organization may be very simple or more complex according to your peculiar needs and circumstances. But in any event it should always be active in the work of the kingdom of God. When you need help for any particular organization or phase of work consult your district officers or the national office at Elgin. Remember always that the field is right where you are and that you are ordained of God to work in that field if you are a disciple of Jesus Christ.

May we then at the beginning of this new year reverently look back over the years with pride and respect for the accomplishments of those consecrated souls—our mothers and grandmothers—and in so doing dedicate ourselves anew to the task that is ours and inspire a desire in others toward future service. To this end may the Lord bless us throughout the year of 1937.

A Brief Word to the Younger Women

I have always felt that the younger women and girls are a very vital part of the Women's Work of the church. We can not hope to maintain the high ideals of Christian womanhood for which we strive unless these ideals take root in the girlhood of our church. And so we solicit your interest and help in planning a program of spiritual enrichment and service for Christian womanhood. You will function through your own department but there is much in the way of constructive effort that you may even now contribute to the adult program.

Will you especially help us as we place a renewed emphasis upon the Christian home, social purity, right relationships and understanding between parents and between parents and children? Without your co-operation here, both in your present and future relationship to the problem, there is little any of us can do.

And then in the fields of temperance and peace we are looking to you for leadership. Will you not make use of every opportunity to develop and exercise that leadership? Great things will be demanded of you during the next quarter of a century. To meet these demands you will need to be free from the debauching influences of alcohol, tobacco, drugs and social impurities. Ask us to help you in such battles as these.

We look to you to challenge the rest of us in carrying

forward the great missionary program of the church. There are great opportunities for Christian service ahead; who knows but that for just such a day as this, in the great plan of God, our church was born!

May we all together—young women and men and the adults—strive to keep our church and ourselves pure and holy unto his appearing.—Mrs. Ross D. Murphy.

MEN'S WORK

Get-together Dinner Washington City

The Washington City men had their fall get-together dinner on Sept. 15, with an attendance of fifty-four. Good food was well blended with a good time. This dinner is always used to lay the final plans for the year, preparatory to their approval by the pastor, and their adoption formally in business session. On this occasion the pastor, Rufus D. Bowman, made an unusually fine and fitting talk on the subject, "What Is a Gentleman?"

INTERMEDIATES

They Ought to Be Interested

Teachers and leaders of intermediates sometimes feel that boys and girls are lacking in fulfilling their religious duties if they are not interested in what the church offers them. But spend a few minutes looking at the church and the Sunday school through the eyes of the intermediate. Is the program such as to attract and hold the interest of an energetic boy, an eager girl? Instead of worrying over the lack of interest, try to help them develop a program that will be worthy of their best effort. Steer between a cut-and-dried program of the traditional type, and a "flashy" modern program arranged just to get members. The boys and girls want the real thing, and they will be interested if the church gives it to them.

YOUNG PEOPLE

Developing Healthy Christian Attitudes

II. The Development of a Feeling of Friendly Equality

(Continued From Last Issue)

Following is an outline of the functioning of the three attitudes mentioned in the first part of this article.

The Superiority Complex

1. Tends to ignore the personality of the weaker member.
2. Promotes selfish interests.
3. Crushes creative tendencies in others.
4. Makes followers but not friends.
5. Lessens the value of the individual.
6. Gets results at too great a price of personal freedom and self-expression.
7. Promotes unruly bosses who become "drunk" with power.
8. Stifles spontaneous leaders who would arise within the group.
9. Makes of some leaders "manipulators" of the group.
10. Confuses the love of God with the law of God.

The Inferiority Complex

1. Results in painful self-consciousness.
2. Causes the individual to shrink from sharing the best he has with others.
3. Develops a fear of making known convictions and often gives a compromising attitude rather than asserting self.
4. Suggests to self that he is weak and then lives up to own suggestion.
5. Produces worry tension and fatigue.
6. Creates many imaginary failures which never happen.
7. Tends toward extreme moodiness and ineffectiveness.
8. Results in much loneliness and lack of hospitality.
9. Furnishes the background for a feeling of being misunderstood.
10. Results in shutting the individual out of many wholesome activities which he should enjoy.

Friendly Equality

1. Releases the personality.
2. Creates new energy and enthusiasm.
3. Makes the timid and faltering person willing to venture out and share his ideas.
4. Produces a situation where growth is contagious and each member of the group becomes a stimulus to every other member. There is a feeling of a certain moral backing and encouragement to members of the group.
5. Gives added respect and reverence for the personality.
6. Places many quiet but noble persons in a more heroic mold.
7. Stimulates thinking on the part of the average member of the group.
8. Gives freedom from the habit of depending upon a leader to do most of the thinking for the members of the group.
9. Gives the basis for a brotherhood.
10. Avoids conflicts growing out of extreme dominance.

We suggest that the above outline be used as a starting point for further considerations of this subject. These outlines are not meant to be complete. They are suggestive.—Perry L. Rohrer.

CHRISTIAN WORKERS' TOPIC

History of Our Missions

Sunday, January 10

Scripture Lesson—Acts 1: 6-9; 16: 6-10

I. Missions in the Early Days of the Church.
II. The Call to Denmark.
III. The Call to India.
IV. The Call to China's Millions.
V. Answering the Call to Dark Africa.

This outline is based on a program prepared by Elizabeth Weigle. It may be secured from the General Mission Board, 22 South State St., Elgin, Ill., for 5c. Your missionary committee may already have it. For additional material see Intermediate Pupils' Quarterly (Brethren Graded Lessons—Spring Quarter). The three following programs will be based on Life Sketches of Pioneer Missionaries and Missions and World Peace, each 5c, which may be procured from the same source.

News From the Field

(Continued From Page 20)

them to earn clothes and food? There is danger to their spiritual lives when the church goes too far in either direction. Does the church in America understand why the Lord's work in China is extremely difficult? It is only the "wisdom that is from above," that is sufficient for these things.

A Babe in Christ

Mr. Hu Chan Tung is only a "babe in Christ," but has a spiritual insight that is rather unusual. A few days ago

some one entered my room humming a Christian tune, and before turning around to see who it was, I thought, "Some one seems quite happy," and in another instant he was at my side saying, "We'll have to pray hard for my remaining two children [one having just died with a contagious disease], for they are both very sick. I know the Lord has a purpose in this, so I have committed them to him, and I want his will to be done. I'm just hoping and praying that this trouble will bring my relatives to Christ." Please pray for this man and his family. People of this type give us hope and encouragement to go on with our difficult task.

CORRESPONDENCE

ERASE DEBT ON STERLING CHURCH

The heavy debt which has hung over the Sterling, Ill., church for about eleven years has been triumphantly wiped out by its members in a great united effort begun in February of this year. In 1925 the building was remodeled and enlarged at considerable cost. Many pledges, which had to remain unpaid because of the depression, kept the church from paying off a large portion of the original debt, besides making it necessary to pay a large amount of interest on the debt. Last February the members pledged themselves to pay off all that was still unpaid, by Thanksgiving time, when the church would have a joyful celebration.

Difficult as the task seemed, all were united in this great effort, which was remarkable in its success. Every class in the Sunday school, every organization within the church, friends and members of every age co-operated in a wonderful way. Even the primary children worked earnestly and contributed gladly, in order to have a part in the project. Every cent was raised, and all debts paid at the approach of the Thanksgiving season.

Nov. 29, the Sunday following Thanksgiving, was a day to be always remembered as one of great importance in the history of the Sterling church. Bro. P. R. Keltner, the first pastor of the church, and Sister Keltner were with us to take part in the services of the day. Another impressive feature of the day's program was the mortgage burning ceremony, when Bro. John Heckman burned the notes and mortgage which had been paid. Bro. Wayne Gerdes, who was ordained to the ministry in the Sterling church, assisted in the all-day services. The dinner at noon was the largest attended of any dinner held at the church.

We feel that a brief history of the church at this place will be of interest to readers of the Messenger, especially, those who have ever been associated with the work at Sterling.

Due to the efforts of Ira F. Hoak and his father, H. S. Hoak, cottage meetings were started in 1889. Some of the early ministers and elders who held meetings here were Jacob Myers, Ferguson, Gerdes, Grater, Daniel Dierdorff, Levi Trostle, Samuel Lahman, Samuel Riddlesbarger, David Senger, David Price, Cal Rowland, Enoch Eby and Bro. Eisenbise. Bro. H. S. Hoak, in the face of the misunderstanding and opposition of many of the townspeople, solicited funds to buy a lot and to build a meetinghouse. But it was difficult to buy a lot, because the price was often boosted, due to prejudice toward the denomination. Finally, a suitable lot was purchased in 1890, and the Mission Board provided half the money to build a church. There were six members to start this mission. Here Bro. P. R. Keltner came to take charge, receiving only his keep, and no salary. He and his good wife labored tirelessly for fourteen years at this place, baptizing ninety-five, and receiving many more by letter. In 1892 the church was organized with twenty-eight members. Bro. Ira F. Hoak was the first deacon elected, and Bro. John Brubaker, now of California, was the first elected to the ministry.

As the congregation grew, the church building and lot became too small. Bro. Samuel Myers agreed to exchange two lots belonging to him for the small lot upon which the church then stood. Accordingly, the building was moved and enlarged in about 1906. A parsonage was also built at that time.

The Sterling church has been greatly blessed with the influence and the labors of a number of devoted pastors, all of whom have left a worthy contribution to the work and growth of this church. As stated before, Bro. P. R. Keltner was our first pastor. Others have been Bro. Ezra Flory, who served us at three different times; E. M. Studebaker, one year; B. Byen, one summer; J. U. G. Stiverson, three years; B. Ulrich, one year; H. B. Mohler, three years; Merlin Shull, one summer; E. F. Caslow, two years; S. S. Blough, five years; J. F. Baldwin, four years. Our present pastor, Bro. B. N. King, has now been with us one year. We feel that under his sincere and capable leadership, the Sterling church is entering upon a new era of fellowship and co-operation.

Four ministers have been ordained in the Sterling church: Wm. Beahm, J. H. Brubaker, Wm. Buckley and Wayne Gerdes, also a mission worker, Bertha Dutcher Hamer.

Sterling, Ill. Helen Hoak Eikenberry.

ROUND TABLE CONFERENCE

The Round Table Conference for the Middle District of Maryland was held Dec. 4, 1936, at 7:30 P. M., in the Hagerstown Church of the Brethren. Large delegations of young people from Beaver Creek, Broadfording, Brownsville, Hagerstown, Long Meadow, Manor, Martinsburg, W. Va., Myersville and Sharpsburg congregations were present. Bro. (Dad) Kahle was the speaker and Ruth Koons took charge of the recreation.

The chairman of each staff gave interesting and helpful reports on the work accomplished thus far, and each local B. Y. P. D. represented broadcasted what their organization was doing.

A worship period in charge of the worship staff followed by the benediction by Bro. Kahle closed the Round Table.

Sharpsburg, Md. Anna Mabel Grayson.

BEGINNING THE NEW YEAR

Every time we enter a new year we try to think what we could do that would make it better than the year just past. It seems to me one of the very finest things we could do as families, if we have not already done so in the past years, would be to establish the family altar in the home. Nothing in my estimation can take the place of daily worship, to bind us closer to God, to make our family ties stronger, to develop the spiritual atmosphere which is so necessary in this busy world where it is so easy to allow the better things of life to be crowded out. Worship should not be just a habit or custom; it should be a very practical experience for each member of the home.

What could be more helpful in maintaining unity, peace, harmony and love than talking over the things we are thankful for, talking over our problems together, and praying about them, singing those beautiful old hymns as well

as the songs that our children enjoy so much? Such hymns as these come in mind: Jesus Loves Me, God Will Take Care of You, The Heavenly Father Loves Everyone, and many others that these suggest.

How the children do enjoy the worship if they can take part in the singing, reading, thanksgiving and in making requests and prayers! Let us not deny them this blessed privilege, which will mean so much to them now, in the years to come and will be one of the happiest memories of home all through life.

If all Christians would see the need of the family altar, and practice the daily presence of God, many of our problems in the home and church and even in the nation would vanish like dew in the morning sun. Let us all begin the new year together with our altar fires burning brightly, and keep them kindled each day of the year.

La Verne, Calif. Mrs. Sylvia L. Rupel.

ELDER ISRAEL B. GRAYBILL

Eld. Israel B. Graybill was born in Lancaster County, Pa., April 13, 1867, and died Aug. 4, 1936, at his home near Elm in the bounds of the White Oak congregation. He was the son of Eld. Israel and Susanna Bomberger Graybill. Nov. 15, 1892, he married Mary Shelly. To this union were born three sons and five daughters; one daughter died in infancy. His widow survives with one sister and two brothers.

He and his wife united with the Church of the Brethren and were baptized in 1893. He was elected to the deacon's office March 29, 1907, which place he ably filled. Sept. 14, 1911, he was called to the ministry and later, May 19, 1930, ordained to the eldership.

Bro. Graybill was in poor health for a number of years, yet able to be about, when he had a stroke and passed on in less than a week. He was of a pleasant, kindly disposition; as a minister and elder always at his post of duty, a man of strong convictions, one of whom it may be said he was steadfast to the end.

Services were held in the Graybill house by the home ministers. Interment was in the adjoining cemetery.

Manheim, Pa. Susan M. Cassel.

NATIONAL PREACHING MISSION IN SAN FRANCISCO-OAKLAND

From the 1,350 Protestant churches in Northern California more than 1,000 pastors attended the Preaching Mission of San Francisco-Oakland. We had not gone far in our part of this great nation-wide church crusade when we learned that the speakers were among the foremost interpreters of the Christian Gospel, and that they had brought their entourage to the Bay Area to further their program of restoring the faith of the westerners, who in the passing years seem to have become apathetic in their felt need for Christianity.

We were constantly reminded that one of the great purposes of the mission was to strengthen the foundation of the Christian life. To accomplish this they emphasized daily Bible reading, the family altar and prayer.

The Preaching Mission presented a rather new approach to kingdom building. It differs very materially from the star preacher of the past generation. To me it seems that the Preaching Mission is a modern application of a New Testament Jesus who sent his disciples through all the villages to preach the kingdom. The missioners came in his name to summon the churches to new efforts in the cause of righteousness.

Like the brilliant itinerant preachers of another era who covered the world with their battle against paganism, just so the Preaching Mission has added to the efforts and investments of local ministers of the gospel.

Their work was lacking in the spectacular of the past, and yet it attracted great audiences. From authentic reports we learned that the San Francisco-Oakland Mission had the largest attendance of any mission up to that date.

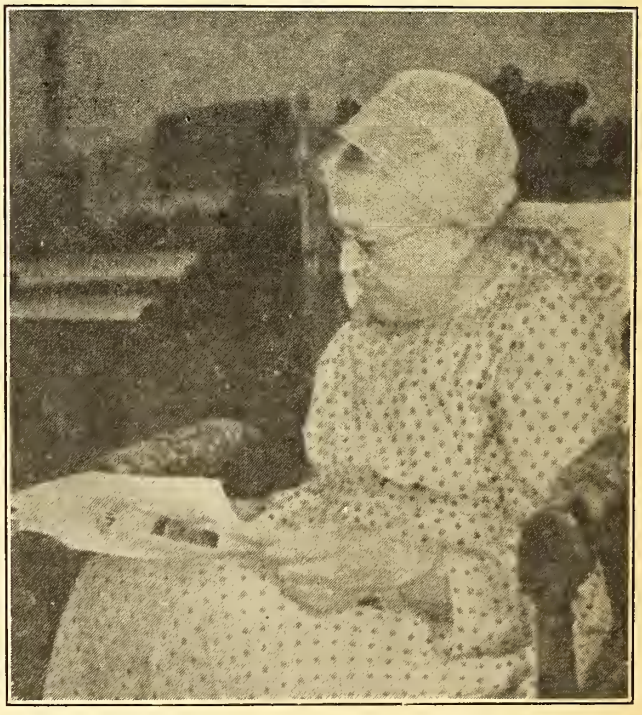
At times we were led into the valleys of darkness and despair. There we were told that the greatest spiritual revival of all times is needed to overcome the sinfulness of the world and the devastating power of sin. From there we were led to great heights where we were above the fogs of sin, and there in the sunshine of God's love they pointed to Christ as the only way out, and to the fact that his mind must be our mind; his program, at any cost, must become our program, both personally and in our national life.

We pray that the Preaching Mission will reach out to every corner of the world and enthuse and empower every Christian with a new determination to carry on. The Good News presented to us was most precious, and it is the world's only hope.

J. F. Baldwin,
Modesto, Calif. Director of Ministerial Affairs, Northern California.

SUSANNA KEENY FOUTZ

Sister Susanna Foutz was born Feb. 23, 1861, near Boiling Springs, Pa., and died at her home in Philadelphia, Pa., Nov. 18, 1936. She was the youngest child of Bro. Samuel S.



and Sister Mary Hohf (Utz) Keeny. On Dec. 16, 1880, she married Samuel E. Foutz, of Franklin County, Pa. They farmed for several years. During this time Bro. Wilbur B. Stover had his home with them for a year. Then they lived in Waynesboro, Pa., for thirty years.

She was a charter member of the Sisters' Aid Society of the Waynesboro Church of the Brethren, seldom missed

a meeting and served as an officer for a number of years. She was active as a deacon's wife, cared for a daughter who was an invalid for some years and as a representative of the church on the town welfare association helped to minister to the wants of the less fortunate. At that time there was no community nurse and the welfare directors were called upon for a variety of services. In this work she was untiring, never being too busy to answer a call nor was she deterred by weather conditions. She endeared herself to relatives, friends and neighbors by her interest and solicitude in their welfare and happiness. She was most diligent in caring for her household and her home was one of open hospitality.

Mother was a faithful member of the church for almost sixty years. Since the death of father fifteen years ago, she made her home in Philadelphia. She was active until an hour before death when a heart attack took her quickly from service to reward. She is survived by two sons and two daughters, all of Philadelphia, one sister and three half sisters.

A service was held at her home in Philadelphia Nov. 20 by Brethren David Cassel and Wm. Delp of the Hatfield church, assisted by Bro. Stover Kulp. Then the body was taken to Waynesboro where funeral services were held in the Church of the Brethren by Brethren C. R. Oellig, H. M. Stover and Levi Ziegler. Interment by the side of her husband in Burns Hill cemetery. Rebecca Foutz.

Philadelphia, Pa.

ELDER EDWARD M. HOWE

Eld. Edward M. Howe, minister for thirty-two years in the Church of the Brethren, Maitland, public school teacher for a large part of his life, and leading citizen of his community, died at his home in Maitland, Nov. 19, aged 67 years. His death was caused by the effects of a paralytic stroke which he suffered Nov. 6 while making a business call. He rallied at times to recognize members of his family.



Bro. Howe was a son of Eld. Wm. and Sarah Mohler Howe, both deceased. He was born at Maitland where he spent his entire life. He leaves his wife, whose maiden name was Della Greninger, also five sons and two daughters, one brother, three sisters and three grandchildren.

Four sons are public school and college teachers, following in the footsteps of their father, who for about twenty years taught in the Maitland public school. Twenty-five years ago Bro. Howe, a teacher in Yeagertown public schools, became principal of Burnham schools to succeed Stewart M. Peters, elected prothonotary of this county. For one year Bro. Howe taught in the public schools of New Iberia, La.

Bro. Howe also served as school director of Derry township. At the time of his death he was presiding elder of Maitland and Bannerville Brethren churches, and teacher of the men's Bible class in the Maitland Sunday school.

Bro. Howe was public spirited, industrious, and deeply religious. His Christian activities always found first place in his busy daily programs. Within the last month, when he became overburdened with his manifold business and church affairs, he rejoiced when the writer became pastor of the Maitland church. The veteran pledged his younger successor full co-operation in pastoral work.

Funeral services were held Sunday afternoon, Nov. 22, with Brethren H. B. Heisey and Cox conducting the services. Never, said members present, had they seen so many folks in attendance at any service as were there that afternoon to pay their last respects to one so loved and respected. The church was filled to capacity and many were turned away for lack of room. Sixteen ministers were in attendance and acted as honorary pall bearers. Burial was made in the Maitland cemetery. Alvin Cox.

Lewistown, Pa.

PASSING OF MARY LEATHERMAN

Mary Leatherman was born in Greene County, Ohio, Sept. 17, 1845, the daughter of James and Sarah Smith. Her entire life of a few days more than 91 years was spent in Greene and Clark Counties.



She was united in marriage to David Leatherman Jan. 6, 1870. To this union two daughters were born: Edith, who preceded her in death by five years; and Bertha, with whom she made her home at the time of her death.

Sister Leatherman was a member of the Baptist church before her marriage but later united with the Church of the Brethren, of which she was a devoted member for over sixty years. In 1882 her husband was called to the ministry, and later to the eldership. During the thirty-six years of Bro. Leatherman's work as minister and elder, she was his very devoted helper. Her quiet, consecrated life has been a blessing to many. She was blessed with abundant health most of her life and was still able to attend church services up to about one year ago, occasionally walking the four blocks between her home and the church. Sister Leatherman held her membership in the church at Springfield at the time of her death, although she and her husband had labored in a number of churches during Bro. Leatherman's ministry. The Donnels Creek and New Carlisle churches were their home churches.

Sister Leatherman died at the home of her daughter, Mrs. Bertha Stockstill, Springfield, Ohio, on Sunday Nov. 1. Funeral services were conducted in the home by the writer and in the New Carlisle church by Elder J. H. Eidemiller assisted by the writer, Elder John Gump and Elder H. H. Helman, pastor of the New Carlisle church. Interment in the New Carlisle cemetery. J. H. Good.

Springfield, Ohio.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Butterbaugh-Yoder.—By the undersigned, on Nov. 26, 1936, in the La Verne church, Wilber Butterbaugh and Gladys Yoder, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Struve-Mumm.—By the undersigned, on Dec. 6, 1936, in the La Verne church, Mr. Guy Struve and Miss Gertrude Mumm, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Hurst-McClelland.—By the undersigned, Dec. 6, 1936, in the Sunnyland Church of the Brethren, Mr. A. H. Hurst of Lake Placid, Fla., and Sister Flossie McClelland of Lake Istokpoga, Fla.—Jos. D. Reish, Lake Istokpoga, Fla.

FALLEN ASLEEP

Beeghly, Urias J., died at his home in Ottawa, Kans., Dec. 4, 1936. He had been in failing health for six months. He was born in Somerset County, Pa., Aug. 31, 1852. Jan. 2, 1875, he married Sophia Boyd at Millersburg, Ohio, who died Dec. 10, 1918. There were two sons and four daughters; two sons and three daughters survive with fifteen grandchildren and eighteen great-grandchildren. He united with the church in 1877 and had been a loyal member to the time of his death. Funeral services by the writer in Ottawa with burial in the Paola cemetery, Kans.—W. B. DeVilbiss, Ottawa, Kans.

Brown, Sister Mary A., aged 83, died on Dec. 8, 1936, following a three weeks' illness of heart trouble. Born in Elkhart County, Ind., Oct. 14, 1853, the daughter of Brother and Sister Samuel Ulery, she resided in the same county throughout her life. She early became a member of the Church of the Brethren and Rock Run was her church home. She was married to John R. Brown in 1877; he preceded her in death in 1925. Surviving are three children, five grandchildren and eight great-grandchildren. The last few months of her life were spent in the home of her sister, Sarah Cripe, of West Goshen, who is now the only surviving one of a family of ten. Funeral services in her home church by Bro. M. D. Stutzman, Bro. Dan Johns of the Mennonite church and the writer. Interment in the Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Brumbaugh, Carrie Mote, born at West Milton, Ohio, Sept. 27, 1879; she died at her late home near Clayton, Ohio, Dec. 1, 1936. Her parents were Benson and Georgianna Mast Mote; her mother died when Carrie was but eighteen months old and her father about ten years later. She then entered the home of her grandfather, W. J. Mast. March 8, 1905, she married Loyd W. Brumbaugh; they established their home on a farm near Clayton. Two sons and one daughter were born to them; the second son passed away twenty-two years ago. Brother and Sister Brumbaugh united with the Church of the Bretbren in the Salem congregation and in 1910 were called to the office of deacon. She also taught a class of boys and girls in Sunday school. For fourteen years she suffered with a nervous affliction, but the fatal crisis resulted from an attack of pneumonia. She leaves her husband, a son, daughter and two grandchildren, also a half brother and sister, and a foster sister. Funeral at Salem church by Eld. Sylvan Bookwalter, assisted by Eld. A. H. Bucklew and the writer. Interment in Bethel cemetery.—Wm. Minnich, Union, Ohio.

Clapper, Sister Susannah, born at Bloomfield, Bedford County, on June 25, 1840, and died Nov. 21, 1936, at the home of her daughter, Mrs. Rachel Myers, in Taylor Township. She married Bro. Samuel Clapper in 1858, who died in 1905. Eight children were born to this union of which six survive, also twenty-one grandchildren, twenty-eight great-grandchildren and four great-great-grandchildren. She was a member of the Church of the Bretbren since girlhood. Funeral services in the Albright church where she worsbiped many years, conducted by Eld. S. P. Early, pastor of Roaring Spring church; interment in Albright cemetery.—Mrs. Elmer Hoover, Roaring Spring, Pa.

Domer, Lawrence E., born near Baker, N. Dak., on Aug. 20, 1900, the son of Mr. and Mrs. S. W. Domer. He married Elsa R. Yost on Aug. 24, 1920; to this union were born four children. He leaves his wife and children, father and mother, one brother and two sisters. He was killed in an automobile accident, struck by a train in Niles, Mich., while on his way to work. He was laid to rest in the Niles cemetery. Services by the undersigned.—Dewey Rowe, Bryan, Ohio.

Driver, Sister Sarah, wife of Bro. J. L. Driver, died Nov. 22, 1936, aged 66 years. She was a woman of sterling Christian character, active in church work, a Sunday-school teacher and an Aid Society worker. She was of great help to her husband in his ministerial labors. She had been in ill health for many years. At an early age she united with the Church of the Brethren; she was active and faithful in the church as long as health permitted. Besides her husband she leaves two brotbers and four sisters and a cousin who lived in the home for thirty years. Services by Eld. I. M. Foster and associate ministers. Interment in Beaver Creek cemetery where two children who died in infancy are buried.—Fannie Shull, Bridgewater, Va.

Heagy, Sister Nora, wife of Bro. Allen Heagy, died Oct. 25, 1936, in the Harrishurg hospital, Pa., as the result of an automobile accident. She is survived by her husband, three sons, three daughters, one brother and five sisters; one brother preceded her many years ago. She united with the Church of the Brethren when quite young and remained faithful. Services at Graybill house by Brethren C. W. Gibbel, Graybill Hershey, Ollie Hevener. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Kinder, Jos. P., son of Benj. and Elizabeth Kinder, was born April 12, 1851, and died at the home of his daughter, Mrs. Chas. Wills, Oct. 16, 1936, after a lingering illness. He married Elizabeth Smeltzer Nov. 26, 1868, who passed away in January, 1932. To this union one son and two daughters were born; the son and one daughter preceded the parents. Bro. Kinder was a loyal and devoted member of the Arcadia church. He was called to the deacon's office and served for a number of years in that capacity. He had retired from active work ten years ago, owing to failing health and eyesight. The past few years he was entirely blind. He was confined to his bed seven months during which time he was a patient sufferer. Surviving are one daughter and son-in-law, one sister and two grandchildren. Funeral sermon by Eld. John E. Smeltzer, assisted in the service by Eld. M. Smeltzer and Bro. Showalter.—Catharine Smeltzer, Noblesville, Ind.

Klinzman, Bro. Louis C., was born in Franklin County, Pa., April 14, 1859, and died at his home at La Verne, Calif., Nov. 30, 1936. In boyhood he moved to Illinois with his parents. There he married Ella Hammerschmidt on Feb. 15, 1885. Five children were born to this union all of whom survive and were present at the funeral services Dec. 5. Interment was made in the Evergreen cemetery, La Verne, by the side of his wife who was called by death May 15, 1929. Soon after his marriage Bro. Klinzman and his bride moved to McCool Junction, Nebr., where they spent twenty-five years before moving to La Verne. The deceased enjoyed good health until about three months ago; however, he rallied and was seized with a heart attack just before his death. He was a lifelong member of the church, faithful in atendance and in doing his part. Funeral services were conducted by Bro. Edgar Rothrock of La Verne and Bro. J. P. Dickey of Hemet.—Grace Hileman Miller, La Verne, Calif.

Myers, Sister Lizzie (nee Balmer), died June 24, 1936, at her home in Manheim, Pa., in the bounds of the White Oak congregation, aged 81 years. She is survived by three daughters and two sisters; her husband preceded her many years ago. She was a consistent member of the Church of the Brethren since her youth. Services in Manbeim house by Brethren H. K. Ober and Chas. D. Cassel with interment in Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Pugh, Sister Minerva Ann, died Nov. 27, 1936, following a stroke of apoplexy. She was born Dec. 23, 1870, to Bro. John and Sister Amanda Medley. July 25, 1885, she married Flemming H. Pugh; to this union were born two children who survive with the husband, five grandchildren and one brother. While they will feel most keenly her passing, yet the membership of the Ninth Street church, Roanoke, Va., has suffered a great loss. At the age of eleven years she joined the Church of the Brethren of which she had been a loyal member these years, and a subscriber to the Messenger for forty years. Because of her failing health she had to resign as Bible director of the Women's Work, on which she spent much time which made her one of our most conscientious leaders. She was always so cheerful that her presence radiated an atmosphere of happiness.—Mrs. Margie John Garst, Salem, Va.

Shaver, Edward Ellsworth, son of Cyrus M. and Julia Schrock Shaver, was born May 6, 1863, in Somerset County, Pa., died Dec. 9, 1936, at the hospital, Covina Calif. In 1885 he moved to Marion County, Kans., where he taught school until the spring of 1889 when he entered McPherson College. It was here that he met and married Mary Agnes Brumbaugh from Huntingdon, Pa. In 1901 the family moved to Nampa, Idaho, and in 1909 to Covina, Calif. He is survived by his wife, six sons, two daughters, three sisters and two brothers in Pennsylvania, and eight grandchildren. One daughter preceded him. Early in life he united with the Church of the Brethren and remained faithful to the end. Funeral services in the Covina church by Bro. S. J. Miller, assisted by Bro. Mark L. Cripe. Burial in Oakdale cemetery.—S. J. Miller, La Verne, Calif.

Welch, Bro. Otis Melvin, was born at Fairview, Iowa, and died Oct. 22, at his home at La Verne, Calif., aged 67 years, 9 months and 15 days. His boyhood was spent in Nebraska and in 1882 he moved to Oregon. There in 1901 he married Myra Brooks, who with a son and a daughter survive him. He brought his family to Patterson, Calif., in 1912, and five years later to La Verne where he lived until his death. His son, Dwight Welch, is Y. M. C. A. secretary on the island of Kauai in the Hawaiian Island group, who when notified of his father's death, talked to his mother by wireless telephone. The mother, one of the Gospel Messenger's poetesses, has been an invalid for many years. Bro. Welch was baptized at Newberg, Ore., in 1908 and was elected to the office of deacon several years later and, although quiet and retiring, he was respected by all who knew him and was always faithful to his baptismal vows. Funeral services were held at the church with Bro. Galen K. Walker, pastor, officiating. Interment was made in the Evergreen cemetery at La Verne. Besides his wife and two children he leaves one sister and four brothers.—Grace Hileman Miller, La Verne, Calif.

CHURCH NEWS

CALIFORNIA

Glendora.—Installation services were held Oct. 4 for the newly appointed officers and teachers of the Sunday school. At this time Bro. Roy Crist of La Verne College preached a most helpful sermon for the encouragement of these workers. The following Sunday night Bro. D. A. Crist of Quinter, Kans., gave us a very interesting account of his trip to Egypt and the Holy Land. On Oct. 22 the mothers of the junior and primary children, many of them from outside homes, were entertained by the teachers of these departments. On Sunday, just before sailing for India, Bro. Chalmer Shull gave us a very splendid missionary sermon; his children sang a song in the Indian language, and Loreta told the story of the Prodigal Son, also in Indian, which was all very enjoyable. On Nov. 15 Bro. Becker, our pastor, began a two weeks' evangelistic meeting, Bro. Edgar Rothrock of LaVerne assisting. These meetings were pre-

ceded by a campaign of personal work, and at the close, just before our communion service, at which Bro. Mark Cripe of Covina officiated, six were baptized, dedicating our new baptistry. We observed Universal Bible Sunday in all the departments of the Sunday school. A blind woman came and read her Bible for the blind in the children's department. In the general school the great work of the American Bible Socety was recounted, a short program given, and Bro. Becker made a very earnest plea for more diligent and devoted use of the Book of books in our homes. We are making an effort to have the Sunday school become 100 per cent daily Bible readers. Bro. Isaac Baker, a pioneer minister of Canada who is worshiping with us this winter, gave us, in the evening, an able address on the Chronology of the Bible, proving from a scientific standpoint that the Bible is true, trying to counteract for the benefit of our young people, much false teaching of the present day, and fostering their faith in the good old Book. The Aid societies (a young women's auxiliary has recently been organized) have been very busy this fall, meeting at times twice a week. Our teachers, at their monthly meetings, are studying the book, "Planning for Children in the Local Church," by Lewis. This training course is very ably directed by Sister Becker. The District Ministerial Association held their regular conference in our church on Dec. 7, some sixty being present. Four letters have been granted since our last report.—Lulu Netzley Miller, Glendora, Calif., Dec. 10.

La Verne church in keeping with the National Preaching Mission project secured the services of Eld. J. F. Baldwin of Modesto for a week's evangelistic effort from Nov. 16 to Nov. 22. The direct visible results were the application of two Sunday-school girls for baptism; a young man was baptized the Sunday before the meetings were opened making a total of three since our last report. The time was unavoidably too short for a real evangelistic effort as Bro. Baldwin had to move on to another prearranged appointment. Christmas plans are being made; the La Verne College choral union will put on a program of music next Wednesday evening and the Sunday-school children will observe a white gift program on Sunday evening, Dec. 20. Wednesday afternoon, Dec. 30, the primary department of the Sunday school will entertain their grandparents at a Christmas party at 2 o'clock and children of the Mexican Protestant Sunday school at 3 o'clock. C. I. Myer was recently elected president of the laymen's group; this organization recently held a father and son banquet taking into consideration a large group of La Verne College boys. Mission study projects are being followed by the various Christian Endeavor and Christian Worker organizations on Sunday evenings. The junior church league will close their study with an African Social on Sunday evening. A group of spiritually minded La Verne College students recently organized the Emmert fellowship forum for the purpose of promoting Christian fellowship and service; it has been named for the late beloved J. B. Emmert, who for many years was head of the college Bible department. Bro. Roy Crist, present head of the college Bible department, is assisting the young people in this endeavor.—Grace Hileman Miller, La Verne, Calif., Dec. 12.

Live Oak.—Prior to election our church led the community in a valiant fight against the liquor traffic. The state wide result was a real defeat of the liquor amendment on the ballot. The local option amendment was also defeated. However, it is noteworthy that the vote in favor of it was 200,000 stronger than in 1934. The Home Builders' class put on the peace play, The Eleventh Mayor, at the high school on Nov. 29. Our regular council was held Dec. 2. The debt on the new addition has been paid. Arrangements were made for a substantial increase in the pastor's salary. The men's organization has put in a new oil heater in the main room; they also sponsored a drive for 100 per cent subscriptions for The Gospel Messenger.—Albert Crites. Live Oak, Calif., Dec. 14.

IDAHO

Boise Valley church met in council Dec. 12, at which time our pastor gave an excellent report. We decided to have Bro. W. E. Buntain of Philadelphia with us the week of Jan. 10 for a Bible institute. Our annual Thanksgiving rally, held at the church, was a very spiritual meeting and the attendance was all that could possibly be accommodated. Our attendance at Sunday school and church is on the increase. We again have over 75 per cent of the members subscribing for the Messenger. We are enjoying the lectures of the neighboring pastors given each midweek. We recently reshingled part of our parsonage.—Mrs. Russell Brockus, Meridian, Idaho, Dec. 16.

ILLINOIS

Canton.—We enjoyed a record attendance on rally Sunday, Sept. 6, with a revived interest in the Lord's work for the coming year. The love feast was observed Oct. 11 with an unusual attendance. Our pastor, Bro. F. A. Myers, officiated. Seven have been received into membership by baptism and two by letter since our last report. Our church school has shown a nice improvement in attendance this fall and winter. Last September we decided to try the unified service plan. At our recent council meeting we adopted this type of service indefinitely. Harold Rose is general superintendent and Mrs. Cecile VanSyckel, junior superintendent. We have a weekly church bulletin and like it very much. Our church co-operated in a religious census of the city, sponsored by the city ministerium of which our pastor is president this year. Dec. 9 we met in the church dining hall for a covered dish supper and celebration of the payment of our parsonage improvement debt. This movement was brought about by a good brother challenging the church to give three dollars to his one; he has also donated the paint for the exterior of the parsonage. Later the same evening our quarterly council met. Our Aid Society under the leadership of Mrs. J. D. Rohrer is doing splendid work. They meet weekly and raise funds by quilting, serving dinners and making doughnuts. Our B. Y. P. D. with Wm. Myers president, has as one of its projects a Sunday evening chorus; in this way they help to make our service a success. The B. Y. P. D. sectional group meeting was held in our church in September. During November, while our pastor was in Kansas in evangelistic meetings, our appointments were filled by local ministers and special programs, one of which was musical.—Mrs. Evelyn Rose, Canton, Ill., Dec. 15.

Chicago (First).—Since our last report we have enjoyed many spiritual feasts, too numerous to mention separately. On July 1 our pastor, Bro. Horst, acted as chaplain for the Chicago city council. Our sanctuary being newly decorated this summer, a dedicatory service was held Aug. 16 at which Bro. Horst spoke on the subject, "The Holiness of the Sanctuary." Sept. 20 Bro. W. J. Swigart of Juniata College brought us a message on "Zacchæus." Our autumnal communion service was observed Oct. 18 at which time 408 were seated at our Lord's table. Our eight-day preaching mission was held the week of Dec. 6, when we enjoyed messages by Brethren Edward Frantz, Leland Brubaker of Elgin, Brethren Kurtz and Horst of Chicago and Bethany respectively. This week was climaxed by the presentation by the First church choir of Handel's "Messiah" on Dec. 13. Each service of this week brought us a very definite, inspiring portion of the Bread of Life, and gave us added impetus for the work of our Lord and Savior.—Ray Dean, Forest Park, Ill., Dec. 14.

Decatur.—We are glad to announce that the membership has been quite active in recent months. Brother and Sister McGuire could not remain after Sept. 1 on account of his return to Bethany, but we have been very fortunate in having Brother and Sister John Wieand locate with us. Bro. Wieand just closed a two weeks' series of services sponsored by the men's movement, and as a result eleven were enlisted in Christian service. One was the father of a fine family, just entered from another church to complete the family circle. The other ten were Sunday-school boys and girls. The Sunday school was reorganized with few changes. Bro. Clarence Albright is general superintendent. The Women's Work is doing its part as best it can. Sister John Wieand will be our president for the coming year, with Sister H. P. Clannin, Aid superintendent. At our business meeting for the close of the year, Bro. W. T. Heckman was again chosen elder. The other officers have filled their places so efficiently that few changes have been made. Mrs. Edith Eagleton is Messenger agent; she did well last year to enlarge the Messenger list. Mrs. Pauline Metsger is to be church correspondent. The church came out quite well in its finances but we need and can use much more for local repairs.—Anna E. Shearer, Decatur, Ill., Dec. 12.

INDIANA

Liberty Mills church met in council Dec. 10. Four letters were granted. One has been received by baptism since the last report. Nov. 1 the chorus of our church gave a musical. Nov. 8 a wonderful sermon was given by Bro. Ira Frantz on Peace. We had a fine service on Thanksgiving evening; Bro. Edw. Stump gave us an interesting sermon. The following Sunday evening a missionary program was given by different ones of the church. Our Aid met Dec. 2 and elected new officers. Dec. 23 they expect to have another Aid meeting for the gift exchange. The United Brethren and our church will have an Anti-Saloon League meeting at the former church the evening of Dec. 27.—Opal Miller, Claypool, Ind., Dec. 14.

Muncie church under the eldership of Bro. J. A. Miller, has been making forward steps. The church has been redecorated and a new hardwood floor was put into it by the men of the church. In November we enjoyed a homecoming with Bro. R. L. Showalter as our guest speaker. The district gathering with Brethren Funderburg, Kulp and Helser was held in our church and we appreciated their messages and inspiration. Bro. Miller has been chosen to serve as our elder for another year. The church here feels a loss in the death of Brother and Sister Geo. L. Studebaker; they were in charge of the church for a number of years and since 1929 they have lived and served in the church here, assisting in the local ministry since we have been without a pastor.—Mrs. L. S. Shively, Muncie, Ind., Dec. 14.

North Webster.—The women of the church have organized a missionary society and have pledged partial support of Sister Lola Helser of Africa. At present they are preparing clothing and hospital supplies for the African mission. The young people's class has furnished a large box of toys, books, clothing and miscellaneous articles for distribution among the isolated mountain children of Kentucky. Bro. A. D. Helser delivered a wonderful missionary sermon to an appreciative audience Nov. 15 which is bearing fruit in various ways. On Thanksgiving morning a union service was held in which our people participated. Our evening services are well attended. The Aid put on a bazaar Dec. 5.—Mrs. Ruth Rothenberger, Pierceton, Ind., Dec. 17.

Roann church met in business meeting Dec. 10. Because of being disappointed by the delay in installing the new furnace, the dates of our revival and love feast were canceled. Our love feast will be Jan. 2 at 7 P. M. We will have no revival this winter.—Wm. H. Eiler, Denver, Ind., Dec. 12.

Union Center.—From Nov. 15 to 29 our church held its annual revival conducted by Eld. L. U. Kreider, pastor of the Blue River church. The immediate result was fourteen baptisms and two were

taken in by the right hand of fellowship. We thank God not only for the ingathering but for the plain gospel teaching. We believe that all have been much strengthened by Bro. Kreider's powerful sermons. A Manchester deputation team gave the program on Sunday evening, Dec. 5. Miss Miller of India talked on the different religious groups that they have to contend with in India. Miss Smith of Oregon talked about the work of home missions in Oregon where her father was a home missionary. At the quarterly council Dec. 10, the church elected a new trustee—Bro. Chas. Stouder.—Cathrine Miller, Nappanee, Ind., Dec. 16.

Walnut church met in council Dec. 11. Our pastor, Bro. C. C. Cripe, presided in the absence of our elder, Bro. T. G. Weaver. Church officers were elected for the coming year with Bro. C. C. Cripe, elder; Bro. Ray Burrough, Messenger agent; Sister Clara Fanning, correspondent. The report from the different departments seems encouraging. During the year we have received nine by baptism and six by letter; one was reclaimed; four letters were granted and one lost by death. We enjoyed very much the recent visit of Bro. A. D. Helser to our church.—Martha Johnsonbaugh, Argos, Ind., Dec. 13.

IOWA

Iowa River.—Last night closed a two weeks' evangelistic campaign at tbis church with Brother and Sister B. M. Rollins, evangelists. Eigbt united with the church. Dec. 3 the fourth annual conference of ministers and church workers was held in our church with about seventy present. Tbe program was spiritual and uplifting. Bro. J. W. Lear, dean of Betbany Biblical Seminary, gave the opening address; be also gave an interesting talk on the subject, Evangelism for Our Day and Conservation of Results. Other speakers also were interesting; it was a worth-while service for every one.—Mrs. Lulu E. Duft, Marshalltown, Ind., Dec. 14.

KANSAS

Independence.—Sunday was a rather stormy and cold day for this time of year, but the Independence Sunday school met with 106 members present. Our school is growing both in numbers and interest. Our church was well represented at the district meeting at Mont Ida, in October. The district meeting will be held in the Independence church next year. Our eight-day preaching mission in November was very much worth while. The spirit of those attending was splendid. Six young people joined the church, and we are expecting more in the near future. Our love feast was held Nov. 23 with the pastor officiating. The pastor, Bro. R. R. Peters, is district counselor for Southeastern Kansas. He has visited a number of churcbes during the past month. The Sweetheart banquet, sponsored by Mr. and Mrs. Rufus L. Daggett, was held Nov. 27. All young people attending Sunday school and church during August are eligible to this banquet. Special emphasis is being placed on worship and music in the church. Plans are now under way for two Christmas programs, one to be given by the Sunday school, the other a cantata, by the choir, in the evening.—Mrs. Amanda D. Griffiths, Independence, Kans., Dec. 12.

MICHIGAN

Flint.—At our September council Bro. Wilber Shepherd was elected Sunday-school supcrintendent for the next year. On Oct. 4 we enjoyed having with us Bro. Chas. Forror of Brethren, Mich., in our anniversary service; he gave us three messages during the day which were greatly appreciated. On the same day we also had an impressive installation service for our newly elected Sunday-school officials. Special services were conducted the week before Thanksgiving by the home ministry, closing with a communion on Sunday evening. Bro. A. R. Fike of Idaho, who happened to be in our city on that day, officiated. Our present church building is too small to accommodate the number who are attending services, so during the summer steps were taken to enlarge the huilding. However, because of limited space, this was impracticable. Now the church has purchased four lots a half block south of our present location and we hope to erect a new church during 1937. The persent building will be sold. The Aid Society is very busy and has recently pledged $50 to the church building fund. Enthusiasm for Camp Mack continues to run high among our young people who work at various projects in order to earn money to meet the expenses of those of the group who are planning to attend thc 1937 camp. At the council held on Dec. 13 Bro. H. V. Townsend, chairman of the District Ministerial Board, was present. Bro. L. H. Prowant will continue to serve as elder and pastor, with Bro. Arthur Taylor assisting. Other church officials were elected at this time for the year. Bro. Warstler of Indiana brought us very acceptahle sermons morning and evening on Dec. 6.—Mrs. Mary E. Prowant, Flint, Mich., Dec. 14.

Lansing.—We just closed a very helpful revival service conducted by Bro. Chas. Deardorff of Ashland, Ohio. He gave us fifteen doctrinal and evangelistic sermons. One gave his heart to God and six reconsecrated their lives. At the baptismal service one more expressed a desire for a closer walk with God. Much good was accomplished and we feel that others will be drawn into the church by Bro. Deardorff's helpful messages. He was assisted in the singing by Bro. C. Leslie from Black Swamp church, Ohio. If you have friends who are members or who have been attending the Church of the Brethren who have moved to our city, write to H. W. Peters, S. Hosmer St., Lansing. He will be glad to call on them.—Chas. Tombaugh, Lansing, Mich., Dec. 14.

MISSOURI

Nevada.—The preaching mission was held from Nov. 15 to 22 by the pastor, Bro. L. M. Baldwin. Much interest was shown throughout the meeting and three young people united with the churcb by baptism on Sunday afternoon. Our love feast, held Sunday evening with Bro. Galen Barkdoll of Carthage, Mo., officiating, was a very spiritual meeting. Thirty-four persons communed, twelve of whom were from the Jasper church.—Mrs. L. M. Baldwin, Nevada, Mo., Dec. 14.

OHIO

Ashland City.—From Aug. 5-11 four men were in tbe county in the interest of the peace movement. They gave us a special service on Aug. 5 and on Sunday, Aug. 9, Bro. Royal Glick filled the pulpit. Sunday evening the men had charge of the union young people's meeting and also of the union preaching service. Bro. Dan West came on Sunday and on Monday the peace institute was held and an organization effected. The union service was held at our church on Aug. 16. Our annual flower Sunday was held on Sept. 13. The pulpit was banked with flowers donated by people of the Sunday school and church; the flowers were later given to the aged, sick and shut-ins. A vesper service sponsored by the B. Y. P. D. and intermediate league was held at a country home on Sunday, Sept. 20. We had as a special speaker Bro. Garber Drushal of Ashland College; he brought us a wonderful message. Special music and readings were furnished by the young people. October was rally montb and we believe it is bearing fruit as our attendance seems to be increasing over last year. The last Sunday of the month we had a special program. Two wonderful reports from Camp Mack were given by Richard Bailey and Grace McLarnan. Sept. 16 our Women's Work was organized with Mrs. Lorena Neuman, president. Later two groups were formed: the missionary and the Aid. Sept. 20 Bro. Deardorff gave us some facts about when and why home mission money was needed; our district meeting offering was taken at that time. District meeting reports were given on Sunday, Oct. 11, by Bro. Deardorff and Bro. G. A. Cassel. On Sunday evening, Oct. 11, the pulpit was filled by Captain Huffman of the Salvation Army. The Army was celebrating its fiftieth anniversary of work in the city; speakers were also in other churches. The captain gave us an inspiring sermon on Just Three Days to Live: Yesterday, Today, Tomorrow. We have organized the young people of the Sunday school into their own group with Mrs. Nellie Dessenberg, superintendent. Our B. Y. P. D. has been reorganized with Merle Griner, adult adviser and Dorothy Mumaw, president; and the intermediate league with Mrs. P. A. Bailey, adult adviser and the writer, instructor. On Sunday evening, Nov. 22, the two groups put on a special Thanksgiving and missionary program when our Thanksgiving offering of $28.72 was taken. The intermediate girls have formed a choir and have responded to a number of calls to sing at revival meetings at other churches. Promotion day and installation services for church and Sunday-school officers were held on Sept. 27. The Upstreamers class has pledged and paid $100 on our educational building and the young married people's class also has pledged $100.—Mrs. Fern Keefer, Ashland, Ohio, Dec. 7.

Bear Creek.—Church officers were elected for the year at our members' meeting held Dec. 1. Bro. P. M. Filbrun was retained as elder for two years; Mrs. Anna Stoner, Sunday-school superintendent, with Beulah Yost, assistant; church clerk, Dora Beeghly. At this meeting it was decided to buy new carpet for the church. Recently the mothers and daughters' organization held a meeting with a good attendance. Our Thanksgiving offering was $28. On Sunday evening, Dec. 13, a group of young people from the New Lebanon Brethren church gave a pageant entitled The Lost Church. A new Hammond electric organ has been presented to our church by one of our members, Mrs. Elmer Bright, in memory of her husband; this was dedicated on Nov. 1. Since we have no pastor, Bro. Galen B. Royer of Dayton and the home ministers have been filling the pulpit.—Mirian Filbrun, Dayton, Ohio, Dec. 15.

Bradford.—During the revival conducted by our pastor, G. E. Weaver, eight were received by baptism. At the close of the revival we observed our love feast with Bro. Weaver officiating, assisted by Elders Ray O. Shank and John Eikenberry.—J. E. Overholser, Bradford, Ohio, Dec. 12.

Cincinnati church continues its program with much interest and activity. The various organizations of the church are presenting and working out new plans to create growth and stability in their own interests and the church in general. The church athletic association was awarded two championship trophies from the two leagues in soft baseball in which they participated this past season. Recently the young married couples' class presented to the church a gift of two dozen metal folding chairs; the church bought another matching dozen. The ladies' organization is actively engaged in plans for the year with revived interest of many of the members. Our council meeting will be Dec. 11 and communion services Dec. 13. Since April our church membership has increased, six being received by baptism and four by letter. As special interest to the young people of Southern Ohio we would like to mention that Mr. and Mrs. Elmer Royer now have their church home here in Cincinnati; they are active in church interests. A standing invitation is extended to any of our neighboring churches to come as a class, organization or as individuals and fellowship with us for the day. As a reminder we will appreciate any information regarding members of the Church of the Brethren who live in Cincinnati and are not actively associated with the church.—Mrs. Abram Yost, Cincinnati, Ohio, Dec. 7.

Defiance church met in council Dec. 12. Vacancies on boards and

committees were filled and various office and trustee boards made their reports. Bro. Guthrie was re-elected elder for another year. It was decided to hold a series of meetings beginning Jan. 7, with Bro. A. P. Musselman as speaker, closing with a communion service. Our Thanksgiving offering was $40. Dues for district and Old Folks' Home have been paid for the year. Our Ladies' Aid held a special meeting to make bandages and other articles. We held our regular Christmas meeting Dec. 17 at which time we turned in our envelopes for our Africa mission share; $16.80 has been received so far. Bro. A. D. Helser has promised to be with us before returning to Africa.—Mrs. Elizabeth Derge, Defiance, Ohio, Dec. 17.

Dupont church met in council Dec. 4. The church will hold a mission school, the classes to be held each Sunday afternoon during January and February. Quite a few of our people attended the missionary meeting held at Fostoria and heard Brethren Helser and Kulp. Brother and Sister Boomershine and son were received into our church by letter; he is our pastor at present. One has been baptized recently. —Anna Measel, Oakwood, Ohio, Dec. 9.

Eaton.—A group from the church enjoyed a day of Christian fellowship with two of our sister churches this fall. The last Sunday in September we went to the Circleville church. Bro. A. G. Crosswhite gave the message at the morning and evening service. Oct. 25 we were at the church in Constance, Ky. The young people gave a program at the morning service. On both of these days we enjoyed a basket dinner at the church with the local members. We began the new Sunday-school year Oct. 4 with 205 present at Sunday school. After the Sunday-school hour, Bro. N. B. Wine, our elder and first pastor, conducted a consecration service for the teachers and officers. He then gave the message of the morning, a very challenging address on the importance of Christian Education. Bro. I. G. Blocher of Greenville, another former pastor, gave a message of inspiration in the afternoon. Bro. Henry Driver is our adult Sunday-school superintendent and Sister Eby, our primary superintendent for the coming year. One evening Brother and Sister Orion Erbaugh of Trotwood were with us in a workers' conference. Following a fellowship supper, there were several short talks on the work of the Sunday-school teacher and

Another Letter to Subscribers

or Concerning the Indispensable Messenger . .

With this issue Volume 86 of the Gospel Messenger begins. Many things have happened since April of 1851. There are not many members in the Church of the Brethren who are older than their church paper. Yet through the years the Messenger has tried to keep up with the thought and needs of the church.

For example, it is now six years since the Missionary Visitor was merged with the Messenger in order to provide both home and foreign church news under one convenient cover. Still more recently the Church at Work department and the Daily Devotions page were added. Indeed, the improvement of the paper is a matter of continual concern.

Thus the constant aim is to make the Messenger indispensable to our people. And why not, it is the official church organ? It is written by and for our own people. It is published by the church owned Brethren Publishing House at Elgin, Ill. As a church member you are a shareholder in this enterprise. The Gospel Messenger is your church paper.

We trust that you will welcome the Messenger during 1937. To the thousands resubscribing we say: "God bless you. May you indeed find the Messenger indispensable." But there are other thousands who should be reading the Messenger. Share your copies with them. Better still, organize a Messenger club and get the church paper into at least 75% of your resident Brethren homes.

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State .....

Congregation .....

what teachers have meaut to us. We then divided into two groups for discussion of methods and problems. Sister Erbaugh had charge of the group of primary workers and Bro. Erbaugh, the adult workers. We have had several accessions to the church by letter and by baptism the past few months. During November we placed special emphasis on Peace. The peace literature and banks were distributed among our members. Nov. 14 Bro. Perry Prather from Dayton gave us a challenging address on Peace. The play, These Things Shall Be, which emphasizes peace, will be given Dec. 6. Bro. Prather also talked to the men on the work for men in the church. A men's organization was begun with Henry Ankerman, president. Our Ladies' Aid is active as usual. The past six weeks they have served dinners for the public each Wednesday. The first Wednesday of each month they meet in the various homes for a business meeting. At the December meeting they will elect officers for the coming year. One of our ministers has been in the Christian ministry for fifty-eight years. Nov. 15 he preached his fifty-eighth anniversary sermon. A gift was presented to Bro. Crosswhite by the Sunday school. We are looking forward to entertaining the Southern Ohio young people's conference Jan. 1-3.—Kathryn Kiracofe, Eaton, Ohio, Dec. 5.

Fairview (Ohio) church met in business meeting Dec. 1. Church officers were elected for the coming year with Bro. Guthrie as elder. Bro. A. P. Musselman of Lima, Ohio, came to us on Nov. 8 to assist in a revival effort and continued two weeks. Bro. Musselman labored earnestly and gave spirit-filled messages each night. As a visible result two were baptized and there was one reconsecration. Our Sunday-school and morning service attendance is encouraging, the average for October and November being 104.—Gertrude E. Guthrie, Blissfield, Mich., Dec. 14.

Trotwood church closed a successful two weeks' revival meeting Nov. 29. Bro. E. R. Fisher, our pastor, conducted the meetings. Ten were received into the church by baptism and four by letter. The attendance and interest during the revival were most gratifying. We had an impressive love feast on Nov. 28 with about 125 present. These meetings proved a great blessing to the church. The women of the church met in October to organize our Women's Work. Sisters Hoover, Nagey and Erbaugh of the Southern Ohio cabinet were present. Our work has been fully organized. After two months' trial of the unified service, it was decided by vote to continue.—Mrs. Milford Denlinger, Trotwood, Ohio, Dec. 15.

Middle District.—Our homecoming day Oct. 25 was well attended. Bro. Henry Barnhart spoke on the Sunday-school lesson and Bro. J. H. Eidemiller spoke during the preaching hour. Bro. J. W. Wieand of Decatur, Ill., brought the message in the afternoon. The church experienced a spiritual blessing from Oct. 25 to Nov. 8 when Bro. J. W. Wieand led us in a revival, preaching eighteen forceful gospel sermons. He and our pastor, Bro. C. V. Coppock, made a great many calls in the community. As a result of these efforts ten were received into the church by baptism and two more since. All were adults but one; the church was much built up and attendance and interest were good throughout the revival. We appreciated the special songs by East Dayton and others. With Bro. C. V. Coppock as our pastor for another year and Bro. Byron Royer as song leader and his wife as pianist, we are contemplating greater things for the Lord. The church is considering remodeling in the near future.—I. J. Coy, Tippecanoe City, Ohio, Dec. 8.

West Dayton.—The new church year was opened Oct. 4 with the installation of the Sunday-school, church and B. Y. P. D. officers in the morning service. The choir was installed in the evening with a candlelight service and a very appropriate sermon by our pastor, Bro. J. Perry Prather. We co-operated with the other churches of the city during the eight-day preaching mission with Bro. H. H. Helman bringing us spiritual, strengthening messages. Bro. Prather held a two weeks' revival meeting at Ephrata, Pa., Oct. 25-Nov. 8. Bro. Galen Royer and Bro. N. B. Wine, both of Dayton, broke the word of life to us during this time. The evening services were composed of an old hymn night with the young people having charge of the evening services Nov. 8. The visiting speakers were Dr. J. R. Howe whose theme was "Brotherhood" and Miss Myrle Beck who spoke concerning "Christ's Attitude Toward War." This brother and sister were both from the U. B. Bonebrake Seminary, Dayton. Bro. Robert Noffsinger of the local church also spoke about the "Work of Our Church in the Peace Program." Bro. Prather showed pictures of subjects related to Ephrata, Pa., Nov. 15. This service was very educational, both historically and spiritually. Bro. H. Spenser Minnich, the Elgin delegate to the National Stewardship Conference, held in Dayton, Nov. 23, 24, brought us a very inspirational and soul-searching message on "Stewardship," Nov. 22. Bro. Prather delivered his third anniversary sermon in the evening. The pastor is holding revival meetings at New Carlisle, Nov. 30-Dec. 13. Bro. Helman will fill the pulpit during the pastor's absence. The love feast and communion were observed Nov. 29. Our attendance has shown an increase over the same period of October and November last year. The work of the Lord is progressing among our adults and very much so among our young people and children.—J. W. Detrick, Dayton, Ohio, Dec. 7.

PENNSYLVANIA

Ephrata church benefited spiritually by a two weeks' revival held Nov. 2 to 16 with Bro. Perry Prather of Dayton, Ohio, evangelist. He preached the Word of God earnestly. He not only was an excellent preacher but also a personal worker. As a result of the meetings sixteen were added to the church by baptism. On Thanksgiving Day our church held services in the morning conducted by our home ministers—Pastor Alvin Wenger, Bro. Nathan Kilhefner, Galen Kilhefner, Amos Martin, Abe Zuck, Wilbur Martin. Our organ dedication was held Nov. 29. The presentation of the organ was given by Galen Kilhefner and the sermon by our pastor in the morning. We also had a fine program in the afternoon and evening. Bro. Jas. M. Moore, pastor of the Lititz church, delivered the address in the afternoon on The Philosophy of Church Music.—Mrs. Allen Mohler, Ephrata, Pa., Dec. 5.

Fredericksburg.—Our love feast was held at the Meyer house Oct. 10 and 11 starting at 10 A. M. Some splendid messages were brought by the following: Bro. John Heckman of Polo, Ill., who officiated; Bro. Greene Shively, Samuel S. Starook, Chas. Zeigler, Elias Frantz. Nov. 22 a revival started at the Fredericksburg house with Bro. Ben Ebersole of Hershey in charge. For two weeks we had a fine meeting and as a result four confessed Christ. Thanksgiving meeting was held at the Meyer house. Bro. Ben Ebersole gave an interesting message. The council meeting was held at the Meyer house. Bro. Ira Gibble and Nathan Martin were present also for the installation of Brother and Sister Ammon Merkey. Moonshine church, which closed Oct. 18 for remodeling, was opened Dec. 11 for dedication services. This is a union church and on Saturday night Rev. Geo. Deisher of Jonestown preached; on Sunday forenoon, Bro. Irwin Heisey; in the afternoon, Rev. Henry Light; in the evening, I. B. Koons. The church is 100 years old.—Mrs. Annie L. Weaver, Fredericksburg, Pa., Dec. 15.

Lebanon.—Our pastor is conducting special Sunday evening services; the interest and attendance are exceptionally good. Singing of the favorite hymns of the church and special types of music feature each service. Sunday evening, Nov. 22, Rev. White's colored members of Sheridan presented a half hour program of sacred music which was enjoyed by a large audience. A father and son meeting was held Nov. 24 with a good attendance. The main speaker of the evening was Rev. Chamberlin, pastor of the Lutheran church, who brought a splendid address. At this time the men of the church effected an organization for men's work, by electing E. E. Meyer, president. The mothers and daughters' organization served the dinner. Bro. Carl Zeigler is in charge of our midweek services at present. Nov. 26 at 10 o'clock Bro. Lester Royer brought us the Thanksgiving message. Our Thanksgiving offering will be used in the support of the Lake Ridge church. Our elder, Nathan Martin, conducted a successful series of evangelistic meetings in the Annville church Nov. 15-29. Nov. 29 the junior B. Y. P. D. presented a program during the Christian Workers' period. Nov. 29 our morning sermon was delivered by Bro. Zeigler—the message of the Book of Jonah which was very interesting and inspirational. Last Sunday morning the pastor spoke on How Far Is It to Church? Dec. 6 at our C. W. service Bro. A. L. Stauffer spoke on Business and Religion.—Mrs. P. G. Edris, Lebanon, Pa., Dec. 12.

Lost Creek (Free Spring house).—Sept. 28 our pastor opened our revival, which lasted two weeks, closing with the love feast Oct. 11, when about 185 surrounded the Lord's tables. The interest and attendance of our meeting were good. As a direct result two confessed Christ and united with the church through baptism.—J. A. Buffenmyer, Bunkertown, Pa., Dec. 5.

Palmyra.—On the evening of Sept. 10 the mothers and daughters held their quarterly meeting and had a covered dish luncheon with the fathers and sons as guests. Bro. Dan West gave an address. Sept. 13 we held our harvest services when four of our ministers gave short talks. Sept. 27 Sister B. Mary Royer gave interesting talks both morning and evening. On the evening of Oct. 18 we had a program of sacred songs given by the Sunshine quartet of Bethlehem, Pa. Oct. 25 Bro. A. D. Helser gave us an interesting, challenging address in the morning service. In the evening the churches of our town met in a great rally. Bro. A. C. Baugher of Elizabethtown brought the address. Oct. 27 the mothers and daughters of our church presented a program in the Harrisburg church, the title being The Ten Brides. The ministerial meeting of Eastern Pennsylvania convened in our church Nov. 3-5. It was a very good meeting with large attendance. Sunday evening, Nov. 8, Brother and Sister D. I. Pepple began our revival and closed on the 22nd. Bro. Pepple preached strong, clear gospel sermons. As an immediate result six accepted Christ. This was our second evangelistic meeting for the year. Our love feast was held on Nov. 29. Brethren G. N. Falkenstein, M. J. Weaver and Paul Weaver were visiting ministers. Bro. Falkenstein officiated.—Mrs. Moses Groy, Palmyra, Pa., Dec. 4.

Pleasant Hill.—We closed a two weeks' meeting Nov. 29 with Bro. L. B. Harshberger as evangelist. The attendance was hindered by a scarlet fever epidemic developing the first week, but in spite of sickness and bad weather we feel we had a successful meeting. Five souls were won for Christ. Although without a pastor since Bro. Grant E. Weaver left us Sept. 1, we continue to have all regular services. Local ministers have been preaching every Sunday morning and evening; among these have been Bro. Ordo Pletcher and Sister Elsie Berg, two young people of our own congregation who have been very helpful. Our congregation showed a marked increase under Bro. Weaver's pastorate and he and his wife are greatly missed in the church and community. Bro. Tobias Henry is acting as our elder. At the last quarterly council held Sept. 29, the following officers were elected for the year: Elder, T. F. Henry; secretary, D. I. Rhodes; treasurer, Galen Metzger; president of Women's Work, Mrs. S. B. Carney. Sisters Elsie Berg and Sophy Anstead were delegates to district meeting. Our love feast was held Oct. 18 with Bro. John H. Clawson officiating. The young people have their regular meetings every Thursday evening. Sister Olive Widdowson was with us Nov.

17. We had a cash rally recently for the Old Folks' Home with pleasing results.—Sophy Anstead, Johnstown, Pa., Dec. 7.

Roaring Spring.—We held our love feast Oct. 18 with the pastor, Eld. S. P. Early, officiating. On Oct. 19 our pastor began a week's meeting in the Upper Claar church and officiated at their love feast Oct. 25. In his absence Bro. Paul R. Yoder of Huntingdon, Pa., filled the pulpit both morning and evening, bringing two good messages. Nov. 1 we had the great privilege of having with us Bro. M. R. Zigler of Elgin, Brethren H. Stover and Kulp and Albert D. Helser, missionaries from Africa. The meeting was for our district, being held in the Roaring Spring church. Their visit was certainly worth while, as already much more interest is being manifest in foreign missions. At our council Dec. 7 church officers were elected for the coming year: our pastor, S. P. Early, re-elected elder; church clerk, Ross Berkhimer; trustee, Elmer Hoover. Our finance board consists of eight men and two women. We decided at our council to support a missionary on the foreign field next year. Our pastor is teaching evangelism at the midweek services, in preparation for our revival meetings the beginning of February, when Bro. Tobias Henry from Johnstown will be with us.—Mrs. Elmer Hoover, Roaring Springs, Pa., Dec. 15.

VIRGINIA

New Bethel.—Our communion service was held on Oct. 24. Brethren I. H. Shaver and B. T. Naff of Bethlehem congregation assisted our pastor. Bro. Shaver remained for several days, during which time he delivered some fine gospel sermons. These meetings and communion services were well attended and very edifying. Bro. L. A. Bowman, our new pastor, is enthusiatic over his work. Under his guidance our church activities are keeping up well. At the last council meeting decisive steps were taken to finance the completion of our church. The young people have been very active under the leadership of Miss Berta Thompson. A fine program was rendered by this group on Thanksgiving night. We were happy to have Bro. Bowman and his wife with us on this occasion.—Louise Owen, Chatham, Va., Dec. 12.

WISCONSIN

Stanley church met in business meeting Dec. 8. In the absence of our elder, Bro. D. D. Funderburg, our pastor, Bro. Lewis Hyde, presided. The church decided to ask the young people to transfer the penny-a-day project from the church debt to the parsonage debt. The Sunday-school and church treasurers gave favorable reports. Church officers were elected for the year: Bro. D. D. Funderburg, retained as elder; Bro. Geo. W. Cripe, re-elected on the board of trustees for three years; Bro. Flora, church treasurer; Sister Frieda Miller, church clerk; Mrs. Jacob Winkler, Messenger agent and correspondent. The church unanimously voted to instruct the clerk to write a letter of appreciation to the board of administration for their help in alleviating our church debt and also to the Lutheran people for their generosity in reducing the debt. The church is very much encouraged over this transaction; we feel that a heavy burden has been lifted.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 14.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., January 9, 1937 | No. 2



"Let There Be Light"

—A Photograph by E. G. Hoff.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Let Us Get Grain

"Let us get grain, that we may eat and live"

Read Nehemiah 5: 1-5

Monday

This is the cry of a depressed people—we must eat! Conditions were desperate: children sold into slavery and a few rich profiteers buying up the land. Nehemiah's energy had been consumed in the great undertaking of rebuilding the wall, but now he was forced to turn to an immediate economic problem.

The world has never been free from the cry for food. Whether from China, the bootleg coal fields of Pennsylvania or the great plains of the West—it is the primitive cry which anyone can hear who puts his ear to the ground. The good news of Christ has made the world more sensitive than ever before to humanity's struggles, but mankind's first need and our first need is not grain, but the bread and water of life—the Lord himself.

O Lord, we pray for those who have not grain this day and pray that thou wouldst give to us the sharing spirit. Amen.

Social Action

"I pray you, let us leave off this usury"

Read Nehemiah 5: 6-13

Tuesday

Doubtless some in the company of Israel felt that a spiritual leader like Nehemiah should not bother with such economic affairs as mortgages and interest rates. But when action was necessary Nehemiah did not hesitate, and he began his preaching by including himself. The result was almost miraculous.

Our spiritual profession must be accompanied by a real spirit of love and a genuine sharing for the gospel can not be divorced from everyday living. It is important too to remember that one can be just as selfish with five dollars as with five thousand. Too often we think that only a rich man can be selfish and so excuse ourselves.

O Father, we would serve thee in every word and deed. Amen.

Personal Integrity

"So did not I, because of the fear of God"

Read Nehemiah 5: 14-19

Wednesday

Here is a great picture of public trust and personal worth. Nehemiah did not accept the usual rewards of his office, and what was more, he did not take advantage of the situation to buy land cheapened by necessity. He bought nothing at tax sales and foreclosed no mortgages. On the positive side, he spread a bountiful table with generous hospitality and paid for it all out of his own purse rather than accept the tax money of poor people. What an unusual public official Nehemiah was and he frankly tells us his secret—he feared God! Not that he was afraid of God, but he reverenced God. He wanted to do what his God would have him do and what a difference that made!

O Father, bless this day all those in positions of public trust. Amen.

No Interruptions

"I am doing a great work, so that I can not come down"

Read Nehemiah 6: 1-9

Thursday

This is perhaps the most familiar verse in Nehemiah and it deserves to be. Nehemiah had posted signs, No Interruptions, but his enemies were making one last effort—they invited him to a conference. Where scorn and threats of force had failed they thought perhaps the gloved hand would succeed, but Nehemiah's answer was pointed and clear—"I can not come down."

Here was a great temptation—the temptation to stop work and confer. This is an easy temptation to fall into, and when once we have listened it is so much more difficult to return to the work. Satan's first move is to have us stop and hear his plans, but many who listen are lost. The best way to deal with temptation is to refuse to come down.

O Lord, give us strength to resist evil and refuse to listen to temptation. Amen.

Fear

"That I should be afraid, and do so, and sin"

Read Nehemiah 6: 10-14

Friday

Would it have been a sin for Nehemiah to be afraid? He seems to imply that it would. He was the leader of the people and for him to flee to the temple in time of danger would have caused panic among the people. He had no right to try to save himself while others were exposed.

Have we as Christians the right to be fearful? What have we to fear? And yet how easy it is to be afraid! How anxious and disturbed we are about the future! How we worry, often over such minor matters! For many of us, like Nehemiah, our fears are sin. Our attitude should be one of trust not fear. Those who know not the Lord should be afraid, but not we who know that nothing can separate us from Christ.

O Lord, thy house is indeed a house of refuge but may we go there in love and not in fear. Amen.

It Can't Be Done

"So the wall was finished"

Read Nehemiah 6: 15-19

Saturday

There were many within Israel and without who said, "It can't be done." For almost a hundred years the wall had been in ruins, the temple had been rebuilt, but no one had attempted to rebuild the walls of the city. And then in fifty-two days Nehemiah accomplished the impossible. So it is with many impossible things that folks say can't be done—some one does them. There are things in the church which we say can't be done, but if some one took hold of them we would be surprised how quickly they could be finished. In every community are conditions which remain disgraceful simply because no one will put forth the effort to remedy them. The moral walls of our nation have been in ruins since the World War and will remain so until some one is willing to sacrifice himself for their rebuilding.

Our God, we thank thee that although with men many things are impossible with thee all things are possible. Amen.

WEEKLY QUIET HOUR

The Experiment of the Jerusalem Church

Read Acts 4: 32-37.

This experiment has often been referred to as communistic, but one should notice how it differs from communism as it is known in Russia. This was voluntary while communism is built upon force. As far as we know the experiment of a common treasury was not attempted by other churches and even the Jerusalem church gave it up after a short trial. The Christian principle would seem to be voluntary loving sharing.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., January 9, 1937 No. 2

EDITORIAL

More Than Your Money Is Worth

THERE are not many situations in which one will object to receiving more than his money is worth. We are not thinking of unfair advantage, but of cases where excess value is admitted, even freely offered.

Take the lure that bargains have for most people, Brethren included. The bait in such cases is more for the dollar, which the purchaser may even fondly hope is more than his money is worth. Yes, you are a rare individual indeed if you have not felt certain stirrings within at the prospect of getting more than your money is worth.

Perhaps there are exceptions. Have you ever felt that the sermon was too long or the worship service tedious? Yes, here is a case where it seems people do not want more than their money is worth. Or is it? There are sermons and services where time is forgotten and extra measure accepted with gratitude. Is man the only variable? No. Sermons are different and that explains a lot. H. A. B.

It Will Take More Outdoing

NOT many years ago the nations outlawed war. They solemnly promised each other never to resort to it again. But that did not keep war out. It did not keep nations from breaking their word.

Not very long ago this country outlawed liquor. But that did not keep the liquor out. So it withdrew the ban of outlawry, giving its solemn promise that the saloon should not return. But that did not keep it out. It simply changed its name and came right back.

We believe it better that the law should be against, rather than for, such bad things as war and liquor. But it takes more than law to get rid of them. It takes character and conviction in the hearts of people.

Outlawing is not half enough. It's going to take a lot of outliving and outloving and outdying to complete this job. E. F.

Can the Church College Live?

First Installment of the College Dinner Address, Hershey Conference, 1936. Printed by Request of the General Education Board.

LET me relieve your suspense at once by assuring you that the church college *can* live. It can live, if it has the price. It is of that price that I wish to speak.

The church college stands for the spiritual interpretation of the universe and of human life. That is its excuse for being, its sufficient reason for trying to live.

Fresh and valuable testimony to the soundness of this reason is given by the recent publication of *The Return to Religion,* a book by Dr. Henry C. Link, director of the Psychological Service Center of New York. Its value lies in the fact that the author's own return to religious faith came out of his experience as a psychologist and counselor to troubled minds. He found God again, not by disregarding the findings of scientific inquiry but by going on in the direction which they pointed. And his own experience, he says, is that of many others with whom his work has brought him into close acquaintance.

His discussion is a veritable tonic for the times. He sums up his conclusions in these words: "There can be no solution to life's deeper problems, no increased happiness for the individual, through science alone. . . . Unless the sciences are subordinated to the homely facts of living, they will destroy rather than liberate the minds which created them. They must be subordinated to faith, to a religious belief in certain values of life which are fundamental and which no logic can displace."

There is more than one way of stating the high cost of survival for the Christian college. One such way I wish to indicate tonight by mentioning several things which I think the church college must do if it would live. And may I register here my strong conviction that if it does these things well, the possibility will become a certainty. It *can* live not only, but it will.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

I. *The church college must foster confidence in the supreme worth of truth.*

It must not be afraid. It must not act as if it were afraid that somebody might discover something that would be embarrassing to religion and the church. It must assure its patrons that the truth is always safe and that it is able to vindicate itself in the presence of any truth-loving mind. It must encourage free and unlimited inquiry into all realms of thought and fact, asking only and insisting always that the inquiry be reverent and sincere.

The times demand this attitude, and even if they did not, any other would be foolish. The thirst for knowledge is legitimate and wholesome. The church college should try to quench it, not to squelch it.

Did you ever note what high tribute Jesus paid to Christian scholarship in his remark about the possibilities of the converted scribe (Matt. 13: 52)? If unlettered fishermen and tax collectors could see what he was getting at, in trying to explain the kingdom of heaven, how great the prospect for the trained expert who would become a disciple to the kingdom! Like the man who is a householder, he could bring forth out of his treasure things new and old.

This need of fostering confidence in the value of all truth, the long established and the newly found, has a special application particularly pertinent to present need. I know of no service in the realm of Christian education more timely. I mean this: The church college should welcome the fact of law in God's world and help the people to understand its meaning.

This great discovery of science is still new to some and the church as a whole has not yet grasped its full significance. It means that God has a uniformly consistent and dependable way of operating the universe which he has made. It means that we can bank on him absolutely. It means that we no longer have to placate him as men once thought, but only to understand him and appropriate him. We work together with him, and that not on rare occasions only and in a few of life's finer specialties, but always and in everything. In fact we live and move and have our being in him. What an incalculable gain to religion and all that we hold precious, to have found this out at last!

Now we know that God was not only in the beginning (Gen. 1: 1), but that all things hold together in him (Col. 1: 17). Wherein is Paul's philosophy of ultimate reality any the less scientific than Whitehead's principle of concretion, or Wieman's process of integration? If some men who talk and write of scientific matters knew the difference between method and force, or at the least had been gifted with the saving sense of humor, they would not mistake mere consistency of sequences for creative energy. And the silly soliloquizer mentioned in two ancient psalms (14 and 53) would have fewer followers today. And if the same insight were possessed by some men who talk and write of things religious, they would not be trying in desperation to save a few small corners of the universe from the encroachment of law as if God were about to be crowded out entirely. They would rejoice in the infinitely greater glory of him which is expressed in the constant ongoing of stars and seasons and all things.

There is a river which flows through the valley and city where I live and it makes all the inhabitants thereof glad. Besides being good to look upon, it turns mill wheels, waters gardens, cools the tongues of thirsty cattle and delights lovers who go boating in the moonlight on its placid waters. It has this interesting habit: throughout its course it follows a well defined channel or river bed. But it is the river, not the river bed, which does all the pleasant things noted above, and it does them much more surely and efficiently than if it ran promiscuously about the town and countryside as some less well-behaved rivers have been known to do. Imagine our disappointment and disgust if, on arising some morning, we found it running all over our front yard or, worse yet, right through the living room. It never does. It isn't that kind of a river. We like it immensely for its reliability and consistency.

Law, in God's world, is that uniformity in the succession of events, by virtue of which, given the same conditions, the same thing always happens. Law is the river bed through which the river of Infinite Energy runs. It is the river, not the river bed, that turns the mill wheels of the universe. It is time that people, certainly the people who go to college, knew this simple but significant truth. It is the task of the Christian college to see that they do. E. F.

He Liked What the Book Said

THE Literary Editor just came in with an open book in his hand and a half smile on his face which told me at once that he had something up his sleeve. He began by asking whether Babson is a great man or an old fogy and continued by saying he writes like an old-time Brethren preacher. Whatever that may imply as to Brethren preachers!

Then he read a few sentences to the general effect that church attendance is one of the country's greatest needs and that in order to secure it the church ought to be something more than a social club. There are trick ways of getting the folks to come once, or twice, but to hold them, this old fogy or great man, whatever he is, thinks there's nothing like the gospel of Christ. If it is really that, for that, he says, is what the heart of the common man is hungry for.

And the Literary Editor thinks he is right. So do a great many other sensible people. E. F.

THE GENERAL FORUM

Like the Wind

BY MYRA BROOKS WELCH

Like the soft, silken rustle of the breeze
That gently shuts at eventide the rose,
And rocks to sleep the nestlings in the trees—
From whither it comes drifting no one knows . . .
Like the strong wind that sweeps the forest aisle—
From whence it leaps or where at length it goes
Is kept a secret in its breast, the while
It stirs to action ere it seeks repose.
Like the storm wind that shrieks across the night
And bows the strongest oak tree by its might,
That comes and goes and asks no man his will,
Then dies away till all is breathless . . . still . . .
Like the wind . . . we sense it, feel it, hear it . . .
So, says our Lord, is he, born of the Spirit.

La Verne, Calif.

Stop, Look, Listen!

BY W. I. T. HOOVER

THE above title is a common sign at railroad crossings. The failure to observe such properly may result in a tragedy. This sign may equally well be applied in other relations. For example: This is a time of revolution—political, social, economic, moral and religious. The issues involved are as basic and far-reaching as they were in the sixteenth century, especially the moral and religious ones. The political and economic clashes are in evidence to everyone, not only through the public press, the magazine and the book, but also in strikes, sabotage and on the battlefield. With fear and trembling thousands await the outcome. But when we get through the revolution which may require another century, this will be a better world in which to live. During the thousands of years of civilization the nations witnessed many revolutions to them as severe as these are to us. But that we are in the "Last Days," whatever such an indefinite time may mean, is questionable. One familiar with church history has noticed many such waves of enthusiasm during the past nineteen centuries concerning these "Last Days." At each period the same scriptures are quoted and recent events enumerated to prove the "Last Days" are upon them. Such a wave of enthusiasm, and in numerous cases bordering on fanaticism, is now passing over the Christian world. But in the light of history what confidence can we have in the present predictions? Why spend so much time and energy on this speculative question? Were it not better to devote one's time to getting the world ready for our Lord's second coming? According to his teaching on various occasions it seems he will be better pleased with our endeavors than with speculation about the time of his return and the nature of these "Last Days." And this is written in the light of history, philosophy and religion. The writer's position is that we are in the dawn or morning of civilization and not the sundown or evening of civilization. Such statements show the writer to be a philosophical idealist and optimist.

The writer well remembers the rise of an issue or theological belief in the close of the eighties which reached its climax in the nineties, viz., that the pyramids of Egypt reveal evidence of divine inspiration of their pagan builders. They were thought to reveal that we are now in the "Last Days," with the climax expected to occur at any moment. But that the pagan builders of the pyramids in the fourth millennium B. C. embodied ideas prophetic of these "Last Days" in the Christian era seems but solemn nonsense. There is no question concerning the motives or character of those who hold such beliefs and advocate them, but only a question as to their logical and historical judgments concerning such interpretative conclusions.

This Pacific coast region has all the fads and frills and "philosophies" of the eastern section of the United States and then some more because of our facing westwards, which brings to us all the bizarre notions of Oriental mysticism. This western region is good soil for such because the people come from "Dan to Beersheba and beyond the borders." The eastern section of the United States is far more conservative than the western section. The more daring, restless and speculative are the ones who migrated westwards during the past one hundred years. But now this wave of restless humanity is piling up on the Pacific coast. It were a good thing to study history, and especially the history of all radical religious movements, before accepting them. It is becoming tragic, the amount of money flowing into the treasuries of these radical movements from the more pious and godly members of the well-established churches. If these contributions were placed in the treasuries of their own churches the total amounts would be surprising.

The chief supporters of these tangential movements come from the more pious and godly portion of the orthodox churches. They are always in search of new truth, or at least that which confirms them more in their position or harmonizes with their own theological beliefs. It seems to the writer that if more articles would appear in the religious press, especially the denominational papers, exposing these fanatics and showing the overemphasis which some of the well-established doctrines receive and which overshadows much that is artificial and bizarre and thus sanctifies

the mere legalistic and verbalistic nature of their reasoning, it would tend to stop a considerable portion of this exodus from the churches into these offshoots of religious fervor.

And if the clergy who are qualified should speak from the pulpit against some of those religious fads it would doubtless do much good. Not every preacher is qualified to deal with such, as was evidenced when many preachers undertook to reply to Robert Ingersoll, when during the eighties he was at the height of his power as a lecturer on infidelity with special emphasis on the "Mistakes of Moses." It would probably have been more interesting to have had Moses lecture on the "Mistakes of Ingersoll." These zealous preachers so often quoted Ingersoll that they only spread his teachings the more because of their lack of knowledge of history, philosophy, the Bible and logic to overthrow them. Hence, if one be not well prepared to meet the false teachings it were better not to quote such, but to content himself to preach the simple story of the life and teachings of the Man of Galilee, the Savior of mankind.

Point of view is all-important in philosophy and theology, for if a building is erected on an insecure foundation, it matters not how strong or beautiful or ornate the superstructure may be, it will fall sooner or later. One may take an incidental or inconsequential point of view of some event, doctrine or even life-tenet and erect upon it a theory or interpretation according to the laws of logic, yet such only obscures its weakness and sanctifies its mere formality or abstractness. The true test is the intellectual and moral sanity of the race as concreted in the everyday practical affairs of life. To change one's mind is not necessarily foolhardiness but often a mark of a growing, expanding, enriching mind and heart. The old saying is still a good one: Do not be the first to accept something new nor the last one to discard the old.

La Verne, Calif.

Man-Building

BY O. D. ELLER

THE most valuable and interesting occupation on earth is man-building, building boys into strong Christian men. This does not mean turning men's minds into military and industrial machines. The kind of building that helps is the kind that enables an individual to find the place for which he is best fitted. All success in modern business that is true, enduring and sufficient is a result of man-building.

Every one who becomes skilled in the demands of his work and develops in his judgment has become a disciple of true and enduring service. To be a man-builder requires a sacrificial life. Just as it takes the fire to burn the dross from the ore, yielding in return the pure metal, so does it take the spirit of sacrifice in our lives to bring out the best within us. Trials, labor, grief—these are but the fire in our lives which is necessary to purify and bring out our virtues.

Is any sacrifice in life worth while? Yes, because of the returns, not the returns in dollars and cents, name and glory, but the returns that it brings to one's self.

Sacrifice establishes character, without which an individual is a floating derelict on the sea of life.

A man who desires anything worth while must be willing to go the whole way for it, not merely halfway. "You can not dream yourself into character; you must forge and hammer yourself into one." Many of us think we will be stronger, purer, wiser, more kindly, more courageous by sitting in our easy chair dreaming day by day. Dreams are only emptiness. It is better to do a single loving deed or speak a single word than fancy ourselves the most glorious saint in heaven.

Be a dreamer, and life will vanish in mid-air; be a man-biulder and life will go marching on, conquering and to conquer.

The great first work of the laymen's movement should be to build boys into strong Christian men for the kingdom of God. One can not look for changed lives in this man-building program who is not willing to pay the price of sacrifice to build changed habits, thoughts and actions. If we, the laymen of the brotherhood, will be doers, not dreamers, our lives will be filled with happiness because we have had a wonderful privilege of forgetting ourselves in dedicating our skill to the good of others.

"Wouldst thou go forth to bless,
Be sure of thine own ground;
Fix well thy center first,
Then draw thy circles round."

Salem, Va.

Christianity and Pessimism

BY EDWIN E. JACOBS

President Emeritus Ashland College

I AM quite convinced that there is a note of unwarranted pessimism in altogether too much of what passes for Christianity these days. I say this after having read religious journals of many diverse types over a long period of time and also after more than a quarter of a century in close association with young people in college.

It seems that we have altogether forgotten the dignity of man and his exalted place in the scheme of nature, and so we have an astonishing array of articles dealing with the "total depravity" of man, the especial creation and care of God. We seem to have forgotten that he was created "but little lower than the angels," that he was crowned with "honor and glory," and that

A Prayer

BY LUCILE LONG

(Cromwell, so the story goes, said to his men before the dangerous battle at Dunbar, "We are engaged in an enterprise most difficult!")

Most difficult, the enterprise we fight in!
To live our lives serene, under thy will;
To keep our dreams, our wishes, our desires,
Under thy guidance still.

Most difficult! To strive with high endeavor
To shape the world like to thy kingdom fair;
To work with resolute, undaunted vigor,
Thy truth to share.

Most difficult! Ah, God! Most difficult!
Our flesh so weak to meet life's stern demands!
Our dreams so high! Our victories so few!
Strengthen our hands.

Bridgewater, Va.

"all things should be put under his feet." Editorials, sermons, tracts and even the placards along our highways, all too often call attention to man's sin and all too seldom to his virtues.

I have driven across the continent and never yet have I seen anything on the religious billboards that would inspire any intelligent person. Almost without exception they only excite resentment and ridicule. "Lost sheep," "eternity," "death," "hell," and "repentance" are the words most often appearing; and while they do bear a message of a sort, yet never have I seen such expressions as "the living water," "the Rose of Sharon," "the triumphant life," or the "joys of Christian living." These, together with certain fulfillments of dire prophecy, seem to represent the sum total of the gospel message to some Christian people. We even hear such messages drummed into our ears over the radio.

On every hand we hear about the present day degeneration of morals, the young coming in for very sharp criticism, and in not a few cases do we read "receipts" for "saving civilization." Everything is wrong. There are corrupt tastes in literature, art and music. Education not only in the public schools but, truth to tell, in our church colleges is tainted.

Now it is easy to find fault with these elements of our civilization, for many will agree; but if one wants to go gunning for evils, there are social evils, low wages, improper health conditions, chicanery and corruption in government, war, eugenics, miscarriage of justice—but it is always easier and far safer to worry a rabbit than it is to track to its lair and kill a wildcat.

One might well conclude from such statements that all the world had gone wrong, that every church member was a hypocrite and every youth immoral, but that is far from the truth. There are countless thousands who have not bowed the knee to Baal and who will not. Education is not all wrong; and art, literature and music still have their sound and wholesome messages. This two-fisted attitude of battling the world is as ill-advised as it is futile.

Is there an earthquake somewhere, especially near a big city? It merely shows that men are being punished for their sins, totally forgetting that science is working day by day to come to understand earthquakes and hence be able to take precautions against them. Does a bridge collapse and fall into the water? It only shows that man has a vaulting ambition and that when he gets too heady, something will happen to clip his wings. And finally, does some scientist read a paper in which he takes issue with another man of science? It only goes to show that science is unadulterated folly and that it can not find certainty anywhere. And yet, the triumphs of science are unnumbered, for it has not only helped us in a material way but has clarified and given a sensible rationale to much of our morals and customs.

Personally, I do not see the usefulness in trying to interpret the Christian message this way for, lacking proper historical perspective, we are inclined to give life a black outlook and mistake the little backward eddies for the onrushing current of events. Many happenings which today arouse our emotions will tomorrow be seen to be of little consequence, and men who now strut across the stage of action will soon be sleeping their last long sleep, wrapped in complete oblivion. There is not a single event mentioned in the public prints today but had its counterpart in days long gone by, and they were exploited as vociferously then as now—and probably will be one hundred years hence.

Now any teaching which tends to discourage or unnerve youth today is not good and does them a distinct disservice. We have thousands of upright young people who today are planning and preparing for the morrow. They expect and deserve success and they do not need this spirit of pessimism. It would seem as if Christian people should have confidence in their own message, for since it saves, it ought to inspire, not depress. Man as man, with all his errors, has made tremendous advance. He has struggled from savagery to civilization and it does us no credit to belittle him. We have killed the prophets and stoned those sent unto us, even the Lord of life himself, and there is no good reason why we should scoff at man and paint a dark future for him.

If I understand the genius and spirit of Christianity at all, it inspires and gives hope. It lifts man and gives him wings, and yet by far the majority of religious cartoons picture him as a creature of conceit, cunning, sin and little more than a worm. There is certainly a change in the atmosphere when one comes from reading certain sections of the religious press to that of

science. Much of the former is pessimistic and full of defeat, but science has every confidence that success and achievement lie before it. And yet Christianity is the best and biggest of them all and deserves a more happy outlook then is too often given to it.

I could wish that passing events could be viewed in correct historical perspective and that some good thing could be found in the earth.

Ashland, Ohio.

Why a Church College Education?

BY MARY POLK ELLENBERGER

"HAPPY is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold" (Prov. 3; 13, 14).

One will say: "I see no use in giving my son a college education. He is going to be a farmer, and my daughter will marry and settle down to household cares and soon forget all she would learn at college. What would they do with a college education if they had it? Furthermore, the church school takes too much money out of the home base; it impoverishes the church. We need the money to keep things going at home."

Perhaps the boy will be a farmer; if so, why not help him to be one to whom God speaks through nature in many different languages? "Every common bush afire with God, but only he takes off his shoes who sees." Let your boy be one who sees. Wisdom and understanding will glorify the commonest task.

Who has not witnessed the power and influence for good wielded by an outstanding educated Christian man in his home community where much depends upon proper leadership, upon some one taking the lead in Christian activities? The man without ulterior motives, who feels responsible for the uplift and protection of his community, soon becomes the ideal of many boys and young men who lived under his beneficent influence. One who has never known such a sterling character has missed a wonderful experience and a valuable concrete lesson in the worth of Christian education.

Space forbids following out the ramifications of the vitalizing power of Christian education and its effects upon the young man's life, and upon the lives of his compatriots.

One home with an educated Christian man at its head will raise the standards of a community to an almost unbelievable degree; and its influence is especially strong and far-reaching if the wife, the girl "who would just marry and settle down to household cares anyway," happens also to have had the uplifting, illuminating opportunities for a Christian education. Such can become an understanding and sympathetic wife, a wise and helpful friend and neighbor, a gracious hostess in a Christian home, a mother capable of training her children, directing their reading, recreational life and keeping step with them through their school days. A mother with such a fine sense of values in life is one of whom her husband and children are proud, and in whose companionship they find their purest joy.

If we considered Christian education from the standpoint of the individual alone, his personal benefits and pleasures derived therefrom, it would be pre-eminently worth while. Yet the fact remains, one's obligations are determined by his opportunities.

Fifty years ago a young girl graduated from a small church school and later on married a farmer. They lived on a lonely farm in Kansas, but she was happy with her husband and little son. Her books were few but well chosen; she had a cottage organ. They started a Sunday school in the Rock schoolhouse at the foot of the hill. Time never hung heavily upon this mother's hands; she found so many worth-while things to do.

One evening at sunset, a covered wagon camped for the night in the near-by wood. It was so easy in those days to go to Kansas and lose all. Such had been the sad experience of the little family in the covered wagon. They tarried in camp for a few days, for their child was ill. The young couple did all they could for the family in the covered wagon, but to no avail; the child died. There was no money for the burial; the young farmer and his wife devised a tiny box, covered and lined with white, to serve as a casket for the precious little body. The few flowers that were left by the hot winds were carefully gleaned and made into a wreath. No minister was in reach, for he who held services in the near-by village once each month came from a distance. The bereaved mother asked the young woman who had been so kind to them in their trouble, if she would not read some scripture and offer a prayer, for she longed for her child to have a Christian burial. Our college girl responded wholeheartedly, read a psalm, spoke a few words of comfort and hope and offered a tender prayer for the lonely young parents and for the little soul whose earthly journey had been so pitifully short.

There on that lonely hillside, beside the tiny mound so soon to be left behind by the sad parents, the influence of the Christian college made its shining mark. The bereft parents went on their way comforted; their little one had had the best care possible under the circumstances. They had tasted the sweets of generous, neighborly kindness, and were furthermore assured that the little grave would be cared for as long as their new friend lived near the spot. And this was all because one young girl had the blessed opportunities afforded by a Christian home training, and the additional culture received in a church school. She had wisdom and un-

derstanding that could not be taken from her by the humblest household cares, nor by painfully limited circumstances.

As to impoverishing the church, we give to the schools our prayers, co-operation and temporal support; yes, then what do they do for the church? They return many spiritual benefits. Our ministers, pastors, evangelists, missionaries, editors, contributors to our church literature, writers of books, consecrated laymen, music directors, various board and church officials, splendid force of teachers not only in colleges but in many of our public schools, Sunday schools and summer camps and many other places being filled creditably by Christian college folk, causing an uplift in the moral and ethical standards about them, all come in large part from our Christian colleges.

I know of no more direct method to impoverish the church spiritually, intellectually and morally than by neglecting our colleges. They have suffered sorely no doubt during the depression, and need more than ever before the willing and generous support of the church. Let us take heed to this all important truth so vital to our church life that "The living, moving church that neglects her schools, is doomed." The wise and experienced fisherman does not begrudge the minnows he uses for bait.

Another timeworn and fallacious argument is that so many of our young people, after returning from college, are of little or no help to the home church. Much to our regret this is true in some cases, but it is a regrettable fact also that many men and women who in their youth might have gone to college but failed to do so have become engrossed in their temporal affairs to such an extent, that the church is almost, if not entirely, left out of their life's program.

A college education takes time and patience; it is important that the student have proper atmosphere and environment. If we had the same standards of morals all around us as on the church college campus, we would have few if any gangsters, fewer prisons and reformatories. Given proper atmosphere and uplifting environment, one should be educated for survival, he should have an education that is not outmoded in a few years. His education should enable him to do things he never did before, to meet new conditions without being defeated or thwarted, to be at home anywhere and in any company; and above all, to be good company for himself. An education which he can build to as the years go by must be an education for values, that he may discriminate between good and bad, right and wrong, eternal and temporal, and through it all be endowed with the spirit of altruism. A Christian education ties one up to a cause bigger than one's self; he is caught up above the mire and the mud, and this enables him to live in the highest quality and in the highest terms of ministry.

That our sons may be as plants grown up in their youth, and our daughters as stones polished after the similitude of a palace, is the prayer of every true parent (Psa. 144: 12).

For ultimately if our sons and daughters are to fulfill God's plan, they are to become living stones in the kingdom of God, and as such will need the education that fits for survival. They will need a true sense of values, and the spirit of altruism, that they may give constructive service in the great cause of truth and to the glory of God. "Wisdom is the principle thing; therefore get wisdom" (Prov. 4: 7).

Tekamah, Nebr.

Christian Fellowship

BY QUINCY LECKRONE

THERE are many kinds of fellowships in the world —some Christian and some otherwise. All fellowships have the same fundamental principle bringing them into existence. In this respect all fellowships are alike, not in character or kind or purpose, but in origin. The basic principle of fellowship is agreement when they unite, coalesce and without friction form a new body. The result following the union of two or more separate identities is a new and composite creation. This in the realm of spiritual things we call fellowship.

Let me use a literal illustration. Oxygen alone can do certain things, but there are certain other things it can not do alone. It can give our bodies light and heat, but it can not quench our thirst. So likewise with hydrogen, another gas. It can do some things, but it alone can not quench our thirst. However, when these two gases combine they form a product that can do what neither of them alone could do. They form water and it can quench our thirst.

So likewise it is in the spirit world. The Spirit of God and the spirit of man are not alike. Each alone can do many things, but there are other things which alone neither can do. The Spirit of God alone can not bring about a new birth in the soul of man. Neither can the spirit of man alone give to his soul eternal life. But when the Spirit of God and the spirit of man unite, or become one, eternal life is born. This is the new birth. The old life disappeared. The spirit that fostered it united with the Spirit of God and a new product came forth, a new life. Eternal life was fixed in the soul to satisfy its longing for eternity. This is fellowship with God. Such is the fellowship that Abraham had with God; or Moses, or David, or Elijah, or any of the ancients whose spirits united with that of God. The Jews had fellowship with God

while under the law. Today we have what we call Christian fellowship, and we may well inquire in what way it differs from any other fellowship.

Fellowship is a state of being, not a manner of acting. Working together, playing together, eating together, is not fellowship. These acts may be an evidence of fellowship, but fellowship does not consist in the acting.

The first essential fundamental to true Christian fellowship is found in Paul's answer to the would-be suicide (Acts 16: 31), who inquired what he must do to be saved.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Christian fellowship is synonymous with salvation. It implies all that the new birth implies, and the first essential to this fellowship is a faith that accepts every fundamental and contributary means Christ has revealed whereby we may be saved.

Two central truths stand out in the gospel upon which faith must fasten with a never yielding grip. They are the deity of Christ and the blood atonement.

It is not for me to attempt to explain these truths, nor to deny them because I can not explain them. Paul could not explain them. He simply passed them up by saying: "Great is the mystery," "God manifest in the flesh," "Crucified on the cross"; but he held fast to his faith in them. I may teach about them, explain doctrines about them, show how they are fundamental factors in the progress of my salvation; for by faith in them I have fellowship with God. This is Christian fellowship affecting only God and myself. This fellowship I can have independent of any other man. There are no circumstances that can make this fellowship impossible.

But there is still a larger fellowship into which we are called, a fellowship in the body of Christ, the church, into which we have been placed by a common faith in the doctrines Christ has placed in his church.

Another kind of fellowship is that of service, such as preaching, teaching and witnessing in many ways for the good of all. In this we have fellowship with each other.

All these kinds of fellowships are included in what John said about it in his first epistle, in the first chapter. Here John is reminding us of the fundamental essentials upon which our fellowship rests. He tells us that they are the things which God has revealed to us "from the beginning." Things we must believe. Things we must be in harmony with "that we may have fellowship with God and with Christ and with each other."

Certainly among revealed things as they are set forth in the Bible are these: the Holy Scriptures were given by inspiration, the virgin birth of Jesus, the divinity of Jesus, the blood atonement, the bodily resurrection of Jesus, the trinity of God, and many other miracles and doctrines.

I may not believe, I may doubt and deny some of these revelations, and yet have a sort of fellowship with God, and in the church, and in the ministry of witnessing; but it will be a limited fellowship and my Christian life will be incomplete. I will be neither "hot nor cold" (Rev. 3: 14, 15), and in danger of final rejection.

The fellowship of salvation, that bears witness with the Holy Spirit of God, requires faith in the scriptural doctrines in their entirety.

Thornville, Ohio.

The Itinerant Church Member

BY D. O. COTTRELL

THERE is a song which seems better than a long description to give the religious temperament of a multitude of church members. It is—

"I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night."

So general is this condition that some claim one member in every four is a floater, so little attached anywhere that he is not counted in church registers. Such are more of a liability than an asset; they are a serious problem from mere force of numbers. If our struggling frontier churches could but stop the leaks from itinerants moving in and out, many of them in a decade would become an asset to the brotherhood instead of a drain on Mission Boards.

Sometimes members are forced to move on account of economic conditions, sometimes to seek health, but all too often while other considerations count, the privilege of attending church is not. Often all the advantages sought elsewhere could be found just as well where there is an organized congregation. Spiritual deterioration sets in from lack of spiritual associations. Parents may retain their church membership, if a letter in the dresser drawer or their names on an inactive list hundreds of miles away will suffice for this, but the children are lost to the church. Such do little or nothing for the church. If the church had to depend on them she would become a memory in two generations. And all the reasons given for thus going into isolation seem based on error. A little inquiry before selecting a location, of churches nearest the intended location, would often bring better results in every way, material and spiritual. I have spent more time and money trying to get and keep in touch with such, than those I could contact all put together ever did for the church. Had they moved into prosperous church communities, they would have had more friends and have gotten along better. Religiously, isolation is likely to spell suicide.

The lost, the strayed, the stolen, are no worse than we. The plague of disintegration that smites them is no respecter of persons. Seek first the kingdom of God, and his righteousness. Be a sheep which refuses to be lured far away from the fold and the Shepherd. Neglect not the assembling of yourselves together. Indifference here brings forth its toll of disaster. When you need to move think first of God.

Bellefontaine, Ohio.

The Church an Educational Institution

BY LEANDER SMITH

The church has as its great aim and purpose the proclamation of the truth. It is to proclaim the gospel of the Son of God. Preaching, therefore, must be its chief business. Preaching may be teaching and to some extent always is. The best preaching, however, is that which makes alive to us the truths which we already know. The great mission of the preacher is to so preach that men may see the truths as real, and may be led to take hold of them. This work of preaching needs to be supplemented, however, by the work of education. We have said, over and over again, that we must have an intelligent faith. And intelligent faith presupposes some kind of training. We need to know what our religion stands for and what its teachings of doctrine are.

A good many of our people seem to be afraid of education in matters of religion, even though there has been advanced the doctrine that children should be educated into the kingdom. For we know that the Christian is born of the Spirit of God, and the change which comes in regeneration is brought about by divine power. No amount of education can produce this, nor can any amount of education take the place of it. We are not educated to become Christians, but we are trained as Christians to understand and to be effective as workers. We grow in knowledge as well as in grace. The things which we believe when we are converted are simple and few, yet how great they are when we stop to consider them! Although no one can be made a Christian by education, it is true that by education as well as by exhortation we may lead a soul to accept Jesus Christ. The process of regeneration may be helped from a human standpoint by education as well as by exhortation. We can so train that the young heart recognizes the truth which is in Jesus, and sees from human argument that Jesus is something more than a man. Then will come the divine grace which will convict of sin, and turn the heart toward righteousness. What we need to remember is that education must always have the power of God in it, if it is to be worth anything to the Christian.

The church with a right spirit will, therefore, always be concerned about the training of its members. It will be something more than a preaching station. It will provide through its preaching service a multitude of other ways for the cultivation of Christian intelligence. It will hold before its people the ambition to know the necessary thing in regard to this life and also the life to come. In the right kind of a church there will be no desire for preaching or teaching which does not help the soul toward God. However attractive and entertaining other things may be, the right kind of a church will always be demanding of its members that they strain their minds to catch a better knowledge of divine things.

North Manchester, Ind.

The Ministerial List

BY C. H. SHAMBERGER

According to the *Yearbook,* the church has over three thousand ministers. The number is misleading. Some of those whose names appear in the list never did function as ministers. Others have become inactive in recent years. Possibly it is just as well to go on printing the list as it is year after year, but in one sense it seems a mild form of self-deception.

Why do men's names appear long after they have ceased to be active in the ministry? One obvious reason is that some of them never see their names in the *Yearbook.* They long ago ceased to attend the Church of the Brethren and some of them attend none. When they reach that point they do not read the *Yearbook.* If it were called to their attention they probably would do little about it. They would raise the question of why they should go through the process of having something taken away from them which has meant so little to them.

A second reason why there are so many names there of men who are inactive can be traced to the normal developments of the pastoral program of the church. Every year the implications of having pastors is becoming more and more evident. A comparatively few years ago ministers were still taking their turns at preaching and were performing other duties of the minister, but more and more the pastors are doing all the preaching and attending to the official duties of the ministry. It is only logical that it should be that way for the church is demanding that the minister be trained, and if he is trained he will do the work rather than have others do it who often do not have the training and who ordinarily are busy at the work by which they make their living.

Eventually the ministers of the congregation where there is a pastor come to realize that they are mostly nominal ministers. What happens then? Some of them wish to continue as ministers. And surely no one

would have it otherwise. But they are in fact retired ministers, practically like those of other denominations who have reached the age or are otherwise retired. They preach occasionally and do certain other things within the range of ministerial work but they are not looked upon as being active.

But there are others who will not want to retain the title of minister. They are content to serve as laymen. In fact, they prefer to be known as laymen. But they are faced with something of a problem in getting their names off the list. They hesitate to ask the church to relieve them of their office because such action calls for explanations and people are often too ready to look for some unmentioned motive back of the request. The result is that most men do nothing about it. The church by not making it easier for these men to get out of the ministry—which they really are not in any longer—thus places a premium upon the long ministerial list.

We need to recognize that in many ways the present church is not the kind of church to which it called men to be ministers. Those men were called to a rural, voluntary ministry. But when they went to college to prepare for their life work they did not get ready to go back and be farmer-preachers. One reason they did not prepare for that was because they knew there were several ministers in nearly every church who would still be there for many years. So they prepared for school teaching or some other profession, or for business. In the meantime the church has changed more rapidly than anyone dreamed it would and a surprising number of congregations have pastors on either a full-time or part-time basis. Not many men who enter the professions or business will change to the ministry. Consequently there are many who never will serve as preachers. It would only seem reasonable that men who do not consider themselves ministers should be allowed to withdraw from the office. Or, perhaps it would be better to say that it would be to the interest of the church to make it normal for them to be relieved of the office without too much ado.

All of this may be aside from the point. There may be no reason for concern. However, it does leave an erroneous impression to say that there is an average of three ministers to each congregation. It just does not fit with the fact that churches have difficulty in securing pastors. Nor with the statement frequently made by those who study the situation that the church stands in danger of having a real dearth of ministers.

It might help some to classify the list in the Yearbook under such heads as "active pastors," "ministers not now employed as ministers," "retired" and "inactive." If the ministers themselves were given opportunity to classify themselves there is reason to believe that a decided improvement might become evident.

Elgin, Ill.

Victims of the Depression

BY ROY WHITE

I KNOW a man who had thirteen dogs, yesterday. Today he may have found a home for one of them, or he may have brought another homeless pup in from the street.

Yesterday as I sat in his home in the midst of waving tails I remarked, "You certainly have been a godsend to these animals."

He replied, "Yes, but they have done even more for me."

This recalled his past. He had been a corporation executive; he had lived on the "gold coast," beloved of a beautiful woman. Then the crash came—he lost everything; the woman he loved deserted him. No lost dog was more desolate or desperate than he.

One day, lonely and hurt, lost in the jostling throng, he saw a frightened and bewildered dog hurrying aimlessly nowhere—like himself. A short piece of string dangled from the dog's tail; he was hurt and disillusioned and afraid. Endlessly he hurried to new doors and scanned new faces but every step only tamped the grave of the hope which had lived in his breast.

Himself acquainted with grief, the man could not casually tolerate such treatment, even for the least of God's creatures. With a kind word and a gentle touch he ministered to the dog as no one had cared to minister to him. He shared his loft with the dog and later found a real home for him.

But now the spirit of tenderness and consideration for dogs was increasing in him; he saw misery, where his fellows refused to be bothered; he was driven to act, when others were satisfied to say, "Some one ought to do something." Later, looking back over his experience, he recognized that finding this humble occasion for the exercise of loving solicitude had saved him from insanity or suicide or accepting the jungle code. So he said that stray dogs had helped him more than he had been able to help them.

Many people have been ruined by the depression. Some have concluded that nothing is as important as advancing their personal holdings. Others feel that destitution is serious only when it affects themselves. Still others are willing that the sick, hungry and naked be ministered unto—at the expense of other people. It takes a depression to make the shadows of such a character stand out.

Are scarcity and want a logical result of overproduction? The depression has helped many people to review some of Christ's teachings and to draw nearer to God. What has it done to you?

Chicago, Ill.

HOME AND FAMILY

The Master's Picture

BY JOHN E. MOHLER

Would you hold the Master's picture
That the world may gaze in rapture
Upon the face of God's Anointed?
Let his image, as appointed,
Which God hath placed within thy breast,
Rule all thy thoughts, thy hopes, thy rest,
Until it breaks the thongs of flesh!
Until it breaks of self the mesh
Which doth bind and keep in prison
Spirit-life in thee begotten,
Which he hath died to free.

Would you show the Master's picture,
To be read in human creature
Filled with flaws and all imperfect—
Life of lives which aye is perfect?
You've no form so mean, derided,
You've no thoughts so vile or sordid,
But that his life within may burn
And purify your life, to turn
Your visage into majesty,
Your mind to dwell on sanctity,
And change the human heart.

Los Angeles, Calif.

When Bob Gave God a Chance

BY ELEANOR R. FREESE

8. Bob's Trip to Town

MARY stood at the window for some time, after Bob turned the corner, thinking. "I am going to do it," she announced at last, as she hurried towards the telephone. She called first one number and then another, until she had everything arranged satisfactorily. Thereupon, she came back into the kitchen and started things for lunch. She sang happily while she set the table and planned the evening meal. "Um-mm, let's see," ran her thoughts, "it must not be too heavy. I wonder . . . creamed chicken, new potatoes, fresh peas, and a tart salad. That would be good and he can eat anything, I've heard."

"What are you scheming about, mother?" Anne gave her mother a friendly little pat. "I came walking in here and you were so busy saying 'um-mm, um-mm, let me see' that you didn't see me until I spoke. You look as though you have a nice secret. There is something brewing when you look like this."

"Yes, I do have a secret. I am getting up a surprise for Robert. You know daddy is going in to get little Philip this afternoon. Bob spoke to me this morning about having him out, and so I am going to do it as soon as possible. I called the hospital and he may leave whenever we can get him."

"That is a good idea, mother mine, it will give Bob something to think about besides himself. The only time he is like he used to be is when he is doing something for somebody. But where will this boy sleep? He can have my room and I use Harold's."

"That won't be necessary. I'll have daddy put up another bed on the porch with Bob's. When we have time we will fix over Harold's room for Phil. He will like a room of his own after he has been here a while, but for now, he will feel more at home if he can be in with Robert. It will be nicer that way, I think."

. . . .

Bob ate his lunch in a preoccupied silence. He did not notice the unusual bustle around the house. After lunch, he went directly to his den and punched out a letter on the typewriter. Mrs. Rohwer was nearly through with the dishes when he finished. "I am going in to town to mail this letter, mother; I have written Phil's uncle asking him to allow us to keep Phil this summer." Then, lowering his voice he said: "I am thinking about what you said this morning. I think maybe you are right. Maybe I haven't put God first; if I haven't, I intend to find it out. I am going to try to see things your way. You are always so—well—trusting and radiant. I guess I will have to walk in. I heard dad go out about an hour ago with the car. I don't want to bother with the truck. I could have gone for dad if I'd known he wanted anything. Or didn't he go to town?"

"Yes, he—he," his mother hesitated, and Anne, coming in with her hands full of sweet peas, answered for her.

"He left right after lunch. He said I should tell you to take it easy during the heat of the afternoon. Do you think you will get back in time to turn the freezer for me? I am going to make ice cream for supper. It's such a sultry day. I thought everyone would like it."

"Sure! Ice cream will hit the spot. I plan to catch a ride in and maybe I will see dad. Anyway I will get back in time."

. . . .

Bob stood thoughtfully looking up at the church tower. "Well, this will never get me home," he thought aloud; "pretty sticky walking, but I am not getting any cooler standing here." He turned abruptly away and almost stumbled over the pastor. "Oh, pardon me, I didn't know there was anyone within a block."

Pastor Miller's kindly face beamed, his friendly eyes twinkled. "I must admit that I deliberately stood right in the way. I was going into the church to study. I saw you standing here kicking the dust and frowning. I was afraid that you would not see me at all unless I got in your way. How are all the folks out your way?

I plan to make some calls in that neighborhood tomorrow. You are on your way home, I suppose?"

"We—ell, I was, but if you are not too busy I would like to talk to you."

"Certainly, son, I'm always glad to talk to you; that's part of my work." As the two men walked towards the church the pastor looked long and searchingly at the young man at his side. He saw in the face, especially in the eyes, a wistfulness, a soberness that bordered closely upon sadness. Bob's was a clean face in which expectancy and hope struggled with fear and despair.

"Here we are," said the pastor holding open the door that led into a small classroom. "I come here often, winter as well as summer. The atmosphere is conducive to worship and higher thinking. Cares and problems of this world seem to 'take wings and fly away' the moment I enter this room."

It was one of the classrooms used by the intermediate department. Pastor Miller sat down on one of the benches, but Bob walked over toward the organ. "I wish I felt that way. It is nice in here. I used to be one of the Royal Climbers."

"Yes, I remember," answered the pastor. You came into the fellowship of the church when you were in this class."

"I know," Bob's voice was thoughtful, "I was so happy then but—" Pastor Miller waited for the young man to continue. "So much has happened since then," he resumed in a moment or two, "and—and the things I believed in then seem, oh, just, just simply childish." Bob spoke slowly, frankly, apologetically. "I was a happy boy the day I came into the church, but now—just believing in God and the salvation of Christ doesn't seem to be enough."

"It is, Bob, if we really do believe and try with all our hearts to do the things that God shows us are right."

"Well, I do believe, but I am not contented. The things that made me happy when I was thirteen are not enough now. I'm sure that I still believe the fundamental things that I did then, and yet—what is the matter?" His shoulders sank into a despairing droop.

"I think I can see how you feel. Remember that Paul says: 'When I was a child, I spake as a child. I understood as a child, I thought as a child; but when I became a man, I put away childish things.' It is easy for us to say that since our ideas now and those of yesterday do not agree that nothing is true, and thus throw over the whole plan. I believe that all too often, though, we lose our faith simply because we ourselves have some barrier in our lives. I am sure that if we fully surrender ourselves, and then endeavor to do nothing without first consulting our heavenly Father, that our lives will be happy and victorious."

"I wish I could know what is wrong with me," said Bob. "I go to all the church services, I give a tenth, and I have that group of boys at the "Y," and I sing for the church. I honestly don't see why that doesn't bring happiness, and peace."

"Sometimes," suggested the minister practically, "the very act of seeking happiness drives it out of our reach. Happiness is an elusive thing. True happiness, when it comes, is incidental. If we make a search for it, it vanishes."

"If I could forget—" Bob glanced at the stub on his right side. "People keep telling me that lots worse things could happen. Not in just so many words, but—they have both their arms. This morning mother said, 'All things work for good to them that love God.' I don't see the good that could possibly come out of my experience, do you?"

Pastor Miller had listened intently while Bob talked. Now he answered; his voice was gentle. "To will is to win. Unless one's will is right (God's will, in other words), unless we get it to working properly, we can not hope to perfect a definite plan. I believe God does have a definite plan for every life. Whatever may happen to you, nothing should be allowed to influence you and conquer your will. If we build up a will power and a faith that can not be shaken, a spirit that will not flinch, we will win our victories, and probably more. We can not obtain heavenly possessions without an effort. Have I answered your question?"

"Yes, I guess so," answered Bob. Deep in his heart, he knew that there were phases of his problem still to be solved. Then he added, "Thank you for giving me this time."

"Just a bit more before you go," said the pastor. "I am interested in you; many others are. Maybe it would help every one of us to live closer to God if we could see the multitude of those who want us to go the right way and reach the mountaintops in Christian living. You have a very real problem, but don't let it overwhelm you. Great is the power of clean, holy thought. Earnestly seeking for the truth through study of the Bible, especially the New Testament, sincere prayers for guidance and trusting that God will show you the way will help. Good books about the Bible and others about the great Christian leaders are useful. Truth is not hidden. It is always revealed and clear when our spiritual eyes are opened. It is only when self inter-

Verdict

BY VERA EMMERT JOHANSEN

Bar the words that want to slip
Trembling from the angered lip.
Cage them up and lock the door,
Keep them chained for ever more!

Freeport, Ill.

venes that we stumble. If we see our need and surrender ourselves completely there is nothing more true than 'Empty thyself and I will fill thee.'"

"You have given me something to think about," replied Bob. "I believe that by the time I have digested it I shall have reached some conclusion. Let's see, I left some sheet music up in the choir loft last Sunday. I might as well get it now. Good-by, and thank you again. I do feel better." Gravely Bob shook hands with his minister.

Brewster, Wash.

Little Talks on Big Doctrines

BY EFFIE AND EARL W. ROOP

Love

"Oh, I can't talk Dutch, the English comes me so before," said the Pennsylvania Dutch maiden as she was anxious to show that she was superior to her Dutch sisters. The different languages in the world have long been a source of confusion and misunderstanding.

How often the honest traveler as well as the idle globe trotter has wished for one language which could be spoken and understood everywhere. A good many years ago, a constructive mind conceived the idea of making a one universal language out of the present languages. But Esperanto has proved to be just one more language in a world of many languages.

However, there has been and is one great universal language, understood by all but spoken by too few. It is the language of love.

The small babe in his mother's arms, not knowing any language except his crude cries, begins to understand this language. The language of love is life to him.

The mother, the true mother, both speaks and understands the language of love. Through the untiring hours of toil and care, the language of love is her daily and nightly speech. It is the language of love which translates her labor-filled years into joyous fleeting hours as she accompanies her creatures of love from helpless babyhood into helpful manhood and womanhood.

The father, the true father, likewise speaks and understands the language of love as he forgets the grind of unceasing labor in his forward move with those he loves.

The foreigner, "the stranger within our gates," understands the language of love as some noble soul rising above the selfish crowd proves to be a brother or a sister indeed.

The martyr, ready to receive his last stone bruise, before parting his earthly pilgrimage, knows and speaks with his life, the language of love.

Without love, all our great achievements and talents and gifts have but an empty, brass-band effect. Without love, all our outwardly noble deeds and seeming spiritual achievements are a mere pretense amounting to nothing.

Love suffers a long time. Love is kind. Love is not proud and haughty and does not make a show of itself. Indeed, love is very unselfish. Love delights in positive thinking and positive good. Love is very persistent. Unlike most things in the world, love never fails. The greatest thing in all the world is love.

Jesus said: "Greater love hath no man that this, that a man lay down his life for his friends" (John 15: 13). And Jesus, the Master Friend of mankind, proved his love in just this way.

The deacon, Stephen, the first of Jesus' followers to lay down his life also, showed true Christ love as he prayed for his murderers, "Lord, lay not this sin to their charge" (Acts 7: 60).

The religion of Jesus Christ has proved itself superior to other religions in its development of character and in its influence on society. Also there can be no doubt that it emphasis on a complete love is an eternal contribution to human welfare.

But Jesus' own words express it best: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father has loved me so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you and that your joy might be full. This is my commandment, "That ye love one another, as I have loved you" (John 15: 8-12).

Seattle, Wash.

A Child's Faith

BY CHESTER E. SHULER

A STRANGE man attended a prayer meeting one Wednesday evening. He seemed so much interested in what was said and sung, that the minister ventured to call upon the stranger to pray.

He responded very graciously. His prayer was not "set" and he seemed to be talking intimately with God.

"O Lord," he cried, "give us a giant's faith!" Then, after a brief pause: "No, dear Lord, don't! Give us *a child's faith!*"

Those who heard this prayer never forgot it. It has been a source of fruitful meditation to several present.

A child's faith! We must not think that because a child's body is small, his faith is small also. A child will exercise, daily, a degree of faith which is inspiring.

And a Christian child—one who truly knows the Lord Jesus as his or her Savior—finds it easy to tread the pathway of faith.

Newport, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, January 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, New Life in Christ.—John 3: 1-17.

Christian Workers, History of Our Missions.

B. Y. P. D., Forty Years in India.

Intermediate, The Far End of the African Bridge.

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Gains for the Kingdom

Two baptisms in Frederick church, Md.

Five baptisms in Green Tree church, Pa.

Three baptisms in Yakima church, Wash.

Three baptisms in Rummel church, Pa., Bro. W. K. Kulp of Mt. Pleasant, Pa., evangelist.

Seven baptisms in New Salem church, Ind., Bro. John Fidler of Brookville, Ohio, evangelist.

Sixteen baptisms in West Goshen church, Ind., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Six baptisms in the Dunnings Creek church, Holsinger house, Pa., Bro. Galen Blough of Rummel, Pa., evangelist.

Eleven baptisms in Navarre church, Kans., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Nine united with Union Bridge church, Md., Bro. E. C. Woodie, pastor of Beaver Creek congregation, evangelist; three baptisms previous.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Phares J. Forney of Lancaster, Pa., Jan 3 in Akron church, Pa.

Brother and Sister B. M. Rollins to begin Jan. 3 in the Yellow Creek church, Ill.

Bro. Rufus Bucher of Quarryville, Pa., Feb. 1 in the Franklin Grove church, Ill.

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Personal Mention

Bro. W. W. Blough, 427 E. Loula St., Olathe, Kans., writes us that Sister Blough and himself have time for several meetings this year and would appreciate hearing from such as are interested.

Bro. L. A. Blickenstaff, our efficient business manager for the India mission, and Sister Sadie Miller, also of India, were among the earliest last week's visitors at the Publishing House. The Blickenstaffs reached America only a few weeks ago. Their address for the furlough period will be North Manchester, Ind.

Eld. John H. Brubaker of Virden, Ill., has passed into the reward of his long and faithful ministry. Though the date was Dec. 17, word did not reach us in time for earlier mention. He was in the eighty-fifth year of his age. We are to have soon a suitable account of the life and labors of this long-time leader of Southern Illinois.

Last Monday morning at the Publishing House was clouded in sadness. The latest note came from Sherman hospital of our city to the effect that Mrs. Olwin had just succumbed in her battle with pneumonia. She was the faithful wife of Bro. H. A. Olwin, a faithful employee of the House and sister to the wife of the House Secretary, Bro. L. T. Miller.

Two good Mount Morris brethren, E. R. Henricks and Ralph Thomas, both interested in efficient pastoral care for churches needing such services, paid their respects to the Messenger offices when they called at the Publishing House last Saturday morning.

Bro. Ezra Flory watches carefully the "Gains for the Kingdom" reported on this page. According to his count the record for 1936 is an even 5,500, a gain of nearly 100 over 1935. Which month would you guess had the largest total? No, it was not December, though that was second with 654. The banner month was May with 707.

Brother and Sister Elmer B. Royer of Cincinnati favored the Messenger with a delightful interview on the last day of the old year. Brother Royer is interested in securing, if possible, a copy of Brumbaugh's History of the Brethren. If you can be of assistance to him in this matter please write him at 2232 Glenside Ave., Norwood, Ohio.

From Sister Ina M. Kaylor, writing from De Graff, Ohio, to friends in the mission rooms, under date of Dec. 28, comes this word of another transition to a better world: "John's mother quietly passed to be with her Lord last evening after a sickness of nearly three months." Many readers will remember that the Kaylors formerly served the church in the India mission field.

Two eastern college men came in together. It was the first call at the Messenger offices, at the Publishing House for that matter, for Dr. F. D. Dove of Bridgewater. Dr. Warren Bowman of Juniata had been here before. The former heads up our temperance research work for the B. C. E. and the latter bears the same relation to family life problems. They were here to confer with other representatives of similar interests.

Bro. R. E. Mohler, Chairman of the Board of Christian Education, Dean of Men and Professor of Biology in McPherson College, will have the sincere sympathy of the whole Messenger family in the great sorrow which came to him last Sunday evening. The brief word that reached us only said that Mrs. Mohler had just passed away. We have no further particulars. All who knew Sister Mohler know that her Christian character was of superfine quality.

Two western men also were among the "other representatives" referred to in another item. Dr. J. D. Bright of McPherson was one of them and from the still farther west came Dr. Roy A. Crist of La Verne. These had both been in attendance at the Bethany conference on ministerial education and took this in on their homeward way. The causes which they champion respectively are economic justice and personal enrichment. Then there was the peace man from the central section, Dr. C. Ray Keim of Manchester.

Bro. M. F. Brumbaugh of Glendora, Calif., is a careful reader of the Messenger and he has noted that among the names found in the Fallen Asleep columns in 1936 were those of sixteen brethren and twenty-nine sisters who had reached the age of ninety years or more. One brother, Jacob Andrew Root, had passed the age of 101 years and 8 months. One sister, Sarah Shaffer, lacked only forty days of being 102, while another, Mary M. Pratt, was 100. Among the brethren were these six ministers ranging from ninety to ninety-three: A. M. Elliott, J. W. Shively, John Zuck, J. K. Eicher, Joel Weddle, Martin S. Mohler.

With Our Schools

Bethany Biblical Seminary

Thanksgiving Day services were observed at the First church, with Dr. A. C. Wieand preaching the sermon. His subject was, "The Philosophy of Thanksgiving."

Bro. A. D. Helser, missionary on furlough from Africa, addressed the students and faculty and friends recently in the Bethany chapel. His subject was "Africa," which he presented in a devotional and challenging manner.

The Chicagoland National Preaching Mission, Nov. 19 to 22, afforded an excellent opportunity for Bethany students, who attended freely the various sessions, to hear some of the greatest preachers and spiritual leaders, including Dr. E. Stanley Jones, Dr. George W. Truett, Miss Muriel Lester, Dr. Lynn Harold Hough, Dr. Ivan Lee Holt, Dr. Albert W. Beaven, and many others.

On Nov. 19, the Seminary was privileged to have Rev. George Irving, Secretary of Religious Work, National Council of Y. M. C. A., as chapel speaker. This address was arranged for by the National Preaching Mission as a part of their regular program. The Seminary welcomed this opportunity to have an official representative of the preaching mission into her midst.

The First church observed the Eight-day Preaching Mission, Dec. 6 to 13, with a strong program. Sermons were delivered by Brethren Edward Frantz, Leland S. Brubaker, D. W. Kurtz, W. W. Slabaugh, and the pastor, M. Clyde Horst. The First church choir rendered music at the various services, closing the mission, Dec. 13, with the singing of Handel's, "The Messiah." The Seminary welcomed the opportunity to co-operate with the First church in making these meetings a success in the enrichment of the spiritual life of the students.

A unique and unusually impressive Christmas service was given at the First church, Sunday evening, Dec. 20. The Faith Players gave a dramatic presentation of the story, "Why the Chimes Rang," with the First church choir co-operating. This service was planned entirely by local talent, was partially impromptu, and presented in an effective way the challenge of the humble giving of self in the welfare of humanity, as the supreme message of Christmas. The service blended in a beautiful way the use of the dramatic and musical arts, not only for their teaching values but also in creative worship.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

History of the Church of the Brethren in Maryland, by J. Maurice Henry. Brethren Publishing House. 536 pages. $2.75.

This massive history is just from the press. Wisely the three districts of Maryland joined in producing one history of the entire state rather than in bringing out three separate books. This might be of interest to other state districts that are contemplating putting their records in book form.

The author went back into the old records and thus discovered when some of the ancestors of the Maryland church leaders came to America. Throughout he sought far and wide for records hid away in archives. One is thrilled as he reads of Brethren who knew George Washington even before he was President, of other Brethren who were on intimate terms with later Presidents, as well as with other great leaders.

He tells well the beginnings of Brethren history in Maryland and shows how men toiled, and sacrificed and suffered that the truth might prevail. The many halftones of church houses and persons make the book a veritable picture gallery. There are minute details of the beginnings of congregations and many of the biographies are unusually complete and well written.

Each congregation is recognized and its history recorded. Even some that few of the Maryland Brethren knew had ever existed. Here one discovers how congregations were built up. May it be that the same method would build new congregations today? Once Maryland churches were great missionary churches. That's how the Brethren came to occupy so much of the choice territory in the state.

Not the least interesting are the chapters on The Annual Meetings, Slavery and the Civil War, Church Activities, and Tragic Experiences in the World War.

Printed on heavy enameled paper, in large clear type and bound in durable buckram it's a valuable book. Every Brethren home in Maryland at least should have a copy and become familiar with what the Brethren have done for this part of our country.

How to Increase Church Attendance, by Roger W. Babson. Fleming H. Revell. 159 pages. $1.50.

This book presents material that has been gathered by a committee of the Congregational and Christian churches appointed in 1929 to study church attendance. The nineteen chapters are written by nineteen different persons, Babson writing the first chapter. While the study deals with these two churches the facts and conclusions are applicable to most other churches as well, even our own. As one reads he can not escape the conviction that we have all been slack in doing many of the things that will bring people to church, in making the church serve their needs and aspirations, in giving them a Sunday morning service that thrills their souls, in causing the church to permeate the atmosphere of the community and in making the church the one outstanding center.

Throughout one reads that church attendance should be more generally considered an index to religious life and experience. It may be a little annoying to laymen to hear that they could do much more towards increasing church attendance and church prestige, if they were really on the job as they should and could be. Here are a few selections.

"The greatest need of the churches today is for workers rather than for money. If we get the workers the money will come naturally."

"It is far better to have fewer pupils in the Sunday school and to insist on reverence, quietness and discipline, than to have a larger attendance under typical noisy and undisciplined methods."

"Wherever possible the church should have a Sunday evening meeting of distinctly evangelistic type. A church which attempts to get along without a Sunday evening service is much like a business organization which tries to get along without a selling department."

"Preachers should read church history more and modern novels less."

"A dozen laymen combining could fill any church and keep it filled every Sunday, minister or no minister."

"Our church buildings are the most inefficiently and—upon a per hour basis—the most extravagantly operated structures in existence."

I would recommend the book especially to pastors, superintendents, and leading men and women of your church. Get a dozen folks in your congregation to read it and you will see good results in the entire church work.

OUR MISSION WORK

At Our Tent Door

BY ANNA E. LICHTY

By the middle of November India's climate permits us to take up our abode in tents for a tour among the villages for four or five months.

It is the beginning of the cold season—so delightfully sandwiched in between the damp, sticky, mouldy monsoon and the hot season when skies are brazen and the sun beats down pitilessly.

The crisp freshness of the morning lasts well on toward noon and we take advantage of it by going through the village calling in the homes, renewing old acquaintances or making new ones. Sometimes we go to a neighboring village and return by noon.

Attached to the front of our living tent there is a large open tent with only the canvas roof above and a wall on the side from which the prevailing wind blows. Pictures and charts adorn the walls, mats are spread on the ground, camp chairs and a small table, and our reception tent is complete. Here we are at home to our friends to visit, to minister to the sick, to teach, to pray and lend ourselves to any opportunity to help some one in need.

The medicine kit comes into service probably more than any other article in our tent. When the word goes out that "Sahib and Mem Sahib have come," people suffering—some with slight ailments, others with disease and grosser ailments than we are able to help—come with a hope of receiving healing. Our greatest opportunity to tell of the love and healing power of Jesus comes through this service.

An afternoon tea with some very timid women offered an approach to their pent-up hearts as all previous efforts had failed and a regular women's class followed the remaining days in that camp.

Men are more free to come and my husband never lacks opportunity to present a message of enlightenment to the men who come for a friendly visit.

But the liveliest, happiest time of the day is in the evening—the children's hour. School is out and the tent is the attraction. Children throng the tent for stories, songs and play. Leaflets containing pictures, scripture portions and stories are given to the children who can read. If they can reproduce the story the next day they come, they are given the leaflet to keep and another one is introduced.

Many eight-page booklets are sold to the children at one-half cent each. It is gratifying as we call in the homes to hear members of the family relate things the children have learned at the tent. The booklets are taken to school and read to others. In one village the headmaster came and bought a copy of each book we had in store. In villages where there are schools, the printed page is our greatest hope of spreading the gospel.

The most sacred hour in our tent is on the night after the large public meeting outside has closed. Then it is that the little band of Christians linger for prayer and talk concerning their spiritual growth.

Our daily program is flexible to meet the needs of the people among whom we sojourn. Our aim and prayer is that as our lives touch theirs they may be drawn to Jesus the Savior of the world.

Anklesvar, India.

What to Pray For

BY FRANCES S. SMITH

Week of January 9-16

Back into the great heart of China, over three hundred miles from the coast, the city of Tai Yuan Fu, in Shansi, is growing by leaps and bounds. Ancient and modern China strive to intermingle in this capital of the once famous model province, ruled by Governor Yen Hsi Shan. Her inhabitants have gathered here from all parts of the province, some as students, others in post office and other government positions while others are in factories or doing manual labor. Some have even been to America or Europe for study. What a challenge to a wide-awake ambassador of Christ is this mass of virile manhood and womanhood which is ever changing! The challenge is being met by folks who are sympathetic to the very heart beat of young China, endeavoring to teach them first of all to know the real purpose of life as children of the loving Father.



Minor M. Myers



Mrs. Minor Myers

Bro. Minor Myers, although very busy in offices which concern the entire mission, finds time to do teaching at the Y. M. C. A. Seeking for the Master's sheep and feeding them that they may in turn assume

the responsibilities of the church work is his major task. Mrs. Myers very ably co-operates with him in this work. Aside from home and church work, the Y. W. C. A. organization depends in a large way on her assistance.



Laura Shock

Go with me into the little Chinese court, which is the home of Sister Laura Shock. This is the place where young women like to gather for help in the solution of life's perplexing problems. Her ministry takes her beyond the walls of the court to all parts of the city, searching for all whom she may help both in classes and by personal contacts.

Mrs. Chang, formerly from the official class, now mixes with all classes that she may win some for the Lord. Her mature judgment and experience often give her the right to counsel those younger than she.

Pastor Chang, alert and zealous, with a number of years of experience to his credit, has great possibilities both in the pulpit and the classroom. Yet how powerless all these folks may be unless Christ supplies the daily strength and wisdom. How often victory is theirs due to your intercession on their behalf!

On Furlough, Eldora, Iowa.

Rock Run's Three-hour Project

THE Rock Run congregation, Northern Indiana, on Nov. 29 again celebrated its annual three-hour project. The Rock Run church for three years has been supporting a Conference Budget share of $100, which amount of money supports the total brotherhood work for approximately three hours. The nature of their annual program is such as to bring to the attention of all of the members of the church the world outreach of our brotherhood.

From a Group of Idaho Juniors

BY this time our money will have reached you for our Junior Project for the year. We used tin banks again. Our full amount was $63.34. About forty-five children returned banks. We had some income from the dime savers' offering at the time when the slides were shown and at Daily Vacation Bible School time.

Thank you for the little souvenir. We put it on a paper background and covered it with glass so any amount of handling does not mar it. I'm sure we Americans would not have the patience to sit and do such delicate work as that.

A Small But Meaningful Contribution for Missions

SHORTLY after an aged sister had passed to her reward her bereft companion handed the minister a little sack with coins in it. He said that Nancy had been laying it back for the Lord and he wanted to be sure it went into the Lord's work. The pastor sending in the 35 cents says: "This couple was aged, lived far from the church and had no income except from a small flock of hens, but always when there was some special need at the church, they sent their offering."

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Facing the New Year.

Call to Worship:

All the past we leave behind:
We take up the task eternal,
And the burden and the lesson,
Conquering, holding, daring, venturing,
So we go the unknown ways.—Walt Whitman.

Hymn: Our God, Our Help in Ages Past.

Scriptures (to be read together): Psa. 65: 11; John 9: 4; 15: 14, 15.

Leader:

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care.—Whittier.

Prayer Poem:

"God of the busy daytime,
God of the quiet night,
Whose peace pervades the darkness
And greets us with the light,
Safe with thy presence near us,
Wherever we may be,
Thou God, our great Protector,
We love and worship thee. Amen."

To the Leader: At the beginning of this new year we are starting a new missionary project. By this time you should have on hand the project leaflet, Visiting in Buraland, and the Opening Program. But a new project can not be thrust upon the group; their interest must be aroused so that they will desire to know and study about their African friends. One of the best ways of creating interest is to have a missionary on furlough from Africa tell some of his or her experiences. Since this is not possible for many of the junior groups, pictures and African curios will serve the purpose. Whatever means you may use to arouse enthusiasm, keep in mind that your purpose throughout is to create a feeling of friendliness for the African boys and girls.

As leader you will need to be familiar with the geography of Africa, know something of the people and customs, have a knowledge of what missions have accomplished in the Dark Continent. Geographics, the National

Geographic and Travel magazines, biographies of missionaries will give you much of the needed information. News From the Field at various times during the year and the special Africa number of The Gospel Messenger will give you material about our own work in Africa.

Offering Service:

Leader: What was God's great Christmas gift of love to us?
Juniors: John 3: 16.
Leader: What did the wise men give to the Christ Child?
Juniors: They worshiped him, and opening their treasure they offered unto him gifts, gold and frankincense and myrrh.
Leader: What can a boy and girl of today give to him?
Juniors: Their worship, service and a generous share of their money.
Leader: How can we give service and money to him?
Juniors: By giving to others for his sake.
Hymn: We Give Thee But Thine Own.

Poem:

"O year that is going, take with you
The evil that dwells in my heart;
Let selfishness and doubt
With the old year go out,
With you I would see them depart.

"O year that is coming, bring with you,
Some virtue of which I have need;
More patience to bear,
And more kindness to share,
And more love that is true love indeed."

Hymn: I Would Be True.
Benediction: Philpp. 4: 8.

Friendly Share Letters

One of the beautiful statues in the city of Bern, Switzerland, represents the globe encircled with letters. Letters of information, business and friendship are passed from hand to hand until they have passed around the earth. The statue is symbolic of the wonderful blessing which is ours in these days when we may hear often and regularly from friends both far and near. Again we are sharing with the readers of The Gospel Messenger one of the interesting share letters from Anklesvar, India, telling about the happy witnessing of the older school girls.—Ed.

Anklesvar, Broach District, India
October 30, 1936

Dear Shareholders of the Anklesvar Girls' School:

We write so much about what goes on in our school that I believe you would like to know something about what the girls do when they are at home in their villages. This time I am going to translate for you sections from some of the compositions they have written about their vacations.

These are from the big girls' compositions.

"We have an old woman in the Widows' Home here at Anklesvar that we call Dosima [old mother, a respectful term often used for old women]. Last March a monkey came dashing across the mango orchard. Dosima had just washed her dishes and was standing in front of her door. He jumped on her and threw her down. Her leg was broken near the hip, so she was entirely helpless. When vacation time came, all of us who live in the hostel all the time were ready to help care for her. We took turns in cleaning up her room and caring for her in the daytime. Two of us together took turns in caring for her at night. We often sang songs with her and prayed with her too."

The girls still take turns in caring for her, but she is not so difficult to handle as she was at first, nor does she take nearly so much care.

For the first time, this year our District Meeting was held in a village church, away from a mission station. It was held in this girl's village. Thus another girl writes:

"When I went home many people going to District Meeting were on the train with me. The mandvo [a sort of tabernacle built of woven bamboos] for the meeting was already built. Some of us were given the task of carrying water for the visitors. This we did for three days. After the meeting was over we cleaned up all the vessels that had been brought for use during the meeting and I saw that they were all taken back to the people who lent them. My relatives in the village were much pleased that I helped my mother in the house and my father in the fields while I was at home. I taught the children in the village songs and games and stories too. Some of the parents said such things are for idle children so wouldn't let theirs come. But when moonlight nights came round these children would often call me to come and play with them. If I was busy they would sit and wait until my work was finished. The women too would often come to sit and talk in the evenings. I helped them with their sewing and patching in the daytime. In the evenings we usually talked about religion and had prayer together before they left."

Others wrote as follows: "When I went home there were new babies in three of the families near us. The mothers were uneducated village women. They didn't keep any clothes on their babies and put them into an old cloth tied from one post to another, hammock fashion, to sleep. I made a little dress for each of these babies, and tried to teach the mothers why they shouldn't keep them doubled up in these hammocks to sleep."

"My father was a drunkard before he became a Christian, and now his old friends make it hard for him and all the rest of us too. But he bears it all patiently, and hasn't fallen once in all the temptation that has come to him."

"I helped with the work in the house, and helped my father in the fields too when I was at home, but not on Sundays. On Sundays I helped conduct prayers. Sometimes in the evenings the boys and girls in our village with the teacher and the Christian people of the village went to near-by villages for evangelistic meetings. We had an interesting time trudging along the dusty roads at night. We often sang all the way from one village to another. Sometimes our light went out and then we had to lead the little children carefully. Sometimes some of the larger children would laugh at the little ones. We tried to make them want to be helpful instead. Usually the people were very happy when we came for a meeting."

"Our teacher was transferred to another village. He asked us to help in the program when the new school was opened. Not a girl in that village had gone to school so the master was especially anxious for us to come. We prepared some numbers for the program and went. How surprised these people were at what we could do! How happy they were that we came! Many Christian people from four different villages came to this meeting. After the program we sang until morning. Then the people gave us tea and we went home."

In much the same way are many of our young people laying hold on every opportunity for service. Pray for them and for us as we try to inspire in them a passion to lift up the Christ among their own people.

Yours for a Christian India,

Elsie N. Shickel.

THE CHURCH AT WORK

ADMINISTRATION

A Word to Sunday-school Superintendents

As you know, the annual church reports have been coming into the Elgin office for the past two or three months, and from them our mailing list of Sunday-school superintendents is being revised. We find quite a number of changes and we welcome those of you who are new in the group.

You have recently received a packet of materials from our office. For various reasons more could not be sent to you at this time. However, there are certain additional pieces of free literature that each superintendent should have in his possession. Perhaps you have obtained them at Annual Conference or certain other district or local conferences. It is suggested that you go over the following list carefully and order any that you do not have:

1936-37 Catalog of Missionary and Christian Education Literature.

1936-37 Brethren Loan Library Leaflet.

Building Together a Christian Community (a leaflet regarding the 1936-37 emphasis on "Christ in the Life of the Community").

Prospectus on New Graded Lessons.

Your Intermediates and You.

What Is the B. Y. P. D. For?

As source materials for your church school work, we suggest that you follow closely each week the Church at Work section of The Gospel Messenger, the article section of the Teachers' Monthly, and the International Journal of Religious Education. The letter is a monthly magazine for church school workers—price $1.25 per year. If you are not familiar with this magazine, ask for a free sample copy when you order the above materials. The International Council of Religious Education furnishes these for those interested. Address your request to the Board of Christian Education, 22 South State St., Elgin, Illinois. We shall endeavor to be of help to you whenever you write.

A Teachers' Meeting That Increases the Teacher's Efficiency

Our Sunday-school teachers have what I think is a fine method of sharing their best thinking. They meet on the last Saturday night of each month in one of the homes. After a brief worship service, the lessons for the next month are studied and discussed in sequence. The value of the discussion is in direct proportion to the amount of thinking that each teacher has previously given each lesson.

After the lessons have all been studied, the entire group participates in a short but very interesting social period. This affords the evening's added social attraction.

I am sharing this idea with others who, like myself, thought that to meet regularly and discuss a Sunday-school lesson would be dull sport. As long as each one has at heart the best interests and growth of the church school, these meetings will be extremely helpful to all concerned. The idea is simple in content, but fascinating in execution.

I know that this plan is known in many places; I invite only those church leaders to think on this who have difficulty in getting their teachers to study their lesson—even once, thoroughly!—Geo. D. Weybright, Buchanan, Mich.

CHRISTIAN WORKERS' TOPIC

Lives of Pioneer Missionaries

Sunday, January 17

Rom. 10: 12-15

I. Life Sketch of Eliza B. Miller.

II. Life Sketch of Elder J. M. Blough.

III. Life Sketches of Brother and Sister F. H. Crumpacker.

Topics for Discussion:

1. The "Go Ye" means me. How shall I answer the call?

2. The Church of the Brethren should double the number of her missionaries in the next five years.

This outline is based on the program, "Life Sketches of Pioneer Missionaries," arranged by Nora M. Rhodes, and may be obtained from the General Mission Board for 5c, or see your missionary committee.

LEADERSHIP TRAINING

What Produces a Leader?

None of us have enough leaders in our churches. How go about it to get more? A brief examination of whence come leaders might give us a clue.

1. A leader arises usually when a great need is seen to be unmet.

Jane Addams built Hull House in Chicago because one day as a child she drove through the streets of the slums of her city, and saw suffering humanity.

Moral: If you can prove to strategic people in your church and community that some real, vital, human needs are not being met, they may be willing to become your leaders.

2. A good leader often arises simply out of childhood experiences of leadership. Many active adult leaders are working because they were made Sunday-school teachers, Sunday-school and church officers, and choristers before they were sixteen years old.

Moral: Break in as many of your promising adolescents as you can by asking them to serve as apprentices, substitutes, or in really great emergencies actually to take responsibility for a job. The latter is an extreme measure; it's expensive business letting a doctor learn by having him practice without training. It might be good for him but hard on patients!

3. Good leaders are made out of people who want to lead.

Have you ever known a "diamond in the rough" who hadn't a single apparent ability but who wanted to lead? Such people will often go through severe and arduous training, criticism and gruelling experiences to prepare themselves. Their first motives may be selfish and their efforts uncouth, but they may be your best ones in the long run.

Moral: Don't look just for finished leaders. Pick out the people who want to do things, and then bank on their enthusiasm to carry them through.

MEN'S WORK

Second Fellowship Dinner, Eastern Maryland

On Sept. 29 the second fellowship dinner for Eastern Maryland was held in the Liberty Heights (First) church, Baltimore. The attendance increased to eighty-two in spite of rain, and represented nine congregations. A fea-

ture of the dinner was music, singing and harmonica, by the North Baltimore Kiwanis group, who kindly came to the dinner for this purpose.

Growing interest is manifest in the fellowship dinners, as they offer a means for getting the laymen of the district acquainted with each other. The next dinner is scheduled for Frederick the last week in March.

YOUNG PEOPLE

Missions and Youth

I. Our Contacts Are World Wide

Have you ever stopped to think just what is going on in the wide world today? In less than twenty years the forms of government directing the lives of more than a billion people have been radically changed or they are in the process of making radical changes. In Russia, China, Mexico, Spain, Germany, India, Italy and elsewhere, in half the world and more, these radical changes have been going on. And the miracle of it is that we may stand by and witness this mighty spectacle. Modern means of communication and travel, our newspapers and the radio, portray to us daily the whole world as an arena in which forces are at work and in conflict determining the destinies of the human race.

But there is something more thrilling than witnessing this mighty spectacle. And that something is the thrilling fact that we are all a part of it. We are down there in that arena wielding forces that are determining the welfare of the human family. For today our contacts are world wide. The radio and other things that make possible for us to witness the daily trend of events are an evidence of that fact. Another evidence of our world-wide contacts will be seen upon a moment's reflection on the articles we are using in everyday life. We have silk from Japan, coffee from the East Indies, sugar from the West Indies, copper from Congo, rubber from South America, tin from Nigeria, chocolate from the gold coast, and so on. It really has been for the utilization of these raw materials that lines of travel and means of communication have been developed. And since we all use these and many other articles, we all have a part in the economic exploitation which securing them involves. Economically our contacts are world wide.

And politically the contacts are world wide. As great political leaders consider how to establish stable governments for such a time as this, they see that they must think in terms of world-wide application. Hitler speaks of a world system. The communist chants, "We are changing the world." We had our slogan, "Make the world safe for democracy." The supposition is that if these systems are good anywhere, they will be good everywhere. Or is it perhaps stronger than that—and that to be really stable and effective anywhere they must be accepted everywhere?

And just here in this day when our contacts are world wide, is where the Christian youth comes in. He, too, is confident that Christ's message of hope and love and brotherhood must be accepted the wide world around, for it is the only way that will work. And so he sees that the economic and political aspects of his life must be an expression of that message. But most of all, he sees in the mission work of the church his supreme opportunity to make that message effective in the world-wide conflict. And by his enthusiastic support of missions that day is brought nearer when the kingdoms of this world become the kingdoms of our God and his Christ, and he shall reign forever and ever.—H. Stover Kulp.

WOMEN'S WORK

World Day of Prayer

Feb. 12, 1937

Each year Christians of all races and nations assemble to send up their prayers to the Father of all mankind. Each year on the first Friday in Lent there is a chain of prayer encircling the globe. One missionary in writing of the blessing received by all who participated at their station remarked that it would be interesting to see all the groups everywhere and hear the prayers in the many different languages.

For the observance of the World Day of Prayer this year on Feb. 12 the program, "Thou Art the Christ the Son of the Living God," was written by Miss Mable Shaw, founder of the Livingstone Memorial Girl's Boarding school in Northern Rhodesia, Africa. The program is prepared for adults and young people and should be adapted to the community. Enough programs should be ordered so that each person may have one. They are 2c each or $2 per hundred. The call to prayer which should be distributed in advance of the day is free. The poster, a photograph of the Easter morning cross in Honolulu, is 5c. Every church should have a poster and as far as possible let the churches be open throughout the day for meditation. The material is now ready and you may order at once so that there be no last minute delays. Begin the promotion of this important event several weeks in advance. Make it a day of rich spiritual experiences.—Nora M. Rhodes.

Women's Report Blanks

The district and local report blanks have just been sent out to the forty-nine district secretary-treasurers of our church. The local blanks will soon be sent on to each local secretary-treasurer. As soon as these blanks reach the local churches it is hoped that the local cabinet officers will meet together to fill out the blanks. The questions can be answered much more readily if those who are in charge of the various departments are present to make their reports. The blanks should be filled in as nearly complete as possible according to the organizations you have in your local churches. Full instructions are on the blanks.

On receipt of the local blanks from all the local groups over the district, the District Secretary will collect the information and assemble it on her district blank and send it to headquarters at Elgin. Since the district blanks should reach Elgin by April 1, it will be a great help to your District Secretary-Treasurer if the local groups work on their blanks very soon.

This is the time when local and district dues are sent in. Let each group of women be faithful in sending in the $1 dues to the District Treasurer, so that she may then send the $5 district dues to Miss Anetta C. Mow at Elgin. Shall not we be prompt with both the blanks and the dues?—Anetta C. Mow.

INTERMEDIATES

Supplementary Helps

Leaders of intermediate departments need source materials of various kinds. Since our intermediate graded lessons have been adapted from the materials of the Christian denomination, their supplementary helps are quite useful. Two are suggested here.

"Worship Programs," containing suggestions for a year

of work, may be had in three volumes, 50c each. If you have used Volume I, you might like to have one of the others.

"Recreation Programs" is published in two volumes at 25c each, with programs for each month of the year in each volume. These are particularly useful for the leader to put in the hands of the intermediates who are planning parties.

Any of these volumes may be purchased through the Brethren Publishing House, 22 S. State St., Elgin, Ill. When you order, ask for Worship Programs, either Volumes I, II, or III; or Recreation Programs, either Volume I or Volume II.

CHILDREN'S DEPARTMENT

Stewardship in the Children's Curriculum

A new mimeographed bulletin, "Stewardship in the Brethren Graded Lessons" is available from the Board of Christian Education office, free of charge.

Good adult givers are adults who learned how to give while they were children. What many of us do not realize is that our graded lessons are filled with suggestions for making children good stewards. The bulletin referred to above points out some of these materials. The following possible uses are suggested:

1. Children's sermon talks.
2. Worship service talks to children's departments.
3. Help to individual teacher so that she may see that on her rests the task of getting across the stewardship teaching that is already in her materials.

Perhaps half of our churches are using our own Brethren Graded Lessons. Don't let your children miss the fine stewardship teaching that is in them!

CORRESPONDENCE

MISSOURI MINISTERS' CONFERENCE

The ministers and others who attended the conference of Missouri ministers, Nov. 23-25, at the Leeton church, received much inspiration and practical help for future work. Although the group was small the three districts of the state were represented.

Bro. J. W. Lear of Bethany Biblical Seminary gave two stirring addresses one each on Monday and Tuesday evenings. He also gave many helpful suggesstions during his seminars on Program Building and Better Preaching as well as during other discussion periods. His help was very much appreciated by all present.

Shepherding and Organizing the Parish, was the theme Tuesday afternoon. Bro. J. A. Eby spoke on: Shepherding the Congregation. Bro. R. J. Gibbs discussed: Lay Participation. He emphasized the willingness of lay members to help in the program of the church if given the proper encouragement. These talks were followed by a seminar led by Bro. I. V. Enos.

Brethren D. C. Gnagy, J. H. Mathis and O. P. Williams discussed the willingness of young people to assist in the work of the church and gave examples of several young men and women who have served efficiently in pastoral work in several of the churches of the state. The need for a closer co-operation between our college and seminary and the local churches was emphasized. This would give more opportunities to our young people who desire to serve, and also be a vital help to our churches where leadership is so greatly needed. The work of placing these young people is at present in the hands of our field men—J. H. Mathis, D. C. Gnagy and A. W. Adkins, who have already been of great assistance in this field.

Bro. O. P. Williams presented some interesting facts about McPherson College Alumni, the present needs of the school and some plans for meeting these needs. Special mention should be made of music rendered by the Warrensburg chorus under direction of Mrs. D. C. Gnagy.

The group passed a resolution encouraging the field men to co-operate with the co-ordinated organizations which are working for the best interests of our children and young people and to pass on to our churches any information and suggestions which can be used for the benefit of our local groups. Some immediate objectives of the group are: to keep in touch and co-operate with the Church Reaching Outward Movement; to work for a life centered program and to promote the indigenous local programs and make them glow with spiritual vitality.

The people of the Leeton church are to be commended for their gracious hospitality during our stay in their midst.

Maud Stump,
Secretary.

Rich Hill, Mo.

TINKER CREEK CHURCH

In a community of but few homes just outside of the Roanoke corporation northeast a tent meeting was conducted during the summer of 1913. Following this series of meetings a house was constructed for a place of meeting and became known as William's chapel. However, during the early summer of 1916 this house became the property of The Church of the Brethren and was soon spoken of as the Tinker Creek mission. Bro. J. A. Hoover was instrumental in bringing about this change. Brethren H. A. Hoover and C. E. Trout did the preaching for some time. A change was then made and Brethren P. B. Murray and Allen Flora continued the work until the first part of 1922, when Bro. C. D. Hylton became pastor of the mission, continuing until some time during 1924. Following Bro. Hylton, Sister Jennings (now Broughman) became leader of the flock. Bro. P. S. Miller was the appointed elder.

The earliest Sunday-school record that I can learn of is that of the first quarter of 1923, showing an average attendance of forty-six, with an average contribution of $1.05. The average attendance arose to 100 during the latter part of 1925.

Bro. Carl Spangler became pastor in March of 1926. He found the house too small and there came one of those times of hard work, enlarging and remodeling the building. Bro. Spangler continued his labors with the church here until the fall of 1928.

Bro. I. T. Hooker became elder following the death of Bro. P. S. Miller, and is still our elder. He and Sister Hooker have done much going and coming, visiting, attending meetings and sacrificing for the church.

Following Bro. Spangler, Bro. C. M. Key became pastor of the Tinker Creek mission. Bro. Key has continued for eight years. From 1929 to 1934 Bro. Key conducted six revivals adding 172 new members by baptism and 29 by letter.

The Sunday school has continued to grow. The average attendance moved up from 100 to 115 during 1929. During the first part of 1935 the average attendance reached 175 but has not held up quite to that average.

During March of 1934 Tinker Creek became a self-supporting congregation and began to pay our pastor's salary without aid from the Mission Board.

During 1934 members of the B. Y. P. D. desired a separate and better arranged place for their programs. It was not until the early part of 1935 that work started toward remodeling. Men, women, boys and girls did their bit in raising funds. The men gave much free labor. September found us prepared to handle a larger crowd in the revival conducted by Bro. Guy West.

The weekly bulletin started during 1935 proved a blessing in helping to keep the work of the church before the congregation.

There were many unfinished touches on the building and needed equipment left over to 1936. New steel chairs for the new auditorium and choir, new hymnals and the purchasing of a new furnace—these were all secured and paid for with the exception, that part of the money was borrowed to finish paying for the furnace, Dec. 12, 1936.

The co-operative evangelistic drive at Easter time proved a blessing. Six new members were gained. Three by baptism and three by letter.

Many former friends were present at the twentieth anniversary celebration on June 28, 1936. Bro. C. D. Hylton was the first speaker. He spoke on building to meet human needs. Sister Broughman then spoke on building on solid rock. Following Sister Broughman's message came a feast of good eats and a fellowship hour. Bro. Herbert Taylor gave a paper on: Twenty Years of Progress. At this point Bro. Huffman gave special music. Following the music Bro. Russel G. West gave the dedicatory address. At Hill Top Vespers Bro. J. Allen Flora gave a talk on the subject: Gratitude Back to the Church. Bro. C. E. Eller conducted the worship at the fourth session. Bro. Carl Spangler spoke on Tinker Creek of Tomorrow. He said: "The hope of tomorrow is in evangelism and regeneration."

On Aug. 30 Bro. Guy West began our revival, continuing two weeks. The meetings closed with thirteen baptized and seven received by letter.

In reviewing the work at Tinker Creek there have been many names not mentioned of those who have contributed to the work, brethren and sisters from near-by congregations, and also faithful laymen and women within the congregation. The burning of the church on Dec. 13 has filled many hearts with sorrow. It was indeed a great loss to the community that has grown to many homes needing the Christ message. May our heavenly Father richly bless you one and all for your labors and sacrifices to rebuild and continue striving for a better and more efficient church in the future.

Kenneth S. Kinzie.

Roanoke, Va.

MEN'S WORK, WILEY, COLO.

After more than a year of inactivity, the Men's Fellowship group of Wiley met in the church social rooms on the evening of Dec. 1.

H. D. Ferbrache, president of the organization, introduced those who were attending their first meeting and the pastor, O. E. Messamer, who acted as chairman of the evening. There was a program of music by the high school band led by Rev. Russell Ralston of the school faculty, an address of welcome by J. R. Ellenberger, teacher of the class, and response by Dave Duncanson, also of the faculty. Senator Guy Hudson then gave a brief history of the class and its work; Rev. Ralston spoke of the possibilities of such service and the Rev. W. R. Williams of the M. E. church gave a challenging address on: "Why People Are Not Interested in the Church."

More music, the doxology and benediction with thanks for the refreshments closed the program.

All were then served with oysters by a committee of men to whom appreciation is due for the splendid service rendered. Fifty-six were present.

This meeting launches what we expect to be a year of enjoyable fellowship and helpful service to our church and community. In addition to church attendance, the Messenger subscription campaign is our present project.

Wiley, Colo. R. H. Crumpacker, Secretary.

LOOKING AHEAD AT POMONA, CALIFORNIA

The Pomona (California) congregation's church building was extensively damaged by fire on Sunday morning, Dec. 13. The blaze, which broke out about an hour before time for Sunday school, was traced to a small open gas heater used in a classroom in the northwest corner of the building on the main floor. A number of these heaters are used in the small classrooms, while two gas furnaces serve the main auditorium. The janitor had followed his usual practice of lighting the heaters early and then returning home. Consequently the fire was not discovered until a neighbor saw flames shooting through the roof of the building and turned in an alarm. The fire department, once it arrived on the scene and sounded a second alarm to call out every available fireman in the city, quickly got the fire under control.

The heater must have been defective in some way, although it can not be known just how. A hole was burned in the floor beneath it; then the flames followed a vertical path along and inside of the wall of the room, through another classroom on the level above, and then into the attic. The fire did not spread horizontally until it reached the attic, but there it rapidly swept through the entire length of the building.

The roof and the auditorium ceiling were ruined beyond repair. Water spoiled most of the plastering in the building. Some of the furnishings were damaged, though only slightly and largely by water rather than fire. By the careful use of salvage covers and efficient fire-lighting the firemen prevented more extensive damage. The loss has been appraised at something more than $4,000 and will practically all be recovered in insurance. By a fortunate coincidence the insurance was just enough to cover the actual loss, though it would have been quite inadequate if the building had been totally destroyed.

For a number of years sentiment in the congregation has been growing in favor of a new location. The present site is on the edge of an advancing industrial district and offers practically no residence territory as a field for extension. Ordinarily this problem would not have become acute for several more years, but the fire made imperative a far-reaching decision: Should the church rebuild its present plant and thus commit itself to the old location for a long time to come, or should it take this opportunity to move?

The question was given thorough consideration at two special councils. The second meeting, on Monday, Dec. 21, voted unanimously to dispose of the present property and to seek a new location. A building committee was chosen to consider possible sites and propositions. Thus the disaster may yet ultimately prove a blessing.

All services scheduled for the day of the fire were cancelled. On the following Sunday, with the insurance settlement not complete and the future in doubt, temporary quarters were found for the morning services at Throne Business College and for a Christmas cantata in the eve-

ning at the Y. M. C. A. auditorium. Some of the usual Christmas observances were cancelled.

Practically all the churches in the neighborhood offered the congregation their facilities. Among these offers was one of a building at East Sixth and Linden streets owned by the Seventh Day Adventists and abandoned for a better plant only last summer. This building, though small, offered the advantage of complete freedom to follow our program without inconveniencing others. The second special council decided on this building for our services until we again have quarters of our own. Our church annex, which was not affected by the fire, is also available for small meetings, socials, and the aid society.

Pomona, Calif. Lorell Weiss.

ACTIVITIES IN HARRISONBURG

The fall organization gave new management to the Sunday school with Bro. M. W. Garber, superintendent and Bro. Olen Miller, assistant. The installation services conducted by Bro. Henry were well attended. The school is now in the midst of the semiannual drive for funds for our building project. The gifts are brought together and placed in a chest provided for the purpose, and with appropriate services by the pastor.

We have enjoyed a number of times during the summer and fall, variations from the regular church program through the different organizations functioning by using the home talent and by special speakers. Dr. W. H. Sanger of Bridgewater gave us a practical sermon on the development of personality, substituting in our pastor's absence.

Bro. A. C. Miller of Pennsylvania stopped over with us on his homeward way from holding a meeting in his old home church near Grottoes and gave us positive proof of the reply to the question that John's disciples came to inquire of Jesus, "Art thou he that should come, or look we for another?"

Bro. Jacob Replogle, a student at Bridgewater College, on a Sunday night recently stirred his hearers with the Christian responsibility of caring for the youth of the church. Bro. Earl Bowman of Philadelphia, on a Sunday morning in the early autumn, made a life of service stand out most beautifully as he spoke of Jesus' manner, "And he went about doing good." Bro. Minor C. Miller of Bridgewater filled the pulpit one Sunday morning in November. He gave a comprehensive lecture on conditions in Europe, echoes from the world Sunday-school convention and the terrible darkness of Russia without God. He also made the Sunday-school hour very interesting in relating his visit to the old prison where Paul sang in the middle of the night and other places of those pagan times. Brother and Sister Alva Harsh stopped over with friends in Harrisonburg, Sept. 2, as they were leaving their home churches on their final visit prior to sailing for the China mission field where they have been called to serve; they were en route for a short visit to Petersburg, W. Va., where they had served as pastors for two years. There was a meeting arranged for them at the church where they spoke to a group of thirty-five of the young people and others, that they might share their missionary zeal with the youth of the church. Bro. Ernest Coffman stopped and worshiped with us on a Sunday morning in November, en route to Florida from Roanoke City where he had been engaged in a revival. Bro. J. M. Henry, our pastor, was absent the last Sunday in November and the first Sunday in December holding a revival in the Washington City church following the preaching mission. The pulpit was supplied through the temperance director, Sister Nellie Wampler, on Oct. 25 in the person of Lawyer Geo. N. Conrad, a veteran temperance worker. He showed staggering figures on the increase of drunkenness and debauchery and conditions worse than in the days of the old-time saloon. On Dec. 6 our missionary director, Sister Lottie Bowman, gave the church opportunity to view the activities of our missionaries on the field by having Bro. Ernest Wampler and wife and Sister Valley Diehl, with our home talent and a reader, to play out in a pageant before the people representing the twenty-five years of our church work in China.

The peace director, Sister Edith Garber, gave a short play on Sunday night, Nov. 15, entitled, "America for Americans." The love feast communion service was held on Nov. 22. Our elder, Bro. Cool, was present. Bro. Henry deviated somewhat from the usual custom by having the young folks do the scripture reading for the occasion.

Bro. Henry preached an outstanding sermon recently on Enemy No. 1 to the Christian church, which he said was pride. The Women's Work has organized again for another year under the leadership of Sister J. D. Wampler, director. The different phases of Women's Work each function once in a public program during the year. The Aid Society's play, "Who Is My Neighbor?" is yet to be given. A number of mission books were read, also some in the home enrichment field. One service was put on by our home enrichment director, Sister C. S. Mundy, which was very impressive and new for this church, a consecration service for babies.

The men of the Second and Northern Districts of Virginia met in the Harrisonburg church on the evening of Nov. 10 for a banquet. The ladies of the home church served the meal to a few over 125 guests. The guest speaker was Bro. R. E. Mohler of McPherson, Kans. He is an outstanding consecrated layman, and very much concerned about the local church; he says that we can not go forward without looking to the support and strengthening of the local churches. Bro. Mohler was en route to the Regional Conference which was held in Roanoke, Nov. 12, 13.

Miss Florence Hostetter, the director of the week day school of religious education for the region around Harrisonburg and several adjoining counties, was invited to speak to our church group on her impressions of the Oslo conference in Norway. This she did on a Sunday morning in October. She spoke of the Christian atmosphere and influence felt everywhere, not only in the conference, but throughout the country where they visited. She attributed this to some great things the country stands for. The teaching of religion through all the grades of school and on through high school and also to the co-operative religious movement through which they look after all their poor and unfortunate and help them to a chance to get on. She says we as citizens of a great country can well take heed.

Our music department under the leadership of Bro. Joe Wine gave a hymn festival Sunday night, Dec. 6, in which hymn singing was stressed with the addition of a talk on the origin of music and the history of some of our great hymns.

The B. Y. P. D. has done some outstanding things in working out their standard along the line of their seven-point goal they have set up through worship, service, study, leadership, finance, recreation and organization. The Northern District of Virginia holds as an award a large picture, for the B. Y. P. D. which presents the best year book of activities when they come together in their youth conference at the close of their year's work. If any one

group wins three successive years with the best annual, the picture becomes theirs for possession. Our group has been the winner for the last two years. They have given their book a very significant name, "The Torch," meaning "Go Forward."

Mrs. A. Fred Cline.

Harrisonburg, Va.

WHEN PEOPLE STAY MARRIED

Let us tell you about an interesting service that was held at the Painter Creek church last Sunday morning. Three couples who had been married over fifty years were present and were given due honor and recognition. These couples were Brother and Sister John W. Fourman, Brother and Sister Owen Eikenberry and Brother and Sister Clinton Wehrley. The couples had been married 52, 53 and 55 years respectively and each had enjoyed fellowship in the Church of the Brethren practically the full length of married life.

For the basis of the sermon, 2 Sam. 19: 35 was first considered where Barzillai, 80 years old, complainingly declared that he was on the shady side of the hill and couldn't expect much. Then as a contrast, Joshua 14: 10, 11 was taken up where Caleb, full 85 years old, exultingly shouted that he was on the sunny side, next to glory and could expect everything.

A few minutes were allotted to each couple who tapped their vast store of memories and gave some very interesting reflections about their wedding day, what the officiating minister had told them and how much they had enjoyed connubial life with each other and with God.

The audience seemed to get the following points from the service:

1. It pays to maintain a Christian home.
2. Divorce is an unhappy condition—all too prevalent today—and is quite unnecessary.
3. So long as God gives us breath, he has some important duty for us to perform.
4. Our aged saints are among the community's best assets.

The six venerable guests of honor—we called them guests because they were invited to take the front seat for the occasion—enjoyed the service very much and took renewed delight in the fact that they are still alive and able, as seasoned veterans of the cross, to effectively witness that, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Roy Honeyman.

Greenville, Ohio.

A PENTECOSTAL EXPERIENCE

From time to time I have been very much interested and encouraged by different testimonies on baptism with the Holy Spirit which I have read in The Gospel Messenger, and feel led to add mine to those already given.

I was seeking the Lord for a long time before he ever baptized me in the Holy Ghost. I often had many anointings. When I first heard of the baptism of the Holy Ghost it put a hunger in my heart for the baptism. There was a time in my life when I thought that the Pentecostal experience was only for the one hundred and twenty in the upper room. But I found out that it was for all who believe. In Acts 2: 39 we read: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Praise the Lord. Then I believed that the promise was for me. I began searching the Scriptures and asking God to fill me with the Holy Spirit. The word of God was made real to me as I was reading it and the book of Acts and many other Scriptures that spoke about being filled with the Spirit. In Eph. 5: 18, 19 it is commanded: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

I was at a Pentecostal camp meeting when the Lord baptized me with the Holy Ghost and with fire (Matt. 3: 11). As I was praying and others were praying with me the power of God was upon me and I began to speak in other tongues as the Spirit gave utterance (Acts 2: 4). Praise the Lord. Jesus was made more real to me than ever. The words, "Go ye into all the world and preach the gospel to every creature," were also made real to my heart.

The baptism of the Holy Ghost does not just make a person feel good or get happy as some people think, but it gives you more power to witness, power to pray, power to live an overcoming life.

Praise the Lord he is still pouring out his Spirit today as he did on the Day of Pentecost.

Christian friends, if you want more power in your life seek the Lord and tarry in Jerusalem until ye are endued with power from on high. Ask him to fill you with the Holy Ghost. In Acts 1: 8 we read, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

You can get much from God if you receive the baptism that you will never get otherwise.

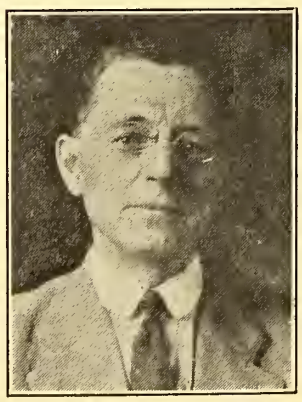
God can get much out of your life if you receive the baptism that he can never get otherwise.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Quakertown, Pa. Miss Violet George.

PASSING OF ELDER A. A. EVANS

Albert Allen Evans was born Dec. 23, 1866, near Huntsdale, Pa.; he died Sept. 26, 1936, at the home of his son, also near Huntsdale. Bro. Evans was the oldest son of Michael and Catherine Dellinger Evans. He is survived by his wife, one son and one granddaughter.



He united with the Church of the Brethren at Huntsdale about forty-three years ago. He lived in the Huntsdale community until his death. He was a graduate of Shippensburg State Teachers' College, class of 1892, and had been teaching in the rural schools since that time.

He was elected to the ministry about twenty-six years ago. In 1925 he was elected elder of the Huntsdale congregation.

In May of 1934 he was confined to his bed with a streptococcic infection of the throat, from which he never fully recovered, although he was able to be about his duties.

In August of 1936, on account of ill health, he very reluctantly asked the official body of the church that he might be relieved of his preaching appointments, which was granted. In September he took bronchial pneumonia,

was confined to his bed for two weeks when the end came.

Funeral services were conducted by Bro. Robert Cocklin in the church at Huntsdale, with interment in the adjoining cemetery.

Mrs. A. A. Evans.

Carlisle, Pa.

A SIXTIETH WEDDING ANNIVERSARY

Bro. J. G. Kilhefner is eighty-one, and Sister Priscilla Kilhefner seventy-nine years old. They are very active and in good health considering their age. They are always found at their post of duty when it is possible for them to be there. Bro. Kilhefner was born May 29, 1855. Sister Kilhefner (nee Meck) was born in 1857. Both were born and grew up in Eastern Pennsylvania near the Ephrata church. On Dec. 3, 1876, they were married, and about two years later they cast their lot with the Ephrata church by Christian baptism.



They made their home in the East until 1893, then moved west to Nebraska, and located in the Octavia church. While in this church they were called to the deacon's office, in which they have served very efficiently for forty-three years.

Bro. Kilhefner is chairman of the official board at present in the Lincoln church. They lived in the Octavia church seven years; then they moved to Lincoln, where they lived for two years; then to Alva, Nebr., for five years on the farm. They moved back to Lincoln in 1908 and have made this their home for the last twenty-eight years. For the past twenty-four years Bro. Kilhefner has worked for the Lincoln traction company and has seldom missed a day's work. He is still in active service with the same company in which he is highly honored as a faithful employe. Sister Kilhefner has been very active in the Aid work of the church she loves, honors and obeys. Bro. Kilhefner spent many years as chorister, helping spread the gospel in song.

On Thursday, Dec. 3, 1936, they celebrated their sixtieth wedding anniversary. About 100 friends called in the afternoon and evening, presenting them with many beautiful flowers and gifts. Brother and Sister Kilhefner are both enjoying good health for which they thank the dear Lord. May the Father grant them many more years of service, and when their hands are folded and life's work is finished, may their mantle of service fall on us who are left. They will not leave us much of this world's goods, but they will leave the memory of a well-rounded Christian character and a heritage that will be worth more than the wealth of this world.

Lincoln, Nebr. L. W. Smith.

SUDDEN GOING OF LUCILE WINKELS

Lucile Winkels was born to Brutus S. and Grace (Harris) Winkels on Nov. 7, 1912. On Sunday, Oct. 18, 1936 she passed to her eternal home. On Sunday morning she had gone to Sunday school, played for the song service, explained the "corn harvest" poster and made an appeal that the Thanksgiving offering be liberal. She hadn't felt much worse than usual. Then at 12:15 P. M., while starting a fire in the grate at her home, she complained of dizziness, was helped to a chair, and in a short time was dead of a heart attack.



She was a graduate of Rutledge high school, had one year at Bridgewater College, Va., and some work at Teachers' College, Johnson City, Tenn. She had taught seven weeks of her second school as a grade teacher in her home community.

She was baptized into the Meadow Branch Church of the Brethren May 25, 1924. She enjoyed working in the church, Sunday school and B. Y. P. D. She was especially interested in singing and playing for the various church services. She was church clerk and an assistant Sunday-school teacher.

Lucile, with Mary Isenberg and other young people of the Tennessee District attended leaders' week at Camp Bethel this summer, also the district young people's conference. They enjoyed the association together very much and were greatly encouraged and helped by having attended.

She had a very pleasant personality and a friendly smile for all. She enjoyed life. She is missed much in the home, church, community and by all who knew her. May we profit by her short stay with us, and strive harder than ever before to do the bidding of our blessed Savior, and do the work she would have done in trying to lead others to him.

Hundreds of people came to the little country church on Tuesday morning where she was laid beneath a blanket of flowers to await the Master's coming. Eld. R. B. Pritchett had charge of the funeral service, assisted by Brethren Frank Isenberg and Ray Harris. Lucile was the first to go from our family; she leaves father, mother, five sisters and two brothers. "She can not come back to us but we can go to her."

Elsie Winkels.

Bean Station, Tenn.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Wilson.—By the undersigned, at his home, Dec. 4, 1936, Mr. David Bowman and Miss Dorothy Wilson.—Merlin C. Shull, Johnson, City, Tenn.

Countryman-Davis.—Nov. 5, Bro. Charles C. Countryman of Denver and Sister Opel E. Davis of Sterling, Colo.—S. G. Nickey, Colorado Springs, Colo.

Morrison-Holl.—Dec. 19, Mr. Leland W. Morrison of Sterling, Colo., and Sister Mary E. Holl of Sterling, Colo.—S. G. Nickey, Colorado Springs, Colo.

FALLEN ASLEEP

Coleman, Sister Eva, 44 years old, wife of C. W. Coleman, died at her home near Buena Vista, Va., Dec. 4, 1936, after suffering several years with diabetes. She had been a member of the Church of the Brethren since early in life. Surviving are her husband, seven children and six grandchildren. Services in the Buena Vista church by Eld. R. M. Figgers, assisted by Eld. W. G. Kinzie. Burial in Green Hill cemetery.—Ethel M. Figgers, Oronoco, Va.

Fiedler, Arthur Bernhart, was born near Leipsig, Germany, Oct. 29, 1877, and died at the McPherson county hospital Dec. 12, 1936. At the age of three he came to America with his parents, Mr. and Mrs. Julius Fiedler, and settled near Centertown, Mo. In 1903 he came to McPherson County, Kans., and at the time of his death he was living on a farm near Conway, Kans. Oct. 12, 1921, he married Mrs. Augusta Eakins who preceded him two years ago. He was confirmed in the Lutheran church; later he and his wife united with the Monitor Church of the Brethren with which church he was affiliated at the time of his death. He led a true Christian life and was a good father to Jimmy, the adopted son of his wife. He leaves two sisters and one brother. Funeral services in the Methodist church at McPherson by the writer with Rev. Coppidge assisting. Interment in McPherson cemetery.—Galen B. Ogden, Conway, Kans.

Griffin, Bro. Lewis E., died at his home in Port Providence, near Phoenixville, Pa., Nov. 19, aged 84 years. He had been secretary of the Green Tree Sunday school since April 25, 1880, almost 57 years. He was present to attend to his duties in the morning; at midnight he had gone to his reward. He is survived by one son and three daughters. He was buried in Green Tree cemetery. Services by his pastor, Bro. H. S. Replogle.—Edith Replogle, Oaks, Pa.

Gruber, Jesse, son of Joseph and Elizabeth Gruber, was born April 6, 1898, and was instantly killed in a coal mine southeast of Astoria, Ill., Dec. 7, 1936, aged 38 years, 8 months and 1 day. He was united in marriage to Bessie Bucher in 1916 who survives with seven children, four sons and three daughters. He is also survived by his father and one sister. He was a member of the Church of the Brethren. Funeral services were held in the Church of the Brethren conducted by Bro. E. F. Caslow of Virden, Ill. Interment in Astoria cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Michael, Samuel, was born near Burlington, Ind., July 25, 1862, and passed out of this life Nov. 19, 1936. In 1885 he married Catherine Colvin. The family consisted of eleven children, and eight children with their mother survive. He was a member of the Church of the Brethren many years. Their home was in Flora a number of years. Funeral services were held in the Flora church by his pastor, D. W. Shock. Interment in the Maple Lawn cemetery.—D. W. Shock, Flora, Ind.

Simmons, Mrs. Mary, died at her home in Pipe Creek Township, Dec. 18, 1936. She was born July 2, 1861, the daughter of Joshua and Elizabeth Coblentz. She was married to William Stoner in March, 1881, and to them were born four children. The father died in 1888 and a son in 1932. She later married George Simmons, who died in 1915. She was a member of the Dunkard Brethren church. Surviving are three daughters, four grandchildren, two great-grandchildren and two

half brothers. Services at Pipe Creek church by Eld. T. A. Shively. Burial in adjoining cemetery.—Martha O. Hessong, Peru, Ind.

Snyder, Sister Kate, nee Stehman, wife of Bro. Samuel Snyder, died at their home in Manheim, Pa., June 8, 1936, from the effects of a stroke, aged 76 years. She was a member of the Church of the Brethren for many years, leading a consistent life. She is survived by her husband, one brother and one sister. Services at Manheim house by the home ministers, with interment in Kreider cemetery.—Susan M. Cassel, Manheim, Pa.

Stevens, Emma Hughes, was born near Flora, Ind., Feb. 14, 1863, and died Dec. 12, 1936, aged 73 years, 9 months and 28 days. She was married to James Hughes and to them were born nine children. Three preceded her in death. Following the death of Mr. Hughes she later married Charles Stevens who died four years ago. She was a member of the Church of the Brethren for many years. She spent her entire life in this vicinity. Funeral services were conducted in the church by the writer, her pastor. Burial in the Moss cemetery.—D. W. Shock, Flora, Ind.

CHURCH NEWS

CALIFORNIA

McFarland.—The fourth quarterly business meeting was held Dec. 2. Plans were made to hold a homecoming celebration in the spring, as that will be the twenty-fifth anniversary of the church. At our quarterly fellowship meeting Oct. 1, we held a birthday supper, having a table for each month of the year. Birthday banks were placed on each table in which those who wished placed their offering; there was $22 raised; this money is being used for Sunday-school equipment. A very appropriate service was held on Thanksgiving morning in which the sister church of our town joined with us. The program committee on peace has been putting on some very good programs. The men's organization put on their own supper, and held their election with J. C. Moomaw being chosen as president. The primary and junior departments of the Sunday school are gradually growing, making us feel the need of more class room. Recently a missionary of the American Sunday School Union spoke to us, telling of many children in out of way places in our own country, who have never gone to Sunday school. It was decided at our business meeting to lift an offering once a quarter for this work. We are happily looking forward to our evangelistic meetings to be held Jan. 10 to 24 with Bro. Forest Eisenhise of Pasadena as evangelist.—Mrs. Ed Baker, McFarland, Calif., Dec. 15.

Raisin City church was favored with a preaching mission series of sermons by our pastor, Bro. M. Alva Long, beginning Nov. 29, and continuing one week. Previous to the meetings he in company with Bro. Myers, another minister of our congregation, attended special services along the lines suggested and to be followed by special speakers that met in the city of Oakland and later in the city of Fresno. During the special meetings in our home church we were given very rich spiritual food and pointed to him who "came to seek and save the lost." Thus a real service in the Christian life was rendered to all who availed themselves of the splendid opportunity at hand. On Dec. 9 was our regular quarterly business meeting. Reports were heard from various boards and officers showing the departments to be in a growing, healthful condition. A number of officers were elected to fill vacancies. The Ladies' Aid reported growth and progress in their almost unlimited field of activities. In all lines we discover the need of work and service, "but who will go today?" Our pastor faithfully inspires us with a forward look. Everywhere God's children apparently face the insurmountable, but through the voice of the prophet we are bidden "go forward."—D. H. Forney, Raisin City, Calif., Dec. 10.

ILLINOIS

Freeport.—Early in the fall our church held its general election for the year beginning Oct. 1. Bro. Martin Johansen was re-elected Sunday-school superintendent and Bro. Dan Fierheller, assistant; Bro. I. D. Leatherman, presiding elder. Our pastor, Bro. Niels Eshensen, conducted a revival meeting in the Woodland church in September. In his absence our pulpit was filled by J. A. McIlnay and Bro. P. R. Keltner, both of this city. From Nov. 8-15 our church enjoyed a preaching mission with the pastor in charge. The attendance was very good and we know the church was blessed. Our attendance so far this year in all services is the highest in the history of the church. Nov. 29 to Dec. 13 Bro. Esbensen conducted a revival in the Cherry Grove church, Ill. Bro. H. Spenser Minnich preached for us on Dec. 6 and E. R. Hendricks on Dec. 13; their messages were much appreciated. Bro. Paul Studebaker and his choir gave us a fine musical program the evening of Nov. 29. The Freeport church is enjoying unity and progress in the Lord's work and should any one wish to locate in this prosperous city we would do all in our power to be of service and to give them a real church home.—Florence Hauger Firebaugh, Freeport, Ill., Dec. 19.

Okaw congregation met in council and elected church officers and committees for the coming year. Sister Lydia Turner was chosen correspondent. The church has secured Bro. A. Wayne Carr and wife to serve as pastors for a year beginning June 1, 1937. The Cerro Gordo B. Y. P. D. presented a play a few weeks ago. Dec. 13 a group of Negroes from Decatur, Ill., gave a program of songs, music and readings.—Estella Emmert, Hammond, Ill., Dec. 21.

INDIANA

Anderson.—We had our Christmas program Sunday evening, Dec. 20. A live Christmas tree was given, being composed of fifteen young sisters each holding different candescent lights which gave it a marvelous effect. The other numbers were very good. The free-will offering amounted to nearly $40. Our sympathies are with Bro. Chester Cox in the departure of his companion who died Dec. 14. Bro. Cox is the teacher of our Bible class. He also served as superintendent for several terms.—Nila Alldredge, Anderson, Ind., Dec. 22.

Anderson.—The Bible class held their monthly meeting last Sunday afternoon, following lunch together. The principal subjects considered were how to increase our class attendance, and how to get members of each class to remain for the preaching services. We had with us Sister Edith Cotton, 84 years old, who gave a number of recitations, including some fine Christmas poems.—Nila Alldredge, Anderson, Ind., Dec. 21.

Bethany.—Bro. Canfield and wife were with us in a series of meetings Oct. 26 to Nov. 8. Two were baptized. Our communion meeting was Nov. 14. Brother and Sister Canfield came for the service and he officiated. Brethren John Stout, Howard Kreider and Wm. Bruhaker, ministers, also were present. Bro. Bonsack was with us Dec. 12 and 13 and gave us fine messages. Bro. Daniel Clem will be superintendent of the Sunday school.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 21.

Blissville church met in council Sept. 24 when Sunday-school officers were elected for the coming year. Bro. Howard Rogers was again elected superintendent. Our series of meetings began Sept. 27 with Bro. Noah Miller of Bourbon in charge. Bro. Miller gave us some very good spirit-filled sermons. The meetings continued for two weeks, ending with the love feast. Six were converted and received into the church by baptism and two were reclaimed. We again met in council Dec. 3. Our missionary society and Ladies' Aid have organized for 1937. Sister Curtis Nutt is president of the former and Sister John Holderread, president of the Aid. These organizations are doing much good work.—Mae Pippenger, Plymouth, Ind., Dec. 21.

Mexico.—A veritable season of refreshing has just been experienced by our church. We have not only had a series of meetings but, we are happy to report, a revival. There was a shower of blessing awaiting us each time we convened, throughout the two weeks of Nov. 22-Dec. 6. Beneath the hovering of the Holy Spirit, we had our immediate leadership in Evangelist J. Edwin Jarboe, of Syracuse; and Sister Neva Bourdon, music director, of Nappanee. Bro. Jarboe, as usual, labored earnestly. Some of us have been intimately acquainted with the Jarboes for years and have kept closely in touch with their good evangelistic and pastoral work. We were impressed in the working of this campaign that the years have not lessened his power in the pulpit or his effectiveness in personal work out of it, but rather that he has improved with use. We were impressed anew with his sincerity, devotion and passion for souls. A splendid group, seventeen in number, were baptized, responding favorably to the claim of Christ. Sister Bourdon's leadership in music was much appreciated too. Our large congregation is blessed with considerable music talent, which showed up impressively, not only in the congregational singing and the special numbers rendered, but also in the night-to-night releases from the choir she assembled and directed. It is hoped to have her back for special leadership of music in the church at Easter. This revival has enriched and invigorated our individual lives, our homes and our church. As we carry on now, we earnestly desire that it shall be a decided forward movement in the kingdom work at Mexico. The undersigned has been appointed by the church as correspondent to the Messenger.—Mrs. Ralph G. Rarick, Mexico, Ind., Dec. 18.

Pipe Creek.—Bro. Otho Winger of North Manchester was with us Nov. 22 and gave us two inspiring addresses. This was our annual Thanksgiving and harvest meeting and included a basket dinner and the fine fellowship that goes with it. A generous offering was given for home missions. The church furnished the dinner for the Mexico Welfare Home at Thanksgiving. The council meeting was held Dec. 11 and all church offices were filled. Bro. T. A. Shively was re-elected elder; Harry Lowe, trustee; Arvilla Wissinger, Messenger agent. The men of the church spent a day in cutting wood for the church. The ladies met the same day and spent the time preparing the dinner and tying comforters. The Aid Society met at the home of Mrs. T. A. Shively Dec. 17. They were happy to have several members of the district board present at this meeting. A box was packed to be sent to the Hastings Street Mission. This contained six comforters, many dresses and other articles made by the Aid, and some used clothing. Also gifts were given by each member of the Aid to be distributed by those in charge of the Mission. Two comforters were given to the Mexico Welfare Home and two were given to families in the community. A playlet entitled "On Christmas Day in the Morning" was given by the primary department on Sunday, Dec. 20. A splendid offering was given for the General Mission Board. Also white gifts were given to be distributed by the young people's class.—Martha Hessong, Peru, Ind., Dec. 22.

Upper Deer Creek church met in council Dec. 5. Church officers were elected with Bro. Frank Burrous, clerk; Bro. Bruce Walker, treasurer; the writer, correspondent and Messenger agent. Plans were made to send the Messenger to members and nonmembers who can not pay for subscriptions. We expect to have Bro. Leland Bruhaker here during the week following Feb. 21 to give his illustrated lectures on our foreign missions. During October Bro. Dewey Rowe spent two weeks with us in a revival meeting. Three of our Sunday-school pupils came into the church.—Mrs. Geo. R. Murphy, Walton, Ind., Dec. 21.

IOWA

Salem.—We held our election for Sunday-school officers Sept. 27. The writer was re-elected superintendent with Mrs. Minnie Wray, assistant. Officers for the Ladies' Aid were chosen Oct. 28, with Mrs. Cecile West, president. The Aid with the help of other members of the church paid for the redecoration of the church house which we had done the latter part of October. A food sale, to help raise the money, was held by the Aid Nov. 21 at Lenox, Iowa, with a profit of $10. On Dec. 9 we had our Christmas gift exchange at the home of Mrs. Florence Walter. Every one brought clothing and toys to be sent to the Visiting Nurse Association in Council Bluffs. On Dec. 15 we had an all-day meeting with the men invited for the purpose of cutting wood for the church this winter.—Hazel West, Prescott, Iowa, Dec. 22.

Waterloo.—Sept. 13 was rally day, also communion Sunday, and the 27th was promotion and consecration day. The B. Y. P. D. has organized with Mrs. Kough as adult adviser. The junior Christian Workers with Marguerite Blough as teacher are studying The Beginnings of the Church of the Brethren. Thanksgiving festival Sunday was a spiritual as well as temporal feast. Bro. Frantz of Elgin gave us two helpful sermons. The gifts of fruits and vegetables brought to the church were taken to the Old Folks' Home at Marshalltown. This fall the different organizations of the Women's Work sponsored the lunch booth at the national dairy show; they also had a turkey supper and a rummage sale, part of the proceeds being added to the fund to be used for remodeling the church basement. The Bible study group gave the November program on a Sunday evening. It is inspirational to learn what the women of the past have accomplished by their efforts to make this world a better place in which to live. The Waterloo church was well remembered in the will of Sister Anne Elizabeth Knepper who passed away Nov. 6. Dec. 13 we enjoyed the presence of the representatives of McPherson College—Brethren Yoder, Davis, Schwalm and Williamson. At the morning service Bro. Yoder gave us a very fine message and at 5 o'clock Brethren Schwalm and Davis presented the needs, also the pictures of the college.—Mrs. O. W. Hamer, Waterloo, Iowa, Dec. 21.

KANSAS

Garden City church held their fall love feast Nov. 29 with a good representation of members present. Services are holding up in number. Several families have moved away and we miss them. The women are busy with their work; we are sponsoring the work of finishing the basement which we need for class room.—Mrs. D. A. Sheaks, Garden City, Kans., Dec. 21.

Larned Rural church met in a quarterly business meeting Dec. 11 and elected church officers and transacted other business for the coming year. Elder is E. S. Fox; clerk, Mrs. Lydia Horning; treasurer, Will Cline; financial secretary, Mrs. Nellie Snowberger. During the past year two deacons and their families, Brother and Sister D. H. Geiman and Brother and Sister R. F. Fox have moved away, so at this time it was decided to elect another deacon. Two were chosen, Will Cline and Henry Fox. The pastor and family, Brother and Sister Edgar Stauffer and daughters have been living in the parsonage which has been located on the church ground since spring.—Mrs. Ruth H. Brown, Larned, Kans., Dec. 22.

Navarre church Dec. 2 to 20 enjoyed a blessed revival under the leadership of Brother and Sister Oliver H. Austin. This was the Austins' third campaign in this church and we were glad for their return. The weather was beautiful and the attendance was good, the members co-operating splendidly. Bro. Austin's spirit-filled sermons were practical, helpful, and inspiring; one could not listen without being called to better Christian living. Sister Austin, in a very pleasing way, led the congregational singing and directed the worship program. She organized a splendid junior choir which delighted the audience with bits of song nearly every evening. By her wonderful art of story telling she implanted truths in our hearts tbat will never be forgotten. The Austins with our pastor, Bro. Kinzie, made many calls and helpful contacts in the community. As a direct result of our united efforts, there were twelve confessions of whom eleven have so far been baptized. We feel that the church has been built up spiritually and all of us encouraged to greater service.—Mrs. Ivan Herr, Navarre, Kans., Dec. 21.

Osage church began a three weeks' revival with a homecoming on Nov. 1. Bro. F. A. Myers of Canton, Ill., was the evangelist. He always had a splendid message. He made a host of new friends in his stay with us, this being his first revival in our church. There were twelve decisions, ten among Sunday-school boys and girls. We held our communion the evening of Nov. 21. Bro. Raymond Peters of Independence gave our Thanksgiving address Nov. 25. We met in business session Dec. 12. Bro. D. P. Neher was re-elected elder; the writer, Messenger agent and church correspondent. We decided to see if we could raise funds for some much needed repair work and also to support a summer pastor. We are trying to put the Messenger into seventy-five per cent of the homes.—Lena Crumpacker, Monmoutb, Kans., Dec. 21.

West Wichita.—The women's and girls' organization held their monthly meeting Dec. 11, and the theme of Christmas was carried out. Gifts were exchanged, disclosing the identities of the "Sunshine Friends" for the past year, and names were drawn for new ones for 1937. Tbe young people had a party and supper Dec. 10, at which there was a very good attendance. Mr. Wade's adult Sunday-school class also held a party that night. The regular quarterly business meet-

Welcome MESSENGER

BY B. C. WHITMORE

In the yester years—in the days of my youth,
Visitors occasionally would come to our home,
And talk by the hour—sometimes by the day,
Of the past, the present, and the times to come.

Just so, like those friends each week, there came
Another dear friend in a different form,
Whose messages grew dearer with each added year,
And still grows so despite the critic's storm.

The Gospel Messenger is the name of this friend,
Whose weekly visit through each passing year
Grows even more welcome as time passes on,
As it brings the news from far and near.

Like a loved one we expected, who failed to appear,
We would wonder, should the Messenger fail to come;
For such disappointment is keenly felt,
Since the Messenger fills such a need in our home.

Wheaton, Ill.

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ing was Dec. 4. The treasurer's report was very favorable. The rally day and harvest meeting was Oct. 4. At the October council meeting and election of Sunday-school and church officers, Marie Hoag was re-elected Sunday-school superintendent, and Mrs. Harry Clark, junior superintendent. Beginning Oct. 25, and ending Nov. 22, this church co-operated with other West Wichita churches in presenting the Roses, evangelists, in a very successful meeting. A tabernacle was built and filled to capacity almost every night. One feature was a very large choir. This church furnished its quota of voices. Prayer meetings were held in various homes every day. The young people co-operated in a "bean banquet" held at the Trinity Methodist church the evening of Nov. 8. This church was well represented, and furnished one of the speakers. As part of the national father and son movement, a banquet was held in the various churches Nov. 9. Speaker at our own church was Professor Crow of Friends University. Baptism was held Nov. 25, following the evangelistic meetings. Several members attended the district conference at Darlow, Kans., Oct. 19. One Sunday night a month is devoted to Temperance, Missions, and Peace in rotation. Each of these subjects is in charge of one person. An honor student from Japan, Mr. Sato of Friends University, will give a series of three talks, beginning the second Sunday in January, with one each month. Bro. Riddlebarger will hold a meeting in the Maple Grove church at Norton, Kans., from Dec. 20 to Jan. 3. The junior league presented the church with new windows recently. The church choir will soon be wearing new robes, which are being made by the Ladies' Aid.—Dorothy Stephens, Wichita, Kans., Dec. 17.

MARYLAND

Frederick.—Sept. 27 we elected our Sunday-school officers for the coming year. Harry B. Grove was elected superintendent, with Walter R. Thomas, assistant. The Women's Work organization has re-elected Mrs. Roy Leatherman as their president. They also elected the directors of the various branches of this work. Our men have organized for an every-member visitation. This plan has proven very beneficial to our Men's Work organization as well as to the church. Oct. 18 we held our communion service. Our elder, Bro. M. R. Wolfe, officiated, assisted by our pastor. This was the first communion service held in our church since our improvements and rededication. Our remodeled church and new organ have been in use long enough to have earned the approval of everyone. Our equipment is now much more adequate; it has also promoted a reverent and worshipful atmosphere and has played a part in a general increase of church interest and attendance. Evening service of Oct. 25 was a temperance program, sponsored by the Women's Work under the direction of Mrs. John Zimmerman, temperance director. A playlet was given—The Quest and the Cup—followed by a talk by Mrs. Thomas Anderson, county president of W. C. T. U. Our pastor, Bro. R. L. Sherfy, is conducting a leadership training class again this year. A sacred cantata, The Carpenter of Nazareth, was given on Nov. 1 under the direction of Donald Leatherman. Nov. 5 our fathers and sons' fellowship supper was held. Prof. L. H. Brumbaugh of Western Maryland College, Westminster, Md., was the speaker and chose as his subject, The Great Game of Life. On Nov. 8 Eld. J. H. Hollinger of Washington, D. C., preached for us and officiated, together with Bro. M. R. Wolfe, our elder, in the ordination service for our pastor and wife, Brother and Sister Robert Sherfy. In the evening a peace program was given, sponsored by the Women's Work, Mrs. Walter Feaga, director. A splendid talk was given on the promotion of peace by Mrs. Miriam Beard of Westminster, Md. We are very much pleased with the contributions made through the peace banks which were turned in on this date. The B. Y. P. D. joined the Interracial World Friendship meeting held in our church on Nov. 15. Dr. Olive Reddick of Hood College and Prof. West of Howard University were the speakers. Following the church service two new members were taken into the church by baptism. Our annual Thanksgiving service was held in our church on Nov. 24, Rev. Ralph Sharpe of the Southern Methodist church preaching the sermon. On Dec. 2 about thirty-five church and Sunday-school officers and workers met in an exceptionally fine conference. Reports were given from various organizations. Plans were suggested and discussed for the development of a fuller Christian service program. The evening service of Dec. 13 was in charge of the Women's Work. A missionary program was given under the direction of Miss Florence Garner, director. Special music was given by a ladies' quartet of Westminster, Md. An address was given by Mrs. Edgar Royer. Our special Christmas service observance included an impressive candle and carol service on the evening of Dec. 20 in which old and new carols were interwoven with the Christmas story, and climaxed with a playlet and white gift service. Our Sunday-school program was given Christmas night.—Mrs. John W. Wolfe, Frederick, Md., Dec. 26.

MICHIGAN

Elmdale church held a very successful Vacation Bible School from June 1-14 with an enrollment of eighty-four. Sister Scholten conducted the school, assisted by eight loyal teachers. The school concluded with a well-rendered program. The children's offering of $8 was given to the junior league project. The Ladies' Aid has been doing some splendid work, under the efficient leadership of Sister Scholten. They gave $20 toward the national women's project. In the spring they donated new rubber matting for the church aisles, as well as nearly all the cost of enlarging the rostrum; they also gave several days' work to various families in the community. They had a fair representation at the state women's project meeting. June 14 our children's director, Sister Scholten, arranged for a special service at which time six babies were consecrated. Our Cradle Roll has been increased by five. Sister Scholten also gives talks each Sunday in the regular service. The men have reorganized and a winter program has been planned. They had a good representation at the men's project meeting at Woodland. On Dec. 8 they held their annual father and son fellowship supper. Bro. Harold Chambers of Grand Rapids was their speaker. A B. Y. P. D. was organized Oct. 1; the meetings are being well attended and are under the able leadership of Brother and Sister Russell Hartzler. They had a fine representation at the state B. Y. P. D. at Woodland. Dec. 12-14 we were pleased to have with us Sister J. E. Wagoner who gave us some very interesting talks on the work in India. On the evenings of the 12th and 14th she also showed slides. We very much appreciated her coming. Also on Dec. 12 we held our quarterly members' meeting. Our elder, Bro. Roy McRoberts, was with us at this time. After Mrs. Wagoner's address on Sunday evening we had a very fitting service at which time she told a story especially for the children. In the spring the children were given quarters to invest in some form or other, the proceeds to go for junior mission work. On this Sunday the proceeds were brought to the church and they amounted to $38.75. Truly we can say that even the children are interested in mission work.—Mrs. Carl Miller, Clarksville, Mich., Dec. 19.

NEBRASKA

Omaha church met in business meeting recently. The work is moving along and progressing well under the efficient leadership of our new pastor, Bro. Ralph Hatton, and wife. Although they have been here only three months, they have made over 500 calls. They are well liked in the district of Nebraska also. Our members received much good from the National Preaching Mission held in our city. Bro. Kurtz was highly spoken of in the work; we were fortunate in having him in a service at our church at that time. We plan to have a two weeks' meeting at Easter time, to be held by the pastor.—Mrs. A. J. Fry, Omaha, Nebr., Dec. 21.

OHIO

Marble Furnace church met in council Dec. 17. The church officers for the coming year were elected: trustees—Chester Storer, Spencer Storer; Messenger agent, Howard Storer; correspondent, Lucy Ramsey; clerk, Burneda Storer; treasurer, Paul Swinger. Our two weeks' evangelistic services closed Sunday night, Dec. 13. Bro. Esseck from Circleville, Ohio, is a powerful speaker. Thirteen gave their lives to Jesus, the number including three mothers; the other ten are young folks, all except one being brought up in our Sunday school. Paul Swinger is our Sunday-school superintendent and though a young man is efficient.—Mrs. Lucy Ramsey, Peebles, Ohio, Dec. 21.

New Carlisle church enjoyed an old-fashioned communion service Nov. 28. Brother and Sister Homer Bright were with us; the former gave the morning address and in the afternoon Sister Bright talked to us about their work in China; both talks were much appreciated. At 7 P. M. we had the communion service with Bro. Bright officiating. We were glad to have Bro. D. D. Funderburg and family with us at these services and on Sunday morning he gave us a wonderful sermon which was the beginning of our evangelistic meetings. Bro. Helman, our pastor, preached on Sunday evening and then on Monday evening Bro. Perry Prather was with us. He preached inspiring sermons each evening for two weeks. Twelve of our Sunday-school scholars made public confession and were baptized following the close of the meetings. Our Sunday-school attendance has been gaining some and there seems to be an increased interest in general.—Glenna D. Funderburg, New Carlisle, Ohio, Dec. 20.

North Bend church observed its first holy week service April 5-12. During the week two young Sunday-school girls dedicated their lives to Christ and were baptized Easter Sunday. On May 10 Mother's Day services were enjoyed. At the close of the meeting the young people's class presented the mothers with suitable booklets. At the morning service on June 10 a dedication service for babies was held. In the evening the children presented a Children's Day pageant. A large offering was received which went for the junior mission project. June 21 Missionary Chalmer Shull, brother of Mrs. Zunkel, was our guest speaker. In July our pastor spent a week teaching at Camp Wahilo. Two of our young ladies attended camp; others went for a few days. July 26 Bro. Royal Glick brought us a message in the interest of Peace. Aug. 2 the morning service was planned especially in honor of the elderly people of the congregation. Baskets of flowers were given to those over seventy years of age. Special recognition was given to Bro. Columbus Workman who had just passed his eightieth birthday and had long served the church as minister. During July and August the young people enjoyed Sunday vesper services out of doors. In September business meeting, regular election of church officers was held. Bro. Zunkel was re-elected elder. On the Sunday previous we elected Sunday-school officers. Herschel Richert was re-elected superintendent and Kenneth Ross, assistant. In October we held our love feast. Bro. Glenn McFadden officiated. Lately our church has lost three of its faithful members: Neva Sapp, Sarah Beeman, Elisha Workman. This loss will be keenly felt. In November our Women's Work group held a rally meeting at the church. An interesting program was rendered. Mrs. Newman of Ashland was guest speaker. Eight new members were added to the group and a splendid spirit is manifested. During the summer the Women's Work group papered the Sunday-school rooms and placed new linoleum on the floors. Nov. 20 the men and boys of the church enjoyed a fellowship program and supper. At the close of the program a Men's Work group was permanently organized. We feel that our church has progressed in the past year and we are looking forward to a greater year ahead.—Mrs. Vivian Shaw, Danville, Ohio, Dec. 19.

Union City (Ohio) church met in council Dec. 18. Bro. Berkebile gave the following pastoral report for the quarter: "We made approximately 210 calls in our territory; preached 38 times, had 3 funerals, 3 anointings, 3 weddings and had the joy of seeing 11 unite with the church, 10 by baptism and one by the hand of fellowship." The welfare committee is planning for the distribution of Christmas baskets among the poor. The primary department gave the devotional exercises before the adults on Dec. 20, followed by a white gift offering. In the evening the young people and intermediates gave the play, Ourselves and Others. The Aid Society was entertained Dec. 22 at a Christmas party by the president, Sister Ruby Weimer. New officers were elected. We had a very helpful and inspirational revival meeting the last of October, followed by the love feast. The meeting was conducted by our pastor.—Eula Washler, Union City, Ind., Dec. 21.

PENNSYLVANIA

Dunnings Creek church met in council Dec. 10. It was decided to hold the election of officers at the March council. In September Bro. Galen Blough of Rummel conducted a revival meeting at the Holsinger church; he preached strong gospel sermons and as a direct result of the meeting six were added to the church by baptism. The women of our congregation pieced and quilted three quilts for Mrs. Madolyn Taylor, wife of one of our ministers, as a small token of appreciation for the splendid work she has been doing. The New Paris church installed a new furnace this winter.—Mrs. Ross Callihan, Alum Bank, Pa., Dec. 22.

Green Tree.—The quarterly council meeting was held Dec. 2 when officers for the new year were elected. The undersigned was chosen correspondent. The reports for the last year showed all bills paid. We lost nine members by death during the year. Five were received by baptism, not yet reported. Bro. John Grimley was licensed to the ministry July 28. Our annual homecoming Sept. 13 was well attended.—Edith Replogle, Oaks, Pa., Dec. 21.

Mingo church enjoyed the services of Bro. Clayton Gehman in revival meetings, at the Skippack house, beginning Sept. 27 and continuing to Oct. 11. The interest and attendance were good and we feel the church was built up and strengthened by his spirit-filled sermons. As a direct result eighteen were added to the church by baptism. Our love feast was held Oct. 10 with Bro. Gehman officiating. We met in regular council Dec. 12 with Eld. J. N. Cassel presiding. Messenger agents were appointed and we are trying to get the Messenger into seventy-five per cent of our homes; this was accomplished last year and we expect to reach the same goal this year. We have been holding Sunday-school and church services in the Rahns union chapel since they started to remodel the Skippack house. The building committee reported the work has been progressing nicely.—Carrie K. Hoffman, Collegeville, Pa., Dec. 16.

Pine Glen church recently had a two weeks' meeting with Bro. C. L. Cox of Claysburg, evangelist. We had good attendance and interest. Bro. Cox delivered wonderful gospel messages and each evening he had a class of about thirty children, teaching them scripture verses and songs. It was wonderful how interested the children were in the services. Nine were received into the church by baptism.—W. H. Anderson, Mattawana, Pa., Dec. 19.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

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OF THE CHURCH OF THE BRETHREN
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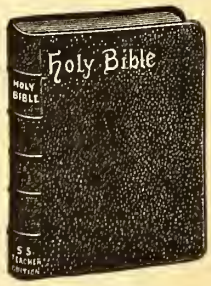
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., January 16, 1937 | No. 3



THE BEAUTY OF USEFUL HANDS

(See Also an Article on Page 14)

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Faithfulness

"For he was a faithful man and feared God above many"

Read Nehemiah 7: 1-4

Monday

There is one quality of the Lord's people which the Word mentions perhaps more than any other, and it is a quality within the possibility of everyone. Faithfulness is not dependent upon special abilities nor is it limited to ten talent men but all stewards are expected to be faithful (1 Cor. 4: 2). This does not seem like a great task, simply to perform the obligations laid upon us, to meet every opportunity which presents itself to us, but when seriously considered we realize how far short we come of real faithfulness.

Would I be called a faithful member of the local church? Can the Lord depend on us to be loyal in the affairs of this day, whether in the home or market place?

O Lord, may we some day hear thy well-done because we have been faithful. Amen.

Genealogies

"And I found the book of the genealogy"

Read Nehemiah 7: 5-10 or -65

Tuesday

When Nehemiah found the book of genealogy he knew the exact relationship of each of the people of Israel and he knew their heritage. How important it is to know a person's family history! The Dunker people have always had a deep family feeling and upon meeting a new person used to be very anxious to establish his exact family connections.

We should be deeply thankful for Christian parents and ancestors but their faith can never be substituted for ours. The finest genealogy in the world is no assurance of Christian faith and character, it is simply an endowment to be used, a high privilege for which an account must be given.

O Father, we thank thee for our heritage and pray that we may live up to its possibilities. Amen.

Singing Christians

"They had two hundred forty and five singing men and women"

Read Nehemiah 7: 66-73

Wednesday

In reading this passage my eye was caught by the singing men and women, Israel's choir, and I wondered why they were singled out for special mention. Perhaps they were as sensitive as some choirs I have known. However, my thought on this passage does not concern choirs, but rather singing men and women. Every Christian should be a singing man or woman! I do not mean that we all can be vocal artists but the joy of the Lord belongs to everyone. Our hearts should be overflowing with thanksgiving and joy. Our voices should rise in song of praise for his great love.

Our Lord, we praise thee for thy love and pray that we may voice our praise in song. Amen.

Bring the Book

"They spake unto Ezra the scribe to bring the book of the law of Moses"

Read Nehemiah 8: 1-8

Thursday

The cry of the people was for the Book! For many years they had been in the homeland, building houses and city walls, but now they want the Book. Oh, how we wish that the people of our land would call for the Book, the only book which can give knowledge of salvation and eternity! We only learn those things to which we give attention, and perhaps we know so little about the Book because we have not been attentive when it was read. But there is also another point: Ezra provided interpreters who gave "the sense so that they understood the reading." The Word needs interpreters. It must not be forced upon anyone, but must be accepted by a voluntary faith. Give us all a greater love for the Book!

O God, bring our nation back to the Book. Amen.

Sharing

"Send portions unto him for whom nothing is prepared"

Read Nehemiah 8: 9-12

Friday

Here at the time of a great feast sharing came natural to Israel. It was a real part of their devotion, as important as any other. And this is as it should be for all of us. It is a blot upon the church that during the time of economic stress through which we have passed the church permitted the government to provide for the poor of the church. To share with the less fortunate is our high privilege and our Christian duty. This our forefathers believed and practiced. As members of the body of Christ we should share not only our financial resources but our time and physical energy as well. It is so easy to give money when the real need may be for an hour of our time or sympathy and understanding.

Father, help us to remember him who came not to be ministered unto but to minister and to give his life a ransom for us. Amen.

Obedience

"They found written in the law . . . so the people went forth"

Read Nehemiah 8: 13-18

Saturday

They made a great discovery in the law and then immediately proceeded to build the booths and celebrate the feast of tabernacles as they had not done since before the captivity. No one could even remember what it had formerly been but now doing as they read "there was very great gladness."

Obedience to God and his law does bring gladness. It is a caricature to represent the Christian life without joy or good fun. The life that is obedient to the Lord is stable, poised and filled with gladness. For most of us it is not that we need discover the law of God, but rather that we acquire that singleness of purpose which will bring obedience. There is too long a space often between our discovery of the Lord's will and the time when we go forth.

Our Lord, give us spirits that trust thee and are quick to obey thy will. Amen.

WEEKLY QUIET HOUR

Hebrew Genealogies

Compare Neh. 7 and Ezra 2.

Compare Matt. 1 and Luke 3—the genealogy of Jesus Christ.

Facts to remember about Hebrew genealogies:

Symmetry is often preferred to a mere recital of unbroken descent from father to son.

Links are sometimes omitted and the words "bear," "beget" and "father" are used with breadth of meaning, such as a man begetting his grandson.

Hebrew names have definite and significant meanings.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., January 16, 1937 No. 3

EDITORIAL

"One in a Thousand"

"THE ratio of resistance in the early years was about one in a thousand." Such was the situation at the beginning of a project designed to develop a strain of wilt resisting asters. But from that "one in a thousand" has been developed in a period of ten years a total of 112 members of a wilt resistant type of aster.

As many readers doubtless know, what has just been done with asters, has been done with a number of vegetables. That is, the most effective way to meet certain virulent diseases is by planting acres and acres to the desired variety to find the "one in a thousand" that is resistant. Thus even nature teaches the doctrine of the remnant.

In a time when some form of overwhelming blight falls upon the human race it is well to remember that a remnant can be saved. That was the sustaining hope in the days of the prophets. It has been and will be the chief reliance in the dark days since the prophets, or yet to come.

Do not despise the man of conviction who stands as "one in a thousand." He is the hope of the days to come. You may not be able to preach like Peter or Paul, but in the quietness of your own home and community you can still try to be "one in a thousand."

H. A. B.

The Man That's Different

WHY don't you try harder to understand the person that's different? You are not bound to agree with him, not unless he convinces you that he is right, but you are bound to understand him if you can. Why is he that way? Why does he think as he does and act as he does? When you have found the answer to that question you will be on the way to further interesting discoveries.

You will almost surely be able to get along with him more satisfactorily, quite an advantage since you must live in the same world with him anyway. You may even learn what kind of a person you would have been if you had been in his place. This also is a great advantage. It makes for peace and charity. Consider whether his heritage and environment might not have done for you just what they did for him. And, consider too how little blame or credit attaches to either of you for these things.

There is this further possibility. You might even learn from him something useful in your own pursuit of truth. You see nobody is omniscient or infallible in all his judgments and new light comes sometimes from the most unlikely sources.

On many accounts it is a good thing to understand the other person. E. F.

Pure Co-operatives Nearer Home

ONE hears much about co-operatives today, and some may even wonder what all the excitement is about. In 1844 twenty-eight weavers of Rochdale, England, decided to pool their slender resources in order to obtain the necessities of life as cheaply as possible. The Rochdale group is usually cited as the pioneer in the modern co-operative movement. The organization has proved a tremendous success both for those concerned and for the impetus it has given the co-operative idea in England and the world.

However, one does not have to go to Europe to find real co-operatives. For some centuries we have had similar organizations much nearer home. We submit that a church group as the average MESSENGER reader knows it is after all a co-operative of the purest type. Let us compare the Rochdale pioneers and a church group point by point.

The Rochdale weavers were conscious of their dire common economic need. A church is composed of a company of those aware of specific needs, chiefly in the moral and spiritual areas.

One of the chief glories of the Rochdale system is the spirit of democracy in management. But the church

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

boasts perhaps an even greater democracy, for in our church all members can vote whether or not they are able to contribute financially to the enterprise.

The Rochdale pioneers banded together to help each other face common needs and realize certain desired economic gains. A church organizes to realize certain social, moral and spiritual values through association, discussion, study and worship. In both cases there is an investment of capital in the facilities needed to attain the desired ends.

The English weavers sought certain monetary savings. The church member does not expect money back, but he does hope for dividends in the appreciation and realization of important life values. And what he may get back is not a mere percentage, as in the case of the Rochdale co-operator, for the church member shares freely in all results in proportion as he is able to comprehend and appropriate the good things made available through the ministry of his church.

And this is why we say one does not need to go abroad to study co-operation, nor far from home to share in building a co-operative of the purest type. If we succeed pretty well with the church co-operative we shall both reduce the need for such organizations in other fields, and make those that are required more effective. H. A. B.

Can the Church College Live?

College Dinner Address, Hershey Conference, Second Installment

II. *The church college must define great realities in terms of their function.*

Boys like to take their toy engines apart to see how they are made and what makes them go. Sometimes they find out but the engines seldom run any better afterward. Chemists spend their lives reducing things to their constituent elements but water quenches thirst alike for those who do and those who do not know its formula. Chloride of sodium is no better than salt for seasoning potatoes. And some preachers analyze their sermons to death.

Let the inquiry into the inwardness of things go on. I would not disparage the search into the secrets of nature. I would give it all possible encouragement. Man's insatiable thirst for knowledge has brought us rich rewards and will no doubt do so in the future. But we must live meanwhile. We need to know what is most essential for this and what it is most important to do next. We'd better not stop finding new uses for electricity until we discover what it is. We might have to wait too long.

Did you ever read Norton's *Natural Philosophy?* It was my high school text in physics. It was a large book about an inch and a half in thickness, had a green cover and abounded in definitions. It began with a section on definitions of the universal properties of matter. Take a sample or two. "Impenetrability is that property of matter by virtue of which two objects can not occupy the same space at the same time." "Inertia is that property of matter by virtue of which an object tends to retain its present state unless acted on by some external force." Now you know why it is so hard for boys to get up in the morning. They have inertia, and may require to be acted on by an external force.

The point to be noted for our purpose is that these definitions make no attempt to tell what these properties are in essence or constituent elements. That would be impossible. They merely tell how objects are affected by them, a service far more illuminating and useful than analysis could be. Would that educators in general and teachers of religion in particular were always as wise. How can one define such great realities as truth, life, love? Only in terms of some quality they possess or service they render. Certainly not by disintegrating them. And of nothing is this more strikingly true than of the great Christian doctrines which we hold most precious.

What, for instance, *is* regeneration? Well, it is that action of the Spirit of God upon the spirit of man by virtue of which a new quality of life is begotten in him. But who can tell exactly what that action is or how it takes place? Nicodemus could not and Jesus did not try to explain that to him. It can be known only by its effects. To this fact Paul bears eloquent testimony in his oft-cited cluster of Spirit fruit.

What *is* inspiration, as applied to the writers of Holy Scripture? It is that inbreathing of God into them by virtue of which what they wrote is profitable for teaching, reproof, correction, instruction in righteousness, that the man of God may be furnished completely unto every good work. That is a Biblical definition but it does not tell what the process was. There are a good many interesting questions left unanswered by it, questions which some modern teachers, more presumptuous than Paul, have insisted on answering, to the great confusion, and sometimes division of the church.

What *is* incarnation, referring, of course, to the Christian doctrine of that name? It is, or was, that embodiment of God in the man Christ Jesus by virtue of which he became the very image of God's substance, so that by seeing him one could see God. Here again is a definition which, though it leaves the great mystery unsolved, as any honest definition must, is true to Scripture teaching and tells all we need to know.

The church college must make it clear that the most fundamental verities of life can be adequately defined only in terms of their service to mankind. E. F.

THE GENERAL FORUM

Christian's Prayer

BY PHILIP B. DAVIS

Before thee, Lord, may all men bow as King,
And as they humbly on their faces fall,
To thee as gifts their spirits gladly bring,
To live for thee, to show thy love for all.

O God, help me, that men might see the way
To life as love expressed in service free;
To bear my cross with patience every day,
To give myself in deepest love for thee.

Thy kingdom's power lies not in earthly might,
But in the pierced hands and suff'ring clay
Of those who battered press yet on toward light.
Oh, give me strength to struggle on my way,
To count not sorrow, pain, nor death as loss;
When all is gain—a crown for but a cross!

McPherson, Kans.

Maintaining Personal Power for These Days

BY MARK SCHROCK

"*As thy days, so shall thy strength be*" *(Deut. 33:25)*

THESE days have been considered everything from the golden days predicted by the prophets; to the veritable beginnings of a hell on earth.

The difference partly lies in the equipment of the critic. If weak and ineffective, life today quickly becomes too much for one; but if one is buoyed up and driven forward by an irresistable personal power he lives as more than a conqueror.

Deut. 33: 25 was given for folks in such days as these. But what kind of days was it given for? They were days when the immediate future was uncertain, forboding and apparently hazardous.

1. The very giants that had kept the former generation cringing into their desert camps with fear, were still inhabiting the land that lay just ahead. Today we stand on the verge of a new day, with prospects of the promised land just ahead; but the same giants that kept our fathers out, still live and must be faced. They may be considered as the giants of nationalism, economic greed, individualism, race prejudice, denominationalism, militarism, etc. These giants are no weaker now than when our parents decided to withdraw into "The Church in the Wilderness" apart from the world, rather than heroically face the wrongs and accept the persecution and death that those giants can administer to whomsoever they find opposing them.

2. The old seasoned men of God who have left a record for faith, loyalty and heroism have now all died or were too old for further leadership. It is always true that we do not have final proof of a man's worthyness to lead, until he has finished his work. Moses was not a lawgiver until after he had given the law. Joshua was not an experienced conqueror until the conquest of Canaan. Jesus gave the final proof of his leadership when folks saw how he died for the cause. Martin Luther was not a reformer until after he had done his work to revitalize the church. Alexander Mack was not a seasoned leader until his founding of the Church of the Brethren had given him that experience. Wilbur Stover had not proven himself as a pioneer missionary until he had actually pioneered in mission work. Let us not demand too much of a record of leadership. Let us encourage our leaders to go ahead trusting that God can make them equal to the demands of the days.

3. The people themselves were disorganized and demoralized. A generation of cringing from fear of facing the real problems that confront a person or a people, does not build courage nor self-confidence. A generation of waiting to take up a hard task, does not add strength to do the task. A generation of confusion because of the complexity of a situation, does not give the personal or group organization needed for effective work. To wait another generation will not help, it is a matter of going forward now. Courage, strength and organization will come when we face toward the giants and start marching.

These thoughts tend to strengthen and steady us for the difficult future.

1. The resources of God are matchless. Human giants may be too much for men—alone. But the hosts of evil have no chance eventually, because of the resources of God and goodness. A babe in the bullrushes and God proved too much for entrenched Pharaoh. A courageous minority reporter with God was able to conquer the very giants who terrified the heartless majority. A carpenter and his humble followers from Galilee, with God, were more than a match for the learned leaders of the established order. A lone priest who had discovered a vital faith in God could not be cowed by a pope and all the power he could muster. A humble and poor brother from Assisi walking close with God exerted more influence in his day than all invested wealth and pomp together.

2. God has proven available to human needs throughout human history. Stephen facing hurling rocks, reflected on his face the glory of God's presence. Amid shipwreck and panic Paul brought calm because he could assert with assurance: "For I believe in God." "And when they lead you to judgment and deliver you up be not anxious beforehand what ye shall speak; but whatsoever is given you in that hour, that speak ye for it is not ye that speak, but the Holy Spirit" (Mark 13: 11).

3. He has kept us personally intact, in spite of our lack of faith and loyalty. When I consider how faithful and helpful God has been to me personally, when I have given him so little opportunity to work with, and in, and for me, my faith in him increases. What will he not do for us, and with us when we put ourselves wholly into his hands? Surely our strength may be equal to the demands of any day.

4. The evil giants can wreck our bodies, and take our lives, but they have no instruments to harm a character made strong by the Spirit of God. We must fear the weakening of our spirit rather than the physical suffering that may result if we follow our convictions. "And be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

5. The cross of suffering may still be the path to the victor's crown. If we face the giants, and though we lose our lives in opposing them, there will yet be the victory march as God leads man into the promised realm of brotherhood, truth and right. And they who march into the land will hallow the Golgothas on which we have proven the hypothesis: "As thy days, so shall thy strength be."

Nampa, Idaho.

Speculative Theology and Practical Religion

BY W. I. T. HOOVER

THE present is a time of religious confusion. There are perhaps more ridiculous and absurd religious beliefs than in any previous period in the history of Christianity. Men have been stressing dogmatic theology and Biblical interpretation in the light of such theologies out of all proportion to what such deserve. This is the cause of denominationalism. At the present time there are factually over two hundred Christian churches or denominations in the United States. Some of course are merely sects and parties but each dignifies itself by representing itself as a church, and some as *the church.* And with such emphasis usually goes much intolerance, and others who differ from them theologically are branded as heretics or higher critics or unsafe religious guides or by some other unsavory term. Such people fail to distinguish between religion and theology. Religion is more of a life that is wrapped up in the very nature of man. From the lowest savagery on up through barbarism and semi-civilization to the highest culture of the present, religion has endured subjectively as attitude and disposition toward some unseen power or person regarded as determining man's destiny; and objectively as concreted in religious beliefs and ceremonies. Theologies are the theories man invents by which he explains religion. Theologies arise and dominate the lives of thousands, even millions, and then disappear while religion lives on.

Now, again, due to recent achievements in scientific discoveries and inventions; the breadth and depth of human learning and culture; and the fact of political and religious freedom, Christian theology has divided itself into numerous theologies so that the present time is one of religious confusion in our thinking. Among certain groups and in certain sections parties and sects are multiplying while in others they are uniting. The latter is a very hopeful sign. For as no two persons have yet been found who look and think alike politically, economically or ethically, neither can two be found who think exactly alike religiously.

One of the tragical results of this clash of religious beliefs, and theological beliefs, is the falling away from the churches and a failure of thousands to unite by profession with some Christian church. On the whole though, for the last one hundred and fifty years, or since the founding of the American Republic, the number who profess the Christian religion and unite with some church is greater than the increase in population. Statistics for the year 1935 show this increase.

There are 1,000,000 or more of the choicest youth annually enrolled in our colleges and universities. Thousands of these come from as pious and godly homes as America has, but sad to relate, many hundreds of these when they come out of these institutions are religious sceptics of every grade. The writer feels this is a tragedy that can largely be remedied. This scepticism is partly if not largely due to the kind of instruction, as well as lack of instruction, of these youth. The colleges and universities are many in which but little if any help is given college youth to adjust themselves religiously while going through their course of higher learning. In the light of the learning and culture accumulated during the centuries these youth stand amazed and awed. Since they are taught to think for themselves and to evaluate and weigh everything that presents itself for their acceptance, it is no wonder many flounder in their religious thinking since they are left unguided and are not helped to adjust themselves religiously. Much of the present-day religious thinking is in direct conflict with the demonstrated facts of science. Remember that theology is the theory man invents by which he explains his religious experience. Also that theology must adjust itself to these demonstrated facts of science. A good example is Overseer Voliva of Zion City who believes that the earth is flat like a table. The public press reported Voliva to have expressed in a public address his grave fears that Admiral Byrd and his party while in the south polar regions would fall off the earth. Such a position only makes one a laughing stock in the eyes

of well informed people. Yet he is calm and rests secure in his profound ignorance because he has proved his position from the poetic and figurative language of the Bible.

When the writer came to La Verne College twenty-four years ago he presented this situation to the board of trustees. They voted unanimously that one of the policies of the college would be to help the youth who come within its walls to conserve their Christian faith which they brought with them, and to keep them from being unhooked from their religious foundation. A course of study was then outlined on the philosophy of the Christian religion which was primarily aimed to meet this need and it was unanimously sanctioned by the trustees. This policy has been literally carried out ever since, and no student is supposed to be graduated who does not take this three-hour course. The writer has had in this class: Christian Scientists, Roman Catholics, Protestants from many denominations, and those making no profession of religion and not allied with any religious organization, and even one outspoken atheist. And we have never had any wrangling over our differences, though often a frank presentation of our several beliefs with the final outcome of some point of view that seems consistent with the ideal religion as exemplified in Christianity. The number of unsolicited testimonials from students on the value of the course, how it cleared up much confusion in their thinking, conserved and strengthened their Christian faith is evidence of the wisdom of this policy of the college, and comforting to the instructor that he is right in his purpose and endeavors.

In all the colleges that were founded by or in the interests of some certain religious denomination something akin to the above has been carried on, but it was largely limited to the Bible department or theological seminary. The writer's position is that if Christian education is the ideal, then such can best be conserved by making such a course of study required of all its candidates for graduation in college.

So long as emphasis is laid on theology as it has been, Christian people will remain divided not only in their beliefs but in their organizations and work. Theology, or its briefer form of statement known as a creed, can never be universalized. From this point of view and on this basis Christendom will remain divided as heretofore. But if we be Christian we should endeavor to answer Jesus' prayer as recorded in St. John Seventeen, "That they may be one, even as we are." The present state of Christendom is far from such oneness. So long as we emphasize our theological beliefs as essential we can not have the mind of Christ, about which St. Paul exhorts in his letter to the church in pagan Corinth. Only good character can be universalized, especially as personalized in Jesus the Christ, the Messiah, the Anointed One and Savior of mankind.

Let us then shift the point of view and its emphasis from theological beliefs to Jesus of Nazareth; from some speculative Biblical interpretation to that imperial Character as exemplified in the Man of Galilee. For if we do not, it is conceivable that we may all perish despite our theological beliefs; for "Devils al-also believe and tremble" (James 2: 19). Upon this the writer lays great stress in his college class instruction and pulpit utterances. Not some theological beliefs, not some demands, not some ceremonialism, nor all of these as valuable as each is, can be universalized, but only the Son of God who while on earth personalized in himself the right, the true, and the good. He was supremely interested in helping people to be good and not to become critical theologians or logicians.

The writer urges everyone to take literally and to test by personal experience Jesus' own pronouncements when he says: "I am the Way, I am the Truth, I am the Door, I am the Living Water, I am the Living Bread, I am the Resurrection, I am the Life. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17: 3). "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11: 25, 26).

La Verne, Calif.

Studying the Ideals of Jesus

BY J. E. MILLER

HERE comes a letter asking for some book or pamphlet for a group that wishes to study the ideals of Jesus. What shall I recommend? There are books and books on some phase or other of this theme. Of course, there is nothing better than the four Gospels written by Matthew, Mark, Luke and John. That is, nothing better for those who know how to dig out those ideals. But many of us are lame in that particular. We prefer to have another do the digging, while we enjoy the fruits of his labors. What then shall I recommend?

Dr. D. W. Kurtz recently brought forth a timely book along this very line. The title is *The Gospel of Jesus*. The ten themes he discusses are: Truth, Love, Freedom, Peace, Grace, Suffering, Victory, Joy, Service, Life. And then for good measure to show how these ideals worked in the life of one man he adds an eleventh chapter, The Gospel According to Paul. Don't you think the subjects are well chosen?

The book is admirably adapted for group or class study as well as for general reading. Under each

chapter the author names several subtopics thus fixing an outline. Then he makes use of scripture passages and gives many Bible references. These bring the student into direct contact with what Jesus taught. The style is simple, clear, strong. Your group will do well to take this text and make a thorough study of it.

The price of the book is $1.50. But you may have it as a premium to the MESSENGER and then it costs only seventy-five cents. Those who know Dr. Kurtz' manner of presentation and his skill in teaching will readily understand what they may have in store, if they will take the book and use it as suggested.

Elgin, Ill.

A New Task for the Church

BY FLOYD M. IRVIN

In Two Parts—Part One

EVERY age brings to man new problems and new tasks. In one age he learns the use of fire; then, the use of water power and steam; later, the use of electrical energy. In one age man learns to advance by making slaves of his weaker neighbors; later, slavery is abandoned and men learn the art of co-operative endeavor. All the while it is the same world and the same race of men, but the new tasks of a new age.

Likewise every age brings to the church new problems and new tasks. In one age her task is evangelization, then reformation; later it is co-operation in building the kingdom of God. All the while it is the same church, the same gospel, the same world; but the different problems of a different age.

Today we are confronted with a new and complex problem. Past generations have left us a heritage of marvelous machines and great material wealth. We all ought to have an abundance of the good things of life. Yet millions lack the bare necessities of abundant living. Surveys have shown that every family in our land could have goods and services to the amount of more than four thousand dollars worth annually; yet a large per cent of our citizens have less than a tenth of that amount. It is not because all those in want are lazy and incompetent. Millions are denied the privilege of earning a good living, even while they are able and willing to do so. The same thing is happening to working men as has happened to our horses; as they are displaced by machines, they become castaways and suffer premature death. Thus the machines invented to serve men have become their destroyers. This is not the fault of the machines but of our way of using them. To develop a means of distributing the products of our machines for the common good of all men is the great task of our generation. In other words, we must develop a new economic system.

Human and moral values are so involved in this task that it should not be left to politicians and economists alone. The church should face the new problem and take upon herself a new task.

The condition of the world today is a vivid demonstration of the truth of the statement: "The love of money is a root of all kinds of evil." The love of money, the profit motive, is the very foundation of our present business system. It has produced its fruit in abundance. We have seen old folks deprived of the savings of a lifetime laid up in banks, loans, or real estate, not because of any fault of their own, or because any one deliberately swindled them, but because of the collapse of the profit system. We have seen our farmers and laboring men work long hours for small pay, not because they did not earn more, but because it was profitable for a few to have them work like slaves. We have seen many of our factories and much of our farm land lie idle, not because men did not need their products, but because it was not profitable to operate them. We have seen millions of men go unemployed and their families go in want of the necessities of life, not because they would not work (most of these same men were at work during the World War) but because there was no profit in putting them to work. We have seen one-sixth or more of our population thrown upon the human scrap heap of the profit system—millions of unwanted, dwarfed and blighted men. To this physical suffering has been added moral degeneracy. We have seen a large per cent of the younger generation become idle vagrants, and many turn to crime, not because they did not desire honorable work, but because the doors to honest labor were closed to them. We have seen our mothers and our daughters taught to become cigarette smokers and drinkers of liquor, not because they wanted to of their own accord, but because it was profitable to the tobacco trust and the liquor dealers to lead them to do so by their subtle propaganda. We have seen the morals of our nation corrupted by our motion pictures, not because good pictures could not be produced, but because bad ones were more profitable. We have seen the world bled and corrupted by great wars, not because the people of the world want war, but because our economic war for profits make human wars inevitable. While the business world is impelled on in its mad rush for profits—by the love of money—not only are the weak deprived of food, sustenance and even life itself, but even the strong are often morally damned by the excessive powers and privileges of great wealth. We are reaping an abundant harvest of all kinds of evil. Judging by its fruit, in spite of the wealth it has produced, capitalism is evil and must be supplanted.

No longer can we evade the effect of our social injustice upon the young and the weaker, by saying

to those whom we wish well, "Go west, young man, go west!" The frontier and the new opportunities of the west are no more. Today we must make it possible for our young men to succeed at home. The exploitation of the weak by the strong, and the escape from the conflict by the wise to new fields, must give way to co-operation on the part of all for our common good.

A careful analysis of our present system reveals that its motive power, the desire for profits (which in its last analysis is the desire to get something for nothing) is unchristian; its method, competition, setting man against man, is unbrotherly; and its final rewards, conferred on men not according to their ability to serve but according to their shrewdness and cunning, are unjust.

The commitment of the church to the ideals of justice, brotherhood and service impels her to turn from a business system in which these ideals are unjust.

The commitment of the church to the ideals of justice, brotherhood and service impels her to turn from a business system in which these ideals are curbed to one in which they become freely operative. If as Christians we follow our Master who went about doing good, if we lay to heart his command to his disciples in the presence of a crowd of hungry people, "Give ye them to eat," if we would manifest in ourselves such sympathetic helpfulness as he who could tolerate no human suffering in his presence, we must set ourselves to the task of helping to develop an economic system that will give every man a chance to produce and obtain for himself and his family his share of the comforts of life. Until we do set ourselves to this task, every unemployed worker, and every hungry child is a witness before God to our unbrotherly neglect. Millions in our nation suffer want today, not because God has afflicted us nor because of the stint of nature, but because the citizens of the land, we the people, tolerate an unjust distribution of the abundant blessings of God.

Human sympathy should move us to action. Loyalty to him who taught us to love one another makes action mandatory. A survey of conditions and trends today indicates that unless we do act we shall be destroyed by the fruits of our neglect.

Eustis, Fla.

Divine Healing

BY DAISY E. SMITH

MANY instances mentioned in the Scriptures show that Christ healed without the aid of drugs. His power is not to be limited. To do so is to dishonor him. The accuser, Satan, is a deceiver and destroyer of faith and he is all that he is described to be. Christ wants implicit faith. You may receive healing and wisdom by reading his Word, and trusting in him. In Matthew eight we read of Peter's wife's mother, who lay sick of a fever, and our Lord just touched her with his hand and instantly she was healed. No drugs were used. Verse 17 says: "Himself took our infirmities and bare our sickness." If Christ has power to heal your sin-sick soul, he has also the power to heal your body through faith. It was the mere touch of Christ's hand and the spoken words, "Be thou clean," that healed the most terrible disease there is. The leper had great faith in Christ. In the same chapter we read of the healing of the man with palsy. The word tells us that as many of those as even touched the hem of his garments were made whole.

The two blind men who cried unto Jesus saying, "Thou Son of David, have mercy on us," received their sight through faith. Christ said: "Believe ye that I am able to do this?" They replied, "Yea, Lord." Then said Christ: "According to your faith be it unto you." No drugs were used.

Christ healed many in the temples of worship. On one occasion he healed the man who was let down through the roof and was laid at his feet.

In Luke 13 we read of the woman who was afflicted for eighteen years being instantly healed. Christ healed her by the mere touch of his hand. When Christ was at Jericho, a man named Bartimeus, who was blind, called to Jesus to show him mercy and to restore his sight, which the Lord did, seeing his great faith. Christ said: "Go thy way, thy faith hath made thee whole." Some of the people of today need the scales of doubt, unbelief and criticism removed from their eyes so they can see how to follow Jesus. There is no disease too hard for Christ to heal if it is his will to do so.

The book of James says, "The prayer of faith shall save the sick." He says for the churches to pray for and anoint those who are afflicted. The anointing oil is a symbol of the Holy Spirit's power. The blessing of healing is included in the atonement. The merits of his shed blood are for pardon as well as healing. It is just as easy for him to heal as to forgive sin. When Christ said the prayer of faith he meant the kind that holds on until the answer comes from heaven.

In the passage of Scripture in James, which speaks of the anointing with oil, I wish to make it clear that there was no particular healing power in the oil itself, but it was used as a symbol of the Holy Spirit and his power to heal. The formal anointing was the acknowledgment of our Lord as Healer. The oil itself has no more power to heal without the Spirit than does the water baptism have to wash away sin without the Holy Ghost baptism, which is the essential baptism. Both are only symbols of the divine spirit power.

Christ has power to heal the drunkard; the Holy

Spirit has power to take away that terrible craving for liquor. He can also heal the tongue of scandal peddlers, liars, and mischief-makers. Remember the evil tongue is contagious. One gossip can do much harm and can start false reports that soon spread like wildfire. James says the tongue is an unruly member. It is a world of iniquity.

The hearts of those wicked men who persecuted our Lord were full of hatred and treachery. Judas was Christ's worst enemy. He flattered with his tongue but his heart was full of sin. His tongue was full of deceit. People who gossip need the Divine Healer to cleanse their heart and tongue. "Love worketh no ill to his neighbor."

Proverbs says: "Devise not evil against thy neighbor, seeing he dwelleth securely by thee." "Love thy neighbor as thyself."

Christ has power to cleanse the tongue so that nothing unclean can escape the lips. Come ye that are laden with sin, sorrow or bodily afflictions, and let Christ be your Healer. Just trust him completely and let him have first place in your heart and life. His blood can wash you white as snow. Look to Jesus for your healing.

Osceola, Iowa.

Foreclosed

BY MC KINLEY COFFMAN

GOING Out of Business, Bankrupt Sale, Forced Out of Business, Removal Sale, and what not, are the signs that frequently catch the public eye. Poor business management is responsible for many of the above phrases. Successful men have either native or acquired instincts for the vital issues of business. Others fail because they have not the vision to sense the important items.

In Luke 12: 20, we have a very catchy sign. "Thou fool, this night thy soul shall be required of thee." Here is a man going out of business. He is very shortsighted. He saw abounding wealth only as it related to himself and his personal accommodations. His great barns were chucked full. He was in a great dilemma concerning extra storage room. Where shall I bestow all my fruits? Where indeed? True, the missionary cause was not far underway. But the poor abounded everywhere. Jesus said, "Ye have the poor with you alway." There were lepers by the dozen in the fields as animals. A leper asylum might have proved a real granary in answer to his perplexing question, "Where shall I bestow all my fruits?"

"And he thought within himself." Paraphrasing, he thought selfishly. Notice he used the personal pronouns lavishly. "I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." These words must have fallen as the gentle dews of heaven upon his soul. But it seems as though his soul must have been a sort of corncrib. He said, "my fruits and my goods." Apparently he was not well read in the Psalms: "The earth is the Lord's and the fulness thereof." He must certainly have appealed to God as a usurper or even a liar.

"And he thought within himself." That was a pretty small circle in which to think. Yet there are thousands today of the same type. Scores of them in our own church, thinking in the small circle of self. Some of them have great accumulations financially—more wealth than they can ever possibly, reasonably and sanely use for themselves. Some are accumulating rapidly year by year but just thinking within themselves, What shall I do with it? Where shall I invest it to bring the largest returns? The Christ always placed the supreme values on life. Would not the largest returns today be in terms of life? There is a larger circle for thought than self. Think with trustees of Christian colleges. Think with the missionaries and mission boards representing the Christianizing influences of Africa, India and China. Think with these great souls and you will learn of many granaries yet to be filled.

"And he thought within himself." He spake to his soul. He was both speaker and audience. But there is always an unseen audience. God was thinking, "Thou fool, this night thy soul shall be required of thee." One can imagine God summoning his angels and saying to them: "Depart at once. Go down to earth this night and—Close him out."

The Master said in closing this parable, "So is it with him who amasses treasure for himself, but has no riches in God."

Troutville, Va.

Evangelism

BY OLIVER H. AUSTIN

THE evangelism needed today is the evangelism of Jesus, for he had a life-giving message and his is the only kind that will win men, bring them back to God and keep them for God. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."

The methods Jesus used were perfectly sane and sensible. He talked personally to the woman at the well and he went into the home of Zacchæus, at a meal, had a personal interview and led this taxgatherer whom

the people despised, to a confession of faith in God. Jesus was not a social reformer; he was a reformer of men. However, he did not win men only by personal contacts, he went out on preaching tours throughout all Galilee and beyond Jordan. He was not concerned about saving himself. He was going about saving a world.

Christian education is sustained evangelism. Jesus gave a permament place to this in his program. He taught as one having authority and not as the scribes and Pharisees. In his teaching we find a soul, not just cold, formal facts about his way of life. Here I fear we are in grave danger of teaching the facts of Christianity but fail to catch the Spirit of Christ. "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice." If we take the soul out of our teaching, it loses its charm and power in winning humanity to him. "The words that I have spoken unto you are spirit, and are life." We today need to have more of that radiant spirit and life in our teaching and preaching. A little wholesome enthusiasm would not be amiss in many quarters. It is high time some of us changed our tune. We have sung too many dirges and lamentations, we have been too cold and formal in our worship. God depends on us to provide him the opportunity to exercise his power, but we are hindering him. Religious emotion has enormous motive power if it is divinely directed; otherwise it sizzles away with light sensationalism which is neither worth while nor lasting.

A New York divine recently said that we need a two-year moratorium on preaching to give the weary world a rest. God forbid! This battle-torn, weary, blasé world needs the religion of Jesus Christ preached as never before. The world is hungering and thirsting for that faith which has in it the dynamic and regenerative power to lift men to God and to redeem society. It needs men to walk the highways of life with buoyant hope in their hearts and the light of a great radiance upon their faces. Human society is inexpressibly weary, disillusioned, and despondent. It needs the miracle of the first century—the evangelism of Jesus.

McPherson, Kans.

How Do You Treat Your Pastor?

BY ONE WHO IS NOT COMPLAINING

Do you expect your pastor to make a greater financial sacrifice than you are willing to make; if so, why? You want him to have a good standing among the pastors of your town, and you want him to have the respect of nonchurch members, but if the pastors were to have a dinner together would your pastor be embarrassed over paying fifty cents for his plate, knowing that his wife and children were home without a good dinner? If he did not go with the pastors he would be criticized by his fellow pastors, and his own church members would call him selfish, narrow and unsociable.

Does your church send some other member as delegate to the conference, leaving the pastor at home when you well know that he is not able to pay his own expense to the conference, and yet you expect him to be posted on what your church is doing?

Does your pastor's wife have to absent herself from many social functions to which she should go, and where she could be a social leader for good, but her clothes are not good enough to attend such gatherings and she is compelled to stay at home, and then you wonder why she seems odd, downcast and burdened? Faith and prayer will not buy clothes when a congregation has eyes to see and can not see, or they have ears to hear and can not hear.

Are you allowing your pastor sufficient salary that he and his family may live on the same standard or better than you, or do you keep him depressed, humiliated and with a feeling that he must trot to your music or lose his job?

If your children go wrong, do you blame the pastor's children for not setting a good example, expecting them to have greater influence in directing your children for the right than you have yourself?

Have you wondered why your pastor does not make more calls, and have you considered that he may not have the cash to buy oil and gas, and that he can not drive it on unpaid salaries?

You expect your pastor's wife to be a good housekeeper, and you criticize her for not making calls with her husband or keeping her house always in the best of trim. Did you think of her extra duties, which you do not have? She may have an engagement for every night of the week, besides entertaining callers every day of the week, including wash day, almost breaking under the load, and yet she is being criticized when she should be praised and helped.

If you do not want your pastor to leave unpaid bills when he leaves your community than you ought to be honest enough to pay him what you promised to give him, showing that you are as honest as you want your pastor to be.

If your pastor should have sickness in his home, or hospital bills, and you know his salary is not sufficient to meet his bills, the church should help him meet his obligations. He will appreciate it, and you will be respected for your helping in a time of need. Then, too, you will maintain the dignity of your pastor's profession, and the high calling of the church.

Now if your pastor is getting $3,000 a year this article is not intended for you; but many of our churches are not giving their pastors a square deal and the members of such churches ought to remember that they are

human and can not live on prayer and faith when it comes to buying clothes and food, any more than any other member of the church.

The most of our pastors are not asking for big salaries, but they would appreciate enough to live on in a respectable way. They feel that they deserve that much. We hope you will think about it, pray about it, raise your pastor's salary, and see that it is paid.

Tobacco and Clean Living

BY RUFUS B. KING

THE question is sometimes asked, Does the Church of the Brethren have a message for the world today? In answer, her position is justified on the basis of certain doctrinal practices and certain qualities of life that she has traditionally stressed during her span of years which loyal members point to with a sense of pride.

One of these is the simple life that has characterized the living of her members down through the years. To me, one of the interpretations of this is clean living. Specifically in this article do I refer to the nonuse of tobacco as a phase of clean living.

I can remember in my home church in Maryland that there were very few members that used tobacco. This was true of the various churches of the Brethren that my limited experience knew anything about. Its nonuse appeared synonymous with church membership. The use of tobacco was frowned upon as a bad habit, a waste of money and contrary to the development of the highest type of spiritual life.

The impression I have received in recent years has led me to believe that we are losing ground on this issue and subsequently the church is in danger of being deprived of one of her traditional qualities of living. Especially does this seem to be true in many of our churches in the south, where I have had occasion to worship at various times while on student volunteer trips during my college days. It is true that this is a limited field but the impression has nevertheless been striking. There seems to be a lack of emphasis and consciousness on this problem in the life of the church. Ground once lost is hard to regain. A smoking father will have greater difficulty persuading his son not to smoke. In a similar situation the Sunday-school teacher has a greater obstacle to overcome.

I know of a church of the Brethren with a fair sized membership that has fewer non-tobacco users in its male membership than habitual users. The churchyard appears to be a smokers' haven following services.

I am personally acquainted with a number of church members who regularly smoke a pack or more of cigarettes a day and I am sure that many readers of this article know of similar cases. What a boost to our church giving if this unnecessary expenditure was converted to our church budget! It is an economic fact that money spent for one commodity can not be spent for another.

Not only are tobacco users throwing away money that could be used to a better purpose, but they are supporting a business that is unscrupulous in its advertising policy and in many instances reaping a huge profit for the benefit of a few. It has been authoritatively stated that several years ago the president of one of the large southern tobacco concerns received an income in excess of the total amount this company paid the farmers for their raw tobacco. The share cropper is one of the victims of this situation.

Certainly it is time for the church to take an aggressive stand on this issue. Or is it wise to soft peddle and let it drift? In the recent Sunday-school lesson on temperance, tobacco was barely mentioned in the lesson comments, granting of course, that at the moment the alcohol issue is more pertinent and appalling. In my experience it is rare that I hear home pastors raise the tobacco issue in the pulpit. Is it possible that it is unwise to raise this problem with certain congregations?

I believe that the condition has arrived when we must educate more definitely against the use of tobacco by church members if we are to maintain our position as a denomination in this phase of clean living. It is a part of the simple life, a foundation practice of the past in the life of the Church of the Brethren and we can not afford to lose it in any sense.

Rada, W. Va.

Witnesses

BY CHESTER E. SHULER

I OBSERVED three negroes—two men and a woman—sitting at a table in a restaurant the other morning. They were rather young in years.

Possibly I was guilty of the customary thoughts which course through one's mind—"What a pity our laws allow colored folks to eat in public places with the whites, etc."

But if I had such thoughts, they were instantly banished when, a few minutes later, I chanced again to glance at this table.

Each of the young colored men had bowed his head, placed his hand to his forehead, and for upwards of half a minute, seemed to be asking God's blessing upon the food—and incidentally witnessing in a splendid manner as Christian folks in a worldly public dining room.

I remembered that God has some faithful ones among those of various races.

Newport, Pa.

HOME AND FAMILY

Keep Your Eyes on Jesus

BY LUCIEL RAIRIGH

Do you long to have more goodness
In your common daily life?
Do you want to be more Christlike
In the midst of sin and strife,
Let me tell the only sure way
You can make this dream come true:
Always keep your eyes on Jesus,
He has strength for me and you.

If like Peter you are bothered
By the boisterous wind and waves,
Satan will almost make you wonder
If your Savior really saves.
You can walk upon the waters,
Troubled though they sometimes seem:
If you keep your eyes on Jesus
From whom strength and mercy gleam.

Do not look upon your neighbor
Just to find mistakes and sin,
Think about his kindly actions;
And of your heart, what's within?
We all sin, and need a Savior,
Man's own good can not avail:
So just keep your eyes on Jesus;
His shed blood will never fail.

Mexico, Ind.

When Bob Gave God a Chance

BY ELEANOR R. FREESE

9. A Vision That Helped

REMEMBERING his promise to freeze the ice cream, Bob ran up the stairs and down the hall to the auditorium. He walked down the long aisle and through the curtains in front of the choir loft. He found the music almost immediately and started back up the aisle. He was not thinking about the beauty, the restfulness, the peaceful quiet of the room, yet suddenly a desire to pray came upon him. He stood still for a moment, hesitating, listening to a voice within that whispered: "Kneel down, now, now!" Just as suddenly, the desire was swept aside by a rush of unreasoning and overpowering rage. "Bosh!" He was startled by a voice—his own. How harsh and rough it sounded shattering the peace and quietness! "I'm leaving this place and I'm never coming back!"

Controlled by that wild, blind anger, he ran swiftly towards the door through which he had entered a few minutes before. He had covered less than half the distance when through a blur of tears he saw some One coming to meet him. Angrily, he flung his hand across his eyes to wipe away the signs of his struggle and breakdown. As his vision cleared, there seemed to be a soft glow over everything. His running slowed to a walk. A wonder came over Bob as the Person, with arms outstretched, advanced up the aisle, nearer and still nearer. Bob was conscious of a deep peace, an eagerness, but no fear. From the floor, the walls, the ceiling and the very benches, there came a wondrous anthem, which steadily increased in volume and clearness. At last he could understand the words. "Not my will, but thine, be done."

Bob tried to focus his eyes on the One coming towards him, but even as he looked the Figure disappeared, the glow faded, and the music died away in the distance. He stood still, bewildered. Directly in front of him was the door, gently swinging to and fro. In its window was reflected the picture of Christ in the Garden. Drawing a deep breath, Bob addressed the reflection: "Was I seeing things or has something really happened to me? I intend to find out." Carefully he pushed the door so it would continue to swing, and then he retraced his steps. He started again for the door; nothing happened. A great joy, a deep conviction flooded his entire being. He turned and went straight to the picture of Christ in Gethsemane. A great weight seemed to be lifted from his heart as he knelt before the scene and cried, "Oh, dear Jesus, I see it all now. I have rebelled against you, because my plans were broken. Do forgive me and show me what you would have me do." Tears slid down his cheeks, as though washing away all his bitterness and rebellion. The peace from God, our heavenly Father, cleansed and filled his weary soul. At last he took in a deep quivering breath and whispered softly, boyishly: "Dear Jesus, just let me stay here a while with you. I'm so happy. It's so sweet to be with you again. It is queer, but I did not realize that I had ever gone away from you. Oh, I am so happy."

And there Pastor Miller found him sometime later. He needed to look but once at Bob's beaming face and shining eyes, to see the joy, peace and power that was in the young man's heart. Silently the two men shook hands. For a moment neither one spoke; then the minister said simply, his voice husky with joy, "I am so glad for you, Bob. God is wondrously good."

"Yes, God is good; I never realized it could be like this. I hope I appreciate his love and care more fully as the days go by." Bob's voice fairly sang, "I am so glad he did not give up. I am glad the Master knew how to get into such a proud, rebellious heart as mine. The worst storm is over now. I want to go tell mother. She has been so concerned about my attitude towards life."

"To know Christ as the Elder Brother is most blessed. May he keep you, and fill you more with his Spirit until you are brimming over with his peace and

love of all mankind." Pastor Miller paused a moment; then he asked: "May I drive you out? The rain is coming down in sheets. The heat wave is broken. This rain will quench the thirst of the parched trees and other vegetation."

Bob's parents were overjoyed at the change in their son. Mrs. Rohwer had been very uneasy when the storm broke, and still no Robert. John was getting ready to go out and look for him when Pastor Miller drove up. Mary saw instantly the change in Bob. Joyously, she ran out to meet him, unmindful of the rain. "My boy, my boy, when did it happen?" she sobbed happily as she flung her arms around him.

"How did you know that anything had happened, mother, dearest?" beamed Bob. He held her tight in the circle of his strong left arm. "Come in and I will tell you all about it. I am so happy. I can really sing, I can laugh, I have your blessed kind of joy. Hereafter God will direct; it shall be my joy and privilege to obey."

John gripped his son's hand, saying, "We are all very happy about this, my boy, mother and I, Anne and our Philip, too."

When Robert looked up and saw the happy faces around him, he said: "My cup runneth over! And to think, I have been missing all this and never knew it!" Once more they were a happy family, and life took on added zest and joy.

Brewster, Wash.

The Hands of Christ

BY MERLIN C. SHULL

Text: "See my hands and my feet, that it is I myself" (Luke 24: 39a)

One can tell a lot about a person by looking at his hands, for hands are not alike. A sure way to identify people is by their fingerprints. The story of youth and age can be told by the hands. My mother had the custom of tracing the hands of her babies when they were about six months old. As I looked at my own baby hands in mother's old tin relic box a few summers ago, I wondered that they ever could have been so small, and I wondered even more what might have been mother's thoughts as she traced those baby hands.

A little boy about ten or twelve years old asked his mother if he could go swimming after school. "You can not go today," said the mother, "it is too chilly." That evening after school a group of boys a little younger than he came along and said, "Let's go swimming." "No! mother said not; it's too cold." After awhile a group of boys about his age came and said, "Let's go swimming." "No! Mother said not," was the ready reply. Still later a group of boys a little older came and said, "Let's go swimming." "No! Mother said I can't go today; it's too cold." "Sissy! Tied to your mother's apron strings!" The little fellow yielded and went. When he came back from his swimming mother said: "When you said 'No' to that group of boys a little younger than you, I was proud of you. And when you said 'No' to that group of boys about your age I was the proudest woman in town, but when you yielded and went with the group a litttle older than you, I was very sad." "Why, where were you mother, when all this was going on?" "Oh, I was looking out the window through the curtain." "Why didn't you tap on the window and give a guy a lift?"

As one looks at the hands of a baby, a boy, or a girl he wonders what those hands will become. Perhaps they will play some organ, or write beautiful poems, or enforce the laws of the nation, or point the way to God for weary travelers on life's highway. God forbid that they should be the hands that steal or kill or do any other thing that brings sorrow or pain to man. Let us tap on the window and give the little folks a lift.

A person's hands are very expressive. How we all appreciate the warm loving handclasp of a dear friend! Many other emotions can be expressed by the gesture of the hand; such as the protection of the weak by the strong, the issuance of a command, or a call for help. Hands often become a substitute for speech, as in the sign language, or for sight as in the reading of raised letters by the blind, or for hearing as so beautifully demonstrated in some of the experiences of Helen Keller. As she walks out to the wistaria vine that covers the porch she puts her hands on the vine and "hears" though the rhythmic vibration of the vine the song of the bird on the topmost branch.

Even when all the senses are normal, the hands are a great aid to expression, as for instance, the graceful gesture of a minister or lecturer. Some use their hands more than others in speech. One cold winter's day two Jews were walking down the street, neither saying a word. Finally one exclaimed, "Why don't you say something?" Out came the other's hands from his pockets as he replied: "You freeze your own hands!"

In answer to the statement of Thomas that he would not believe that Jesus had risen except he saw the print of the nails in his hand, Jesus said: "See my hands and my feet, that it is I myself." Jesus was so good that he hurt his hands in going about doing good.

Christ's hands were hands of toil. He was a carpenter by trade. He loved all good workmen. He constantly spoke in terms of the workaday world, as of the husbandman and the vine, the beam and the mote, the four kinds of soil, the fisherman and his net, the king and his steward, the merchant and his pearls. Some years ago I saw on the front page of a missionary magazine the picture of a farmer's hands calloused from toil. By the picture were these words, "These

hands have given a dollar a day for missions for the past twenty years." Surely those hands are just as consecrated as those of the minister who points out the way to everlasting life. The widow who takes in washings to support her family in school and church is a "gold star mother" in the eyes of God. Fathers who by the sweat of their brows run the factories, guide the plows, or in any way do the work of the world in a Christian spirit, are blessing the world by the toil of their hands. They are following in the footsteps of the One who has been rightly called: "The Man of the carpenter shop and of the Galilean streets."

Christ's hands were hands of authority. One can see the look of scorn and the finger of authority as he said to those who would desecrate the Temple: "It is written, My house shall be called a house of prayer: but ye make it a den of robbers." Jesus was, and always is, a Friend of the poor and oppressed, and a terror to those who prey upon the weak. One likes to think of just laws as the hands of Christ set against the doers of wrong. There is a handwriting on the wall against all sin, and the hand that is doing the writing is the nail-pierced hand of Christ.

"Wherever man oppresses man
Beneath thy liberal sun,
O God, be there, thine arm make bare,
Thy righteous will be done."

Christ's hands were hands of blessing. He said: "Suffer little children to come unto me; forbid them not: for to such belongeth the kingdom of God." How the children love to sing that beautiful hymn:

"I wish that his hands had been placed on my head,
That his arms had been thrown around me,
And that I might have seen his kind look when he said,
'Let the little ones come unto me.'"

Christ's great message and mission mean that some day there will be no more child labor, no more child marriage, no more binding of the feet of baby girls, no more crippled children uncared for, no more dark alleys for playgrounds.

Christ's hands were hands of healing. I can see thirteen men coming down a dusty road. Yonder in the distance they see a procession. As they draw near they see a crowd of mourners. The widow of the little village of Nain did all she could to save her son. He was her means of support; she loved him as her own life. She ministered unto him night and day, but at length the icy hand of death was laid upon his brow. All that loving hands could do could not avail. The whole village turned out in sympathy for the widowed mother. The thirteen travelers met the procession of mourners and as Jesus stopped the procession all eyes were fixed upon him. He said, "Young man, I say unto thee, arise!" A funeral procession was changed to a march of triumph. I can see that mother and son going home arm in arm, praising God; while the crowd marvels at such power. One likes to think of the love of God coming through the fingertips of Christ as he touched blind eyes and closed ears.

A friend of mine who taught a large Sunday-school class of soldiers at the Great Lakes during the World War said that nineteen young men died in his arms during the terrible influenza epidemic. He said that the last request of each one was to see his mother. He told of sending a telegram to one mother asking her to come to the bedside of her dying boy. When she arrived, her son was lying with his face turned from the door. The mother walked quietly in and gently and lovingly placed her hand on the feverish brow of her son. Without opening his eyes he said slowly and softly, "Mother!" The touch of that hand was different from all others, for there was more love in it. So the mother-love of God was in Christ and it went to his fingertips and became power to heal all manner of diseases. The hands of a loving mother or of a faithful doctor or nurse may be the hands of Christ ministering to human needs.

Christ's hands were nail-pierced hands. His hands were the hands that were wounded for me. Nothing touches the hearts of others like some one suffering for them. Missionary Judson, after undergoing unspeakable suffering while lying in stocks in prison for many months, gained his freedom and then asked the King of Burma for permission to go to a certain city to preach the Gospel. "I am willing for a dozen preachers to go to that city," replied the king, "but not you. Not with those hands. My people are not fools enough to listen to and follow your words, but they will not be able to resist those scarred hands." So the uplifted Christ, with those scarred hands, will draw all men unto him.

At the end of life's journey we too will be known by what our hands have done. A little girl in her teens had lost her mother. Her father was a drunkard. She was the oldest of a large family of boys and girls. She tried to take mother's place; she scrubbed and cleaned, baked, and washed the clothes; she even tried to earn a little money by working in a store. It was too much for her strength and she grew sick. Among those who visited her was the minister of the little church around the corner. Week after week he went to visit the little worker who was now the little sufferer. One day he was afraid he would not see her again. He talked to her about that other home; he spoke to her about meeting mother, and best of all about Christ being there. The little girl's face brightened as she said, "But how will he know me?" The thoughtful and kind minister looked at those tired little hands and said: "Show him your hands and he will know you." As Jesus was known to Thomas by his hands, so we will be known by our hands.

Johnson City, Tenn.

KINGDOM GLEANINGS

Calendar for Sunday, January 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus the Water of Life.—John 4: 7-26.

Christian Workers, Lives of Pioneer Missionaries.

B. Y. P. D., The Middle Kingdom.

Intermediate, African Bridge Builders.

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Gains for the Kingdom

One baptism in Polo church, Ill.

Five baptisms in Shamokin church, Pa.

Two baptisms in Harmonyville church, Pa.

Two united with the Outlook church, Wash.

One baptism in West Wichita church, Kans.

Three baptisms in Colorado Springs church, Colo.

Twenty-three accepted Christ in Harrisburg church, Pa.

Eleven baptisms in Wakarusa church, Ind., Bro. Dewey Rowe of Bryan, Ohio, evangelist.

Three baptized in the Reading church, Pa., Bro. B. F. Waltz of Hershey, Pa., evangelist.

One baptism in the Grants Pass church, Ore., Bro. H. G. Shank of Portland, Ore., evangelist.

One baptism in Pine Creek church, Ind., Bro. Galen Bowman of Middlebury, Ind., evangelist.

Eight baptisms in Uniontown church, Pa., Bro. E. M. Hertzler of Windber, Pa., evangelist.

Nineteen confessions in Mt. Joy church, Va., Sister S. B. Brougher, home minister, evangelist.

Eleven baptisms in Monitor church, Kans., Bro. H. L. Ruthrauff of Hutchinson, Kans., evangelist.

Seven accepted Christ in Peachblossom church, Md., Bro. M. J. Weaver of Lancaster, Pa., evangelist.

Eleven accepted Christ in the Brookville church, Ohio, Bro. C. A. Petry of Akron, Ohio, evangelist.

Two baptized and one reclaimed in Coventry church, Pa., Bro. J. H. Clapper of Hopewell, Pa., evangelist.

Ten baptisms in Markle church, Ind., Bro. Robt. Sink of Bringhurst, Ind., evangelist; three baptized since.

Four baptisms in Belleville church, Kans., Brother and Sister W. W. Blough of Olathe, Kans., evangelists.

Twelve baptisms in Panther Creek church, Ill., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelist.

Fifty added to the Waynesboro church, Va., Bro. C. H. Hinegardner of Lynchburg, Va., evangelist; ten additions since.

Nine baptisms in East Dayton church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist; three baptisms previous.

Eight baptisms in Cumberland church, Md., Bro. DeWitt Miller of Bridgewater, Va., evangelist; twenty-four received on former baptism.

Thirteen baptized in Panther Creek church, Ill., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists; one united with the Mennonite church.

Twenty baptized and two received on former baptism in Elkhart City church, Ind., Bro. Leo H. Miller of Ft. Wayne, Ind., evangelist; five received since the meetings.

Thirteen confessions in Fort Wayne church, Ind., Brother and Sister G. G. Canfield of Plymouth, Ind., evangelists; nine baptisms previous, and four received Dec. 31.

Our Evangelists

Bro. J. H. Cassady of King Ferry, N. Y., Jan. 29 in Rossville church, Ind.

Bro. E. L. Whisler of Ajlune, Wash., Jan. 10 in the Outlook church, Wash.

Bro. Rufus P. Bucher of Mechanic Grove, Pa., Feb. 28 at the Florin house, West Green Tree congregation, Pa.

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Personal Mention

"Guest Speakers" named in the program of this year's McPherson Regional Conference are W. W. Slabaugh, Rufus D. Bowman, M. R. Zigler, Ruth Shriver. The time is Feb. 21-26. More about the conference next week.

"I am requesting the prayers of the Messenger readers. I am in ill health and have great suffering and wish to be restored to health. I am a member of the Church of the Brethren and have been a reader of The Gospel Messenger since childhood. I do not care to have my name published."

Bro. Paul B. Studebaker, pastor of the Franklin Grove church of Northern Illinois, has time for a revival meeting this spring or summer. Sister Studebaker can accompany him, if desired, to lead the singing and tell stories to the children, these being mostly the ones she herself writes for our publications. Their address is Franklin Grove, Ill.

An item of interest in the career of the late Eld. John H. Brubaker of Southern Illinois goes back to the days when Sunday schools were not much in favor among our people. He was superintedent of a school which was held in the barn of Eld. Daniel Vaniman, an ardent supporter of the new movement. We recall hearing Bro. Vaniman tell about this with characteristic enthusiasm.

"Diary Leaves," page 23, will stir some interesting and precious memories. Would you have needed the reference to the book about Charlie Newcomer to identify the author? Or are the accumulated years too many, or your own too few, to think through the short list of our missionary pioneers, and recall the vacancy which time has made in them? Can you complete that last unfinished sentence? What would the next sheet tell us, if we had it, about "Preacher Purdue"? Perhaps you can guess. Maybe he can tell us himself if he is still alive.

From the Crumpackers of Ping Ting Chow come Christmas greetings and good wishes for 1937. After speaking of personal satisfactions which came to them in the homeland, such as the baptism of their daughter and the marriage of their son, the renewal of old friendships and the making of new ones, they say: "Then when the Board and the Conference appointed four new workers for China our joy was full and we were ready to come back to China with humble and appreciative hearts determined to draw nearer and nearer to our living Lord and Savior."

Bro. John D. Ellis, pastor of the Moxham church, Johnstown, Pa., accompanied by Bro. Calvin Bowman, will leave New York Feb. 3 on a tour of the world. They are going with the Christian Herald party on the S. S. Berengaria, Cunard White Star Line. They hope to be able to visit some of our mission stations in India and China and would be glad to carry words of greeting if any readers write them for this purpose. They may be addressed, in ample time, in care of the outgoing ship. The home address of Bro. Ellis is 164 Village St., Johnstown, Pa.

Sister Sadie J. Miller's address in the southland was given erroneously a few weeks ago. The correct address is 1043 N. Webster Ave., Lakeland, Fla.

Bro. Ralph Townsend was a brief caller at the Messenger rooms Jan. 8. He was on his way to Seattle from which place he was scheduled to sail Jan. 12 for India. He will teach in the Woodstock School at Landour, taking the place of Sister Susan Stoner Shull. With him was Wesley D. Ginn of Girard, Ohio, not sponsored by our Board but bound for the same place to engage in the same work.

Bro. Otho Winger and wife are in Washington, D. C., this week, if plans have not miscarried, attending the meeting of our General Education Board along with other meetings in the interest of education. From there they go. on to Florida where they are to spend several months. Bro. Winger is scheduled to begin a two weeks' meeting at Sebring Jan. 31. May they have a delightful sojourn in the southland and a safe return to North Manchester, not too much hurried and with added resources of health and strength.

Bro. J. F. Graybill of Malmö, Sweden, forwarding an account of the life and work of Eld. Christian Hansen of Denmark, describes an interesting coincidence in his accompanying letter. "On the same day and by the same mail came two letters containing the death notice of both of these aged members and requiring my presence at the funeral on the same day and at the same hour of the day, yet separated a distance of nearly 100 miles." The other death was that of the oldest sister in Denmark, aged ninety-four. Though Bro. Graybill could not do all that was asked, he made the trip, remained a week and held a number of meetings. "All is well with us" is a good last word.

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Miscellaneous Items

"He served in the ministry fifty-one years," writes one in the brief but significant annals of those who delight in righteousness. But that is not the whole story. "He was the fourth generation serving in the ministry" in the same congregation. There is another record hard to equal!

The Moody Bible Institute has celebrated many Founder's Week Conferences in early February of former years, but the thirty-first annual Founder's Week Conference to be held January 31 to February 7 will be distinctive in that it will celebrate the one hundredth anniversary of the birth of D. L. Moody, founder of the Institute.

One live pastor said in his Christmas greetings: "Guard carefully the red letter days for the church." The calendar had some of the figures in red and he may have been afraid that his people would use these days in such a way that the church would lose them. A real danger, not? But the names of the months were printed in red letters, all red letters, and since he said red letter days, might he have wanted all the days of all the months to be guarded carefully for the church? Would that be asking too much?

What makes the local church a power in the community? No single thing is more important than the spirit of those who make up the church membership. Here is a good example: "For fifteen years he had been superintendent of the Sunday school and for approximately the same number of years he was church clerk. He was also a member of the board of deacons, . . . of other boards and committees of the church. Being a carpenter and general contractor, his services were often used by the church. . . . He gave unstintingly of his time and ability."

An Appeal to the Ministers of the Church of the Brethren: If there is some one among them who is so circumstanced that he could and would be willing to make some sacrifice to serve a small church of about ninety members, having a good house of worship free from debt, who are willing to aid an active minister in a material way, but are not financally able to pay a regular salary, we would be glad to get in correspondence with some minister who would consider this appeal.—T. S. Fike, Thurmont, Md.

Bro. J. A. Naff, Boone Mill, Va., recommends this as another way of increasing church attendance: "A Southern Virginia minister took a bushel of apples to his mission church appointment for a Christmas gift to all who were present and a few in paper bags to the aged and shut-ins. As the congregation was singing the closing hymn, greatly to his surprise, before he had time to present the apples, a brother on the front seat arose and said: 'I think we ought to give our minister a little Christmas present.' Another said: 'All that desire can have part.' I am enclosing the gift to send the Messenger to five families that live around this mission church, with the prayer that the Messenger and apples will increase church attendance for 1937."

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With Our Schools

McPherson College Notes

Sunday afternoon recitals by Fine Arts faculty members are proving of unusual interest to students, faculty and other lovers of music in our city.

Of special interest to all former students and friends of McPherson College is the Fiftieth Anniversary Celebration which will beheld next June in connection with commencement week. Plans for this celebration are progressing in a satisfactory way.

President Schwalm and C. Ernest Davis are spending much time in the field working on the Anniversary Campaign. They are assisted by J. J. Yoder and O. P. Williams. It is their hope to raise $100,000 for the college this year. The work is progressing in a satisfactory way.

Our debate teams under the superior guidance of Prof. M. A. Hess are in the midst of a successful season. In the past seventeen years McPherson College has won either first or second place in the Kansas College Debate League 115 times. The above is a record never before equalled in this league.

Prof. S. M. Dell, president of the Alumni Association, and Miss Corrine Bowers, secretary, are largely responsible for alumni group meetings held in the interest of the college. In the past two months meetings have been held in the following centers: Chicago, Denver, Nampa, Wichita, Salina and Hutchinson.

Members of the Fine Arts Faculty and advanced students are giving a series of radio concerts during the winter. The program over KFBI, Abilene, Kans., will be of special interest. The date and time are Sunday, Jan. 17, 3:00 to 3:30 P. M. A number of other programs will be given over Wichita and Hutchinson stations.

President Schwalm has recently been honored by being appointed to the State Board of Education. The appointment was made by Governor Landon and continues for four years. The State Board of Education of Kansas is largely responsible for the educational policies of the state, and the honor conferred on President Schwalm is indeed a significant one.

OUR MISSION WORK

What to Pray For

BY MARY D. BLICKENSTAFF

Week of January 16-23

It is evening here in America as I write, but in Bulsar, India, it is early morning. If only we had radio connections with our mission hospital there, we would find it most interesting to listen in. First we would hear the sounds of voices speaking a strange language,





Doctors Raymond and Laura Cottrell

and then we would hear the hearty voice of Dr. Raymond Cottrell, the gentle voice of Dr. Laura, and the cheery voice of Verna Blickenstaff exchanging *salams* with their staff of helpers. A clear-toned bell rings, and they assemble in the little prayer room where they unite in asking the Father's blessing upon their work for the day. Well they know the power of prayer. Often convalescent patients and their relatives attend this little service which is held in their own language, and they learn something of the worship of a God, whose lose they have seen demonstrated in the kindly ministry of healing.

Now, as the missionaries and their faithful assistants scatter for their various duties, let us follow them with our prayers. Pray for Dr. Raymond as he meets the men patients, and Dr. Laura as she serves the women and children. Pray for Nurse Blickenstaff and the Indian nurses as they assist the doctors, and go among the patients, literally carrying out our Savior's command of washing their feet and doing numerous other humble services. Pray for Das, Dr. Raymond's assistant; for Martin, the compounder, as he prepares the medicines; for Lawrence as he meets the patients and registers the cases.



Vera Blickenstaff, R. N.

Pray for the evangelistic workers, Virabhai and Kankubai, as they tell the gospel story to the waiting patients and the many friends and relatives who accompany them. Pray that hearts may be softened and made receptive to the message of salvation. "More things are wrought by prayer than this old world dreams of."

On Furlough, North Manchester, Ind.

The Show Yang Revival

BY V. GRACE CLAPPER

The frequent quotation, "The blood of the martyrs is the seed of the church," we believe is generally true. However, this can scarcely be said of the Show Yang church, where no less than forty-five Christians, four of them being foreign missionaries, sealed their testimony with their blood, during the Boxer Rebellion.

Strange as this may seem, the church has made slow progress since that time. The Church of the Brethren took over the work from the English Baptist Mission in 1919, which had spent almost twenty years of seemingly fruitless labor and effort. The whole county after all these years, has now, a church membership of only one hundred and fifty, and of this enrollment, how many are truly "born again" is a question we are unable to answer. The city of Show Yang is steeped in sin and degradation, and the surrounding villages are not much better. Within two miles of the city there are people who are still afraid to have anything to do with Christianity or foreigners because of Boxer memories.

A few years ago a very helpful revival meeting was conducted by four young people of the Bethel Mission at Shanghai, when we "thanked God and took courage." A little later it became evident that the enemy had been sowing tares in the field which sprang up in the form of anonymous letters attacking some of our most faithful workers, and immediately, strife, dissension and suspicion got the upper hand in the church. Persistent prayer was made however, for a revival for cleansing, and for a baptism of the Spirit, which prayer was graciously answered in the latter part of September. Our Father sent into this needy field, two of his faithful servants, Miss Jean Graham, born in New Zealand, Australia, and Miss Kate Fredricksen of Norwegian birth. Both ladies have had twenty or more years experience in mission work in China, and the former has spent the last six years campaigning for God throughout China. The following is a portion of Miss Graham's letter to her "Prayer Partners" in different parts of China, telling about the Show Yang revival:

"When we arrived the outlook seemed hopeless.



The new Show Yang church; Brother and Sister J. P. Overholtzer of Covina, California, in the foreground.

We spent some time visiting among the disgruntled leaders, and in hours of conversation, believed that God worked. It was a real answer to prayer that these leaders attended the meetings regularly. God directed that the meetings should be in the afternoon and evenings, and three on Sunday, which left the mornings free for prayer. From nine to ten o'clock, we foreigners met to intimately lay the situation before God, and from ten to eleven o'clock, foreigners and Chinese leaders met together and interceded desperately for help.

"The meetings went on, and we kept our eyes on him. After one meeting I asked those who wanted to pray, to be free to do so, and the lady schoolteacher burst out in penitent prayer. I asked her to remain behind, and the man schoolteacher remained too. He sobbed out loudly, not caring that his pupils saw, but did not really get through until midnight on the last night of the meeting, since when he praises God for saving him and forgiving his many sins. It was a joy to help the young lady schoolteacher into the kingdom. She did not spare herself in the least, and the Spirit of God dealt with sins that many a Christian in the homelands allows in their life. The joy of the Lord shone on her face, as the Spirit of God revealed to her the wonder of forgiveness. She rejoices that though she was baptized some years previously, she passed from death to life on that day. In her testimony before the church and her pupils, she tells of pilfering sins, deceit and pride, and realizes that she must confess Christ at every opportunity. One evangelist made some excuses and went away in the middle of the meetings, but we prayed God to arrest him and bring him back to the meetings, and he did!

"On the second Sunday morning, a most solemn atmosphere prevailed. The runaway evangelist, and elderly Bible woman, and one or two others remained for prayer, and the evangelist did not spare himself as he poured out a terrible tale of sin and hypocrisy. In another part of the church the Bible woman was being helped to unearth a bitter, envious, jealous hatred toward a co-worker.

"After the last meeting the next day, the pastor who had been resisting the Spirit day after day, turned with the others to leave, while the missionaries' cook for whom much prayer had been made, and who had never professed to believe, was leaving too. Some one spoke to him and he dropped as if shot, where he was, and began pouring out a stream of sinful confession! What a bad man he had been! A wave of the Spirit seemed to fill the building. The pastor turned at the door as if compelled by an unseen Hand and dropped on his knees, and seemingly oblivious to his surroundings he prayed desperately. His usual mechanical prayer phraseology had no place in those petitions, he was just a sinner beseeching mercy as if the door of mercy was about to be closed forever, and he was afraid he was almost too late. We stayed with him, prompting and helping him with questions advice and prayer. At one time he stood up and declared with tears and sobs what a hypocrite he had been. He is of a quiet, amiable disposition, and his aim was to please everybody, but he was habitually untruthful, saying he constantly declared that black was white, and his cowardice and dishonesty were shown to him in the light of heaven. Would to God that all the so-called white lies of many westerners would have the scorching judgment this Chinese pastor had, as he stood in the deserted church at midnight, with the tears streaming down his face, a broken, repentant and forgiven sinner! One could not but be deeply moved and the tears *would* come. The old gatekeeper let the little group into the mission compound at midnight. The light of the lantern showed another light in the pastor's face, as he said simply to the gatekeeper: "The Lord has saved me tonight!" The next morning at the leaders' prayer meeting, he told with tears, the story of a forgiven sinner. Heaven came down as we melted together in prayer, and others too told of sins forgiven. That evening a testimony meeting was held, and the pastor opened the meeting by an unsparing denunciation of his past life, and with beaming eyes told the story of God's mercy to him. What a changed man he looked! The next day, the day of our departure, we again met at ten o'clock for the leaders' prayer meeting, now led by the pastor. I do not remember ever seeing a man, foreign or Chinese, so broken, so humbled, so earnest, so beseeching as that man was as he bared his soul before God and poured out a stream of petitions that could have come from an old prophet's lips. He pleaded and wrestled with God for power to witness to his grace, for strength to carry

his responsibility, and for power to win souls. His anti-foreignism was drowned in the sea of God's forgiveness. 'O God,' he cried, 'we have seen these foreigners here these days, working together for our salvation. They have worked together in love though they belong to three different nations [British, American and Norwegian]. We have not even seen three different people. We have just seen one body and that was Christ's. Oh, God, grant to us Chinese this same love that we may work together as one!' I can almost feel the holy quiet of that atmosphere as I write. We were deluged with a sense of God's presence. I was surprised to find that we had been there for two and one-half hours! We had to rush away to dinner and to the train.

"The smile of heaven and the peace of God was with the little group that sang us away as the train moved off. There had been no big crowds, no commotion, no confusion, and nothing spectacular, but there had been definite evidence of God's miracle-working power. There is no miracle so great as that manifested when a hypocritical professor of religion crumbles down at the mercy seat, and rises a humble forgiven sinner. We bow our heads in awe, and worship God! Praise him for all he has done!"

Show Yang, China.

A Miracle in China

BY ALVA HARSH

We had been in China only a month, and naturally could not speak the language. We invited a young Christian Chinese man to our room who speaks enough English that we could understand him, and he told us the following story about his life, which he said was a miracle and which has such a practical application in these times of unemployment that I give it here. He had finished school and wanted a place to work where he could make a living. First he applied to the customs department. He was told they would give him work as soon as his turn came on their list, since he met all requirements for the position. He waited a month but his turn did not come. He applied with the postal department and was given a similar answer.

All the time he said he was praying definitely that God might help him secure a position. One night he had a dream. In the dream he was called into an office and was interviewed by a man he had never seen before. The man talked to him and told him he would give him a position in the postal department, and that if he would do his best he might have rapid promotions to the head of a department. The dream thrilled him, but when he awoke it was like so many dreams—only a dream.

A few days later, however, he received a letter asking him to report at a certain office, which he had never seen. He went to the place and there sat the very man he had seen in his dream in the offce he had dreamed about. The man gave him a position.

Now he is doing his best to render the type of service which he believes will make the rest of his dream come true and secure a position at the head of the department. Already he has been promoted to the head of a subpost office in the city here. He says it is a miracle in his life. It thrills us to find such a believing Chinese Christian.

Peiping, China.

Our Missionary Calendar

BY ICEL KEIM

Two yards of white sign painters' cloth, a bottle of India ink, two sizes of flat end letter pens, a T square, and a yardstick, along with common sense and a little push will make a large size calendar for the church foyer or some nook which can be devoted to missions.

A large calendar containing the names of all members who pledge a special gift for missions is our method of developing the missionary spirit in Wenatchee. We used it last year and liked it so well and it doubled our giving, so we have started the same plan for the ensuing year. Last Sunday the new calendar appeared and names, birth dates and anniversaries are already pouring in without being solicited. The use of one's birthday for a personal thank offering seems to be a pleasing idea for not many people buy themselves birthday gifts and they can not forget the date either when their offering is due. A pledge of three dollars puts a name on the calendar. Some use their wedding anniversary date. Others who are better blessed or more devoted to the task pledge a day for each member of the family, usually using their birthday. It is most interesting to look over the list of dates. It also reminds one that many a birthday greeting or word of cheer is in order.

When the pledge is paid we use a red star sticker to signify the facts. Our goal for this year is a pledge for every day in the year. At the close of the last fiscal year the secretary penned a rhythmic verse on postal cards to remind a few delinquents of their pledge. Although our valley had been hard hit by ill luck we were overjoyed to receive nearly seventy-five dollars on the following Sunday.

Our missionary committee consists of three members; each of them was a Student Volunteer in college. The three were present at each meeting of the committee throughout the year. Our pastor tells us that this is unusual. Consecrated workers are sure to bring results.

Wenatchee, Wash.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

More Life Sketches of Pioneer Missionaries

Sunday, January 24

Psalm 121

(David Livingstone's Favorite)

I. Biographical Sketch of Emma Horning.

II. Life Sketch of Harold Stover Kulp.

III. Life Sketch of J. F. and Alice Graybill.

Topics for Discussion:

1. Christians at home should make an equal sacrifice with those who go abroad.

2. The Church of the Brethren should double her missionary giving in the next five years.

This outline is based on the program, "Life Sketches of Pioneer Missionaries," arranged by Nora M. Rhodes. It may be obtained from the General Mission Board, price 5c, or see your local missionary committee.

YOUNG PEOPLE

Missions and Youth

II. Highways of the World

My son, now seven, says he wants to become an airplane pilot so that some day he may come to visit his parents in Nigeria. The open highways of the world, how they beckon to and challenge the youth of today! Young men and young women, the whole world is open before you. What thoughts stir you as you gaze down its long vistas?

There was an earlier day in the world's history when most of the then known world was under the imperial rule of Rome. Magnificent roads stretched everywhere, making distant lands accessible to the traveler. Hundreds of merchant vessels plied the Mediterranean Sea. People could travel everywhere. There was a young man named Paul who had an experience on one of those roads. He met his Master face to face. The experience blinded him to the world but so illumined his spiritual sight that thereafter he could see those roads only as leading to the regions beyond. They became the roads over which he traveled with the most precious and most needed commodity—the Gospel of Jesus Christ. There were other travelers on those same roads. The military forces of imperial Rome traveled those roads. Paul met those who exploited their fellow men or who played upon their religious superstitions for material gain. They tried to turn him back. He was mobbed, beaten and imprisoned, but nothing could stop the gospel's march of triumph—not even the prison chains of imperial Rome itself.

The size of Paul's world pales almost into insignificance in comparison with the world into which the open highways of today run. Today's highways, too, are open to those who, having met their Master face to face, can see them as avenues of opportunity running everywhere and over which can be carried that of which man is most in need. But the open roads of today have other travelers. There are those who would rob the people of natural resources rightly theirs, and in return for natural wealth, they would exploit the passions and appetites of the people for material gain, destroying them in body and in soul. In 1935 in Nigeria there was a great increase in exports of useful things, such as tin, cotton, peanuts, hides and cocoa. In return the volume of increase of imports into that country was in liquors and cigarettes. In return for the good things they give us, there is being left a trail of drunkenness and loathsome disease.

Christian youth, does not your sense of fairness challenge you to give something of value for the economic opportunities these countries offer? And you have something of priceless value to give—the revelation of God in Jesus Christ. Let us, like Paul, go forth upon the open highways of the world confident that nothing which the opposition may do to us can stop the glorious triumphal march of the gospel.—H. Stover Kulp.

INTERMEDIATES

Program Units

Leaders who have not yet made the acquaintance of these little books of program materials for intermediates or younger seniors will be glad to know about them. There are two volumes of booklets, each published in four parts containing thirteen programs. Resource material and other program suggestions are given. They are printed by the Christian Board of Publication, from whom our intermediate graded lessons are adapted, and may be purchased through the Brethren Publishing House, 22 S. State St., Elgin, Ill., at 25c per pamphlet. The topics are as follows:

Volume I, Part I—Making Our Program; Our Neighbors Near and Far; Sharing with Homeless Boys and Girls.

Volume I, Part II—Our Church and the Youth of the Community; Our Money; People of Other Nations in America.

Volume I, Part III—Honoring Our Parents; Jesus in the Villages Around the World; What My Country Means to Me.

Volume I, Part IV—Stories and Story-Telling; Finding the Best in Games and Sports; Learning to Do My Part.

Volume II, Part I—Christ and the Modern World; Making My Home a Home Beautiful; Planning My Gifts for Others.

Volume II, Part II—The Youth of the Orient; Planning for Worship; Easter and Its Meaning.

Volume II, Part III—Making the World of Work Christian; The Twelve Disciples; Holidays Around the World.

Volume II, Part IV—Serving Through My Church; Interesting Things to Do; The Disciples of Christ (denominational material).

Many of these will need to be adapted and used with our own material, but they will be useful as suggestions and as supplementary material.

CHILDREN'S DEPARTMENT

The Nursery Department of the Church School

There was a time when children under four years of age had no place in the church school except as members of a cradle roll. Their names were placed on a showy chart that adorned a wall in a conspicuous place. If they happened to come to the church school, they remained with mother or were ushered into the beginners' department, and very often the beginners met with the primaries. This meant that the nursery child did not find the church school session much more interesting than if he had remained with mother in an adult class, for neither group had a program provided to meet the needs and interests of a child under four years old.

Today, however, nursery children coming to a modern church school frequently find a room and program provided especially for them, and how they do enjoy it!

In the first place, the room is different from other rooms. It is not cluttered with work tables nor with chairs placed in orderly rows as one often finds in rooms for older people. Instead, there is plenty of space in which to move about, and an atmosphere of informality pervades the place. It is something like a play room at home, but of course, here one finds more children. There are all sorts of toys—blocks with which to build homes and churches or garages, dishes to serve imaginary foods at play parties, large crayons and drawing paper for experimentation in drawing and writing, picture books with stories from which the leader reads at request, dolls, pegboards, beads, balls, and all kinds of materials that invite activity.

What then, is this a play room in the church? Should we not teach these children about God and Jesus and right conduct when they come to church school? Yes, it is a play room, and more. It is right here where the teacher's task begins. Under her guidance children will learn to share toys willingly, to await turns in using them, to help one another, and numerous other ways of expressing Christian living. Conversation about God arises while the children are playing with the blocks. The prepared leader guides them to recognize that blocks are made from trees which God caused to grow. In appreciation of God who made trees so children could have such good times, little heads bow in gratitude in the midst of play to say with the leader, "Thank you God for trees from which blocks are made so we may have happy times in play."

Another time, some children are seated around a little table with paper food cut from magazines. How good the jello or cornflakes taste in imagination! The leader shares the play, but tactfully reminds them how we get food to eat, and how we like to thank God for it. First steps in prayer: for it is not a memorized prayer, but spontaneous prayer.

Purposely, there are placed books and pictures of Jesus that arouse interest. Conversation turns to this great Friend of little children. They too may claim him as their particular Friend, and who does not like to have friends?

Sometimes the children may feel like singing, but more often the leader will sing to them. Gladly will she meet the request to "Sing it again." Through it she is guiding their thinking.

And so teaching goes in the nursery department. Although the leader has purposes in mind, there is no routine way to achieve those purposes by talking at the children seated in stiff rows or circles for an hour. There must be activity, and a leader alert to relate the activity to God and Christian teaching. If this is not guidance in religious growth, what is it?

Nursery leaders are directed to the following books for further suggestions: Guiding Nursery Children in Home and Church, Eva McCallum; Nursery Class Teaching, Mary Edna Lloyd.—Mary Grace Martin.

Financial Report Special Peace Fund

Eleven Months Ended November 30, 1936

Receipts—		
Contributions (eight months ended August 31, 1936, as reported in Gospel Messenger of October 10, 1936)	$2,021.58	
Contributions (three months ended November 30, 1936, as follows below)	1,466.75	
Total Receipts		$3,488.33
Expenditures—		
Salaries and office help	673.92	
Stationery and supplies	47.95	
Telephone and telegraph	8.46	
Postage	270.92	
Literature	1,162.05	
Miscellaneous	3.54	
Conferences	335.20	
	$2,502.04	
Less literature sales	3.48	
		2,498.56
Balance, November 30, 1936		$ 989.77

Contributions for the Special Peace Fund for September, October, and November, 1936, are as follows:

Peace Bonds	$ 2.40
California—$8.21	
So. Dist., Glendale, Ariz., $8.21	8.21
Florida—$5.00	
Indv. (Tampa), $5.00	5.00
Illinois—$75.79	
No. Dist., Indv. (Elgin), $5.00; Indv., $1.00; S. S. (Elgin), $5.00; Bethany Ladies' Trio; $25.00; Students of Bethany Biblical Seminary, $9.00; Indv. (Elgin), $1.15; Women's Work Organization (Elgin), $10.00; Bethel, $1.06; Indv. (Elgin), $0.33	57.54
So. Dist., Oak Grove, $2.25; B. Y. P. D. (Astoria), $11.00; Indv. (Cerro Gordo), $5.00	18.25
Indiana—$226.58	
Mid Dist., Eel River, $28.29; Clear Creek, $10.55; Indv., $1.00; West Manchester, $34.22; Indv. (Andrews), $1.50; Liberty Mills, $24.25; Loon Creek, $29.40; Pipe Creek, $27.79; Indv. (Peru), $2.00	159.00
No. Dist., Osceola, $16.36; Indv. (Ft. Wayne), $3.00; Sec. So. Bend, $26.41; Indv. (Goshen), $10.00; Florence, $2.15; Sec. So. Bend, $3.50	61.42
So. Dist., Maple Grove, $2.50; Union Grove, $3.66	6.16
Iowa—$126.73	
Mid. Dist., Ivester, $26.10; S. S. (Iowa River), $6.51; Prairie City, $16.55; Fernald, $20.00; Aid Soc. (Prairie City), $3.02; 2 Indv. (Garrison), $5.28	77.46
No. Dist., Worthington Dist. Meeting, $24.07; Young People of Pine Lake Camp, $11.89; S. S. (Willow Creek), $3.00; Worthington, $10.31	49.27
Kansas—$39.31	
N. E. Dist., Ottawa, $5.81; Ottawa, $8.00	13.81
N. W. Dist., Y. P. D. (Quinter)	5.00
S. W. Dist., Indv. (Newton), $2.00; 1st Wicbita, $18.00; Indv. McPherson), $0.50	20.50
Maryland—$190.40	
E. Dist., Bethany, $15.86; Indv., $2.00; Indv. (Wasbington), $1.49; Westminster (Meadow Branch), $39.00; Sams Creek, $16.00; Bethany, $30.00	104.35
Mid. Dist., B. C. E. of Dist., $47.00; Manor, $16.00; Indv. (Hagerstown), $5.00; Stone Bridge, $3.65; Y. P. (Beaver Creek), $14.40	86.05
Michigan—$10.00	
Shepherd	10.00
Missouri—$56.09	
Mid. Dist., Osceola, $2.00; Aid Soc. (Warrensburg), $3.00; Osceola, $2.50; Warrensburg, $4.43	11.93
No. Dist., Honey Creek, $3.30; Plattsburg, $26.75	30.05
So. Dist., Mountain Grove	14.11
Nebraska—$23.96	
South Loup, $17.30; Bethel, $5.66; Indv. (Beatrice), $1.00	23.96
Ohio—$244.31	
N. E. Dist., Men's Group (Springfield), $10.00; Danville, $43.00; Zion Hill, $43.10	96.10
N. W. Dist., Black Swamp, $63.24	63.24
So. Dist., Indv. (Lower Miami), $1.00; 2 Indvs. (New Carlisle), $2.05; Indv., $1.00; Indv., $0.50; S. S. (Covington), $30.00; Indv. (Pitsburg), $1.00; S. S. (Poplar Grove), $7.07; East Dayton, $10.60; Indv. (Brookville), $1.00; West Dayton, $26.75; Indv. (Eversole), $2.00; Trotwood, $2.00	84.97
Oklahoma—$16.76	
Thomas, $9.16; Washita, $7.60	16.76
Oregon—$35.20	
Myrtle Point, $22.70; Grants Pass, $12.50	35.20
Pennsylvania—$108.47	
E. Dist., S. S. (Hatfield)	10.00
Mid. Dist., Indv. (Clover Creek), $1.00; Women's Work Organization (28th St., Altoona), $20.74; 28th St., Altoona, $11.00; Indv. (Hollidaysburg), $1.50; Indv. (New Enterprise), $2.00; Indv. (Claysburg), $0.50; Indv. (Claysburg), $0.50	37.24
S. E. Dist., Women's Council (First Phila.), $10.00; S. S. (Parkerford), $5.00	15.00
So. Dist., Indv. (York), $2.00; Indv. (York), $10.00; Indv. (Newville), $1.00	13.00
W. Dist., Indv. (Johnstown), $1.56; Locust Grove, $21.67; Indv., $1.00; Fairchance, $8.00; Indv. (Glade Run), $1.00	33.23

Texas and Louisiana—$7.00

Indv., $5.00; Indv. (Rosepine), $1.00; Indv. (Roanoke), $1.00...	7.00

Virginia—$206.60

E. Dist., Richmond, $5.16; Nokesville, $31.97; Fairfax, $68.69..	105.82
1st Dist., Copper Hill, $11.00; Green Hill, $3.00; Hopewell, $1.75	15.75
No. Dist., Mill Creek, $7.50; Greenmount, $11.36; Harrisonburg, $7.30; Unity, $8.81; Indv. (Salem), $14.00; Greenmount, $15.35; Harrisonburg, $2.50	66.82
2nd Dist., B. Y. P. D. (Mt. Vernon), $8.81; Y. P. (Bridgewater), $4.30; Summit, $3.50	16.61
So. Dist., Beaver Creek, $1.60	1.60

Washington—$57.57

B. Y. P. D.	57.57

West Virginia—$38.77

1st. Dist., Sandy Creek, $11.18; Eglon, $18.82; Eglon, $2.10....	32.10
2nd Dist., Goshen, $2.00; Bowden (Cheat River), $1.75; 4 Indv. (Pleasant Hill), $2.92	6.67
Total for three months	$1,479.15
Less refund on peace bonds	12.40
	$1,466.75

CORRESPONDENCE

DR. HENRY'S HISTORY OF MARYLAND BRETHREN

After fifteen years of diligent research and writing, Dr. J. Maurice Henry has completed and released to the public on December eleven his second complete book, "The History of the Church of the Brethren in Maryland."



The book itself has an interesting background as traced in its preface. The first attempt to write a history of the Church of the Brethren in Maryland was begun in the Eastern District of Maryland in 1916 when the District Meeting was petitioned to authorize the appointment of a committee in each church to collect data. The early church leaders had never dreamed of writing a history of their faith and achievements. The Church of the Brethren had kept no records, in any authorized and written form in Maryland until about the middle of the nineteenth century. It was soon discovered that only persons of historically trained experience would be able to find the data necessary for a well balanced history.

The author worked diligently during that period and in the years since searching for and collecting data. Although he is not a native of Maryland, he has spent eleven years of active service among the churches of the state, and was well acquainted with the churches and their various activities. He gave much time, effort, and thought in securing the material. He read over all the records in Philadelphia, Harrisburg, Lancaster and York, Pennsylvania. He found a wide range of data in Maryland. Due to this assiduous research, he was able to find a record of the early churches in Baltimore which has never before been written up. The chapter on the "Pathfinders" was the result of five years' work and was by far the most difficult part of the book. Another difficult chapter was that on the pioneers of the nineteenth century.

The history consists of nine chapters including: The Founding of Maryland, Pathfinders, Congregations, Pioneers of the Nineteenth Century. It is well illustrated with one hundred and fifty illustrations, some from very early and rare pictures.—From the B. C. Bee.

Bridgewater College.

NOT A CHRISTIAN, BUT TRYING TO LIVE RIGHT

People often hear expressions that make them feel good or bad. While walking on the street in Roanoke recently, a man I have known for forty years hailed me to wish me a merry Christmas.

While we were talking we overheard a man swear. The man that wished me a merry Christmas said: "While I am not a Christian I am trying to live right."

I replied: "You must think the Lord is easily satisfied. I know you will be mistaken some day."

"But there are many people worse than I am," said he.

"Still that does not make you any better," I answered.

My dear reader, we have to judge a tree by its fruit. I am afraid a lot of folks, who think they are living right from their viewpoint, have not considered what God will think about it. Elders, preachers, deacons and laymembers will not be excused if they do not live right.

God is no Respecter of persons. Their loose way of living will not do. Every man who says he is a Christian, but does not live up to God's Word, but treats his fellow man as he would not like to be treated, drinking and swearing, can he be a Christian? Answer this for yourself. A woman that is a church member, but still a gossiper, faultfinder and critic after she reaches the years of accountability, how can she be a Christian? Answer this for yourself.

Let us watch our step. While I was sick and confined to my room some weeks ago I heard a quartet over the radio sing: Watch the Setting of the Sun. Friends are watching the setting of the sun in our lives, for some day the sun is going to set. Will we be left in the dark? Or will we have the light of Jesus as a lamp in our pathway?

Then there will be those who hear that awful pronouncement: "Depart from me, I never knew you." We are living in a day in which people are drawing away from God, instead of drawing closer to him.

Don't you think we are following in the footsteps of the children of Israel? Is God going to raise up another Moses to lead us out of bondage? No, because we are living too close to the sunset of this world. Jesus our Savior is coming next time to receive his own. Let us watch the setting of the sun in our lives.

Roanoke, Va. W. P. Crumpacker.

DIARY LEAVES

Mrs. T. S. Moherman of Ashland, Ohio, sends this note with a page of Diary Leaves: "All the years of our stay at Daleville, Va., we lived in the 'Old Mansion' on the college campus. One room I always kept in readiness for the college guests, especially the ministers and missionaries who usually served the school in some special way. Last week in going over some old papers that I had evidently taken from the writing table in this room, I found this page of 'Diary Leaves.' Here is just one of them. But the writer left a clue. It interested me and brought many memories, so I am sending it to you. Perhaps some of his dear ones would be glad to read it."—Ed.

Roanoke, Va., Dec. 14. 'Twas a beautiful drive over Bent Mountain from Copper Hill on down from Floyd County to Roanoke. The memory of Floyd lingers. Nearly every home is built near to a spring or at least a stream, and at the foot of a hill. The people are just folks like the rest of us. The children are eager to learn and the grown-ups love the church. They are just beginning to appreciate the fact that children had better come into the church as children, than to wait till they are big and then perhaps never come. I advise folks to read my little book, Charlie Newcomer. It has helped thousands. It seems to me the house of worship should be kept on a level with the house we live in. When we live in shacks we do not require a cathedral to worship in; but when we live in substantial,

clean and well built houses, our house of worship should be just as good. To have it otherwise is to discount our religion. Paint costs, but it is of more value on the walls of our churches than on the cheeks of our girls. I wish every congregation could have a live missionary committee and a missionary program at least once in three months. This seems essential.

It is pure joy to sit by the fireside and talk of church work and missions with Bro. P. S. Miller. This home is a saint's rest. And how the congregation has grown! Over 1,000 members. Outlook excellent. And yet Bro. Miller must take off his hat to a larger congregation still, one we have in India. And yet some folks are acting as if they do not believe in missions!

Spray, N. C., Dec. 16. I took an early train to Stoneville, was reading a most interesting bear story and went on down to Madison, N. C., where after a couple of hours waiting I got a return train. From Stoneville to Spray a jitney carries passengers and the road is good. I was brought to the home of Bro. T. R. Purdue who gave me a hearty welcome. Leaksville and Spray are all one town now; our church is in the Spray end. They need a pastor. The opportunity for growth is very good. The Brethren are ready for a forward movement. Many work in the cotton mills, receiving their pay weekly. I asked for Preacher Purdue, which brought smiles, for he is a—

THE PASSING OF ETTA A. WAGONER BARKLOW

Sister Etta A. Wagoner Barklow, wife of Elder C. H. Barklow, passed away at the home of her daughter, Mrs. Golda Edwards, Medford, Oregon, Dec. 2, 1936, at the age of 62 years, 10 months and 8 days. She was born at Milmine, Payette County, Ill., Jan. 24, 1874. At three years of age she went to live with her foster parents, Mr. and Mrs. L. F. Wagoner. While she was yet a child the family moved to the northwest and after a short time located in the Myrtle Point community.



It was here where she grew to adulthood. At the age of 14 years she gave her heart to the Lord under the ministry of the Myrtle Point congregation. On April 9, 1891, she was united in marriage to C. H. Barklow with whom she lived in mutual love and faithfulness until her death.

Her devoted and consistent Christian life qualified her most worthily as a strong counterpart in the ministry, the profession to which her husband was called five years after their marriage. She most willingly and gladly assumed the duties that befall a minister's wife—that of caring for others as well as caring for her own. Among the most tender memories cherished by her bereft husband are of those times when it was her lot to stay by the home caring for the interests of the family when he was called away for an extended time in the interests of kingdom work. After the family was grown she accompanied her beloved companion in a number of revival meetings, helping in visitation work and in special songs. She was elected at two different times to serve as delegate to Annual Conference, once for the Grants Pass church at Calgary, Canada in 1922, and at another time for the Myrtle Point church at Colorado Springs, 1931.

Her sudden departure leaves many friends as well as the members of her own family bewildered in the deeps of unexpected grief. She had been apparently enjoying the very best of health when she was stricken with a stroke of apoplexy. It was on Monday morning following Thanksgiving Day while she and her husband were getting their car in readiness to return from their daughter's to their home in Myrtle Point when the affliction came. Her death occurred two days later.

In addition to her beloved husband she leaves in bereavement three children: Mrs. Rachel Michael, Olympia, Wash.; Mrs. Zelia Williams, Eugene, Oregon; Mrs. Golda Edwards, Medford, Oregon. There are seven grandchildren: Orin Michael, Mrs. Lorena Clark, Olympia, Wash.; Harold Michael, La Verne, Calif.; Elouise Williams, Eugene, Oregon; Geraldine, Herbert and Bonnie Lou Edwards, Medford, Oregon; also four sisters: Mrs. Mary Yagle, Va., Mrs. Isabel Howell, Long Beach, Calif., Mrs. Ola Hart, English, Ind., Mrs. Myrtle Thompson, Ind.; and a host of other relatives living in the states of Indiana and Illinois.

The funeral service was held in the Myrtle Point church Dec. 5, with Brethren C. E. Wolff and F. H. Barr officiating. Interment was made in the Norway cemetery.

Myrtle Point, Oregon. F. H. Barr.

PRINCESS IN ISRAEL HAS FALLEN

One of the most active leaders in the Harrisonburg congregation passed on to her eternal reward Nov. 26, 1936, in the very prime of her life. Hattie Beatrice, daughter of the well known and beloved Elder D. B. Wampler, was born in the bounds of the Mill Creek congregation Oct. 30, 1889. Her mother, Elizabeth Wampler, was a woman of deep religious conviction and her father was a man of more than usual ability in the pulpit. He was one of the outstanding evangelists in the Shenandoah Valley in his day. Hattie followed in the footsteps of her beloved parents and united with the church at an early age. She was baptized during a revival held by her father when she was about nine years old.

Elder D. B. Wampler was a strong advocate of education. Hattie finished the public schools in Rockingham County and entered the Academy at Bridgewater where she remained and finished her college education. She had a wide experience as a teacher. Her teaching career was spent at Charlottesville, Elkton, Manassas, Daleville Academy, and the Water school in Harrisonburg. For some time she was teacher of religious education in the Rockingham County public schools where her work attracted wide attention.

For many years Hattie was the director of the Young People's work in the Harrisonburg Church of the Brethren and her passing was a great loss to the church. She labored lovingly and long before having to give up to an operation which seemed very successful, but other complications set in and she fell asleep on Thanksgiving morning. Her pastor had visited her in the hospital only a short while before her departure and had prayer in the sick room. She seemed very cheerful and longed to be out in order to be about the Master's work, but her mission was finished and she was called up higher. When her passing was telephoned to her minister the first text that came to his mind was used at the funeral, "A princess in Israel

has fallen this day." The large crowd at the services testified to the love and esteem with which she was held by all. The Harrisonburg church has sustained a great loss.

Bridgewater, Va. J. M. Henry.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ault-Swihart.—By the undersigned, at the Walnut Church of the Brethren, Dec. 6, 1936, Bro. Clarence Ault and Sister Mary Swihart, both of Argos, Ind.—Charles C. Cripe, Argos, Ind.

Beam-Foreman.—Nov. 22, 1936, by the undersigned, in the parsonage, Bro. Howard A. Beahm of Holmesville and Sister Beulah M. Foreman of Ellis, Neb.—Paul K. Brandt, Holmesville, Nebr.

Cripe-Young.—By the undersigned, father of the groom, at his home, Nov. 22, 1936, Bro. Paul A. Cripe and Sister Mary Alice Young, both of Bremen, Ind.—Charles C. Cripe, Argos, Ind.

Higgins-Ellenberger.—By the undersigned, Dec. 20, 1936, at the First church parsonage, Chicago, Ill., Mr. Bruce B. Higgons and Sister Nina Ellenberger.—M. Clyde Horst, Chicago, Ill.

Peterson-Myer.—By the undersigned, at his home, Dec. 19, 1936, Ralph D. Peterson of Brook, Ind., and Dorothy L. Myer of Camden, Ind.—John W. Flora, Kokomo, Ind.

Purdy-Miller.—By the undersigned, Dec. 5, 1936, at the home of the bride's parents, Brother and Sister Ralph W. Miller, River Forest, Ill., Mr. Walter N. Purdy and Sister Evelyn Miller.—M. Clyde Horst, Chicago, Ill.

Shaffer-Swihart.—By the undersigned, at his home, Oct. 10, 1936, Bro. Joseph Shaffer and Sister Lena Swihart, both of Plymouth, Ind.—Charles C. Cripe, Argos, Ind.

Sorg-Broadwater.—By the undersigned, Dec. 10, 1936, at the First church parsonage, Chicago, Ill., Mr. Arlin Russell Sorg and Sister Helen Marie Broadwater.—M. Clyde Horst, Chicago, Ill.

Summers-Hieger.—By the undersigned, at the Richmond church, Nov. 29, 1936, Mr. John F. Summers and Mary Jane Hieger of Fountain City, Ind.—F. E. McCune, Kitchel, Ind.

Sutton-Phillips.—By the undersigned, at the bride's home, Dec. 24, 1936, Ray C. Sutton, San Dimas, Calif., and Edna B. Phillips, La Verne, Calif.—W. I. T. Hoover, La Verne, Calif.

FALLEN ASLEEP

Anderson, Wm. O., son of Mr. and Mrs. Wm. Anderson, was born in Kosciusko County, Ind., July 27, 1875, and died Dec. 18, 1936. He married Alley Irena Gardner on Nov. 11, 1894. Two years later they moved to North Dakota, living there for about twenty-five years, before moving back to South Bend, Ind., and finally locating at Walkerton, Ind. He united with the Church of the Brethren over twenty-five years ago and remained in that faith until the end. His wife survives with four daughters and two sons. In his father's family he was the youngest and the first to pass away. Services in the Center church near Walkerton by the writer, with burial in the cemetery beside the church.—B. R. Cross, La Porte, Ind.

Baack, Elmo E., was born to Mr. and Mrs. Charles Baack in Idaho, Jan. 6, 1909, and died in the home of Mr. and Mrs. C. M. Holdren in Yakima, Wash., Dec. 21, 1936. In his youth he accepted Christ and came into the Christian church. He became somewhat careless about his relationship to his Lord until on his sickbed he sought to be in closer touch with Christ. He asked for the anointing and expressed deep satisfaction in the sense of victory whether his life were spared or whether he should go home. He leaves his companion of five years, Louise Holdren Baack, his father and mother, three sisters and four brothers. Services were conducted by the writer. Interment in the Terrance Heights Memorial Park.—Paul S. Longenecker, Yakima, Wash.

Bloom, Bro. Emanuel, son of Samuel and Cathrine Bloom, was born Aug. 28, 1850, and died Dec. 11, 1936. He married Hannah Tyson Oct. 19, 1871; she died June 14, 1933. He leaves nine children, thirty-one grandchildren, twenty-one great-grandchildren, one great-great-grandchild. He united with the Church of the Brethren early in life and was faithful until death. Brother and Sister Bloom for the past several years were at the Home in Fostoria where they were cared for. Funeral services by the writer with burial in the cemetery near Wayne, Ohio.—Geo. W. Garner, Walbridge, Ohio.

Claar, Bro. Frederick A., born Nov. 26, 1856, died Oct. 7, 1936, of a heart attack after only a few hours' illness. He was married Jan. 10, 1884, to Leah Walter who survives with two sons and four daughters. He united with the Church of the Brethren in October, 1876, and was elected to the office of deacon thirty-two years ago and served faithfully until death. Funeral services in the Lower Claar church by his pastor, Eld. D. I. Pepple, with interment in the church cemetery.—Mrs. Warren Claar, Claysburg, Pa.

Force, Royal, son of Mrs. Mary Force of Lanark, Ill., was born Nov. 4, 1895, and died Nov. 28, 1936, in Spokane, Wash. Surviving are his wife, three daughters and two sons. In 1910 he left Lanark to come west. He married Miss Edna M. Aschbrenner in 1911 and to them were born three sons and three daughters. He served faithfully in the North Spokane church as deacon; for seven years he was Sunday-school superintendent. One week before his death he was taken to the hospital and operated on for ruptured appendix. Funeral services by Rev. H. J. Hansen, pastor. Burial at Riverside cemetery.—Mary Force, Spokane, Wash.

Gorden, Sarah Etta, wife of Abraham Gorden, born in Wayne County, Ind., on Dec. 5, 1863; she died Dec. 88, 1936, in the hospital in Minot, N. Dak. On Dec. 26, 1880, she married Abraham Gorden, who died a little more than one year ago. This union was blessed with five sons and two daughters; one son preceded her. Early in life she became a member of the Church of the Brethren and was a faithful Christian in her home and the community all through life. The family moved to the vicinity of Surrey in 1907 and later to Van Hook, N. Dak. Funeral sermon by Eld. D. T. Dierdorff and M. W. Petry at the Surrey church with interment in the adjoining cemetery.—Mrs. C. D. Lambert, Minot, N. Dak.

Helmick, Bro. Simon G., was born May 13, 1886, and died Dec. 12, 1936. He was the son of Philip and Martha Helmick. He married Cora Ellen Hile Dec. 25, 1903. He leaves his wife, six children, his stepfather, six sisters, two brothers and six grandchildren. He had been a faithful member of the Church of the Brethren for thirty-two years and served as deacon for twenty-six years. Services in the Maple Spring church by D. B. Spaid, assisted by John S. Fike and Ezra Fike. Interment in the Eglon cemetery.—Flora Harsh, Eglon, W. Va.

Hylton, Sister Mary, daughter of Abram and Nannie Jones, born in August, 1887; she died Nov. 24, 1936. When thirteen years old she was left an orphan and came to live in the home of her uncle, Geo. Hill of Willis. Thirty years ago she became the second wife of Bro. Daniel Hylton. She joined the Church of the Brethren eighteen years ago and remained faithful. Her seat in Pleasant Hill church was seldom vacant. Two children preceded her; she leaves four children, her husband and two stepchildren. Funeral in the home by Eld. A. N. Hylton with burial in the Keith cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Kauffman, Gerald Wm., aged 21 years, died suddenly at his home in Waynesboro, Pa., on Dec. 6, 1936. He was the son of Wm. B. and Reba Bartle Kauffman. Ten years ago he accepted Christ and united with the Church of the Brethren. He is survived by one brother and three sisters. Services by Bro. Levi K. Ziegler, assisted by W. C. Benshoff. Interment in the cemetery at Falling Springs church.—Sudie M. Wingert, Waynesboro, Pa.

Kirkpatrick, Sister Cynthia, aged 81 years, died near Chambersburg, Pa., on Dec. 14, 1936. For many years she was a consecrated member of the Waynesboro Church of the Brethren. She is survived by her husband, Bro. Theo. Kirkpatrick, three sons and two daughters. Funeral services in Chambersburg by Eld. H. M. Stover with interment in Burns Hill cemetery at Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

Kuntz, Arthur Jacob, son of Mr. and Mrs. Peter Kuntz, was born at Bremen, Ind., March 11, 1886. He spent his whole life in the same community. He died Dec. 14, 1936, at the age of 50 years, 9 months and 3 days. He was united in marriage to Zella Dillon, to whom were born one son and three daughters, the son and one daughter dying in infancy. He united with the Church of the Brethren four years ago and lived a consistent Christian life since. He was quiet and unassuming, but patient, cheerful and optimistic through his long illness. He leaves his devoted companion, two daughters, a foster son and daughter, one brother and three sisters. Funeral services were conducted by the undersigned at the Bremen Church of the Brethren.—Charles C. Cripe, Argos, Ind.

Lehman, aged 35 years, died at Phoenix, Ariz., Dec. 7, 1936. He was a native of Missouri but the family later went to Colorado and then to California where he spent the greater part of his life. He was the son of Decia J. and Hiram P. Lehman. He is survived by his wife, Clarice, seven sisters and one brother. Funeral services by Eld. John J. Ernst in Sacramento, Calif., with interment in East Lawn cemetery.—John J. Ernst, Rio Linda, Calif.

McFarland, Sister Lydia (Cloppert), was born Dec. 7, 1860, near Arlington, Ohio; she died Dec. 15, 1936. She married Chas. R. McFarland of Trotwood, Ohio, March 10, 1881; to this union were born four sons and one daughter. She united with the Church of the Brethren fifty-two years ago at Brookville, Ohio, and continued an active and faithful member until her death. She is survived by her husband, five children, twelve grandchildren, four great-grandchildren, two sisters. She died at the hospital at Tulare, Calif. Funeral service at Laton church by Elmon Sutphin with interment at Oak Grove cemetery.—Clement L. McFarland, Orange, Calif.

Milam, Helen, daughter of E. S. Weed, was born in the Surrey community, Dec. 12, 1912, and died Dec. 15, 1936. She graduated from the State Teachers' College in Minot with a B. A. degree and taught school for several years. She married Paul Milam on Sept. 2, 1933. She united with the church in July, 1933, and had been an active and faithful member ever since. Survivors include her father, husband, daughter, four sisters and one brother. Funeral from the Surrey church by Eld. D. T. Dierdorff and Mark Emswiler. Interment in the Surrey cemetery.—Mrs. C. D. Lambert, Minot, N. Dak.

Neff, Christian F., son of Samuel and Lydia Neff, was born Feb. 13,

1867, in Union Township, in the old log cabin which is still standing on the old homestead, this being one of the first houses built in this part of our country. Though Mr. Neff had not been well for four years his last illness was only about ten days. After several days of continued sleep and apparently free from pain he quietly slipped away on the morning of Dec. 21, 1936. A few years after his first marriage his companion, Minnie Smith Neff, died leaving a small daughter. Then in 1895 he was united in marriage with Catherine Shively. To this union were born one daughter and one son. Early in their married life Bro. Neff and his companion united with the Church of the Brethren at Union Center and until the last few years of his affliction he was always faithful in attendance at the place of worship, and interested in the work of the church. Surviving are the widow, two daughters, a son, seven grandchildren, four sisters and two brothers. Funeral services in the Old Brick church (Union Center) by Eld. John D. Frederick and the writer. Interment in adjoining cemetery.—David Miller, Nappanee, Ind.

Paul, Earl P., son of Thomas and Hannah Paul, was born Oct. 13, 1878, in Carroll County, Ind. He first accepted Christ as his Savior in the Lutheran church, the faith of his parents, but later he was baptized and became a member of the Church of the Brethren at Pyrmont, Ind. July 22, 1900, he married Miss Effie J. Neyhart; to them were born five children. The family moved to North Manchester in 1923 and to Bourbon, Ind., in 1931. After months of illness he died on Christmas Day. Two weeks before his death he called for the anointing and received great comfort and joy from the service. He leaves his wife, one daughter, three sons, three grandchildren and three brothers. Funeral service in Bourbon by the writer and at North Manchester by H. L. Hartsough, assisted by the writer. Interment in West Manchester cemetery.—N. H. Miller, Bourbon, Ind.

Plum, Mrs. Grace, nee Buskol, daughter of Hiram and Jennie Buskol, was born in Germany, Oct. 3, 1854, and died at her home in Mt. Morris, Ill., Dec. 21, 1936. She came to America at an early age, locating with the family first at Shannon then at Forreston, Ill. She was united in marriage to Daniel Plum Dec. 12, 1872. Into this home six children were born, all living. They united with the church at West Branch about the time they were married, to which she had been faithful. Funeral at the church by the undersigned with interment at Oakwood.—F. E. McCune, Kitchel, Ind.

Van Dyke, Fannie May, daughter of Benj. and Mary Stouffer, was born at Mt. Morris, Ill., April 11, 1866, and died at her home in Abilene, Kans., Dec. 10, 1936. Dec. 7, 1892, she married Wm. J. Van Dyke who survives with three sons, three daughters, seven grandchildren, one great-grandchild, three brothers and four sisters. At the age of sixteen she was baptized and united with the Church of the Brethren at Mt. Morris, Ill., remaining a member of this body until death. Funeral services in the Abilene Brethren in Christ church by W. A. Kinzie, assisted by C. A. Shank and Joel Carlson. Burial in Abilene cemetery.—Wm. J. Van Dyke, Abilene, Kans.

Zeigler, Bro. Eno H., was born Sept. 17, 1862, in Pennsylvania, and died Oct. 9, 1936, at Denton, Md., where he had lived for the last twenty-six years, spending the last four winters in Florida. For a few years the family lived in Kansas. Bro. Zeigler united with the Church of the Brethren when a young man and lived faithful until death. He married Martha Detwiler of Ridgely, Md., Dec. 6, 1885. To this union were born six children; surviving are his wife, one daughter, two sons, several grandchildren and three great-grandchildren. Funeral services in the Denton church by Eld. Wm. Wine, assisted by Brethren J. W. Krabill and N. A. Seese. Interment in Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

CHURCH NEWS

CALIFORNIA

Chico church held its love feast Nov. 20. Regular council was held Dec. 4. Our pastor asked that all members co-operate in giving him their names and addresses in order that the membership list may be revised. It was voted to observe the preaching mission Dec. 8-13. A canvass was to be made of the community around the church. The theme of the preaching mission was The Six Steps to the Kingdom, the pastor bringing the messages. There were four confessions. A large group of our young people attended the B. Y. P. D. meeting at Codora Dec. 6. The main assembly room of the church has been redecorated, all the labor being donated by the members. The Ladies' Aid bought new curtains for the rostrum. Dec. 20 a church wedding was held at the close of the evening service when Miss Eloise Landsdale became the bride of Galen Wright.—Helen Wright, Chico, Calif., Dec. 28.

Live Oak.—The play, Perfect Peace, was given Sunday night, Dec. 13, and a collection taken for home missions. The Christmas program, The Sign of Peace, was presented on Dec. 20. Our Sunday school is making definite progress under the leadership of Chris Bergtholdt. The school made several worth-while Christmas gifts, one being to a young girl confined in the hospital.—Albert Crites, Live Oak, Calif., Dec. 23.

Reedley church met in council on Dec. 14 and elected officers for the coming year. Anna Furnas was chosen clerk; Mrs. Frank Fike, Messenger agent; Mrs. D. F. Sink, correspondent. We have installed an oil burner heating system in our basement. A Christmas program was given by the children and young people on Sunday evening, Dec. 20.—Nelle B. Furnas, Reedley, Calif., Dec. 26.

FLORIDA

Tampa.—Dec. 6 an interested missionary program was given by the women of the church, assisted by a number of the young people. An offering was received for the project. The members of the Dorcas Circle have been working very hard, preparing for the Christmas bazaar held Dec. 12, and selling articles from house to house. Dec. 20 was marked by special services morning and evening. The morning worship consisted of songs, appropriate scripture, story and prayer, conducted by the children's department. This service was followed by a Christmas sermon by the pastor. In the evening the older group of young people rendered a cantata of the Christmas story and the younger group gave the play, The Street of Hearts. In addition to the regular Christmas treat furnished by the school, five juniors and intermediates received Bibles in recognition of achievement in memory work and faithful attendance at all regular services. We have with us a number of winter visitors from Ohio who take active part in the work and whose presence is much appreciated.—Sarah H. Lauver, Tampa, Fla., Dec. 28.

ILLINOIS

Franklin Grove.—In October our pastor and wife held a revival meeting in Iowa. In his absence the pulpit was filled by the home ministers. On Oct. 9 a group of our ladies spent the day in the Dixon church where the sisters of the district were meeting in the interest of Women's Work. Communion services were held on Sunday evening, Oct. 18. The church feels very keenly the passing of Bro. Ira Trostle, one of our deacons. On Sunday evening, Nov. 1, during the B. Y. P. D. and adult C. W. hour a missionary program was given. We have been having these meetings once a month since early fall and they are proving to be very interesting and helpful. Sunday afternoon and evening of Nov. 15 the district young people's rally was held in our church. In the evening the Polo group presented a peace play. Nov. 25 the church members and friends met for a supper and program. A thank offering was given for district mission work. Sunday evening, Nov. 29, the choir sang over station WROK at 5:30 and later in the evening gave a musical program in the Freeport church. One outstanding day in our church is the annual mite box opening which is in charge of the Women's Work. The date this year was Dec. 9. We invited the men and school children to eat dinner with us. In the afternoon we enjoyed a splendid program. The mite boxes which had been handed out a year ago were brought in and opened. The amount was about $37, including an offering the men took up that afternoon among themselves. Dec. 21 at the council meeting church officers were elected for the year. The finance board presented the budget for the new year which was accepted. The secretary of the official board gave a report of their last meeting with several recommendations which were voted on by the church and accepted. On Dec. 20 a Christmas program was given in our church. Evangelistic meetings will begin Feb. 1 with Bro. Rufus Bucher, speaker.—Margaret Lehman Hicks, Franklin Grove, Ill., Dec. 26.

Milledgeville.—At the business meeting in August, the church program was presented and accepted and church officers selected for the year beginning Sept. 1. Bro. I. D. Leatherman of Lanark was chosen elder in the place of Bro. P. F. Eckerle who asked to be relieved of that responsibility. Dr. W. S. Bell continues as pastor; the writer is church correspondent. The Brethren in town were unfortunate in the loss of their church building by fire on Sunday morning, Nov. 15, the day they had set apart for their homecoming and communion. At present they are holding their Sunday school and Sunday morning church services in the public library, and in the evening we have our services together in the country. They plan to rebuild in the spring. We held our Thanksgiving services Sunday morning, Nov. 29, with basket dinner at noon and a program by the two churches in the afternoon. Sunday morning, Dec. 20, we had our Christmas exercises and white gift service and in the evening a combined program and play, When Christmas Comes, by the young people of the two Brethren churches. About ninety enjoyed the father and son fellowship supper Nov. 5. Bro. I. D. Leatherman of Lanark was guest speaker.—Mrs. Clara V. Fike, Milledgeville, Ill., Dec. 27.

INDIANA

Elkhart City.—Our revival meetings with Bro. Leo H. Miller as evangelist, closed Nov. 15. Twenty members were received into the church through baptism and two on former baptism; five have been receeived since the meetings closed. At our communion service on Nov. 19 there were 245 present. Since our last report fourteen have been received into the church by letter. Our pastor, Bro. Phillips, conducted devotions over radio station WTRC during the week of Nov. 30. The father and son banquet was held Dec. 18 with 110 in attendance. The speaker, Arlo Gump, from Middlebury gave a challenging talk. The Men's Work organization is compaigning to get 75 per cent of the church families to subscribe for the Messenger. At the consecration service held the morning of Dec. 22 four babies and parents took part. In the evening the B. Y. P. D. gave a play entitled White Christmas. There was also a white gift service and a dedication service for all members.—Theodore Fish, Elkhart, Ind., Dec. 29.

Indianapolis.—The Grace church is very happy to report that Bro. Clinton I. Weber of Bethany Biblical Seminary has come to us as pastor. A reception for the new pastor and his family was held on Sept. 5. Bro. Weber is taking an active part in the work of the church in co-operation with the local church federation. Our congregation took part in the recent National Preaching Mission, having an eight-day preaching mission in our own church the second week in

November. Our congregation also participated in a union Thanksgiving service with eight other north side churches. Bro. Weber has also been elected to the program committtee of the state pastors' conference for 1937. The church choir, reorganized under the direction of Mrs. Margaret Weber, our minister of music, is donig splendid work and has heen giving inspiring special numbers at the various church services. They gave special attention to Christmas music throughout the month of December and gave a pageant, The Christmas Miracle, on the evening of Dec. 20. At a recent council meeting the following officers were elected for the year: Bro. Frank E. Hay, elder; Vernon Fairhurn, treasurer; Dwight Hoard, financial secretary; Rowena L. Harrison, clerk; Raphael Wolfe, Sunday-school superintendent.—Rowena L. Harrison, Indianapolis, Ind., Dec. 26.

Manchester.—Some of the things worthy of mention during the last quarter of the year 1936 are as follows: "Old People's Day," a day in honor of the aged of the church. Thosc seventy years old or over were invited to he guests at the noonday meal at the church, after the morning services. Rally day was another special day of attempt to get everybody out to Sunday school and church. A district preaching mission or institute was held Nov. 9, at which Brethren A. D. Helser, H. Stover Kultp, C. D. Bonsack and D. D. Funderburg were the speakers. On Sunday evening, Nov. 15, nearly four hundred partook of the Lord's supper at the semiannual love feast. Four counties joined in a preaching mission at the college Nov. 22 and 23. This proved a great blessing to those in attendance. Nov. 24 to 29 evangelistic meetings and a Thanksgiving sermon hy Bro. J. O. Winger. The missionary offering on Thanksgiving Day was $290 and as a result of the white gift offering the mission hoard was sent a check for $1,000. May the Lord bless hoth the gifts and those who gave. The Cbristmas story this year was given in dramatized cantata by a large cast of singers of the church to a well-filled house.—L. D. Wright, Nortb Manchester, Ind., Dec. 28.

Markle church met in council Dec. 18 when church officers were elected for the coming year: Elder, D. W. Paul; treasurer, Dan Heaston; clerk, Muriel Freds. One letter of membership was granted and four were received. Our love feast was held Nov. 7 with a goodly numher present, including several ministering hrethren. Bro. I. B. Wike officiated. Our revival meetings began Nov. 16 and closed Nov. 29 with Bro. Robert Sink of Bringhurst, Ind., evangelist. He hrought us fifteen fine sermons and the result was ten baptized at the close of the meeting and three since. Dec. 20 the primary department rendered a short program and the church choir a number of Christmas hymns. Afterward the children received a treat and an exchange of gifts and the pastor received a donation from the church as a token of appreciation of the good work he and his wife are doing. The Aid Society sent a box of clotbing for Christmas to Hastings Street mission in Chicago. The young people of the church visited quite a numher of homes and sang carols on Christmas Eve which was mucb enjoyed hy all.—Flora E. Funderburg, Huntington, Ind., Dec. 30.

New Salem church just closed a successful revival meeting conducted hy Bro. John Fidler of Brookville, Obio. He preached strong gospel sermons and we were all strengthened in the Christian faith. During the two weeks nearly every home in the community was visited by the evangelist and our pastor, Bro. Howard Kreider. As a result of the meeting seven accepted Christ and were haptized. The play entitled The Christmas Shadow, will be given hy the young people's class. Our offering for world-wide missions was $40.45.—Mrs. Ruth De Fries, Milford, Ind., Dec. 28.

West Goshen.—In preparation for tbe coming revival meeting the church engaged in four nights of special prayer meetings beginning Nov. 18. Then on Nov. 23 Bro. M. J. Brougher of Greensburg, Pa., came to assist in a revival meeting. He delivered sixteen messages. Sister Naomi Kurtz led the song services. As a direct result sixteen have heen received into the fold hy haptism and we feel all who heard Bro. Brougher's messages have heen inspired to a higher standard of Christian living. On Sunday morning, Dec. 20, Bro. M. D. Stutsman delivered an inspiring Christmas message, and in the evening the junior department gave a splendid program. The Sunday school remembered many in the community at this season; thirteen homes were given groceries, thirty-two aged and shut-ins were remembered with gift hoxes, hesides clothing and hedding to others.—Mrs. Clayton Ganger, Goshen, Ind., Dec. 26.

IOWA

Des Moines Valley.—Dec. 6 Bro. Ralph Petry of Cando, N. Dak., closed a week's preaching mission with good attendance, and we fcel we were greatly strengthened hy his messages. There was special music each evening. The pastor and Bro. Petry made fifty personal calls. Nov. 18 was our father and son banquet. Dec. 20 in the evening we enjoyed a Christmas program hy the children and pageant, Christmas Spirit, given by the young people and Builders' class. There were consecration services for Cradle Roll babies on Sunday. The congregation presented our pastor, Bro. Paul Wingerd, and wife with a radio for their Christmas gift. The young people in a group sang carols to our sbut-ins and aged ones on Christmas Eve; later they returned to the church for an oyster supper.—Mrs. R. A. Kinzie, Ankeny, Iowa, Dec. 30.

Greene church enjoyed a birthday supper on Nov. 6, the proceeds heing given to the repair fund of the church. Each table contrihuted to the program. Dec. 8 representatives were here in the interests of McPherson; they presented the needs of the college in slides and talks. Clara Swab, Messenger agent, sponsored Messenger Sunday on Dec. 13. A basket dinner was served and in the afternoon testimonials were given concerning the Mcssenger. Following this program, enough families subscribed to get the club rate again this year. The children and young people of the Sunday school presented a program Christmas Eve. The juniors and intermediates gave the play, Ourselves and Others, and the young people gave The Christmas Voice.—Mrs. Beulah McRoberts, Greene, Iowa, Dec. 29.

Union Ridge church met in council Dec. 11. Bro. Earl Frantz was re-elected elder in charge for another year. Mrs. Ezra Burn was chosen church correspondent. The ministerial hoard was authorized to secure an evangelist for the coming year. Oct. 18 our church accepted the invitation to participate in the sixty-third anniversary celebration of the Greene church. Oct. 25 the young people presented a temperance play that held the interest of all. Our Thanksgiving service was observed on Sunday evening, Nov. 22, with a program hy the young people and adult divisions. An offering was taken for home missions. The parsonage was painted this fall, this being sponsored hy the Home Builders' class. Bro. Davis from McPherson College and Bro. Williams of Plattsburg, Mo., were here recently in the interest of the college.—Mrs. E. E. Jarboe, Hampton, Iowa, Dec. 31.

KANSAS

Monitor.—Oct. 11 Bro. H. L. Ruthrauff of Hutchinson began a series of meetings which continued two weeks. During this time he and our pastor, Galen Ogden, drove 500 miles doing personal work. As a result eleven were haptized and the whole church was encouraged to do more faithful service for the Master. Nov. 27 our church enjoyed a social at which time we gave a food shower to our faithful pastor and wife. Dec. 8 our church convened in business meeting and officers were elected for the following year. J. J. Yoder was chosen elder. Through the budget, which was approved, we arranged for each family to get our church paper, The Gospel Messenger. In the last year we have redecorated our church auditorium, all Sunday-school rooms and hasement; we will also plant trees on our church lawn and paint the parsonage the coming year. Our C. W. hand is now making a study of the Book of Genesis. On Dec. 27 the young people of Windom came to us in a group and discussed the topic, What Will We Do With the Year 1937? Dec. 20 the pantomime, Door of the Inn, was presented hy ahout twenty of the young people; this was impressive and appreciated by a large audience.—Mrs. E. L. Crumpacker, McPherson, Kans., Dec. 30.

Quinter.—Dec. 12 the council meeting convened for the re-election of officers, hoth church and Sunday-school. Most of the church officers were retained for another year, except our Messenger agent: Dorothy Williams having moved away, J. F. Blickenstaff has been appointed instead. The special drive for finances made recently met with good results. Sister Ida Hoover was elected correspondent. The Sunday-school superintendent is Milford Porter; assistant, Norman Flora. We expect to have a series of meetings in the near future, providing we can secure an evangelist. Bro. Crist resigned as pastor for various reasons; he rather feels that the church needs a younger man.—Mary M. Bishop, Quinter, Kans., Dec. 26.

White Rock church met in council Oct. 16. The following officers were elected: Elder, W. W. Gish; moderator, Bro. O. S. Switzer; clerk, Mrs. Viola Ross; treasurer, Mrs. Dorothy Ferguson; Messenger agent, G. E. Switzer. We would like to hear of a minister wanting a new location this fall, as we are interested in securing some one.—G. E. Switzer, Webber, Kans., Dec. 28.

MARYLAND

Cumberland.—Quite a few events of importance have transpired since our last report. On Oct. 18 we had a rededication of the junior assembly room which had heen made over and refurnished by the junior department. Oct. 14, the anniversary of the Sunday-school organization, Bro. DeWitt Miller of Bridgewater, Va., was guest minister. Nov. 1 the children's division gave a musical. Nov. 29 Bro. DeWitt Miller started a two weeks' revival service, closing on Dec. 13 with the love feast and communion. Thirty-two were added to the church, twenty-four received on recognition of former triune immersion and eight were received hy haptism. Nov. 13 the combined adult Bible classes were guests at the home of the pastor, Bro. W. J. Hamilton at Rockwood, Pa. Fifty-one were present. Dec. 20 the adult and young people's department rendered a pageant drama entitled The Other Jesus, to a capacity house, with a repeat performance asked for on Jan. 3. The Sunday school is increasing in numbers and a greater spirit seems to prevail than ever with great hopes for the future under the excellent guidance of our able pastor.—C. L. Snocherger, Cumberland, Md., Dec. 30.

Union Bridge.—On Nov. 16 Bro. E. C. Woodie, pastor of Beaver Creek congregation, began a series of meetings at this place and preached seventeen stirring sermons, hesides doing much visiting throughout the congregation. As a direct result of his preaching nine united with the church—six Sunday-school boys and three adults. One is an aged father nearing eighty years for whom we have been praying for many years. Previous to our revival three Sunday-school scholars were baptized. At the union Thanksgiving service Bro. Woodie preached; the offering of the day was given to the Red Cross. Our people have responded well in subscribing for the Messenger. Dec. 24 our Christmas program was given to a fair audience.—Cora L. Black, Union Bridge, Md., Dec. 28.

NORTH CAROLINA

Shelton.—Two new members have heen added to the church. The church has been painted and wired. Dec. 20 the members met in

council for the annual election of officers. The following were re-elected: N. C. Reed, elder and pastor; Mary Lee Durham, church correspondent. The following are new: Ray Reed, Sunday-school superintendent; Joe Durbam, assistant; Virginia Kirkman, Messenger agent. Joe Hawks, Howard Hiatt, Ralph East and Ambrose Watson were recommended for deacons and the charge will be given at some later date.—Mary Lee Durham, Mount Airy, N. C., Dec. 26.

NORTH DAKOTA

Carrington.—Bro. C. D. Bonsack preached a very fine sermon for us on the morning of Oct. 18. In the evening he showed moving pictures of the mission work in India. The men of the church organized as a group last fall, with J. W. Wampler, president. The Ladies' Aid reorganized with Mrs. David Graham, president. After Brother and Sister Edgar Martin went back to school, their garden was given to the juniors for tbeir project; they also had two candy sales. The B. Y. P. D. sold Cbristmas cards and with the profits bought new hymnals for the church. The church was papered and redecorated last fall, these various organizations helping out financially. A union Thanksgiving service was held at the Brethren church with Rev. Hooke of the Methodist church officiating. A Christmas program was given on Dec. 20. The intermediate class gave their candy money to the orphans' home at Fargo. The B. Y. P. D. has a service every other Sunday at church and the evening service on alternate Sundays is conducted in the bomes. Seventy-five per cent of the resident families are subscribing for the Messenger.—Mrs. Walter McKee, Carrington, N. Dak., Dec. 26.

OHIO

Black Swamp churcb held their regular council Dec. 17. We decided to have a revival in the near future if a speaker can be secured. We also decided to have a school of Christian missions beginning Jan. 3. We chose Sister Sarah Baker for our leader in prayer meeting. Dec. 23 a Christmas program was rendered, mostly by the primary classes. Dec. 27 at Sunday school 106 were present; the offering was $10.06. Our school has had good attendance the entire year. After Sunday school our pastor, Bro. Garner, took for his text Amos 4: 12: "Prepare to meet thy God, O Israel," from which he gave an excellent sermon. At the B. Y. P. D. service, Bro. Musselman and Bro. Guthrie of the ministerial board being present, one of their number, Bro. Chester Herrington, was chosen for the ministry.—Mrs. Asenath Baker, Lemoyne, Ohio, Dec. 28.

Brookville church enjoyed a Thanksgiving sermon delivered by Bro. J. W. Fidler. Dec. 2 we met in membors' meeting with Eld. Sylvan Bookwalter presiding. Our two weeks' revival meeting began Dec. 7, conducted by Chester A. Petry of Akron, Ohio. His messages were based upon the sound doctrine of God's Word. Members were strengthened and encouraged to press onward; eleven accepted Christ. One aged motber ninety-three years of age was baptized in the home where she is being cared for. The Ladies' Aid is busy and doing good work by remembering the sick and needy. Just recently they decided to keep an orphan in school one year in Africa. Christmas Eve a white gift program was given by the children.—Ida E. Ullery, Brookville, Ohio, Dec. 28.

East Dayton.—Aug. 24 the Bethany male quartet gave us their last program of tbe season. Sept. 20 we had rally day and homecoming. Goldie Killian preached in the morning, John Woodhouse in the afternoon and our pastor in the evening. Our Sunday-school attendance improved in 1936, the average being 201 for the year. Oct. 3 we had a very pretty wedding at the church, that of Bro. Kempster Smart and Sister Evelyn Heisey. Dec. 1 at the council meeting Bro. Hugh Cloppert was re-elected elder for two years. Bro. Henry Barnhart was elected to the ministry and Sister Ethel McGown was cbosen church correspondent. Dec. 3 our Dorcas Society met at the home of Sister Treva Landis for the election of officers for the coming year. Sister Anna Coppick was elected president of our group, with directors for the other five divisions. Bro. D. R. McFadden was with us in a revival meeting Dec. 7 to 20. Attendance and interest were good and the messages powerful. Nine came out on the Lord's side for baptism; three were haptized previous to the revival. Our love feast was held on Dec. 26.—Mrs. Hugh Cloppert, Dayton, Obio, Dec. 30.

Hartville.—A feast of good things was in store for all those wbo worshiped in this church on Sunday, Oct. 4. The Sunday-school hour was followed by a program given by the various classes and church organizations and a consecration service for babies. At noon a fellowship dinner was enjoyed. In the afternoon and evening there was a full program and a fine spirit of Christian fellowship characterized the entire day. From Oct. 11 to 25 our pastor conducted a revival at the Poplar Ridge church. During his absence the pulpit was supplied by Dr. Elmer Brumbaugh on Oct. 18 and by Virgil C. Finnell on Oct. 25. Nov. 8 a community union service was held at the Lutheran church, the occasion being the local Prince of Peace contest, under the supervision of the Ohio council of churches. The winner of this contest was Lela Ruth Young, one of our number. Our local church was engaged in the preaching mission Nov. 17-22. Each evening the pulpit was supplied with a differcnt speaker and the church enjoyed a season of refreshing from the Lord. Our local peace committee sponsored a program Sunday evening, Nov. 15. Union services were held Thanksgiving morning in the Lutheran church with the pastor of the Reformed churcb giving tbe message. A number of our Sunday-school workers attended the group institute at tbe Maple Avenue church in Canton on Nov. 14. Our communion service was held Sunday evening, Nov. 29. The Manchester College male quartet gave us a fine program of sacred music on Dec. 4. Dec. 6 the missionary committee sponsored a play, Christ in America. Dec. 13 Bro. Mulligan and family were presented a new Chevrolet town sedan by the members and friends of the church. Dec. 20 the children's departments of the Sunday school presented their Cbristmas program and Bobby Mulligan presented the church new offering plates which were made by Mrs. Mulligan. The evening of Dec. 22 the young people's class gave a pageant entitled Good Will to Men. The Women's Work organization is meeting once a month to study Congo Crosses.—Ethel Stickler, Hartville, Ohio, Dec. 26.

Pitsburg church convened in a business meeting Nov. 21 at which time officers were chosen to carry on the different activities of the churcb. Our presiding elder, Bro. Chas. L. Flory, has resigned the oversight of the church in order to be more actively engaged in evangelistic work. Bro. G. O. Stutsman was chosen to serve us as elder for the coming year. The work is moving along in a splendid way with tbe co-operation of our new pastor and wife, Brother and Sister Roy K. Miller. Their kindly ministrations are appreciated in the homes of the members, the surrounding community and the school. On Nov. 22 a splendid program was rendered by the fathers and sons of our congregation at the morning service hour. The mothers and daughters' association is planning to reorganize the first of the year. Talent is being developed by both motbers and daughters which is much appreciated, and the social side as well is enjoyed. On Dec. 20 the primaries, juniors and intermediates gave a Christmas program in the morning. In the evening our mixed chorus rendered a cantata, The Music of Bethlehem, directed by Bro. Roy K. Miller. We are looking forward to entertaining the Southern Ohio district meeting.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Dec. 26.

Salem.—We closed the Sunday-school year Oct. 1 with an enrollment of 318 and average attendance of 266; 92 had perfect attendance and eight of these had perfect attendance for eleven years. This is the fiftieth anniversary of the Sunday-school work at this place and this will be our golden jubilee year. Bro. Paul Kinsel and Paul Noffsinger were with us in the morning service Oct. 11 and Nov. 22. On Sunday evening, Oct. 25, Bro. Homer Brigbt and wife, missionaries on furlough from China, gave us an interesting lecture with slides. Nov. 1 Dr. Cosner from Dayton gave us a helpful message on the liquor problem, putting the facts before us as they really are. We enoyed a spiritual love feast on Nov. 14, Bro. Russell Wenger from North Manchester, Ind., officiating. Sunday morning following, we were very happy to have with us Sister Minnie Bright and Bro. Russell Wenger. The former gave an interesting talk to children and the latter gave a wonderful address on Peace. We met in council Nov. 27 at which time church officers were elected for the coming year with Sylvan Bookwalter, presiding elder. Recently the young people rendered a program at the Old Folks' Home in Greenville. The Women's Work of the Salem church bas been active in the past year. At the December meeting forty were present; $142 was reported in the treasury. Officers were elected for the year with Mrs. Della Fox, president. Dec. 8 the daughters of the church entertained the mothers at a Christmas party. Refreshments were served and gifts exchanged; seventy were present. Sister Minnie Bright talked on Christmas in China.—Naomi Sibert, Union, Ohio, Dec. 17.

OKLAHOMA

Oklahoma City.—At a special dedication service on Dec. 20 this church was presented with fifty new hymnals. The books were sold to members and friends of the church who in turn presented them to the church. We are very grateful for this gift. At the evening service of the same day our Christmas program was given by the newly organized choir under the capable direction of our pastor's wife, Mrs. Ora Huston, and Mrs. R. P. Miller. A cantata, The Lost Star, was given. The Ladies' Aid has had a most successful year. Twenty meetings were held with an average attendance of ten. The financial program has been quite outstanding. A total of $301.31 has been received; expenditures, $305.42. This included papering and painting of the parsonage, buying a piano for the church and a list of smaller items. The missionary activities of the Aid were not neglected however; the women made 105 sick calls and remembered both the sick and bereaved with gifts and flowers.—Mrs. Alfred Huffman, Oklahoma City, Okla., Dec. 26.

PENNSYLVANIA

Connellsville church has had some unique experiences during the past six months. It was on July 27, 5: 30 in the evening, that probably the worst electric storm ever to pass through Fayette County struck our city, causing almost unestimable damage to rural and city structures, orchards, and crops. Our church building suffered to the extent of about $2,200. On the pastor's return from Camp Harmony where he had been as dean of the junior boys' camp, arrangements were made to remove the debris, and secure estimates of damage upon which the official board and trustees could base their claim to the insurance companies for settlement. We received $1,399.68 insurance. The contract was let and work begun immediately on rebuilding which was completed in eleven weeks. During this time we worshiped in Trinity Reformed church at 8: 00 o'clock in the morning. Oct. 11 we again assembled in our church, observing rally day. From Oct. 14-18 we held rededication services, the speakers being Judge J. W. Dawson, president of the Fayette County Sunday School Association, Eld. C. C. Sollenberger of Uniontown, Rev. L. S. Elliott, president of the Connellsville ministerial association, and on Sunday, the 18th, Bro. Galen B. Royer of Huntingdon delivered two masterful sermons and assisted us in raising sufficient funds to complete payment on the $2,200 debt incurred by rebuilding. Oct. 25 we were glad to have Sister Olive

Widdowson with us in the morning service. Nov. 1 we held our semi-annual love feast and communion. We were represented at practically all of the summer camps at Camp Harmony, also by delegates at the Sunday-school convention at Somerset in August and the district meeting at Uniontown in October. Our pastor, Bro. Shober, held two evangelistic meetings this fall—one at the Bethel church, Rockton congregation, and the other at Westernport, Md. During his absence the home services were conducted by Bro. Geo. Wright of Uniontown and Miss Josephine Kriz, superintendent of the Coke Missions of Fayette County, also by the men's Bible class and the B. Y. P. D. From Oct. 17-22 we observed the National Preaching Mission Week with services each night. Bro. W. K. Kulp of Mount Pleasant assisted our pastor by preaching two nights. Each night there was also a ten-minute talk by a layman representing either the men, women, young people, Sunday school or church, in telling what preaching means to each particular group. This proved to be an interesting feature. Our men's chorus, directed by Harry Lewellyn, assisted greatly in the music. Dec. 1 the Uniontown B. Y. P. D. was guest of our B. Y. P. D. in the annual fellowship banquet. Sixty-four young people and leaders were present. Hiram Lepley, president of the local organization, was master of ceremonies.—Mrs. Olive M. Lepley, Connellsville, Pa., Dec. 17.

Hanover.—At our council on Oct. 30 Bro. E. E. Baugher and Claude Miller were retained as Sunday-school superintendents. Delegates to district meeting were J. M. Stauffer and the writer. Oct. 7 Brother and Sister Stover Kulp of Africa brought an interesting message. Oct. 18 L. Elmer Leas of York, besides officiating at our love feast, preached the examination sermon in the morning and a doctrinal one in the afternoon. A larger number of communicants attended than for some time. Brethren Jas. Sellers and Wm. E. Roop were guest ministers. Oct. 25 the B. Y. P. D. of the eastern zone, Southern District of Pennsylvania, held their fourth rally here. The attendance and interest were good. Bro. Dan West brought timely messages at both morning and afternoon sessions of vital interest to young people. Special music was furnished by the York male chorus and the Shearer sisters of the Codorus congregation. On the evening of Oct. 29 the B. Y. P. D. sponsored a program. Wm. E. Roop of Westminster, Md., gave some of his impressions of the Holy Land. The chorus and male quartet sang. A program was arranged by the teachers of the Sunday school and given on Christmas evening. The missionary committee is again striving to place the Messenger into 75 per cent of our Brethren homes. It is our yearly custom to contribute food stuffs for the Carlisle Children's Home. Recently the child rescue committee made a collection of food which was delivered to the Home through the courtesy of Bro. Horace Walker.—A. P. Hetrick, Hanover, Pa., Dec. 30.

Harrisburg.—Sept. 13 an offering of $24.22 was received for Bethany Biblical Seminary. Sept. 27 Sister Mary Carson spoke to us concerning the World Sunday School Convention at Oslo and of her travels in Palestine and Egypt. Sister Sally Schaffner reported $11 for the Neffsville Orphanage. The money is raised by the children's birthday offerings. Sept. 28 to Oct. 22 our pastor, J. E. Whitacre, conducted evangelistic services in New Paris and the Pine Creek churches, Ind. The pulpit was filled in his absence as follows: Oct. 4 Bro. J. Irvin Thomas, Smithsburg, Md, and Bro. H. J. Beachley; Oct. 11, our rally day, Bro. Rufus Bucher, Quarryville Pa., and Bro. G. N. Falkenstein. Oct. 18 we conducted a one-day Bible institute with the local brethren in charge. Bro. H. J. Beachley spoke on The Church and Its Purpose; Bro. H. K. Balsbaugh on Baptism as Taught in the Bible; Bro. R. R. Baugher on Feet Washing, the Lord's Supper and Holy Communion. An offering of $8.56 was lifted for Elizabethtown College. Oct. 25 Bro. G. N. Falkenstein officiated at our love feast and communion. Nov. 8 four of our teachers enrolled in the Harrisburg leadership training school. Nov. 27 the Ladies' Aid from Palmyra presented a program, The Twelve Brides, at a mother and daughter meeting. Nov. 5 the Men's Work sponsored a father and son banquet. D. E. Hoff of our congregation and A. C. Baugher of Elizabethtown were the speakers of the evening. Nov. 9-22 we held our evangelistic services. Sister Long assisted in the services. Each evening she gave a short talk relating to India. The Word of God was presented during the two weeks by Bro. Long. Our congregation has been strengthened in faith and God has been glorified. Twenty-three have accepted Jesus Christ as their Savior. The Men's Work sponsored our Thanksgiving services. An offering of $60 was lifted for home missions. Nov. 29 the junior society gave a missionary program and announced that the money raised during the year for the junior project for India amounted to $14. Dec. 13 the girls' chorus of the B. Y. P. D. of the New Fairview congregation rendered a fine program of music. Dec. 20 the children of the church school presented their Christmas program. The offering lifted for worldwide missions was $60.32. Dec. 27 the young people of our church presented a fine play, Soldier of Bethlehem. Jan. 3-10 our local preaching mission will be held, with a different speaker in our church each evening.—Mrs. E. M. Byrem, Harrisburg, Pa., Dec. 29.

Mt. Olivet.—On account of our delegates not being able to attend district meeting, Mrs. Ada Brandt served. Our offering for home missions amounted to $75.68. On Nov. 8 we observed the twentieth anniversary of the Mt. Olivet congregation. Bro. H. M. Stover had charge of the Sunday school and taught the lesson as a whole. Following this Bro. N. S. Sellers of Lineboro, Md., brought a stirring message on the Art of Christian Living. The gospel male quartet of Palmyra also brought messages in song suitable for the occasion and full of inspiration. The afternoon services were in charge of Bro. J. E. Rowland, our presiding elder. The opening devotions were conducted by Eld. W. H. Miller who was the means of the work being revived. The services at that time were held in the schoolhouse. Bro. Miller

MESSENGER SUNDAY at Greene, Iowa . . .

If you are wanting a way to interest the members of your congregation in renewing that Messenger club for 1937 here is a suggestion from Greene, Iowa. Mrs. Beulah McRoberts, the church correspondent, writes as follows:

"Clara Swab, Messenger agent, sponsored Messenger Sunday, Dec. 13. A basket dinner was served and in the afternoon testimonials were given concerning the Messenger. Following this program, enough families subscribed to get the club rate again this year."

P. S. We would be glad to hear from others of any unique plans they have used with success. Address: The Gospel Messenger, Circulation Department, Elgin, Ill.

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cited the changes which had taken place from the time when the work was first begun. Bro. E. S. Kipp gave the address of welcome and Bro. Ira Brandt responded. These two brethren were the first ministers to be installed in that office. Sister Ada Brandt and Sister J. B. Bashore gave the history of the church. There were only about four resident members due to the fact that the older ones had passed away. The first meetings were held in 1913 by W. H. Miller when ten adults were received by baptism. Bro. Wm. Stroup at that time offered a piece of ground free if the Mission Board would put up a house of worship, to which they agreed. Bro. J. A. Long preached the dedicatory sermon Jan. 13, 1915, and on Nov. 4, 1916, the Mission Board decided to organize a congregation, there being twenty-six resident members. Bro. C. L. Baker was elected presiding elder and held that office until his death in 1935. The following ministers served as pastors: J. E. Rowland, C. E. Steerman, J. R. Hershman, Trostle P. Dick and Earl Kipp who continues to serve from the time of the beginning of the work until August, 1936. Eighty have been baptized. After this report Bro. S. C. Godfrey, secretary of the District Mission Board, gave us a stirring message on holding the stakes. In the evening Bro. C. R. Oellig, president of the Mission Board, and Bro. J. E. Trimmer gave inspirational food for thought. Our prayer is that we may, under the influence of this meeting, go on with greater zeal to do more for the Master and win souls for the kingdom. On Dec. 8 Bro. J. E. Rowland brought a stirring message on the subject, Jesus in the Midst. —Mrs. Ada Brandt, Millerstown, Pa., Dec. 26.

Rummel.—Our Sunday school observed rally day Oct. 4 with a program in which each class took part and our officers for this year were installed. In the evening our pastor, Bro. G. R. Blough, preached the first sermon of our evangelistic services. Bro. W. K. Kulp, pastor of Mt. Joy and Mt. Pleasant churches, came in our midst and preached each night for two weeks, closing with the love feast Oct. 18. Bro. Kulp presented the truths of the Bible in a helpful and inspiring way and as a direct result three were baptized and the church was strengthened and encouraged. Sunday morning, Oct. 25, a group of volunteers of Juniata College gave a brief account of their activities and also a helpful program. At the evening service Nov. 15 the children brought their money for the junior missionary project and Sister Olive Widdowson showed slides of the India mission field and gave the message. At our Thanksgiving service Nov. 25 Bro. C. S. Knavel and Bro. Jas. Murphy, local ministers, and our pastor gave short talks; an offering for the Old Folks' Home was lifted. Dec. 3 the women's council sponsored a temperance program. Sister E. M. Hertzler, district peace and temperance director spoke on the subject, Educating Our Children to Meet Present Day Temptation. Special music and reading by the local group were also a part of the program. Bro. Wm. Kinsey gave an interesting chalk talk Dec. 8. We had a unified service on Sunday morning, Dec. 20, preaching first, closing with Sunday school. In the evening the young people's chorus of Berkey church, with Bro. Millard Weaver as director, presented a songalog. Our Christmas program was given on Dec. 22 and an offering of over $60 was given toward our church's share of the support of Sister Anna Blough of India. There was also a Christmas gift offering for a brother and wife, the former being ill for a long time.—Mrs. Chas. Statler, Windber, Pa., Dec. 28.

Schuylkill.—Nov. 15 Bro. Ammon Meyer preached the morning sermon for us. Bro. Aaron Heisey gave us a splendid Thanksgiving sermon in the evening. Nov. 29 Bro. Henry Frantz had a singing class—a reunion of the three classes held in the Schuylkill church the last twenty-five years. Various songs were sung in chorus form, mixed quartet, etc. Dec. 6 Bro. Lester Bucher preached for us. Dec. 12 and 13 Bro. Schlosser held a four-session Bible institute. His talks were interesting and the meetings well attended. Prayer meeting has been placed in the homes for the winter. Two deacons have been elected: Brethren Geo. Lehman and Harold Binkley.—Mrs. Arnold Zechman, Pine Grove, Pa., Dec. 26.

Spring Creek.—Our Sunday school made it possible for eight of our young people to attend Camp Conewago at Elizabethtown College during the summer months. Our vesper services were held in the church grove during July and August, with speakers from the surrounding churches, bringing the messages in sermon and song. Our harvest home services were held Sept. 27 with our pastor, Bro. B. F. Waltz, bringing the message. Our installation services for Sunday-school officers and teachers for the coming year were held on Oct. 4, Bro. Ammon Merkey from Fredericksburg preaching the rally day sermon. In the afternoon and evening of Oct. 10 we held our love feast with Bro. Rufus Bucher of Quarryville officiating. Our evangelistic meetings started Oct. 13 with Bro. M. J. Brougher as the evangelist. Bro. Brougher preached strong sermons every night and visited in all the homes during the day. Eleven accepted Christ during the meetings. Three had given their hearts to the Lord before the meetings. Newly elected officers for the B. Y. P. D. for the coming year are Sister Hannah Eby and Bro. Chester Ebersole. Jan. 1 a study group will be organized by the young people to study peace. Bro. Ellwood Lantz from Elizabethtown College will be the instructor. The Harmony Sisters of Lancaster rendered a program in song at the church on Dec. 7, sponsored by the King's Daughters class. The women of the church have organized a Women's Work group to study the book, "Congo Crosses," during the year with our pastor's wife, Sister Waltz, as director.—Mrs. J. I. Baugher, Hershey, Pa., Dec. 21.

Waynesboro.—Our church services on the morning of Nov. 1 were in charge of a deputation from the Student Volunteers of Elizabethtown College. A preaching mission was held in our church during the second week in November. As guest speakers we had Brethren E. C. Woodie of Beaver Creek, Md., H. M. Snaveyl of Carlisle, Pa., and A. M. Dixon of Hagerstown, Md. Our pastor, Eld. Levi K. Ziegler, preached on young people's night. On Nov. 11 we held our autumn love feast. Our pastor officiated, assisted by Bretbren W. G. Group, E. J. Egan, J. I. Thomas, H. C. Muck, W. C. Wertz. On Thanksgiving morning we held our annual service. Dec. 6 the young people of the western zone of the Southern District of Pennsylvania held their semiannual rally in our church. Calvert N. Ellis preached at the afternoon and evening sessions. On Dec. 20 one child was presented for consecration. In the evening of that day a Christmas program was rendered by our young people. A pageant, The Sign of Peace, was given by nine persons, supported by a chorus of more than forty voices. Installation service for church officers was held at the morning service on Dec. 27. —Sudie M. Wingert, Waynesboro, Pa., Dec. 28.

West Green Tree congregation met in council Dec. 8 at the Florin house. Sunday-school officers were elected: Green Tree house, superintendent, Bro. Samuel Ober; assistant, Bro. Paris Ober; Rheems, superintendent, Bro. Jacob Williams; assistant, Bro. Aaron Shenk; Florin, superintendent, Bro. John E. Esbleman; assistant, Bro. Wm. Longenecker. Bro. Bonsack will be with us at the Florin house on Jan. 10. We are expecting to have a Bible conference sometime in January. Bro. H. K. Ober will be with us. The church decided to have a Vacation Bible School next summer. Dec. 20 Bro. Abram Eshleman gave a talk at our children's meeting at the Rheems house. Dec. 27 Bro. Earl Brubaker from East Petersburg congregation brought the message. We expect Bro. Rufus P. Bucher of Mechanic Grove to begin a revival meeting Sunday evening, Feb. 28, at the Florin house.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Dec. 29.

Westmont.—This church has elected officers for the church and Sunday-school year beginning in October. Bro. Chas. W. Blough, our pastor, is presiding elder; Sister Florence Head, church clerk; Bro. Ernest R. Blough, church and Sunday-school treasurer; the writer, correspondent and Messenger agent. We are glad to report that we have again been able to get the Messenger into over 75 per cent of our church homes and are striving to get it into every home if possible. The Sunday-school officers (general superintendent, the writer) with the rest of the organizations backed up by the Holy Spirit will, we hope, be able to do great things for the Master. A cash rally in September for painting and repair work resulted in an offering of $325 being lifted; this more than paid for the needed repairs. Oct. 3 we had with us Bro. J. H. Cassady from New York, our first pastor, when the Roxbury, Morrellville, Pleasant Hill and Westmont churches were under one pastor. He gave a report of some of his evangelistic endeavors during three or four years' campaign over the brotherhood; this was much appreciated. Then on Oct. 4 we had our first homecoming. Bro. D. L. Little, among our first pastors, from Harrisburg, conducted the devotionals. Bro. Cassady again gave one of his forceful messages. In the afternoon we had short messages from Brethren Cassady, Little, Fulton, L. B. Harshberger and our son, A. L. Rummel. We also had with us Brother and Sister Osterwise from Pittsburgh who are doing a splendid work in bringing the personal touch to these folks. During all these services our efficient choir served in a splendid way. In the evening Bro. A. L. Rummel conducted the devotionals and Bro. L. B. Harshberger, pastor of the Locust Grove church, gave the message. The messages throughout the services were much appreciated and helpful. Bro. Harshberger was our first entirely supported pastor. Since we have become a separate congregation we have had five pastors. At present this church is in a splendid way shepherded by Bro. Chas. W. Blough. He had charge of our evangelistic campaign in November. The first week Sister Olive Widdowson, one of our India missionaries on furlough, brought us an evening message. The following week we observed the preaching mission with two United Brethren and the Presbyterian churches. In these services each pastor took his turn in preaching. The meetings were splendid and helpful to all interested. As an immediate result of our endeavor two were born anew. We had a union Thanksgiving service which has been our custom for some time, the meeting being in our neighboring United Brethren church. Our pastor brought the message; the offering was given to the Christian Home. On Sunday morning, Dec. 20, the children gave a Christmas program and the pastor also gave a sermonette. In the evening the young people presented a drama entitled The Empty Room.—Wm. H. Rummel, Johnstown, Pa., Dec. 28.

TEXAS

Waka.—We presented special programs on Thanksgiving, Armistice Day and Christmas. Our Christmas program was especially impressive. Bro. Millard Hubbard from Pampa brings us an inspiring and helpful message once each month. Our Messenger agent, Bro. D. B. Stump, has secured subscriptions from over 75 per cent of the homes. Our Women's Work group has completed another year's work and officers were elected for the coming year, with Mrs. Ernestine Hohmann, president. Our group has held twelve meetings with devotions and special programs; quilted on fourteen quilts; sent two boxes of clothing and toys to an orphan home; presented five showers, one being food for a family where there was sickness; gave $5.85 to missions. We also secured the book, When Your Knight Comes Riding, for the daughters; we can highly recommend this book.—Mrs. Ray G. Burger, Waka, Texas, Dec. 28.

VIRGINIA

Crab Orchard.—The church here seems to have had a very successful year. Several improvements have been made about the church and premises, a new piano has been bought, a new stove and other needed articles. We have been sending mission collections in regularly and

best of all, several new converts have been added to the church. Bro. E. H. Kahle, our pastor, is to hold services the first and third Saturday nights and Sunday instead of only once a month as previously. The W. C. W. is progressing nicely and increasing all the time. The B. Y. P. D. has been conducting some very interesting programs. We are putting on a drive to try to get the Messenger in every Brethren home in the community.—Mrs. Ruth Quintier, Crab Orchard, Va., Dec. 29.

Hopewell.—Although small in number we feel that God has greatly blessed our church through this year. In the early spring we paid off the last note and rededicated our church to the Lord. We also put on a new roof and painted the church. The work is progressing; all services are well attended, including midweek prayer meeting, Ladies' Aid and Men's Work. It was with sorrow in our hearts that we bade our former pastor good-by, but we feel that we have another earnest worker in the person of Bro. Harry K. Zeller of Hagerstown, Md. Our love feast was held on Dec. 13. We were glad to have with us our elder, Bro. C. E. Eller, and Bro. J. S. Showalter. The former had charge of the service, assisted by Bro. Showalter and our pastor. After the feast Bro. Showalter preached a short sermon, A Challenge of the Christian Church, which was greatly enjoyed by all.—Lessie M. Cook, Hopewell, Va., Dec. 21.

Johnsville congregation met in council Nov. 7. The following officers were elected for the year: Elder, J. E. Barton; secretary, Mrs. J. W. Hylton; treasurer, Sam Brillhart; agent, Mrs. Mamie Starkey; correspondent, the writer; Sunday-school superintendent, J. W. Hylton; assistant, D. E. Wells. Mr. and Mrs. J. W. Hylton and Clyde Starkey were named delegates to the southern regional conference to be held in Roanoke Nov. 11-13. Bro. O. L. Brian of Buchanan held a series of interesting revival services Aug. 30 to Sept. 13. These sermons were beneficial to all and the services were well attended. The ministerial board was represented at our church Nov. 8 and renewed Bro. Grover Wheeler's ministerial license for another year. Preaching appointments for the year will continue as usual.—Clyde Starkey, Catawba, Va., Dec. 26.

Mill Creek church met in council Aug. 21. The reports on the annual church visit were given. The Sunday school was reorganized with Victor Miller as adviser and John M. Cline, Jr., superintendent. An organ was purchased to use in the church worship. Our mission points are progressing nicely and favorable reports were given. On Aug. 31 the Northern District B. Y. P. D. conference was held at this place. An interesting program had been arranged, also an inspiring vesper service. On Oct. 11 Bro. Ernest M. Wampler, missionary on furlough from China, gave an interesting message about the conditions in China. We were fortunate in having Bro. H. C. Early, our former elder, bring us a message recently. On Oct. 30 we met for our love feast. Bro. Silas K. Utz of Littletown, Pa., preached our Thanksgiving sermon. The offering was given over to the regular church fund. Our B. Y. P. D. is progressing nicely; they recently purchased shrubbery and evergreens for the church yard.—Lera Bowman, Jarrels, Penn Laird, Va., Dec. 19.

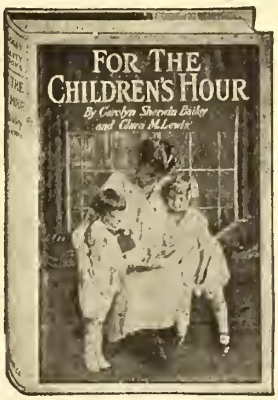
Mt. Joy.—A series of impressive sermons was given at our church by Mrs. S. B. Broughman, one of our home ministers, the latter part of September. These services had a threefold purpose: to give opportunity to those who wished to accept Christ; a better understanding of the Brethren church; preparation for and participation in the love feast. As a result there were nineteen confessions. At our love feast Bro. Hoover, our former pastor, officiated, assisted by our pastor, Bro. H. C. Spangler. We held our council meeting on Dec. 5. At this meeting a former member was received back into the church. Bro. Spangler filled his regular appointment on Dec. 6 and delivered an interesting address. The ladies of the church held a social at the home of Mr. and Mrs. W. H. Wymer, which was enjoyed by all. They also held a bake sale which was a success; they raised money through other projects for the benefit of the church.—Mrs. O. N. Camper, Buchanan, Va., Dec. 26.

WASHINGTON

Yakima.—Having been authorized by the Bethel church, Colo., Bro. Robert Walters was licensed to preach by Bro. Paul Longenecker; he is now attending school at McPherson, Kans. Our love feast was held Oct. 28—a quiet and impressive service with Bro. Paul Longenecker officiating. The men's club gave a program and a supper Oct. 25; the proceeds from the supper were $13. Bro. Longenecker attended the preaching mission at Seattle and on Nov. 8 the Sunday-school convention of the coast churches, held at Ajlune. Nov. 9 he started a two weeks' meeting at Sunnyside. Bro. Jay Eller of Wenatchee preached for us both morning and evening of Nov. 8. He also conducted the election for an elder to take the place of Bro. Enoch Faw who was taken from us very suddenly. Bro. B. J. Fike was chosen. Nov. 15 Bro. Noble Deardorff of Wenatchee gave us a good sermon both morning and evening. We are working for the club price on the Messenger. We have purchased fifty new songbooks, the Service Hymnal, and on Nov. 29 Bro. Longenecker had a dedication service for them. Nov. 29 our pastor started evening services which lasted until Dec. 6. Three sunday-school girls came to the church and were baptized. Dec. 9 we had our business meeting and elected church officers. Our clerk is Bro. Wendell Faw; treasurer, Robert Faw; Messenger agent, Bro. Wm. Leavell; Messenger correspondent, the writer. Dec. 6 an offering of over $16 was taken for district missions. We are giving the interior of our church a thorough going over, painting, varnishing, etc. In the spring we plan to paint the church on the outside. We will entertain the midwinter workers' conference which is to convene Dec. 29-31.—Katie Baldwin, Yakima, Wash., Dec. 14.

The Children's Own Column

Parents are ever looking for stories, good stories, stories of all kinds and from all countries for their children. Especially at this season of the year is this a live question. This column suggests that kind of material. Read it carefully.



FOR THE CHILDREN'S HOUR,..$1.75

Carolyn S. Bailey and Clara M. Lewis.

Should be in the library of every mother, and all who tell stories to small children. Covers the entire field of childhood literature, containing stories on every conceivable subject and for all occasions—five distinct departments, seventeen title divisions, 135 stories—compiled from various sources, myths, fables, folk tales, and latter day children's books. Illustrated. 336 pages.

HERO STORIES, ...$1.25

Carolyn Sherwin Bailey.

Stories of the great heroes and heroines of history. Especially adapted for the child's reading during the age of hero worship. Unique in biography in that it presents as the theme of each story those qualities in connection with the hero's greatness which may be emulated by a child. Furnishes material that can not be excelled for teaching ethics and general character building. Illustrated. 184 pages.

KINDERGARTEN STORY BOOK, A, ...$1.00

Jane L. Hoxie, with Introductory Note by Susan E. Blow. 119 pages. A book of stories for the "Story Hour." They are all short, simple in form, and familiar in subject.

MERRY TALES FOR CHILDREN, ...$1.75

Carolyn S. Bailey.

Every child loves to laugh, and the good "funny" story is the child's right and need. This collection of numerous stories supplies, not only entertainment for boys and girls, but each of its pages carries a hidden lesson made permanent in the child's heart through the fine, sure philosophy of laughter.

MOTHER STORIES, ...$1.50

Maud Lindsay.

These stories are models of simplicity and purity in purpose and expression. Written with a knowledge of the likes and ways of children in a frequent repetition of verse and phrase. Illustrated with seventeen full-page pictures and daintily bound in blue and gold. Not only kindergartners but mothers and first year primary teachers will find this volume stimulating and helpful in its suggestions for ingenious ethical story-telling.

OLD TIME TALES, ...$2.50

Lawton B. Evans.

Stories and legends from all countries and times retold for young folks. Many of these are a necessary part of an education, if they are to understand what they read for frequent reference is made to Charlemagne and Roland and others.



WORTH WHILE STORIES FOR EVERY DAY, ...$1.75

Lawton B. Evans.

One of the largest volumes of this kind published (424 pages), 185 complete stories of miscellaneous character, choice selections from mythology, nursery rhymes retold in prose (Mother Goose tales, natural history stories, stories of birds and animals, biographical sketches of the great in history and stories of realism, each chosen for its ethical value). The purpose of each story is printed beneath its title.

Brethren Publishing House, Elgin, Ill.

You Should Know

Victorious Living—$2.00
By E. STANLEY JONES

A new book of devotion, its theme being the fullness of life and its daily cultivation. One full page for each day of the year.

The Lost Sister Among the Miamis—$1.00
By OTHO WINGER

The story of the girl who was kidnapped hy the Indians, grew up among them and hecame one of them. So popular that a second printing was necessary.

Exploring the Bible—25c
By E. G. HOFF

A study of the Bihle, what it is, how it came to us and how to study it most profitahly. Paper, 80 pages.

The Use of the Story in Religious Education—$1.00
By MARGARET W. EGGLESTON

After writing much ahout the story and after telling many stories the author now comes with a revised hook in which she gives the hest she has learned from her wide experience. A book that teachers need.

Brotherhood Economics—$1.50
By TOYOHIKO KAGAWA

A full presentation of Kagawa's plan for Christian co-operatives and his theory of Christian economics. Whether you agree with him or not, you will he made to think seriously as you follow his reasoning.

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Brethren Quarterlies

Brethren Quarterlies have won a big place in our Sunday schools. They are well edited and abound in the materials you need. They are graded for the various age groups. Here they are: Primary Quarterly, Junior Quarterly, Intermediate and Senior Quarterly, Advanced Quarterly, and Home Department Quarterly. Ask for samples if you are not now using these Quarterlies.

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The Brethren Teachers' Monthly, a 48-page magazine, is now in its thirty-first year. The lesson presentation by the editor, and by the five special contributors, along with the special articles by leading experts, makes this an outstanding help for teachers who demand the best. **75 cents. Special club rates.**

Tarbell's Teachers' Guide with its pages of information and its fine illustrative material continues to hold a big place with teachers. Its hundreds of pages will help every teacher. **$2.00.**

Peloubet's Select Notes again comes with its lesson analysis, historical explanations and copious comments that have inspired teachers for many years. **$2.00.**

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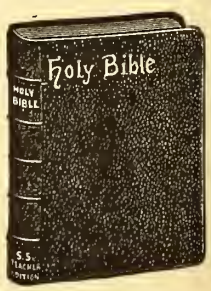
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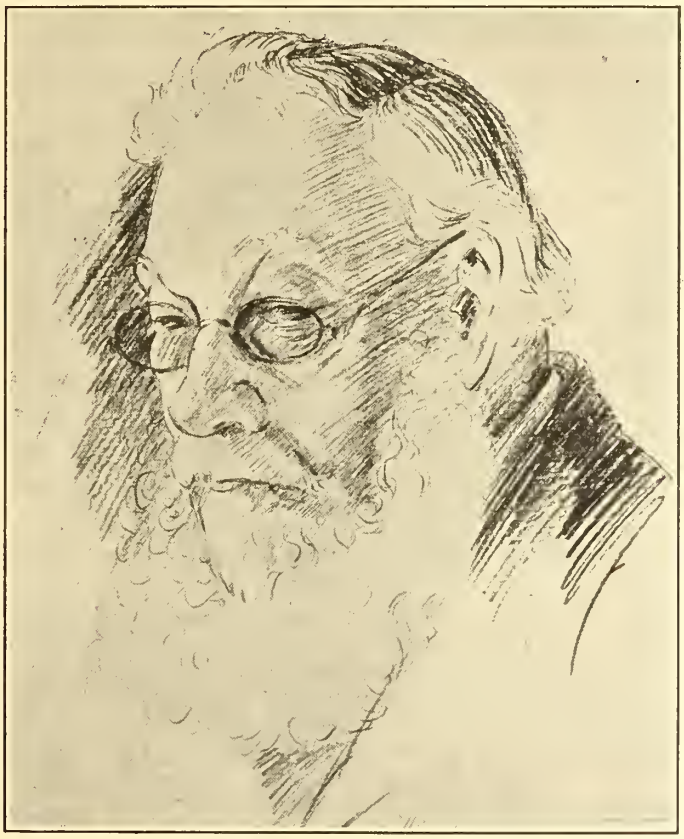
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., January 23, 1937 No. 4



Elder Christian Hansen
of Denmark

Bro. Hansen, with Elder Christian Hope was in America as a young man and interested in finding a church following the Word of God as they thought it should be followed from their study of the Scriptures. They finally found the Church of the Brethren, joined it and out of this grew increased interest in foreign missions in our church. See Bro. J. F. Graybill's article on page 10. This picture of Eld. Hansen was made "lately by his son Emanual Hansen, who is an artist in Copenhagen and took his training at Mount Morris College. It is very good of Bro. Hansen."

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Fasting

"The children of Israel were assembled with fasting, and with sackcloth, and earth upon them"

Monday: Nehemiah 9: 1-4

Fasting, as a voluntary abstinence from food, appears in the later history of the Hebrew people at times of supplication to God and public confession of sin. At this time under the leadership of Nehemiah Israel appeared before God acknowledging in humility the load of guilt which rested upon them. It is interesting to note that no command to fast appears in the Mosaic law and if you use the revised version there is no injunction upon Christians. What then is the meaning of fasting? It obviously is a means of drawing one's attention away from the things of sense and focusing it upon the Lord and his goodness. It is no command or law, but might we not learn there are times when our hearts and minds should be completely absorbed in the Lord.

O Lord, forgive our too great concern for the things of food and comfort. Amen.

Adoration

"Blessed be thy glorious name which is exalted above all blessing and praise"

Tuesday: Nehemiah 9: 5-15

How seldom we engage in adoration! It is so easy to ask God for something for we always are in need, but rarely do we simply raise our hearts and voices in praise.

He does not need praise and blessing, but he has been merciful and shown boundless grace to his people, to our fathers and to us. He is the King of kings and Lord of lords and to him we owe immortal praise. Let us raise our hearts and voices then in praise to the God and Father of our Lord Jesus Christ, and our God and Father. As Israel raised her voice in united praise and adoration let his church praise him!

To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

The Good Spirit

"Thou gavest also thy good Spirit to instruct them"

Wednesday: Nehemiah 9: 16-25

God gave to the children of Israel wandering through the wilderness his good Spirit to instruct them. Nehemiah does not seem to be referring alone to the falling of the Spirit upon the elders or the bestowal of the Spirit upon the artists of the tabernacle, but rather the consciousness of the Divine Presence in the hearts of the people. They wandered far from God and even longed to return to Egypt, but he did not withdraw from them.

But how much greater is our privilege! That good Spirit is with us always to guide us into all truth and lead us in the way of life. He is our power to live the new life in Christ. We do not need to pray for the presence of the Spirit because if we are the Lord's he is with us always.

Our Father, we pray that we may be more obedient to the voice of thy Spirit. Amen.

The Mercy of God

"Thou art a gracious and merciful God"

Thursday: Nehemiah 9: 26-31

What a record of disobedience this chapter is! The people frankly acknowledged the sin in their history, and then saw the abundant mercy of God. The Father will never forsake those who are his own, his mercy is from everlasting to everlasting.

If we honestly examine ourselves we realize how far short we have fallen from what the Lord would have us be, how often we have denied him, but yet he will never deny us. His mercy endureth forever. We only realize his mercy when we see our own sin in all its blackness. When we recognize our indifference and thoughtlessness, our selfishness and exclusive concern with the affairs of this life, and realize that he still loves us, then we see the boundless mercy of our Father.

O Father, since thou art merciful help us to show mercy in dealing with our fellow men. Amen.

A National Prayer

"Let not all the travail seem little before thee"

Friday: Nehemiah 9: 32-37

This is really a national prayer. The people were thinking of their nation and God's dealings with them as a nation. "Now therefore our God," thou who art great and mighty and terrible, don't forget the national trouble we have gone through since the Assyrian invasion. "Let not all the travail seem little before thee." Our temple may seem small and our recent history insignificant, but, God, we want to be assured that thou art interested in us just as thou wast when David was king—such is the very human prayer of these people.

Have you ever wondered whether a great and infinite God could be concerned with your small problem? Jesus told us that even the hairs of our head are numbered and no sparrow falls to the earth that he does not know. No concern of ours is too small for his infinite love!

O Father, our nation needs thee and our leaders need thy grace and strength. Amen.

A Faithful Covenant

"We make a sure covenant, and write it; and our princes, our Levites, and our priests, seal unto it"

Saturday: Nehemiah 9: 38—10: 31

The entire nation accepted this solemn covenant and sealed it, promising to "walk in God's law which was given by Moses the servant of God." A covenant is a sacred thing, not to be lightly entered into, but to be observed.

Do we realize that each of us has entered into a covenant? Did we not at the time of baptism covenant with God in Christ Jesus to be faithful until death? How often have we thought of it and remembered it in the intervening years? Surely the Lord has faithfully kept his part of the covenant, but have we remembered our solemn vows? He has given us his Spirit to guide us, his church to nurture us and his Word to comfort and strengthen us. Are we availing ourselves of them?

Our Father, help us to be faithful to the covenant we made. Amen.

WEEKLY QUIET HOUR

God's Covenants

The two most important covenants:

1. The Old Covenant Ex. 20: 1—31: 18.

The Mosaic Law under which the Hebrew people lived.

2. The New Covenant

Prophesied in Jer. 31: 31 and Isa. 61: 8.

Set forth in Hebrews 8: 8-12.

Christ fulfilled the law and secures eternal blessedness for all who believe (Gal. 3: 13-29).

His sacrifice is the foundation of the new covenant (Heb. 9: 15).

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., January 23, 1937 No. 4

EDITORIAL

Where Thy Treasure Is

READING a book the first thing I knew was that I did not know anything about what was on that page. My eyes had been following the words but my mind had played a trick on me. And I remembered that not eyes alone, but ears, and even lips, according to a great prophet's testimony, have been known to be engaged in one kind of business while hearts were busy at something else.

These organs of sense are wonderful instruments of usefulness but we often have to remind ourselves that this is all they are. By themselves they are of no value. They must have the complete support of the power behind them. When that is lacking they avail nothing.

Appearances can be so deceitful. The heart must indeed be kept with all diligence for the great issues of life are all determined there. Sincerity is still the primary necessity. It is the will that matters most.

E. F.

The World From a Bed

THERE are a good many people who have to view the world from the vantage point of a bed. You will find them in hospitals, sanitariums and even in the best of homes. And with colds and influenza as prevalent as we now have them, the percentage of shut-ins has doubtless increased somewhat.

Thus many of those who may read these lines know what it is to view the world from atop a bed. The limitations of such a viewpoint are obvious. There are the narrow limits of the bed. These do not matter to the weary person in health, but how different the situation for those who can not stir beyond familiar bed rails! And then there are the four walls of the sick room, the sameness of furniture, the limited views from the windows and door.

However, for some who must stay abed for a time, even indefinitely, the mind is wholly free. Because of this, remarkable things have sometimes been accomplished by those obliged to stay in bed. That the psalmist may have known something of the limitations of life in bed, and the compensations thereof, is suggested by the verse: "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

H. A. B.

Dr. Gordon's Farmer Preachers

THE son of Dr. A. J. Gordon, that fine and polished preacher, says that his father often longed for a renaissance of the farmer preachers whom he heard preach the gospel in his boyhood days. Strange, is it not, that such was his longing? But listen to his reason: "They knew their Bible from cover to cover. With such men we could renew the religious life of New England." And every theological student who had a New England pulpit during his seminary days has an abiding consciousness of how much that religious life needs renewing.

Of course, it was only natural that Dr. Gordon in his declining years should long for the good old days. We are all built that way. But there is something in his statement that is more than a passing sentiment due to old age. It was true when Gordon was a boy, it is true today, it will always be true that the man who knows his Bible—and lives it—will take with him into the pulpit something that will tell on the congregation. More than we know, men and women, boys and girls, are charmed with the simple Bible preacher who knows his Bible and his Savior, and who tries to lead others to the same knowledge and experience.

I once asked Dr. Gunsaulus how he could hold his congregation year after year and at the same time be busy in so many other projects. He replied that he tries to remember that in his congregation are many who know more about finance, more about science, more about philosophy, more about engineering, more about economics, more about many other subjects than he does, so he does not try to enlighten them along

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

those lines. But he also knows something of the problems and temptations that come to these men during the week, so he tries to give them what he believes will comfort, strengthen, direct and help them to a knowledge of God and the way of eternal life. In doing this he discovered the secret that enabled him to help others year after year. My guess is that he was doing what those farmer preachers of old did in New England.

We may never return to the farmer preacher, but there is no reason why we should not have our pulpits filled with men who are sufficiently wise and so consecrated to their work that they too will reach those in their congregation as Gordon was reached when a lad.

J. E. M.

Can the Church College Live?

College Dinner Address, Hershey Conference. Concluding Installment

III. The church college must show what the true values of life are.

If I pass over with the merest mention the capacity for appreciation, it is only because I wish to use my time in speaking of two other values which seem to me especially pertinent now. Most assuredly I agree with all of you in holding that a high and fine sensitiveness to beauty, truth and goodness, is and always will be the standard mark of culture. Indeed one may almost say that appreciation is the measure of education.

With this understanding I go on. One of these two great values which I have in mind I shall call intelligent faith. More exactly, it is the realization that a reasonable faith is the basis of satisfaction in all spheres of human interest, the realm of religion not excluded.

This excellent dinner was prepared in a sanitary kitchen. We believe that every possible precaution was taken against the danger of infection. Yet what some people call mathematical certainty on this point was not attainable. I did once get something in my breakfast at Winslow, Arizona, that made me so deathly sick I thought for a time I would never reach my home alive. You might have guessed that after such an experience I would play safe and refrain from eating. I've not done so, however. I leave it to your judgment whether my course in this matter has been reasonable.

Speaking of mathematical certainty reminds me of the plight of the young man facing the problem of choosing his life interest. He wanted something in which his mind could rest on solid rock. Science and philosophy were too much beset with doubt. At length he thought of mathematics. Here was a field with no guess work about it. Here one can *know* with absolute certainty. All went well until he awoke to the realization that the whole structure of mathematical reasoning rests at last on a few simple assumptions which nobody had ever proved, nor could prove. What if the whole is *not* equal to the sum of all its parts? Can you imagine the mess we are in? There is only one way to be sure that the axiom is true. That way is to have common sense enough to see it. Common sense and rational faith are identical twins.

Let it be noted that the making of reasonable faith the basis of religious certainty is the scientific method strictly. For that is the method of experimentation and observation. It is the accumulating of experience. Now argument can sometimes make faith reasonable. Only experience can turn it into that quiet assurance of eternal realities which gives peace and poise and power. The Christian institution of higher education has a great field in helping people to do exactly this.

The reference to experience as a criterion of truth leads me directly to that other value which I want to see our church colleges hold fast. I refer to time as a test of virtue. I'm thinking of such old-fashioned and prosaic things as honesty, hard work, self-control and moral decency, and I'm thinking also of such new-fashioned and smart things as scorn for the authority of tradition and the demand that everything be subjected to the test of experience.

I do not shrink from that test. I have already championed the right to free and unlimited inquiry. But along with that, aye, on the very basis of the experience appeal itself, I place my demand that decent respect be shown for the experience of others. Some folks I know seem by their attitude to say that no one's experience is of value but their own. At least that nobody else ever had any worth conserving. Have they no sense of humor? Do they mean that every person born into the world must begin life as if no one had ever lived before him?

In our modern emphasis on the experience test of truth and virtue, I plead for a new appreciation of the value of time for this purpose. Experience takes time. And the experience of the ages is of infinitely greater worth than that of a single person within the compass of a single lifetime, for settling down on the virtues that contribute most to the abundant life. May I commend the conservation of this value, along with others, to the attention of the church college that would live.

. . . .

Can the church college live? Let it foster confidence in the supreme worth of truth, let it state the great realities in terms of their use, let it make clear what the real life values are, and it will live. It may not live permanently in its present form. Types of organization come and go. Readjustment will no doubt be needed. Institutions are made for man. Only ideas are eternal. But in some form the church college must and will live. It will live because something deep in human need will not let it die.

E. F.

THE GENERAL FORUM

Not Peace . . . But a Sword

BY PAULINE GOOD

We pray for peace; the whole world prays!
And everywhere true hearts are looking for the day,
When wars shall be no more; when power stays
Its might; and rulers low their conquering scepters lay.

But can we pray? Are we so blind,
That we can hope to reap what we have never sown?
Peace, if it comes, must come to all mankind,
Through you . . . and me . . . all seeking not their own.

Yet look about, in our great land;
We teach, not peace, but every man the right to seek
His own, e'en though he crush his brother; and
To envy those who win; to utterly despise the meek.

We teach the child; so is the man.
And war must come when hearts are filled with discontent
And envy; peace only as we live the plan
For which the Prince of Peace to earth was sent.

Youngstown, Ohio.

Perils of the Small Country Church

BY OLIVER H. AUSTIN

It has been our privilege during the past few months to serve a number of small country churches. This has given us a unique opportunity to study some of the problems and to make some observations. Along with this we have been given a better understanding of the work and a greater appreciation of the task before these small organizations. These observations have not all been discouraging, by any means, many have been altogether heartening. We have found some very loyal members with an undaunted faith that is a real challenge to the rest of us. Should we lose these, we shall lose some of our great souls, "the very salt of the earth." In one of these churches two families drove more than six hundred miles just in attending the meeting, missing only two services. In one family there were eight children, including a small baby, and the strange thing about it was this, it did not seem to do the baby any harm. These people were hungry for a closer walk with God and devotedly loyal to their beloved church although other churches near by were making a strong bid for their allegiance.

Some small churches are suffering today from the "evangelism of expulsion" that has been exercised in the past. In these churches good people have been "put out of the church" because of the transgression of some formalism or custom and it is now next to impossible to interest these or their children in the work of the church. I am not condemning our good brethren of the past, for they were honest and sincere in what they did, but I can not but feel that grave mistakes have been made by good meaning folk—mistakes which place a retarding hand upon the growth of the church today.

Another great hindrance to the small church is our present system of landowner and tenant. Through this régime many members are compelled to move, others desire to move and they do so for economic reasons only, with no thought of their spiritual needs. They reason thus, "We can have a better farm over here and can raise more corn to feed more hogs, but we can not get to church very often because we will be so far away." Why should the church have so little consideration? Why not follow the example of Father Abraham and pitch our tents toward Bethel?

In recent years the dust storms and the dry weather have played havoc with some of these church communities. This is something over which man has very little control, since he has interfered with nature so terribly in his greed for material wealth. It would be well if we would all recognize that God still has a hand in the running of this world.

In many small churches there is a shortage of leadership and a lack of vision in seeing the possibilities that are lying untouched. In some places the church has become a family affair. The people of the community will not be attracted to a church that is so self-centered and unsociable. To win friends, we must be friendly and interested in others outside our own circle. On the other hand, there is not much to be done for a church where the morale has been weakened by leaders who are calmly and placidly waiting to be absorbed by some other denomination in the community. We need to be tolerant and sympathetic toward other faiths and yet we must be loyal to our own church if we want it to prosper.

I hesitate to mention the following for fear that I might be misunderstood, but still this is a problem that is facing the small country church in some places, and something will need to be done. Certain religious groups are making inroads and are claiming some of our people on the ground that the Church of the Brethren has lost her spirituality. I can not agree with their idea of spirituality in the way of demonstration, but might it be possible that we have become just a little too cold and formal? We are to be endued with power, not just to shout "Amen" and "Praise the Lord," but that we may go out and witness effectively for Christ. One may be a hypocrite by professing too little as well as too much. If we love Christ we should give his cause the benefit of our influence. It is important to profess, it is also imperative that we practice what we profess. "Let your light so shine." "The

church is suffering more from Christians neglecting salvation than from sinners rejecting its offer."

McPherson, Kans.

When God Dwells Within

BY PERRY WILLIAMS

1. His Nature Flows Through Us

" To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language."

We might paraphrase these lines thus:

To him who in the love of God holds
Communion with his spiritual gifts, he speaks
A various language.

To transcend the irksome, to overcome the low and the discouraging, to feel the flow of an inward force that overrides our lesser selves—seek the presence of God. For the God-consciousness which only he can give makes our days seem victorious, true with an onward and upward trend. Something lofty takes possession, something that pulls and changes and promises—a sort of invitation; a comradeship is born. From nobler heights our souls will ride above the clouds of defeat. All things are ours. He lives in us.

2. Goodwill Is Born

The God-conscious man, instead of being ready to perpetuate cruelties toward others will naturally love others; friendship is born of the God-conscious; it will shine with an effulgence. For from Jesus came forth goodwill; and he was the world's greatest producer of friendship, basing it upon the deliverances of the new conscience, the wholesome purpose and the inner feelings of comradeship which enables one to love even the dirty and the filthy, for the sake of the noble and the clean that could be. He that has God's nature will have Jesus' love. He will express goodwill in his affairs. His practical affairs will take on idealism.

3. The World Is Practical

But life dare not be. Let some one try to reduce it so. Ere nightfall overtakes his willful steps, the angels will be whispering their suggestions. Duty-performing will change to something above the level of the sordid. Instead of driving home in a secondhand car, he goes in a splendid car; instead of carrying necessary groceries to a practical family, he carries something to a friendly waiting circle; instead of sustaining them, he shares his life with them; instead of going to do more work, he goes to close a good day's work; he hears clear confident voices high above the dead level of the day—his world, the world of this practical man, suddenly changes; if perchance he has succeeded in keeping it commonplace. Idealism steals into his mind, unbidden but very genuine like a gracious guest, arriving unannounced. To this he turns to find the light; and life is new and different; his practical world gone, his real love restored. To him who in the love of God, holds communion with his spiritual gifts, he speaks a various language.

4. Loftiness Makes an Appeal

A speaker had a sermon title, " Above the Snake Line." His arguments ran to the idea that to live above the swamps of life (where snakes dwell), up where frost and fire would purify, and where the severities of the climate would suggest a careful providence—to live up high above the snake line would conduce to greatness, would create a healthy life, would save and would inspire.

We liked the title, and all that it suggested; only, we would add: comradeship of great heights provokes the thought of God. To dwell with him would lift above the swamps.

5. Love Makes the Method

Love, says Kagawa, is that for which we perish. To which one could rejoin: " It is true in the United States." Love is the salvation of any system. And the world that does not love will be like Sodom of the plains that perished in the pursuit of other men's goods. And if love is in the citizen, then is the country safe. Says the king of Ethiopia, " Our Savior died to bring peace and brotherhood to the peoples of the earth." The cure of sin is God-consciousness. For love destroys sin. And if an Italian should love, he would seek new ways by which he could express himself, new ways by which he could realize his national ambitions, perchance by creating world situations favorable to his survival and happiness. Love would suggest such better methods of national growth. But how shall we have a new Italy without a new Italian, and how this without God?

Plattsburg, Mo.

The Infallible Guide

BY LESTER E. FIKE

Text: "Thy word is a lamp unto my feet and a light unto my path" (Psalms 119: 105)

WHEN traveling in a strange land, when going through a large and important building, and in many other instances one needs a guide in order that he may be able to observe more and learn the most possible, and that he may not become confused and wander aimlessly about or even become lost in the way.

When traveling in Washington, D. C., a few years ago we wished to see the national capitol. Our time was limited and we wished to make the most of the time we had. We followed a guide through the capitol building. He knew the way and explained the points of interest to us. Once while visiting the Luray Caverns in Virginia we would have been absolutely helpless had it not been for the guide who knew the way. He turned

the lights on our path as we went forward and pointed out to us the marvelous handiwork of God on every side. We were thrilled and moved to praise God for his wondrous works of beauty. All this would have been impossible without a guide who knew the way. Without him we might have gone into the cavern, but we would never have found the light switches nor the path through the cavern. We would have missed the beauty of it all and would never have found our way out.

We are all on a journey through life and need a guide, one who knows the way and can point out to us the wondrous works of God along the pathway of life. We need an infallible guide. We dare not trust our souls to any other.

There are many guides whom we may not follow if we would be safe. Our parents were our first guides. Many would consider them infallible and say, "I'm safe so long as I follow my parents." Some will even say, "Father and mother were all right. They never even joined a church, but I believe I can be saved if I live as good as they." But is this true? I would not discourage a respect for parents. God bless them! Many of them have done well, but most of them have done things they would not have their children do. They have made their mistakes. Some parents I have known have taught their children to steal, to lie, to cheat and to fight. Parents are not infallible guides.

Some would follow conscience. Paul and others tried this, but found that the conscience was not safe for they even found themselves fighting against God with a clear conscience. Conscience is a creature of education. It is not a safe guide. It is not infallible.

Others would follow public opinion. But again we say, "No!" Public opinion once said it was right to run a saloon. Then, again, public opinion closed the saloon and favored prohibition of alcoholic liquors. And again through some false propaganda public opinion changed and permitted the return of the saloon and all the sin that goes with it. Public opinion once opposed Sunday theaters. But today even many professed Christians do not see any wrong in a Sunday afternoon show, even in the face of the fact that the movies and theaters have not reformed and are just as immoral and degrading as a generation ago. Public opinion is divided in politics and on most every other question. It is not infallible.

There are others who would follow some individual, worship some hero. But men and women all have their faults and weaknesses and are not always safe to follow. Others would follow after and trust in material things, but material things fail us and vanish overnight.

Still there are others who would say the church is infallible; I can follow it and be safe. I wish it were more true than it is, but again we have to say "No!" The reason for this is in the fact that the church is made up of human beings. Fifty years ago the church said the Sunday school and prayer meetings were wrong and it opposed missions and the like. Today we have learned that these are absolutely essential in the program of the kingdom. Churches which neglect these are fast going into oblivion. Let us respect the church and its leaders as they search for the truth. May God bless the church in its great program of righteousness. May she be led by the infallible guide.

There is an infallible guide. The Bible is absolutely safe to follow. It illuminates the path and reveals the marvelous works of God on every side. If we follow it, it will lead us safely through all the dark and rugged places of our journey. It will lead us into the light of an eternity of happiness and peace. When it is silent we need not inquire. It is enough for us to believe and obey. It reveals all that is necessary for us.

The Bible is infallible. It can not be destroyed. Rome could not destroy it. Infidels could not change its power nor destroy it. Voltaire once said (in 1771) that in one hundred years there would be no Bible. Today millions of copies are printed where these words were spoken. In the face of all opposition it has triumphed through the ages. The Bible remains the same, fully adequate to meet the needs and problems of every age, even our modern problems. Even until heaven and earth pass away it will still remain an infallible guide.

Follow this infallible guide. Read it daily and in all your problems and uncertainties. Let it fill your memory, rule your heart, and direct your feet. It will lead you to heaven and eternal glory.

Blessed Book, precious Book,
On thy dear old tear-stained leaves I love to look;
Thou art sweeter day by day,
As I walk the narrow way
That leads at last to that bright home above.

Clovis, N. Mex.

A New Task for the Church

BY FLOYD M. IRVIN

In Two Parts—Part Two

THE new task of the church, that of securing a more Christian distribution of wealth, is a complex and difficult one. Many of us see the great crop of evils our profit system has produced, but few see or understand the cause of the evils. Many are content to try to relieve conditions by treating the symptoms of our disease. But so long as the love of money, a root of all kinds of evil, remains the motive power and the root of our economic system, so long will evils continue to spring up. The motive of greed must be displaced by the motive of service. This means that capitalism, our economic system based upon

the profit motive, must be displaced by a system founded upon Christian principles.

This will be difficult because those who have much to gain by the profit system have great influence and will usually do all they can to use this influence to hinder any move that would deprive them of their unjust income. In the political world they call those who work for justice, unpatriotic; in the economic world they call them impractical; in the religious world they call them atheistic communists. No great evil is uprooted without opposition.

Not only must the system be changed, but men must be changed. This of course has always been a primary work of the church—to convert men But a new and larger meaning must be put into conversion. For example, not only must men be taught to be personally honest, to meet their just obligations, pay their bills, give correct measures and change, and to tell no lies; but they must also be taught to be socially honest, to refrain from doing that or accepting gain from that which degrades or injures their fellow men, and to forego appropriating for themselves the good things of life at the expense of others being deprived of those same good things. Men need be converted to become Christian in all their relations in life, in the way they earn their money, in the way they spend it, in the way they buy, and in the way they sell.

This new task can not be accomplished by the action of a few. It requires a great movement by a large group. The church can help develop and bring into being such a movement. But it will require new tactics. Whereas in the past the church has held aloof from political, economic and social activity, it is chiefly by such activity that the new work of establishing a Christian economic order must be accomplished.

We must not lose sight of the fact that the primary work of the church is to preach the gospel and to develop the spiritual life of individuals. This is essential to the accomplishment of our new task. But it is also true, as E. Stanley Jones so aptly observes, that we have gone as far as we can in spiritual advancement under our present unchristian economic system. Christian preaching without Christian practice is empty and futile. Christian practice in a business system motivated by selfishness and committed to competition and the survival of the strong by the suppression of the weak is impossible. It is futile for the church to develop men who are spiritually minded, to teach them to love one another, to be sympathetic and helpful, and then turn them out into the world to make a living under a pagan business system which sets them against one another, and gives its rewards to those who practice the opposite.

The church must either cease teaching absolute honesty and the Golden Rule, or set herself to the task of establishing a business system in which the practice of these virtues is compatible with success in providing for one's family. Unless we do set ourselves to this task the church will be more and more discredited as impractical and inconsistent, and unworthy of a hearing. Because those to whom we preach can not keep themselves from being involved in political and economic affairs, neither can the church.

Not only will the accomplishment of our new task require new tactics, it will also require haste. We have been late in beginning. Capitalism is about to collapse of its own inherent weakness. If we may judge from the course of events in Europe, fascism is about to come upon us. If we tolerate despotism of wealth in our economic world as we now have it under capitalism, it will destroy our political democracy. Capitalism and democracy will not last long side by side. Fascism, military dictatorship, is the last stage of capitalism. Under fascism the church must yield to the state or be crushed. If we would save ourselves from such a fate, we must establish a new order quickly.

Again, our task is difficult because we must not only reject the old, but we must choose and inaugurate a new and better system. We must choose one of several possible alternatives to our present system and working together with other groups concentrate our efforts upon the successful establishment of that system. Consumer co-operatives in business and a political regime committed to production for use seem to the writer to be acceptable and desirable and most likely to succeed in America.

To accomplish this task the church will have to concentrate a large part of her efforts in this field. It will need primary place in our church organization. Boards to promote a Christian economic order will need to be set up, leaders found and put to work, research made, literature produced and disseminated, and ministers and teachers trained to point and lead the way to the better order. Most of all, the rank and file of church members will need to be inoculated with the zeal and self-sacrificing spirit of the early Christians. A broad social intelligence will be needed. But a special enduement of the Spirit of God, unprecedented courage and steadfast endurance will be essential to carry to successful completion such a task and such a crusade

Prayer

BY VERA EMMERT JOHANSEN

In the midst of these years, reveal thyself,
Show forth thy mercies, reveal thy work.
In the trials before us, be kind, O Lord,
May we never be faithless, or shirk.

Freeport, Ill.

for Christian righteousness. The cost will be great, but the gains will be tremendous for God and humanity.

The Church of the Brethren is peculiarly fitted to take up this task. First, it is the natural and logical conclusion of our peace program—to uproot the causes of war in our economic system. Second, it is but the expansion and practical application of our splendid heritage of teaching on brotherhood so pertinently perpetuated in the ordinances of the Lord's Supper and feet washing. Third, from a material standpoint the rank and file of our membership, being of the middle class of people, we have very little to gain and much to lose from our present business system. Fourth, we have an ardent army of able youth to whom this task would open a worthy field for the expression of their Christian idealism and desire for service.

"A great door and effectual is opened, . . . and there are many adversaries." But we are able. Let us enter.

Eustis, Fla.

The Unfinished Task

BY MRS. OWEN HORTON

When Jesus was hanging on the cross and said, "It is finished," he did not refer to the work which he had begun. That could not be done in a short time, even by the Son of God. There are some things which God will not speed along or hurry up. Some things require choice learning and growth.

We often speak of his work being unfinished on the cross. In one sense it was. He paid the price of perfect devotion and of suffering in many ways. His being lifted upon the cross had power to bring repentance and salvation to the people of the earth.

Jesus told his followers time after time that there were crosses for them to bear, and that they would have to suffer for others just as he had done. Jesus suffered a lot, but he left a lot of suffering for others.

Jesus wanted to save men, to bring them into the heritage of God's holy family. He desired them to have everlasting life and undertook to bring the kingdom of God among men. This task was by no means finished when Jesus' earthly life ended; few people knew the teachings, and fewer had accepted.

The great unfinished task was the building of the church to bear witness of him to the world through the ages, and to bring the great gift of love and brotherhood into human relationships.

Jesus' great command to Peter was to feed his sheep, not with the earthly pleasures and frivolities, but with the spiritual food which would lead them to know the glory of God. And now the task rests upon us, and we must put our shoulder to the wheel and bring the kingdom of God to earth to be realized more completely.

Pulaski, Va.

A Talebearer

BY C. W. DAVIS

Synopsis of a sermon delivered to the official board of the Live Oak church of Northern California by the senior member of the group, eighty years of age.

Texts: "He that despiseth his neighbor is void of wisdom; but a man of understanding holdeth his peace. He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit concealeth a matter" (Prov. 11: 12, 13).

"For lack of wood the fire goeth out; And where there is no whisperer, contention ceaseth. As coals are to hot embers, and wood to fire, so is a contentious man to inflame strife. The words of a whisperer are as dainty morsels, and they go down into the innermost parts" (Prov. 26: 20-22).)

Paul instructed us: "Only let your conversation [manner of life] be as it becometh the gospel of Christ" (Philpp. 1: 27a). The difficulty of that standard in one particular is set forth in James 3: 6-8. "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

An offended brother represents a difficult problem in human relations. "A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle" (Prov. 18: 19). An excellent suggestion is made in Prov. 18: 24: "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." The danger of giving offense is stated in Matt. 18: 6: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Verse 7 of this chapter continues the thought and raises an additional problem: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offence cometh." Why is it needful that offenses come? They must come in order to try the faith of the saints. It takes faith, courage and love to live up to the great principles of the gospel. Offenses challenge all three.

What can be done about offenses? Is there any remedy? Yes, Matt. 18: 15-17 gives the answer: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." One of two outcomes will result. Either the offender will be recognized as an unsaved, unbrotherly person; or else, he will be restored in Christ Jesus and reconciled to his brother and the church.

What is that noise I hear? It sounds like the banging

of an old brass pan. Oh, it is the noise of a down-and-out Christian, one in whose heart love has died. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13: 1). Is it possible that some of our talk concerning offenders sounds like that? Love is necessary if we are to deal with the weak and the erring.

Christ went to the cross to die that he might atone for a lost and sinful world. Surrounded by heartless gambling for his coat; bitter railing; and the taunts—"He saved others, himself he can not save; let him now come down from the cross, and we will believe him"; pierced with agony and suffering, he prayed: "Father, forgive them; for they know not what they do." Here he demonstrated what he had taught in the peaceful setting of the Sermon on the Mount. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 11, 12). That is the way to meet talebearers and enemies.

Paul said, "We have the mind of Christ," and exhorted: "Let this mind be in you, which was also in Christ Jesus" (Philpp. 2: 5). Christ left heaven for his enemies, he prayed for them, he died for them. His death is the most dramatic and tragic on record. Darkness was over the land for three hours. A great earthquake rent the rocks. Many of the sleeping saints came forth from their graves. The problem of the offender and talebearer is a difficult one, but we have a great High Priest, One who can "be touched with the feeling of our infirmities." May his mind be in us.

Live Oak, Calif.

Elder Christian Hansen

BY J. F. GRAYBILL

(See Picture on Cover Page)

Elder Christian Hansen, Brönderslev, Denmark, passed to his reward Nov. 28, 1936, at the ripe old age of 88 years, and was placed by the side of his wife, who preceded him some thirty years.

Bro. Hansen's name is prominent in connection with the foreign mission work of the Church of the Brethren. He was born at Vrenstad, not far from the place of his death, Oct. 15, 1848. As a young man he was a few years in the States. After his return to Denmark he was united in marriage Oct. 17, 1877, to Inger Petersen from Norway. To this union were born one son and two daughters, of which one also preceded her father in death.

I shall give a translation of Bro. Hansen's own account of how he came in touch with the Brethren.

"During the few years in America I became acquainted with Bro. Christian Hope, who also was a Dane. We had certain convictions of faith and we were in search of a denomination who practiced what God had revealed to us. In an encyclopedia of denominations in America, giving a short account of their belief and practice, we found the Church of the Brethren. We found that this denomination was in accord with our interpretation of the Word of God, and were anxious to learn more of this body of believers. In this we failed up to the time of my leaving America May 24, 1874.

"A short time after my return to Denmark I received a letter form Bro. Christian Hope, stating that he had found the Church of the Brethren. He sent me a number of tracts in English, setting forth their faith and practice. A study of these led me to request the church to send a missionary to Denmark. I also desired to be baptized and unite with this body, that followed the Word of God. This resulted in the Brethren taking up mission work in Denmark.

"Bro. Hope was sent from America as the first missionary to Denmark, because he was a Dane and had the language at command. He arrived in Denmark in 1875, and May 5, 1876 I was baptized. From the very beginning I took an active part in the services as the Lord granted grace and the privileges were extended to me. Bro. Hope and I did what we could to translate and distribute tracts and preach the gospel of Jesus Christ to the people of our country.

"The church in America had promised to organize a church in Denmark when there were eight members. In October of 1877 we were thirteen members and the Church in America fulfilled its promise by sending two elders, Bro. Enoch Eby and wife and Bro. Daniel Fry and wife. They came to our home in Brönderslev. They ate their first meal and rested up in our home after their long journey. I remember reading in the Brethren at Work, that Brethren Eby and Fry with their companions ate their first meal in Bro. Hansen's home in Brönderslev, and that it was homelike and restful to be there."

I have failed in getting the dates of Bro. Hansen's election to the ministry and ordination to the eldership. But this was evidently quite early in the history of our work in Denmark. He gave his entire time to the work, leaving his trade as tailor. They lived in Kopenhagen, Roskilde and Hördum, where they engeged in mission work. In 1894 they moved to Brönderslev, where he built a home, which he called "Bethesda." Here they lived and had services. It was Bro. Hansen's desire that the property remain as mission property, where the members can meet and have services.

Bro. Hansen's work, during the later part of his working years was confined to Jutland, but he made many visits to Sweden where he often served as interpreter for deputations from the Mission Board. The last twenty years he lived mostly retired, but remained in remarkably good health until about a year ago, when old age and feebleness made rapid inroads. The last nine months he was mostly confined to his bed, but his mind served him until the end of his life, Nov. 28, 1936.

I was notified of the death and the funeral to take place Dec. 4, and requested to be present. There were only two relatives, a son and daughter, members and friends to follow the remains of this veteran of the cross. After placing his remains in the State church the priest made a few timely remarks, and I was asked to speak. The ceremony at the grave was performed by the undersigned.

Twenty-five years ago I met Bro. Hansen for the first time. Since then I have visited in his home a number of times and had many services there. He was a man of strong conviction, who would rather suffer imprisonment than violate his anti-militaristic conviction. He was rather easy going, but thorough in his work, very accurate and even artistic. He was not a prominent man, but highly respected by all who knew him. He loved the church of his choice and was interested in the advancement of the kingdom. He rests from his labors and his works shall follow him.

Malmö, Sweden.

HOME AND FAMILY

Enough to Know

(Selected by Mrs. D. W. Weybright, New Paris, Ind.)

I know not how, nor when, nor why,
I can but this, on God rely;
His truth, his love, eternal flow;
God's life! this is enough to know.

I rest content whate'er betide,
For love and peace with me abide;
I care not how my footsteps go;
God guides! this is enough to know.

I know not when I shall forsake
All sin, and in his likeness wake,
But to Christ's stature I shall grow;
God reigns; this is enough to know.

I know not why sometimes I fall,
Seem to forget that God is all;
I grasp his outstretched arms, and lo!
God is! this is enough to know.

When Bob Gave God a Chance

BY ELEANOR R. FREESE

10. The Way to Life

One joy after another came to Bob. The joy that set them all to work came after John took Phil to the hospital for braces in the place of casts. "Son," he said to Bob, after he took Phil out of the car and settled him in the hammock, "Come on into the house. I want to ask you to do something exceedingly pleasant." Wonderingly, Bob followed his father up onto the porch. "It's such good news, boy. I talked to Dr. Langworthy today about Phil, and he said that the nurse made a mistake, that the operation was proving more successful than they hoped."

"Oh, dad, really, but—but, why can't he walk?" exclaimed Bob.

"He will walk," explained Mr. Rohwer, "but he will have to be taught to use his legs. You must remember that until a few weeks ago, he could not even move his limbs. He will need to do a lot of exercising, and we will help him in every way possible. I thought you would like to be the one to tell him."

Bob took the steps in two leaps, and raced across the lawn to his pal. "Phil! Phil! You were right when you told me that God never made a mistake. Think of it, pal, you are going to walk, and run and play like other boys. You are going to play football and ride a bike and swim and hike and—and—"

John watched until Bob knelt by the hammock and gathered the boy in his arms. Then he smiled and went to tell Mrs. Rohwer.

Phil went every place with Bob, who spent much of his time and energy in giving Phil's limbs the exercises prescribed by the doctor. He made his old coaster wagon into a "walker," so the boy could get about as he pleased. He made a contraption that resembled a baby's "jumper." Phil worked faithfully in it as often as John or Bob thought advisable. When he started coming out in the fields or into the orchard, Bob would take him out of the "walker" and support him as he tried to walk. It was a slow, tedious process, but both boys were determined that they should win. Two months later the progress seemed slight. Philip could not walk, but his knees no longer buckled under the weight of his body, and his feet went straight ahead like well behaved feet should, instead of wandering off in opposite directions as they had at first.

Shortly after his conversion, Bob decided to go back to college in the fall and complete his course. The editor of their home town paper agreed to give him work if he would take some additional work in business administration after he graduated. Mr. Rohwer was more than willing to take over the responsibility of helping Phil to use his feet. Bob agreed that his father could help—after he left for college—but until then, he wanted to do all he could himself.

Four weeks later, Philip held on to the breakfast table and stumbled around to Bob's seat. "I have been trying by myself all this month, and now I can almost walk without holding on to anything. I think I could go any place I wanted to if I had crutches."

"Good going, old man," was all that Bob could say. "And you shall have crutches. I don't see why I didn't think of them before."

. . . .

Two weeks slipped past, and the big house seemed very silent and lonesome. Bob and Anne were both back in college, and Phil was away all day at school. Autumn was gone almost before Mary had time to be lonesome without her family. The young folks wrote every week, and sometimes came home for a brief visit over the week end. On one of these occasions Anne told glowing tales about her brother's popularity. "He is teaching a class of boys in the intermediate department of the church. Three of the boys have accepted Christ as their Savior and have joined the church, and several of the others are thinking about it. The other departments would like to have his help, but he tells every one that he prefers the intermediate, because that department is so often neglected."

"I am glad that Robert has caught the vision," replied his mother. "I knew he could count for Christ, if he would only give God a chance to use him."

"And, mother," went on Anne, "no one notices his right arm. Why, you just have to look at the light in his

face. You couldn't look at anything else, while he is around. Everybody loves our Bob because he tries so hard to help others and make their load just as much lighter as he can. You would never know that he holds several important offices. He is president of the student body, and head of the Student Volunteer group. But he isn't a bit puffed up. I am proud of my brother, proud because he is truly a son of God."

All that Anne had said was true. Bob worked steadily during the entire school year, at his studies and in the church. He graduated with honors in June, and came home to Pleasant Valley where he commenced his work in the *World* office. Here in his home town he found ample opportunity to continue his church work; in fact, being in a newspaper office added to his opportunities of meeting people and telling them about his Friend.

Paul Mason, still a great crony of Bob's, invited his friend to spend the day with him shortly after Bob began his newspaper work. This was the first time that he had been near Hidden Lake since that fatal day, eighteen months previous. Bob looked down the road with tranquil eyes, and drove into the yard. With a cheery song on his lips, he got out and rang the bell. Naomi Mason, Paul's sister, just out of college, opened the door.

Her warm, brown eyes smiled up at him. Her beaming face was set in a frame of shining, black waves. "Come in, Bob, we are all glad to see you looking so well. Paul has gone outside, but he will return soon."

Bob was suddenly confused. With fine tact she dispelled all his shyness. All through the years she had been just "Paul's kid sis" to Bob, but Naomi guessed that Bob saw something else, now.

As for Bob, he did see, but he pushed the idea out of his way almost as soon as it got in. "No girl wants to bind herself to a cripple." A new sense of the old bitterness swept over him. He had long since seen the shallowness of Georgia, but he had never been able to erase her cruel words.

In October, the subscription manager resigned and Bob took his place. He saw the need of a Sunday school in the outlying districts. So with the aid of Pastor Miller, a Sunday school was organized. Of course, Naomi volunteered to teach, and to help with the opening worship. Thanksgiving week Bob mustered courage to ask Naomi to go with him to the Thanksgiving program that his Sunday school was giving, and then to come home with him for dinner. Much to his surprise, she accepted with alacrity. This was the public beginning of a friendship that was more than it seemed.

Easter that year was early in April. About this time Bob began to feel an unrest, his work in the community was no longer as satisfying as it had been. One evening when Naomi was at his home, playing her violin to Mary's accompaniment, he received the answer to his problem. The strains of "Hark! the Voice of Jesus Calling" moved him to cross the room to the piano and join in the chorus, "Here am I, O Lord: send me." The others in the room were silenced for a moment. Then Bob explained, huskily, "I'm going to ask to be allowed to enter the ministry." Abruptly he turned to Naomi, "You do understand, don't you?" he appealed.

Here eyes were brimming with tears. "I have prayed for this," she said simply. "I—I have watched you as you went off to college, nearly five years ago, and all through college until—you had to stop. After that I prayed that you could come to know my Friend as I knew him. And when you did, I was so glad."

"And my life has been full of joy ever since," said Bob. "I marvel at my not seeing the possibilities of helping others through being in the ministry before."

Mary spoke softly, "I don't wonder at it a bit, son. You have only been learning the wisdom of complete surrender."

"Bob, you don't realize how changed you are," said Naomi. "Even your singing is different."

"Thank you, Naomi," replied Bob. "I am trying to sing for God, and hope to succeed as well as you give me credit for doing."

"Son," said John, "there is to be a special council meeting soon. We are awake to the need for more ministers in our congregation."

At the council meeting, two men were chosen, Bob Rohwer and Paul Mason, and both families rejoiced. After he received his call, Bob confided his plans to Naomi.

Summer was a busy time. Such bustling, such planning, and how hard every one worked. The two young men would be going to seminary in September. Naomi was to teach another year; then she, too, would join her brother, and husband to be. "For," she explained, "if I am going to be a minister's wife, I will need to know better how to teach others how to work."

Then Anne came home one evening with Paul, announcing, "I think Naomi's idea is a tiptop one. I am going to finish college, and then I shall go with her and the boys for a year or so—until the double wedding at least."

At last the day came for the young men to leave, and they were sent on their way with earnest prayers and great rejoicing. The Masons and the Rohwers with many well-wishers watched the train disappear. Finally, John Rohwer cleared his throat to express the thoughts that were in the hearts of all. "God has no way of giving himself to the world except through his children. But that is more than adequate, and oh, what marvelous things he can accomplish, when we just give him a chance."

(The End)

Brewster, Wash.

Life—A Trust

BY P. F. ECKERLE

In some states the contracting parties to the marital vow are both required to appear at the courthouse in order to secure the marriage license. On one occasion when the issuing officer made the discovery that the couple before him had previously been employed in the same capacity in the same kind of office, he looked up with a twinkle in his eye and inquired: "Is this a trust?" After all, is it not true that all of life is just that?

The child who does not wish to go to sleep at night until he feels that the guardian angel of his life is very near, is manifesting a spirit of trust, when, in the darkness that surrounds his couch, he calls to the parent: "Are you there?" He gets the answer which gives assurance and at once goes to sleep; he is trusting his life and well-being in the hands of the parent he has learned to love and whose love he has come to trust as absolute. Woe betide that parent who betrays such a trust!

A daughter in the home falls the victim of disease that requires the best of nursing and the services of a skilled surgeon. She is taken to the hospital, placed upon the operating table and told to breathe deeply that she may fall into that transitory sleep that will allow the surgeon free use of the knife so that her body may be restored to health. Is she not a trusting child when she thus submits with her very life at stake? They all thank God and feel repaid for the sacrifice and the suspense when she is brought home again happy and is on the way to complete recovery.

Here is a lady past her teens far enough that some say she is a "lady in waiting." She has a good home with every convenience, loving parents and brothers and sisters who twine about her heart as tendrils of the home vine. She is accosted by a suitor. She listens to his pleadings and believes that he is sincere. By and by she accepts his proposal to establish a home of their own. She is trusting all her future happiness and the hope for declining years in the devotion he brings and through the years she renders a like devotion in full measure. They give an affirmative answer to the judge in our first paragraph.

God gave you life. He wants you to use it to the best of your ability and at the end of the journey to return it to him as a good and faithful steward. In every such bestowal of trust in this life, there is the same requirement.

You may not have asked for the privilege of acting in the capacity of a trust officer, but if such a responsibility is accepted, you should expect to make returns showing the use made of the goods received with the increase, if any. This is required by the courts of the land with reference to the things of earth. Why should we not also make return to the "Judge of all the earth" for the priceless gift of life with all its opportunities, privileges and the choice blessings that attend so great a gift? "What is your life" (James 4: 14)?

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. 26: 3).

Lanark, Ill.

What Do They See?

BY CHESTER E. SHULER

It is said that a celebrated sculptor spent eight years working upon a statue of the Lord Jesus Christ. After working two years upon it, he one day brought a little child into his studio. Turning to her, he said, "My dear little girl, who is that?"

The child looked at the wonderful work. After a moment or two, she replied, "It is a very great man, sir."

The sculptor was smitten with bitter disappointment. "This will never do," he said; "I must change it. The statue must be a truer likeness of Jesus than this."

Without losing further time, he turned to his chisel and mallet and worked three years longer. He prayed about it night and day asking God to help him that he might reproduce the likeness of Jesus upon the face of the marble.

Once more he brought a little child to his studio. "Who is that?" he asked.

The child looked at the masterpiece in silence. Then bursting into tears, said: "Suffer little children to come unto me."

"I have gained it! This is a work of inspiration. Thank God!" cried the sculptor, when he realized that this sweet untutored child had recognized in the statue the face of the Lord Jesus Christ.

People look upon Christians with critical gaze; actions are examined with care; motives are dissected and analyzed minutely. What do they see?

Like the sculptor, each one, as it were, is working daily upon a likeness of Christ. What do they see in our lives? Is it something which belongs to self and pride and worldliness and sin? Or do they find something which belongs to the other world—divine love, sublime faith, true Christianity?

Little children are perhaps the best judges of real Christianity in one's life, just as the little girl was the most accurate judge of the sculptor's work.

"Suffer little children to come unto me," said Jesus. Children naturally will come to him—and to his true servants. They recognize Christian virtues in a human life quickly and surely. They are seldom to be fooled.

Newport, Pa.

OUR MISSION WORK

What to Pray For

BY D. L. FORNEY

Week of January 23 to 30

THIS week we are asked to pray for the work at Jalalpor, India. The history of Jalalpor station dates back to the year 1899.

After a year of language study at Bulsar the writer and wife were asked to go to Navsari near Jalalpor to open work in this area. Famine conditions prevailed in western India and starving children were brought in and cared for. Land was secured near the village of Jalalpor, buildings erected and a school was started.





Harlan and Ruth Brooks

Other schools were opened and evangelistic work was also carried on. From that time to the present the work has grown and developed to its present proportions.

At the present time Harlan Brooks and his wife Ruth, who went with her parents to India at the age of one year, are caring for the work with their two children Betty Jean, eleven, and Margaret, five. During Ruth's childhood in India she had as her playmates the boys and girls who now are teachers, preachers and leaders in the India church. Soon after the Brookses arrived in India after their furlough in December of 1935 both the girls were attacked with measles and Betty Jean's complications and continued weakness kept her out of school the entire year of 1936. But in all her serious illness she was very patient and uncomplaining. Happily she has at last recovered, for which all are thankful.

The winter season is the touring season in India and the Brookses have a large territory to cover along with their other work. At Jalalpor there has developed a demand for English services on Sunday along with the Gujarati. The educated as well as the illiterate are desirous of hearing the gospel message. Pray that health, strength and guidance be given the Brookses as they minister to the multitudes around and to the seekers who come by day and by night.

Pray also for Nathalal M. Maida, preacher and elder at Unai, for Damodar Ponchabhai, also preacher and elder living at Bhat where there has been much persecution. He has stood faithful to his task through it all. Pray for Chagganlal who has helped much to build up the work at Machad and in and around Jalalpor in pastoral work. Pray for the other teachers and workers in the outlying districts. Pray for all who come in touch with some of the sixty millions of outcastes. Many of them are renouncing Hinduism and seeking the light and the better way. Pray that they may be guided to him who is the Light of the world.

La Verne, Calif.

Dr. Ambedkar's Version

BY J. HOLMES SMITH

(Sent to the "Christian Century," Chicago)

"DR. AMBEDKAR tells me," says J. Holmes Smith of India, "that the correspondence with Dr. Moonji of the Hindu Mahasabha was purely tentative and exploratory. He had been pressed by Hindu leaders like Dr. Moone and Dr. Kurtakoti, the Shankaracharya of Nasik, for some tentative agreement in case the depressed classes decide to embrace Sikhism, and contingent upon the acceptance of the Hindu community. I asked Dr. Ambedkar if he had ever made a declaration in favor of Sikhism. He replied that he had not. I referred to the report, in at least two Indian newspapers six weeks ago, that he was irrevocably committed to Sikhism. He declared that this was untrue, that he had never made such a statement or such a decision and that possibly certain remarks of the editor of *Janta,* a Marathi paper to which he frequently contributes, may have been misinterpreted.

There have been not a few rumors regarding Dr. Ambedkar and his decision which have gone the rounds of the press in India, only to be exploded. A cheap way of discrediting any movement is to spread confusing rumors about it in the hope that the shallower public will soon be disposed to laugh the whole matter out of court. A few weeks ago a tall story about "Mahatma Gandhi's Conversion to Islam" went the rounds of the Mohammedan press, its momentum scarcely diminished even after its exposure by Gandhi himself as a lie out of the whole cloth.

Questioned as to what evidence he might give that his movement is deeper than a mere political stunt, Dr. Ambedkar said: "I have stopped trying to answer all of the attacks which are made upon me and have ceased trying to clear up all of the misapprehensions. I shall go my way with a clear conscience and let the world think what it will. At any rate," he said, "you could

not convince the Hindus against their will that I am sincere and unselfish in this stand I have taken." He declared that this depressed classes situation offers unrivaled opportunity for corruption and exploitation. He added: "Every day I pray to God to keep my conscience clear. But, after all, nobody is able to see what another man's motives are." I replied, "But one may judge by the man's actions." To this he readily assented, and added: "Let them see if I take the path of personal gain. Ever since I got set up in my career I have had a sense of responsibility for my people and that has kept me true. But I have no army, and if my people do not choose to go with me, that is for them to decide."

The final word in a situation as fraught with kingdom possibilities as is this depressed classes crisis must be an appeal to our kingdom comrades afar to join us in the prayerful endeavor to see this situation steadily and see it whole. It deserves our best, for it is manifestly one of the most significant crises in kingdom of God history.

News From the Field

CHINA

Tai Yuan

BY SARA Z. MYERS

Our Love Feast Service

On Sunday, Nov. 29, we held our love feast and communion service. We expected and prepared for more people than at any time previous. But to our dismay the governor, the day before, issued an order that all male students, escorted by their teachers, should work on the roads on Sunday! In spite of this, however, thirty-three members surrounded the tables and enjoyed together a really spiritual feast. We were indeed sorry that a number of our young members and a couple teachers were prohibited from attending. Several young men, however, who had to report for forenoon duty rushed back to the church just in time for the special service which was held at noon.

The order just given for student labor on Sunday, was an every week affair until Christmas. It is disheartening, to say the least, to carry forward our religious activities against such odds. But at the same time it is encouraging when one sees how these young men put forth the most strenuous efforts to finish the jobs assigned them and rush smilingly back to take part in music practice or in church service.

Women's Meetings

Since our last writing we have been having women's meetings at the church more frequently than before, and with added attendance. On one occasion Sister Mary Schaeffer of Ping Ting gave a much appreciated address. On another Sister Minneva Neher of Show Yang gave a deeply spiritual message. At another time our own Sister Laura Shock brought us a fine message. At the last meeting, a week ago, Mr. Wang Ming Tao, a prominent evangelist, who was at the time holding meetings in our city, was invited to speak to the women. The church was almost filled with an appreciative audience, and the message was an excellent one.

Welcome Visitors

A few weeks ago we were delighted to have Brother and Sister F. H. Crumpacker visit our station, they having just returned from furlough. Bro. Crumpacker's sermon on Sunday morning was most appreciated.

Brother and Sister J. P. Overholtzer of Covina, Calif., paid us a short visit in October. They were spending several months touring the far east and decided while as near as Peiping to spend a few days in this province seeing the work of our mission. It was a real pleasure to meet these fine people from the home church in America.

A recent visitor in our midst was Lady Hosie of England. Her father, Dr. W. E. Soothill, was once a missionary here and a former president of Shansi University. She was much in demand as a speaker while here because of her close connection with and deep love for China. She herself has written a number of books on China and things Chinese.

Personal and Various

Sister Laura Shock is having an unusually busy fall with Bible classes, home teaching and some English teaching in two of the schools of the city. Her home has ever an open door to students. Some come for classes, others just to visit, some to sing, and not a few to ask help and direction with personal problems.

The Y. M. C. A. has just closed a campaign for funds and members. It has been decidedly an uphill task this fall to raise money when everything is very expensive and all prices continually soaring. The new secretary, Miss Cheng Tsui Hsiang, a local Shansi girl, is certainly a tireless worker and is putting forth every effort to enlarge the interests of the association.

Bro. Myers has just returned from attending meetings of the Religious Educational Committee of the National Christian Council held near Shanghai. He feels most optimistic over the outlook in preparation for the various religious activities being undertaken for the furtherance of the gospel among all classes of Chinese.

The co-operative open-air preaching center here in the city has closed for the winter because of the cold weather. Workers being scarce, several church groups co-operated, helping each other and taking turns so that every day the seed was sown. We hope and trust that much of it fell on good soil among the hundreds who listened. A number have expressed a desire to learn more about the gospel and have become inquirers. Workers in the several churches are looking after the follow-up work.

Being Mission Secretary, Bro. Myers has just visited the different stations and found the work on the whole in a healthy and hopeful condition resulting from the splendid efforts of our workers. Problems there are and always will be as long as the church is alive.

At this writing an Institute in Co-operatives is being held at the Y. M. C. A. Pastor Yin and Evangelist Wang of Ping Ting Chou are attending. Delegates from neighboring missions are also in attendance.

INDIA

Anklesvar

BY ANNA LICHTY

Tent Life

This will be a busy winter for us in camp. These will be our last months before we leave on furlough. Anklesvar is a large field and the people are pressing us for teaching and baptism. (Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, January 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Two Miracles of Mercy.—John 5: 2-9; 6: 8-15.

Christian Workers, More Life Sketches of Pioneer Missionaries.

B. Y. P. D., In Bura Land.

Intermediates, Some African Builders of Bridges.

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Gains for the Kingdom

One baptism in Sterling church, Colo.

Two baptisms in Hermosa Beach church, Calif.

Six baptisms in Central church, Roanoke, Va., Bro. Earl Fike, evangelist.

Four baptisms in Bethel church, Ind., Bro. Howard Kreider of Milford, Ind., evangelist.

Eight baptisms in Washington City church, D. C., Bro. J. M. Henry of Bridgewater, Va., evangelist.

Six received into Beans Chapel church, W. Va., Bro. H. C. Sanders of Auburn, W. Va., evangelist.

Twenty accepted Christ in Beaver Run church, W. Va., Bro. Ernest Muntzing of Clarksburg, W. Va., evangelist.

Sixteen baptized and three reclaimed in Wabash City church, Ind., Bro. Chas. Oberlin of Peru, Ind., evangelist.

Five added to the Allison Prairie church, Ill., and two reclaimed, Bro. J. L. Guthrie of La Fayette, Ohio, evangelist.

Forty-three baptized and three reclaimed in New Fairview church, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Eight baptisms in Brown's Mill house, Bro. Graybill Hershey, evangelist; and seven baptisms at Hade house, Bro. A. M. Niswander, evangelist; both in Falling Springs congregation, Pa.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Dumond, the pastor, Feb. 1 in Sterling church, Colo.

Bro. Russell G. West of Roanoke, Va., March 2-12 in the church at Frederick, Md.

Bro. John T. Glick of Bridgewater, Va., March 7 at Downsville church, Manor congregation, Md.

Brother and Sister Oliver H. Austin of McPherson, Kans. Jan. 20 to Feb. 7 in the church at Phœnix, Ariz.

Bro. A. P. Musselman of Lima, Ohio, Feb. 7 instead of Jan. 7 in Defiance church, Ohio (closing with a love feast Feb. 22); Jan. 17 in Union Grove church, Ind.

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Personal Mention

Sister Elizabeth Broughman has time for a few more meetings during 1937. Churches desiring her services will please communicate with her as soon as practicable at Buchanan, Va., R. 1, Box 90.

President Studebaker of La Verne College made a hurried Elgin stop last Saturday afternoon on his way home from the meeting of the General Education Board. It was out of office hours and only a few of us got to see him but enough to leave no doubt as to his identity.

Sister Sara Beahm Miller says: "The lady about whom I wrote is not loved even **as** [she was loved] more than thirty years ago; she is loved even more than [she was loved] thirty years ago." She is referring to her article in the Messenger, January 2, page 13, last sentence but one. That "**as**" should have been omitted.

Dr. Barbara Nickey of the India mission field has been in the homeland for some months. Last Friday the fifteenth she came to Elgin for contact with the mission offices, fellowship with friends, missionary and others. She was the special guest of Sister Anetta Mow. Part of her furlough has been given to advanced study in New York City in further preparation for her work.

Bro. R. E. Mohler of McPherson, referring to his great sorrow but not asking for this mention here, says: "I wish that I could reply to each letter that I have received but I can not for already the number is more than a thousand and I received fifty letters this morning. They all help but at times it seems the burden is almost too great. I have received some help that I can not explain."

Eld. John Heckman of Polo, Ill., was one of the boys who attended that Sunday school in Daniel Vaniman's barn. He writes: "That barn Sunday school wielded a most wholesome influence on the membership. Many opposers saw the good work that Sunday school could and would do and became its supporters. It was not long until the Sunday school was invited into the Pleasant Hill church house."

Bro. Ezra Lutz and wife of Lena, Ill., celebrated the fifty-fourth anniversary of their marriage on Dec. 14, last, but it was not until last week that we learned of it. Bro. Lutz has given forty-four years to the service of the church in the Christian ministry. We are indeed sorry that Sister Lutz is "still greatly afflicted with arthritis," as she has been for years. "She likes to read, mostly in her wheel chair. She delights in reading the Messenger."

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Miscellaneous Items

The 1937 Summer Assembly of Northeastern Ohio will be held Aug. 3 to 6. Bro. C. A. Helm of Ashland says Dr. D. W. Kurtz will be present throughout the meeting.

The Akron church of Northeastern Ohio, Bro. C. H. Petry, pastor, will sponsor a radio program over station WJW (1210) of Akron, Sunday, Jan. 24, 3: 30 to 4: 00 P. M., Eastern Standard time.

The Juniata College choir of thirty voices, Prof. C. L. Rowland directing, will broadcast over station WBAL, Baltimore, Wednesday, Feb. 3, 2: 30 to 3: 00 P. M. The choir begins a week's tour Sunday, Jan. 31. We may be able to advise you of other opportunities to hear it.

"If everybody everywhere were happy, if everybody everywhere had a job with decent pay and decent hours, with an opportunity to bring children up the right way in a good home amid healthy surroundings, if all peoples of all nations had proper living standards and the outlook for the future seemed bright, there would be no wars. The road to peace is truly through well-being at home, universally applied." Sister Florence Wieand Noffsinger found it in a newspaper.

Sunday, Feb. 14, is the time for taking the Annual Achievement Offering. As the name indicates, this offering represents the final effort upon the part of the churches of the brotherhood to reach the goal set for the year. The purpose of the offering is to do our best to meet the whole missionary and service work needs of the Church of the Brethren. Pastors, elders and others have received literature which will help them to plan for this offering. The General Mission Board invites correspondence relative to the February Achievement Offering.

Messengers on Monday

Messengers on Monday, in place of Saturday, is a situation which has given us much concern in recent years. In the good old days the Messenger went to press by Tuesday noon. As finished papers came through Messengers were first mailed to the most distant points and to the places with poor mail connections. The finish of the mailing was to the points nearest Elgin, with the last of the Messengers in the mails not later than Thursday afternoon. With this arrangement all Messengers should arrive in time for readers to get them on Saturday, the date carried by the paper. And it seems they did so arrive in the days when farmers drove to town on Saturday to do their trading. But now we finish the Messenger a whole day sooner, or go to press by Monday noon, yet the paper is often not received by Saturday of the week of issue, but the following Monday! Take a recent case. Canton, Ill., is less than 200 miles from Elgin. Yet one week Messengers mailed Thursday afternoon were not received until the following Tuesday! What is the reason for the present poor mail service? We have moved the time of going to press back a whole day, and still have difficulty in getting the paper to readers on time. But we can not move the day for closing Messenger forms back any farther without seriously crippling our news service to the churches. The remedy lies chiefly in checking up on your mail service. Mail is now sorted at central terminals, like Chicago, in place of on the train. This results in delays, especially when mail is heavy and with preference given to first-class mail. We will be glad to hear from those receiving Messengers on Monday, if this is a common occurrence. Perhaps by checking up on the mail service, or by advancing your mailing date we can still get Messengers through by Saturday.

The Fellowship of Prayer, a booklet of daily readings for use during the Lenten season is available again this year. Those who have used it know its worth; those who have not might well get acquainted with it. Order from the Department of Evangelism, Federal Council of Churches, 105 E. 22nd St., New York, N. Y. Price: 3c per copy; $2 per hundred.

Annual District Meeting for the women of southern Ohio will be held on Feb. 10 at Gratis, Ohio. The program looks very interesting. Along with the addresses of Brother and Sister H. Stover Kulp of our Africa mission, special music and brief messages on peace and temperance will be given. May this be a great day of spiritual fellowship.—Mrs. Alfred Flora, Trotwood, Ohio.

Messenger club lists are coming in now in goodly numbers. However, there seems to be a little confusion as to the terms of the special offer. One of the conditions justifying such a radical reduction in price is that cash should accompany the order. Please remember that no money is made on your church paper. For years it has been published at a loss, as are most church papers. The business justification for price reduction under such conditions is that substantial saving be realized through much larger orders on a cash basis. In this way overhead expense is reduced. The saving thus effected we try to pass along in a special cash club rate to the churches making the savings possible.

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Neutrality! Neutrality!

It looks like the storm is about to break in Europe. Are we going to stay out of it? Much depends upon the neutrality law which is passed in this session of congress. And the passage of a strong neutrality law depends upon the senators and congressmen hearing from the people back home.

"I value one personal letter more than a thousand names signed to a petition," said Senator Nye to me. That same thing is true of more than one senator. In fact, it is generally true. Then will you write a personal letter to your senators and congressmen telling them what you think about neutrality?

Tell those who represent you in the government that you expect them to do their best to pass a strong neutrality law to keep this country out of war. I feel that such a law must provide for "mandatory embargoes to all belligerents on munitions and loans and credits, prohibition of travel by Americans on belligerent ships and the adoption of the principle of trade at the risk of the foreign government." If you agree with me include these provisions in your letter.

Senator Nye said that the only way to get the kind of a law we need is for the people to truly express themselves. The war-makers will express themselves. Strong forces are at work to defeat neutrality. Are you willing to take enough time to write a personal letter to put yourself on record? You have an Annual Conference Committee to give young people advice in a war crisis. How about doing our best to keep out of war! Let us maintain an island of sanity here.

Ministers, will you present this matter to your churches? Sunday-school superintendents, will you present this to your classes? Will you all co-operate in getting thousands of letters coming into Washington expressing the peace convictions of a peace loving people on this matter of neutrality?—Rufus D. Bowman.

THE CHURCH AT WORK

HOME MISSIONS

A Home Mission Church Comes to Self-support

This section of West Virginia fell under the jurisdiction of the Manor and Welsh Run congregations for some time in the middle of the nineteenth century. Then about 1870 Brethren Brindle and Stuckey came to Martinsburg and



preached in schoolhouses and halls. The scattered members of the district came together in 1882 and built the Vanclevesville house, and two years later the house at Johnsontown. Brethren Long, Martin and Stauffer will be remembered in connection with these two houses. It was about 1904 that my husband (C. L. Miller, now gone to his reward) and I moved into the city of Martinsburg and opened our house to a Sunday school. Prior to this, the names of Brethren Bricker, Jennings, Turner, Barnes, Utz, Butterbaugh and Lowry will be remembered for their activities. Between the years 1905 and 1910 Brethren Williamson and Grubb were elected to the ministry, the latter still residing in this section, though now a member of the Leetown congregation.

Early in the twentieth century the Mission Board took over the work here and sent Brethren Steerman and Clapper to us. Our little informal Sunday school was organized in 1914 with Bro. I. W. Gochenour as first superintendent. Bro. Gochenour continues a member of the present congregation. From 1919 till 1928 our group grew to the extent we were justified in renting a hall in the downtown section. In 1924 the Mission Board sent Bro. Norman Wilson to us, and the Lord called him home the same year. Walter Young was sent to succeed Norman Wilson and stayed one year. In 1926 Bro. F. E. McCoy was sent here and during his very able leadership the group purchased a dwelling house on High Street and converted it into the present church. Bro. J. W. Gish succeeded Bro. McCoy in 1932 and under his leadership a new Sunday-school room was built to the rear of the present church.

On July 1, 1933 our present pastor, Harold Snider, was sent to us by the Mission Board. In April of the following year the Berkeley congregation was dissolved and in its place arose two congregations: Martinsburg (including the Vanclevesville house); and also Leetown, which embraced the St. Margarets appointment.

Since that time the congregation here has made rapid strides, and Bro. Snider maintains that this has been made possible solely through the splendid co-operation on the part of the congregation. During Bro. Snider's first year with us we reduced the Mission Board aid by one-half, and the following year eliminated it entirely. The congregation has grown from 149 members in 1934 to 241 today, and the offerings have climbed steadily until today we raise approximately $1,500 yearly in the church as compared with approximately $350 to $400 prior to this time. This is largely attributable to the envelope system which has been in use the past three years. Now we are in the midst of a building campaign, finding the present building entirely too small to meet our needs. If the Lord continues to bless us here in Martinsburg we firmly believe the new building will be completed in another year's time.

The attitude in the congregation today is the finest I have seen in my many years, and with this continued co-operation and loyalty, we believe there is much in store for the Church of the Brethren in Martinsburg.—Mrs. Casper L. Miller, Martinsburg, W. Va.

Testimony of the District Mission Board

I have been associated with the work at Martinsburg for the last twenty years, during which time there has been much progress made. In the early years the struggling congregation was without a meetinghouse and Sister Casper Miller deserves a great deal of credit for throwing open her house for Sunday-school and church services. Sister Miller was instrumental in beginning a Ladies' Aid society which accumulated funds for a church site. The District Mission Board lent aid and a good location was secured. A partial payment was made and the remainder was secured by mortgage which after a time was foreclosed. During these unfortunate years church services were being held in a lodge hall.



Bro. Harold Snider

When a church building of another denomination came on the market, the district aided the members in purchasing it. This is the present church which has been remodeled. After the congregation had a permanent place of worship, it began to grow, although it was without a pastor for some time.

Those who have served as pastors include: Brethren Young, Wilson, McCoy, Gish and Bro. Snider. From Bro. McCoy's term until now the present Mission Board has assumed the oversight of the congregation. The support received from the district up until it became self-supporting was three to one.

When the present board took over the work there were several changes necessary, one being the dividing of the Berkeley congregation of which Martinsburg was a part. This division rather centered the efforts of those around Martinsburg, on Martinsburg, than scattering the support.

Much of the credit for making the church self-supporting should go to certain individuals, namely: the Sunday-school superintendent, Bro. John Lightner and the pastor, Bro. Harold Snider and others. The pastor and superintendent have co-operated in putting on class projects, the envelope system and in teaching the people "giving to the

Lord's work." Bro. and Sister Snider are doing an effective piece of work and through the co-operation of the congregation with them, Martinsburg is now self-supporting.—H. R. Rowland, Hagerstown, Md.

CHRISTIAN WORKERS' TOPIC

Missions and World Peace

Sunday, January 31

Isa. 11: 1-9

I. Missions Believe Firmly in the Unity of the World.
II. Christian Message Is the Only Hope of Peace.
III. Missionaries Help Us to Understand Other Peoples.
IV. Missionaries Influence Governments and Leaders.
V. Missionaries' Work Leads to Peace and Goodwill.
VI. Great Thought From Missionaries of Peace.

This outline is based on the program, "Missions and World Peace," prepared by Anetta C. Mow, and may be obtained from the General Mission Board for 5c, or see your missionary committee.

PEACE

In Defense of Defense

I have a neighbor with whom I wish to be a friend. He also wants to be a friend of mine, and we both agree that we must get along peacefully together, doing everything possible to further mutual understanding and friendship. In order to show him my good intentions I built a high barbed-wire fence with steel pickets on top between his house and mine. He, in turn, to convince me of his friendship put a ferocious dog in his back yard. I then put bulletproof glass in the window on his side and started to wear large pistols in my belt. The other day I saw him moving supplies of poison gas and hand grenades into his house. Now I have a machine gun mounted in the front yard, and for the life of me I can't understand why we don't get along better—From the New Mexico Lobo.

CHRISTIAN FINANCE

A Long List of Tithers

The Buena Vista, Virginia, church believes that it has one of the longest lists of tithers in our district, the number having now reached twenty-seven.

For a long time finances have been the one great problem in our church. After much prayer and consideration on the part of leaders, it was decided to ask the church in council to adopt tithing as our approved method of giving. This action was accepted by the church in regular council. This only meant that the church accepted tithing as Biblical. It did not mean that every member would be required to give one-tenth of his or her earnings to the Lord.

Our next step was to secure the service of a well informed man in the field of church finance, outside of our congregation, to assist the board in the annual canvass (which was made just before Christmas). Such a man was found in the person of Bro. John T. Glick of Bridgewater, Va. For one week Bro. Glick labored with us, beginning the campaign with a strong sermon on Sunday morning on the subject of giving. Immediately after the service the finance board met and made their pledges first.

Each day, a member of the board, or some other person deeply interested in the progress of the church, accompanied Bro. Glick as he canvassed the membership.

The result was that pledges to the amount of $1,200 above the approved yearly budget were made. Bro. Glick informs us that the pledges were made freely and without pressure, and that almost all the members pledged.

We certainly feel that the Lord directed us in this procedure and that our success was only due to our co-operating with him.

We also realize that our work has just begun and that the next big task will be to "feed the flock" so that their desire will be to pay their vows.

If seventy-five per cent of the pledges are paid, we will be able to carry on without the help from the district, which will be a new experience for our church which is now about twenty-seven years old.

Will you not pray for us that God may bless our members financially that they may be able to carry out the work as it has been planned.

If the experience of our church helps another church to solve its financial problem, the writer of this article will be more than repaid.—W. G. Kinzie.

CHILDREN'S DEPARTMENT

The Beginners Teacher at Work

If there is a beginners teacher who feels she does not need to prepare anything for Sunday because she is teaching only beginners, she might as well give her resignation to the superintendent and let somebody lead the group who senses the responsibility. But of course, you are not that kind of a leader, for you realize how alert you must be to keep ahead of those kindergarten children who meet with you each week.

Perhaps you are like Miss S. She works at her job of teaching beginners from Sunday to Sunday. Her week is sometimes like this:

Monday: Uses telephone to call the mothers of Billie and Anna to learn why they were absent on Sunday. Sends cards or papers to those who were absent who have no phones.

Tuesday: Attends leadership training class in the community school. Shares and gains new ideas with other workers with children. She wonders why more teachers don't come to the class. She feels more like teaching when she hears of such interesting things to do with children.

Wednesday: Reads over lesson suggestions for the following Sunday. Discovers she will need silver stars and construction paper for the session, as well as pictures of daytime or night. Hunts through old magazines for suitable pictures.

Thursday: Visits stationery store to procure needed materials. Studies assignments for leadership training class.

Friday: Takes a flower to Charles who is sick with measles. Delivers to him also the scrapbook which the beginners made for him last Sunday.

Saturday: Studies lesson text, Biblical material and suggested stories for the Sunday period. Selects suitable songs which might be used in connection with the lesson objectives. Notes the numbers and books in which they are found. Selects pictures from the file that suggest God's gift of day and night. Makes a session outline, including presession activities, worship possibilities, lesson story and related activities, birthday recognition, closing moments. Makes a sample folder illustrating day and night. Types little verses from Bible or a poem which children may paste in their folders.

Sunday: Packs brief case with pictures, activity materials, songbooks, lesson text and Bible. Leaves home early so as to prepare the room for children. Places finished folder on table with construction paper, paste, scissors, silver stars, gold suns, and typed verses, so they will be ready to use later. Arranges a few flowers or a plant by a picture which she is going to use to induce worship. Places slip of paper with songs and their books and numbers on the piano for the pianist to follow as she calls for them. Greets the first comers with a cheery welcome and sets them to work at some interest center. Procedes to enjoy the session with the children, and is sorry the clock goes so fast.—Mary Grace Martin.

INTERMEDIATES

About Reading

An iniermediate leader needs to read. Check up on yourself and see how many new books you have read. Perhaps your picture of yourself as a well-read intermediate leader is based on a book you read four years ago. Or it may be that you know the titles of some recommended books, and have glanced over their tables of contents. Read for the inspiration of the ideas of others, for the better understanding of boys and girls, for your own growth. Perhaps a group of workers can pass around books that they own. Or you can make use of the books in the Brethren Loan Library—write for a catalogue from the General Boards, 22 S. State St., Elgin, Ill.

Try to read at least three good books this winter—one on the understanding of boys and girls, one on your own personal development, and perhaps the third on program building.

YOUNG PEOPLE

Youth and Missions

III. What Youth Can Do

The Christian youth sees in the mission work of the church his supreme opportunity to march forth along the open highways with what the world is most in need of—the message of hope and brotherhood of love—the gospel of Jesus Christ. What then are some of the things which youth can do?

Youth can learn. Will we ever be able to get very far until we are intelligently informed on world conditions? Until we know by what forces and in what ways the lives of men are being influenced? And do we know what missions are actually accomplishing in the world? Can we justify our ignorance when there is so easily available reliable and up-to-date information? Just this year, for instance, three splendid books have been prepared for mission study groups, Consider Africa, Out of Africa and The Story of the American Negro. What about having a discussion group? Or couldn't young people form reading circles and see how many folks in the church will read any or all of these books in the next three months?

Youth can think. We need to think in different terms than we ever have done before. We need to think our task to scale—a world-wide scale. The mind of youth is such that it can think in these big terms which challenge to imagination. Let us be done with our little plans and our small efforts. They seem little more than child's play in face of the mighty task before us, the task about which we pray, "Thy kingdom come . . . on earth." Let us get a mental grasp of the bigness of the work and then let us "attempt great things for God and expect great things from God."

Youth can go. Every Christian young man and young woman will "pray the Lord of the harvest that he thrust forth laborers into his harvest." And some day in answer to that prayer they will come face to face with the command of the Master, "Go ye." And many will go in person. Many others will go just as truly by offering their months and years in terms of money. This summer a young woman said: "I have prayed for a job and now I have a good position. In addition to what I give to my local church I am going to give five dollars a month to missions."

We must all live now. Christian young men and women, what you can do is not for some future time. You are living now, and your influence is needed now. Wherever you may be, in school, at home, on the farm, or in the office, you can so live that others will come to know the power of the gospel of hope and love and brotherhood which possesses your own life. The time to live and give sacrificially is not at some future date when you think you will be in better position to help the work. It is now. And that is one of the thrills of the Christian life that any time, anywhere, my life may be so lived as to be an influence to make his will come on earth.—H. Stover Kulp.

WOMEN'S WORK

Mission Study for Everyone

Well may the women rejoice that many groups of women are interested in mission study. More women are studying missions than are any other groups in our church; however, this comparison is not made as a matter of pride or of boasting, but only that our women may see the need and the opportunity of encouraging and helping other age groups to the study of missions and to desire to know more about the extent and growth of the church in all lands. No woman should rest content until she has helped to enlist other groups aside from the women to have definite classes for study.

If possible a school of missions should be held in every church. The different departments of the church can then be brought together for a week or several evenings of intensive study. If a school can not be held, then attention should be given to the different classes and groups having some time for study within their own groups and classes. All the age groups are amply provided for this year and all the groups are interested in the same subject—namely, the colored race, both in Africa and in the United States. All the books, whether foreign or home, are rich in interesting source material. No church or school should allow 1937 to pass by without having acquainted itself with the contents of these accessible books.

The foreign book chosen for the adult group and also for the young people's group is **Consider Africa,** by Basil Mathews. The home books for these two groups are either **Brown America,** $1.25, **A Preface to Racial Understanding,** 60c, or **The Story of the American Negro,** 60c. The women's book is **Congo Crosses,** 50c. **African Bridge Builders,** 60c has been selected for the Intermediates and **In the African Bush,** 75c and **The Call Drum,** 75c for the juniors. Along with these foreign books the elementary classes would find the home books dealing with the American Negro most beneficial. These books are **Twelve Negro Americans,** 60c and **We Sing America,** 50c. Source materials and helps in the form of outlines are abundant for this year's study.

Let it be the aim of every woman's group to not only work to interest the women of the church in mission study,

but also to awaken a similar interest within each age group. It is not enough that the women of the church are interested in missions. All groups should be equally interested if the church is to be a missionary-minded church.

News From the Field

(Continued From Page 15)

Low Caste People Knocking at the Church Door

The Dherds are insisting on coming into the church. Of course teaching is necessary. We are planning a big meeting with the leaders of Dherds from fifteen villages, in the near future. This area is responding so that we feel it is urgent to have a man and his wife out in the evangelistic field as soon as possible after we leave.

Baby Girl Saved From a Railroad Track

The baby girl brought to our door by the chief of police is a darling. She came to us on my birthday, and since she was about one month old we have set Aug. 12 for her birthday. We have named her Chandra Lela Ishwardas, after the wonderful woman who found God after searching for him all over this land of India. The last name means Servant of God and we hope she will be a true servant of God.

Tomorrow I am taking her to the Dahanu Baby Home. Only yesterday did we get final permission from the police to take her to the home. My, it is hard to part with her. She required tender nursing the first week for she was badly bruised and cut over her ribs on the right side. She ran a temperature for five or six days and added to this was the problem of finding the right diet for the tiny little mite.

CORRESPONDENCE

QUINTER CHURCH ANNIVERSARY

Nov. 7 a union service was held at the Church of the Brethren in recognition of Armistice Day. The address was given by the pastor of the Presbyterian church on the theme, Seek Peace and Pursue It.

Nov. 14 and 15 was the time set for the fiftieth anniversary and homecoming of the Quinter church. By eleven o'clock a goodly number of old-time friends from a distance had come, also a fine representation of friends and neighbors of the community. The first service was by Bro. Miles Blickenstaff who now is pastor of the St. John church, Kans., In the afternoon an old-time service was led by D. A. Crist. Our memories were carried back the space of thirty-five or forty years by replacing the long ministers' table and benches for ministers and deacons, and the lining of old-time hymns in the old way. The Saturday evening sermon was delivered by Bro. Albert Williams of Thomas, Okla. Special music was furnished by the glee club led by the school music director.

Sunday morning a large crowd assembled. The young people were in charge of Bro. J. J. Yoder who presented and discussed the Sunday-school lesson. Miles Blickenstaff discussed the lesson with the adults. The sermon at eleven o'clock was by Bro. Yoder on the subject, The Church of Tomorrow.

In the afternoon there was the reading of many letters and messages from a number of people who at one time labored and worshiped with the Quinter church. All were good and full of deep meaning; but one came nearest to the heart of the writer, that from our son and brother who thirteen years ago held a revival at this place, namely Bro. J. Edwin Jarboe of Syracuse, Ind. He dedicated his message of remembrance to his father, J. W. Jarboe, deceased, who labored in the ministry at this place for many years. Beautiful golden chrysanthemums were presented by the Ladies' Aid for the occasion, one being given to Sister J. F. Blickenstaff, who is the only charter member now living at this place.

The theme for the afternoon was, Growing Old Beautifully. Bro. D. A. Crist has labored and sacrificed much of his talent and life to an appreciative body of members and also to the surrounding country for at least forty-five years. He now is numbered with those who are threescore and ten years but still quite active. Bro. Crist is the oldest minister and elder living in the Northwestern District of Kansas.

Some of the points stressed by the speakers were: that not all old things possess merit and value. Simply because a thing is old is not evidence that it is worth while or virtuous. Our task is to be able and forever wise enough to select the good and reject the worthless.

Quinter, Kans. Mary M. Bishop.

A MISSIONARY SHOWS US A LETTER

The experience related below came to us in a letter today and we felt it ought to be shared with the church at large. I quote:

"We had a little happy experience last Saturday. Three men came to our place to hunt. They parked their car out front and asked if they might hunt on our farm. We gave them permission and after they had started, I remarked to my daughter that I wished I might give them dinner and give what they would give in payment for missions. When they returned from the hunt, father asked them if they would like to have dinner and they accepted. Sonny got milk for their dog and they gave him a dime. They ate dinner and gave us four dollars. They seemed to enjoy their dinner, and I wish I might have an opportunity like that every week to earn something for the Lord, and I would give it all. I am going to make that as one pledge for the coming year. Whatever I make in giving meals I am going to use for missions, and those I feed who are not able to give anything, I am counting as a cup of water in the Master's name."

We happen to know this lady quite well. She lives on a farm and gives many meals. She is paid for some but gives many for which she is not paid. She never makes a charge but always leaves it to the person to pay what they feel like giving. The amount received above was much more than she usually receives. It is one of the few ways she has of getting money, and to give what she gets is a real sacrifice. We count it one of the finest spirits of consecration we have found lately.—A China Missionary.

A LETTER FROM MONTANA

I am writing at the close of Christmas Day. It would have been quite nice to write before and have this letter appear in the Christmas number. But I neglected sending it in time. Yes, wife and I are in very good health for our age. Bro. Hoffer could tell you that. I am past seventy-five, but he does not know about Sister Bowser; she just passed the seventieth anniversary a few weeks ago, or on Dec. 8, to be definite.

We are still asked whether there is a Brethren church here. The nearest is Whitefish, about 115 miles north.

The Brethren there and we also are in the Flathead Valley, western Montana. They have a preaching place fifty-one miles north to which we have been a few times.

The next question is: "Do you still preach?" Well, not very often. We attend a Sunday school made up of a number of different denominations, using Methodist literature. I do my preaching there in the Bible class. I am not the teacher, I would not consent to that, because my hearing is not keen enough; but my better half thinks I sometimes supplant the teacher. However, he appreciates my efforts, or at least he earnestly declares he does. By the way, he is not a Methodist, but a Baptist. Members of any denomination are ligible to any office in our school.

Yes, we enjoy it and feel quite at home, sometimes almost forgetting that it is not a Brethren Sunday school. Have we then given up the Church of the Brethren? Oh, no, nor The Gospel Messenger either. We read each week what you folks in the east are doing, and those west of us too.

I would like to tell you about the mountains—how they have snow up there when we do not here in the valley; and about irrigation, the fruit and the people—some real nice Indians; and so on. But I am afraid my letter would be too long. Then the editor might throw it in the waste-basket, and we would have nothing! Samuel Bowser.

Ronan, Mont.

AT THE NATION'S CAPITAL

Nov. 1, 1936. at the close of the morning service, Bro. S. C. Cubbage and wife were ordained to the eldership. Our elder had charge of the service, assisted by our pastor. In the evening of the same day we held our semiannual communion service with the largest attendance in the history of our church. Nov. 4 our women's organization held a special luncheon conference for the women of the church. Guest speakers from the Women's Council of the District of Columbia Federation of Churches were present. They emphasized the need of our women taking a more active interest in the work to be done in connection with our hospitals and the juvenile court.

In the afternoon of Nov. 8 there was a men's rally with Robert E. Mohler, executive secretary of the National Council of Men's Work, McPherson, Kans., as the guest speaker. The men's chorus of Hagerstown, Md., inspired us with a number of selections. Bro. Mohler also brought us a message in the evening. Nov. 15 a study course in Christian stewardship was begun by Bro. C. E. Resser. The same evening a peace drama was given entitled "No More Parades." Nov. 17 the fathers and sons' annual banquet was held with approximately 100 present. The pastor gave the principal address. Nov. 19 Rev. Arthur G. Slaght, director of the Christian Witness League, had charge of our prayer meeting service.

Union Thanksgiving services were held at our church at which time Dr. Shera Montgomery, Chaplin of the House of Representatives, preached the sermon. Following the National Preaching Mission our former pastor, Bro. J. M. Henry of Bridgewater, Va., began a week's evangelistic meeting, as a result of which eight have been baptized. Bro. Henry's efforts were much appreciated as he has many friends here.

Dec. 15 our adult choir rendered a splendid program of favorite songs and hymns under the leadership of our director, Mrs. Iola Hollinger Bucher. Dec. 20 three babies were consecrated to the Lord. In the evening a Christmas drama was given entitled "The Nativity" at which time our junior choir of approximately forty voices contributed much to the service by singing Christmas carols.

On Christmas Eve, Dec. 24, the women of our church, in co-operation with the Women's Council of the Federation of Churches, had charge of a Christmas service in one of the most congested colored alleys of our city. A Christmas tree was erected at the intersection of two alleys and candy, oranges and gifts were distributed among the colored children. The women of our church had previously visited in approximately fifty homes in this alley, investigating living conditions and securing the names of the children. At this service Bro. J. H. Hollinger gave the story of the Christ Child and Christmas carols were sung, after which Mrs. Franklin D. Roosevelt, wife of our President, gave a short message. There were approximately 400 present. This was the first effort of the kind to bring the Christmas message to the colored people of our city. The young people of our church conducted a similar service in another alley at the same time. After this service about twenty-five of our members visited the sick and shut-ins and sang Christmas carols for them.

Dec. 31 a reception was held for the new members who were received by letter and baptism since our pastor and his wife, Brother and Sister Rufus Bowman, began their pastorate here. As each name was called they were presented with a little gift from the pastor. This was followed by a program of entertainment after which refreshments were served. Then the young folks conducted a worship program, commenting on the old year and its experiences and the ambitions of the new. As the old year passed out and the new was ushered in our pastor led us in a fervent prayer of consecration.

Washington, D. C. Mrs. Jacob H. Hollinger.

REGIONAL CONFERENCE AT McPHERSON COLLEGE

The Regional Conference at McPherson College, McPherson, Kans., will be held Feb. 21-26. The main objectives are: to lead ministers and other Christian workers to a deeper appreciation of the Bible as a source of strength, inspiration and guidance; to encourage the rededication of lives to Christ and the work of his kingdom; to study local church problems with a view to ways and means of help, discovering also what part the college can play in this program. Lodging will be provided free and board at a nominal rate. The day by day program is as follows:

Sunday

9:45 Sunday School at the McPherson Church
10:45 Sermon, W. W. Slabaugh
6:30 Address to College and High School Christian Endeavor, M. R. Zigler
7:30 Sermon, "Jesus Stands Supreme," Rufus D. Bowman

Monday

10:00 Bible Hour, "Luke's Gospel," W. W. Slabaugh
11:00 Address, "Our Greatest Needs in Christian Education," Rufus D. Bowman
12:00 Noon Recess
1:30 Address, "Factors in a Successful Church," M. R. Zigler
2:15 Bible Hour, "The Christian Approach to Economics," W. W. Slabaugh
3:00 Music Hour, Director, Nevin W. Fisher
7:30 Art and Expression Program, arranged by Miss Della Lehman

8:00 Address, "The World's Sunday School Convention," Rufus D. Bowman

Tuesday

8:30-10:00 Ministers' Conference, "Training Leaders," Ruth Shriver
8:30-10:00 Conference of Intermediate Workers, Raymond Peters
10:00 Chapel Address, M. R. Zigler
10:35-11:20 Bible Hour, "From Luke's Gospel," W. W. Slabaugh
11:20-12:00 Address, "Our Need of God," Rufus D. Bowman
12:00 Noon Recess
1:30 Address, "Factors in a Successful Church," M. R. Zigler
2:15 Bible Hour, "The Christian Approach to Politics," W. W. Slabaugh
3:00 Music Hour, Nevin W. Fisher
3:45 Motion Pictures, "Not One to Spare," Auspices Elgin Staff, Ruth Shriver in Charge
7:30 Orchestra Program, Loren Crawford, Director
8:00 Address, Conversion, "Except Ye Turn," Rufus D. Bowman

Wednesday

8:30-10:00 Ministers' Conference, "Our Small Churches, What Can We Do About Them?"—V. F. Schwalm
8:30-10:00 Conference of Children's Workers, Ruth Shriver
10:00-10:30 Chapel Address, W. W. Slabaugh
10:35-11:20 Bible Hour, W. W. Slabaugh
11:20-12:00 Address, "Building a Dynamic Church," Rufus D. Bowman
12:00 Noon Recess
1:00 Address, "Factors in a Successful Church," M. R. Zigler
2:15 Bible Hour, "The Christian Approach to Leisure," W. W. Slabaugh
3:00 Music Hour, Nevin W. Fisher
3:45 Motion Pictures, "Our Children's Money," Ruth Shriver in Charge
7:30 Instrumental and Vocal Program, Arranged by Miss Jessie Brown
8:00 Address, "Blessed Are the Peacemakers," Rufus D. Bowman

Thursday

8:30-10:00 Ministers' Conference, "Planning the Future Program for the Churches of the McPherson Area," M. R. Zigler
8:30-10:00 Conference of Children's Workers, Ruth Shriver
10:00 Chapel Address, Rufus D. Bowman
10:35-11:20 Bible Hour, W. W. Slabaugh
11:20-12:00 Address, "What Does Church Membership Mean?" Rufus D. Bowman
12:00 Free Dinner to Conference Guests by Women's Council of the McPherson Church
1:30-3:00 Men's Meeting, R. E. Mohler in Charge
1:30-3:00 Women's Meeting, Mrs. V. F. Schwalm in Charge
3:00 Music Hour, Nevin W. Fisher
3:45 Conference with District Peace Work Directors, C. E. Davis
7:30 A Cappella Choir, Nevin W. Fisher, Director
8:00 Address, Speaker to be Supplied

Friday

8:30-10:00 Ministers' Conference, M. R. Zigler
8:30-10:00 Children's Workers, Ruth Shriver
10:00 Address, Speaker to be Supplied
11:00 Closing Service—Special Service for College Faculty, Students and All Guests of the Conference, W. W. Slabaugh

The Program Committee.

PASSING OF ANTHONY SENGER

Anthony Senger, second child of Joseph and Sally Senger, was born Nov. 11, 1859, in Rockingham County, Va., and passed away at his home in Udell, Iowa, Dec. 16, 1936. He came to Iowa in the spring of 1877, locating in Keokuk County, near Kinross.

He was married to Jennie Miller of North English, Iowa, in 1884. To this union was born one daughter who died in infancy. His wife died March 4, 1899.

At the age of twenty-five years he united with the Church of the Brethren, later being elected to the ministry; he served as an elder for twenty-nine years. Bro. Senger attended four different colleges, preparing for the ministry. He served his Master to the end.

On April 6, 1900, he married Mrs. Mollie Glays and to this union were born three children who survive with his wife, two stepdaughters, also one brother, three half brothers, three half sisters and six grandchildren.

Bro. Orlando Ogden conducted the funeral rites assisted by Bro. Brower of South English, at the Fairview church. The body was laid to rest in the Fairview cemetery. Bro. Senger requested that the flowers given in love for him be sent to the hospital in Centerville to help cheer the sick, and his request was granted.

Mrs. Otto H. Carr.

Moulton, Iowa.

THE PASSING OF ELDER JOHN H. BRUBAKER

John H. Brubaker, son of Jacob and Anna Frantz Brubaker, was born near New Carlisle, Ohio, May 15, 1852. He died at the St. Johns hospital in Springfield, Ill., Dec. 17, 1936, having reached the advanced age of 84 years, 7 months and 2 days.



When he was but eleven years old, with his parents he moved from Ohio to Virden, Ill., settling on the farm now occupied by his son, Irvin.

On Feb. 7, 1875, he was united in marriage to Lizzie Neher who passed to her reward Aug. 8, 1903. To this union were born seven children of whom two died in infancy.

On May 26, 1909, he was united in marriage to Elizabeth Howe, who was a joy and comfort to him the remaining years of his life.

He united with the Church of the Brethren at an early age to which he showed a devotion and loyalty exceeded by few. Because of his love and interest in the welfare of the church, he was early called to positions of responsibility.

It was the writer's privilege to live, for several years, in the home of Uncle John H., as he was generally known. This was at the time I was coming into young manhood.

He came to be my ideal in many respects. He was at that time a young minister and as I worked with him on the farm I soon discovered that his first concern was the work of the kingdom.

He served the church as minister for over fifty years, sixteen of which he was the presiding elder. This service was rendered in a time known as the transition period in the history of the Church of the Brethren. He was very zealous in his efforts to keep the church pure and unspotted from the world and yet manifested a sympathetic understanding for the views and feelings of others who chanced to differ with him. He spent much time away from home in his active ministry, preaching at various mission points in southern Illinois, doing it all in a spirit of earnest Christian service. Though he received no financial returns, he gave sacrificially of his own means, even as God had prospered him.

He was at one time a trustee of Mount Morris College and served in numerous other civic and religious organizations. In all his activities, which brought him in contact with many people, he was recognized as a most kind, patient, and sincere man, honest in all his relations. It can be truly said of him, "He went about doing good."

He retired from active work on his farm in 1916, and lived in Virden near the church since that time. He is survived by a devoted wife, Elizabeth; by two sons: D. Earl of La Verne, Calif., Irvin J. of Virden, Ill.; by three daughters: Mrs. H. H. Masterson, San Diego, Calif., Mrs. Wm. M. Platt, Linsday, Calif., and Mrs. Russell Filbrun, Virden, Ill. There are seven grandchildren and three great-grandchildren. Two brothers also survive: S. S. Brubaker of Virden, Ill., and E. J. Brubaker of Girard, Ill.

North Manchester, Ind. W. H. Shull.

PASSING OF MRS. R. E. MOHLER

Robert E. Mohler, director of Men's Work and chairman of the Board of Christian Education, is widely known in the brotherhood. His many friends will be saddened to know of the sudden and unexpected death of his good wife on Sunday, Jan. 4.

Velma Esther Landis, the daughter of David and Hetty Leedy Landis, was born at Nashville, Mich., on Nov. 17, 1889. She was the youngest of a family of six children. Her early life was spent in Woodland, Mich. Later at Mount Morris College she met Robert E. Mohler to whom she was married on June 23, 1913. This proved to be a happy marriage and was the beginning of a beautiful and unusually happy home.

Mrs. Mohler came to McPherson as a bride and has lived here ever since, save for short intervals in the university. There are in the Mohler home three children: Elizabeth Ann, aged 17; Richard Ellsworth, aged 14; and Roberta Marie, aged 10. Mrs. Mohler will be remembered by all who knew her because of her love for her family and her home. No sacrifice was too great for her to make in behalf of those she loved. She was most generous in sharing her home with others. She was a lovely hostess who entertained freely and frequently many college students and other friends. She was most thoughtful of others both in their joys and sorrows and was quick to remember them with some token of love and affection. Her pleasant smile will be first in the memory of those who have known her best.

She became a member of the Church of the Brethren early in life and throughout her life, she has been a truly faithful member. Every Sabbath with but rare exceptions, found her and her family in their accustomed place in the church. She shared her husband's interest in the college. Everything that affected the college and its welfare concerned her. Few women ever entered so sympathetically and helpfully into their husband's work.

Those who have appreciated the services of Bro. Mohler in the far reaches of the brotherhood will realize that at home was a devoted wife and mother who was not only doing the utmost for the children, but was also holding him up at the throne of grace.

Mrs. Mohler had not been in good health for some time. In an effort to seek relief and healing, she submitted to an operation on Dec. 31, 1936. She became seriously ill on Saturday, Jan. 2, and fell quietly asleep at four o'clock on Sunday, Jan. 3, 1937. She leaves to mourn her loss her husband and three children, two brothers—Jacob Landis of Manatee, Fla., and John Landis of Seattle, Wash.; and three sisters, Lula Warner of Woodland, Mich., Kate Reinsch of Free Soil, Mich., and Mabel Balyeat of Sparta, Mich.

Thus ends for this earthly life the career of a thoughtful, sympathetic neighbor, a charming hostess and homemaker, a most devoted wife, a loving sacrificial mother, and a faithful Christian. The large funeral held in the McPherson church on Jan. 4 was a testimony to the high regard in which this splendid family is held in the community. Services were conducted by Bro. Ray Zook assisted by the writer. An octette from the college provided beautiful music for the funeral service.

McPherson, Kans. V. F. Schwalm.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bussard-Grossnickle.—By the undersigned, at the parsonage, Beaver Creek, Md., Dec. 25, 1936, Bro. Albert C. Bussard and Sister Vada Rebecca Grossnickle, both of Myersville, Md.—E. C. Woodie, Hagerstown, Md.

Foster-Fager.—By the undersigned, father of the bride, Dec. 20, 1936, at Glendora, Calif., in the Church of the Brethren, Bro. Homer L. Foster and Sister Eunice K. Fager, both of Glendora, Calif.—C. D. Fager, Chico, Calif.

Leeper-Freeman.—Dec. 25, 1936, by the undersigned, Charles H. Leeper and Dorothy S. Freeman, both of Lititz, Pa.—James M. Moore, Lititz, Pa.

McKimmey-Wells.—By the undersigned, at his residence, on Dec. 24, 1936, Bro. Claire McKimmey and Miss Helen Wells, both of Midland, Mich.—J. A. Guthrie, Blissfield, Mich.

Moore-Dick.—On Nov. 16, 1936, at the parsonage by Bro. D. O. Cottrell, Hugh Moore of East Liberty and Sister Almaretta Dick of Bellefontaine, Ohio.—Mrs. Luella Crim, Bellefontaine, Ohio.

Smith-Snively.—Jan. 1, 1937, by the undersigned, at his residence, Gordon S. Smith of York, Pa., and Louise Snively of York, Pa.—James M. Moore, Lititz, Pa.

Snyder-Whitmer.—By the undersigned, Dec. 24, 1936, at the home of the bride's parents, Midland, Mich., Bro. Frank Dale Snyder and Sister Lola Mae Whitmer, both of Midland, Mich.—John L. Van Meter, Midland, Mich.

Swarr-Garman.—Dec. 31, 1936, by the undersigned, at the Church of the Brethren, John Howard Swarr of Mt. Joy, Pa., and Dorothy Arlene Garman of Lititz, Pa.—James M. Moore, Lititz, Pa.

Whitmore-Fry.—Dec. 25, 1936, by the undersigned, at the home of Bro. Chas. Barkdoll in Warrenville, Mr. Albert Whitmore of Wheaton, Ill., and Miss Dorothy Fry of Naperville, Ill.—Ralph E. White, Naperville, Ill.

FALLEN ASLEEP

Balsbaugh, Mrs. Harriett, widow of Eld. C. H. Balsbaugh, died on New Year's Day at the Milton Wright home at Kaufmans Station, where she was an inmate for ten days. Up to this time she lived alone

at her home in Mercersburg. She was 97 years old. She attended Sunday school and church regularly up until about two months ago. Her husband was a writer for The Gospel Messenger some years ago; many of our older people remember him.—Sarah A. Keller, Mercersburg, Pa.

Downs, Sister Maria, widow of Lewis O. Downs, who celebrated her one hundredth birthday Aug. 3, died Dec. 8, 1936, at the home of her daughter, Mrs. Harry M. Schnehly, Clearspring, Md. Despite her years she was quite active until about a week before her death when she was taken ill. She was the oldest of ten children born to Lewis and Hadassah Downey of Downsville, Md., and the last surviving member of the family. She could recall many interesting changes that took place in her home and community, and often told of her experiences during the Civil War. Feb. 11, 1870, both she and her husband united with the Church of the Brethren, Manor congregation, where they remained faithful members until death. Her husband died about forty years ago. Until about two years ago she rarely ever missed a communion service and was interested in all the activities of the church. She was the mother of eight children; she is survived by one son, one daughter and twenty-one grandchildren. Funeral service at the Manor church by Bro. Rowland Reichard and Rev. J. Wade Huffman. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Fahs, Clinton H., born near Chatham, Ill., Aug. 26, 1899, and died in the hospital, Springfield Ill. Dec. 14, 1936. He was the son of Wm. B. and Anna Fahs. His entire life was spent in the community in which he was born. In early youth he united with the Church of the Brethren. He served the church faithfully, ever ready and willing to do any task. He served as Sunday-school superintendent for a number of years. Aug. 22, 1926, he married Dorothy Brubaker. He leaves his wife, two children, his parents, three brothers and three sisters. Services by his pastor, E. F. Caslow, in the Virden church with interment in Pleasant Hill cemetery.—Lola T. Brubaker, Virden, Ill.

Fisher, Geo. W., son of John C. and Annie Catherine Fisher, was born April 20, 1884, on the farm where he resided all his life. He died at the Elkhart general hospital Dec. 29, 1936. He was married Jan. 24, 1931, to Lillie Burkholder who survives with one brother and three sisters. He united with the Church of the Brethren at Gravelton in 1913, retaining his membership there ever since. He was anointed the day of his departure. Funeral services in Union Center church by J. D. Frederick and the undersigned with interment in adjoining cemetery.—David Miller, Nappanee, Ind.

Harden, Samuel, aged 69 years, died at his home in Cumberland, Md., Jan. 1, 1937. He was laid to rest in the cemetery at Hyndman, Pa. He is survived by his wife, Sarah Harden, three sons, four daughters, two brothers, two sisters twelve grandchildren and eight great-grandchildren. He was one of the founders of the church at Cumberland and though he had been a semi-invalid, most of the time for the past fifteen years confined to his home, he had always taken a definite interest in the work of the church. We feel that his passing is a great loss to the church, although he never was able to enter it.—C. L. Snoeberger, Cumberland, Md.

Hohf, Ellen Jane, widow of Eld. David B. Hohf, of Heidelberg Township near Hanover, died Nov. 19, 1936, aged 84 years. She was a faithful member of the Church of the Brethren, Pleasant Hill congregation for many years, her husband having been presiding elder for twenty-two years. She leaves one daughter, four grandchildren, a number of great-grandchildren and four brothers. Funeral services at York Road Mennonite church by the writer, assisted by A. M. Hollinger. Burial in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Huff, Mary L., born May 18, 1863, died Dec. 16, 1936. She was a member of the Church of the Brethren for seven years. She leaves three sons and two daughters. Funeral services at Mummerts meetinghouse near East Berlin by the writer. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Jacobs, Emery Eugene, infant son of Brother and Sister Ervin Jacobs, died at his parents' home in Abbottstown, Pa. Funeral services at the home by Bro. J. C. Sellers with interment in cemetery at Pleasant Hill.—Paul K. Newcomer, Spring Grove, Pa.

Kepp, Sarah Ann, youngest daughter of Geo. and Elizabeth Dilling, was born in Blair County, Pa., Aug. 14, 1855, and died Dec. 2, 1936, at the home of her son, Harry Kepp, near Monticello, Ind. Her mother died when she was small. When she was nine years old, the family moved to Indiana where she made her home with an older sister. She married August Kepp Dec. 30, 1875. To this union eight children were born, two of whom died in early childhood. The other six are all married and have homes of their own. At the age of fourteen she united with the Church of the Brethren at Monticello, Ind., and lived a beautiful Christian life. In her younger years she taught in the Sunday school and also was chorister. For sixty-six years she served her Master in whatever way she could, helping to prepare the meals at love feast times, helping the Aid Society and giving generously of her finances. Since the death of her husband on June 19, 1933, she lived on the old homestead near Monticello. For the past two years she had been living with her children. Funeral service at the Monticello church by Chas. Oberlin, a former pastor, assisted by her present pastor, Bro. Frederick Hollingshead. Burial in Pike Creek cemetery.—Geo. E. Kepp, Monticello, Ind.

Krippner, Cora May, youngest of a family of six children, was born in Elkhart Township, to John and Susan Daniels, on Nov. 18, 1873; she died Dec. 26, 1936, at the hospital, Kendallville, Ind., after an illness of seven weeks. Her entire life was spent in the community of her birth. On May 11, 1891, she married Chas. Krippner, who preceded her on July 11, 1936. To this union were born two sons. For a number of years she had been a member of the Wawaka Church of the Brethren. She leaves one son, grandson, one sister and one brother. Funeral at the Wawaka church by her pastor.—Buryl E. Hoover, Wawaka, Ind.

Meyers, Mrs. Sadie, daughter of Jacob and Sally Speicher, born in Somerset County, Pa., March 20, 1857, and died in her home in Morrill, Kans., Dec. 17, 1936. Dec. 12, 1878 she married Martin W. Meyers; to this union six children were born. In 1879 they moved to Kansas and settled on a farm near Morrill; in 1907 they moved into Morrill and established their home which was maintained until her death. Bro. Meyers preceded her five years ago. Early in life she gave her heart to Christ and united with the Church of the Brethren. The work of the church was kept uppermost in her heart and life. She was always ready and willing to give of time and means towards the Lord's work. Her last illness was caused by leakage of the heart which caused intense suffering during the last week of her life. She is survived by six children, thirteen grandchildren, four great-grandchildren, one sister and one brother. Funeral services from the church by the pastor, assisted by L. A. Myers. Interment in the Morrill cemetery.—Harvey R. Hostetler, Morrill, Kans.

Neher, Amanda Creech, born April 10, 1879, in Hawkins County, Tenn. She moved to Kansas where she resided until 1914 when she came to Idaho. Aug. 28, 1915, she married Jas. M. Carpenter. One daughter was born to them. Two years later Mr. Carpenter passed away. She married John E. Neher on July 1, 1925. They lived in Nampa until 1928 when they moved to Caldwell where they lived until she passed away Jan. 2, 1937. She is survived by her husband, daughter, six stepchildren, six sisters and one brother. She joined the Church of the Brethren in young womanhood and remained faithful until death. Funeral services at the Nampa church by Eld. H. H. Keim, assisted by the pastor, Eld. Mark Schrock.—H. H. Keim, Nampa, Idaho.

Rosenberger, Arthur E., son of William and Lucy Slabaugh Rosenberger, was born Jan. 1, 1868, at Nappanee, Ind. He departed this life on Dec. 30, 1936, at the age of 68 years, 11 months and 30 days. In June, 1896, he was united in marriage to Alice Reed who, with one son, Howard, of Elkhart, and a daughter, Lola Jane, of Mishawka, Ind., survives him. He is also survived by a granddaughter, one sister and a half sister. He had been a member of the Church of the Brethren for about eighteen years and a member of the First South Bend church for more than twelve years. Funeral services by the writer in Goshen and interment in St. Joseph Valley Memorial Park cemetery.—H. F. Richards, South Bend, Ind.

Schreiber, Emma, wife of Henry Schreiber, died at her home near Salix, Nov. 29, 1936. She is survived by her husband, seven small children, one sister and several brothers. She was a member of the church for seventeen years. Funeral service in the Maple Grove church by her pastor, P. C. Strayer.—Mrs. P. A. Merkey, South Fork, Pa.

Shaffer, Sister Mary R., daughter of Wm. and Sarah Douthitt McGinity, was born Feb. 9, 1856, and died Dec. 25, 1936. She had lived in Brush Valley Township, Pa., for sixteen years, then moved near Indiana, Pa., where she died. She was a member of the Church of the Brethren for a number of years. She is survived by Mrs. Elizabeth Baker of Tampa, Fla., Mr. Irem Fleegle, Indiana, Pa., two brothers, two grandsons and one daughter-in-law. Bro. Shaffer died some years ago. Funeral services in Indiana by the writer with burial in Oakland cemetery near by.—W. N. Myers, Clymer, Pa.

Sickles, John Staley, was born at Hollidaysburg, Pa., on Jan. 3, 1872. After a prolonged sickness of four years his life came to an end Dec. 30, 1936. On Nov. 2, 1930, he united with the Center Church of the Brethren by baptism. His Christian experiences brought him much joy and comfort during his long siege of sickness. He leaves his wife, Margaret, six sons, three daughters, one stepson, two stepdaughters, two brothers and one sister, also eighteen grandchildren and one great-grandchild. Services by the pastor, M. M. Taylor, at the Center church. Burial in the church cemetery.—Mrs. Milton Taylor, Louisville, Ohio.

Stauffer, Edman, born June 7, 1850, died July 23, 1936. He was the son of Jacob E. and Margaret Keeny Stauffer. He was a member of the Church of the Brethren for about fifty years. He married Rebecca Miller who preceded him six years ago. Surviving are one son, one grandchild, one great-grandchild, one sister. Services at the home of his son, Eld. J. M. Stauffer, and at the Hanover church by G. Howard Danner, S. M. Lehigh and J. E. Myers. Interment in York Road cemetery.—Paul K. Newcomer, Spring Grove, Pa.

Strausbaugh, Cora Dissinger, wife of Bro. Nathan Strausbaugh, born Jan. 7, 1873, died Dec. 13, 1936. She was a member of the Church of the Brethren for many years in the bounds of the Pleasant Hill congregation near Spring Grove, Pa. She is survived by her husband, two sons, one daughter, three grandchildren, two brothers and one sister. Funeral services at Pleasant Hill church by the writer and Eld. W. G. Group. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Stroup, Sister Ida Stuckey, born May 27, 1865, near Alliance, Ohio, and died Dec. 31, 1936, after a six months' illness. She lived in this section her entire life. She was a faithful member of the church and Aid Society of Reading Church of the Brethren. Besides her husband, Bro. A. J. Stroup, she is survived by two daughters, one son, two grandchildren and one sister. Funeral services at the Reading church by Bro. G. S. Strausbaugh and Bro. Harvey Lehman with interment in Mt. Union cemetery.—Rena Heestand, Homeworth, Ohio.

Toms, J. Elvy, son of Mr. and Mrs. Chas. Toms, was born near Polo, Ill., July 14, 1866; he died at his home in Grand Junction, Iowa, Jan. 2, 1937. Nov. 4, 1890, he was married to Annabelle Stoufer; to this union were born two sons and four daughters. His wife and a son preceded him. He is survived by two brothers, one sister, five children, eighteen grandchildren and one great-grandchild. Shortly after his marriage he was called to the deacon's office and faithfully discharged his duty. In 1916 he moved to a farm near Beaver, Iowa, and two years later to Grand Junction. Services by the undersigned in Grand Junction with interment in the Beaver cemetery.—Oscar Diehl, Beaver, Iowa.

Walker, Mrs. Catherine, daughter of Jacob and Elizabeth Wise Fyock, both now deceased, died Nov. 26, 1936, at her home in the bounds of the Manor congregation, aged 86 years. Funeral services at the Purchase Line Church of the Brethren by Bro. E. A. Edwards, a former pastor, assisted by Bro. Dorsey Rotruck, the present pastor. Interment in the Montgomery church cemetery by the side of her husband. She is survived by two sons, one stepdaughter, eleven grandchildren and one great-grandchild, also two brothers and three sisters. She was preceded in death by two daughters. Her husband, William G. Walker, a deacon in the Montgomery church, died in September, 1892. Sister Walker was an active member of the Church of the Brethren for over fifty-nine years, and was much interested in missions, a constant reader of the church papers, always eager to get reports from the missionaries. Though a widow with meager income, yet for many years she contributed one-tenth to the work of the church. She also took a special interest in the Ladies' Aid Society, and in disposing of her belongings, authorized that her executor pay to the Purchase Line Ladies' Aid Society one-fourth of the net proceeds of her estate, to be used by them as a fund for the erection of a suitable room in which to carry on their work. Since this provision was made the church has built an addition to our church building in the way of Sunday-school rooms, one of which was set apart as a Ladies' Aid room.—S. L. Fyock, Clymer, Pa.

Wagoner, Emma, eldest daughter of Isaac J. and Mary Blickenstaff, was born June 16, 1869, in Clinton County, Ind. She died at the home of her two daughters in Frankfort, Ind., Dec. 29, 1936. She had been a faithful member of the Church of the Brethren for over forty years. In April, 1894, she married Elias Wagoner. To this union were born seven children; she leaves one son, four daughters, one sister. Her father died in August, 1936. Services at Rossville church by Bro. John Root with burial in Pleasant View cemetery.—Nora Cripe, Rossville, Ind.

Wagoner, Jonas, born Jan. 23, 1867, near New Windsor, Md. He lived his entire life at the place of his birth. He died Nov. 12, 1936. On April 27, 1892, he married Sarah Etta Brown who preceded him Nov. 29, 1931. He was a loyal member of the Church of the Brethren, giving more than forty years to the service of the church he loved. He was superintendent of the Sams Creek Sunday school for a number of years and taught the Bible class until his passing. During most of his long period of service he was an official in the church. Bro. Wagoner was a man of vision. Within the year of his death he led the church in a program to remodel the church house. He was also instrumental in securing the abandoned school on the church grounds which has been remodeled and dedicated for the purpose of the social functions of the church. He also led a movement which made possible a part-time pastoral program, which was already in operation at the time of his passing.—F. E. Williar, Daleville, Va.

Weber, Janet Elaine, born Oct. 14, 1936, to John and Hima Belle Weber. Two weeks ago she took pneumonia and died at the hospital. She leaves her mother and father and brother. Funeral at the home Dec. 23 by the writer.—H. L. Hartsough, North Manchester, Ind.

Weitzel, Leah, born on March 15, 1846, in Portage County, Ohio. She died Dec. 20, 1936. Her parents moved to the Laketon vicinity when she was a young girl. She married James Watkins in August, 1866, who died Jan. 29, 1892. They formerly lived at Laketon, but after his death she moved to North Manchester. Surviving are five children. She united with the Church of the Brethren when she was eighteen years old and remained a faithful member during her entire life. Funeral service at the Walnut Street church by the writer.—H. L. Hartsough, North Manchester, Ind.

Wolf, Sister Bettie L., aged 68 years, daughter of Eld. Daniel Wolf and Ann Marie (Rowland) Wolf, died at her home, Hagerstown, Md., Oct. 4, 1936. She was born on a farm adjoining the Manor church where she spent most of her life until about ten years ago when she moved to Hagerstown. Early in life she united with the Church of the Brethren, Manor congregation, where she remained a faithful member until death. During the past years she worshiped with the Brethren in Hagerstown, but desired to retain her membership in the old home church where her father so faithfully labored during his lifetime. She is survived by two brothers and a number of nieces and nephews. Funeral services at the church in Hagerstown by Bro. A. M. Dixon with interment in Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Wolgamuth, Sister Fannie Elizabeth, daughter of Isaac and Sarah Horner Wolgamuth, was born March 31, 1879, at Hoagestown, Pa. At the age of four years she came with her parents to Auburn, Ill., where she grew to womanhood. At the age of fifteen years she united with the church of her choice to which she remained faithful to the end. The family moved to Dallas Center in 1897 where she spent the greater part of her life. She was numbered with the unfortunate ones, being a cripple from birth. She was energetic and with her needle did much for the support of her physical needs. In the passing of her father the parental home was discontinued and in 1931 she moved to the Old Folks' Home at Marshalltown. She died Nov. 25, 1936. She leaves her mother and three sisters. Funeral from the church by Eld. M. W. Eikenberry, assisted by Eld. G. W. Keedy, C. B. Rowe and D. D. Fleishman.—Sarah Wolgamuth, Marshalltown, Iowa.

Wright, Chas. Arnold, infant son of Mahlon and Sister Mary Wright of Kimmelton, Pa., died of pneumonia, Dec. 20, 1936. Surviving are his parents, a brother and a sister. Funeral services by the writer in the Sipesville church with interment in the near-by church cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

CHURCH NEWS

ALABAMA

Fruitdale.—The quarterly council of the church was held Dec. 29. Church officers were elected as follows: Bro. G. W. Petcher, elder; Bro. Fred Berkepile, clerk; Sister Pearl Claque, treasurer; Sister Eva Carpenter, correspondent. A goal has been set for a fund to paint the church and we discussed ways for raising the fund needed. A committee was appointed to select new songbooks and report on them at the next council. The services of our church are being published in two of the prominent newspapers in this section of the country. Thanksgiving Day several of the members met at the church to spend the day. The ladies cleaned the house and prepared dinner while the men did some repair work, cleaned the yard and cut wood for the stove. The day was well spent and it was enjoyed by all who were present.—Eva Carpenter, Fruitdale, Ala., Jan. 2.

ARIZONA

Phoenix church elected church and Sunday-school officers in August. Bro. H. A. Frantz of Glendale, Calif., will again be our elder; A. W. Arnold, clerk; H. M. Fields, treasurer; Sister Lois Greenawalt, Sunday-school superintendent. Since Sept. 1 we have been without a regular pastor. By request of the church, Brethren A. W. Arnold and H. M. Fields will fill the preaching appointments for the year. The city has been divided into districts and these put in charge of supervisors who see that members and friends in the various districts are visited and kept in touch with the church. The young people of the church offered to give a program the third Sunday evening of each month and the church accepted the offer. Our business meetings, held the first Tuesday evening of each month, are helpful in a practical way and inspirational as we plan the work of the church together. The attendance is very good. At our last meeting we decided to send a Christmas greeting from the church to our nonresident members who are scattered over the central and southern part of the state. A garage was constructed this fall on the lot of the parsonage, which helps our finances by increasing the rent of the parsonage. We expect Brother and Sister Austin to hold a series of meetings for us in February. A Christmas program was given by the Sunday school. Supplies for needy families were given by the different classes and an offering of $17.14 for world wide missions was lifted. A pageant was presented by the young people in the evening, written and directed by one of their number.—Katherine Greenawalt, **Phoenix, Ariz., Jan. 2.**

CALIFORNIA

Oakland.—Since June 1 the church has been without a pastor, the pulpit having been supplied by visiting brethren. For the past few months Bro. John Price of Empire has been in charge of the Sunday services. A business meeting was held Dec. 17 with Eld. J. E. Baldwin in charge. The district board has secured Brother and Sister A. O. Brubaker of Southern California to fill the pastorate beginning Jan. 1. Our women's auxiliary held a bazaar and food sale Dec. 11 and 12. They are meeting once a day each month to mend for the Fred Finch Orphanage. A Christmas program was given by the Sunday school Dec. 20. Dec. 21 a Christmas party was held for the Sunday-school children and their parents. Dec. 20 our church was the setting for a beautiful and impressive wedding ceremony when one of our members, Miss Gladys Simpson, was united in marriage to Mr. Raymond Cobb. —Mary Heisel Woody, Oakland, Calif., Jan. 2.

COLORADO

Colorado Springs church recently held her quarterly council meeting at which time all officers for the coming year were elected. We have had a very active summer. Several visiting ministers filled our pulpit. Among them was Bro. S. J. Heckman, of McPherson, Kans., a former pastor of the church. We joined with the other churches of the west side in a union Thanksgiving service. The preaching mission conducted by the local ministers brought us a week of good sermons. Since our last report we have received eleven members by letter and three by baptism.—Emma Beckner Hamm, Colorado Springs, Colo., Dec. 19.

Haxtun.—A Thanksgiving program was rendered on Nov. 22 under the direction of Mabel Stryker, our missionary secretary. Our quarterly business meeting was held Dec. 7. Bro. Baker was re-elected elder for another year; clerk, Sister Mary Bamford; treasurer, Bro. Louis Koch; leader of intermediate band, Bro. Merle Switzer; Messenger agent, Sister Lilly; correspondent, the writer. It was decided to hold a week of pre-Easter services with our pastor in charge. The annual world wide mission offering was lifted on Sunday morning, Dec. 27. Christmas treats were given to the children after the morning service Dec. 20. The Ladies' Aid has been quilting; they also bought material and made new window curtains for the church kitchen; they served lunch at one of the rabbit hunts. Our Christmas activities

consisted of a food shower on Dec. 23 for our pastor and family, sponsored by the women of the church. The mothers' class sent out seventeen greeting cards and five boxes of fruit and also sponsored a card shower for their teacher, Sister Lilly, on her birthday, Dec. 25. A Christmas cantata, The World's Redeemer, was rendered Sunday evening, Dec. 20. Plans are being made for our annual mother and daughter banquet the last Friday in January.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 4.

McClave.—On Sunday, Oct. 4, we observed our sixth annual homecoming day—the best we have ever had. This was also the first Sunday for our new pastor, Bro. O. E. Messamer, and wife. Bro. Roy E. Miller conducted installation services for them. We are rejoicing over the coming of these good people in our midst and feel that with such leadership we with the Wiley church will be enabled to accomplish more during the coming year. Our church with four others cooperated in holding services during the National Preaching Mission. On Christmas Eve the Brethren and Methodist churches were together for a program. Bro. Roy E. Miller is our elder for 1937; Paul Cline, clerk; J. T. Greenwood, treasurer; W. D. Harris, Messenger agent; Mabel Cline, correspondent; Sunday-school superintendent, J. T. Greenwood. Since Oct. 1 our morning worship and preaching service is at 9:45 and Sunday school at 11 o'clock; this permits Bro. Messamer to get to Wiley for the morning worship at 11:00. Our young people meet at 6:45 P. M. and Bro. Messamer preaches every two weeks here and at Wiley. Our Aid Society meets regularly each month. Dec. 4 a pound social was given for Brother and Sister Messamer.—Mabel Cline, McClave, Colo., Jan. 4.

FLORIDA

Bassenger church met in council on Dec. 20 with Bro. Bail, our elder, presiding. A committee was chosen to look after fencing the church yard and planting shade trees. We are looking forward to our series of meetings to begin Feb. 1. We would appreciate having the winter visitors drop in.—Eula Stoman, Bassenger, Fla., Jan. 2.

IDAHO

Bowmont church met in council with C. A. Williams presiding. Bro. Schwalm and Bro. Davis from McPherson, Kans., were here and gave us an illustrated lecture which was greatly appreciated. We held our love feast Nov. 7—a spiritual meeting. A few visiting members from Nampa were with us. We have decided to build a vestibule in front of the church and to lay cement walks. This is our Sunday-school project.—Mrs. V. W. Goodman, Nampa, Idaho, Jan. 2.

ILLINOIS

Panther Creek church closed a successful revival meeting conducted from Dec. 15 to 27 by Brother and Sister B. M. Rollins of Keyser, W. Va. As a result of the meeting fourteen made the good confession and twelve were baptized in our church. Attendance and interest were very good. The evangelists visited in most of the homes. The young folks have organized a B. Y. P. D. and are having programs twice a month. Dec. 13 they gave the play, In Perfect Peace. Our Sunday school gave treats to all who were present on Dec. 20.—Mrs. Alta Small, Roanoke, Ill., Jan. 1.

Polo.—Our pastor, Bro. Ora W. Garber, installed the Sunday-school officers and teachers Sunday morning, Oct. 4. J. P. McIlnay is superintendent and Lloyd Summers, associate. They have the co-operation of other officers and teachers to carry on the work during the year. Sister Blanche Miller was elected president of the Friendship Circle. For their mission study the women have chosen Congo Crosses. On rally day, Oct. 11, 209 were present. Mr. and Mrs. Harlan Smith and family, returned missionaries from China, were with us that day and we appreciated the splendid message they brought us. In the evening Bro. Smith conducted our love feast. Nov. 1 the B. Y. P. D. gave a peace play, The Great Choice, and at a later date presented it at the district rally at Franklin Grove. A father and son banquet was enjoyed Nov. 11 with Bro. Clyde Horst of Chicago as speaker. Bro. Garber co-operated with the local Protestant churches Nov. 15 to 22 in sponsoring the National Preaching Mission and gave ten inspiring sermons. Following this one was baptized. Dec. 15 Mr. and Mrs. Loomis Stull, faithful members of the local church, celebrated their golden wedding anniversary. A dinner for the immediate family was held at the church and open house was held at their home from 2 to 5 P. M. Over 100 friends called to pay their respects to Brother and Sister Stull. The children and young folks of the church gave a Christmas program Dec. 20, after which the B. Y. P. D. went through the town and sang carols to elderly folks, shut-ins and to Mr. and Mrs. Garber. The group sponsored the Christmas baskets for the needy and on Jan. 3 presented a splendid New Year's program.—Mrs. Hazel Krum, Polo, Ill., Jan. 3.

INDIANA

Anderson.—An installation service for our teachers for the coming year was conducted last Sunday evening by our elder, D. W. Bowman. With an excellent corps of instructors we feel assured of another successful year of church and Sunday-school work. We are pleased to report new scholars almost every Sunday. Brother and Sister Alva Hewitt of the Windfall congregation, some of our latest additions, have permanently located in this city.—Nila Alldredge, Anderson, Ind., Dec. 29.

Bachelor Run church met in council Dec. 2 when church officers were elected for the coming year. Bro. Robert Sink was re-elected elder. The brethren of our church rented thirty-four acres of land for corn which they put out and cultivated the past year. The corn has been gathered and divided, the church receiving half, which amounted to 650 bushels; the money will be used for church expenses. It took a little better than a day to gather the corn. The Aid furnished dinner at the church for thirty-five corn huskers. The men also cut about twenty-three cords of wood for the church, and again the Aid furnished dinner for the men.—Mrs. Glen Booth, Flora, Ind., Jan. 5.

Bethel.—Since our last report we have reorganized and elected officers for another year: Elder, Bro. Lee Cory; treasurer, Arthur Gilbert; clerk, Marion Deeter; correspondent, the writer; adult Sunday-school superintendent, Jess Miller. The church was revived and four were baptized as the result of a two weeks' revival held by Bro. Howard Kreider in October; this was followed by our love feast. Our church chorister, Bertha Wehrly, and organist, Ellen Stockberger, had charge of the music during the revival and we appreciated their efforts in providing special music each evening; the mixed choir assisted. The children of the primary department gave a Christmas program Sunday morning, Dec. 20, and the ladies' choir gave a cantata, Adoration, in the evening, which was enjoyed. The Aid has been busy quilting and helping some of the needy. The men have been doing their part adding some improvements to the church which will make it more modern.—Mrs. Clara Price, Milford, Ind., Jan. 4.

Bremen church met in council Dec. 4. Bro. David Metzler was re-elected elder; Mrs. Geo. Shafer, clerk; Mrs. Kenneth Fisher, C. W. chairman; Mrs. Frank Kiefer, Jr., leader; Mae Younker, Messenger correspondent; Carl Yoder, Messenger agent. The church has closed a very successful year financially. Attendance and interest have been very good at all our services. The Ladies' Aid has been very active during the year. A group of our young people gave a play, White Christmas, on Sunday evening, Dec. 20. We presented the play the following Sunday evening at the Walnut church.—Florence Shafer, Bremen, Ind., Dec. 31.

Fairview.—Our church met in council Dec. 27 and elected Sunday-school and church officers: Elder, John W. Root, for a term of three years. Bro. Clarence Idle, our excellent church clerk, resigned after thirteen years of service. Sister Olive Harshbarger was elected to the office; Bro. Dan Stong, trustee; Bro. Lowell Brooks, Sunday-school superintendent; Messenger correspondent, Sister Annetta Waggoner. The Ladies Aid was unanimously elected Messenger agent until 1940. This year the Aid was successful in getting enough subscriptions for the club rate for our members. We have found our children's departmental work so successful after four months' trial, that we are continuing it for the year with Sister Annetta Waggoner, superintendent. We had a fine communion service with Bro. Walter Replogle of Rossville officiating, assisted by Bro. John Robert Waggoner of Calgary and Brethren Root and Harshbarger. The Semper Fidelis class put on a program the Sunday evening before Thanksgiving, after which an offering for home missions was lifted. During Thanksgiving vacation Bro. John Robert Waggoner brought us a fine message and Sister Evelyn Waggoner was chorister. Both young people are students of Manchester College. Our Christmas program consisted of two parts, first a program in which the children participated, followed by a pantomime, Why the Chimes Rang. An offering for foreign missions was taken, after which the church also gave an offering to Brother and Sister Root and Brother and Sister Harshbarger for their services donated during the year.—Olive Harshbarger, Buck Creek, Ind., Jan. 4.

Fort Wayne.—Under the excellent leadership of our superintendent, Mr. Wm. Schwartz, the Sunday school has enjoyed a good attendance for the last quarter. In October we installed our officers for the new year. During the first two weeks of November our pastor held a revival at Elkhart. While he was away the services were conducted by the B. Y. P. D., Bro. Kermit Eby, Bro. Herbert Dilling and Bro. John Eberly. We enjoyed two weeks of a most inspiring revival under the leadership of Brother and Sister G. G. Canfield of Plymouth, Ind. The revival inspired thirteen souls to be led to the Lord. Previous to the meetings nine were baptized and at the watch night service four others were received into the church. In all we have brought twenty-six into the church through baptism in the last quarter. It was also during these meetings that the B. Y. P. D. held an early breakfast and prayer service. On Dec. 6 the communion was held, from which many members received real enjoyment. There was an exchange of pulpits on Dec. 13 between Bro. A. R. Eikenberry of Liberty Mills and Bro. Leo Miller. Our Christmas service was very impressive. There was a pageant augmented by the choir singing, with explanations by two readers. One of the beautiful features of this program was a candlelighting service. The Women's Work sponsored a bazaar recently. We held a watch night service at the church from 9 to 12 o'clock. The rite of baptism was administered, followed by a fellowship period and prayer service. Another item of interest is our library which at present contains books to the value of about $500. This is sponsored by the girls' club of the church. We would like to recommend to all the use of the envelope system of tithing, to which our people have responded most heartily.—La VerneDee Keel, Fort Wayne, Ind., Jan. 4.

Four Mile (Indiana) church homecoming was held Sunday, Sept. 13. Bro. C. D. Bonsack came to us with moving pictures of India and China, showing the progress of the Christian work by our missionaries there. The pictures on China were shown Saturday night. Sunday was a day of fellowship with basket dinner at noon and Bro. Bonsack gave a talk of his trip to the fields and what was being done. Promotion exercises were Sept. 27. Our love feast was held Nov. 1, with a good attendance. Bro. McCune with Bro. Kenneth Hollinger, a visiting minister, had charge of the services. The Manchester quartet with Bro. J. O. Winger came the night of Oct. 29. The music by

the boys and the talk by Bro. Winger were very much enjoyed. Church night was held on Nov. 10. Many came and enjoyed the social hour together. Bro. Replogle gave an illustrated lecture Nov. 17 on "The Church By the Side of the Road." The B. Y. P. D. meets every other Sunday night. The older members attend the meetings. The young people have charge of the first part of the program and after that Bro. McCune has charge. Miss Esther Laird, a Methodist missionary to Korea, Japan, gave picture slides of the mission work there. Miss Laird is on furlough and gave the pictures Sunday evening, Nov. 22. Services were held at the church Thanksgiving Day in keeping with that occasion. Bro. McCune held a week of pre-Thanksgiving services in the West Milton, Ohio, church. In the absence of our pastor the men had charge of the church services. Their program was "Home Missions." "An Evening of Carols" was presented at the annual Christmas program; pantomime, "Luther's Cradle Hymn," by the beginners and "While Shepherds Watched," by a group of young people. Also a playlet, "A Carol Is Born"; offering of white gifts to a king; Mrs. Harold Paxton played the piano accompaniment and Mrs. David Rinehart read the continuity. Church night was held Dec. 31; over sixty members enjoyed the evening with a covered dish luncheon. Visiting and games were enjoyed until dismissal after a short program.—Elma Snyder, Camden, Ohio, Jan. 4.

Kokomo.—At our regular council meeting Dec. 7 church officers were elected for 1937; Sunday-school superintendent, Bro. Roy Richey; assistant, Bro. Chas. Rogers; church treasurer, Bro. Harley Ronk; clerk, Bro. Roy Richey; Messenger agent and correspondent, Sister Alice Green. We have just closed a successful Sunday-school year; attendance and interest have continued good. Dec. 6 Bro. D. W. Kurtz of Chicago brought us three wonderful messages. Dec. 31 the Aid Society met at the home of Sister Alice Green to reorganize for the new year. Sister Anna Showalter was re-elected president. Thirty-five of our members met at the home of Bro. Richey on New Year's Eve for a consecration and watch service. Prayer service was held the last half hour. Jan. 2 our Sunday-school teachers met at the home of the superintendent for a fellowship supper. They decided to start a teacher-training class and several other projects were suggested for the improvement of our school. Jan. 3 Bro. Hugh Miller of North Manchester preached an interesting sermon both morning and evening during the absence of our pastor, Bro. R. M. Lantis.—Mrs. Alice Green, Kokomo, Ind., Jan. 4.

Lower Deer Creek congregation has co-operated nicely in forming a Gospel Messenger club. More than three-fourths of our membership have responded. We are very well pleased but not entirely satisfied for we feel that this paper should be in more homes. Some money was taken from our birthday offering treasury to give Messenger subscriptions to less fortunate members in our midst.—Mrs. Ralph Replogle, Camden, Ind., Jan. 7.

Middletown.—Bro. McCullough talked for us Jan. 3. Last Sunday evening he was injured in an automobile accident but we are glad it was no worse. His wife and two children also sustained minor injuries. Our business meeting was held in the afternoon. We want to have special services before Easter.—Florida Green, Middletown, Ind., Jan. 3.

North Liberty congregation has selected Bro. Chas. Cripe for elder in 1937. Our Thanksgiving offering was $16.29. We have been very fortunate in having Bro. Theo. Miller as our pastor this year. He has been quite busy with his school teaching and driving about ten miles to preach for us both morning and evening on Sunday, besides visiting the sick and shut-ins. The B. Y. P. D. had charge of our Christmas program. We also have had an illustrated lecture on the Baptist mission work in the Belgian Congo by a Mr. Fogle, Mishawaka, Ind., who is leaving for that field soon. Jan. 2 we had a talk by a native African missionary who is taking seminary work here and expects to return to his people soon. Our Aid Society has been quite busy; besides our missionary quota, we helped financially toward our furnace, made different articles and helped to send several juniors to camp. Sister Elva Blosser was chosen Aid president for the year. We enjoyed a very pleasant social evening at the church on New Year's, sharing a little in a material way toward our pastor's needs. We also are working for the Messenger club plan.—Mrs. J. H. Markley, North Liberty, Ind., Jan. 5.

Pine Creek (West Goshen).—Dec. 20 closed a most inspirational series of evangelistic meetings conducted by Bro. Galen Bowman of Middlebury. Sixteen sermons of gospel truths were presented. One young man accepted Christ as his Savior and was baptized, and the entire church was spiritually strengthened. Oct. 18 we observed Gratitude-Harvest Day with Bro. Noble Bowman of the Pleasant Valley church as speaker. An offering was taken amounting to $31.54. Sunday evening services are now held twice a month.—Martha E. Warstler, Goshen, Ind., Dec. 31.

Plymouth.—As our pastor, Bro. G. G. Canfield, has recently conducted three revival meetings, the following speakers have filled our pulpit: on Oct. 4 Bro. T. A. Shively brought the morning message. The evening service consisted of a sacred art program with Miss Mary Jane White, art instructor of our city schools, as speaker. Oct. 11 a musical program was given by a male quartet from Manchester College. In the afternoon and evening a district B. Y. P. D. service was held with Bro. J. O. Winger, principal speaker in the afternoon and Bro. Otho Winger, speaker at the evening service. Nov. 22 Bro. Floyd Leeper filled our pulpit both morning and evening. Others who brought messages were Brethren Clyde Joseph and Cecil Reed. Nov. 29 Sister Minna Heckman gave missionary addresses both morning and evening. Dec. 9 we met in council and the following officers were selected: elder, Bro. Clyde Joseph; clerk, Sister Flossie Snyder; treasurer, Bro. Willis Barkey; Messenger correspondent, the writer; president Women's Work, Sister Mary Snyder; president Men's Work, Bro. Clyde Joseph; Messenger agent, Bro. Cecil Reed. Dec. 15 the women met in a service at the church and the men held a meeting at the pastor's home. A splendid program had been arranged for each meeting and some special work was arranged for. Dec. 20 a splendid Christmas service was given by the pupils of the primary and junior departments. In the evening our young people gave a musical program and Miss Ruth Reber of our city schools gave the reading, The Dust of the Road. These were well given and very much appreciated. —Mrs. Emma F. Foust, Plymouth, Ind., Jan. 4.

Rock Run church met in council Jan. 1. The date of revival meeting was moved from November to September. Nov. 29 ended our three-year Thanksgiving missionary program which has proved a success. Bro. Bonsack gave us an inspiring sermon. A large representation of our members enjoyed the program on Christmas Eve. Afterward the young people of the church went caroling. Our B. Y. P. D. has reorganized with our pastor, Bro. Zigler, as adult leader.—Ruth Hartsough, Goshen, Ind., Jan. 6.

Rossville.—Our pastor held a week of meetings the first of December with the result that six confessed Christ; one of the number was seventy-five years old and the rest were Sunday-school pupils. Dec. 31 we met in council. The Christmas program was given on Dec. 20 in which the different classes took part. We also brought the money from the peace banks for our offering. Bro. J. H. Cassady of King Ferry, N. Y., will be with us in an evangelistic campaign beginning Jan. 29.—Nora Cripe, Rossville, Ind., Jan. 5.

Upper Fall Creek church met in council Jan. 2 with Eld. Clarence Hoover. Officers for church and Sunday school were elected for the coming year. Bro. A. L. Roof and Bro. Clarence Hoover are doing the preaching each Sunday morning.—Rachel Alexander, Middletown, Ind., Jan. 4.

Wabash City.—Our two weeks' revival meeting began Nov. 26, with Bro. Chas. Oberlin, evangelist. Sixteen were baptized and three reclaimed for the kingdom. The meetings were well attended; following them we had our love feast. We had a Christmas program and the church presented our minister, Bro. John Smeltzer, with a gift. Bro. Smeltzer has been laboring with us over seven years. The church has been growing in attendance, interest and membership under his leadership.—Mrs. Enoch Lawson, Wabash, Ind., Jan. 6.

Wakarusa.—At our revival meeting which closed Dec. 6, eleven were baptized at the close of the evening service. All who attended were helped spiritually by the inspiring messages which our evangelist, Bro. Dewey Rowe of Bryan, Ohio, gave us each evening. The meetings were well attended in spite of other meetings in progress in many of the surrounding churches. We are glad to report growth and progress in all phases of church work and under the leadership of our pastor, Bro. Burton Metzler, and wife, we are looking forward to a better and more spiritual church. On Sunday morning, Dec. 20, we enjoyed a Christmas program and a white gift service for missions and various activities of the church. A class of junior girls sang carols at the homes of the aged and sick on Christmas Eve.—Mrs. H. O. Metzler, Wakarusa, Ind., Jan. 2.

IOWA

Fernald church met in council Dec. 12. Church officers were elected for the coming year: Bro. Lee Dadisman, elder in charge; Sister Mollie Hostetler, clerk; Messenger agent and correspondent, the writer. Brother and Sister Lloyd Dadisman were elected and ordained to the deacon's office with Bro. D. D. Fleishman of Dallas Center officiating. Our church and the Johnson Grove M. E. church held an eight-day preaching mission and we feel much good was done with the two pastors doing the preaching.—Mrs. Rex Needham, Nevada, Iowa, Jan. 4.

Iowa River church is pleased to announce that arrangements have been completed with Bro. Paul Miller of South Waterloo to serve as summer pastor beginning June 1. He will graduate from McPherson College this year and expects to take seminary work next year. We have also instructed our pastoral committee to secure a permanent pastor beginning Sept. 1. We have selected a finance committee as we are launching out on a more extensive program and too we feel the need of a larger budget. We used the envelope offering system last year and the giving was above any year in the history of our church. We will again use the envelopes. We have almost reached the 75 per cent of Messenger subscriptions for 1937. The Sunday school rendered a play at Christmas with some selections by the children. An offering was also taken for world wide missions. Bro. Keedy will continue to serve as pastor until June 1 with a morning preaching service; the evening service is taken care of by a committee appointed by the elder. Our superintendent, Elroy Yonker, is a live wire and is always at his post. The men's organization served efficiently as publicity committee for our recent revival and has taken care of some needed repairs about the church. The Women's Work meets every two weeks in all-day meetings and at present is engaged in quilting. They gave the Old Folks' Home their annual Christmas treat. The coming year looks very encouraging and we hope to enlarge our vision and service. Our regular council was held Dec. 27.—Mrs. Lulu Duft, Marshalltown, Iowa, Dec. 31.

KANSAS

Bloom church met in business meeting Dec. 14. Sunday-school officers were elected for the coming year with Bro. Walter Weddle, superintendent and Bro. C. C. Weddle, assistant. It was decided to organize a Christian Workers' Band. Mrs. Walter Weddle was chosen presi-

dent. The date for our love feast is Jan. 10. Brother and Sister G. W. Weddle celebrated their sixtieth wedding anniversary on Dec. 22.—Mrs. A. C. Keller, Minneola, Kans., Jan. 3.

MARYLAND

Long Green Valley congregation met in council Dec. 12. A new heating plant has been installed. The Ladies' Aid and B. Y. P. D. were granted the privilege of fixing up the basement to suit the needs of these auxiliaries. Along with the elder, the pastor, the Sunday-school superintendent, three others were elected on the Sunday-school board. Arrangements for summer pastor, Vacation Bible School and a series of meetings were placed in the hands of the committee. Sister J. M. Prigel was appointed as agent to sell the state history of our church which is just off the press. Bro. C. P. Breidenbaugh was re-elected church clerk; Bro. J. C. Breidenbaugb, treasurer; Sister J. C. Breidenbaugh, Messenger agent and correspondent; Bro. J. S. Prigel, adult adviser; Bro. C. P. Breidenbaugh, Sunday-school superintendent, with Bro. Melvin Gunther, assistant. Our next love feast will be held June 5.—Mrs. J. C. Breidenbaugh, Long Green, Md., Jan. 2.

Manor.—On Sept. 20 our missionary committee sponsored a program during the church hour. Our guest speaker, Bro. J. Harvey Martin, delivered a very timely sermon on the subject of missions. Sept. 27 tbe temperance committee rendered a program consisting of songs, readings and stories bearing upon some phase of temperance. Oct. 31 we held our semiannual communion service with a goodly number in attendance. A number of visiting ministers added to the enrichment of the meeting by their spiritual messages. Bro. John T. Glick of Bridgewater, Va., officiated. Nov. 22 we held our annual harvest meeting and on Thanksgiving Day appropriate services were conducted by our pastor, Bro. J. Rowland Reichard. The offerings from these two meetings amounting to $55 were given to our District Mission Board for use where needed. The B. Y. P. D. rendered a program at Downsville on the Sunday evening following Thanksgiving. The group also prepared and distributed ten baskets of fruit to the sick and shut-ins. On Dec. 25 Bro. McKinley Coffman of Troutville, Va., delivered the message at our regular Christmas Day service. On Dec. 26 our Sunday school rendered a program of songs, exercises and recitations followed by a pageant, The Lighted Doorway. A number of white gift packages were delivered in the community. The offering of the evening, $14, was given to world wide missions. The B. Y. P. D. rendered their Christmas program at Downsville on the evening of Dec. 27. On March 7 we expect Bro. John T. Glick of Bridgewater, Va., to begin a two weeks' series of meetings for us at the Downsville house.—Naomi H. Coffman, Fairplay, Md., Jan. 6.

Peachblossom.—In August several of our young people attended Camp Peniel. On their return they had a campfire meeting and gave helpful reports. Aug. 13 and 14 D. W. Kurtz gave two of his able lectures, The Symphony of Life and The Problem of Peace. We have had the pleasure of having several visiting ministers preach for us at different times. Also the Elizabethtown College Volunteer group gave us an inspiring program. Nov. 8 our revival meetings began, conducted by Bro. M. J. Weaver of Lancaster, Pa. He imparted to us many Bible truths and as a result of this effort seven accepted their Savior. Sister Anna Hutchison, missionary from China on furlough, is teaching a mission study class on Sunday evenings. Our young men's chorus has been doing some much appreciated work here; they have also sung in some of the adjoining churches. Dec. 20 a cantata, The King Cometh, was presented by a chorus of thirty voices. Sunday morning, Dec. 27, the Sunday-school children gave a program and in the evening the intermediate class presented the pageant called, The Shepherd Boy's Adoration. We are much encouraged by the increase in our building fund during the past year, as we are greatly in need of a new church building at Easton. The Fairview church has recently been remodeled and we are contemplating having a rededication service on Jan. 10.—Mrs. C. W. Walbridge, Easton, Md., Jan. 1.

MICHIGAN

Shepherd church held a Vacation Bible School with an enrollment of fifty-five; at the close a fine program was given July 17. July 19 the B. Y. P. D. invited the adults to attend their meeting at which time a report of the Christian Youth Conference of North America, held at Lakeside, Ohio, was given by the Michigan delegate. It was inspiring and proves that the young people are in earnest and want to do their part to make this world a better place in which to live. Our rally day and love feast were held Oct. 4 with Bro. Shaffer from Elsie church officiating. Visitors attended from Beaverton, Elsie and Midland churches. Bro. Whistler from Beaverton delivered two splendid talks which were much appreciated. Our Aid is active, at present earning some money hy selling gelatine. We are also working on some quilts which are to be sold.—Iva A. Harmon, Shepherd, Mich., Jan. 2.

MINNESOTA

Barnum.—Oct. 15-19 our church enjoyed a visit from Bro. J. E. Rolston of Sheldon, Iowa, accompanied by Miss Erma Summers of Hancock, Minn. He brought us some very good messages which we enjoyed to the fullest. Bro. Oscar Stern and family of Franklin Grove, Ill., moved here Nov. 1 to take up the work of the church. We are very happy to have this splendid family with us. On Thanksgiving Day we enjoyed a fellowship dinner at the church with fifty present. This was followed by a service in the afternoon and a program by the young people in the evening. Dec. 12 our church met in annual business meeting to elect officers for the coming year. Bro. Oscar Stern was chosen elder; other officers were also elected. The primary and intermediate departments of our school gave a Christmas program on Dec. 20. The B. Y. P. D. gave a Christmas program the evening of Dec. 23. Fifteen of our young people went caroling Christmas Eve and sang at twenty-two places along their way. We are having prayer meetings each Thursday evening in the homes of the community and are studying the Book of Matthew. Our meetings are very interesting and are attended by both young and old. We have just recently installed electric lights in our church house. We feel our church has a bright future with our young people taking such an interest in the work.—Mrs. Mary Finifrock, Barnum, Minn., Jan. 1.

Lewiston.—In co-operation with the National Preaching Mission, our

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pastor, Bro. J. A. Eddy, held a week of revival meeting in November, through which we feel that the church has been strengthened for greater service. Dec. 6 Mr. Davis and Mr. Williams were with us in the interest of McPherson College. The former gave a very fine address at the morning worship hour. As usual we met Thanksgiving Day for worship and an offering was lifted for the cause. Dec. 11 a few members, including our pastor and wife, went to visit Bro. Jacob Harshman who lives at Dover. It was his ninety-second birthday anniversary. He is enjoying excellent health, considering his age, is a reader of The Gospel Messenger, and goes to his workshop nearly every day. Dec. 8 at the quarterly business meeting, church trustees and other officers were elected. The Christmas program was given by the primary and intermediate grades. There have been many social activities during the holiday season; among them a fine Christmas party given by the ladies of the east group of the church and a New Year's Eve party given by the young people. A program was enjoyed by a full house and as the old year was drawing to a close, a talk and prayer were offered by the pastor. Our Aid work seems to be moving along very nicely. A chicken supper and bake sale were held this fall from which a neat sum was realized.—Mrs. Lulu Williams, Lewiston, Minn., Jan. 4.

MISSOURI

Shoal Creek church held the regular business meeting on Dec. 10. The following officers for church and Sunday school were elected: Bro. Harve Harter, superintendent; Bro. Tom Argabright, church treasurer; Sister Lura Argabright, church clerk; the writer, Messenger agent and correspondent. Bro. Gripe asked to be relieved of the responsibility of leadership on account of physical disabilities and Bro. A. W. Adkins was chosen elder in charge. Bro. Adkins preached for us Dec. 11, also spent some time calling in the homes in the interest of mission work.—Mrs. Wilbert Erisman, Fairview, Mo., Dec. 30.

NORTH DAKOTA

Minot church met in council Dec. 7. The harvest meeting, held Nov. 22, was well attended. Bro. D. T. Dierdorff gave the harvest message in the morning; the afternoon program was furnished by the Sunday school. A Christmas program was given Dec. 24, followed by a treat from the Sunday school. The attendance for the year has been good. The young people's class has been very faithful in furnishing a program each Sunday evening prior to the preaching services.—Mrs. Alice Litfin, Minot, N. Dak., Jan. 4.

OHIO

Fostoria.—The year just closed has been a busy one in the Fostoria church. The summer assembly of our district was held here Aug. 19, 20. The meeting was well attended in spite of the intensely hot weather, and a splendid fellowship was experienced. Bro. A. C. Wieand spoke twice each day on "The Doctrine of Prayer." Sister Minnie Bright talked to the B. Y. P. D. at the vesper service, and gave the evening address on Wednesday. Mrs. Cover of Marion had charge of the worship for each session and her programs were well planned and helpful. Our joint Sunday-school convention was held in the Deshler church on Sept. 27. Our pastor, Bro. Walter Swihart, gave the morning sermon, and Bro. Cottrell of Bellefontaine gave a temperance lecture in the afternoon. A varied program of song and readings was given by the churches represented. Eight of our people attended the missionary institute held in Lima Sept. 25, 26. The missionary committee has our school of missions organized and ready to begin Jan. 10. We are looking forward to this school with much enthusiasm, hoping to kindle a new love for, and interest in the missionary cause. On Nov. 6 we had the great pleasure of having with us Albert D. Helser and H. Stover Kulp. They gave us four fine addresses, and we were challenged to new efforts in missions. There have been six marriages among our young people in the past year, and three of our older members have passed away. Our young people's group is active in the work of the church. Several attended the Thanksgiving conference at Pleasant View church. Dec. 27 Bro. Anglemeyer and Bro. Cool were with us and one of our young men, Earl Schubert, was given a license to preach. Earl is now a junior at Manchester College and we are hoping for great things from this talented young brother. Bro. J. Edson Ulery of Onekama, Mich., has just completed a two weeks' revival service. His presentation of the Bible lessons by the use of a blackboard made for greater interest and understanding. One accession was made to the church and everyone was spiritually strengthened and new interest was awakened. Our Women's Work is well organized with Sister Salome Whitmore as president. Meetings are held once a month. Plans are being made for a better Mother-Daughter organization. A new air-conditioning heating plant is being installed which will add much to our comfort and convenience. Bro. Swihart's sermons are uplifting and inspiring, challenging us always to nobler living, and we are looking forward to a good year in 1937.—Mrs. Lena Hall, Fostoria, Ohio, Jan. 4.

Maple Grove.—With the month of October began an interesting drama in our church work. We have changed our officers to suit the places they best can serve. So far we have been doing splendid work. We held a revival Oct. 11 to 25 under the leadership of our pastor, Bro. Lauer; both he and his wife have been very faithful to the cause. Ten new members were added to our fold. Our Sunday-school work is growing both in the adult and junior departments. Mrs. Bowerize, superintendent of the junior department, has planned a program calendar for the coming year. So far we have had a Thanksgiving program, Christmas program and on Dec. 27 the young married people's class presented the play, The Other Jesus. This was an inspirational message. Under the leadership of our Sunday-school superintendent, Bro. Lauder, the attendance is growing.—Olive Johnson, Maple Grove, Ohio, Jan. 4.

Reading congregation met in council Nov. 21. Our budget for 1937 was accepted. Brother and Sister Harvey Lehman were ordained to the office of elder by Bro. Inman, assisted by Bro. M. M. Taylor. Nov. 29 the Sisters' Aid had the annual Thanksgiving social. The program consisted of the devotions by Bro. Lehman, readings and music, a play by the Aid, Sewing for the Heathen, followed by the playlet, The Lost Sheep. Our offering amounted to $92.12. The Aid then gave sufficient to make it $100. Dec. 17 a mother and daughter banquet was sponsored by the fathers and sons. Our speaker was Dr. Nickey from India. On the following Sunday morning Dr. Nickey gave us another interesting talk on her work in India which was much appreciated. By the help of our regular subscribers and Aid Society we have been able to go over the top with tbe club rate offer which is 91 per cent. Dec. 27 a short Christmas program was given. Bro. Clyde Mulligan of Hartville, Ohio, will hold our revival some time next fall.—Rena Heestand, Homeworth, Ohio, Jan. 4.

Springfield (N. E.).—Our young people sponsored a musical Christmas program on Dec. 20 which was well rendered. A thief (who was later caught) entered the parsonage and took a typewriter. So on Christmas our pastor, Bro. L. R. Holsinger, was remembered with a gift from the membership which was used in the purchase of a new typewriter. Seventy-five per cent of our church homes will receive the Messenger this year. The Women's Work group has recently organized a missionary society. We have a new arrangement for our Sunday evening programs which seems to be very satisfactory: two Sunday evenings the B. Y. P. D. sponsors the program, the men's organization one evening, the B. Y. P. D. two evenings, then the Women's Work group one evening, with a sermon by the pastor each time. Sunday evening, Jan. 3, the subject was Leadership for the B. Y. P. D. hour, followed by the sermon by the pastor on Christ Our Leader. At the close of the Sunday morning worship Dec. 20, appropriate services were held in honor of the fiftieth wedding anniversary of Brother and Sister Martin Frye, who have been faithful members of our church for many years.—Mrs. Fred Young, Mogadore, Ohio, Jan. 4.

OREGON

Grants Pass.—Bro. R. C. Flory, our elder, and several others attended the four-day National Preaching Mission in Portland in November. They report a large attendance and a spiritual meeting. Bro. John R. Peters and wife of Waterford, Calif., were with us Nov. 6 and he preached two splendid sermons on Sunday. Bro. C. H. Barklow and wife were with us on Sunday, Nov. 29, and he gave us a sermon both morning and evening. The officers of our Aid Society were elected for another year with Sister Jennie Drake, president. We make quilts, baby blankets, comforts and do charity work. We also sent money and clothing to Bandon; we gave four Christmas baskets to the needy. Bro. H. G. Shank of Portland came to us Dec. 8 and conducted a revival meeting of two weeks. One accepted Christ and was baptized and the members were much built up spiritually. The meetings closed with a love feast with Bro. Shank officiating. The evangelist visited all the homes in Grants Pass and some in the rural district. The Williams church is without a local minister and work is suffering.—Mrs. J. S. Cbristlieb, Grants Pass, Ore., Jan. 2.

PENNSYLVANIA

Center Hill (Glade Run) church has had its name changed from Glade Run church to Center Hill, because it has always been known locally as the Center Hill church, so hereafter all news will be from the Center Hill church. The work here is progressing nicely, and great improvements are taking place. We have recently installed electric lights in our church and they were dedicated by our pastor, Bro. W. C. Sell, Dec. 27. We rejoice that they were dedicated free of debt. This great improvement was under the auspices of the men's brotherhood and the Sunday school. The men's brotherhood now are building a fine kitchen in the basement. The ladies of the church are planning on buying a splendid outside bulletin board to be erected in front of the church. Nov. 15 the Montgomery church brought us a fine program which our church deeply appreciated. It will be long remembered for its spiritual uplift. Nov. 22 a program was held in our church by three churches known as circuit No. 10. The play brought by the Plum Creek church was very touching and impressive. Dec. 6 Mrs. George Detweiler from the Meyersdale church brought us a wonderful missionary message which was deeply appreciated. Dec. 20 we had a fine Christmas program in which each class up to the adult age took part. At the close of the program our pastor and family were presented with a purse of $42.50 and a letter of appreciation for their faithful services. Besides this they were given individual gifts hy some of the members. There is a love between pastor and congregation which causes beautiful co-operation in all departments. Our pastor held ten weeks of evangelistic services in different places this summer and fall. During his absence Mrs. Sell assumed full cbarge and filled the pulpit.—Mrs. Carmon Bowser, Kittanning, Pa., Dec. 31.

Conestoga.—At our young people's meeting on Nov. 22 Brethren Donald Royer, Ellwood Lentz and Edw. Lander of Elizabethtown College gave a timely program in the interest of international peace. On Thanksgiving Day Bro. W. E. Glasmire preached an appropriate sermon and an offering was lifted for home missions. Our church met in council Dec. 12. The Sunday-school treasurer's report was very encouraging. Paul R. Myer was elected church treasurer for a term

of five years. Brethren Paul R. Myer and Jacob E. Ebersole were called to the deacon's office. Elders Norman Musser and Harvey B. Markley were in charge of the election. Our young people have reorganized with Sister Anna Hess, president. Dec. 20 we closed a two weeks' series of evangelistic meetings conducted by Eld. Norman Musser of Mountville. He delivered seventeen helpful and spiritual sermons. In company with one of our brethren he visited in a number of homes. One stood for Christ. We appreciated the presence of ministering brethren from surrounding churches, also the messages in song by the ladies' chorus from Mountville and the numbers furnished by home talent. Dec. 25 our Sunday school gave an interesting Christmas program. In addition to the children's part, a pageant, Christmas in the Cobbler's Shop, was given by the young people. An offering of $22.50 was lifted for the benefit of the Rescue Mission in Lancaster. Dec. 27 Eld. Simon G. Bucher of Annville brought us an interesting welfare message and on Jan. 3 Eld. Abram A. Price of Indian Creek preached the quarterly missionary sermon. Since our last report one was restored to fellowship, two were received by letter and one certificate was granted.—Addie A. Myer, Leola, Pa., Jan. 4.

Shamokin.—The latter part of the old year was full of interesting events for our church. During this period five persons were baptized. On May 31 a group from Conestoga church conducted Sunday services; Bro. D. S. Meyer preached the sermons. Sixty-four members communed at the June love feast; Bro. D. H. Snader delivered the examination sermon. A group of young people from the East Petersburg church together with Bro. Clyde Weaver held Sunday morning services on June 28. In June our former pastor, Bro. J. J. Scrogum, visited us. On July 12 Bro. Harry Ziegler of Maryland preached an inspirational morning sermon. The Palmyra gospel quartet sang at the morning and evening services on July 19. A group of young people of Lebanon headed by Bro. Lester Royer conducted morning services on Aug. 16. Bro. H. A. Merkey with his young people's group from Manheim held afternoon services on Sept. 27. The largest love feast in the history of our church was partaken of by the members on Oct. 11. Four families of the Florin church, Garber, Kahley, Bower, and Wenger, visited our church on Sunday, Oct. 18. The young people of the church enacted a missionary play, The Pill Bottle, on Sunday morning, Nov. 22, and on Tuesday evening, Nov. 24. At the community Thanksgiving service on Nov. 25 our pastor, Bro. Jesse Whitacre, delivered the sermon. A play, The True Meaning of Christmas, was enacted by the young people of the congregation before a filled church on Sunday evening, Dec. 20. The successful year of 1936 was appropriately ended on Thursday night with a prayer meeting beginning at 8 o'clock and followed by a play, School at Hickory Hollow, at 10 o'clock and concluded with a beautiful candlelight service from 11 o'clock to five minutes after twelve, New Year's morning. The following filled the pulpit during Bro. Whitacre's absence for evangelistic meetings: Bro. Harry K. Balsbaugh of Harrisburg, Pa.; Bro. James Beahm of Elizabethtown, Pa.; and Bro. Nevin Zuck of Lebanon, Pa.—Mrs. Emma Dilliplane, Shamokin, Pa., Jan. 5.

Uniontown.—Sister Olive Widdowson was with us in October and gave a very helpful message on her work in India where she has been for twenty-one years. We were glad for the opportunity of entertaining the district meeting in our church Oct. 27 and 28. A preaching mission was held in our city Oct. 22 and 23 in preparation for the eight-day preaching mission which followed. The annual father and son meeting sponsored by the men's organization was held Nov. 12; over 100 men and boys were present. On Nov. 15 our revival meetings began and continued for two weeks with Bro. E. M. Hertzler of Windber, evangelist. His sermons were strong and practical. The attendance was very good, quite a number having a perfect record. Bro. Hertzler accompanied by Bro. Sollenberger, visited in about 120 homes. As a direct result eight were added to the church by baptism and three by letter. Our communion service was held on Nov. 29. Some time next spring Bro. Sollenberger will preach for the Windber folks. A missionary and peace program sponsored by the women's missionary society was given at the December meeting, a special feature being the candlelight service. Nov. 23 an impressive service was held when Brother and Sister Robert Byerly were installed into the ministry. Bro. R. E. Shober of Connellsville and Bro. Hertzler conducted the installation. The B. Y. P. D. of Connellsville entertained our group at a fellowship supper recently. Our B. Y. P. D. is progressing steadily under the supervision of Bro. Byerly. The B. Y. P. D. and C. W. meetings were addressed recently by Mrs. Lucy Humes of this city, county welfare worker among the colored people. We are endeavoring to place the Messenger in 75 per cent of the homes again this year. The primary department gave a short program on Sunday morning, Dec. 20. In the evening the cantata, The Child Divine, was given. The envelope system has been in use in our church for a number of years and we find it a commendable way to raise finances for the church. One of our men's classes has adopted the plan and use the envelopes in their weekly class offerings. Our building fund offerings have also been good.—Alta Lowdermilk, Uniontown, Pa., Jan. 3.

WEST VIRGINIA

Beaver Run.—Bro. Ernest Muntzing of Clarksburg, W. Va., held our revival meeting Aug. 30 to Sept. 14, which closed with a love feast. Twenty accepted Christ as their Savior; sixteen of this number joined the Church of the Brethren and four united with other denominations. Practically all of these were young people. Two also were reclaimed. We rendered a very nice Christmas program at our church. Dec. 30 the chorus from Westernport church, Md., directed by Bro. Russell Devore, rendered their Christmas cantata for us. At our council meeting Dec. 31, Bro. Slone Staggs was reinstalled into the ministry. Several years ago he had asked to be relieved of this office and his wish was granted. We are glad for renewed interest and the recent decision to preach the gospel. His wife was also installed at the same time. Bro. C. O. Showalter of Keyser, member of the ministerial board, conducted an impressive installation service. The following officers have been elected for this year: Elder, A. S. A. Holsinger; correspondent, the writer; Messenger agent, Galen Ludwick; Sunday-school superintendent, Slone Staggs.—Bessie A. Holsinger, Burlington, W. Va., Jan. 4.



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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 [p]And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And [r]by the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
[r] ch. 3. 11. & 4. 32.
[t] ch. 4. 18.
[u] John 9. 22. & 12. 42. & 19. 38.
[x] ch. 2. 47.

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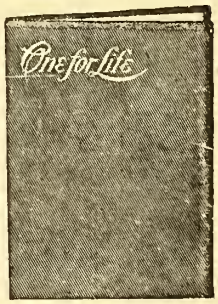
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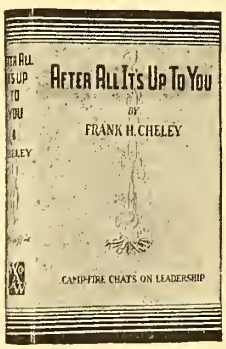


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THE GOSPEL MESSENGER

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Photo by Harlan J. Brooks

"GANGA MAI KI JAI"

"Ganga mai ki jai," which in English means "Victory to Mother Ganges," is what the long lines of people were shouting as they pressed down the many stone steps to bathe and worship in this sacred river. See article by Harlan J. Brooks entitled, "India's Eternal Quest," on page 9.

Annual India Number

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DAILY DEVOTIONS

BY CALVERT N. ELLIS

Offerings

"For the service of the house of our God"

Monday: Nehemiah 10: 32-39

Here are minute provisions for the service of the house of God, specific instructions in church finance. Notice that these gifts are called offerings and tithes, not a collection. The Hebrew tithe was only a minimum, the good Jew gave much more.

Should the Christian give a tithe today? Surely there is no such absolute requirement, but a Christian will want to give at least as much as the Jew. If the Lord's people appreciated all that he has done for them would they not make adequate provision for the service of his house?

What would the Lord think of the spirit of my giving? Are our offerings in any way proportional to what we spend for recreation and luxuries?

O Lord, fill our hearts with a true sense of stewardship. Amen.

The City and the Country

"And the princes of the people dwelt in Jerusalem . . . and as for the villages with their fields . . ."

Tuesday: Nehemiah 11: 1-36

This chapter, like the seventh, contains a long list of names, some of them names of those who lived in Jerusalem. The depleted population of the Holy City presented a difficult problem to Nehemiah. He actually had to conscript people to come and live in the city. They much preferred their villages and fields. How different from our time when millions have flocked to the great cities!

The important thing is not whether one lives in the city or the country but whether one loves the Lord and strives to do his will. Actually the Lord has many followers in both city and country. The place where one lives should not determine his spiritual attitude although it may have an influence.

Our Father, we thank thee that we can worship and serve thee wherever we live. Amen.

Purification

"The priests and the Levites purified themselves, and they purified the people, and the gates, and the wall"

Wednesday: Nehemiah 12: 1 or 22-30

The Hebrew religion was filled with purification rites and in the dedication of the new wall they had a large place. These ceremonies have largely passed out of our religious observances because we know that outward purification is only a ceremony and may cover much real sin, but have we substituted a rigorous individual purification? If we are the children of God who is "of purer eyes than to behold evil," we should carefully examine ourselves and pray for strength to purge our lives and thoughts of all that is not in harmony with his will. It is our failure to live pure lives which hinders the church's testimony. Would not a regular time of self-examination and purification help us spiritually? "Every one that hath this hope set on him purifieth himself" (1 John 3: 3).

"Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me." Amen.

The Joy of Jerusalem

"The joy of Jerusalem was heard even afar off"

Thursday: Nehemiah 12: 31-47

The dedication service was a time of great rejoicing. The text may mean that the noise was heard at a great distance, or more likely that the news spread far and wide that it had been a glad time in the old city. I wonder what people hear about the church? No one has as much right to be happy as the Christian and the church should be a place of rejoicing. We can help to make it that. Why must we always gossip about the difficulties and shortcomings when we could talk about the glories of the church, the glories of her Lord, which are a source of continual rejoicing.

O Father, help me to make our church a church of joy. Amen.

A Relapse

"In the two and thirtieth year of Artaxerxes king of Babylon I went unto the king"

Friday: Nehemiah 13: 1-14

During Nehemiah's return to Babylon there was a sad relapse in the reformed city of Jerusalem. Tobiah, an enemy of Nehemiah and a Samaritan spy, was given lodging within the temple, the Levites were not getting the tithe, and as we shall see later in this chapter, the Sabbath was disregarded and many were marrying foreigners. When Nehemiah returned he immediately cast Tobiah out and set the rulers of Israel in their place for their neglect of the tithe. This is indeed a sad anticlimax to the glorious twelfth chapter with its dedication picture, but how human it is! How often backsliding follows spiritual ecstasy. When the revival is on many come to church who never come again for months or years. Do we need special financial drives to force us to give to the work of the church or do we contribute regularly and gladly?

Keep us, O Lord, from becoming cold or indifferent. Amen.

A Selfish Prayer

"Remember me, O my God, for good"

Saturday: Nehemiah 13: 15-31

This seems like a very low note on which to close the book—a selfish prayer for one's own well-being. But why should we criticise Nehemiah when so much of our own prayer is selfish? If we had been in his place, struggling to rebuild the city, and during our absence our work had been undone, could we have continued to pray for the city and its people, or would we like Nehemiah have cried out, "Lord, I have done all I could. You know my intentions although I have little to show for my efforts. In your lovingkindness just remember me." Although we may understand why Nehemiah prayed as he did, we should not excuse his complacency. He had done great things but humility would have made him even greater.

Give us strength, O Lord, to be humble and loving. Amen.

WEEKLY QUIET HOUR

Ezra

To understand Nehemiah fully one must also read Ezra. These books supplement each other and give a continuous narrative of post-exilic Jewish history. Nehemiah, the civil governor, and Ezra the priest, worked together to rebuild a nation.

The Book of Ezra has two parts:

1. The narrative of the return under Zerubbabel in 538 B. C. with the restoration of divine service and the erection of the temple.

2. An account of the return under Ezra in 458 B. C. and the successful measures to put a stop to the marriage of Israelites with foreigners.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., January 30, 1937 No. 5

Annual India Number



In the Land of Multitudes—or Bathers in the Sacred Ganges

Are the Indian Religions Adequate?

BY LILLIAN GRISSO

In recent years in the books and magazine articles written and in the speeches made about India we frequently find discussions which dwell on the fine, beautiful passages to be found in the sacred books of India and on the high ethical teachings found in the various religions of this great land. Among many groups of people any emphasis on the undesirable aspects of Indian life and religion is not too welcome. The Laymen's Report which came out a few years ago accused missionaries of presenting an overdrawn picture of the distress and need of India.

All this has come about as a reaction against the lack of sympathetic understanding and the antagonistic spirit toward non-Christian faiths, too often shown in an earlier day by some of those who were interested in the missionary enterprise. Now the pendulum has merely swung to the other extereme. The result of it all has been that thousands of Christians in America have come to believe that the need of India for the gospel is very much less than they used to think it was. Many assume that there is little reason why we should attempt to win from their childhood faith those who follow faithfully religions which have in them the fine things found in Hinduism, Mohammedanism, or Buddhism.

That there are fine passages in the Bhagwadgita of the Hindus, splendid teachings in the Koran of the Mohammedans, high ethical standards in the message of Buddha, and gleams of truth in all the living religions of India, no one of intelligence will deny. That the missionary should recognize the hunger for God which is ever in the heart of India and which has given birth to all these faiths, and that he should have a sympathetic attitude toward those whose quest for the Eternal has led them to seek him by these various paths is equally apparent. But we can not accept the verdict of those who would make Christ only one Savior among many. Some speakers, even in missionary conferences, no longer believe that "there is none other name under heaven given among men, whereby we must be saved," but openly assert that men can and do find their hunger for God satisfied in other religions besides Christianity and under other leaders than Christ. Decide the question for yourself after reading this India number of the MESSENGER.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Find the article of the "Eternal Quest of India" and see the hunger of the Hindu for God. Go with him to Benares as he there tries to find inner peace. Does he find it?

Accompany a group of village people as they seek to appease the wrath of the smallpox goddess. Would their belief in evil spirits and an angry goddess bring rest to your heart?

Let your imagination carry you into the experiences of the Hindu widow. Would a religion that teaches that she is responsible for her husband's death satisfy you? Does it satisfy her, think you?

Read the testimony of some who have quested for God along other paths and have finally found in Christ the answer to all their need. Then in your own heart answer these questions: Is Christ only one among many Saviors? Are messengers from the Christian church still needed in India? Can we be Christian and not seek to share with those in India who are hungry for God the peace and satisfaction we have found in him through Christ? As a Christian, what is my personal responsibility to India and what will I do in 1937 to meet that responsibility?

Vyara, India.

An Untouchable Finds God

BY LAVJIBHAI P. MACWAN

(Note: Lavjibhai is one of the faithful members of the Anklesvar church in India. The following account was prepared from the story of his life as he told it in Gujarati.)

My life began in the humble home of an outcaste a little over fifty years ago. When I was just a small child my mother said to me: "Son, you are the youngest of seven brothers. By the will of God the other six all died in babyhood. I have dedicated you to the service of God." These words made a deep impression on my mind. Other incidents served to increase the effect of my mother's statement.

According to the rites of her religion my mother made offerings to many of the Hindu gods and goddesses in order that they might look upon me with favor and spare my life. As long as I lived with her my mother begged money from the people for my clothing. This she did in the belief that if she used the money of others for my support I would be more likely to live.

Although my name was Lavji much of the time my mother called me Fakir. (A fakir is a religious devotee.) Thus early in life my mind became filled with the thought that my life must be devoted to God.

My father's three brothers were Christians and they received opportunities for an education and occupied positions of honor and responsibility. When but a child I used to think about the condition of the families of my uncles and contrast it with that of my father. I would ask myself, "Why is there so much difference?" My father knew a little about Christianity and when any Christian would come he would say, "I am a Christian." But as he observed the rites and ceremonies of Hinduism I knew that he was not a Christian.

When I was about eight years old my father died. He left nothing for the support of the family. Therefore, my mother moved to a little village where she managed to care for me and my three sisters by working at hard labor. Schools were scarce then but when I was ten years old I started to school although I had to walk three miles to another town. Soon after this the Salvation Army opened a school in our village and I then attended this school until I had passed in the first grade. One day I received a copy of the gospel of Matthew as a prize for learning to sing a song well. How eager I was to read the little book, but I was not able to do so.

When I was eleven years old I went to live with a maternal uncle and I remained with him until I was sixteen. During this time I began working on the railway. My heart was filled with one supreme desire. I wanted to find God and the peace which I felt he alone could give. I determined I would learn to read in order that I might be able to study the different religions. By faithful private study I finally was able to read quite well. Then began an earnest search for God. During all these years I had never worshiped the Hindu gods for I had decided I would not follow any religion until I was sure I had found the right one. I studied many of the Hindu religious books, however, but I found no peace or satisfaction through them.

I bought a Bible and began to study it. The Sermon on the Mount, the life of Paul and the death of Jesus captivated my mind and heart. I became convinced that Christ was the only one who could give me peace. As I studied I shared what I learned with my wife and in 1909 when I was twenty-three years old, we both accepted Christ. At this time we were living at Anklesvar and I heard of Bro. Stover. I went to him and asked for and received baptism. My wife was also baptized at the same time.

My hopes were fully realized. I found God. The fear of death left and my burden of sin rolled away. I had the peace for which I had long sought. Since then God has wonderfully blessed me.

I shared my new-found joy with my mother, and in time she also became a Christian. I was transferred to another town and there I came in touch with an Arya Samajist teacher and we became fast friends. We used to discuss religion very often. His transfer separated us but to my great joy he wrote me a letter not long afterward in which he said, "I, too, have become a Christian."

To me Hinduism is like the ocean. Its water appears clean and beautiful. The thirsty soul who looks at it believes it will quench his thirst. Only when he drinks of it does he discover that it is salty and that it only increases his distress.

Christianity is like the Indian pond. The people look at it and think the water very filthy. They think because all castes, including even the untouchables, come to Christ that his religion is impure. Only when they accept Christ do they realize that the water which he gives is sweet and pure and quenches the thirst of the soul. Jesus Christ is the only Savior and when the thirsty soul comes to him the long quest for God is ended and deliverance from fear and the burden of sin is obtained.

Anklesvar, India.

The Gods of Our Neighbors

BY J. M. BLOUGH

In our India mission field we are living and working among 700,000 people who belong to the Non-Aryan aborigines of the country, called Hill or Forest Tribes. Ten chief tribes are found in this part of India, and from them nearly all of our Christians have come. For the most part the people of these tribes are poor, backward, illiterate and very superstitious. Their religion is called Animism, which means the worship of spirits. These spirits are thought to inhabit both animate and inanimate objects, and are both benevolent and malevolent, the latter including ghosts, witches and demons. Everything that happens is attributed to spirits, i. e., famine, accident, misfortune, disease, sickness, even the trivial things of life. People live in constant dread of evil spirits and their worship consists of means and efforts which are meant to appease the wrath of these spirits.



What should one see in this picture? It shows a devastan, or the place of a god, now sadly neglected. The reader can hardly miss the two-headed alligator god. The white object in front of it is a clay horse for the gods to ride on at night. The two trees sheltering the shrine are probably parasitic in nature like our mistletoe, but have practically overwhelmed their hosts.

Animism is not an organized religion. Its followers have no scriptures and no temples, and the men who act as priests are the magicians and witch doctors. Their shrines are small and rude, sometimes a cave in the rocks, sometimes simply a cheap grass roof built over an idol, sometimes the idols stand in open places by a tree or rock without any roof at all. The images are rough unhewn stones or crudely carved pieces of wood.

Their gods and goddesses are numerous and they are assigned to various duties. One is set over cholera, another over smallpox; one is set on the village boundary and another by the threshing floor for protection; one protects from the savage tiger, another from the poisonous cobra, and still another from the alligator; while a different one protects the cattle. Many of these are found in every village while others are located only in certain places. The most important gods are few and located on high mountains, sometimes in almost inaccessible places. The worship of female deities is predominant, because they are greatly feared. They are fickle in temperament so easily become angry and begin to work harm hence must be frequently appeased. When they are pleased they bestow splendid blessings, but when they are angry they punish without mercy. For the most part blood sacrifices, are necessary to appease them. These consist of goats or fowls.

When an epidemic breaks out in a village, then the people think the goddess which rules over that disease is angry and must be appeased, so a special ceremony is performed. The witch doctor is in charge. A carpenter makes a small four-wheeled cart about a foot long, six inches wide and a few inches high. Then a small image of the goddess is made out of wood. This is about eight inches long and is set upright on the cart. The priest lights a wick before it, rubs some vermilion over it and worships. As it represents a goddess they present to it bangles, comb, mirror, rolling pin, etc., put on it a red dress and use a white cloth for a roof. Then offerings of grain, coins, cocoanuts, betel nuts, a fowl, a goat, sometimes a buffalo are presented. Next all the people of the village sweep their houses and yards and gather up all the rubbish. Finally, the men carry the cart with its idol, all the offerings and the baskets of rubbish to the village boundary singing and shouting and beating drums as they go. Here it is all deposited out in the open. Near our home is such a place where piles of rubbish have accumulated. It is a kind of "scopegoat" rite by which they hope to remove the epidemic from the village. But it fails!

The taking of vows is a very common practice among these people. A few weeks ago while passing along the road near Vyara we saw a group of people before an idol. Upon inquiry we found that they had come to fulfill a vow. A small boy in the family was ill, so the father made a vow to this god that if the child got well he would bring a cock as an offering. The child got well, so this day they had come with their friends to fulfill the vow. Along with the cock they had brought other articles as offerings also, as rice, vermilion, cocoanut and liquor. But the chief offering is usually the cock, which is presented to the idol, then killed there and the blood poured upon the idol while the god is praised for his goodness and further blessings invoked. Then some of the feathers are tied to a pole near by the idol, and after the cock is cooked the liver along with some liquor is also presented to the god. After this the people feast together there before the idol believing that the god is pleased and satisfied.

The rainfall was far below normal in many districts of Bombay presidency and famine was threatened. Even here around our stations people were crying to their gods for more rain—Mohammedans, Parsees, Hindus, Animists and Christians were all praying for rain. A few days ago the Hindus of Vyara had a large sacrifice in the public square of the town in which hundreds of pounds of clarified butter were poured upon the fire as an offering to their god, while the priests implored him for rain. The Animists of a certain village took a goat and the other ordinary offerings and made their way up a steep mountain to the top where a famous god in the form of a small round stone is located. For several days previous the men of the village made special preparations, especially at night when they tried to become possessed with the spirit of the god. When the auspicious day arrived they all bathed and washed their clothes early in the morning, then took up their offerings and climbed the mountain shouting and shaking their heads all the way for they were now spirit-possessed. When they arrived before the idol the priest in charge took a handful of rice and placed it before the god and worshiped by folding his hands. Then he presented all the offerings which they had brought, the important one being the goat. The goat was made to kneel before the idol while the priest said: "O God, our mountain, partner of all the people, our Father, for so many days we have been worshiping in thy name, and today we have come to thy court bringing the offerings we had promised, therefore take account of these and honor them, and send us rain and bless us in our fields and threshing floors, bless our cattle, flocks and fowls, bless our wives and children, in everything bless us and keep us happy." Then the goat was killed and the blood spilled before the idol and the tail hung on a pole close by. The goat was cooked and the worshipers had a feast of it there along with some liquor. The liver was not eaten, but presented to the god and with some liquor was placed on the rice which was first offered. The gods enjoy the same food that people enjoy. Well, after some days the rain came. Are you surprised that these folks believe that their mountain god sent it? And are you surprised if the Hindus believe their god sent it?

How long, O how long must these tribes sit in darkness? How long shall they yet trust in gods and goddesses made of wood and stone? How long must they yet believe that all misfortune comes from malignant spirits? How long must they still live in constant dread of witches and demons? How long shall they believe that their ancestors become ghosts and must be fed and worshiped? Every village has its god-yard where the spirits of the ancestors dwell in stones dedicated to them. How long must this idol worship continue? O kind heavenly Father, send forth witnesses who shall be able to instruct these people and persuade them that thou art the only true and living God, so that they may worship thee alone.

Vyara, via Surat, India.

From Animism to Christ

BY NATHUBHAI BHANABHAI

My parents belonged to the Dhodia caste, a caste of the aborignes. Their religion is a form of Animism. They lived in Satam, a village near Jalalpor in Surat district. In that village I was born Nov. 1, 1908. When I was about seven years old my mother died.

For a little while I attended school in Satam but soon my father secured work in the office of the mayor of Jalalpor and my mother, Ramabai, and I accompanied him to that place. I attended the government school in Jalalpor until I had finished the third grade. After this I returned to the village to live with my grandparents and while there I completed the fourth grade. Later my father arranged for me to stay in a government boarding school. I spent five years there and completed the elementary school course. I was about fifteen years old when I passed the vernacular final examination.

During the time I was in the boarding school I knew little about religion, but I worshiped the idols my relatives worshiped. I was very superstitious. Although the Animists are counted as Hindus, their religion is really not the same as Hinduism. In the school there were a number of Hindu boys and they made many efforts to get me to accept the Hindu faith. My answer was, "I have plenty of time yet and until I am sure what the true religion is I will not accept any."

After I took my vernacular final examination I went to Surat where my father was then employed. I told father I wished to study English and this pleased him so I became a student in the government middle school and later in the high school. I studied to the matriculation class. In the meantime my father fell into financial troubles and it became difficult for him to provide even sufficient food. Therefore I had to give up my study and could not take my matriculation examination. However, the English study I had done was of great benefit to me; and besides, I had made many friends. By living among good Hindus my ethical standards improved. I also received good teachings from the Mohammedans with whom I associated, but I had no peace in my heart. I had not yet found the true religion. I was counted among the Hindus and if I accepted any other religion I would be regarded as defiled. Therefore, I was not happy to follow any other faith. For this reason, atlhough I often came in contact with Christians, I took no part in their conversation about religion. When any Christian preached in the city I would not even stop to listen. In fact, I was opposed to Christianity.

Since my father was uneducated people taunted him about the marriage of my brother and myself. So he resolved at any cost to borrow money and arrange for our weddings. My father found two educated girls and the bethrothals took place. On account of the shortage of money the weddings were postponed until 1930. I was married to Gagarabai who had been a student in the Mission Girls' School at Jalalpor. Through the influences there she had become a Christian.

My wife began to show the light of Christianity to me and gave me good teaching. I was searching for the truth and the fine teaching pleased me, but still I continued to worship idols.

I secured service under the government and worked for a number of months, but I had no peace and felt I ought to settle the question of religion.

One day I went to the motion picture theater with a friend. The advertisement said that the picture, *The King of Kings* would be shown. When I saw this name I thought it must be a good picture. We went inside and behold, the film shown portrayed the life of Christ. My attention was held to the end. I was much affected by the picture. I felt that if Jesus Christ is the King of kings I ought to follow him. But I began to think, "If I become a Christian my father will turn against me and my friends will oppose me." I thought about it for several days and then one day I said to my wife, "I want to leave the work I am doing and find some other kind of work."

Gagarabai answered, "If you put in a request perhaps you can secure work in the mission; but after you work there you should become a Christian."

I replied: "I ought to be a Christian anyway therefore it will only be a help to me."

I applied for a position and was given a place as teacher by Miss E. B. Miller. When I told my father that I was going into mission service he said: "If you go there you must not come to my home." My friends also felt badly. But my wife and I felt that truth was worth more than money and friends. I therefore resigned my government position and began teaching in a village school. Every day I received Christian teaching and my faith became stronger. Four months later I was baptized by J. M. Blough. I continued teaching for four years and during that time the light of Christ increased in my life and my heart became filled with peace. Fear of every kind passed away. Three years later my brother also became a Christian.

In June of 1935 I entered Bible School. Through the grace of Jesus Christ I have grown in the Christian life and for this I praise God.

I Seek Whom I Know Not*

I seek whom I know not!
He draws my soul;
I go and know not that I go!

Through the shoreless dark
A still small voice calls me;
I grope my way unseeing, unthinking:
I know only that God is.

Who shall tell me
By what name to call him,
Where to find him?

I have neither knowledge
Nor have I yoga;**
I only follow the scent.

Ah, where shall I find him
To whom I have given my heart?

*Bengali Hymn from "Temple Bells." Used by the kind permission of the Y. M. C. A. Press, Calcutta.
** "Yoga" is the technique of religious meditation.

A Brahmin Surrenders to Christ

BY LILLIAN GRISSO

THE old Hindu headmaster of the government boys' school down town here at Vyara wishes to become a Christian. He is a Brahmin. Even as recently as two years ago he was none too friendly toward the Christians. In recent months Govindji has gotten in touch with him. This last Sunday evening when Govindji went to call on the headmaster he found him supremely happy. He had been reading the Bible all day and had met Christ and surrendered to him. He says, "All

my life I have sought God and now in my old age I have found him." He at once began to testify to his friends, inquired about church membership and says he is ready to go all the way with Christ. When I told some of our Christian teachers they almost fell over with surprise for he has been such a strict Hindu. He will need our prayers for we know what it means for a Brahmin to confess Christ.

Vyara, India.

From Hinduism to Christianity

BY N. L. HARSHE

A Personal Testimony

Note: Mr. Harshe has taught a large number of our Marathi missionaries while they were studying the language.

My parents were orthodox Hindus and I received all the training of an orthodox Brahmin boy. At the time of my sacred thread ceremony I was entrusted with the sacred Vedic hymns and prayers. After the thread ceremony every Brahmin boy has the right to learn the Vedas and to repeat the Vedic hymns and prayers.

I could not understand the meaning of the Sanscrit prayers and so I asked my priest to explain them. He said, "I also do not know the meaning and it is not necessary to know it. Although you do not know the meaning of the prayers God does know and understand the meaning: Just perform the ritual morning and evening regularly and attentively." I used to do as told, but I was never satisfied. I wished I could say my prayers in Marathi and I wanted to tell everything to God just as I would talk to my mother, or father, or to a friend. For many years this difficulty remained.

One time I went to the Prarthana Samaj at Poona to see Justice Ranade. I had never before seen him nor had I heard his lectures. There I heard Marathi prayers. I was much pleased to hear prayers in my mother tongue for the first time. I liked the way in which they were offered. Although I was a student at the time I began to attend the meetings of the Samaj from that day and after a few years I became a member of the society. I thought the Prarthana Samaj had the highest form of Hindu worship for it was free from idolatry and caste distinction. Here I found intellectual satisfaction. As far as reasoning and argument were concerned I was satisfied, but I found no scope for my emotions. When I was in trouble or grief, or when overcome by temptation on whom could I call? Who would give me immediate help and relief? Such questions persistently troubled me.

Because of such questions I again went back to the Bhakti (devotion) school of Varkari. Superstition and idolatry were connected with it and there was not much place for reason, but I liked it for its devotion—its emotional side and its fervor. When I was in difficulty or trouble, or was overcome by temptation, I would call upon him, sing the Marathi hymns and feel some comfort. Every day I attended the reading and discourses of Dnyaneschwari by Mr. Keshavrao, who is a great and learned devotee of the Vakari school in Poona. I enjoyed these discourses very much for the Dnyaneshwari is a commentary on the Bhagwadgita, the sacred book accepted by all the Hindu sects. It explains ultimate truth and reality in a wonderful way by using simple and beautiful illustrations. Every night the lecturer made it all very interesting and expounded everything in such an attractive manner that the audience felt as though they were in a trance. They forgot everything and for the time being felt as if they were in heaven. As for myself, I experienced and felt this.

While following these people I resumed my orthodox ways. I observed the fasts of the Varkaris and did all the things which they did. Days, months, and years passed in this way but my trouble and my weaknesses remained the same. I felt happy when I heard the philosophical explanations, but I never got any power over my temptations or weaknesses.

From my boyhood I liked to listen to religious lectures. In the John Small Hall of Poona I attended Dr. MacNicol's Bible class and heard his lectures. I also heard Dr. E. Stanley Jones lecture. About this time Father Winslow opened the Christi Seva Sangh Ashram (Home of the Christian Service Association) in Poona. I often went there and received great help from Father Winslow, Father Elvin and other brothers of the Home. The Lord was leading me on by these means.

I liked to attend the lectures of the missionaries when I was a student, a Prarthana Samajist, and a member of the Varkari sect. I also worked in mission schools and for about the last twenty years I have been working as a pandit (teacher) in the Marathi language school for missionaries. This kept me in constant touch with the missionaries and I was always highly impressed by their character, their refined and cultured manners, and their strong faith in Christ.

While I was under the influence of the Bhakti Marga (way of devotion) and Dnyaneshwari, I received peace of mind while hearing the beautiful discourses; but as soon as I left the lecture room and came downstairs, the peace was gone and trouble, temptation and weakness engrossed me and made me unhappy.

Many times I joined the retreats of the Christi Seva Sangh and there I was introduced to Mr. Madge who had started the House of Prayer in Poona. The prayers of the missionaries through the Lord Jesus Christ helped me wonderfully. This was about the end of 1932 and the whole of 1933. During this period

my household trouble was intense. My daughter was seriously ill at St. Margaret's hospital for many months and the lady doctors there had no other way left but to resort to prayer. She was cured by prayer. When my trouble and pain were intense I offered prayers through Christ and my prayers were answered and my trouble was removed.

My Hindu Scriptures gave me fine teaching and put me on the beautiful road which ultimately led me to Christ. The living personality of Christ—his humility, love, and high standard of character were the things which carried me to him. In my Hindu Scriptures I found the best of teaching but I never found such a noble personality, such redeeming power, and such a living Presence.

The following passages impressed me very much: "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" (Matt. 6: 33). I was also impressed by the fourteenth chapter of John.

In October of 1932 I accepted Christ as my Savior and Redeemer and I told some of my friends about it. But I did not believe in baptism then. Father Winslow asked me to put this matter to the Lord every morning when praying. One morning while I was praying I felt that I would never get strong nor would I get complete peace of mind unless I was baptized. Accordingly I spoke to Father Winslow about this and on May 5, 1934, at Mahableshvar, I was baptized by Father Winslow and confirmed by Bishop Aucland.

I have continued to live in my Brahmin family, in the same house in the Brahmin community. God is removing every trouble from my way and is giving me peace. I am quite happy and never for a moment have I felt sorry for the step I took.

God's Bonfires

BY HANNA WILDEGOSE

(This poem was inspired by the glorious trees that are popularly known as the "Flame of the Forest")

I see God's blessed bonfires blazing o'er the barren land,
The glowing flames enkindled by a mighty Master's hand;
The fires that warm the tired soul and gladden weary eyes,
And waken into life afresh the faith that slumbering lies.

The summer's sun has scorched and seared the one-time grassy plain
And brown and sombre stretch the fields—a mute appeal for rain;
But blending with the brown below, the silver sheen above,
Are the vivid, flaming flashes of our heavenly Father's love.

I see God's blessed bonfires—the famous forest's flame;
They burn with steady brightness, unconscious of their fame.
But in their brilliant beauty, they bravely do their share
To fill with light a land that is by summer suns made bare.

We praise the great Creator for the beauty of his trees,
And pray that we, his messengers, may be like unto these;
Each one of us a glowing, vivid, fiery flame,
To burn with zeal and vigor for the glory of his name!

India's Eternal Quest

BY HARLAN J. BROOKS

(See Cover Page Picture)

"Will you have a drink of Ganges water?" A Hindu fellow passenger thus offers to share his supply as our train pulls into the Hardwar station. Hardwar, situated on the Ganges River near its Himalayan source, is one of the most sacred of the cities of India to which pilgrimages are made. It is the gateway to the Himalaya Mountains toward whose summits we have seen many pilgrims—priests, holy men, ascetics and laymen—climbing to get nearer the "abode of the gods."

We continue to travel in the same general direction as that in which the Ganges River flows. At last our train reaches India's most sacred spot, Benares, "the city of trampled flowers." The eclipse of the sun is due tomorrow hence streams of pilgrims are pouring into the city that they may do their bit to help the sun in his struggle by worshiping and making an offering to Mother Ganges.

Early the next morning two Indian Christians and I edge our way through the crowds along the bank of the river until we are near the sacred bathing ghats. In accordance with a long established custom and the promise of Hindu priests and scriptures, people of many different languages and customs have come here with the hope that a ceremonial bath in the sacred Ganges will cleanse them from the sins committed in this life as well as from those done in former lives.

We rent a float and move out into the river to get a clear view of the throngs as they press eagerly down the stone steps to the place of worship. "Ganga mai ki jai" (Victory to Mother Ganga) shout the long lines of worshipers as they approach the river.

What an atmosphere for worship! The banks, as far as one can see, are filled with bathers of every description. Each worshiper is seriously concerned about dipping himself the correct number of times and saying the proper Sanskrit phrases. Some are washing their mouths and spitting into the water. Decaying flowers float about. We see cinders that have been left as the residue of the corpses cremated an the near-by burning ghat. Never mind the color of the water, for it is holy water. Soul-cleansing is the purpose of the hundreds of worshipers. Hindus believe that the power of Mother Ganges can destroy any infection, and therefore her water is always fit to drink. People

carry away many jars full of it for medical use.

The sacred cows move freely among the worshipers. Here and there are the holy Brahmins who shrewdly press doles from the people. Underneath a huge umbrella sits a Hindu holy man. Among the bathers are college trained men who speak perfect English. Here, too, are old people who have come to the sacred city to await death. Some relative will light their funeral pyre and later will have the ashes strewn on the sacred water. A short distance away we see an ascetic's corpse being put into the water.

Weary pilgrims are sitting on the verandas of the numerous temples that have been built near the bathing ghats by some of the rulers of the native states. These native kings desire that their bodies be brought here at death so they may be bathed in the sacred water. Then after their bodies are burned the ashes will be thrown upon Mother Ganges. Royal funeral ceremonies often cost thousands of dollars.

After their ceremonial bath the pilgrims go to worship in the various temples of Benares. We go to the temple of Mahadev or Shiva (the second god in the Hindu triad). Several priests are officiating here. After bathing outside the worshipers enter and pour water over the image which is on a wooden stand. They give flowers and other offerings and then conclude their worship by ringing gongs. Water is kept dripping over the stone images that they may be comfortable. They are also bathed, fanned, fed, and put into a bed which has a mosquito net.

Shiva is the god of destruction and reproduction. He is frequently worshiped in the persons of his consorts or wives. Lurga, "the inaccessible," Karala, "the horrible one," and Kali, "the black one," are some of those commonly worshiped. The last named is depicted as a cruel woman who holds aloft a human head while she dances in devilish glee on the body of her husband.

The lives of animals and more animals is the toll paid by the ignorant worshipers of Kali as they sprinkle her protruding tongue with the blood of their sacrifices.

Let us trace through the centuries this quest for inner peace as it is seen in the experience of some of India's great sons. Mahavira was overwhelmed as he faced the puzzle of life. Although he lived in a palace, he left it and his wife, and renounced all that he had at the age of thirty. He plucked out his hair in five handfuls and vowed that he would neglect his body for twelve years. Thus he became a religious ascetic. Jainism (599 B. C.) was a result of his quest.

Gautama Buddha was also born in a palace. He married a princess and one son was born to them. But Gautama, realizing that sickness, old age and death await every person, became very much depressed. Hinduism's blood sacrifices seemed to him inhuman and inadequate. In his quest for inner harmony he took the path of resolute self-sacrifice and search. He left his wife and baby boy and after renouncing his claim to his father's throne he donned the garb of a monk. Out of his quest came Buddhism (566 B. C.).

Nanak, a great reformer, who attempted to harmonize Hinduism's mystic pantheism and idolatry with the nonidolatrous Mohammedanism, gave India the Sikh religion (1469 A. D.).

Both Jainism and Buddhism greatly influenced Hinduism but the religion of the Sikhs had little effect on it.

One of the reasons why religions in India have failed is their tendency to focus atention on the piling up of personal merit. In a Christ-centered religion the individual is led to forget himself as he serves his fellows and his God. When India learns that religion includes not only man's outreach for God, but also God's outreach for man, she will have found the most precious aspect of religion.

How long will it be till Indian worshipers who quest with such devotion and earnestness, will have found the One who calls: "Come unto me all ye that labor and are heavy laden and I will give you peace"?

In the answer of the world to his grace the voice of India must be heard.

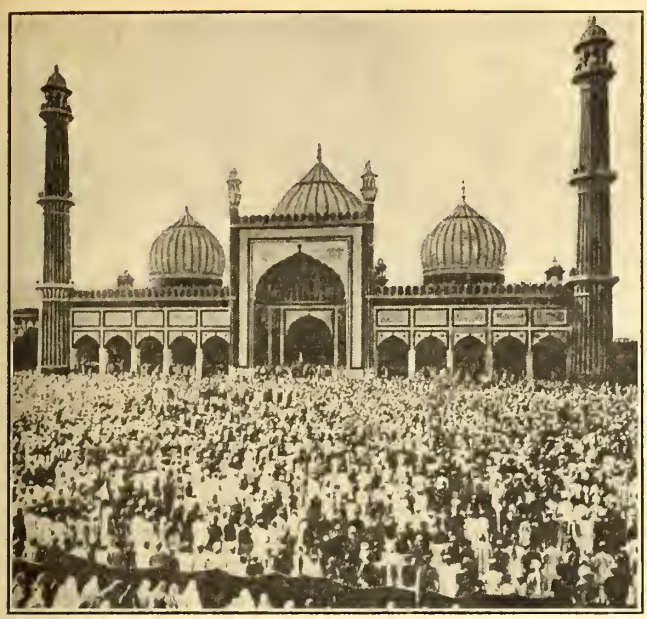
Jalalpor, Surat Dist., India.

A Khoja's Experience With Christ

BY BAXTER M. MOW

Imam Bakhsh Bawa was born of a family of Mohammedans of the sect called Khojas. These people account not only Mohammed as the great Prophet, but also Ali his son-in-law, whom they consider so wonderful as to be virtually an incarnation of God himself; and the Godly Light has been handed down in the descendents of Ali even to the present to the Agha Khan, whom they regard as Divinity. These folk hold a variety of mystic doctrines besides, some also copied from Hindu lore. And they are mostly well-behaved and industrious, so are relatively well-to-do.

Imam was quite a small boy when his father died; but the mother reared her two sons carefully, living in Bombay city, giving them what was considered the best education, including Khoja religion, Arabic and Persian languages. Imam loved her fervently and his highest purpose was to please her. But at the same time he learned to hate the Christians as corrupters of God's religion, and he longed to do something drastic against them.



The hunger of the Mohammedans for God is evidenced by this great crowd at the offering of Ramzan, final Friday prayers, in Jama Masjid. This biggest and finest mosque in India was built by Emperor Shahjahan in 1650.

One day he was walking in the Ranibagh Park when he found an aged missionary preaching to a group of hearers. With consummate bigotry and rudeness he began to rain abuse and curses upon the old man. The latter waited patiently till a pause, then remarked: "Brother, I am as old as your father or perhaps your grandfather. Do you think it proper to revile an old man this way? If so, then all right. You have called me an ass once, but I will say that I have behaved like an ass hundreds of times: I have sinned many times against my dear God. But the one who has restored and saved me, Jesus Christ—his name I go proclaiming to everyone. 'I would only beg of you that you read his story in the Bible."

His gentle words had no impression on the boy, who thought to finish him with a bluff: "O-ho-ho, I've read your Bible from start to finish, and what are you trying to make of the rubbish?"

The evangelist replied: "I have been studying the Book for thirty-three years, and find more and more in it. Well, then, tell me this: What did Jesus say to the woman of Samaria?"

The boy of course had never read it, and his wit failed to save him from the trap. He and his Moslem friends made up for it by making a big uproar, then went on, feeling fine in their victory.

But at home Imam found he could not forget the incident, and in fact he could not sleep. What patience and kindness that man had shown! How did he get that way? After all, what did he ask but that the story be read? And what harm in that? And then he would berate himself for his weakness in having such thoughts. He would drive them away, but they always returned. At length he decided to have a look anyway, and he could take it or leave it.

So he bought a Bible, and began to read a gospel, but took good heed to keep the Book hidden. His battle continued, and he was torn between admiration for the simple profound teaching of Christ, and the impulse to destroy the Book and be at peace. He knew if mother should find out what was happening to her son, it would cause her infinite pain. Nevertheless he found himself gradually and inevitably attracted to Christ. After two years he had a vision, a sense of ineffable light. He knew it was Christ, for he spoke to him, saying, "I have been calling and teaching you all this time, yet you keep making your heart harder!" This vision remained in his conscience, a source of deepest joy, and at the same time of deepest pain. Time would fail to tell the things he learned and thought and felt. He tried hard to escape, but only brought more firmly upon himself the assurance that he must face the issue and make a decision, and that not in secret.

At length he broke the news to his mother, as gently as he knew, with desperate pleading, and mingled with protestation of his unalterable love and devotion to her. But her heart was one hundred per cent for the religion of her fathers. When she came to realize the meaning of this she was prostrated with grief. After a few days it became evident that this was no superficial shock, but a well-nigh mortal wound. Her health failed. The older son of course was furious, and he left nothing unsaid—but out of earshot of the mother.

The plight in which poor Imam was left by this was one of indescribable misery. What a fool he had been! At length he decided that cost what it might, he would please his mother, and he told her his determination to abondon Christ. She revived noticeably. But he found that he had only plunged himself deeper into the misery of hell. Satan urged him to drown himself. Yet he managed to retain sufficient intelligence to see that this was no satisfactory solution. He had denied the Christ who, he knew, was inevitably his Master, for he was still calling him. He was in touch with some Christian friends now, and they taught him more about the step of faith and the power of prayer. Was not Christ able to win a stubborn mother also?

At last Imam knew there was no other solution but to accept Christ openly. So he took his baptism, this in 1879. This done, his soul was filled with the peace of God, and he testified to every one the name of his Savior, as the aged missionary had done. For fifty years he gave his life in the service of Christ, and has been victorious in the vicissitudes of life that come and

go. The mother did indeed not become Christian herself, yet the wound in her heart was healed, and she lived happily for some years with her son, in his Christian home. There the light of that vision still continues with Imam, now an old man and unable to see the physical light. He is ready now to see his Savior face to face.

Bulsar, India.

What Christ Has Meant to a Christian Widow

BY MARTHABAI MOHANLAL

(At a Christmas program in the Anklesvar church Marthabai gave a message in which she told something of what Christ has meant to her as a widow. At our request she later wrote her testimony. The following is a translation from the Gujerati of her personal message.)

I AM unworthy to give this short testimony but conscious of my responsibility as a Christian I write this.

Christmas is to me life. Yes, I speak truly when I say it is my inheritance and my possession. For did not Christ come to give good news to the poor and to bind up the brokenhearted? Yes, he came to bind up the brokenhearted, to given joy to the sad, and to bring news of release to prisoners bound by law. Truly, he came to give to mourners "a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Into my life came sadness. I was among those whom the Hindus regard as sinful and blameworthy. How pitiable is the condition of such when they have no source of peace to which they can go! But blessed be the name of him who "so loved the world that he gave his only begotten Son that whosoever shall believe on him may have eternal life." My barren life has been enriched by this priceless gift of his love. If I were not among those who have believed on him then today I would be numbered among those unhappy, unfortunate ones, the Hindu widows. Truly have I been favored for Jesus drew me with the cords of love into his blessed fellowship and gave me the right to become his own child that I might learn to know of his excellent greatness.

Look at two pictures if you will. There in the corner with her face hidden sits a Hindu widow weeping, her heart filled with hopelessness and despair.

Here am I, a Christian widow, and although I am in sorrow my heart is filled with joy and hope.

My Hindu sister is drowned in the pain of merciless laws while I am called into mercy and am victor over the assaults of sorrow. She is despised but I am loved.

See my sister who is dressed in the drab, ugly garments presecribed for the Hindu widow. Her countenance might well arouse pity in the hardest heart. Contrast her condition with that of a Christian widow who has received a vision of a new life and who has received that new life within.



Marthabai and her daughter

A thousand praises to the Precious One who has wrought such a marvelous work! "Death is swallowed up in life." Can this world then become full of joy? Yes, I believe it can and indeed has become full of happiness for many. Does this mean that pain and sorrow have disappeared from their lives? No, but the sadness and suffering are transient. One most excellent sends floods of blessings continually into their lives.

The voice of God whispers within my heart and tells me that fear and evil shall not abide. His comforting promise is mine. "I will never leave thee nor forsake thee." "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. . . . Fear not for I am with thee."

What difficulty can there be to those who thus abide under the shadow of the Almighty? Our mortal bodies are subject to pain and to endure suffering is necessary. But even afflictions need not be met alone. He is present to help bear every load of pain. I have seen many Christmas days but I now have a new experience. Now I regard Christmas as a truly wonderful day. I am separated from my husband today. Wherefore then do I have great joy? According to the Hindu idea if I, a widow, can find any happiness in life I am doubly worthy to be despised. Nevertheless, Christmas, and with it all other days, have become filled with a wonderful gladness. I can not adequately bear my testimony in words, but of this I am certain, that I can bear witness to the power of my Lord in thought, in feeling, in my secret acts, and in my ideals. This has been my experience during the last few years.

I am ready to accept both joy and sorrow from

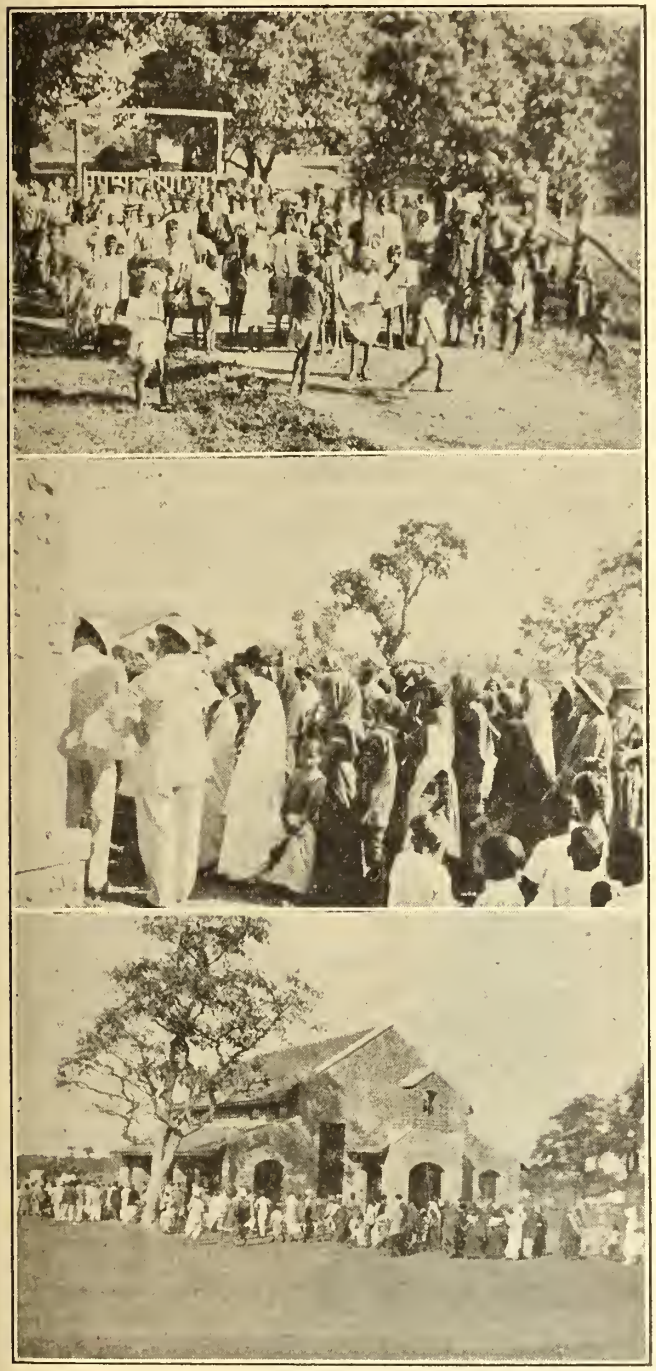
his hand, for in doing this I find true happiness. He gives comfort, peace, and strength to me. I do not care to tell my sorrows as do other women, for the comfort I need no human being can give. The comfort man can give is only for a little while. The comfort which comes from above is perfect and eternal. I can only do this for my Lord in return:

"With smiles of peace and looks of love
Light in our dwelling I may make,
Bid kind good humor brighten there,
And still do all for Jesus' sake."

I am confident that he who is the resurrection and the life is able to make alive those who have fallen asleep in him. I pass the days here in the hope and confidence that my loved one and I will see each other in the spirit and will together praise God.

Truly those who die are powerless to help their loved ones. They earnestly desire to give their all but they can do nothing. When I saw and experienced this so deeply I turned in perfect trust to God. The omnipotent, eternal Ruler of the universe says: "Come unto me all ye that labor and are heavy laden and I will give you rest." Why should not anyone with a sorrow like mine turn to him whose "yoke is easy and whose burden is light"? I chose him, nevertheless I must take the yoke and though it sometimes seems heavy I have the hope that even this will be taken away. He has prepared a blessed dwelling place for his suffering children where sorrow, pain, and weeping will never come again. Every tear shall be wiped away.

Whom can we not bring to the door of eternal life with the good news of the birth of such a Universal Shepherd! The merciful Father took Christ again to heaven that he might establish life, peace, and assurance of salvation for his people. I cease not to make offerings of praise and thanksgiving to him. May they be honored in his holy service!



New church at Ahwa, Dangs

Top: carrying offerings to the church; center: prayer before entering the new church; bottom: procession marching around the new church. Contrast these pictures with that of the Animist shrine on page 5. Here people are crowding into a new church for in Christianity they have found that which is vital for life. But the Animist shrine shows evidence of neglect. And this is the more reason why India needs Christ

What Does Hinduism Do for a Widow?

BY GOVINDJI K. SATVEDI

"LALITABEN, I am so sorry to hear of the death of your husband. You and I must have committed some great sin in a previous birth and God has punished us in this way," said a Hindu widow to a Christian.

"Lalitaben answered, "No, sister, we do not believe that the death of a husband is the result of the wife's sin in a previous birth. There are many reasons why people die, but that is not one of them."

"Oh," replied her friend, "we have no such comfort in Hinduism. Our widows are despised. We are not supposed to go outside in the morning lest people see us. Hindus believe that if they look upon the face of a widow in the morning, even accidently, then their day will be spoiled and they will not have success in their work. We can not have any part in the joyful occasions of the family. Even at the time of a wedding we must stay in the house and hide our faces."

"How fortunate I am," said Lalitaben. "Christians have no such ideas."

"Won't you have to have your head shaved, either?" questioned the Hindu.

"No, indeed, I will not."

"Truly, you are fortunate," was the answer. "My, what undesirable ceremonies must be observed when a Hindu husband dies. When my husband died the women came and dressed me in my wedding sadi (the long cloth worn by the Hindu women; it is pronounced sardee). We all followed my husband's body as it was taken to the burning ghat. Of course you know that we were weeping and beating our breasts most of the time. Afterward the women took me to the water and gave me a ceremonial bath of purification and changed my clothes. Then for ten days I had to remain inside the house. On the tenth day a certain ceremony was performed, the women again dressed me in my wedding sadi and then the barber came to shave my head. How I hated all this, but I could do nothing except submit. Nowadays in some families they do not shave the whole head but cut off a little lock of the hair and keep the rest. But of course the people who do this are not regarded as religious persons. When the barber had finished his work we again went to the water where I was given another bath of purification. My wedding sadi was given to the barber and I put on ordinary clothes. However, I could not continue to dress like other people. After some days my parents called me to their home and gave me a black sadi like the one I have on now. This is the widow's garment. Since then I have never been permitted to wear any jewels or beautiful clothes. Sometimes older widows are given red sadis. But whichever color it is ,the widow's special garment must be worn until death. Our condition is terrible. We are cruelly treated and people regard us as wicked creatures. But what can we do? We can only endure it all for it is our fate. There is no escape from our sufferings." After she had given this picture of her condition the Hindu widow turned sorrowfully away.

"How thankful I am that I am a Christian," thought Lalitaben as she, too started homeward.

An Indian Child Widow

Note: We are indebted to Margaret Denning, a missionary, for the story of Gungi, a Brahmin child, whom she knew personally. The poem is from Mosaics of India.

WHEN a child of five years, Gungi was betrothed to a middle-aged man whom she had never seen. Two years later the man died and the little girl of seven soon learned what it means to be a Hindu widow. She was half-starved and cruelly treated by the husband's relatives. "How wicked she must have been in a former life," they would say. "Who knows? She may have been a snake, and now her sins have killed her husband."

Four long years full of suffering went by and then Gungi was rescued and taken into a Christian home. There she lived happily. After she had been in the Christian home for about a year she wrote a poem in which she described her lot as a Hindu widow in the home of her husband's family. The poem has been translated as literally as possible. If you were a widow would you consider the Hindu religion good enough for you?

Song of the Hindu Widow

"Come, oh, come, God, my only Friend,
My heart is heavy within me;
None to my sorrow an ear will lend,
I am a widow! Oh, set me free!

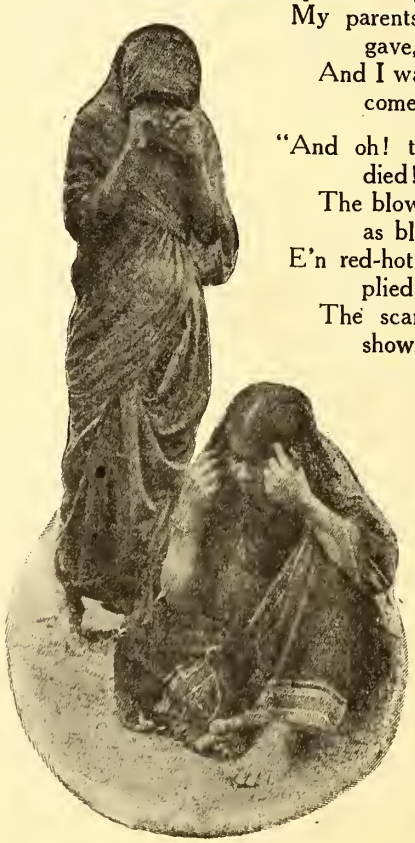
"Life's path I've trod but a little way,
But my load is too heavy to bear;
The light of gladness has fled away,
And wet with tears the garments I wear.

"I'm a little child yet none will save.
When five years old betrothed to age,
To age with one foot touching the grave,
Yet when he dies the family rage.

"The family storm and curse and swear
The little wife has caused his death!
How shall I tell how widows fare?
Oh, God, I have not power nor breath.

"Sold into bondage, a helpless slave!
One hundred rupees! the paltry sum
My parents took, the old man gave,
And I was his, whate'er might come!

"And oh! the sorrows when he died!
The blows and words as hard as blows,
E'n red-hot iron their hands applied;
The scars my injured body shows."



"If we commit through youth or fear,
The smallest fault, we plead in vain;
We know full well a storm is near
And on our backs sticks fall like rain.

"And bad words thunder in our ears.
My feet the widow's way
Had found when only seven years
Of my short life had passed away.

"When but seven, from my head
They shaved the soft, dark locks of hair.
They counted me as with the dead;
The dead! I wish that I were there.

"Yes, with the dead I long to be.
There, surely, I'll find rest and peace.
Come, oh, my God and set me free;
In death's cold arms give me release."

The Hindu's Weariness

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who can not pray,
Of guides who show no man the way;

Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned.

Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowledge what she once hath been;

Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A babel, not a brotherhood;

Weary of Kali Yuga* years,
Freighted with chaos, darkness, fears—
Life is an ill, the sea of births is wide,
And we are weary; who will be our guide?

—From an Indian Newspaper.

*According to the Hindu belief the "Kali Yuga" is the fourth age of the world, the age of universal degeneracy. It is the one we are now in.

What to Pray For

BY H. SPENSER MINNICH

Week of January 30 to February 6

PRAY that every elder and pastor ordained of God to minister in spiritual things may have a vision of the new Jerusalem and have what can be secured through the grace of God.

Pray that life around every congregation may be enlisted in personal service and in sacrificial stewardship.

Pray that the missionary outreach of the church may be effective and that Christ's name may encircle the earth.

Pray that through the ministry of the elders and pastors they may help to bring thousands and millions of lives under the sway of Christ to know him, love him, and obey him.

Pray that the Achievement Offering may be sponsored ably by the ministers so that our church may pour out funds enough that we can have a victorious missionary program.

Elgin, Ill.

Monthly Financial Statement

During the month of December contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $27,167.34. The total received for the year beginning March 1, 1936 was $136,057.53, detail as follows:

	Receipts for December	Total receipts since 3-1-36
World Wide Missions	$ 6,874.63	$ 22,904.45
Student Fellowship Fund	71.57	531.96
Women's Work Project	1,283.37	6,462.66
Home Missions	4,753.53	5,884.06
Foreign Missions	1,041.14	3,532.32
Junior League Project	677.54	1,413.80
Home Missions Share Plan	25.00	25.00
Intermediate Project	17.08	94.15
India Mission	312.99	1,250.70
India Native Worker	35.00	158.62
India Boarding School	32.48	333.96
India Share Plan	190.75	1,429.68
India Missionary Supports	2,594.83	12,414.89
China Mission	230.77	965.74
China Native Worker	175.00	254.55
China Boys' School	5.00	12.50
China Girls' School	5.00	54.83
China Share Plan	66.25	384.75
China Missionary Supports	1,558.81	8,079.86
South China Mission		75.00
Sweden Missionary Supports		366.14
Africa Missionary Supports	536.88	6,950.75
Africa Mission	2,070.23	5,357.60
Africa Share Plan	61.25	497.61
Ministerial and Missionary Relief Donations		100.00
Africa Leper	79.94	202.94
Conference Budget Undesignated	3,717.97	46,639.87
Conference Budget Designated for—		
Board of Christian Education	112.28	3,145.99
Bethany Biblical Seminary (at Elgin)	201.77	3,076.79
Bethany Biblical Seminary (at Chicago)	279.20	2,016.64
General Educational Board		82.36
General Ministerial Board	47.08	47.08
American Bible Society		22.00
Conference Budget Share Plan	100.00	364.35
Youth Serves	10.00	923.93
Total Budget items	$27.167.34	$136.057.53
Non-Budget items—		
China Famine Relief		18.20
General Flood Relief		193.05
Special Peace Fund	490.06	3,882.79
	$27,657.40	$140,151.57

The following shows the condition of General Mission Board foreign and home mission finances on December 31, 1936:

Income since March 1, 1936	$119,192.70
Income same period last year	95,367.56
Expense since March 1, 1936	136,731.62
Expense same period last year	136,509.12
Mission deficit December 31, 1936	27,970.10
Mission deficit November 30, 1936	23,918.84
Increase in deficit during December, 1936	4,051.26

KINGDOM GLEANINGS

Calendar for Sunday, January 31

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Financial Cost of Alcoholic Beverages.—Prov. 21: 17; 23: 20, 21; Matt. 24: 45-51; John 6: 26, 27, 35.

Christian Workers, Missions and World Peace.

B. Y. P. D., The Mission of the Church.

Intermediate, Other Bridge Builders for Africa.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptisms in Detroit church, Mich.

Three baptisms in Santa Ana church, Calif.

Three baptisms in Cedar Creek church, Ind.

Three baptisms in Martinsburg Memorial church, Pa.

Eight baptisms in Everett church, Pa., Bro. Detwiler, pastor-evangelist.

Four received into Bethel church, North Mill Creek congregation, W. Va.

Sixteen baptisms in Meyersdale church, Pa., Bro. Detweiler, pastor-evangelist.

Five baptisms in Logansport church, Ind., Bro. L. L. Paul of Mooreland, Ind., evangelist.

Thirty-four added to the Walnut Grove church, Pa., Bro. J. A. Robinson, pastor-evangelist.

Eight baptisms in Bethel church, W. Va., Bro. Jonas Sines of Oakland, Md., evangelist.

Eight baptisms in Silver Creek church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

Five added to the New Hope church, Tenn., Brethren I. N. H. Beahm and A. M. Laughrun, evangelists.

Three baptisms in Tire Hill church, Pa., Bro. H. Q. Rhodes of Somerset, Pa., evangelist; two more since.

Four accepted Christ in Middle Creek house, West Conestoga congregation, Pa., Bro. David Snader of Akron, Pa., evangelist.

Five received into Brake church, North Mill Creek congregation, W. Va., Bro. P. I. Garber of Petersburg, W. Va., evangelist.

Five baptized and one received on former baptism in Mt. Morris church, Ill., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Four baptized and one received on former baptism in Maple Grove church, Kans., Bro. W. W. Riddlebarger of Wichita, Kans., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. K. Ober of Elizabethtown, Pa., Feb. 8 in Canton City church, Ohio.

Bro. Ralph G. Rarick of Mexico, Ind., March 14-28 in Onekama church, Mich.

Bro. Michael Kurtz of Richland, Pa., April 18 in Lexington house, West Conestoga congregation, Pa.

Bro. Niels Esbensen of Freeport, Ill., Feb. 7 in the Modesto church, Calif., Feb. 23 to March 7 in Lindsay church, Calif.

Personal Mention

Bro. D. H. Keller of Battle Creek, Mich., is reported as recovering nicely from his long illness. He is now serving the Yorkville community church.

Bro. Irl Newham, director of Men's Work in Northern Missouri and Sunday-school superintendent in the Rockingham congregation, passed away Jan. 15, a victim of the scarlet fever-pneumonia scourge. His going is a serious loss to both the local and district work.

Sister Rosa M. Bennett, an occasional Messenger contributor, says with reference to a recent communication: "It found me flat on my back at Akron City hospital following a major operation. Thanks to the prayers of friends and a very skillful surgeon, I am doing very well."

Bro. Joel N. Myers of York, Pa., kept a record of baptisms and deaths reported in the Messenger during 1936. His count of the baptisms was 5,356, and of the deaths 1,224. The latter ranged in age from infancy to 101 years. He found two who had gone one year, or a little more, into the second century.

Bro. Virgil C. Finnell is scheduled to be at McPherson, Kans., March 19 in connection with the State Inter-Collegiate Anti-Tobacco oratorical contest and will be glad to visit as many Kansas, Missouri and Iowa churches and schools as may desire addresses on liquor, tobacco and related problems. Interested parties should address him at North Manchester, Ind.

To three China Missionaries the Messenger extends thanks for copies of general letters to friends in the homeland. The missionaries are Brother and Sister Minor M. Myers and Sister Mary Schaeffer. The letters convey the greetings of the holiday season and summarize experiences of the year. If plans do not miscarry Brother and Sister Myers will be turning their faces toward America for their next furlough in about six months.

Bro. A. D. Helser's "We are off to Africa" did not reach us in time to find a place in the already overflowing columns of this issue but there was a postscript to it which you should have at once. We insert it here: "Letters mailed on or before Feb. 4 will reach us at North Manchester, Ind. Letters on or before Feb. 6 should be sent to our boat address, care of S. S. Queen Mary, Pier 90, North River, New York, N. Y., sailing Feb. 10. After Feb. 6 our address will be Kano, Nigeria, West Africa."

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The Church at Work—
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Bro. A. C. Miller, 379 N. York St., Pottstown, Pa., wishes to get in touch with evangelistic committees of several churches in the Conference section which are interested in an evangelistic meeting at that time.

Bro. Stanley B. Keim of Nampa, Idaho, where the next Conference is to be held, writes us that Bro. Edgar Rothrock is holding meetings there with foot-deep snow and near-zero temperature. But "the men are using their cars to bring people out."

Bro. E. F. Sherfy, after ten years of pastoral service in Virginia, has returned to the west. His address is changed from Stuart's Draft, Va., to Norborne, Mo. He has taken up the joint pastorate of the Wakenda and Rockingham churches, preaching each Sunday at 10:00 A. M. at Wakenda and at 11:30 at Rockingham. He says: "We are planning for 75 per cent of families of both churches for Messenger again this year." Please notice that "again."

Bro. H. Spenser Minnich, secretary of the Conference Program Committee, met with the Committee of Arrangements for the Nampa Conference at Nampa, Idaho, last week. Bro. Edgar Rothrock of Southern California, who will be Conference Director, was also present representing program interests. The time for the 1937 Conference was fixed for the week beginning **Wednesday, June 16.** Bro. Minnich will have more to say about this subject in our columns soon.

Bro. Clifford Johnson of Cincinnati, Ohio, has good reason to remember that Jan. 29 is the birthday of our departed Bro. R. N. Leatherman. When Bro. Leatherman was pastor at Cincinnati he befriended Bro. Johnson in a time of special need, and the latter always remembered him on his recurring birthdays. Now that he can no longer do this in physical person, he wishes on this anniversary to bear public testimony to his great appreciation of the character and kindness of his pastor. He calls himself "one of the many whose path was made brighter because he (Bro. L.) passed their way."

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Miscellaneous Items

Dr. William Pierson Merrill will speak on Christianity In Our World Today over WJZ and the blue network of the National Broadcasting Company, Sunday, Jan. 31, 4:00 P. M. (E. S. T.). This is the program known as National Vespers.

The Test of Love and Faith

Love and faith must have implements through which to find expression. Our implements are: missions; our seminary to train workers; our church boards to direct the work of missions, Christian education, the ministry and colleges.

Through their gifts in support of the general church program the members of our churches prove their love and faith. February 14 is the date for the Annual Achievement Offering. Missionary giving is slightly on the upgrade, but we are still short of the program outlined by Annual Conference.

How far will you give reality to love and faith? Will you pray earnestly? Will you give money? A day's wage? The eggs for the first week in February? One dollar will support the whole program two minutes. For how many minutes will you carry the load? By your devotion you can bear witness of Christ's life and message at the crossroads as well as the backward places of the world.

GENERAL MISSION BOARD
Elgin, Illinois

Juniata College choir broadcasts besides the one from Baltimore mentioned last week, are: WORK, York, Pa., Monday, Feb. 1, 3:15 P. M.; WFMD, Frederick, Md., Friday, Feb. 5, about 4:30 P. M.

Doran's Ministers' Manual for 1937 is on the Gish list at 85c per copy. Because the committee can not place it on the list at the regular reduction heretofore possible, the book will be sent only when ordered.

All queries, reports, etc., for the District Meeting of Middle Pennsylvania to be held at the Spring Run church, April 13 to 15, should be in the hands of the Writing Clerk, Foster B. Statler, Huntingdon, Pa., by March 1.

"The Messenger agent reported sufficient subscriptions for The Gospel Messenger to receive the club rate of $1.25." So says the quarterly bulletin of the Rummel church of western Pennsylvania, Bro. Galen R. Blough, pastor.

McPherson College debating teams have made a unique record in the past seventeen years, having won first or second place fifteen times in the Kansas College Debate League. We are sorry that as reported in the Messenger for Jan. 16, there was an extra one before the fifteen. The record was one never before equaled in the league even without benefit of our mistake!

In a short but warm and cordial letter from Maryland, a sister who does not sign her name writes the following words of encouragement and appreciation: "Please find enclosed $6 for missions. I just finished reading the women's number of the Messenger and I think it is fine. I have been reading our church paper since 1880 or 1881. I look forward to its coming each week and find in it lots of news from old friends."

Much is being asked about the condition in and around the Cincinnati church. We have approximately thirty families whose homes are affected. In many instances all clothing and furniture have been destroyed. Our church is accommodating refugees. Water is coming in the basement tonight. We are co-operating with relief agencies. All such organizations are being overtaxed. Conditions are terrible beyond description. We are in need of clothing, bedding and non-perishable foods. Churches of Southern Ohio, stand by.—H. M. Coppock, pastor. (Received 9 A. M., Jan. 25.)

Pacific Coast Regional Conference will be held at La Verne, Calif., Feb. 2-7. All day sessions except Sunday will be held in the college auditorium; evening sessions and most of the Sunday program in the La Verne Church of the Brethren. The New Era Banquet is scheduled for the evening of Feb. 4, with Dr. D. W. Kurtz giving the address. Sunday, Feb. 7, is Young People's Day for all the churches with a basket dinner at Fellowship Hall. Guest speakers for the conference are Dr. D. W. Kurtz, Dr. V. F. Schwalm and Dr. H. J. Harnly; also Lynn A. Blickenstaff of the India missionary field. The theme of the conference is: Jesus in the Life of the Community.

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With Our Schools

Juniata College

More than forty poor children of Huntingdon were entertained at a Christmas party prior to the holiday recess by the Y. W. C. A. There was a brief program, and gifts were distributed.

Federal aid under the National Youth Administration will be given to eighty Juniata students this year. Projects range from additional clerical help to scientific study of weather data covering the last forty years. Wages vary between thirty and fifty cents an hour.

(Continued on Page 20)

THE CHURCH AT WORK

ADMINISTRATION

Suggestions for Easter Program Materials

Plays and Dramas

The Boy Who Discovered Easter, by Elizabeth McFadden. 2 acts. 1 man, 2 women, a boy of 12. 40 minutes. Simple scene. An excellent Easter play. Royalty, $5. 35c per copy.

Christ in the Life of the Church—the play presented at 1935 Annual Conference by the Elizabethtown group. Can be given in larger groups only. 10c per copy.

The Rock, by Mary P. Hamlin. 3 acts. 1½ hours. 8 men, 3 women. Simple setting. Simply plotted play on the life of Simon Peter, ending with Peter's remorse and change of character after the crucifixion. Royalty $10 only when admission is charged. 50c per copy.

The Terrible Meek, by Charles Rann Kennedy. 1 act. 2 men, 1 woman. 50 minutes. Mary, the mother of Jesus, spends the night in weeping at Golgotha after the crucifixion. Her sorrow tempers the hearts of the rough men who speak with her. For experienced groups. 35c per copy.

The Unlighted Cross, by Dorothy Clarke Wilson. One act. 8 men, 7 women, and several "bit" parts. 1 hour. Enough copies for production must be purchased for permission to give the play. A powerful interpretation of the mission of the church to the present age. May be used at the Easter season. 35c per copy.

Dust of the Road, by Kenneth Sawyer Goodman. One act. 3 men, 1 woman. 40 minutes. $10 royalty when admission is charged; $5 when there is no charge. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. It is written for Christmas, but may be adapted for Easter by changing a few lines. 50c per copy.

He Came Seeing, by Mary P. Hamlin. One act. 3 men, 2 women and neighbors, including a few children. 40 minutes. One setting, simple interior of a house in Jerusalem. A strong dramatization of the story of a blind man whom Jesus healed and who then had to choose between silence as imposed upon him by the Pharisees, and testimony in behalf of Jesus. Royalty, $5. 35c per copy.

Barter, by Urban Nagle. 4 acts, 3 sets, 5 men, 6 women. 2 hours. Royalty $15 per performance. This is a strongly dramatic Easter play concerning events during the twenty-four hours that precede the crucifixion. Beautiful and effective, but fairly difficult. 75c per copy.

He Lives, by Gertrude Rockwell Goudey. One act. 5 men, 5 women. 30 minutes. Simple setting. Theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested. 35c per copy.

Devotional Helps

Magazines and Booklets

The Fellowship of Prayer—a booklet of personal devotions for the Lenten season. 3c each; $2 per 100. For use Feb. 10-March 28 inclusive.

The Upper Room—a magazine of Daily Devotions for Family and Individual Use. The quarterly issue for January, February and March may be obtained for 5c.

To-Day—a monthly devotional magazine. 75c a year. March issue, 10c per single copy. 5c for 10 or more to one address.

Follow Me—a monthly devotional magazine especially for young people. 75c a year. March issue, 10c per single copy. 5c for 10 or more to one address.

A Way of Life, by Muriel Lester—an 8-page leaflet describing the author's method of finding the Christ way of life. 5c.

A Philosophy of Life That Works—Judd. 32 pages. 10c.

Books (One copy of each of these is in the Brethren Loan Library. 10c for outgoing postage is required. Only one book will be sent to one person.)

***Victorious Living,** by E. Stanley Jones—$2.
Living Courageously, by Kirby Page—$1.
***The Meaning of Prayer,** by Fosdick—$1.15.
Ways of Praying, by Muriel Lester—35c.
The Hidden Years, by Oxenham—$3.
Meditations on the Cross, by Kagawa—$1.50.
The Return to Religion, by Henry C. Link—$1.75.
Christ and Human Suffering, by Jones—$1.50.
***Challenge and Power,** by Barclay—$1.
Discipleship, by Weatherhead—$1.

* Books starred are broken into short sections for daily use.

Everywhere we hear a plea for the enrichment of personal religious living. The reading of good devotional books and magazines is only one way to enlarge experience in this realm. The above suggestive materials are listed with the thought that they can be used individually, in families and reading circle groups; or even entire congregations might use the same source materials during the pre-Easter time. This is an especially fitting time of the church year for the strengthening of our spiritual lives.

Slide Lecture

The Life of Christ in Masterpieces of Art is a set of forty-eight lantern slides with lecture manuscript. Most of the pictures are familiar favorites. The descriptions and accompanying materials are simple and are intended to help one get the feeling of the artists and worship the Christ. The pictures cover several periods of Christ's life and ministry, and are appropriate for use at Easter time. One set only, available for a limited number of churches during the pre-Easter season. Rental free, but user must pay transportation both ways.

From time to time we hope to carry in this section additional suggestions for Easter programs and activities. Tell your program committee about these articles if you are not directly responsible for Easter program materials. Any or all of the above materials may be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill.

CHRISTIAN WORKERS' TOPIC

Living Courageously

Sunday, February 7

Luke 9: 51

I. Introduction: February Suggests Courage.

1. The weather demands it. The length of the month suggests it.

2. The birthdays of our greatest Americans remind us.

II. Jesus: The Most Courageous Man the World Knows.

1. It took courage for Jesus as a young man to proclaim

his life purpose in his home town, Nazareth (Luke 4: 16-21).

2. It took courage to drive the thieving money-changers from the temple. They were the established religious leaders of his day (Matt. 21: 12, 13).

3. It took courage to steadfastly set his face to go to Jerusalem (Luke 9: 51). He knew there was trouble ahead (Luke 9: 22-24; 43-45).

4. It took courage to forgive his enemies (Luke 23: 34).

III. It Takes Courage to Be Christian Today.

1. It takes courage to run an honest business free from gambling, cheating, stealing, misrepresentation, unfair practices, sharp bargaining.

2. It takes courage to keep these temples (our bodies) clean morally and physically (1 Cor. 6: 19, 20). Present-day social standards are very low. How much courage does it take to say, "No, thank you, I don't drink. I don't smoke. I don't read trashy literature. I don't go to questionable places."

3. It takes courage to keep spiritual values above material things (Matt. 6: 19-34). Average American family spends $200 a year for luxuries—some really harmful.

4. It takes courage to bear fruit that abides (John 15: 16).

Lent—How Shall We Observe It?

Sunday, February 14

I. Lent begins with Ash Wednesday which is forty days before Palm Sunday—this year Feb. 10. This time corresponds to the forty days that Jesus spent in wilderness temptation. See Bible dictionary, church history. It has long been observed by the church as a time for special consecration.

II. A time to "come apart" with Jesus (Matt. 11: 28; Matt. 17: 1; Mark 6: 31). Jesus like ourselves lived in a busy, distracting world. A disciple needs time for quietness, prayer, communion, meditation. Lent may well be a time for special consecration, increased attendance at worship, revival or prayer services, family devotions.

III. A time to "learn of me" (Matt. 11: 29). Lent may well be a time for intensive study of the religion, which we profess. A time to "See Jesus" as a man, Son of God, the Suffering Servant, the resurrected, living One. Lent is a good time for a class in training for church membership and the Christian life. A good time to emphasize family religion, and personal enrichment. Special school of religion in the local church.

IV. A time to "take Jesus' yoke upon you" (Matt. 11: 29). A yoke suggests work with and for Christ. Live godly lives at home, in business, in leisure time.

Personal evangelism (Luke 19: 1-10).
Mass Evangelism (Act 2).
Practicing Stewardship.
Achievement Offering.
"God so loved the world that he gave."

V. Topic for discussion: Things our church should do from now until Easter.

WOMEN'S WORK

Chimneys

Mother and Daughter Groups or Home Builders, and also Aid Societies will be glad to know that a new six-page program is now ready for distribution. "Chimneys" prepared by Mrs. E. G. Hoff, director of Mothers and Daughters, is a pageant which shows the finest ideals found in Christian homes. The scenes are portrayed, accompanied by music and poems. The theme of the program centers about the beautiful poem of Longfellow's which immortalized home fires. It is entitled "The Golden Mile Stone." Cast of characters: 11 persons along with the reader, pianist, soloist, or quartet. Time, 25 or 30 minutes. Price 5 cents.

The World's Day of Prayer

As in the past years, the women of the church will remember the mission work in every land in prayer on the World's Day of Prayer, which is Feb. 14 of this year. The women will not forget to invite both the men and the young people to share this service of intercession with them. Order the programs and available material from the General Mission Board, Elgin, Ill. Programs, 2 cents each; leaflets, free; posters, 5 cents each.—Anetta C. Mow.

LEADERSHIP TRAINING

Are You Saving Your Ideas?

During the next several months a series of articles dealing with some rather crucial aspects of our leadership problem will appear in this column. Do you have a clipping system, and a scrapbook or a file for classifying your materials? The pastor, Sunday-school superintendent, and any others who are administratively responsible for planning for church and Sunday-school leadership must first build up their own resources and ideas about the leadership problem.

It will help greatly in following the new series of articles, if pastor, Sunday-school superintendent (and director of leadership training or leadership training committee, if you have one), each have the following new materials at hand:

A Leadership Education Program for Your Church, 1936-37 (2-page free mimeographed leaflet).
New Standard Leadership Curriculum, First and Second Series, free.
Enlisting and Developing Church Workers, 10c.
First Series Courses, Bulletin 501, 10c.
Second Series Courses, Bulletin 502, 20c.
Guide for Offering A-Level Units in Workers' Conferences, 10c.
Manual for Deans Who Administer Second Series Courses, 10c.
Self Rating Scale for Church Workers, 15c dozen copies.

YOUNG PEOPLE

Missions and Youth

IV. And Finally—Loyalty

No great thing has ever been done except in a passion of consuming loyalty. Christ came that we might know the forgiveness of God. Was there ever greater accomplishment? There were many short cuts offered him. But he steadfastly set his face to go to Jerusalem to die that we might be forgiven. It was his passionate loyalty to the will of God—the will of love.

The New Testament tells us about two young men who came before Jesus, concerned about the deeper meaning of life. Both asked Jesus the same question: "What shall I do to secure eternal life?" (See Mark 10: 17; Luke 10: 25). Both these young men agreed with Jesus that the discipline of a good moral life was essential. They knew they had to be clean, honest, upright, but that was not enough to bring them to the real fullness of life. They still lacked

something. That something, Jesus said, was an absorbing passion to follow him. They were to accept his program for changing the world. And that program was, "Love thy neighbor as thyself." And the neighbor was any needy or underprivileged person in the world.

These two young men can very well represent the Christian youth of today. One was the rich young ruler, the other was a young lawyer. Youth today is rich and educated. Science has made us rich, fabulously rich, and no one can plead the sheer lack of education. The church is still committed to the program of Jesus. It looks forward to the day when all shall be subject to him in the kingdom of love. Its method is Jesus' method: "Love thy neighbor as thyself." And the neighbor is still the underprivileged of the world. The greatest of all privileges is to know of his grace and love that make God's forgiveness accessible to all. Those who do not know of this are the most underprivileged people of the world. Those who have never heard the gospel are our most needy neighbors.

The conflict is on. Christ is calling for followers to bring all men into his kingdom. And this call offers life to you, young man, and to you, young woman. But the offer is on conditions. Life comes, Jesus says, when you have given all—wealth, position, everything—to the cause, because you have absolute confidence that his is the only way of victory and you have such love and loyalty to your Leader that you could not possibly withhold anything from him.

Military leaders are seeking to have enacted a law that will provide, in case of war, for the conscription of everything for the prosecution of that war. Industry, farms, all material wealth, all lives—everything is to be conscripted. This they claim is what all should do out of loyalty to country. During the last war, in a great outburst of loyalty to the nation, thousands gave their all: their wealth, their sons, themselves. Without that loyal dedication there could have been no war. But what bitterness when so many discovered that they had been duped—the glory of war is an illusion.

The only way out, the way to find the real meaning of life, is to give all to the higher loyalty which is Christ. His is no false lead. His cause will triumph. The victories of love never turn to defeat. The mission work of the church offers to the youth this chance to express their higher loyalty—to deliberately and enthusiastically choose the simple life, dedicating all wealth and position to the cause of the underprivileged because in that way and only in that way his kingdom will come. "This do, and thou shalt live."—H. Stover Kulp.

With Our Schools

(Continued From Page 17)

George E. Sokolsky, eminent writer, lecturer and observer, spoke on Thursday evening, Jan. 21, on one of the most timely topics of the day, social security.

Dr. Lester K. Ade, Superintendent of Public Instruction, Commonwealth of Pennsylvania, spoke to the student body in chapel on Tuesday morning, Jan. 19. His subject was: "The Fine Art of Living Together."

Two important educational meetings were attended by President Ellis during the week of January 11. He presided over the annual meeting of the General Education Board, of which he is president, and attended the conferences of the Association of American Colleges, among the speakers for which were President Conant of Harvard, and President Mackaye of Princeton Theological Seminary. Both meetings were in Washington, D. C.

The Juniata College Choir will leave on its southern tour on Sunday, Jan. 31. That night a concert will be given in the Waynesboro Church of the Brethren; and on successive nights of the same week the choir will appear in the following churches of our denomination: York, Westminster, Baltimore (First church), Washington, and Frederick. On Sunday, Feb. 7, the group will sing at Broadfording in the morning and at Hagerstown in the evening.

CORRESPONDENCE

A DISTRICT BIBLE SCHOOL

In 1933, at the District Conference of Western Canada, held in the Merrington church, Kindersley, Sask., Bro. I. C. Baker, the oldest elder in the district, proposed a new project—that we have a Bible school in Western Canada for the purpose of teaching and training our young people for leadership. It passed the conference and each delegate returned to his church fired with the new project.

Just previous to this conference, Brother and Sister John Wieand had come to the district as pastors of the Bow Valley church and field superintendent for the district. In September, Brother and Sister Wieand were asked to take the leadership of the school for that year. They were assisted by Sister Esther Long Crawford, Irricana, Alberta.

The first term was for six weeks' duration with an enrollment of nineteen. As a basis of credit for work received, all courses were chosen in view of receiving Standard Leadership Training credits through the Canadian Council of Religious Education and also at Elgin. Then, too, Bethany Biblical Seminary agreed to accredit the courses of our school which merited such recognition for those who wished to continue their work further by attending Bethany.

The second term, in 1934, was for four months. The school now had a board of administration elected at the conference of that year. This conference also decided that the district Bible school should be a permanent institution. The enrollment the second term was eight. The third term in 1935 was for three months, with an enrollment of fourteen. The instructors for the second term were the same as for the first one. The third term, Brother and Sister Wieand and Sister Grace Brubaker were instructors.

In the summer of 1936, Brother and Sister Wieand left our district, yet we continued to work and pray that we might secure a teacher for our Bible school. Almost when we had given up, word came that Bethany Biblical Seminary recommended Bro. W. E. Buntain of Philadelphia, and that he would come to be our teacher and leader if we still planned to have our school. Bro. Buntain came. The school lasted for ten weeks. The enrollment was large—there being nine for the day classes and over fifty for the evening class. While most of those in the evening class were auditors, yet more than 75% of them kept notes on the work covered. The average attendance of this class was twenty-eight.

Up to the beginning of the present school year, over 206 leadership training credits had been earned and were issued by the Canadian Council. Three students have received leadership training diplomas, one student has over twenty credits, four students from this school have gone to Bethany Biblical Seminary. One student at Bethany this year was granted a whole year's work at Bethany Training School for her work done in our Bible school. Several others are contemplating further work at Bethany in the near future.

Much credit for the growth and spirituality of our school

is due to our teachers, Brother and Sister John Wieand and Bro. W. E. Buntain and their assistants. We are hoping that arrangements can be made whereby Bro. Buntain will return to our district in the spring. Plans are being laid for the school for the coming year.

We need leaders, teachers, and workers in Western Canada, which is still a frontier field spiritually, and we have awakened to the fact that training must begin at home. Our fields are white unto the harvest, the young people have received the vision and are preparing themselves to go forth. We need the prayers and the help of the brotherhood in the great task that is opening before us. Already we know that God answers prayers, that his Holy Spirit is working with us and that we are unable to do anything except through Christ who strengtheneth us.

Arrowwood, Alta., Canada. Mrs. S. M. Burger.

YOUTH SERVES!

Southern Ohio youth served through our "24-Hour Project" which turned into more than a thousand dollars. That's my story.



In the picture, reader's left to right: Gerald Studebaker, Ivan Eikenberry (chairman of project), Paul Kinsel (president Southern Obio B. Y. P. D. cabinet), Merlin Cassell.

It all began at our annual B. Y. P. D. Conference of 1935. On Saturday afternoon the usual business session was going along in the usual tolerant manner when our president, Paul Kinsel, aroused us all by announcing that the young people of Southern Ohio would support the entire international budget of the Church of the Brethren during the next fifty minutes.

Here was something so big that imaginations halted. Paul tried to clear it up by timing six seconds and by telling us that for that period of six seconds, one five-cent piece had supported for the Church of the Brethren, home missions, India missions, Africa missions, summer camps, Brethren Peace Action, Chinese missions, Christian education, a temperance program, aged workers and ministers now retired and Bethany Biblical Seminary. It was just too big to catch a good vision of what we were doing—we had given twenty-five dollars which had been left in our cabinet treasury.

Gradually we began to understand. Thirty dollars would have supported all of these during one entire hour. As Dr. Kurtz, our guest speaker, tried to clear the picture, the idea of definitely working towards support of a certain period of time, began to catch fire. The flame spread. Finally, we decided to support our church's program for an entire day—a period of twenty-four hours.

Our "24-Hour Project" had begun! The first funds, $31.40, came from a special Sunday morning offering.

This wasn't to be just another money raising scheme. We had a different aim. In fact we had three. The first, of course, was to reach our goal, but this one was not to detract from the others. A second was that our money should be raised by personal, sacrificial giving and should not be diverted from the regular channels of our customary offerings. A third, which was the most important, was that we should carry on an educational program that would make us better acquainted with our Church of the Brethren.

Rapidly a fiscal year moved while our "24-Hour Project" seemed to gain momentum slowly. Support for a few minutes came from several churches. Greenville and West Dayton brightened the picture by each giving support for one entire hour, but we were soon pleasantly surprised by Eaton's one hour and forty-eight minutes—$54. It moved on. Many retained the original aim of personal, sacrificial giving, but some gave suppers, ice-cream socials, and rummage sales.

When our December Bulletin—a mimeographed bimonthly paper which was originated for the purpose of keeping local groups in touch with the "24-Hour Project" progress and cabinet activities in general—went to press, several hundred dollars were yet to be raised. Cabinet members made personal contacts with key workers, who had been chosen earlier in the year because they were very much interested and willing to work, in each of the churches which had been assigned to them for direct contact. The cabinet president and the director of the "24-Hour Project" made special contacts in person and by letter. We asked him for whom we had undertaken the project to show us the way to success.

On Saturday, Jan. 2, we met for our B. Y. P. D. Conference of 1936. At the business session this year we presented our report by announcing the number of minutes each church had supported. We began with the lowest.

Our total mounted slowly at first. When we began announcing the nine churches which supported between one and two hours, widening smiles began to appear. Can you imagine how we felt! With a total, already, of 24 hours, 8 minutes, 48 seconds, our announcer did not stop.

To our suprise, he went on: "Eaton—2 hours; Brookville—2 hours, 3 minutes, 42 seconds; Bear Creek—2 hours, 10 minutes, 30 seconds." Then the climax: "New Carlisle—2 hours, 15 minutes. A grand total of 34 hours, 20 minutes, 13 seconds—$1,030.11."

Our "24-Hour Project" had been surpassed!

Bro. A. D. Helser, a living symbol of the work which our funds were supporting, lighted a candle, which was to burn for 24 hours, and as its flame grew he introduced to us those whom we were helping and let us learn to know them better.

That candle burned for 24 hours and on Sunday afternoon, just before Conference adjournment, our adult adviser, Mark Shellhaas, lighted, from the flame of the old, a new candle which symbolized our "30-Hour Project" for 1937, which had been begun by a special offering of $60.

From our "30-Hour Project" candle each young person lighted his own candle, thus signifying his intended support of the project. Vision and eagerness came as four hundred of us stood, holding our flaming candles, as we sang our conference hymn.

Southern Ohio youth serves through the "30-Hour Project"! Ivan Eikenberry.

Dayton, Ohio.

FROM MOXHAM CHURCH

At the regular quarterly council meeting held Sept. 22, our pastor, Bro. John D. Ellis, was granted a leave of absence for a period of four months, from Feb. 1 to June 1, 1937, for the purpose of making a tour of the world. He will sail from New York, Feb. 3, on the famous S. S. Berengaria. He will visit England, Holland, Denmark, Belgium, France, Palestine, Egypt, Arabia, India, Taj Mahal, Agra, Delhi, Calcutta, Penang, Singapore, Hongkong, Great Wall of China, Peiping, Chosen (formerly called Korea) and Manchukuo, reaching Japan during the height of the cherry blossom season. From Japan he will sail on the S. S. President Coolidge to Honolulu and thence to San Francisco. From here he will return to New York in the S. S. Virginia via Panama Canal, Havana, Cuba. While in India he expects to visit our mission fields. He will be accompanied by the writer.

During the fall month of October, Bro. Ellis arranged a number of unique evening services. It would be difficult to state which was the most outstanding service of the series. But to the writer, the memorial service was the outstanding one, due, perhaps, to the fact that the writer lost his companion some months before. The choir loft was banked with fall flowers. On an elevated platform was arranged the word "Alive" in large letters, perhaps three feet high, covered with flowers and electrically lighted. Underneath the word "Alive" was the word "Forever" also electrically lighted. The names of the departed were arranged in groups. After reading the names of the first group the letter "A" was lighted with white lights; after reading the names of the second group the letter "E" was lighted with white lights; thus after each group of names one of the remaining letters was lighted with blue lights until each letter in the word "Alive" was lighted. After reading the last group of names the word "Forever" was lighted in white. When the two words "Alive" and "Forever" were illuminated it made a very effective as well as a beautiful setting for the memorial service. The subject of the discourse was "Dead, Yet Speaketh." The installation service was illustrated and made very impressive by means of five electrically illuminated crosses. There were other special services during the fall months but space is too limited to discuss them.

On Sunday, Dec. 20, the morning worship hour was given to the children to render their Christmas program written by the pastor. The program was in charge of Mrs. Blough, Mrs. Bloom, Miss Miller and Miss Bloom. The program in the evening was presented by the young people and by request it was repeated on Monday evening. On Sunday evening the church was crowded although the weather was very inclement. The play was a sacred Christmas drama—"Inseparable," written and directed by the pastor, Bro. Ellis. This was the third Christmas play written and directed by the pastor. The church was beautifully decorated with electrically lighted trees and wreaths. The lighting and decorations were in keeping with the various musical scenes, vocal and instrumental.

The midweek services are in charge of the junior church, a group of young people organized several years ago by the pastor. There is an average attendance of about forty ranging in age from ten to eighteen. This is a very promising group of young people and will, without question, be the officers of the future church.

A few years ago there was inaugurated in our Sunday school what we call "Assistants' Day." The third Sunday of each month the school is in charge of the assistant officers and assistant teachers. On this Sunday the regular officers and teachers have the privilege of visiting other schools. By this method our school has a corps of officers and teachers ready for any emergency.

For some time we have had a desire and felt the need of having a pipe organ installed. Through the efforts of the pastor, assisted by the official board of the church, a campaign to raise the money for the organ was launched about the middle of October and to close Dec. 2. This campaign brought in $24,000 in cash, not including a donation of $500 for the chimes. The installation of the organ would necessarily necessitate some changes in the front part of the church. These changes, with the decoration of the interior of the church, will cost about $2,000. The campaign for this sum was launched the beginning of the present month, January, to close June 2. Of this sum of $2,000, $500 was donated for an art glass window. We expect to have the necessary funds to begin work as soon as Bro. Ellis returns from his world tour.

Calvin Bowman.

Johnstown, Pa.

A UNIQUE SERVICE

Time, New Year's Eve. Place, the life conference and ministerial meeting, District of Florida and Georgia, in the Seneca church near Eustis. The evening service closed with an impressive consecration service conducted by Bro. E. S. Coffman.

Bro. Paul Bowman, Jr., led a recreation period around the campfire. Then the young people were told to follow two of their number who led them to the community picnic grounds at the Ira Miller home on Lake Seneca, the older people following in cars. There benches surrounded a campfire and another fire under a big iron kettle where fish were being prepared for frying. The moonlight through the trees and the glow of the fires over the festoons of Spanish moss produced a fairyland scene.

Several songs were sung, closing with "I Am Thine, O Lord." Bro. Bowman gave a brief, inspiring talk about the beautiful colors in the fire, produced by the tree giving off the life it had absorbed from the earth, the rain and the sun; how Christ had given his life for others and how his followers could give in beauty and helpfulness the life received from him. A candle was lighted at the fire to represent the Spirit of Christ and directions were given to follow single file the bearer of the candle, the minister, and a candidate for baptism, to Lake Seneca while singing, Where He Leads Me, I Will Follow. This winding line of people following the lighted candle in the moonlight across the road, through the garden to the lake, was very impressive, as was the baptismal scene just as the old year ended.

Some one read Have Thine Own Way, Lord, and all sang Taps:

"Day is done,
Gone the sun
From the lakes, from the hills, from the sky.
Sweetly rest,
God is nigh."

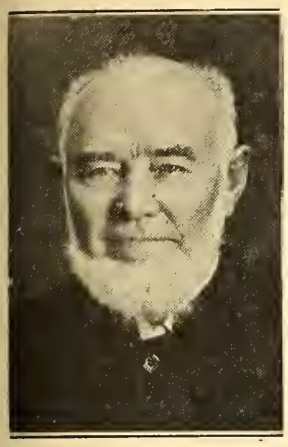
On the way home we passed one of the saloon-restaurants introduced since repeal, where many cars were parked; and we thought how differently our young people had ended the old year and begun the new. We were thankful our church had provided the better way and wished every one could have been similiarly impressed and inspired to better living.

Cora Price Bowen.

Winter Park, Fla.

ELD. FRANK FISHER TURNS OCTOGENARIAN

Eld. Frank Fisher, beloved member and minister of our Church of the Brethren, and widely known and highly respected citizen of Mexico and Miami County, Indiana, continues very much alive at the age of eighty years. He recently turned octogenarian, having been born Nov. 29, 1856. Nov. 29, this year, came on Sunday. So it was from all angles a very favorable time to celebrate the event, which was done in the arrangement of a birthday dinner and accompanying program at our Mexico Welfare Home. Here is where the Fishers served in the superintendency in the beginning of the institution, year 1889, and for about fifteen years subsequently. Counting the time then that Bro. Fisher was on the board of trustees and acted as business manager, it was for a quarter of a century that he served most acceptably the interests of the Home.



Elder Fisher served one time as moderator of our Annual Conference, when it was at Seattle, Wash. Also some years ago he was quite active in the work of our District of Middle Indiana. Locally, he continues to take his turn at preaching in our church at Mexico.

The birthday celebration this recent Sunday was held immediately following the forenoon service of the revival in our Mexico church, conducted by Evangelist J. Edwin Jarboe. In all there were in attendance a few more than sixty. The guests were, in the main, made up of the official board (ministers and deacons) of the church, with their wives and some other of their families. Evangelist and Sister Jarboe, who are of Syracuse, were in the group, and with them their son William, of Lincoln, Neb. Present also was the evangelistic music director, Sister Neva Bourdon, of Nappanee; and two others were Elder and Sister George E. Swihart, of Roann.

A large birthday cake occupied a central location on the banquet table, and it glowed with eighty candles. Gifts were present, including a large basket of beautiful and fragrant flowers.

Music featured the program. And there were a number of talks, which were chiefly in appreciation of the beautiful Christian lives and service of "Uncle Frank and Aunt Lillie." It was an endeavor to give some of the deserved bouquets while they are yet living and able to benefit by them, more than to wait and then be able later to show only post-mortem kindness. It was all responded to impressively by Bro. Fisher, who gave the benediction.

The celebration was in part also of the birthday this day of Mrs. Rarick, the matron of the Home, also of our wedding anniversary. When we were married nineteen years ago on Nov. 29, it was also Thanksgiving Day.

Mexico, Ind. Ralph G. Rarick,
Superintendent Mexico Welfare Home.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Alexson-Godfrey.—By the undersigned, in the Rockford Church of the Brethren, on Jan. 1, 1937, Merold Alexson and Evelyn Godfrey, both of Rockford, Ill.—J. S. Flory, Rockford, Ill.

Finifrock-Johnson.—By the undersigned, at his home, Jan. 3, 1937, Bro. Earl Finifrock and Sister Lillian Johnson, both of Barnum, Minn.—O. E. Stern, Nemadji, Minn.

Forrer-Zigler.—By the undersigned, at Bridgewater, Jan. 9, 1937, Bro. John Kenny Forrer of Stuarts Draft, Va., and Sister Grace Myers Zigler of Broadway, Va.—C. B. Smith, Bridgewater, Va.

Houghton-Lindgren.—By the undersigned, Dec. 23, 1936, in the parsonage at Ottumwa, Warden Houghton and Lucille Lindgren, both of Frederic, Iowa.—Chas. A. Albin, Ottumwa, Iowa.

Kerr-Williams.—By the undersigned, Jan. 2, 1937, in the parsonage at Ottumwa, Homer Kerr of South English, Iowa, and Dorothy Williams of Ollie, Iowa.—Chas. A. Albin, Ottumwa, Iowa.

McMachan-Ball.—By the undersigned, in their home, Oct. 17, 1936, Leonard McMachan and Sister Edna Ball, both of Eaton.—Wm. M. Deaton, Eaton, Ohio.

FALLEN ASLEEP

Ahner, Sister Clara, born to Brother and Sister Henry Shock, Nov. 1, 1863, near Huntington, Ind., and died at her home in Ft. Wayne, Ind., Oct. 12, 1936. She became a member of the Church of the Brethren while in her teens; she was always active in church and Sunday school. Her first marriage was to Samuel Beverly, Nov. 1, 1882; he died in 1894. She remained a widow until she married Bro. Jacob Ahner Sept. 25, 1934. She is survived by her husband, one brother, Warren Shock, pastor of the Flora church, Ind., and four sisters. Bro. Ahner was one of the first to sponsor the work in Ft. Wayne. Funeral services by the writer at the Shock church, assisted by Bro. Leo Miller and Rev. Loos.—I. B. Wike, Huntington, Ind.

Baker, Mrs. Annie E., for many years a resident of the Cove, died at the home of her daughter, Mrs. Harry Burket of Piney Creek, near Martinsburg, Dec. 26, 1936. Death followed a long illness caused by cancer. She was born Feb. 22, 1851, on a farm between Mercersburg and Upton, the daughter of Samuel G. and Elizabeth Hollinger. Dec. 12, 1880, she married Henry S. Baker who preceded her. For the past twenty-three years she had made her home with her daughter. She was a member of the New Enterprise Church of the Brethren for many years and was much interested in the work of the church. Surviving are a son and daughter, eight grandchildren, seven great-grandchildren, two brothers and three sisters. Funeral services at the home by Bro. A. R. Coffman and in the Montgomery church with interment in the church cemetery.—Kathryn Lehman, Martinsburg, Pa.

Becker, Sister Barbara, died Nov. 24, 1936, at her home near Rehrersburg, Pa., aged 76 years. She with her husband, Bro. Jeremiah B. Becker, labored for many years in the office of deacon. She is survived by her husband, two daughters and one brother. Services at the Middle Creek house by I. D. Gibble, H. C. Ziegler and Geo. Snyder, with burial in adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Bish, Sister Louisa, widow of Bro. Ezra M. Bish, died Dec. 28, 1936, at the home of her great-niece in Westminster, Md. She was the daughter of the late Jehu and Margaret Troxell Royer and was 84 years old. She was a regular attendant at Sunday school, church and Aid Society until about four weeks before her death. She was devoted to the church and followed with great interest the work of her niece, Mrs. I. E. Oberholtzer, in China. Funeral services at the home by Bro. A. Stauffer Curry and Bro. Geo. A. Early. Burial in Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Brower, Sister Nannie A., daughter of Eld. E. L. and Hannah Wine Brower, born May 5, 1860; died Jan. 5, 1937. Early in life she united with the Church of the Brethren and lived a faithful devoted Christian life in the service of her Master. She was of a family of ten children, of whom only three survive. She was afflicted for some time, having been entirely blind. Through it all she was patient. Services in the Barren Ridge church by the writer with Bro. W. S. Coffman and C. G. Hesse assisting. Burial in the cemetery near by.—C. B. Smith, Bridgewater, Va.

Cooper, Mrs. Edna, 58 years old, died at a hospital in Sterling, after an illness of three weeks. She was born April 18, 1878, at Leavenworth, Kans., and was the daughter of Mr. and Mrs. Sidney Smith McCurdy. When she was a small child her parents moved to Little Rock, Ark. She married Wm. Henry Cooper Aug. 3, 1896. Soon after their marriage they moved to Hillsdale, Wis., and four years later to Frederick, Okla. In 1913 they came to Colorado and took up a homestead in El Paso County near Colorado Springs. Mr. Cooper died Feb. 4, 1928. In 1934 she came to Merino to be near her children. Early in life she united with the Church of the Brethren and had been an active member. She is survived by eight children, seven grandchildren, four sisters and one brother. Funeral services at the church in Sterling by the pastor with burial in Riverside cemetery.—Chas. Dumond, Sterling, Colo.

Crowl, Bro. Austin, and his wife, Sister Lois Crowl of Gapland, were killed when their car failed to make a sharp curve. They were returning from Baltimore where they had spent Christmas Day with Austin's mother. Lois Elizabeth Fouch, daughter of Bro. David B. Fouch, deceased, and Sister Laura E. Fouch, was born June 6, 1915. She united with the Church of the Brethren at Brownsville over eight years ago. She had unusual ability with little children. For the last four years she had given her services as teacher in the Vacation Bible School and also as beginners' teacher in the Sunday school for several years. She was an active worker in the B. Y. P. D. She is survived by her mother, one sister and one brother. Austin Crowl was born Feb. 10, 1917. He united with the church last spring and had since been a loyal and regular attendant at all services. He and Lois were married last March. He is survived by his parents, Mr. and Mrs. Harry Crowl, three brothers and three sisters. Funeral at the Brownsville church by Bro. Henry C. Eller, assisted by Eld. J. S. Bowlus and Bro. E. C. Woodie. Interment in the cemetery adjoining the church.—Rose Nichols, Mrs. Ira L. Kaetzel, Brownsville, Md.

Edris, Sister Elizabeth, died at the home of her daughter near Frystown, Pa., aged 82 years. She was the widow of Henry Edris who preceded her about twelve years ago. She is survived by three sons and one daughter. Services at the Frystown house by J. P. Merkey and Geo. Snyder with burial in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Fifer, Jacob Franklin, son of Jacob and Sarah Fifer, born in Rockingham County, Va., Sept. 26, 1861, and died Dec. 26, 1936. He came to Missouri with his family in early youth and with the exception of a short time in Illinois, spent the rest of his life in Ray and Carroll counties, Mo. He married Anna (Early) Fifer Feb. 12, 1891; to this union were born twelve children, five of whom with the mother survive. He united with the Church of the Brethren in early manhood and served faithfully for many years in the office of deacon.

Funeral services by the writer, assisted by Eld. J. F. Vanpelt. Burial in Wakenda cemetery.—E. G. Rodabaugh, Norborne, Mo.

Foss, Wm. R., died at his home near Ashland, Ohio, Dec. 23, 1936, after a few months of failing health. He was born in Ashland County, Ohio, Jan. 1, 1870. He was a grandson of Bro. Reuben Foss who died at the age of 94 years, and a son of Bro. David Foss who died at the age of 92. He married Susan E. Freer who survives with a son and a daughter. He united with the Church of the Brethren in youth and remained a loyal member to the time of his death. He was especially valued for his business ability and for his firmness in maintaining church polity. He was a member of the official body of the church for many years. Funeral services by Bro. T. S. Moherman, assisted by the writer. Interment in Dickey cemetery near Ashland.—C. A. Helm, Ashland, Ohio.

Garber, Willielle Geraldine, born June 6, 1922, at Sangerville, Va., and died Aug. 13, 1936, at a hospital, Washington, D. C., of spinal meningitis. She united with the church at Sangerville when nine years old. The last few years she had lived near Washington. She had an unbroken record at Sunday school for the past five years. She was the only daughter of D. Wilmer and Blanch Ruff Garber. She leaves her twin brother and two other brothers, also twins. She was anointed during her short illness. Services at Sangerville by Bro. D. D. Fleishman, assisted by Rev. Monson. Interment in the cemetery near by.—Fannie Shull, Bridgewater, Va.

George, Bro. John H., died Jan. 5, 1937, at his home in Chambersburg, aged 72 years, 7 months and 5 days. He is survived by his widow, four daughters and two sons, also by four stepsons, two stepbrothers and a stepsister. The funeral services by Bro. D. E. Stouffer, assisted by Brethren C. E. Grapes, Welty Smith and William Hollinger, in the Mummert meetinghouse, near East Berlin, Pa. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Guyer, Thelma Alverta, daughter of John and Jennie Shelly, was born near Williamsburg on May 4, 1901, and died Dec. 10, 1936, at her home in Altoona. She married Warren Guyer March 1, 1918. She united with the Brethren church when quite young and was always faithful in church and Sunday-school attendance. Surviving are her husband, two sons and one daughter, father and mother, two brothers and one sister. Funeral services in the Twenty-eighth Street church, Altoona, by her pastor, Bro. Glen Norris, assisted by Bro. Walter Long. Burial in the Shelly cemetery.—Mrs. Sarah Shelly, Williamsburg, Pa.

Hamilton, Samuel, died at the home of his sister in Girard, Nov. 25, 1936, following a brief illness of pneumonia. He was 75 years old and had spent most of his life in this community. A number of years ago he united with the Church of the Brethren at Girard. He is survived by his wife, one son, two daughters, a sister and two brothers. Funeral services at the church in Girard by K. C. Bechtel with interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Hess, Sister Sarah, died at the Chambersburg hospital, Nov. 18, 1936, aged about 60 years. Sister Hess started to a neighbor's house and was stricken with a stroke along the highway. She was hurried to the hospital where she died five minutes after being admitted. Sister Hess lived alone and had no near relatives. Funeral services were held in the Brown's Mill house conducted by Bro. Graybill Hershey who was holding a revival at Brown's Mill at the time. Bro. Hershey was assisted by Bro. Welty Smith of the home congregation. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Hoff, Sister Martha Elizabeth Boyd, was born in Somerset County, Pa., Oct. 13, 1862, and died Dec. 1, 1936, at Upland, Calif., following a prolonged illness. She was married to Ephraim Hoff Jan. 19, 1888, at Waterloo, Iowa; to this union were born three daughters and two sons, all of whom with their father and eight grandchildren survive, also three brothers and two sisters. The deceased united with the Waterloo church at the age of twenty-three years and she lived a life devoted to active Christian service until prevented by failing health. Funeral services were held at the La Verne church by Bro. Galen K. Walker, pastor, and Bro. M. J. Mishler. Interment was made at the Evergreen cemetery, La Verne, Calif.—Grace Hileman Miller, La Verne, Calif.

Jenkins, Bro. Wm. H., aged 77 years, died at the home of his son at Oakton, Va., on Dec. 9, 1936. Following a stroke of paralysis about a year ago he had been in failing health. He had been a member of the church for many years and was a regular attendant at services. His wife preceded him ten years ago. He is survived by five children and one brother. Services at Mt. Zion church by his pastor, Bro. A. Joseph Caricofe, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Jordan, Jack, Jr., the 21-year-old son of Mr. and Mrs. Harry Jordan of Pitsburg, was born and reared in West Alexandria. On Christmas Eve he was fatally injured in an auto accident. Funeral services at West Alexandria Church of the Brethren by Bro. Jonas Groff. Burial in Sugar Grove cemetery. The parents and one sister survive.—Mrs. Howard Cunningham, West Alexandria, Ohio.

Jurrus, Martin, son of Mr. and Mrs. Frederick Jurrus, was born in Hamburg, Germany, Oct. 24, 1864. He came to America fifty-five years ago locating at Bloomville, Ohio. Later he moved to Fostoria where he was employed on the New York Central railroad until about three years ago. Nov. 2, 1884, he was united in marriage to Elizabeth Shonts. One son was born to them in whose home the father died and in which the mother is now domiciled. Bro. Jurrus united with the German Lutheran church while he lived in Germany and never changed church affiliation. Funeral was conducted by the writer in the Mann Funeral Home, Fostoria, Ohio. Interment in Fountain cemetery.—Walter Swihart, Fostoria, Ohio.

Keefer, Sister Fannie Bell, widow of Calvin Keefer, died Dec. 30, 1936, at the home of her daughter, Mrs. Ella Corbin, Westminster, Md. She was 74 years old. Five children, a brother and a sister survive. She was confined to her home for a number of years because of ill health but always enjoyed the fellowship with the church members who visited her. Funeral services at the home by Bro. Geo. A. Early and Bro. A. Stauffer Curry. Interment in the Uniontown cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Klein, Ralph Roop, died at the home of his parents, Elder and Mrs. Jesse R. Klein, near Johnsville, Frederick County, Md., Dec. 12, aged 27 years. Besides his parents he is survived by one brother and three sisters. He united with the Church of the Brethren at Beaverdam when he was about twelve years of age. He was devoted to his church and attended its services whenever his health permitted. Funeral services at the home by Eld. D. O. Metz, assisted by Elders D. E. Englar and E. C. Woodie. Interment in Beaverdam cemetery. —Mary K. Repp, Union Bridge, Md.

Levengood, Catharine, nee Burger, was born near Baltic in 1858, and died at her home near Ragersville, Ohio, Oct. 31, 1936. She was married to David Levengood in 1891; he survives with three daughters, one son and six grandchildren. She was a member of the Church of the Brethren at Baltic since her youth. Services at the Union church in Sugar Creek, Ohio, by Eld. Edw. Shepfer and Rev. L. W. Sifferd. Burial at Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

McMullen, Harry Austin, 15 years old, only son of Mr. and Mrs. Wilbert McMullen, died Jan. 6, 1937, at a Hutchinson hospital, Kans., following a two weeks' illness. Funeral services from the Church of the Brethren by Bro. H. L. Ruthrauff with interment in Fairlawn cemetery. He is survived by his parents. He united with the Church of the Brethren at the age of eleven and had been a faithful attendant ever since.—Mrs. Steve Moyer, Hutchinson, Kans.

Mote, Esther (Hettie) Niswonger, was born March 4, 1845, at Pitsburg, Ohio; died Sept. 27, 1936, at the home of her daughter, Mrs. Ollie Mikesell, near Union City, Ind. Her father, John Niswonger, was a pioneer in Darke County, Ohio, a hundred years ago, and was an early leader in the German Baptist church there. Esther was married to Harvey Mote May 13, 1866. They united with the church in 1870 and later helped to organize the Pleasant Valley congregation. Her companion was called to the ministry in 1895 and passed away in 1909. Six children were born in the home, four of whom survive their mother. The youngest daughter, Minna Heckman, went with her husband to China as a missionary in 1911. When she returned as a widow two years later, Mother Mote was ready to assist in rearing the two small grandchildren. There are eleven grandchildren, ten great-grandchildren and one great-great-granddaughter. The funeral was conducted in the Union City Church of the Brethren by the pastor, D. G. Berkebile, and the burial was in the cemetery near the old Brick church, two miles north of town.—Minna M. Heckman, Chicago, Ill.

Myers, Bro. Daniel L., born April 7, 1866, died at his home in Greencastle, Nov. 9, 1936. He is survived by his wife, one son and four daughters. One son preceded him in death. He was called to the deacon's office in the Falling Springs congregation and served in that capacity for many years. A man quiet and retiring, he was respected by all who knew him. He always lived faithful to the Master. Funeral services were held in the Brown's Mill house conducted by Welty Smith, assisted by the other home ministers. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Myers, Sister Mary Baugher, wife of Bro. John M. Myers, of Baughman's Valley, Md., died Dec. 26, 1936, at her home within the bounds of Meadow Branch congregation, aged 63 years. She was a woman of sterling Christian character and a great help to her husband in his business career. She was ill with pneumonia for only one week. From early life she was a faithful, loyal member of the Church of the Brethren. She leaves three sons, four daughters, two brothers and six grandchildren. **Myers,** Bro. John M., died at his home just one week after the death of his wife, aged 66 years. He had been ailing for about two years and confined to his bed since last September; death was caused by pulmonary thrombosis. Besides the children, two sisters survive. He was a conservative member of the Church of the Brethren for many years and remained faithful to the end. Funeral services for both in Meadow Branch church by the undersigned, assisted by Eld. J. W. Thomas. Interment in church cemetery. —Wm. E. Roop, Westminster, Md.

Petry, Alma, daughter of David and Elizabeth Flory, was born March 30, 1874, in Montgomery County, Ohio, and died Dec. 7, 1936. While young in life she united with the church. Feb. 28, 1897, she married Cyrus Petry, to which union were born five children, all of whom are living. When health permitted she was always active in the work of the church. She also helped the needy. Funeral services in Salem church by the pastor, assisted by Eld. Hugh Cloppert.—J. P. Prather, Dayton, Ohio.

Petry, Cyrus S., son of Michael and Catherine Petry, was born on a farm near New Madison, Ohio, Jan. 12, 1869, and died Sept. 3, 1936. His experiences in life were varied. He attended district school and Mt. Morris College, after which he taught several years in the common school. On Feb. 28, 1897, he married Alma Flory. While but a youth he joined the church and after many years of faithful service

was elected to the office of deacon in 1911. He was always an eager and earnest worker in the church. Over a year ago he had his left leg amputated from which he recovered and for many months attended church and sang in the choir. Surviving are four daughters and one son. He was a loving and devoted father and faithful member of the church. Funeral services in the Salem church by the pastor, assisted by Eld. Hugh Cloppert.—J. P. Prather, Dayton, Ohio.

Russell, Frank M., of Martinsburg, died suddenly at his home, following a stroke of apoplexy. Before moving to Martinsburg in 1920 he lived in the vicinity of Fredericksburg on a farm. He was born near Fishertown on Dec. 10, 1869, the son of Jacob and Rebecca Miller Russell. Jan. 11, 1894, he married Miss Amanda G. Brumbaugh who survives with three daughters, two brothers, three sisters and five grandchildren. He was a member of the Memorial Church of the Brethren and also served as a deacon. He was always an active worker in the church. Funeral services at the church by the pastor, A. R. Coffman, assisted by Fred R. Zook. Interment in Spring Hope cemetery.—Kathryn Lehman, Martinsburg, Pa.

Shiflett, Sister Bryana Frances, daughter of James and Mary Sprouse, wife of Jos. Hobart Shiflett of Free Union, died rather suddenly at the University hospital in Charlottesville, Dec. 31, 1936. She was 36 years old. Surviving are her husband, one son, her mother, four sisters and five brothers. Funeral at Lower Union church by Bro. Geo. Maupin with interment in the church cemetery. She united with the church at this place two years ago during a revival meeting. She lived a consistent Christian life and will be greatly missed.—Ethel Via Kindrick, Free Union, Va.

Steeger, Emma F. Miller, was born Sept. 1, 1867, and died at her home near Millersburg, Ohio, Dec. 21, 1936. She was reared in the home of the late Moses T. and Elizabeth Miller of Berlin, Ohio. She was married to David M. Hochstetler Nov. 28, 1886, who died April 5, 1908. To this union were born five sons and three daughters who survive together with twenty-four grandchildren and one great-grandchild. In October, 1910, she married Francis M. Doty who died March 20, 1932. March 17, 1935, she married Harvey Steeger who survives. She was a member of the Church of the Brethren, Bunker Hill congregation, Berlin, Ohio. Services by Eld. Edw. Shepfer and Eld. W. D. Fisher with burial in Oak Hill cemetery at Millersburg, Ohio. —Mrs. Ellen Miller, Baltic, Ohio.

Strickler, Sister Annie S., aged 71 years, died. She was the widow of Wm. H. Strickler who preceded her three months ago. Services in the Longstown church by Brethren Daniel Bowser and Michael Markey. Burial in the adjoining cemetery.—H. B. Markey, York, Pa.

Wampler, Anna Bell, was born in Rockingham County, Va., Sept. 27, 1900. Later she moved with her parents to Augusta County near New Hope, in the bounds of the Middle River congregation. She was the daughter of Sister Rosa and the late Bro. William Cupp. She accepted her Savior early in life and was baptized in October, 1916. She lived a faithful consistent Christian life, being a fine example for the younger women of the church. She was united in marriage to B. J. Wampler Aug. 24, 1921. To this union were born three children. Sister Wampler possessed rare instincts of motherhood, which fitted her splendidly for the task of homemaking. She served as teacher for years in the primary department where she was loved and respected by all. A few years ago Bro. Wampler was called to the deacon's office, and her service in this capacity proved valuable and helpful to the church. She quietly passed into the beyond on Dec. 3, 1936, after an illness of ten weeks from an acute heart attack. Besides her husband and children she leaves her mother and three brothers, also her grandmother who is now 92 years old. The funeral services were held from the Middle River Church of the Brethren conducted by the writer, assisted by Eld. J. W. Wright. Burial in the adjoining cemetery.—B. B. Garber, Waynesboro, Va.

Williams, Bro. John, died at his home near Greencastle, Pa., aged 74 years. Several years ago he had a stroke which partially paralyzed his one side. On Dec. 21 he had another stroke which proved fatal. Bro. Williams was baptized Aug. 25, 1936, and enjoyed his short fellowship with the church. He is survived by his widow and five children, all at home. Funeral services were held in the Brown's Mill house conducted by Bro. D. E. Stouffer. Burial was made in the cemetery adjoining the Shank's church, near Greencastle.—Grace E. Smith, Waynesboro, Pa.

Wonderlich, Mabel Lemley, born near Richland, Iowa, Feb. 7, 1878, and died at the hospital, Fairfield, Nov. 10, 1936. She joined the Baptist church while in her teens and in 1897 united with the Church of the Brethren. Always an active worker in the Sunday school her unceasing efforts largely promoted our school in its growth. For about eighteen years she had served faithfully as the wife of a deacon. She was married to Aaron J. Wonderlich in 1896; her husband and three daughters survive. Oct. 28 she was anointed in her home. She was anxious for an operation to determine the cause of her illness which proved to be cancer. Funeral service at the South Keokuk church by Bro. W. H. Brower, assisted by Eld. D. F. Shelly. Burial in the church cemetery.—N. A. Wonderlich, Richland, Iowa.

Woodward, Bro. Wm. H., aged 66 years, died at his home, Oct. 30, 1936, from a complication of diseases. He had been a member of the church since early life and had served as a deacon for a number of years. He was twice married and is survived by his widow and two daughters by the first marriage. Funeral services from Ida Grove church by his pastors, Brethren H. E. Wakeman and A. Jos. Caricofe, with interment in the family burial plot near by.—Elsie Broyles, Luray, Va.

Wysong, Rosa, daughter of John and Sarah Wogoman, was born Dec. 9, 1864, in Montgomery County, Ohio. March 18, 1894, she married David Wysong. This union was blessed with four sons. Soon after marriage she united with the Church of the Brethren and remained a faithful follower of Christ. She had been in ill health for almost a year but death came suddenly from a heart attack Dec. 15, 1936, at her home near West Alexandria. The husband survives with three sons, four grandchildren, a sister and a brother. Funeral from West Alexandria church by Bro. Jonas Groff, assisted by Eld. Noah Erbaugh with burial in Lexington cemetery.—Mrs. Howard Cunningham, West Alexandria, Ohio.

Young, Jacob, born near Baltic, Ohio, in 1872, and died at his home in Coshocton County, Ohio, on Nov. 27, 1936. He was married to Sister Elmira Shutt who preceded him in death, leaving one daughter. His second marriage was to Miss Irene Bier who survives with two sons. He also leaves one brother, one sister and one half sister. Funeral at the Church of the Brethren at Baltic where he was a member. Services by Eld. Edw. Shepfer with burial in the cemetery near the church.—Mrs. Ellen Miller, Baltic, Ohio.

CHURCH NEWS

CALIFORNIA

Butte Valley.—At the business meeting Sept. 6, all officers for the church and Sunday-school year were elected. Bro. Lester Huffman was chosen Sunday-school superintendent; Bro. Ora Weddle, elder; Bro. Andrew Blickenstaff, assistant elder. During the late summer Eld. Blickenstaff, chairman of the District Board of Administration, visited among our people and preached twice on Sunday. His visit brought much encouragement and inspiration to the membership. Pastor and Mrs. Ora Weddle were delegates to the district conference at Empire in October. On the evening of Oct. 29 the church and community gave a program and social along with a food shower to the pastor and family as a welcome home from a seven-weeks' vacation. Wood for the church furnace and for the pastor was cut from trees in the near-by mountains by the men early in the fall. Both time and money were generously given to make this possible. All services and social activities of the church are now being held in the Maedoel community hall, which provides ample room for such. Inasmuch as ours is the only organized church in this rural community the pastoral program is carried on as much as possible after the larger parish plan. This method brings several families of other denominations into active co-operation with our own members. We are working toward the building of a new church plant as soon as possible. The building fund continues to grow. On a recent Sunday one of our good members gave $100 for that fund. Our communion service, held on Thanksgiving evening, was one of the largest and most inspirational we have had. We were happy to have all our young people, as well as a number of visiting members, present. On Sunday evening before Christmas a program was given jointly by the Adventist Sabbath school and the Sunday school to a large and appreciative audience. One letter of membership has been granted to a sister who has worked faithfully in the church for a number of years. She with her husband and two children will be greatly missed as they go to their new home in Dunsmuir. Although our membership is small, practically every member of the church is active in some part of the church or Sunday school. The spirit of co-operation between the several members, and with the other Christian people here, is highly commendable, As this is a mission church, supported jointly by the local congregation and this district, we are always anxious to have members who are passing this way to stop and visit with our people. We are located on State Highway 97, a main thoroughfare from California into Oregon and Washington. An invitation to those who may be going to the Conference at Nampa, Idaho, to come our way and give us a visit, a sermon, or program, is cordially extended.—Mrs. Ora Weddle, Maedoel, Calif., Jan. 5.

Covina.—Our love feast was held Nov. 8 with Bro. Sollenberger of Glendora officiating. The father and son banquet was held in November. A number of our folks attended the union leadership training class held during the month of November and part of December. Special home mission offering was taken Dec. 13 amounting to over $240. A special Sunday-school missionary offering was taken Jan. 3 amounting to about $50. The Christmas program by the children of the school was given on Dec. 21. The evening of the same date the young people gave an interesting Christmas program. Wednesday night Bible study led by the pastor, Bro. Mark Cripe, continues in interest and attendance. The young married people's class is trying the method of having each member of the class teach, instead of having a regular teacher; it seems to work quite well. They have a social and dinner once a month which also give added interest. At the regular quarterly council meeting Jan. 6 the yearly reports of different departments showed that progress has been made. It was decided to have a week of pre-Easter meetings conducted by the pastor. All the church officers were elected. Mrs. Eulalia Overholtzer was chosen church correspondent; she also is Messenger agent. A special effort will be made to get the Messenger into all the homes. Bro. Edgar Rothrock was chosen elder for another year.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 9.

Hermosa Beach.—The church observed Christmas on Dec. 20 with a program in the morning by the Sunday-school children who also brought white gifts for our children's convalescent hospital. In the evening the Christmas story was presented by the young people and

others and our offerings for the day for the General Mission Board were good. The Pioneer Girls' club again made gifts for the Cradle Roll members and helped with those for the Home Department. These departments are very active and are a big part of the school. The women held their annual bazaar and sent the money in for the Women's Work. A grandmother and granddaughter have just been baptized here. Our men are also organized and did some commendable work at Christmas time in giving baskets and gifts. Brother and Sister Carl are still working hard in the interest of the church. We are hoping some church workers will locate here as workers are surely needed.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 11.

La Verne.—The Pacific Coast Regional conference will convene at La Verne College and the La Verne church Feb. 2 to 7 inclusive, with D. W. Kurtz, president of Bethany Biblical Seminary, and V. F. Schwalm, president of McPherson College, as guest instructors. The annual La Verne College new era banquet will occur at the church on Feb. 4. The local Ladies' Aid Society in co-operation with other Aids of the district, will prepare and serve the food at this banquet. Lynn A. Blickenstaff of Bombay, India, missionary on furlough, has charge of the sale of tickets. At a recent church council meeting, a budget for $10,538 was adopted for the year 1937; $2,000 is to pay off bonds on the church property, $1,675 is for interest on bonds and $1,000 is for La Verne College current expenses. Pastor Galen K. Walker is conducting a study of the First Epistle of John at the Wednesday evening prayer meeting hour. The Ladies' Aid society continues to find plenty of various types of work to do; at their weekly meeting Thursday the group voted to continue payments on an India mission share plan and also voted $25 sent immediately to the General Mission Board. The Dorcas Sunday-school class (young married women) remembered various foreign missionaries at the Christmas season and are very active in service projects in general. The men's Bible class entertained their wives in a social meeting in honor of their teacher, Harvey Melvin Brubaker, recently.—Grace Hileman Miller, La Verne, Calif., Jan. 11.

Pomona.—Readers of The Gospel Messenger will be interested to know that the Church of the Brethren was destroyed by fire early Sunday morning, Dec. 13, 1936. Members arriving for church services were shocked to see smoke pouring from the roof and upper windows. A two and one-quarter-inch rain on Monday and Tuesday following furthered the damage several thousand dollars. The building and furniture were insured. We are temporarily located on property belonging to Seventh Day Adventists. At a special council meeting on Dec. 21, 1936, it was decided not to rebuild the church, and a committee was appointed to seek a new location and draw up plans for a new building. The regular quarterly council was held Jan. 4, with Eld. Edgar Rothrock presiding. The committee stated it is still in search of a suitable location; financial reports were made. Since the last report to the Messenger, we have enjoyed several very interesting programs. Our pastor, Bro. Lorell Weiss, gave three "recovery" sermons in September, following the summer vacation. On Nov. 1 Bro. Chalmer Shull spoke on his work in the India mission. The La Verne children's choir gave a splendid program on Nov. 29. Our last communion was held on Dec. 6, with Bro. Ellis M. Studebaker in charge. The choir presented a cantata entitled "Childe Jesus" as a Christmas program, Dec. 20, in the local Y. M. C. A.—Mrs. Lois Fasnacht Noll, Pomona, Calif., Jan. 5.

Santa Ana.—The church received much inspiration from the preaching mission. A number of the members were able to attend some of the sessions in Los Angeles. In keeping with the plan, our church held an eight-day preaching mission from Nov. 22-29. Eld. Roy A. Crist of La Verne College preached for us. His messages were clear, forceful and were much appreciated by the people. The meeting ended with a love feast at which Bro. Crist presided. Three were baptized since our last report. The church seems to be growing in spiritual life and the attendance is increasing slowly. At the Christmas program, given by the Sunday school, the church was filled and many came that we are hoping to make regular attendants. The children, with a few numbers from the adults, gave a very fine program. At the close of the meeting the missionary ship idea was carried out. A ship, modeled after a modern steamer, was made from cardboard. After the children and some of the older ones had put in their dime cards and other offerings, the intermediate girls brought up the remainder of the offering and put it in the ship. The lights were turned out, the ship lighted by two flashlights, and the ship was pulled to the balcony slowly while the audience sang Speed Away. The effect was very inspiring. We plan to make this a part of each Christmas program. Our second successful Messenger club was completed last month. We appreciate very much the opportunity of having the Messenger available to practically every home in the church. Jan. 4-8 the Week of Prayer was observed in Santa Ana by a union effort. Seven churches were used over the city, by the ministerial association. The same subject was used in each church, with different ministers leading. The people attended the church closest to them, irrespective of denomination. We recently installed indirect lighting in the church. This takes off a great deal of the strain of evening meetings, due to glaring lights. The church is looking forward to the new year expecting God's blessings to be utilized in our lives more than in the past.—Mrs. H. B. Landis, Santa Ana, Calif., Jan. 9.

CANADA

Bow Valley.—On Oct. 13 Bro. W. E. Buntain of Philadelphia came to Arrowwood to conduct our district Bible school. This has been a very spiritual school under his leadership. He was ably assisted in the teaching by Sister Grace Brubaker of our church. Bro. Buntain taught three classes: The Book of Acts and the Early Church; Prayer and the Holy Spirit; and Evangelism and Home Missions. The latter named class held two class periods each evening on Monday, Tuesday, and Wednesday nights. This course exceeded the fondest expectations of both teacher and board of administration. The average attendance was twenty-eight. While most of the students were from our own congregation, eight were enrolled from the First Irricana congregation. Because we were unable to procure a teacher until a very late date, some prospective students had made other arrangements. Bro. Buntain had charge of the preaching services during the ten weeks he was here. We feel that much good was accomplished. On Dec. 20 we held our fall love feast with sixty-two surrounding the Lord's tables. Bro. Buntain officiated, assisted by our local ministers. We are trying to arrange for Bro. Buntain to return to be our pastor, district field man, and Bible school teacher. Nov. 2 the young people from the First Irricana church had charge of our evening services. Their program consisted of special music, readings, a short talk on missions by their pastor, Bro. B. H. Suttle, and a play, The Leaden Image. On Dec. 13 our own young people presented the play, Out of the Shadows, at the evening service. It was preceded by a short talk on Faith by Bro. Buntain.—Mrs. S. M. Burger, Arrowwood, Alta., Jan. 9.

COLORADO

Sterling.—Work in the Sterling congregation has been moving along with the usual amount of encouragement and discouragement in the past year. Some progress has been made in the way of building up the Sunday-school attendance. We closed the year on Dec. 27 with an average attendance from Jan. 1, 1936, to Dec. 27 of fifty-one plus. This is not a large attendance, but comparing it to the average of other years we feel greatly encouraged. It was our good fortune to be host to the District Conference of Eastern Colorado and New Mexico in August. We were glad to have the fellowship of visiting brethren. The church received a blessing from the meeting. Our work here has suffered from some great handicaps recently. During the month of November one of our families moved away, taking eight out of our Sunday school besides two good workers. The infantile paralysis, which was a near epidemic in this section of Colorado, handicapped our work very much, taking away one of our good workers in death. Recently our hearts were bowed in grief by the passing of Sister Edna Cooper, another faithful worker. In a small mission church like Sterling, every worker is greatly missed. On Dec. 20 a beautiful baptismal service was held and one of our Sunday-school girls followed the Lord in baptism. We had a very splendid program by the children at Christmas time. On Christmas Eve the pastor with a group of intermediates and some of the young people went caroling. Seven calls were made upon the shut-ins and at our county home for the infirm. Everywhere the young people were very graciously received, and we felt the evening was very profitably spent. We are planning to begin a series of meetings here Feb. 1, with the pastor as evangelist. We feel that much of the future of our work in Sterling depends upon our success in this meeting. The Sterling church is in the midst of one of the most fertile irrigated farming sections of Colorado, just a few miles from what is reputed the most productive dry land section in the state. There are many advantages for the home builder here. We have a commodious church plant, well equipped, in one of the best church locations in the city, all free of debt. The church is well arranged, will comfortably seat 250 people in the main auditorium. Sterling is a thriving little trading and industrial center of 8,000 population. Good schools, good water, public library and the county seat of Logan County. If you are thinking of locating in the west, why not investigate? We need the help of the Brethren in the work here.—Chas. Dumond, pastor, Sterling, Colo., Jan. 9.

FLORIDA

Miami.—On Dec. 27 we met as usual in the park for Sunday school and preaching service. Eld. H. M. Landis of Tampa delivered the sermon which was very good and much appreciated. We also enjoyed Sister Lois Lauver's help in the Sunday school. We had lunch together followed by a social hour and a business meeting. Our pastor, Bro. I. R. Pletcher, tendered his resignation to take effect April 1. Our elder, Bro. J. H. Morris, also resigned and we elected Bro. Ellis Wagoner in his place. We are looking forward to the coming of Bro. E. S. Coffman who will hold our first series of meetings. We hope to be able to worship in our new church by February. We appreciate having tourists stop to worship with us. The church is on 95th Street and 6th Avenue, N. W. We would be glad to hear from those coming to Miami.—Mrs. Enos Overholser, R. 1, Miami, Fla., Box 438 M, 98th St. and 7th Ave., N. W., Jan. 9.

ILLINOIS

Allison Prairie church met in council Dec. 30. The following church officers were elected: treasurer, Adam Jellison; clerk, Ernest Frye; trustee, Jacob Elder; district mission treasurer, Clara Douglass; Messenger agent and correspondent, the writer. Bro. J. L. Guthrie of Ohio closed a very successful meeting on Thanksgiving night with five additions and two reclaimed. Our love feast was held Nov. 21 with a good attendance. The junior department gave a program and brought the proceeds from their quarters which amounted to $22. Christmas night our young people presented the play, The Other Jesus. Our Sunday school is increasing in attendance, the average being 78 the last quarter. Under the leadership of Bro. Ritchey we are having some wonderful cottage prayer meetings each week with good

attendance. The Aid Society reorganized with Hazel Frye, president.—Viola Frye, Lawrenceville, Ill., Jan. 9.

Girard.—On Sunday afternoon, Oct. 25, Elders I. D. Heckman of Cerro Gordo and E. F. Caslow of Virden were with us and conducted an impressive service in which our pastor, Bro. K. C. Bechtel, was ordained to the eldership. Dec. 16 we met in council and elected church officers for the year. Bro. I. J. Harshbarger was chosen elder, but because of his physical condition, Bro. K. C. Beehtel was chosen associate elder. On Sunday morning, Dec. 20, the primary department of our Sunday school in a short program brought us the Christmas message. The past week we joined with the other churches of the town in union prayer service each evening, thus observing the national week of prayer.—Mrs. H. V. Stutsman, Girard, Ill., Jan. 10.

INDIANA

Anderson.—At the last meeting of the organized Bible class, Jan. 5, and the beginning of the new year's work, officers were elected, the president being J. S. Alldredge. The yearly report showed that the class is financially able to go aggressively into another year's activity. The B. Y. P. D. held an enjoyable meeting Jan. 3 following a fellowship meal. Talks were made regarding the plan and scope of work to be the objectives of 1937. Most of our Sunday-school teachers have been returned to their classes and are earnestly entering upon the new term.—Nila Alldredge, Anderson, Ind., Jan. 14.

Auburn.—The Ladies' Aid Society completed a large braided felt rug just before Christmas which was very beautiful. The rug was designed by Mrs. M. C. Henney, wife of the superintendent of Auburn schools. The women all worked very faithfully and enjoyed the work very much. A young lady in New York purchased the rug for which we received a check for $70. We also have several more orders. We began working on the rug on June 4 and completed it Dec. 22. We met every Thursday except two. A few women of other churches also helped us.—Mary I. Hanson, Auburn, Ind., Jan. 12.

Logansport church met in regular business meeting Dec. 16, with Eld. Chas. Oberlin presiding. Five letters of membership were granted and six received. The church budget for the coming year was approved and the entire church was asked to set apart one special tithing week. Oct. 15 to Nov. 1 our pastor, Bro. J. J. Johnson, was away in a revival meeting at South Whitley. On Nov. 1 we began a two weeks' evangelistic campaign with Bro. L. L. Paul of Mooreland, Ind., as evangelist. The interest was good and the church was definitely benefited and strengthened by his practical gospel messages from the pulpit and visits in the homes. We were favored with special music from several of the adjoining churches. Three were baptized at the close of the meeting and two later. A love feast climaxed the meeting with a record attendance, Bro. Paul officiating. On Sunday evening, Dec. 20, our young people presented the Christmas play entitled "My Peace I Give Unto You." Some other special numbers were also given in connection with the play. Recently our young married people's class has reorganized after being disorganized for some time. The Women's Work has been quite successful in making and selling mincemeat, and the men's group has pledged to furnish the coal for the church for the winter. We have three group meetings on Sunday evening prior to preaching service: B. Y. P. D., Junior League and Bible study. The Sunday-school attendance is increasing and conditions look hopeful for the coming year.—Hildreth Paul, Logansport, Ind., Jan. 13.

Muncie.—Bro. Russell K. Showalter has been pastor on part time for the Union Grove church about nine miles north of Muncie. After Feb. 1 he will divide his time equally between the Union Grove and Muncie churches. Arrangements are being made for one church to have its preaching hour preceding the Sunday school so that he will be able to preach at both places. Bro. Showalter will care for our evening services the first and third Sundays in each month and for those of Union Grove the second and fourth Sundays. We plan to have a revival meeting in the near future. The Muncie church is anticipating the time when it will again have a pastor and we are sure this relationship will be helpful.—Mrs. L. S. Shively, Muncie, Ind., Jan. 11.

Santa Fe.—The Sunday before Thanksgiving C. Ray Keim of North Manchester was with us for the day and delivered two good messages. We had a full day with basket dinner at noon. Rev. C. Y. Gilmer, wife and daughter of the First Brethren church of Loree were with us for the noon hour and for the afternoon. Some of the members from Loree also enjoyed Bro. Keim's message in the afternoon. We received a generous offering for missions. Jan. 4 Rev. Griffith of Indianapolis, a member of the Anti-Saloon League, gave a wonderful message. We hope all church workers will co-operate with the League. Our Sunday school is coming on as well as can be expected for the winter season.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Jan. 12.

South Whitley.—At our September council Sunday-school and church officers were elected. Kimber Humbarger was re-elected Sunday-school superintendent with Cyrus Senger, assistant; Bro. Edw. Kintner, elder. We began our series of meetings on Oct. 18 under the leadership of Bro. J. J. Johnson of Logansport. His sermons were much appreciated by the members of the church. The meetings closed on Nov. 1 with the annual love feast. At the December council two new deacons were elected and installed: Brethren Fred Lorenz and Kimber Humbarger with their wives. The election and installation were in charge of our neighboring elders, Brethren Moyne Landis and H. H. Helman. Dec. 23 the children gave a pageant, When Christmas Really Came, and the young people gave a play, The Empty Room. At this program a missionary offering of $19 was taken. Our Ladies' Aid is an active organization; recently at a sale they cleared $55. Our young people's group gave $15 to Bro. A. D. Helser for the support of a leper for one year. Our Messenger agent, Rosa Humbarger, is working earnestly to get 75 per cent of our members to subscribe for The Gospel Messenger.—Mrs. Paul Kendall, Columbia City, Ind., Jan. 14.

Wawaka church met in December with our pastor, B. E. Hoover, presiding and re-elected officers for 1937. The Aid Society also reorganized for the new year. There were forty-one members and an average attendance of twenty-nine. All-day meetings were held once each month. During 1936 the proceeds from the two chicken suppers, three ice cream socials and a Christmas bazaar amounted to $185.34. A contest which ran for three months netted $161.15 for our building fund. The entire amount taken in for the year was $444.62. We feel keenly the loss by death of Sister Cora Krippner, one of our most faithful workers. For many years she had made rugs for our organization; during the past year eight rugs made by her were sold by the Aid. We start 1937 with fifty members and feel that there is a deep interest in our women's work and a desire that much more be accomplished.—Blanche Blosser Frick, Wawaka, Ind., Jan. 14.

IOWA

Panther Creek church met in council Dec. 3. A certificate of merit was received by the church from Ames in recognition of the splendid rural work it is doing. The report of the church treasurer showed the financial condition of the church was good. Bro. L. A. Walker was re-elected elder for another year. Dec. 20 the morning service was a Cradle Roll program and dedication service for the babies. In the evening the pageant, The Bells of Bethlehem, was rendered to a large crowd. We had a watch meeting at the church on New Year's Eve. A group of young people visited the different homes on Christmas Eve and sang carols. Bro. Olin Shaw conducts an interesting Bible class every Sunday evening during the C. W. hour. Bro. Ray Bentall is the C. W. president for the coming year.—Mrs. C. G. Wicks, Adel, Iowa, Jan. 14.

KANSAS

Galesburg church had good weather for the mission week meetings which were held Nov. 15-22 with the love feast Nov. 23. Bro. Raymond Peters and wife were here Dec. 3 and 4 for Christian institute training. In December the men and boys, losers in a contest, had a wiener roast for the women and girls. We gave a short program Sunday night before Christmas. The Ladies' Aid presented a quilt to our pastor, Bro. Lowe, and wife as a Christmas gift. At the watch night party forty-six spent the evening in games followed by supper and a program. We are to have mission pictures of India, China and Africa in January.—Mrs. W. S. Anderson, Erie, Kans., Jan. 9.

Maple Grove.—We had a program on Thanksgiving followed with a sermon by our elder. It has been our custom for many years to have services on Thanksgiving and then serve a basket dinner. We met in council Dec. 5 and planned a preaching mission a week prior to our evangelistic meetings. We had able speakers from Norcatur and Norton churches, and they delivered spirit-filled messages. Dec. 20 we greeted Bro. W. W. Riddlebarger with a full house; this is the third time he has conducted a revival in our church. We feel that all who attended the meetings received much spiritual encouragement from the fine gospel messages given us. The meetings closed on Jan. 6, following which four were baptized, one received on former baptism and one awaits the rite. On Christmas night a group rendered the cantata, His Star, preceding the sermon. The Ladies' Aid held their yearly election Dec. 30, re-electing Laura Strayer, president. The Aid meets every two weeks in the homes of the members in alphabetical order. We have again placed the Messenger into 75 per cent of our homes.—Mrs. Lizzie Miller, Norcatur, Kans., Jan. 13.

MARYLAND

Brownsville.—Our Sunday school gave an interesting program on Dec. 23. Each department had a part in the program and the young people gave a drama, They That Sit in Darkness. West and South Brownsville also gave good programs portraying the true spirit of Christmas on the evenings of the 25th and 26th. Offerings for world wide missions were taken at all three services and amounted to over $60. The joint meeting we had planned for Dec. 27 was not held owing to the tragic death of two of our workers, Bro. Austin and Sister Lois Crowl. We had a splendid family watch night meeting from 8 to 12 o'clock. The first hour was spent in recreation and fellowship. At 9 o'clock we enjoyed a lunch, followed by general hymn singing, poems and special music; 10 to 10:30 stereopticon slides of a tour through Palestine; 10:30 to 11:20 poems and a beautiful reading by Mr. Cooprider of the Church of God; 11:20 to 12:00 candlelighting and midnight service—a very impressive and beautiful service much enjoyed by almost 100 folks. It was our first watch night meeting but already many have expressed a desire that it be repeated next year. Our executive board met Jan. 10 to make some plans for the work of the year. A canvass will be made within the next two weeks to get subscriptions for the Messenger. The date of Feb. 14 was set for a Women's Work mission program. It was decided that the pastor and ministerial board arrange for a week's pre-Easter service.—Mrs. Ira L. Kaetzel, Brownsville, Md., Jan. 11.

Meadow Branch congregation was favored recently by a well rendered program given by the Volunteer Mission Band of Elizabethtown College. They appeared at the Meadow Branch house in the morning and in the Westminster church in the evening. At Christmas time the Sunday-school children gave a suitable program in the country church

in the morning. The primary department numbering over 100 were treated to a box of candy by the school and a large orange was given to each one by the writer and wife. This has been the custom of the elder and his wife for some years past. Both church and Sunday school are prospering nicely at present.—Wm. E. Roop, Westminster, Md., Jan. 9.

Westminster.—Bro. A. Stauffer Curry of Palmyra, Pa., came to us as part-time pastor Sept. 1. Bro. Curry is also studying at the Westminster Theological Seminary. Installation services for the pastor were held Sept. 6 by Bro. E. C. Bixler of New Windsor. Promotion day was observed in the Sunday school Sept. 26. Rally day services were held Oct. 11 when the officers of the school were installed. Bro. Earl Beard is the superintendent and Bro. Homer Sackett, assistant. Oct. 1 the mothers and daughters gave a very helpful program and elected officers for the new year. The B. Y. P. D. entertained the district cabinet, staff members and the local Board of Christian Education at a banquet on Oct. 30. Bro. Marshall Wolfe brought the message of the evening. Oct. 28 Bro. Royer Bish of Rocky Ford, Colo., gave an illustrated lecture on his travels in the Holy Land. The Sunday evening services have been unusually interesting and varied. The B. Y. P. D. gave two programs, one Oct. 11 and the other Nov. 29. The Men's Work organization had charge of the evening services Oct. 25 and Nov. 15. The women's missionary society gave a foreign mission program Oct. 18 and one on the American Negro Dec. 6. Nov. 1 Mr. Geo. Mather, a local resident, who is a world traveler, gave an illustrated lecture entitled The Beauty of the Earth. This lecture was sponsored by the Sunshine Weavers class. The Student Volunteers from Elizabethtown College gave a splendid program Dec. 13. The Bridgewater Student Volunteers were here with a good program Nov. 27. The love feast was held Nov. 8 with the pastor officiating. Bro. R. W. Schlosser of Elizabethtown, Pa., brought the message at the morning service Nov. 15. Nov. 18 a father and son banquet was held with seventy present. Rev. Smith, of the Reformed church, gave a stirring address. The men of the church are working on the Messenger subscription list and expect to go over the 75 per cent. At the December council Eld. Geo. A. Early was re-elected associate elder for this part of the congregation; Bro. Paul Niswander, clerk; Bro. Wm. Yingling, treasurer. Dec. 20 the Sunday school rendered their Christmas program. An impressive service was held on Christmas Eve from 11 to 12 in charge of the B. Y. P. D. The young people made many shut-ins happy Dec. 23 by singing carols outside the different homes. Dec. 27 a program of Christmas music was given by a mixed chorus under the direction of Bro. Philip Royer. The Men's Work sponsored the New Year's Eve services, beginning with a supper followed by a period of recreation, concluding with an inspiring watch service.—Mrs. H. Edgar Royer, Westminster, Md., Jan. 9.

MICHIGAN

Harlan church met in council Nov. 24 at the home of Bro. Warner Stiver with our elder, Bro. Chas. Forror, in charge. Problems of interest to the church were discussed. Church officers for the year were elected: Elder, Bro. Chas. Forror; clerk, Bro. A. W. Taylor; treasurer, Bro. Warner Stiver, trustees, Bro. A. W. Taylor, three years; Bro. S. C. Byer, two years; Bro. Myles Byer, one year; the writer, Messenger agent and correspondent. April 1, 1935, we organized a union Sunday school (Methodist, Evangelical, Church of the Brethren) with the services at our church. We have an average attendance of forty; preaching every Sunday morning by Bro. Ross Ferner who is a very sincere man. We decided to take advantage of the club offer so as to get more Messengers into homes of members.—Mrs. Edna Foote, Copemish, Mich., Jan. 14.

Rodney.—On Oct. 4 Bro. Chas. Forror of Brethren, Mich., came to us for a two weeks' meeting. He preached the Word which built us up spiritually and brought one of our Sunday-school scholars to Christ. The meeting closed with communion services on Oct. 17. At the members' meeting Dec. 6 we elected Samuel Bollinger elder for this year. We also made some arrangements for the district meeting which we expect will he held here this year. Our church service and Sunday school are moving along nicely.—W. E. Tombaugh, Rodney, Mich., Jan. 12.

NEBRASKA

Lincoln church met in council Dec. 11. Treasurer's reports showed a large amount on hand. Motion carried that we would have three love feasts this coming year. Motion carried to invite all ministers who go through or near Lincoln to stop and give a sermon if possible. Our church was very happy to have with us Sister June Yearout Dec. 12. Her message on the Life of Christ was very inspiring. Everyone was fascinated by her youth and her wonderful knowledge of the Bible. After the service Brother and Sister Gable had a young people's reception at their home. Sister June Yearout related many interesting stories. One thing that impressed us all was the fact that she wanted a church that was run down and not one that already had many members. The women of the church ended their "Mystery Sister" plan by a Christmas party Dec. 16. Each lady brought a gift for the name that she had drawn. The Cradle Roll superintendent, Mrs. Chester VanDyke, had a Christmas party for the little folks Dec. 23. There were about fifteen present. The B. Y. P. D. went caroling Dec. 23, remembering all the sick and the old members of our church. The B. Y. P. D. gave a play entitled "The True Meaning of Christmas" Sunday evening, Dec. 20. After the play a pageant, "Christ Is Born," was given by the little ones and the B. Y. P. D. accompanied them by singing.—Bernice Schwartz, Lincoln, Nebr., Jan. 5.

NEW MEXICO

Clovis.—All committees have been outlining the church program and making plans for the new year. The Sunday school gave a very fitting Christmas service, closing with presentation of gifts to him whose birthday we celebrate. The dime cards and cash offering of $17.70 were given for general missions and groceries for the local needy. Our regular quarterly council was early New Year's Eve. After an intermission there was a watch service, with slides on The Other Wise Man, and the candlelighting service. We are preparing to build a new garage and Sunday-school rooms. We have reasons for renewed encouragement as we see a growing interest.—Mrs. Minnie B. Rodes, Clovis, N. Mex., Jan. 11.

PENNSYLVANIA

Coventry.—The fall just past has been a busy one for the Coventry church. The Women's Work under the leadership of our pastor's wife, Sister Dick, presented an interesting program. Sister Stover Kulp brought the message. Bro. Joseph H. Clapper of Hopewell, Pa., held a two weeks' meeting in November and preached strong spiritual messages. The meeting closed with an impressive communion service with a large percentage of the members of the congregation attending. Two members were added to the church by baptism and one was reclaimed. A united Thanksgiving service was held by the Coventry and Parkerford Brethren at the Coventry church; Bro. Clayton H. Gehman gave the message. Dec. 20 the Sunday school presented the Christmas program under the supervision of Miss Grace M. Tyson. The young people and the choir of the church were out early Christmas morning singing carols after which they met at the church and attended the 6 o'clock service in charge of our pastor, Bro. Dick. This service was well attended. Bro. Stover Kulp told how they spend Christmas in Africa, which was very interesting. On Sunday evening, Dec. 27, Mrs. H. Stover Kulp was installed into the ministry of the Brethren church. The impressive service was conducted by Bro. Replogle, secretary of Ministerial Board of the district. Bro. Kulp showed interesting pictures about their missionary work in Africa.—Mrs. S. Claude Bealer, Pottstown, Pa., Dec. 30.

Lancaster church met in special council Oct. 14 at which time Brother and Sister J. Elmer Martin and Brother and Sister Raymond Heistand were installed as deacons. The Board of Christian Education and other committees of the church and Sunday school gave their plans for the coming quarter. Oct. 22 the Women's Work meeting for the Eastern District of Pennsylvania was held here. Both morning and afternoon services were well attended; all of the messages were interesting and inspiring. Oct. 25 the B. Y. P. D. gave a peace play, The Great Choice. This was very well given and enjoyed by all. The offering collected from the peace banks amounted to $27.35. Our love feast, held on Nov. 1, was very well attended. Bro. Norman Musser of Mountville officiated. Nov. 5 the men of the church held a father and son banquet which was well attended. During November ten of our Sunday-school workers attended the standard leadership training school sponsored by the city Sunday-school association. The church met in council on Dec. 9. The Board of Christian Education announced at this time that a Junior League was being organized for children between the ages of ten and fourteen; also a junior choir for the same age children. These organizations meet on Sunday evenings. Dec. 20 our Sunday-school Christmas program was given. At the conclusion we held our white gift service; this offering in addition to fruits and vegetables amounted to $132.76; $89.93 of this amount was for world wide missions and $42.83 for Christmas baskets for the needy. On Sunday evening, Dec. 27, the choir gave on inspiring Christmas program.—Mrs. Harold I. Ebersole, Lancaster, Pa., Jan. 4.

Reading.—On Oct. 4 our rally day services were well attended and we enjoyed an interesting address by Prof. James A. Shook. The Ladies' Aid sponsored a fine musical program on the afternoon of Oct. 18. Our church showed a splendid missionary spirit by contributing $40 during the missionary program on Oct. 25. The love feast was enjoyed Nov. 1. Bro. B. F. Waltz of Hershey, Pa., conducted a two weeks' revival starting Nov. 15. His messages were spiritual and uplifting and the meetings were well attended. Three accepted Christ and were baptized. Dec. 1 at the regular council Bro. J. B. Shaffer was elected clerk; Eld. D. H. Markey, re-elected elder in charge. Eld. D. H. Markey together with the mixed chorus and the men's chorus helped to broadcast from the Water Street mission in Lancaster on the afternoon of Dec. 20. The Willing Workers' class prepared and delivered baskets to the needy at Christmas time. On the evening of Dec. 23 the Sunday school rendered an interesting Christmas program. Our B. Y. P. D. gave a very good Christmas program on Dec. 27; this was the first of a series of monthly programs to be given by the young people.—Mary L. Seyler, Reading, Pa., Jan. 3.

Springville.—On Nov. 30 Eld. Walter Hartman from Annville opened a series of meetings at the Denver house. He preached the Word of God very earnestly. One stood for Christ. At our council Dec. 28 it was decided to have services at Mohler church every Sunday during the winter months, instead of having them at the four churches. We are again putting the Messenger in 75 per cent of the homes.—Mrs. Abram G. Zug, Lincoln, Pa., Jan. 11.

Waterside.—This congregation has been enjoying great spiritual blessings. After using the church house on the hill south of town since 1872, the Church of God building in town was purchased, repapered, painted inside and out, two Sunday-school rooms provided and other needed improvements made. We moved to our new location Dec. 1. On Dec. 5 and 6 Bro. C. C. Ellis of Juniata College was with

us in the dedicatory services, delivering three splendid sermons on The Impossible Life, The Uplift of the Sanctuary and Therefore. A quartet of young folks from Juniata College furnished special music at the Sunday morning and afternoon sessions. Our pastor, Bro. Staufer, held a week's meeting following, bringing splendid gospel messages each evening to large and appreciate audiences. Special music was furnished each evening by choruses from neighboring congregations. Good offerings were received on the church debt, and many of our friends who formerly worshiped here remembered the cause with substantial checks for which the congregation is very thankful. Our Christmas program was given Dec. 22. Dec. 27 in the absence of the pastor, Bro. Paul Hoover of New Enterprise very ably brought the morning message.—Mrs. Iva Beach, Waterside, Pa., Jan. 4.

West Conestoga.—Sunday morning, Nov. 15, Bro. Ben Stauffer preached at Middle Creek and in the evening Bro. David Snader of Akron started a revival meeting. He preached seventeen spirit-filled sermons and as a result four accepted Christ. Dec. 12 and 13 we held a Bible institute at Middle Creek with Bro. A. C. Baugher of Elizabethtown, speaker. We held our regular council meeting Dec. 19 with Eld. Harvey Markley presiding. Dec. 27 Bro. Walter Hartman preached at the morning service. On Sunday morning, Jan. 10, at Middle Creek Bro. H. Spenser Minnich of Elgin, Ill., gave us a talk on missions. We expect to start a revival meeting at the Lexington house April 18 with Bro. Michael Kurtz of Richland as the evangelist.—Amanda Weaver, Lititz, Pa., Jan. 13.

VIRGINIA

Lower Union.—On Sept. 26 the young people's department met for a social at the home of Miss Gladys Garver. About 60 were present and an enjoyable evening was spent in social recreation. Bro. G. N. Maupin is now heading our young people's department. Some very encouraging efforts are being made by our B. Y. P. D. In October Sunday-school officers were elected, Bro. John Garver being chosen superintendent with Bro. Via, assistant. Nov. 8 Bro. Henry Moyer of Reading, Pa., at Bro. J. W. Via's request, filled the preaching appointment and his sermon was greatly appreciated. Some of the members from our sister congregation, Central Plains, came a distance of forty-five miles to hear Bro. Moyer. Bro. G. N. Maupin and Sister Mary Garrison attended the southeastern regional conference at Roanoke, Va., Nov. 11-13. They brought back an inspiring report. Bro. John Via and Bro. Jake Via also attended, but not as delegates. Dec. 25 Bro. J. W. Via preached a Christmas sermon. On Dec. 27 a pageant, The Heart of Christmas, was given before a large audience. Our work has started off with splendid prospects for the coming year in all departments.—Ethel Via Kindrick, Free Union, Va., Jan. 11.

Mt. Zion.—On Jan. 1 our church met in yearly council. Bro. D. N. Spitler was elected elder; Bro. Natban Spitler, clerk; Bro. N. A. Varner, treasurer; Bro. Ralph Comer, mission trasurer; Sister Elizabeth Wakeman, Messenger agent; the writer, correspondent. Delegates to district meeting were Brethren N. A. Varner and J. Ed Brad-

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ley. The church voted to call Bro. John T. Glick to conduct our evangelistic meetings for this year. A report of the different treasurers was given and it was very gratifying to note a balance for the year in each department—the church, B. Y. P. D. and Sunday school. We also have contributions amounting to $45.28 for the peace action work. Our pastor and wife and several young people enjoyed the privilege of attending regional conference at Roanoke. Our Thanksgiving program was well attended when the young people presented the pageant, Sharing Our Benefits. Dec. 6 was the time for our financial canvass; more homes will be using the envelopes this year than last. Our Christmas program was rather unique in that it was compiled by one of our number. It portrayed the story of Christmas and was presented to a very appreciative audience. Our young people are progressing nicely with Fern Huffman, president.—Elsie Broyles, Luray, Va., Jan. 11.

Roanoke (Central).—The past year has been a successful one for our church, spiritually and financially. We have grown in number. Following a week's evangelistic meeting in November conducted by Bro. Earl Fike, six were baptized and four received by letter. During November an effort was made to visit every family in the church. This was done by dividing the membership into nine groups and having two persons responsible for the visiting. The purpose of this was to develop more spirituality and loyalty to the church program. This was sponsored by the visiting committee of the church with volunteer helpers. During the Christmas holidays a beautiful pageant was given. At this program a representative from each Sunday-school class placed their offering at the manger; the offering amounted to $530. On Christmas Eve many persons were made happy by the singing of carols by our young people and junior choir. Our B. Y. P. D. has a beautiful custom each Christmas of having a party for some of the poor children of the city; this year they entertained and gave presents to twenty-eight. New Year's Eve the young people of the district met at our church for their watch party which ended with a beautiful worship and candlelighting service. Beginning this month our Sunday school is having three different departmental devotional periods, followed by the lesson period that merges into the morning preaching service, which is short and always very inspiring. January is missionary month for the Women's Work. At the Circle meeting Miss Li of China, Mayoksa of Africa and Patali of India will be impersonated. The missionary envelopes for the national project will be brought in at this time. As a climax to our missionary activities Jan. 29 we will have an all-day meeting. We will have the history of our missions in the four foreign countries given by a representative from each of our four city churches.—Mrs. P. E. Faw, Roanoke, Va., Jan. 7.

Waynesboro.—Our church held an evangelistic meeting the last two weeks of October with Bro. C. H. Hinegardner of Lynchburg, evangelist. Fifty were added to the church as a result and we feel the church was spiritually strengthened by his efforts. Ten have been added since then. We held our love feast the last Saturday of the meeting with Bro. Hinegardner officiating. The Ladies' Aid gave a public program Dec. 6. Bro. Hesse gave us a lecture on the finances of the church on Dec. 23 which we hope will bear fruit. The children gave their program on Christmas evening and on Dec. 27 the young people gave the play, Christmas in the Cobbler's Shop.—Mrs. D. H. Wright, Wayneshoro, Va., Jan. 4.

WASHINGTON

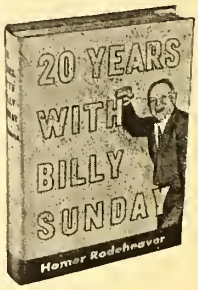
Outlook congregation held their annual love feast Oct. 2. A homecoming and harvest meeting was held Oct. 25. Dinner was served in the basement and the afternoon was spent in visiting. The Ladies' Aid gave their annual bazaar and chicken dinner Nov. 19; the receipts from the dinner and articles sold amounted to $40. Our Sunday-school and church attendance has been very good. Since our last report two of our Sunday-school girls have united with the church. On Dec. 20 our Christmas program and the drama, The Wise Men at the Well, were given to a large audience. We are expecting Bro. E. L. Whisler to hold a series of meetings beginning Jan. 10.—Mrs. S. A. Shockley, Granger, Wash., Jan. 2.

WEST VIRGINIA

Bean's Chapel church just recently closed a successful revival meeting conducted by our elder, Bro. H. C. Sanders of Auburn, W. Va. Six were received into the church. He preached two weeks and the people of the chapel will never forget the soul-winning sermons they heard. The services were well attended. We are all looking forward to having Bro. Sanders with us again in another revival. Our Sunday school has revived and attendance and interest are better. We have made several new year resolutions, one being to visit any one who is sick or needs our help. We have an active B. Y. P. D. and we are working hard to make it better.—Nellie Bean, Alton, W. Va., Jan. 6.

Beansettlement.—Church met in regular council on Dec. 5, and effected its organization for the coming year by electing as elder, Bro. A. S. Arnold; clerk, Sister Olga Davidson; treasurer, Sister Viola Timbrook; and the writer, Messenger correspondent. The Ladies' Aid has attained a membership of fourteen willing workers and selected as their president, Sister Tempa Riggleman; their untiring efforts will be manifest in the Master's cause. The Sunday school gave a Christmas program, which was well attended; an offering of $5.25 was donated to the Child Rescue Home, at Eglon, W. Va. Our pastor, Bro. Alonzo Carter, has organized a B. Y. P. D. and holds semi-monthly meeting each first and third Sunday evening. The young people's group has been making semi-monthly visits to the homes of the aged and shut-ins which are very much appreciated by all visited. —Mrs. Olive Peters, Rockoak, W. Va., Jan. 7.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E., and Elizaheth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Horning, Emma, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.

College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Ober, Mary Velma, 1936.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.
Hutchison, Anna, Easton, Md., 1911.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.
Wampler, Ernest M., and Elizabeth, R. N., 506 Wayne Ave., Greenville, Ohio, 1918 and 1922.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.
Harper, Clara, 1926.
Utz, Ruth, R. N., 1930.

On Furlough

Helser, Albert D., and Lola, R. N., N. Manchester, Ind., 1922 and 1923.
Kulp, H. Stover, and Christina, R. 1, Pottstown, Pa., 1922 and 1927.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Ehbert, Ella, 1917.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.
Swartz, Goldie E., 1916.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Ziegler, Emma K., 1930.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Grisso, Lillian, 1917.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 306 W. Main St., N. Manchester, Ind., 1920.
Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.
Miller, Sadie J., 1043 No. Webster Ave., Lakeland, Fla., 1903.
Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.
Royer, B. Mary, Richland, Pa., 1913.
Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.

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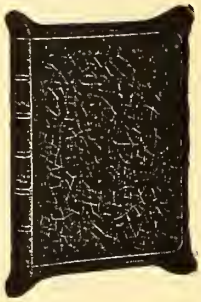
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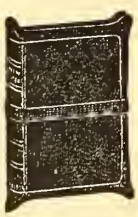
THIS IS PICA TYPE

And Ō-zī'as begat Jō'a-thăm;
and Jō'a-thăm begat Ā'chăz; and
chăz begat Ĕz-ĕ-kī'as;

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10 For every beast of the forest *is*
mine, *and* the cattle upon a thousand
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11 I know all the fowls of the
mountains: and [d] the wild beasts of
the field *are* [2] mine.

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., February 6, 1937 | No. 6



RESIDENCE OF ELDER DANIEL WOLF

(See Articles by J. A. Bricker, Pages 5 and 6)

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

A New Commandment . . .

I give unto you, that ye love one another, as I have loved you (John 13:34)

This New Commandment impelled our young people in past decades to pray to be sent to fields of service. It impelled our missionaries to go out to people not knowing Christ.

For nearly a half century the General Mission Board has been the channel through which 224 missionaries have given their lives to foreign missions. They have demonstrated the command, "Love one another."

For the Church of the Brethren we demonstrate, or ought to demonstrate, our faith by putting this **love one another** commandment into practice in our local communities. We do it by helping each other in sickness, with loads of extra work, by sharing tools, encouraging boys and girls in the Christian life, by helpfulness to widows and the unemployed.

Abroad, our **loving one another** is expressed by taking the Word and demonstrating it through the ministry of teaching, healing and better ways of earning a living and building Christian homes.

Love and faith must have implements through which to find expressions. Our implements are missions; our seminary to train workers; our church boards to direct the work of missions, Christian education, the ministry and colleges.

The members of our churches share in this **loving one another** by their gifts to the General Program of the Church. February 14 is the date for the Annual ACHIEVEMENT OFFERING. The church financial year closes with the end of February. Missionary giving is slightly on the upgrade. But we are still far short of the program outlined by the delegates to Annual Conference.

How much will you do to carry out the new commandment? Will you pray earnestly? Will you give money? A day's wage? The eggs for the first week in February? **One dollar** will support the whole program **two minutes.** For how many minutes will you carry the load? By your devotion you are able to bear witness of his life and message at the crossroads as well as the backward places of the world.

GENERAL MISSION BOARD

Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., February 6, 1937 No. 6

EDITORIAL

Wagon Roads and Stars

THAT old saying about hitching your wagon to a star has inspired many an eloquent commencement-day appeal and, let us believe, at least some successful striving toward high attainment. For lofty aims are not merely better than low and ignoble ones, they are absolutely essential to worthy living. For want of them too many of us flounder about in John Oxenham's "misty flats." Surely we may assume that no one of the MESSENGER constituency "gropes the low."

But the wayfarer who would climb life's *high* way will do well to take a lesson from this practical wagon hitcher: "The idealist generally finds it easier to hitch his wagon to a star than to survey with care the path through which the wagon must travel." Doesn't he! And he is just human enough to do the easier thing.

He must do both. Or if he will not, we must, for we are not idealists only. Stars are good to look at and by reason of their detachment from earth concerns, beautiful symbols of that far-off, divine event toward which all our life energies should move. But by reason of that same detachment, they may lead us to forget that the wagons we hitch to them must travel for the most part over very earthy roads.

Which means, translated into the prosaic realities of life on this particular planet, that the way to the abundant life goes straight through, not around, courageous grappling with these realities. It is when, and only when, we travel on this road that we can with profit keep one eye on the stars. E. F.

Why Children Go Wrong

Do you know the principal reason why children go wrong? The Chicago Parental School is based on the theory that most of the ills of the young can be traced to the mistakes of their elders. That is, children tend to get in trouble when parents prove truants to the work of the home, have an embittered philosophy of life, or just none at all. Here is a paragraph that sums up the situation a bit more concretely:

"At present there are about 225 pupils in the school. By studying the cases of the children who were sent to him by the Juvenile Court on a petition charging truancy, 90 per cent of them, Mr. Kelley [the superintendent] discovered, are victims of bad home environment and all their lapses in conduct can be traced to lack of care in infancy. A great deal of his work, therefore, is in the home of the child—dealing with the parents or in finding a foster home where the child may learn self-respect." H. A. B.

Brotherhood and Economic Progress

FOR the Christian the aim is not to escape from the world, but so to leaven the prevailing order that ideals and institutions grow more Christlike. For it was the Master himself who said: "I pray not that thou shouldest take them from the world" (John 17: 15). In terms of Christian action this means that we are not to ignore or try to escape the world, but to do our best to accomplish its redemption. That is, even the good economic life must be realized, if at all, within the world in which we live.

On facing up with life, it is apparent that the redemptive process is beset with many special difficulties. Progress is ever attended with pain and suffering. And changes are not always for the best, for what change does is to open the way for advance or recession. And men do not always choose wisely. Then, too, they are not equally able or responsive, though in any case the thing that wins them most quickly is pretty certain to be a challenging example rather than the elaborate exposition of a theory.

Perhaps of all that Christ taught which has a bearing upon our economic life, reformers are putting the most emphasis upon brotherhood, and the implication that brothers should share according to need. It is

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

proper to stress that the basic idea in Christian human relations is that which is characteristic of the family, or God as Father and all men as brothers. With this as the initial concept it was natural that Christ should respect personality as the most valuable thing in the world and treat individuals as equals.

What we have not given due emphasis is the fact that Christ called his disciples friends rather than brothers. This suggests that in one's dealings with his fellows there is a relation nobler than that usually attained by brothers. For brothers are pretty apt to quarrel amongst themselves as did the disciples. Thus while men are brothers according to the basic Christian concept of human relations, their treatment of each other is to be with the deference and consideration more characteristic of friends.

Now brothers not only quarrel, but are frequently selfish and greedy. The one out of the multitude who cried, "Teacher, bid my brother divide the inheritance with me," was voicing a common complaint and indicting many a greedy brother. Christians should live on a higher and more self-sufficient basis than grasping brothers. They are God's fellow workers (1 Cor. 3: 9), working together with Christ (2 Cor. 6: 1) even as the Father and the Son jointly worked (John 5: 17). Indeed, there is nothing quite so emphatic in the spirit of Christ's own life as the will for constructive effort. Jesus is correctly conceived of as the "Master Workman of the Race."

Thus when to the common idea of brotherhood, we add the spirit of friends and the creative interest and effort of the partner, we get the basis for a sound economic system. It is true that the underlying idea in Christian human relations is that of the family, with all men as brothers. And yet, Christians are not to squabble over the common inheritance as do so many greedy brothers; they are to have the good manners of friends and the will to do their part which is typical of partners or co-workers. A sufficient economic system can not begin and end with sharing, for the simple reason that something must be produced before there is anything to share. The essential order is: first, production; second, sharing. And the more there is produced the more there is to share. This is why the increase of well-being requires increased production. And this is why the tool and the machine are good, though the system for distributing what is produced may be either good or bad.

Many have been at pains to diagnose the current economic dilemma. And brotherhood has been urged as the basis for a fairer and more Christian system. But it must be brotherhood of the highest order. It must be tempered by the deference of friends and enriched by the creative efforts of happy co-workers. For the solution of our problem depends more upon the goodwill and initiative of men than the system they operate under. Economic redemption depends not alone upon what men think, but even more upon what they are doing and intend to do about the present dilemma. In the belief that the next step is enlightened action at the point where men live, the following is submitted as a simple technique looking toward the economic redemption of a problem community:

1. A *survey* of community resources sponsored by all those interested in seeing what can be done for their community. As for comparative values, the temper and resourcefulness of individuals is more important than material resources.

2. A *definite plan* for community development, such a plan to be responsive to additional light upon the situation. The chief purpose of a plan is to force clear thinking and the outlining of concrete projects.

3. Small scale *tests* of the most promising elements in the community plan, with the understanding that there will be expansion, revision, and even abandonment as tests reveal true worth.

4. *Adoption* of the community redemption plan as fast as proved sound, and as public sentiment will justify.

This four-point plan provides for intelligent action upon the part of any and all those concerned for a community. It can be initiated by a few, as a Men's Work group, but provides for enlisting all available help. It is understood that those attempting such a community movement will first familiarize themselves with what has already been done, especially in mission lands, to redeem a problem community. H. A. B.

For a Peace That Will Last

That illustrious woman preacher from England, Maude Royden, is saying a remarkable thing. She is going up and down our land telling the people she hopes the United States will stay out of the next war, even if her own country is drawn into it. She thinks war is so terrible, so destructive of all the finer values, she doesn't want America to go into it, not even to help bring victory to her native land. Wonder what hundred per cent Britishers think of that!

She has carried the logic of her position so far, if the press reports her correctly, as to say that she believes America would have served humanity better by staying out of the last war. This she says knowing well how different the outcome might have been. She believes the victory would have been less decisive and that a more nearly just peace might have followed. Anyway she knows how iniquitous the peace was which did follow. And how temporary?

Here is patriotism of rare quality. Here is vision of the farseeing kind. Here is life losing itself that it may find life more abundant. E. F.

THE GENERAL FORUM

Elder Daniel Wolf

BY J. A. BRICKER

Biographical sketch of a lifelong resident of the Manor congregation of the Church of the Brethren near Hagerstown, Md., with an estimate of his labors by one of his ministerial co-workers through many years.

Elder Wolf was of Swiss and early American ancestry, the Zug and Middlekauff families also running in the line, and his two great-grandfathers had reached America at least half a century before the Colonies separated from England.

The earliest Wolf of whom we have a record is the father of James Wolf who was the grandfather of the subject of this sketch. He lived near Welsh Run, Franklin County, Pennsylvania, where on March 5, 1753, Jacob Wolf was born.

Jacob Wolf lived there until 1793 when he moved to the farm in Washington County, Maryland, near the Manor church where his son David was born the same year (1793). David lived here all his life and passed away on the home place April 17, 1846. He and his wife, Susan Middlekauff, are buried in the Manor churchyard, her burial having been the first in that cemetery. At the time it was merely a field, and her husband the morning after the interment devoted the day to building a six-panel post and rail fence around the grave.

Daniel Wolf was born on the same farm, Aug. 11, 1825, the sixth in a family of ten children and it was here that he spent his days. At the age of 25 he married, on Oct. 15, 1850, Ann Mariah Rowland, a native of the same county.

To them were born eleven children. One died in infancy but the remainder grew to maturity, and of these two survive (in 1936), John and Joseph.

Elder Wolf's early years were the record of the average farm boy, with the meager school facilities of those early times. There is no account of greater educational advantages as the years went on, and there is every reason to think that the little stone schoolhouse at Fairplay and its companion structure at Smoketown were the source of all the scholastic training he received. When five years old he walked to Boonsboro, five miles to Sunday school.

His natural desire for more knowledge caused him to fall into habits of intense reading to the extent that he would obtain books, and like Abraham Lincoln, he acquired in this manner much that stood him in good stead in the later years of his life and after he had been elected to the ministry, which came in 1861.

For five years he had served in the deacon's office, giving his time and means freely in looking after the work of his position. In 1893 came his ordination to the eldership.

During the thirty-seven years of his ministerial work Elder Wolf was active in promoting the interests of the church wherever it appeared he could be of service. Two Annual Meetings were held on his farm during his lifetime. The first was in the year 1838, and the other in 1857 was memorable for being the one at which the Conference granted the privilege to the churches of having Sunday schools.

Hospitality was the rule of his life. Constantly at his homestead he kept open house for the wayfarer. A large room with its beds was always in service, and no one was ever turned from his door. Occasions of love feast and other meetings always meant large hospitality for visitors at the Wolf home, and the barns as well were taxed to capacity to care for the animals of his guests who were welcome to stay as long as they desired.

Family worship was always emphasized in his home life and it might be said additionally that in this respect he thoroughly believed in putting his religion into his business, for all employees were also expected to be present and were prayed for with the same fervency that characterized all of his petitions. His ministerial work was constant during all these years and he was everywhere regarded as a consistent exponent of all that he taught.

The helpfulness of his wife during all these years of effort and service can not be estimated. To a large degree she was able to assist him in the performance of duties and in his absences from home. It was the usual thing for her to conduct the home services and thus permit no interruption to the plans for a constant family altar.

As a preacher Elder Wolf was neither blessed with the talents nor burdened with the tricks of



Elder Daniel Wolf

the orator; but as an expositor of the Scriptures he brought to his ministerial work the results of close application in study of the Book. His ability and effort was to bring before his audience in plain fashion the claims of the gospel. He concerned himself largely with placing before them the scriptural proofs which confirmed his statement and deductions.

A consistent life, worthy motives and noble example have made his heritage and memory still green in the land where he labored and where they laid him away. He passed on Aug. 16, 1899. Funeral services were conducted by the writer, using the text, Job 5: 26: "Thou shalt come to thy grave in a full age like as a shock of corn cometh in his season." Burial at the home church, Manor cemetery.

Philadelphia, Pa.

All for Christ

BY J. M. BOWMAN

(Reprinted by Request)

"THIS poor widow cast in more than they all." "She of her want did cast in all she had, even all her living" (Luke 21: 3; Mark 12: 44).

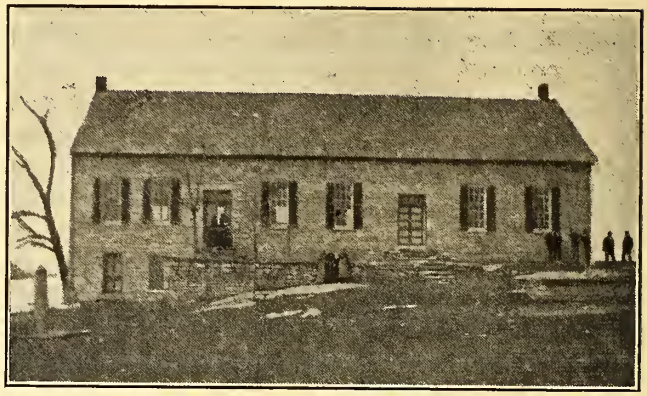
Giving all she had means much to a Christian. It is a beautiful symbol. If all could see it, and live it, the church would be glorified.

"All for Jesus, all for Jesus;
All my being's ransomed powers;
"All my thoughts and all my doings,
All my days and all my hours."

The seven "alls" in this verse portray much in the Christian's life. If all professed Christians could see the fullness of Jesus manifested in this verse and possess it, the church would be in her glory which the "early church" had. The Holy Spirit would be the ruling power, the impelling force for her obedience of all the commandments; a compelling desire for soul saving, and the loving will power to give liberally of her means to the support of consecrated missionaries who have given their all to call out a people from the world. All means much in giving—praying, love and service.

A church of Spirit-filled Christians is God's great agency for soul saving. You may be deficient in talent, yet draw to Christ one who will become eminent in grace and service. Many are busy with church work, but how many are winning? A young girl gave all for Christ, attended revival services, was converted. Her parents were wealthy, and opposed. She was driven from home, an only child. She walked out, and wrote the hymn,

"Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be."



Old Manor Church, Maryland

The building is 45 feet wide and 90 feet long with a large basement in the rear; the door to the basement can be seen at the reader's left, about one-third of the length in the rear has been built since the Conference of 1857.

During the years from 1880 up to about 1900 the building was filled to its full capacity at the time of the love feasts, the communicants numbering from 400 to 450; but since that the attendance has been reduced to less than half that number.

As I see it there are two reasons for this change. First, the membership is not as large; many have passed to their reward and others moved to town thereby reducing the membership.

The second reason is because of the change of the time of beginning the service. In the early history of the church the services began at 2: 00 P. M. with a sermon on general doctrine which lasted about one hour; then an intermission of about twenty minutes; next was the examination service (as it was called in those days). This service was followed by another recess during which time the tables were prepared for the Lord's supper and the regular evening service. These services were largely attended because of the spiritual influence which was so helpful in preparing for the evening service. Since they begin the service at 6: 00 P. M. they miss all the afternoon influence and do not go so far for the short service.—J. A. Bricker.

This was her persecution. In the place where she was crucified, there was a garden of joy, roses of salvation, and a life service for her Savior. In Heb. 12: 2, we read that "Jesus endured the shame of the cross for the joy that was set before him."

Many sing, "I surrender all," but do not mean it. "I'll go where you want me to go," would not do it if the call came. Two wealthy Christians touring the world when in Korea saw father and son plowing. No ox or horse. Boy pulling, the father guiding the plow. They had sold the ox to get money for missions. They gave all and were glad they had the ox to get money for the Lord. That is giving until it hurts, but they had the joy of giving for soul saving. How many today would be willing to sell their auto for money to help missionaries, and walk as Christ walked? "Faith of our fathers" can not be sung with the Spirit and understanding without the fully yielded life. Many

missionaries gave their lives and all their means to go and call out a people for his name.

A Christian was asked how he could give so much. He replied, "When I shovel out the Lord shovels in, and he has the largest shovel." A colored woman cast her mite into an offering where prizes were given. When leaving they said, "Wait for your prize." "Prize? I'se givin' not gettin'." Some would prefer it to be the other way. No sacrifice.

A true child of God will carry power that will illuminate and convict. If we desire to witness a display of "God's power" we must get back to apostolic simplicity. When God enters our lives with the fullness of the Holy Spirit, he will declare our destiny; lay on us our burdens; reveal unto us our mission of service and humility; crown us with suffering and walk in Jesus' steps; then he will stand by us and say, "Together you and I can." We can do all things through Christ who strengtheneth us. God will supply all our needs, "according to his riches in glory by Christ Jesus" (Philpp. 4: 13-19).

If we have Christ abiding in us, and we abide in him, with the blessed Holy Spirit as our Guide and Comforter, we can do much efficient service toward elevating the church to the standard that Jesus desires. Although we will endure much suffering, and that from within the church, the Lord will be with us, and bless us abundantly.

Then our work here will be ended. Crowns of righteousness will be laid up for all who love and serve him faithfully. Robes without spot or wrinkle; our lives are hid with Christ in God (Col. 3: 3). Our destiny will be a brighter world; our work here will be ended; we can look upward, and see a sky without a cloud; a day without a night; and sea without a wave; a world without a tear—a heaven in majestic splendor, and be caught up together with the Lord.—Hallelujah!

—From The Brethren Evangelist.
Harrisonburg, Va.

The Twelfth World's Sunday School Convention

BY RUFUS D. BOWMAN

1. The Land of the Convention

The opportunity to attend the World's Sunday School Convention held in Oslo, Norway, July 6-12, 1936, came through the graciousness of the people whom we serve in Washington. It was a trip never to be forgotten. It is with the thought that there are some values to be passed on to you that this article is written.

Size of Convention

This was the most representative World's Sunday School Convention that has ever been held. There have been larger conventions but more countries were represented here than ever before. The convention registered 3,200 delegates from 60 nations. Some 877 were from North America. This organization is fast becoming a spiritual league of nations binding the nations together.

The Welcome Received

No convention has ever been more cordially received than the convention in Oslo. Church and state united in making all feel at home. His majesty, King Haakon VII, was the Convention Patron and attended the opening session on Monday night and the closing service on Sunday night. The king also received the members of the World Council at a garden party. The king is a modest looking gentleman who can't help that he was born with royal blood. Most of the kings of the world now are symbols, flowers, without much authority. At any rate, we appreciated his courtesy and interest in the convention.

The church of Norway was most cordial. The Bishop Primate, the Rt. Rev. Johan Lunde, gave us a great welcome. Bishop Lunde was one of the great spirits of the convention. One of the impressions that lingers with us is the great soul of Bishop Lunde. His address of welcome made a profound impression upon us. He welcomed us, not as strangers, but as co-workers. He told us that the Norwegian people were in great need of such a convention, that the Norwegian nation is deeply religious in its nature, and that the Norwegian children receive one-half hour of Bible and religious instruction in the graded schools. This begins in the first grade and continues through the junior and senior high school. The Church of Norway is Lutheran. About 98% of the people belong to the state church.

Bishop Lunde emphasized the convention theme, "Kristus Verdens Hop," "Christ the Hope of the World." He spoke thus, "Who can solve the many difficult problems of the times? Christ! The hope of the world is Christ and the hope of Christ is the children. The road to the salvation of the world goes through the children. It is through the children that Christ's hope for the future of the world is to be realized." Though Bishop Lunde spoke through an interpreter, all of us felt the shadow of his radiant personality pass over us.

The Minister of Ecclesiastical Affairs of the Norwegian government also spoke at the opening session. He told us that the Norwegian nation had not been great in the history of war, that they had seen their task in the pursuit of peaceful things. He urged the convention to take an active part in the work of preserving peace. Norway has not been great in military victories. Their monuments are to the heroes of peace. What a contrast the monuments in Norway were to the war monuments of the countries of central Europe! After other nations have shot themselves to pieces, the Scandinavian countries will stand as an evidence that the meek shall inherit the earth. The Scandinavian countries have a great lesson to teach the nations of the world.

There were other evidences of cordiality. The Oslo Tramways gave free rides to all delegates who wore the official convention badge. The press was generous in giving adequate publicity. The city officially entertained the convention leaders. Dr. Sverre Norberg, the Sunday-school secretary for Norway, was conspicuous in his leadership of the local forces in behalf of the convention.

The City of Oslo

Oslo is a beautiful city in southern Norway. It is a port city where the big ships come in. Oslo is clean, the people are of a high type. In the center of the city is Storting, their Parliament. Only a few miles away is Holmenkollen, where the international skiing contests are held. In the

northern part of Norway you find the land of the midnight sun. In Oslo we had about two or three hours of twilight; the rest of the time it was daylight. We could read the Convention Daily as we walked home without the aid of artificial lights as late as 10:00 P. M.

A conversation we had with A. B. Wilse, a noted photographer in Norway, lingers with us. We visited his studio in Oslo. His pictures hang in every country in the world. He has won international prizes for his pictures. They adorn the walls of the Stavangerfjord, the ship which carried us over. He discovered that I was a minister and he proceeded to give me a lecture. He said, "Young man, be sure to stay in Norway long enough to get a true impression of our country and people. Most of you people are in a hurry. The people here in Norway are honest. They will not short change you. You can leave your doors unlocked here in Norway."

I answered: "Mr. Wilse, we have noticed that the people here do not short change us. What is the reason for the honesty of the people here?"

"Oh, it's in their blood," he replied. Then he began to comment on America and the conversation was not quite so enjoyable. "I have been in America," he said, "and when you have business dealings with the American people over there they are honest. But when they come over here you have to watch them. I have sent pictures to several large firms in America and they will not pay me." What would you have said to Mr. Wilse?

Mr. Wilse spoke broken English and we could understand him. Mrs. Bowman and I will always have more sympathy for people from other countries who land upon our shores and do not speak our language. We were asked by one of our friends to look up a young lady in Oslo who spent a year in this country and take the greetings in person. We were happy at the thought of getting into a Norwegian home. We followed directions into a very beautiful section of the city and knocked at the door of the right apartment. The maid answered in words which we did not understand. She could not speak a word of English and we could not speak a word of her language. We showed her the name of the young lady in the telephone book but could not understand her explanation. We made more motions than a boy fighting bumblebees but went away without having made ourselves understood. Whenever I get a little gloomy I think about that experience and I always get a good laugh. I wish I knew the thoughts that went through the mind of that maid. At least she understands now, for after we returned home we received a letter from the young lady whom we were hunting, saying that she was so sorry she was not at home, that the maid could not speak a word of English (which we already knew), and that she was in Finland on her vacation while we were in Oslo.

The Country of Norway

We received our first impressions of Norway from the talks of Captain Irgens of the Stavangerfjord. Most of the passengers on this vessel were World's Sunday-school people. The fellowship with them was most delightful. There were 751 passengers plus 300 members of the crew. Captain Irgens made several talks to the World's Sunday-school people. He told us that the great trouble in Norway is migration. There are two and three-fourths million people in Norway. Since 1860 about one million people from Norway have come into the United States. He said that our immigration laws are a good thing for his country. They keep more of the people at home.

There are 11,000 miles of coast around Norway. These coast lines abound with beautiful fjords. There are many good roads, many miles of which have been cut into the mountain. The roads are costly and taxes are high. You can put England, Scotland and Ireland into the area of Norway. This country has been taking care of the sick and people out of work for sixty years. They have no dole system, but those who are in need get what they need. You see no child without proper food. In the matter of child health Norway stands first among the nations of the world. Meals are served to the children at school and the food given is what the children lack at home. There is medical inspection of school children and free dental care.

In the western part of Norway there are fjords and high mountains. In this part of the country there are not many farms. Farming is carried on in the southeastern part. The soil is very good. The people farm intensively. Farm homes are always well kept. Almost universally you find them well painted, looking as if they were painted just for you to see. And always you see a flagpole beside the home. Norway has more waterfalls than any other country. Her waterfalls could provide twelve million horsepower. She has waterfalls that surpass Niagara.

One of the handicaps of Norway is that almost every person has a ship. It is difficult to keep the people at home. There are 100,000 sailors from this country distributed around the world and 15,000 of them are in the U. S. Navy. They have ten times as many ships per person as any other country in the world.

The ministers of the State church to which most of the people belong are paid by the government and appointed by the government. The ministers do not depend upon their congregations for their living. Church properties belong to the state. The Minister of Church Affairs in the government has charge of the pastors. The state has established a pension system for the pastors. The educational standards of the ministers rate fairly high. They have a college course plus three years in seminary. Most of the congregations want pastors who are conservative in theology. The parishes are large. There is only one state church in an average sized town. Martin Luther's catechism has continued down for 400 years to hold an important place in the churches. Sunday-school work is rather new. Children are instructed in the public schools. The churches are beautiful. All of them have spires. When you enter a town, the first thing you see is the church spire. When you get closer you see a beautiful white church on a hill—almost always on a hill.

Norway is a land of honest, sturdy people. People walk and ride bicycles over there. Not many girls use make-up. They don't have to. They get their complexion by hiking.

Norway is a beautiful country. It is a land of contrasts. The traveler feasts his eyes on the spires topping the churches, the beautiful farm homes nestled in the hills, magnificent waterfalls and delightful fjords. Norway is a land of the seafaring, a land of scenic beauty, a land where religion plays a large part in national life. Norway is a land of peaceful people, who have built their monuments to heroes of peace—educators, explorers, churchmen, leaders in civic righteousness. Norway is a land that is just beginning the Sunday-school movement but has given us a great lesson in teaching the Bible in the public schools. Norway is a land that is bound to make a significant contribution to our world community. Into this land the Twelfth Sunday School Convention came.

Washington, D. C.

HOME AND FAMILY

Chastisement

BY RUTH B. STATLER

So often in the lives of men
God sends chastisement sore,
And into the ultimate depths of the soul,
Come sorrow and pain o'er and o'er.

Whether we break or whether we bend
'Neath the burdens upon us laid,
Depends upon the material
Of which our souls are made.

The soul that is coarse and hardened
Breaks and grows coarser still,
But the soul of the finest fiber
Bends gently to his will.

Somerset, Pa.

Foolish Pete

BY ADA SELL

THE children were trying to get down the hill to school. The ice formed a firm sheet over the street, pavement and vacant lot over which the little ones struggled. Here and there one would fall. Foolish Pete, watching from his sister's front room, hurried into his wraps and soon lent his pleasant assistance. Two little girls who had already suffered several falls, were glad enough to have Foolish Pete escort them, even up the very steps of the Grant grade building. A number threw a "Thank you" at Peter, and sad to say several were mean enough to cast jeering remarks after him as he trudged homeward, anticipating a warm cup of coffee and a pleasant smile from his sister Elsie after he should have explained his errand.

But explanations proved unnecessary. Elsie opened the door to Pete, with words of commendation.

"How nice of you, dear! I watched you! Mrs. Eller called me to thank you for helping Janie. She had not realized how icy it was this morning until she looked from her front window and saw children falling. You are always so . . ."

"My bacon and eggs not ready again, Elsie? How often have I told you they *must* be ready when I come?"

"If I knew when to expect you down, Egbert! Last week I tried so hard to suit you to the minute, but each time you said I had put them on the stove too soon."

"Excuses! I tell you, Elsie, it is a great disappointment to me to have you show such an attitude after I try to correct you! Waiting five more minutes while you finish preparing my breakfast may make me miss the 9:30!"

"Suppose you try getting up half an hour earlier, Egbert," said Elsie sweetly, more sweetly than her thoughts ran.

"Talk about excuses! You're simply lazy, and trying to visit your laziness on me! Oh!" were Elsie's thoughts underneath.

As Egbert swallowed his breakfast, with important glancings at the morning paper, Pete fought and fought. His hands clenched and unclenched. His eyes grew dark and menacing. Fixing Elsie's sweeper, he was actually ruling his spirit, and greater than the conqueror of Jericho.

"This button, Elsie! How often must I tell you?" growled Egbert as he turned the knob of the back door.

"You just told me last evening at suppertime, and wouldn't let me do it then because you were in a hurry, and you came in so late last night," explained Elsie.

"What have you done since 6:00 A. M.?" Then it was that Pete, Foolish Pete, lovely Pete, kind Peter, made a dive for the back door, through which Egbert had disappeared.

"No, Petie, please! I can't have you harming him," sobbed Elsie, her nerves at last finding relaxation in tears.

Foolish Pete cried too. One thing he lacked was words, but he made up for it in deeds. No sound had ever passed his lips. But all the love that one could hope for was lavished by him upon those he loved. His I. Q. and M. A. were not very high. Egbert's were unusually high. Elsie, keeping house for these two brothers, loved Pete very, very much. She tried to love Egbert, but sometimes, almost failed in her attempt. If his ways had been different—but Egbert was, had been, and always would be Egbert. Sometimes Elsie wished him married, but then called herself sinful. Why make some girl go through all the disillusion incident to marrying Egbert? Better a thousand times to bear it herself. After all, he was home so little, and she and Petie had the loveliest times all the rest of the day and evening.

Although Petie could not speak, he could hear perfectly.

"Pete, get out and chop the ice from the pavement! You don't get enough exercise as it is!" had been one of Egbert's last orders flung at Foolish Pete that morning.

Pete sat and struggled. Following him to the cellar Elsie saw him fondling his father's horsewhip, which he had removed from the cupboard.

"No, no, Petie, dear! No! I can stand it! Please!" begged Elsie as she threw her arms around Petie and kissed him.

Petie clung to her, his face working, registering first anger, then determination, then relenting.

Thus Egbert was saved a lashing.

Elsie had time to make quilts for the needlework guild. Pete cut lovely patches over his sister's patterns, while Elsie sewed. Pete even matched patches beautifully. It was a marvel to Elsie how anyone whom the Grant grade school had pronounced mentally deficient could do as many things nicely as her poor brother could. Some summer days they spent all the time in the attic, Elsie bending over quilt frames stiching away while Pete threaded needles. Egbert never went near the attic. Lots of things Elsie and Pete enjoyed doing together were unknown to Egbert.

While Elsie was cleaning the breakfast dishes away, the telephone rang.

"Elsie! Mrs. Warren called me, very indignant because Peter touched her daughter's arm on the way to school this morning!" growled Egbert.

"Petie helped her over the ice!"

"She wants Peter to stay away from her daughter! To be frank, it isn't safe to let him out like that! I shall bring a guest for dinner tonight, Elsie! A very particular one! I am more than anxious that you do your best; and have Peter's supper early and send him to his room, with orders to remain there," concluded Egbert.

Elsie was so angry she dared not let Petie see her for a while. As she stood at the window watching Petie cut ice away from the curb, she just wished she and Petie could run away somewhere, to some beautiful place lovely enough for her brother, so lovely of soul.

Elsie prepared a lovely supper for Petie and a correct and all-that-could-be-desired dinner for Egbert and guest. She absolutely could not abide the idea of banishing Petie to his room, so she sent him to Mrs. Orner's with two quilts for the guild. There he was to play with Johnnie until Elsie called for him. That would be after Egbert should take his guest away.

It was good Elsie had eaten with Petie. Eat she could not have and retained anything, listening to Egbert and Miss Ambler.

All Elsie counted in the scheme of things was some one to serve a delicious meal, and fetch and carry for those two.

"Baby talk. Baby talk! Egbert actually letting some one talk to him like all that! Flatter him, playfully scold him, tantalize him, flirt with him!" Elsie thought.

As soon as Miss Ambler saw how Egbert treated Elsie, she took her cue from him. Consequently Elsie was far in the background of the picture. Just where she wanted to be, if she had to be in the same house with them.

Then Egbert came up for air. Something had to be said, even to a mere sister.

"Elsie, Miss Ambler and I are going to be married Saturday."

"Elsie!"

"Yes! Yes! I congratulate you both!

"Rather feeble felicitations," said Egbert dryly. Elsie said nothing. She was beginning to feel the dawning of a new hope.

"We have our newly furnished home ready. You may live with us. Of course it is to be expected that you make return to us in the way of work. You will take your orders from—Mrs. Trent," said Egbert, with a soulful bow at the bride-to-be at the last words. "Peter shall stay here. I have hired Mrs. Kessick to tend him. I certainly shall not consider having him in the same house with us."

Elsie wanted to laugh and rage, all at one time.

"Saturday evening you shall come to our new home. We shall get together better on the breakfast proposition then," decreed Egbert.

"We'll have it in bed, Egg!" whispered Miss Ambler cutely. Egbert was vastly amused.

"So we shall! You may bring it to us ten minutes after we ring, Elsie!" laughed Egbert, clapping his sister on the shoulder. She shrank from his touch.

While Elsie cleared the table and washed stacks and stacks of dishes, Egbert on the sofa listened to baby talk from Miss Ambler, also on the sofa, until the clock struck eleven. Then they left without a word to Elsie, sewing in the kitchen. She had hated to go through the front room to get to the stairway on the way to her room. Elsie went for Petie. Together they had their evening devotions. Elsie read the Beatitudes, explained them to Petie, and prayed a simple prayer while Petie listened with tears in his eyes. A hundred times a day Elsie prayed silently "Let me live one day longer than Petie!" Peter never went to church anymore. Elsie not as often as she would have if certain ones had not poked fun at Petie when she had taken him to church.

Saturday evening came. Elsie did the usual things. When bedtime came she and Petie had their usual devotions. They then retired for the night.

It was while Elsie was scrubbing her kitchen, having cleared breakfast away, that the telephone rang.

"Yes."

"Have you overslept?"

"No."

"Why aren't you here?" sternly inquired Egbert.

"I'm going to take care of Petie," said Elsie and did not wait for an answer. She was so happy that day and many days afterward.

Altoona, Pa.

OUR MISSION WORK

The Foreign Missions Conference

BY CHAS. D. BONSACK

THE mission boards and administrators of foreign missions represented in the Protestant evangelical churches of the United States and Canada meet annually to think over their work and discuss the progress, methods and motives of their responsibility and opportunity. The meeting this year was held at Asbury Park, New Jersey, Jan. 6-8. There are more than a hundred different sending groups represented in the conference and the representation is limited to about 400, which is made up of secretaries, board members, missionaries, and a few selected pastors and laymen or women. Our own Board was represented this year by its secretaries and Bro. A. D. Helser.

The chairman for this year was the veteran secretary of the Presbyterian Board, Dr. Robert E. Speer. He is one of only two who are living, who were present at the first meeting when this conference was organized forty-four years ago. He will retire from active service during the year because of the age limit of the Board he serves. His opening address on the history of missions and the things in mission work that change and those that change not, will never be forgotten by those who heard it. There was no evidence of his advancing years in this address, unless it was of a ripening faith and deepening conviction of his faith in the eternal things of our Christian religion. The devotional periods were led in a most helpful way by Dr. Douglas Horton of Chicago, who with Dr. Speer emphasized deeply the spiritual side of missions and the need of a return to greater sacrifice in their work and promotion.

The program was built largely around two problems in mission work, one on the field and one in the home church. The former was the promotion of rural missions with all their opportunities and needs and methods of getting work done. Since about eighty per cent of the people of India and China live in rural areas, this of course becomes a live question. Organizing small churches and providing leadership; relating the work and worship of these churches to the homes and communities about them; how to make Christianity effective without becoming secular; these and other questions were heartily discussed by the missionaries present in which many secretaries shared.

The problem relating to the home churches was how to acquaint and interest the young people of our churches and colleges in the cause of Christian missions. This evoked many suggestions and much interest. Perhaps the substance of the discussions could be best summed up in the points of a brief address by Lyman Hoover, a young Y. M. C. A. missionary at Peiping, China. His five points follow.

(1) *We must have a sane and clear theology.* There is too much confusion and controversy in our theological statements. Young people will turn from religion unless we can present with more clarity and enthusiastic conviction the simple facts of Christ as Redeemer and Son of God who is amongst us to succor and save from the selfishness and secularity of our present world order.

(2) *All problems are world problems* and can only be solved in the light of the good of all. To confine peace, social or economic justice, health or reasonable comforts to any one group or nation is to defeat the fact of Christ's teaching and breed the seeds of hate, war and disintegration.

(3) *We must explain the progress of missions to our modern youth and others.* They have no idea of the progress and work of missions around the world, nor of the national leaders, homes and churches that are being built. Neither have they an adequate appreciation of the health, rural betterment and other blessings achieved. Besides, consider the impact of the gospel on other religions and governments in mission lands.

(4) *There should be sharpshooting with literature.* There was a feeling of too much stuff and not enough information in our printed matter. The task is too big and ponderous to tell it all. We should pick out here and there values of progress and miracles of grace briefly told.

(5) *Give youth a chance.* They will make some mistakes, but their parents did also. Put burdens on their hearts and shoulders. Challenge and draft them to service and sacrificial tasks. Have them face the facts of God and religion. They are interested in religion, but need direction and assigned responsibility.

These points and others were enthusiastically discussed by many present. Dr. Speer ventured that most of us stop short of our bodies for Christ's service. We talk about it and express our opinions freely. Some even enjoy the beauty and inspiration of worship. But so many fail to "present their bodies as a living sacrifice" for service and evangelism. Most of us can feel the truth of these facts.

The conference gave much emphasis to the deeper things of the Spirit and the power of the living Christ as the present need. With this emphasis the conference closed and sent us away with a note of optimism—if we follow in the way of the gospel under the leadership of the Holy Spirit.

Elgin, Ill.

What to Pray For

BY CHRISTINE M. KULP

Week of February 6 to 13

THE work on our various mission fields is the work of every member of our church. Missionaries on the fields are the church's representatives, and it is surely the privilege of every member to support those missionaries and their work in prayer. Being faithful to





Dr. and Mrs. Homer L. Burke

this privilege enriches our lives; neglecting it impoverishes them.

This week our interest and prayer goes out to Dr. and Mrs. Burke, and Nurse Evelyn Horn at the Lassa mission station in Nigeria, W. Africa. The hospital at Lassa was the gift of Bro. Bashore of California.



Evelyn Horn, R. N.

A letter from Dr. Burke, dated October, 1936, tells us that to that date 1,909 people had come to the hospital for treatment and care. One little boy had been badly hurt by a hyena, and in spite of every care he died. Some days ninety people come to the dispensary for treatment. Other patients live in the hospital until they are well. Some, however, become impatient and return home before they are cured. Of course this is very disappointing to doctor and nurse. Some come with bad tropical ulcers that are slow to heal, some with eye infections, some for injections for yaws, dysentery, etc. Let us pray for Dr. Burke and Nurse Horn as they try to meet the needs of these people physically; also as they try to help them to leave their life of spiritual darkness which is their religious heritage, and come into the light of the gospel of Jesus.

Besides this hospital and dispensary at Lassa, there are dispensaries in several villages in the mission district. For this work a staff of trained young Africans is required, and visits have to be paid regularly.

As stated in a recent article, the mission nursery is at the Lassa station, and Sister Burke has charge of it. An interesting article by Sister Burke on this nursery was printed in the special Africa number of the MESSENGER. All mothers know that this type of service demands night and day work, especially when the infants are in a weak condition when brought into the nursery. This nursery not only meets the needs of the motherless infants, but also meets a need of the young future African mothers, giving those who attend our schools some training in the care of babies. Mothers who go to the hospital for treatment leave their babies in the nursery for care until they are again able to care for them themselves. Let us pray that Sister Burke may have the strength needed for this important service, and that she may be used in the training of African women who shall be fitted to raise up sons and daughters for Christ's kingdom.

On Furlough, Pottstown, Pa.

His Lost Sheep Call Us Back to Africa

BY ALBERT D. HELSER

WE are off to Africa. We crave the patience of those who have written for meetings. We are sorry that we could not be with you. Early on our next furlough we hope to answer the calls of the many churches which we have not been able to visit this furlough.

This has been far and away our best furlough. More life and means have been consecrated to God than on any previous furlough. We have nothing of this world's goods, for our all has been given to Christ and the church, but we have Jesus our Savior, and he is our all in all. A loving Father is wonderfully providing for our most urgent needs. Praise his glorious name, he never fails.

Word comes from Africa that a Mohammedan African ruler who secretly sought to buy copies of the Holy Scriptures in Hausa in 1919 could not buy them because the Hausa translations had not been completed. He then secretly bought a copy of the Bible in Arabic and zealously searched the Scriptures night and day. Now this man, Sarkin Kalgo, openly reads his new Hausa Bible which has now been completed.

He is one of the rulers among the 7,000,000 souls standing at our door who have never had a chance to hear of Christ's power to save. They know nothing of the power of the blood. Pray for Sarkin Kalgo and other African rulers. Pray for the fathers and mothers and the little children who have never even heard heaven's melody, "Jesus Loves Me."

We are just weak human beings and when it comes to leaving our two precious children we need your prayers to uphold them and us. We love them as much as you ever loved children in your homes, but the love of Christ constrains us to leave them in loving

hands and go. In the night we can hear the hopeless death wail of our black brothers and sisters. Their groans say to us: "White brother and sister, you have the medicine that will cure all our ills. You know the Christ of God who died to set us free. Why don't you come? Is your country so dear you can not leave it? Can you not hear cries of a million little black children without Christ who are born to a living death?" Then our mind's eye sees the longing eyes of Jesus beckoning us to go. He says: "Go to the lost, to my lost sheep, to my little black lambs, for inasmuch as ye do it unto one of the least of these ye do it unto me." Rejoice with us as we go back to live or die as we give our all to Christ and to Africa.

God willing, on Feb. 10 your missionaries will push out to sea, carried forward by your prayers and by your sacrifices. Other missionaries and a host of redeemed black brothers and sisters eagerly watch for our return. If we die in Africa you can be sure we are glad to die in the sweet will of God. A letter from you reassuring us that we can depend on you to "hold the ropes" would mean much to us. What joy when we stand at Jesus' feet bearing our sheaves of golden grain! What joy it will be to be there by your side with a host of black sheep and black lambs you have won to Christ through your missionaries!

Kano, Nigeria, West Africa.

Day of Prayer

BY MRS. GRACE QUINTER HOLSOPPLE

As we approach another Day of Prayer the womanhood of our church must welcome the precious promises which God has given for his praying children.

Let us remember that our women's organization was born in the hearts of a group of praying women. When Mary Slessor was asked, "What can a woman do?" she replied: "The question is not what can a woman do, but what can a woman's God do?" We are familiar with the truth: "As we ask, so he gives."

There will be fifty countries united in this Fellowship of Prayer on Feb. 12. The Women's Council of the Federation of Churches, here in Washington, in their observance of this day for the past few years have made it a real upper room experience. The women come together conscious that prayer does change things, that prayer does work miracles and links our lives with the Omnipotent Power which works while we ask.

I covet for our women, whether alone or in groups, this vital experience on Feb. 12. Before the Preaching Mission was launched in Washington, a group of women met in special prayer and in earnest supplication that the Holy Spirit would speak through the missioners. We believe that prayer was answered.

Do you read of the modern miracles that are being wrought in the world today by this mighty power of prayer? Are we confused or disturbed by the conditions about us? God has promised: "If you ask, I will do." This then is our privilege. All the power of the Omnipotent God is ready to be put into action at the petition of his children. "If ye ask, I will do."

Washington, D. C.

Congo Crosses

The Women's Mission Study Book for 1937

Program 3

Chapter III. The Cross Upon the Back.

Worship Theme: Trails of Service.

Hymn: Jesus Shall Reign Where'er the Sun.

Scripture: Luke 10: 30-37. The good Samaritan found an opportunity for service and used it.

A young missionary also found opportunities for service while on the trail and used them.

"I love the Congo trail!
The packing of the loads, the bed, campkit;
The calling of the porters while they sit,
With cords and poles to tie loads for the trip.
Headmen yell, all join in—no need of whip;
The hammock men are gay and dance awhile.
It makes one cheer and laugh and smile
As one waves back a farewell to the crowd,
Which standing wave and shout their wishes loud.
Oh, yes, I love the trail!

"I love the Congo trail!
I see the men in Afric's deadly wilds,
Wading the swamps for fish hid in the isles;
The naked black-skin, with his spear and knife,
Hunting in forests, food for child and wife;
The planting of the seed by woman's hand;
The clearing of the forests by the man;
Their rhythmic singing at their work,
The daily grind. They never shirk.
I love the trail."

Prayer.

Music: The African Hammock Song—Duet.

The rhythm of the Congo song. Words written by a missionary and first printed in America in 1936. The English translation and music are found in this outline.

Chapter Outline. The aim of this chapter is to become acquainted with the African woman, for at the door of every African hut stands a woman.

Secure pictures of African women and African life, mount on cardboard and display at the meeting. Curios from Africa, especially Nigeria may be shown.

1. Describe the African woman's housekeeping, pages 89-94.
2. The toilet table of the Congo woman, page 95.
3. Compare the African woman with the American Negro woman, page 97.
4. Tell of the social life of the African, page 98.
5. Take an imaginary trip with a Congo woman to her market, write down the purchases and describe the scenes.
6. Describe Grandmother Queen Ant, bottom pages 102, 103.
7. What was the purpose of the Cities of Refuge in Bible times? Num. 35: 6. Why does the African girl need such a refuge? Pages 107, 108.
8. State the difference between the heathen way of trying to raise a baby and the Christian way, pages 113-119.

Since Easter comes in March, there is a very beautiful Easter story with an African setting entitled "The Gift," by Anita Ferris which could be used at this meeting.

THE CHURCH AT WORK

WORSHIP

Recommended Easter Anthems and Cantatas

Cantatas

The Message Eternal. A sacred cantata for mixed voices. By J. Truman Wolcott. Price, 75c.

Those who know other successful works by this composer can appreciate that this sacred cantata would not be other than melodic, and interesting from beginning to end. It is replete with solos for all voices and has choruses of a stirring character. While worthy of the best efforts of an outstanding choir, any average choir or choral organization will find this work within its capabilities. The time is approximately 1 hour.

The Light Everlasting. A sacred cantata for mixed voices. By J. R. Gillette. Price, 60c.

This is a cantata full and rich in character. It is evangelistic in spirit. The simplicity of the music fits it for the average choir, has not prevented the composer from achieving good strong choral effects contrasted with delicate passages. The time is approximately 30 minutes.

At the Cross. Protheroe. Price, 30c.

An excellent cantata about ½ hour in length. Written for the average choir. The quality is up to the fine standard to which Protheroe always held in his writing for the church.

Anthems

Good Friday and Easter

God So Loved the World. Stainer. Easy. Price, 10c.
Passion of Jesus. Maunder. Baritone solo. Easy. 20c.
Three Crosses. Nevin. Easy. 10c.

Palm Sunday and Easter

Blessed Is He That Cometh. Calkin. Easy. 10c.
Lift High the Triumph Song. Mueller. Easy. 15c.
Ride On, Ride On In Majesty. Nevin. Easy. 15c.

Easter Sunday

Come Ye Faithful. Whitehead. Easy. 15c.
The Lord Is Risen. Dickenson. Easy. 10c.
Ye Watchers and Ye Holy Ones. Fisher. Easy. 15c.

While these anthems are classified as easy, they at the same time are worthy of the best efforts of any choir. The music is worshipful and serious in nature.

Note. This material is not carried in stock by the Board of Christian Education. Order through your regular source of music supplies.

LEADERSHIP TRAINING

The Workers' Conference

Are workers' conferences a helpful thing? It all depends on several things.

1. Do the people whose job it is to plan the conference (pastor, Sunday-school superintendent, or specially appointed committee) work at it as though it were really important?

2. Do these same people keep themselves up to date through a steady program of reading about the leadership problem? (Through books and periodicals, such as the International Journal of Religious Education and through all the new leaflets on the leadership problem?)

3. Have the planners of the conference added the activity of the workers' conference to the church's already full program, because they really feel a great unmet need among their workers—or simply because other churches are doing it?

4. Is there a set, regular time for the workers' conference? The time, the place, carefully announced?

Incidentally, they're a little bit like writing letters. "When you write every day, there's everything to say; when you write once a year, there's nothing to say."

5. Have the workers been made to want to come—so that every meeting represents a high percentage of people present who should be there?

6. Have all church workers—deacons, trustees, finance committees, music leaders, all other committees, age group advisers (children, young people, adult) as well as Sunday-school teachers—been made to feel that the workers' conference is their meeting?

7. Does each meeting begin on time, and close on time?

8. Is the program each time built so that it centers around something of vital concern to these people? Have they been consulted as to what they would like to do in the conference?

9. Does each program have in it a balanced ration: enough fellowship—through song, or an informal social period, or through sharing ideas in informal discussion? Enough instruction—new knowledge, new ideas, new problems? These challenge each mind to greater effort and accomplishment. Enough inspiration—time for prayer, worship, meditation, renewal of each worker's own personal religion for daily living?

10. Is the program a good balance between discussion of immediate practical problems the church must face, and the longer look ahead in terms of what it is all about, and how to go about it? A workers' conference given entirely to a discussion of petty routine details is lifeless; a conference divorced from all practical applications to practical problems is equally futile.

A list of helpful resource materials for the workers' conference program planners was given in the Oct. 31, 1936, Gospel Messenger.

WOMEN'S WORK

The Achievement Offering

Feb. 14 has been designated as the date when the churches all over the brotherhood will make a special effort to give the offering which will reach the goals which they have set for themselves in giving to the total program of the church. Shall not all the women help to encourage everyone to be prompt in his giving? In our own giving to the Women's Project, let us see that our offerings are sent to the District Secretary in plenty of time so that she in turn will be able to send them to Elgin before the last day of the month. The last day falls on Sunday, and unless we remember this and make an extra effort to send our remittances in early, we shall get them in too late for this fiscal year. Let us be prompt and let us achieve.

Negro Spirituals

Perhaps those who are studying the book, Congo Crosses, and also the books on the American Congo, will be glad to secure some Negro spirituals. The following are available: Steal Away to Jesus, Swing Low, Lord, I Want to Be a Christian, I Want to Be Ready, Going to Shout All Over God's Heaven, It's Me, and Poor Lil' Brack Sheep. Each

song with its music costs 5 cents. Order from the General Mission Board, Elgin, Ill.—Anetta C. Mow.

CHRISTIAN WORKERS' TOPIC

The Forgiving Christ

February 21

Luke 23: 34

I. Describe the cruel treatment Jesus had received at the hands of his enemies (Mark 15).

II. Describe Jesus' reaction to this wrong (Luke 23: 34).

No condemnation—no bitterness—no anger—no hatred—no grudge—not thinking of himself.

He loved their souls. Longed to correct the wrong and restore them to fellowship.

No story in history equal to this.

III. Jesus teaching about forgiveness.

1. If one chooses to be a Christian he has no choice as to forgiveness. He must forgive (Matt. 6: 12, 14; 18: 21-35).

2. As often as the offender repents (Luke 17: 3, 4).

3. Forgiveness is essential to worship (Matt. 5: 23-24).

4. Forgiveness is primarily to correct the weakness in the offender rather than to soothe the wounded feelings of the offended (Matt. 18: 15-18).

IV. Topics for discussion.

1. What would Jesus' type of forgiveness do for the world today? In the home? the church? the community? internationally?

2. What happens when some church members hold grudges against their fellow men?

3. Evaluate the following: "A gentleman will not offend me, others can not."

4. Compare: "I'll forgive but not forget," with "I'll forgive and love you more than ever before."

YOUNG PEOPLE AND INTERMEDIATES

Attention! B. Y. P. D. and Intermediate Advisers

As I visit the different district B. Y. P. D. cabinets and receive letters from the various intermediate leaders, I am more and more impressed with the great responsibility resting upon the advisers of these two groups. If your group is not measuring up to the standard that ought to be theirs, look first to yourself for the difficulty. Many times you would need look no farther.

As an adviser to either of these groups, much is required of you. The International Council of Religious Education, in defining the type of adviser needed, stated it like this: "One who has head enough, and heart enough, and liberty enough, and time enough, to be a master in the kingdom of life."

Some of us need to study definitely our group so as to have a more adequate understanding of their needs. This can be the starting point of failure or success for you as an adviser. Know your group. Discover their strength and weaknesses. Then start thinking and planning and moving in the direction which they ought to go.

Perhaps you are well-informed and aware of the needs of your group. You know something of the care which needs to be exercised in helping to direct the group. But do you care enough? Enough to give freely of your time and effort? You must have "heart enough" if you are to help your group properly. I recently met with a young people's cabinet. Their adviser was also present. Such interest and insight and real caring was manifested by this adviser that I am sure this group will do things in a worthwhile way. In another church not too far distant the young people were not even organized. Why? The adviser was asleep on his job—not caring, not "heart enough."

Then, too, are you too busy? You know your group; you really care—but you don't have time. This is all too true in some cases, for you have been loaded too heavily with church work. My suggestion to you would be to "unload" some of your load. Choose the activity or task where you can make the greatest contribution, and then free yourself to do it. This is important enough to act upon. What couldn't our young people, our adults and children, do if they had intelligent sympathetic leaders who really had adequate time to give in the way of counseling and advising!

Supt. F. L. Clapp of the University of Illinois made a survey of the leadership qualities which high school students wanted to find in their teachers. Here they are in their order of importance. Check yourself and then do your best to improve so as to give your very best to this—your task: (1) Address, (2) personal appearance, (3) optimism, (4) reserve, (5) enthusiasm, (6) fairness, (7) sincerity, (8) sympathy, (9) vitality, (10) scholarship.

ADMINISTRATION

Meeting of District Boards

The regional meeting of district boards of the five state districts of Pennsylvania met in the Harrisburg church, Oct. 30, 1936.

The conference opened at 9:00 A. M. and closed at 4:00 P. M. Bro. M. J. Brougher was chairman. Devotions were led by Bro. C. D. Bonsack. Because of certain conflicting interests it seemed advisable to change the original date set, which was Dec. 5, to Oct. 30. All five districts were represented at the conference, however not all district boards were represented. Reports from the following boards were heard: Mission, Ministerial, Christian Education, Men's Work and Women's Work. Discussions, vital and helpful, followed, growing out of these reports.

The Mission Boards reported a year marked with some growth and progress in places where support was given. From $1,000 to $4,000 was put into the programs of the various districts for cancellation of accrued debts, houses of worship, and pastoral care. Various methods are used by the churches of the districts to raise their home mission funds, ranging from free-will offerings in the churches to predetermined amounts expected from the churches. In a few of the districts all money used outside of the local church goes through the hands of the secretary-treasurer of the district. A few churches are approaching self-support. Most of the effort has been expended in maintaining what has been begun. One district is considering a small expenditure in new work.

The discussion following the reports of the boards centered around the report of the committee to study home missions, as found in the Annual Conference minutes of 1936, page 9. Bro. Bonsack directed the discussion. The first recommendation calls for a continuation of the district boards, because they, being close to the work and the problems, can best understand and respond to the needs. The second recommendation for combining into larger units for economy and efficiency, applies more particularly to the western areas. The third recommendation is that a Coun-

(Continued on Page 19)

KINGDOM GLEANINGS

Calendar for Sunday, February 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus the Light of the World.—John 8: 12, 31, 32; 9: 1-11.

Christian Workers, Living Courageously.

B. Y. P. D., Brotherhood in the Church.

Intermediate, Preparing African Bridge Builders.

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Gains for the Kingdom

Fifteen added to Detroit church, Mich.

Two baptisms in Parkerford church, Pa.

Four baptisms in Ottumwa church, Iowa.

Two baptisms in Logansport church, Ind.

Three baptisms in Westminster church, Md.

Fifteen baptisms in University Park church, Md.

One baptism in Akron church, Pa., Bro. P. J. Forney of Lancaster, Pa., evangelist.

Five baptisms in Denton church, Md., the result of decision day and personal work.

Seven accessions to the Tampa church, Fla., Bro. E. S. Coffman of Elgin, Ill., evangelist.

Two baptisms and two received on former baptism in Calvary church, Los Angeles, Calif.

Six additions in Maple Grove church, Kans., Bro. Wm. Riddlebarger of Wichita, Kans., evangelist.

Eight baptized in Glendale church, Ariz., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Rufus Bucher of Quarryville, Pa., Feb. 1 in Franklin Grove church, Ill.

Bro. Leo Miller of Ft. Wayne, Ind., March 7 in Salamonie church, Ind.

Bro. Paul Longenecker of Yakima, Wash., Feb. 7 in Omak church, Wash.

Bro. McKinley Coffman of Troutville, Va., March 14 at Westminster church, Md.

Bro. A. C. Miller of Pottstown, Pa., Feb. 7 at Woodworth church near Youngstown, Ohio.

Bro. John Long of Meyersdale, Pa., April 18 in the church at Morgantown, W. Va.

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Personal Mention

Bro. J. E. Smeltzer of North Manchester, Ind., writes us of the sudden death of his father, Eld. Moses Smeltzer of Noblesville, Ind., on Jan. 19. "Further information will be sent later."

Bro. A. B. Gibbel and wife of Virden, Ill., are entitled to your congratulations. They had a golden wedding recently. They are the parents of Dr. Paul Gibbel, formerly missionary in Africa.

Mrs. Hiram Call, 101 Whitmore Ave., Dayton, Ohio, is trying to locate a long lost friend, who was formerly the wife of her uncle, Sim Trump of Claypool, Ind. After his death, it is reported, she married a blind man and moved to a small town in Northeastern Ohio. If you can help Sister Call, she will greatly appreciate your kindness.

Sister Elizabeth J. Longanecker, Columbiana, Ohio, is in her ninety-first year and Jan. 24 was the first Sunday she has missed going to church and Sunday school for a long time. Her good wishes for the new year are welcome even if one month of it is already gone. We may need more yet to carry us all the way through.

Sister Alice M. Lynch of Arlington, Texas, was another pupil in that Sunday school in Daniel Vaniman's barn. It was the first she ever attended. She remembers "the rows of seats between the two big hay mows" and also that when they moved it into the church, as a concession to the feelings of some they called it not a Sunday school but the Pleasant Hill Bible Class.

Bro. Mark L. Cripe, pastor of the Covina church of Southern California, prefaced his interesting communication about the cold wave with this note: "If the following lines seem somewhat cloudy, it is because I have spent the last forty-eight hours visiting flu patients during the day and helping members light smudge pots at night." You are to see the "lines" soon and judge for yourself but the moral of his story seems to us very clear.

Sunday, February 7, is Missionary Rally Day in Southern Ohio. The Eversole church will entertain the churches south of Route 40 and the Pleasant Hill church those north of that line. At 2:30 P. M., Secretary Chas. D. Bonsack will speak at Eversole while Missionary H. Stover Kulp speaks at Pleasant Hill. At 7:30 the speakers will exchange places. So says The Southern Ohio Herald along with many others things of special interest to the district.

Bro. Jerome E. Blough and wife, Hollsopple, Pa., want to express their appreciation of the "array of remembrances . . . letters, greetings and gifts" which came to them from eighteen states in connection with their recent anniversary. "A dark and heavy cloud of sorrow was cast over the entire family when death snatched from our midst our youngest great-grandson, Ernest Lee Keim." Brother and Sister Blough have themselves been suffering from influenza, in the midst of much sickness and grief. They "crave the prayers of the Messenger family."

Eleven field men good and true from various parts of the brotherhood were visitors at the Publishing House last Sunday afternoon. No, the House isn't open Sundays ordinarily but these brethren, who had been in conference at Bethany about their common problems, were Sunday guests of the Elgin congregation and they wished to see where the Messenger and other church publications are made. There was no machinery running but questions about the House work were asked and answered under the guidance of General Manager R. E. Arnold. There were mutual suggestions with expressions of satisfaction and goodwill.

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Miscellaneous Items

The rush of caring for thousands of Messenger renewals at this season of the year has about swamped our subscription department. When last heard from the department was about two weeks behind schedule. Please have patience, for under the circumstances we will continue the papers of all subscribers of record until we get the waiting orders on the Messenger list. Perhaps we should repeat that the terms of the special club rate call for cash with the order. A little delay has resulted in a few cases because this was forgotten.

Pictures Tell the Story is the title of the leaflet announcing slides and moving pictures. Five new moving picture films are available as follows: Church of the Brethren at Work in America, Africa Joins the World, Padre Sahib, Not One to Spare and Our Children's Money. Write General Boards, Visual Education Department, 22 So. State St., Elgin, Ill., for the new leaflet, Pictures Tell the Story.

"**The Cincinnati and Constance** churches are in the flood area. There are more than thirty families of the Cincinnati church affected. To this date it has been impossible to get any message from the Constance folks. Property damage and suffering will be great. Those interested in helping these needy folks through the church, please send your offerings to Orion Erbaugh, secretary-treasurer of District Mission Board, Trotwood, Ohio."

"**Thoughts of God**" is the title of a little booklet edited by J. Quinter Miller which contains worship materials for children. These materials while adapted to the thought life of children may be appreciated by the whole family. They will help your children to know God and to find interesting and useful ways to live and work with him. They are arranged for daily use during the fifty days prior to Easter but may be used any time. This booklet of pictures, poems, prayers, scriptures and stories may be ordered from the Board of Christian Education, Church of the Brethren, Elgin, Illinois, at a cost of 10c per single copy, or 10 or more for 5c each.

In "Diary Leaves" published in The Gospel Messenger for Jan. 13, 1923, this sentence is found: "I asked for Preacher Purdue, which brought smiles, for he is a good liberal deacon brother and Sunday-school superintendent, but not a preacher." The sheet which Sister Moherman found and which we printed two weeks ago was no doubt a first draft which Bro. Stover had cast aside in favor of the revised copy he sent to the Messenger. Readers who have kept their Messengers of fourteen years ago may find a comparison of the two versions interesting. Our thanks are due Bro. Edgar M. Hoffer, Elizabethtown, Pa., for bringing this to our attention.

Statistical Information from the Annual Report Blanks for 1936. During the year three congregations were each reorganized into two churches. Three congregations were disorganized. The total number of congregations is 1,031. The membership of these congregations totals 161,931, which is an increase of 1,596 over the previous year. The number of baptisms reported is 5,648. There are 114,172 enrolled in the 873 Sunday schools from which reports have been received. The average attendance in these Sunday schools is 76,477. The number of ministers giving full-time service to churches is reported as 200, with 203 serving on a part-time basis. Of the 3,040 ministers in the Church of the Brethren, there are 192 licensed ministers, 53 sisters, and 53 on the foreign fields.

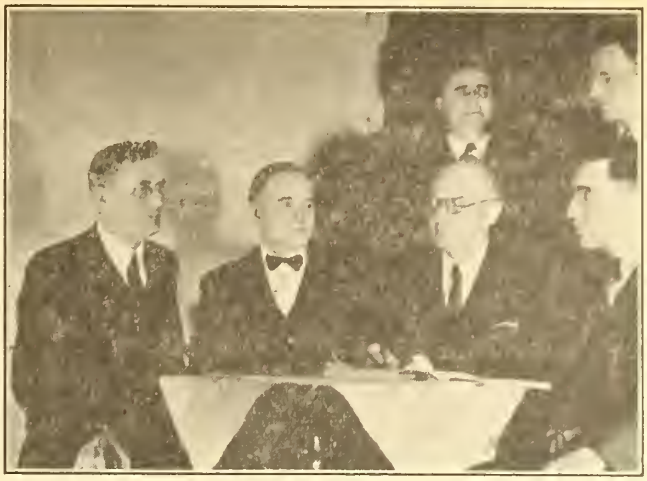
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Looking Toward Nampa

BY H. SPENSER MINNICH

On Jan. 20 the writer, representing the 1937 Conference Program Committee, met in Nampa, Idaho, with the Committee of Arrangements. The members present were: H. G. Shank, chairman from Portland, Oregon; A. R. Fike, secretary, Moscow, Idaho; H. A. Frantz, Glendale, Calif.; Paul S. Longenecker, Yakima, Wash. Bro. J. F. Baldwin from Modesto was unable to be present and represent Northern California.

Bro. Edgar Rothrock who has been appointed director of the Conference was already in Nampa engaged in an evangelistic meeting and he participated in the conference of the committee.



Nampa Conference Committee of Arrangements and others present at Jan. 20 meeting; reader's left to right: H. A. Frantz, H. G. Shank (chairman), A. R. Fike (secretary), Paul S. Longenecker; in background: Edgar Rothrock (director of conference), and H. Spenser Minnich (Secretary Conference Program Committee).

The northwestern territory is anticipating eagerly the privilege of entertaining the Conference **June 16 to 22** and will leave no stone unturned to offer every needed facility to make the Conference a success. The city of Nampa shows every evidence that it regards entertaining the Conference a privilege and the Chamber of Commerce has already organized a large committee to look after every detail of entertainment.

The Northwest Nazarene College is located at the edge of the city and by the campus is the Kurtz city park. All the college buildings composed of an administration building with many classrooms and an auditorium seating 750; a dining room seating 250; two dormitories with 40 rooms each and a large gymnasium will be available to the Conference. In addition to this a large tent to accommodate capacity audiences as well as the exhibits has been engaged. Additional buildings to house eating rooms will be erected. Adjacent to the grounds is plenty of space to be made available for camping. Many homes of Nampa, which has a population of approximately 9,000, will be open to entertain night guests.

Bro. Mark Schrock, our pastor in Nampa, as well as our congregation numbering 449 members are keenly aware of their opportunity and responsibility and will render splendid service to the Conference. Mr. Everett Rising, chairman of the Chamber of Commerce Committee, showed a deep interest and gives every promise of doing much to lead the city of Nampa in its royal reception of the Conference. He has already enlisted all civic organizations for participation.

The glories of the natural wonders of Idaho will be not the least of interesting phases of your trip to Nampa. Had the Conference gone to California we would naturally have expected some generous descriptions and stories of marvelous weather, of crops and health. Do not think these will be missing in Idaho for your education is not complete until you have been there. Yellowstone National Park will be open on your return and that offers inducement for those who are converted to the idea of "See America First."

This little sketch will be followed in time by more detailed statements by the Committee of Arrangements.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Saints

"The church of God which is at Corinth, . . . called to be saints"

Monday: 1 Cor. 1: 1-9

Many people do not like the word, saint, and wish the apostle had not used it in describing Christians. We do not like the sanctimoniousness which has become attached to the word nor the fact that to regard oneself as a saint seems rash boasting. The apostle, however, had something very different in mind. He did not expect us to claim superior holiness nor wear sallow long-faced countenances. "Called to be saints" simply means that every true Christian will exhibit and strive for holiness and surely this is a worthy ambition. The church should be composed of upright men and women whom the Lord can call saints. The Corinthian church was in danger of forgetting that moral purity and uprightness are characteristics of the true church.

O Lord, by thy grace may we live lives holy and acceptable in thy sight. Amen.

Factions

"There are contentions among you"

Tuesday: 1 Cor. 1: 10-17

With genuine sorrow we read this passage. How familiar are the strifes, factions and divisions in local churches and in the church universal! Perhaps at some time we may have joined in promoting a schism rather than unity. Forgive, O Lord, our impatience and stubbornness which have caused us to forget thee and thy desire that we might be one. The work of the church is hindered more by contentions within than by all the opposition from without. We may have definite convictions about Christian truth and living—and we should have—but we should be very certain before we use these convictions to promote contention and division. He is the Lord of "all that call upon the name of our Lord Jesus Christ in every place" and we should respect them in love.

Our Father, may we give diligence to keep the unity of the Spirit in the bond of peace. Amen.

The Cross of Christ

"We preach Christ crucified, . . . the power of God and the wisdom of God"

Wednesday: 1 Cor. 1: 18-25

Paul explains to the Corinthians that during his stay among them he preached no philosophy, no wisdom of this world, but simply the cross of Christ. The apostle realized that to the Greeks with their profound speculations the cross could not be anything but foolishness. He realized all the infamy that attached to such a death, but he also knew the power of that cross. To the Jews who were looking for signs of greatness, who even wondered whether Jesus would step down from the cross, it seemed like a great stumblingblock.

But to all who believe the cross is the power of God. It reveals the infinite love of our heavenly Father and we simply can not resist such love. When we see the great sacrifice we can not do anything but yield ourselves to him. Have we stood at the foot of the cross and seen the power and wisdom of God?

Our Lord, we praise thee for thy sacrifice for us and pray that we may truly love thee. Amen.

Not Many Wise

"Not many wise after the flesh, not many mighty, not many noble are called"

Thursday: 1 Cor. 1: 26-30

In the time of Paul most members of the church were insignificant and poor in the eyes of the world. This is not so true today, but it is still a fact that whoever is in Christ Jesus is so, not through any wisdom or power of his own, but because God has chosen and called him. The only attitude a Christian can take is deep humility. We can not assume a self-righteous attitude toward those who are without Christ because except for the grace of God we would be like them. Unsympathetic condemnation and an air of superiority are not Christian attitudes. We should constantly say to ourselves, It is not because I am better or wiser than other men that I am a Christian, nor is it because I sought the Lord fervently, but because he sought me in love and grace.

Our Father, by thy grace may we be kept humble. Amen.

Your Faith

"Your faith should not stand in the wisdom of men, but in the power of God"

Friday: 1 Cor. 2: 1-5

What holds you to Christ and his church? Is it men—the friends you have in the church or the particular minister who happens to be serving you now? Too often a church declines when a minister leaves and the only conclusion one can draw is that many members "were standing in the wisdom of men." Perhaps you have joined the church because you believe that you will gain employment and advancement by belonging to this particular church?

There is only one thing that can keep us loyal to the church through prosperity and adversity, with fluent preachers and tactless pastors, in season and out, and that is the power of God in the cross of the Lord Jesus Christ. It is the matchless love of Christ which draws us and alone can hold us true to him.

Give us, Lord, steadfastness and perseverance in our service for thee. Amen.

Divine Wisdom

"The natural man receiveth not the things of the Spirit of God"

Saturday: 1 Cor. 2: 6-16

The apostle has shown in this passage that the divine wisdom which he taught was not just another philosophy, but was a spiritual mystery of the deep things of God. He also says that it was not taught as other truths are taught, but in a spiritual manner. And finally he says that only spiritual persons will understand it. It is this division between natural men and spiritual men which the modern world does not want to accept. It seems difficult to believe that some men can not know the things of God. But have you ever tried to help a soul to find God, only to have him laugh at your efforts and turn his back on your testimony? Experience verifies Paul's exposition of divine wisdom—it is spiritual truth which must be spiritually received by spiritual persons.

O Lord, reveal thy will and give us strength to follow. Amen.

WEEKLY QUIET HOUR

First Corinthians

For several weeks we have been reading of the efforts of Nehemiah to rebuild the walls of Jerusalem. His was a work of reconstruction. Now we turn over a number of pages in the Bible and several centuries in time to observe a different task—building the church in a great pagan city. Here the Apostle Paul is dealing graciously but firmly with the many problems of the infant church and shows that the gospel satisfies not only the aspirations of devout Jews but also the deepest needs of the pagan world.

Read Acts 18: 1-17 which is the account of the founding of the Corinth church.

Meeting of District Boards

(Continued From Page 15)

cil of Boards for the district would be valuable, especially in eliminating misunderstanding and the shifting of responsibility. Meetings should be held to review work done, and work to be accomplshed. Perhaps such groups should stay in session until problems, plans and programs are thoroughly discussed, prepared and completed. The fourth recommendation is that the general department of home missions be maintained and supported. This board can go into the field to investigate and advise better than the district board, with reference to new fields, procedure, etc. Perhaps checks issued to the general board for respective points should be routed through the district boards. The fifth recommendation calls for a Regional Advisory Council for the correlation of the entire general and district programs of the church, including home missions. Members of the general boards in the region, a representation from each district in the region, with the regional member of the Ministerial Board as the one who calls the meeting. Members of the general staff are to be available for conferences, counsel and advice.

The Ministerial Boards of the Districts are assisting the churches in their ministerial problems, giving counsel and advice where needed, directing in the selection, licensing, installation and ordination of ministers, organizing, reorganizing, dividing, or disorganizing churches where necessary. A few men have been licensed, or promoted during the year. Some pastors have been employed, installations were conducted for them. A few men have been going astray in their attitude to the doctrines of the church, and several have entered another communion. There is a growing need for ministers who will prepare themselves to meet the persistent problems of our day. We face a growing challenge. How may such men be secured? May we expect men to volunteer for the ministry? Much of the best material will never volunteer. It would be better if some would not aspire. We must begin to hand-pick good men. The church is a better judge than the individual, sometimes. Churches must insist on men preparing for the ministry, assist them in preparation, offer them an adequate opportunity to serve when ready. Beginners should start experience in less desirable places, before seeking larger fields, a few large churches can offer associate pastorates, some the circuit plan, some part-time service. All must have a beginning, a start, therefore advice must be taken more freely than given. One must be more of a student than a teacher, more supervised than supervising, more willing to give than receive, more eager to favor than to be favored, or to serve than to be served, more ready to be a servant than a Master. Every minister must earn the right to serve. What has the church done for us? The debt we can never fully pay. We can work at its payment as long as we live. The church is always bigger than the minister. He should never get too big for the church, else he will lose himself, and put his children out of the church. The minister must do more than draw a salary, he must be productive, he must be worth more than he receives, or else he is not worth what he receives.

The Board of Christian Education, the men's and women's groups are promoting many interests in the various districts, such as visiting and supporting home mission fields, meeting the obligations of the national project for women, promoting mission study courses, mothers and dauhgters' meetings, observing World's Day of Prayer, promoting young people's rallies, using furloughed missionaries for addresses on special occasions, offering scholarships to students and to summer campers, paying off some mission deficits, raising goals for certain funds, providing budgets for some field work during the year. There is, in some churches, the growing problem of too many meetings to be properly supported, thus interrupting home life too seriously, a need for more intensive and extensive prayer on the part of our churches. A feeling that, in pressing our giving to meet the need, we lose sight of the spiritual emphasis that should be pre-eminent.

In all of the work of the church there must be a program, though it should not be too evident. A program must be hidden or it will irritate. It is the skeleton upon which the life and activity of the church rest. It is the framework of the structure of the church. It is submerged in the purpose, passion and fellowship of the church. A program is a means to an end. Worthy goals are worth while to guide us and to keep us going straight, and to stimulate our strivings. Plans, however, must be flexible and adjustable, and must not command too much attention. More attention must be paid to the needs of the smaller churches. They must be nursed, helped, guided, in order to grow into strength and self-reliance, else they will die on our hands. Ministers are needed to give their lives to the building of the small church in many communities. This will raise new economic problems, as related to these churches and their leadership. It will demand thrift and sacrifice beyond what we have done. The whole church program and life must be built around the great ideals of Christian fellowship and sacrificial service for the sake of Christ and his kingdom.

A committee on time and place for the meeting next year was appointed by the chairman. The committee consists of H. S. Replogle, Rufus Bucher, L. K. Zeigler, E. M. Detweiler and C. C. Sollenberger. Bro. Brougher met with the committee at the noon hour, and the following report was given: First, the last Friday, Oct. 29, 1937, was recommended as the time for the next meeting; second, that the meetings be held in each district consecutively, beginning with the 1936 meeting, which was held in the eastern district and proceed alphabetically, which placed the meeting in Middle District. The representative of the district present, to name the place. The Twenty-eighth church, Altoona, was chosen. These recommendations were approved by the council. A motion was approved to continue the present officers another year.

An expression of appreciation was extended to pastor and people for the privilege of holding the meeting in the Harrisburg church.

C. C. Sollenberger,
Secretary.

Uniontown, Pa.

CORRESPONDENCE

YOUNG PEOPLE'S CONFERENCE

The young people of Southeastern District of Pennsylvania held their fall conference, Nov. 21, at the Ambler church. Bro. Rufus Bowman of Washington was the speaker. The theme of the conference was "If War Comes." Bro. Bowman spoke in the morning on Peace, then group conferences followed. In the afternoon we met again in our conference groups. The intermediates formed a group, meeting with Mrs. Quincy Holsopple who is the adult leader of the intermediates of this district.

A period of recreation led by Bro. Harold Row followed. Around the banquet table in the evening we had short talks by a number of pastors, then Bro. Bowman led us to think

of the influence our lives cast upon those about us, even as our shadows fall without our volition. If we face the Son our shadows will fall behind us, pointing others toward the Light.

For the evening service a group of young people presented Ira Frantz's play, "The Eleventh Mayor," by reading the parts by flashlight. This method of presentation was found to be the most effective for this serious type of peace play. The Rev. Clarence Cranford of the Logan Baptist church of Philadelphia assisted in the play. We were honored by having the son of the playwright with us at this conference.

The conference was well attended. Quite a number of adults visited with us as well as the intermediates and young people.

Edith B. Replogle.

Oaks, Pa.

PASSING OF ELDER GEO. S. ARNOLD

About the year 1785 Elder Samuel Arnold, with two brothers, Zechariah and Daniel, and two sisters, Catharine (Whip) and Charity (Ludwig), moved from Frederick, Md., to Manor Land, now Beaver Run, Mineral County, W. Va.



Eld. Geo. S. Arnold and Wife

With the exception of one sister living near Moorefield, these were the first members in the bounds of what is now the First District of West Virginia. These laid strong and sure the doctrines as understood and practiced by the Church of the Brethren, and around these faithful few grew the eastern half of the district.

The above named Zechariah Arnold, a deacon, had seven sons and two daughters. One of these sons, Benjamin, a minister, was the father of the subject of our sketch. The above Dan Arnold was the ancestor of the mother of our beloved brother.

Eld. Geo. S. Arnold, son of Benjamin and Margaret Arnold, was born March 30, 1853 and died at the ripe age of 83 years, 6 months and 21 days. Bro. Arnold had three brothers: Michael, Elder Dan B. and Taylor. All preceded him in death. Bro. Arnold was left an orphan by the death of his mother when he was two years old. A half sister, Laura Franklin, survives.

Bro. Arnold found a true helpmeet in the home and church work in the modest and pleasant Lydia Glick of Virginia. They were married April 20, 1880. This union was blessed with one daughter, now the wife of Eld. A. S. A. Holsinger. Brother and Sister Arnold had a model home. A very spiritual air pervaded this home and it was always open to care for church workers and others who chose to enter.

Our dear Bro. Arnold dedicated his life to the Lord at the age of twenty-one and entered faithfully into the work of the church. The church seeing the promise of a leader and noting his talent, elected him to the ministry at the age of twenty-three and ordained him to the ministry in 1891. Bro. Arnold did much traveling by private conveyance over the hills and mountains of West Virginia, and he with his co-workers in the ministry were instrumental in organizing and strengthening a number of the adjoining churches.

His home church used him quite frequently as a delegate to district meeting and the district showed its faith in him as a leader by appointing him five times on Standing Committee. He served very acceptably eleven years on the District Ministerial Board as well as in other district work. He served in the ministry threescore years and will be missed as a counselor in the district.

At twenty-one years of age he entered as student in the Normal School at Fairmont, W. Va., completing his work there in 1879. For many years he taught school, taking an active part in education in both county and state. For a number of years he served as one of the trustees of Bridgewater College.

He was superintendent of schools in Mineral County from 1883 to 1893 and from 1899 to 1911, or a total of twenty-two years. Upon his voluntary retirement from this work the teachers of his county presented him with a beautiful chair, and following are a few excerpts from the presentation speech made at that time: "For more than a quarter of a century we have had associated with the cause of education in this county a man whom it has been a pleasure and an inspiration to follow as leader. A man whose rugged simplicity of mind and whose strength and nobility of character have especially fitted him for leadership in a cause of this kind. . . . Around his gentle and kindly nature there are undoubtedly grouped in the minds of his teachers naught but the most pleasant recollections of the assistance and guidance he has rendered them in his supervisory work. . . . Mr. Arnold is a man who has worked himself up from a position as teacher in the rural schools to a place where his value as an educator is known and esteemed through the state. . . . Let us here highly resolve that the lives of such men shall not have been lived in vain. The great work of education and Christianity must go forward hand in hand. . . . Jesus Christ was himself the first and greatest Educator. . . . Let us make this a farewell of love. To know him is to love him, and those who know him best love him most."

On Bro. Arnold's eightieth birthday he received over 200 greetings in the form of letters and cards among which was one from about every teacher in Mineral County.

Bro. Arnold was one of the sweet singers in Israel. His was a most lovable character, always manifesting an humble and forgiving spirit under the most trying circumstances.

The funeral was largely attended at the Beaver Run church with nineteen ministers present. The funeral discourses were by Elders Emra T. Fike and B. W. Smith.

One of his schoolmates of more than seventy years ago dedicated the following to him on the day of the funeral:

> "They never quite leave us, the friends that have passed
> Through the shadows of death to the sunlight above,
> A thousand sweet memories are holding them fast
> To the places they graced with their presence and love."

Oakland, Md. Emra T. Fike.

THE PASSING OF ELD. LEMUEL WAKEMAN

Bro. Lemuel Wakeman, son of Jonas and Frances Wakeman, was born near Toms Brook, Va., Oct. 17, 1862, and died at his home near Edinburg, Va., July 26, 1936. Sept. 9,

1886, he married Laura C. Beydler and up until her death fourteen years ago, they followed farming as an occupation. Their home was always open to strangers and their hospitality and the spiritual atmosphere of the home will never be forgotten by those who chanced to stop with them.

The home was blessed with five sons and one daughter; one son died in infancy. The other five, two of whom are ministers of the gospel, fill useful places in the Master's service.

Bro. Wakeman was a member of the church for fifty years. The last thirty years of this time he served his church as a minister and elder. He was a great community builder and church worker. He was one of the founders of the Wakeman Grove church, Pleasant View congregation, the church in which he labored. He was a lover of music and sang a great deal. He was greatly handicapped the last twenty years of his life by ill health, yet he was zealous for the cause of Christ and earnestly contended for the faith once delivered to the saints.

The funeral services were conducted by Eld. L. S. Miller and Eld. C. E. Long assisted by Eld. C. O. Showalter. Interment in the cemetery near the Valley Pike church, Woodstock congregation.

B. S. Landes.

Harrisonburg, Va.

PASSING OF SISTER JENNIE MOORE SNOWBERGER

Jesus said upon one occasion, "My Father worketh hitherto and I work," advocating the gospel of toil and service. As our Master was busy, so was the subject of this obituary, until her hands fell helpless and numb. She worked "through the morning hours, filling brightest hours with labor," through the sunny noon and under the sunset skies realizing that "rest comes sure and soon, when man's work is o'er."



Nancy Jane Wyatt, second daughter of James Monroe and Elizabeth Moss Wyatt, was born near Hagerstown, Ind., May 8, 1858, and departed this life Dec. 16, 1936, aged 78 years, 7 months and 8 days.

On March 5, 1878, she moved near the White Branch church, and spent the remainder of her life in this neighborhood.

Jan. 20, 1880, she was united in marriage to Emmet Moore, who passed away Nov. 12, 1927, terminating over forty-seven years of married life. Having no children of their own, they took into their home and hearts Mrs. Ulysses Personette, Josie Ammerman (deceased), Mrs. Lewis Hines, and Harlan Ammerman.

Just fifty-one years after her first marriage, or Jan. 20, 1931, she was married to Andrew Snowberger of Anaheim, Calif. Elder Andrew C. Snowberger departed this life on October 27, 1931.

She united with the church in her early teens and for more than half a century was faithful to the church and its doctrines.

She was the last surviving member of her father's family. She leaves many relatives and friends to mourn her passing.

Rosine Himes.

Hagerstown, Ind.

DISTRICT AND ASSOCIATED MEETINGS OF WESTERN PENNSYLVANIA

Our district meeting writing clerk, John D. Ellis, being a busy man, I am at his request, writing an account of our meetings which convened in the Uniontown church, Fayette County, Pa., Oct. 27, 28.

At 9 A. M. we gathered simultaneously in four groups, elders, Men's Work, Women's Work and young people's council. The work of the elders' group, which was comparatively small, was light. Two ministers were unanimously recommended for ordination. Of the sixty-five elders in the district, nearly one-half are well up in years and a few quite aged. One aged elder, J. K. Eicher, and three ministers, passed to their reward during the year. More elders were present the second day of the meeting.

The theme for the afternoon, when all groups met together, was "Christ in the Life of the Community." Four strong addresses were given. Social Issues and the Christian Ideal, by Galen R. Blough; Christ in the Educational Life of the Community, by Geo. L. Detweiler; Reaching the Unchurched, by D. Howard Keiper and Uniting the Church to Unite the Community by Dr. W. L. Mudge. The last speaker represented the Pennsylvania Council of Churches and stressed the Preaching Mission.

The evening services were in the hands of the Ministerial and the Missionary Boards, and again we were treated to three strong and timely messages along missionary lines, by E. M. Hertzler, W. K. Kulp and C. C. Sollenberger and an offering was taken for missions.

The district meeting proper convened on Wednesday at 8:30 A. M. In this meeting, too, the business was mainly of a routine nature, and by the middle of the afternoon, after an address by Eld. C. D. Bonsack, we were dismissed. The moderator was Geo. L. Detweiler; assistant, J. A. Robinson; reading clerk, W. K. Kulp; assistant, T. F. Henry; writing clerk, J. D. Ellis; assistant, H. Q. Rhodes, absent; district treasurer, C. W. Blough. Of the fifty-eight organized congregations, forty-two were represented by 116 delegates. The meeting being held in the southern part of the district, probably accounts for so many churches not being represented. The main items of business were the reading and accepting of reports and the election of members on the various committees. The Chess Creek congregation was reported disorganized and the Morgantown church asked to be permitted to be severed from our district so as to be enabled to join the First District of West Virginia. The petition was granted. Delegates to the Standing Committee are W. K. Kulp and H. Q. Rhodes, with T. R. Coffman and N. M. Shideler, alternates. The next meeting was granted to the Meyersdale church. The spirit of the meetings could not have been better. The Uniontown church took splendid care of the people.

A few statistics may be in place. Numerically our district is the largest in the brotherhood. There are 75 preaching places, 11 being in cities, 21 in small towns and 43 in rural communities. The membership is given as 12,274. There are 117 ministers including elders and five sisters.

There are 21 parsonages owned by the congregations and 7 are rented by the congregations for their pastors. There are 28 full-time pastors, and 19 are receiving part-time support. Two congregations have pastoral supervision by home ministers, six have week-end supply and two churches are looking for pastors. We support five missionaries on the foreign field.

Jerome E. Blough,
Holsopple, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Aurandt-Coltabaugh.—By the undersigned, at his residence, Jan. 17, 1937, Mr. Harry Kenneth Aurandt and Miss Helen Alice Coltabaugh, both of Altoona, Pa.—Warren D. Bowman, Huntingdon, Pa.

Blough-Felton.—By the undersigned at his home, Aug. 22, 1936, Bro. J. G. Blough and Mildred Doris Felton, both of Johnstown, Pa.—Arthur L. Rummel, Johnstown, Pa.

Frantz-Williams.—By the undersigned, at the West Manchester church, Dec. 24, 1936, Eld. Ira H. Frantz of North Manchester, Ind., and Sister Alta Irene Williams, R. N., of Uniontown, Pa., niece of Secretary J. H. B. Williams.—A. R. Eikenberry, North Manchester, Ind.

Griffeth-Kaufman.—By the undersigned at his home, Jan. 18, 1936, Albert E. Griffeth of Jerome, Pa., and Sister Alma G. Kaufman of Davidsville, Pa.—Arthur L. Rummel, Johnstown, Pa.

Knott-Hogue.—By the undersigned Dec. 24, 1936, in the Cedar Creek church, Robert J. Knott of Auburn, Ind., and Eloise L. Hogue of Garrett, Ind.—A. F. Morris, Garrett, Ind.

Mishler-Lehman.—By the undersigned at his home, Dec. 24, 1936, Bro. Glenwood R. Mishler and Rosella M. Lehman, both of Johnstown.—Arthur L. Rummel, Johnstown, Pa.

Repine-Mardis.—By the undersigned, March 17, 1936, at the home of Chas. A. Homer of Tire Hill, Pa., Jos. S. Repine and June E. Mardis, both of Johnstown, Pa.—Arthur L. Rummel, Johnstown, Pa.

Rummel-Mills.—By the undersigned at the home of the bridegroom, Oct. 10, 1936, Bro. Chas. H. Rummel of Johnstown, Pa., and Sister Jean R. Mills of Tire Hill, Pa.—Arthur L. Rummel, Johnstown, Pa.

Sollenbarger-Manning.—By the undersigned, at the Pleasant Hill Church of the Brethren, Nov. 26, 1936, Bro. Warren Sollenbarger and Sister Fay Manning, both of Pleasant Hill, Ohio.—Oliver Royer, Pleasant Hill, Ohio.

Young-Marsh.—By the undersigned Dec. 5, 1936, in the Cedar Creek church, Donald L. Young of Auburn, Ind., and Zella Ruth Marsh of La Otto, Ind.—A. F. Morris, Garrett, Ind.

FALLEN ASLEEP

Basehore, Miriam Agnes, daughter of Paul and Florence Basehore, was born Oct. 9, 1920, and died Dec. 18, 1936. Her parents, three brothers and six sisters survive. From childhood she suffered from a heart condition. She was a member of the Big Swatara Church of the Brethren. Funeral services in Hanoverdale church by Brethren Thos. Patrick and Ulysses Gingrich. Burial in adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Daggy, Sister Mary, daughter of John and Margaret Daggy, died July 17, 1937. She had been afflicted for several years, but was bedfast for only a few days before her death. She was a member of the Church of the Brethren for many years and lived a quiet, faithful Christian life. She is survived by one sister and three brothers. Services in the Mt. Zion United Brethren church by M. G. Sanger with burial in near-by cemetery.—Beulah Rusmisel, Mt. Solon, Va.

Daugherty, Geo. S., aged 82 years, died at his bome Dec. 18, 1936. He is survived hy three sons and one daughter. Funeral services from the Staunton Church of the Brethren by J. C. Garber, with interment in Fordwich.—Mrs. Joe Garber, Staunton, Va.

Forrer, Samuel, son of Jacob H. and Susan Whitmore Forrer, was born near Stuarts Draft, Va., Sept. 1, 1847. He was one of a family of twelve children. In 1874 he moved to Northwestern Obio where he married Miss Maria Eversole. Two children were horn to this union. In 1885 he moved to Kansas, settling near Herington. He united with the church early in life and enjoyed its fellowship to the close of life. His wife preceded him in 1911. He is survived hy two children, five grandchildren and two brothers. He died in Herington, at the home of his niece where he had been residing. Death followed a heart attack Jan. 15, 1937. Funeral services by the undersigned from the Methodist church in Herington.—W. A. Kinzie, Navarre, Kans.

Freed, Lizzie, was born in North Liberty, Ind., Oct. 16, 1871. She departed suddenly with a heart attack on Jan. 6, 1937. She was the daughter of Callon and Margaret Wolfe. In the spring of 1891 she was united in marriage to Elmer Freed. Their home was blest with three children, two of whom passed on in infancy. She and her husband united with the Church of the Brethren while living in Mount City, Mo. For thirty-two years she had been a member of the First South Bend church. Her husband preceded her a little more than forty years ago. She leaves a son, a granddaughter, two brothers and two sisters. Funeral service in First church and burial in Bowman cemetery.—H. F. Richards, South Bend, Ind.

Garber, Samuel L., a son of Daniel and Elizabeth Garber, died at his daughter's home, Dec. 24, 1936, aged 65 years. Death came after a struggle of two months; he was anointed on the Saturday before he died. Two sons and three daughters survive. Funeral by Bro. J. C. Garber from Middle River church.—Mrs. Joe Garber, Staunton, Va.

Gochenour, Joseph Henry, died at his home near New Market, Jan. 1, 1937, after becoming paralyzed. He was born in Page County, March 18, 1877. At the age of eighteen he became a member of the Church of the Brethren to which he remained true and faithful. He served the church at Cedar Grove as sexton and librarian for many years. In November, 1906, he married Harriet Tensie Parks who survives with four sons, one adopted daughter, two grandchildren, four sisters and two brothers. Funeral services at Fairview church by M. L. Huffman and J. Carson Miller with burial in near-by cemetery.—Refa Wampler, New Market, Va.

Gripe, Mrs. Rosa, born to Mr. and Mrs. Jacob Messmore in Columbia County, Ohio, in 1861. She died near Sidney, Ind., Jan. 11, 1937. When she was two years old the family moved to Jackson Township, Ind., where she had since lived. In 1882 she married Abraham Gripe who preceded her over seven years ago. To them three children were born; one son and a daughter survive. She was a member of the Church of the Brethren for most of her married life. Funeral services at Liberty Mills by Eld. J. O. Winger and A. R. Eikenberry, pastor of her church. Interment in South Whitley cemetery.—Opal Miller, Claypool, Ind.

Harshbarger, Sister Emma (Kauffman), wife of Moses Harshbarger, was born near Mattawana, on April 8, 1876, and died Dec. 29, 1936, in the township in which she lived most of her life. She was a faithful follower of the Master since youth, having united with the Mennonite church, but later affiliating with the Church of the Brethren. She was a faithful attendant at church services. She is survived by her husband, two sons and one daughter. Funeral services in Spring Run church by Brethren L. D. Ruble and Wm. Hanawalt. Interment in Mattawana cemetery.—Maggie Gill, McVeytown, Pa.

Johns, Lewis P., aged 20 years, died of Brights disease, Jan. 8, 1937. He united with the Tire Hill church March 2, 1932. Funeral in the Davidsville Lutheran church. Bro. Chas. Blough and Rev. Russell Shilling assisted in the services and Bro. A. L. Rummel delivered the sermon. Surviving are his parents, Joseph and Annie Miller Johns, also a brother and two sisters. Interment in the home cemetery.—Mrs. Arthur L. Rummel, Johnstown, Pa.

Johnson., Mrs. Amanda, was born Jan. 1, 1869, on the farm near North Liberty on which she passed from this life. Her husband was killed some years ago in a storm near the Johnson home. Sister Johnson was afflicted with cancer. She suffered much, especially the last months before her death. She is survived by two sons, three daughters and three sisters. The deceased was for many years a devoted member of the church. At the time of her going she was 67 years old. The community has lost a respected citizen, the church a loyal, devoted member, and the family a faithful mother. Funeral services were held in the Pine Creek Church of the Brethren. Interment in the cemetery near the church.—H. A. Claybaugh, North Liberty, Ind.

Kaufman, Mrs. Ruth, aged 26 years, died Jan. 17, 1937. She was the daughter of L. B. and Daisy (Boyer) Harshberger. She is survived by her parents, one brother, sister, husband and three children. She was a member of the Walnut Grove church and affiliated with the Good Cheer class. Services at the home of her parents by Bro. J. A. Robinson with interment in Kaufman cemetery near Davidsville.—Mrs. Waldo Strayer, Johnstown, Pa.

Kaylor, Nancy, daughter of John and Catharine Swank, was born near Gretna, Logan County, Ohio, Oct. 4, 1853. She married Jos. Kaylor July 7, 1877. He preceded her in death in 1922. To this union was born one son, Eld. John I. Kaylor, who served two terms on tbe India mission field. Sister Kaylor was baptized in 1882, uniting with the Stony Creek Church of the Brethren, and here she lived a faithful, consistent Christian life until the Master called her home on Dec. 27, 1936. Though bodily afflicted in later years, she was alert in mind, and as long as possible she attended all church services and took a keen interest in all church activities. Her son remains, who with his family live on tbe home place and gave continual attention to her for the past seven years. There is also one stepdaughter, five grandchildren and one great-granddaughter, one sister and one brother. Funeral services by the writer at the Stony Creek church, assisted by Bro. P. B. Fitzwater. Burial in Bellefontaine mausoleum.—C. Walter Warstler, Bellefontaine, Ohio.

Kimble, Jacob M., died at the age of 93 years. Funeral services were held at Bethel church on Jan. 12 by P. I. Garber. He had been a member of the Church of the Brethren for many years.—Gracie A. Shreve, Petersburg, W. Va.

Knott, Sister Mary Susan, daughter of Peter and Martha Wichael, was born Nov. 10, 1868, and died Dec. 2, 1936. She married Stewart Knott who preceded her eight years ago. She united with the Church of the Brethren in her girlhood and remained a faithful member. She is survived by four sons, two daughters and one sister. Funeral serv-

ices by J. M. Foster and M. G. Sanger in Emanuel church with interment in church cemetery.—Beulah Rusmisel, Mt. Solon, Va.

Layman, Joel L., born in Franklin County, Va., died Sept. 30, 1936, aged 83 years. He was the son of Peter and Magdalene Layman. In 1880 he married Annie Elizabeth Booth; to this union eight children were born, four of whom preceded him. His wife survives with four children, one sister, sixteen grandchildren and one great-grandchild. In early life he became a member of the Church of the Brethren. Funeral services at the Sandy Ridge church by Bro. J. B. Peters, assisted by D. A. and J. L. Montgomery. Interment in Angle cemetery.—Thelma Leffue, Boone Mill, Va.

Mills, Mrs. Elizabeth, aged 64 years, daughter of Abraham and Nancy Fyock, died Dec. 18, 1936. She was a life member of the Walnut Grove church and an active member of the women's Bible class. She is survived by three brothers, one sister, four children and nine grandchildren. Services in the church by the pastor, Bro. J. A. Robinson. Interment in the Headrick cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Mohler, Sister Barbara Ann, daughter of Nicholas and Elizabeth Plank, was born at Lancaster, Pa., April 14, 1845, and died Jan. 1, 1937. She was four years old when her parents moved to Ashland, Ohio. Feb. 22, 1867, she married Daniel Mohler. To this union were born four sons and two daughters. She also leaves thirteen grandchildren and fourteen great-grandchildren. Bro. Mohler died Jan. 13, 1909. In 1882 they moved to Missouri and in 1903 to Oklahoma. The community has lost a most noble character and the church a loyal sister. She united with the Church of the Brethren at Leeton, Mo., on Oct. 17, 1888. Funeral services by S. Graham Fraser, assisted by D. J. McCann.—Abbie S. Pote, Ripley, Okla.

Morningstar, Bro. Harry C., died Nov. 22, 1936, in a hospital in Baltimore, Md. He was born in Frederick County, Md., March 8, 1871, and was the son of Henry C. and Susan Morningstar. He united with the Church of the Brethren at the age of twenty-four and was a faithful and consistent member. Surviving are his wife, a daughter, three grandchildren and three sisters. Funeral services at the Westminster church by Eld. J. Walter Thomas and Eld. Geo. A. Early. Interment in Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Nicola, John, born June 11, 1861, and died Jan. 1, 1937, in the hospital at Uniontown, Pa., where he had undergone an operation a week before. He united with the Church of the Brethren fifty-five years ago and lived faithful until death. He received the anointing before going to the hospital. He was married to Clara E. Teets fifty-six years ago. To this union were born three children. Surviving are his wife, two sons, one daughter, five brothers, two sisters, fourteen grandchildren and eight great-grandchildren. Funeral in Webbs Chapel church by Geo. W. VanSickle with burial in church cemetery.—Ruby VanSickle, Hazelton, W. Va.

Nichols, James Ira, the second son of Ezekiel and Isabelle Williams Nichols, was born in June, 1871, and passed away Dec. 22, 1936. Bro. Nichols was united in marriage to Teressie King in October, 1892. To this union twelve children were born. Ten are yet living, two having preceded their father in death. There are thirty-six grandchildren, also three brothers and four sisters. Bro. Nichols united with the Missionary Baptist church in 1901. He transferred his membership to the Church of the Brethren about 1913, and was a member of this church at the time of his passing. Bro. Nichols had been in declining health since last January. Realizing the seriousness of his condition he called for the elders of the church to anoint him this past fall. Following this service he enjoyed better health for a while, then a relapse came, and a continued decline in strength until the end came. During the last days of his life here his faith continued in the God and Father of us all. Funeral services were conducted in the Copper Hill Church of the Brethren by Eld. I. H. Shaver and the writer. The body was laid to rest in the family cemetery.—A. R. Showalter, Bent Mountain, Va.

Pasley, Willard Filmore, died at his home near Wirtz, Aug. 2, 1936, aged 70 years. He was a member of the Church of the Brethren for a number of years. Besides his wife, Sister Alice Pasley, he leaves four sons and two daughters. Funeral services by Bro. J. B. Peters with interment in the Angle cemetery.—Thelma Leffue, Boone Mill, Va.

Peek, Sister Sarah, of Webb City, Mo., aged 80 years, died Jan. 11, 1937, of bronchial pneumonia. When twenty-five years old she united with the Church of the Brethren. Her love for her Savior and the church was the inspiration of her life. While isolated from the congregation at Carthage, of which she was a member, she was a faithful assistant in the Frisco Mission of Webb City. Her husband, Samuel Peek, died in 1932. They were the parents of eight children, seven of whom preceded her. Funeral in Frisco Mission by her minister, Miss Love, assisted by the writer.—G. E. Barkdoll, Carthage, Mo.

Richardson, Ella, oldest child of Nicholas and Lydia Smith, was born in Fulton County, Ohio, May 14, 1872, and died at a hospital in Wauseon, Ohio, Jan. 15, 1937. Early in life she became a member of the Church of the Brethren. She was interested in the work of the church and living in the community of the Raker church near Delta for many years, she was also interested in its program and work. In 1892 she married Christian Kaufman and to this union were born five sons and four daughters. In the spring of 1917 she married Harry Richardson. Three children and both husbands preceded her. She leaves six children, two grandsons, two sisters, one brother. Funeral services at Delta by the undersigned, with burial in the Smith cemetery near Tedrow.—H. H. Hendricks, Wauseon, Ohio.

Shaver, Bro. John, was born Jan. 11, 1886, and died Dec. 31, 1936. Bro. Shaver had been a member of the Church of the Brethren for forty-seven years. He was the first of a family of eight children to be called home. The funeral services were held in the Copper Hill church, conducted by the undersigned, assisted by Bro. Eugene King and Bro. Joseph Wimmer. Interment was made in the Copper Hill cemetery.—A. R. Showalter, Bent Mountain, Va.

Shupp, Sister Della (Angle), aged 59 years, wife of Bro. Luther Shupp, died Dec. 24, 1936, at her home near Fairview, Md., after an illness of twelve weeks. She leaves her husband, three children, three grandchildren, one sister and two brothers. She was a member of the Church of the Brethren for many years. Services at the Broadfording church by Brethren David Petre and Harry Rowland and Rev. P. B. Watlington, with burial in cemetery adjoining.—Mrs. H. J. Wishard, Hagerstown, Md.

Watts, Chas., of Pomona, Kans., was born at Danville, Ind., Oct. 15, 1861, and died Jan. 12, 1937. His wife preceded him eleven years ago. He is survived by five sons and four daughters. Funeral from the Baptist church by the writer with burial in Dean cemetery.—J. M. Ward, Pomona, Kans.

Whetzel, Sister Nancy, died at the age of 83 years. Funeral services at Sycamore church by P. I. Garber. She was the widow of Bro. Noah Whetzel who preceded her twenty-one months ago. She was a member of the Church of the Brethren for many years. She was always present at church as long as health would permit.—Gracie A. Shreve, Petersburg, W. Va.

Willford, Catherine, born near Loudenville, Ohio, July 26, 1848, and died Nov. 24, 1936, near Pomona, Kans. She was the daughter of Daniel and Catherine McFadden Willford. She came with her parents to Kansas about sixty-eight years ago and had lived on the same farm ever since. She is survived by one sister, one brother, three nephews and one niece. Funeral services at Appanoose Church of the Brethren by Rev. E. L. Geyer and the writer with burial in cemetery near by.—J. W. Ward, Pomona, Kans.

CHURCH NEWS

CALIFORNIA

Lindsay church has been going forward with a fine corps of workers who were installed following the election in September. Many of our people attended the two summer assemblies at Mt. Hermon and Mt. Greenhorn. Our young people won the plaque at the young people's banquet, for having the greatest number present from the greatest distance. This was a new feature of the district meeting at Empire in October. The Men's and Women's Work are well organized and doing much good. Some of their larger undertakings have been the redecorating of the church basement, furnishing the kitchen and putting a new roof on the church building. The Aid meets regularly either at the church or in the home of some family living far from the church. Our love feast held Dec. 2 was well attended. The Christmas season was observed by appropriate numbers by the children Dec. 20 at the morning hour, and by a pageant of the nativity, culminating in a white gift service in the evening. The gifts were used in filling baskets for the unfortunate in our community. The Aid was hostess to a family Christmas program and treats. Our pastor, Bro. W. M. Platt, has been giving us a splendid series of Sunday evening sermons on the great world program of God. One Sunday evening each month the young people plan the worship service and the sermon is made especially interesting to them. We are looking forward to the coming of Bro. Niels Esbensen to hold evangelistic meetings in February. At a recent council meeting the church decided to have a homecoming in the spring. We urge friends to note further announcements in the Messenger and if possible plan to be with us.—Hazel Marie Kennedy, Tulare, Calif., Jan. 21.

IDAHO

Payette Valley.—On Dec. 6 the young people of the Fruitland church gave a fine play at our church, showing what kind of a world this would be without the church. We appreciated the play very much and it was well rendered. Dec. 16 at a business meeting we elected Sister Maud Sumner as Sunday-school superintendent, with Bro. S. J. Kenepp, assistant. Bro. Clement Bontrager, our elder, was in charge of the meeting. We had a very nice Christmas program.—Marvel Bowers, Payette, Idaho, Jan. 15.

ILLINOIS

Chicago (First).—The Faith players presented a pageant on Dec. 20 adapted from "Why the Chimes Rang." The additions to the reading for this pageant were written by Kenneth Long, a student at Bethany. A watch service was observed on New Year's Eve, at which time a very interesting program of music, readings and informal talks was enjoyed. A feature of the program was a series of questions pertaining to the many problems which had arisen through the year, and their solution. A renewed interest in the work of the church and its business was manifested at this time. Talks were made by Brethren Horst, Kurtz, Slabaugh and Lear. Our pastor will appreciate hearing from all churches that have members in Chicago who have not been reached by him. If possible, send these members' addresses to Bro. Horst, Central Park Ave. and Congress St., Chicago. It is his wish that these brethren make our church their home church while they are absent from their own church. On Dec. 27 we were fortunate

in hearing a message by E. H. Eby on "The Stewardship of Life." On Jan. 3 J. W. Lear filled the pulpit at the evening service, bringing us an inspiring message on "The Radiant Life." We always hear wonderful messages from Bro. Horst, and the choir, under the direction of Prof. Alvin Brightbill, has been adding much to our worship services. We are all looking forward to a very wonderful year in the work of our Lord.—Ray S. Dean, Forest Park, Ill., Jan. 18.

Franklin Grove.—Dec. 22 we held our quarterly business meeting and the following officers were elected: Elder, O. D. Buck, clerk, Leroy Miller; treasurer, Clifford Blocher. Also committees for various church activities were appointed. Jan. 13 we held a birthday supper with an attendance of 115. The offering totaled $48.15 which will go toward the support of our missionary from this church—Sister May Miller. The annual union father and son banquet will be held Jan. 26. Bro. Ira Hendrickson, superintendent of the public schools of Mt. Morris, is to deliver the address. Jan. 17 a joint session of the C. W. and B. Y. P. D. was held, emphasizing peace and missions. Jan. 18 the officers of the Women's Work met at the parsonage to discuss items of interest. Bro. Rufus Bucher is to begin a series of meetings Feb. 1.—Mrs. Martha Lahman, Franklin Grove, Ill., Jan. 21.

Mount Morris.—Our evangelistic meetings held in November by Bro. J. O. Winger were very successful. He brought us God's message in a forceful, yet simple, manner and we truly have been spiritually built up. As a result of these meetings five were received into the church by Christian baptism and one by former baptism. One evening during the meetings the men's group held a fellowship supper and effected an organization for the coming year. As one project they have undertaken to lift the parsonage debt. We were glad for the presence of our former Sunday-school superintendent and family at some of the meetings. We had two programs at Christmas time. The adult group gave their program the Sunday before Christmas. This consisted of musical numbers by the choir and a play entitled "They Who Sit in Darkness." The children had their program and party on Wednesday night before Christmas. It was good to see our former pastor, Bro. McCune, at this meeting. He was called back to preach the funeral of one of our aged sisters. Our regular quarterly council meeting was held New Year's Eve. This was preceded by a fellowship sppper. Reports of the various organizations of the church were given which proved very interesting. They show we are progressing in the work of the Lord, although we are still without a pastor. The report from the ministerial committee was encouraging, however, and we hope soon to have a shepherd to lead us. We were privileged to have Bro. Kurtz with us Jan. 10 and 17 for both morning and evening services. Jan. 18 the men's group had a meeting with Bro. Kurtz as guest speaker. Bro. D. D. Funderburg of Elgin will be with us Jan. 24. On Jan. 10 Aunt Kate Bakener was laid to rest; she was known to almost everyone in town and countless former students of Mt. Morris College will remember her as their friend. Though not rich in this world's goods, Aunt Kate was rich in loving deeds and kindness. We shall miss her presence, but her life and example shall continue to be an inspiration to all of us who knew her.—Bertha Vetter, Mt. Morris, Ill., Jan. 18.

INDIANA

Auburn church enjoyed a wonderful revival beginning Nov. 15 and closing with the love feast on Nov. 29. The evangelist, Bro. J. D. Zigler, of White Cottage, Ohio, is truly a great servant of God; his powerful messages reached the very depths of our souls and inspired us to keep striving, with our eyes fixed on the goal. Two members were received by letter. Sunday evening, Dec. 20 and 27, young people of our church and the Cedar Lake church gave the Christmas play, When the Light Shone. A Sunday-school class for young married people bas been organized. B. Y. P. D. meets every Sunday evening and takes part in inspiring worship programs. Jan. 17 a special feature was a talk by the oldest brother of our church, Merritt Hanson. The theme was The Growth of Our Sunday School the Past Seventy-five Years. At present two of our young people witb four from Cedar Lake are practicing the peace playlet, The Color Line, to be given at the Cedar Lake church Jan. 31 and at the Auburn church on Feb. 7.—Mary E. Kennedy, Garrett, Ind., Jan. 21.

Buck Creek.—Our two weeks' revival closed Dec. 13 with one conversion. Bro. W. C. Sell of West Kittanning, Pa., the evangelist, preached nineteen sermons and he with Bro. Lewis Deardorff visited in many homes. Our quarterly council was held Dec. 19. The following officers were elected: clerk, Clarence Sheets; treasurer, A. J. Replogle; Messenger agent, Margaret Oxley; correspondent, Jessie Hoover, stewards, Leonard Cross, Herman Oxley.—Mrs. Neva Cross, Mooreland, Ind., Jan. 16.

Mexico.—Our location is in Jefferson Township, county of Miami. The township public school is located here in Mexico. Three of the five teachers on the high school faculty are graduates of our Manchester College. They are Bro. Robert Kraning, Sister Clauda Fisher and Mr. Raymond Ives. Bro. Kraning is also the Sunday-school superintendent of our Mexico church; he is proving a most capable leader. It makes our Sunday school increasingly interesting and of wortb to tbe cause. He has arranged for the playing of organ music as people assemble, leading to the opening of each session. In this and in other ways he is engendering an improvement in the matters of our reverence and worship in the sanctuary. His talks also are appropriately devotional and invigorating for wholehearted service. We convened in winter council Dec. 4. Eld. Walter Balsbaugh was made the presiding elder, to serve in the new year of 1937. The membership much appreciates the faithful oversigbt of the three years past as given to us by Eld. Leslie E. Ockerman. These two brethren with Elders Frank Fisher, Harley U. Fisher and Ralph G. Rarick, make the personnel of our active ministry. Two other ministers, who are inmates of the Welfare Home, are practically incapacitated because of age and failing health. Eld. L. T. Holsinger is one of these, being confined to his bed since summer. He will be 87 years of age his next birthday, March 21. The other minister is Bro. Lewis E. Garver. Because of the urgency that new recruits be found and enlisted to keep the ranks of the ministry supplied, a query came up in this council relative to the advisability of holding an election for a minister some time soon in our church. Three forward looking younger brethren make the local ministerial committee, and the elder in charge was added as ex-officio member. The new clerk is Bro. Ernest Fisher. A new financial system is being worked out, wherein practically all items of business will be cared for on the basis of one budget. This year, as last, the Aid Society is handling the matter of subscriptions to the Messenger.—Mrs. Ralph G. Rarick, Mexico, Ind., Jan. 18.

Spring Creek.—The interest shown by attendance and increased offerings during the fall months has been most encouraging. Some outside speakers have been T. A. Shively, R. C. Wenger and Paul Halliday. Special programs were homecoming day, the second annual church family dinner on Sunday before Thanksgiving and a beautiful play, The Empty Room, given by the B. Y. P. D. Dec. 20. The young people sang carols to a large number of shut-ins and older people of the community. They recently bought a piano for their room which is also used by the primary department. The Aid Society with other groups sent a box of gifts to the Mexico Welfare Home. They also gave blankets and clothing to a number of needy families. The Messenger is again being placed in all the homes, this being the third year for this plan, whereby the church, Sunday school and Aid share the expense. Mrs. Chas. Heckman has been elected Messenger correspondent for 1937. Plans are being made for an evangelistic meeting in the spring with Chas. Oberlin of Peru, Ind., as leader.—Mrs. Warren H. Slater, South Whitley, Ind., Jan. 16.

IOWA

Kingsley.—On Nov. 9 we enjoyed having Bro. Davis and Bro. Williams of McPherson, Kans., show the slides and give a report of McPherson College. In keeping with the National Preaching Mission we secured the services of Bro. Earl M. Frantz of Grundy Center for a two weeks' evangelistic effort. The meetings started on Nov. 9 but were discontinued Nov. 16 on account of bad weather and sickness. They will be continued in the spring. Those attending the meeting received much inspiration.—Ora Lehman, Kingsley, Iowa, Jan. 16.

South Waterloo.—The Gideons' class entertained their wives at a banquet on the evening of Dec. 12, in the church parlors, about eighty being present. During the holiday season the B. Y. P. D. held their annual banquet, with a similar number present. Numerous college students and teachers home for the holidays, and additional visitors enjoyed the "Lighthouse" menu and program and added to the pleasure of the occasion. The Christmas program, under the auspices of the Sunday school, was given on the evening of Dec. 20, and consisted of music by piano, organ and bells, accompanied with suitable pantomime and lighting effects, followed by a reading, "The Mansion." An offering for world wide missions was received. Four McPherson College leaders, consisting of President Schwalm, J. J. Yoder, Roy Davis, and O. P. Williams, conducted the services on Dec. 13 at the two Waterloo congregations and spent several succeeding days in the vicinity in the interests of McPherson College endowment fund. They report $940 in cash and pledges from the South Waterloo congregation. At the business meeting on Jan. 5 the annual election of officers was held. Bro. W. H. Yoder was re-elected as elder, and it was voted to install Bro. Paul Miller, now attending McPherson College, into the full ministry at the earliest opportunity. Installation services were held for three deacons, D. W. Marsau, H. H. Harbaugh, and E. H. Snavely, and their wives. The board of trustees and financial board remain the same with the exception that L. H. Miller was elected to fill the vacancy of H. W. Miller on the financial board during the latter's extended trip to the western coast. At the reorganization of the C. W. S. Elmer Blough was elected chairman. The board of trustees was authorized to arrange for the building of a parsonage this spring. Plans were also made to re-roof the church and janitor's house. The various branches of the women's council report having taken in $438 during the year, most of which has been used in the support of various projects and for mission work. During the coming year the mission study group and the local W. C. T. U. have united their program efforts and will attempt to present a well-rounded series of programs covering the different fields of women's activities, in addition to the regular Aid meetings. During the past year tbe Men's Work movement has put across a drive in which they were successful in raising the full annual quota paid to the city church in addition to unpaid balances which accumulated during depression years. They also reported considerable work done in landscaping the cemetery and graveling the road leading to it, assisted in the work of placing the new roof on the Old Folks' Home at Marshalltown, Ia.—Mrs. E. H. Snavely, Waterloo, Iowa, Jan. 16.

KANSAS

Appanoose church met in business meeting Dec. 4. It was also decided to see if Sister June Yearout could hold a meeting for us, and word has been received that she expects to be with us probably in March. Our communion was held Oct. 10 with Bro. Argabright of Washington Creek officiating. Dec. 29 the men of the church cut, sawed and hauled wood for the church and the ladies served dinner for them. A busy day was spent and a year's supply of wood made

ready for the furnace.—Mrs. J. M. Ward, Pomona, Kans., Jan. 17.

Victor.—Nov. 23 we had an old-fashioned love feast, services beginning at 11 o'clock with communion in the evening and an all-day service on Sunday. Bro. S. G. Bucher of Portis was with us for both days. Dec. 8 we had our birthday program with a supper and social time. The birthday offering amounted to $24.85. Our quarterly council was held Dec. 13. All officers were held over except those of the C. W. David Case was chosen president. A community Christmas cantata was given Dec. 21. We are planning on a revival in the near future.—Mrs. Price Winder, Waldo, Kans., Jan. 21.

MARYLAND

Broadfording.—We held our love feast Oct. 24 with Bro. E. C. Woodie of Beaver Creek officiating. Oct. 25 we held our first homecoming service. A large number of former members and friends enjoyed a pleasant day with us. In the evening Bro. Ira Arnold and family gave an interesting program in music, reading and art. Our young people have been holding services every two weeks on Sunday evening. Nov. 8 they gave a peace worship program, followed with a sermon by Bro. David Petre. Nov. 15 Bro. Petre preached a sermon on peace at the morning service. Nov. 22 the young people rendered a Thanksgiving program entitled Gifts of God for All of Us. This program was also given at the Fahrney Memorial Home. In the evening of Nov. 29 a program was given by the Volunteer group of Bridgewater College. Our Thanksgiving offering for home missions was $23.14. The children of the junior and primary departments gave a Christmas program Dec. 25 in the evening. Christmas Eve a group of young people sang carols to the sick and shut-ins. New Year's Eve they held a social and watch night service. Our members have again responded well in subscribing for the Messenger. The Juniata College choir will give a program at the morning service Feb. 7.—Mrs. H. J. Wishard, Hagerstown, Md., Jan. 18.

Flower Hill mission seems to be in growing condition. The Sunday school presented an excellent Christmas program on Dec. 22. Sixteen of the Sunday-school pupils received awards for honor attendance during the year 1936. Our aim is to promote regular attendance at services. A Women's Work organization has been started and plans are being made to carry out the different phases of women's work. The following officers were elected: the writer, as president; Sister Eva Secrist, vice president; Sister Rachel Holsinger, secretary; and Sister Dorcas Davis, treasurer. The following sisters were chosen as heads of the various departments of Women's Work: Sister Dorcas Davis, Mothers and Daughters; Sister Ressie Fink, Bible Study; Sister Anna Holsinger, Missions; Sister Beulah Fitzwater, Temperance; and Sister Cora Fitzwater, Peace. We invite you to come and worship with us. Our church is located near the village of Redland, three miles from Gaithersburg, Md. Gaithersburg is on Route No. 240, leading from Frederick, Md., to the national capital.—Mrs. G. L. Baker, Gaithersburg, Md., Jan. 16.

Grossnickle.—Oct. 4 the young people's department of the church held a rally when groups from Longmeadow, Beaver Creek, Harmony, Myersville, Weltys, Pleasant View, Broadfording, each contributed something to the program. The speakers for the afternoon were Bro. E. C. Woodie of the Beaver Creek church and Homer Guyton of Pleasant View church. The speaker for the evening was Bro. Thomas of Weltys church. Dec. 23 a pageant entitled A Gift for the Christ Child, was presented by the young people's department. They also sent out ten Christmas boxes to the shut-ins. The children held their Christmas exercises on Sunday morning, Dec. 27. The Ladies' Aid has grown in number. They have decided to put a new pulpit in the church. A committee has been appointed to formulate plans for putting in Sunday-school rooms in the church. The young people's department is progressing under the leadership of our presidents, Albert C. Bussard and Jennie Bussard. The Sunday school also is progressing under the efficient leadership of the new superintendent, Elroy Leatherman.—Mae S. Grossnickle, Myersville, Md., Jan. 20.

MICHIGAN

Onekama.—The church closed a busy year and the new year promises to be an equally busy one. Our membership is small but active. The community Vacation Bible School was held in our church June 7-21 under the direction of Grace Showalter. June 14 our pastor, Bro. J. E. Ulery, conducted a consecration service for the babies of the church. Aug. 16 the district music rally was held here and on Aug. 23 a homecoming was observed. This also commemorated the thirtieth year of active service in the ministry of the pastor, Bro. Ulery. The B. Y. P. D. has given the peace play, The Eleventh Mayor, three times. The young people conduct Sunday evening discussion meetings as well as assist with the music, administration and preaching in the church. Howard Deal and David Joseph with their wives were installed as stewards following the October council. The big project of the church this year has been the remodeling of the basement into a recreation room, with space for church dinners, etc. We are now looking forward to a two weeks' series of meetings March 14 to 28 with Bro. Ralph Rarick of Mexico, Ind., evangelist. Mrs. David Joseph is superintendent of the Sunday school; Mrs. J. E. Ulery, president of Women's Work; Dan Deal, president of B. Y. P. D.—Mrs. Ernest Showalter, Onekama, Mich., Jan. 18.

MISSOURI

Wakenda.—Sept. 1 our regular pastor, Bro. J. H. Mathis and family took up their work in the Plattsburg church. On the same date our assistant pastor, Glenn Austin, left for Colorado where he is employed as a school teacher. We are very grateful to our elder, Frank Van Pelt, for the inspiring, spirit-filled sermons he gave us while we were without a regular pastor. They have been very interesting and especially encouraging to young people. Even the children gave their best attention. Jan. 1 Bro. E. F. Sherfy and wife of Virginia came to be our pastors. We are working on the Messenger club plan. Bro. Sherfy gave a special sermon on the value of having the Messenger in the home. Sunday-school attendance has been fair considering the sickness in our communities. Miller Van Pelt, our superintendent, is very efficient in his new work. Our church has lost one of its most faithful members, Frank Fifer. A young people's rally is being planned for Feb. 5 and 6 at Stet high school.—Mrs. Roy E. Bowman, Hardin, Mo., Jan. 18.

I Had Many Human Experiences . . .

getting the subscriptions this year. Our Young Married People's Sunday School Class sent the paper to one needy family; I took gasoline in my car for one, fresh meat for another, groceries for another, and housework by a lady for one. . . . Thus our 75% club rate was secured."

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NEBRASKA

Enders church held their yearly election of officers at the regular council meeting Dec. 5. Melvin Martindale, son of A. W. Martindale, former superintendent twenty-eight years ago, was elected new superintendent; D. G. Wine, elder; Pauline Flory, church clerk. The church presented an impressive play, "The Christmas Voice," and a Christmas pageant, "His Lasting Glory." On New Year's Day the church sponsored a community dinner and informal afternoon program. The church is planning an Easter cantata to be given this spring.—Vesta Wine, Champion, Nebr., Jan. 19.

OHIO

Eagle Creek church met in a business meeting Dec. 23. The officers elected were: Elder, J. J. Anglemeyer; Sunday-school superintendent, Fred Eberhart; trustee, Alva Swank; Messenger agent, Opal Bess Bosserman; clerk, Clara Rodabaugh; church treasurer, Irvin Freed; missionary treasurer, Lee Kimmell; corresponding secretary, Mrs. Reba Bame. It was decided to hold a pre-Easter service to be conducted by Brethren J. J. Anglemeyer and A. G. Freed. On Sunday evening, Jan. 17, our pastor, Bro. Anglemeyer, will begin an evangelistic service in the Ashland City church.—Mrs. Reba Bame, Williamstown, Ohio, Jan. 11.

East Chippewa church met in business meeting Jan. 5. The cemetery association also held their yearly meeting; the treasurer's report showed a substantial endowment for the cemetery. While our pastor held two revival meetings this fall, the pulpit was filled by M. D. Neher, Akron, and T. S. Moherman, Ashland. Nov. 29 to Dec. 6 we held preaching mission services with a guest speaker each night. On Thursday the Manchester College quartet gave a musical program. Friday was family night, with a fellowship supper, honoring our pastor and wife who are serving us so faithfully. They were presented with a floor lamp. Afterward Bro. W. G. McFadden from Mansfield gave a splendid talk on The Family. Other speakers were A. B. Horst, T. S. Moherman, W. D. Fisher, C. C. Grisso of the Smithville Brethren church. All gave forceful messages which were much appreciated.—Sarah Blough, Sterling, Ohio, Jan. 20.

Lima.—Our activities for tbe Christmas season were numerous. The evening of Dec. 13 the choir presented the cantata, "The Kingdom of God." The children's program was tbe morning of the 20th, and that evening the young people brought the pageant, "Star Led." Then came the annual caroling when the young people go to the homes of shut-ins to cheer them up with Christmas carols, an affair which fills many with expectation until the singers arrive. The evening of Dec. 31 we had our quarterly business meeting, which brought the annual reports also. A large budget of business was cared for nicely. Reports show an encouraging growth in nearly every activity. Election of church officers took place. We will have a mission school, and will use six Sunday evening service hours, thus giving the school a prominent place in our program. We have had sermons recently from C. C. Ellis, Walter Balsbaugh, I. C. Paul, N. I. Cool, H. J. Miller, and Floyd Overholser, the last named one of our laymen. Our pastor will be away in two evangelistic campaigns in January and February, the pulpit to be supplied while he is away.—A. P. Musselman, Lima, Ohio, Jan. 11.

May Hill church enjoyed a ten-day revival service in November. Bro. Hugh Cloppert of the East Dayton church preached for us, and gave us some very good messages. The attendance was very good, considering the fact that there was another revival just a couple of miles away in a neighboring Methodist church. Though no one came into the church, yet we can see that there was much good done in the lives of those in the community; and the church was greatly helped. The interest here has grown during the past year. We have been having just preaching every two weeks, but there is a pressure for Sunday school, and we are considering the organizing of a Sunday school in the early spring. Our mission offering was $11, which we feel was very good, when we consider that only a few years ago there was some thought of disorganizing and closing this church. The membership is very small, but those left are interested and anxious to keep the work going.—Ruth M. Swinger, Peebles, Ohio, Jan. 14.

Olivet.—On Oct. 4 our Sunday-school and church officers for the year were installed. Two delegates represented our church at district meeting. On the evening of Oct. 18 Bro. Dan West gave us a fine talk. A joint B. Y. P. D. Halloween social was held at White Cottage Oct. 23. Bro. Bantz preached a preparatory sermon and officiated at our love feast on the evening of Oct. 25. Nov. 1 Rev. Chas. Bay of Zanesville gave a brief talk on The Goodwill Organization, and Bro. Ora DeLauter delivered the message at the sermon hour. Six teachers and officers attended the group institute at Danville Nov. 14. A farewell reception for Bro. Bantz and family and our harvest homecoming were held Dec. 6 with Bro. Ora DeLauter as guest speaker. During the quarter our pastor preached eighteen sermons, one funeral sermon, held a two weeks' revival meeting at Marion, Ohio, and conducted a group institute at Canton. Our Christmas program was rendered on the morning of Dec. 20. The women held one market, took a mite box offering for Esther Mae Helser and had one called and three regular Aid meetings. A quilt was presented to Sister Bantz as a Christmas gift. Three missionary offerings were taken, totaling $57.95. Olivet's share of the deficit for the Cleveland mission, $78, was paid in full. The deficit in Bro. Bantz's salary has likewise been paid. Our enrollment for the quarter was 156 with an average attendance of 112. Bro. Wilbur Bantz and family left Dec. 20 for Toledo, Ohio, where he is now pastor. His well planned sermons and general program were factors which meant much to the growth of our church and community. An effort is again being made to have the Messenger in 75 per cent of the homes.—Mrs. Chloe DeRolph, Thornville, Ohio, Jan. 21.

Owl Creek.—The council meeting was beld Oct. 2. One member was reclaimed. A week of meetings was held from Nov. 22 to 29, closing with communion service. The meeting was conducted by our pastor, Bro. Ira E. Long, who delivered excellent sermons. The Women's Work organization meets the second Wednesday of each month for an all-day meeting. In November we elected officers for 1937 with Mrs. Ira Long, president. We paid $25 toward the minister's support; Women's Work project, $10; debt on Cleveland church, $10. The young people's Sunday-school class has a meeting once a month. They sold twenty-five boxes of Christmas cards; they also paid some toward the peace movement. Dec. 27 Bro. A. D. Helser gave a powerful message in our church. The missionary collection amounted to $108.64. On Jan. 9 we met at the church for council meeting. It was voted to try to get electric lights in the church.—Mrs. Iva M. Barton, Fredericktown, Ohio, Jan. 13.

Painter Creek.—The closing event of the year for us was the Christmas program, a cantata by the young people entitled "The Lost Star." The children's division also contributed several numbers on the program. Forty-eight persons of our Sunday school, some children and some adults, received certificates or seals for having attended fifty Sundays during the year of 1936. The second Sunday evening of the new year we made plans for our mission study. The children's group is studying Africa under the direction of Sister Honeyman. The adults will use the book, "Consider Africa." Sister Ethel Loxley will be the leader, and Sister Florence Royer assistant. Our B. Y. P. D. is studying that most vital question of the present day, Peace and War, with Bro. Honeyman as adult adviser. We are looking forward to our evangelistic services the last week of February and the first week of March with Bro. Roy Miller, pastor of our next door church at Pitsburg, assisting.—Mrs. Levi Minnich, Greenville, Ohio, Jan. 16.

Piqua church held their annual communion service Nov. 22. Brethren J. H. Eidemiller and S. E. Porter officiated and approximately 100 took part in this sacred service. Dec. 20 an interesting program was put on by the elementary department, also a play, The Lost Star, by the young people. Eacb member contributed to the making up of baskets for distribution among the poor. Bro. S. E. Porter of Bradford filled the pulpit several Sundays during the past quarter while Bro. Edw. Miller was confined to his home because of serious illness. Bro. Porter brought the congregation some very inspiring messages. The Sunday-school attendance has been very good and every one seems to take a fine interest in the work being carried on.—Mrs. Everett Petry, Piqua, Ohio, Jan. 12.

Poplar Ridge.—At our September council Bro. Wm. Steingass was elected superintendent of the Sunday school. Oct. 11 we began our two weeks' revival services conducted by Bro. Clyde Mulligan of Hartville, Ohio, closing with a love feast. Six accepted the Lord. Dec. 12 at our council we elected Bro. J. L. Guthrie as elder and other offices of the church also were filled. The district dues are paid. Jan. 1 the Ladies' Aid entertained the families of the church at their annual new year's supper at the home of Brother and Sister John Hornish. Jan. 6 the church met in a called council to consider the furnace question; we decided to replace the old furnace with a new one.—Mrs. Nellie Hornish, Poplar Ridge, Ohio, Jan. 7.

Richland church activities are moving forward. Perhaps the most important forward step since our last report is the organization of our local Men's Work group along the lines set up by our National Men's Work organization. The permanent men's group was formed at a fellowship supper held in the church on Jan. 13, the Ladies' Aid serving a delicious as well as substantial meal after which the men listened to a well-prepared program presented by talent from the local group. We were disappointed in not having with us Bro. U. S. Kreider of Ashland, our district Men's Work leader, as had been planned. However, officers were elected as follows: Frank Wheeler, president; W. Harold Copeland, vice-president; Earl Fulwider, secretary, and Joseph Menke, treasurer. The young people have organized a B. Y. P. D. and are giving good programs each two weeks before the Sunday evening service. The two groups mentioned having been organized since Bro. Blake Million took up the pastoral work here in September and with the Sunday school moving forward nicely under the efficient leadership of Bro. W. S. Coconour, it is our feeling that the outlook for this year is very encouraging. Our regular quarterly council was held on Jan. 8 at which routine matters were cared for and financial plans for the year adopted.—W. Harold Copeland, Richland, Ohio, Jan. 14.

Ross.—At our recent council meeting church and Sunday-school officers were chosen for the year. We retained our elder, with Bro. A. L. Coil as pastor; C. F. Detrick, clerk; J. W. Detrick, treasurer; Frances Bendure, Messenger agent and correspondent. Bro. Coil is our delegate to district meeting. Ray Shellabarger was elected prayer meeting leader for the next quarter. A temporary budget committee, to consider ways and means, was appointed by the elder. Gladys Coil is our new Sunday-school superintendent. The same teaching staff was chosen for the school. Since our last report reconstruction of our church buildings has been completed free of debt. In October Bro. John Good of Springfield, Ohio, conducted an interesting revival which seemed to strengthen our church greatly. Four were added to the church. These services were followed by a communion. At present we are campaigning for the 75 per cent Messenger subscription list.—Frances Bendure, Spencerville, Ohio, Jan. 12.

Silver Creek.—Bro. J. O. Winger of North Manchester, Ind., came

to this congregation Dec. 20 and began evangelistic meetings which continued until Jan. 3. Bro. Winger preached sixteen spirit-filled sermons. He was absent two evenings filling appointments which were previously made. On these evenings Bro. Dewey Rowe, pastor of Lick Creek church, brought the messages, which were well received. The interest was good throughout the meeting. Bro. Winger and our Eld. Throne made many calls in bomes of tbe community. As a result of the meetings eleven took their stand for Christ. On Wednesday evening after the close of the meeting we had baptismal services for eight applicants; three await the rite. The church was built up and strengthened.—Mrs. Ottie Fisher, Pioneer, Ohio, Jan. 18.

West Alexandria.—On Sunday, Nov. 8, prayer was offered in the children's department of our Sunday school, also by our pastor during the church services, for the recovery of one of our young brethren, Artie J. Cunningham, who was seriously ill with Bright's disease. At this time we are glad to say he is much better. At Christmas the primary department and the class of junior boys remembered Artie with baskets of fruit. Nov. 22 we had the pleasure of having Brother and Sister J. H. Bright with us to deliver three messages. The latter gave a talk to the children at the opening session of Sunday school, also during church service. Bro. Bright used the lesson period for his talk. A missionary offering of $32 was received. Our Ladies' Aid has been doing very fine work. Oct. 24 they had a lunch stand at a farm sale from which a neat sum was realized; also from the Tbanksgiving market Nov. 25. The superintendent of our Cradle Roll remembered the seventeen babies on the roll with gifts at Christmas. The intermediate class made up a basket of fruit, candy and cookies for a needy family. A Christmas cantata and pageant, Another Wise Man, was given by the choir and some of the children on Dec. 20. Bro. Russel Landis was chosen trustee at a meeting of the council promotion board. A Women's Work group has been organized with Sister Grace Campbell, chairman, and with chairmen for the five departments. A number of our young people attended the convention held in the Eaton church Jan. 1-3 and enjoyed a good program.—Mrs. Howard Cunningham, West Alexandria, Ohio, Jan. 12.

West Nimishillen.—Oct. 1 we started the new Sunday-school year with Ian B. Lorah as superintendent. The installation services for officers and teachers were Sept. 27, conducted by our pastor, Bro. W. D. Keller. The primaries, juniors and intermediates rendered our Christmas program Dec. 20. We feel greatly our loss through the death of our pastor's wife, Sister Cora Keller. She passed away Dec. 27, 1936. Our pastor is conducting an interesting Bible study class at the church each Sunday evening.—Mrs. Ian Lorah, North Canton, Obio, Jan. 20.

White Cottage.—During the absence of our pastor while holding meetings, Bro. Paul Shrider filled the pulpit. Nov. 19 the B. Y. P. D. sponsored a farewell for Bro. Paul Shrider who began work in Manchester College in further preparation for the ministry. He received many useful gifts, among which was a fine Bible from his coworkers at the strip mine where he has worked for over two years. Dec. 20 the B. Y. P. D. had a white gift program when a good many white gifts, large and small, were placed on a table in front of the church by the whole congregation. At the proper time Bro. Paul Shrider, after a consecratory prayer, presented the gifts to the pastor and family who had been asked to take front seats. This had been planned and carried out as a surprise to the pastor and family as a slight token of appreciation of their efforts for bettering this community. They received many useful things, among which was a comforter, recently made by the Aid Society. Following the B. Y. P. D. the Sunday school put on the playlet, "The Wise Men at the Well," after which we went in a body to worship with our sister church in the village, the M. E., in their Christmas program, both arranging an hour that would not conflict. At present our neighbor, the Olivet church, is without a pastor, and complying with their request, Bro. Zigler is preaching for them at 9:30 each Sunday morning, returning to us for 11 o'clock worship period. This is rather hard on his physieal condition, but he forgets that in his service for the Master. We are praying that strengtb may be given him for this extra burden, and that Olivet may soon find a shepherd for that flock. Bro. A. D. Helser was with us Dec. 27 and gave us a wonderful message on the work in Africa, creating an increased missionary spirit. We already feel this field is near to our hearts as one of our own girls, Sister Evelyn Horn, is there, and now another of our young people feels the call for more definite work for the Lord in the mission field. The Golden Rule class sent a box of bandages and a box of personal things to Sister Horn for her birthday Jan. 18, and are preparing another to send her by Bro. Helser when he returns in February. The different departments of our church will help in furnishing the District Camp near Canton, Ohio. Our B. Y. P. D. was growing discouraged, but they met at the parsonage Jan. 5 and reorganized with Harold Brown as president and Mrs. J. A. Koon as adult adviser. Our Sunday school average for thc past quarter was ninety-one. We are glad to say that through the efforts of the pastor and a few devout ones we secured a Messenger club this year, and we feel confident great good will be accomplished wherever the paper is read. It has been a part of our family for thirty years.—Mrs. J. F. Shrider, South Zanesville, Ohio, Jan. 11.

Wooster.—Tbe B. Y. P. D. which had previously been organized with Bro. Galen Hochstetler, president, held the first meeting of the year Nov. 1. Our pastor, Bro. W. D. Fisher, also gave the first in a series of talks on the history of the Church of the Brethren. Cottage prayer meetings in the homes are held on Wednesday every two weeks alternating with the B. Y. P. D. meetings. Groups from our congregation attended the teachers' institute Nov. 7 and the men's meeting of our section Nov. 15, held at Chippewa (Beech Grove house) and took active part in both programs. Nov. 22 the tri-township convention of all churches was held at the Lutheran church, Orrville, where our pastor was one of the speakers and the Fisher sisters furnished music. We had the largest average attendance of the visiting churches in afternoon and evening meetings. The new furnace, a comfortable addition to our church, makes it possible to use the old one for heating our communion room more efficiently. An all-day meeting was held Nov. 28. Bro. Stuckey, member of our mission board, preached in the morning and Bro. W. D. Keller in the afternoon. He also conducted communion services in the evening. Dec. 13 we had the most unusual privilege of having Bro. D. W. Kurtz with us in the Sunday morning service and again in the evening—both times with a full house. His sermon on The Ideals of the Church of the Brethren was most encouraging, especially to the youth of the church. A number of our men accompanied Bro. Kurtz to Canton in the afternoon where he addressed the men's meeting of the district. Dec. 11 the parsonage opened its doors for an official meeting, but the familics came also, as well as other members and all enjoyed a social evening together. The idea back of the gathering was evidenced by a variety of substantial things the guests left behind to remind their minister and wife that Christmas was approaching. A Christmas program was rendered by the elementary classes Dec. 20. Jan. 3 Sister Cora Miller Staley and Mrs. Borden gave us a rare treat in music. Both are fine musicians. The new year's sermon was preached by Bro. D. M. Brubaker of Orrville who cherishes past memories of the church but encourages the younger members by the faith he voices in their ability to carry on. Plans are being made for Easter services.—Miriam Hoff Fetter, Smithville, Ohio, Jan. 11.

OKLAHOMA

Big Creek.—Because of sickness in several homes the attendance at our fall communion and homecoming was not as large as usual. However, we had a number of visitors, among them Bro. Ora Huston and family of Oklahoma City. Bro. Huston spent part of his boyhood days in this community but has been away a number of years. It is always a great pleasure to have such return and find them qualified and interested in the advancement of the cause of Christ. At tbe December council the church officers were almost all re-elected. Sister Gladys Kinzie is the new Messenger agent. Aid workers are busy quilting and have also served at a number of sales.—Abbie S. Pote, Ripley, Okla., Jan. 16.

PENNSYLVANIA

Duncansville.—Oct. 12 our church began a series of meetings assisted by Bro. I. N. H. Beahm of Virginia; he spent over two weeks laboring with us. Wbile there were no immediate conversions, we feel our membership was greatly strengthened. Especially were the children attentive in the Bible study class each evening. Our Sunday school gave a Christmas program Sunday evening, Dec. 27. Our primary department is doing splendid work and is well organized. The following officers were elected for this year: Chester L. Hoover, adult superintendent; Eld. Jacob Kinsel, presiding elder; Eld. Jacob W. Hoover, assistant elder; Sister Zelma Bingham, church clerk.—Mrs. Raymond Brubaker, Duncansville, Pa., Jan. 20.

Elizabethtown.—Nov. 15 we held our love feast. Visiting brethren were Bro. Hiram Kaylor and Bro. S. N. Wolfe; they brought us inspiring messages. Bro. Wolfe officiated. Thanksgiving Day we had services in the morning with a few special numbers in music, a reading and the sermon by our pastor, H. K. Ober. Bible institute was held the first week of December at the college. The church was greatly benefited by the splendid messages. Our Sunday school had their Christmas program Dec. 20, in charge of the primary and junior departments. The Christmas missionary offering was $780.66. Christmas night the chorus from our church rendered the cantata, The Babe of Bethlehem, which was very inspiring.—Katie L. Shearer, Elizabetbtown, Pa., Jan. 9.

Everett church was represented at the Hershey Conference by our pastor and wife, Brother and Sister E. M. Detwiler. During the summer and autumn of last year we were privileged to have with us a number of different organizations for special programs, among them the Bethany male quartet, Rose Bud quartet of Johnstown, Pa., and Juniata College Volunteer Band. Another high light of the year's activities was a two session conference in our church led by Brethren M. R. Zigler, A. D. Helser and H. Stover Kulp. The fall love feast was held in November with the pastor officiating, assisted by the home ministers. The feast was preceded by a week's meeting in charge of the pastor, Bro. Detwiler, which resulted in eight being received by baptism. Four others were received since our last report. The church choir, assisted by a few outsiders, under the direction of Bro. A. J. Replogle, rendered a deligbtful Christmas cantata on Sunday evening, Dec. 27. A splendid watch night service was held in the church, a special feature of which was the presentation of the play, The Other Jesus, by the dramatic club of the B. Y. P. D. The club had previously given a play entitled The Whirlwind, which was also presented at quite a few places in the county. In September the Sunday school was organized for the current year by retaining Bro. L. C. England as superintendent and electing a full staff of teachers and officers. The church selected officers in December. The B. Y. P. D. chose Sister Marjoric Sollenberger to head their organization with the pastor as adult adviser. We are sorry to report the illness of our elder, Bro. J. S. Hershberger, who has served as Messenger agent for forty years.—Mrs. D. B. Brallier, Everett, Pa., Jan. 9.

Falling Spring.—Our love feast was held at the Hade house Nov. 7

and 8 starting at 10:30 o'clock. Bro. S. M. Lehigh officiated. A revival meeting started at the Brown's Mill house on Nov. 15, with Bro. Graybill Hershey of Manheim, Pa., as evangelist. He gave us eighteen very helpful evangelistic and doctrinal sermons. Nine souls gave their hearts to God, eight of which were baptized at Falling Spring, on Dec. 4. One lived within the bounds of the Back Creek congregation and was received into church fellowsbip there. On Dec. 13 Bro. A. M. Niswander began a revival at the Hade house. He gave us seventeen very helpful sermons. As a result of this meeting seven souls gave their hearts to God, all of which were baptized at Falling Spring on Jan. 2. In spite of many rainy, icy evenings and the meetings continuing over all the holiday season, the crowds were large and interest was fine. Besides the new members received, the amount of good done to the members and to the communities can never be estimated. They have put all of us on our way rejoicing for the duties of a new year.—Grace E. Smith, Waynesboro, Pa., Jan. 11.

Green Tree.—The Cbristmas holiday services of the church were well attended. The children's program was held Sunday morning, Dec. 20. In the evening tbe choir and the pastor rendered Christmas in Song and Story—a service in antipbonal style by candleligbt. On Christmas a group, sponsored by the young people, went over the countryside singing old-fashioned carols. Watch night service was held at the church from 11 o'clock to 12, preceded by a social in the church annex. Feb. 7 tbe young people will present a peace play, The Eleventh Mayor, in tbe unique manner of reading the parts by flashlight. They have invited the Norristown B. Y. P. D. to attend. Brother and Sister Row are helping to give the play. Perry Tyson of the Royersford church will also assist. The play books are the property of the young people of the district as a whole and any society is welcome to borrow them to read or use as they wisb. Write to the undersigned.—Edith Replogle, Oaks, Pa., Jan. 11.

Huntsdale church met in council Dec. 17. Our elder, Bro. O. J. Hassinger, stated that Bro. Cletus Myers felt the call to preach the gospel. Bro. Zeigler and Bro. Jobn Rowland of Mechanicsburg conducted an impressive service after a vote by the congregation which resulted in more than ninety per cent voting in favor of licensing Bro. Myers to preach. A Sunday-school board was elected for three years. Bro. H. G. Sheaffer's term as church committeeman having expired, tbe church decided to retain him for three years. Bro. Myers asked to be relieved as Sunday-scbool superintendent. A report was called for from the ministerial board and the official body as to their progress in the solicitation of members in regard to the support of a pastor. After much discussion the committee was asked to finish their every member canvass. Five members of the Volunteer Band of Elizabethtown College had charge of the services on Dec. 13; there were several selections by the quartet, a reading and a sermon which were enjoyed by all. Bro. Myers preached his first sermon on Jan. 3. Our church in co-operation with a near-by Presbyterian church is observing the week of prayer.—Esther Clopper, Carlisle, Pa., Jan. 9.

Lititz.—The tenth anniversary of the dedication of our present church building was observed Nov. 29. Our pastor, Eld. Jas. M. Moore, preached the morning sermon and Eld. J. I. Baugher of Hershey brought the evening message. Our male chorus and the Byler family of Lancaster furnished special music at these interesting services. Eld. H. M. Eberly gave a brief history of the past ten years. Offerings for the day amounted to $1,200 toward reducing our church debt. Two Christmas programs were given Dec. 20. The morning program, in which the children had the large part, was under the direction of Edna Mobler. Bro. Moore gave the Christmas sermonette. The evening program of the Christmas story in scripture, hymns and pictures was under the direction of Ralph Gonder. Dec. 26 the annual ministers' meetings of the Eastern District were held in the church. Dec. 27 the B. Y. P. D. presented tbe story of the Other Wise Man, illustrated with thirty-eight beautiful slides. Watch night services were held Dec. 31 directed by W. W. Gibbel. The church met in council Jan. 6. Eld. H. K. Ober, chairman of the District Ministerial Board, was present. Our pastor, J. M. Moore, was re-elected elder of the church for three years. Splendid reports from the various organizations were given. Our membersbip now is 330. The church decided to have a local pastoral board according to the last Annual Meeting decision. Jan. 9 a young people's district conference was held, under the direction of Grace Hollinger, missions director. Over 100 persons, representing seventeen congregations, were present. Eld. H. Spenser Minnich of Elgin, Ill., was the guest speaker. Jan. 10 the Volunteers of Elizabcthtown College rendered a program. The Aid Society of the church organized for the year with Mrs. J. M. Moore, president. Our spring love feast will be held March 26.—Florence B. Gibbel, Lititz, Pa., Jan. 13.

Little Swatara church met in council Dec. 19 at the Frystown house, at which time church officers were elected for the year and a number of membership certificates were granted. Nov. 26 Bro. P. S. Heisey delivered the Thanksgiving sermon. On the evening of Dec. 25 a Christmas program was given at the Shubert house.—Elizabeth Meyer, Myerstown, Pa., Jan. 9.

Lower Conewago.—We held our love feast at the Bermudian house in October. Bro. J. E. Myers of Hanover preached the preparatory sermon in the forenoon and officiated at the evening services. Bro. Jos. Baugher of York preached the afternoon sermon. Eld. Baugher addressed the Sunday school in the forenoon. The district meeting was bcld at Bermudian house the last week of October. The elders of the district met in the Lutheran and Reformed church while a program was being given at the Bermudian house. Brethren Kulp, Helser, Bonsack and Zigler were with us during the services. Bro. Kulp preached the missionary sermon for the Home Mission Board in the evening service. Bro. R. W. Schlosser was present in the interest of our college. In December Bro. Schlosser conducted a Bible institute for us which was very instructive.—Irene Mummert, Dover, Pa., Jan. 18.

Martinsburg Memorial church enjoyed many interesting meetings during the summer months. Our homecoming in October was largely attended and Bro. H. Stover Kulp, missionary to Africa, preached three appealing sermons, full of interest and challenge to the home churches to help the missionary cnterprise to the limit of their ability. His theme was How the Cross Wins in Africa. The Saturday evening meeting was featured by moving pictures, illustrating the work of the mission. Bro. Galen B. Royer of Huntingdon preached the preparatory sermon Oct. 25 in the morning and officiated at the communion service in the evening. Three adults were baptized on Sunday afternoon. Bro. M. R. Zigler of Elgin, Ill., secretary of the Home Mission Board and Ministerial Secretary, preached for us on Sunday morning, Nov. 1. The National Preaching Mission was observed in our town by all of the churches. Cottage prayer meetings were held in bomes and Bro. A. B. Van Ormer of Juniata College gave an address at au inspirational rally beld in our church Nov. 13. Services were held in all of the cburcbes of the town each night of the week of Nov. 15-22. Bro. Coffman, our pastor, conducted the meetings in our church, assisted by Brethren F. R. Zook, Ira C. Holsopple, W. N. Stauffer. The fall council meeting was held in October. Church officers were elected as follows: Bro. A. R. Coffman, pastor and elder; church clerk, Elvin R. Burket; Messenger agent, Mrs. David A. Miller. Our Sunday-school superintendent, Bro. I. Harvey Kagarise, is sponsoring a drive to promote better percentage of attendance in our school which is showing good results; the enrollment is 439. The adult women's classes of the church purchased a number of new cooking utensils for the kitchen of the church. Christmas was celebrated in a delightful and appropriate manner. The B. Y. P. D. directed by Mrs. H. B. Rhodes, presented the lovely pageant, The Guiding Flame, on Dec. 20. It was repeated on Dec. 22 at a meeting of the young people of the ninth district. Sunday morning, Dec. 20, our pastor brought the Christmas message. At the close of the service Bro. F. R. Zook made the presentation speech and a new Chevrolet was given to the pastor and family by the congregation in appreciation of their untiring services. The spirit of giving was further made manifest by a white gift service conducted by Sister Coffman following a children's program on Dec. 23. The white gift offering for missions was $86. The adult Sunday-school classes presented baskets of food and delicacies, also gifts to invalids and sick folks, besides donating food and clothing to some needy families. The young people of the church sang carols on Christmas Eve. The week of prayer is being observed in our town. There is a splendid spirit of co-operation among the pastors and congregations here and great interest is shown in these union meetings. —Kathryn L. Lehman, Martinsburg, Pa., Jan. 9.

Meyersdale.—Our communion and love feast held Oct. 11 was well attended. Four of our members attended the state Sunday-school convention at Newcastle. The Men's Work, Women's Work, young people and the church were represented at the district meeting at Uniontown. Our revival began Nov. 1 and continued for two weeks with Bro. Detweiler, our pastor, as evangelist. Volunteer work was done by some of the members to gain new souls for the kingdom; as a result sixteen were baptized. The young ladies' class held their annual bazaar Nov. 14 and cleared about $90. Nov. 22 we were privileged to hear Bro. C. N. Ellis of Juniata speak to us both morning and evening. Sister Olive Widdowson showed interesting pictures of their work in China Dec. 3. The young ladies' class received a rich blessing in giving a party supper for a group of needy children. The children gave their Christmas program Dec. 20. During the past year we gained twenty-one new members by baptism and four by letter. Our church debt reduction was about $1,300; the women's and young ladies' classes each gave $200.—Delta Arnold, Meyersdale, Pa., Jan. 18.

Midway.—Sunday evening, Oct. 4, Eld. John Heckman of Polo, Ill., gave the biography of his life. Bro. Amos Heisey brought us an inspiring message on the morning of Oct. 11. Nov. 1 Eld. Nathan Martin addressed the B. Y. P. D. and brought us the evening message. Nov. 8 Bro. Perry Sanger preached the examination sermon preceding our love feast. We held our love feast Nov. 14 and 15 with Eld. S. G. Meyer officiating. Eld. Norman S. Frederick of Souderton conducted our evangelistic services from Nov. 15 to Dec. 1; he gave us very helpful, spiritual sermons and nine accepted Christ. Nov. 29 A. Lester Bucher addressed the B. Y. P. D. Mary Moore was our delegate to the Elizabethtown Bible institute. The B. Y. P. D. rendered a Christmas program on Sunday evening, Dec. 20.—Nora L. Zug, Lebanon, Pa., Jan. 13.

Myerstown.—At our September church council Bro. Lester Bucher's certificate of membership was received; he is a minister, having come to us from the Mechanic Grove congregation. At our December council Sister Helen Balsbach Bucher was installed as a minister's wife. Sept. 20 an all-day meeting was held in the old Royer meetinghouse (Tulpehocken). The morning service was in the form of a harvest home service. Bro. David Snader of Akron was our guest speaker. Since there are a number of children in the vicinity of the Tulpehocken church not being reached by our Sunday school at Myerstown, we started a Sunday school at Tulpehocken, to be held each Sunday afternoon. An installation service for the officers and teachers of the Myerstown school was held Sept. 27. Sister B. Mary Royer, returned missionary, was with us in a missionary and welfare meeting Oct. 4. Our love feast was held Nov. 14 and 15. Brethren John Zug, Hiram Eshleman and Amos Heisey brought us some inspiring

messages. Bro. John Zug officiated. Our evangelistic services opened Nov. 15 and closed Nov. 20. Bro. Hiram Eshleman, the evangelist, preached the Word of God earnestly. The congregation was greatly inspired by his spirit-filled messages. Bro. Nevin Zug of Lebanon gave us an inspiring missionary message Dec. 6. Dec. 7 at our quarterly council Bro. Michael Kurtz was re-elected elder to serve for the next three years. Sister Helen B. Bucher was appointed Messenger correspondent. Bro. King Deckert is our B. Y. P. D. president for 1937. A Christmas program was rendered by the Sunday school Dec. 26. Our young people's meeting Dec. 27 was in the form of a consecration service with Bro. Lester Bucher in charge.—Elizabeth Shally, Myerstown, Pa., Jan. 9.

New Enterprise.—A young people's conference was held in our church Oct. 25 with Bro. Calvert Ellis of Huntingdon, speaker. He gave three messages which were full of helpful suggestions. Oct. 20 and 21 Bro. Stover Kulp helped us to realize the need of living lives more fully consecrated to our Master. A father and son banquet was held in our church Nov. 20 with an attendance of 106. Bro. Rufus Bowman gave a very fitting address on the subject, Duties of Sons and Fathers and the Father's Responsibility to His Son. Music was furnished by the community male chorus. At the close of the meeting an organization was effected for Men's Work, the president being Bro. Rohert Mohler. The ladies of the missionary society served the banquet. Church officers were elected at our quarterly business meeting Dec. 2: Elder, Bro. Staufer; clerk, Bro. Galen Furry; trustee, Bro. Russel Brumbaugh; Messenger agent, Sister Barbara Replogle; the writer, correspondent. Dec. 6 the Waterside church rededicated the house of worship which they had recently purchased. Bro. C. C. Ellis of Huntingdon gave the dedicatory address on the subject, The Uplift of the Sanctuary; he also gave two other most interesting and inspiring messages Saturday and Sunday evenings. The pastor, Bro. Staufer, followed with a week of evangelistic meetings. The Christmas exercises included a program of songs, readings, exercises and an impressive pageant, Joy to the World, by the children and adults. The superintendent, Bro. Samuel Baker, conducted a white gift service at the close; the offering in money was over $75, besides numerous other gifts. The B. Y. P. D. held a watch night service Dec. 31 with forty-one in attendance. For the coming year the president is Clarence Snoberger.—Mrs. Ruth C. Hoover, New Enterprise, Pa., Jan. 16.

New Fairview.—Oct. 4 Bro. Zellers from Pleasant Hill congregation gave the morning sermon. This service also included a talk on India by Rev. Essman, a native of India. Our Sunday-school superintendent reported some work done during the past year: total number of chapters read, 23,988, an average of 461 per week; missionary offerings, $131.80; total offerings, $429.43. Oct. 25 we held our fall rally, the attendance for the day being 644, a record in the history of our school. There were greetings from twenty Sunday schools. Total visitors, 146; offering for foreign missions, $38. Following the Sunday-school period, a surprise program was given by the classes and teachers. Bro. S. C. Godfrey of Red Lion was the guest speaker, using as his theme, Rallying to the Cross. The highest record for perfect attendance was that of Paul Lehman York, twenty years. The oldest members present were Bro. Israel Bowser, 81 years, and Elizabeth Stauffer, 77 years. Nov. 1 a number from our Sunday school went to Mt. Horeb, Va., to help celebrate their fourth homecoming. Their membership has increased from four to forty-six. We enjoyed the day very much. Nov. 15 Bro. Rufus Bucher began a series of revival meetings, continuing until Dec. 3, preaching in all twenty-one sermons. As a direct result forty-three were baptized and three reclaimed. Our members were uplifted by the spirit-filled sermons. A group of our young people spent the early hours of Christmas singing carols. We also held services in the church on Christmas morning. Dec. 28 we met in council for the election of officers. H. Markey is trustee and treasurer; J. F. Miller, clerk. Our church and Sunday-school treasurer gave favorable reports.—H. B. Markey, York, Pa., Jan. 9.

Quakertown.—Nov. 12 Quakertown and Springfield congregations had a combined meeting in the former church with Sister Stover Kulp, missionary to Africa, as speaker. She gave us a very interesting message. Our church gathered in a community service Thanksgiving morning with the other churches of town. The church met in council Dec. 22 at which time membership letters were granted to Brother and Sister B. B. Ludwick and daughter and to Brother and Sister Clarence Holsopple and son. The B. Y. P. D. and church officers were elected, Bro. Steve Margus being president of the former. A Christmas offering was taken for missions. Sunday night, Dec. 20, we had our Christmas program and on Dec. 27 we rendered a Christmas cantata, The Child Divine. New Year's Eve we had watch night services. The program consisted of a number hy our mixed chorus, instrumental number, reading and testimonies of thankfulness for the past year, sentence prayers and a talk by our pastor. During the candlelight service of consecration, the chorus formed a cross. The service was very effective, heing the first of this type held in our church. Our pastor has planned a series of evening sermons for January on The Christian Home. Sunday afternoon, Jan. 10, our members gathered in the church for installation services for our pastor, Bro. Herbert Miller, with Brethren Trostle Dick and H. S. Replogle in charge. Attendance both morning and evening has increased and we are grateful for the visitors who come and worship with us.—Mrs. Raymond Bleam, Coopersburg, Pa., Jan. 11.

Royersford.—In our church and school the Christmas festivities were just a bit different from previous years. Our committee for that work felt the need of a Christian church service for the Sunday morning before Christmas, changing our usual custom of a program by the children at that time. We felt that the Christmas spirit should not be limited to one or two days of the month but should be felt during the entire month, thus building up a rich experience for the happiest of all days in the year. During the month of December our children's departments spent a part of their Sunday-school hour in one assembly, singing Christmas carols. These were greatly enjoyed by all, teachers as well as the children. On Dec. 18 a tour was planned to the Planetarium in Philadelphia. About thirty members of our school and church went on this tour. We were thrilled by the wonders of this scene, viewing the stars as seen in Palestine about the time of Jesus' birth. Dec. 20 we had a lovely Christmas church service in the morning and in the evening a carol service which was very beautiful. Dec. 23 we had our children's program in connection with a Christmas fellowship social. Our intermediates gave a short play in the church auditorium after which we went downstairs and continued our program by the little ones as well as the older ones of the congregation. We had a social time together at which time refreshments were served. On Sunday, Dec. 27, several of our young folks who were home from colleges, had entire charge of the morning service. In the evening Bro. Wilfred Stauffer preached a helpful sermon in our church. Our New Year's services were also helpful. Last Sunday evening we had with us Mr. Stanley R. Kendig, head of leadership training of the state Sabbath School Association, who gave an address containing much food for meditation. Our recent council meeting was well attended and full of interest. We were very glad to hear of improved financial conditions over last year. We also had the re-election of officers for the present year.—Ollive Flemings, Royersford, Pa., Jan. 14.

Parkerford.—Our love feast was held Nov. 2 with Bro. Ralph Jones officiating. Our Thanksgiving service was held with the Coventry church. Bro. Gehman delivered the message. Dec. 20 the children and young people rendered a splendid Christmas program. On Christmas morning we had a union service with the Baptists, their pastor delivering the message. Afterward our group packed and distributed thirty-five baskets of fruit to the shut-ins. Sunday morning, Dec. 27, Bro. Wilfred Staufer, pastor of New Enterprise, gave us a helpful message. In the evening an impressive installation service was held for the pastor by Bro. Dick and Bro. Replogle. In December the young people elected new officers and planned their work for the year. Clarence Quay was chosen president. The young people have been having helpful discussions every Sunday evening; they also have a period of worship in song. Dec. 12 two were received into the church by baptism. On New Year's Eve we had a union service in the Baptist church. Bro. Gehman delivered the sermon on the subject, Watchfulness. Our Sunday-school attendance has been very good in spite of the many rainy Sundays during December and January. Our Sunday-school superintendent, Bro. Prizer, conducts a monthly workers' meeting where many good ideas are exchanged. Sister Maggie Wallace, our home department superintendent, has been making many calls and distributing fruit and literature to those who can not attend services. Jan. 12 the Ladies' Aid reorganized for the year with Sister Clara Simons, president. The Aid has been very busy during the past year. They quilted twenty-three quilts, made fifty children's garments, donated a rug to the pastor's family, made nineteen comfort bags for sailors; sent sheets and pillowcases to Neffsville Home. At the business meeting Jan. 16 church officers were elected for the year. After paying all mission pledges, the church decided to send $50 for the support of the Africa mission. We plan to have members of the Juniata Volunteer Band give us a program on Sunday evening, March 14. The church also decided to have pre-Easter services.—Mrs. C. H. Gehman, Parkerford, Pa., Jan. 20.

Ridge.—The work at this place has been moving along nicely. On Sunday morning, Dec. 22, our Sabbath school gave a Christmas program. Our young folks gave a pageant, Betty's Christmas. The dime card offering for missions, received at that time, amounted to over $14. Our young people's class also sponsored a Gospel Messenger cluh this winter, sending in twenty-two names from our twenty-eight families. R. W. Schlosser, president of Elizabethtown College, who was with us Jan. 9 and 10 in a Bible institute, gave us splendid instruction on the Doctrine of Christ. We felt it was a rare privilege to have a teacher like Bro. Schlosser as instructor in our little rural church.—Mrs. John Booz, Shippensburg, Pa., Jan. 18.

Spring Run.—Dr. Barbara Nickey of North Manchester, Ind., whom this church is supporting and who is now on furlough from the India mission field, was with our congregation Oct. 25-28. On Sunday morning, Oct. 25, she discussed her work in general; that evening she gave an illustrated talk on her medical work showing the conditions under which she and her assistants must work. Oct. 27 she met with the Aid Society and discussed more specifically her work among the Indian women. At a special missionary society meeting on Tuesday evening Dr. Nickey spoke of her work in the girls' school. The church gave her a gift as she was going to New York to take a postgraduate medical course. Appropriate programs for Thanksgiving and Christmas were given at the church. The regular council meeting was held on Dec. 31. Various officers were elected to succeed those whose terms expired. Brethren Allen Rhodes and Wesley Swigart were elected deacons for a period of three years and were installed the following Sunday. After council a watch night program was given. The Aid Society reorganized with Sister Belle Rhodes, president. Interest in and attendance at the missionary meetings has been increasing. It was decided to enlarge the church basement by excavating. This addition will be used for classrooms and will be opened to enlarge the dining room when needed. The project has already heen started.—Maggie Gill, McVeytown, Pa., Jan. 16.

Tire Hill.—April 12 we enjoyed a sunrise service in our church with the young people in charge. Our regular Sunday school was at 9:30 followed by preaching. In the evening a splendid program was given by the children. May 3 and Nov. 1 we enjoyed our love feasts with over 100 surrounding the tables each time. June 28 Bro. Kenneth Blough of Davidsville gave an inspiring message. Oct. 18 we had rededication services in the Tire Hill church; we dedicated our church free of debt. Bro. John F. Graham of the Shade Creek congregation gave three addresses. Bro. John Ellis gave a short talk in the afternoon. Oct. 19 to Nov. 1 Bro. H. Q. Rhodes of Somerset was with us for revival meetings; through these efforts three were baptized and two more since. April 22, July 19 and Nov. 13 we visited the Old Folks' Home at Scalp Level. We gave two programs and held one preaching service. Nov. 15 we had a missionary program. Nov. 22 Sister Olive Widdowson was with us when an offering of $7.89 was lifted. Nov. 25 a Thanksgiving program was given by our own group; also Bro. Wm. H. Rummel of the Westmont church gave a good talk. Dec. 20 a splendid Christmas program was given by the children and a check and gifts were presented to the pastor and family. Our average Sunday-school attendance is 158; church attendance, 90. The outlook is encouraging. Each Wednesday evening we have prayer service in which every one takes part. At the same hour the children are taught by the writer. They respond readily with prayer and Bible reading. A Bible story is always told and explained. We have been lifting our regular mission offerings as asked by Conference; in addition we use the envelope system which is proving a great help.—Mrs. Arthur L. Rummel, Johnstown, Pa., Jan. 18.

Walnut Grove church took an active part in the preaching mission services which were held in Johnstown. Union prayer services were held in the various churches each Sunday afternoon. We began our revival services Nov. 8 and continued two weeks. Bro. J. A. Rohinson conducted the meetings assisted by Chester M. Strayer, our chorister. The spirit and attendance were unusually good. Thirty-four were added to the church by letter and baptism. Miss Olive Widdowson gave us an inspiring address Nov. 4. The congregation held a surprise for our pastor and his wife on Nov. 5. About 250 people met at the church and presented them with a generous purse and a large basket of flowers. A program was given and a luncheon was served. We feel we have one of the finest pastors any congregation could wish for and this was one way to pledge our support and loyalty to him. The church also increased his salary at the fall council. The union Thanksgiving services of the churches in the east end of Johnstown were held in our church. The sermon was delivered by Rev. W. G. Hawk of the United Brethren church. The offering was given to a local institution, The Christian Home. Bro. Wm. Kinsey of New Windsor, Md., gave one of his entertaining and helpful chalk talks Dec. 1, under the auspices of the men's Bible class. We had the boys' choir of the Maple Park School, consisting of thirty-seven voices, with us Sunday evening, Dec. 3. The children took part in the Christmas services Sunday morning, Dec. 20. The cantata, Christmas Dawn, under the direction of Chester M. Strayer, was given Sunday evening, Jan. 3. Dec. 27 the B. Y. P. D. gave an interesting play, While Mortals Sleep.—Mrs. Waldo Strayer, Johnstown, Pa., Jan. 19.

York.—Dec. 8 First church met to reorganize the Sunday school for the following year. Bro. Ralph Lehman is superintendent and Bro. Arthur Hess, assistant; Sister Ethel Gripe, Messenger agent. The following week our mission school reorganized with Bro. Geo. Stough, superintendent and Bro. Chauncey Trimmer, assistant. Dec. 20 a well rendered Christmas program was given by the children of First church. We also enjoyed a service at six o'clock on Christmas morning. The young people sang carols for the shut-ins, after which they conducted a candle service at the early service in First church. Dec. 27 a cantata, The Child Divine, was given under the direction of Bro. Chester Royer. Christmas night our mission school rendered their program. Dec. 29 the Women's Work elected Sister Mary Blough as president. Jan. 1 was the beginning of a ten-day prayer meeting in our city. Each hour in the day a different denomination had charge of the service and in the evening a preaching mission was held in the church of each denomination. Our pastor, Bro. S. S. Blough, had charge of these evening services in First church. He gave us fundamental sermons and delivered them very earnestly. As a result of these efforts three accepted Christ. The work of the Sunday school is moving along nicely which gives us a bright outlook for the year. At this time the enrollment of First school is over 500. There were 136 seals and diplomas given for perfect attendance in the past year. Jan. 15 our regular council was held in First church. Good reports were given by secretaries and treasurers which encourage us to go forth to do greater work. Our pastor, Bro. S. S. Blough, is arranging for our pre-Easter services. The B. Y. P. D. chorus is also rehearsing for their Easter music. A revival is to be held sometime in May by Bro. M. J. Brougher of Greensburg, Pa. We are studying the First Epistle of Peter in our midweek prayer meeting under the direction of the pastor.—Florence L. Keeney, York, Pa., Jan. 18.

TENNESSEE

Jackson Park church met in council Jan. 9. Bro. S. H. Garst was re-elected elder and pastor for 1937. Bro. H. K. Keeble was retained as clerk and treasurer. On Sunday following our pastor preached to an attentive audience. The Sunday school seems to be moving along very nicely under the leadership of Bro. Smith Vines.—Jesse D. Clarke, Jonesboro, Tenn., Jan. 13.

New Hope.—Since our last report our church has been receiving many spiritual blessings and taken on new life. Late in August Bro. I. N. H. Beahm of Nokesville, Va., came to us and gave three much appreciated and helpful sermons. On Sept. 23 he returned to hold our revival, being assisted by our pastor and elder, Bro. A. M. Laughrun. Bro. Beahm remained with us for fourteen days, preaching old-time gospel sermons. We feel that much and lasting good will result from these meetings. When Bro. Beahm had to leave on Sept. 6, the church thought best for Bro. Laughrun to continue the meetings until after our love feast on Oct. 10. As a direct result of these meetings five were added to the church by baptism, one awaits the rite and much other good was accomplished. Sunday night, Oct. 9, we had the pleasure of having with us a delegation of brethren and sisters of the Old Order Brethren of Virginia. They had charge of the hour during which two ministering brethren each gave us a short sermon and songs which were much enjoyed. We were also favored with a visit in the early autumn by a group from our own district, appointed by district meeting to visit each church, one representative for each division of church work. Our church met in council Dec. 12 when officers for the year were chosen. Bro. A. M. Laughrun was re-elected elder and pastor, to be assisted by our young ministering brethren. Bro. I. T. Garst was retained as church clerk; the writer, Messenger correspondent; Bro. Niles Hilbert, Sunday-school superintendent, with Bro. D. C. Morrell, assistant. At this meeting Bro. Niles Hilbert was called to the ministry. Also four deacons were chosen: Brethren Will Morgan, Warner Bacon, A. C. Diehl, Opie Bacon. The minister and deacons with their wives have all been duly ordained. We had services at the church each evening beginning with Christmas and ending with a splendid program and watch night meeting. Our young people have reorganized the B. Y. P. D., electing Bro. Jack Conley, president. Our Women's Work is moving along nicely with Mrs. I. T. Garst, president.—Mrs. A. C. Diehl, Jonesboro, Tenn., Jan. 12.

VIRGINIA

Belmont church met in council Jan. 9. Church officers were elected for the coming year: Bro. I. N. Zigler, elder, with Bro. L. L. Mason, associate elder. The work at our mission point has been going along slowly; we have been considering ways to bring about more interest in the work there. Our Women's Work is going on nicely. We are few in number but we are doing what we can to help along in the cause. The young people have planned a larger program than ever for the coming year. Our Sunday school is quite encouraging; except at times when sickness prevents, we can report almost 100 per cent attendance.—Mrs. R. E. Mason, Holladay, Va., Jan. 16.

Christiansburg.—The women have organized a full Women's Work program with Mrs. T. A. DeHart as director. They have held eight all-day meetings since Sept. 1. Regular monthly programs have been held with good attendance. The men, women and young people delivered twenty baskets of fruit to the sick, aged and shut-ins. A service was held in each home on Christmas. Each of our organizations had representatives at the regional conference. A number of young people attended the fellowship supper at Topeco Nov. 21. We had interesting programs for Thanksgiving and Christmas. A nice offering was received at each. The next round table will be held at Christianshurg church in April. The men reorganized in October with Bro. J. T. Smith, president. They have been making some improvements around the church. Our pastor attended the preaching mission held in Washington, also at Bridgewater. Six members have been received by letter since Bro. Bowman has been with us. An adult music class is held in the home of Brother and Sister Bowman each Friday night. A junior choir has been organized by Mrs. Bowman with more than twenty in attendance each Tuesday afternoon. We are looking forward to our evangelistic meeting which will be held in early spring by our pastor. Our regular council was held Jan. 9 with our newly elected elder, Bro. M. E. Clingenpeel, presiding. We have already gone over the top with the mission budget. Our financial report for the past quarter was the best the church has ever had, for which we are indeed grateful.—Mrs. Fred Lawson, Cambria, Va., Jan. 16.

Oronoco.—The woman's missionary program was held at our church Oct. 4 with Sister Lucy Figgers as the speaker. She gave us many interesting sketches of the Christians in India, Africa and China. The meeting was full of inspiration and help for all. Nov. 22 Bro. W. L. Staton was licensed to preach; he has taken up the task wholeheartedly and earnestly. Though he is growing old in years, he is young in the ministry. Our love feast was held Oct. 18. Some splendid messages were brought by Bro. W. E. Cunningham who officiated and by Brethren R. M. Figgers and R. H. Figgers. This meeting was well attended and edifying. We were happy to have Bro. Cunningham and his daughter with us on this occasion. The church met in council Jan. 9 and elected officers for the coming year. Bro. R. H. Figgers was chosen church clerk; Bro. E. C. Lawhome, assistant Sunday-school superintendent; Bro. W. L. Staton, Messenger agent. Bro. E. C. Lawhome and wife were elected to the deacon's office.—Ethel M. Figgers, Oronoco, Va., Jan. 12.

Pleasant Valley.—We held our election for Sunday-school and church officers Nov. 14. Ezra Mitchell was elected superintendent with H. E. Reed, assistant; Livia Reed, correspondent. Messenger agency was left in care of the Ladies' Aid. In October we enjoyed our annual communion with a good representation of members present. Bro. Frank Layman and Zion Mitchell came for our meeting. Bro. Layman officiated and on Sunday following our communion Bro. Mitchell gave us a fine message. During the past year our church was painted and a stage and pulpit built. A settee and chairs were presented to our church by the young men's and women's Bible class. Our Sunday-school attendance has been gaining some and there seems to be an increased interest in general.—Livia Reed, Alum Ridge, Va., Jan. 18.

Staunton church called Newton Poling, a young minister from West Virginia, to the assistant pastorship for the months of June, July and August. He filled several appointments at the local church during the pastor's absence and regularly served the mission church, Arbor Hill, on Sunday afternoon. During his stay two Bible schools were conducted, one at Staunton and one at Arbor Hill. A two weeks' revival conducted at the mission point led six into the church; two more were received by letter and two others presented their letters to the Staunton church. The church met in council Nov. 27. Bro. J. C. Garber, pastor of the Staunton church, was re-elected to the eldership for another year. It is perhaps a commentary on the efficiency of the church officers that all were retained for another year. The pastor has been following a series of twenty sermons on the Beatitudes for the last two months that provoked congregational interest as well as inspiration. Both a mother and daughter and a father and son banquet offered rare opportunity for entertainment and fellowship. A crowded church saw the young people dramatize a Christmas play, It Happened in Bethlehem.—Mrs. Joe Garber, Staunton, Va., Jan. 16.

WASHINGTON

Olympia.—Our church especially enjoyed the Thanksgiving season this year, as we feel we truly had something for which to be thankful. The Ladies' Aid reached the goal they had looked forward to for some time. They obligated themselves for a new parsonage six years ago and the mortgage was finally burned at an impressive service on Thanksgiving. Several from our group attended the preaching mission in Seattle sometime ago. They returned with much enthusiasm and favorable reports from having heard E. Stanley Jones and other outstanding speakers. We are looking forward now to our summer assembly to which our church will be host. Although a definite place is not yet decided on it will be held in the vicinity of Olympia the week of Aug. 4-9 inclusive. With Annual Conference being held in Nampa, Idaho, this year, we hope to have several representatives attending from our group. Bro. Paul Longenecker, district field worker, and Bro. Glen Harmon, pastor of Tonasket church, have been with us for a two weeks' revival service which will close tomorrow. These meetings have been very inspirational and uplifting.—Charlotte Summers Michael, Olympia, Wash., Jan. 16.

WEST VIRGINIA

Bethel church met in council Jan. 9. The Sunday school is to continue with the same officers until April 1 when it will be reorganized. We have preaching the second Sunday in each month. Bro. Raymond Martin of Rada, W. Va., is to hold a revival meeting sometime in August. A revival held by Bro. Jonas Sines of Oakland, Md., in October was a success. There were eight baptisms—all boys belonging to the Champion class of Bethel Sunday school.—Minnie Sions, Old Fields, W. Va., Jan. 13.

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1. This body of Christians originated in the eighteentb century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches tbe fundamental evangelical doctrines of the inspiration of the Bible, tbe personality of the Holy Spirit, the virgin birth, tbe deity of Christ, tbe sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in tbe name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

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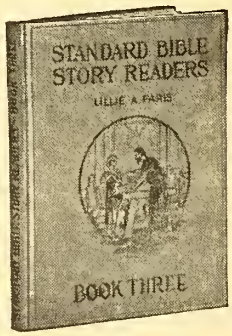
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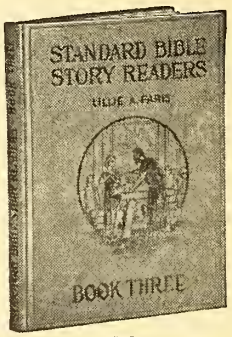
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Whether your congregation is large or small you will be interested in what Bro. A. Joseph Caricofe, the pastor, writes of the Rileyville church of Virginia. "Our church is a small rural church consisting of twenty families. Three years ago only one family received the Messenger." Then came news of the club rate plan. Here is what Bro. Caricofe did:

"At our council I announced the club rate offer and asked how many would subscribe at the club rate. Five heads of families responded. Later each of the five was given two families to solicit. Several nonresident families were written to. One deacon offered to pay two subscriptions to needy homes. When all reported we had secured more than the necessary three-fourths."

Dear reader, will you not see that something is done about a Messenger club in your church this year? Talk with others. Write for more information, or for sample copies of the Messenger to show what our church paper is like. No finer piece of home mission work can be done than to get at least 75% of the Brethren homes of your congregation to read The Gospel Messenger.

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Waterloo

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., February 13, 1937 No. 7

EDITORIAL

Understanding and Condemnation

PERHAPS it is an overstatement, as such judgments are likely to be, but that there's too much truth in it no one can deny: "The church has shown a great capacity to condemn, but very little capacity to understand."

There's plenty in this world that ought to be condemned, heaven knows, but not without being understood. Understanding would often soften the condemnation, sometimes it would eliminate it entirely, as it did once for Jesus. If neither of these two, it would make more righteous the indignation with which it is administered.

In all cases understanding should come first, that whatever follows that may be what ought to follow.

E. F.

What Do People Want?

PERHAPS you know what you want. But many are not so fortunate. They are just seeking, forever yearning to know what life is all about. It is often tacitly assumed that on the whole what men want is of a rather low order.

Take the matter of reading. Think what is offered in the so-called popular books, magazines, papers and programs. Much of it is the sort of stuff that makes MESSENGER readers sick at heart. Is it true that this blather about the low things of life is a dependable index to what people want?

Of course it is granted that some want the low. However, there is good evidence to show that many would prefer something of a higher order. Indeed the so-called intellectual element in the magazine and book field is now known to be at least ten times as large as once supposed. The amazing success of the digest type of magazine is said by those who know to indicate the following:

"The public not only wants but begs you to supply informing and stimulating material that will sharpen the powers of observation, cultivate mental processes, develop intelligent conversation and discussion and help toward further reading and expanding mental horizons. Radio and movies are not competing to supply these interests."

Minister and teacher, take heart. If you have what answers to vital human need more will appreciate your efforts than you will ever know. In Jesus' day the common people heard him gladly for they sensed the sincerity and worth of the Master's message. There is no reason to suppose reactions would be different today.

H. A. B.

Faithful in Exile

ONE correspondent not unknown to MESSENGER readers writes us to "wish that sometime when you are writing . . . editorials you would remember the exiled members, those who by the force of circumstances must live away from the church, ministers' widows and others."

Gladly, but what is the special word which should be said to them? We must admit that we had not thought of them as in a class by themselves requiring separate treatment. We had taken for granted that whatever ministry the church paper carried to its readers it brought to all alike, the far-away and the near at hand, the scattered as well as the thickly settled.

And that's just the trouble? At least our correspondent hints that in this very assumption we have forgotten something. And now that the question has been raised, what if she's right? She knows well the experience of those for whom she speaks, the loneliness, the longing to be a part of the larger fellowship, the feeling of not belonging, of not counting, almost of not being counted in the church life and church activities. But how often do the rest of us think of this, we who meet together regularly in our well-ordered and well-functioning congregations?

The writer of the above reminder has memories of

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"other and happier years." So did another sainted exile whose words we saw this morning. He remembered Zion and he sat down by the river and wept. The folks around him asked him to sing but he could not, not in that strange land. He had a harp but he did not feel like playing. He hung it up in a willow tree. He was too homesick to play. He was too full of thoughts about Jerusalem. But this exile of today, though likewise pressed heavily with precious memories of her own beloved Zion, those busier and "happier years" which she and her consecrated husband together gave to kingdom ministry, now that she is left alone does not refuse to sing and play. She still finds some opportunities for service and the consequent "spiritual uplift." And how eagerly she seizes them and rejoices in them!

Is it not in such facts as these that we must find the secret of the more abundant life for our brethren and sisters who must live in comparative isolation? Their situation invites them, indeed urges them to be extra alert in utilizing such avenues of service as may be open to them. The scarcity of these openings demands that those which do exist be looked for and grasped. And there always are some. Everywhere are people who need some kind of help that anyone can give. God is everywhere and may be found of those who earnestly seek after him.

And just because it is more difficult, a special obligation rests upon our exiled brethren to maintain their interest in the program and activities of the church at large. This they can do by reading the church literature, at the very least the official church paper, and sharing in the support of the general church work, especially the cause of missions. Their lot in life qualifies them for peculiar sympathy with missionary endeavor. All this, of course, as far as their resources will permit.

The last remark suggests the special obligation which rests upon us who live in the well established churches. We must take more thought for the scattered of the flock. We must share their burdens. We must write them letters of encouragement. We must see that they have opportunity, through the church paper and otherwise, to know what is going on among us. We must make them feel that they are a part of us. We must carry them on our hearts. E. F.

To Him and Her

He was in the hospital, had been there before, had suffered much. He knew well the meaning of physical pain, financial strain, mental dejection. And the value of friendliness. He was wonderfully appreciative. He said he wouldn't want to live in a world without friends.

She was at home, taking care of things there, not the least of which were the children. There was everything else that belongs on a farm. Of course she went to see him often. But the most remarkable thing —let me tell you of that.

Into another home of the community came the flu-pneumonia epidemic and left great sorrow. And she not only went to the funeral when the mother was laid away, but into that home itself she went with pies and eggs from their own none too ample resources, because she wanted to help carry the burden. All this when her own burdens were so great, her own family cares so exacting!

There aren't too many people in the world, not even in the church, like him and her. But there are some. It's worth a lot to know them. More yet to be them.

E. F.

In the Puritan Home

We have it on the authority of a professor from Vassar College that the American family in the business class is of the Puritan type. According to our authority, the five major values of the Puritan home are: accumulativeness and thrift, trade and profit, exaltation of manual work, pride in housekeeping, and a demand for freedom from personal dictation mingled with obedience to cultural values.

It is both convenient and useful to have the characteristics of life in the Puritan home so concisely stated. There is abroad in the land a good deal of criticism of things Puritan. This summary statement gives one a clearer idea of what its critics do not like and where their changes would be applied. However, when one rereads the list it is hard to see anything fundamentally wrong—except perhaps a little overemphasis as interpreted by the Puritans.

Accumulativeness and thrift are certainly essential if there is to be any surplus, leisure and progress.

Trade and profit are necessary in a world of specialization and work no injustice when men are wise enough to see that even self-interest argues for fair treatment.

The exaltation of manual work can be carried to extremes, but it is hard to see how this world could keep going without millions cheerfully at work at commonplace tasks.

Pride in housekeeping can be overdone, but what is more inviting than the quiet and order of a tidy room, well cooked meals and a good bed?

Personal freedom with obedience to cultural values looks like a pretty sound balance as between two seemingly opposing but really complementary values.

Yes, we may be old-fashioned, but there is really a good deal to be said for the Puritan home. As in many other things, the main effort should be to achieve the spirit without bondage to the letter. H. A. B.

THE GENERAL FORUM

In Church

BY LUCILE LONG

I marvel at a miracle so great
That I, but even now busy with life,
Its dear familiar duties, yes, its strife,
Should reach this haven of comfort! Through what straight,
Swift pathway does one reach this happy shrine?
Through tears I dimly see that God is good,
That life is fair, that I can trust his word!
This does not come through any gift of mine!

But power that is not of me has interposed,
Has touched my spirit. The vision fair is sent.
The mystery of godliness stands disclosed
For one brief season. Far away the din
Ceases. The temple's mystic veil is rent,
And I, the worshiper, have stepped within.

Bridgewater, Va.

The Temptation of the Ministry

BY WALTER S. COFFMAN

TODAY the minister's temptation is the same as confronted Jesus. He was tempted to exalt himself in the eyes of the people, and to subordinate the kingdom of heaven. The temptation came to him in three disguises, but Jesus was able to see through them all.

At first he was tempted to exalt himself by making life easy for the people. Bread for them would be as welcome as it would have been for himself at that moment. So, twice he fed the multitudes on loaves and fishes, and they desired it to become habitual. That would be an easy life.

That minister has the easiest berth who can make his people feel comfortable. It was said of a certain pastor, "He has lulled his congregation to sleep by his comfortable sermons." And the one who said this also said, "I do not want the minister to make me comfortable; I want him to make me feel like a sinner." Between these two extremes lies the ideal, perhaps.

Next, Jesus was tempted to do stunts for the people, such as falling off the temple without getting hurt. This would exalt himself and insure crowds. The magician never fails to have an audience. Perhaps Jesus tried to justify himself like the modern minister who thinks that if he could just get the crowd to church, he could preach the Word to them. As a young man I attended a revival where the crowds were attracted by the minister's use of magic. Today I remember some of his magic; but I can recall no word of his preaching.

The third temptation of Jesus was so foreign to the kingdom of heaven; that not even the devil tried to establish any connection between them, as he did with the other two. It was the temptation of power over numbers of people. A few years ago a young minister left his small pastorate of one year's service and accepted a larger one, though his work had been acceptable and helpful. Established in his new charge, he tried to get a friend to apply for a large church which he believed was available, with the suggestion that his friend could make a name for himself there. The friend answered that the proposition had no interest for him; that he believed he was helping the people of his congregation to live more abundantly; and he proposed to remain where he was.

The latter had discovered somewhere along life's pathway that the purpose of the Christian ministry is not self-exaltation, but exaltation of Christ and the kingdom of heaven. In this he was following the example of Jesus. There had been a fourth method presented to the mind of Jesus, a program mapped out in the prophecy of Isaiah (61: 1-3). Jesus chose to fulfill that scripture and become the ideal Servant of Jehovah.

Let today's minister also attempt to fulfill that scripture, and he will become more nearly the ideal servant of Jehovah, than if he attempts to exalt himself by making people feel comfortable or satisfying their morbid curiosity or by merely being at the head of large numbers of people. He may have smaller crowds, but he will have greater soul force.

Cerro Gordo, Ill.

American Bible Society

BY M. C. SWIGART

Church of the Brethren Member of Advisory Board

ON Wednesday, Dec. 2, 1936, the American Bible Society met in its annual meeting with its advisory council, made up of representatives of thirty-seven different supporting denominations of which the Church of the Brethren is one. Thirty or more of these representatives were present.

They met as a council for the first time in their new building at 57th and Park Avenue, New York City, having moved from their old building downtown, known as the Bible House, in Astor Place, this past year. The new building is modern in every way and fireproof, while the old one was not. Many of their valuable manuscripts had to be kept elsewhere on account of this fire hazard. This new building was dedicated only a couple of weeks ago.

The American Bible Society is a missionary enter-

prise. It makes no profit on its books. It is dependent upon Christian people for the promotion of its missionary program at home and abroad. Voluntary gifts and dues of members help the society to meet its reduced budget of about $986,000.

There are seven denominations that support the society on a percentage basis. Eight that put a definite amount in their official budget of which our church is one. Four that designate a certain Sunday of the year for special offerings. One that takes an offering by official sanction, but on no specified Sunday. Eight that contribute in varying amounts because of local interest. Three other denominations contribute by various local methods. The Church of the Brethren in the 1936 Conference authorized the Board of Christian Education to include the amount of $400 in its budget for the society.

Our gifts to this worthy society have not been such as to measure up with our ability and zeal for Bible distribution. In 1926, we gave $833; 1927, $780; 1928, $1,021; 1929, $680; 1930, $415; 1931, $278; 1932, $514; 1933, $242; 1934, $261 and 1935, $175. We surely hope that for the year 1936 the full quota was reached.

The society has colporteurs in every part of the world. These men aim to sell a Scripture or portion of it, rather than give it away. There are two reasons for this. First, to buy shows the relative value of that which is paid for, instead of a gift. Second, the colporteur has to show the worth of the Book and give a testimony in trying to sell the Book and make the man want it. The Moslem, for example, is a traitor to his own people if he takes a Book. But it is by this method that the Word is getting the seed in the cracks and crevices of the Islam world. There are fourteen agencies along the Nile River in Egypt selling the Word.

There are four ways by which the society helps churches get the Word in the hands and hearts of the people: (1) Universal Bible Sunday, which is the first Sunday of Advent. (2) By literature. The society has an abundance of literature, much of it free; some may be had for the postage, and still more is sold very cheap. For example: *Worth-while Ways of Using the Bible, Out of Pages of Power, Where to Look in the Bible, How to Use the Bible, Great Men on the Greatest Book,* and many others. (3) A Scripture Card Exhibit, which may be borrowed, consisting of twenty-six cards in four different colors, each containing a page from a foreign language Scripture volume, information about each language displayed with some account of the history of the Scripture translation and its use. (4) Stereopticon slides. There are two sets of these. In *The Old Book Finding New Friends* there are fifty slides picturing the work of translation, publication and distribution of the Scriptures in many languages, including the work for the blind. A second set, *The Book Goes Forth,* consists of forty-seven slides showing the Bible seller at his difficult but rewarding task in the United States, Latin America, Africa, the Near East and the Far East. Our own publishing house has these also.

One hundred and twenty years ago, when James Madison was President of the United States and New York was a little city of 100,619 inhabitants all clustered around the Battery, the infant America was growing at an alarming rate. Her needs were many and her struggles to supply them were heroic. She needed homes, schools, factories, highways and canals. She needed protection from the Indians and security for her brave pioneers who were streaming across the Alleghenies and settling in the plains of the Mississippi. Among other things she needed the Bible. There were thousands of American homes without the Word of God. In 1803, the Louisiana Purchase was made. This added a tract almost three times the size of the original thirteen states. New settlements with thousands of homes were dotting this unoccupied country.

Societies to meet these needs had sprung up in many places. But the need of this great west was unmet. Samuel J. Mills, called the "father of foreign missions," came back from a tour of the west in 1813 with an insistent and passionate appeal for the organization of a National Bible Society. Many listened with deep concern until at length Elias Boudinot, president of the New Jersey Bible Society, called a convention of Christian leaders which met May 8, 1816, in the old Garden Street Reformed church in New York City and began deliberations which resulted in the formation of the American Bible Society two days later in the City Hall of New York. Dr. Lyman Beecher, "the father of all the Beechers," and James Fenimore Cooper were in this meeting.

Elias Boudinot, who called the meeting, was chosen its first president. The first vice president of the society was John Jay, the first Chief Justice of the United States Supreme Court. So goes on its wonderful history through these 120 years. The American Bible Society functions in three ways. *First,* by translation. The Scriptures have been translated into 972 different languages and the number is increasing at the rate of one every four or five weeks. *Second,* by publication for all peoples and all ages. *Third,* by distribution. It is done without racial or denominational discrimination through individuals, churches, Sunday schools, auxiliary societies, hospitals, ministers, evangelists, missionaries, colporteurs, correspondents and special agents employed by the society. The last annual report of the society lists an employed force of 369 colporteurs, 1,325 correspondents, assisted by 1,-

180 volunteers, who, together with office workers, make a total of 3,094.

The society circulated the Scriptures in 1935 in five continents, including more than forty nations and in 157 languages and dialects. The total volumes distributed in 1935 were 7,223,550.

The society seeks out and brings the Bible to the poor, the ignorant, the untaught; prisoners, strangers, travelers; the destitute and unchurched classes; patients in hospitals, boys and girls in orphanages, convalescents in sanitariums, inmates of other state and federal institutions and soldiers and sailors of our own nation and of other nations both in times of peace and in times of war.

The society is dependent upon churches and upon individual donors for the support of the work. Income from sales of Scripture covers the cost only of the Scriptures sold, and often less.

The work of translation and revision, the plates of new versions, Scriptures donated to destitute persons or given away by colporteurs in their work, reduction of prices on many editions in foreign lands and on some in the United States, etc., must be met out of the gifts of those who care. Since the founding of the society in 1816, over a quarter billion copies have been distributed. Let us not fail to do our part.

Over twenty-five hundred years ago, a courageous prophet predicted a famine, "not a famine of bread nor a thirst for water, but of hearing the words of the Lord." The present would appear to be one of those periods of which the prophet Amos had spoken. Deeper than the economic depression of our day is our spiritual destitution. We have not kept the proper balance between the income of divine energy and the outlay of human effort. The result has been a spiritual breakdown, revealing itself in our business, in our morals, and in our religion. To build up our spirits there is offered the Bread of Life in the Book which has sustained souls in similar situations throughout the centuries. The Bible helps us to reappraise ourselves, to repossess ourselves and to steady ourselves.

Four hundred years ago, for the first time, our English Bible was put into print. Thus in 1535, the "pages of power" wrought by the earnest English translator, Myles Coverdale, began to reach, as never before, the man on the street, in the field, or in the shop, with their story, their message and their inspiration. What had been the possession of learned men became in a day, the common property of the English-speaking people. Today, we look back over four centuries of history and find amazing evidence of the influence of the Bible in every aspect of life and work. To meet the call for this Book, more copies of it have been printed and distributed than of any book in any language. "Without the Bible, it is impossible to understand the literature of the English language from Chaucer to our own day."

In prose and in poetry, as well as in the common speech of everyday life, the Bible's contribution to us is surprising. "The apple of the eye," "the salt of the earth," "the powers that be," "labor of love," "handwriting on the wall," "a mess of pottage," "the widow's mite," "we are the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchres," "all things to all men"—are a few of the Biblical expressions used on occasions by every one of us—and in each is a Biblical story.

We must have the Bible. There are some things we can get along without. If we must, we can get along without the telephone, or the radio, or the automobile. It would be interesting to sit down and make a list of the things we could get along without. One of the world's greatest men once said that he liked to look into the shop windows and note the things he could do without. There is one thing every one of us must have. We must have bread. We must have bread for our hungry bodies. We must have bread for our hungry souls. We must have bread. The Bible is bread. The Bible ministers to hungry bodies. "Give ye them to eat." The Bible ministers to hungry hearts. We remember what Jesus said: "Man shall not live by bread alone." We need more than wheat and corn and coal. We must have bread to satisfy our hungry hearts. The world is full of folk who carry about with them disappointing hopes and broken purposes. They must have courage. The world is full of aged people and ambitious youth. They must have peace and aspiring gladness. The world is full of sinners. They must have a Savior. We can get along without the newspaper and the magazine and the latest book, but we *must* have the Bible. Every man, woman and child must have it. The world needs a Savior. If we are to find a Savior, we *must* have a Bible.

In the society's effort to meet the spiritual needs of the blind, it has published the Scriptures in twenty-five languages and systems. These bulky volumes are so expensive to manufacture, that few blind people can afford a complete Bible. Last year, 5,057 volumes were either given away or were sold for the small sum of twenty-five cents as compared with a cost price of from two dollars to eight dollars.

What more basic Christian service can there be, than that which makes the homes of men a permanent abiding place for God's holy Word? It is a service which invites you to share its sacrifices and its spiritual rewards. It is the service to which the American Bible Society is dedicated. Without the help of Christian men and women across the nation, the ministry of the Bible Society can not keep abreast with the pressing need for Scriptures constantly confronting it.

Philadelphia, Pa.

The Twelfth World's Sunday School Convention

BY RUFUS D. BOWMAN

2. The Proceedings of the Convention

The Convention Hall

It was a modest structure, rather disappointing. It was not located in the most desirable section of the city. However, these features did not seriously detract from the influences of the convention. The decorations were beautiful. Across the front of the auditorium printed in red on a yellow background were these words, "Kristus Verdens Hop"—"Christ the Hope of the World." The building was high and two large balconies. This made the pulpit very high. In front of the pulpit was the Norwegian flag draped around the insignia of the convention. A beautiful bouquet of flowers rested on the table in front of the pulpit and at the base of that was an open Bible. Sitting in the convention hall one saw the open Bible, the beautiful flowers, the flag with a cross in it, and the large motto, "Christ the Hope of the World." I might add that the flag of the Norwegian government has a cross in it, which is a religious symbol. This is a mark of the character of the people.

The World Fellowship

The thing which will linger longest with us is the greatness of the world fellowship. When hymns like "All Hail the Power of Jesus' Name," and "Blest Be the Tie That Binds," were sung by each delegate in his own tongue, it gave you a thrill that can not be described. To stand in the midst of a consecrated company with devoted souls all around you singing the same hymns in different languages but with one spirit, you could not help but feel that there is one great fellowship in Christ Jesus which refuses to be separated by nation or race. These were our impressions which we wrote in our notebook after leaving the opening session.

1. The great spirit of Bishop Lunde.
2. The courtesy to the foreign delegates. They gave us the best seats.
3. The efficiency of the interpreter.
4. The modesty of the convention hall.
5. The beautiful decorations.
6. The simplicity of the coming and going of the king.
7. The greatness of the world fellowship.

The Character of the Program

The inspirational addresses given in the convention hall were a real treat. The program was slowed up because of the interpretation. Most of the addresses were given in English and were interpreted into the Norwegian. Sometimes the addresses were printed in the Norwegian language and the delegates from Norway read the message as it was given in English. But usually the interpreter stood beside the speaker and interpreted the message as it was given.

There were many valuable sectional conferences. A number of important addresses were given in these sectional conferences. The discussions in these conferences did not seem as fruitful to me. People came from such different backgrounds and there was such a variety of points of view. These together with the fact that Sunday-school work is still rather elementary in many of those countries made it difficult to follow through a clear-cut discussion. The saving factor, however, was the opportunity of getting next to the actual work which is being done in those countries.

One of the interesting parts of the program was the glimpses of the world field, the reports of the work which is being done around the world. I was struck with the report of Mr. Matias Cuadra of the Philippine Islands. He said in part, "There are now 200,000 evangelical Christians in the Philippine Islands. I was converted by a Norwegian preacher and teacher. He taught me absolute purity, absolute honesty, absolute unselfishness, absolute love. Eight years ago he died never to return to Norway. I came to you to bridge the gap. Keep on building bridges around the world."

Dr. Kagawa was the outstanding personality who spoke at the convention. The whole world knows about this great-hearted little man from Japan. The delegates almost mobbed him in their anxiety to get a glimpse of him. He addressed the convention on "The Sunday School and Evangelism." A few quotations from his message:

"In Japan there are about 20,000 baptisms a year and more than 50 per cent of them are from the Sunday schools."

"With my twenty-six years' experience in slum work I have discovered that the Christians who support the church in the slum quarters are those who were educated in Sunday schools."

"Unless we do more Sunday-school evangelism, we shall lose the best method to evangelize heathen countries."

"To make Sunday schools a perfect evangelical organization, Sunday-school teachers must be very spiritual. They must love the individual souls of the children in the classes."

The address which came nearest to touching Dr. Kagawa's in its influence upon the convention was delivered by Dr. Luther A. Weigle on the convention theme, "Christ the Hope of the World." This great message marked a fitting climax to the program. A few quotations follow:

"I believe that we are upon the threshold of a great revival of Christian faith. The world is beginning to sense its moral need and spiritual hunger.

"There is an increasingly clear and common conviction that Christ is the answer to human need.

"Consider with me three words which Jesus spoke to his generation. **'Be not anxious.'** Be not anxious for God is our God. His care is constant for birds and flowers. It is certain that he will make provision for human life. God has not failed us in these difficult times. His good earth has not lost its productivity. The resources of nature are still ample. There is no sign that God's love is waning. Lift up your heads! God still lives!

"Repent. It isn't enough to be sorry for sins. To repent is to change your minds. The world needs changed persons more than it needs anything else. Not luck or fate or lack of divine providence brought it to its present plight, but human selfishness, and frailty, ignorance, folly, mismanagement, unrestrained competition and unbridled greed. The trouble is that we have too often lost sight of Christ's advice to seek first the kingdom of God. We have sought money, publicity, speed, power, and that silly thing we call prestige. Christ says, 'Repent.'

"Believe. Believe in the gospel. Have faith in God. God is active, living, loving, seeking to redeem men from their folly and wrong. We can not save ourselves, but God can save us, if we will but commit ourselves to him.

"Our salvation is for eternity. Our salvation may begin

here and now. Christ is the hope of this present world of sweat and sin and longing. Human welfare, education, and evangelism belong together. Evangelism includes the full redemptive purpose, social and individual."

Outstanding Emphases of the Convention

1. The Educational Method. The convention emphasized in the strongest possible way the value of the educational method. We were led to see that the way out of the present situation is through the Christian education of children. The teaching method was set forth as the method which brings lasting results.

2. Evangelism. Dr. Kagawa emphasized the importance of evangelism through the Sunday schools. He told us that 60 per cent of the Christians in Japan are from Sunday schools. Many other speakers stressed evangelism. The need of conversion, the need for the nations to repent, and the importance of educational evangelism, were high notes throughout the convention.

3. Co-operation. The convention saw the necessity for unity and co-operation. Paganism threatens the whole Christian enterprise. Christians must hold together to promote and conserve spiritual values. If the Christians of the world were thoroughly united another world war would be impossible.

The President of the World's Sunday School Association in his opening address set forth the aims of the association. They are: first, to sustain the Sunday schools in all Christian lands. Second, to assist all missionary societies in non-Christian lands with their Sunday-school work. Third, to promote Christian brotherhood, peace and goodwill.

4. World Peace. This was strongly emphasized. The conference realized that it was being held in the shadow of war. The messages were given with the world situation in mind. Peace was emphasized by the Minister of Ecclesiastical Affairs of the Norwegian government. Peace was set forth as one of the aims of the convention by its president. Peace was stressed by Dr. Kagawa who said that Christian activity in Japan would stop in case of war. Peace was emphasized by the greeting received from Chiang Kai-Shek, Generalissimo of the National Forces in China. The deep desire for peace was voiced throughout the convention by delegates from sixty countries. All of these sentiments were summarized in a resolution adopted by the convention. The resolution follows:

"Acknowledging with penitence our failures and our sins and expressing anew our faith in him who is able to transform all human life and to direct to better ends all human relationships, we affirm our purpose to inaugurate and maintain in our educational work such definite programs of teaching and worship, based upon the Word of God and interpreting the life and teaching of Jesus Christ, as shall lead to interracial understanding, international concord and the abolition of war. We labor and we pray for the coming of the kingdom of God that his will may be done upon earth as in heaven.

"We call upon all our constituent units to give effect to this resolution in such ways as may be deemed wisest and best so that men everywhere may accept the Sovereignty over all life of him who is the Prince of Peace and the Hope of the World."

To South Africa in 1940

There were a number of calls for the next World Convention but it was granted to South Africa because of the opportunity for Christian service there.

Sir Harold Mackintosh of England was elected president for the third term. This is the first time that a president has been elected for a third term. Mr. Mackintosh is a great Christian layman. Because of his humanitarian efforts he was knighted by the late King George. One of the things which the king mentioned was his Sunday-school work.

Dr. Luther A. Weigle was elected chairman of the World Council. Dr. Robert Hopkins and Dr. James Kelley continue as general secretaries.

Christ the Hope of the World

This should have been mentioned along with the outstanding emphases of the convention because it was the greatest. Over against the dark background of world unrest, Christ was pictured as the hope of the world. I shall never forget that motto before our eyes, "Kristus Verdens Hop," "Christ the Hope of the World." This thought ran like a silver thread through all of the messages. You sensed it in the atmosphere of the convention. More than three thousand people really believed that the Gospel will solve all our problems if accepted. Many of them returned to their homes to live under increasing strain, but they went home repeating, "Kristus Verdens Hop." Some of them came from countries threatened by war, where free speech is not allowed, but they went home saying in their hearts, "Christ the Hope of the World." They are our friends and comrades of the cross. They may soon have to face prison or death but nothing can crush their conviction that Christ is the hope of the world.

We are a part of that world fellowship. I feel a kinship with those people. There is a language of the spirit which is understandable even when the tongues speak differently. Hearts beat the same the world over and Christ walks among the children of all lands. The church of Jesus is not dead. The kingdom of God will be triumphant. This world fellowship is a faint picture of a greater fellowship which we shall enjoy some day with people of every race and tongue who have joined the company of the redeemed.

Washington, D. C.

General Education Board Meeting

BY SECRETARY J. I. BAUGHER

The General Education Board of our church held its annual meeting in Washington, D. C., on Jan. 12, 1937. This Board Meeting is always held in connection with the annual meetings of the Conference of Church-Related Colleges and the Association of American Colleges. The sessions of these organizations are devoted in a very direct way to a study of the purpose and work of the American Church College and our college presidents benefit greatly by thus being privileged to attend these meetings which are of a national character.

Morning, afternoon and evening sessions were held by our Board. The following members were present: C. C. Ellis, H. F. Sanger, E. M. Studebaker, E. C. Bixler, Otho Winger, D. W. Kurtz, P. H. Bowman, R. W. Schlosser, and J. I. Baugher. Brethren V. F. Schwalm and W. W. Peters are also members of the Board but could not be present. Other participants in the business of the day were Dr. J. G. Meyer of Manchester College, Dr. A. C. Baugher of Elizabethtown College, Dr. J. S. Noffsinger of the National Home Study Council, Washington, D. C., Dr. George E. Van Dyke of the Case School of Applied Science of Cleveland, Dr. J. B. Goodwin of the Financial Advisory Service of the American Council on Education of Washington, Dr.

Howard W. Oxley, Educational Director, CCC Camps, Bro. M. R. Zigler, Home Missions Secretary, Elgin, Ill., and Leland Brubaker, director of young people's work.

Because of the fact that the members of the General Education Board are necessarily located anywhere from La Verne College, California to Elizabethtown College, Pennsylvania and because of the fact that only one professional meeting can be held annually an effort is made to do most of the work through committees. The committees then report to the Board as a whole.

A special committee had been appointed a year ago to find solutions for some of the puzzling problems that confront our church colleges in their administration of the athletic programs. Our college presidents and their faculties are endeavoring to offer to our young people a sane program in this field but with present-day trends in many of our high schools and many of our larger colleges the problems involved become more complex. It is refreshing to note that there are those, however, who are willing to keep the athletic program in its proper place in college regardless of the sacrifice required from some other angles. The report of the committee was discussed at length and the committee continued with the instructions to report again in 1938. It might not be out of place to call attention to the fact that many of our good brethren homes can help our colleges very substantially in retaining some of the earmarks of a Christian college if they will agree to the basic principle in college life that our boys and girls go to college to get a college education rather than become athletic stars or recipients of special financial considerations because they have played a few games of football or basketball during their high school years. It seems to the writer that sometimes some very good people become enthused too easily when their sons can run a little faster or push a little harder on the football field than some one else can. I doubt if the genius of the Brethren people can find its fullest expression in this domain. Why should we expect our colleges to spend much money or much time in this realm of life? Another question discussed by the Board was the administration of the Student Rotary Loan Fund. Every member of the Board present is convinced that loans made to worthy students return good interest to the church. But the fund is small and the requests are many. If our church could build up a substantial loan fund to help worthy young people who should and would like to go to college, more would be accomplished to help our colleges meet the competition of the junior college than any other one thing that can be done. Perhaps there are brethren and sisters who would like to help such a cause. Any such are invited to speak to any of the members of our Board or write to the secretary. A committee was appointed to study the selection, organization and administration of student aid for our church. The committee consists of President C. C. Ellis, V. F. Schwalm, and J. I. Baugher. The committee will report in January, 1938. Any one having suggestions or aid for this worthy cause can do much for many of our young people today.

Bro. H. F. Sanger, a member of our Board and also secretary of the American Medical Association, read a splendid paper on Vocational Guidance in Medical and Allied Professions. Bro. Sanger is in a unique position to give splendid advice to young people if they are interested in medicine, nursing, veterinarian or allied professions. His address is 821 S. Ridgeland Ave., Oak Park, Ill.

There is an increased recognition and desire on the part of all our Board to so conduct our colleges that the largest possible returns may come to the church. A decade ago our colleges were so hard pressed by association standards and state requirements that at times perhaps our colleges may not have seemed to give as much attention to the needs of the church proper as some desired. It is with deep satisfaction that our Board senses an increased effort on the part of our leading thinkers in American life to point again to the unique opportunities and much needed contributions of the church college. This trend is an allied trend to the work of the National Preaching Mission and other efforts put forth to strengthen character and spirituality in the citizens of our beloved land. To this end Bro. M. R. Zigler, the man who represents the total unified church program of our church is asked to attend our meetings. To this end likewise a special committee of our Board is visiting all of our colleges during the years 1937-1938. This committee has already visited four of our colleges, and has been privileged to attend faculty meetings, trustee meetings and chapel services at all of our colleges. The main objective of these visits is to discuss plans whereby the colleges and the church may work more closely and hand in hand in meeting the problems of both in the present day. I might say that for reasons stated above Bro. M. R. Zigler is likewise asked to join the representatives of our Board in making these visits. His co-operation is greatly appreciated and his contributions at each college thus far visited have been invaluable.

The Board released two publications during the year. One by A. J. Brumbaugh, Dean of the College of Liberal Arts, University of Chicago, and one by Bro. Edward Frantz, Editor of The Gospel Messenger on "Can the Church College Live?" The latter article consists of an address given by Bro. Frantz at the Educational Dinner at the Hershey Conference last June. The members of the Board thought the address so valuable that publication of same was ordered. The above pamphlets are available to any one interested. Write to the secretary at Hershey, Pa., if copies are desired. Pastors and alumni of our colleges can well afford to study both copies. These pamphlets are available without charge.

Brethren D. W. Kurtz, P. H. Bowman and M. R. Zigler were appointed as a committee to make an intensive study of the relationship in curricula, organization, tuition charged and other opportunities for affiliation between Bethany Biblical Seminary and our colleges. This question is a timely one and the closest possible affiliation should be developed. This committee will report in January, 1938.

Outstanding papers were read on the following subjects by the following specially invited speakers: Current Trends in Higher Education by Dr. A. C. Baugher. Historical Aspects of Adult Education by Dr. J. G. Meyer. Implications in the Adult Education Movement for our Brethren Colleges by Dr. J. S. Noffsinger. Proper Investments and Accounting by Dr. George E. Van Dyke and Educational Work of the CCC Camps by Dr. Howard W. Oxley. All addresses were extremely helpful.

The Board reorganized by electing the same officers for the ensuing year. They are: president, C. C. Ellis, Juniata College, Huntingdon, Pa.; vice preseident, V. F. Schwalm, McPherson College, McPherson, Kans.; secretary, J. I. Baugher, 305 E. Chocolate Ave., Hershey, Pa.

The Board felt their problems were difficult, their opportunities large and the day short. The meeting closed with prayer.

Hershey, Pa.

HOME AND FAMILY

Tribute to Mother

BY ORPHA MISHLER

Today is mother's birthday,
The leaves they look like gold.
But mother sure will celebrate,
With God on high, I'm told.
I'm glad I had a mother true,
Whom one could love and trust;
She was an angel mother,
So good, so pure and just.

I feign would be like mother dear,
As I grow old and gray.
We'll only have one mother,
Is the thing I wish to say,
So do the thing you ought to do
And say the thing today;
Don't wait until tomorrow,
She may have passed away.

Dear mother sure was kind to me.
I thank the Lord each day
For such a constant friend as she;
And one more thing I'll say:
I know that she is happy;
And one more thing I know:
That she is up in heaven,
Where all the good folk go.

Middlebury, Ind.

Don't Be an Over-Vigilant Mother

BY HELEN HOAK EIKENBERRY

YOUNG Mrs. Jameson comes very near to being an ideal mother. She handles easily her little son, an adorable three-year-old. She settles her child problems without becoming flustered, and somehow her methods seem to settle every sort of conflict or disagreement without any fuss, and settle them right, too.

Sometimes, on the moment, I have thought Mrs. Jameson a little unreasonable, but not after I have considered the effect of the particular incident upon the character of her child, the one objective which she seems always to have in mind.

One day I was at Jameson's when Donald Wicks, the boy next door, was there. He is older, more aggressive and more robust than Billy. Before long I remarked to Mrs. Jameson that the Wicks child was certainly selfish, demanding, and getting all of Billy's toys just as fast as Billy produced them.

"You really shouldn't allow it, Mrs. Jameson," I protested. "He has everything right beside him, and isn't even playing with them. Look at his air too." I had taken an active dislike to the child. "I wouldn't allow him to play like that with a child of mine."

Mrs. Jameson was much too unconcerned about this situation, I thought, with some amount of heat. Billy was a darling, but this domineering Wicks youngster had gone altogether too far with his show. I can tell you I was just itching to put in some action on Billy's behalf. I fumed inwardly, and fidgeted outwardly. But Mrs. Jameson preferred not to notice anything. I was a bit surprised, also, to see that Billy did not look to her for intervention.

"Do you never interfere in a case like this?" I inquired, with some impatience, adding: "In my opinion, that child is abominable. He needs a setting-down he won't forget very soon. You can at least send him home, can't you?"

"No, I can't," Mrs. Jameson smiled. "His mother left him here while she went to the dentist. He doesn't bother me. He is domineering, though, isn't he? His mother regrets it so."

"Well, why do you stand it? In your own house too! You're much too easy. Why, I wouldn't tolerate it a moment."

She could detect the disgust in my manner, so she thought it necessary to explain her attitude.

"It is hard to sit by and see a child take advantage, isn't it?" said Mrs. Jameson. "But I don't intend to intercede for Billy. In the first place, the toys aren't important, you know. Billy can play with them anytime. And if Billy takes this calmly, why shouldn't I? You see, I know the mistake Donald's mother made in guarding him too closely. She couldn't stand to have any other child step on his rights. She was so terribly fair, always interfering, and settling disputes, and dividing out plaything, and seeing that they were kept divided."

"Well, she probably carried it too far," I said.

"Yes, she did. It's almost impossible not to. I am sure Donald has the instinct to protect his rights in sufficient degree, without having it fostered, fed at every opportunity by an observant mother, until it sticks out all over, and is continually being brushed up against by some one. That's the poor little fellow's trouble right now. It's too bad, isn't it?"

"But," I reasoned, "don't you think that the instinct of self-preservation and acquisitiveness are more dominant to begin with in some children than in others? Just a little incouragement in Billy's case, for instance. After all, he has to learn to take his part, Mrs. Jameson."

"Oh, don't ever doubt his urge to protect himself and his belongings," she smiled. "Why, Donald would have simply no chance of getting something Billy really wanted. The thing is, you know, I have never made Billy think he wanted a thing he really didn't, just because it was rightfully his. Mrs. Wicks was a

regular policeman to see that Donald got all that was coming to him. At first he looked to her to fight his battles, but now that he has taken things into his own hands—well, you see the result. He's only four. He can't be expected to draw a line. Why, I believe he doesn't even know that other children have any rights!"

"You mean, then, that Billy does sometimes assert himself with this overbearing youngster?"

"He certainly does when he thinks it important enough. Otherwise, what doesn't matter to him shouldn't worry me. Grown-ups can make themselves more childish than children when they squabble over trivialities. Mrs. Wicks made that mistake. Now she has to start all over, and work on Donald the other way."

"She realizes how selfish he is?"

"Oh, yes, indeed. She is miserable when she takes him anywhere. So many people dislike Donald, and she feels it too. Of course, it's her own fault, but I do feel sorry for her. I am sure she wouldn't have made her mistake if she had only had such an example of an over-vigilant mother to watch, the example she has been to me."

Mrs. Jameson, as usual, was admirable in a situation where I would have acted much differently, and unwisely, I see now. It is because in every situation she acts with respect to the development of Billy's character.

Sterling, Ill.

Family Reunions

BY HARL RUSSELL

It is with due respect and appreciation of family ties that I approach the subject of the family reunion. When homes are so often broken by strife and divorce in these modern times, I would salute and commend the reunion as a means for knitting the threads of family life more closely together. May it continue to bring honor and respect to founders of homes and families.

Since the family is a divine institution, folks may honorably partake in the celebration of a season of reunion. The inspiration and fellowship from such an occasion often makes younger members of the family circle resolve to be better persons and better Christians. Some older saintly member of the group whose life has been filled with worthy deeds and accomplishments, often influences others to lead better lives. Where there is that atmosphere, it pleases God to see the family unite.

But why is it that preachers and church workers from here and there, complain about the family reunions? It is because of several reasons, but perhaps the stating of the main one will suffice. It is said the chief reason is that these gatherings compete with the churches. So many of them are held on Sunday, and for Sundays in a row, that the church program is disrupted. Teachers and officers as well as others of the congregation leave their accustomed places, and small summer audiences become painfully smaller. Many good church members often attend several reunions in a few weeks' time. Church services naturally suffer from this situation.

But I am happy that there are remedies to suggest in order to preserve the good in the reunion without damaging Sunday worship services. A suggestion is that the family reunion be held on some of the remaining three hundred and thirteen days in the year. Legal holidays offer an excellent opportunity for folks to be free from their tasks. Some of the true meaning of that particular holiday could well be made a part of the day's program. However, legal holidays are not the only days on which a large percentage of the people can come. I know of some very successful and inspiring family reunions that are held on an ordinary weekday. If it were found that a few could not possibly leave the world's business activity for a weekday gathering without disruption of business affairs, is it not fair to ask which is the more important—the business of Sabbath worship and observance or the business of tilling the soil and buying and selling?

If some of the family number do not see the danger, a firm stand, seasoned with Christian grace, might easily take the observance date away from Sunday. If it can not be done, your absence occasionally from the reunion might not seriously affect it, and if it did, your attendance at your church service might further swing the balance toward the proper viewpoint of placing "first things first."

Again let me say, I value the institution of the family and what the reunion does do to uphold and honor family ties. However, above all families is God's great family, every member of which should be reunited in his house each Sabbath day.

Marshalltown, Iowa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

The chemistry lesson was dull and uninteresting. A young preacher was dozing.

Then, suddenly, the professor sat upright and started talking in forceful language about human life.

"Religion will never be effective until we take it into the dirt and common experience of the teeming hordes of humanity."

That's exactly what we must do! Thank you, sir, for those brave words!

Salisbury, Mo.

OUR MISSION WORK

The Raj Pipla Christian Festival

BY EMMA K. ZIEGLER

November 25 and 26 were red-letter days in Raj Pipla State. These days were the occasion of an annual malavado (religious festival) for all the nine village schools and the churches of the state. This was the fifth one held and from the interest manifested it will continue to be an annual event in the future.

The festival was held in the village of Taropa, the village of 1,700 palm trees, making this village one of the beautiful, if not the most beautiful village in Gujarat. There is an organized church in this community. This church is one of the three organized churches in Raj Pipla State. In Taropa is our largest village school with an enrollment of 125.

The purpose of this festival is to bring together the Christian community and to give encouragement to these people in the various phases of their life. The Hindus have many festivals. The prime motive in establishing the Hindu festivals was religious, but many of them have come to be mostly commercial affairs. The purpose of the Christian festival is to encourage the fourfold life.

To this end people from various walks of life were called to give their contribution to this event. On the evening of Nov. 24, a government representative of the agricultural department, a fine old Indian gentleman, arrived with his exhibit of different varieties of grains, peanuts, cotton, fertilizer, etc. He also had many pictures to illustrate the yield produced from good varieties of seed and poor varieties; pictures of insect pests, of improved farm implements, etc. To make things more graphic to the farmers, he gave an illustrated lantern lecture one evening.

Another representative of agricultural interests was Mr. Sauri, a Christian from South India, who is in charge of a Rural Reconstruction Center near Anklesvar sponsored by Baroda State. He gave an evening lecture stressing the value of good cattle and chickens, especially as an aid to the poor village people.

The first afternoon the greater part of the time was given to children's competitive games. However, the farmers also had a tug-of-war and each one showed great determination to have his side win. The games were enjoyed equally by those participating and those on the side lines. The chairman for this event and for the prize-giving which following was Mr. Marfatia the judge of the Session's Court of Raj Pipla State. His presence added much to the interest of the event. Prizes were distributed by Mrs. Marfatia, a cultured Indian lady.

A contest in dialogues, stories, essays and songs was held in which the school children participated.

The religious part of the festival was mostly in the charge of Bro. J. M. Blough of Vyara who preached two very appropriate sermons and also conducted a worship service. Bro. D. J. Lichty and P. G. Bhagat of Anklesvar were also present for part of the time to give their aid and encouragement on various programs.

To encourage mothers in the care of their children, a baby show was held in which first and second prizes were given. One first prize went to the fine healthy baby of a jungly village woman.

Besides the exhibit by the agricultural representative, there were three other exhibits. One was of chickens—pure breed, mixed, and country chickens. Another exhibit was of handwork done by the village schools, which showed some real initiative on the part of some teachers and children. A third exhibit was of women's work, such as pieced quilt tops, knitted things, embroidery, and one hooked rug done by a village girl who drew the design, selected the cloth and colors, and did the work all herself. She had never done such work before, but had seen it done. It was a very commendable piece of work indeed.

Many Hindus and some Parsis as well as Christians attended these events and saw the exhibits. All were very much interested and spoke words of commendation that such a festival was held. Some of our Hindu friends expressed great appreciation for what is being done and has been done by the mission and mission workers and Christians at large. We hope that the circles of influence that were started at this festival will widen and enlarge and keep spreading.

Umalla, India.

General Chiang Fights Communism in China

A few years ago it seemed as though China might go communistic, but now there seems to be a swing in the opposite direction. The places where communistic principles were forced upon the people have so utterly failed to bring about better conditions, that even some of the communistic leaders themselves are becoming discouraged and joining the government forces under the able leadership of General Chiang Kai-shek, who has been fighting communism in China. At present he is "The Big Man in China." His wife is a daughter of the late Dr. Sun Yat Sen, China's first president. General Chiang and his wife are both Christians. Since his wife was a Christian when he married her she has naturally been instrumental in turning her husband to Christianity. The story of his conversion is as follows: When on his memorable march north to unify China,

the communistic element of his army sometimes became unruly and destroyed mission property. At one of the mission hospitals where his soldiers encamped, they left the hospital in such a delapidated condition that medical work had to be discontinued. However, the doctor being a Christian of no little faith did not give up in despair. He followed with the soldiers on their march north and waited on them when they were sick. One day General Chiang observed the doctor at his work of mercy. He told his wife about him and asked what caused him to leave his home and endure the hardships of army life. His wife replied that the doctor was a Christian, and the general said, "If Christianity causes a man to do thus, I want to be a Christian also." Not long after this he joined the church. At present he is endeavoring to free China from the opium evil and bring about a general reconstruction of his country. (Note: This item of news is taken from a letter by O. C. Sollenberger of China.)

What to Pray For

BY LELAND BRUBAKER

Week of February 13 to 20

TERROR, bloodshed, cruelty and persecution carried real meaning to the China Christians in the days of 1900. The Boxers reached almost every little village where Christians were to be found. Mute evidence



Brother and Sister Harlan J. Smith

that the Christians in the little village of Show Yang paid dearly for their faith at that time is seen even today in a marble slab outside of one of the big gates leading into the city. On it are found the names of those who died at that time for their belief in Jesus Christ.

Today even though these many years have slipped by, the memories of what happened long ago still remain. This territory is therefore a very difficult place in which to develop a growing church. Let us therefore remember in sincere prayer Brother and Sister Harlan J. Smith and family who have worked there many years and who will shortly be returning to their work. Pray that God shall give them strength to carry on in spite of hardship. Pray that grace, patience and love shall be given to them in such abundance as to overcome even this long established obstacle.

Let us also remember our new missionaries to China. Sisters Gauntz and Ober, and Brother and Sister Alva Harsh. The difficulties of a new language, the adjusting to a new country, the appalling need all draw heavily upon even the strongest. May we pray that these our new ambassadors shall be able to equip themselves now for long service for our King in China.

Elgin, Ill.

News From the Field

INDIA

Anklesvar

BY MABEL MOOMAW

Gifts for All

As happens every year when the monsoon begins to retire, the evening skies furnish the most amazing kaleidoscope of color that one can imagine. Deep tints of flame and yellow with pastel shades of blue, green and cream, chase one another across the western horizon as the sun sinks into the Arabian Sea. Like most of the best things of life, this beautiful sight is a gift free to all.

Additional Books for the Training School Library

Additional books for the Training School Library have been made possible because of a gift of Rs. 28-8-0 ($11) from the junior church at Landour Mussoorie. The teachers and students of the vocational training school appreciate this expression of goodwill from the junior church where our missionary children attend. This gift will help to provide some books and charts that are very much needed for the library.

Mr. Norris Visits Anklesvar

It is always a great pleasure to have a guest from our native land. Recently Mr. P. K. Norris of Oklahoma, who is Agricultural Commissioner for U. S. A., spent two days with us. Mr. Norris' chief interest is to study the cotton production in India. He shared with the students of the training school some of his very interesting experiences in other lands, especially of his travels in Egypt.

A Birthday Party

Our missionary family at Anklesvar had been scattered for several weeks; however, we were all home Sept. 16 and had a surprise dinner for Mrs. Lichty at the Moomaw home reminding her of her birthday anniversary. Although we had only planned a surprise for Mrs. Lichty, the evening held a surprise for us all. We had just finished our dinner when a man appeared on the veranda with a bundle in his arms and a note in his hand. In the bundle we found a beautiful little baby girl and the note from the local police officer told of the "wanderings" of this little miss who is about one month or six weeks old. A railroad laborer found this little baby on the railroad track about five miles from here. He brought the child to the local police officer and he sent it on to us asking if we would care for her. During these few days no clue has been found to the relatives of this little child. It is evident that she is one among the hundreds of India's abandoned baby girls. She has been given a warm reception here and the best of care. Many guests have come to see her and add their comment that she is "indeed a fortunate little miss." Arrangements are being made to place her in the baby home at Dahanu. Mrs. Lichty has given her the pretty Indian name, Chandralela.

Leisure Time Activities

The cricket team (cricket is a game similar to baseball) of the training school has played many games with teams from neighboring schools and village groups, but has not yet been defeated during this season. Athletics, however, do not occupy the leisure time for all the students. Many choose to spend the hours in the library while others are in their gardens adding some caressing touch, counting or recounting their ripening tomatoes or other growing vegetables. The students live in groups of eight or ten so some boys may be found taking their turn preparing the meal for their hungry comrades, who will soon come home. "Tell me what you do with your leisure time and I will tell you what you are." This old saying may appear to be exaggerated; however, interesting and worth-while leisure time activities contribute much to students' lives.

The Student Gospel Teams

The student gospel teams and singing groups have again been organized for this school year and have started their Sunday evening meetings in surrounding villages. The service of these various groups of young men cultivating goodwill and friendship among our village neighbors, bringing messages of love and cheer to them, is one of the most important phases of our school life here. As they pursue their studies toward becoming teachers in the classroom may they realize more fully the ideals of service of the Master Teacher who said: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Junior Worship Program

(For Use With the Junior Project)

BY ELIZABETH WEIGLE

Theme: African Houses and American Homes

Call to Worship: For the Beauty of the Earth, stanza 3.

Prayer (in unison):

"Dear Father, we thy children pray
For help and guidance on our way.
Reveal thy truth and give to each
Thy blessing of the upward reach. Amen."

Hymn: There Is Beauty All Around.

Responsive Reading:

Leader: "Every house where love abides
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest."
—Henry van Dyke.

Juniors: 1 John 4: 7.

Leader: 1 Cor. 13: 4.

Juniors: 1 Cor. 13: 5-7.

All: "Love never faileth." Make love your aim.

Hymn: O Happy Home.

To the Leader: We are continuing our study of the African boys and girls. For this session let us go into their houses. Have pictures of African huts with their mud walls and thatched roofs. Tell how the family huts are grouped in a compound and the compounds in villages. Take the juniors inside the huts. Describe for them, or, better yet, have them report from assignments made in advance on the home life of the African: the preparation of food, the furniture or lack of it, the attitude of the members of the family toward each other. Contrast this house with an American home; in this emphasize not so much the physical differences as those spiritual qualities which make our houses into homes. Care must be taken that this contrasting is not done in a spirit of boastfulness. It should be the aim of each leader to create in the minds of her juniors an attitude of sympathetic understanding toward their African friends. Lead the juniors to recognize the fact that because we love and worship a kind heavenly Father our homes are different from those of African boys and girls. Help them to realize that they may have a part in helping the Africans to know the God we love.

Hymn: We've a Story to Tell to the Nations, stanza 3.

Offering: "O God, our heavenly Father,
For all the love we see,
For home and all its beauty,
We bring our gifts to thee. Amen."

Benediction.

Letters From the Juniors of India

(During the year of 1936, the juniors in America studied about Mexico, South America and India, and they gave their gifts of money and also their gifts of handwork to the juniors in India. The boys and girls in our Mission schools were very happy to be remembered by the boys and girls in America. In order to express their appreciation they have written a few letters of thanks and two of them are printed here in The Gospel Messenger. Another very fine letter will be printed in Our Boys and Girls Sunday-school paper. It would be very interesting if their original letters, written in Gujarati, could be printed, and still more fascinating if we would be able to read them. There are at least 222 different languages in India and each one is written differently. Because India is so far away from us, the Christmas greetings which they sent are reaching us a bit late.)

Mission School,
Umalla, Raj Pipla State, India.

Dear American Juniors—

We are sending you hearty Christmas Greetings.

Though many miles separate us and we have never seen you, yet your love and kindness we know about. You in America have done much for us. You have built hospitals and schools by sending your money. We are very grateful to you for all of this and praise God for these kind works.

Many women and children go to the hospitals. Some time ago the mother of Dorcas, a girl who goes to our school, became critically ill. She was not expected to live. She was sent to the Dahanu hospital and by the help of God and the doctors and nurses she became well. Dorcas and her family are very grateful to him for his healing.

One of the missionaries told us that you were studying in junior classes about our schools, customs and games. She also told us you were praying for us. We are very happy to hear all of this, and we are thankful for you as our friends.

Because you are interested in us and we in you, our teacher, parents and we ourselves, as children of the Umalla School, are sending to you are heartiest Christmas Greetings and Best Wishes for the New Year.

Yours in Christ,
The Children of the Umalla School.

Vakkatpura Village Mission School,
Vakkatpura, Raj Pipla State, India.

Dear Junior Friends—

One of the missionaries told us that each Sunday you are studying about us in your junior groups and that you are praying for us. We were very glad to hear that and we want to thank you for all your loving deeds and thoughts.

To show you that we are thinking of you we are sending to you our very heartiest Christmas Greetings. We therefore say to you: "Merry Christmas and a Happy New Year."

Very sincerely,

The Children of the Vakkatpura School and Teacher.

KINGDOM GLEANINGS

Calendar for Sunday, February 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus the Good Shepherd.—John 10: 1-16.

Christian Workers, Lent—How Shall We Observe It?

B. Y. P. D., A Sympathetic Social Order.

Intermediate, Appreciating Our Parents.

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Gains for the Kingdom

Three baptisms in Chico church, Calif.

One baptism in Glendora church, Calif.

Five baptisms in Harmonyville church, Pa.

Nine baptisms in Yellow Creek church, Ind., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Seven baptisms in Nampa church, Idaho, Bro. Edgar Rothrock of Pomona, Calif., evangelist.

Four baptisms in Mechanicsburg church, Pa., Brother and Sister Rittenhouse of Easton, Md., evangelists.

Twenty baptisms in White Oak congregation, Pa., Graybill house, Bro. Paul Miller of Upper Conewago, evangelist; one baptism prior and one since.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Frank Howell of Los Angeles, Calif., Feb. 14-28 in Hermosa Beach church, Calif.

Brother and Sister O. H. Austin of McPherson, Kans., Feb. 10-28 at Falls City, Nebr.

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Personal Mention

Bro. Lewis M. Clower has changed his address from Timberville to Dayton, Va., R. 2.

Bro. R. H. Figgers of Oronoco, Va., desires the prayers of the church in behalf of his seven-year-old daughter who is seriously ill with spinal meningitis and blood poisoning.

Dr. J. M. Henry, head of the history department of Bridgewater College has been confined to his bed with rheumatism since Dec. 27, we learn from the B. C. Bee. "Unable to meet his classes on the campus, his students have been meeting him in his bedroom."

Bro. Rufus D. Bowman, pastor of the Washington, D. C., church and peace representative of the Church of the Brethren at the national capital, is named in the N. C. J. C. News Service as one of the speakers at a recent peace conference of Catholic, Protestant and Jewish leaders.

The Foreign Missions Conference of North America announces that on Sunday, Feb. 21, 10:00 A. M. (E. S. T.), Dr. Fred F. Goodsell will speak on International Christianity over WEAF and the red network of the National Broadcasting Company. This is the program known as the National Radio Pulpit.

H. Stover and Christina M. Kulp, together with **Miss Mary Alice Engel,** R. N., will sail for our Africa mission field, leaving New York City March 14 on the S. S. Deutschland, of the Hamburg-American Line. From now until sailing time the Kulps should be addressed at Williamsburg, Pa., and Sister Engel at Westminster, Md.

Bro. Chas. Bonsack is scheduled to address the ministers of Southern Illinois and their wives in the Springfield church at 11 A. M., Saturday, Feb. 20. It's a morning and afternoon program with other interesting features. Bro. Bonsack will also speak to the local Springfield congregation Sunday morning and evening, Feb. 21, while in the afternoon and early evening Sister Anetta Mow will tell of her experience in the India mission field. Pastor Ralph T. Finnell invites you to any or all of these meetings.

Dr. D. W. Kurtz is the preacher in a Spiritual Life Preaching Mission to be held in the First church of Roanoke, Va., Feb. 18 to 23. Each evening he will give a lecture at 7:00 and a sermon at 8:15, with special music and song at 7:45 directed by Prof. Nelson T. Huffman of Bridgewater College. Dr. Kurtz will also give radio addresses over WDBJ, Friday, Feb. 19 at 12:00, Sunday, Feb. 21, at 5:30, Monday, Feb. 22, at 11:45. "This great spiritual mission is for all ministers, workers and members of the First and Southern Districts of Virginia, taking the place of the Daleville Bible and Training Institute. By order of the joint Council of Boards."

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Miscellaneous Items

If your congregation is not named in the list on page 2 of this issue, please remember the roll includes only those churches forming Messenger clubs since October of 1936, and that at this season of the year names are being added day by day.

The Conference secretary reports an unusual number of inquiries concerning some Conference decisions. He is wondering what this means. His suggestion is that boards and pastors especially file their Conference Minutes as they receive them from year to year. Only thus can they have a file for reference.

Achievement Offering Bulletin

God has given a great work to the Church of the Brethren. February will close another fiscal year. The depression years forced a reduction in missionaries. Now we believe it God's will for us to go forward. For the eleven months ending Jan. 31 receipts for the Conference Budget totaled $156,256. This is an increase of nearly 13% over the corresponding period of a year ago. To reach the full program we need an increase of 40%. However, there is general rejoicing that the trend for eleven months is upward.

February is always a big month. To sustain the 13% increase February giving will need to total $66,828 which is an increase of $7,688 over February, 1936. This will require that each of us increase our giving. Let every minister interpret what a 13% increase means in terms of your own local offering.

Any increase in giving this year means just that much more for sending missionaries. Expenditures for other phases of the work are fixed by Conference at a certain amount. Every dollar increase means an increase in missions. One new nurse to Africa is sailing with the Kulps next month. Another is needed. New missionaries have been and are to be sent to other fields, and in faith this final appeal is made for the Achievement Offering.

GENERAL MISSION BOARD.

"Since Repeal" is the title of a timely little brochure which has just come to our desk. It is packed with interesting facts about the present status of the liquor problem. It is crisp, meaty, condensed. Nearly every statement is verified by citation to its source. It is published by Temperance Facts Bureau, 986 Fifteenth Ave., S. E., Minneapolis, Minn., at ten cents a copy, sixty cents a dozen.

During the Regional Conference to be held at McPherson College Feb. 21-26 the Student Christian Movement is sponsoring the organizing of N. Y. A. girls to care for young children. All mothers who are bringing young children to the conference are invited to leave them with competent girls from 8:30 to 10:00 each morning and also during the afternoon hours.—Wanda Hoover, McPherson, Kans.

"An interested reader" says in the margin of her brief communication: "If you can spare a little space for this in The Gospel Messenger, I will appreciate it." Well, we can, crowded as we are, if she will tell us who she is. The name can be withheld from publication when there are good reasons for so doing, but should always be given in writing us. This is a reasonable requirement, as a guarantee of good faith. If you can not trust us, please do not ask us to trust you.

Western Pennsylvania churches will be interested in six meetings to be led by Bro. D. D. Funderburg, adult secretary, and Bro. Lynn A. Blickenstaff of our missionary force in India. These two speakers will answer questions on adult work and on missions. Meetings are scheduled as follows: Sunday, Feb. 14, Scalp Level; Monday, Feb. 15, Morrellville, Johnstown; Tuesday, Greensburg; Wednesday, Uniontown; Thursday, Somerset; Friday, Feb. 19, Meyersdale. Announce the nearest place for your people and urge them to attend. Afternoon sessions at two o'clock will be of the conference type and of special interest to ministers, officials and members of missionary committees. The evening sessions will be mass meetings, and are scheduled for 7:30 o'clock.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

My Daily Meditations, by John Henry Jowett. Fleming H. Revell Co. 366 pages. $2.00.

No, this is not a new book. It has been on the market for more than a score of years and is still going strong. There's a reason. It was a wise teacher who advised his students not to read a book until it was at least ten years old. He knew that most books never sell out the first edition and that only a good book would be on the market ten years after its first publication. With books as with many inventions, it is well to let the other man do the experimenting.

Only he can produce a good book on daily meditations who by long daily experience has lived devotedly daily. In this particular Dr. Jowett was well qualified when he wrote this book. He selected strong passages of the Scriptures and his comments come from the depth of his heart. He presents quality rather than quantity. He does not hesitate to leave part of the page unprinted, if he has already delivered his message. He knows just when and where to stop. Nor is the print in small type but in large type so that even the aged and others with poor sight can read with joy.

As a book of daily devotions My Daily Meditation is one of the very best. You will do well to add it to your other devotional books for your entire family.

What Is Teaching? by Frances Cole McLester. Cokesbury Press. 128 pages. 35 cents, paper.

A little book in which the author assembles a group of church school workers, none of whom are satisfied with present attainments. They meet once a week and as a discussion group state the problems confronting them. This opens the way for a free discussion in which all who have something worth while have opportunity to present what they know or would like to discover. Having an experienced leader they are held well to the subject of the evening and go away feeling that they have been well paid for the time and labor they have given in further preparation of their Sunday-school teaching. Those planning workers' conferences may learn here how to prepare intelligently. Needless to say that the discussions are not the haphazard type that have killed many discussion sessions.

Technical terms are omitted. The language is that of the common teacher. The book will prove helpful for either individual or group use. And the price places it within the reach of all.

Are You an Evangelist? Edited by Edwin Holt Hughes. Methodist Book Concern. 169 pages. $1.00.

In the Introduction I read: "One of the heresies of recent years is the long endeavor to substitute a method of evangelism for evangelism itself." Evangelism is defined as, "the endeavor to lead men and women and children into a definite confession and service of Christ. It will be a distinct blunder if we so broaden that definition as to rob it of its decisiveness; or . . . cease to make the center of our evangelism the One Great Person."

The chapter, "Evangelism and Modern Thought," is rather modern in its views. But I read on page 26: "The Christian evangelist of today must, it would seem, believe four things and must believe them intensely. He must (1) believe that man needs God; (2) that God has revealed himself in Christ; (3) that God is an actual transforming and redeeming power in the human life, and (4) that his power becomes available to us through our obedient attitude toward him." And further: "Translated into the language of traditional theology what they affirm is the fact of sin, the fact of Christ, the fact of conversion, the fact of faith. Sin, Christ, conversion, faith—these are the essential elements of any message that is to win men for the kingdom of God. It was so a century ago, it is so today."

Under "Evangelism and the Pastorate" I read: "The first essential then, in ministering to a sick soul, is a firm conviction on the part of the pastor that he has a cure for the spiritual malady which has prostrated the sufferer. He must feel, as he enters the presence of the one to whom he has come with the Word of life, that an unseen Companion, is at his side—the Holy Spirit of the Living God."

Concerning the evangelistic sermon I read that it must attract, convict and lead to life-transforming decisions. To accomplish this it needs these six qualities: It must appeal to reason, be positive in its statements, appeal to the heroic, reveal an understanding, sympathetic heart to those who stray, be scriptural and demand unconditional surrender to God.

No, I didn't approve all that this book contains but it was stimulating, it made me think, pause, read again. And when I was through I had some things I prize most highly.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

God's Fellow-workers

"We are God's fellow-workers: ye are God's husbandry, God's building"

Monday: 1 Cor. 3: 1-9

This is often interpreted as meaning that we are workers with God, but I do not think this is accurate in view of the context. Rather I think it means that we are fellow-workers who belong to God, and because we belong to God we should not indulge in strife and form divisions within the church. As servants of Christ we have a common task, to labor in the field of God, the church. One does the planting, another does the watering, but none is superior to another, all are fellow-laborers for God. Or, as the apostle suddenly changes the figure of speech, we are fellow-workers engaged in building the great temple of God.

Where are our eyes? Are they on the small bit we are doing or on the great temple God is building? If we look steadfastly at the temple, we will be humble and sympathetic.

Heavenly Father, give us a vision of the great work thou art doing through thy servants. Amen.

Builders

"I laid a foundation; and another buildeth thereon, . . . each man's work shall be made manifest"

Tuesday: 1 Cor. 3: 10-15

We are the builders of the temple of God. We have many different tasks, but each is responsible for the quality of his work. Jesus Christ is the foundation. Upon him we all build, but what we build will be of varying workmanship. What we build today will be the structure upon which the workmen of tomorrow will build. We are builders—builders of the great temple of God, his church!

How am I building today? Is my section of the wall straight and harmonious with the whole? Am I progressing as rapidly as the other builders? Is the truth I believe in harmony with the Word? Are those whom I influence impressed by my contribution to the temple? Surely there will be a time of testing and judgment. Will what I have wrought stand the test of time and the judgment of Christ?

Father, give us courage this day to build as in thy sight. Amen.

The Temple of God

"Ye are a temple of God and the Spirit of God dwelleth in you"

Wednesday: 1 Cor. 3: 16-23

The church at Corinth was a temple of God, a sanctuary of the most high. What a church it was, with divisions, strife and immorality among its members, yet the temple of God in which the Spirit dwelt. And just because it was so far from what it should have been Paul wrote this letter.

Are we bothered and concerned if we fall short of our ideal, or are we as complacent as these Corinthians? As individuals and as a church we have a high calling in Christ Jesus. Are we ever disturbed when we compare our present state with that ideal? If we really see that we are the temple of God it will have a pronounced effect upon our lives and faith. Too often we are not aware of our standing in Christ and so are indifferent to our accomplishments in the Christian life. "The temple of God is holy" and so also ought we to be.

We thank thee, Father, for thy Spirit which guides us into truth and life. Amen.

The Opinions of Men

"It is a very small thing that I should be judged of you, or of man's judgment"

Thursday: 1 Cor. 4: 1-5

The apostle is here setting forth the great truth that we are accountable to God and to him alone. It really makes no difference what other men think of us or even what we think of ourselves. When the Lord comes he will bring to light the hidden things and reveal the secret motives of our hearts.

This great truth should do two things for us. First, it should make us independent of criticism, if we are doing what we know is right. Too often the opinions of our friends or our social group determine our conduct. Secondly, it should make us slow and humble in our judgment of others. Rarely do we know enough to judge rightly and judgment is not our task. We are only stewards and one thing is required of stewards, "that a man be found faithful."

Keep us, O Lord, from harsh and unkind judgment. Amen.

Beneficiaries

"What hast thou that thou didst not receive?"

Friday: 1 Cor. 4: 6-13

Have you ever considered how much you owe to other people? If you are young practically everything you have has come from others. Through a long period of infancy, childhood and adolescence others have contributed to your welfare. Even if you are a successful man of age and pride yourself in what you have made of your opportunities, you will be surprised, if you look, to realize how much friends and others have contributed to your success. None of us today lives unto himself and there is very little that we have that we did not receive. To us as to those contentious Corinthians the apostle would say: "Don't be puffed up. There is no cause for pride but great cause for humility recognizing all that we have received. We have no reason to consider ourselves better than other men since the very grounds of division are gifts of God and not our achievements."

We thank thee, Father, for all who have contributed to our lives. Amen.

Not in Word, But in Power

"For the kingdom of God is not in word, but in power"

Saturday: 1 Cor. 4: 14-21

How easy it is to talk, but action is often difficult! It is not the church which professes most which always accomplishes most. Not always does the person who prays most for the flood sufferers proportionately give the most. Words indeed are easy, but the kingdom comes not in word but in power. When Paul came to the Corinthian church he would not be concerned with what they said but what evidence of power they could show.

Is there power in my life? Does your life show action for the things of God or is it mere profession? So many of our lives are powerless, unable to do anything for the Lord. The power which produces action comes from the Spirit and if he leads, activity inevitably follows.

Forgive our idle words, O Lord, and make our lives dynamic. Amen.

"'Tis midnight and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight in the garden now,
The suffering Savior prays alone."

WEEKLY QUIET HOUR

Good Temper

"**Give to thy servant** a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness.

"**Give me a wise** and constant heart that I may never be moved to an intemperate anger for any injury that is done or offered. Lord, let me ever be courteous and easy to be entreated. In all things make me like unto the holy Jesus."—Jeremy Taylor.

Read: Psa. 37: 8; Prov. 15: 1; 16: 32; Eph. 4: 31, 32.

THE CHURCH AT WORK

MINISTRY

Annual Conference Plan on Ministerial Placement and Policy

Part I. General Recommendations

1. Ministerial Tenure. We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony.

2. The Pastoral Term. We recommend that the pastoral term be of indefinite duration and that the right to terminate a pastorate by resignation be conceded to the ministry. There should be reasonable notice of a desire to terminate a pastorate either by the minister or the congregation. We suggest an advance notice of six months unless a shorter time is mutually agreeable.

3. Ministerial Placement and Transfer. The official agency of the church for the placement and transfer of pastors shall be the General Ministerial Board acting in cooperation with the District Ministerial Boards and Pastoral Board of the local church.

4. Extending a Pastoral Call. We recommend that the local church create a Pastoral Board representative of the working forces of the congregation, or designate an existing board similarly constituted, which shall be the official medium through which the congregation investigates and negotiates with ministers nominated or recommended for pastoral service in the local church. When such boards have agreed upon a minister for the pastorate and the terms of his employment have been determined, they should report the same to the church council in some such form as the following: "We, the Pastoral Board of the ..... congregation, having investigated thoroughly the qualifications of Brother ..... and having reached a satisfactory agreement with him as to the terms of his employment recommend that he be called to the pastorate of this church, his services to begin on ....., 19.....

"Signed .....

"Clerk of the Pastoral Board."

Church councils for the consideration of such reports should be publicly announced at least ten days in advance and should be called for the purpose of accepting or rejecting the report of the Pastoral Board. Voting in such councils should be by ballot and it should require at least three-fourths of the votes cast to adopt the report. The adoption of such reports constitutes a pastoral call.

5. Terminating a Pastorate. The minister may for sufficient reason and of his own initiative terminate his pastorate by resignation. The Pastoral Board of the congregation, or the board designated to represent the church in such matters, may for sufficient cause suggest to the pastor the advisability of a pastoral change. In such cases the pastor should have reasonable opportunity for consultation with the district and General Ministerial Boards and of proceeding to resign with the advice and counsel of these boards. If the pastor does not see fit to resign then the Pastoral Board or the corresponding board should have the authority, if they feel that the best interests of the work demand it, to call for a vote of the congregation on the question of retaining the present pastor. Councils for considering this question should be called in the same manner as councils for extending a pastoral call and the vote should be taken by ballot and require a three-fourths majority of the votes cast to retain the pastor.

6. The Elder-Pastor Relationship. The elder of the congregation should be considered its official head and should preside at all church councils, especially when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the executive head of the church, the active leader in its program and activities, its spiritual counselor and "shepherd of the flock." Where conditions seem to demand it the church may elect the pastor as elder, but in such cases a member of the District Ministerial Board should preside in all council meetings when the pastoral relationship is under consideration.

7. The Pastoral Year. We recommend that the pastoral year begin September 1.

(To Be Continued Next Week)

LEADERSHIP TRAINING

Ruts and New Paths

We are all trying hard at the present moment to get out of ruts of thinking about the leadership program in our churches.

Here are some of the ruts:

Rut No. 1. "The only problem the pastor and Sunday-school superintendent need worry about is how to train leaders."

New Path: The leadership problem has several other pretty vital aspects: how to get people to want to take on church jobs; how to select the right people for the right job; how to get a nominating system that avoids one person carrying from two to six major responsibilities, while others just as capable go without any responsibility.

Rut No. 2. "Leadership education (or training) is only for Sunday-school teachers—and teachers of children particularly."

New Path. Every worker in the church—pastor, janitor, trustees, committee heads, music leader, age group advisers—is a candidate for training.

Rut No. 3. "The best way to train leaders is just to start them in on the job, and let them learn by experience."

New Path: No doctor is allowed to learn his profession simply by beginning to work on people. It's too costly in human life. So it is too costly to train church workers by just starting them in.

Rut No. 4. "It isn't necessary for the church to spend any money on its leaders; if they're really consecrated, they'll buy their own books and magazines, and pay their own way to conventions and camp."

New Path: "The laborer is worthy of his hire." Church workers are already sacrificing time, thought and energy; why not let others who are not willing to contribute of these more precious things pay the money bill? The church that carries only coal, heat, supplies, and so on, in its budget, without an item for helping its leaders, doesn't really believe the leadership problem is a vital one.

Rut No. 5. "The only way to grow better leaders is through the Standard Leadership Training program. Leadership training still has its place (Bulletins 501 and 502 on First and Second Series courses will tell you about that).

But there are many other ways just as important.

New Paths:

1. Guiding individual workers in service.
2. Providing a plan of systematic and guided reading.
3. Setting up workers' conferences.
4. "Coaching."
5. Arranging for apprenticeships.
6. Observing in other churches.
7. Providing for church visitation by a professional or semi-professional leader.
8. Participating in institutes, conventions and conferences.
9. Setting up local church, or community, leadership training classes.
10. Making use of summer schools and conferences.
11. Correspondence courses in leadership training. (See Bulletins 501 and 502 on this.)

Rut No. 6. "The leadership problem is the responsibility of Sunday-school superintendent and Board of Christian Education only."

New Path: Since we are now preparing for better leadership for all departments of the church, as well as Sunday school, the leadership problem rests with pastor and official church board, as well as with the Sunday-school superintendent and the Board of Christian Education.

Rut No. 7. "Only young, inexperienced leaders need training and personal growth."

New Path: All church leaders, no matter how long they have been on the job, need to keep constantly pushing ahead their own frontiers of knowledge and achievement.

EVANGELISM

The Church in Evangelism

Many types of evangelistic methods have been practiced by the church in the past. Most, if not all of them, have something to commend them for the good that they bring to churches and individual lives that are reborn so completely their faces glow with new purposes.

The Preaching Mission gave girth to some methods of evangelism, which though not new we may still do well to study further and try experimentally that we may know their value.

There is one such method I wish to describe which came to my notice, that was in operation in one of our Brethren congregations during the Preaching Mission.

This church decided that they wanted to carry out the spirit of the mission in evangelism. But instead of having an eight-day mission they decided that they would have a six-week mission; that is, spread it out over a period of that many weeks, using the Sundays as the preaching emphasis and the days intervening for personal visitation.

To begin the period right, the pastor and Sunday-school superintendent called a meeting of all the workers of the Sunday school and church. After all had eaten together the plan and purpose of the Preaching Mission was clearly set before the group. The personal enlistment of the workers for the campaign was made. For six Sundays the pastor prepared his sermons with the evangelistic objective always in mind. For six weeks the pastor and others worked and made contacts and called in new homes and received and reported decisions. The mission was to be concluded at Thanksgiving time. Twenty-two souls were born into the kingdom through baptism, and one on former baptism.

There are several things that commend this method to the church as I see it:

1. It enlists others in the interests of soul saving.
2. It gives the pastor and others plenty of time between sermons to make necessary personal contacts.
3. It furnishes the pastor with the best sermon materials through the man to man giving and taking.
4. The church is revived and continues without a relapse when the campaign is over for they moved under their own leadership, during and after the campaign.—W. H. Yoder.

CHRISTIAN WORKERS' TOPIC

The Compassionate Christ

February 28

Luke 23: 43

I. Jesus had compassion for the suffering thief on the cross (Luke 23: 43).

This fellow sufferer had missed the way, had not known the joy of abundant living. He confessed his sin, rebuked evil openly, appealed to Christ for mercy. Jesus promptly grants the request.

II. Compassion was a vital part of Christ's character. Being "moved with compassion" was a habit of his life. See Matt. 1: 41; Mark 20: 34; Luke 7: 13; Matt. 6: 34.

III. Compassion is perfected by living with and sharing the problems of one's fellow men.

1. Christ experienced our temptations (Heb. 4: 15; Matt. 4: 1-11).
2. Ezekiel had compassion for his people in captivity after he "sat where they sat" (Ezek. 3: 15).
3. Jane Addams lived in Chicago slums forty-five years.

IV. Topics for discussion.

A Christian is moved with compassion when he knows:

1. That his neighbor is dying without Christ.
2. When he hears that one-half of the babies in India and Africa die for lack of food and care.
3. When he knows millions of lepers in Africa are suffering without medical treatment.
4. When he knows the American Negro is denied admittance to many of our hospitals, many hotels, many churches, and all live in fear of lynching at the hands of the mob.
5. What are the things in your community that should move a Christian to action?

YOUNG PEOPLE

Music and the Church Musician

There is that within us which looks not down, nor out, but up, which always craves the beautiful expression of reverence and admiration, of worship and adulation, of which the strange mysterious power of music becomes the most successful medium.

In a day such as this, when religious music is more and more being considered an essential and inspiring part of the church's spiritual life; when it is required of church musicians to minister, not to ears alone, but to the souls of the worshipers; when musicians must awaken and elevate the aspirations of men and clothe them with beauty; when music shall not be a dispensible decoration—but an integral part of the church's worship of the living God; when the highest traditions of inspired harmony dedicated to spiritual uses should be honored; when in the minds of increasing numbers of intelligent and appreciative people, music should not be used ostentatiously as though it were something in itself to be shown off—but always as a ministry to

worship; in such a day as this it behooves one to question again regarding the underlying basic principles of the relationship between music and religion.

There is nothing in all the vast realm of man's interest so closely akin to his religion as is music. They are alike in their fundamental law of existence. Ruskin has given a simple but satisfying definition of an artist, as "one who has submitted to a law which it was painful to obey in order that he may bestow a delight which it is gracious to bestow." But that is also a definition of religion. It is the very principle which meets us in the words, "Take my yoke upon you and learn of me." Music is a joy gained through faithfulness. So is religion. In each of them we put our souls under the yoke, in order that we may be free. The way of one is like the way of the other. It lies in a union of inspiration and diligence. No one comes to greatness in music without a vision. No one comes to greatness in Christian living without a vision. It too springs out of inspiration, kindling of soul. "Except a man be born again, he can not see the kingdom of God."

But music comes not through inspiration alone. Genius does involve infinite painstaking, hard work, diligent practice, or it gets nowhere. Tschaikowsky has stated most clearly the vital part which steady faithfulness plays in artistic achievement. He tells us that his best themes came to him in flashes of inspiration. But he also tells how with unfailing regularity he went to his studio and wrote music. Steady attention to his musical work was of priceless value. Not only did it help to perfect the skill with which creative visions might be given shape when they should come, but it opened the way for inspirations.

That which is true of the art of music is also true of the art of religion. Real religious experience is a mystery; it comes in moments of inspiration. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." But he makes a fatal mistake who waits without working for moments of spiritual feeling. Steady faithfulness, persistent practice, in the art of living with God, alone can bring the rich and full experience the soul craves. Music thus has much to teach us as to the meaning and method of personal religious life. Our religion should be what music is at its best, a thing of joy and a thing of patient practice, and inspiration and also a living exercise.—Alvin F. Brightbill.

WOMEN'S WORK

Dear Aid Society Friends

When we think of our Aid Society friends we find a varied type of women both in work and goals.

It is indeed rather difficult to say anything in one short message that will be of interest or help to all. And yet we find much the same spirit prompting all. This we want to keep as one thing in common, for I am sure that when needs present themselves we are ever ready to help.

Have you ever stopped to think how many thousands of people have been helped and lifted to a higher plane because of this organization? Sometimes I am not sure who is helped the most, the one who might receive real aid, or the ones who do the work for those in real need.

Think of the projects we have undertaken and really accomplished both at home and abroad; then think again of the hours, days, weeks, months, and years many women have worked under the spirit of helpfulness. I hope this is always our real aim or motive. We are never happier than when we work for others with the spirit of helpfulness and kindness. And whatever we do, regardless of how small the deed may be, I hope we always have a sympathetic feeling toward the person, as well as the work that must be done.

I feel that regardless of how small a group may be, we should still keep working. There is a real blessing in being one of this large group of Christian women working in this manner.

So at the beginning of the year 1937, I wish you Godspeed, and pray his blessing may attend you each in your small corner.—Mrs. H. L. Hartsough, Director of Aid.

INTERMEDIATES

Young Musicians

In a recent conference of intermediates, it was found that four-fifths of them played some musical instrument. Intermediates who have skill in playing would like to find some opportunity to use this skill for the benefit of the church. Not all instruments are suitable for use in the church worship service, but some could be used there. Intermediates could be asked to play for church social occasions, or given a chance to develop a small orchestra, if there is leadership available.

Special choirs of younger folks, for some particular occasion or to be used once a month, have also proved successful. It is worth while to direct and use the musical talent of intermediates, for the enrichment of their lives and for the good of the church.

CHILDREN'S DEPARTMENT

Drawing

We hear and read much about activities in the church school. Drawing is one of the activities that most children enjoy for a change, but even this may lose its educational value if engaged in every Sunday. It is one of the simplest activities that a teacher may provide for children, since it requires but a few materials, crayons and paper. Even lack of tables is no handicap, for chairs and benches may easily be transferred into drawing desks by the children.

One teacher, reading about the activity, realized how readily the children took to it the first Sunday. She decided to make it a part of every session, and did not see that it was becoming mere "busy work," or a way to pass away the precious minutes of the session. There was no purpose to the drawing many times, and by and by the children tired of this activity.

Although children like this avenue of expression, children should not be encouraged to draw pictures Sunday after Sunday. The activity should be used in a purposeful way if it is to be most helpful. Although it allows creative work of a high order, it should be guided by a thoughtful leader. One teacher asked the children to draw ways of showing friendliness. Some work appeared to be quite foreign to the purpose, but when the teacher pressed for explanations, she discovered relatedness. Although Robert drew a boat, the boat was bringing a far-away child to America for him to play with. Doris drew a birthday cake with conspicuous candles, but the cake was for a party to which she could invite friends. In this way the activity was helping children to think in terms of their own imagination or experiences, and we say it had educational value. But just to "draw anything" without a purpose may have no value for guiding children in Christian living.

How often do you use the activity with your group? Do you aim to guide the work in purposeful ways?—Mary Grace Martin.

CORRESPONDENCE

A WIDOW'S INTEREST

A splendid thing happened in our little church Sunday morning, Dec. 27. After I had tried to encourage the people to larger Christian service through the consecration of self and possessions in the New Year, a good sister who is a widow with five children (and a farm to support), came forward and placed one hundred dollars in the offering for the cause of Christ in this community. When I attempted to express appreciation for her large gift to the church, she replied: "But it isn't mine. It is what belongs to my Lord."

Then as I reached the parsonage after the services and picked up the Messenger and read something about the Mission Program and the coming Achievement Offering to be made in February, I wondered if that offering wouldn't be larger and the church blessed beyond measure if each of us caught the meaning of that wonderful spirit—"But it isn't mine. It is what belongs to the Lord." I am sure the sister just mentioned will have something to give to the Achievement Offering also, just because she gave back to God that which belonged to him. May the Lord bless our folks who know how to give.

Macdoel, Calif. Ora E. Weddle.

MRS. ROOSEVELT VISITS BRETHREN ALLEY

We women of the Church of the Brethren in Washington City, along with our husbands and children, met with our colored neighbors in their alley Christmas Eve. There were forty-seven families of them—eighty-four adults and seventy-five children. With one great voice we sang out upon the clear, crisp evening air:

"Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

When twilight changed to night the warm glow of the Christmas tree illumined the scene. Hearts were glad and faces beamed. This was the alley's first Christmas tree. A great bright star shone in the sky above. It lifted us beyond our tree and lights, unto itself and we sang:

"Silent night, holy night
(Guiding Star, lend thy light;)
Wondrous Star, lend thy light!
With the angels let us sing
Alleluia to our King;
Christ the Savior is born!"

The minister from Ebenezer church led us in prayer. Bro. J. H. Hollinger stood in the midst of us and told the Story. When he came to the star that led the wise men to the manger, one little child-in-arms pointed to the star above and asked, "Mother, is that the star of Bethlehem?" Silently we worshiped. The alley listened to its first Christmas story.

The First Lady was with us. As she moved from her car and became one of the group, little alley children came to her feet. She smiled and talked with them and they beamed back. With the assistance of a number of policemen the rest of us managed to keep our places. This was a spectacular moment. The lights of newspaper photographers flashed. Mrs. Roosevelt stood before the microphone and spoke words of cheer and encouragement. Again we sang. Then nearly everybody went home—especially our alley friends. They knew that into each home would come kind hands with gifts for all. The children and the aged were given special gifts. We wanted them to see beyond the gifts of our hands to the Greatest Gift.

Said Mrs. Agnes Cook, who represents our church on the juvenile court committee of the federation of churches, and who was in charge of our alley: "Our program was not elaborate but very simple. It went deep into the minds of those people. Men and women told me later that evening that they understood better the meaning of Christmas. Rev. King, pastor of the Ebenezer church, whose congregation is made up of the more privileged colored people, has been visiting the alley people since we invited his choir to help with the carols. He has promised to keep in contact with them. He said: 'It was grand for the white people to help us redeem the colored.' I immediately told him that we had to redeem our own race and perhaps we could work together."

This is how it all came about: A woman in our city dreamed a dream. In her enthusiasm for its fulfillment she shared it with others who caught the vision. Ideas came; plans grew. The Woman's Council of the Federation of Churches became serious about it and set to work. We learned that there are two hundred colored alleys in Washington. Conditions existing in some of them might be expected in Africa, but not in the nation's capital! Nevertheless the church women took it upon themselves to see that a Christmas tree was placed and lighted in every alley and that the Christmas story was told there. City officials were approached about it. They graciously approved of our plans and did their part in bringing them to pass.

Churches of the federation were enthusiastic and eager. Some of the larger churches sponsored six and eight alleys. Our church asked for two. The young people had one; the women the other. The latter were given one of the largest in the city. Because of its size and in recognition of the splendid work done among the alley people by Mrs. Cook, Mrs. Mary Bittner, our denominational representative in the Woman's Council of the Federation of Churches and Mrs. Merle Anderson, president of our local woman's council, Mrs. Roosevelt came to our alley, and a part of our service was broadcast.

Each organization was given the freedom to create its own methods of procedure. We were to be creative, yet our aim was one. Two weeks before Christmas fourteen of our Brethren women spent an afternoon in their alley going from house to house, visiting with the people. They went in groups of two and made careful record of names, ages, church connection (if any) and condition of living. In each home they placed in a window a beautiful little paper Christmas tree, with lighting effects, on which was a written invitation to the service on Christmas Eve. (Our juniors made the trees.) Wide-eyed, the people listened to the plans. All were eager and happy when told about the tree to be placed in the heart of their alley, the carols that they were to help sing and the story they were to hear. One kindly-faced grandmother said with a note of awe and surprise: "I have lived in this alley for many years and nothing like this has ever happened before. It will be wonderful!"

It was wonderful in more than one way. All of us were helped. Christmas was more real. Police authorities said that they had never known such peace and quiet at such a time. Usually there is drinking, fighting and carousing. But not so this time—Washington's two hundred alleys had heard the angels' song, and it lingered in their hearts. News of this occasion spread throughout the nation. Letters of inquiry came from social and church workers in other cities. Mrs. Roosevelt has written about it in sev-

eral of her columns and has referred to it in speeches. Others are getting ideas, which, God will, may become real in alleys all over our country.

Our women are still dreaming. They see glimpses of better days for Washington's alleys. The Brethren women have been asked to continue constructive work in theirs. They will keep contact with each home. The policemen of this precinct are very co-operative and hopeful. When a youth from our alley is brought before the court and sent to the reform school we are to be notified, and will do our best with the home that he will return to. We purpose to rehabilitate this home. And better still, we are seeking to so help the home that he will not commit the crime that takes him to the court. Soon we will have a supervised reading room and provision for recreation for all.

Our alley, like most of them, is the shape of a cross. We are learning of crosses in the Congo. The race of the Congo has a cross in the heart of each alley in Washington—a cross and a star; the cross in the heart of a dark alley and the star in the clear evening sky leading the way to Light Eternal.

Washington, D. C. Eva Bowman.

A RESPONSE TO NEED

Southern California has been suffering from the most "unusual" weather in the history of the state. New lows were recorded in the unprecedented cold wave which has gripped the west coast for more than two weeks, during which the temperature dropped as low as 16 degrees. Covina, which is the center of the orange belt of Southern California, is nestled between two mountain ranges in San Gabriel Valley. When one remembers that oranges will freeze and crystallize at 28 degrees, and the trees will defoliate and the bark will break at 18 degrees, the seriousness of the past cold wave becomes quite apparent. In the orange industry, freezing temperatures not only destroy the fruit, but mean a loss of several hundred dollars per acre required to irrigate, fumigate, spray, fertilize and harvest the fruit; the damage to the trees is often so great that several seasons pass before they outgrow and overcome the effects of freeze. Thus the orange growers not only suffer nearly irreparable losses, but often lose their groves and homes.

For protection against heavy frosts and damaging freezes, the orange growers have equipped their orchards with smudge pots or orchard heaters, which, under ordinary conditions, radiate sufficient heat to raise the temperature in the groves above the freezing point.

When the frost service of Southern California announced by radio the coming of this major cold wave, a clarion call was sent out over the valley for men to help the farmers in lighting the heaters. All able bodied men responded—rich and poor, even some preachers—to help light the 5,000,000 smudge pots so that the citrus fruit might be saved.

It's a magnificent epic—the story of these 50,000 men banded together in one unit, working to save the oranges! And their unremitting effort has already been rewarded, for in our protected area, the fruit is undamaged. Today I visited in fifteen homes where men, women and even children are lying sick, completely exhausted after more than 100 hours of unceasing labor.

Our community was successful in fighting the freeze because the ranchers worked together. One local business man who has an orchard several miles from town was called one particular night by the frost service and informed that the temperature in his grove was dangerously low. Bordering his orchard is another owned by one of his business competitors. This man stepped to the phone to call his competitor friend and warned him of the danger. The phone was out of order, so he drove over to his home in another part of town, and called the man out of bed to warn him of the freezing temperature in his grove. He then went to his own orchard and lighted the heaters. This pictures the spirit of co-operation which prevailed during the past two weeks. It is generally agreed that the fruit has been saved in this locality because of the collective efforts of men.

As a pastor, I was impressed by the fact that all this labor and co-operation was prompted by a definite need. From the life of Christ, we learn that he was found where every human need existed. All of his miracles, save one, were his response to human need. Individuals willingly respond where need exists. Fellow pastor, you might be surprised to see what good imitators of Jesus some of your members are—at least in this particular way. We sent out an S. O. S. last Sunday for help for a widow in our community who was out of food and who was burning newspapers to heat her humble home where she was trying to nurse back to health her only child. We presented the need; the members responded in a very satisfactory way.

If the members of your congregation are not working together as a unit toward the achievement of your church program, perhaps you have never presented to them, in a challenging way, the need of that program for humankind.

Mark L. Cripe.

Covina, Calif.

WHEN ONE MESSENGER WAS LATE

When I saw the item in the Jan. 23 issue concerning the late delivery of Messengers, I felt that I should pass along my experience if there was a possibility that it would be of any benefit.

In our case the late delivery of the Messenger became worse and worse until it got to the point that we did not receive it at times until Tuesday and Wednesday of the week following. (I know of different places where it is almost a rare thing for it to be received on Saturday.) So I took the matter up with our local post office. I also wrote to the Publishing House, although I knew that the fault was not there.

When I got neither satisfaction nor results from our branch post office, I then took the matter up with the main post-office officials of the city. But all claimed that the blame was not with them or the handling here. This left no recourse but to write to Washington, which I did.

Here I will explain that I had a point that could not be refuted and this I stressed in every communication to officials. It was this: a member of the family receives the news magazine Time through the mail. This I understand is mailed on Tuesday night in Chicago. And practically fifty-one of the fifty-two weeks of the year it comes on the first delivery on Friday. Then why was not another paper, sent earlier and approximately the same distance, delivered at least by Saturday? I did not ask for it on Friday. Their mailing classification is under a different act of Congress, but both were periodicals sent second class. So would they explain the great difference in the mail service?

I never received an answer to this question, but did get results which was the important thing. Wherever the trouble was it was corrected and for over a year now there has been only an occasional slip in the Messenger not being

delivered when it should be. In fact, most of the time it comes on the same delivery that Time does. But I got no results whatever until I took it up with the post-office department at Washington.

Rebecca Foutz.

Mt. Airy, Philadelphia, Pa.

MEXICO WELFARE HOME

Mrs. Rarick and I have now entered into our fourth year as superintendent and matron of the Mexico Welfare Home. This past year has been an especially interesting and good one. The seasons experienced have been widely varied. In the bitterest cold of a year ago the stoker requirement for our steam heating plant was as much as two and a half tons of coal per day. But the resultant lively radiation of heat throughout our buildings safeguarded the plumbing and gave coziness to the children, aged inmates and our staff of workers—totaling a population of ninety to be housed and cared for day and night.

Then came the high water and ice period of February. Near-by Eel River was on a rampage. Overflowing its banks, it floated mammoth blocks of nicely clear ice into the low pasture field adjacent to the higher ground of our campus. Instead of "acres of diamonds" discovered on our own estate, it was "an acre of ice." The unusual and dazzling sight of it suggested an experiment, designed to make of some tons of it a utilitarian value. With our orphanage boys enthusiastically lending their hands we sawed blocks of this into convenient sizes to handle. The fairly uniform blocks were then sledded up to our buildings and, in the absence of a regular sawdust icehouse, we packed them tightly with mere straw, and just what we had at hand, in a basement compartment of our bank barn. With milk and cream from our dairy herd, and with this ice providing the freezing and refrigeration, we were all made the happy recipients of ice cream and the like of that, up into the strawberry month of June.

As for the summer, it was one characterized with a rather vigorous display of drought and solar heat. These weather excesses of course worked a handicap to our gardening and the growing of truck, which we do at our institution on an extensive scale. Nevertheless, everything grew splendidly for the chance it had, and what we realized in the production of foodstuffs through the summer and autumn months was indeed gratifying. Besides our trucking acreage there is a farm of ninety acres, on the other side of the village. Previously it had been mostly rented and farmed by others. Last year, for the first, it was taken on in addition and farmed entirely under the management of our farm man. It is in the fitness of things for our boys and young men to help. Sometimes, when they are not much in the mood, they make a problem. But the last year has been featured with a marked improvement over the usual, in the way they have taken interest and worked for the welfare of our Welfare Home.

Winter has again thrown its mantle over us, but so far in a milder manner. Snow has fallen in sufficient quantity that the younger and more athletically inclined of our residents are back at their favorite winter sport of coasting down the long hill that leads to the river. But there must be more time spent in climbing up the hill than in coasting down the same, as everybody knows. And just so, in the figurative sense, while there admittedly are periods like unto coasting in directing such institutional work, the requirements are more of the time comparable rather to hill climbing. Albeit, it gets us where we need to go, and there is joy in achievement.

The decorative effects, both indoors and out, were most beautiful this time, fitting the recent holiday season. In part, there was a unique arrangement of colorful electric lights. One unit of these made an illuminated large Christmas tree of our principal Norway spruce, commanding a vantage point on the campus. The most outstanding display, and "upstanding" as well, was the chain of lights entwined around, and extending from the bottom to the very top of our front yard flagstaff. With the lighting set-up in blinker effect, the attraction was a wholesome one for the passing motorists on our heavily traveled highway and for the people of the countryside for some miles around. All our planning and arrangement were to the end of adding emphasis to the magnificent sentiment—"Joy to the world, the Lord is come; let earth receive her King!"

Another thing beautiful to see was the way our animated group of boys and girls, facing the sunrise of life, were in favor of making this Christmas outstanding as a time of giving on their part, as well as receiving. In line with this we arranged to go out carolling. Forty miles were covered in the goodwill tour, and the singing ministry was released to fifteen homes. In the writing of one of our local newspaper editors: "The children of the Mexico Welfare Home contributed their bit, and a very worth-while contribution we'd say it was, toward making Christmas merry. Early on Christmas morning about forty children, traveling by bus, and accompanied by Supt. and Mrs. Rarick and others, visited the homes of shut-ins in the vicinity of Mexico and Denver, singing carols. Their joyous young voices rendered a service of song that brought cheer to many hearts and made the day brighter for all those who heard them." It was in this and in other ways as well that we endeavored to put Christ in our Christmas.

Ralph G. Rarick,
Mexico, Ind. Superintendent.

FORTUNE POLL ON RELIGION CHALLENGED

I wonder how many of my fellow readers noted the news story in The Des Moines Register, Dec. 26, the caption of which was: "Finds Religion Losing Its Influence. Fortune Polls Public Opinion," etc.?

"Fortune" may be a $10 per year magazine and may be conceited enough to claim for itself the ability to ferret out the "thinking people," etc. For myself, I do a lot of thinking and I know thousands of others who do the same, who were not considered in the poll that was made to determine if religion is losing a hold.

A Quotation

(Note this from "Fortune")

"The past generation has been a period of moral confusion spanning the wartime adjournment of virtue and reform, the feverish day of the flapper, the lawless dypsomania of prohibition, the sobering depression, and the rise of church membership."

The whole statement is badly put if meant to make an impression on "Thinking People." Its conclusion says that we have a rise of church membership. Does church membership tend to lower morals? It also lays our present critical situation morally to the lawless dipsomania of prohibition—a thrust that is both true and false. The implication is that prohibition was the cause of the lawlessness, though not directly stated as such.

Would Say It Openly

If I were "Fortune," I would not be afraid to say it openly and above board. The cause of the lawlessness was

the liquor interests and corrupt politicians which are together one and the same. Nothing is said about the lawlessness of the present state of affairs with liquor sold by government stores.

Legalized liquor was the first step. Legalized prostitution naturally follows. Nothing but rottenness and filth of the very lowest degree can satisfy the crowd that will betray their nation to what this nation has been tricked into doing. Here again "Fortune" plays the coward, first, by using those side-stepping words, "It is said," and second, by quoting "a noted author." Noted author indeed! He or she must be noted, but what for? It can't be anything else but the obscene.

Wanted by Two Groups

The least we can say is that these men would rather have our fair maidens disgraced, made to sacrifice their virtue, give themselves over to the filthy lust of men who ought to be decent enough to be true to their wives—or if the case may be, the man in question is not married, then he would seek the company of the fairer sex and have respect enough for woman to grant her her virginity until marriage. Then he should by all that is right and good hold her body sacred and not use her as a harlot with which he may dissipate his body.

There are only two classes that want legalized prostitution. The one is the liquor crowd that want rotten women with their rotten liquor. The other class is the degenerate financier who cares not if he damns the soul of a maiden fair and makes her the tool whereby many an otherwise stalwart healthy youth is led into the clutches of the devil—just so he can heap to himself his ill-gotten gain.

A Fighter

Here is one individual who is going to fight the intended course of action of "Fortune" magazine in molding public opinion, even if it does have the opinion of "thinking people."—(The Rev.) D. C. Snider, Brooklyn, Iowa, in The Des Moines Register.

BAPTISMS 1936

It is with some hesitancy that I send in my report following Bro. Flory's, since his "Gains for the Kingdom" is of necessity so much larger than those only who were reported as "Baptized." To illustrate, look at the report for Jan. 16, 1937: Reported as baptized, 128; as accessions, or the equivalent, 135; total, 263.

One writer says, "50 added; 10 additions since." Another says, "9 baptisms, 3 baptisms previous." Is that 12 in all, or only 9?

Still another writer says, "8 baptisms; 24 received on former baptism." And, may I ask, if he had said "32 confessions," how could I tell how many were baptized? These are all from one report, but allow me one more example from Sept. 19, 1936 Messenger: 5 baptisms in .....church; 14 **stood** for Christ at ..... church; 26 **additions** at ..... church; 14 **accepted** Christ at ..... church; all are mission points of ..... congregation, Virginia. My question is: How many of these were baptized? He says 5.

My records show 4,887 reported as baptized, which is 613 less than Bro. Flory's "gains."

Now, some interesting figures: Pennsylvania reported the largest number baptized, 1,195; Virginia, 611; other states from 493 on down.

The largest ingathering for one meeting was reported to the credit of M. J. Brougher in Pennsylvania—58. E. S. Coffman was a close second in Virginia with 52. Next in order is Leo H. Miller in Ohio with 42, and H. B. Heisey in Pennsylvania as pastor with 36.

Now some doubles for the same week at different places:

July 4 J. A. Robinson, Pennsylvania 27
O. H. Austin, Iowa 27
Nov. 14 Chas. Cox, Pennsylvania 14
D. C. Gnagy, Missouri 14
Nov. 21 Edward Stump, Illinois 35
L. A. Walker, Nebraska 35

And so closes the year 1936. What shall the recording angel have for 1937?

Caldwell, Idaho. Statistician, David Betts.

IS DIVINE HEALING FOR TODAY?

I would like to add my testimony to the many which have appeared in the Messenger from time to time. I have proved that divine healing is for us today.

In 1913 I had a very serious operation. After three weeks of suffering in the hospital, I was taken home, only to suffer much from severe pains.

In 1927 I had a serious attack. I did not want to submit to another operation; I thought I would rather die. In this condition the Lord spoke to me about anointing. I was willing to be anointed and felt I had faith to be healed at once. My husband called Brethren Aaron Heestand and D. R. McFadden to anoint me, according to James 5: 14, 15. I was anointed, but Jesus did not heal me instantly. I slept that night, something I had not done for several weeks. When I awoke, I knew I was touched by the Lord. I claimed the promise anew. The result was that I grew better day by day, until all symptoms of the trouble had left me. I have been able to make long trips and do hard work.

If I live until March, it will be ten years, and I have not had another attack. Praise his precious name! The Lord has touched me many times since for various ailments. Although I am sixty-five years old, I have not had a doctor for the last ten years, except to set a broken arm. Read Psa. 103: 3; also Isa. 53: 5.

Orrville, Ohio. Isadora S. Liechty.

SOLDIERS FOR CHRIST

As I look around I think sometimes there are not many Christian people, but when I read The Gospel Messenger I know there is a host of good Christian people, spending their time studying, planning and writing for the Messenger, trying to help others to be Christians. And our good editors, we must praise them too for their untiring efforts, for they write good things every week. I would not want to miss one number.

Each week as I get the Messenger, I first pick it up to glance over the pages and read some. The second time I read what I think is the very best. The third time I find something still better, and about the fourth time when I think I have read about all of it, I just then find the cream of the whole paper.

It brings tears to my eyes, as I think of the good others could be doing, but who are just idling away their time, and so are a hindrance instead of help. Oh, what a blessed thought that our heavenly Father knows all about each one of us!

It seems to me the last four or five Messengers have had extra good reading material, and especially the number for Jan. 16. I was impressed when I read Bro. Shull's article about what Christ's hands have done for us and are

still doing. We should use our hands for him, building the kingdom of God. Bro. Irvin told about a new task for the church which I think is fine. We all have a task, we can all do some good in some way. We can all read and study God's Word and pray for all the poor, suffering and sinful ones of the world.

Sister Grace Clapper told of a great revival in China, how the people repented and asked forgiveness. It seemed they were so humble, yet so in earnest. James tells us to confess our faults one to another, and pray one for another, that we may be healed.

I do not know where one could find anything better than the two little poems in the Messenger for Jan. 16: Christian's Prayer and Keep Your Eyes on Jesus. Dear readers, please read them over again and think while you are reading. And last and best of all, we can see what God did for Bob when he gave God a chance; and he will do the same for us if we give him a chance. I pray and trust that we may all be Christian soldiers for the Lord.

Staunton, Va. Mrs. J. W. Driver.

IN MEMORY OF MOTHER CORDIER

On Dec. 23, 1936, Sister Ida May Cordier, wife of Bro. Wellington J. Cordier, of Hartville, Ohio, departed this life. On the day after Christmas she was laid away in the beautiful East Nimishillen cemetery. The services were conducted by the writer, who was assisted by Bro. S. S. Shoemaker of Hartville, Ohio, and Bro. C. H. Petry of Akron, Ohio. The obituary that follows was written by her son, Andrew, of North Manchester, Ind.—Elden M. Petry.

On Jan. 11, 1879, Ida May came into the world to bless the home of Reuben and Sarah Anstine. In the days of her childhood and youth, her happiness was made complete through sharing in work and play with her older brother Will and sister Clara. That family circle was not broken during the years of her life at home. Since she has had a home of her own, the Lord has seen fit to call first her father, then her brother and more recently her mother, leaving only her sister to mourn her passing.

At the age of sixteen, the faith of her parents found expression in her baptism into the church and to those sacred vows she remained faithful unto death.

On Nov. 29, 1896, she and Wellington J. Cordier began a beautiful companionship that was destined to last a little over forty years. To them were born four children. Emery of North Canton, Ruth at home, Andrew of North Manchester, Ind., and Ralph of Clarion, Pa. Her companion and our father, her four children, six grandchildren and her sister remain.

Her lifetime of vigorous health was marred only by her last illness. It was not until her operation on Oct. 5 that we knew definitely that she was afflicted with cancer. The nature of the disease, and mother's habit of spreading rays of hope and sunshine even while she suffered, kept us from a full understanding of her real condition up to that time. But even then her radiant optimism did not desert her. When she returned home, she improved sufficiently to attend church, take communion, and do her regular Christmas shopping. On Nov. 29 all of the children and grandchildren came home to help celebrate mother and father's fortieth wedding anniversary. Of all the homecomings, this was the most sacred. Her deep joy surpassed that of other days. She loved the songs that Ralph and Esta sang so beautifully; she enjoyed the little surprises and the beautifully prepared table that Ruth and the daughters-in-law had arranged for her; and then there were hours of pleasant conversation; we borrowed much from the crowded memories of the past; we hesitated to speak of the future. Yet there was something deeper than words or song. As mother put it, "It's fine just to be together."

Only ten days later she fell to new attacks and gradually sank until a sweet release from suffering came to her in the early morning of Dec. 23. She had reached the age of 57 years, 11 months and 12 days. In the day of her suffering she was always glad for the presence of her children. "Whenever there is any sickness at home," she said recently, "I could always count on it that my children would soon be home." She was equally appreciative of the help of neighbors and friends and for these hours since her departure we, who remain, want to continue her spirit by thanking everyone—neighbor and friend—for all their kind words and deeds.

Mother's life's labors are done; we had hoped that she might tarry with us for awhile, but our joy drowns out our sorrow. Her suffering has come to an end; there are no coming months and years of bitter pain. Today, she rests in serene and eternal peace; and we draw from a rich storehouse of pleasant memories. For forty years, the Omnipotent has permitted her to be with us in the flesh. For forty years, we have been privileged to share the beauty of her character. For forty years, we have been inspired by her jovial spirit, her eagerness for rich and noble living. For forty years we have seen her loving hands at work in ten thousand acts of kindness. For forty years, we have fed upon her deep religious faith.

Dear mother, we shall carry on while your spirit guides.
We know no higher goal in life than to be like you.
By our right living, we help to make your life worth while.
To all your virtues, we shall be forever true.
Now sleep, oh, sleep, come down and muffle you in dreams.
The early morning sun will kiss your grave.
The white blanket of winter will lightly touch you.
And God will speak to you in the starlit night.

North Manchester, Ind. Andrew W. Cordier.

MRS. HANNAH DIEHL

Mrs. Hannah Diehl, who would have celebrated her 102nd birthday anniversary had she lived until Jan. 27, died at the home of her son, I. C. Diehl, on Dec. 31, 1936. Her passing followed an illness of ten days, but she was conscious to the last.



Funeral services were held from the residence, with Bro. J. C. Garber officiating, assisted by Rev. W. Brooks Carter. Burial was in Laurel Hill cemetery.

Born in Highland County, Mrs. Diehl resided there during the war between the states. Her house was often struck by balls from the booming guns. Soldiers were treated in her home. She recalled seeing Gen. Robert E. Lee on numerous occasions. Her parents, William and Elizabeth John Church, died several months apart, while she was a young girl.

Mrs. Joe Garber.

Staunton, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Pechart-Houck.—By the undersigned, on Christmas Day, in the parsonage of the Carlisle church, Paul Pechart and Beulah Houck, both of Huntsdale.—H. M. Snavely, Carlisle, Pa.

Pfoutz-Coffman.—By the undersigned, at the home of the bride's parents, Brother and Sister D. F. Coffman, Dec. 25, 1936, Bro. Kenneth H. Pfoutz of Franklin Grove, Ill., and Sister Nina Pearl Coffman of South English, Iowa.—W. H. Brower, South English, Iowa.

Campbell-Henninger.—Hon. R. Paul Campbell, State College, Pa., and Sister Ora Henninger, University of Pennsylvania hospital, Philadelphia, were united in marriage in the Spring Creek (Hershey) Church of the Brethren by the pastor, B. F. Waltz, Dec. 19, 1936.—B. F. Waltz, Hershey, Pa.

FALLEN ASLEEP

Bair, Albert M., son of Jacob and Hanna Fox Bair, was born in Marlboro, Ohio, Nov. 1, 1851, and died Dec. 2, 1936. He was one of six children, the others all dying more than forty-five years ago. He married Almira Kimmel on Nov. 27, 1873; to this union were born six children, three of whom remain. He came to Colorado for his health fifty-seven years ago and settled on Bear Creek; later he moved to Littleton. His wife preceded him nineteen years ago. He joined the Brethren church as a young man and always attended services when able.—Mrs. C. G. Louthan, Littleton, Colo.

Beaver, David Walton, died in New Market, Jan. 9, 1937, after several years of ill health. He was born Dec. 2, 1873. When a young man he united with the Church of the Brethren, holding his membership at Cedar Grove. He served for some time as superintendent of the Sunday school. He is survived by a nephew, two nieces and one brother. Funeral services at Cedar Grove by M. L. Huffman and J. Carson Miller with interment in near-by cemetery.—Refa Wampler, New Market, Va.

Bragg, Mrs. Orfa, daughter of Mr. and Mrs. B. F. Kendall, was born in Howard County, Ind., April 17, 1910, and died May 30, 1936, at the home of her parents, near Marion, Ind. She united with the Church of the Brethren in 1921 to which she remained faithful until death. May 11, 1934, she married Earl Bragg. She was ill for nine weeks, during which time she suffered much. She is survived by the husband, a son, stepdaughter, her parents and one brother. Funeral services at the Hanfield Methodist church by J. K. Eikenberry.—Mrs. Helen Norris, Marion, Ind.

Brooks, Anna Catherine, daughter of Mr. and Mrs. William Weist, died at the hospital at Dayton, Jan. 18, 1937. She was born near Clayton, Ohio, in which community she remained until her marriage to Esta Brooks. She was 42 years old at the time of her death. She was always faithful and interested in the church and its work. Her husband, Esta Brooks, is a brother of Harlan, missionary to India. It was in this home that he and his family made their home while on their recent furlough. Besides her husband she leaves four children, her mother, one sister and a brother. Services at the Trotwood church by E. R. Fisher and C. F. McKee.—E. R. Fisher, Trotwood, Ohio.

Brubaker, Sister Orpha, daughter of Arch and Elizabeth Thompson, was born May 30, 1892, in Howard County, Ind., and died Sept. 30, 1936, near La Fountain, Ind. Early in life she became a member of the Christian church. Oct. 2, 1910, she married John Brubaker. To this union were born five sons and one daughter; two sons and her mother preceded her. In 1920 with her husband she united with the Church of the Brethren to which she lived faithful until death. They lived in the vicinity of the Marion church for some years. During the several years of her illness she was anointed three times. She is survived by her husband, three sons, a daughter, father, two brothers and a sister. Funeral services at the Kokomo church by J. K. Eikenberry.—Mrs. Helen Norris, Marion, Ind.

Burkett, Clarence, son of Frank and Tina Hart Burkett, was born May 30, 1908, and died Nov. 19, 1936. As a youth he with his family lived in the Union City vicinity, and there he united with the Union City Church of the Brethren. He was married March 27, 1932, to Ruth Halladay. He leaves his widow, son, mother, four brothers and four sisters. Funeral by D. G. Berkebile and the writer.—Theo. R. Eley, Union City, Ind.

Christner, Bro. Curtis, born Dec. 29, 1891, died at his home near Mt. Pleasant, Pa., following a lingering illness. He is survived by his wife, two sons, one daughter, his father, mother, two brothers and two sisters. Funeral services in the Mt. Joy church by his pastor. Bro. W. K. Kulp. Interment in St. John's cemetery.—Elma Neiderhiser, Mt. Pleasant, Pa.

Conover, Barbara Ellen, was born May 15, 1860, passed away Dec. 9, 1936, at the age of 76 years, 6 months. She was united in marriage to Abram Conover on Jan. 17, 1886. Her husband preceded her in death, having passed away Sept. 18, 1929. She is survived by seven daughters, eleven grandchildren, four great-grandchildren, two brothers and one sister. She united with the Church of the Brethren Feb. 10, 1882, in the Bear Creek district, was baptized by Eld. John Bowman of sacred memory. She lived loyal to her faith to the end. Though she was confined to her bed as an invalid for almost six years, she endured patiently and without a murmur, an inspiration to those about her. She was laid to rest beside her companion in Bear Creek cemetery. Services were conducted in the Bear Creek church by the undersigned, assisted by Eld. P. M. Filburn.—N. B. Wine, Dayton, Ohio.

David, Agnes, daughter of Samuel and Martha Wetzel Murray, born Aug. 5, 1917, at Armbrust, Pa. At the age of eight she was baptized and united with the Church of the Brethren at Uniontown. June 29, 1935, she married William David. She died Jan. 5, 1937, following an emergency operation for acute appendicitis. Besides her husband and daughter, she is survived by her parents. One sister and one brother preceded her. Services in the Lutheran church near Mt. Pleasant by Bro. Sollenberger, assisted by Bro. Brougher. Burial in adjoining cemetery.—Alta Lowdermilk, Uniontown, Pa.

Dennison, Ola A., son of Melvin and Belle Dennison, born Aug. 8, 1911, and died Dec. 11, 1936, following an extended illness. He returned from Phoenix, Ariz., in November, having spent a few weeks there for his health. In 1930 he united with the Church of the Brethren to which he remained faithful. Aug. 21, 1932, he married Beatrice Norris, daughter of Mr. and Mrs. J. W. Norris. He is survived by the widow, parents, two brothers and three sisters. Funeral services in the Christian church in Marion by Bro. T. A. Shively, assisted by J. O. Winger. Burial in Grant Memorial Park.—Mrs. Helen Norris, Marion, Ind.

Fisher, Lillie, daughter of Wm. and Anna Burkholder, was born near Nappanee, Ind., July 24, 1893, and died at her home near Milford, Ind., Jan. 7, 1937. She united with the Union Center Church of the Brethren at the age of sixteen and remained a faithful member until death. Jan. 24, 1931, she married Geo. W. Fisher who preceded her in death by only nine days. During her illness of ten days she was anointed. She is survived by her mother and two sisters. Her father passed away fifteen years ago and a brother died three years ago. Funeral services at the Union Center church by David Miller and the undersigned. Interment in the adjoining cemetery.—John D. Frederick, Nappanee, Ind.

Gales, James, born near Peru, Ind., Aug. 25, 1851. He came to Pennsylvania in 1872 and married Miss Sarah Stuck. This union was broken by the death of his wife. A number of years later he married Alcinda Tissue. Both wives and several children preceded him. Two sons and five daughters survive. He was 85 years old. Funeral services by Bro. C. C. Sollenberger from the home of his son in Uniontown, where he had been living for a number of years. Burial in Humbertson cemetery near Markleysburg, Pa.—Alta Lowdermilk, Uniontown, Pa.

Helser, Mrs. Alice, daughter af James and Mary Ann Workman, was born in Brown Township, Ohio, Sept. 4, 1859. After a brief illness she passed away on Jan. 3, 1937. Early in life she united with Danville church and had been a faithful and active member since. For many years she fulfilled an active ministry as deacon's wife. On Dec. 15, 1880, she was united in marriage with Alfred Helser, an uncle of Missionary Albert Helser. Though their home was never blessed with children, they made it serve to bless the lives of nine who needed parental love and care. Among those of the family who preceded her in death were her father and mother; two brothers and one half-sister. Funeral services were conducted by the writer at Danville church and interment was made in the church cemetery.—Charles E. Zunkel, Danville, Ohio.

Hummer, Bro. John H., born March 5, 1845, and died at his home in New Midway, Md., on Dec. 23, 1936. He was a member of Monocacy church for eight years, being 83 years old when he was baptized. Even at this advanced age he was active until about six weeks before his death when he suffered a stroke of paralysis. Funeral at Rocky Ridge church by Elders Chas. Stover and E. P. Schildt and Rev. J. Frank Fife.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Hurlbert, Emma, born in Muscatine County, Iowa, March 25, 1860, died Jan. 11, 1937. In 1905 she was married to J. S. Gripe of Cambridge, Nebr. After his death in 1917 she was married to C. O. Hurlbert, also of Cambridge, Nebr. In 1919 they moved from the territory of the Afton church in Frontier County, Nebr., where they held their membership, to Cambridge where she spent the closing years of her life. Sister Hurlbert was devout and conservative, and during her later years when delicate health kept her from public service she frequently announced, "The Messenger is my preacher." Her family was identified with the early history of the church in western Nebraska. She was a niece of the well-known J. S. Flory, editor, writer and preacher. She leaves four brothers and one sister. The sympathy of her friends has been deeply touched by the loneliness of her surviving companion. There were no children. Funeral services were conducted by the writer.—David G. Wine, Enders, Nebr.

Leer, Bro. Hosea, son of Mr. and Mrs. Daniel Leer, was born in Elkhart County, Ind., May 18, 1893, and died Dec. 15, 1936, at his home near Goshen, Ind. He was a member of the West Side Church of the Brethren. Death was due to tuberculosis from which he suffered for several years. He is survived by four sons, two brothers and one sister. Funeral services in West Goshen church by Bro. Wm. Hess and Foster Berkey with burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Lightner, Sallie Wenger, was born Nov. 29, 1872, near Clayton, Ohio, the daughter of Joseph and Mary Niswonger Wenger. She died Dec. 30, 1936, at the home of her daughter, Mrs. Edna Dafler, Trotwood, Ohio. She was 64 years old. On Jan. 15, 1891, she and Wm. H. Lightner of Taylorsburg were united in marriage. He preceded her in death al-

most twenty-one years ago. She was the mother of thirteen children, eight of whom grew to maturity. In her early life she united with the Church of the Brethren of which she was a faithful and consistent member until her death. She lived her entire life in this community. The rearing and training of her family in a godly home was her chief concern. There are nineteen grandchildren, three sisters and two brothers. Funeral services at the Trotwood church hy E. R. Fisher and S. A. Blessing of West Milton, Ohio.—E. F. Fisher, Trotwood, Ohio.

Metz, Bro. David, born April 17, 1851, in Garrett County, Md., died at his home near Mt. Pleasant, Pa. In 1874 he married Kathryn Merrill. To this union were born five sons and two daughters, all of whom survive. He was a lifelong member of the Church of the Brethren and had many hlessed experiences in the service of the Master. Funeral services at Mt. Joy church with Bro. W. K. Kulp, the pastor, officiating. Interment in Mt. Joy cemetery.—Elma Neiderhiser, Mt. Pleasant, Pa.

Motz, Frederick William, son of Henry and Emma Motz, was born near Jelloway, Ohio, May 3, 1888. He died of pneumonia on Dec. 24, 1936. On March 17, 1915, he was united in marriage with Faye Horn of Danville and their home was blessed with the coming of one son. Although he was a faithful member of the Zion Lutheran church of his community, he was also a loyal attendant and supporter of the church of his companion, Danville Church of the Brethren. His passing is a keen loss to his home, his community, his church and our own, for he lived a life of exemplary goodness. Funeral services were conducted by Rev. Koolman and the writer at the Danville church; interment was made in the church cemetery.—Charles E. Zunkel, Danville, Ohio.

Riddlesberger, Sister Joanna, horn near Waynesboro, Pa., 88 years ago, died at the home of her daughter in Waynesboro, Pa., Jan. 14, 1937. She was the daughter of Daniel and Eliza Dunkle Benedict and a direct descendant of Alexander Mack through his son John. Sixty-seven years ago she married Isaac Riddlesberger who died in 1917. Three years after their marriage they united with the Church of the Brethren. Bro. Riddlesberger was later elected to the ministry. They both lived conscientious Christian lives. As long as she was able she was active in the Ladies' Aid Society. She is survived by two sons and a daughter. Services hy Elders H. M. Stover, L. K. Ziegler and C. R. Oellig, in the Price church with interment in the cemetery adjoining.—Sudie M. Wingert, Waynesboro, Pa.

Roth, Sister Lucy, died Dec. 21, 1936, at the home of her daughter, Mrs. Mary Pfaltzgraff, at Fousttown, Pa., aged 82 years. Death was due to a heart condition caused by her age. She was a member of the Mennonite church until about thirty years ago when she united with the Church of the Brethren; she lived a quiet and consistent life until death. She is survived by four sons, two daughters, sixteen grandchildren and two great-grandchildren. Services in Roth Reformed church by Brethren S. S. Blough and Elmer Leas, assisted by Rev. Strausbaugh. Interment in adjoining cemetery.—Florence L. Keeney, York, Pa.

Schubert, Sister Mary Etta, daughter of Adam and Margaret Newcomer, was born in Alvada, Ohio, May 6, 1860, and died Jan. 16, 1937. She lived her entire life in the Rome, later the Oak Grove, church. She married Wm. Schubert Nov. 4, 1880, and to this union were born seven children. Five daughters, one son and her husband survive with two hrothers. She united with the Church of the Brethren when eighteen years old and lived a faithful and consistent Christian life. Funeral services by the writer in the Oak Grove church near Alvada. —H. V. Thomas, Tiffin, Ohio.

Teets, Jeremiah, born April 13, 1858, and died at his home near Hazelton, W. Va., Jan. 10, 1937. He was stricken with apoplexy and lived only a few hours. He was married to Laura Bell Glover Sept. 17, 1885. Survivors are his wife, two sons, three daughters, one sister, twenty-three grandchildren and three great-grandchildren. Two sons and one daughter preceded him. He united with the Church of the Brethren about forty years ago and lived a faithful Christian life until the end. Services by Geo. W. VanSickle in Webbs Chapel church with interment in church cemetery.—Ruby VanSickle, Hazelton, W. Va.

Whitmore, Bro. G. Harry, born in Shady Grove 68 years ago, died in the Waynesboro hospital, Jan. 14, 1937. He was the son of Henry and Sarah Shank Whitmore. He was a member of the Church of the Brethren for many years. Surviving are his wife, Hermie (Barr), a son and a daughter. Funeral services in the Waynesboro church by Eld. Levi K. Ziegler with interment at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

CHURCH NEWS

ARIZONA

Glendale.—Our church has passed through a busy holiday season. Among the various activities was our peace program for Armistice Day, praise service on Thanksgiving, men's stewardship program, church hazaar, Christmas play and young people's hanquet. Climaxing them all was our church revival, which started Dec. 31 and lasted through Jan. 18. These services were conducted hy Brother and Sister Oliver H. Austin, of McPherson, Kans. This was the second series of meetings that they have held in our midst, having been here three years ago. Due to their fine work and influence at that time, we were very anxious for their return. Owing to the inclement weather and much sickness the attendance was not what we had anticipated, but in spite of these handicaps their labor bore much fruit. There was something of interest to all each evening; the children enjoyed Sister Austin's stories and took much delight in the junior choir which she organized. All the members received great help and inspiration for Christian living from these services. Due to the fact that this was our second meeting during the year, our field for evangelism was a bit limited but we were glad for the ten who confessed Christ. Eight of these have been baptized, the other two await the rite. The Austins' influence for good will not soon be forgotten and it is sincerely hoped they will return to us in the future.—Thelma Heatwole, Glendale, Ariz., Jan. 25.

INDIANA

Anderson.—We were favored with a visit Sunday by Bro. E. O. Norris, pastor of the church at Richmond, Ind. He delivered two spiritual messages which were highly appreciated. A collection was taken for the benefit of the flood sufferers and $100 was raised hesides much clothing, bedding and food.—Nila Alldredge, Anderson, Ind., Jan. 25.

Ladoga.—Our communion was held Oct. 11, with nearly every member present. In late October six of our young people attended the state young people's convention at Richmond, Ind., and hrought back excellent reports and much inspiration. The quarterly "all family night" was held Nov. 19, with a wiener roast in the hasement of the church. During the evening Mrs. White, of the local Nazarene church, played several sacred songs on the marimbaphone. On youth Sunday the young people led us in a very impressive worship service which was followed by a sermon by Bro. R. H. Miller from Manchester College. One day in December the men cut wood for the church and the women served dinner for them at the church. In the afternoon the Ladies' Aid had their Christmas program and election of officers. The large log burning in the old-time fireplace in the basement was a splendid setting for their program. Christmas was observed Dec. 20, with a children's program in the morning, and the young people presenting the play, "John Withered's Hand," in the evening. Dec. 18 more than sixty members and friends met at the parsonage to enjoy an evening of fellowship together. After a pitch-in supper, the evening was spent in singing Christmas carols, and an informal talk was given by the pastor answering questions about some intimate experiences while in China. The pastor and family deeply appreciate this expression of goodwill and the many gifts presented to them. On Dec. 27 an impressive consecration service was conducted hy the pastor for the officers and teachers for the new year. The county youth conference was held at Ladoga Dec. 29. About 176 young people and leaders attended. At our council meeting held Jan. 27, reports for the year were read. Our treasurer reported that contributions for the year were more than double those of last year. The year closed with all quotas paid in full. Two members were received into the church on former baptism. Our total church program was supported by 97% of the membership. We are grateful to our heavenly Father for a marked spiritual growth in the life of the church.—Mrs. Sue R. Heisey, Ladoga, Ind., Jan. 27.

Pleasant Dale church met in council Dec. 3 when church officers for this year were elected: Elder, Bro. Russel Weller; church clerk, Bro. Oscar Geisel; church treasurer, Bro. Fred Adler. On Thanksgiving night our members met at the church for a birthday supper. Each person gave his birthday offering which made a total of $25, to be given for missions. Bro. Edw. Stump held a two weeks' revival meeting for us in December. We shall never forget his forceful and inspiring sermons. While there was only one conversion, we feel that much good was accomplished in the church and the community through these services. On account of the revival we had no special Christmas program but some of our members helped with the program at the community building. Jan. 17 we were glad to have with us the young people's cabinet who gave an interesting program on young people's work and the peace program of our church.—Mrs. Homer Arnold, Decatur, Ind., Jan. 27.

Salamonie church met in council Dec. 14. The ministerial board recommended that we have a two weeks' revival meeting in March with a communion at the close. For several weeks the Aid Society has been busy making many useful gifts for the Mexico Welfare Home; these were presented recently when several of our members made a visit to the Home. Our Thanksgiving offering for home missions and our Christmas offering for world wide missions both were over $75. The men recently cut several cords of wood for the church; they have also rented about fifteen acres for corn, the proceeds to go to the church. The ministerial board reports having engaged Bro. Leo Miller of Ft. Wayne to hold a two weeks' meeting beginning March 7. The pastor and deacons are making a visitation in the homes, getting an expression as to their church loyalty and readiness to help in the activities of the church program. The Messenger agent is planning to form a club so we may have the paper in 75 per cent of our homes. —Wilbert Heaston, Warren, Ind., Jan. 25.

MARYLAND

Pipe Creek.—A special council was held on Oct. 1 with Bro. M. R. Wolfe presiding. The purpose of the meeting was to consider installing a steam heating plant in the church; this has since been done. Bro. Ernest Senseney was appointed to take donations and represent Pipe Creek at San Mar on Oct. 22, which was donation day at the Home. Our love feast was held Oct. 11 with Bro. B. O. Bowman officiating. A mother and daughter supper was held at the church Nov. 10 when an interesting program was given, with the district director, Mrs. M. R. Wolfe, as speaker. The father and son hanquet was held Nov. 19. A father and son from each of the adjoining congregations

were invited guests. On Sunday morning, Nov. 29, six members of the Student Volunteer Band of Bridgewater College gave us a splendid program. One of them, John D. Young, Jr., is a member of our congregation. Our Christmas program was given Dec. 22 when the pageant, The Sign of Peace, was well rendered. The sick and shut-ins of the community were remembered as Christmas by the Sunday-school classes with baskets of fruit, candy, etc.—Mrs. H. Paul Hull, Linwood, Md., Jan. 25.

University Park.—Following the preaching mission in Washington, D. C., our pastor, Bro. Jesse H. Ziegler, conducted evangelistic services Dec. 6-13. He was assisted in these services by Brethren J. H. Hollinger and Rufus Bowman of Washington, D. C., and Bro. I. S. Long of Baltimore, Md. Fifteen were added to the church by baptism, with some being held over for instruction until Easter. A number were also received by letter. The value of these meetings is not measured alone by the number who have been received into the church. Never has a deeper feeling of spirituality been felt in our church during a meeting. The members have been strengthened and revived and are a united church, filled with a greater desire and enthusiasm to serve the Master. The women of the church have purchased the book, The Upper Room. It is hoped by getting these books into the homes of our members more will establish family altars. The men of the church have been working on church improvement; they are making furniture for the Sunday school and are doing repair work on the church. They also use their cars to bring people to Sunday school and church. A father and son banquet was held on Nov. 10. The speaker for this occasion was Dr. J. Edward Rauth, of the Child Research Center of the Catholic University of America, who gave a very interesting talk on Child Psychology. Bro. Ziegler began his second year as our pastor on Sept. 1. Since his coming our church and Sunday-school attendance has had an average increase of fifty per cent which passes all records. We feel that this is due entirely to our pastor's untiring efforts in service for the church.—Grace A. Geiser, College Park, Md., Jan. 27.

Westernport.—Our children's Christmas program was given Sunday morning, Dec. 20, at which time a "white gift offering" was taken, to be sent to the Children's Home at Eglon, W. Va. Ninety-some separate gifts were given. A Christmas cantata, "The Music of Bethlehem," was given in the evening (Dec. 10) by the choir. It was repeated in the Beaver Run church Dec. 30, in the White Pine church Jan. 8, in the Eglon church in the afternoon and in the Mt. Storm church the evening of Jan. 10, and in the Keyser church Jan. 13. A pageant, "Emmanuel," was given by the young people on Sunday evening, Dec. 27; it was repeated in the Keyser church a week later. Union prayer services were held during the week of prayer (Jan. 4 to 8 inclusive). Each evening the services were held in different churches in our community. Tuesday evening, Jan. 5, it was held in our church. The attendance at these prayer services was fairly good. "Congo Crosses" is being studied under the auspices of the missionary committee, the young people, and the women's organization. Sister N. D. Cosner (our pastor's wife) is teaching the book on Tuesday evenings at our regular prayer meetings. Splendid interest is shown. A surprise was tendered our pastor and his wife Tuesday evening, Jan. 19, at the parsonage by the membership. A purse was presented the pastor and his wife for their splendid work in our midst.—Mrs. Dorsey Rogers, Westernport, Md., Jan. 26.

MICHIGAN

Battle Creek.—At our December council Bro. H. Townsend was re-elected elder for another year. Reports were given of all departmental activities showing interest and growth. A query was passed to district meeting. The children of our Sunday school gave a Christmas program in a combined worship hour on Dec. 20, while on Christmas evening the drama, Holy Night, was put on. It was decided to license Bro. C. David Ensign, one of our young men now attending Manchester College, to the ministry for one year. He gave us the evening message on Dec. 27. In the morning our pastor, Bro. Mallott, gave a profound message on Our Forward Look in 1937. His sermons are always a challenge to trust and serve. Jan. 3 the One-Won-One class gave an instructive play. Our B. Y. P. D. now includes a group from the junior high department and they have every prospect of leading out in larger service. Sister Ruth Brown is president.—Mrs. David P. Schechter, Battle Creek, Mich., Jan. 27.

Detroit.—Our successful preaching mission was Nov. 15-22 with two speakers, Dr. Ralph C. McAfee, Executive Secretary of the Detroit Council of Churches, and Bro. C. Walter Warstler of Bellefontaine, Ohio. Bro. Warstler preached from Monday through Sunday. Fifteen were added to our church fellowship by baptism and church certificates. The presence of Bro. Warstler in our church was very much appreciated and the week was concluded by a well attended communion, Bro. Warstler officiating. Prof. L. W. Schultz of Manchester College was with us on Nov. 29 for two sermons and one address to our young people. Bro. Shultz helped us to understand more clearly our peace position as a denomination and our duty in this regard as a local congregation. We observed Universal Bible Sunday on Dec. 3. We enjoyed the Christmas season in so many ways. Most of December was given to the singing of Christmas carols and special musical numbers by our choir. Our intermediates gave a play on Dec. 13. We had a white gift service Dec. 20 and a program by the juniors and an experience service on Dec. 27. We had a delightful watch night service Dec. 31 from 9:00 to 12:00 with a social period, refreshments and a worship service with the candle-lighting feature. Our beautiful ship with sails outstretched was a fitting symbol of our embarking on the sea of life for 1937. Kermit R. Eby of Ann Arbor was our guest speaker on Jan. 24 in the absence of our pastor who was attending a conference at North Manchester, Ind. Our married people's class sponsored a chow mein dinner Jan. 22 for the entire church. We are finding the devotional quarterly, "The Upper Room," very helpful for personal use. We are making extensive plans for the observance of the Lenten season in our church, and for a play by the married people's class the first of March.—Mrs. Thelma Campbell, Detroit, Mich., Jan. 28.

OHIO

Brookville.—Report for mother and daughter society for 1936 as follows: There were 18 meetings held during the year with a total at-

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Achievement Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find ..... dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

.....

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

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tendance of 570, with an average of 32. The total yearly offering was $102.25. Our ladies are very much interested in the women's project work and have given $35 for same this year. On Jan. 27 we had a family night service to which all the families of the church were invited. There were 86 present. Bro. R. A. Shank of the Oakland church was our guest speaker. He gave us a fine message on Home Functions and Relationships. In March Sister Ollie Fidler was claimed by death. We reviewed a book entitled "Problems of Christian Family Life Today." In July Sister Minnie Bright, returned missionary from China, gave us a very interesting talk. We are planning different types of programs for 1937, including several miscellaneous programs with each member bringing her own articles. Mrs. Roy Kuns is president.—Mrs. Carl Knierim, Sec.-Treas., Brookville, Ohio, Jan. 25.

Harris Creek church met in council Dec. 12. The letters of our new pastor, Bro. G. E. Weaver, and wife were read at this meeting. The following were elected to serve for the next year: Elder, Ray O. Shank; assistant elder, John Eikenberry; treasurer, Sister Etoile Sargent; Messenger agent, Sister Cassie Hoover; church correspondent, Sister Fbern Cassel. We enjoyed a two weeks' revival conducted by our pastor, closing Dec. 6. We rejoiced when four made the good choice. We gave a joint Christmas program in town with the Bradford church. Our white gift offering amounted to $53.68.—Mrs. Bertha Hoover, Bradford, Ohio, Jan. 21.

Marion.—At our December council meeting Bro. J. L. Guthrie was elected elder for another year and the writer, church clerk, correspondent and Messenger agent. Dec. 19 we had our Christmas program in the morning and a pageant in the evening. Mrs. Grace Blessing was elected president of the Women's Work for 1937 and Edythe Thompson, director of missions. We are planning our mite box opening for Feb. 18. New curtains have been purchased for the primary department by the Women's Work. Jan. 10 we began our school of missions with Bro. S. L. Cover as director. We have four classes and attendance is very good. All seem to take much interest in the study of Africa. Jan. 17 Rev. Milton Laskey, a colored minister gave us a talk. Different classes are having charge of devotionals. We have had two electrically transcribed radio Bible dramas given, A Child Is Born, and The Good Samaritan. Jan. 26 we had our father and son banquet with good attendance. Rev. Carriaker of the Presbyterian church was the speaker.—Mrs. Grace Blessing, Marion, Ohio, Jan. 27.

OREGON

Albany.—At the preaching mission in Portland it was decided that the ministers were to go back to their home churches and hold a week's meeting. Albany was divided into sections, the Evangelical and Church of the Brethren uniting. One evening in our church the Salvation Army brought the message. On Thanksgiving morning a union service was held in our city in which our people participated. A Christmas pageant, The Light Shineth, was given on Sunday evening, Dec. 20, by the young people and children of the Sunday school. Following this program the white gift service was held; these gifts were given to our pastor, Bro. J. D. Miller, and family. Dec. 17 the Ladies' Aid held a Christmas social and gifts were exchanged. A short program was rendered. Since the holidays the women have been meeting every week. The B. Y. P. D. held a business meeting on Jan. 17. Seventy-five per cent of our families are taking the Messenger. Jan. 3 the quarterly business meeting was held. Six letters of membership were received; one brother reunited with us. A correction in our last report: instead of five it should have read seven were received into the church by baptism.—Mrs. E. C. Bowman, Corvallis, Ore., Jan. 23.

PENNSYLVANIA

Akron.—On Sunday, Jan. 3, Eld. P. J. Forney opened a two weeks' series of meetings at Akron which resulted in one confession and baptism. Despite the inclement weather, good audiences were present to hear soul-stirring messages.—David H. Snader, Akron, Pa., Jan. 26.

Greencastle.—At the present our pulpit is being filled hy the local ministers with an occasional guest speaker. Our Sunday school rendered a very acceptable program at the Christmas season. We have about completed the organization of the teacher-training class for 1937 with Sister Margie Fox as instructor. Jan. 11 we held council meeting with Bro. S. S. Blough as moderator. After several official reports and other routine business we decided to make an effort to place The Gospel Messenger in at least seventy-five per cent of the members' homes for the year. Church officers as chosen for the year are: Eld., Bro. C. E. Grapes, pastor of the Chambersburg church; clerk, Margie Fox; treasurer, N. L. Kuhn. The undersigned was chosen Messenger agent and corresponding secretary. We have secured Bro. E. S. Rowland of Hagerstown, Md., to conduct a series of meetings from Jan. 24 to Feb. 7. On Jan. 16 and 17 R. W. Schlosser of Elizahethtown, Pa., held a Bihle institute here, and it was a gospel feast for our people—just the thing our members seemed to need and hungered for.—J. C. Beahm, Greencastle, Pa., Jan. 26.

Lewistown.—Our church has granted license to preach to Brethren Earl Strowser and Robert Alexander, hoth receiving a unanimous vote. Bro. Earl Strowser was elected Sunday-school superintendent with Mr. Chas. Cherry, first assistant. In spite of the financial loss the March flood caused in our community, with many persons out of work for weeks, hoth the church and Sunday school closed the year with a halance in the treasury. Our Sunday evening services continue to draw large crowds, which overflow into the Sunday-school rooms. Since Jan. 1 our pastor, Bro. H. B. Heisey, has been making the Sunday evening services definitely evangelistic; several decisions have been made. Mrs. Heisey was chosen president of the Ladies' Aid and president of the women's missionary society for the year. Several months ago the men of the church organized a brotherhood with Bro. Richard Singleton, president. We are looking forward to an increase in our Sunday school; we have started a crusade not for a few weeks but to continue through the year.—Mrs. I. F. Benner, Lewistown, Pa., Jan. 27.

Shippensburg.—The primary, junior and intermediate departments of our Sunday school rendered a splendid program previous to the worship service on the Sunday before Thanksgiving. Each child stated one thing for which he or she was thankful, and as a group sang several songs. A very interesting story was given by one of the teachers. This same group gave another program on Christmas Sunday which consisted of scripture verses, two solos, leading the congregation in the singing of carols and closing with prayer by one of the boys. In the evening a large crowd enjoyed a very good play entitled "Why the Chimes Rang." Through the splendid effort of our Messenger agent, Elmer Hall, seventy-five per cent of our resident families have subscribed for The Gospel Messenger. The Shippensburg church was dedicated Dec. 27, 1896, and on Sunday morning, Dec. 27, 1936, a fortieth anniversary was held. Bro. William Fogelsanger gave an interesting talk, "The Church Forty Years Ago." He told how those brethren under God's guidance had selected a site, planned and erected the building and established a Christian church which has helped many to find the Christ way of living. Though most of them have passed on we owe much to their memory. Dr. J. Linwood Eisenberg delivered the sermon, "The Next Forty Years." He first read a synopsis of the sermon Bro. Swigart of Huntingdon preached at the dedication of the church. His message challenged every Christian to live the highest life possible if we would have growth forty years from now. Beginning Jan. 3 and closing Jan. 17, all the churches of Shippensburg united their efforts in a preaching mission. The local pastors brought the messages from night to night and Homer Welch of Grove City, Pa., an accredited song leader, organized a large chorus and directed the music. The attendance was wonderful and resulted in many consecrations and conversions, nine having applied to our church. Our prayer services have been unusually well attended this winter. We have been studying "The Teachings of Jesus." Ten of our number attended the youth conference held in Waynesboro. Our pastor, Bro. Olden D. Mitchell, has given us a series of three most inspiring sermons on the following subjects: "Christ in the Life of the Church," "Christ in the Life of the Community," and "Christian Missions and Stewardship." Beginning with the first Sunday of the year a record has been kept of every person who has attended church service. This will enable the pastor, deacons and others to know who do not get to church so they can visit and endeavor to create a more active spirit among our members.—Mrs. A. C. Harmon, Shippensburg, Pa., Jan. 26.

Upper Conewago.—Oct. 4 our revival started at the Latimore house with Bro. Landis from Mercersburg, evangelist. We feel that the congregation was much benefited. The meetings closed with a love feast Oct. 17 and 18 at which Bro. S. S. Shearer of Rheems, Pa., officiated. We were grateful for the presence of ministering brethren from various congregations; all helped to make it an enjoyable feast. Oct. 28 at the Berlin house Bro. A. D. Helser brought us a stirring message on missions. Visiting ministers who recently preached for us at the evening services were Brethren Daniel Bowser, J. M. Baugher, I. N. H. Beahm. These messages were enjoyed. Nov. 21 and 22 our congregation enjoyed a mountaintop experience when a Bible conference was held at the Mummert house. Saturday evening Bro. J. E. Trimmer spoke on The Christ, and Bro. I. N. H. Beahm on The Church. Sunday morning Bro. Jacob Miller taught the Sunday-school lesson, after which Bro. Beahm addressed a large audience on Church Federation. In the afternoon Bro. Robert Cocklin spoke on God's Order of Worship, and Bro. Beabm on Church Government. In the evening Bro. Beahm took for his subject, The Sacredness of Youth, and Bro. Cocklin, The Unchanging Christ in a Changing World. At the afternoon services we had a round table discussion in which a number of visiting ministers both from Eastern and Southern Districts took part. We were glad Bro. Beahm stayed with us the following week to have Bible study each evening, closing with a Thanksgiving service on Thursday morning when he brought a message for the occasion. Dec. 6 we held services at the Old Folks' Home. Bro. Group brought the message and the East Berlin chorus furnished special music, hoth of which were much enjoyed. The Gleaners' class of East Berlin distributed a number of Christmas baskets to the sick and unfortunate of our community. At the annual council Jan. 1 church officers were elected. It was also decided to hold another Bihle conference in the near future. At present the interior of the Berlin house is being papered and painted, also a mothers' room is being fixed in the rear of the huilding.—Bertha Hull, East Berlin, Pa., Jan. 25.

VIRGINIA

Manassas.—Nov. 19 we held our first father and son banquet in the recently remodeled hasement of our church. Bro. Chas. Resser of Washington, D. C., was the guest speaker. This banquet was well attended and was a success in every way. Friday after Thanksgiving the young people's round table of the Eastern District of Virginia was held at our church. Bro. W. M. Kahle was present at that time. Our B. Y. P. D. presented a Christmas pageant on Dec. 23. We also held a service on Christmas Day. At our council Jan. 10 we decided to change our church organization somewhat. Our newly elected board of administration is made up of five members. Reports were given of the improvements which have been made on our church house. Bro.

Hersch gave a report of the improvements which have been made on the church and grounds at Bradley. Our pastor, Bro. B. M. Flory, gave a report of his work for the past year.—Anna E. Blough, Manassas, Va., Jan. 26.

WASHINGTON

Ellisforde.—We have recently succeeded in getting The Gospel Messenger into nearly 100 per cent of the homes. It is in more homes than ever in the history of our congregation. In October our pastor, Bro. Glenn M. Harmon, held a consecration service for the new officers and teachers in the Sunday school. At our quarterly council in December Sister C. E. Verbeck was re-elected church clerk; Bro. Ernest Longanecker, church treasurer; the writer, Messenger agent and correspondent. Services were held at the church Thanksgiving Day followed by a basket dinner. Bro. Jay Eller of Wenatchee gave the address. Early in December we raised enough money to complete our church building and to pay what small debts we had. We are paying as we build—not going in debt on the building. The senior Ladies' Aid held their annual bazaar in December from which they received over $100. Our Christmas program, The White Christmas, was the outstanding program of the year. The offerings for the day amounted to over $50. The first Sunday evening in January the choir from the Presbyterian church in Omak gave a splendid program. Recently our pastor and Sunday-school superintendent accompanied by several others attended the midwinter conference held in Yakima. From Yakima our pastor accompanied Bro. Paul Longenecker to Olympia where Bro. Harmon assisted the latter in a two weeks' revival meeting. During our pastor's absence the pulpit was filled as follows: the first Sunday Bro. Geo. Stern preached in the morning and the Omak choir gave the evening message. The second Sunday Bro. Warren Shamberger preached in the morning and in the evening the group that attended the midwinter conference gave their reports. The third Sunday Bro. H. M. Rothrock preached in the morning and in the evening the young people gave the missionary play, Awakening, followed by a brief address by Bro. C. V. Stern. Our junior and senior Aids have recently reorganized for the year, with Sisters Ernest Longanecker and Percy Shamberger, presidents, respectively. We held our communion on Friday evening after Thanksgiving. We are glad to welcome Brother and Sister Rhodes and family of Canada who recently moved here. Since apple harvest our attendance has steadily increased until at present it is again at its previous high mark. Emert Verbeck is president of the B. Y. P. D.—Mrs. Earl G. Longanecker, Tonasket, Wash., Jan. 30.

Sunnyside church is glad to have Bro. Ernest J. Wine as our new pastor; he and his family came to us the first of the year. Our young people put on a Christmas cantata Dec. 27; it was very impressive and much enjoyed by all. One of our young brethren took charge of the morning service in December in the absence of the pastor. Those attending Annual Meeting this year should plan to visit the Yakima Valley either before or after the meeting. Sunnyside invites you. We are now experiencing the coldest weather we have had in years, last night being 15 below.—Pearl N. Reeves, Sunnyside, Wash., Jan. 31.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

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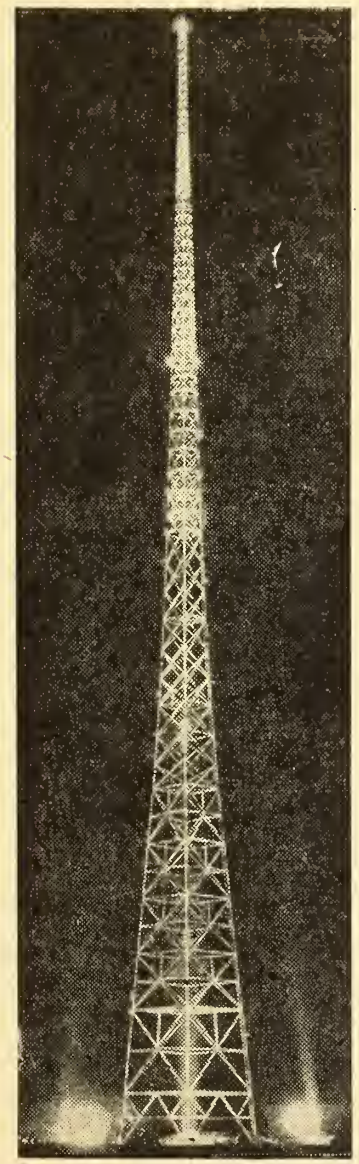
Brethren Publishing House, Elgin, Illinois

Tried and Proven

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., February 20, 1937 | No. 8

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"Ye are the light of the world. A city that is set on a hill can not be hid" (Matt. 5:14). The lighted antenna of Station WDBJ atop Colonial Heights, Roanoke, Va., standing out against the night sky, serves as a new symbol of how gospel truth may be sent forth to light the world. Bro. Russell G. West, pastor of the First Church of the Brethren, Roanoke, Va., sent us this interesting pictnre and the information that Dr. D. W. Kurtz will speak over WDBJ as follows: Friday, Feb. 19, at 12:00; Sunday, Feb. 21, at 5:30; Monday, Feb. 22, at 11:45. See note on page 16 of last week's Messenger concerning the Spiritual Life Preaching Mission being held in the First church, Feb. 18-23. WDBJ broadcasted its first program June 20, 1924. Since 1929 it has been a full-fledged member of the Columbia Broadcasting System. Jan. 9 of this year the station's handsome new home was formally opened. The tower shown above is perhaps the most striking part of this new equipment.

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Dear reader, will you not see that something is done about a Messenger club in your church this year? Talk with others. Write for more information, or for sample copies of the Messenger to show what our church paper is like. No finer piece of home mission work can be done than to get at least 75% of the Brethren homes of your congregation to read The Gospel Messenger.

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White Cottage
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Albany
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Mabel
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Boiling Spring
Buffalo
Carlisle
Chiques
Clover Creek
Codorus
Dunnings Creek
East Fairview
East Petersburg
Elizabethtown
Ephrata
Fairview
Georges Creek
Hanover
Indian Creek
Koontz
Lake Ridge
Lancaster
Lebanon
Lost Creek
Manor
Maple Glen
Maple Grove
Mechanicsburg
Mechanic Grove
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Mingo
Myerstown
New Enterprise
New Fairview
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Quakertown
Reading
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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., February 20, 1937 No. 8

EDITORIAL

How to Maintain Mental Health

How can the modern man maintain mental health? This is a real problem as many have had occasions to discover. But first, what is the normal state for the human mind? One may be said to be in sound mental health when he finds it possible to readily adapt himself to the world and people about him, when he is able to control his feelings and generally manage advantageously his impulses, moods and passions.

Illusions, inability to concentrate, a combative or destructive spirit, and untidiness, are said to be some of the common signs of failing mental health. They are the danger signals of mental sickness. They indicate the approach of a mental upset. Now when such signs appear, or even before, what can be done to restore or to maintain mental health as the need may be?

Well, the word that is about to be passed along may seem about as disappointing to some as the prophet's message to Naaman the leper. "Keeping busy in a useful way during waking hours is one of the best preventives of mental ill health." That seems to be the most there is to it from the standpoint of what one can do for himself. And so if you have useful work, not more than you can do but enough to keep you busy, you have much for which to be grateful. H. A. B.

A Treasure in the Moody Heritage

In the celebration of the D. L. Moody centenary, why have so many Christian leaders of such varying points of view delighted to do honor to the memory of the great evangelist? Not one school of thought alone but conservatives and liberals alike are paying him tribute, and with evident sincerity. Hadn't you noticed this and wondered about it?

But there is no need to wonder. He knew how to believe. He did it with both deep conviction and kindly tolerance. Well settled in his own interpretations of Christian doctrine, he saw that the fruit of the Spirit could be borne by men whose interpretations were different from his. He gladly recognized these men as his brethren in the fellowship of Christ.

The friendship of D. L. Moody and Henry Drummond, men so different and yet so alike, is one of the most beautiful things in recent Christian history. And most meaningful for the problems of church life today. E. F.

The Church and Printing

Where should one begin with the story of printing in relation to the work of the church? Certainly many of the thoughts first reduced to writing have to do with things religious. The Egyptian Book of the Dead suggests a scribe of that ancient land laboriously writing hieroglyphics on a roll of papyrus. In Chaldea it was the proper thing to write hymns and prayers on tablets of clay. The ten commandments were engraved upon stone. The Holy Scriptures as we know them were doubtless first written principally upon prepared skins—leather or vellum.

It would be hard to see how the early church could have made much progress but for the art of writing even as it then existed. Consider that but for the letters of Paul and the gospels we would not have much of a New Testament. And but for the New Testament we would now be at the mercy of traditions handed down by word of mouth! Thus the written word was the chief enlightening and unifying agency in church circles in the first century. Of course, this is true on through the centuries. Particularly significant was the work of faithful copyists during the dark ages. And then came the day when the chief glory of the printing press was the multiplication of some new version of the Bible. Even today the gateway to knowledge for many primitive peoples is by way of a translation of the Scriptures into their own tongue.

But if the art of writing, and its perfection and extension as printing, was important as a means of

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

spreading Christian truth in the past, how much more is this true today when every interest is careful to maintain its printed medium! Our own church had an auspicious beginning in this field two centuries ago, or when the first Christopher Sower set up his press in 1738. He was not the official printer to the church, but he could not have served her interests more faithfully and significantly if he had been so designated. From the Sower press came Bibles, books, pamphlets and papers. Here was a brilliant beginning in making the printing art a true servant of the church.

The loss of the Sower press was more than a tragedy in family fortunes. With the destruction of the press there went our most persistently effective means of sharing news and ideas, thus preserving a unity of thought and action. It is true that Annual Meeting made for unification. But if the Sower press could have been saved, or could have been followed almost immediately by some other press as wisely handled, the subsequent history of the Church of the Brethren could have been very different.

For just at the time the Sower plant was lost our people were in special need of the services of a church press. The persecution growing out of Revolutionary War conditions had two very natural effects upon our people. It tended to drive them into protective groups, or to scatter them to the freer communities of the west. In the first case there was need for a church press to keep our folk in touch with the best thought of the day; in the second case there was need for keeping isolated groups in touch with the main body of the church. To make the situation yet more difficult, our people were soon to face the disintegrating effects of language change. Deprived of a printing press, driven into protective groups or scattered to the west, and losing a knowledge of our beginnings as we changed from German to English, it is indeed a marvel that the Brethren survived as a group. There were terrific losses as individuals, families and even whole communities lost contact in that period when the American people were spreading across a continent.

But meanwhile at least one individual was dreaming out a way to restore the lost art of printing amongst the Brethren. More than seventy years was to pass from the time that the Sower press was destroyed until a little monthly was to go forth from a farm print shop near Poland, Ohio. Henry Kurtz was the man who succeeded in reviving printing in the Church of the Brethren. To him must go the major share of the credit for restoring an art which fostered interest in education, Sunday schools, missions, world problems and a recovery of the spirit and outlook of the church founders. To Henry Kurtz must go the honor of doing more than any other man of his generation to both stimulate and unify Brethren thinking. He was followed by a line of worthy successors amongst whom were such men as James Quinter, the Brumbaugh brothers, D. L. Miller, Joseph Amick and J. H. Moore.

It is fitting that so long ago as at Ames, Iowa, the following should be included in Conference resolutions: "We recommend that the church observe in that year [1938] a bi-centennial celebration in recognition of the beginning of our publishing interests in America and other activities of the church which were sponsored by the Sowers. We suggest that the Conference of that year be held as near the mother church at Germantown as is possible and that a committee on plans and program for that celebration be appointed by this Conference. We further recommend that all Brethren bodies be invited to participate in this celebration." H. A. B.

Causing Revolutions

"The disciples of the Lord had not only to bear the attacks of those who held other religious beliefs; they had, and they still have, to bear reproach for the revolutions which their gospel causes. It was in the very nature of their calling that these witnesses raised up many forces against them. They could not offer a new word of God which was not a word of judgment upon all that was set against it. There is no revelation without judgment."

So Edward Shillito says it in *The Way of the Witness*. Does he speak truly when he says "and they still have"? Must we expect that our testimony to the gospel will cause revolutions? And if it does not? Is that because the testimony is too weak? Or is it so generally accepted that the revolution goes on quietly, gradually, unnoticed? Would that it were even so, and that one could be assured of this.

But the lives of those early Christians were so full of conflict that one feels bound to be suspicious of the easy way. And that is as Jesus said it would be. Remember what he said about setting a man at variance against the members of his own household? He did not wish it to be so but he knew it was inevitable. His ideals and program were so opposed to human selfishness that they were sure to stir up trouble. He warned his followers to expect it and be ready for it.

"It was in the very nature of their calling." And of our calling, for ours is the same as theirs. It is very high. It is to bear faithful witness to the gospel, its news of the divine mercy to sinners and the divine hostility to sin, its reliance upon love to break down ill will and hatred, its demand for absolute honesty, its challenge to all unbrotherliness. It is in the nature of such a calling to cause revolutions. There should be some on the way now. E. F.

THE GENERAL FORUM

God, My Father, Answers Prayer

BY MARY STONER WINE

When the sky is gray and rose with dawning,
And I wake to find another morning,
Then my heart with praise and song adoring,
Seeks the fellowship of prayer;
And I find him near me every morning—
God, my Father, waiting there.

When the crowded day with work o'erflowing,
Finds my strength and courage going,
Then I lift my heart in faith, still knowing
He will all my burden share,
And I find him near me strength bestowing—
God, my Father, answers prayer.

When with pain my heart and body aching,
Crushed until beneath the trial breaking,
Then from him new life and strength I'm taking
Through the fellowship of prayer,
And I find his love just for the taking—
God, my Father, waiting there.

When my heart with joyous praise is singing,
And I kneel, my worship to him bringing,
Heaven's music joined with earth's is ringing
Borne upon the wings of prayer,
For he hears the song my heart is singing—
God, my Father, meets me there.

In the dawning, working day or evening;
Joy or sorrow, praise or interceding,
He will never fail to hear my pleading;
God, my Father's always there;
And I love to feel his gentle leading—
God, my Father, answers prayer.

Covington, Ohio.

The Advantages of Being a Layman

BY H. H. HELMAN

THE good Book says, "How shall they hear without a preacher?" I say, "How shall we preach without the laity?" We have an over-supply of preachers, they tell us, but no one has complained of an over-supply of laymen. We could have churches and religion without preachers, but none without laymen. You can not successfully build churches around preachers, but you can around laymen. There can be doubt about a man being called to be a preacher, but none about one being called to be a layman. I can see no future for preachers except it be builded upon laymen. The salt of the ministry is not the sermon, but the laity. If that salt have lost its savor, wherewith shall the preacher be salted?

I am not wishing I were a layman. Yet if I were promoted to that office, I believe I could be a happy layman; and I would try to be a useful one. I do wish, however, that I could make all laymen realize how important and significant they are in the work of the Lord. The International Council of Religious Education, at its recent meeting, charged its research department with making a study of the opportunity of laymen in its work and program, and with finding how the place and service of laymen may be increased. The professional can not promote religious education successfully without the layman, and the Council now frankly admits and confesses that. No religious cause prospers without the active interest and support of the layman. Preachers may count, but layman count also, and more. I do not mean they count in adding numbers, but in measuring power and influence. When the layman lags, the kingdom lags. When he quits, the kingdom rests. When the layman is out, religion is out. It's the layman or nothing.

Now the layman is not a do-nothing Christian. Such are not happy. They are usually miserable and often critical. The church shows its regard and respect for the lay member by asking him to do something for it. It does not want to carry him as a weakling—it honors him with a task. It recognizes that, being an able-bodied and right-minded layman, he is of consequence—he is both important and necessary. The church knows that when a layman has done something for it he loves it more because he has put a part of himself into it. Though the service may be small, yet it is needed, and therefore significant and honorable. The church has a program and a goal. These are identified with the laity, not alone with the ministry. It is going somewhere, with the laity; and *nowhere* without them. The field of the church is not a little lawn surrounding the edifice: its field is the world and the layman is needed to cultivate it and to gather in the harvest.

The layman may *choose* tasks for which he is fitted. He is not drafted to do what he can not. He is invited to do what he can. The parable of the talents must have been intended for him. It teaches that one must use and improve whatever gift one has. It also teaches that neglected duty, based on ability, means a tragedy. It is now, with what you have, or never. The years are fulfilled or lost in a single hour, before a single opportunity and duty. Some have said, "I have no talent." It is the same as saying, "I have no work." Christians who have no work are neuter souls. They stand by while the cause moves forward. They are excluded from the glory of service. They are like dead rocks lying along the highway of obedient service. They are invalid Christians. They want the church to be their hospital. They are not ministrant souls; they are sick souls. They have no hands to wash the Master's feet and no alabaster box to break.

They have no harp to tune for Christ; no voice to train for him; no wreath to twine for him; no garment to weave for him; no food to set before him—nothing to give and nothing to do. Worse, they do not deplore their nothingness; they love it. They do not serve because they think they do not have hands with which to serve.

Jesus was in reality a layman. He held no official place in the Hebrew church. His apostles were laymen and he seemed to want them so. The Christian enterprise is a laymen's movement. It was started by men who did not give just a few leisure hours, but their all. The churches dotted over our continent are not here because of preachers only; but because of laymen who took time off from busy days to build these churches and take their places of leadership in them. The day of lay leadership in the church is not over. In fact, measured by the expanding need and opportunity, it is just dawning. Laymen are too likely to feel that the responsibility for building the kingdom of God on earth should be delegated to the preacher. The tireless minister realizes all too soon that he can not do the job alone, or even a small part of it. Let him be pardoned for indulging in the wish that the laymen of today were more like the laymen of the apostolic times, or like those of the American colonial and post-colonial times. His hope may be that laymen of today, en masse, might recover something of the lost radiance of the laymen's movements of the earlier days. Churches do not exist to make jobs for preachers, but to provide workshops for laymen.

If I were a layman I would remember that the function of the ministry, and of my own Christian profession, are one. We are co-workers at one task. We have one great end in view. So I would constantly remind myself that the kingdom depends upon me. Expecting my pastor to be true to his mission, I would be true to mine, as a lay Christian. I would realize also that while there are some things that he can do better than I, there are also some things I can do better than he, and these I should do. I would not ask him to shoulder all the responsibility for the finances, for the business management of the church, for enlisting Sunday-school workers, for the enspiriting of the congregation or for the attendance at the services. I would not wait for my minister to sing his own praises. Knowing that it is embarrassing for him to advertise his own product, I would put in a good word for him and his work whenever I could. I would consider myself, as a layman, to have surely some talent valuable to the cause, and would dedicate that talent to the church. My powers and abilities may seem pretty small, compared to what some others possess; but they are in my possession and are what I owe to Christ. They are his, entrusted to me not just to use for myself, but to use all round for his glory. Realizing that each era of church expansion has been marked by a great lay activity, I would unpack my working tools and go to work as a layman.

New Carlisle, Ohio.

"Your Choice"

BY I. N. H. BEAHM

In a revival the evangelist is often heard to say something like this: "Start. Start now! Come forward! Then take the church of your choice."

Now such a mild and liberal statement happens to fall delightfully on the human ear. At once it makes for the minister's good-standing in the meeting.

When pressing the claims of the gospel and of the Brethren recently, the preacher was nicely and positively told that he was different from some other Brethren preachers who had told her to take her choice of church; and that she wanted to join the church that would baptize anyway whatever. So the preacher was puzzled and nonplused at this position of the prospective applicant. Thus two preachers of the same denomination were in opposition.

When the brother tells one to start, and to choose any church, he virtually writes "okay" on the back of every denomination. Of course each person must choose for himself. But this choice of the person is at the choice and risk of the parson. It dare not be, however, at the license of God's minister. For then by the consent of the evangelist, he might as properly join the Russellite church or the Mormon.

It is dogmatically dangerous to endorse all denominations. What would a brother minister do in starting to evangelize in a country where the Brethren are unknown? Although he might preach our "New Testament doctrines" yet in fact he would instruct them that any other way would do.

Yea, further, when this brother preacher goes to a foreign land, he could preach Christ Jesus and him crucified, and yet advise the folks to choose Buddha or Confucius. Sad that would be!

Now it happens at times we even shudder to endorse our own. In places and often one needs to raise the standard far above the living of one's own people. Are we not to preach the gospel fully and to urge the folks to live right up to the New Testament standard? Are we not to teach and to baptize in the thrice holy name of Father and Son and Holy Ghost? Are we not to "contend earnestly for the faith once delivered to the saints"? And to urge all to accept the full gospel?

Did not Jesus preach belief and baptism as conditions of salvation? Recall how he said, "He that believeth and is baptized shall be saved" (Mark 16: 16). Did

not Peter on the Day of Pentecost preach repentance and baptism for the remission of sins, unto the gift of Holy Ghost? Acts 2: 38. Note the result: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2: 41).

We need not condemn certain folks. Yet we may well refute any false teachings for which they stand. We are not supposed to be around okaying or condemning religious groups. We are, however, to set at naught all heresies, and to defend the gospel. We are to press all people to accept and to live the true gospel—both by ordinances in the church and by personal living in daily life and conduct. But it is lovely to "sorter" pat all denominations on the back. The temptation is strong thus "to make a fair show in the flesh" (Gal. 6: 12).

After Jesus was arrested, "Annas sent him bound unto Caiaphas the high priest" (John 18: 24). We are assured from the sacred record that John the Baptist and James the brother of John and Paul and Stephen were killed. Then tradition has it that eleven of the twelve apostles were martyred, including James. If Jesus had only catered to Annas and Caiaphas and Herod and Pilate, he could have smoothed his way through a terrific crisis. It is marvelous how the oil of compromise saves from persecution and the martyr's death!

We are to love all, yet to "preach the word." Read again, dear preacher, 2 Tim. 4: 1-8.

Nokesville, Va.

Feet Washing

BY ROY S. FORNEY

THERE is no truth in the New Testament, which needs to be lived out in our daily lives, as does this marvelous truth which the Lord taught his disciples in the 13th chapter of the Gospel of John. We as a church are facing the great danger of observing this ordinance in a legalistic manner. The Lord has commanded his disciples, and the church, to literally wash feet; and we as a church shall continue to do so until the Lord Jesus comes again.

When the Lord spoke a parable, he did so to illustrate to them some certain truth, for every parable is an earthly illustration with a spiritual or heavenly meaning. He performed miracles, to prove to the world that he is the Christ, the Son of God (John 20: 31). Likewise did he institute the ordinance of literal feet washing to show his disciples some spiritual truths, which have lived in the hearts of those disciples, after his resurrection and ascension, and also in the hearts and lives of believers for 1,900 years, or until this present day.

The order of events, on the night he instituted the Lord's supper, appears to have been as follows:

1. The taking by our Lord and the disciples of their places at the table.
2. The contention who should be the greatest.
3. Feet washing.
4. The identification of Judas as the traitor.
5. The withdrawal of Judas.
6. The institution of the (bread and the cup) communion.
7. The words of Jesus while still is the room (Matt. 26-29, Luke 22: 35-38).
8. The words of Jesus between the room and the garden (John 15: 16-17; Matt. 26: 31-35; Mark 14: 26-31).
9. The agony in the garden.
10. The betrayal and arrest.
11. Jesus before Caiaphias, Peter's denial.

So then we shall endeavor to see what the Lord wanted to teach his disciples in the ordinance of feet washing.

The Lord Jesus now proceeds to wash his disciples' feet (John 13: 2-5). He now comes to Peter (verses 6-9) when Peter says, "Dost thou wash my feet?" This could mean one of two things. Peter was either too proud to have such a lowly work performed, or either felt too humble. I believe it was the former reason, for it just sounds like boastful emotional Peter. Here we see the first inkling of a deeper spiritual truth (verse 7). The Lord says to Peter, "What I do thou knowest not now; but thou shall know hereafter." Peter certainly knew, that the Lord was literally going to wash his feet, but he did not understand the spiritual truth the Lord was teaching him, for the Lord said he would only understand hereafter.

Peter had still not gotten the truth (verse 8) the Lord was teaching him. "Thou shalt never wash my feet." Get that word *never* wash my feet. Peter did not yet realize how much he needed the Lord's washing. Jesus answered, "If I wash thee not, thou hast no part with me." Did the Lord simply mean, if he did not wash Peter's feet literally, he had no part with him? He could not have meant simply this, for he just finished telling Peter what he was teaching him, he would only understand hereafter.

Lest these statements be misinterpreted, let me again say, the Lord instituted this literal ordinance to teach spiritual truths. The Lord was here teaching Peter, that his walk of service as a believer had to be cleansed daily through the blood of Christ (1 John 1: 1-10). Since Christ had not yet died and shed his blood for Peter's cleansing, the Lord here, through this ordinance, proved to Peter the need of his daily cleansing in the blood. This truth Peter and the rest of the disciples

would ever remember after Christ's death, resurrection and ascension. Of course Peter already understood the truth the Lord was teaching, the next day. The Lord told Peter (verse 36) "whither I go thou cans't not follow me now, but thou shalt follow me afterwards. But Peter speaks up (verse 37) and boasts saying, "Why can not I follow thee?" Saying, "I will lay down my life for thy sake." Peter did not know what he was saying, for the Lord immediately told him (verse 38), "The cock shall not crow till thou hast denied me thrice."

The time now came, when the truth the Lord tried to show Peter was made manifest. Peter cursed and denied he knew the Lord, when only a little while before he had boasted of laying down his life for Jesus. When the cock did crow, Peter went out and wept bitterly. Peter from henceforth realized the need of daily cleansing in the blood of Christ.

Since the feet here are typical of our walk and conduct, all true believers have been realizing this same truth for 1,900 years. If we say that we have no sin, we deceive ourselves and the truth is not in us. But praise the Lord, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (John 1: 8-9).

Now I believe we are injecting a great error into this ordinance when we say that feet washing cleanses and fits us for the communion service, or that it has a re-cleansing value. Such an interpretation denies the entire work of Christ on the cross in shedding his blood for the remission of sins. It also denies the present high priestly work of Christ in the holy of holies for sinning saints such as Peter. So then, there is no cleansing in merely observing this ordinance, but in the observance of this ordinance we express our need of cleansing in the blood.

We have an Old Testament type which illustrates this truth of John 13. The priests of the Old Testament could not enter the holy place, without first washing their hands and feet at the laver with water. This washing at the laver was a type of Christ cleansing us from the defilement of sin, from every spot or wrinkle or any such thing. Eph. 5: 25-27. Now we do not have anymore the Old Testament type or washing of water, but the type fulfilled in the blood of Christ. So, then, John 13 does not point backward to the type, but to the fulfillment of the type, the cleansing blood of Christ.

Now coming back again to the conversation between the Lord and Peter. Peter now says, "Not my feet only, but also my hands and my head (verse 10). Jesus saith to him, "He that is washed needeth not save to wash his feet," meaning to say, he that is born again, needeth not to be born again and again and again. In other words,

"He that is washed in the blood" (Rev. 1: 5).

"He that is washed by the word" (John 15: 3; Titus 3: 5; John 3: 5; Eph. 5: 26-27).

"He that is born again, through faith in Jesus Christ" (Rom. 10: 9-10).

Such ones, verse 10 says, are clean every whit, but need to have their feet washed. Or, as the Lord taught Peter, the need of our daily walk being cleansed in the blood. In verse 10, the Lord plainly points out, that Judas was not clean. He had not been cleansed by the word (John 15: 3) therefore, feet washing meant nothing to him. Remember, Judas engaged in this ordinance, but certainly did not live the truth it taught.

Are we believers sometimes observing this ordinance as Judas did, simply in a legalistic manner, without receiving the spiritual truths taught?

Dr. C. I. Scofield, I think, makes very clear a truth in this chapter. "The underlying imagery is of an Oriental returning from the public baths to his home. His feet would become defiled and require cleansing, but not his body. So the believer is cleansed as before the law from all sin once for all (Heb. 10: 1-12), but needs ever the bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (1 John 1: 1-10). The blood of Christ answers forever to all the law could say as to the believer's guilt, but he needs constant cleansing from the defilement of sin (Eph. 5: 25-27; 1 John 5: 6). Christ can not have communion with a defiled saint, but he can and will cleanse him."

We shall now go to the second truth of feet washing. You remember they were disputing at the table who should be the greatest. The Lord answered this question, and illustrated the answer by feet washing. He said, "There can not be such a thing among you as that of one being greater than the other." If there is greatness I think the Lord meant to say, I am your Lord and Master—I am Deity. "If I your Lord have humbled myself and washed your feet, there should be no thought among you who should be the greatest, but you need to wash one another's feet, be humble, like-minded, serving one another."

"Be kindly affectioned one to another with brotherly love, in honor preferring one another" (Rom. 12: 10). "Let this mind be in you, which was also in Christ Jesus" (Philpp. 2: 5). "Take my yoke upon you, and learn of me" (Matt. 11: 29). "For even here unto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Peter 2: 21). We are members of one body, of which Christ is the Head; therefore, there must be unity (1 Cor. 12), with none greater, all on the same level. "If ye know these things, happy are ye if you do them" (John 13: 17). "But whoso looketh into the perfect law of liberty, and continueth therein, he be-

ing not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1: 25).

In conclusion, there is a wonderful truth for us to consider in connection with this ordinance (Matt. 18: 15-19). "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

Do we always go the way of Matt. 18 with our brother? It is unpleasant work, but often very blessed. It is a lowly labor, this washing the disciples' feet, cleansing their walk from the defilement on the way, but it is fellowship with Jesus, and that is precious.

So, then, in observing this ordinance literally as the Lord commanded, let us be sure not to miss these truths illustrated by our Lord and Savior Jesus Christ.

Florin, Pa.

"Quo Vadis? Whither Goest Thou?"

BY GENEVIEVE CRIST

A B. Y. P. D. Talk on Consecration

Not far from Rome on the Appian Way stands a chapel by the roadside called the "Quo Vadis Chapel." Tradition says that during the terrible persecution of the Christians under Nero, his fellow Christians persuaded the Apostle Peter that the Christian cause could not afford to lose him and that he should seek safety away from Rome. At their urgent solicitations he started forth, but had gone only a short distance when the Lord met him. Peter asked, "Quo vadis, Domine?" "I am going to Rome to take your place and to be crucified the second time since you desert my people," answered Jesus. Thereupon Peter said, "Nay, Lord." And he turned back to Rome to be crucified for the Lord he loved.

It is only a tradition, for we do not know that Peter was even in Rome at all. Nevertheless, the question is a good one: "Quo vadis? Whither goest thou?" Are you going away from our Lord—or for him? Are you, in this speed-crazy world of today, drawing closer to God and his work, or are you, like Peter, going in the opposite direction? It is imperative that the people in the Church of the Brethren, in this nation, in the world, stop in their mad rush and answer that question. We must come back to God. We need consecration; we need purpose.

What is consecration? Sinners are condemned not only because they have done wrong, but because they are wrong. The fruit is bad if the nature is bad. If the only trouble were the bad fruit, taking it away might be sufficient; but if a tree is bad in its nature, it has to be changed. By some process the disease within the tree must be cured and the tree become new. "First make the tree good," Jesus said, "and then its fruit will be good." Now, forgiveness deals with the fruits of the sinner's life—but consecration with the heart of the sinner. Consecration is that process by which the heart is made pure and we become new creatures in Christ. It is a dedication of the body and its works to a great purpose.

Matthew Arnold has written the following lines:

"Most men eddy about
Here and there—eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, and hurl'd in the dust,
Striving blindly, achieving
Nothing, and then they die—
Perish . . . And no one asks
Who or what they have been,
More than he asks what waves,
In the moonlit solitudes mild
Of the midmost ocean, have swell'd,
Foam'd for a moment, and gone."

In contrast he describes men of purpose:

"And there are some whom a thirst
Ardent, unquenchable fires,
Not with the crowd to be spent,
Not without aim to go round
In an eddy of purposeless dust."

Life should not be a carousal, a cycle of eating and drinking and playing and working and sleeping and rising and sleeping again. Life for the Christian must be ever enlarging, expanding into broader horizons, toward higher levels. The Christian is ever saying:

"Build thee more stately mansions, O my soul."

"Whither goest thou?" In eddying circles or, with God's help, with Peter back to Rome?

"Except you lose your life, you shall not save it." Christ had twelve apostles. Eleven gave their lives; the other took his. Eleven followed a dreamer, a visionary man, a radical—so men said—who was later crucified. The eleven suffered a martyr's death. Judas wanted to live; he wanted money; he wanted power. He wanted life as is expressed in a well known song of today:

"I love life,
I want to live,
To drink of life's fullness
Take all it can give."

But Judas was disappointed in mere living and so he bargained to sell Jesus. He was living. He wouldn't be fool enough to do as the other disciples. But next day when he saw Jesus on the cross, he realized what he had paid for a moment of victory. Eleven men gave their lives in service and sacrifice and nobility, but Judas, who was going to live, took his. We either give our lives or take them. We can choose the world and its glory, but after while we will pay the price of Judas.

Jesus said: "I am the life." Too often we try to read that life in terms of comfort and power. It can

not be done. Just when we think we have succeeded, Christ turns and walks away from us toward Calvary. We, like Peter, have followed afar off. But later Peter saw his mistake, wept, and followed him—how closely! God, give us such tears. Give us purpose to make complete the rule of God in our lives. It is a long process, but in its accomplishment is man's most glorious achievement.

"Whither goest thou?" Let's turn with Peter back to Rome.

Burr Oak, Kans.

The Immediate Problem

BY JOHN WOODARD

It is hardly necessary to remind Messenger readers that the problem of peace or war is a real and vital problem. It does, however, seem necessary to keep in mind the fact that we have two great problems before us. One is the problem of bringing about world peace, the time when "nation shall not lift up the sword against nation, neither shall they learn war anymore." The solution of this problem is one of the major aims of Christianity. The solution of this problem is the ideal of all true Christians. This is the ultimate peace problem. The other problem is the immediate problem, the problem of keeping our own country out of war. The solution of this problem will differ in different nations and the people of each nation must work out their own solution. What is said in this article refers only to the United States.

Many more people are interested in the immediate than in the ultimate problem. Many people who have little interest in the Christian principle of world peace still hope and believe that the United States can keep out of war. It seems, then, that the first step in the solution of the immediate problem is to get all these forces to work together for the realization of our hopes. We Christians want the United States to remain at peace with all the rest of the world. We should work with all others who have the same aim. Many men who fought in the World War, and are willing to fight again if the United States is invaded, are bitterly opposed to sending American troops beyond our national boundaries. These men do not agree with us on some points, but they will support any move to prevent American soldiers being sent to assist foreign countries in their wars.

If the United States should forbid the use of its soldiers beyond its borders, that would be a big step toward preventing future wars. General Smedley Butler, who had much experience in wars, recommended such a law. He thinks that invasion by a foreign foe is so nearly impossible that keeping our soldiers home would almost certainly keep the United States out of war. General Johnson Hagood, an experienced army officer, also thinks invasion of continental United States is impossible if the United States has adequate defense. And he does not think a large army is necessary for adequate defense. Canada and Mexico are the only nations that are close enough to the United States to stage a successful invasion. War with Canada is unthinkable and war with Mexico highly improbable.

People who urge huge military preparations for this country talk national defense, but they are not thinking of defense. They are thinking of offense, the crushing of some foreign power. The only reason the United States can have for war with a foreign nation is to protect foreign investments of Americans or to prevent some foreign power from grabbing our outlying possessions. General Hagood's statements regarding the difficulties of foreign invasion refer only to continental United States. He points out the ease with which the Philippines may be invaded at the present time. The Philippines should be released, given their independence, without strings. If they can maintain their independence without aid from the United States, well and good. Let the Americans who have investments in the Philippines bear their own risks, or else sell out and come home. Let all Americans who invest in foreign countries do the same. They invest for the sole purpose of adding to their wealth. Let them carry the risk. If the United States gets rid of its colonies and then writes into the Federal Constitution an amendment which provides that no American troops shall be used beyond the borders of the nation, the danger of the United States entering any war will be remote. Is that worth working for?

New Carlisle, Ohio.

The Hungry Shall Be Filled

BY LESTER E. FIKE

Matthew 5: 6

What a blessing it is to have an appetite! An appetite indicates a normal and healthy condition of the body and soul. It is also the calling of a dying system for food. We become deeply alarmed when our children do not have an appetite. So also does a pastor become deeply concerned when his people are indifferent towards spiritual food.

We can not understand the deeper meaning of this text if we isolate it from the preceding verses. In them Jesus pictures the poverty of spirit which brings us in all humility to our knees; dissatisfied with ourselves in our Christian attainment, in real sorrow for our unworthiness, and in meekness, we reach out after the blessings of a loving God.

No language can express more definitely the earnest

desire for God than the text. David comes near it in Psa. 42: 1, 2 when he says: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

Intense hunger will drive folks to do things they would not otherwise do. To the hungry and thirsty the primary object is food and drink. No sacrifice is too great and nothing too costly when possessed by hunger and thirst. This was the reason for Esau selling his birthright (Gen. 25: 30 ff.). In the famine in Samaria, mothers ate their own sons when they had no other food (2 Kings 6: 29). In our day hunger has caused men to beg and steal when they would not otherwise have done so. The same intense desire for goodness in ourselves and others will seek its satisfaction. It will change our meaning of the word *sacrifice*.

A blessing is promised to those who long for, and not those who possess righteousness. The Pharisee may have been a better man by the standard of the law, but the publican excelled him in desire. It is better to long for the higher good though it is unattained, than to be content with a lower level which is already possessed. The requirement of the text to be righteous is the desire to be.

Since God can not be in close touch with unrighteousness, this hungering and thirsting implies a desire for the closer touch with the divine. It also implies the doing of righteousness, not in order to be saved, but because we are saved; not because of the letter of the law but because of desire. Modest attire and jewelry as condemned by the Word (1 Tim. 2: 9, 10; 1 Peter 3: 3, 4) will be left off, not in order to be accepted by God, but because of a hunger and thirst for godliness. Card playing, gambling, theater going, dancing and other such debasing amusements will not be engaged in if one is not looking for gratification of the flesh but for the glory of God in himself and others (Rom. 13: 14).

It also implies an intense interest in other souls. The church member who is interested in saving himself only is miserable. He is without the checkered pleasure of the world and also without the pure joy of the Christian. The first desire of a genuine convert is others. He is concerned for his kindred (Rom 9: 23), his neighbors and all unsaved people of the world. He shows this by his interest in his church and in every other way possible.

If we are not righteous it is not because God does not want us to be, but because we do not want to be. We will be made just as holy and righteous as we want to be. The question is: Do we really want to be? Do we hunger and thirst for righteousness? In what ways are we expressing that desire? It is the desire that brings the blessing, "They shall be filled." This desire will be partially satisfied here and completely satisfied hereafter. God help us to hunger and thirst after righteousness as the hart panteth after the water brooks and as the miser hungers for gold. They that hunger and thirst after righteousness shall be filled.

Clovis, N. Mex.

Christian Youth Building a New World

BY KENNETH W. HOLLINGER

This was the theme of the National Youth Conference, a conference attended by over one thousand delegates from seventy-one different Christian organizations and denominations. These delegates came from all the states and Canada. Thirty-five members of the Church of the Brethren were privileged to attend this conference to add Dunker flavor and seek the best that other like organizations had to contribute to the solution of our problems. The delegates were divided into ten commissions to study ten major problems confronting youth. These problems were (1) creative leisure, (2) race brotherhood, (3) a Christian home, (4) solution of the liquor problem, (5) personal religious living, (6) sharing Christ with others, (7) a Christian economic order, (8) Christian patriotism, (9) world peace, and (10) world comradeship.

In building there are certain principles that must be followed in order to have a finished product that will stand. Certainly a house with a poor foundation would soon go to ruin. Youth today are aware that they must build upon these known principles, so in building a new world they have followed this procedure in laying their plans. If one notes carefully the above order of problems, he will be conscious that they are building (1) a new person, (2) a new home, (3) a new church, (4) a new community, (5) a new nation, and (6) a new world.

In every political upheaval and unrest, people have stoned their prophets and cast them into jail. Without doubt we are in such an upheaval at the present time, and to build a new world means that some of us may be killed or cast into prison for the beliefs we hold. They crucified Christ for his stand, and how can we give less than our lives for his kingdom?

"They have taken away my Lord" out of business, out of our communities, out of our nation, out of our homes, out of our personal living, and I am sorry to say, out of some of our churches, "and we know not where they have laid him."

In answer to these pitfalls, youth are crying out, "Sir, we would see Jesus."

A well known leader of youth in Indiana says: "The miracle of miracles is that youth are as good as they are. We ask them to build a new world when we had better clean up our own back yards."

Youth did not come into this world by their own

choice, nor do they deal with the present problems made by themselves alone. Who gave us the road-houses, the movies, the dance halls, cheap business, broken homes, unattended churches? I have often noticed that our church members who go on picnics on Sunday instead of to church are usually the parents instead of the young people, as is commonly thought.

Who was responsible for the World War that crippled the cream of the youth of that time? All the ammunition used in the three days' battle of Gettysburg in the Civil War would have lasted only eight minutes in the late war. An ex-soldier of this late war told me: "You can't ever go through a hell like that and come back the same."

Is it not strange what the devil does to you? If you commit a sin, he likes for you to hide it from youth so that he can get them too. Last year in California, where a few days notice of intention is required before a judge will issue a marriage license, about 2,700 couples filed applications who never returned for a license. Certainly if the license had been granted upon immediate request, for the most part, these would have soon ended in the divorce court. What is the matter with our educational system? Is it any wonder that youth are crying out in revolt when they have to live under such existing conditions?

Recently I have been interested in reading and listening to folks on their views about ministers and Christians in politics. About the most popular reason given is that politics is of this world and Christ's kingdom was not of this world. To them to "render unto Cæsar" means having fine eats and things they want, but stay out of the polls. At conference last summer I met such a person. He had built him a modern house trailer and spent his time in traveling everywhere. I will not answer, but ask you the question, which is of this world?

The record that we have of Jesus from the time he was twelve until he entered his ministry is "he increased in wisdom and stature and in favor with God and man." Very definitely this draws before our eyes the fact that Jesus lived the fourfold life. Certainly he must have had a masterful body, for he labored under many hardships. No one will question the quality of his mind. As a social mixer, he had charm; as a spiritual light, he was divine. I firmly believe that he wants us to live the fourfold life so that we can become true Christians instead of one-sided professed ones. Too long we have had this seventh day religion. Christ's was a seven-day religion and so we today need practical minded Christians.

The world is wanting us preachers to stand in our pulpits and only preach, "Repent for the kingdom of heaven is at hand," for if we get out into everyday realms of life, it is then that we may hurt some one's cheap business. Missionaries are a good example of the thing that I am trying to say—they work among the natives to help heal their bodies, help them to get a better education and make a better living and along with these things, they teach them Christ. In order that youth may build a new world, they are going to have to deal with all problems so that they can make it Christian. As long as we insist on holding our religion to a little circle, we are holding back a Christian program for the world by being like the Pharisees.

Lord, for today we thank thee. Opportunities and problems are ours to face and enjoy and we pray that we may meet them as Christians!

New Paris, Ohio.

Not Growing Old

Selected by Mrs. B. F. Long, Port Republic, Va.

They say I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow him
Who sacrificed his life for me
Upon the cross of Calvary.

What should I care if time's old plow
Has left its furrows on my brow?
Another house, not made with hands,
Awaits me in the glory land.
What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Savior say
In whisper soft, "This is the Way."

The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

E're long my soul shall fly away,
And leave this tenement of clay,
This robe of flesh I'll drop, and rise
To seize the "everlasting prize"—
I'll meet you on the streets of gold,
And prove that I'm not growing old.

OUR MISSION WORK

Student Service in Deva

BY MABEL W. MOOMAW

THE little Bhil mother, Dunniebai returned from the field two or three hours earlier than usual this Saturday afternoon. This was to be an unusual afternoon in the Bhil section of the village of Deva and Dunniebai was one of the few women who appeared to be really enthusiastic over the approaching event. In the sunshine by her little grass hut she bathed her two small lads thoroughly, using sparingly a piece of soap she had purchased some weeks ago. Her next door neighbor stood near by smoking her pipe. Dunniebai reminded her that this afternoon the two masters (normal students are called teachers or *masters* by the village people) were coming. All the babies were to be examined and prizes were to be given to the cleanest and the healthiest. The neighbor stopped puffing her pipe long enough to sarcastically remark, "Why should I bathe my children?" However, several mothers besides Dunniebai had also remembered and were preparing their children with more or less precision. They had been told several times that cleanliness would be the greatest criterion for judging the children this afternoon.

Under the big neem tree by the roadside a number of boys were contemplating the games they were going to play when the two masters came. Frequently they noticed the lengthening shadow of the tree and wondered if it wasn't time.

In one of the small student cottages at the Normal school four miles away two young men had finished their noon meal and were talking over their plans for the afternoon. Saturday noon marked the close of a strenuous week of midyear examinations. Now they turned from their lessons in science, history and theory of teaching to their plan for a community program for a village group whom they have been teaching and ministering to each Sunday evening of the school year. They were not sure how it would all plan out. There had been much indifference shown, yet there had also been a large number who responded with a hearty welcome when they told them of their plan for an afternoon of games, a health exhibit and a baby show. The two students reviewed their plans briefly to make sure that they had all the game equipment and posters on hand. They were soon off to the village choosing the footpaths leading across cotton and pasture fields, which greatly lessened the distance.

They were enthusiastically greeted by a large group of children. Men and women joined the crowd and the number steadily increased. It was not long until all were ready and the first game was announced. The children responded readily. Games followed for small boys, girls, elder boys and men. The children were hilarious with joy and laughter when the "sack race" was in progress. Then followed the "guava eating race." Six basins filled with water were placed on the ground. In each was a delicious ripe guava. The six contestants had their hands tied and the guavas had to be eaten by making a dive after each bite. This was a popular game. To satisfy the children three different teams of six had to be chosen to participate. The limited supply of guavas on hand was the only reason for stopping the game. The spirit of laughter and fun ran high to the last game. Then the large crowd of children and adults were seated and several familiar songs were sung, accompanied by the rhythmic clapping of hands. In the meantime the mothers and children were together on one side. The names of twenty-eight babies under three years of age were written and these little fellows were carefully rated. Cleanliness, freedom from skin disease and general good health were the main points for the scale of judging in this amateur baby show.

The babies had been carefully examined when we noticed a little mother standing several feet away, just beyond a rather pronounced path or line. We motioned for her to bring her pretty little one of about five months into the group of contest babies. The little mother only responded with a smile. Almost simultaneously some one near by whispered "she is a dherd" (an untouchable). Without heeding this suggestion with all its implications the little mother was again urged to come, but she only smiled and pulled her sari over her face. Then came the whispered explanation: "They don't come across that path, memsahib." She didn't come across the path but we went to her and listed the little child among the contest babies. And although he was "untouchable" he rated next to highest in cleanliness and general health. A little later he received a small box of powder as his share of the eight prizes that were given to the babies.

A short talk to the mothers followed, encouraging them to bathe their babies daily and to refrain from giving them opium. A poster showing the ill effects of opium was explained, along with several others. Two pice (one cent) worth of milk, opium or liquor were compared, and the mothers were urged to use their money for the food which contributes so much to the health of their little ones.

Through the tall pine trees came the reflecting rays of the western horizon, aflame with its kaleidoscope of color. The sun was sinking into the Arabian Sea far beyond. The peaceful shades of the evening were a benediction to this afternoon of fun and pleasant fel-

lowship. Esudas led the large audience in a hymn of praise that the children had been taught. Few of this large crowd knew Jesus as their personal Savior but with bowed heads they followed the young leader in his prayer to the kind Father that all might know more of the perfect Love that leads us into unselfish service for each other.

Among the dispersing crowd an old farmer, with bent form, horny hands, deep facial lines, and clothed in a ragged loin cloth came up behind the two young men. Laying his hands upon their shoulders, he said, "Come with me, they are calling you over to this house." He led them to a near-by thatched hut, a very humble place indeed, but it was home for a good Bhil farmer and his family. The young men removed their sandals and entered this little home to find the refreshing tea and cakes several good mothers had co-operatively prepared. This bit of hospitality meant that a few unselfish souls would have still a little less than their usual meager meal that evening.

Several farmers gathered about their student friends. They had learned to know and trust them. The topics of conversation were: the outlook for the season's crops, improved fowls that are sent out from the training school to farmers at very low prices, and the hope of more of the Bhil children from this village entering school. There is no Christian school in their village; however, a small number of boys are attending a government school some distance away. This is most encouraging. Caste prejudice and extreme poverty are the two great factors which must be considered when one of their lads is sent to school. Not one little girl as yet has entered school from this Bhil community.

The shades of night had fallen when the young men returned to their school home. They were very tired. They arranged their bedding on the earthen floor in their neat little cottage, preparing to retire earlier than usual. They did not once think of the work of the day in terms of rural uplift service; however, into their hearts came a feeling of satisfaction because of some humble service and a joy which comes from making others happy.

Anklesvar, India.

News From the Field

INDIA

Vyara

BY ILDA B. ZIEGLER

Christmas at Vyara

Christmas is a happy time in India as well as in America and other parts of the world. Several villages are preparing for love feasts and Christmas programs. The Bloughs plan to spend their Christmas in one end of the district while the Zieglers plan to be in the other end at the same time. The boys and girls in the boarding school have the spirit of sharing. For weeks they have been busy making dolls, dogs, handkerchiefs, game boards, balls, etc., to give to the village children at Christmas. They keep Miss Grisso busy hunting up more material.

India Children Sacrifice for Africa

The school children have decided to send their Christmas offering for the leper work in Africa. Some of them have been reading about this work. How will they send an offering when they have no money for themselves? They

What to Pray For

BY ANETTA C. MOW

Week of February 20-27

As we pray for the children of the missionaries during this week, we may find it easier to remember their needs if we know their ages and so the list of names and birthdays is given below.

All of these 54 children are on the field or at home on furlough at the present time. Added to these are eight who are in America attending college. Shall we not also remember them in our prayers? From India they are: Leonard Blickenstaff, David Blickenstaff and Josephine Miller; from China: Calvin Bright, Henry Oberholtzer, Ferne Sollenberger, Howard Sollenberger and Sara Ann Wampler.

During the present year five of the Africa children will be in school in America. They have remained behind while their parents have returned to their work. Esther Mae and David Helser, Jean Bosler, Philip and Naomi Kulp. These children range in ages between 5½ and 12 years. Pray for them during these years when they are separated from their fathers and mothers. Pray for them as if they were your own children.

India

Stephen Blickenstaff, Sept. 11, 1924
Lowell Bollinger, April 28, 1923
Virginia Bollinger, Dec. 7, 1925
Richard Bollinger, April 10, 1928
Betty Jeanne Brooks, Oct. 23, 1925
Margaret Brooks, April 3, 1931
Marjorie Miller, May 30, 1921
Maurine Miller, Sept. 25, 1925
Frances Miller, Mar. 5, 1934
Wilma Miller, June 25, 1936
David Moomaw, Feb. 13, 1924
Richard Moomaw, Sept. 15, 1926
Lois Mow, April 23, 1924
Joseph Mow, July 10, 1926
Merrill Mow, Dec. 25, 1928
Lorita Shull, Nov. 5, 1922
Gordon Shull, May 17, 1925
Robert Ziegler, Sept. 15, 1929

China

Haven Crumpacker, Jan. 28, 1923
Ernest Ikenberry, Aug. 17, 1924
Susan Ikenberry, Feb. 24, 1926
Elizabeth Ann Ikenberry, April 29, 1928
Esther Marie Ikenberry, Feb. 17, 1933
Wellington Myers, Sept. 24, 1920
Donald Myers, June 23, 1924
Doris Myers, Aug. 27, 1926
Catherine Oberholtzer, Nov. 18, 1919
Emma Oberholtzer, Nov. 18, 1919
Donald Lee Parker, May 13, 1934
Robert Lynn Parker, Sept. 28, 1935
Pauline Smith, Feb. 21, 1919
Helen Smith, Aug. 11, 1922
Dorothy Smith, April 4, 1924
Dwight Smith, Feb. 8, 1928
Floyd Smith, Dec. 29, 1930
Edward Stanley Smith, Aug. 29, 1933
Shirley Jane Smith, Jan. 13, 1936
Alberta Sollenberger, Aug. 4, 1922
Joseph Wampler, Jan. 27, 1933
Donald Eugene Wampler, July 24, 1935

Africa

Harriett Beahm, Sept. 7, 1930
Stanley Bittinger, July 3, 1928
Patricia Bittinger, Dec. 25, 1930
Jean Bosler, May 7, 1927
Royce Burke, Sept. 8, 1929
Lynn Burke, April 21, 1934
Esther Mae Helser, Feb. 7, 1925
David Helser, Jan. 5, 1932
Philip Kulp, Oct. 29, 1929
Naomi Kulp, Oct. 18, 1932
Ralph Royer, July 19, 1932
Nora Ann Royer, Dec. 14, 1934
Melvin Studebaker, May 1, 1930
Maralyn Studebaker, Feb. 6, 1936

have decided to do without their morning cereal so they can help those who are less fortunate than they. If you had nothing to spend on yourself at Christmas time would you go without your breakfast so that you would have a few cents to share with others?

Five Hundred Attend Communion Service

The Vyara love feast was held the last of November. Five hundred people of the community and surrounding villages enjoyed this feast together. Before the love feast ten boys were baptized.

A New Songbook

Brethren Blough and David P. Mackwana have been spending many months of hard work preparing a new hymnal for Gujarat. This hymnal will contain over 500 of our best hymns and will be of great help in our worship services. It is now in the press and will be ready for use by Christmas.

Students Endure Ridicule

Six of our young folks, three boys and three girls, are studying in the Teachers' Training College in Baroda. There are very few Christians there and some of them have endured real persecution, but they come home on their vacations with happy hearts, glad that they can witness for Christ, even though it causes suffering.

A Hindu Finds the Way

Bro. G. K. Satvedi has been having many contacts with the government school headmaster in Vyara. As a result of this an old Hindu gentleman has read the New Testament through several times and is asking for an Old Testament so that he may read it. He says he has now found the Way for which he has been searching all his life. He is teaching his whole family about Christ.

Fifteen Men Walk Fourteen Miles

Some time ago we saw a crowd of village men coming to our bungalow about eight o'clock at night. We thought, "What has happened now?" These fifteen men with their teacher had walked in fourteen miles from their village to tell the missionary that they wanted their school to continue. They have been having a school for some time and have provided part of the teacher's support and have built a substantial school building. These folks are eager for religious teaching in their village. Their school will continue and they will continue to provide part of the support even though their crops have almost been a failure this year.

Vyara District Institute

We had our District Teachers' Training Course here Oct. 29-Nov. 1. Miss Warstler and Theophil Bulsari were with us as instructors. Bro. Bulsari has recently visited all our village schools and has been able to give encouragement and suggestions to the teachers and pupils.

John R. Mott Addresses Conference

Bro. Ziegler has recently attended the Mass Movement Conference at Nagpur. About forty of the Indian Christian leaders and missionaries were present. Dr. John R. Mott was one of the leading speakers.

From Juniors in California

A pleasant letter came from Lindsay, Calif., telling about the way they closed their 1936 mission study about Mexico, South America and India for the year. It is a joy to share the letter with all the junior groups.

"Your kind letter with the dear little souvenir from India is here. How very interested my juniors are over these souvenirs from our mission fields. Last year we framed the one from China after mounting it on paper, and we hope to do this one from India in the same way so that it will not be soiled. These souvenirs are very precious to us.

"We wish you might have attended our India party some days ago. We played India games, we sang India songs in the India language and when refreshments came we all sat on the floor and ate rice and curry. It was too funny for words to watch these children. One would say, 'Oh, this is fine, give me another helping'; another, 'I don't like this. How can they eat it?' Another, 'Oh, please make two kettles of it next time. I have had three helpings.' Besides the rice and curry, we served jello and cake so that those who could not eat the India dish would not go hungry. All had a happy time."

Monthly Financial Statement

During the month of January contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $20,199.21. The total received for the year beginning March 1, 1936 was $156,256.74, detail as follows:

	Receipts for January	Total receipts since 3-1-36
World Wide Missions	$ 8,369.01	$ 31,272,46
Student Fellowship Fund		531.96
Women's Work Project	1,168.25	7,630.91
Home Missions	706.95	6,591.01
Foreign Missions	531.77	4,064.09
Junior League Project	405.64	1,819.44
Home Missions Share Plan		25.00
Intermediate Project		94.15
India Mission	81.69	1,332.39
India Native Worker		158.62
India Boarding School	100.71	434.67
India Share Plan	288.50	1,718.18
India Missionary Supports	1,402.63	13,817.52
China Mission	212.72	1,178.46
China Native Worker		254.55
China Boys' School		12.50
China Girls' School		54.83
China Share Plan	22.50	407.25
China Missionary Supports	1,120.68	9,200.54
South China Mission	74.00	149.00
Sweden Mission	15.00	15.00
Sweden Missionary Supports		366.14
Africa Missionary Supports	1,236.96	8,187.71
Africa Mission	1,531.66	6,889.26
Africa Share Plan	91.84	589.45
Ministerial and Missionary Relief Donations		100.00
Africa Leper		202.94
Conference Budget Undesignated	2,513.86	49,153.73
Conference Budget Designated for—		
Board of Christian Education	18.91	3,164.90
Bethany Biblical Seminary (at Elgin)	131.00	3,207.79
Bethany Biblical Seminary (at Chicago)		2,141.82
General Education Board	20.00	102.36
General Ministerial Board	10.75	57.83
American Bible Society		22.00
Conference Budget Share Plan		364.35
Youth Serves	20.00	943.93
Total Budget items	$20,199.21	$156,256.74
Non-Budget items—		
China Famine Relief		18.20
General Flood Relief	67.82	260.87
Special Peace Fund	242.00	4,124.79
	$20,509.03	$160,660.60

The following shows the condition of General Mission Board foreign and home mission finances on January 31, 1937:

Income since March 1, 1936	$141,794.67
Income same period last year	116,061.42
Expense since March 1, 1936	149,292.98
Expense same period last year	149,959.56
Mission deficit January 31, 1937	17,929.49
Mission deficit December 31, 1936	27,970.10
Decrease in deficit during January, 1937	10,040.61

KINGDOM GLEANINGS

Calendar for Sunday, February 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Power of Jesus Over Death.—John 11: 23-28, 32-44.

Christian Workers, The Forgiving Christ.

B. Y. P. D., A Friendly Understanding Between Races.

Intermediate, Our Parents and Ourselves.

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Gains for the Kingdom

Eleven added to Buena Vista church, Va., Bro. Carson Key of Roanoke, Va., evangelist.

Thirty-five baptisms in South Beatrice church, Nebr., Bro. L. A. Walker of Adel, Iowa, evangelist.

Seven gains for the kingdom in Florence church, Mich., Bro. Adam Miller of Kent, Ohio, evangelist.

Ten added to the Cart Creek church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Flory of Union, Ohio, March 7 at Salem church, Southern Ohio.

Bro. Roy K. Miller of Pitsburg, Ohio, March 15-28 at Beech Grove church, Ohio.

Bro. B. W. S. Ebersole of Hershey, Pa., March 7 to 21 in the Lebanon City church, Pa.

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Personal Mention

Bro. C. H. Hinegardner of Lynchburg, Va., will take up pastoral work at the Woodbury church, Baltimore, Md., beginning March 1.

Bro. H. M. Barkdoll of Glendora, Calif., though ninety-four, is still "hale and hearty, enjoying the best of health." He began to read the Messenger before that was its name, is still doing it and likes it.

Bro. L. H. Prowant, pastor of the church at Flint, Mich., center of the General Motors strike, writes: "The brethren are not suffering as yet; to a large degree they are keeping out of the fracas . . . only one of our group among the sitdowners." He says further: "The people here resent the fact that they are being used as the battleground for the differences that exist between powerful interests over which they have no control." Of course we rejoice with the Flint church that the strike is at last settled and we hope with justice to all concerned.

President Roosevelt was scheduled to receive a delegation of two members each from the Friends, Mennonites and Church of the Brethren at 5:15 P. M., Friday, Feb. 12. Of course they were going to talk about some phase of the peace question. Seems like a good way to celebrate Lincoln's birthday, doesn't it? It was expected that the Brethren representatives would be President Paul H. Bowman of Bridgewater College, Conference Moderator-elect, and Pastor Rufus D. Bowman of Washington, guardian of our peace interests at the national capital. There's likely to be more about this in our next issue.

Bro. Ira E. Long, pastor of the Owl Creek church of Northeastern Ohio, has time for one or two revival meetings this spring or summer. His address is Ankenytown, Ohio.

Bro. Minor M. Myers, Tai Yuan Fu, Shansi, China, within a few hours after this is written will have the cablegram telling him of the passing of his aged father, Bro. B. F. M. Myers last Friday, Feb. 12.

Bro. Rufus P. Bucher of Quarryville, Pa., made his first visit to the Publishing House last Monday morning. With him were Pastor Paul B. Studebaker and wife of Franklin Grove, Ill., where Bro. Bucher had just been engaged in evangelistic meetings.

Bro. Robert Tully and wife of Burnettsville, Ind., were visitors at the Messenger desk last Saturday morning. They are much interested in wholesome recreational life, especially around the home fireside and you need not be too much surprised if some evidence of this should begin to appear in the Messenger columns before many moons have happened.

Dr. Chas. E. Resser of the Smithsonian Institution and the Washington City church was a last week's visitor at the Publishing House. It happened on this wise: As President of the District of Columbia Sunday-school Association he was a delegate to the Chicago meeting of the International Council of Religious Education. Thus he found it not inconvenient to come on out and see us.

Sister Mary Hovatter of Saint George, W. Va., who has been afflicted all winter and suffers much, desires the prayers of Messenger readers for her recovery though she "abides the Lord's will." She is the widow of the late John Hovatter, minister of the Church of the Brethren, and "has been a great factor in trying to build up a mission in or near St. George." So Eld. A. C. Auvil writes us concerning her.

Bro. John Whipple and wife of the Rio Linda church of Northern California have recently celebrated their sixtieth wedding anniversary. Among the congratulatory messages received was one radiogram from the Philippine Islands. They are grateful to all who remembered them and helped to make the day such a happy event. The original ceremony in 1877 was performed in Holt County, Missouri, by Eld. Joseph Glick.

Bro. D. W. Bittinger, Garkida, Nigeria, West Africa, writes the mission offices an interesting letter from which we are permitted to quote: "There were fifty-five men and women baptized on the Sunday before Christmas. Counting seventy last Easter and others in between there were about 142 men and women baptized at Garkida in the last year. This is more than had been baptized in the thirteen years of its previous existence. It seems the harvesting time has come."

Sister Emma Horning of the China mission field has finished her work on earth. Such was the unwelcome word the cable brought to the mission rooms Thursday morning, Feb. 11. It told us only that she was a victim of pneumonia. There will be more to say later of the life and labors of this good woman and faithful servant of her Lord. You will recall that she was one of our pioneer missionaries to China, and had returned from her last furlough only a few months ago.

Miscellaneous Items

A peace institute of the historic peace churches is to be held at Manchester College March 12 and 13. The institute is being planned as a discussion conference with the representation from each group limited to about forty.

The Board of Christian Education is co-operating with the Friends and Mennonites in the development of a plan whereby relief can be given to mothers and children suffering from the civil war in Spain. Naturally, it is intended that whatever aid is given will be in the spirit of the Master and rendered impartially to sufferers on both sides. Sylvester Jones of the Friends has just returned to America from a survey of the situation in Spain. Whatever plans are developed will be based on his firsthand findings and announced in due time.

Your suggestions for pictures appropriate for cover page use in the Messenger are welcome. From what have been used in the past the reader can gather what is considered suitable. However, the editors try to keep open minds and would therefore be glad to hear about or to actually see what Messenger readers have to propose for the cover page. Some of the finest items used have been reproduced from small but clear snapshots. There was one about which the owner debated a long time. Should she send it in or not? What she had was a lovely photograph about postcard size. Perhaps you have something as nice. So if you have an idea or a picture, you are invited to send it along. Give us a chance to decide whether or not it can be used.

Last Call—Achievement Offering

An opportunity gone never returns. Another may come but when it is gone its flight is permanent. Between now and Feb. 28 you have opportunity to strengthen the cause of Christ by giving a final generous Achievement Offering for this fiscal year.

For some of our 160,000 members this opportunity is final because God will call them home. Two weeks ago we sat with a hale and active man discussing what we would do next year, but now he lies buried. His last achievement call came suddenly.

A woman suffered much in a serious major operation and finally recovered. She was so thankful that she gave $100 for the kingdom. Have you in the past year escaped a flood, a drouth, a fruit crop freeze, a major illness or the loss of a child or companion? Why not express your thankfulness in a significant Achievement Offering?

Missionary giving is up slightly. The church program calls for the sending of new missionaries. Our beloved pioneer missionary, Emma Horning of China, has just died of pneumonia. Who will go to take her place? Volunteers of life and funds are needed. Ask yourself these questions. Have I given what God wants me to give? Has my class given serious thought to the need? Will the record of my congregation show that we are a missionary-minded people? Isolated members should consider whether they have sent direct to Elgin what they ought. Offerings received as late as March 1 will be included in the old year. A remittance blank is to be found on page 29. To all those who have consecrated themselves and their means during the past year we give thanks for your partnership and commend you for your Christian attitude toward the possessions God has given to you.

GENERAL MISSION BOARD.

"It is easier for the pastor to preach and pastor a Messenger reading congregation," says Bro. Clinton I. Weber in a recent bulletin of the Grace Church of the Brethren, Indianapolis, Ind. That is the reason why he gives this pastoral advice: "Subscribe for and read The Gospel Messenger."

The District Meeting of Northern Virginia will be held at the Linville Creek church, April 16, 17. The elders will meet at 2:00 P. M., April 15. All queries, reports, etc., should be in the hands of the undersigned by March 25, that all may appear in the booklet.—S. I. Bowman, District Secretary, Harrisonburg, Va.

"The IWM Review is the official organ of the Church of the Brethren of Idaho and Western Montana." Bro. Clement Bontrager, pastor of the Weiser church, is the editor and it is to him, we judge, that we are indebted for a copy of Vol. II, No. 1. "Our pastors met in Nampa, Jan. 20, to discuss the nonresident member problem and to make some plans for the coming Annual Meeting. We anticipate that a number of Brethren families will be looking for homes following Annual Meeting."

Doran's Ministers Manual for 1937 is distinct from any former issue, with freshly chosen material and at least two new features this year. Hundreds of our ministers have found the Guide a great help in years past and not less so again this year. If you are a minister in the Church of the Brethren and have not gotten your copy for 1937, you may still do so as long as our stock lasts. To ministers of our church, this 549-page two-dollar book may be had for 85c. Doran's Ministers Manual is No. 217 on the Gish Fund list.

More about Messengers on Monday may be in place by way of acknowledging the replies received, and that continue to come. We are grateful for the spirit of patience and understanding shown by the writers of the letters sent us. But we are sorry we can not offer more hope for improvement in the mail service. As explained before, we now finish the Messenger a whole day earlier in the week than in the days of the horse and buggy. But we understand that mail is now sorted at central terminals rather than on the train. This procedure, which in theory might seem to promise better mail service, seems actually to often result in delayed handling for second class mail. We hope that our readers did not miss "When One Messenger Was Late" in last week's paper, page 23. Here may be a suggestion for others.

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News and Views Around the World

From Shanghai comes this token of appreciation and sympathy from one nation to another: "Gratefully recalling past American assistance to China in times of floods and famines, a group of leading Chinese gathered at the suggestion of the finance minister, Dr. H. H. Kung, at his home this afternoon and decided to raise funds in a nation-wide campaign to assist flood victims in the Ohio and Mississippi valleys."

The Ohio valley flood has meant a time of testing for many churches. During the high water church buildings above the flood line were used to shelter refugees and otherwise minister to human need. But now that the flood has subsided, what of the hundreds of church buildings caught in the path of muddy waters? One denomination with many churches in the devastated regions has set up a special committee on flood relief and rehabilitation. This is the spirit that enables Christianity to carry on through crisis after crisis.

HOME AND FAMILY

Contentment

BY MAY ALLREAD BAKER

We often seek, and seeking, fail to find.
Or grope in vain, blind leaders of the blind.
Because, perchance, that which we long for so
Is fruit forbidden. Only God can know
What is the best. And thus, in time reveal
His hidden purpose. Though we sometimes feel
Our lot is barren, life is like a stream
That ever trickles onward. Now a gleam
Of sunshine brightens; now, all tempest-tossed
Its waters overflow. But never lost
They reach the sea at last. Not one can lie
In useless idleness. For good or ill
Each soul must battle. None so low, or high,
But what can serve the Master if they will.
So in the paths God leads you be content.
The sweetest lives are those in duty spent.

Lewisburg, Ohio.

Living With the Joneses in China

BY ELIZABETH B. WAMPLER

KEEPING up with the Jones family is quite a question in America. I think America would have a better chance of warding off a threatened catastrophe if Christian women would band together or put on a movement to try to ease our standard of living a bit. We live at a tremendous expense. Now I would not advocate buying cheaper clothes or motor cars or household necessities when more expensive ones give better service. But when silk stockings drive us to tears by their persistent runs, and are not good for long but to add to the already oversupply of hooked rug supplies, why not be reasonable and wear cotton ones, especially for every day? And when rayon petticoats insist on pulling out at the seams why not go back to the longer-lived materials and thus have less mending or fewer dry goods bills, even though Mrs. Jones is driving the latest model car or has the last word on a new winter coat? I know what I am saying does not fit all of you, but how about your daughter? Can we do anything to help our young girls and women to a saner and more practical standard of living? Can we some way help girls to think more for themselves and not have to do things just because daughter Jones has thus and so? Perhaps I am just an out-of-date missionary holding perverted views because of having lived in the midst of dire poverty these fifteen years, and am the one who needs the bit of friendly advice.

When I returned to America nearly ten years ago on my first furlough I thought I had clothes fit to go anywhere I'd need to go, just having gotten a new supply made by a Chinese tailor, and they were not soiled and wrinkled then by two lively little lads crawling over my knees. But when I stepped out on the streets of a California city and looked folks over I did not feel as well groomed as I thought I would. And I said many times after seeing how folks then were dressing here in America, during that furlough period: "If America keeps up at this pace surely she is headed for the rocks." The glory of Greece fell and so can America's. That was 1927-28. We know what happened by 1930. The year 1929 is remembered as the climax of that prosperity. Many folks have had a hard time since that, others have scarcely been affected.

Well, let's step over to China now and have a look. There my problem is reversed, and it is more serious there for me than it is here. There I am Mrs. Jones in the eyes of the Chinese, and I am trying to live so my neighbors are comfortable by my side and I can teach the brotherhood of man and be free of anti-race prejudice. I live in a house with glass windows—my neighbors have paper windows that can not be seen through. They let in a limited amount of light, although the ultra-violet rays of the sun can pass through the paper and can not through the glass. There my Chinese neighbor has an advantage over me. I have one room downstairs that has a board floor with rugs on it; my neighbor has only a dirt floor. I have three heating stoves going in winter heated by coal, three because the rooms are so scattered, while few Chinese families have any heating stoves and most of them in our section cook their food with the dried roots of the summer's crop, even when it is 10 to 15 degrees below zero. Yes, and there are babies in their homes, too. My children have toys for their entertainment and development, while the Chinese children plays with pebbles or just the dust of the street that has no sidewalk. We buy a Chinese garment with beautiful embroidery on it, an heirloom of a formerly rich family now reduced to poverty, and pay enough for it to feed a woman in the Bible school for several months. It costs her about 30c U. S. currency a month for her board. It is a story in itself how she can do it. How many people I could keep in school with a little more economy on my part, but here is one of our ever present problems, when to give and when to withhold. We appreciate that for which we ourselves have labored to obtain. We are trying hard to build an indigenous church, one that can stand on its own feet. It will not be run like the one in America or England, anymore than ours is run like the one Jesus and the apostles started in Jerusalem.

Once we fitted out a food box to take on village trips, one that would carry a few extras to eat, such as bread, butter, cookies and a pickle relish. My Chinese

brother and sister evangelists enjoy a piece of white bread and a sugar cookie quite as much as I do. Should I sit and eat that when he or she sits and eats unseasoned millet and carrots? They can not afford my commonest food, yet the same Mission Board gives me my salary that gives him his. Do I need the cookie more than they? So now for some years this food box has stayed on the storeroom shelf, and we eat what the rest of the staff eat while on a village trip and enjoy the fellowship together, taking some health risks to be sure, but are the happier in their midst. I have often overheard one Chinese tell another: "Why they eat white bread three times a day.

One time when our child was quite sick we hired a motor car from a neighbor mission to come with a doctor to see him and went along home with him staying until the child was well on the road to recovery. Afterwards one of our fellow-workers remarked that no difference how much they loved their children they could not afford that expense to save them. And I could go on and tell you many more contrasts that trouble us. But why should I worry my heart over it? We can not live as the Chinese do we say, and we do not want to. But we do want to try to raise their standard of living where and when we can, by helping them to help themselves. But there are people in China who want to get something for nothing, just like folks here who would rather stand in the government bread line than do a day's job. The Chinese live by the big family system which allows the down-and-out to live off the more prosperous brother. When they come into the church they are a part of an organization that handles a lot of money as they see it. And when the average Chinese family has on an average about ten dollars cash to use in a year, having their own food and home, the money the mission handles does seem like a lot. So why not enjoy the benefits of the church family and let America give them their chapels and educate their church leaders? Can you blame them too much for this philosophy? We are glad to tell you, however, of a lot of good faithful leaders in our foreign mission fields. Perhaps you have heard of the incurable leper woman who gave to the church program the amount the government gave her for her sustenance, and about the girls in the boarding school who offered to do without sugar and meat one day of the week in order to help out in America's depression, because they did not want to see some of their fellow pupils taken from school for lack of funds to keep them there. You have heard, too, of Miss Li of China, and the stand she took for her religion. Doubtless you know little about her Christian father and mother, the mother now a widow. This mother is a fine radiant Christian woman such as I have not yet become, and I am ashamed of myself when I think of her. We have men and women who are getting under the load of making the Christian church a Chinese organization. When we needed a chapel in Tsinchou so badly and the workers there knew of the cut budgets and of America's depression they gave a month's salary and raised money otherwise and put up a nice little place of worship after their own manner.

And so in the face of these and other circumstances we with others are facing this question earnestly, severely, and I hope honestly, as we are learning how to live in their midst, how to be comfortable and yet not be too handicapped in our work, how to have sanitary living conditions in the midst of filth and disease, and yet not live so above them that we hinder our influence. When I go to my home in China after a trip to the villages it seems like a haven. When I get to some other places sometimes my love for the material things of life tries to crowd out some of my better ambitions and the battle is on. Lin Yu Tang in his book, *My Country and My People,* says: "You can not fully understand a people of another nation, and especially a nation as difficult to understand as China." That is what he thinks of his own nation. These are some of my spiritual life problems. My hope for this furlough was that I would be strengthened spiritually. Now it is almost over and in this I am not ready to go back, but when I think of the needs over there and of the overburdened workers who are trying to do our work, together with their own, I am eager to return. Will you pray that this coming year and as I near the autumn of life

I may not be as the faded flower,
Whose petals droop and none admire;
But as the ripened fruits that grow
Sweeter and mellower, you know.

On Furlough, Bridgewater, Va.

Her Way of Helping

BY JULIA GRAYDON

She was a shut-in and could not go about like other people, but she loved to knit. So she spent most of the cold winter days in knitting mufflers for children, for poor children who needed them most.

She could not take them herself, so she gave them to her minister and asked him to watch the children on the street and wherever he saw one who had need of a muffler, he was to give to him or her.

In this way little children were made not only warm but *happy,* for a bright colored scarf is attractive and gladdens the heart of any one, especially the heart of a child.

We can say of her as was said years ago—"She hath done what she could."

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION

Evangelistic Talks for Easter

Four talks with worship suggestions have been prepared by the General Board of Christian Education for use in the weeks preceding Easter to help local Sunday schools make an evangelistic appeal. These talks are based on famous pictures of Jesus and can be adapted by churches according to local needs. They may be used in a variety of ways if they are not used in the Sunday-school worship period. This material has been mailed to your Sunday-school superintendent.

The pictures suggested are as follows: The Light of the World—Hunt; The Last Supper—Da Vinci; Supper at Emmaus—L'Hermitte; Denial of St. Peter—Harrach; all of them may be used in the 1c size (3x3½) or the 2c size (5½ x 8) and the first two may be had in the 10c size (10 x 12).

Order from the Board of Christian Education, 22 South State St., Elgin, Illinois. The talks are sent free and the pictures may be obtained at prices listed above.

MINISTRY

What the Cross Means to Me

BY J. H. MATHIS

Philpp. 2: 1-11

(A Sermon Outline)

I. A God of love separated from his people through their disobedience.

II. Love restored to men by contact with Hebrews.

III. Instead of becoming a medium through which God's love should be known throughout the world, they guarded their heritage and counted themselves a superior people.

IV. God's second attempt—through Jesus.

V. The attempt successful.

1. Jesus allowed the love of God to flow out to all classes and conditions of men.

2. His crowning victory was his going out to enemies. "Father forgive them."

The cross opened the clogged channels that prevented the love of God from reaching all. On this experience the "whosoever" becomes a reality. God's love was shed to all through Jesus. It found me and he is my Savior.

Annual Conference Plan on Ministerial Placement and Policy

Part II. Procedure in Vacancies and Appointments

1. Pastoral Nominations. Congregations desiring to call a pastor or change pastors, and ministers desiring to enter pastoral service, transfer to a different field, or consider a call which has been received from a new field, should notify the General Ministerial Board, Elgin, Illinois, and the District Ministerial Board concerned. Upon receipt of such notices the General Board should be prepared to submit nominations as promptly as is consistent with a careful analysis of the needs of the church and the qualifications of available candidates. One or more nominations should be submitted at a time and this procedure continued until a minister acceptable to both the district and local boards has been discovered. It shall be understood that the Pastoral Board of the local church has the right, provided it shall first confer with the District and General Ministerial Boards, to submit as a nomination the name of any particular minister in whom the congregation is especially interested.

2. Adjustment of Pastoral Difficulties. The General Ministerial Board with the concurrence of the District Ministerial Board may make, or cause to be made, investigation, of congregations or pastors when conditions warrant such investigations. A congregation or a minority of the congregation, or the pastor, or the District Ministerial Board, may call upon the General Board for such service where the welfare of a congregation is jeopardized by division and discord. In all such cases when the work of the General Ministerial Board is not satisfactory to the local church the case is automatically appealed to the elders of the district. This body may refer the case to the Standing Committee, if in its judgment the situation demands such procedure.

The ideals embodied in our "Code of Ethics for Ministers and Congregations" should be respected at all times.

(To Be Continued Next Week)

LEADERSHIP TRAINING

Building a Worker's Library in Your Church

"The best heads the world ever knew were well read."—Emerson.

A great new wave of interest is on to revise the library in local churches. All of us are realizing anew the great need for church workers to become students. There are other resources available for books besides the local church, but some of them are hard to get at. The Elgin Loan Library, your state, county and community interdenominational libraries, your public library—all these are possibilities. But for many churches, a far better plan is to actually build a small but constantly growing worker's library. Here are some possibilities for creating a library that works:

Suggestions Concerning the Workers' Library

1. Appoint a carefully selected library committee. Only people who like to read and examine books should be placed on the committee.

2. Have a librarian to care for the books, selecting for this purpose some one who will be interested in working out plans for keeping the books before the workers in an attractive manner.

3. Establish a library fund. This should make it possible to add new books regularly. When these are introduced, care should be taken to bring them to the attention of the school membership.

4. In the meetings of the Workers' Council have a brief book review, featuring some volume which every worker should be interested in reading. This review should be bright, brief and thought provoking. It may be read, or, if preferred, it may be given by competent persons from notes only.

5. A systematic plan for caring for the books will involve a time for the books to be taken out and returned. Simple rules will prevent the loss of books and the delays incident to having the books circulated. Two weeks' time should be long enough for a book to remain in the hands of one person. A book record or card index should be provided for

recording the name of the book, the name of the person borrowing it, and the date given out and returned. A small fine for keeping the book overtime is customary.

6. Insist upon the books being well cared for while in the hands of the workers.

7. A bookcase or shelf, which may be put under lock and key, is essential.

8. "Book Donation Day" may be celebrated once or twice a year, at which time the congregation will be given an opportunity to contribute money for the buying of the books. No book should be placed in the church school library without the consent of the library committee.

A new leaflet on this subject will be available by October, 1937, together with up-to-date lists of books.

CHRISTIAN WORKERS' TOPIC

The Rejected Christ

March 7

Matt. 27: 46

I. Jesus was rejected by many people of his day.

Why? John 1: 11; John 6: 66, 67; Mark 3: 21, 31; Luke 22: 39-46 and 54-62.

II. God seemed far away when Jesus was on the cross (Matt. 27: 46).

1. Jesus feels like the psalmist felt (Psa. 22: 1). Many people today feel much the same way in times of great suffering.

2. Jesus calls upon God even though he felt forsaken. "My God, my God." Later, "Father, into thy hands I commend my spirit."

III. Topics for Discussion.

1. Jesus had to be a great sufferer in order to be a great Savior.

2. In times of great suffering and great loneliness it is well to pray.

3. Many people reject Christ today, not because he is impractical, but because he is too practical.

4. We may reject Christ by mere indifference and neglect (Matt. 25: 41-46).

5. Some turn away from Christ today to make money, live in ease, or because of persecution. Some have never known him well.

YOUNG PEOPLE

Young People's Topics

For the information of leaders, the list of young people's topics to October, 1937, is given here. It is a good plan to look ahead in the schedule, and arrange for the best possible materials to be ready when the time comes.

The Great Decisions of Jesus

Feb. 28. Serve Rather Than Be Served.
Mar. 7. The Right Way Rather Than the Popular Way.
Mar. 14. The Kingdom of God on Earth.
Mar. 21. Come, Follow Me.
Mar. 28. Easter, a Beginning, Not an End.

The Meaning of Church Membership

Apr. 4. The Church Member Worships Alone.
Apr. 11. The Church Member Worships With the Group.
Apr. 18. The Church Member Is a Steward of His Possessions.
Apr. 25. The Church Member Shares His Religious Experience With Others.

Overcoming the Tyranny of Things

May 2. The Tragedy of Too Little.
May 9. The Temptations of Too Much.
May 16. Sufficient for My Needs.

Understanding Myself

May 23. Finding Time to Live.
May 30. Mastering My Moods.
June 6. The Cost of Keeping Fit.
June 12. How to Handle Disagreements.
June 20. Annual Conference Again!

Free Speech and Propaganda

June 27. "That Couldn't Happen in America."
July 4. Making a Nation War-minded Over Night.
July 11. Where the Christian Adventure Leads.

What Did Jesus Mean?

July 18. Turning the Other Cheek.
July 25. Going the Second Mile.
Aug. 1. Saving Your Life by Losing It.
Aug. 8. Living Abundantly.

Church and Community Recreation

Aug. 15. Standards for a "Good Time."
Aug. 22. Christian Leisure Time Activities.
Aug. 29. Improving Our Community Recreation.

The Home in the Community

Sept. 5. Ideals for My Home.
Sept. 12. How Can the Home Help the Community?

Looking Ahead

Sept. 19. Planning for Next Year.
Sept. 28. Installation of Officers.

INTERMEDIATES

Seeing God

Have you examined a copy of the worship booklet for intermediates, called "Seeing God"? It was prepared by Mrs. Q. A. Holsopple, particularly for use in morning watch at camp. It would, however, be very suitable for devotional use by boys and girls in this pre-Easter season. The booklet is mimeographed, arranged attractively, and there are four colored pictures to be pasted into place on special pages. Send 15c for one of these booklets, or order them for your entire class, from the Board of Christian Education, 22 S. State St., Elgin, Ill.

CHILDREN'S DEPARTMENT

Improving the Offering Service

How do you receive the offerings which the children bring to church school? Do you pass a worn envelope to receive the money, or an attractive basket? Do you speak of "taking up the collection," or of "receiving the offering" or "love gifts"? Do you spend more time counting the money than preparing to receive it in a worshipful manner? In other words, do you try to make the offering an act of worship, or merely a collection of money which becomes a sort of admission fee to the class?

Of course, if you are trying to guide children to become intelligent stewards and cheerful givers, you aim to make the reception of their money gifts an integral part of their worship. In the first place, you will let them know how the money is used—for church expenses of heating, lighting or equipment, for missions, or special projects. They will delight in sharing the responsibility for maintenance of the work of the church more than singing, "Every one for

Jesus, he will get them all," when they have but vague and confused ideas as to how Jesus actually gets the money they bring.

In the second place, the offering should be part of the departmental service rather than a class activity. Usually there is some time set apart for worship in which the children of a given department are expected to participate. The offering can easily come at the conclusion of this period, and is much more likely to become a part of worship than if left for individual classes to collect. The nursery department, and perhaps the kindergarten department, may be an exception to this plan when there is no formal worship period. Here the children may leave their offerings in a basket as they enter the room, but later the leader may call for the basket with the offerings, and by a short prayer or song call attention to the gifts in a worshipful way.

Instrumental music, Bible verses and responses of prayers or songs are the elements which build an offering service. Build your own service a little at a time, using verses and songs with which children are familiar. Use the same service for a month or longer so that the children may readily participate in the responses. Your service may look something like this—

Leader: Who gives us all our gifts?

Children's Response: Every good gift and every perfect gift is from above, coming down from the Father (James 1: 17).

Leader: How shall we bring our gifts to God?

Children's Response: Freely ye have received, freely give (Matt. 10: 8b).

Leader: What kind of a giver does God love?

Children's Response: The Lord loveth a cheerful giver.

Quiet Music or an offering song such as follows.

Offering prayer, or song asking blessing upon the gifts.

Suggested Offering Songs

I Bring My Little Love Gifts.

Since the Heavenly Father Gives Us Everything (Song Friends).

Father, Bless the Gifts We Bring Thee (Primary Music and Worship).

Father, Accept This Gift We Bring (Song Friends).

Our Gifts (Worship and Conduct Songs).

Father, Bless Our Gifts Today (Worship and Conduct Songs).

Gifts of Love (Worship and Conduct Songs).

We Bring Our Gifts, Dear Lord (Primary Music and Worship).

The songbooks may be obtained through the Brethren Publishing House, Elgin, Ill.—Mary Grace Martin.

CORRESPONDENCE

TEN NEUTRALITY BILLS

The Foreign Relations Committee of the Senate and the Foreign Affairs Committee of the House will have hearings on the ten neutrality bills now pending, which discussion may last over a period of weeks.

Some of the plans proposed in these bills would place great power in the hands of the President, while others outline a cash-and-carry program over which some senators think the greatest fight will be waged. This plan is that sales made to belligerents must be made so "all right and title to them is vested in the foreign purchaser before they can be shipped from an American port." This is supposed to "avoid claims by American citizens for goods sunk or captured by a belligerent."

Thirty-one representatives have issued a joint statement regarding their ideas of what is necessary to keep our country out of foreign wars:

"We believe that the following points should be an integral part of our policy of keeping out of foreign wars:

"1. The Good Neighbor policy of the President should be vigorously applied to the end that our nation will consistently refuse to interfere or intervene in the internal affairs of any other nation for any reason whatsoever.

"2. Adequate neutrality legislation including the following points should be immediately enacted into law:

"A. A mandatory embargo on the export of war materials, directly or indirectly, to all belligerent nations and to all parties engaged in civil war.

"B. A mandatory embargo on loans and credits to all belligerents.

"C. An embargo on the export of war materials, the sale of which endangers the neutrality of the United States. The list of materials to be included in this embargo to be designated by the President, but the embargo being applied equally to all parties.

"D. A cash-and-carry trade policy with all belligerents.

"E. Travel of American nationals in war zones or on belligerent vessels to be prohibited and American vessels to keep out of war zones.

"We believe the above steps should be taken immediately. We are, however, equally of the belief that if they are to be effective in the long run certain more far-reaching legislation will be necessary, namely:

"1. A general embargo on the export of privately manufactured munitions to all foreign nations.

"2. Nationalization of essential parts of the munitions industry.

"3. Legislation taking the profits out of war."

Indications are that neutrality legislation will cause a long and interesting debate. Let us hope that out of all of the proposed bills and their discussion may result more far-reaching legislation such as the best thinking people of our country desire.

Washington, D. C. Florence Wieand Noffsinger.

A RADIO MESSAGE THAT HELPED

Several months ago I turned on the radio at noon, in time to hear the speaker, a minister from Seattle, say, "My subject for tomorrow will be How to Fill Our Churches." Now this subject captivated me, since I know of several churches that are not being filled. Also, Dr. Bader told us at the preaching mission that empty pews are the most expensive furniture we have in our churches. The next day I was very anxious to hear this message, and it has proved a great blessing to me. Although I have heard dozens of sermons over the air and otherwise since that time, this one sermon still rings in my ears and caused a real self-examination in my own life. For this reason I give it to Messenger readers, praying that it may prove a blessing to some of you as it has to me.

In part this minister said: "About a year ago I was preaching over a radio station. One thing I said was that every deacon in the church should be filled with the Holy Spirit. The next Wednesday night at prayer meeting, one of the deacons got up and said, 'In your talk over the radio the other day, you said that every deacon should be filled with the Holy Spirit. I want to make a confession: I know I'm not filled with the Spirit. but I do want you to

pray for me that I may be filled with the Spirit.' Then another deacon got up and made a confession, then another, then another, till all seven had made a confession."

The speaker stated: "All this time there was something going on inside of me. I got up and made a confession. We then had a season of prayer, and such an outpouring of the Holy Spirit I have never witnessed. Ever since that time our attendance at all services has increased with leaps and bounds. Heretofore on Saturday morning I would take my car and gather up pies and cakes and whatnot that the ladies had baked to sell to meet our church expenses. I have since prayed the Lord that he would forgive me; I should have been home studying my Bible and praying. Now our church expenses are met without bake sales. Could it be that the Aid has missed the great purpose in the work of the Lord? Wasn't it fine that all seven of the deacons were at that prayer meeting?"

Lanark, Ill. Mrs. W. H. Puterbaugh.

THE MARTHA-MARY CHURCH

I had the honor and the pleasure of shaking hands with and talking to Mr. Henry Ford in the workshop in Greenfield village recently. Mr. Ford looks young compared to his recent pictures. Many people have heard of the Edison Institute and Museum and Greenfield village located on the 200 acres just across the highway from Mr. Ford's home in Dearborn, Mich.

Unless one has seen that immense exhibit, he can not comprehend the magnitude nor the beauty of its architecture and arrangement. The resourcefulness and determination of a busy man like Mr. Ford must be appreciated when one realizes he has persistently searched for thirty years to accumulate a vast treasure from all parts of the world. It will be an incentive to the progress of civilization in the future.

The beautiful little church which he built in Greenfield village and dedicated to the memory of his and Mrs. Ford's mothers—Martha and Mary—calls all visitors to worship. The church is an indication of Henry Ford's character. It shows him seeking the worth-while things in life. There are no taverns, gambling dens or devices in the village.

Naperville, Ill. E. B. Williams.

BRIEF SKETCH OF MY VISIT

I left home Sept. 10 for a visit to Bro. Joseph Wines near Washington, D. C. I arrived there the next morning and was met by his wife, Sister Martha. I helped to care for her when she was an infant. She was with my mother and me until we moved to Indiana, May 31, 1892.

We had the privilege of twice visiting the Valley of Virginia, where we met several old acquaintances of childhood days. I attended church at Bridgewater while there; also called on Bro. H. C. Early and wife in Dayton. I saw the graves of Bro. John Kline and wife, and also those of his father and mother, or so I took them to be. I was in Roanoke and Botetourt Counties twice, visiting the home of my childhood days and the place where I was born. I visited Hollins Institute where I received my first schooling. There were only three buildings then; now there are several more. All through the country wonderful changes have taken place in sixty-six years.

I also attended the regional conference at Roanoke, Va. Many good speakers were there and large crowds to hear them. The church I used to attend in my youth, Old Peters Creek, I also saw.

Bro. Wine and wife and I attended a homecoming at Mt. Horeb, my old home church. I was the first one received into the church before the house was built, and am the only member living that was there then. We took Bro. I. N. H. Beahm with us to Mt. Horeb. They were holding a meeting at the Bull Run church at that time. Bro. Beahm has helped to rebuild the church since I left there. They now have forty-two members and all seem to be live wire workers. Several from Pennsylvania attended the meeting. I gave a historical sketch of the church and the work before the church was built. W. C. Sweitzer was chairman and is their pastor. I met several I used to know and visited the grave of Bro. H. E. Sutton whose remains lie in the little cemetery near the church.

I attended church in Washington one evening, also Thanksgiving services. I visited many places of interest including Mt. Vernon and Arlington cemetery. I attended church and Sunday school at Oakton. Here a revival was being held by Bro. Edgar Rothrock of Pomona, Calif. I left Washington Dec. 10 and arrived home the next day.

Middletown, Ind. Florida Green.

MY EXPERIENCE IN THE HOLY SPIRIT'S BLESSED OVERFLOWING FULLNESS

Thirty-three years ago this last October I came into the church in the Longmeadow congregation, Middle Maryland. Three years later, at the age of fourteen, and while husking a shock of corn in a field all alone, I felt definitely the call to go to India as a missionary. And ever from that day the call never left me. Fourteen years later I sailed.

During all those years of preparation, the seven years of service in India, and during the years of pastoral service since returning from India, I have ever increasingly hungered for the fullness of the Holy Spirit, and tried to reach out thereunto. And my life ever evidenced the great need of the same. Sometimes clouds of discouragement hung low, but I never gave up the quest despite my slow plodding and many low flounderings.

Occasionally during the last several years I experienced a deep peace within, and felt as though my Lord was slipping upon me. I verily recognized his visitations. Then came a year of broken health with much uncertainty at times, but with ever deepening peace and very inward assurance. Upon recovery of sufficient health and strength I entered upon another pastoral year, and with renewed consecration. Early in the year I realized that there were many and grave difficulties in the way of success in the work, and more than I ever so encountered before. For awhile I almost felt to turn and quit. Then upon further prayer I came to see what I believed a course of direction by the Lord, and with and for him at fullest cost. I saw that there would be a cross, and I prayerfully resolved in his grace and strength to bear it. I so began to proceed with much prayer and holding forth the Word of Life as best I knew how. Over a period of a month during the summer I spent seven days at the church alone with the Lord in prayer and my open Bible. Each of those days I was definitely blessed. Thus on behalf of the cause I was definitely moving toward God all summer long, and I resolved to go all the way and give my all, everything, and myself in absolute surrender without reserve. Also on two different days of the summer a number of us ministers of the district met for very definite prayer. I knew that I was moving definitely toward the "upper room" experience of prayer, and I wanted to touch more than the hem

of the Master's garment. Never before in seasons of prayer did I so sense the Lord's grace. I verily felt that heaven was listening in.

When the pastoral year was done and a number of weeks had passed, I was fifty miles away from home visiting over a week end, and on that Sunday, Oct. 18, 1936, while in a room alone, sitting and in the spirit of prayer, I sensed my Lord's coming. There was such a suddenness that I nearly fell to my knees from the chair. When another came into the room I at once asked him to bow with me in prayer, stating that there was a Presence there. We so knelt and prayed. And from that day my inner life has been a flowing fountain of peace, joy and love. The place where I happened to be over that week end was altogether incidental. The main fact was that in my surrender and consecration I had so progressed unto the condition where my Lord could so bless according to promise.

In the midst of the first week, with my heart bursting forth as a fountain of praise, and with rivers of peace, joy and love flowing within, I chanced to look at my hands, and I saw that they were empty, that at last I had given everything to the Lord and was holding nothing without his seal and approval. Thus I came to realize that I had entered into the experience of entire consecration, and understood that the Lord's presence so surrounding me without and permeating me within was his blest abiding, and no more just a visitation. How I rejoiced in the Lord and still do rejoice! Fourteen weeks have now gone by and the Lord still so continues with me in the blessed consciousness of his presence every moment of every day, and with this experience of blessed life in him ever deepening, increasing and unfolding.

When the Holy Spirit in flood-tide fullness broke upon me I recognized the presence of the Lord in every person within and without, and standing between me and everything and every person. Everything else became so insignificant. You know that he said in John 14: 18, "I come unto you," and believe me, when the Holy Spirit in fullness breaks upon you it is the Lord! And just as he said in John 14: 20, just so does one know that, "In that day ye shall know that I am in the Father, ye in me and I in you." Such deep sensing becomes one's all surrounding consciousness. And so continuing one desires nothing else than the Lord, and only and always the will and way of the Lord. All praying is henceforth in his name. Never more one's own will, but his will. And oh, how sweet to rest in the will of God, and in his will alone. There only is sweet and full rest.

No, I did not experience any speaking in tongues, nor do I ever so expect, and if I did it would mean but little to me compared to what I have and still do experience. I do not here mean to denounce the genuine experience of speaking in tongues which some testify to having, but I do mean to say that such an experience can only be very irrevelant as compared with the great certainties of the fullness of the Spirit which are intended for every one whether they have the experience of tongues or not. Let no one be led astray by supposing that the speaking in tongues is always consequential and a sure evidence, for such a supposition is quite aside from the truth. And those who have so genuinely experienced, I am sure will testify with me that speaking in tongues is altogether very insignificant compared to the great heart and life certainties, and so irrevelant as not to be worth mentioning. I had always longed for my tongue to be loose and free to speak for my Lord in my own language. It is so free now. Praise the Lord.

The great certainties of the overflowing fullness of the Spirit accordingly as I have experienced them and still do, I would say are: thorough heart cleansing, perfect soul rest, freedom, peace, joy, love, light and power—power over every known sin, and power to witness for Christ. There are repeated times when peace, joy and love in riverlike fullness surge and flow through one's deepest inner life, as others have said, "a strange warming of the heart repeatedly." Constantly one's soul is resting in the freedom and will of God. All inward striving and rebellion has ceased and the soul is at rest, sweet rest, in the blessed consciousness of Another enthroned within the citadel and having dominion over the whole of one's life, body, mind and soul. This is the blessed consciousness of the indwelling Christ.

It stands to reason that such an experience would produce and ever induce a great telling effect, and such it surely does. The effect in brief is for the self to always remain crucified by dying daily, and for Christ to only and always live within, as according to the testimony of Paul in Gal. 2: 20: "It is no longer I that live, but Christ liveth in me." Thus one spends the whole of each day in the blessed consciousness of only living for God. All one's time, energies, possessions, and the whole of One's being are evermore only and wholly for God. In short, one gives constantly to God all God's own, and God in return overflows the soul with his birthright of full privilege of the Spirit-filled life unto all pleasing for God and unto deepest soul satisfaction. One remains dead to all that is known to be sin and has the appearance of sin. Praying becomes natural and continuous. Only one in such experience really prays without ceasing. Prayer, thanksgiving and praise become as vital breath. Testifying is ever constrained by a burning passion within. "We can not but speak the things which we have seen and heard." Our eyes have not seen, but our souls have sensed. The way of suffering is made more plain, and there is all willingness to walk therein. It is perfection of heart ever more and more eliminating imperfections of life. In very fact it is the blessed life of being "hid with Christ in God" throughout every livelong day and under all circumstances. One's soul in prayer cries out: "Ever more, Lord, give us of this bread, and help us to share it with others." This is not an easy life, but a blessed one.

For me it has been a long, long trek since when I first believed, for a third of a century, clean around the world, and during twenty-four years of preaching until God at last by great grace brought me unto his holy hill of life in the overflowing fullness of the Holy Spirit. It should not have taken so long, but I was slow in plodding and in completely surrendering. Again and again I burst into weeping in considering God's great grace following me all the years and so surrounding me now, and as long as life lasts such weepings shall not cease. Tears speak when words fall short. They always have, and always will.

The only answer I have to give is the abounding grace of God, sufficient for each and all. All those who have known me and worked with me across the years and on both sides of the world know that the answer can only be in grace.

To all those who read these lines and who have not entered into the experience, but are on the way, let me say that this blessedness is not for just a few, but for all, for each and every believer, just as Jesus appealingly said in John 7: 37-39. It is not a matter of individual temperament as some stoutly affirm. It is a matter of the heart, and of every life's need, and according to promise. Neither is it a matter of time. It is a matter of being hungry and

thirsty enough to come to the point and condition of absolute self-surrender and complete consecration. At that very point the rivers burst forth in their overflowing. The way is open for each and every one, and the price the same, and all can pay. No soul is fully satisfied, nor can the heart of heaven be satisfied concerning that soul until he has so experienced. And the experience is not for a day, but for the rest of life, and ever deepening, widening and unfolding. It is a river to swim in. The Spirit's water course flows throughout all time.

"Praise the Lord with me, and magnify his holy name," for all his abounding grace, infinite love and strong power "to the praise of the glory of his grace. "My Lord and my God!"

Colfax, Ind. B. F. Summer.

THE PRESENT EVIL—WORLDLINESS

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works" (Rev. 2: 4, 5).

The Church of the Brethren is fast casting off her first love. She is fast casting away the principles that she at first practiced. Where is the Church of the Brethren today on its stand against worldliness, dress, wearing of gold, insurance, musical instruments, the simple life and so on?

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6: 17). This scripture tells us plainly that there must be a separation, but just where this takes place in this day and age it is hard to tell.

We read in the Bible that we are to be a peculiar people, but nowadays the Brethren are ashamed of being termed peculiar and so put up with the way of the world regardless of what the Bible says about it.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2: 15, 16).

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2: 9, 10). The women in Paul's day must have been vain the same as they are today, or else Paul would not have mentioned it.

Some argue that it does not have to be a certain pattern of dress. Be that as it may, why must we pattern after the worldly fashions? Certainly our dress will not save us, but if we as Christians dress and act like the world, where do we let our light shine?

A few years ago the Brethren were very strict about the wearings of gold, but today they tolerate it. Why? Can it be that the god of this world hath blinded our eyes, that we can not discern sin?

If because a brother does not want to help his brother, is that any reason for allowing insurance? Just where does the love of God come in? An insurance agent in one of his talks once said that insurance was in accord with the Scriptures, because they say to visit the widows and fatherless, but he did not quote the rest of the verse, that we are to keep ourselves unspotted from the world. If such would be the case, the Christian's love would go no farther than the non-Christian's. Insurance is decidedly of the world and as such the Christian has no right to partake of it.

We hear much about the heritage that is ours as members of the Church of the Brethren. But what are we doing with it? Are we squandering it like the prodigal son and selling it for a mess of worldliness? When it is too late we find that these things do not satisfy.

Hamburg, Pa. Mrs. W. E. Noecker.

THE PHYSICAL BODY

We all know the human body is mere clay, but it is not natural for one to realize this. However, some years ago the writer was vividly reminded of this fact.

The body of a friend of ours, some years after death, was removed to another place in the cemetery. The body had wasted away, except the largest bones. The second grave was a smaller one, and by this time the body of that once tall man, is only a small streak of clay, added to the earth.

How fitting, then, are Peter's words: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 3, 4).

How much energy and money are spent foolishly! And not only by worldly people, it is lamentable to say, is dame fashion consulted in preference to Bible teaching. "We like to do as pleases us best, just so we get to heaven." We often hear people say this.

"Dust thou art, and to dust thou shalt return." Let us believe this. Yes, let us live it. Lucinda Stauffer.

Sebring, Fla.

ELDER CHARLES W. GITT

Charles W. Gitt was born in Abbottstown, Pa., Jan. 1, 1861, and died Jan. 6, 1937, at his home near Cabool, Mo. The first seventeen years of his life were spent in Abbottstown. He afterward entered Juniata College, always standing at the head of his class.

He held several responsible positions in York and Philadelphia, Pa. He also spent several years in and around Franklin Grove, Ill. In 1893 he located in Reno County, Kans., where he owned and operated a farm. In 1895 he moved to Missouri and in 1898 to Cabool, settling on a farm where the rest of his life was spent.

On Thanksgiving Day, 1897, he married Miss Hattie Vanarsdale of Marshalltown, Iowa, who preceded him eight years to the day. To this union were born seven daughters, one dying in infancy.

While in college he accepted Christ and united with the Church of the Brethren and ever stood loyal and true to all of its principles. He served the church in the ministry over thirty years; he was elder of Cabool congregation for several years. Three days before his death he called for the elders of the church and was anointed.

He lived a devoted Christian life and was held in high esteem by the church and the community in which he lived. Thus closed the life of one who was ever ready to lend a helping hand to any one in need. His time and means were always freely and gladly given when and where needed. He especially was liberal in supporting mission work. His good advice, his wise counsel, his words of cheer and his good influence will long linger in our hearts and minds to

help us over the rough places in the pathway of life.

Surviving are six daughters, seven grandchildren, one great-grandchild and one sister. Funeral services in the Cabool church, where he so long had lived and labored, by the pastor, Bro. A. W. Adkins, assisted by Bro. I. L. Harris. Interment in Cabool cemetery.

Cabool, Mo. Mrs. A. W. Adkins.

ARTHUR B. MILLER—PASTOR, EVANGELIST, FRIEND

The short but fruitful life of Arthur B. Miller came to a peaceful end on Dec. 9, 1936. He was born near Port Republic, Va., on Jan. 23, 1881, and united with the Church of the Brethren at Bridgewater College on his birthday in 1904. About a year later, Feb. 12, 1905, he was called to the ministry. On June 2, 1910, he graduated from Bridgewater College with the Bachelor of Arts degree and in the late afternoon of the same day he was united in marriage to Lera Wampler, one of his college mates. In the fall of 1910 he accepted the pastorate of the Staunton Church of the Brethren at Staunton, Va., and served there for two years. He was called to the pastorate of the Hagerstown church, Maryland, in 1912, and served there for seven years. From 1919 to 1923 he served as pastor of the College church at Bridgewater, Va. Under the handicap of defective hearing he considered entering the teaching profession in which he had served so successfully earlier in life. He, therefore, accepted an appointment in 1923 as instructor in the Pennsylvania School for Mutes in Philadelphia. During this period he was ordained to the eldership and served as acting pastor of the Geiger Memorial church. The work of the pastorate was always on his heart. In 1926 he responded to the call of the Lewistown church, Pennsylvania, and served there for two years. In 1928 he was called for a second term to the Hagerstown church and served as leader of that great church from 1928 to the early part of the year 1936 when illness compelled his resignation. He struggled against a stubborn malady through the summer and fall with marvelous but characteristic fortitude and cheerfulness. He fell into a peaceful sleep on the morning of Dec. 9 and a few hours later his spirit broke the "bonds of this mortal clay." The funeral service, in the college church at Bridgewater, was attended by friends and relatives from many states. His body rests in the Brethren cemetery at Bridgewater, near to the dust of many relatives, friends and comrades.



Bro. Miller came of a long line of Brethren people. He was devoted to the church and give himself in unselfish service to the cause of Christ. He deserves a place among the great pastors of the church. The Hagerstown church received the larger portion of his service. He found it a church of 300 members at the beginning of his first pastorate there and left it in 1936 the largest congregation in the brotherhood—1,400 members. During this second term of service at Hagerstown, he built one of the best church plants in the brotherhood.

A. B. Miller was widely known throughout the church as an evangelist of power. He was in demand in the important centers of the brotherhood for evangelistic services and congregations and communities were always strengthened under his leadership. He was instrumental in leading hundreds of people into the fellowship of Christ.

"A. B." as he was familiarly called, knew how to be a friend. He was loved by old and young, by saint and sinner, by all faiths, creeds and races. Sincerity, loyalty and generosity were compelling elements in his relationship with others. He radiated the spirit of friendliness and good cheer.

A. B. Miller was retiring and painstaking in his work. He dreamed and planned large and was always challenged by great undertakings. He was a systematic and methodical executive. He worked intensively and with unfailing enthusiasm and hopefulness. He was a man of generous heart and profound conviction. Yet he always showed a kindly tolerance toward others. He loved peace and harmony and in the trying places of life practiced the gospel of "the second mile."

One of his college mates who is an able student of human nature paid this beautiful tribute to "A. B.": "He was a happy warrior. His tolerance and understanding often concealed the deep convictions that motivated his life. And this same good humor made every job and every task seem easy and simple. Hence only those of us who knew him well realized how fast he was burning the candle. His lines were cast in pleasant places, for A. B. lived as nearly the life he wanted to live as any man I have ever known. A. B. came up through a very trying period in the history of his church. Transitions either make people steadfast, bolshevik, or rebellious. Through all this welter, A. B. shepherded his flock without schism or disorder, and eventually became one of the church's dependable leaders in the new day. He never let himself be handcuffed by silly tradition nor unbalanced by tragic reform. He kept his head. And it is just this type of men whose lives thread clearly through the important history of our race, even though in legend they are obscure because they were not sensational or spectacular."

These lines were read during the funeral service—lines which could have well been written of him:

"What was his creed?
I do not know his creed, I only know
That here below, he walked the common road
And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way;
This, his only meed; I do not know his creed.

"What was his creed? I never heard him speak
Of visions rapturous, of Alpine peak,
Of doctrine, dogma, new or old;
But this I know, he was forever bold
To stand alone, to face the challenge of each day,
And live the truth, so far as he could see—
The truth that evermore makes free.

"His creed? I care not what his creed;
Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellow men;
Perchance he never thought in terms of creed;
I only know he lived a life, in deed!"

Bridgewater, Va. Paul H. Bowman.

MERKEY GOLDEN WEDDING

Brother and Sister A. M. Merkey celebrated their golden wedding anniversary New Year's Day, at their country home, five miles from Portis, Kans. All their children and grandchildren, with their families, spent the day with them. A hounteous dinner was served at the noon hour. In the afternoon, from two to five o'clock, was "open house" to their neighbors and friends.

Brother and Sister Merkey were born in Berks County, near Lebanon, Pa. Bro. Merkey moved to Washington, Kans., in early man-

hood, where Mrs. Merkey (nee Amanda Weidner), joined him in 1887. In 1906 they moved to their present home in Smith County near Portis, Kans.

Bro. Merkey is a deacon, which office he has capably filled for a number of years. Bro. Merkey is the pioneer in Sunday-school work in the North Solomon church and has filled the office of superintendent for a number of years.

They are the parents of five daughters and a son, all members of the church. The son is in the ministry and is at present located at Burr Oak, Kans., where he is superintendent of schools.

They are both hearty and are supervising their farm work. They are active in church and community life.

The following message was carried hy a clock presented on the occasion: "I am time. Fifty years have I traveled with you since the glad day when you pledged your love and loyalty to each otber. The hands on my face have traveled around my dial 36,000 and 4,380,000 times respectively; each moment has brought you joys or sorrows, just enough of each to draw you nearer and make you dearer to each other. My dial carries a rim of gold in honor of your having arrived at this longed for moment of joy and happiness. There are silver threads among the gold. Yes, I know you are growing old; hut I hold before you an open door that you may enjoy the year even more and more as you travel life's road in joys and sorrows. May you seek for the blessings still hidden in the tomorrows. I am time."

Portis, Kans. S. G. Bucher.

MATRIMONIAL

Please note that the fifty cents required for the puhlication of a marriage notice may be applied to a three months' Gospel Messenger suhscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Shull-Stoner.—By the undersigned, at the Mission House, Anklesvar, Jan. 1, 1937, Elder C. G. Shull, just returned from furlough, and Sister Susan L. Stoner, teacher in Woodstock School, Landour, U. P.—J. M. Blough, Vyara, via Surat, India.

FALLEN ASLEEP

Arnold, Fannie, nee Good, was born Nov. 27, 1869, died Jan. 11, 1937. She married Eld. Jno. A. Arnold Aug. 5, 1897; to this union were born one son and four daughters. She gave about forty years of service to the church of her choice. Three sisters and her companion preceded her. Sbe leaves two sisters, four brothers, a stepson, stepdaughter, one son and four daughters. Funeral services by Eld. Emra T. Fike and Eld. John S. Fike in Maple Spring church with interment in near-by cemetery.—Flora Harsh, Eglon, W. Va.

Austin, Bro. Wm. W., son of J. A. Austin, was born at Cushing, Okla., Oct. 22, 1900, and died at Grand Junction, Colo., Jan. 21, 1937. He leaves wife and three children, father and stepmother, two brothers and one sister. He was highly respected hy the community. Services hy the undersigned.—J. S. Zimmerman, Fruita, Colo.

Bare, Wm. M., aged 74 years, died Jan. 21, 1937, in a sanitarium, York, Pa. He was superintendent of Greenmount cemetery for forty-eight years, taking charge when there were only four graves in the cemetery. There are now more than 7,000 buried there. He was a member of the Church of the Brethren for a number of years and a charter memher of Madison Avenue church. He is survived by his widow, Sister Elsie Brown Bare, two sons, two daughters, one sister and four brothers. Funeral services hy the undersigned.—M. A. Jacobs, York, Pa.

Brodbeck, Mary Elizabeth, daughter of Ward and Clara Metzger Brodbeck, was horn in Dayton, Ohio, Oct. 2, 1916, and died at her home Jan. 19, 1937. She united with the Church of the Brethren at the age of fourteen and found joy in using her talent to serve her Master. During her long illness there were times when she suffered intensely but she bore it all hravely and patiently. She is survived hy her parents and one brother. Funeral services at East Dayton church by the writer with interment at Medway cemetery.—Hugh Cloppert, Dayton, Ohio.

Gayman, Mrs. Melissa, daughter of Ahraham and Anna Zook, was born in Whiteside County, Ill., Jan. 26, 1861, and died on her seventy-sixth hirthday, Jan. 26, 1937. She married John Gayman in Decemher, 1883. He preceded her in death ten years ago, and since that time she lived in the home of her son, Milton, near Polo, Ill. Early in life she united with the Brethren in Christ. Several years ago she transferred her memhership to the Church of the Brethren, of which she remained a faithful member, although unable for many years to attend church services. Funeral at the home hy Eld. John Heckman, assisted by the undersigned. Burial in Fairmount cemetery at Polo. —Ora W. Garber, Polo, Ill.

Hutton, Sister Ida Elizabeth, youngest daughter of Abraham and Keziah Gilbert, was born in Lyon County, Kans., June 28, 1876, and died Jan. 20, 1937, in the hospital, Emporia, Kans. Death followed an illness of two weeks of influenza. She married W. E. Hutton in 1897. About fifteen years ago they located in Kansas City, Kans. She united with the Church of the Brethren during this time. They later moved to Emporia and have resided there since. There heing no Brethren church in Emporia, she put her church letter in the Verdigris Brethren church. She is survived hy her hushand, two sisters and five brothers. Funeral services hy Rev. J. C. Brogan with hurial in the Hayworth cemetery.—Mrs. S. M. Peters, Chanute, Kans.

Longenecker, Bro. Solomon, son of Jacob and Rebecca Longenecker, was born Feb. 19, 1862, and dicd Jan. 6, 1937. He was married to Nannie Hoover Feb. 17, 1886, who survives with one daughter, Mrs. Grace Rairigh, two grandsons and four great-grandchildren. At the early age of fourteen he united with the church in the Beaver Dam, Md., congregation and at the age of twenty-nine was elected to the office of deacon. In 1909 he located in the Denton congregation on the eastern shore of Maryland where he hecame active in the service of the church until he came to Baltimore some years later to make his home with his daughter until the time of his decease. He was quiet and unassuming and although an acute sufferer for many years, was always patient and cheerful and by his thoughtful counsel contrihuted much to the work of the Lord. Services were conducted at Woodberry church by the undersigned, assisted by Eld. Levi K. Ziegler; interment in the Meadow Branch cemetery.—H. Carroll Yingling, Baltimore, Md.

Miller, Mrs. Violet, daughter of Wm. and Luzetta Ulery, born Aug. 14, 1904, and died Jan. 14, 1937. She married Samuel Miller Feb. 6, 1929. She united with the Brethren church at the age of twelve and remained faithful for twenty years. Surviving are her husband, two children, her father and mother, seven brothers and two sisters. Funeral services in the Elbethel church by Lemuel Fox with interment in Ulery cemetery.—Clarissa Ulery, White, Pa.

Murphy, Eld. William, was born in Carlisle, April 9, 1855, and died Jan. 6, 1937. He was past 81 years old and was the oldest minister in Southern Pennsylvania. He was elected to the ministry in the Lower Cumberland church Oct. 15, 1903. He was active in the ministry until a few years ago. He served the Lower Cumherland congregation as elder for many years. He took sick the day after Christmas, and after some severe suffering for several days he finally got relief and lingered for a few days until he went peacefully to he with the Lord. He is survived hy one daughter, Mrs. G. W. Harlacher. Funeral services were conducted in the Carlisle church by the writer, the pastor, and Bro. J. E. Trimmer. Interment in the mausoleum in the Westminster cemetery.—H. M. Snavely, Carlisle, Pa.

Oneil, Lucy M., daughter of Daniel and Maneva Haughton, was born in Fulton County, Ohio, April 12, 1854. In 1882 she married James Oneil; one son and two daughters were born to this union. The hushand passed away in 1919. Those who knew her best remember a quiet, unassuming woman, cheerfully filling her place. Three children remain with two grandchildren. Funeral services in the home hy Bro. J. A. Guthrie with burial in Edgar cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

Pifer, Anna Elizabeth, daughter of Lucy and Peter Schlosser, was born at Arendtsville, Pa., Dec. 4, 1870, and died Feh. 1, 1937, aged 66 years, 1 month and 26 days. Very early in life she united with the Church of the Brethren to which she remained loyal through her entire life. In August, 1916, she moved to Detroit and hecame a charter member of the Detroit Church of the Brethren. She was the mother of ten children, two of whom preceded her. She leaves five sons and three daughters, twenty-two grandchildren and three great-grandchildren. She spent the last twenty years in practical nursing and was an angel of mercy to the sick and honored as a saint in her church. Funeral services in the Detroit church by the undersigned. Interment in the Forest Lawn cemetery.—Arthur O. Mote, Detroit, Mich.

Robert, Sister Rachel, wife of M. Rohert, and daughter of Thomas and Kate Sizemore, of the church of Cedar Grove, of Rogersville, Tenn., died Jan. 14, 1937, at the age of 70 years. Death came after a lingering illness. She united with the church in youth and lived a faitbful life until death. She leaves one daughter, two sons and one sister, ten grandchildren and one great-grandchild. Funeral services by Rev. Robnett.—Martha Sizemore, Rogersville, Tenn.

Rummel, Bro. John W., aged 72 years, died Jan. 5, 1937, at his home near Jerome, following an attack of pneumonia. He was a memher of the Maple Spring congregation for many ycars and active in church work. Dec. 9, 1886, he married Sarah Zimmerman. Surviving are his widow, one daughter, two sons and three grandchildren. Funeral service in the Maple Spring church by the pastor, Bro. John Geary. Interment in church cemetery.—Nora A. Stutzman, Hollsopple, Pa.

Stevens, Sister Lucinda, daughter of Solomon and Annie Thomas Miller, wife of Jacob Stevens, died Jan. 18, 1937, at her home near Hollsopple, Pa., aged 87 years. She was a memher of the Maple Spring congregation for many years. Surviving are her husband, six sons, four daughters, forty-three grandchildren, thirty-two great-grandchildren. One daughter died in infancy. Funeral services in Maple Spring church by the pastor, Bro. John Geary, with interment in the church cemetery.—Nora A. Stutzman, Hollsopple, Pa.

Stolfus, Aaron K., son of Isaac and Barbara Kanagy Stolfus, was horn Dec. 30, 1871, near Bellcville, Pa., and died Jan. 23, 1937, at his home, Newton, Kans. Sept. 27, 1915, he married Frances Bitikofer and to this union one daughter was horn. At an early age he accepted his Savior, being a member of the Church of the Brethren in Newton, Kans. He was a faithful deacon and lived the Christian life until death. He had heen in ill health for some time, having spent several weeks in the hospital the past summer. The immediate cause of his death was a heart attack following influenza. He leaves his wife and daughter and two sisters. Funeral services by the writer, assisted by Rev. Black with interment in Zimmerdale cemetery.—H. F. Crist, Newton, Kans.

Thomas, Sister Mary, aged 53 years, wife of Austin E. Thomas, died Jan. 2, 1937, at her home near Hollsopple, Pa., after several hours' illness of heart trouhle. She was a daughter of Dibert and Susan (Bowman) Miller. She was a member of the Chnrch of the Brethren for many years. Surviving are her hushand, one daugbter, one son, grandchild and three hrothers. Funeral services at Maple Spring church by Bro. John Geary, pastor. Interment in church cemetery.—Nora A. Stutzman, Hollsopple, Pa.

Troyer, Norman Dean, son of Brother and Sister Wesley G. Troyer, born May 1, 1933, died July 1, 1936, after an illness of dipbtheria. He leaves his parents, one hrother and one sister. Funeral services by Eld. Edw. Shepfer with hurial at Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Underwood, Ida M., daugbter of John and Mary Barker, born in Ogden, Mich., April 16, 1865, died in Ogden, Jan. 27, 1937. In 1884 she married Darwin Underwood. One son and the busband preceded her. Early in life she hecame a Christian and a short time ago reconsecrated her life at the Fairview Church of the Brethren which gave her much joy and bappiness. She leaves one son and two grandchildren. Fnneral services at the home hy Bro. J. A. Gutbrie with hurial in Zion cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

Whitmer, Porter Silas, born Oct. 11, 1869, at Lanark, Ill., and died in the hospital, Freeport, Ill., Dec. 26, 1936. He had heen a constant sufferer for almost a year, having spent the greater part of this time in the hospital. He is survived hy six brothers and four sisters. **Whitmer,** Sister Ida S. (nee Frey), his wife, was horn Jan. 23, 1870, at Smithsburg, Md., and died in the hospital, Freeport, Ill., of pneumonia, aged 66 years. She married Bro. Wbitmer Jan. 28, 1893. To this union five children were born, who survive, with her mother and fourteen grandchildren. She with her hushand united with the Church of the Brethren in 1894. Services for hoth at Cherry Grove church by Bro. P. R. Keltner, assisted by W. E. West and I. D. Leatherman. Burial in adjoining cemetery.—Vinnie Brunner, Lanark, Ill.

Widney, Mrs. Grace Gibhel, Altadena, youngest daughter of John R. and Katie L. Gihhel, was born at Lititz, Pa., Jan. 7, 1904, and passed away Jan. 28, 1937. March 19, 1924, she was united in marriage to Gaylord G. Widney. To this union were born three children. She is survived by her husband, two daughters, son, her stepmother, Mrs. Bertha K. Gibbel; three brothers and one sister. At an early age Grace accepted Christ as her personal Savior and united with the Church of the Brethren. She had been a member of the Pasadena Cburch of the Brethren since coming to California seventeen years ago. Hers was a beautiful Christian life. As wife and mother, as neighbor and friend, she will be held in loving memory hy all who knew her. Services from Turner and Stevens chapel, Forest S. Eisenhise officiating. Interment in Mountain View cemetery.—Forest S. Eisenbise, Pasadena, Calif.

CHURCH NEWS

CALIFORNIA

Chico.—Three were baptized since the last report. The men's organization of the church is doing some more remodeling on the church building. The women held a mother and daugbter meeting Jan. 6, with twenty-six present. We revealed our present mystery sisters and chose new ones. Attendance at Aid Society has heen good. Jan. 15 our pastor, C. D. Fager, invited all the young people and young married people to his home for the evening. The result was the heginning of a weekly Bihle study class under his leadership.—Helen Wright, Chico, Calif., Jan. 30.

Fresno.—Communion service was held the early part of December. The church met for their regular quarterly business session Dec. 14. Plans were discussed for liquidating the church building fund debt by Novemher of this year. A committee has heen contacting all memhers asking for their co-operation and a definite pledge. They report the response has been very encouraging, and we are all looking forward to having this old deht cleared up in full hy Novemher. During the past year and again this year the women's auxiliary has been putting forth every possihle effort to help with the building fund deht and just recently turned in approximately $200 for this fund, which they raised through serving dinners and holding a rummage sale. The church is now enjoying the use of new hymnbooks which were purchased under the sponsorship of the Men's Brotherhood. At their first meeting of the new year our pastor, Bro. B. F. Waas, was elected president of the Fresno ministerial union. He expects to attend a pastoral conference at Berkley Jan. 26 to 28, at which some of the nation's greatest religious leaders are scheduled as speakers.—Dorothy Caywood, Fresno, Calif.

Glendora cburcb met in council Dec. 4. Bro. Galen K. Walker was chosen elder for the coming year; Bro. A. P. Becker, retained as pastor; the writer, Messenger correspondent. The Christmas program given Dec. 23 by the children was a very heautiful service, centering around the Star of the East, closing with tbe white gift offering. We met on New Year's Eve in the church annex for a watch night service. The first hour was devoted to games, followed by a program of readings, singing, five-minute talks and instrumental music. Then refreshments were served and the last half hour was given to a candlelighting service and rededicating our lives to the Master. Jan. 20 one of our Sunday-school boys was received into the church by haptism. On Sunday evening, Jan. 31, Bro. Lynn Blickenstaff of the India mission field gave us an interesting talk on What Becomes of the Dollars That We Send Over There? Feb. 1 the men's organization had a fellowship supper with V. F. Schwalm of McPherson College as speaker. They also held election of officers. We expect to observe the World Day of Prayer Feh. 12 in a service with the other churches of the town.—Mrs. S. H. Hosfeldt, Glendora, Calif., Feb. 1.

FLORIDA

Seneca.—Bro. Ernest Coffman was witb us for two weeks and while there was little visible good done, the interest was good and one took a stand for Christ. We are sure much seed was sown which will yield its fruit in due season. Our Christmas program was enjoyed by the members and friends. While we have not many to work with, we feel it is not a worthless task when we see how interested tbe children are. Most of them would have no Bihle teaching at all if we did not carry on. As a climax to the year we had the life conference. It was a splendid meeting with much inspiration. As guest speakers we had Bro. Coffman, Bro. Paul Bowman, Jr., and Bro. Fred Hollenberg. Each hrought some stirring messages. The meetings closed with the consecration service on New Year's Eve. After a good time around the campfire, a quieter note was sounded when all joined in singing the old favorites. As the midnight hour approached, Bro. Bowman made some appropriate remarks, a large candle was lighted from the campfire and all joined in singing Where He Leads Me, as a procession was formed and wended its way to the lake. Here Rohert Swanson was baptized hy our elder, Bro. C. E. Bower.—Mrs. Ira W. Miller, Eustis, Fla., Feb. 3.

IDAHO

Nampa.—We have had over a foot of snow. There are no sleds here and cars without chains could not be used. Market roads were kept open by the puhlic. Bro. Edgar Rothrock of Pomona, Calif., began a revival Jan. 17. The crowds were not large but increased with each meeting from the start. The evangelist and Pastor Schrock visited as much as they could. The house was about full at the last service on Sunday morning, Jan. 31. We enjoyed Bro. Rothrock's sermons and stories. As a direct result of the meeting seven were baptized at the evening service and others await the rite. Jan. 21 the Annual Meeting committee met at Nampa with Bro. Rotbrock and arranged the program. Temporary plans were made and everything will be done to make the Nampa Conference a happy one.—H. H. Keim, Nampa, Idaho, Feb. 1.

ILLINOIS

Cherry Grove church observed harvest and missionary day on Nov. 29 with regular services in the morning, a basket dinner at noon and a missionary program in the afternoon; this was given hy the junior department of the Sunday school, and the junior project money was turned in, amounting to ahout $20. Our special guests of the day were Brother and Sister I. D. Leatherman of Lanark and Bro. Niels Eshensen and family of Freeport. In the evening Bro. Eshensen began a series of meetings. We had a splendid meeting, outstanding in spirituality. We rejoiced over three new converts and one reconsecration. The entire membership was greatly benefited by Bro. Esbensen's inspiring messages. Our work is progressing nicely with Brother and Sister W. E. West of Mt. Morris as pastors.—Vinnie Brunner, Lanark, Ill., Feb. 4.

Liberty.—On Mother's Day, May 10, the play, Honoring Mother, was given. On May 23 we held our love feast with Brother and Sister Deardorff of Astoria and Bro. I. D. Heckman of Cerro Gordo present. The message Sunday morning was presented hy Bro. Deardorff. In the afternoon Bro. Heckman conducted the installation service at which time Bro. Cave was ordained to the eldership. Baptismal services also were held for two applicants. In the evening Bro. Heckman brought the message. May 25 the union Vacation Bible Scbool was held with Bernice Blank, director. The last evening the children gave a program and their handwork was exhibited. June 21 the children had charge of the service. During July and August the Protestant churches of Liberty co-operated in Sunday evening meetings. On July 8 the play, The Eleventh Mayor, was presented. On Aug. 1 the play was given at Plainville and on Aug. 12 at the religious education meeting held at Loraine, Ill. The first week of August Bro. Wright from Rockford, Ill., presented his Bible lectures and pictures. On the closing night he presented the Passion Play. Aug. 24 a business meeting was held and a committee was appointed to see about redecorating the interior; the work was started at once. Tben on Sept. 14 at the fall council we re-elected church and Sunday-school officers: Bro. Cave, elder; Bro. Paul Davis, church clerk; Sister Alyce Leaply, church treasurer; the writer, church correspondent and Messenger agent; Agnes Reid, superintendent of Sunday school with Bro. Ray Clary, assistant. Oct. 1 the play, Wake Up, Dad, was presented and on Nov. 1 it was given at the Woodland church; Nov. 18 at Camp Point at the Adams County young people's rally. The B. Y. P. D. elected Ruhy Walton, president. The group is having meetings every Sunday evening. Two of our young folks had the privilege of attending the state youth council held at Decatur. Dec. 27 the play, The Waif's Christmas, was presented. Dec. 29 the church beld a Christmas party at which time each one received a gift. The pastor was presented with a nice sum of money for Christmas. We have been baving a Bihle class each Thursday evening. On Oct. 18 the Aid Society elected officers, the president heing Mrs. Cave.—Mrs. D. B. Cave, Liherty, Ill., Jan. 31.

INDIANA

Anderson.—The B. Y. P. D. membership enjoyed a fellowship meal yesterday, after which reorganization was effected with Bro. B. Smith, president. There were thirty-one present. The Wedding Ring class sponsored an interesting program last evening in which a friendly

debate was engaged in, the subject being Resolved, That the Present Strike Could Be Settled According to the Principles of Jesus.—Nila Alldredge, Anderson, Ind., Feb. 1.

Huntington.—Nov. 8 was the time of our every-member friendship and finance visitation. Nov. 10 to Dec. 15 all the churches in the county held a standard leadership training school; seven were enrolled from our Sunday school. Nov. 11 the union Armistice Day peace service was held at the Methodist church. Prof. Royal G. Hall of Albion, Mich., was the speaker. Nov. 15 at our communion 135 members were present. Nov. 20 the fathers and sons held a potluck supper at the church with Bro. Roy B. Teach as speaker. Nov. 22 we held our annual birthday celebration with a basket dinner and a program in the afternoon. Bro. John Eberly was the speaker. An offering was taken for missions. Nov. 26 union Thanksgiving services were held at our church with Rev. D. R. Hutchinson as speaker. The Sunday schools of our city have organized a basket ball league; our team has won four games out of six. Nov. 29 our dollar day offering amounted to $23.04. Dec. 13 the missionary society presented a play, White Christmas. An offering was taken for world wide missions. Dec. 20 a Christmas pageant was produced by about 100 children and young people. White gifts were presented and later distributed to the needy. As a Christmas remembrance, our pastor, Bro. Howard H. Keim, Jr., prepared a church directory and presented one to each family. The inside cover has a beautiful colored picture of the Boy Christ by Hoffman. Jan. 7 our midweek service began the study of Cultural Changes in the Church of the Brethren. Jan. 24 was young people's rally. Our group entertained Clear Creek and Sugar Creek at a luncheon and at 6 P. M. the district cabinet gave a program. The evening worship was by the Manchester College ladies' quartet. Prof. L. W. Shultz was the speaker. The men's brotherhood gave the evening program Jan. 31 which was much enjoyed.—Mrs. E. E. Hoon, Huntington, Ind., Feb. 4.

Yellow Creek.—Our church met in council Nov. 28. Our two weeks' revival meeting started Dec. 7 with Bro. Rufus Bucher as our evangelist and Mrs. Myrtie Mishler, chorister. Nine were received by baptism. The church was benefited and inspired by Bro. Bucher's sermons. Our Christmas program was given Dec. 27. Our young people are preparing the play, The Lost Church, to be given the latter part of February. An offering was taken Jan. 31 for the flood sufferers.—Helen Phillips, Goshen, Ind., Jan. 31.

IOWA

Coon River.—We had our homecoming Oct. 25. Bro. Hoefle of Garrison delivered the morning address. An offering of $200 was taken which was applied on the indebtedness of our new church. In the afternoon there was a story hour for the children and a talk for the young people; we also had some special music. The week of Nov. 30 to Dec. 4 Bro. Fleishman of Dallas Center was with us in our preaching mission and gave us some inspiring messages. Our father and son banquet was Dec. 3 with about 100 men and boys present. Rev. Wimberly of Guthrie Center was the guest speaker. It was our first such banquet and was much appreciated. Dec. 20 we enjoyed a Christmas play, The Search for the Christ Child. An offering was taken for world wide missions. The play by the young people, Peace I Give Unto You, was given a week later. Christmas Eve a group of young people with a few adults and children sang carols at twenty homes, closing the evening with a lunch at the church. Our music committee is busy this winter, spending time and effort in developing talent and improving our congregational singing. We have practice each week, alternating the chorus and the quartets; they are planning to have a special number at each morning service. Our Men's Work chopped and sawed wood at two homes, the proceeds to help pay a pledge to the church fund. The Ladies' Aid spends time quilting, serving sale lunches, etc. We have a loyal group of young people who attend all services regularly.—Mrs. Earl Deardorff, Yale, Iowa, Feb. 1.

Ottumwa.—We had a union Thanksgiving service at the Congregational church at 7:30 A. M., five of the five south side churches participating. The Ladies' Aid gave a silver tea in the home of Mrs. Frank Morris in November and Rev. Hasty of the Baptist church gave a travel talk of his trip to Europe and the Holy Land. We had an eight-day preaching mission the latter part of November and the first of December. Bro. Glenn Carr of the Libertyville church assisted the pastor in these meetings, preaching on alternate evenings. We heard some fine sermons. During the meeting four of the Sunday-school children decided to accept Christ. The last evening we had an evangelistic service in songs and pictures. Recently the Ladies' Aid gave a chicken pie supper at the Y. M. C. A. and cleared $40. We were able to finish paying our pledge of $100 to the building fund and have $30 left. At our quarterly business meeting Dec. 4 we elected church officers for this year. On Dec. 20 the Sunday-school children gave a program portraying the Christmas message. The adults planned to present the play, "The Birth of Christ," preceding Christmas, but on account of so much sickness among the members of the cast, it was recalled. The Ladies' Aid sent $5 to the Old Folks' Home at Marshalltown to bring Christmas cheer to the people there. We had a watch night party at the parsonage with the young people in charge of the entertainment. The first Sunday of each month the pastor has a sermon for the children. At the close of the sermon Jan. 1, four of the Sunday-school children were baptized. During the week Jan. 10-17 five of the south side churches observed prayer week in union services. The missionary societies of these same churches are observing the World Day of Prayer Feb. 12 in an all-day meeting at the Baptist church.—Mrs. Charles Albin, Ottumwa, Iowa, Jan. 28.

MARYLAND

Ridgely.—In our October council meeting we re-elected Bro. Albert Fike presiding elder for three years. Bro. Jos. Rittenhouse was re-elected pastor for three years. Sunday-school officers were elected with Bro. Earle Hutchinson, superintendent. Sister Grace Bowman was elected president of our Christian Workers. Oct. 24 the Student Volunteers of Elizabethtown College gave an interesting program. Two of our young people attended the regional conference held at Bridgewater College and brought back an interesting report. Our pastor conducted a week's meeting from Dec. 6 to 13. Sister Rittenhouse conducted a story and song period for the children each evening. Bro. Rittenhouse visited many homes and in several, where there were

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
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shut-ins and isolated members, groups met for worship periods. It was a week of spiritual blessing and uplift. Our love feast was held Dec. 13. The week end of Nov. 8 Bro. Walter M. Kahle was with us in a conference of the five Eastern Shore churches. He conducted a B. Y. P. D. and an adult workers' conference, ending in a recognition service for the B. Y. P. D. on Sunday evening. Each group gave interesting reports of activities during the year and were given certificates. For the third year we have again placed the Messenger in more than 75 per cent of our homes. Our primary department rendered an interesting Christmas program Dec. 20. The young people and others sang carols early on Christmas morning and met at the church at six o'clock for a service, in which other churches of the town cooperated. Jan. 3 a chorus of thirty voices from Easton presented their cantata at our church, entitled The King Cometh. Our Women's Work with Sister Ella Brumbaugh president is meeting monthly in the homes of members and has several important projects under way. We recently exchanged visits with the Denton group which we enjoyed very much. Our B. Y. P. D. with Sister Caroline Hutchinson, president, has been active during the year. They meet monthly in the homes. We were privileged to have Sister Anna Hutchison, on furlough from China, meet with us one Sunday; she gave a most inspiring talk.—Mary Cherry, Ridgely, Md., Jan. 31.

NEBRASKA

Octavia.—At the annual election of officers we chose Bro. Paul Brandt as our elder. Bro. P. T. Saul is our church clerk; the writer, correspondent; Bro. S. G. Mohler, Sunday-school superintendent. The Women's Work group re-elected Mrs. Warren Sisler president. We had our annual birthday dinner at the church one Sunday in October. Our communion was on Friday evening after Thanksgiving. Bro. O. L. Davison of David City officiated. Bro. Stanley Keller of Bethany Biblical Seminary held services for one week in December.—Mrs. Lillian R. Keller, Octavia, Nebr., Jan. 31.

Omaha church continues its program with much interest and activity. The various organizations of the church are presenting and working out new plans to create growth and stability in their own interests and the church in general. We are planning helpful midweek prayer meetings with good attendance. At Christmas time the young people made our church beautiful by purchasing carpet; help was given by other classes and a special generous offering. Different Sunday-school classes also presented baskets of food to the needy and sang carols. The primary department under the supervision of Mrs. Harry Peterson gave an interesting program. The choir under the leadership of Herman Caskey presented Chimes of the Holy Night. Our pastor has been helping other churches in the district in a week of meetings, following the preaching mission. Bro. Hatton has a special talent in working with boys. From a class of five intermediates he has in three months increased the number to sixteen. He has fixed a club room for them in the basement of the parsonage where he meets with them once a week. They have had many interesting and worth-while times together. He has also taken them on hikes. They are called the Trail Blazers Pioneer club. This group gave a program in connection with a hobby show on Sunday evening, Jan. 24. The Y. M. C. A. secretary gave a talk on The Big Business of Building Boys. Many of the parents came to see what was being done for their boys; it was an interesting meeting.—Mrs. A. J. Fry, Omaha, Nebr., Jan. 30.

South Beatrice.—We began our year's work with a financial social. Our elder presented the budget plan. Harvey Wrightsman represented the adults, Bertha Frantz, the women's council, Dwight Dell, the B. Y. P. D. Following the program the members pledged their support to the budget and then retired to the basement for a social hour and refreshments. District conference was held at Kearney with a goodly number present from this church, among them our pastor and our delegates, Mr. and Mrs. J. C. Dell. Bro. Maurice Frantz of Empire, Calif., filled the pulpit in the absence of our pastor and gave an inspiring message on The Father's Love for Us. In September the women's council sponsored a tea for the girls and teachers of our public school with Bess Geirhart Morrison of Lincoln as guest speaker. We had an unusually helpful preaching mission in our church in November conducted by Bro. L. A. Walker of Adel, Iowa. The crowds and interest continued to the close, resulting in thirty-five baptisms, two received by letter and three reconsecrations. Communion followed the meetings with a large per cent of the members present. Bro. Brandt was invited to Carleton as guest speaker at the birthday dinner in the Bethel church. The annual wood cutting lasted two days. The Aid served dinner at the church to about forty men. Forty pounds of cookies were sent to the Nebraska Children's Home in Omaha as a Christmas gift. The Aid has also been busy selling lunches at sales this winter. The young people gave the Christmas play, The Wise Man at the Well. The choir spent Christmas Eve caroling through the community, adding cheer everywhere; later they gathered at the church for a social hour.—Mrs. J. H. Heiny, Blue Springs, Nebr., Jan. 31.

NORTH DAKOTA

Zion-Cando.—During the winter months our services have been fairly well attended. The junior mission project was completed and $10.55 was sent in for the boys and girls in India. Plans are under way to give Visiting in Buraland Villages. At Thanksgiving time baskets of fruit were taken to homes of shut-ins. A Christmas program was given, each Sunday-school class presenting two numbers. Dec. 20 a group went to homes and sang carols and hymns and then scripture and prayer were enjoyed. On New Year's Eve the Count on Me Class was entertained by the Character Builders at a watch party. There were games and lunch and near midnight a candlelighting service was conducted by our pastor and wife. The Aids at both churches are enjoying the book, Under the Southern Cross. The material is presented by Mrs. Ralph Petry.—Mrs. Lloyd R. Maust, Cando, N. Dak., Jan. 30.

OHIO

West Dayton.—Bro. H. H. Helman of New Carlisle filled the pulpit Dec. 6 while Bro. Prather held a revival meeting at the former's pastorate. Sister Prather presented "The Book Goes Forth" on Bible Sunday. Bro. Galen Royer delivered the messages of Dec. 13. The choir, under the direction of Cleophas W. Detrick, presented the cantata, "The Christ Child," by Hawley, on Christmas Sunday. Dec. 27 Rev. Grunewald of St. John's Evangelical Lutheran church, Dayton, spoke to the young people concerning the "Four Keys to 1937." Bro. Prather conducted a New Year's Eve service at the church Dec. 31 which was fairly well attended. Jan. 3 opened the six-week period of mission school. On this date Bro. Prather introduced the congregation to our foreign mission fields. The following four Sunday evenings we were greatly blessed. Jan. 10 Sister Minnie Bright spoke of China and the following week Bro. Bright gave the "Man's View of China." Dec. 24 the Manchester College Volunteer Band conducted services in the evening and presented the play, "Dust of the Road." Jan. 31 Sister Kathryn Royer showed slides of the Southern Ohio Home Missions and gave a wealth of valuable information concerning the work in our home missions. The evening service in the local church is dismissed Feb. 7 in order that the congregation may attend the missionary rally at the Eversole church. A council meeting was held Jan. 6 and a workers' conference and fellowship supper Jan. 27, when the work in the church was discussed. The Board of Religious Education has held several meetings with the B. Y. P. D. helping the young people to form a constitution which will nurture the growth of the society. Due in part to disagreeable weather the past few Sundays, our attendance has declined to some extent. Our pastor has been very ambitious in his work and brings us many soul-searching messages.—J. Wm. Detrick, Dayton, Ohio, Feb. 3.

OKLAHOMA

Washita.—Three of our young people attended Camp Little Wolf from July 21-23 and brought back interesting reports of their work. Aug. 9-21 Bro. L. A. Walker of Adel, Iowa, labored with us in an evangelistic effort, and brought much inspiration to the entire congregation. Four juniors gave their hearts to God. Bro. Walker with the pastor, Bro. Floyd Jarhoe, made a number of calls in the community. A number of our group attended district conference at Bartlesville, Okla., Aug. 25-28. Bro. Clark Garst and Lydia Hertzler served as delegates. Since Sept. 1 we have been without a regular pastor. Bro. David Merkey, a minister in our congregation, has been carrying on the work in an efficient manner. Church and Sunday-school officers for the year were elected Sept. 14: Bro. Albert Williams, elder; Clark Garst, clerk; Frank Jones, treasurer; Price Howell, Sunday-school superintendent; Sister Faye Merkey, C. W. president. Nov. 22 a Thanksgiving and home mission program was rendered by the church group. The children presented their missionary project money on this occasion which amounted to $20. The Christmas season was observed with a play given by the young people and a program by the children. A Christmas offering was lifted for world wide missions. Our Ladies' Aid meets every two weeks in all-day meetings to quilt, do fancy work, etc. They help to carry the church finance, foreign mission projects and whatever need arises for financial aid. Just now they are responding to the Red Cross call in behalf of the flood stricken area. More than 75 per cent of our membership have taken advantage of the Messenger club rate.—Mrs. Price Howell, Cordell, Okla., Jan. 29.

PENNSYLVANIA

East Fairview.—At our December council Sister Emma O. Wolgemuth was elected a member on the Board of Christian Education. Our young people presented a pageant on Dec. 19. Recently Sister Ada H. Ruhl was elected president of our B. Y. P. D. The church conducted services during the week of Jan. 3-10 in connection with the preaching mission. Brethren H. B. Yoder, Chas. D. Cassel, Benj. G. Stauffer, Hiram S. Eshleman, Frank S. Carper, S. Clyde Weaver and Jas. M. Moore assisted in this week of services. A fine spirit was manifested during the week. Recently in the absence of one of our ministers, Bro. Herbert O. Wolgemuth preached a fine sermon. Our cemetery association has enlarged the burial grounds by purchasing an acre of ground.—Mrs. H. A. Merkey, Manheim, Pa., Jan. 30.

Elbethel congregation held their regular members' meeting Dec. 19. Since our elder, Bro. Wm. Knopsnider, is spending several months in Johnstown with his daughter, Bro. W. E. Barnes presided in his place. We reorganized our Sunday school in October and the old officers were retained for another year. We observed Dec. 27 as rally day in our school. We are looking forward to having Brother and Sister B. M. Rollins of Keyser, W. Va., hold a two weeks' meeting for us in the spring.—Clarissa Ulery, White, Pa., Feb. 3.

Mechanicsburg.—Our revival meeting last fall was conducted by Brother and Sister Rittenhouse of Easton, Md. The meeting was well attended and resulted in four baptisms. The meeting closed with our love feast at which Bro. Rittenhouse officiated, assisted by Brethren C. H. Steerman and W. H. Harlacher. The children of our Sunday school put on an interesting program Dec. 20. On Christmas Day we had early morning services at our church. Dec. 27 a class of our Sunday school gave a Christmas play entitled The Cobbler's Shop. On

July 4 we held our regular council meeting with our elder in charge. The treasurer gave a very pleasing report. Bro. W. G. Group of East Berlin will be with us next fall in an evangelistic meeting.—Jessie Steerman, Lemoyne, Pa., Jan. 30.

Philadelphia (First).—The union Thanksgiving service was held at our church and Rev. Finger, pastor of the Dutch Reformed church, gave the address. The Thanksgiving offering was $1,181.50. The National Preaching Mission held four services in our city. On Sunday morning, Nov. 29, Bro. D. W. Kurtz gave us one of his dynamic sermons. In the afternoon the mission opened with a great mass meeting in convention hall. Bro. Kurtz was one of the speakers. The Henry Godshall a cappella choir of Souderton, Pa., had complete charge of the Sunday evening service Nov. 15. Their sacred songs were indeed a foretaste of heaven. The white gift pageant was rendered Sunday evening, Dec. 20. The offering amounted to $227.66, and was distributed as designated. The Christmas entertainment was held Dec. 29. The Bible study class has completed two of last year's study periods. This year's class met Jan. 17 and Jan. 13 with Sister Murphy as teacher. The pastor, Bro. Ross D. Murphy, and wife have moved into their new home. The housewarning Dec. 3 was a very pleasant occasion. During the illness of our pastor, Bro. Miles Murphy filled the pulpit Sunday morning, Dec. 27, and Bro. John R. Kilbert in the evening; the following Sunday Bro. Wm. I. Book in the morning and Bro. L. M. Keim in the evening.—Mrs. H. B. Schnell, Philadelphia, Pa., Jan. 31.

WASHINGTON

Omak.—At our missionary meeting Oct. 20 Rev. and Mrs. H. R. Cross of the M. E. church met with us. Mrs. Cross who spent five years in missionary work in South America gave an interesting talk and showed a number of curios and needlework, This was a fine climax to our study of the book, Women Under the Southern Cross. Nov. 22 our annual harvest and Thanksgiving service was held. Bro. Luther Shatto preached the morning sermon and also gave a talk during the afternoon program. A Christmas program was rendered the evening of Dec. 25. At our regular Aid meeting Jan. 5 officers were elected, Sister B. E. Breshears being re-elected president. We have lost a faithful member by the death of Sister Allie Murray. She was an active worker in the Aid and other church activities. She taught the beginners' class in our Sunday school for a number of years. Our series of meetings in charge of Bro. Paul Longenecker will begin Feb. 7.—Florence L. Breshears, Omak, Wash., Jan. 26.

Tacoma.—The regular council meeting of the congregation was held Jan. 31. The annual election of church officials was the principal order of business. All the present officials except one were re-elected. Two letters of membership have been received since the last council. The treasurer's report showed a small balance. Feb. 7 a social hour with supper and a program is to be given for the B. Y. P. D.'s of Olympia and Seattle.—W. H. Greenawalt, Tacoma, Wash., Feb. 4.

Wenatchee.—During December and January our church program was full of good things. Dec. 6 was homecoming day. A fellowship dinner was served to a large crowd. A well prepared program was given. Many letters were read from former members, from three former pastors—Brethren C. E. Davis, Earl Breon, Will Deardorff—and two missionaries, Bro. Paul Rupel, Africa, and Sister Ada Hollenburg, Sebring, Fla. Dec. 13 a Christmas songalog was presented by the junior choir. Dec. 16 a Christmas social was given by the Women's Work. Missionary dime bags were collected at that time. Dec. 20 The Angel Choir was presented. Dec. 29-31 was midwinter conference at Yakima. A number from here attended. Bro. Leland Brubaker came to us Jan. 1 and gave his lectures and pictures of our mission work in India, China and Africa which were very much appreciated. Our pastor, Bro. H. S. Will, accompanied by Sister Miriam Murray and Bro. Orville Booth, has been out on a two weeks' evangelistic tour. They visited several churches in the state. Jan. 17 a pageant, The Challenge of the Cross, was given. We are glad to report that the Messenger is again read in 75 per cent of our homes.—Mrs. O. A. Travis, Wenatchee, Wash., Feb. 1.

WEST VIRGINIA

Morgantown.—The regular quarterly council was held Jan. 5. It was decided to appoint a committee to sponsor the painting of the inside of the church. A sum of $85 was subscribed and more promised to finance the work. A workers' conference was to be organized to meet once a month. A Thanksgiving program was given by the C. W. S. on Nov. 22 and an offering of $16 was taken for home missions and $12 for foreign. Dec. 20 in the evening a program and play were given by the young people. Our church assisted by some of the city churches gave a treat to the folks in the county home. A number met in the church on New Year's Eve for a watch party. There were prayer and songs, followed by refreshments and a general good time. Bro. John Long of Meyersdale, Pa., will begin a series of meetings April 18, to continue two weeks, probably to close with a love feast.—Mrs. Samuel Hayes, Morgantown, W. Va., Jan. 25.

North Mill Creek.—A series of meetings began at Brake church Aug. 2 and closed Aug. 16. Five were received into the church. The meetings closed with a communion at which fifty-five were present. Bro. P. I. Garber was the evangelist. He also began a meeting at Bethel Oct. 4 which was temporarily closed because of sickness. It began again Oct. 28, closing Nov. 8. Four were received into the church before the meeting began. At the communion Nov. 8 fifty-three were present.—Gracie A. Shreve, Petersburg, W. Va., Jan. 18.

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THE GOSPEL MESSENGER

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Sincerity and Truth

"The unleavened bread of sincerity and truth"

Monday: 1 Cor. 5: 1-8

Our world makes sincerity and truthfulness difficult. All about us we see sham and hypocrisy, but our Lord asks us above everything else to be genuine. Having made a profession he expects us to make an honest effort to live the Christian life. He does not want us to keep the feast with the old leaven, but expects us to come into his presence with a "pure heart."

Are our lives genuine and true? Are we living up to what we know is the truth, or have we been careless of God's requirements? Having accepted Christ as our Savior from sin have we owned him as Lord—Lord of our business, Lord of our home, Lord of our recreation? He had certain convictions about life and we can not call ourselves his followers unless we embody those convictions in our everyday lives. Genuineness is as rare as it is difficult, but by his grace we can be true.

O Father, may our lives honor the profession we have made. Amen.

Church Discipline

"Put away the wicked man from among yourselves"

Tuesday: 1 Cor. 5: 9-13

In the Corinthian church was an immoral man whose life had become a scandal in the community, and Paul is urging that the body of Christ, his church, must be pure and should dissociate this man from itself. Discipline is necessary in any local church because immoral persons who are retained by the church cast reflection upon its testimony.

Discipline, on the other hand, is dangerous to those who inflict it because it may lead to self-righteousness. None of us really is fit to sit in judgment upon another. All of us have sinned and only God can judge aright. Who of us will claim to be absolutely free from malice? But whether as individuals or as a church the Lord's people must be pure and righteous, sincere and truthful. Discipline is dangerous but necessary if the entire group is to escape corruption and continue to witness.

Lord, remove the beam from my eye that I judge honestly, lovingly. Amen.

Going to Law

"Ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded?"

Wednesday: 1 Cor. 6: 1-11

Why should I go to law to recover my rights when I have been defrauded? If the person who defrauded me is a member of the church, I have often been told that such a lawsuit would cast reproach upon the church. This is true and I should be zealous to guard the reputation of the church, but there is a deeper problem. Why should a brother feel that I had defrauded him? If, however, the above is true, then something fundamental is wrong with our lives. Christians should love each other and not take offense easily. They should be willing to have an elder trusted Christian brother arbitrate their misunderstandings and differences. But if instead they fly to the protection of the law one wonders if they ever heard of the second mile or the seventy-times-seven forgiveness. Love is the heart of the gospel.

Father, give us the forgiving spirit that seeks no redress. Amen.



Not All Things Are Expedient

"All things are lawful for me, but not all things are expedient"

Thursday: 1 Cor. 6: 12-20

It seems that these Corinthians tried to quote Paul's own words to justify their continuance of the licentious practices of their former pagan worship. If we can eat the meat that has been offered to idols, why can't we continue some other pagan practices, said the men of Corinth. To this Paul gives a double answer: Don't you know that your body is a temple of the Holy Spirit? Even if one is free from law not all things are expedient.

The great principle of Christian liberty is always open to abuse. A certain course of action may not be wrong but it may still not be expedient because it gives a false impression or harms another person. Many things are possible for the Christian but only one thing is important, and that is to serve his Lord. The issue is simply this: would my Lord approve?

May we regard the glorious liberty of the children of God as a trust. Amen.

Gifts From God

"Each man hath his own gift from God"

Friday: 1 Cor. 7: 1-7

The question of marriage was peculiarly difficult in Corinth and the apostle is writing to correct certain misunderstandings in the new church. Some regarded marriage as an absolute duty, others looked upon it as an inferior moral condition, and still others thought that accepting Christ meant the dissolving of all social relationships. With none of these groups did Paul align himself. He recognized that marriage is not a moral issue. Like the eating of meat offered to idols it is a question of expediency dependent upon the individual's gift from God. No one should feel that he must marry. Each has a place in God's plan and each has his own gift from God. How sane and practical is this advice of the apostle—not forcing the issue but permitting each to choose according to his inclinations!

Father, may thy spirit bring peace to our home this day. Amen.

Marriage

"As God hath called each, so let him walk"

Saturday: 1 Cor. 7: 8-24

Paul gives no comfort to those who try to escape from the obligations of marriage because the problems are difficult. Rather than attempt to run away, if we belong to the Lord we should regard our place in life as a divine calling and ask the Lord for strength. The problems may be almost overwhelming and we may not be able to see his plan, but if we are his, he knows, he cares and he will give guidance and strength.

The marriage relationship is something beautiful and sacred and should not be lightly broken even when one member is not a Christian. Bitterness, deceit and selfishness have no place in a Christian home. May love walk through our home this day!

O Lord, give to husband and wife tolerance, consideration and understanding love. Amen.

WEEKLY QUIET HOUR

Christian Liberty

Read Galatians 5 and 6.

The Christian faith is a personal relationship to Jesus Christ.

"Circumcision" means the entire Jewish legal system from which Christians are free (Gal. 5: 1-12).

But liberty must not become license. Walk in the Spirit (Gal. 5: 13-26).

Spiritual freedom finds its perfect expression in love (Gal. 6: 1-10).

"Bear ye one another's burdens."

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., February 27, 1937 No. 9

EDITORIAL

Famous Names and Their Use

EVERY age has had its famous names. And so has ours. Many in our day have been lifted to eminence by the superfacilities for communication typical of our times. Hence it is not to be wondered at that with enlarged opportunities for use, there have also come temptations for abuse.

For example, it is common practice for the well-known to endorse this or that—for a consideration. And this seems to be done with no sense of responsibility for what may happen to the young or the uninformed. In other words, America is too much like a jungle with the greedy great selling their influence to the highest bidder.

A case in point is that of "The Voice of Experience." The boast is made, "It has inspired more than five million people to confide in me their personal problems." If this is true, it would seem such a voice could be put to better use than boosting for a certain brand of cigarettes.

But not all famous names go so cheaply in terms of social obligation. Contrast Rear Admiral Byrd's decision to act as honorary chairman of a No-Foreign-War crusade. The gist of our plea is simple. It is this: Let famous names be used to further causes that are worthy. And what goes for the great holds also for every one who has any measure of prestige or influence. H. A. B.

A Chance to Suppose

SOME kindly soul has sent me some "literature" designed to quiet my wavering mind. "Suppose the Anglo-Saxons are not Israel," the enclosed tractlet questions. Well, suppose they are not. And, just to finish the job of supposing on this engrossing theme, suppose they are. Permission is hereby granted to all our readers to go on supposing to their heart's content on either side of this delicate problem. E. F.

The Trouble and the Remedy

WHY is it so hard to face up to a simple truth, admit the force of it and act accordingly? For instance, the one stated in the quoted paragraph below. Who could question it? And yet we go right on trying to think up new schemes by which we can outwit it. Why? It can't be done. The truth will have its destined way.

"What is the defining characteristic of the world-wide restlessness and confusion? . . . The breakdown in the integrity of individual character. Again and again noble social plans have failed because the character of the men trusted to carry out these plans could not bear the strain of responsibility. . . . They could not resist the temptation to carry on selfishly rather than in the name of the common good. Social and political movements are all the while failing because of the breakdown of the character of the individuals upon whom these movements depend."

That was Lynn Harold Hough speaking. It would be just as true if anybody else had said it, but when said by a man of Dr. Hough's eminence and well known sympathy with the social application of the gospel, it becomes the rest of us to give attention. It should help all of us to see the weak spot in so many well meant plans for widening the range of human brotherhood.

To cite a conspicuous illustration: A certain Chicago attorney of wisdom and renown conceived the good idea that the nations ought to outlaw war. A certain Chicago journal of religion, never accused of timidity in expressing its opinions, elected itself champion of the noble cause and pushed it with characteristic vigor. Long and learned editorials showed how foolish it was to expect peace on earth as long as war was legal. War was respectable, even glorious. It had first-class standing in the very highest social circles. The need of the hour was to make it unlawful

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

for nations to fight. Then of course they wouldn't. And so Secretaries Kellogg and Briand graciously invited all the nations of the world to join the United States and France in the Pact of Paris. They nearly all did. They renounced war as an instrument of national policy, and solemnly promised never to seek redress of grievances by any but pacific means.

All the world knows how that gilded document has become just another scrap of paper. Not all the world seems to understand why.

Which is an awful pity. For all hope of better things to come is wrapped up here. It does no good for signatories to make confession with their mouths and pens when they do not believe it in their hearts. There isn't any use in organizing barrenness of conviction. Vice-presidents of hypocrisy are of no value to the cause of righteousness. The kingdom of God is not strengthened or promoted by them. Leagues, federations and co-operatives are worth exactly as much as the character of the persons who operate them. If anybody knows some new kind of committee or other collective agency that will produce *that* faster, let's have it.

For some years it has been a matter of frequent remark that material progress has far outstripped spiritual achievement. Science and inventive genius have given us many new instruments of power, but we have not known how to use them wisely. We have not had the necessary moral insight and purpose. These powers threaten to destroy us and may yet do this very thing. It has even been proposed with apparent seriousness that further inventions in the material realm be prohibited for a period of years, that wisdom and character may have a better chance to catch up with us. The knowing smile which such a suggestion provokes only brings the tragic fact into bolder relief.

What has not been so commonly perceived is that exactly the same thing is true of our social and political planning. Without the requisite individual character, requisite in both quality and quantity, the new systems work no better than the old. The law of diminishing returns comes in and devices, which do fairly well in small units, break down when tried out on a larger scale. The overhead gets too complicated. Opportunities for dishonesty and selfishness multiply. It takes so many watchers that they can't all be watched. In short, there isn't *character* enough to man the big machine and the inevitable result is a big smash.

And so what? Simply this. The net conclusion is that the church of Jesus Christ is the most useful, most indispensable institution in the world, because the production of this most universally needed thing, Christian character, is its supreme business. And let it remember that to accomplish this work well, it must itself take care not to become all institution. It must be primarily just persons, men and women, full of the Spirit of Christ.

Now if you really have on hand a reserve supply of technical wisdom not yet drawn upon, a device that will help the church to speed up its output of this basic necessity, Christian manhood and womanhood, by all means bring it forward. But please don't bother us with just another rearrangement of dead timbers, no, not even if they are all hitched together with a new set of belts and pulleys. What we want is more current in the dynamo. The only way to get that is through men and women whose hearts God hath touched.

E. F.

Of Two Who Lived Gloriously

On the same day there came word of the passing of two women, as it happens both exemplars of glorious living. The message concerning the first of the two was three words in code. But when decoded these three words conveyed the sad news that one of our pioneer missionaries to China had gone to be with her Lord. Half of the sixty years of her life she had spent in the land of her adoption. In that time she had won international recognition for the quality and uniqueness of work done. Last fall this missionary returned to her field by way of Europe, crossing Russia and Siberia. This trip was but a sample of the remarkable things this quiet and unassuming woman seems constantly to have been doing. For sixty years she lived gloriously.

Later in the same day there came to hand news of the passing of another remarkable woman. Left an orphan at thirteen, this woman had excuse enough to achieve somewhat less than the average. And yet, there was something about this orphan girl which stamped her for true greatness wherever her life was to be lived. As it happens, with her husband and growing family, she pioneered on three frontiers—the Dakotas, Idaho and Washington. She was a lover of the beautiful and the good. Everywhere she made the world she touched like unto herself. At least a half dozen communities are the better for her glorious living.

These two women—one a missionary and the other a true mother in the home, were the sort of souls the world so sadly needs. Indeed, there are multiplied signs that civilization can not long endure without an increase in persons like them. Young people, if you are looking for exemplars of splendid living, you need not go farther than these two women. In Hollywood you will find nothing that can compare with them. For the truly great look nearer home and amongst the noble ones you know who have lived or still are living gloriously.

H. A. B.

THE GENERAL FORUM

Summer Thoughts in Winter

BY ADA C. SELL

Can you think of summer
When the snow is high?
Can you think of roses
With this leaden sky?

Can you dream of jonquils?
They'll be peeping through!
Buds are on the lilacs,
There's a robin, too!

Can you think of heaven
In this world below?
It's above us truly,
As jonquils under snow.

Altoona, Pa.

Evangelism Through the Church School

BY C. E. GRAPES

It is my judgment that the church school is the most practical and productive field for evangelism in our churches today. To discuss this subject with a group of pastors certainly requires nothing to be said concerning its importance. We readily agree that the primary aim of the church school is the production of Christian character. Essential to this process, of course, is the work of evangelism. As the church sets herself to her primary task of winning men to Christ through the church school or otherwise, she faces certain conditions in the world of which it is necessary to make a study. May we take note of a few conditions of our modern society?

1. *A Character Crisis.* Our large cities are hiding places for gangsters, racketeers and kidnappers. The present day holds the world record for homicide and divorce. Corruption in business and politics is known by all. We only need to observe as we pass our parks and swimming pools, or even by sitting on our front porch, that our standards of morality and modesty are being lowered. Large numbers of people (and they are not all outside the church) are influenced by vicious movies. A greed for sensation dominates many lives.

2. *Disillusionment of the Christian World.* The World War revealed this astonishing thing among many others: that our Christianity was nothing but a thin veneer. Pagan people were no more cruel in war than the so-called Christian nations. The world asks the Christian, "What do ye more than these?" Prof. Hugh Hartshorne and Prof. Mark May have been conducting character research work to determine the effectiveness of varying life experiences upon the production of Christian character in the life of the child. Their discoveries have been revolutionary to me, because they contradict an opinion I have always held. The source of this information removes any doubt of its accuracy. They discovered that in cases of cheating, stealing, and telling lies, no relation was found between such conduct and Sunday-school attendance. Nonattendants made as good a record as regular attendants. The same thing was true in cases of kindness, helpfulness, loyalty and self-control.

The church certainly must give attention to character results which church schools are producing. Should not our curriculum be more experience centered, our teaching staff better trained and made up of finer Christian personalities? The pupils must be introduced to the friendship of the living Christ.

3. *Changing Conditions in American Life.* Changes that have taken place in the past twenty-five years (which period marks the length of your humble servant's ministry), have materially affected the evangelistic approach of the church. Twenty-five years ago we had the chautauqua with its entertainment and lectures. The radio has made it practically obsolete today. When the Eighteenth Amendment was adopted, the friends of temperance had two great powers to deal with: politics and the public press. When it was repealed we had two more great powers: the movie and the radio. Habits have been changed by the power of advertisement. For example, the habit of cigarette smoking by girls and women.

Evangelism is defined as that process by which boys and girls, young people, men and women, are introduced to Christ and are led into friendship with him, to the end that they may grow into his likeness—"Into the stature of the fulness of Christ." Jesus Christ is the evangelistic message for our day. The process of salvation is a matter of growth over a period of time. Experiences of life determine the growth in Christian character. The church school may guide the experiences by the spirit and teachings of Jesus. It is my opinion that no cataclysmic experience late in life can ever completely take the place of the constant process of Christian training in the early growing years of the child's life. "Evangelism" and "conversion" have been limited heretofore to the revival meeting or strictly to enlistment in church membership. This is not advisable in the process of character development. Quiet and patient culture in the home and church school during the earliest years in life is left out. In other words, here is the conflict between educational evangelism and the older revivalistic type. In a study of more than 2,000 cases of conversion Elmer T. Clark divides them into three groups as follows:

1. Definite crisis awakening, where real emotional upheaval is present.

2. Where an emotional stimulus was the cause of the conversion awakening, although the conversion was through gradual growth into the Christian life.

3. Where conversion was a gradual awakening, and where there was no period when the convert did not consider himself a child of God; consequently no change was thought necessary.

Following is the per cent of persons converted under each type: first, 6.7 per cent; second, 27.2 per cent; third, 66.1 per cent. Thus it is seen that 93 per cent of all religious people have never undergone conversion of the crisis type. In spite of these facts, I know of instances where our people have been told that we are not converted because we have not "had an experience."

People become Christians from a great variety of motives. In our personal work we should not narrow our appeals to a few. Different experiences afford opportunities for new appeals. For example: the appeal of "bread enough and to spare" was of no effect when the prodigal was happy and gay with plenty of substance. But after famine set in and he found himself in different circumstances it was a sufficient appeal to bring him back to his father's house.

May we suggest a few good motives: (1) a passionate loyalty and devotion to the personality of Christ; (2) the desire for peace through forgiveness of sin; (3) the desire for victorious living; (4) the challenge to build a new world under the leadership of Christ; (5) the appeal to the heroic; (6) the desire for wholesome and stable family life; (7) the future life.

We shall name a few inadequate motives: 1. Crowd pressure. Social pressure should be restricted and carefully guarded. No person should take this important step just to please a friend, a teacher or even the pastor. Such a person would likely fall away when the teacher is changed or the pastor moves away.

2. Fear. This has a place in evangelism, and perhaps we do not preach enough fire and brimstone. But fear must not be the only motive. "Perfect love casteth out fear." Rather than fear, the marvelous love of Christ is a more adequate motive.

3. Enjoyment of religious emotion. A mere pleasurable emotion is not an end of itself, but a means to an end. Let us think of evangelism as it applies particularly to children and youth because this is our specific topic.

If evangelism has for its goal the production of Christlike character, then the earlier in life this process is begun, the better. Dr. Walter Scott Athearn made a study of ages at which people have become members of the Protestant churches. He found that one-fourth were under the age of eleven years and ten months. Only one-fourth join the church after they are twenty-one years of age. One-half of the people join the church between the ages of eleven and twenty-one. The average age of all church members at conversion is fourteen years and seven months. What is the meaning of the following? Albert H. Gage made a survey of thirty-four church schools; he found that sixty per cent of all the teachers and officers became members of the church before the age of thirteen. Horace Bushnell once said, "Children ought to grow up as Christians and never know themselves to be otherwise." The materials used in instruction in the earlier years of the child's life should prepare him for the assumption of church membership and an intelligent public commitment to Christ and his cause. The conversion experience of a child that has been brought up in a Christian home and instructed in a church school is different from that of an adult in later life. The child has no sense of sin and to seek to produce it at conversion would be unreal and undesirable. A child was once asked, "Have you made your peace with God?" The answer was, "We have never quarreled." The decision to join the church and make a public confession should be thought of as a natural step in the process of Christian development.

Christian development in the child should be just like that of a rose. It will bud and grow and finally burst out into full bloom. No person would impatiently seek to pull the rosebud apart to hasten its development. By so doing it would be ruined. In baptism the child is inducted into fellowship of the church with its attendant responsibilities. The child should be brought to this experience with careful preparation and with the assurance of his sincerity and earnestness. To insist upon an emotional or convulsive type of conversion as essential to Christian character is to deny the validity of the religious experience of some of the greatest souls of Christian history. The great missionary, Zinzendorff, once declared to the Moravian church that he could not tell the time when he first decided for Christ, or a time when he did not love him. The same is true of Richard Baxter. It is also said that G. Campbell Morgan could not recall any definite time of his conversion. Speaking from my own personal experience, I should say that my experience was like that of the disciples on the Emmaus road. At the time that Jesus first spoke and walked with us, we may not have recognized him, but later we can remember how our "hearts did burn within us."

What should be the proper age for joining the church? Parents may feel that their child should understand to a certain degree theology and the meaning of conversion, etc. To insist upon such a knowledge would be like expecting too much before sending a child to school. Why enroll if he knows everything? A person seeks admittance in a hospital not when he is well, but when he is sick. A child may live in a family where

it does not understand all the economic or social laws affecting the family life, yet he understands enough to be sympathetic and helpful and can so relate himself to the family as to receive the affection and training necessary for his well-being and happiness. No definite age can be set. Children vary in development both mentally and physically from one to three and four years. Usually girls develop more rapidly than boys and are more mature for their age. The child's own inner unfolding should be the determining factor. Parents and teachers should be on the alert to discover this spiritual awakening and carefully foster its development. The most highly trained and capable teachers should be on the staff in junior and intermediate departments. Let us as pastors, recognizing the great opportunity for evangelism in the church school, "thrust in the sickle for the harvest truly is great."

Chambersburg, Pa.

Preparing for Leadership

BY GRANT MAHAN

So much is spoken and written these days about the young men and women preparing themselves for leadership that one must wonder whether that phase of Christian work is not overstressed. It is my opinion that we already have an overabundance of leaders, and many more would-be leaders. The man who thinks of the subject must wonder whether there is not, rather, a dearth of followers than of leaders. Jesus, while here, told people to follow him. He said there is a cross to take up, and the cross is to be carried while one follows him. The people are to be taught to follow *him,* not some fallible man.

The superiority complex disease seems to be becoming more common as time passes. So few want to become followers, preferring to be leaders of others. One would have difficulty in finding authority in the New Testament for any such intention on the part of Jesus or his apostles. Jesus was and must ever remain the *Leader;* all others must be followers of him if they would hope to receive the promised reward. There is no other name given under heaven whereby we must be saved. Without him there is no salvation. Yet so many men, while professing to be followers of Jesus, want to be leaders of other men. They seem to think that being a follower is beneath their dignity.

Aspiration for place in order to be higher than others is condemned by the whole spirit of the New Testament. We have accounts where some of the apostles aspired to become chief men in the kingdom which Christ was to set up. But their desire was rebuked rather than commended by their Lord. The way to get up is through serving others. No task is beneath our dignity if by doing it we can help another. "Pride goeth before destruction." He who humbles himself is considered most worthy of exaltation; and he will be sure of exaltation when his Lord comes to reward every man according as his work shall be. The striving of men to be greatest is the greatest cause of hatred between men and of war between nations. This kind of a desire debases a man instead of lifting him up as he thinks.

No, the world does not need a special school to develop leaders: there are already too many who are aspiring to that. What we need, what the world most needs, and what the church must have if it is to be to the earth the salt which has not lost its savor, is some kind of a school to teach, by precept and example, "followship." The need in the church is for ministers who will do just this, set an example of following for those whom they try to teach. Peter makes it quite plain for all who will read and think: "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." The record of his life is before us; the steps that he took, the manner in which he lived and walked among men is made plain unto us. It is made so plain that "the wayfaring men, though fools, shall not err therein." And yet we are told that "few there be that find" that way.

This does not mean that the membership are to take the minister as their example. Paul told his people to follow peace, to follow charity, to follow righteousness, to follow that which is good; but the great Leader, the one whom they were to follow, was Christ. And Christ said, for he had the authority to say, "Follow me." We do not need to be trained to be leaders of men except as we point them to Christ. The preachers are men of like passions with those to whom they preach: that is what Paul told the people at Lystra, and a man ever needs to be a follower. We know of many places where young, man-made leaders have crowded back older and more experienced brethren. The good we can do, the influence we have, should be used to point men to the Lord and tell them to follow him. Christ must be first and foremost; he must come before father and mother, sister and brother; he must be all in all to us.

Christ is too much forgotten or overlooked. Not long ago I listened to a sermon by one of the supposed great leaders in church work. Christ did not have the place belonging to him in that sermon. Christ and Savonarola were spoken of as men; but there was no distinction drawn between them. Sometimes it almost seems that men are so anxious to be leaders that they neglect important things that should be said in their sermons. If Christ does not have the supreme place, he has no place. There is no in-between place for him: he is at the top, infinitely above all others

who have lived on earth. We need to have this thought fixed in our minds and in our hearts.

There have been many good men, many great men. It was through their influence that many were led to the Lord. We would not deny any man any of the credit due him for his good works; yet we must deplore the fact that such men often drive Christ out of the sermons that are preached. All need to be followers and to learn followship more than leadership.

Homestead, Fla.

Your Missionary Conjunction

BY M. GUY WEST

"A great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16: 9).

MANY standards for the measurement of character have been proposed—some of them rather fantastic, but none will seem more strange than this: *What conjunction do you use?* Most of us think the conjunction is the least important of all the words in a sentence. The writer insists it may be the most revealing. And, strange as it may seem, few things more clearly reveal the quality of your missionary zeal than the conjunctions which you use when talking about the work of the church throughout the world.

This point of view is found in a statement made by the man who was first, last, and always a missionary. St. Paul was not satisfied to give his life to the establishment of new churches, meanwhile earning his own support. As if that were not enough to show his missionary zeal, we find him raising money for a needy church (1 Cor. 16: 1). In a letter which he wrote to the church at Corinth concerning this missionary offering there is a statement which contains one little word, the conjunction of the sentence, that forever reveals the indomitable missionary zeal of this man. Speaking of his work in Ephesus Paul said: "A great door and effectual is opened unto me, and there are many adversaries."

At first glance there seems nothing unusual about that statement. It merely says that he has some unusual opportunity before him. It says, furthermore, that there are many obstacles in his way. But the revealing word in the sentence is the conjunction with which he connects these thoughts. It is the simple word *and*—a word which we use in almost every sentence. Yet, few people, would have used it as St. Paul did. Ninety-nine out of every one hundred would have used another conjunction. Where St. Paul used *and*, we would have used *but*. St. Paul said, "I have a great opportunity before me *and* there are many adversaries." We would have said, "I have a great opportunity opening before me, *but* there are many obstacles." And between those statements there is all the difference between day and night. They reveal the difference between cowardice and courage; the difference between indomitable determination and a willingness to give up. One statement recognizes obstacles as a challenge, the other as leading to defeat. Which conjunction do we use in our conversations about the missionary work of the church?

The rest of the sentence is not so important. It will necessarily be about the same for us as it was for Paul. Obstacles and opportunities have always gone hand in hand. Life is like that. The roses and the thorns grow together. Opportunities seldom come without some companions which we do not welcome. We do not know what St. Paul's special opportunity here was. Neither do we know what the "many adversaries" were. We do know that he had plenty of both. And that has been the history of the church. In fact, it has been the history of all people. Perhaps it is fortunate for us that it is so. The church has had her periods of greatest progress during greatest opposition. The individual or the organization without obstacles is not fortunate. Hardship is the making of sturdy life.

Hence, when we face our missionary challenge today, it may look very much as did St. Paul's. During this period of special missionary emphasis most of us become more keenly aware that a great door of opportunity is opening before us in the world-wide work of the church. We hear, at this season of the year, a bit more clearly the great commission of our Master—"Go ye into all the world." Most of us have a new appreciation of the fact that this is the great first work of the church. About the opportunity there is little question; our church is doing a noble work in her missionary program. What a chance to invest our money and our prayers!

But, like St. Paul, we see some obstacles also. Many of us are accustomed to say, "We have such heavy financial obligations at home. We are still in the depression. We have no wealthy members as we once had to make large contributions to such a worthy cause." These obstacles we see. Perhaps if we were quite honest we might name these as no less real—indifference, selfishness and a loss of missionary zeal. However, the important thing is not that we correctly name the obstacles which are ours. That they are there no one doubts. Our church, and others, has obstacles in the way of accepting the missionary opportunity as we ought.

The important consideration turns on the little conjunction which we use. We have our opportunities and our obstacles, just as did St. Paul. But how do we hook them together? Do we do it with the conjunction of defeat or the one of challenge? Do we say: "There is a great missionary opportunity before

the church just now, *but* there are so many adversaries that we can not accept it"? Or do we say: "Here is the greatest opportunity of the church, and there are some real obstacles in our way, so we will have to work hard in order to overcome them"? Which conjunction do we use?

When we come to the Missionary Achievement Offering, what is the conjunction with which we couple our opportunities and our obstacles? Every church has them both. We will doubtless think of our heavy local obligations and all of the others which are peculiarly ours. These are obstacles to our missionary giving. I know that many of us would give far more were it not for these things. However, if we have the indomitable missionary zeal of St. Paul these obstacles may easily become challenges to us, leading us to do even better than we would otherwise. One church will say: "Here is a great opportunity, *but* there are so many obstacles that we just can't possibly do much about it." Another will say: "Here, indeed, is the great opportunity of the church *and* there are so many obstacles in the way that we are going to dig in with all our might. Nothing shall keep us from doing our best in this great cause." One conjunction recognizes obstacles as excusing *defeat,* the other sees them as incentives to challenge. How do we connect our opportunities and our obstacles? If we do as St. Paul did we shall go far beyond our quota in this worthy Missionary Achievement Offering.

Roanoke, Va.

"The Lukewarm Sinner"

BY HOMER CASKEY

Text, Rev. 3: 15, 16

HERE is a specified sin. It was found and named by Jesus. He found it in a well organized church in Laodicea, Asia. (Read the story in Revelation 3: 14-22.)

Jesus had contacted many a vile sinner. None seemed to affect him as those in the church named. They had failed to realize the seriousness of church membership. They had fallen into the old groove of self-satisfied righteousness. They boasted of their goodness, their organization, and perhaps their large church house and abundance of money with which to meet all bills. It is deplorable that Christ's followers would stoop to such a plane of living that the Master would say: "I will spue thee out of my mouth."

Not all such people have lived and died in the Laodicean church. "Lord, is it I?" You answer.

One yearns to bring the Lord's loving, earnest appeal to all. His cause is a worthy one. He has so much to offer. It being so valuable requires all our energy. Nothing less satisfies him. Nothing would be more disgusting to a coach than to have his team play a game halfheartedly. With such a spirit there can be no progress. The church is in the world to save the world, not itself. Here is a high goal. We have not yet arrived. The Lord's way to save ourselves is to die on the field fighting to get others saved.

Self-satisfaction is the father of lukewarmness. In it there is great danger.

For such a sinner here is the remedy, the Master's own burning words: "Be in warm earnest and repent. Lo, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and sup with him, and he with me. 'The conqueror I will allow to sit beside me on my throne, as I myself have conquered and sat down beside my Father on his throne.' Let anyone who has an ear listen to what the Spirit says to the churches" (*Moffatt's Translation*).

Council Bluffs, Iowa.

The Doctrine of the Spirit

BY H. A. CLAYBAUGH

THE work of the Holy Spirit in the world is indicated in John 16: 8: "The Spirit when he is come will convict the world of sin, of righteousness, and of judgment." This threefold vision: first, the sinner's lost condition; secondly, a picture of what he might be; and thirdly, the result if the life remains unchanged, comes because of the influence of the Holy Spirit upon man.

If one who gets the above vision is willing to forsake sin and do his part in the regeneration process, God will do as he has promised: give him the Holy Spirit. Acts 5: 32: "The Holy Spirit whom God hath given to them that obey him." This word *obey* includes all that faith, repentance and baptism include.

The indwelling Spirit of God, in the individual, is that which decides that he is a child of God, a Christian. Rom. 8: 9: "Now if any man have not the Spirit of Christ he is none of his." Also Rom. 8: 16: "The Spirit itself beareth witness with our spirit that we are children of God"— begotten of God.

There are ways to tell if a person has the Holy Spirit. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance" (Gal. 5: 22-23). In other words, daily conduct exposes the Holy Spirit in the Christian's life. One can not act like Satan and be a Christian. "By their fruits ye shall know them."

The Spirit in the believer's life reveals to him the will of God. "Howbeit when he the Spirit of truth is come he will guide you into all truth" (John 16: 13). How much this divine help is needed, not only to correctly understand the Scriptures, but to know God's will in all the affairs of life! A careful study of the Bible reveals the fact that there is a divine plan for life. The Holy

Spirit will assist in discovering and executing that plan.

One whose sincere desire is to glorify God has the promise of the help of the Spirit in his prayer life. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8: 26).

The Spirit is present to enable man to do the right. "Ye shall receive power after the Holy Spirit is come upon you" (Acts 1: 8). One may try to get along in his own strength, and get little results; or one may draw from the divine powerhouse and get somewhere. When God calls upon a soul to do something or to be something, he puts the necessary power within his reach.

There are times when the clouds are heavy and the blue is hidden. In a world of trouble the Christian is not spared. The way out is suggested. "I will pray the Father and he will give you another Comforter" (John 14: 16), paraclete, or one called alongside to help. The Spirit will share the Christian's load and keep his troubles from driving him to despair.

A normal child of God desires to grow in his spiritual life. Provision is made for this noble desire. "But we all with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3: 18). This is God's way to the sanctified life. It is a process. "As a man thinks, so is he." As the Christian meditates upon the sinless, perfect life of Christ, the Spirit of God changes him into the likeness of his Lord. It is said that everything with which we come into contact, leaves its impress upon us. If a person lives a worldly life the things of the world brand him. The fundamental objection to the indecent movie and to the dance is not the bit of fun or temporary pleasure one receives, but the evil impression that is left upon the character of the individual. One of the alarming things in the Church of the Brethren today is that so many of its members, young and old, are destroying their desires for better things by feeding upon chaff and trash. What goes on on the screen and on the stage must be regenerated soon or woe be to the virtue of the many who frequent these places. We should all be grateful for the fact that if one exposes himself to the good the good leaves its image upon the character. How wonderful it is that a few raw fishermen should be able to get so closely into contact with the Christ that people were made to conclude that they had been with Jesus. We can not by our own effort grow into the sanctified life. Our effort should be rather that we should spend enough time reflecting as in a mirror the character of our Lord, for by so doing we allow his beautiful life to brand itself upon our character.

The hope of the saint in times of temptation is revealed in a study of the Holy Spirit. "Grieve not the Spirit whereby ye are sealed unto the day of redemption" (Eph. 4: 30). When a person becomes a Christian, God puts his brand or trademark upon him. This means he is now God's possession and it further means hands off to all enemies.

Lastly, the Spirit is God's guarantee or pledge that what he was begun in the saint at conversion he will finish. "He has given us the earnest of the Spirit in our hearts" (2 Cor. 1: 22). "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1: 14).

North Liberty, Ind.

What I Do and Do Not Expect of My Pastor

BY ROSA M. BENNETT

My pastor should use a great deal of his time—and—gasoline—visiting the sick. (I have no time to do so; anyway he's paid for it.)

I expect him to listen—patiently too— to all my woes and sorrows. (I wouldn't think of letting him know of my joys and happiness—it might lighten his burden a little.)

I do not expect him to dine with me and spend a few hours in restful visiting and Christian fellowship. (He could so profitably spend that time preparing a sermon on the shortcomings of some of my fellow church members.)

I expect him—with no notice whatever—to teach my Sunday-school class. (I had no time to study and prepare my lesson, and it's such a lovely day for a trip to Aunt Mary's, so I'll just phone him.)

I do not expect him to take a vacation. (No harder than a pastor works he doesn't need a vacation like I do. Anyway I help to pay his salary. I put ten cents in the collection plate a week ago Sunday.)

When I am feeling restless I expect him to cut his sermon short. (What difference does it make that he burned the midnight oil preparing it? I can't always be in the mood for a full length, man-sized sermon.)

I expect him to be always serene and cheerful. (Because I am cross and ill-tempered I can well appreciate his sunny disposition.)

I do not want him to expect me to cut some of my choice flowers for him to take along on some of his sick calls. (I was sick one time and no one brought me any flowers.)

I do not expect him to criticize his congregation for being late at services. (It wasn't my fault the Saturday night party didn't break up till three A. M. I just had to have a little sleep. He should be glad I came at all.)

I expect him to keep my church running smoothly,

entirely free from friction. (And he doesn't need to expect any help or co-operation from me. As I said in the first place, he's paid for it!)

Copley, Ohio.

The Power of Ideals

BY EZRA FLORY

IDEAL comes from *idol*. Van Dyke said: "An ideal is a fixed purpose by which, from time to time, you can steer your life." Israel faced a desert, but with an ideal. The psalmist said: "They that make them are like unto them." Jesus said: "Where your treasure is there will your heart be also." Another said: "He who strives for an object pure and high will take his image by and by." Paul said: "We all, beholding the Lord as in a mirror, are transformed into the same image."

Thoughts and ideals control the world. Joel said it this way: "Your young men shall see visions, and your old men shall dream dreams." Thoughts are but deeds unborn. Leaps in civilization are due to ideals.

Ideals and imagination call upon all our resources to explore new regions of the soul. The world gets out of the way for the man who knows where he is going. Jesus said: "I came not to be ministered unto, but to minister and give my life a ransom for many."

Burbank roamed ten acres to find a rare specimen of flower. Edison experimented with ten thousand kinds to find a wax for his phonograph.

Ideals determine life choices. Christ never repressed ideals. "As a man thinketh in his heart, so is he." Ideals are potential. We should never sell out to cheap ideals in the world. Lincoln was the slave emancipator by the act which also made universities possible. He thus freed more human minds than slaves. Jesus, during the early eighteen years of his life, was learning to think, to live, to speak. He was poor but had a seat at the Father's right hand. Said a man: "I have the strength of ten because my heart is pure." Stephenson said: "To travel hopefully is better than to arrive." No man is better than his ideals. Tell me what you think, and I will tell you what you are.

New Paris, Ind.

Peace Statement Presented to the President

BY RUFUS D. BOWMAN

It has been the thought of our church that we should seek a conference with the President and present to him in person our convictions and the historic stand of our church on peace and war. The Joint Peace Committee of the Friends, Mennonites, and Church of the Brethren agreed to ask for a conference of this nature. It was satisfactorily arranged and on Friday afternoon, Feb. 12, at approximately five o'clock representatives from the three churches mentioned above met with the President for twenty minutes. The delegation was composed of Rufus M. Jones, Alvin T. Coate, and Patrick Murphy Malin from the Friends; A. J. Neuenschwander and C. L. Graber from the Mennonites; and Paul H. Bowman, and Rufus D. Bowman from the Church of the Brethren.

The representatives from each denomination prepared a brief statement setting forth the position of their respective churches on peace. A representative from each church read in person to the President his peace statement. The conference was delightful and the united delegation interprets it as being satisfactory. The following is the statement which was prepared by the representatives of the Church of the Brethren and read to President Roosevelt.

Feb. 12, 1937

The Honorable Franklin D. Roosevelt
The White House
Washington, D. C.

Dear Mr. President:

The Church of the Brethren numbers approximately one hundred and sixty thousand members in the United States. We are chiefly a rural people, emphasizing the sanctity of the home, honest toil, plain spiritual living, and our duty toward helping humanity.

We love our country and endeavor to be worthy citizens by living honorable lives and working for that which makes for the highest welfare of our country. It is our conviction that true love for our country does not mean a hatred of others, and that only the application of the principles of peace, love and international goodwill will make for the highest welfare of our country. Our faith is in security through love.

As a people we have consistently opposed war throughout our entire history of over two hundred and twenty-five years. Our opposition to war is based upon the plain teachings of the Gospel of Christ. It is our conviction that all war is incompatible with the spirit, example and teachings of Jesus; and that it is wrong for Christians to support or engage in it. We give our supreme allegiance to God, and believe that this allegiance commits us to the highest standard of Christian citizenship by which we can serve our country and our God.

We are actively interested in the prevention of war, and are doing our utmost through peace education and service to foster goodwill between individual citizens, groups of citizens, and nations. We strongly favor all efforts of our government to keep the United States out of war, to pass a strong neutrality law, and to establish peace in the world.

We earnestly solicit your co-operation, Mr. President, now, and if, or when a war comes in discussing and dealing with the types of service in which those of us with deep religious convictions on peace may serve in the spirit of Christ with constructive benefit to humanity and without compromise of conscience.

Signed:

Rufus D. Bowman
Chairman, Advisory Counsel on Peace.

Paul H. Bowman
Moderator 1937 Annual Conference.

HOME AND FAMILY

When I Go Home

BY ROBERT BYRD

When I go home
Somebody meets me at the door
And gently clasps my outstretched hand,
Then whispers greetings o'er and o'er
That only love can understand.
Somebody lends a sunny smile
A smile of love made just for me.
And brightens up the stormy mile
And stills the wild and stormy sea.

When I go home
I feel secure from storms of doubt,
A settled calm I feel within.
A love gate keeps the tempter out.
I tread the paths where God has been.
My heart grows young and throbs with joy
When by the fire I sit and talk,
Or climb the mountain with "my boy"
Or out within the forest walk.

When I go home
I sit at tables simply spread
And breathe a short but grateful prayer,
Then taste of heaven's sweetest bread,
For God and all his hosts are there.
Soft steps resound upon my ears,
Sweet voices call from heaven's dome;
I know that through the coming years
I'll find no sweeter place than home.

Junior, W. Va.

The Bible Way

BY LOTTIE OBERLIN HIRT

It was a balmy day in June. The sweet peas along the garden fence were sending their perfume on the air. The nasturtiums were beginning to peep out of their hiding place of leaves. All was quiet and calm. A serene peace pervaded the atmosphere of the parsonage.

"How beautiful are the flowers, trees and grass!" commented Mrs. Nash to her husband, the Dr. Nash, pastor of the local church, as they entered their car. "God has made so many wonderful things, hasn't he, dear?" Without waiting for his reply, she continued, "It is just lovely to live here where all is peaceful in our little country home!"

"Yes, all is simply grand when we think of how little we deserve in our weak way," he answered, "of how little we are able to return to such a kind and loving heavenly Father in comparison to what he has done for us."

"I wonder how many will be at Sunday school," mused Mrs. Nash. "I hope we will have a large attendance, don't you?"

"Why sure, dear," he rejoined. "But we will trust the kind Father that he will have those whom he chooses to be there—and all will be well."

They reached the little white church located on a green hillside, near the banks of a clear mountain stream, in a little hillside village of about three hundred inhabitants. They alighted from their Ford, and were cheerfully greeted by several who were visiting outside the church vestibule, enjoying the freshness of that early springtime Sabbath morning.

On entering the church a number of "Good mornings" were exchanged softly, as the people felt they were treading on holy ground. Presently all were seated as the pianist softly played the prelude, "Be silent, for holy is this place," also, "The Lord is in his holy temple." When the chorister began singing the first hymn (the number of which had been placed on the register board), all were in the mood of worship.

It seemed, during the singing of the second hymn, that one sister was not in the spirit of worship. She approached Mrs. Nash, whispered to her these words: "May Mary go in the intermediate class this morning?"

"Why?" asked the pastor's wife, shocked at a remark of that kind at such a time.

"Because," she answered, "Anna treats us so mean that she just can not teach my child." Anna was her sister-in-law and taught the juniors.

But in spite of Mrs. Nash's protest the child went in the intermediate class, causing a little commotion among the children. A large audience was present that morning. The pastor was happy. He was on his "mountaintop" again. But the wife—she was in the valley. Being a wise wife, she did not try to tell him until Monday morning of the trouble which was burning her heart. She thought the services were so good that it would spoil them should the man of God know the trouble. The evening worship was just as well atended. The Holy Spirit had full sway! And thus another day in the service of Jesus was ended.

On Monday afternoon a visit was made to the Smith home by the faithful pastor and his wife. A confidential talk was held by the pastor and the members of that family. It was so hard for them to give up and decide to talk with the brother's family.

Finally Dr. Nash said, "Sister Smith, get your Bible and let us read Matt. 18." (Sister Smith had seemed quite obstinate.) Proceeding a little further, "Do you remember what you promised when you were baptized into Christ's holy church? Do you know that is the only way in the whole world to settle difficulties?"

"Yes, but I just can't do it," she said tearfully.

"You are trying to live a Christian life, I know," her pastor said. "Your sister-in-law is also trying in the same way, and is a fine teacher of children. But if you will go to her home and talk this matter over with her, you will feel better toward her." She bowed her head in deep thought.

"Suppose we all kneel in prayer," suggested the pastor.

He made a wonderful prayer in that little room where the Smith family were all assembled. Presently he said, "Sister Smith, do you promise to go to your sister?"

"Yes, sir," she said, as her face lighted up with a bright radiance.

A few days later she went to the home of the sister-in-law and had a lovely visit and discovered that they had only misunderstood each other.

The next Sunday morning a larger crowd than ever before was present at the church services. The spirit was never more Christlike. Little Mary Smith went in her own class. What might have been a great church trouble was avoided by taking it in time to the Master Teacher in the old-fashioned way. Peace and goodwill instead of turmoil, and the presence of the Holy Spirit reign in that church!

Winamac, Ind.

What's Wrong With It?

BY WALTER S. COFFMAN

THE question, "What's wrong with it?" is one of the most deceptive, illusory, insidious and dangerous of its kind. The inference is that if something is not wrong it must be right. Nothing is farther from the truth. Somewhere I have a fountain pen. It is not a *bad* pen. It never did anything wrong; it just will not write. So I have discarded it. It may as well be burned.

You may think my illustration is irrelevant. But we are told that when Jesus illustrated hell he used the figure of the great garbage heap outside of Jerusalem, the place where the people took the refuse from their homes to get rid of it. The place was infested with vermin, and a continuous fire burned. Dead animals would be dragged there, refuse vegetation—anything which had no value to the people. Maggots would infest the dead animals; rats would scurry to and fro. The fire burned continually to help get rid of the trash. Those things which were consigned to the fire and worms were not especially *bad* things; there was just no reason for them to be kept, for they were useless.

In the parable of the "Great Judgment," the people who were rejected do not appear to be bad people. They had only proved that they were valueless for the kingdom of heaven. "He never harmed anyone in his life" is not much of a recommendation for anyone. Perhaps, "He never did anything for anyone" is just as true. Well, is there any better place than the garbage pile for a useless person?

Jesus once advised people to judge for themselves what is *right* (Luke 12: 57). No mention was made of the things that are *wrong*. There was no need to mention the wrong; for those who are interested in the *right* need pay little attention to the wrong, except to do what they can do to get rid of it.

Anyway, why should one who professes to be a Christian be concerned with the bad things? He who must continually ask, "What's wrong with it?" reminds me of the boy or girl in school who is concerned only with passing the grade. He cares nothing about learning, only for "getting by." There are so-called Christians who are interested only in going to heaven. They do not want to be very good, just good enough to get inside, just good enough to be saved.

We all want to be saved, of course. But whom will God save? We do not save that which has no value for us. We throw into the garbage without any compunction those lettuce leaves which are not good for food; and we get rid of that which has no value. True, we wish that those lettuce leaves were good for food; but we know they never will be. And why should God save that which has passed beyond the realm of usefulness? I am just asking the question. You may answer it to your own satisfaction.

Cerro Gordo, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

THE general secretary was speaking before the state Sunday-school convention.

"The time has come," he said in his friendly way, "when it is necessary to decide whether we shall go to the right or left in arranging our programs. Shall we continue to talk of teaching methods, curriculum, and the practical management of a Sunday school, or shall we also include those great movements for building a better world which are clamoring for attention. Whichever way we go some fine people are going to be offended. But I am your servant. I'll do what you wish me to do."

Later it was seen that the sentiment was clearly in favor of the latter course, but the secretary carefully gave all fair and brotherly treatment.

Certainly we should love "both friend and foe in all our strife."

Salisbury, Mo.

OUR MISSION WORK

What to Pray For

BY BARBARA NICKEY

Week of February 27-March 6

Dahanu Medical Work and Church

"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest till he make Jerusalem a praise in the earth" (Isa. 62: 6, 7).

Let us pray for the medical work at Dahanu Road, India, where the Lord has opened a large door of opportunity. In 1935 over 18,000 patients were prescribed for. Everywhere we go we meet friendly, grateful faces, because of the help they or their friends have received in some hour of need. As patients crowd the dispensary on busy days, there is the same eager look on every face, beseeching us for help. Few of them realize that their greatest need is a spiritual need. Jesus came that they might have life and might have it more abundantly, physically and spiritually.



Barbara Nickey, M. D.



Hazel Messer, R. N.

Miss Hazel Messer and Dr. Peter Paul are splendidly carrying on the work. Christians and non-Christians greatly appreciate their service. Busy days bearing the diseases and heartaches of those who come, the long hours of night watching over lives that are hanging in the balance, the responsibility of training nurses who shall be efficient in ministry and bright in their witness to the saving power of Christ, the duties of administration so that the financial needs will be met, the ordering and invoicing of supplies, the bookkeeping incident to the handling of a few thousand dollars a year—these all require the wisdom and strength of the Lord continually.

Let us praise the Lord for the wonderful way in which he has blessed their service, and pray that they may daily know his presence and sufficiency. Pray that those coming for help may have their hearts opened to the Light of the World and receive spiritual as well as physical blessings.

Last year the town library committee asked us for Bibles in the three languages spoken in our area—Marathi, Gujarati and English, and for some other books on the Christian religion. These were supplied. The principal of the high school also asked for a Bible in each of these languages. Let us pray that these books will be read and hearts opened to receive their message. Daily there is Bible teaching and prayer for the patients, and many read the scriptures and tracts.

Pray for Evabai and the nurses as they talk with the patients and give out literature, that the spirit may direct in all the witnessing.

Pray for pastor, Jivanrao Bhonsle, as he teaches the Bible classes for the nurses, and feeds the flock of Christians at the mission stations. Pray for him as he goes out to the village schools to supervise and encourage the teachers. Pray that as he makes contacts with the people in town and villages, he may be used to lead men and women to a saving knowledge of Christ.

Some who had been leaders in the church have been ensnared by the evil one. Let us pray for their deliverance.

On Furlough, North Manchester, Ind.

An "In-Between" Looks at the China Mission

BY ALVA HARSH

The above title deserves a bit of explanation. I had rather promised myself not to write again for The Gospel Messenger until we leave language school and get into active missionary service, but during Christmas vacation this year we went to Shansi to see what we could see of our mission stations. Being in that stage of transition from pastor in America to active missionary in China we looked at the mission from that "in-between" position which probably had no more feeling toward the mission than to the home church. Having the advantage of this opportunity, and having seen so many things different from what we had expected, it seems unfair not to share these impressions with those who are helping us to be here.

The present development of the Chinese church is beyond what we had expected. The native leadership can carry on the program of the church in a very effective way. At Tai Yuan, where we attended our first Sunday service, we rather expected Bro. Minor Myers to be in charge. Instead the Chinese pastor had charge of the entire service and carried it on in a very worshipful manner. At Ping Ting, where we spent Christmas and our second Sunday, all of the services were in charge of the Chinese leaders. The pastor led one service, the school principal another and the hospital evangelist a third. Of course we knew that the missionaries had had a part in planning the service, but then it was most gratifying to see them sit among

their fellow Chinese brethren as the service was conducted. To hear them sing almost made one wish that some American congregations could take an example from them.

We talk about a young people's program in the home church. The China church has one and it is, according to my observation, the big spoke in the wheel here—at least, if one may judge from the number in attendance and their participation in the work of the church. For example, at Ping Ting the Christmas Day service was attended by more than five hundred people, three-fourths of whom were young people. Everyone from the kindergarten kiddies up to the old men and women helped in giving the program. Mrs. Harsh adds that the women in the China church are having fully as active a program as the women in America.

The training of Chinese doctors and nurses and the development of hospitals in these areas where modern medicine and hospitalization would otherwise be unknown impressed me as a very important Christian ministry that the church has been carrying on in a very effective way.

But these are outward manifestations of what is of much greater importance. The simplicity and yet genuine reality of Christianity in the life of the Chinese people as contrasted with the life of those who know not the Christ, shall always linger with me as a definite first impression of China. To see the daily devotions of even the servants and to see the joy in their faces as they exchanged Christmas greetings and gifts and to hear them pray and testify, even when we did not understand all they said, gave a real opportunity to feel the spirit. The way these folks can take the few little things they have, and with a Christian experience, fully live is the greatest proof I have ever had that "life consisteth not in the abundance of the things which a man possesseth."

Somewhere near the center of this picture I would like you to see the home of the missionary. To it comes an almost constant stream of Chinese souls for inspiration and for a suggestion as to the solution of some problem. And where is the missionary to get his inspiration? I would say he gets it in the bit of beauty of the home he has established, in occasional fellowship and worship with fellow missionaries, in daily communion with God through reading his Word, and prayer, and undoubtedly through the united prayer sent up by fellow Christians at home.

And so the work of our mission has grown in Shansi in just a little over a quarter of a century until at present there are about three thousand members of the church and this splendid program of development continues. This really thrills one's heart, until he leaves the mission station and sees many who have not heard, and realizes that there are more than a million more souls who know not Christ in this territory for which our church is responsible. May God grant to those of us who are in the prime of youth the power to light other candles to burn in strategic places until all men shall hear, and believe, and live more abundantly.

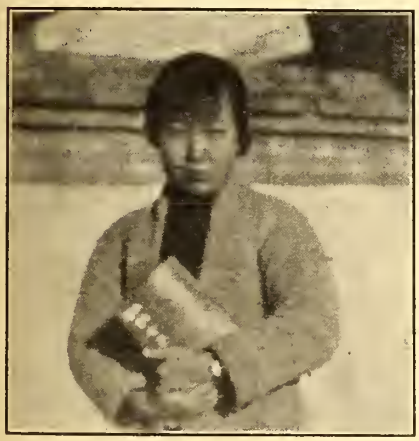
College of Chinese Studies, Peiping, China.

What Christ Means to Me

BY WINNIFRED CHAO

I thank God because he brought me forth from the miry clay and set my feet upon a solid rock; because he has saved me and kept me through my years of ignorance, and step by step, has completely changed my life.

When I was a pupil in the Ping Ting mission school I committed to memory many scripture verses, and heard many Bible stories which influenced my life. By the time I was eleven years old I wanted to be baptized because I thought it was the proper thing to do. When I finished the grades and entered high school at fifteen, I began to fall back in my Christian life. The school was registered with the government, and there were no Bible classes, and no prayers, so I quit praying too; but the Lord kept his hand on me. In the spring of 1933 I attended a revival meeting where I was thoroughly converted and knew for the first time what it meant to be a Christian. I was teaching in the mission school at Show Yang at that time, and I decided to make my life tell for Christ in the schoolroom. After three more years I attended a summer conference at Ping Ting, and heard the doctrine of regeneration thoroughly expounded by Mr. Wang Ming Tao. I now understood what it meant to be born again, and I knew I was born again! I have been in the evangelistic work for two years, and am finding great joy in the service of my Master.



Show Yang, Shansi, China.

Lassa Station Notes

BY MRS. MARGUERITE BURKE, R. N.

American and Norwegian Visitors

The Beahms and Miss Harper spent Thanksgiving holidays with us here at Lassa. One day was given to looking over possible sites in the area where the mission hopes to open a new station.

The Heckmans brought Royce Burke along from the missionary children's school at Garkida on Wednesday before Christmas. It was a great treat for Royce to be at home over the Christmas holidays. They stayed with us over the week end. Mr. Heckman then went back to Garkida for the intervening week until Annual Meeting.

On Dec. 17 some Norwegian missionaries from the

(Continued on Page 20)

KINGDOM GLEANINGS

Calendar for Sunday, February 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The New Commandment.—John 12: 20-33; 13: 34, 35.

Christian Workers, The Compassionate Christ.

B. Y. P. D., Serve Rather Than Be Served.

Intermediate, Joining the Church.

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Gains for the Kingdom

One baptism at Seneca, Fla.

One baptism in Glendale church, Ariz.

Two baptisms in the church at Spencer, Ohio.

Six baptisms in Tyrone church, Pa., Bro. John R. Snyder, pastor-evangelist.

Six added to the Mountville church, Pa., Bro. Wilmer Petry of Mogadore, Ohio, evangelist.

Fifteen baptisms in McFarland church, Calif., Bro. F. S. Eisenbise of Pasadena, Calif., evangelist.

Nine baptisms in Bethany church, Philadelphia, Pa., Bro. M. Guy West of Roanoke, Va., evangelist.

Six received into the McPherson church, Kans., Bro. X. L. Coppock of Rocky Ford, Colo., evangelist.

Sixteen baptized and four received on former baptism in Phoenix church, Ariz., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Newton D. Cosner of Westernport, Md., March 2 in Connellsville church, Pa.

Bro. Roy K. Miller of Pitsburg, Ohio, March 1-14 in the Painter Creek church, Ohio.

Brother and Sister O. H. Austin of McPherson, Kans., March 10-28 at Trotwood, Ohio.

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Personal Mention

Bro. W. H. Yoder is preaching to his South Waterloo people about such old-fashioned things as salvation, redemption and regeneration. They are in the midst of "Seven Golden Sundays" and looking forward to "The Great Certainty" at Easter.

Bro. Wilbur M. Bantz has changed his address from Thornville, Ohio, to 1115 Woodville St., Toledo, Ohio. As pastor of the Toledo church he would be glad to learn of members or friends of the church in the city who may be unknown to him, and how he could find them.

Sister Smeltzer and children, Noblesville, Ind., bereaved of their husband and father, Eld. Moses Smeltzer, wish to thank all who so kindly remembered them with letters of sympathy. They feel a special obligation to the members of the New Hope, Beech Grove and Wabash City churches.

To Bro. Joseph Oliver Barnhart, Cerro Gordo, Ill., our thanks are due for a copy of his poem, "Farewell, Farewell," a parting song set to music also his own. We are authorized to announce that the song and a booklet of the author's poems may be obtained postpaid by addressing the author and enclosing twenty-five cents.

Sister Jennie Alexander, an Iowa Messenger correspondent for the past thirty-five years and a reader for fifty or more, will be seventy-nine years old March 4. Her daughter, Mrs. Chas. Colyn, suggests that friends who wish to remember her mother on her birthday by post card or letter, may do so by addressing her in care of Chas. Colyn, Prescott, Iowa.

Brother and Sister B. M. Rollins have finished another year of evangelistic work and are vacationing at their home in Keyser, W. Va. During the past year they traveled more than 10,000 miles and held 19 revival meetings in nine states. This year's schedule includes meetings in Pennsylvania, Ohio, Indiana, Illinois, Iowa, Kansas, Texas and West Virginia.

Bro. U. H. Hoefle of the Garrison church, Middle Iowa, was the first person whose order we received for pictures which are to be used with the Four Evangelistic Talks for Easter. Others who were among the first to send in orders were Carrie Siple, Cando, N. Dak.; La Pierre Throne, Pioneer, Ohio. Your talks will be much more effective if pictures are used. Do not delay sending in your order.

Bro. L. T. Holsinger rests from his earthly labors at the ripe old age of nearly eighty-seven. The end came Tuesday, Feb. 16, at the Welfare Home, Mexico, Ind., where he had been living for some time. Bro. Holsinger was one of our strong leaders in the prime of his manhood, having served the church in many important capacities. Twice he was Moderator of the Annual Conference. A biographical write-up will be published shortly.

Bro. Parker M. Filbrun writes that the R. M. S. Berengaria sailed from New York Feb. 5 with 650 passengers aboard. The Christian Herald party numbers about eighty. Of our church folks are Brethren John D. Ellis and Calvin Bowman of Johnstown, Pa., Sister Dora M. Garber of Lodi, Ohio and Bro. Filbrun of Dayton, Ohio. There was some rough sailing with much seasickness. "We are eagerly looking forward to our visit in Palestine and to our mission field in India."

Bro. H. M. Coppock's recent letter to Secretary M. R. Zigler was about flood conditions as they affected our people at Cincinnati and Constance, Ky. He says: "I think our present need is cared for reasonably well. The problem of administration will continue for some time. We have approximately forty families affected, some having lost all, others not so much. . . . The response from Southern Ohio has been good as well as many fine offerings outside our own state. . . . I think that we will have sufficient funds to do what should be done. Of course time is required to get these homes fitted for occupancy again. . . . It is wonderful how the Lord provides. Almost immediately we were flooded with inquiries offering assistance. I feel that much good will come of it all. The task is great. Pray earnestly for us and emphasize our thanks to all interested."

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Miscellaneous Items

"**We are interested** in the adoption of a baby," writes a bereaved mother and father who have one living child just old enough to go to school. Perhaps somewhere in the brotherhood there is a little one who needs such a home as this father and mother would be glad to give. If you know of such, communicate with the Board of Christian Education office, Elgin, Ill.

Notice to the Elders of Northwestern Ohio: The elders' meeting will convene in the Lick Creek church at one o'clock, on Tuesday afternoon, March 16. Will all elders of the district please take note?—Geo. W. Garner, Walbridge, Ohio.

"A number of our members also secured the book, The Gospel of Jesus, by D. W. Kurtz." Are Messenger subscribers in your congregation getting the premium book? It is a fine new dollar and a half volume which you can get for 75c with a year's subscription to the Messenger.

Are you using Missiongrams? As you doubtless know, Missiongrams is a free monthly news release available from the General Mission Board, Elgin, Ill. The purpose is to bring missionary committees, pastors, Sunday-school superintendents and others the latest mission news in the hope they will pass this on to others. If you are receiving Missiongrams, pass the news on; if not, a post card request will put you on the regular mailing list.

Chicago now boasts a chicken farm almost within an egg's throw of the loop. That is, instead of the city going to the farm for eggs, a poultry farm was brought to the city, saving transportation and other costs. Within sight of skyscrapers, three floors of a six-story building are given over to this modern egg plant. Here 8,000 hens produce some 4,000 eggs daily. The contented hen lays best, so each hen has her own metal cage and wakes in the morning to tunes on the radio. The only catch in the plan for the hen is that if she does not produce an egg at least every other day, she goes to somebody's dinner table.

Another Gish Fund Book. No. 218, Victorious Living, by E. Stanley Jones, is the latest addition to books available to our ministers at greatly reduced prices. It is a book for use in one's daily devotions but is just as good for continuous reading. Stanley Jones is too well known to our preachers and everybody else to make detailed description necessary. It will help the minister to enrich his own spiritual life, and what does he need more than this? It will be fruitful also in sermon suggestions and in making pastoral service more effective. The publisher's price is $2.00. Price to ministers through the Gish Fund Committee, 90c.

"Our congregation is a small rural church consisting of twenty families. . . . Three years ago only one family received the Messenger. At our council I announced the club rate offer and asked how many would subscribe at the club rate. Five heads of families responded. Later each of these five was given two families to solicit. Several nonresident families were written to. One deacon offered to pay for two subscriptions to needy homes. When all reported we had secured more than the necessary three-fourths. Since the first year the Messenger agent has had little difficulty in securing the necessary three-fourths."—A. Joseph Caricofe, pastor of Rileyville congregation, Luray, Va.

If you want to co-operate in a way that will make it possible for you to eat your cake and have it too, just make it a point to order all books, magazines and church supplies through the Brethren Publishing House, Elgin, Ill. It will cost you no more this way, yet the profits arising from the business put through the House will go to our church owned Brethren Publishing House in which every member of the church is in reality a stockholder. Profits from the operation of the Brethren Publishing House are divided between missions and the ministerial relief fund. Why not see that whatever profit there is to be made on your book and magazine business goes to help increase the funds available for missions and ministerial relief?

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Religion in Shoes or Brother Bryan of Birmingham, by Hunter B. Blakely, Jr., Presbyterian Committee of Publication. 186 pages. $1.00.

That's a long title but the story it tells is also a long story of sacrificial service of just an ordinary pastor doing an extraordinary work. On finishing the seminary Brother Bryan was offered the assistant pastorate of a large congregation in Philadelphia and the pastorate of a small congregation in Birmingham among the poorer class. There he was at once at the fork of the roads. What was he to do? He made the decision a matter of prayer. Finally he determined to go to Birmingham because he felt the Lord wanted him to go to those poor folks of the little church.

At once he became a part, a vital part, of his people, and his people were all the kind of people who needed help and whom he could help. No day was long enough for his work, no task too difficult. Even in Birmingham he ministered to colored people and treated them as he treated the white folks. His local congregation grew, but he ministered far beyond his own membership. The working people found a friend in him. Children loved him; adults adored him; business men supported him. All saw in him one going about like his Master whom he served doing good.

When fire destroyed the church building and it seemed wise to locate elsewhere the congregation lacked the $6,000 to buy a new lot. The streetcar company, many of whose workers Brother Bryan had often helped and prayed with, donated the lot desired. A sample of how some of the money was secured for the new church building is seen in the good sister who always was concerned that the pastor receive his support regularly. She did not have much to give but she solicited old clothes in the better part of the city and sold them in the poorer part. As a result she turned over $3,500 to the building fund. When a group of women, soliciting funds, passed a saloon they were stopped by the chief gambler of Birmingham and given $500 "for the work of Brother Bryan." When some of the better class of his congregation complained that he was bringing too much of the "poor trash" into the church he explained that the gospel is even for the poor for whom Jesus died. Oh, yes, some of these left his church for a wealthier congregation but he worked on with the poor just the same.

Food, clothing, money were distributed in large amounts. Some doubtless went into unworthy hands, but Brother Bryan was a good judge of human nature and helped wisely—and freely. Asked what he had been doing a certain week he began by saying how they had furnished bread, and meat, etc., to so many in need. Pressed for the amount spent he replied that his church was doing the work, collecting funds and materials, distributing as wisely as they knew how but, as for the keeping of accounts, they were allowing the Lord to keep the record. That answer would not satisfy some but it always satisfied those who knew intimately the work of Brother Bryan. Love for God and folks, and implicit faith in the efficacy of prayer and that God will direct and provide for those who follow him fully, are fundamentals in Brother Bryan's religion.

As I read these pages I wondered what would happen in the Church of the Brethren if every pastor expressed his faith in the same way as Brother Bryan expressed his. Read the book, ask this same question, and word your own answer. You'll be a different person as the result.

THE CHURCH AT WORK

MINISTRY

Annual Conference Plan on Ministerial Placement and Policy

Part III. Duties of Ministerial Boards

1. Local Pastoral Boards. We recommend that the Pastoral Board of the local church, or such board as may be designated to serve in this capacity, be composed of representatives of the working forces of the congregation. At least the following groups should be represented: the board of deacons, the Sunday school, the board of trustees, the finance committee, the men's organization, the women's organization, the young people's department and such other groups as the church may consider advisable. This board may create a smaller executive committee which shall be directly responsible to the board itself. It shall be understood that the Pastoral Board as a whole is responsible to the congregation and that pastoral calls and transfers are subject to the action of the church council.

The duties of the Pastoral Board shall be as follows:

a. To represent the local church in the matter of pastoral relationships. It shall receive nominations for pastoral service, investigate candidates, carry on negotiations with nominees, consider pastoral changes, receive resignations, agree upon terms of service and make recommendations to the church council.

b. To represent the church in supplying the pulpit when necessary and in securing evangelists, lecturers, special instructors and such other service as has to do with the pulpit service of the congregation.

c. To serve as an advisory board to the pastor.

d. To arrange for proper reception and installation of new pastors.

e. To educate the congregation in the ethics of pastoral relationships and to maintain the ideals set forth in our code of ethics for congregations and ministers.

2. Duties of District Ministerial Boards.

a. To co-operate with the Pastoral Board of the local church and the General Ministerial Board in the matter of pastoral calls and transfers.

b. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their life work in order that the church may have an adequate ministerial supply.

c. To license and install candidates into the ministry with the approval of the local congregation.

d. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the district and the local congregation.

e. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.

f. To co-operate with pastoral boards in the proper installation of pastors, in the development and maintenance of harmonious relationships between pastors and churches, and in the education of churches in the ideals set forth in our code of ethics.

g. To keep in touch with the churches of the district in encouraging evangelism and support of the program of the general brotherhood.

h. To investigate and pass upon applications for ministerial relief from their respective districts.

i. To co-operate with churches in adjusting difficulties which may arise affecting ministers or pastors.

j. To co-operate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

k. To analyze the annual reports and submit to the ministers, pastors and boards of the district data with reference to the trend, problems and progress of the congregations of the district.

3. Duties of the General Ministerial Board.

a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes, and serve the church as a nominating agent for pastoral vacancies.

b. To maintain an office and general secretary at Elgin through which the general work of the board shall be done.

c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.

d. To enrich the ministry of the church through conferences and institutes and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.

e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministerial and other district boards in their work.

f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

g. To pass upon applications for ministerial relief in co-operation with the General Mission Board.

h. To co-operate with the General Education Board, Bethany Biblical Seminary and our colleges, in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

i. To co-operate with the General Mission Board in the administration of the home mission program.

j. To co-operate with the Board of Christian Education in all problems relating to the ministry and the local church which are common to these boards.

k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

LEADERSHIP TRAINING

What Is Your Church Doing for Its Leaders?

During the next few months at least half of the space devoted to this column will be given over to actual reports of what our churches are doing for their leaders.

More effective than any abstract and theoretical discussion is an actual demonstration that a thing can and has been done.

A number of churches have been having community or local church classes and training schools. Reports from these schools will be very welcome.

We have entered a new day in the growing of better leaders. We have not discarded the idea of credits and diplomas; but along with our use of the standard leadership training courses we are pioneering with some other ways of strengthening leadership.

Do you feel your church has found a way of doing successfully any of the following things?

1. Getting enough good leaders to go around.
2. Really making your leaders want to grow.
3. Balancing your leadership load so that no one person has too much to do, and on the other hand so that there is no unused talent in your church.
4. Putting on a vital workers' conference.
5. Getting your leaders to rate themselves.
6. Planning an observation program for all of your leaders so that one by one they will get into other churches to observe other leaders and methods at work.
7. Getting a good reading program going for all your leaders.
8. Providing two or three good helpful magazines for each leader in his field.
9. Growing new leaders by making them apprentices to leaders who are already experts.
10. Guiding individual leaders in service through supervision of the pastor, Sunday-school superintendent or a department superintendent.
11. Sending your leaders to important conferences, institutes, or camps.
12. Through standard leadership training courses or schools.
13. Getting leadership training into the budget.
14. Planning your leadership education program so that it includes every leader in the church—trustee, deacon, music leader, finance committee, age group advisers—as well as teachers.

If you feel you have done any one or several things successfully in your church, won't you write it up for this column? Try to say it in less than two hundred words.

CHILDREN'S DEPARTMENT

Thoughts of God

Thoughts of God, a fellowship of prayer for children, is a booklet of songs, poems, stories, prayers and pictures to help boys and girls understand Easter and the Lenten season. It can be used for family group worship, as a guide to family devotions, and for individual worship of the boy or girl.

Several of the subjects are: Being Sorry for Wrongdoing, Talking to God in Prayer, How to Pray, God Loves All His Children, Making Our Homes Happy. For each day there is a paragraph for meditation, a prayer, and either a song, or picture bringing out the idea of the day's theme. They are arranged for daily use during the period from Ash Wednesday to Easter but may be used at any other time of the year.

Thoughts of God may be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill., at 10c a single copy or 10 or more for 5c each.

CHRISTIAN WORKERS' TOPIC

The Suffering Christ

March 14

John 19: 28, 29

I. Jesus suffered the torture of physical thirst.

1. Crucifixion was the most barbarous torture known to man. The demand of the fevered body for drink was unendurable. May be illustrated from sick room, battlefield, shipwreck. Because of this experience he can help us (Heb. 2: 18).

2. Jesus suffered for our sins (Isa. 53: 4-6). His followers sometimes suffer for the same reason. And sometimes for their own sins. By violating the laws of health.

II. Jesus thirsted for the love of men.

1. He knew their desires (Psa. 42: 1, 2).

2. He knew he could satisfy (John 4: 14; John 7: 37; Matt. 5: 6; Rev. 7: 16).

3. Today many have turned to "broken cisterns" (Jer. 2: 13).

Alcohol has put on a dress suit.
Science has taken the place of God.
Profits are being placed above people.
Speed is interpreted as progress.
Big headlines are accepted as evidence of great living.
Thrills and excitement are considered necessities.

III. We may satisfy Christ's thirst today (Matt. 25: 35; Matt. 10: 42).

YOUNG PEOPLE

Music and the Church Musician

Part II

Music is far more than a light upon the nature of personal religion suggested in the first article of this series. In Col. 3, beginning with the 12th verse, we read the following: "As God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindliness, humility, gentleness, and good temper—forbear and forgive each other in any case of complaint; as Christ forgave you, so must you forgive. And above all you must be loving, for love is the link of the perfect life. Also, let the peace of Christ be supreme within your hearts—that is why you have been called as members of one Body. And you must be thankful. Let the inspiration of Christ dwell in your midst with all its wealth of wisdom; teach and train one another with the music of psalms, with hymns, and songs of the spiritual life; praise God with thankful hearts" (Moffatt's translation).

Why did Paul suggest that we teach and train one another in the "music" of hymns and psalms and songs of the spiritual life? His whole outline above suggests the melody of the perfect life. Life should be music. Music and the characteristics listed, particularly "good temper" are not foreign elements. Some one passed the remark that a temperamental individual was one who was 95% temper and 5% mental. Who wants to be a temperamental musician? If in music, discords and dissonances are resolved into beautiful, harmonic relationships which really are the substance of music, then in life, if we are taught by music, we will likewise resolve misunderstandings and ill feelings into beautiful harmonic relationships. We will deliberately with determination become real musicians, artists, creating the melody and harmony of life. Music thus becomes a way of life in terms of analogy, or parable.

One of the characteristics of music which make it an indispensable function in our worship of the living God is its vitality. This quality makes music peculiarly valuable for the religion of today, for the religion of today is marked by this very characteristic. It is most common to hear definite stress on vital experience in religion. We today are not satisfied with convictions about the past or even hopes for the future. Youth feels most keenly that religion means life; and they want to live now in the flesh a life which shall be Christian in deed and in truth. The most common of text issues from the lips of Jesus: "I am come that they might have life."

Music is unique among the arts in that it is vital in its very essence. It has not come to us from the past; it must be produced and created in our very presence, to have its real effect felt and appreciated. The great painters of the past, like Raphael and Michelangelo, left us great works of art, only to be seen in museums and libraries for us to admire; but not so with music. Haydn, Mozart, Schumann and Handel have left us not works of art, but directions for producing living works of art. When we want to get the best the great masters of music left us we do not go to the libraries and museums and seek out the original scores of their works. We go where great organs and choruses and orchestras set these works before us in living, pulsing reality. The autograph scores of the great masters are nothing more than their directions, saying to us, "This is how I made my music. Make it live again as I made it live and speak."—A. F. Brightbill.

(To Be Continued)

Lassa Station Notes

(Continued From Page 15)

French Cameroons east of us came to the Lassa hospital. Since then they have had a fine baby girl delivered to them.

Kulps Are Eagerly Awaited.

The return of the Kulps is eagerly awaited. They are assigned definitely to district evangelistic work in the Lassa and Chibuk areas. The renewed interest and forward trend in the home church has given us great joy and we have made definite plans for expanding our work hoping to open four new stations, one every two years, the first one in 1937.

Africa's Fourteenth Annual Meeting

On Monday evening, Jan. 4, the first session of the Fourteenth Annual Meeting of the Church of the Brethren in Africa assembled at Lassa. Every member on the field was present making a total of twenty-seven, including the children. Monday evening and Tuesday were spent with inspirational programs. On Wednesday most of the members spent the day in the Chibuk area, seeing the possible sites for the new station. On Thursday and Friday committee sessions and mission meetings were held. Saturday morning came all too soon and the visiting members were on their return journey home. The emphasis of the meeting was put on district work and it is the aim that every missionary spend at least a month yearly in the district and others are assigned to even longer periods.

Twelve Are Baptized

Our Christmas program here at Lassa was carried on much in the usual way. On Sunday before Christmas, Lassa and all of the surrounding villages where Sunday services are held (about 20 in all) had Christmas sermons. Then here at the station, after the Fulani service at 4 o'clock, we gathered at the garden pool and twelve people celebrated the birth of Christ by a new birth through baptism. There were two Fulani women, two Fulani men (one couple, a husband and wife both past middle age), three Margi young women and five Margi young men. These were the first Margi women to be baptized. It was the first time that Dr. Burke officiated and the rites were performed in two different languages. Another young man took his covenant on the same day. Pray for all of these that they may grow in grace as they grow in years.

A Record Year

1936 has been a record year in more ways than one at Lassa. At the hospital 2,189 different people were treated during the year. There were over 30,000 treatment days, 57 major operations, 182 minor operations and 5,773 injections for yaws, syphilis, schistsomiasis and kindred diseases.

Twenty-two Babies

There were five babies in the nursery when the year closed. A total of twenty-two different babies have been cared for during the year. In the forepart of December an epidemic of influenza and pneumonia took three babies, one went home, and one has come in from Marama since New Year's Day. There are six babies at this writing.

Lassa, Africa.

CORRESPONDENCE

WOMEN'S WORK OF SOUTHERN OHIO

The annual district rally of Women's Work was held at the Gratis Brethren church on Feb. 10. The meeting began at 9 o'clock. Dinner was served by the ladies of the Gratis First Brethren and the Church of the Brethren. The men's rally was held at the Church of the Brethren with the Methodist women serving the dinner. It was said that there were approximately 725 women and 125 men present.

The exhibits from the various churches were shown in the Methodist church and there was a very fine display. We had a great day together. Brother and Sister H. Stover Kulp were with us and there were many other interesting features such as special music and fine talks on other subjects. They had roll call from the various churches of all the organized Women's Work. The meeting was enjoyed very much by all who were present.

Camden, Ohio. Elizabeth N. Lowman.

THE WONDERFUL BLESSINGS OF GOD

At the age of eighteen I married. I came from a home where father and mother differed on religious faith, so I was very much set against anything religious. I was baptized into the Brethren church about a year later, merely to suit some "in-laws."

As time went on, I sank deeply in sin, yet I had no conviction of sin. We went to Sunday school and I enjoyed it immensely, taking a part in the discussion. Then one day I came face to face with the horribleness and blackness of my past life. I was so utterly miserable I could neither eat nor sleep, much less stay in the house alone. I wanted to go somewhere, and as soon as I got there I wanted to go somewhere else. I began praying. Day after day I prayed wherever I was. It began to show on me and some said: "She will surely lose her mind."

I recall the Sunday-school teacher had said one Sunday, "Enter your closet and pray, for the Lord will hear and answer prayer." So I entered and prayed fervently. The last time, after softly closing the door and when all was dark within, I remember now saying, as I looked upward: "Dear Jesus, please come into my heart. Oh, won't you come in?" At once my whole being was thrilled and the air in that closet seemed electrified. There seemed to be a great rushing of air above me, then stillness, and I heard a sweet, gentle voice, such as I never heard before, say: "Yes, I will come in." I knew it was my Lord and I stood trembling with tears streaming down my face. I thanked him with uplifted arms.

Time after that found me searching the Scriptures in an old worn Bible, playing hymns on a dilapidated organ in a room in our house, all alone with my precious new Friend.

He has tried me since with much and serious affliction. My son, then only six, was wonderfully healed through the power of prayer, of Bright's disease and heart trouble. He has kept well since, having missed but few days in school. He pledged himself to God's work, as we sat by the fireside on his ninth birthday, Oct. 27, 1934.

In the fall of 1933 I broke down with that dread disease, pulmonary tuberculosis. I spent nine weeks in bed but have been miraculously healed by the faith of saints and myself (Jas. 5: 1-15).

How can I help but serve this One who has proven so much to me? But how could he love me so? I pray I may be true to him until I meet the One whom I heard say: "I will come in." Bless his dear holy name! I've learned to trust him for all my needs.—Mrs. D. H.

Southern Indiana.

THE PASSING OF MRS. IRA C. HOLSOPPLE

The church and community of Martinsburg was saddened on the Sunday evening of Jan. 24, when the news rapidly spread that Sister Holsopple had gone from our midst. Although never too robust in health, her place in the work of the church was seldom vacant. Just a week before her going, she went to bed with pneumonia and was a very sick patient. All possible was done to try to bring her back to health through the earnest prayers of God's people, but God must have known best, for he took her home. She was a quiet, lovable person whom to know was to appreciate. Her interest in the church was sincere. She worked with her husband in the pastorates they held. She loved the study of the Bible and we will miss her so much in our prayer circle, the Sisters' Aid Society and the United Workers' Bible class.



Sister Holsopple was the daughter of Edwin and Mary (Landis) John. She was born Aug. 7, 1869, near the Coventry church, close to Pottstown, Pa. She united with the church in a meeting held by Bro. W. B. Stover and was baptized by Eld. J. P. Hetrick, May 13, 1894. She was married to Eld. Ira C. Holsopple, Dec. 27, 1900, at Kenilworth, by his brother, Dr. F. F. Holsopple. She served with her husband in the following pastorates: Coventry, Everett and Juniata Park. They came to Martinsburg on April 1, 1929 and on March 27, 1930 moved into the beautiful new home that they had built. During all their residence here, they assisted in the work of the church at Martinsburg and at her going were also serving the Smithfield congregation.

Sister Holsopple is the mother of one son, Ira J. Holsopple, residing at Lewistown, Pa. Surviving also are three granddaughters and three brothers: William John of Pottstown, Pa., Harvey John of Phoenixville, Pa., and Frank John of Athol, Pa.

This is but a brief record of her life. Her true report is written in heaven. Her memory will linger long in our minds. Another must take her place in the ranks of God's people.

Funeral services were conducted at Martinsburg, Jan. 26, by her pastor, A. R. Coffman assisted by C. O. Beery and Fred Zook. The next day her body was taken back to her childhood home and place of early ministry with further services at the Coventry church, Jan. 28, by Bro. Coffman, W. G. Nyce and Trostle Dick. Interment was made in the family lot in the Mount Zion cemetery at Pottstown, Pa.

Martinsburg, Pa. Carrie Cassel Coffman.

MEN'S WORK OF NORTHEASTERN OHIO

There is a continued and appreciated interest in the Men's Work of Northeastern Ohio. The group meetings as previously announced were well attended and have shown a splendid interest in the project conducted by the District Mission Board, and a desire to co-operate with the young people of the district in their campaign to raise funds for this project. The series of group meetings were climaxed with the one held at the Canton City church, which was filled with men to receive a message from Dr. D. W. Kurtz. The message was one that will continue to live in their hearts. The program of song and devotion was conducted by men of the group.

Arrangements are under way for a new series of group meetings to be conducted on a new plan. We are hoping to have Brethren Mohler and Funderburg present at these meetings.

The Maple Grove church recently held their father and son banquet, having in attendance twenty men from the neighboring Federated church of Nankin, making an attendance of eighty. There was a splendid program. After the program the Maple Grove church effected a permanent organization of their Men's Work for the future. The Richland church also recently held their first fathers and sons' banquet and permanently organized their men for greater work in the future.

We feel the Men's Work of Northeastern Ohio has made progress; however, we feel we have just arrived at a point where we can begin to do a greater work for the church.

Ashland, Ohio. U. S. Kreider, Chairman.

SKINNY CHRISTIANS

According to a food specialist a potato that is pealed and soaked in water before cooking, will lose 50% of its protein and 40 % of its mineral value. This is just one example of how food may be destroyed. I have listened to lectures where the statement was made to this effect, that if we would eat what we pour down the drain, and scrape off the ceiling what went up in steam, we would get more food value, than from some things we set on the table to eat. Yet we wonder why there are so many weak and unhealthy people today.

All this made me wonder how many skinny Christians we have in our midst today, all because they let too many things go down the drain. What can we do about this? What does God think about a skinny Christian? If we want to be spiritually healthy and strong, we must feed on the bread of life, and drink of the living water. Jesus said it was meat for him to do the Father's will, and so it is with us; we must do the Father's will to become strong and healthy. We can not drink beer and expect it to help us as the living water, which is the Word of God. We can not go to questionable places and do questionable things, neglect our church and Sunday-school, read trashy books, use tobacco, forget to pray, and then expect to be strong Christians. These things only tend to make one skinny.

If God wants healthy Christians, what should we do in order to build ourselves up? May I offer a few suggestions? Support the church, pray often, read the Bible, have faith in God, trust the Holy Spirit, be not ashamed of

the gospel, put on the whole armor of God, consecrate your whole life to Christ, fight a good fight, run with patience the race before you, live the overcoming and the abundant life, keep the cup of joy always overflowing. If everyone would follow this plan there would not be any skinny Christians in our churches.

Hershey, Pa. Allen F. Zook.

THE LIFE OF ELDER JOHN H. ARGABRIGHT

Eld. John Henry Argabright was born May 11, 1854 in Franklin County, Va., where he grew to manhood. Dec. 4, 1875, he was united in marriage to Sarah Ann Kennedy. To this union nine children were born, five sons and four daughters. Two died in infancy. He and his companion moved to Montgomery County, Va., and there accepted Christ as their Savior in the year 1876. They united with the Church of the Brethren at the Copperhill church and were baptized by Eld. John Eller, who had also married them.

In 1885 he and his family moved to near Bluefield, W. Va., in what is now the Smith's Chapel congregation. On May 11, 1886, he was called to the ministry. A few years later he was advanced to the second degree. This proved an important step in his life and that of his family. No part of the Lord's work did he and his companion shirk. On horseback or on foot he would set out on Sunday to fill, sometimes, as many as three appointments on one Sunday in churches, homes and schoolhouses.

After several years of faithful service, in the year of 1897, he and the family moved to Washington County, Tenn. Here he did much in continuing his free ministerial work in the various Tennessee churches, especially in the Knob Creek and New Hope churches.

Jan. 11, 1903, the family left Tennessee for Missouri, making their new home near Cabool, holding their membership in the Greenwood church near Mountain Grove. Here his faithful companion left her earthly home to be with her Savior, May 10, 1904.

The father found comfort in continuing in his ministerial work in the community and taking care of the younger members of the family. Two of the older ones already had homes of their own.

Jan. 7, 1905, he was married to Sister Elizabeth Shirk of Mountain Grove, Mo. July 5, 1910, they moved to Shoal Creek church, Fairview, Mo. In October, 1912, he was ordained to the eldership, in which office he served faithfully as long as health would permit. No one knew how many sermons he preached, how many applicants he baptized or how many weddings he performed, as he kept no record. He enjoyed doing mission work in places where souls were hungering for the Word of God. He served his district as delegate to Annual Meeting at Wichita.

Late in the year of 1926 he suffered a light stroke of paralysis. Although he recovered, friends and loved ones could see his health gradually going.

It was his greatest joy to see his children, one by one in their years of youth, join with him in church work. They all are members of the Church of the Brethren. Another great joy was his when his eldest son, W. R., was elected to the ministry in 1914 and began following his father's footsteps by doing active ministerial work in the home church and many other churches. A few years later, his second son, J. T., was installed as deacon. A few years ago, his youngest son, J. O., was elected to the ministry and has been doing his best to carry on the work his father loved so much. He gave his sons much encouragement and wise counsel in their work.

He was always strong in his younger days and maintained his erect carriage and swift stride through all his years. When ill health kept him from work, his Bible much thumbed and The Gospel Messenger were his constant companions.

About two years ago he suffered another slight stroke and had been gradually getting feebler until Jan. 16, 1937, when the fatal stroke came. His suffering was short as he gently fell asleep Jan. 20, at the age of 82 years, 8 months and 9 days. A short service was conducted at the home in Fairview, Mo., by Bro. W. A. Erisman.

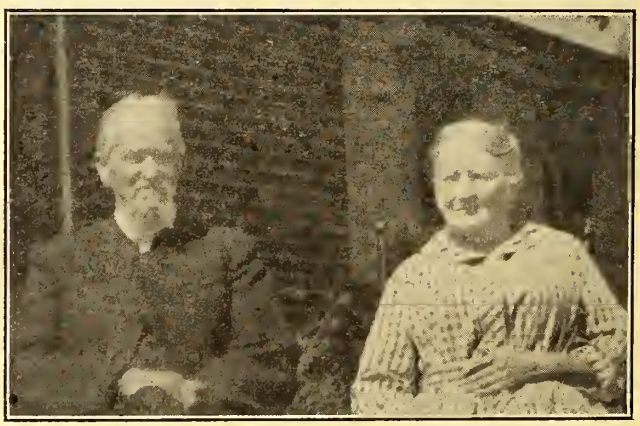
Funeral services were at the Greenwood church near Mountain Grove, Mo., Jan. 24, by Eld. A. W. Adkins of Cabool, Mo., who used as a text Matt. 25: 34. Burial in the cemetery close by, by the side of his first companion.

He leaves his aged companion, four sons, three daughters, one stepson, twelve grandchildren, six great-grandchildren, one brother and one sister.

Richland, Kans. Erma Lucille Argabright.

PASSING OF ELD. HENRY WYSONG AND WIFE

Henry Wysong, son of Robert and Anna Miller Wysong, was born in Elkhart County near Nappanee, Ind., Feb. 6, 1853. He lived his entire life on the farm where he was



born. In early manhood he taught in the public schools of his community and later served as township trustee for a number of years. On Sept. 4, 1875, he married Lavina Miller.

Sister Wysong was born Nov. 5, 1857, the daughter of David C. and Rachel Miller. Brother and Sister Wysong united with the Turkey Creek Church of the Brethren in 1881. They were elected to the deacon's office in 1895 and in September, 1898, they were called to the ministry. In December of the same year they were advanced to the second degree and in 1904 ordained to the full ministry. Bro. Wysong served as elder in charge of the Turkey Creek congregation for seventeen years, his services and his time being given in an unselfish, sacrificial way.

Although Sister Wysong had been deprived of her hearing for more than forty years, her devoted and consistent Christian life prepared her for the profession to which they were called. She most willingly and gladly assumed the duties that befall a minister's wife. She passed away at her home April 24, 1936, and seven months later, on Nov. 19, Bro. Wysong, too was called home. However, they had celebrated their sixtieth wedding anniversary in September, 1935.

Although in failing health for several years, Bro. Wysong remained active in the ministry until his death. During his last illness, when his suffering became intense, he expressed a desire to be relieved and be at home.

Brother and Sister Wysong were both the last surviving members of their respective families and the first of their immediate family to pass on. They will be greatly missed in the community by those who held them in high esteem, but especially by the church, which suffers a great loss by their going. They are survived by one daughter and two sons, seven grandchildren and five great-grandchildren.

Both funeral services were held on Sunday afternoon at the Union Center church by Brethren Leroy Fisher and David Metzler.

Mrs. Leroy Fisher.

Milford, Ind.

A TRIBUTE—BROTHER AND SISTER SNELL

Brother and Sister Jacob Snell represent two of the pioneer families of Bethel township, Miami County, Ohio. Their parents came to the above community from Snake



Spring Valley, Bedford County, Pa. The Snells spent fifty-five years of happy married life on the one farm. Their home and family were both outstanding for ideals and influence. They did not sacrifice principle, but were considerate and fair in their judgment.

They had erected a modern and artistic home on the corner of their farm, after retiring from active farming. Here Bro. Snell died June 21, 1933, aged 76 years. The funeral at the West Charleston church was conducted by Brethren Walter E. Hawke and J. C. Flora.

Sister Nancy Studebaker Snell died Jan. 14, 1937, aged 79 years, at the home of her daughter, Mrs. Bertha Hershberger, Dayton, Ohio. Funeral services were held at West Charleston by Brethren J. Perry Prather and J. C. Flora. Both Brother and Sister Snell were buried in the Studebaker cemetery near where they lived.

They are survived by a daughter and three sons, eleven grandchildren and three great-grandchildren. Only two survive in Sister Snell's family of fourteen.

Brother and Sister Snell faithfully served the West Charleston church as deacon and trustee for a number of years. To have a neat and commodious house of worship was one of their greatest ambitions. The progress and advancement of the church and its program were uppermost in their thought and living. There comes a challenge to those who remain! Who will step into the ranks and carry on where these older soldiers have fallen? The love and kindnesses of this faithful couple shall continue to live in the lives of those who remain.

J. C. Flora.

Dayton, Ohio.

THE PASSING OF M. F. BRUMBAUGH

Mahlon Faulkender Brumbaugh, son of Abram W. and Hannah Brumbaugh, was born March 27, 1865, at James Creek, Pa., and departed this life in Los Angeles, Calif., on Jan. 26, 1937, having reached the age of 71 years, 9 months, and 29 days.

In 1894 he was united in marriage to Priscilla Showalter who passed to her reward in 1907. Surviving the deceased is one son, Raymond S., of Chino, Calif., and one daughter, Rachel H. Brumbaugh, of Glendora, Calif. He also leaves two grandchildren, and two sisters: Mrs. Agnes B. Shaver of Covina, Calif., and Mrs. Iva S. Baker of Waterside, Pa. He was born and lived on the same farm his father and grandfather had owned until the failing health of his wife, Priscilla, caused him to sell the farm in 1903, moving to Huntingdon, near Juniata College, and from there he moved in 1908 to California. In 1910 he was united in marriage to Anna Snowberger Snyder who passed away in 1917.

At an early age he united with the Church of the Brethren, serving as a deacon until his death. In his later years he spent much time and received great enjoyment compiling data and records of those who had served in the Master's work. It was while on his deathbed he received information from Bro. Edgar Hoffer of Elizabethtown, Pa., concerning Elder Christian Hansen of Denmark. He was also much interested in observing the heavens to learn all he could about God's methods of sending the rain upon the earth. He had strong convictions as to right and wrong.

He had enjoyed the best of health all his life, and his sudden departure saddens the hearts of relatives and many friends. We pray that we all may meet again on the evergreen shore where sickness and sorrow, pain and death can never come. The last rites were conducted by the pastor, Arthur Durr, assisted hy Elder W. H. Wertenbaker and Elder William E. Trostle. Interment was made Jan. 29, 1937, in adjoining cemetery.

Chino, Calif. R. S. Brumbaugh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anglemyer-Harter.—By the undersigned on Jan. 2, 1937, at the home of the bride's parents, Bro. Elmer Anglemyer, Mishawaka, Ind., and Sister Pauline Harter, Wakarusa, Ind.—Ervin Weaver, Elkhart, Ind.

Brindle-Baer.—By the undersigned at his residence, Dec. 24, 1936, Bro. J. K. Brindle of Lemasters, Pa., and Sister Kathryn Baer of Mont Alto, Pa.—M. B. Mentzer, Chamhersburg, Pa.

Miller-Rhone.—By the undersigned, Nov. 25, 1936, at the home where the young people are now living, Gerald G. Miller and Ula D. Rhone, hoth of Mount Morris, Ill.—W. E. West, Mt. Morris, Ill.

Neff-Petitt.—By the undersigned, at his home, Feb. 3, 1937, Bro. Harold Wm. Neff and Sister Velma Catherine Petitt, both of Valley congregation, Nokesville, Va.—N. J. Miller, Nokesville, Va.

Petticoffer-Metzler; Metzler-Buchter.—By the undersigned at his residence in Lexington, Bro. Lee Petticoffer and Sister Eva Metzler, Lititz, Pa., and Howard Metzler and Miriam Buchter, of Brunnerville, Pa.—Harvey B. Markley, Lititz, Pa.

Stutzman-Fox.—By the undersigned, in the Kent Church of the Brethren, on Feb. 6, 1937, Mr. Woodrow Stutzman and Sister Thelma Fox, both of Kent, Ohio.—A. H. Miller, Kent, Ohio.

FALLEN ASLEEP

Andersen, Jens Peter, father of Sister Dora May West, was born in Denmark and passed away in Yakima, Wash., Feb. 3, 1937, aged 67 years. Funeral by the undersigned in Yakima.—B. J. Fike, Sunnyside, Wash.

Bakener, Lousana Katharine, nee Gipe, was born near Greencastle, Pa., July 11, 1856, and died at the Brethren Home, Mount Morris, Ill., Jan. 8, 1937, where she had been a resident since September, 1924. At the age of fifteen she united with the Church of the Brethren. When seventeen years old she with her parents moved to the vicinity of Mount Morris. In 1879 she married Benj. Bakener; her husband and two children preceded her. She leaves a son, several grandchildren and one great-grandchild. She was very loyal to her church and very kind to the student body while our college was in operation. Funeral at the church in Mt. Morris by the undersigned.—W. E. West, Mt. Morris, Ill.

Barton, Miriam Jane, was born in LaSalle County, Ill., April 15, 1860, the daughter of Chas. and Elizabeth Rumble. She came with her parents to Kansas in 1874 and united with the Cumberland Presbyterian church while just a girl. She placed her membership in the Church of the Brethren of Conway Springs in 1927. In 1890 she married Jas. Samuel Barton; to this union were born two daughters and one son. She leaves her husband and son, four sisters, three step-grandchildren, two great-grandchildren. She died Jan. 25, 1937. Funeral services by Paul Thompson in Wellington.—Amos O. Brubaker, Conway Springs, Kans.

Bosserman, Sister Catherine, died Dec. 8, 1936, aged 81 years. She

was a daughter of Eld. Emanuel and Susan Deardorff Gochenaur. She leaves two daughters, one son, four grandchildren, one sister and two brothers. Funeral from the home of her daughter, Mrs. Nevin Decker, in East Berlin, Pa., with concluding services in the Mummert church. Interment in the cemetery near by.—W. G. Group, East Berlin, Pa.

Burris, Mrs. Grace, born near Madison, Kans., in 1878, died Jan. 19, 1937, as a result of a cerebral hemorrhage. She is survived by four sons, her mother, Mrs. Nancy E. Franks, three brothers and two sisters. Funeral services in the Parsons church by the writer, assisted by Bro. J. A. Campbell. Rev. C. E. Criteser conducted a service in Madison, Kans. Interment in Madison cemetery.—Leonard M. Lowe, Parsons, Kans.

Cheney, Sister Lorena Mary, only daughter of the late Brother Stephen T. and Sister Rebecca Fitz Caslow, was born near Panora, Guthrie County, Iowa, April 11, 1877, died in Portland, Ore., Jan. 21, 1937. She united with the Coon River Church of the Brethren at the age of eleven years and served faithfully in the church for almost fifty years. After thirty years spent in Iowa she moved to Portland, Ore., where on Dec. 29, 1909, she was united in marriage with Dwight Cheney. She was a charter member of the Portland church and with her husband was installed into the office of deacon. She held many offices in the church and was active to the time of her death. Seldom did she miss a meeting of the church and all were impressed with her constant and beautiful Christian life. She is survived by the husband, a daughter, one son and two brothers. Funeral services by the pastor and the body was placed in Lincoln Memorial Park mausoleum.—H. G. Shank, Portland, Ore.

Cripe, Daniel A., son of Levi and Rebecca (Pippenger) Cripe, was born in Union Township June 12, 1863, and died at the home of his youngest daughter, Mrs. Rosa Fink, Feb. 3, 1937, at the age of 73 years, 7 months, 23 days. Early in life he united with the Church of the Brethren at Union Center and he was a faithful member until death. This same church stands on ground donated for that purpose many years ago by Bro. Cripe's parents. On Dec. 15, 1889, he was united in marriage with Catherine Tschupp, who preceded him in death May 2, 1933. To them were born three daughters and one son. Surviving besides these children are sixteen grandchildren and two brothers. Funeral services at the Yellow Creek Church of the Brethren by G. W. Phillips and the writer. Burial in Yellow Creek cemetery.—David Miller, Nappanee, Ind.

Cripe, Bro. Elmer, son of David and Caroline Cripe, was born near Egypt, Carroll County, Ind. He died of pneumonia at the age of 49 years, 7 months and 3 days. He married Anna Cheesman Aug. 9, 1908, and to this union were born five children. In 1909 he with his wife united with the Church of the Brethren and in this faith he remained true; he was a firm advocate of the principles and doctrines of the church. He was an excellent student of the Bible and was teacher of a Sunday-school class for many year, serving in this capacity in the Pittsburg church at the time of his death. Fairview church, where he lived most of the time, will miss him. In April, 1936, the family moved to Delphi, Ind., where he united his efforts at the Pittsburg church. He leaves his wife, three sons, one daughter and one sister. Services in Pyrmont church by Walter J. Replogle, assisted by the writer. Burial in the cemetery near the church.—J. W. Root, Lafayette, Ind.

Detwiler, Jacob, of Columbiana, Ohio, died at his winter home in St. Petersburg, Fla., Dec. 30, 1936, aged 82 years. He married Miss Susan Harrold to which union were born three sons. After her death he married Miss Carrie Fisher and two sons were born to them. In 1881 he united with the Church of the Brethren and remained loyal to the end. He is survived by five sons, all of Columbiana. Services by his pastor, Bro. G. S. Strausbaugh, with interment in Columbiana cemetery.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Duft, Bro. Fred H., was born July 6, 1876, in Marshall County, and with the exception of five years he lived on the farm where he died Feb. 3, 1937. He with his sons united with the Iowa River church in the spring of 1924. A few years later he with his wife was chosen to the deacon's office in which they served faithfully. He was foreman of the deacon body for a number of years. In December he had an attack of heart trouble and was removed to a hospital; he had been at home only three weeks when he passed away. He was the last of a large family. Services by the writer in the local church with interment in the cemetery near by.—G. W. Keedy, Marshalltown, Iowa.

Forman, Walter H., husband of Sister Daisy Forman, was born in Iowa, Aug. 18, 1875, and his life came to a tragic end, in crossing the highway at Sunnyside, Wash., Jan. 8, 1937. He was struck by a passing car and killed instantly. Funeral services in Sunnyside, by the undersigned.—B. J. Fike, Sunnyside, Wash.

Gampher, Mrs. Joseph, born Oct. —, 1881, and died in Palmyra, Dec. —, 1936. She was a member of the Church of God for a number of years but was a faithful attendant at our Sunday school and church services. The Brethren anointed her during her illness. Funeral in our church by Eld. F. S. Carper and Rev. Heiges, with interment in Gravel Hill cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Garber, Bro. J. S., son of Martin and Elizabeth Garber, died Dec. 23, 1936, in the Rockingham Memorial hospital, where he had been a patient since September. He was born at Sangerville and spent the greater part of his life there. He is survived by his wife, one son, one sister and four brothers. Funeral services at Sangerville church by A. S. Thomas.—Fannie Shull, Bridgewater, Va.

Good, George S., died on Jan. 27, at the sanatorium in Lebanon, Pa. His age was 65 years, 9 months and 11 days. The immediate cause of his death was a heart attack. Bro. Good was a member of the Lebanon Church of the Brethren, serving in a particular way as trustee for a number of years. He is survived by his wife, Anna (Breidenstine) Good, and two children. There are also seven grandchildren, and one great-grandchild. Funeral services were conducted by his pastor, Nevin H. Zuck, assisted by Bro. Henry G. Bucher, with burial in the cemetery of the Midway Church of the Brethren.—Nevin H. Zuck, Lebanon, Pa.

Greist, Chester L., died Dec. 26, 1936, aged 10 years. Death was the result of an accident: as he was driving along the highway in a wagon he was struck by a coal truck. Services at the Mummert church, Upper Conewago congregation, by the writer and Bro. Paul Miller, with interment in the cemetery near by.—W. G. Group, East Berlin, Pa.

Harrison, Loretta Rowland, was born Dec. 3, 1860, at Lanark, Ill., and passed on Jan. 22, 1937. She was the daughter of Isaac and Mary Ann Stitzel Rowland. She married Stephen J. Harrison, Oct. 7, 1880, to which union two sons were born, one of which preceded her in 1894. They also had an adopted daughter who survives. Sister Harrison was a member of the Brethren church from her youth and was a faithful helper to her husband who for a number of years was a minister in the Brethren church. Services in the First Brethren church in Sunnyside by the undersigned.—B. J. Fike, Sunnyside, Wash.

Hay, Bro. Henry H., died Feb. 1, 1937, at the home of his daughter, Mrs. V. P. Maurer, in Sipesville, Pa., after a short illness of pneumonia. His age was 79 years. He was a lifelong member of the Brethren church. His wife preceded him ten years ago. He is survived by two sons, two daughters, seven grandchildren and one great-grandchild. Services by the writer in the Edie Reformed church with interment in adjoining cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Heffner, Theo. son of Daniel and Nora Heffner, was born March 26, 1906, and died Nov. 23, 1936, at a hospital, Mishawaka, Ind. Funeral services at the Osceola Church of the Brethren by the writer, assisted by Rev. V. O. Vernon. Interment in Osceola cemetery.—Ervin Weaver, Elkhart, Ind.

Huffman, Joseph Henderson, son of Henry H. and Delia A. Huffman, was born in Delphi, Ind., April 17, 1855, and died at Los Angeles, Calif., Feb. 2, 1937. He was one of five children. In 1875 he married Caroline Larrabee. Ten children were born to this union. In an early day they moved to Bijou Hills, S. Dak., where on March 23, 1887, he united with the Church of the Brethren, to which faith he held to the end. He had read the Bible through fifteen times in the last three years. In May, 1903, they moved to Osage, Sask., Canada. He was a charter member of the Fairview church. His wife preceded him in 1921. He is survived by two sisters, six sons and one daughter, twenty-six grandchildren and eleven great-grandchildren. Services at Los Angeles by J. E. Steinour and G. I. Michael. Burial in Evergreen cemetery.—David M. Huffman, Temple City, Calif.

Keller, Monroe B., born May 12, 1869, and died Dec. 30, 1936. He married Ada Bucher May 27, 1893; this union was blessed with two daughters and seven sons. His first wife died Dec. 6, 1915. He was married to Lydia Brubacker Aug. 25, 1917. One daughter and four sons preceded him in death. There remain his wife, three sons, one daughter, twenty-eight grandchildren and a sister. He was a staunch member of the Church of the Brethren and served it faithfully for many years.—Eva A. Bollinger, Richland, Pa.

Kimmel, Sister Maria A., born April 1, 1848, at Distant, Pa., died Dec. 30, 1936, at the home of her daughter, Mrs. C. E. Myers, near Cochran Mills, Pa. She was the widow of Jacob Kimmel who died thirty years ago, and a daughter of Mr. and Mrs. Jos. Shumaker. She was a member of the Plum Creek Church of the Brethren for many years. Surviving are two daughters, one son, sixteen grandchildren and one brother. Services at the home of her son by Bro. Wimmer with interment in Elderton cemetery.—Mrs. Clyde Kough, Shelocta, Pa.

Kimmel, Bro. Tobias Quinter, born Sept. 16, 1860, in Rural Valley, Pa., died Sept. 26, 1936, in a hospital, Indiana, Pa. He was a son of Mr. and Mrs. Lewis Kimmel and a member of the Church of the Brethren from youth. He leaves his widow, one son and three grandchildren. Funeral services at his late home by Bro. J. H. Wimmer with burial in Elderton cemetery.—Mrs. Clyde Kough, Shelocta, Pa.

Kline, Bro. Arthur, son of Brother and Sister Elmer Kline of Palmyra, was born Dec. 31, 1911, and died of heart disease in a Reading hospital, Dec. 19, 1936. Funeral in the Palmyra church by the home ministers, with burial in the Spring Creek cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Lehman, Malissa Lizzie, the daughter of Jonas and Betsy Mummert, was born June 17, 1857, in York County, Pa., and died at the home of her sister-in-law, Mrs. Laura Mummert, Feb. 2, 1937. Death was due to pneumonia. She married Mike Lehman in 1874. To this union were born three sons and one daughter. Her husband died Aug. 21, 1926. She is survived by her children, grandchildren, one brother and one sister. She was a member of the Church of the Brethren and exemplified a true, earnest Christian character. Funeral services at the church in Astoria by E. F. Caslow, assisted by Rev. T. P. Krumpe. Interment in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Longanecker, Bro. Solomon, died at the home of his daughter, Mrs. S. F. Rairigh, on Jan. 6, 1937, after a short illness. Funeral services at the Woodberry church by Bro. Carroll Yingling with burial in Meadow Branch cemetery. He is survived by his wife, one daughter

and two grandsons. He was a faithful worker in the Woodberry church since coming to Baltimore several years ago; he was deeply interested in the progress of the church.—Mrs. Wm. Horn, Baltimore, Md.

Miller, Bro. Jacob H., born Jan. 29, 1851, in Indiana, Pa., and died at his late home, Shelocta, May 29, 1936. He was a member of Plum Creek Church of the Brethren for many years. Surviving are his widow, three sons and two daughters and a number of grandchildren. Funeral services in the church with interment in Elderton cemetery.—Mrs. Clyde Kough, Shelocta, Pa.

Miller, Calvin C., son of Jacob and Emmaline Miller, was born April 2, 1883, near Farmersville, Ohio. At an early age he moved with his parents to the home near Gratis. In his early twenties he united with the First Brethren church at Gratis, where he remained faithful. Nov. 26, 1908, he married Melva J. Smith. To them were born two sons and a daughter who passed away when four years old. He had been in failing health for sometime and passed away on Christmas Day. He leaves his wife, two sons, his father, two sisters and two brothers. Funeral services from the church at Gratis by the writer with burial in Gratis cemetery.—Wm. M. Deaton, Eaton, Ohio.

Myer, Sister Elizabeth G., wife of Eld. Reuben Myer of Brunnerville, died Jan. 12, 1937, at Lancaster general hospital, aged 56 years. She was a daughter of Jacob K. and Sallie Graybill Pfautz. She was a teacher of the women's Bible class for a number of years. She is survived by her husband, two daughters, four sons, ten grandchildren, five sisters and one brother. Funeral services in Middle Creek Church of the Brethren by the home ministers with interment in the Bareville cemetery.—Amanda Weaver, Lititz, Pa.

Newcomer, Clinton B., son of Levi and Molly (Thomas) Newcomer, was born in Wood County, Ohio, Nov. 2, 1867. Most of his life was spent on a farm in Hancock County. About twenty-five years ago he retired from the farm and moved into Fostoria where he spent the remainder of his days, departing his life Feb. 8, 1937. Bro. Newcomer was married to Sarah Belle McKee Jan. 24, 1899. The wife died Jan. 7, 1910, leaving a family of four girls. On Jan. 9, 1911, our brother married May E. Hazen who with the three daughters, fifteen grandchildren and three great-grandchildren remains. Also two brothers survive. Bro. Clinton united with the Church of the Brethren some thirty years ago and had been a very helpful and consecrated member. For many years he belonged to what was called the Big Lick quartet, a quartet that sang over a large portion of the northwestern part of Ohio. Because of his value as a leader in music he held many positions in the church as a chorister of merit. Burial from the Fostoria Church of the Brethren, conducted by the writer.—Walter Swihart, Fostoria, Ohio.

Pilcher, Reuben, son of William and Mary Pilcher, was born March 12, 1858, and died Jan. 29, 1937. He leaves six brothers and sisters. Amanda **Pilcher,** daughter of Henry and Martha Weller, was born May 21, 1853, and died Jan. 27, 1937. She leaves seven brothers and sisters. They were married at Roann, Ind., Sept. 21, 1879. About two years later they moved to their home in Putnam County, Ohio; here they spent the remainder of their lives. Four children were born to this union, two of whom preceded the parents. One son and a daughter survive. Although they lived twelve miles from the Dupont church they early in life were called to the office of deacon. Funeral at the North Mt. Zion Christian church by Bro. Reuben Boomershine with burial in the cemetery near by.—D. P. Weller, Continental, Ohio.

Plunkett, Sister Lydia Ullery, was born near Walkerton, Ind., June 5, 1868, and died at Portland, Ore., Jan. 14, 1937. Though of Brethren stock it was not until recent years that she united with the church. She was in ill health for a number of years suffering almost constant pain, and much of the time confined to her home. She was the last of the Ullery family into which she was born. She leaves two nieces. Funeral services by the pastor and burial in Rose City cemetery.—H. G. Shank, Portland, Ore.

Schreiber, John Schaffer, son of Theodore and Anna Schreiber, was born at Broad Axe, Ambler, Pa., July 29, 1857, and departed this life Jan. 1, 1937, at the age of 79 years, 5 months and 2 days. His early life was spent in the community of his nativity. In 1882 he was united in marriage with Helen Stiver. After living near Phoenixville for two years he moved with his wife back to Broad Axe where he resided until eight years ago when he left the farm and retired in Ambler. He united with the Church of the Brethren in the Green Tree congregation at Oaks, in 1887, and later transferred his membership to the Ambler church where he served until his death, as a deacon. He was widely known in this community as a farmer of exceptional ability, and he always had a keen interest in civic and community projects. He leaves his wife, Helen Stiver Schreiber, and one sister, Mrs. Mary Marlin, several brothers and sisters having preceded him in death.—Paul W. Norris, Ambler, Pa.

Schisler, Mary Ann, the daughter of Edward and Lydia McKinney, was born near Hanover, Pa., Nov. 19, 1854, and died Jan. 22, 1937, at the home of her son-in-law, Henry Lehman, in Astoria. She married Jacob Schisler March 20, 1880. To this union were born one son and three daughters. Her husband passed away Dec. 15, 1901, and a daughter also preceded her. In 1901 she united with the Progressive Brethren church and remained true to that faith until death. She is survived by her son, two daughters, five grandsons, three sisters and two brothers. Services at the Church of the Brethren in Astoria by E. F. Caslow, assisted by Rev. E. E. Catlin. Burial in South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Troxel, David Elmer, son of Jacob J. and Elizabeth Troxel, was born near Winfield, Kans., March 30, 1881, and died Dec. 29, 1936. He married Miss Rosa Anna Oxley in 1899 to which union were born four daughters and one son, all of whom survive with his wife, three grandchildren and one sister. When twenty-one years old he professed faith in Christ and united with the Church of the Brethren; in 1913 he united with the M. E. church. Funeral services from the Methodist church in Argonia by Rev. C. T. Lawson, assisted by Rev. J. W. Millsap. Burial in Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Warner, John Ephriam, son of Edw. and **Minnie Mishler Warner,** was born in Union Township, Oct. 16, 1896, and died Jan. 25, 1937, after long weeks of suffering. March 13, 1924, he married Una Shock and to them were born two sons and one daughter. Surviving are his wife, three children, parents and an only brother. For several years he had been in declining health and on Dec. 7 he was taken to the hospital at South Bend for treatment. After three weeks his brother, Dr. Warner, took him to Goshen where he and his companion cared for him in their home and at the hospital. Funeral services at Union Center church by Brethren H. D. Emmert and J. D. Frederick. Interment in adjoining cemetery.—David Miller, Nappanee, Ind.

Wertenbaker, John H., son of Lewis and Catharine Wertenbaker, was born in Frederick County, Md., Jan. 24, 1850; he died Nov. 19, 1936. He came to Darke County, Ohio, in 1870 where he spent the remainder of his life. He married Amanda Minnich Dec. 11, 1873; to this union were born six sons and one daughter. He and his wife united with the Church of the Brethren in February, 1893, and were ordained to the office of deacon in 1896. They were very sincere, earnest workers and faithful readers of the Messenger. His wife died in February, 1926. Seven children survive with three grandchildren and one great-grandchild. Funeral services at the Castine church by Brethren S. A. Blessing and Glen Rust. Interment in adjoining cemetery.—Civilla Petry, West Manchester, Ohio.

CHURCH NEWS

ARIZONA

Phoenix.—From Jan. 20 to Feb. 7 the Phoenix church enjoyed a real refreshing in a revival conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The Austins were with us in a meeting three years ago so they did not come to us as strangers. Because of the unusually cold, damp weather there was much sickness in the congregation which hindered a large attendance. However, those that were able to attend received a real blessing. Bro. Austin's sermons were just what we needed to revive and give us new courage to carry on. Sister Austin added much interest to the meeting by leading an inspiring service in song each evening and by directing the young people's choir in special numbers. Her story period was awaited as eagerly by the adults as by the children. We had purchased "Tabernacle Hymns" just prior to the revival and through her direction we learned a large number of the new hymns. Although the Glendale church had just closed a meeting with the Austins, they supported our meeting in a wonderful way and this we greatly appreciated. As a direct result of the revival there were twenty-one confessions of whom sixteen have been baptized and four received on former baptism. The climax of the meeting came on the last night as Bro. Austin called for a rededication of life and a pledge of loyalty to the work of the church when practically the entire congregation responded. —Katherine Greenawalt, Phoenix, Ariz., Feb. 8.

CALIFORNIA

Los Angeles (Calvary).—Sept. 1 Bro. Frank Howell from Phoenix, Ariz., came to serve as the new pastor. Since then the attendance has increased with a fine spirit of Christian fellowship prevailing. Shortly after Bro. Howell came a large number of the congregation went forward after the morning service, pledging themselves anew to a deeper spiritual life and definite lines of service. The pastor has made over 275 calls. Since Sept. 1 nineteen letters have been received, three baptized and two received on former baptism. Bro. Howell is conducting a study on the life of Christ during the prayer meeting hour. He will conduct a revival service at Hermosa Beach Feb. 14-28. At our last business meeting Bro. J. W. Cline resigned as elder in favor of Bro. Howell. Bro. Cline and wife have for the past four years looked after the interests of the church most faithfully in the absence of a full-time pastor. Oct. 4 we had rally day with an impressive consecration service for the teachers and officers of the Sunday school. Nov. 1 an anniversary and homecoming day was observed with a good attendance in the morning, followed by a basket dinner and a get-together service in the afternoon. Dec. 6 the communion service was held. In the evening a play, In Perfect Peace, was given by the young people. Jan. 3 a pageant entitled Daring Youth introduced the pastor's sermon, Reckless for God. Jan. 10 we were privileged to have with us Bro. Lynn Blickenstaff, recently returned from Bombay, India. He gave us a new insight into the financial end of our missionary work. During the Sunday-school hour he visited some of the departments and gave the children an opportunity to ask questions about India. The district officers of the Women's Work met with our women Jan. 6 and brought new inspiration for service. Mrs. M. Q. Calvert led an interesting Bible discussion; Mrs. Harrison Frantz gave a helpful reading. A round table pertaining to everyday problems, conducted by Mrs. C. P. Schaeffer, completed the program. The Women's Work is well organized with Mrs. J. W. Cline, president. Our Sunday school has shown a steady

increase under the leadership of David Brubaker, superintendent, and M. J. Brock, assistant. The choir has been rendering some musical treats under the able direction of Fred Bachlund. The men's organization with F. M. Honeyman, president, meets once a month for a dinner and a constructive program.—Ethel C. Smith, Los Angeles, Calif., Feb. 6.

McFarland.—Sunday eveuing, Jan. 24, marked the close of a two weeks' evangelistic campaign in our church here at McFarland, under the leadership of Bro. Forest Eisenbise, pastor of the Pasadena congregation. The attendance was excellent and the evangelist brought us sound and helpful messages. Sister Eisenbise and their daughter, Neva Joan, were here for the second week, and contributed definitely to the song service. We feel that the whole church has been stirred and that the program from start to finish was very wholesome. Eleven were baptized on the closing day, and four more the following Sunday, fifteen in all; twelve children and three adults. There were also fifteen or more definite reconsecrations. The closing service Sunday evening came right up to a splendid climax, the Spirit of God moving many hearts towards better things.—John I. Coffman, Pastor, McFarland, Calif., Feb. 1.

FLORIDA

Sebring church experiences its annual high-water mark of interest, attendance and special features during the months of most tourists, viz., December, January and February. The following ministers have preached since the last report: W. D. Miller, J. H. Murray, Ferdie Rohrer, Daniel Englar, Clarence Erbaugh, F. M. Hollenberg. The Christmas program was given Sunday evening, Dec. 20, by representatives of all departments of the Sunday school. The Christmas offering for the Conference budget totaled over $50. At the December meeting the women met chiefly for reorganization purposes. The president of Women's Work for the coming year is Mrs. Mary Boyd; for the Aid Society, Mrs. H. A. Spanogle. Each week portions of the book, Congo Crosses, are read while work quietly proceeds. Jan. 31 was a day full of interest and many good things, for it was the twentieth anniversary of the founding of Sebring church, and the opening day of a two weeks' spiritual life preaching mission. Bro. Otho Winger brought to the church and community very helpful messages each night. One of the special projects of founders' day was to raise a sum of money to remodel and recondition the church. The total amount received in cash and pledges was approximately $500, a sum just about half enough to meet the expense of the needed improvements. One member promised to donate an electric bulletin board. Some of the events of twenty years ago are as follows: Sebring church organized Dec. 2, 1916; first building dedicated Dec. 17, 1916; first prayer meeting Jan. 4, 1917; Sunday school organized Jan. 7, 1917; first love feast held Feb. 9, 1918; present building dedicated Jan. 8, 1922. The midweek prayer meeting averages seventy-five at present. The Sunday-school attendance has increased since last year. At the anniversary of the passing of Eld. J. H. Moore a fitting memorial was held for him and others who were called beyond during the past year.—F. M. Hollenberg, Sebring, Fla., Feb. 10.

ILLINOIS

Cerro Gordo.—The B. Y. P. D. held a chili supper in December. They have purchased a piano for the primary department and also purchased a large picture for the church of Christ and the Young Ruler. The B. Y. P. D. went caroling Christmas Eve; they sang at a number of homes for shut-ins and elderly people. Our council meeting was held Jan. 17. Three letters of membership were received and six granted to those moving away. Our pastor, Walter S. Coffman, and wife are retained for another year. A Bible training school is being conducted the first week in March. The leaders are our pastor and Bro. Wieand, pastor of Decatur church. The Ladies' Aid has considerable work in store; they have recently tied three comforters, two of which were sent to the flood stricken areas. Feb. 28 we are planning a missionary program to be given by the women of the church. Our Christmas program was held Dec. 20, each class giving a special number, so that young and old participated in the program.—Hazel A. Turney, Cerro Gordo, Ill., Feb. 11.

Lena.—On the evening of Dec. 20 a dramatic cantata relating the Christmas story was presented. It was very impressive and enjoyed by an unusually large audience. Jan. 24 a donation was received for the relief of the flood sufferers. Jan. 31, temperance Sunday, Bro. Hohnadel very fittingly showed pictures with his lecture on The New Approach to Alcohol Education. This part of the evening program was followed by an appropriate and stirring sermon by our pastor on What Shall a Man Give in Exchange for His Soul? Our Sunday evening services are inspirational and we greatly appreciate the wonderful interest and fellowship being shown by the large number who attend. The work of our B. Y. P. D. is progressing nicely and we anticipate a most enjoyable and helpful year. We have received a new family into our church and are very happy to have Brother and Sister Hohnadel and daughter of Gratiot, Wis., worship with us.—Lydia Lutz, Lena, Ill., Feb. 6.

INDIANA

Anderson.—Last evening the B. Y. P. D. sponsored an excellent program, assisted by the choral musical league of the high school. The musical numbers were given by sixty young men and women in the interest of Camp Mack. Following the program Bro. R. L. Showalter addressed the meeting. Our Aid Society is occupied in making comforters and clothing for the flood sufferers.—Nila Alldredge, Anderson, Ind., Feb. 8.

Cart Creek church enjoyed a week's meeting conducted by Bro. J. O. Winger of North Manchester, the last week in January. Ten new members were added to the church. These meetings were a great help to the entire community. A collection of $41 was taken for the Red Cross. The Ladies' Aid at their February meeting elected officers for the coming year, the president being Berniece Winger. The Aid had a very successful year and at present is doing Red Cross sewing for flood sufferers. The work at this place is prospering.—Mrs. Berniece Winger, Cart Creek, Ind., Feb. 8.

Lower Deer Creek congregation met in council Feb. 4. The men of our church are planning to reorganize and work out a way to aid with the financial needs. Our District Mission Board having asked us to raise a fund to help rebuild the Marion church, we pledged $36 before our council meeting closed.—Mrs. Ralph Replogle, Camden, Ind., Feb. 8.

Mexico.—We have a large and talented group of young people for our hope of the future church. Their activities cover quite a scope. In their Sunday-school work they are directed by Sister Grace Stoffer as teacher. Her assistant is Sister Genevieve E. Rarick, formerly of Muncie, who is also at present the governess of the girls in our Mexico Welfare Home. Having made a special study of religious drama, she was in position to very ably direct the class in an impressive Christmas play entitled "The Other Shepherd." It was climaxed in a pageant showing of "The Star Gleams." Dec. 31 the young people met at the Welfare Home for their watch party. Elder and Sister Thomas A. Shively, with some of the young people from their Pipe Creek church, were guests. Games and contests occupied the forepart of the period and refreshments were served. As the hour for the passing of the old year approached, a worship program was held. Superintendent Rarick, of the Home, and Bro. Shively gave short, appropriate and helpful talks to the assembled members. A consecration prayer closed the service just as the pealing of bells rang in the new year of 1937. Our B. Y. P. D. group is directed by Bro. Lawrence D. Deardorff, who is giving much time to directing the activities of the younger people. He is the efficient supervisor of boys in our Welfare Home. Our B. Y. P. D. also takes quite an active part in the County Interdenominational Young People's Movement. Our church entertained this organization in their December monthly meeting. Their president is one of our splendid young men, Bro. Joseph Balsbaugh. We were happy to have the sacred male quartet of Manchester College, plus Bro. J. O. Winger, with us Sunday evening, Jan. 24. The other churches of Mexico were present in the service to receive the joy and inspiration of the music and Bro. Winger's message on "Our Loyalties." Feb. 21 we will have special emphasis given to the matters of young people's work and missions by the coming into our midst of the brotherhood Young People's Director, Bro. Leland S. Brubaker.—Mrs. Ralph G. Rarick, Mexico, Ind., Feb. 8.

Nappanee.—On Dec. 6 a Volunteer Band from Manchester College, composed of five young people, gave an interesting program during our worship period on Sunday morning. Our activities during the Christmas season were numerous. During the month of December our pastor gave sermons in keeping with the Christmas story. The children's program was given the morning of the 20th and in the evening a pageant and candlelighting service which was very impressive was enjoyed by a large crowd. The evening of the 22nd a social time was enjoyed at the church, consisting of a miscellaneous program, gift exchange and a treat which was given to all present. The midweek service is being held in the homes this winter and the Daily Devotions in The Gospel Messenger are being used for study and discussion. We are happy to say that we again have met the requirements for obtaining the special club rates for The Gospel Messenger. The young people are putting forth special efforts to raise 300 feet of pennies for the annual Achievement Offering. Bro. Emmert, our pastor, has been very busy visiting the sick, as we have much illness among our members at present.—Mrs. Lawrence White, Nappanee, Ind., Feb. 6.

South Bend.—First church is enjoying spiritual encouragement under the leadership of our pastor and wife, Mr. and Mrs. H. F. Richards. Among the early fall activities of the church was a workers' retreat on a Saturday afternoon and evening in October, held in the beautiful suburban home of Dr. and Mrs. C. L. Miller. Bro. M. R. Zigler was with us also and spoke on Sunday morning. His presence and counsel were a great help and inspiration. Our church joined with other south side churches in making a religious survey of our section of the city. We received a number of cards. We also joined in the city preaching mission and an eight-day preaching mission was conducted by the pastor. The church also joined with other churches in a Guy Black personal visitation evangelism program in November. As a result there have been so far fifty-nine decisions to unite with the church by letter or baptism, forty-eight of whom have been received. Our workers are continuing to meet for a supper meeting every two weeks and go out in a continued personal evangelism effort. It has greatly added to the life and spirit as well as the attendance of the church. On Dec. 20 we had a white gift service and in the evening our choir gave a Christmas cantata under the leadership of M. D. Detweiler. We now also have a junior choir directed by Mrs. B. Buckingham. They sing occasionally in our regular church services. The Men's Work is attempting to place the Messenger in 75 per cent of the homes. The women's council is composed of the Ladies' Aid, the missionary society, mothers' club and the young ladies' project club. The Aid is progressing nicely in its various activities, with quilting and other miscellaneous work. We have purchased a tuberculosis bond and made bedding for Camp Mack. Dec. 10 we gave a turkey supper and bazaar, netting about $80. This week we are having a potluck dinner for February birthdays, particularly honoring our oldest Aid

member, Mrs. A. W. Austin, who is ninety-four and remarkably active for her years. The missionary society decided to set aside a few minutes each Monday morning in prayer for world peace and missions. We are now studying Congo Crosses. At one of our meetings Mrs. Prior Smith gave an interesting talk on her work in Colombia, South America. The mothers' club sponsored a Thanksgiving dinner demonstration at the Indiana and Michigan electric company kitchen. The young ladies' project club is sponsoring the furnishing of a church parlor. We hold two meetings each year of all the ladies of the women's council with supper, speaker and social hour. We are enjoying the secret social part, "your who's it friend," which starts anew at each spring meeting. The church has decided to have a week of pre-Easter meetings conducted by the pastor, also to have soon a social evening and reception for the new members.—Mrs. J. Y. Sollenberger, South Bend, Ind., Feb. 8.

IOWA

Fairview.—At our council meeting in January officers were elected for the coming year. Orlando Ogden is elder and is also filling the pulpit regularly. Bro. J. W. Terrance is Sunday-school superintendent; the writer, church correspondent and Messenger agent. We have a full corps of officers. Sister Ola Terrance is president of our Aid which is doing a good work. Some of our young people put on a peace play for Christmas which was very impressive. We would gladly welcome a young minister to locate with us. We have a loyal group of workers. Bro. Hoffert was with us in the services on Feb. 7.—Mrs. Orlando Ogden, Udell, Iowa, Feb. 8.

KANSAS

East Wichita.—Our communion and love feast was held Oct. 26 with Bro. Jas. H. Elrod officiating. Members met in council Dec. 16 at which time church officers were elected for the coming year: church clerk, Dora Cripe; treasurer, A. T. Alling; Messenger agent, Mrs. W. W. Anderson; correspondent, Yvonna Anderson; trustee, W. W. Anderson. It was also voted to change the church year from Jan. 1 to Oct. 1. Dec. 20 the children's department gave the Christmas program, followed by a play presented by the young people's department. The regional young people's conference was held in our church Feb. 7. The theme for the day's program was Resisting Dishonest and Vicious Advertising. Bro. Galen Ogden gave the morning address on Freedom Through Truth. Bro. John Whiteneck taught the Sunday-school lesson. The afternoon meeting was followed by a business session. The new officers for the year were elected. The Ladies' Aid served both dinner and supper. A recreation period was held in the basement of the church from 4 to 5:30. The evening program was very enjoyable with special musical talent of the city and a chalk talk by Harry Clark from West Wichita church.—Yvonna Anderson, Wichita, Kans., Feb. 11.

McPherson.—Our preaching mission was held Nov. 15-22; Bro. X. L. Coppock of Rocky Ford, Colo., was our guest speaker. At the close of these meetings two entire families were received into the church, numbering six in all. Nov. 23 was our communion. This was a beautiful service, our tables being lighted with candles. A large number of students enjoyed this service with us. We joined with the other churches of the city in a union Thanksgiving service. Early in December the college students were entertained in the local homes. This always proves a happy occasion. Dec. 13 the choir presented the cantata, "The Story of Christmas." Bro. Chris Johansen directs this choir. The last Sunday of 1936 the morning service was in honor of our older people. A candlelight service was held at the beginning of the new year. The theme, "Following the Master," was ably carried out by a number of young people. Jan. 14, 21 and 28 were the dates for our school of missions and fellowship suppers. Our pastor addressed us the first evening on "Stewardship," J. J. Yoder the second evening on "Church Organization." The third was a moving picture from Elgin on "The Brethren Church at Work in America." This picture was a fitting climax to our school. Feb. 7 was another happy occasion for the church when 350 people surrounded tables and enjoyed a birthday supper for the church. The tables were decorated according to seasons and lighted with colored candles. Bro. J. A. Blair had charge of the program. The birthday offering of $131 goes to the support of our China missionary, Frank Crumpacker. More than seventy-five per cent of our members are receiving The Gospel Messenger this year. The women's council is now studying the book, "Congo Crosses." Early in November Sister Nevin Fisher who recently came into our midst gave us a splendid peace talk. As we were entering upon the year of 1937 our hearts were saddened because of the death of one of our cheerful, faithful members, Mrs. R. E. Mohler. Our hearts go out in sympathy to her husband and three children. Her life is an inspiration to us to live more richly and nobly for our Master. In another week the regional conference convenes at the college. Such meetings are mountaintop experiences for the local church.—Mrs. J. Hugh Heckman, McPherson, Kans., Feb. 10.

LOUISIANA

Jennings.—Nov. 13 we held our fall communion, Bro. J. A. Miller of Manvel, Texas, officiating. The week following he also held meetings each night at the church, thus assisting us in observing the National Preaching Mission. A union Thanksgiving service was held

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by the churches of Roanoke in our church, the United Brethren minister bringing the message and our church furnishing the music. During the holidays a church get-together was held, and useful and appropriate gifts were presented to each of the ministers and the teacher of the Bible class. The church has again decided to sponsor the project of putting The Gospel Messenger in every home of resident members, and offering it to nonresident members if they wish it. It was felt by many that no more worthy missionary effort could be made than getting our church paper read. On Nov. 8 the young people of the county young people's Council of Religious Education held their quarterly rally in our church. The topic under discussion was Serving God in the World Today. The young people of our church have undertaken three projects, two of which are for those less fortunate than they. They are furnishing cocoa and sugar for hot drink for the pupils of a rural school in a poor community, and are collecting clothing and have made a comforter for relief families. Also they have made a second addition to the work they began last year of landscaping the church grounds. In their monthly class meetings they have been studying the book, Christian Youth in Action. —Mrs. Glenn Harris, Jennings, La., Feb. 11.

MARYLAND

Beaver Creek.—On Nov. 27 Bro. Elmer Rowland from the Long Meadow church preached the Thanksgiving sermon at the San Mar chapel. That evening the B. Y. P. D. from Broadfording gave a program at the same place. The Christmas program of the Beaver Creek Sunday school was given Dec. 20. Dec. 22 the Christmas program of the San Mar school was given at the chapel. On Christmas night the B. Y. P. D. gave a play entitled The Holy Grail, with Bro. Perry L. Huffaker, minister of music in the Hagerstown church, assisting. The choir of the Trinity Lutheran church, Boonsboro, Md., rendered a program of Christmas carols in the San Mar chapel Dec. 27, with an appropriate address by their pastor, Rev. M. A. Ashby. The B. Y. P. D. cheered a number of aged and shut-ins by sending them Christmas boxes. The mothers and daughters' organization of our church recently organized and Mrs. Howard Grossnickle was again elected president. A musical was held at our church Feb. 9 sponsored by Mrs. E. G. Miller's students with a number from our church participating. The proceeds went to the young people's organization of our church. The Ladies' Aid Society of San Mar held a turkey supper Feb. 10 at Boonsboro, the proceeds to go toward starting a parsonage fund. Due to the illness of our pastor, Bro. E. C. Woodie, on Jan. 31, Bro. John Middlekauf of Hagerstown preached the sermon at the Beaver Creek church. Our church collected $50 for flood relief on Jan. 31 which was banded over to the American Red Cross. March 5 a district temperance program is to be given at the San Mar chapel with Bro. J. A. Robinson of Johnstown, Pa., and Bro. A. M. Dixon of Hagerstown, Md., principal speakers. Special music will be given by the combined choirs of Beaver Creek and Long Meadow under the direction of Bro. Perry L. Huffaker. We are planning a week's pre-Easter service in the Beaver Creek church to be conducted by our pastor.—Carrie Moser, Boonsboro, Md., Feb. 10.

Woodberry.—On Dec. 4 our Sunday-school business meeting was held and officers were elected. Dec. 20 Bro. Jacob Hollinger preached for us in the evening using for his subject, The Christmas Spirit. Dec. 25 the young people held a candlelight service with Bro. S. F. Rairigh as speaker. They repeated the service on the following Sunday with Bro. Carroll Yingling as speaker. Jan. 3 Rev. Norman Uphouse preached for us both morning and evening. In the morning his sermon was on The Virgin Birth of Christ. Jan. 17 at the Sunday-school session thirty-one diplomas and seals were given for attendance. The preaching service followed with Bro. Louis Brumbaugh of Western Maryland College delivering the address. He also preached for us on Jan. 24. Jan. 31 our elder, Bro. Hollinger, preached for us on the subject, We have Not Passed This Way Before—a challenge to the Christian. Following this service the church took a vote for our new pastor. Bro. C. H. Hinegardner of Lynchburg, Va., was chosen and we are looking forward to his coming. The men of the church have been busy repairing the parsonage and thanks to them, it is in splendid condition again. They had a meeting on Feb. 5. Feb. 7 Bro. Marshall Wolfe brought us the message both morning and evening; he also gave a talk to the B. Y. P. D. Beginning Feb. 14 the B. Y. P. D. will enjoy a series of studies on the ideals of Jesus. Bro. N. Uphouse will be their leader; he has been the teacher of the men's Bible class for sometime and they greatly appreciate his work. We have enjoyed many spiritual messages from our Washington and Westminster brethren, also our home ministers—Brethren S. F. Rairigh and Carroll Yingling.—Mrs. Wm. T. Horn, Baltimore, Md., Feb. 9.

MICHIGAN

Florence.—Seven gains for the kingdom, as a result of our evangelistic services held in December by Bro. Adam Miller of Kent, Ohio. The meeting was followed by a love feast and communion. Both services were very impressive. The church is preparing two plays to be given in the near future which convey messages of the usefulness of the church to the community.—Naomi Slack, Constantine, Mich., Feb. 6.

OHIO

Bellefontaine church met in council Dec. 3. Bro. McKee of the Ft. McKinley church was chosen to conduct our series of meetings. The financial board asked the privilege of presenting the budget to the membership which was granted. Bro. McKee came Jan. 31 and held a two weeks' meeting. He gave us eighteen inspiring sermons. One soul came out for the kingdom and we hope for more in the near future. The church was greatly strengthened by having Bro. McKee in our midst. Our church was presented with a gift of $50 to be applied on our parsonage debt and we wish to thank the unknown donor. Our Women's Work is baking doughnuts and making various articles to aid in paying on the parsonage. The Women's Work held their regular meeting Feb. 10; they decided to study Congo Crosses and meet one evening each week for that purpose.—Mrs. C. E. Crim, Bellefontaine, Ohio, Feb. 11.

Castine.—Aug. 13 our Sunday school had a picnic at a park at Richmond, Ind. Aug. 30 we had our homecoming and heard two good sermons. Sept. 19 at our council Bro. Blessing was re-elected elder for two years; Bro. Orville Fourman, Sunday-school superintendent. Oct. 10 we had our communion meeting. Bro. Roy Miller gave the morning address and Bro. Walker from Iowa spoke in the afternoon. Bro. Cloppert officiated in the evening. On Sunday morning Brother and Sister Homer Bright of China gave messages to both the children and adults. Nov. 25 we had our Thanksgiving services. The sisters opened their mite boxes for missions which contained $17. Bro. Roy Honeyman gave an inspiring message. Dec. 20 our Sunday school gave a Christmas program. Jan. 13 we had our yearly report which showed increase in attendance, interest and work done under the leadership of Sister May Wondle.—Civilla Petry, West Manchester, Ohio, Feb. 8.

Lick Creek.—The closing event of 1936 was our watch night party. Each family was responsible for a number on the program. Refreshments were served and a good time was enjoyed by all. At this time of the year we also have a shower for our pastor and family; they received many nice gifts. During January we met for services in our basement while a new hardwood floor was being laid and some other remodeling done in our main auditorium; this week we are redecorating the walls. Last fall we installed a furnace and have done quite a lot of remodeling in the basement also. During January and February we have been co-operating with the district of Northwestern Ohio in mission study classes on Sunday evening. The adult group uses the book, Consider Africa; the B. Y. P. D., The American Negro; and the junior departments, The Call Drum. March 14 we are planning rededication services and expect Bro. Frank Kreider to be with us as the main speaker of the day. We also expect the Manchester College quartet to be present. There will be all-day services with a basket dinner at noon. On March 16-18 we are planning to entertain the district conference. Our church succeeded in the Messenger subscription campaign for 75 per cent of the membership to receive the paper. The Aid Society under the leadership of Mrs. Ruby Killian meets in an all-day meeting Thursday of each week. They still have much work to do, such as quilting, tying comforters, serving sale lunches, etc. We made several comforters for the flood sufferers of the Ohio Valley, also helped the needy at home. Our men's group reorganized at the beginning of the year with Bro. Harold Loutsenhizer, president. They have been making plans for the year's work and have also been helping considerably in the remodeling of our church. —Mrs. Leo C. Stombaugh, Bryan, Ohio, Feb. 8.

Poplar Grove (Ohio).—We greatly appreciate the work of our new pastor and wife, Brother and Sister D. G. Berkebile. Since their coming an added interest has been shown in our church work and attendance. Bro. G. O. Stutzman was in charge of the installation service which was very impressive. Bro. Berkebile conducted installation services for all Sunday-school teachers and officers Oct. 4. At our communion Nov. 8 Brethren I. G. Blocher and Ray Shank brought morning and afternoon messages with Bro. Shank in charge of the evening service. The following morning Bro. Roy Honeyman gave an illustrated lecture for the children. A Christmas program was given by the children followed by the white gift service. On the evening of Dec. 27 the B. Y. P. D. gave the play, "The Search for the Christ Child." Our church floor has recently been refinished and carpeted. Special offerings for the relief of flood sufferers amounted to some over $100. For the third year we have a Messenger club. Two new deacons with their wives have been installed into office. The women's group is preparing a pageant to be given in the near future.—Bessie Huffman, Union City, Ind., Feb. 10.

OREGON

Portland.—At the regular council meeting Sept. 4 the new officers for the Sunday school and church were elected as follows: Bro. H. G. Shank, our pastor, elder in charge; Sister Ruth Ahlstrom, church clerk; Bro. E. M. Hubbard, Sunday-school superintendent; the writer, Messenger agent and correspondent. Plans for a unified morning service were adopted. Under this plan the Sunday-school and church devotional services are combined, thereby shortening the services from two hours to one and a half, and giving the children a part in the worship service. An inspiring love feast was held in October. Many visiting brethren attended. The National Preaching Mission under the leadership of E. Stanley Jones was held in this city Nov. 5-8. Ministers of all denominations from every part of the country attended this great gathering. Five visiting Brethren ministers gave short, inspiring talks at our morning service, following the close of this great mission. Early in December the Ladies' Aid held a successful bazaar and food sale. Bro. Shank was called to Grants Pass to hold a preaching mission there Dec. 6-20. In his absence Bro. Ernest Wine and Bro. Leland Nelson filled the pulpit. Our Christmas program by the children on Dec. 20 was greatly enjoyed. Special music and two splendid readings composed the evening service. Dec. 31 a watch service was held. During this meeting Bro. Ernest Wine was reinstalled into the

ministry by Bro. H. G. Shank. The Sunnyside church called Brother and Sister Wine into the pastorate; they accepted and took up the new field in January. The loss of Sister Lora Cheney, who passed away Jan. 21, is felt by all. Her faithful work in all branches of the church and her fine spirit and good influence will always he remembered. Bro. Shank has been conducting midweek meetings in personal religion in the homes of members since the new year began. They are most inspiring and helpful.—Mrs. Helen Palmore, Portland, Ore., Feb. 10.

PENNSYLVANIA

Bethany.—Rally day was observed Oct. 11 with promotion of children from beginner, primary and junior departments. Dr. Jas. H. Franklin, president of Crozier Seminary, guest speaker, brought us a great message. At our council meeting Oct. 16, two of our young brethren, Edw. Angeny and Benson Replogle, were licensed to preach for one year by the unanimous voice of the church. Dec. 6 a brief consecration service for them was conducted by our pastor. Nov. 5 Sister Christina R. Kulp of Nigeria, Africa, spoke to the mothers and daughters of the church. Thanksgiving morning we held our sunrise service in the church which was well attended. A missionary offering was taken at this time. The love feast and communion service was held Nov. 29 with a good attendance. Revival meetings, part of the National Preaching Mission, were conducted Dec. 6-13 by Bro. M. Guy West of Roanoke, Va. He brought us stirring messages. Nine were received into the church by confession of faith and baptism. Dec. 20 Bro. H. Stover Kulp spoke at morning service of their work in Africa; the same evening a pageant was given by the young people entitled The Great Guest Came. Dec. 27 we had a Christmas program by the Sunday school and a musical cantata by the choir. We were glad to have Sister Schnell of First church, Philadelphia as speaker at the mothers and daughters' meeting in February. Sunday mornings Bro. Bowman speaks on a series of the Life of St. Paul and at the evening services, Teachings on the Life of Jesus. Midweek prayer meeting study is in the Book of Ephesians.—Mrs. Margaret E. Mahler, Philadelphia, Pa., Feb. 11.

Brothersvalley church met in council Jan. 1. Encouraging reports were read from the various organizations of the church. The financial report showed a marked improvement over the last few years. The following officers were elected: secretary, Bro. B. B. Dickey; treasurer, Bro. G. S. Rieman; Messenger agency in care of the Aid Society; Messenger correspondent, the writer. For the first time we have succeeded in securing a sufficient number of Messenger subscriptions to get the club rate. We feel it will be an advantage to have most of our homes receiving a worth-while religious magazine. We have a religious training school semiannually in our community in which a number of our Sunday-school workers are taking an active part and have earned a number of credits toward a diploma. Our pastor, Bro. Rhodes, has been the dean of this school for the past five years. Our Sunday school is progressing nicely under the direction of Bro. Glenn Rieman, superintendent. The teachers are meeting on Friday evening of each week to discuss their problems with the pastor as leader. The Aid Society reported an enrollment of twenty members. We held twelve all-day meetings with an average attendance of twelve. Our work is mostly quilting. We started the new year in an encouraging way with our pastor's wife as president. Both our Sunday school and Aid Society gave donations to the Red Cross for the flood sufferers amounting to $75.05.—Mrs. A. R. Knepper, Berlin, Pa., Feb. 10.

Mountville.—Nov. 14 and 15 we held our love feast. Visiting brethren were Bro. Henry F. King and Bro. Earl Brubaker. They brought us inspiring messages. Bro. King officiated. Our revival services began on the 15th. Bro. Wilmer Petry of Ohio was the evangelist. He spent over two weeks laboring with us, giving us soul-searching sermons and visiting in many homes. As a direct result six precious souls were added to the church. The young people of the church rendered a Christmas program Dec. 20, which was very well received. Our church took an active part in the preaching mission services conducting a week of services with Bro. A. C. Baugher, Paul Wenger, Hiram Eshleman, B. F. Stauffer, Clyde Weaver, Henry Hess and Graybill Hershey each giving us one sermon. We were also fortunate in having representatives from both India and Africa mission fields with us. Jan. 10 at the Manor house Bro. H. Stover Kulp of Africa gave us a forceful message and acquainted us with the needs of the Africa field. The following Sunday Sister B. Mary Royer pictured the distress and needs of India. An offering was lifted for both fields amounting to $38.21 for Africa and $45.27 for India. Bro. Ralph Schlosser conducted a Bible institute Jan. 30 and 31 which was greatly appreciated by all who attended, but the attendance was small owing to the fact that Lancaster young people had a missionary rally with Bro. A. D. Helser as guest speaker. We have been able to get the Messenger into 75 per cent of the homes but feel that we could do better for 1937. Florence K. Herr, Millersville, Pa., Feb. 8.

Norristown.—Our Sunday school gave an interesting program Dec. 20 under the direction of Mrs. W. H. Row and her helpers. The children took their part with songs, recitations and exercises and the young people very effectively gave the pageant, The Coming of the Great Light. Dec. 27 at the morning service Sister Elizabeth Blough very beautifully read for us The Other Wise Man. Our young people sponsored a watch night service at the church. The Women's Work is having monthly programs as arranged by the national organization; they are also reading Congo Crosses. Bro. W. H. Row, our pastor, is leading us in the study of the Book of Micah at our midweek service.—Emma N. Cassel, Norristown, Pa., Feb. 1.

Palmyra.—Dec. 20 our Sunday school rendered an interesting Christmas program. On Christmas night our young people's department sang carols especially for the sick and aged. Some of the classes also took baskets of fruit to the shut-ins. Watch night services were held with our elder, F. S. Carper, giving the main address. Jan. 10 a group of Student Volunteers from Elizabethtown College gave us a program at the morning service. Jan. 17 Bro. Leland Brubaker gave us an interesting address on his experiences, traveling with the deputation to the foreign fields. The organization of the Aid remains the same for the year, Sister Kate Zug being president. Our total receipts were $464.36; our expenditures included flooring for the Aid room, $102 and $175 to the building fund.—Mrs. Moses Groy, Palmyra, Pa., Feb. 6.

Quemahoning (Maple Spring congregation).—Our new pastor, Bro. J. M. Geary, and wife took up their duties Dec. 1. Christmas exercises were given by the children of the Sunday school on Dec. 20. Dec. 23 a program was rendered by the adult group. The quarterly council was held Jan. 13. Special services April 4 will aim to have full Sunday-school enrollment present. Our enrollment now is 325. Bro. Harold Seese is superintendent. B. Y. P. D. meetings are held at the church every other Sunday evening with good attendance and interest in the work.—Nora A. Stutzman, Hollsopple, Pa., Jan. 30.

Sipesville.—On Dec. 24 the Sunday school rendered an interesting and impressive program in the form of a pageant entitled When the Light Shone. At the council held in January a new plan to reduce the parsonage debt was adopted. The entire offering of the Sunday school and church on the last Sunday in each month of the current year will be used to reduce this debt. The offering in January was very encouraging. During January the classes of the young people's and the adult departments of the school were engaged in a Bible reading contest. The reading was the Gospel of Mark. Percentage of the number of readers in each class was based on the enrollment. The reports were gratifying. One of the classes reported 100 per cent, the next highest 76 per cent. While it may not be advisable to stress the contest method too strongly, yet we are happy to say that by using this method there were about twice as many engaged in this systematic plan of Bible reading this year as there were last year. For the month of February we plan to stress class attendance. Our love feast will be held on Easter evening. Pre-Easter services will be conducted by our pastor. On Palm Sunday the young people of the Sunday school will render a program. Easter morning at the close of the Sunday-school hour the children will give a program.—O. P. Thomas, Sipesville, Pa., Feb. 6.

Tyrone church met in business meeting and watch night service Dec. 31. Oscar S. Barkman was elected church clerk. For the Sunday-school year beginning Oct. 1 Arthur Harpster was elected superintendent with Ezra Snyder, assistant. Reports from different boards and offices showed the departments to be in a growing and healthful condition. The B. Y. P. D. is progressing nicely and the membership has increased more than two-thirds under the leadership of their new president, Betty Bressler. The church basement has been almost completed. The B. Y. P. D. holds its meeting there and has bought a piano for use there. Three Sunday-school classes have moved to the basement. A word of thanks is due our pastor and family, for two of these classes had been meeting in the parsonage for a number of years. In November our pastor, Bro. John R. Snyder, conducted a two weeks' revival, ending with the communion. Six were received into the church by baptism. Bro. Galen Royer of Huntingdon officiated, and seeing so many young folks partaking in this service we feel that the church has been built up spiritually and all of us encouraged to a greater service. In March Bro. W. N. Zobler of Lancaster, Pa., is to conduct revival meetings for two weeks, closing Easter Sunday with communion. One evening Bro. H. Stover Kulp brought us a message of the work in Africa. The watch night service was well attended, starting at 9:30. The Brethren gospel singers sang different selections, our pastor showed pictures from Africa. The B. Y. P. D. had charge of the last hour of the old year, their program being very interesting. The undersigned has been appointed by the church as Messenger correspondent.—Mrs. Paul W. Kimmel, Tyrone, Pa., Feb. 11.

White Oak.—Our love feast was held at the Longenecker house Oct. 21 and 22. A number of ministers were present, including Diller Myer who officiated. Nov. 1 Paul Miller of Upper Conewago began a revival at the Graybill house, laboring earnestly for three weeks. As a result of these meetings twenty-six confessed Christ; two were reclaimed, four were from other congregations. Dec. 6 twenty were baptized, one prior to these meetings and one since. Dec. 6 Eld. Emra T. Fike from Oakland, Md., began a revival at Manheim, preaching for two weeks. His sermons were splendid and we feel that the church was strengthened through these meetings. On Jan. 3 at the Manheim house Sister B. Mary Royer gave us a much appreciated talk on missions, after which an offering was lifted. From Jan. 4 to 10 we observed the week of prayer, the following ministers bringing us the messages: Henry Hess, H. A. Merkey, Peter Heisey, Hiram Eshelman, N. K. Musser, S. G. Bucher, Ben Stauffer. Jan. 10 Bro. H. G. Fahnestock preached for us at the Longenecker house.—Graybill Hershey, Manheim, Pa., Jan. 30.

Yellow Creek church met in business meeting Jan. 1 at Bethel house. It was decided to have a member of the ministerial board meet with us at which time Bro. Percy Kegarise will be licensed to preach. Class No. 3, made up of girls and boys from ten to twelve years, set a goal of $10 for the India mission field. At the end of the year they had $12.25. Dec. 24 Bethel house rendered a very fine Christmas program. Bro. Horace Clapper is superintendent at Bethel house and J. H. Burket at Yellow Creek.—Mrs. Bertha Snyder, Hopewell, Pa., Feb. 6.

VIRGINIA

Harrisonburg.—The desire of our pastor, Bro. Henry, to bring into the pulpit from time to time those men who could speak out of their wealth of experience, has resulted recently in the coming of Paul H. Bowman of Bridgewater College. His subject was Forgiveness or Until Seventy Times Seven. On Sunday, Nov. 15, an impressive Armistice program was carried out by five young people from the college. Their presentation was in the form of a parody entitled And These Were Honorable Men. It depicted the lives and character of those who are directly responsible for making wars. On Sunday night, Dec. 20, Bro. Jos. Wine, our choir director, with the help of the choir, gave a hymn festival of Christmas music, interspersed with scripture reading by our pastor. The pastor preached the Christmas message on Sunday morning, Dec. 20, and on the following Sunday gave some impressive thoughts on The Song That Should Be in Our Hearts through the year. A junior choir of about twenty voices was organized just before the close of the year. They added to the musical program which was given by the combined choirs on the night of Dec. 27. The council for electing officers was held Dec. 16. Bro. N. D. Cool has been serving the church at Harrisonburg in one capacity and another, of pastor and elder since September, 1923, and serves as elder for 1937. A change was made in supporting the music program of the church, so that it is now in the regular church budget. Some years ago the offices of church correspondent and Messenger agent were put into the hands of the Women's Work; this year they were again placed on the regular church ballot and resulted in Sister J. W. Textier being chosen correspondent and Sister Mary Wilson, Messenger agent. The last two years we have been able to take the Messenger's special club rate and a number of our members also secured the book, The Gospel of Jesus, by D. W. Kurtz. The last three years the church has called a special council in January for all reports of organizations and committees. These meetings prove very interesting and helpful and give more impetus to the workers to check carefully the work entrusted to them. One of the interesting things socially for our young people just before Christmas was a leap year social, through which was created quite an interest through the younger groups. Dec. 20 the staff of the B. Y. P. D. gave one of their faithful workers, Miss Ethel Stevens, a pleasant surprise; she was leaving the city to take up school work near Roanoke. In appreciation of her work she was presented a volume, Gleanings From the Field of Thought.—Mrs. A. Fred Cline, Harrisonburg, Va., Feb. 4.

Middle River.—Bro. E. M. Wampler, returned missionary from China, gave us an illustrated lecture one evening last fall, which was enjoyed by all present. An impressive home enrichment service was given in December. At the council a committee was appointed to visit the homes in the interest of a pastor. The B. Y. P. D. gave the pageant, The Sweetest Story Ever Told; at the conclusion of the service white gifts were brought to the altar which later were given to the poor. Our church and community have been saddened by the death of one of our young mothers, Mrs. B. J. Wampler. As February is missionary month, all phases of the work are directed toward thinking of others. Bro. B. B. Garber is going to speak on the Ten Commandments for the B. Y. P. D. beginning March 7. The Women's Work is moving along nicely under the leadership of Sister Ida Cline; we are planning for the World Day of Prayer. The B. Y. P. D. is working hard to get the Messenger in 75 per cent of the homes.—Mrs. Frank Y. Garber, Waynesboro, Va., Feb. 10.

Monte Vista church voted to retain Bro. M. E. Clingenpeel as pastor for this year. The church was reorganized at the beginning of the new church year and under the splendid supervision of our pastor the membership has launched out with renewed interest in each department. The Sunday school was reorganized in September with the election of Bro. Harold Bowman, superintendent, and a Board of Religious Education to act as an advisory and nominating group. The school has decided to give its second Sunday offering for missions. The young people's class is conducting a campaign for better attendance and new members. Under the direction of the Men's Work the church has recently purchased a piano. The first quarterly council was held Dec. 5 having been held bimonthly on Sunday formerly. Bro. Hinegardner, a school friend of our pastor, brought us an inspiring message on Thanksgiving Eve. The B. Y. P. D. and Junior League co-operated in presenting a Christmas program on Dec. 23. It consisted of a play, Bethan, a New World Wise Man, by the young people and a short play, The Perfect Gift, supplemented by individual readings by the juniors. The program was impressive and enjoyed by an appreciative audience. A splendid Christmas sermon was given by Bro. Harold Bowman. The Thanksgiving offering for home missions amounted to $15, and the Christmas offering to the General Mission Board, to $32.—J. Bowman Webster, Callaway, Va., Jan. 30.

Weyers Cave.—After church services on Sunday, Jan. 31, all of the men of the Pleasant Valley congregation were called together to consider the formation of a men's organization. Bro. C. G. Hesse, pastor of the college church at Bridgewater, and director of Men's Work for the Second District of Virginia, addressed the gathering and outlined the procedure of organization. Bro. F. L. Garber presided over the meetings as temporary chairman. The men voted unanimously to organize, and an organization was effected with M. L. Wright, president. Several congregations in the Second District of Virginia have already effected organizations under the direction of Bro. Hesse. Bro. Hesse had previously appeared before the men at Pleasant Valley and had outlined in some detail the objectives of Men's Work.—F. S. Driver, Weyers Cave, Va., Feb. 1.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E., and Elizabeth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.

College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Ober, Mary Velma, 1936.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.
Hutchison, Anna, Easton, Md., 1911.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.
Wampler, Ernest M., and Elizabeth, R. N., 506 Wayne Ave., Greenville, Ohio, 1918 and 1922.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa

Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Harper, Clara, 1926.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, % General Mission Board, Elgin, Ill., 1924.
Kulp, H. Stover, and Christina, Williamsburg, Pa., 1922 and 1927.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.
Swartz, Goldie E., 1916.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Ziegler, Emma K., 1930.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Grisso, Lillian, 1917.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 306 W. Main St., N. Manchester, Ind., 1920.
Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.
Miller, Sadie J., 1043 No. Webster Ave., Lakeland, Fla., 1903.
Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.
Royer, B. Mary, Richland, Pa., 1913.
Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.

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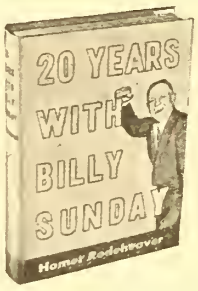
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LEAVING THE VILLAGE OF HAJOT

This picture was taken in the village of Hajot. The Lichtys have camped here many times. The picture shows them leaving the village one time after a stay there. The children are some of those who come to the school.

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Virden
West Branch
Woodland
Yellow Creek

INDIANA
Anderson
Auburn
Baugo
Bethany
Bethel
Blissville
Blue River
Bremen
Camp Creek
Cart Creek
Cedar Lake
Center
Eel River
Elkhart City
English Prairie
Fairview
Fort Wayne
Goshen City
Huntington
Ladoga
Liberty Mills
Lower Deer Creek
Maple Grove
Markle
Michigan City
Middlebury
Mt. Pleasant
Muncie
Nappanee
Nettle Creek
New Paris
North Liberty
North Winona
Pleasant Chapel
Pleasant Hill
Pleasant Valley
Pleasant View
Pike Creek
Pipe Creek
Rock Run
Rossville
Santa Fe
Second South Bend
Spring Creek
Union Grove
Walnut
West Manchester
Yellow Creek

IOWA
Cedar Rapids
Coon River
Dallas Center
Des Moines Valley
English River
Fernald
Franklin
Greene
Iowa River
Libertyville
North English
Panther Creek
Prairie City
Sheldon
South Keokuk
South Waterloo
Waterloo City

KANSAS
Buckeye
Conway Springs
Eden Valley
Galesburg
Garden City
Holland
Independence
Maple Grove
McPherson
Monitor
Morrill
Navarre
Newton
North Solomon
Osage
Ozawkie
Parsons
Richland Center
Washington
Wichita, First

LOUISIANA
Roanoke

MARYLAND
Baltimore, First
Beaver Creek
Bethany
Broadfording
Brownsville
Denton
Frederick City
Meadow Branch
Monocacy
Pipe Creek
Pleasant View
Thurmont
Westminster

MICHIGAN
Battle Creek
Crystal
Elmdale
Flint
Grand Rapids
Harlan
Lansing
Marilla
New Haven
Onekama
Pontiac
Shepherd
Sunfield
Thornapple
Vestaburg
Woodland
Zion

MINNESOTA
Lewiston
Root River
Worthington

MISSOURI
Broadwater
Mineral Creek
North Bethel
Peace Valley
Plattsburg
Rockingham
Shelby County
Warrensburg

NEBRASKA
Beatrice
Omaha
Silver Lake
South Beatrice

NEW MEXICO
Clovis

NEW YORK
Lake Ridge

NORTH CAROLINA
Flat Rock

NORTH DAKOTA
Berthold
Carrington
Surrey

OHIO
Ashland Dickey
Bear Creek
Beech Grove
Black River
Black Swamp
Canton
Castine
Chippewa
Cleveland
Defiance
Donnels Creek
Dupont
East Chippewa
East Dayton
Eversole
Ft. McKinley
Fostoria
Georgetown
Green Springs
Greenville
Hartville
Lick Creek
Lincoln Heights
Lower Miami
Lower Stillwater
Maple Grove
Middle District
New Carlisle
Oak Grove
Olivet
Piqua
Pitsburg
Pleasant View
Poplar Grove
Prices Creek
Reading
Salem
Silver Creek
Springfield
Stony Creek
Sugar Creek
Toledo
Trotwood
West Alexandria
West Milton
West Nimishillen
White Cottage
Woodworth
Wooster
Zion Hill

OKLAHOMA
Big Creek
Guthrie
Pleasant Plains
Thomas
Washita

OREGON
Albany
Grants Pass
Mabel
Myrtle Point

PENNSYLVANIA
Ambler
Boiling Spring
Brethren Home, Neffsville
Buffalo
Carlisle
Center Hill
Chiques
Clover Creek
Codorus
Dunnings Creek
East Fairview
East Petersburg
Elizabethtown
Ephrata
Fairview
Georges Creek
Hanover
Heidelberg
Huntingdon
Indian Creek
Koontz
Lancaster
Lebanon
Lost Creek
Maiden Creek
Manor
Maple Glen
Maple Grove
Mechanicsburg
Mechanic Grove
Midway
Mingo
Myerstown
New Enterprise
New Fairview
Palmyra
Pike (Brothersvalley)
Pittsburgh
Quakertown
Quemahoning
Reading
Richland
Ridge
Ridgely
Rummel
Schuylkill
Shade Creek
Shippensburg
Spring Grove
Spring Run
Springville
Swatara, Little
Tire Hill
Uniontown
Weltys
Westmont
Woodbury

TENNESSEE
French Broad
Limestone
Pleasant Valley

TEXAS
Falfurrias
Pampa
Waka

VIRGINIA
Antioch
Barren Ridge
Beaver Creek
Boone Mill
Bridgewater
Central
Cloverdale
Copper Hill
Elk Run
Fraternity
Germantown
Greenmount
Harrisonburg
Laurel Branch
Lebanon
Linville Creek
Locust Grove
Lynchburg
Manassas
Middle River
Midland
Mill Creek
Moscow
Mt. Hermon
Mt. Vernon
Mt. Zion
Nokesville
Oak Grove
Pleasant Valley
Poages Mill
Pulaski
Richland
Richmond
Sangerville
Summit
Timberville
Troutville
Valley Bethel

WASHINGTON
Ellisforde
Olympia
Outlook
Seattle
Sunnyside
Tacoma
Wenatchee Valley
Yakima

WEST VIRGINIA
Beaver Run
Glade View
Maple Spring
Keyser
Petersburg

Corrections Invited: Except for a number of churches in process of completing their Messenger club requirements, the above is the list of churches organizing clubs since October, 1936, and up to Feb. 22 of this year. As the list is published from time to time it will be brought up to date according to our records. But if your church should be listed here and we have failed to give it recognition through some oversight, please let us know. A line on a postcard will do.

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., March 6, 1937 No. 10

EDITORIAL

Looking at Christ

Good players keep their eyes on the ball. Good runners keep theirs fixed on the goal. Good Christians keep theirs looking at Christ.

Beautiful picture, not? But what, if anything, does it mean to you? Pretty words trip from the tongue so easily. How do you look at Christ?

A great man of God once lifted up a brazen serpent that those who had been bitten by the serpents of the wilderness might look upon this one and live. Even so, says John, was Christ lifted up that those who have been bitten by the serpent of sin may look upon him and live. But how do you look at Christ?

1. By thinking about him. It is the mind's eye that must see him. He is not within the range of our physical vision, not even physical television. The great gift of imagination must make a picture of him and in that picture we can see him. This will require concentration, for we shall have to draw the curtains close and shut everything else out. This will require untiring persistence for we must keep looking at him. We must think about Christ intently and constantly.

2. By believing in him. This is the way John said we could look at the lifted Christ. The lifting up refers to the cross and by believing in him we believe in the God he disclosed to the world in that supreme act of sacrificing love. He threw back the veil of eternity and showed us God bleeding in anguish and yearning for the return of his wayward children. We look at Christ by believing in him and we believe in him when we take him for all that he represents himself to be and govern our lives accordingly.

3. By following him. This goes without separate saying if the implications of believing in him are understood. So often they are not. But one can not believe in him without following him, which simply means living his way. We look at Christ, when we follow him, when we live our lives in his way, and the more closely we follow, the better we can see him.

To say it all over in slightly varying phrase, we are looking at Christ when we keep our minds stayed on him, when we trust him completely, when we press hard on his heels. E. F.

Two Christian Business Men

Suppose you were asked to name two Christian business men, perhaps you could find them conveniently at hand in your own community. But just to show there are few new things under the sun we are minded to go back the best part of a couple of centuries to find two notable Christian business men. The two nominated for pioneer honors in this field are the Christopher Sowers, father and son, good men and true of the eighteenth century type.

Do you ask why the Sowers are thus offered for consideration? First of all, they were business men. When the elder Sower finally struck his stride he soon became one of the outstanding publishers in the American colonies. Nor was that all. His work was known across the ocean. Christopher Sower, Jr., carried on the fine traditions of his father's large scale printing business.

In the second place, the Sowers were more than just business men. The motto in the elder Sower's shop was: "To the honor of God and his neighbor's good." And they lived this motto; they were Christian business men. In all his preliminary experimenting the elder Sower did nothing of which he needed later to be ashamed. He is said to have had experience in thirty trades. All were useful and honorable, and all of them he adorned. The younger Sower came into a ready made business, but he held to the same high ethical standards.

As more specific proof of the Christian character of their business, let the reader note that as printers the

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Sowers did not launch out into any or every line that seemed to offer profit. Strange as it may seem, they picked on those projects which promised the most honor and good to their fellow men. The Sowers set out to serve, and because they served so well their business was prospered beyond their fondest hopes.

Yes, the Sowers were Christian business men. But more than just conducting their business in a Christian way, they also poured their energy and insight into the life and work of the church. They were pioneer sponsors of interests or lines of activity which have since become some of the principal glories of the church. Christopher Sower, Jr., was an elder in the church and thus represented the finest type of business man and preacher to be found.

If any further proof of the right of the Sowers to the title of Christian business men is desired, the reader is referred to the whole story of these remarkable men. But one final illustration of the Sower theory and practice in business is in place. When Christopher Sower, Jr., found himself unexpectedly successful in the printing of a second edition of the Sower Bible, he did not quietly salt away the windfall profits. "He openly announced that he was in receipt of a larger sum than he hoped to receive and at once sought to show his gratitude for it by adding to the scanty store of reading matter then available to the Germans in America. He issued the *Geistliche Magazin,* the first religious magazine published in America. This he distributed free. . . . Where in the history of the world will one find such a striking example of disinterested Christian piety!" And so we submit that the Sowers are worthy of recognition as pioneer Christian business men. H. A. B.

To Live and Think and Live

THINKING and living are both highly important and the relation between them is undeniably very close. They should both be right. But which would you put first? Do you agree with this: "It is easier to live yourself into right thinking than to think yourself into right living"?

Perhaps you are one of those practical persons who prefer to go on about the business of living and thinking, or of thinking and living, without worrying very much with the question of logical precedence. Which is well. It is also well, however, to understand that this is another case of two things which are mutually conditioning. Each one helps the other. And if by right thinking and right living we mean, not half right but absolutely right, it is hard to imagine either one existing without the other.

Right living surely does include a lot of right thinking, but how can any thinking be really right that does not of necessity lead straight into right living? While the problem waits on further illumination, suppose we improve the time by making a little self-examination, the purpose of this being to discover whether there might be a little something wrong with both the thinking and the living. E. F.

What Might Have Been

SUPPOSE that the first settlers along the Atlantic seaboard of what is now these United States had uniformly treated the Indian with kindness—what difference might this have made in subsequent relations? Were the bloody wars with the Indian inevitable, or might another and more Christian procedure have changed the story entirely?

To indulge a bit in speculation as to what might have been, think first of the Indian in his better moments. Says Elson in his *History of the United States:* "It is true that he is cruel in times of war; but when his anger is not aroused, when unsuspicious of danger or treachery, there is none among the children of men more kindhearted or more steadfast as a friend than the wild Indian." The same authority says that the Indian never beats his wife or strikes his child.

Samoset, Squanto, Massasoit and Pocahontas, to mention but a few, suggest what the Indian was capable of in the way of friendship and co-operation. Again, there is the famous treaty that William Penn made with the Indians so long and so faithfully kept. Kind treatment and mutual respect characterized Quaker relations with the Indians until it was said that "the Quaker dress was a better protection among the Indians than a musket."

Then how did it happen that the simple yet sober man of the wilderness was so often turned into the veriest devil? Most of the responsibility lies with the white man himself. Too often he tended to take advantage of the Indian, even to hunt him down as a wild animal. Not infrequently the Indian was but the unwitting tool of one group of white men seeking to destroy another company of settlers. Thus in the struggle between France and England for the possession of a continent, the Indians were divided, though the larger number favored the French. It is easy to see how in such a situation the Indian got the blame for what the white man stirred up.

It is fascinating to think what might have been—how the white man and the Indian could have been friends, working together to build an even greater America than we have today. More important than what might have been, is what may be accomplished in the world today if men but work together as friends! For a dramatic presentation of this thesis, read Joe Van Dyke's *"Protect Us By Thy Might"* on page 19.

H. A. B.

THE GENERAL FORUM

Jesus

BY ADA SELL

Can you think of something
To add or take away
From the character of Christ,
King of kings for aye?

Beauty so celestial,
Tenderness divine,
Sacrifice so hallowed
For your soul and mine.

Once there lived Perfection
In this world below;
Jesus, Lord and Master,
He, who loved us so.

Altoona, Pa.

The Simple Life

BY ROBERT HENRY MILLER

Brother Minister, if you have been soft-pedaling the doctrine of the simple life, thinking that it is no longer needed, listen to these words of Roger Babson, addressed to a New York Sales Executives Club, and later published in *The Christian Science Monitor.*

"Gambling is more rampant in this country today than ever before in its history. A billion dollars changed hands during 1935 in horse racing, dog racing, slot machines, and so forth. The liquor business and all forms of questionable amusements have been booming as never before. This has increased the figures on bank clearings and made us appear more prosperous. This activity, however, has done nothing to improve the standard of living, but rather, has tended to reduce the standard of living.

"Money which should have been spent for food, clothing, education and culture has been used for gambling, liquor, night clubs and the like. I am not preaching a sermon! I simply am emphasizing that we can have apparent business prosperity and at the same time a declining standard of living. I repeat that the standard-of-living line is determined by the *desires* of people, which in turn are determined by their spiritual attitudes. The basic question is, do people want education or do they want amusements? Do they want to work or do they prefer to gamble? Had they rather buy clothing or buy beer? These questions are of fundamental importance to sales executives and yet the answers lie wholly with spiritual conditions."

It would not be difficult to prove that the depression is in part due to the fact that people are spending their money for gewgaws instead of better roads, homes, farms, factories and education. Lewis W. Douglas, director of the budget under President Roosevelt until his resignation in protest against unrestrained spending, has written a series of articles for the *Atlantic* in which he protests that there can be no recovery until more money begins to flow into channels of worth-while investment.

The words of Isaiah were never more pertinent than now: "Why spend ye your money for that which is not bread, and your labor for that which satisfieth not?"

North Manchester, Ind.

Brethren Youth Building a New World

As Set Forth at the District Meeting of Southern Virginia

BY FRANCES LAYMAN

In Three Parts—Part One

There are many things in the world today which need a change—things social, economic, political and spiritual.

In past ages when people saw need for a change, they did something about it. Moses was not a preacher, but he was a great divinely inspired labor leader. He, with the help of God, led a host of people who were oppressed socially, politically and economically to a new land where they started a new world.

During the Middle Ages there was a great change called the Reformation. At first individuals, then nations saw the need of a change and went at once into action.

Our problems now are more serious than the problems of the people under the taskmasters of ancient Egypt. They are more serious than those of the dark ages. The economic situation is worse now than it has been for a long time, because machinery takes the place of people and production of commodities is far greater than consumption. The social problems are also great, for there are walls between individuals, walls of fear, ignorance and prejudice.

We now have a wrongly organized industrial system, so as Christians it is our duty to better it. Else we will be lost. To be saved, we must give our all to manifest the life of Christ.

John, writing in Revelation says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." This man spoke forth the words of God. It is no idealism he was looking for, but a spiritual realism. The message of the prophet is the message of justice. If it is to be real rather than ideal, why not work now to begin building a new world?

There are ten different areas or fields that Brethren youth will have to work. Some of these fields overlap, but I want to mention the ten major fields of en-

deavor, give the present situation in each field, and then a possible solution for us to work out in the new world program.

The first field of work is the developing of a personal religious life. While recognizing the importance of personal religious living, we have not yet found the exact language to portray personal religion. Jesus was not talking to the Pharisee only in Matt. 23: 26 when he said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also; for ye are like whited sepulchres, which indeed appear beautiful outward, but within are full of all uncleanness." If we are like the Pharisee, then our personal make-believe religion is not what we as Brethren youth must have if we attempt to build a new world. We should lay hold of the highest principles we know which are found in the Bible. Religion is personal, but somehow we do not tell our friends as much about it as we do about styles, bargains, clothes, cars, radio programs and improved mechanical devices around the home which are also very personal. Religion is not what we have, but it is what we share with others. What can we do, then, you ask, to bring about the desirable personal religious life?

We can first of all create circumstances out of which experiences will be greater; such as helping others to see the divine hand that paints a sunset or shows nature in all of its glory. Our experiences can be greater by a daily consecration, scripture reading with meditation and prayer in order to know his will and to receive spiritual power. After such experiences, we will have the abundant life which Jesus came to bring.

The second field of endeavor is helping others to be Christian. At the bottom of all is the individual decision for Christ; then there must be (if we expect to build a new world) a definite effort to change those areas in our present-day society which make it exceedingly difficult for many of our fellow men to find and follow the Christian way of life. There is the lack of assurance on the part of most of us as we approach others and attempt to help them to be Christian. There do exist social barriers based upon racial and economic distinctions in society which prohibit us from asking others to be Christian.

There are some things that we as Brethren youth can do to help in this second field: We can honestly evaluate our own lives in terms of all we know of Jesus and his way of life; then we can inform ourselves of the unwholesome conditions under which some people are forced to live. After we have made the investigation, we should try to eliminate these conditions as a means of bringing a greater part of mankind into Christian fellowship.

The third area of work is in building a warless world. It was the conviction of the Christian Youth Conference of North America that war is a repudiation of every Christian principle. Art Cassady (a modern philosopher and a student of peace and world affairs) said, "The first casual drift toward war has now become an impulsive drive to war, which only a miracle can change." Preparing for war is not the way to keep peace, because we get what we prepare for. The American Legion and other patriotic agencies would have us believe that the way to keep peace is to have enough power to frighten other nations away. We who are professed Christians know that love should rule.

There are others besides Christian youth who are concerned with affairs of today. There are the intellectuals who have become more patronizing of war agencies. There are the sophisticated minds who think that religion is sentimental. Then there are the revolutionists who would act to overthrow the idea of loyalty to one's country and bring about loyalty to Jesus in spite of the fact that this brings conflict. If we belong to the last class, we will meet with violence, injustice, unhappiness, social inequality and things of this world. How did Jesus endure these conflicts? He stood for the right in spite of the cross. That is what happens in a final test between love and force.

Napoleon Bonaparte during his last days realized that the forces of militarism end with this world, so he said, "Jesus Christ alone founded his empire on love. Millions would be willing to die for him. Great is my misery, for I will return to dust." So we can see that the influence of the cross is sometimes felt too late. Sacrificial love changes men for the better, while force makes them like animals. War is suffering to no avail, but love suffering for others is the redemptive principle and the price of peace. We will never get rid of war by education, social reorganization or failure of munition makers. We can only eradicate war when the doctrine of redemptive love is practiced by all. "Whosoever shall save his life will lose it, but whosoever shall lose his life for my sake shall find it."

Rocky Mount, Va.

The Responsibility of the Church to the Community as to Social and Ethical Standards

BY VAN B. WRIGHT

An Address at the Idaho Annual Thanksgiving Rally

First, let us begin with the indicated subject—the church. This may mean a number of things. It may refer to (1) the entire body composed of those savingly related to Jesus, (2) the aggregate of all the ecclesiastical communions professing faith in Christ, (3) a single organized Christian congregation, (4) a particular Christian denomination, or (5) a building

designated for Christian worship. I dare to presume that, to satisfy the subject assigned me, I should consider the first suggestion, which, though only a venture, will permit a wide application.

I believe in the church—the Church of the Brethren. According to the recent census of the United States, I find that one of every six banks failed; one of every twenty-two businesses went into bankruptcy; one of every forty-five hospitals closed; and one of every 2,344 churches closed for lack of funds. Many of the foregoing enterprises have received many millions of dollars from the government during the depression days, while the church has not received one penny from that source. It has been dependent upon gifts, if you please.

The church represents the wooing, winsome Jesus. She walks in the way the Master loves. When the church prospers, society improves. When the church languishes, society degenerates. When the church is spiritual and vigorous, the social atmosphere becomes bracing and clear. When the church becomes worldly and corrupt, the sun is turned into darkness and the moon into blood. We would judge the church by the height of its ideals, by the range of its sympathies, by the reach of its aspirations, by the depth of its convictions, by the fineness of its temper, by the graciousness of its disposition, and by the wealth of those graces to be seen in the Son of God. Pastors, if you can not increase the size of your church, then go to work to increase the dimensions of its soul. And, after flags of empires and of republics have been blown to shreds, and the earth shall have tasted of death, the church of Jesus Christ will shine forth gloriously, free from blemish or marks of decay.

A new deal for the church should include the secret of Pentecost. Something changed a small group of people from a morbid crowd into a conquering host with a world vision. We are living in a radical age, and it is not to be wondered at that the church is subjected to criticism. There is a great company of thoughtful people for whom the church has no significance. Some ignore it altogether. Others smile at it. To others, it has a place; but its creeds are outgrown, its methods antiquated, its power diminishing. Yes, the seat of the scorner is crowded. Some are lamenting the decline of the church. "Oh, ye of little faith!" "The gates of hell shall not prevail against it." There is not a man living who does not owe to the church, more than to any other institution, the safety of his home, the inviolate security of his wife and daughters, the confidence on which rest his business relations, the freedom and comfort of his social life, and about all there is in him of goodness and worth. All the choicest blessings of a man's life and environment in this land may be traced more or less directly to the church. The church is not out of date yet. When sin is out of date, when suffering has ended, when death is no more—then, and not until then, will the church be obsolete. The hosts of reborn men and women constitute the crowning glory of the church. Arts and sciences are turning out many wonderful things, but they are only things. They have never made an honest man nor a virtuous woman. That is the peculiar function of the church. The glory of the church is not only here and now, but there is a glory to be revealed, a "far more exceeding and eternal weight of glory."

But we, as a church, with all churches, were caught in the tide of materialism that now engulfs the country with an almost irresistible current of moral and social philosophies. Now that the tide is receding, and men are wearying of human programs, they are beginning to get their feet once more upon the firm ground of faith. The tragic phase of all this is that it has caused us to develop an inferiority complex. We have relied too long on Christian education, æsthetic pageantry, and ritualism to give appeal and power. True, these have given instruction, and have enhanced the beauty and dignity of our worship, but our decreased attendance and loss of spiritual power, with the consequent growth of materialism within the very church itself, speak eloquently of their inability to replace the evangelical preaching of the gospel of Jesus Christ. Some have suggested that a choice of a new gospel is possible. But every social and moral demand made today is fully met in the gospel of Jesus Christ.

We are pleading now for better social and moral and religious, as well as economic conditions through a return to prosperity. But is our memory so short that we have forgotten that the greatest collapse of American idealism came when the social and economic conditions were at the best in the nation's history? Legislation, world conferences, peace leagues, moral leagues, and other movements for social uplift must be recognized as worthy of our support, interest and protection; but must occupy second place in our program of kingdom work.

There is but one cure for the ills of the world, and that is regenerated man. If we are to have a new social order, we must have new men, for only new men can usher in a new age. We have tried about everything, and found nothing that satisfies. Our materialistic gods have squeezed the fine juices out of our souls and left us the empty husks of remorse. The present hour offers a greater opportunity and a mightier challenge to us than at any time since the dawn of Christianity. Tired of human philosophies, materialism, theological dogmas, and denominational visions, the world is becoming heart-hungry for the gospel of Christ in its beautiful simplicity. We are challenged to greater opportunities and also threatened by new

foes and troubled by strange conditions, which, together, offer a tremendous responsibility to the church. We have witnessed the steady retreat of spiritual forces before an apparently irresistible materialism. We have watched immoral iconoclasts destroying age-old moral standards and ideals. We have seen a world debased and degraded by the greatest slaughter of human life in its history, and are led to believe that there is imminent danger of another war, whose terrible proportions of destructive forces can scarcely be imagined. Before us stalk, constantly, the tragic effects of poverty created by an inadequate economic program. We hear the growing rumbling of the voices of dissatisfied millions who are unemployed, defeated and starving in a land of plenty! And among this restless multitude we see, with increasing frequency, the red banner of the greatest potential enemy of Christianity—communism. We behold a nation discarding prohibition and turning again to drunken debauchery. And in the presence of all this, the church has felt its impotence.

There could have been no purer religion than that which God gave to the Hebrews. Love of God and fellow man, morality and goodness undergirded the whole Mosaic order. The Jewish people were a defeated, subservient race; and, as a result, their religious influence was as negligible as was their spirit of nationalism. The attendant evils were many and also deeply rooted. There was all manner of social difficulty. Slavery was in its heyday. There was an unparalleled system of grafting. People were groaning under a double taxation—Jewish and Roman. There was little stability in the system of banking or money. Daily at the feet of the Master were people sorely affected by such disturbing conditions. They were discouraged, embittered, and rebellious against the oppressions, injustice and inequalities of their age. They wanted to establish a new social order, and enthrone Jesus as King; but he brushed this all aside and gave his whole attention, as did Paul and others, to a gospel that would first redeem and save men. I do not mean to say he was unconcerned about these matters. Nay, verily. He recognized their existence. We find him feeding the poor, healing the diseased, comforting the discontented, teaching love and justice, and pleading for purity of thought and cleanliness of life.

The foundation of our republic depends upon a Christian population. But how can we expect such happy conditions? First, we have abundant resources through prayer. Second, we have sufficient men to evangelize the world. Third, we have sufficient wealth to evangelize the world. There will be a new movement in the church through evangelism. It may have within it the notes of the social and the ethical. What of it? There will also be in it the notes of blood redemption and spiritual regeneration. True, it requires intelligence, but not of the scholastic grade. It requires courage, but not of the worldly sort. It requires skill, but not of the scientific sort. It requires endurance, but not of the popular kind. The method of the New Testament works marvelously when thoroughly tried. The workers will come to feel, as did the victorious Seventy, that "even the very devils were subject unto us." Therefore, my beloved brethren, in these confused and confusing days, be steadfast, unmovable in the presence of the world's clamor and rancor, always building your life, and the lives of as many as God entrusts to your keeping, into the church of our Lord, "forasmuch as you know that such labor is not in vain in the Lord."

Twin Falls, Idaho.

Our 1937 Easter Offering

BY M. R. ZIGLER, EXECUTIVE SECRETARY, BOARD OF CHRISTIAN EDUCATION

After careful review of the askings of the Board of Christian Education, the Council of Boards, composed of all the members of the General Boards, and the Annual Conference decided to recommend that the churches of the brotherhood give $19,250 toward the work assigned to the Board of Christian Education during the fiscal year beginning March 1, 1937. During the past decade this board has been assigned a large number of activities requiring the expenditure of money which must be provided for by the churches.

The major assignments for the Board of Christian Education are as follows:

Biblical Instruction. The Board of Christian Education, in co-operation with the Brethren Publishing House, constantly endeavors to provide the most efficient plan possible to give Biblical instruction to the many thousand adults, young people and children who come to our churches and attend our church schools. Our editors are endeavoring to improve in every way possible the materials that are being provided for teaching the Bible in our schools in Christian living.

Evangelism. Mr. Roger Babson in a recent report, says: "As Finney and Moody reshaped America beginning in 1858, so the nation today is awaiting new spiritual leaders. . . . The harvest truly is great and awaits only the harvesters. America will soon be swept by a great spiritual awakening. Nothing can stop it."

Evangelism is an appeal for life-commitment to Jesus Christ. Christian education "is a constant and lifelong process." It precedes and follows the actual decision to accept Christ as a personal Savior. Because the Christian education leaders have kept this in mind a large number of the people who accept Christ

during these days come to this decision through our church schools.

Peace. Secretary of State Cordell Hull recently said: "The church is a sponsor and advocate of peace, and I know that you will agree with me that at this moment, when there is a menace of war that may not be confined to any two nations, but spread among several nations, there is weighty obligation resting on the church to exert itself in every conceivable manner to impress the people with a hatred of war and a love of peace."

The Board of Christian Education during the past few years has developed a peace action program which many churches have followed with success. The leaders of local congregations have been urged to carry out the plan so that every member of the church would be ready for any emergency that may arise in case of war. The world situation today demands the deepest concern on the part of our church leaders for the sake of the young men and women in our membership. To educate our church membership to a Christian pacifist point of view demands the most intelligent peace program possible.

Temperance. Drinking is on the increase. The results are evident. The temptation to drink is not confined to small areas. Advertisements to increase drinking are being made available to every man, woman and child in America. Statistics provided by insurance companies are considered very reliable. The Northwestern Mutual Life Insurance Company of Minneapolis reports that among applicants for policies under thirty years of age, but rejected because of excessive use of alcohol, there is an increase of thirteen per cent over last year and 183% since 1932. Alcoholic excess is the largest single cause of rejection among applicants over the age of forty-five. The pressure that is brought upon people to drink must be counteracted by a vigorous program of Christian education.

Worship. The Christian church has in its keeping the power to build Christian personality and redeem human society. To accomplish this there must be a constant faith in the Unseen, the reality and power of God. The Board of Christian Education through our church school literature and leaflets has endeavored to give help to our ministers, superintendents of church schools and teachers.

Leadership Education. Dr. Forrest L. Knapp, an outstanding authority in leadership education, says: "Our cause is nothing less than that of developing the mind of Christ in persons and society. If that cause succeeds, the world is saved; if that cause fails, the world is lost. There are no alternatives."

The officers of our church and church schools and the teachers are the servants of the church. Every task assigned by the local church or the general brotherhood carries with it a tremendous responsibility. Every person who accepts a position in the church should have the most thorough preparation possible. The leadership education program provided under the direction of the Board of Christian Education is designed to assist every person who is given a specific task in our church life.

Church Schools. The Sunday school is perhaps the most effective activity of our church life. Many of our churches are not able to have preaching services every Sunday. Many of our congregations do not have resident ministers. Congregations having more than one meeting place do not have preaching every Sunday in each of the units, but most of these divisions of the congregation carry on regularly a church school. So the church school does reach regularly more persons than any one program of the church. Therefore, the Board of Christian Education deliberately gives most of its energy to the administration of the church school. However, during the past several years throughout all Protestantism there is an effort being made to unify the work of the church and the church school into one program.

Church Music. A small sum of money is set aside in the budget for church music. A special church music commission has been appointed. Through the efforts of this commission a number of music institutes have been held by regions and in local congregations.

Age Groups. The churches are made up of adults, young people and children. The church school, as the public school, must have graded materials and plans to meet the needs of different ages. For many years the church has been carrying on an adult education program. Other agencies are beginning to promote adult education. No organization will take the place of the church in teaching the Christian religion. The entire staff personnel of the Board of Christian Education is built around the plan of being helpful to our age groups.

Missionary Education. The greatest characteristic of the Christian church has been its success in going into new fields. The natural outcome of an effective local church program is to share the more abundant life with others. Special attention is given through our Christian education materials to missions and it is hoped that from our church schools will come many hundreds of people who will be willing to give their lives in missionary service and thousands of persons who will be willing to give of their life means to support those who are sent into home and foreign work.

Personnel. The Board of Christian Education, the General Mission Board, and the General Ministerial Board have co-operated in developing a staff for the

church work in America, which is as follows: M. R. Zigler, executive secretary; D. D. Funderburg, director of adult work; Leland S. Brubaker, director of young people's work; Ruth Shriver, director of children's work; E. G. Hoff, Edith Barnes and Ruth Shriver, editors; Rufus D. Bowman, eastern representative; Dan West, peace representative; H. Spenser Minnich, secretary of Christian finance; Ruth C. Sollenberger, office secretary.

Easter Offering. Easter has been set aside by the Council of Boards as the time to pray for Christian Education in the Church of the Brethren. For a number of years Easter offerings have been given by churches to continue this very important work. *It has been suggested that every church school raise a special offering for the Board of Christian Education.*

Easter is a time when we think of sacrifice, and at the same time the message of the Resurrection challenges us to arise and walk in a new way. May this Easter time be a real Resurrection time throughout our churches so that our Christian Education program may have new life and that this coming year shall be recorded as an outstanding year for growth in Christian character and the enlargement of our fellowship in the Christian church.

Elgin, Ill.

Who's Out of Step?

BY JOSEPH G. NORBY

Superintendent, Fairview Hospital, Minneapolis

Hospitals, originally the product of religious fervor, have in recent years experienced withdrawal of support and decreasing interest on the part of their fostering agency. The relationship that should exist between the church and the hospital is here analyzed and suggestions are offered for meeting the difficult situation.

Church related hospitals, in common with all other hospitals, have suffered severely during the past seven or eight years. The church was formerly a source of gifts and benevolences and the complete or partial withdrawal of the church from this important activity indicates a rather serious change in its attitude. The effect of this condition ramifies into the life of the church and affects the existence of a great many splendid institutions.

Hospitals have always been one of the chief benevolent agencies of the church. In their origin and conception they are institutions of the church as are schools, orphanages, sunset homes and missions. They are vehicles for the expression of Christian principles, the outlet whereby Christians demonstrate the genuineness of their faith. The condition therefore warrants careful scrutiny.

The Christian church has from the earliest time been engaged in caring for the unfortunate. Christ was himself the Great Healer and St. Luke was a physician. Most of the recorded miracles had to do with healing and the center and core of the teaching of Christ was predicated upon the principles of unselfishness and man's responsibility for his brother. Love God above all things and thy neighbor as thyself are commandments. So the poor were cared for, the orphans housed, the lepers healed, the aged comforted. From the simple society of the early Christian period the church has continued, applying these same principles to a more complex and more highly organized society but always with the same principle and purpose in mind.

Christians must find means of giving expression to their faith through activities involving work, sacrifice and the expenditure of intelligent energy. When this urge lags, the power of the church wanes. The church in its ascendancy is a crusading church, setting up its frontiers in missions, hospitals and schools. When the church is decadent, its members lose this vision and become indifferent to good works and responsibility for others. The history of the church gives ample evidence that its vigor depends upon the active consecration of its members and that the periods of its greatest usefulness have been marked by the greatest development of its institutions.

The church has almost continuously been a leader in stimulating human progress toward social betterment. In every instance it has preceded the state in establishing agencies for ameliorating human suffering and advancing human knowledge. Through its philosophy of brotherhood it became the nucleus of this development and in due season as people became more enlightened, the state undertook similar obligations and thus supplemented and carried forward the efforts of the church.

Interest Slackens

Especially in America, we find the church as an organization building hospitals and supporting them. As the state has become more active in the fields formerly cultivated by the church, however, there has appeared a slackening of interest in these activities on the part of the church. This fact is noticeable in all the major endeavors that have been referred to and is serious because of its possible effect on the church as well as on the agencies themselves.

Hospitals which were originally the product of religious fervor and benevolent zeal have in recent years experienced withdrawal of support and decreasing interest on the part of the fostering agency. This condition has led many of those who are concerned to inquire into the causes that have led to the change in attitude and to analyze the relationship that exists or should exist between the church and the hospital. Inasmuch as such a large percentage of the hospitals of

America are more or less closely related to the church in origin, ownership and tradition, their problem is naturally of interest to church people.

Those of us who are concerned with the management of church related hospitals must undertake to reestablish a feeling of obligation and interest on the part of church people in these agencies which help to give reality to the church's claim of brotherhood and good will. The church will not wish to surrender this part of its work. Spiritual values thus lost would be too serious. Our alternative then is to analyze the causes for the present lack of interest and, if possible, to reestablish relationships that may be mutually beneficial and conducive to a working out of the purposes for which the church engages in hospital projects.

Three Contributing Causes

A superficial study reveals several contributing causes. First, there are the increasing complications in which the church finds itself. Through overexpansion and overorganization, church members have become restive under taxation for the support of things remote and intangible and for meeting the costs of central organizations, overhead, interest and indebtedness. Add to this the materialism of the period and the decreasing understanding on the part of Christians as to their obligations; a growing selfishness and self-sufficiency; a willingness on the part of church members to have others attend to the benevolences for them, and finally a lack of vision and understanding.

Second is the financial element. Through the years and as a result of decreased giving, church hospitals in common with other voluntary hospitals have ceased to function in the life of the community as formerly. They have become service stations largely for those able to pay. They have come to be looked on as serving a class only and not as the benevolent agencies that they originally were. They have not kept pace with the social changes that have taken place and are consequently losing favor with the people who were originally responsible for their development.

A third element is the gradual divorce of the hospital from church control and its consequent failure to function as a church activity. This proposition scarcely needs elaboration. Its effect upon church interest is self-evident.

Other causes might be cited but these are potent reasons enough for the lethargy that now exists. To establish interest and enthusiasm these conditions must be corrected and a proper relationship reestablished. Let me suggest what these relationships might be.

There must be unity of purpose and mutual understanding of objectives. The relation of the hospital to the church must be one of subservience. The relation of the church to the hospital must be one of parenthood, guidance, material and spiritual support, and nurture. Hospital service must be conducted as a church service. The Christian spirit must be dominant in personnel, nurses, and services rendered. The church hospital must be equipped to perform all that other hospitals do and in addition there must be present something which characterizes Christian service.

On the part of the hospital there should be subservience to the things that the church stands for. There should be subservience in government. Control should be vested in the church. It should conduct its activities as a church service through the agency of Christian personnel.

The hospital must cease to look to the past for inspiration. Its wards must be made available to rich and poor alike. Society will again recognize the hospital for what it was intended when, through some cooperative plan, the hospital will be fitted again into the social scheme. The church, true to its tradition, must provide institutions organized and maintained to supply all the demands of modern science and the requirements of modern people, while offering the advantages of spiritual consecration on the part of every agency that participates in extending the service.—*Reprinted by permission and request, from The Modern Hospital.*

"Flood Time" and Kindness

BY JULIA GRAYDON

We with many others were in the flood area during the awful floods that raged in so many places, but we were fortunate in not having to leave our home, even though the water was very deep in the block beyond us, at least in about half of it, but there it stopped.

Our friends who lived in safer parts of the city telephoned us that they had room for us but we waited and prayed, and finally the worst was over for us, but not for others.

How the Welfare, Red Cross and other organizations worked to help the unfortunate whose spirit was really beautiful and how often we heard of the poor helping each other—a family of six taking in a family of nine, their own members sleeping on the floor. And they gave willingly of the little they had to feed their unfortunate relatives and friends. And what a boon the radio was, with its messages to those looking for friends, and telling others to "hold on until help comes."

Of course, too, the churches' kindness can never be forgotten, for they worked hard to rehabilitate and are still at it.

A flood brought out the "milk of human kindness" as it had not been brought out for a long time—and a friend in need was a friend indeed.

Harrisburg, Pa.

OUR MISSION WORK

The Village School in Hajot

BY ANNA WARSTLER

Just at the close of 1936, four issues of The Gospel Messenger carried articles containing the village schools of India. These were written by Anna M. Warstler, who is the Director of Religious Education of the India mission. Sister Warstler has the unusual opportunity of visiting practically all the village schools throughout the mission and hence is especially prepared to inform the home church about the village schools and their program.

With the hope of acquainting those who give their offerings for mission work more fully with the details of the village program, Sister Warstler will again present a number of articles in the following issues of THE GOSPEL MESSENGER. *These accounts give a very clear picture of the schools which are scattered throughout the villages of our mission.—Ed.*

If you are fond of tea, you ought to visit at least for a day the village of Hajot in Broach District, India. You would be so full of tea I venture to guess, that you would not want to see a cup of it for a long time to come! The hospitality of the good people of this village could not be surpassed by the most hospitable home in Pennsylvania. These people do love to serve tea, according to India custom.

Then, too, if you would really like to see an unusually wide-awake group of raw village youngsters, you could have your desire fulfilled. This village is overflowing with a group of alert boys and girls.

For several months, from this fine lot of children, about forty met in school. Where do you think they went to school? Can you imagine? Of course you would think of a nice modern building. But it was not in such a place. Their school was out in the great outdoors. It was right in the center of things. It was in the middle of the street. Yes, that is the truth! Only the street was not so heavily traveled as the streets to which you are accustomed. The main traffic was herds of slow meandering cattle, goats and buffaloes. When they came along the school broke up long enough to let the herds and flocks pass by. Then the children came to order, and that much more quickly than a group in America would. They worked until the next interruption came along, which they peacefully accepted.

It is a wonder that the children learned anything under such conditions, but somehow they did. And they were as happy and eager to read and recite before visitors as any group in America would have been.

Finally, after some time, there came from the parents, pressure for better educational facilities; and rightly so. The village people decided to build a school building largely at their own expense. The mission contributed a little help. And after the legal consent was received from the government the building was begun, and it has been completed. It is a fine building in comparison to many of our school buildings. Its walls are of mud and the roof is of grass. The floor is covered with a plaster of dirt and manure. This really makes a very attractive and clean floor. The children delight in keeping it clean. There are several glassless windows in the building. This makes the room airy and light.

At present there are a young man and his wife there, serving as teachers in the school and as shepherds to the flock. A small flock it is but precious! The man's name is Nathan and the wife's name is Mani. She is a trained nurse and he is a second-year trained man, but neither have had high school work. These two people have a wonderful opportunity to serve this community. There are about 500 people living there. Twenty-five of these are Christians. Pray for these workers that they may be real witnesses in this village, and that they may be able to lead these boys and girls and men and women to Christ.

If you would like to write a letter to these people, or would like to know more about them, send a letter to Brother and Sister D. J. Lichty of Anklesvar, Broach Dist., India, up until April, 1937. Then after that please address your letters to Miss A. M. Warstler of the same place.

We think this bond between you and the school in Hajot will be a great blessing to the work in this village.

Anklesvar, India.

Passing of Sister Emma Horning

BY CHAS. D. BONSACK

Emma Horning was born at Malvern, Ill., Sept. 9, 1876, the daughter of S. H. and Hannah Horning. When she was eight years old her parents moved to Brown County, South Dakota.

She attended Mount Morris and McPherson Colleges, as well as Bethany Bible School and the University of Chicago. The records say that she hastily made preparation and joined the Crumpackers and Hiltons and thus was one of the pioneer missionaries to go to China in September of 1908. She gave more than twenty-eight years of service in China. After her furlough spent in America, she returned to her field of labor early last winter, going by way of Scandinavia and the Siberian railroad. She seemed so happy to be back again at her work. We were all shocked when we received the cable on Feb. 11 saying that she had passed away. The cause of her death is reported as

pneumonia. We will have to await further details from the field.

One would feel to write very much concerning Emma Horning but we know her friends and comrades in service will want to give testimony to their appreciation and we will take no more space. Her service was one of great sympathy, insight and appreciation of the Chinese people. Consequently one of great fruitfulness.

Elgin, Ill.

What to Pray For

BY CHAS. D. BONSACK

Week of March 6 to 13

It was a man from Africa to whom the Holy Spirit sent his first evangelist of the Christian gospel. In Africa Jesus found a refuge from Herod who threatened his life. Likely on African soil Jesus learned to walk. One of Africa's sons shared the burden of his cross as he ascended Calvary. Perhaps no land or people has been more imposed upon by the white race



Brother and Sister A. D. Helser

and nations. They have taken practically all the land and enslaved many of its people. Surely the pity of the Lord is with them and the redeemed of the white race are doubly responsible to share our friendship and hope in Christ.

We want to pray for all those who serve the Lord and represent us in that great land. This week is especially set aside to remember Bro. A. D. Helser and his good wife, Lola, who are now located at Kano, Nigeria. Pray that wisdom, patience, strength and guidance may be theirs as they return to their work in that field among the many lepers and others. Pray that both the healing of bodies as well as redemption from sin may go forward by Christ's saving grace. Pray that the way of the future of their work may be made clear to them and those they serve. Do not forget to pray for Esther and David whom they have left in the homeland, that they and those who care for them may be kept in health and may be guided of the Lord for the life and service they can give in the years ahead. Our best thoughts and deeds may be the result of somebody's prayer to God. Do not forget to pray. Indeed it "changes things."

Elgin, Ill.

Emma Has Gone Away

BY MINNIE F. BRIGHT

In Memory of Miss Emma Horning

We were looking forward to the end of summer when the beautiful Shansi hills would be waving golden yellow harvests and to meeting her again, our companion in the great harvest fields of his kingdom. The villages scattered all about the city, nestled among the hills, hidden in the ravines, on steep hillsides were hers as were also the hundreds of homes in the city—these were her "inheritance." They were always resting deep in her heart and her soul was restless to bring the more abundant life to them. Over rough, stony paths she trod through heat and cold to minister the glad news to mothers and little children, indeed a living sacrifice incarnate with the love of God. She pioneered years ago in these homes to create friends, and through prayer and constant preparation by studying the special needs of the homes, their culture and long civilization, she came into a keen understanding of their needs, and how in a wise way to open to them new paths to God.

A few years ago she and I and Calvin spent two weeks on Clear Dragon Mountain in a temple a couple miles from the city. She was very tired from the long strain of heavy work, and needed badly a little time of quiet and rest before beginning another year's work. It was a precious time together. How much she enjoyed the picturesque beauty all about us and the cool clean air so invigorating. But the women and children she carried with her in heart and frequently spoke of better methods she was discovering to lead them to a larger, richer life. This was life to her. Even when resting or traveling her mind was active in planning better means of approach and service.

Prayer was one of her great ministries. How fervently she prayed for the homes and for the Christians and for the kingdom she was helping to build. Her tenderness, gentleness and sympathy for the people won a great place for her in multitudes of homes far and near. "Teacher Ho" was everywhere known. She put great emphasis on voluntary Christian service—every Christian giving regularly in witnessing for Christ and passing on the Light. To the gospel bands that went out each week she gave much strength and encouragement in prayer.

Emma was known in the Christian areas all over China for her contribution in the field of religious education. The dolls which she originated in a simple way and within the means of the people, as well as a number of other cloth toys, have been scattered all over China. With these were suitable songs which many little children learned to sing. She wanted to see childhood in possession of its rightful joys and taught mothers how to do this. Through the toy-making classes many non-Christian homes were opened, and through this friendship a confidence was established paving the way for spiritual contact.

As we recall the years of her fruitful life, it is impossible to speak in terms of which she is worthy. She gave so unselfishly, so radiantly, and with such overflowing love. To her room an endless procession of women and little children went to seek the blessing she had always in store for

them—strength for the tempted, comfort for the sad and suffering, courage for the new convert, inspiration for the evangelist and teacher, and the oft fellowship of prayer with them.

And so in a few brief moments her active life moved before my mental vision upon receipt from Elgin of the air mail letter, conveying the cabled message of her recent "going away." How many sad and aching hearts and tear-stained eyes there must be tonight in the many homes of the city and villages! We are not there to mingle our tears with theirs, but we know the deep pain of sorrow which has come to them and to her fellow workers, and the genuine loss her going means to the Christian crusade in China. She was known all over China in the religious field through the contributions of her pen to one of the leading Christian magazines. Her efforts of service were not confined to a limited field, for she was ever a student of all phases of life affecting all ages and conditions, and these lay heavily upon her heart—how to Christianize the whole of life.

The harvests will ripen into golden grain over the beautiful terraced hills of Shansi, but we shall not meet her then. Only the fragrance of her life will be lingering throughout the homes in city and village and among us as co-workers a challenge to more consecrated service. We can not understand these mysteries. She was so sorely needed. Our forces are so reduced and it is a painful loss to the work. I think of her as radiant and glorified with the Master saying: "For glory crown, O Lord, more work give thou to me."

Union, Ohio.

Congo Crosses

The Women's Mission Study Book for 1937

Program 4

CHAPTER IV: The Cross Within the Heart.

WORSHIP THEME: Trails of the Unfortunate.

HYMN: Help Us to Help Each Other, Lord.

SCRIPTURE: Luke 4: 16-19. Jesus proclaims his program which was not for one locality but for the whole world.

BRIEF PRAYERS:

1. For the mothers of Africa who are poor, bruised and broken-hearted.

2. For the African Christian mothers who tell the good news to others.

3. For American mothers that they may share their knowledge of Christ and their opportunities with others.

SPIRITUAL: Standing in the Need of Prayer.

CHAPTER OUTLINE. This chapter does not give us a pleasing picture. For the Congo girl marriage is inevitable and early. There is no happiness connected with it.

1. The African woman, pages 123-140.
   - Significance of the copper cross.
   - Child marriage.
   - Slave marriage.
   - Companionate marriage: Is America following Africa?
   - Divorce: Compare this plan of divorce with that of Reno.
   - The bride price.
2. Motherhood in Africa, pages 142-148.

Give briefly the main facts concerning these heathen customs.

For a description of marriage customs in Nigeria see chapter on marriage in "In Sunny Nigeria," by Helser.

In advance ask one woman to bring in a list of superstitions which are rather prevalent in America today.

This chapter could be presented in a conversational way by having five women representing missionaries meet in a staff meeting and discuss the various marriage problems as given in the book.

Women's City Work in Ping Ting

BY EMMA HORNING

In One Hundred Homes

In the city of Ping Ting we have about a hundred homes where one or more persons are Christians. In many of the homes the whole family has entered the church, and some of the families are large. In one family of some forty, most of those who are old enough have entered the church. Keeping all these active for the Lord is no small task.

Making Dust Masks

To keep the Christian mothers interested in their unsaved neighbors, we are having meetings in the various Christian homes. They invite ten or twelve of the neighbor mothers, and their children usually come with them, so it packs their small home quite full. This month we are teaching them to make dust masks to wear when they sweep their unsanitary floors. This dust is one of the many causes of approximately 1,380,000 deaths from tuberculosis in China each year. It is estimated that 27,000,000 people have it at the present time. We are teaching them to make and wear these masks to assist in the prevention of this scourge. They are taught hygiene songs while sewing. When the masks are made we have religious services and invite them to church services the next Sunday.

Overflow Meetings

At the Sunday morning services the church is too nearly full of the Christians to invite these non-Christian neighbors, so we have been having special meetings for them in the afternoon. Some thirty of the Christian women sing in the choir and give the message to their non-Christian neighbors.

Thousand Character Classes for Girls

Thousand Character classes for girls have been opened, in two near-by villages. They can not afford to open girls' schools in many of the villages, and parents do not see the necessity of educating the girls, so these schools are not large. One of the classes is held in the home of one of our women who graduated from our women's school last year. She has succeeded in collecting a group of some twenty girls and is most enthusiastic over the results. The girls share her enthusiasm and enjoy it as much as she does, and are learning to read and write rapidly.

Hospital News

This has not been as busy a year in the hospital as last year, due largely to the high cost of living. The year's crops were very poor and the price of grain is very high. During the spring and summer the women's hospital was filled to capacity most of the time, but this fall there has been a great reduction in numbers. Most of our cases are "last resort" cases, only staying as long as absolutely necessary. The men's hospital has been busy most of the year.

A Rewarmed Heart

Miss Wertz in her evangelistic work among the patients reports the following incident:

One day this fall a well-to-do patient in one of the pri-

(Continued on Page 20)

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Free From Cares

"I would have you to be free from cares"

Monday: 1 Cor. 7: 25-40

How the cares of the everyday choke our lives! How we rush from one thing to another bothered by this and that! The apostle would urge us to get perspective and remind us that this life is not permanent. Our eyes should be fixed on eternity, because "the fashion of this world passeth away." Many of the cares which fill our lives may be legitimate, but they nevertheless stand in the way of our complete submission to the Lord's will and our service in his cause.

Are the cares of this world denying the Lord his place in my life? Are the anxieties of home and the demands of the social life of the community leaving no time for him? The apostle longed for one hundred per cent Christians and asked these Corinthians to give up even the joys of a normal life in order that they might "please the Lord."

Our Lord, we do love thee and would serve thee acceptably. Amen.

Knowledge Is Not Enough

"Knowledge puffeth up, but love edifieth"

Tuesday: 1 Cor. 8: 1-6

Our world glorifies knowledge and worships at the altar of science, but in the Christian life knowledge is not enough. Faith and love is the order of spirituality; too often "knowledge puffeth up." One may know a fact perfectly and yet not possess humility which is an essential element of true knowledge. Learning too often creates egotism and selfishness.

In moral choice things may be allowable which yet we should not do. To know is not enough because our choices must be determined by love. If we truly love God and consider others in our choices we will be known by God and enter into a blessed and divine fellowship. The right use of our minds is a blessed gift from God, but our knowledge of what is right and wrong must be supplemented by a love for our brethren.

O Father, fill our hearts with love and consideration for others. Amen.

Liberty

"Take heed lest by any means this liberty of yours become a stumblingblock to the weak"

Wednesday: 1 Cor. 8: 7-13

Our liberty must be tempered with a love for our brethren, even the weaker brethren. To Paul there was nothing wrong in eating this meat that had been offered to idols but there were weaker Christians who took offense, so he says: "I will eat no flesh for evermore, that I cause not my brother to stumble." Paul was restricting his own liberty in order that others might not misunderstand and have occasion for criticism.

Do I consider what others will think when I make my choices? Do we in love consider the effects of our actions upon weaker Christians, both those who are easily influenced to wrong and those who are overscrupulous? It is easy to insist on one's rights but difficult to give them up simply because some one will misunderstand, but in questions of conscience, upon which good Christians differ, love must always determine our choices.

Give us grace, O Lord, to defer to others. Amen.

A Stewardship

"Woe unto me, if I preach not the gospel"

Thursday: 1 Cor. 9: 1-18

For his services as their minister Paul had received no salary from the Corinthian Christians. He had refused this in order that his motives might not be misunderstood and the work consequently hindered. In this passage Paul establishes the right of a minister to support, and he accepted support from several churches, but this right he did not exercise in Corinth. The satisfaction of preaching was Paul's real reward. The ministry was a stewardship, and whether he received financial remuneration or not, the gospel was his burden.

Paul here is illustrating from his own life the great principle that one must give up his rights sometimes to attain success. We must consider not only whether our course of action is theoretically right but whether, in itself innocent, it may arouse criticism which will jeopardize our work for Christ.

The gospel belongs to all of us, Lord. Place it upon our hearts as a burden. Amen.

All Things to All Men

"I am become all things to all men that I may by all means save some"

Friday: 1 Cor. 9: 19-23

In common speech today, out of its context, "All things to all men" means the exact opposite of what Paul meant. He did not mean that we should foolishly follow the crowd and adapt our conduct to whatever group we happen to be in. Only on matters of indifference, where it is not a question of right and wrong, the apostle is saying that for the sake of leading some to Christ the preacher of the gospel can afford to refrain from innocent activities and adjust his conduct not to offend the prejudices and opinions of others. We must not only avoid all activity which we know is sinful, but we must consider the effects of acts which possibly are morally indifferent. Where indulgence would endanger the Christian witness we should refrain. Sensitive to the consciences of other men Paul restricted his own liberty. What have I done?

O Father, may thy spirit make our consciences sensitive. Amen.

Self-mastery

"I buffet my body and bring it into bondage"

Saturday: 1 Cor. 9: 24-27

Paul here pictures the Christian life in terms taken from the Greek games. However, there is a contrast because in the Greek games only one won but in the Christian life the prize is for all. Also the winner's crown in the games was a withering wreath of olive or pine while the Christian strives for a crown which never fades.

In view of the crown all of us should strive to fulfill the conditions of the race. It is a struggle which demands our best efforts, and these must be directed, so we will not be beating the air, but most of all we must master ourselves. We must become accustomed to self-sacrifice. The successful life is one which has mastered mind and body in a great cause, which seeks with earnestness, self-denial and discipline to run the race, fight the good fight and obtain the crown.

Gracious Father, give us patience in the acquiring of the mastery of ourselves. Amen.

WEEKLY QUIET HOUR

Recreation

The question of suitable recreations is a cause of much difference of opinion among Christians, particularly between youth and age.

Principles which are helpful in the choice of a recreation:

1. Creative benefit to the participant.
2. Approving participation by active respected Christians.
3. Recommendation of our Lord.

Adult Christians must provide more opportunities for creative recreation and youth must exercise its liberty in love.

Read 1 Cor. 13.

KINGDOM GLEANINGS

Calendar for Sunday, March 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Life Here and Hereafter Through Christ.—John 14: 1-15.

Christian Workers, The Rejected Christ.

B. Y. P. D., The Right Way Rather Than the Popular Way.

Intermediate, Attending Church Services.

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Gains for the Kingdom

Two baptisms in the Carlisle church, Pa.

Five baptisms in the church at Shamokin, Pa.

Thirteen added to the Hutchinson church, Kans.

Nine baptisms in Union Grove church, Ind., Bro. A. P. Musselman of Lima, Ohio, evangelist.

Nine baptisms in French Broad church, Tenn., Bro. W. A. Reed of Campobello, S. C., evangelist.

Five baptized at Locust Grove house, Nettle Creek congregation, Ind., Bro. H. A. Claybaugh of North Liberty, Ind., evangelist.

Nine baptized and one received on former baptism in Turkey Creek church, Ind., Bro. H. A. Claybaugh of Pine Creek, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wilmer A. Petry of Mogadore, Ohio, March 1-14 at Shamokin, Pa.

Bro. Wm. N. Zobler of Lancaster, Pa., March 14 in the Tyrone church, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., March 29 in Lick Creek church near Byran, Ohio.

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Personal Mention

Brother Winger's "Singing Tower" post card written from Sebring, Fla., Feb. 23 said: "We are leaving for home tomorrow."

To Brother and Sister G. W. Weddle of Bloom, Kans., hearty congratulations are in order. They have had a sixtieth wedding anniversary and they are still "bloom"—ing with radiance and good cheer. More about it on page 24.

Bro. H. H. Nye, Professor of History and Government in Juniata College and member of the General Mission Board, is in the J. C. Blair hospital of Huntingdon, Pa., recovering, as reported to us, from a recent appendectomy.

Southern Pennsylvania will have as Standing Committee delegates at the Nampa Conference Elders C. R. Oellig, G. Howard Danner and Levi K. Ziegler, with Elders C. E. Grapes, W. G. Group and S. S. Blough as alternates.

Just one week to the day after the word of Sister Emma Horning's death reached the office, the news items telling of her work at Ping Ting came to us. Turn to the mission department and share in the joy of her service among the women and girls, which is so clearly shown in the last words which she wrote. See page 14.

Bro. J. C. Beahm, Greencastle, Pa., asks us to say that he and the children "sincerely thank all the friends who have been so thoughtful and considerate in their expressions of sympathy to us on account of the recent tragic death of the wife and mother of our home." And all the rest of us who had not known of their sorrow will wish to assure them of our sympathy also.

In Bro. B. F. Summer's communication published in our issue of Feb. 20, a certain "every" should have been "very." It is in the second line of the paragraph beginning about the middle of the first column, page 24. He meant to say: "I recognized the presence of the Lord in **very** person." His correspondents will please note also that his address is changed from Colfax to Frankfort, Ind., 1154 Oak St.

Dr. Laura Cottrell of Bulsar, India, calls attention to certain remarks of Gandhi disparaging Christian efforts to evangelize the "untouchables," as reported in the Indian Witness for Dec. 31, 1936. The remarks were made in a conversation with Dr. John R. Mott who was defending the right of the depressed classes to have the gospel preached to them. We thought of what Jesus said about preaching the gospel to the poor, and his benediction on the poor in spirit. We have admired Gandhi for some of his teaching but on this point we prefer the opinion of Dr. Mott and especially the word of Jesus Christ.

Bro. Maynard L. Cassady of Rochester, N. Y., Professor of Religion in the University of Rochester, is very active in peace promotion work according to a recent issue of the Rochester Democrat and Chronicle. He is president of the Rochester Peace Council. Among its many activities the council runs a speakers' bureau, supplies up-to-date liter-

"Neither Drouth Nor Flood"

"Neither drouth nor flood shall separate us from the love of Christ," such words one can imagine Paul writing if he were living today and able to acknowledge gifts sent in the spirit of those listed below.

"Quinter, Kans., Feb. 16, 1937. Please find enclosed two checks for $39.46, our Achievement Offering. You will understand how it is that we can not send more. The way the times are here, I am sending a much better offering than I really expected.—Chas. Starkey.

"Waka, Texas, Feb. 14, 1937. We have had short crops here for the past three years. Are having dust storms again this spring. We are right at the edge of the great dust bowl. As I left for Sunday school this morning, the dust was so bad I could hardly see to drive the car. I wondered if any one would come. Our attendance was eleven. Our average attendance is thirty-five. Please find enclosed $10.69. This was our Achievement Offering."—Ray G. Burger.

"Cincinnati, Ohio, Feb. 22, 1937. General Mission Board: For the past few years the Buds of Hope Girls' Missionary Society have been sending in fifty dollars at this time towards the support of one or more native Christian girls in our India Boarding School. This year they have decided to split this amount and send one-half and keep the other half here for relief of some of our destitute flood sufferers. We trust you will understand, as conditions here are most critical in a good many homes and we are doing all we can to try and make these folks comfortable until they can again establish homes."—Mrs. Mabel Knoepfle.

ature on international affairs and foreign policies, promotes large scale meetings, supports a committee on dramatic productions, directs amateur peace plays and a program planning service, watches the progress of congressional legislation on neutrality and all kindred matters.

Brother and Sister D. L. Forney of La Verne, Calif., were the principals in what might have been a very serious auto accident the evening of Feb. 16. Sand washed into a dip at a street intersection, threw their car out of control and resulted in its overturning. Mrs. Forney suffered a broken arm. Both are thankful they are as well as they are.

Miss Margaret Wrong—everything else about her seemed all right—was our last week's most distinguished visitor. She is a member of the International Missionary Council and her special responsibility is the promotion of Christian literature for pagan Africa. Our own Mission Board has a small part in this work and she was here as the guest of Secretary Bonsack. An evening meeting in the largest church in the city preceded by a young people's dinner and a noon luncheon with a smaller group gave excellent opportunity for acquaintance with her very important work. She will probably visit our mission in Nigeria soon.

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Miscellaneous Items

Each year a number ask how many delegates a local congregation may send to the Annual Conference. Churches with 200 members or less are entitled to one delegate. Churches with more than 200 members may send two delegates.

Spring district meetings are as follows: Maryland, Eastern, Thurmont, April 28; Maryland, Middle, Welsh Run, April 21, 22; Ohio, Northwestern, Lick Creek, March 16-18; Ohio, Southern, Pitsburg, April 15; Pennsylvania, Eastern, White Oak, April 28, 29; Pennsylvania, Middle, Spring Run, April 13-15; Pennsylvania, S. E., N. J. and E. N. Y., Germantown, April 21, 22; Virginia, First, Peters Creek, March 31, April 1, 2; Virginia, Northern, Linville Creek church, April 16, 17; Virginia, Second, Staunton, April 28-30.

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With Our Schools

Bridgewater College

The college now prepares to welcome Minor M. Myers and family to the campus in 1937-38. They are to be the next occupants of the Mary F. Early Missionary Home.

The Second Semester opened at Bridgewater on Feb. 1. The convocation address was delivered by Dr. W. J. Gifford, Dean of Harrisonburg State Teachers' College. There were several new registrations.

A farewell service was held in the College church to Missionary E. M. Wampler and family as they took their leave recently for the China field. The faculty and students were represented in words of appreciation, well-wishing and in an expression of a more material character. The daughter, Sarah Anna, continues in college.

The College Community was greatly benefited by the annual Spiritual Life Institute in January. It was perhaps the largest attended institute by ministers and pastors in the history of the college. Eight state districts were represented. The institute reached a splendid climax in the closing address by Senator Gerald P. Nye of North Dakota. The college auditorium was crowded to full capacity for his stirring address on the Munitions Investigation and Neutrality Legislation.

The Trustees of the College met on Feb. 16 in their winter meeting. The meeting was well attended. Six new trustees were installed into office: Rufus D. Bowman, pastor of the First Church of the Brethren of Washington, D. C.; Frank S. Driver, assistant cashier of Weyers Cave—Augusta Bank, Weyers Cave, Va.; Howard S. Zigler, member of Virginia legislature and manager of the Mutual Cold Storage, Broadway, Va.; Charles W. Wampler, president of the First National Bank, Harrisonburg, Va.; Herman A. Shaver, owner and manager of H. A. Shaver Canning Industries, Lakeland, Fla.; Mrs. Virginia Garber Cole Strickler of Luray, Va. A heavy budget of business was transacted looking to the session of 1937-38 and to a greater future at Bridgewater College.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Funeral Message, by Earl Daniels. Cokesbury Press. 108 pages. $1.00.

A fresh and timely presentation of the funeral service and how the pastor may best minister at such a time. When death enters the home the minister has a unique opportunity to serve, often those who never or seldom enter the house of worship and to bring comfort to a family he has never known. His future relations to that home will be determined largely by the spirit in which he conducts the funeral service.

Choosing the subject wisely calls for a knowledge of the life and character of the deceased. Otherwise the message may be wide of the mark. A subject well chosen and properly treated opens the way to portray Jesus at a most critical period in the life of many who sit in the audience. The funeral message may open many hearts to the truth and lead them to Christ.

The author names three classes of funeral sermons: The biographical, the occasional, the doctrinal. The Bible abounds in suitable texts for each of these divisions. For the biographical sermon themes group around one's occupation, special interests and dominant characteristics. Under the occasional sermons the author considers two divisions: Special coincidences, such as anniversaries, holidays, family circumstances and others. Remarkable how certain Bible passages are found to fit into these occasions. Difficult situations, such as suicide, murder, accident, non-Christian and fallen characters call for most careful consideration. Every minister will find the suggestions here most timely. The doctrinal sermon is considered under varieties of the immortal hope, reasons for our faith and the nature of the future life. The suggestions will bear rich fruit in the funeral service, if the minister will breathe the Spirit of Christ into his service.

In chapter six the author treats the funeral service both in the church and at the grave. Without giving a set form he deals with underlying principles that will help to make this service most edifying to all and most comforting to the bereaved family.

The last chapter is entitled Ten Commandments for the Funeral Message. Of these the first is, "Thou shalt not bear false witness," and the last one, "Thou shalt remember always thy ambassadorship." Needless to say the rest are equally pointed.

On the whole I would call this the best message on the funeral service I have ever read.

HOME AND FAMILY

Humility

BY MAY ALLREAD BAKER

We are so helpless, Lord, with all our pride!
We can not make the sun to shine, nor rain
To fall upon the thirsty earth again.
We can not stay the course of time, nor glide
Unchanged, through changing seasons. Men have tried
To alter nature's laws, but all in vain.
Inventions, new discoveries, can not hide
Stern facts, realities, nor yet attain
Perfection for the human race. Sin, pain,
Age, death and sickness ever must abide;
And come alike, to all. O Lord, sustain
Our feeble hearts. Over life's pitfalls guide.
Lead and direct us. With humility
So shall we serve. And serving, strengthened be.

Lewisburg, Ohio.

Charleston Gardens

BY FLORENCE WIEAND NOFFSINGER

MANY people, who do not know America, think they must go abroad to see the most interesting and wonderful things in the world. It is of note that Baedeker's "United States" has indicated three sights in this country as being unique in the world and should not be missed. These places of interest are the Niagara Falls, Grand Canyon of the Colorado and the Charleston Gardens.

Three of the gardens of old Charleston, S. C., the "Cypress," the "Magnolia," and the "Middleton," are declared by competent critics to be the most beautiful gardens in the world and have been described by an Irish writer in her book on America as, "inconceivable, beautiful and unearthly."

Galsworthy in writing about them says they consign "the Boboli at Florence, the Cinnamon Gardens at Colombo, Conception at Malaga, Versailles, Hampton Court, the Generaliffe at Granada and the La Mortala to the category of 'also ran'." He also says they are a "kind of paradise which has wandered down a miraculously enchanted wilderness."

Another writer says: "It was not like seeing flowers at all; it was as if there, in the heart of the wild and mystic wood, in the grey gloom of those trees veiled and muffled in their long webs and skeins of hanging moss, a great magic flame of rose and white burned steadily . . . you looked to see it vanish; you could not imagine that such a thing could stay."

Another writes of the Cypress Gardens laid out in 1750 and noted for their weird beauty as follows: "The mind is bewildered by the vastness of perspective and the depth of reflection. One loses oneself as by gazing into crystal—there are no dimensions to restrain the imagination and time and space are lost." Still another writes of them: "These gardens are beautiful as a work of nature, not of man."

Of the Middleton Gardens, famed in England before the Revolution, Amy Lowell wrote: "Step lightly down these terraces, they are records of a dream." And yet another writer expresses himself thus, "Gardens that rejoice with blaze of Azalea and Japonica; gardens that remember with cypress and black water." This masterpiece of heavenly artistry was laid out by an English landscape gardener in 1740 under whose guidance one hundred slaves worked for ten years. Later Michaux, the famous French botanist, introduced rare plants, among them the Camellia Japonica, the Japanese Varnish tree, the Chinese Candleberry, the Asiatic Acacia, the Chinese Azalea and the tea plant. These along with the variety of exotic flowers, bushes and trees added later make these gardens a veritable botanical paradise.

A lovelier spot in the world than the Magnolia Gardens would be difficult to find. They cast a spell on all who in the spring gaze at their majestic beauty.

"Yes, found at last—the earthly paradise . . .
A matchless miracle to mortal eye . . ."

These gardens of veritable perfection of the English landscape type are the expression of the soul of a minister, who in 1830 was driven to the great out of doors to recover his health, and so left them to inspire generations to come.

Many of the Azalea Indica in these gardens, the first to be imported to this country, are now more like trees than shrubs. If you visit Kew Gardens in London you will there read this notice, "Azaleas in their highest glory are to be found in Magnolia Gardens, near Charleston, South Carolina, U. S. A." Over three hundred varieties of Camellia Japonica are also to be found here.

Galsworthy recently wrote of these gardens: "To this day I have seen no garden so beautiful as Magnolia Gardens." They truly do not represent the mastery of man over nature, but concealing the hand of man they show glorification of nature itself.

To state that it is possible to behold a closely massed bouquet of flowers, twenty-five acres broad and more than a hundred feet high, would symbolize paradise. To pass through lanes of azaleas fifteen feet high, guarded by camellias thirty feet tall is another experience of a lifetime. Masses of dogwood blossoms shimmer beneath a curtain of Spanish moss, dangling from gum trees. On beyond this opulence of nature are the tulip trees, pink roses and garlands of spirea, bordered by tall cedars, glorious cypresses and huge live oaks.

All this magnificence of nature calls forth again that saying, "only God can make a tree."

Washington, D. C.

"Protect Us by Thy Might"

A Prelude for a Sermon

BY JOE VAN DYKE

"In God We Trust" is a national slogan. But we don't mean it. Our faith is chiefly in the Army and Navy. It has always been so since doughty Myles Standish and his invincible army of nine men put terror in the hearts of the Indians. Today we try to intimidate the entire world by the same methods. Around conference tables we talk glibly of being a good neighbor, and then we go home to start work on a pair of new battleships. Our mouths speak one kind of faith—our actions another.

I have given you, in this short play, a prelude to a sermon. My play poses a problem in inconsistency; your sermon must present a practical solution. Can we serve two masters? Can we trust God and anti-aircraft guns at the same time? Your answer, given humbly but courageously, may help to change pseudo-pacifists, the Brewsters and Bradfords who pray with their guns within reach, into real pacifists. Our joint work is part of the necessary prelude to international peace.

"Protect Us By Thy Might" can be given in any church with no scenery at all. Costumes would be easy to arrange. The women would wear dark dresses and white kerchiefs about their necks; the men dark suits with cuffs and collars of stiff white paper. It would be given in the evening. In my play I present the irony of the situation. That is why I took the title from our almost national song, America.

Characters:

Elder Brewster.
Edward Winslow.
John Webster.
Governor Bradford.
Men, women and children.

The time is in the decade following the settlement at Plymouth, just before the uprising of the Indians. The scene is the rude interior of a Pilgrim's home.

Elder Brewster is standing behind the kitchen table, an open Bible lying before him. On one side sit several women; John Webster and a number of men sit or stand on the other side. Two young boys are sitting together on a low bench, and a little girl is hiding behind her mother's skirts. Several firearms are lying on the table. It is night and candles light the room.

ELDER BREWSTER. We are gathered here tonight to engage in prayer for divine guidance and help in our great need. The God we love and serve and trust has never deserted us. He led us across the great deep to this shore where we have found the freedom to worship the One whom we desired more than the comforts and pleasures of our native land. We have met privations; we have known hunger and sickness; our loved ones lie asleep in the snowy fields; but through it all we have been led, as were the Israelites of old, by our mighty God. Through it all we have kept our faith in him. He has protected us from the perils of the sea, from the Indians who lurk in the forests—

A sound is heard outside. Everyone listens tensely. John Webster rises quickly and lays his hand on a gun. The room is perfectly still for a fraction of a minute. Then Webster nods an assurance to Elder Brewster and resumes his seat. The minister puts his left hand on the Bible and raises the other. He lifts his face and closes his eyes. The rest bow their heads.

ELDER BREWSTER. Almighty God, whose infinite power has sustained us on this barren shore, protect us still. Save us from pestilence, from famine, from the deadly arrows of the redskins—

A knock at the door stops the prayer and brings every head up. Webster seizes his gun and goes to the door. Everyone watches him fearfully. He stoops and puts his ear close to the door. A muffled voice speaks a name, and Webster unlatches the door. Edward Winslow enters. He does not carry a gun.

ELDER BREWSTER. Friend Winslow, you gave us a moment of fright. We feared you were a red-skinned murderer instead of our neighbor.

EDWARD WINSLOW. Good evening, Elder Brewster. Good evening, Governor Bradford. And good evening to you, John Webster, and Mother Brewster and all. I'm sorry I am late. I have been talking with Squanto. He has just returned from the camp where the Indians are gathered in council.

JOHN WEBSTER. Squanto? Did he speak of peace or—

WINSLOW. [*Deliberately.*] He said that many of the Indians are determined on war.

GOVERNOR BRADFORD. [*Rising.*] They mean to attack the settlement. Winslow, is it to be soon? Did Squanto—

WINSLOW. He does not know. Because he lives with us and is our friend the Indians no longer admit him to their important councils. He says that some of the chieftains are for peace and some are for war.

BRADFORD. It is as I feared. We trusted them too long. It was against my judgment. We should have finished them off when they were in our power.

WINSLOW. Squanto believes that we still have a chance to pacify the Indians. Many of them remember our years of friendship. Squanto says—

BRADFORD. [*Interrupting.*] Elder Brewster, you will excuse me. I must see Myles Standish at once. He is planning to go on a fishing expedition early tomorrow, and I must stop him. We may need him and his army before long.

WINSLOW. [*With blunt determination.*] Governor Bradford, may I say a word?

BRADFORD. Why, certainly, friend Winslow. Ever since you made friends with Massasoit by saving his life we have trusted in your judgment concerning our tricky enemies. But—do not take long. [*He sits.*]

WINSLOW. [*Steps to table.*] In that first terrible winter that we were in this place, we all would have surely perished if it had not been for the Indians. They gave us corn and meat, or we would have starved. And in the summer that followed they gave us seed and showed us how to raise a bountiful crop. Then, and in the years that followed, they were our friends.

BRADFORD. [*Impatiently.*] Yes, yes, Edward. We know that is true. But that was long ago. They hate us now.

WINSLOW. True, Governor Bradford. They hate us now. But why? I will tell you. At first we treated them kindly because we were grateful for the food and the help, and also, perhaps, because we feared them. Then we became proud and careless. We saw how futile their arrows were against our powder and lead. We began to change first—not they. The red man stopped being our

friends and became our enemies when we no longer treated them as brothers.

WEBSTER. But, Master Winslow, an Indian is an Indian. They are savages, not men. Why should we treat them like brothers?

WINSLOW. I know the Indians. I have lived in their wigwams. I have hunted with them. I have eaten with them and slept with them. I know that they love and hate, sorrow and rejoice, just as you and I do. I say they are men, like ourselves. We have nothing to fear from them as long as we treat them like men, like brothers. But if we treat them like savages, they will become—savages.

BREWSTER. This is a wild notion. I have seen many of these red men. I have talked with them and have tried to teach them. I am convinced that they have no souls. They know nothing of God.

BRADFORD. You must be mad, Winslow. Have they not killed our men, and burned our houses? Have they not sought to trap us in the forest? If it were not for the courage of our mighty Captain Standish there would not be a single dwelling standing in Plymouth today, nor would we be here talking about them tonight.

WINSLOW. They killed our men and burned our homes in revenge. It was we who broke our promises to them, and then threatened them when they asked for justice. Do you not know that Myles Standish, whom you trust with our safety, is hated more than any other man among us? And why? Because he hunts them as cruelly as they do the wild beasts.

BRADFORD. [*Rising and going to Winslow, and striking the table with his fist on the way.*] Enough. We have heard enough. I advise you, Edward Winslow, to forget this insanity of making brothers of the redskins if you value the respect of your neighbors and want to keep your own scalp. We must not be sentimental weaklings. If we are to conquer the wilderness and carve out a nation where the true God is loved and worshiped, we must be men who fear nothing. We must kill or be killed. [*He turns to Elder Brewster.*] You understand, Elder Brewster, I should like to stay longer, but I must find Standish tonight and tell him to make ready for the attack. We can not afford to take any chances. [*Musingly.*] It may be the Captain will decide to attack them first. [*He takes his gun from the pile on the table, examines it carefully, and goes to the door. Then he turns and lays his hand on Winslow's shoulder.*] Winslow, keep your head. You have a wife and children. You must think of them, not of these new ideas. And think of God. We came to this land to gain freedom to worship God. Founding a home for liberty is a job that takes faith and prayers, yes, but it takes firearms, too. It takes powder and bullets. Remember that, Winslow. Good night. [*He leaves.*]

BREWSTER. Won't you sit down, Master Winslow? When you came we were about to engage in prayer that God might continue to preserve us in the midst of our trials—

WINSLOW. No, Elder Brewster. I can not pray with you tonight.

WEBSTER. [*To a neighbor.*] What has gotten into him?

BREWSTER. But why, Edward? You are a devout man.

WINSLOW. [*Turning and speaking almost fiercely.*] Why do you pray to God? Why do you ask for his help? You do not trust in him. [*He steps swiftly to the table and lays both hands on the guns.*] In these you trust. Your faith is not in God. It is in Myles Standish and his army. It is in the lead and black powder with which he does murder. You even carry guns to church and put cannon on its roof. And because you have trusted in these instruments of death, you have dug your own graves. For they who take up the sword shall die by the sword.

WEBSTER. [*Rising and grasping Winslow's arm.*] Be quiet, man. You don't know what you are saying.

BREWSTER. Let him unburden his heart. He is overwrought. We will pray later.

WINSLOW. [*He speaks calmly now, almost prophetically. He looks straight ahead. He seems to be speaking, not just to the people in this little room, but to all men, in all places, in all time.*] They welcomed you here. They wanted to be friends. They would have been your brothers. But you despised them, and rejected them. You called them savages. You slowly turned their friendship into bitter hatred. Now they are rising against you. They will never forget their wrongs. Never. [*His eyes fall on the pile of firearms on the table. He speaks wearily.*] You will crush them, never fear. Brave Standish and his nine men will be more than a match for the Indians. They will fall like leaves. But for your children and their children and their children and all the generations to come, you are sowing the seeds of hate. Seeds that will grow and bear fruit, the awful fruit of more hate, of fear and suffering and death. Good night.

He leaves. Those who are left look after him for a moment in silence. Then they turn to Elder Brewster. He shakes his head sadly, then puts one hand on the Bible and raises the other, exactly as in the beginning.

ELDER BREWSTER. Let us pray. Almighty God, whose infinite grace and power has sustained us on this barren shore, protect us still. Save us from pestilence, and from famine, and give strength to our arms, divine Father, that we may be secure from every danger and lurking enemy that surrounds us. Hold us in the hollow of thy hand. Let us rest in the shadow of thy wings. Encompass us with thy angels of wrath. Protect us by thy might—protect us by thy might—

[The End]

Beaverton, Mich.

Women's City Work in Ping Ting

(Continued From Page 14)

vate rooms remarked: "Doesn't some one in your hospital teach the gospel?" At my first opportunity I took her songs and a gospel. "Yes," she said, "I know about Jesus. I taught in Keen Girls' School (a Methodist high school), in Tientsin. But my heart is cold and I want to know how to find him again." Then I told her about God's changeless love, that draws us back to him. How eagerly she drank once more of the fountain of life. Later she asked me to buy her a Testament, and to pray for her. She also asked me to teach her to pray, and one day before she left she asked: "How can I always keep in touch with Jesus? What can I do that I shall never lose him again?"

This is only one of the many lives we have witnessed being changed by the Spirit of Christ. A restored doctor, a university student, a mother with osteomalacia, a woman with suppurating knee joint, a young woman with tuberculosis and many others testify to God's power to change, heal and restore.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Who Is Your King?

Sunday, March 21

Matt. 21: 1-11

Devotions.

I. Jesus Enters Jerusalem in Kingly Triumph (Luke 19: 29-38; Matt. 21: 1-11; Mark 11: 1-10).

This story may be told in detail and with expression.

II. Jesus Was a New Kind of King.

First Talk: The Meek and Lowly King (Matt. 21: 5). Born in a stable, lived in a country town, baptized in a river, died on a cross, etc.

Second Talk: The Serving King (Mark 10: 45). Give instances from his life.

Hymn.

Third Talk: The Golden Rule King (Matt. 7: 12). This speaker should go through the entire Sermon on the Mount and note the very high standard of conduct, higher than the Old Testament prophets or the world today.

III. The King of Our Lives (Rev. 3: 21).

Ready to enter? On what conditions? With what results?

PEACE

1. The Emergency Peace Campaign

After almost a year of planning and working, the Emergency Peace Campaign has built up a momentum which was impossible six months ago. Out of a number of efforts (some of which were mistakes) there is developing a clear cut policy and an appropriate technique for building intelligent public opinion for peace in America.

A part of the plan is necessarily negative. The war makers have been working so much faster than the peace makers that it is imperative for us to antidote their effects as rapidly as possible. For that reason the campaign favors a mandatory neutrality policy intended to keep us out of any war which might break within the next few years. Also it opposes the expansion of the armed forces which is militarizing America on the installment plan. In the third place, it opposes the conscription plan which has been developing in the war department for more than fifteen years.

Another part of the campaign looks toward making the necessary changes in foreign policy so as to help remove the causes of war. It favors economic adjustments in order that the hungry nations, Germany, Italy and Japan no longer have any reason for saying that they must fight for food. Recognizing the fact that we live in a world community, the campaign favors the building up of cooperative efforts between the governments of all countries, endeavoring to make good neighbors of all of them.

Since January 1, regional offices have been established in at least eighteen cities. From these centers it is the plan to work into many smaller cities. It is hoped within the next twelve months to reach 2,000 cities for the purposes of arousing, informing and organizing peace-minded people. Then they will help keep America out of war and build the structure that will make world peace possible. The Church of the Brethren has a heavy obligation to help in this cause.

Our people live closest to ten of these regional centers. If anyone is interested he can get in touch with one of the directors of the following districts of regional offices.

Area City	Directors	Office Address
Philadelphia, Pa.	J. K. Kavanaugh	20 So. 12th St.
Pittsburgh, Pa.	Egbert Hayes	1201 People's Bank Building, Wood at 4th
Columbus, Ohio	Glen Dalton	40 W. Long St.
Chicago, Ill.	Herbert F. Hancox	53 W. Jackson Blvd.
Kansas City, Mo.	Arthur E. Elliott	Y. M. C. A. Bldg.
St. Louis, Mo.	Russell F. Judson	Y. M. C. A. Bldg.
Los Angeles, Calif.	Ethelwyn Mills	553 S. Western Ave.
Portland, Ore.	Paul Elliott	Y. M. C. A.
Nashville, Tenn.	Constance Rumbough	1215—18th Ave., South
Richmond, Va.	H. Conrad Blackwell	3520 Edgewood Ave.

Dan West.

TEMPERANCE

Unevadable Facts About Alcohol

1. The teaching of scientific truth about alcohol in our public schools and other institutions of learning was never in recent years at such low ebb or so inadequately carried on with lack-luster interest, as at the present time.

2. Constructive attention paid the temperance question and to the adequate study of the problem was never, in modern times, so meager or side-tracked as it is today throughout the great mass of our churches, Sunday schools, civic betterment associations and outside the strictly speaking temperance societies.

3. The consumption, not only of intoxicants, but of absolute alcohol contained in these beverages, never mounted so rapidly in the past hundred years in the United States as has been the case during the past three years of the relegalized liquor trade.

4. Never before in the memory of most of us, was there such far-reaching and complete indifference to and apathy toward beverage liquor's program of sales promotion, business intimidation and growing political domination.—Fred D. L. Squires, Research Secretary American Business Men's Research Foundation.

LEADERSHIP TRAINING

"Enlisting and Developing Church Workers"

By far the most important bulletin among the new leadership education materials is the bulletin, "Enlisting and Developing Church Workers—a Guide for Building a Local Church Program of Leadership Education." (Price 10c from the Board of Christian Education, 22 South State Street, Elgin, Ill.) It should be in the hands of each person who is administratively responsible for planning the leadership program in your church.

The following directions for use of this guide appear on page 3 of this bulletin*:

1. Call the members of the group to assemble in a convenient meeting place, perhaps sitting in an informal circle or around a table.

2. Put a copy of the guide in the hands of each member.

3. Secure a large blackboard, if possible; or secure a dozen sheets of wrapping paper about 2½x3 feet in size, and a black crayon, the sheets to be thumbtacked on a vertical surface in front of the group. One or more sheets can be used for each section of the guide in making the lists proposed. Then the lists can be preserved for succeeding meetings of the group.

4. Plan to have several meetings in which to give major attention to the guide.

5. Lead the group in a general review of the guide.

6. Ask some one to read aloud section I, and then take the steps suggested at the beginning of that section. Proceed with the other sections in the same way.

*From "Enlisting and Developing Church Workers." Used by permission of the International Council of Religious Education.

MINISTRY

"Who Is Your King?"

BY GALEN K. WALKER

A Palm Sunday Sermon Outline

Scripture Message, Hymnal Responsive Reading, No. 24.

Text, "Behold, thy King cometh unto thee" (R. V. Matt. 21: 5).

Introductory: Kings are not so popular today. Nearly a score of kings lost their thrones by the end of the World War. But every one has a king of some sort or other.

I. The Scriptures Propose a King for Us.

"A king shall reign in righteousness" (Isa. 32: 1).

"Behold, thy king cometh unto thee" (Zech. 9: 9).

Every man or woman is subject to and ruled by God, or Jesus, as King; or by Satan, as king. Which shall be king in the throne of our hearts? See Psa. 47: 7; 44: 4; 2: 2; John 6: 15.

Jesus proposed himself to be King (Matt. 21: 1, 5).

II. Let Us Choose the Best King.

Once they chose General Washington as king.

Many kings have been chosen either formally or indirectly.

Choose the best as king—

1. In the natural world (John 1: 3; Eph. 3: 9; Col. 1: 17).
2. In the mental world.
3. In the literary world.
4. In music.
5. In sculpture.
6. In the field of science.
7. In the field of morals and ethics.
8. In the field of the spiritual.

III. Jesus Declares His Kingship.

See Matt. 28: 18.

IV. Who Is Your King?

Jesus or Satan?

Jesus Christ or the world?

Jesus Christ or materialism?

In the Dresden Palace, when the great work of art, the Sistine Madonna, was brought in, to decorate the palace, the king ordered the picture placed in the best position.

Will we give Christ first place as ruler in our lives?

Christ is knocking for entrance to your heart. Will you open?

When Frances Havergal, the hymn writer, was dying, she was heard to say as her last words: "My King, my King."

Behold, your King is here today. Will you crown him?

WOMEN'S WORK

Announcements Concerning Women's Work

The women will not fail to notice the announcement concerning available Easter materials which has been appearing in The Gospel Messenger during the entire month of February, and even in the last issue of January. The notices of this material are found on the inside covers on the last page of the Messenger, and also on pages 18 and 14 of Jan. 30 and Feb. 6 issues.

For use in the Sunday school, the four evangelistic talks with worship suggestions will be found very helpful and worshipful in preparation for the Easter service. These four talks are based on pictures of Jesus. Your Sunday-school superintendent has received these, and you may be able to assist in the effective way in which they shall be presented to your school and church.

The first of the four talks has been sent out with the March Missiongrams and thus every church is given the opportunity of making use of it. It bears the message of Christ the Light of the World. The other three talks are just as effective, and you will realize a blessing if all are used in your school.—Anetta Mow.

Mothers and Daughters Meet

About 200 mothers and daughters met last evening in the Church of the Brethren. This meeting was under the auspices of the Women's Work organization of that church, of which Miss Ora Good is president. The theme of the meeting was Christ in the Life of the Home. After the scripture and prayer by the president, a period of one hour was given over to a panel discussion in charge of Mrs. W. L. Widdowson. The following panel was called: Mrs. L. K. Ziegler, Mrs. H. L. Berkey, Mrs. Clarence Lindeman, Miss Helen Sollenberger, and Mrs. S. S. Conner.

In opening the discussion Mrs. Widdowson said that the home was God's first school of religion and that this panel does not believe that God plans for any other institution to take its place, for the family is the ideal social group for religious training. Other Christian institutions have proved great aids in supplementing the work of the home, but in the last analysis the home remains the important Christian educational agency. A challenging discussion followed. The following points were discussed:

1. When may you call a home Christian?
2. Is family worship practical in this busy American life?
3. Has the home lost its influence in building right attitudes in its children?
4. If engaged in the industrial or commercial field at time of marriage, should a bride continue working, or give all her time to building a happy Christian home environment?
5. The home's responsibility in training children to become Christian citizens, and in bringing into our American life a better Christian social order.

At the close of the discussion a very impressive worship service was given emphasizing Christ as the Head of the home. The following people participated in this service: Reader: Mrs. Harvey Price; soloist: Miss Pauline Kauffman; pianist: Mrs. Howard Snider; invisible voice: Miss Ora Good; family tableaux consisting of Mrs. Earl Snader, Mr. Earl Snader, Earl Snader, Jr., Lois Snader, Bobbie Snader and Betsy Ann Snowberger.

The stereopticon pictures used in connection with this service were in charge of Mrs. W. C. Wertz.

At the close of this service, all were invited to the social room where Mrs. Huber Bock and her committee served delicious refreshments and where all enjoyed good fellowship.—Mrs. W. L. Widdowson, Waynesboro, Pa.

YOUNG PEOPLE

III. Music and the Church Musician

One can not be passive and derive pleasure and benefit from music. One can sit comparatively quiet and passive

and derive much pleasure from a building, a picture, a book, or a piece of sculpture. But not so in music. The great masters left only a series of scrawls upon the page—lines and dots, sharps and flats, and symbols. Not until some one pays the price of long hours of practice which this finest of the arts demands will that page yield up its values in real, dynamic experience of soul life. Music demands very much of those who would enjoy its meaning. They must imaginatively create the harmony of sounds. They must consciously endeavor to share the experience of the composer in whose soul the music was first created. Since the most characteristic quality of music is its vitality, this is likely one of the basic reasons for its close association with religion. Is not this quality a perfect type of true religion? Does not this fact impress one with the necessity of appropriating music intelligently?

The Book of books is not an art gallery, so much as it is a collection of musical scores. The essential thing is not that we admire the ideals and principles of the Word of God, and even tenaciously cling to our faith in its statements. Our supreme concern is that we make the music which the Bible tells us how to make, that we sing over again the song with which Jesus inspired the world, the song of which the written gospel is but the score. Christian living is vital as music is vital. To deal in the symbol of melody and harmony as musicians, and yet fail to live the melody and harmony of life is most inexcusable. Christian living also must be set forth in terms of today—real, living, a present experience of the soul, or it too has no more value than have the scores of the greatest symphonies set away on the dust-covered shelves of museums and libraries. The whole value of the religion of Jesus is in its vitality; and music is its perfect type. Thus a conscious effort to live as one sings and plays leads a soul into a more beautiful relationship with one's fellow men, and most certainly with God.—A. F. Brightbill.

INTERMEDIATES

Why Go Hiking With Our Intermediates?

Teachers of intermediate classes may not see right at first what effect on the religious growth of the boys and girls hikes or parties may have. They may think that these are just extras, that might well be omitted by already busy teachers. Why should there be time set aside for play with intermediates? There are three main reasons:

1. There is no better way to get acquainted and to build friendships and confidence with the boys and girls; without this, teaching does not succeed.

2. For the understanding of the boys and girls, one must know their associates and their habits of recreation. Some informal contacts are needed for this.

3. The recreation of boys and girls of this age needs to be guided, and interests expanded. This needs to be done from a religious point of view, and not just from the physical. Who better than the Sunday-school teacher can do this?

So—go hiking and camping with your boys and girls; encourage their hobbies; help them plan parties that build up the best ideals.

CHILDREN'S DEPARTMENT

Co-operation in District Work

For the most successful functioning of the district children's program the district director of children's work should have the wholehearted co-operation of the field secretary. Such co-operation is essential to effective work with this or any other age group.

As a rule the children's worker has only a limited amount of time at her disposal for this particular task. Quite often her duties, at home and in the local church and community demand an ever increasing amount of her time and energy. If help is not at hand she may become discouraged and cease to function as district worker.

The field secretary is vitally interested in the children's program. He realizes that his work will break down unless he is able to hold the children for the church of tomorrow. He should be ready to co-operate in carrying forward a program of action that will strengthen the children's department. He is a full-time worker. He covers the entire district and contacts the keyworkers within the churches he serves. He has the opportunity to help the local congregation, to secure better teachers, better equipment, and get the best material into the hands of the local leaders. He may also be a great aid to the district children's workers in selecting local leaders through whom she may touch the various congregations.

It is customary for district boards in outlining their program to overlook appropriations and emphasis in the field of children's work. Therefore, the field secretary in meeting with the district boards may see to it that this division receives due consideration.

The field secretary should encourage the children's worker to attend conferences and training schools. He should see that funds are provided for this purpose as well as for the best literature available, and other means of personal enrichment.

The question may arise as to the necessity of a district director of children's work in a district served by a field man. It is my conviction that there should be a special children's worker in every district. The field man is looking at the total program and needs the aid of some one that is studying and thinking on the needs of a particular field.

During my term of service as field secretary I feel that our district program has been greatly strengthened because of the work of our children's representative. I believe that the co-operation of district field worker and children's worker makes for the greatest efficiency in serving the children's department.—J. H. Mathis.

CORRESPONDENCE

WORSHIP IN THE HOME

This winter when the preaching mission held a two-day meeting at Polo, Ill., the ministerial association asked the pastor of the fastest growing congregation of a Chicago suburb to come and tell us what he thought was the secret of their success. This pastor, we are told, has to preach three sermons each Sunday morning and the church is full to overflowing at each service.

This pastor said that whenever an adult asks for membership in his church, one of the things he asks them to do is to have family worship. And to show those who do not know how best to have such worship, they put on a demonstration on Sunday evening every three months. "We plan to put on at least three different ways. Once we all sit around the table. One will read the Bible, another lead in prayer. Another time we assemble in the living room, supposed to be in the evening. One will read from the Bible, then all join in a helpful song and kneel in prayer. Then another time, seated at the table, each gives a favorite scripture verse, a sentence prayer and a verse of song."

Not long since our pastor announced on Sunday morning that he would have a demonstration of family worship that evening. This was supposed to be at the breakfast table, with the father, mother, son and daughter seated around it. The son read the scripture, the daughter gave the response, the father read the comment from The Gospel Messenger and the mother led in prayer. It was most beautiful and impressive. We had the largest attendance at services that evening for some time. I am sure that many came who were earnestly seeking to know the way. The demonstration took only about ten or fifteen minutes. The pastor then proceeded with the rest of the service. I am sure every one left that service, feeling that it was good to be there. Our pastor tells me he expects to put on several more demonstrations. It seems to me anything we can do to draw our people close to God is very worth while.

Lanark, Ill. Mrs. W. H. Puterbaugh.

TWENTY-FIFTH ANNIVERSARY OF TAMPA CHURCH

The church in Tampa, formerly called Zion church, was organized Feb. 15, 1912. The members met Sunday, Feb. 14, to celebrate that event. The program consisted of Sunday school, history of the church, special music, reminiscences, etc. Sister Sarah G. Felthouse is the only charter member who was present. Some others are yet alive but were not present.

In March of 1911 Brother and Sister Felthouse left Logansport, Ind., and moved to Seminole, Fla., buying the piece of land that appealed to them as being the place for their permanent home. At that time there was no organized work in the state. The work at Keuka and Indian River churches had died down and the members were scattered. Only one or two ministers were in the state, Bro. J. N. Overholz, J. R. Leatherman and possibly Bro. Buck. Bro. Funderburg located near Eustis soon after. Through visiting and through the Messenger some members were found scattered around near Tampa and Dade City. Soon they thought about being organized into a working group and the call was made to Bro. Branscom, who lived in the district to which Florida was to belong. There were twelve members in the organization and six more were baptized the next day.

The group met in homes for worship for a number of years. They were too much scattered to have a church house, for some were living near Dade City, some in Tampa and Brother and Sister Felthouse at Seminole. The work in the city of Tampa began soon after J. B. May and wife came to Tampa from Oklahoma in 1926. Sister May and Sister Roberts lived near together and wanted a place for their children to go on Sundays, so began having Sunday school in the May home. Besides their own children, others were attracted to the Sunday gatherings. In the fall of the same year Mr. and Mrs. May began begging the Mission Board to send some one to hold meetings for them. The meetings were held in December by S. M. Miller and J. H. Morris. Twelve young people were baptized which made a building necessary to hold them together and build up the work.

During the autumn of that year Bro. Harvey Landis and wife and two boys had come and were now interested helpers in the work. Bro. A. O. Haney gave the first donation toward a building when he turned over a check of $100 from his mother for his Christmas present. Since the church already had two lots in North Tampa that Ralph Cottrell had purchased and paid for, the house was located near Goldstein. When the boom was over and building ceased, the church was located too far from the business district and the center of membership, so it was sold and the proceeds used to enlarge the small house in East Tampa where the largest group of members were living. The church in East Tampa has had its ups and downs and the house has been moved by the city on account of some excavation near the house, but now it is well located and looks like something permanent. It is looked upon as being too small and will be enlarged during the summer for the district meeting in October.

The first thirteen or more years found the members worshiping frequently in some home of members as arrangement could be made. Since 1926 an effort has been made to have a house in which to meet at all times, sometimes maintaining two houses. Besides the Mays and the Landises, Sister Sarah Lauver and Hannah Lois came to give their all to propagating the work; also, Philip and Mary Lou Lauver are now a very vital part of the work; Sister Dyer has done much for and with the young people; Brother and Sister Boomer are helping the good work to grow. Eld. J. Kurtz Miller, wife and son came to Tampa to live and did have the privilege of helping for a year but the Lord had other plans for Bro. Miller and his wife and they were called to their eternal home. This brief history would not be complete without the mention of Brother and Sister Ullery and some other of our northern visitors. May the good work only be begun in this city of more than 100,000 people, with St. Petersburg and Clearwater near by.

Earlton, Fla. J. H. Morris.

WEDDLE SIXTIETH WEDDING ANNIVERSARY

On Dec. 22, 1936, an event of great interest to the community of Bloom was the sixtieth wedding anniversary of Elder and Mrs. G. W. Weddle. Relatives and a few friends



Elder and Sister G. W. Weddle

and neighbors were present at the home of their son C. C. Weddle to help celebrate. A turkey dinner was served at the noon hour and later the honor guests and friends retired to the living room to sing hymns, after which Elder Weddle gave a short talk and prayer was offered. A Christmas tree with sixty silver coins tied thereon was presented to Elder and Mrs. Weddle. They also received an electric clock, while a granddaughter who could not be present for the occasion sent a beautiful bouquet of flowers.

Elder and Mrs. Weddle are still active people, although Sister Weddle is 80 years of age and Bro. Weddle is 83. They were born, reared and married in Floyd County, Virginia. Their wedding date was Dec. 22, 1876. There were four children born to this union. Lemon, Walter and Cassie were born in Virginia; Charlie was born in Kansas. Walter died in infancy, Cassie died in 1919 and Lemon passed away Feb. 25, 1936.

The prime interest in life of this elderly couple has always been for the advancement of religious work. They moved from Virginia to Kansas in 1885, settling near Dunlap. They helped organize the Cottonwood church near Dunlap, Kans., and saw it grow into a large congregation. In 1900 they moved to McPherson, Kans., so as to give their children better school opportunities, but they lived there only about a year and a half before moving to Larned, Kans. They made their home at Larned about eight years, and helped organize the Larned rural church and also the Eden Valley church which is near St. John, Kans. In 1909 they moved to Bloom, Kans., and as there was no church there they organized one, which they still faithfully serve, Eld. Weddle still being the presiding elder.

Bloom, Kans. Mrs. C. C. Weddle.

MORE ABOUT DIVINE HEALING

In the Messenger for Feb. 13, page 25, you will see a letter by Sister Liechty, entitled: "Is Divine Healing for Today?" This heading stirred my soul within me. I can not refrain from writing the word, "Yes."

The faithful person who goes into the water for baptism, comes up with an assurance of promises recorded in God's Book. "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5: 14).

Divine healing was continued over 200 years after the death of the apostles. The church since that time has labored to recover its true relationship to God. Many good men have sacrificed their lives to the true service of the church of Jesus Christ.

The Catholic church practised the anointing service for the sick in its earlier history, but later on restricted its use to the dying. The writer believes the church should avail itself more readily of the prayers of righteous men and the pouring of oil. Many sick are timid, rather than lacking in faith.

The writer believes the anointing is for those who have faith in the writing of James. To relate a personal experience, the writer was called to the home of a mother seriously ill. This mother's parents were members of our church in their day, but the daughter joined the Lutheran Church. All went well until she faced being ready to go home. The call came by her son, a deacon, to go to his mother's home to anoint her. They invited her Lutheran pastor to meet there. He said that their church did not practice the anointing, but he would join in this service. The anointed recovered and enjoyed five years with her family.

We personally knew an elder who was stricken with a severe case of typhoid fever who called for two elders to come and anoint him. A week later his family was called by his physician to witness his departure. Seeing his family standing by, tears began to flow down his checks. But the elder had put his case in the hands of the Lord by using the anointing service. To the surprise of all the Lord granted him twenty years more time to preach the gospel.

Does the writer believe in divine healing? After forty-four years service in the ministry, and many experiences in the anointing services which could be related, we urge the ministry to teach the value of the epistle of James, urging upon our membership the faith of the one who said, "Could I but touch the hem of his garment."

Thurmont, Md. John S. Weybright.

AN AWFUL WRECK

Every daily paper brings in the news of some great tregedy. Automobile, train and airplane wrecks as recorded in the average daily bring from one to a half dozen to an untimely grave. Then there are others badly hurt, perhaps for life. A goodly number not only wreck their bodies, but wreck their souls as well. When we read of these daily wrecks we are made to say, "That is awful," and so it is.

But the worst wreck is when a man or woman departs from this life unprepared—this according to God's blessed Word. For one has wrecked his life when he has done nothing whatsoever for God, or to inherit eternal life. We know that according to God's Word such are lost forever and ever.

I often read about the rich man faring sumptuously every day. Then I read: "What would a man give in exchange for his soul?" Our soul goes back to God who gave it. He deals with it according to what it has profited him. He will say to that wrecked soul: "Depart, I never knew you." Is there any greater wreck than this?

My father was a minister. When he was called to preach a funeral, and there was a shadow of a doubt as to the departed's life, the only consolation he would give to the friends was that he or she was in God's hands.

Our earthly wrecks are bad and sad. But what are they to compare with the wrecking of our souls? People are living today as if they thought they would live forever. They take no thought as to what tomorrow may bring.

In my humble judgment, the lives of men and women are not valued as highly in the minds of others as they were forty and fifty years ago. But their souls are just as precious in the sight of God as they were when he created Adam and Eve. It is not his will that one should be lost.

W. P. Crumpacker.

Roanoke, Va.

DEATH OF NORTHERN MISSOURI LEADER

The death of Irl Sandy Newham, son of Samuel and Sarah Newham, was a great shock to the family and to the entire community. Irl was born and reared on his father's farm in Ray County, Mo., and lived all his life in the immediate community. He graduated from high school in 1923, continuing his education in McPherson College. After college he taught a rural school near his home. Soon, however, he decided to devote all his time to farming, which occupation he pursued successfully until the time of his death.



In 1930 he married Goldie Hogan whom he had known and admired since boyhood. A baby girl came into this home which added another link to the chain of love. The three were great pals. They worked,

played and shared life's varied joys and sorrows together.

Irl became one of the outstanding young farmers of his community. Although he worked early and late, he gave generously of his life to his church and community. In the community organization he was a vital force and always moved with the group that was interested in the greatest good for all. In the church he gave of every talent he possessed, and they were many.

His executive ability was recognized by both his local church and district organizations. He was superintendent of the Rockingham church school, a member of the finance board and adviser of young people. In the district he was leader of Men's Work and district writing clerk. He was creative in all his work and constantly sought to make it more efficient and practical.

Irl was always vitally interested in music. He led the congregational singing at Rockingham for several years, also organized and led a chorus and special group singing on many occasions. He sang with a men's quartet that was widely known and their services were much in demand. These men laid down their work in busiest seasons to sing at funerals. Irl never turned down a request for such a service.

He passed away from us at thirty-one years of age, but he packed those few short years full of genuine Christian living. We wonder how we can carry on without him. His life is a challenge to every member in our district to carry on the work in which he was so keenly interested.

In these days of sorrow we thank God for such a life and that so many people felt the impact of this consecrated Christian character.

Because of a contagious disease (scarlet fever) the funeral was held in the yard. Burial in the Wakenda cemetery.

J. M. Mathis.

Plattsburg, Mo.

NETTIE EDGECOMB GRAYBILL

Into the home of John and Harriet Edgecomb at Cornelia, Mo., on Sept. 16, 1870, came a wee bundle of life, to be cherished and nourished into beautiful womanhood. This little girl was named Martha Anetta (Nettie), and her life has led and blessed many since that day sixty-six years ago.



At the age of thirteen years she was left an orphan and went to live in the Martin Mohler home at Leeton, Mo. Two years later she was baptized into the Church of the Brethren and accepted the full responsibility of her Master's service and began teaching a Sunday-school class. Through all the years of her life on three frontiers, and with the thronging duties of motherhood, she always found time to lead a Sunday-school class. She was the beloved teacher of a group of primary girls in the Wenatchee Valley church until failing health this past year kept her away.

At an Annual Conference near Warrensburg, Mo., she met a young man from Troutville, Va., named John W. Graybill. They were united in marriage at Leeton, Mo., on Dec. 10, 1893. To this Christian home came ten children. Surviving are her husband and seven children, together with eleven grandchildren.

The year before her marriage Sister Graybill attended McPherson College when it was under the leadership of S. Z. Sharp.

Most of Sister Graybill's life was spent under pioneer conditions. The first four years of her married life were spent on the Graybill home site near Roanoke, Va. For five years she and her husband homesteaded on the prairies of North Dakota. The Turtle Mountain church, Perth, N. Dak., was built on the corner of their claim. Later they moved to a new development at Nampa, Idaho, where a new Church of the Brethren was being formed. They remained at Nampa six years before moving to the Wenatchee Valley in 1903. Their first home in Washington was at Sunnyslope, where they set out and developed the orchard crowning the knoll just to the west of the mother church. In 1910 they moved to their present home site where they again conquered raw land and developed an orchard.

Sister Graybill's life beautifully typifies the graces of a Christian woman as given in Proverbs: "She looked well to the ways of her household." She was an artist in the deepest meaning—an artist of life. Her medium was soil and water and growing things; children and babies and beloved grandchildren; an industrious needle, scraps of discarded materials and deft fingers. Old inner tubes at her touch became Noah's ark animals for the Sunday-school classes. Stuffed toys were made for empty stockings on Christmas morning; comforters and wraps found their way into needy homes whenever new babies arrived in the neighborhood. The Washington Children's Home at Seattle was blessed many times by her contributions of money, comforters, toys and clothing. Little wonder that she was called "Grandma Graybill" by so many to whom she was not related. Hers was the universal heart of love and helpfulness. Sister Graybill was an ardent lover of flowers and the beauties of nature. When the older children were small, and life was bleak in the "old sod house" on the prairie, she succeeded in having a part of God's handiwork. She managed to buy four small bulbs. These were carefully potted in discarded tin cans and one given to each child. The children learned to love and care for them, and their mother taught them many lessons from them. Then one special holiday they arose to find that Paul's had burst into glorious bloom. She has always gathered beauty about her and shared it with others, no matter under what conditions she lived. She was the national winner in a flower contest just at the time the Wenatchee Valley church was being constructed, and a liberal portion of her prize found its way into the Lord's treasury.

She loved poetry and committed many of the finer pieces to memory. She often recited her favorite poems to the ladies as they worked at aid meetings. Many times she gave the closing words of Bryant's, "Thanatopsis."

> "So live that when thy summons comes to join
> The innumerable caravan that moves . .
> To that mysterious realm, where each shall take
> His chamber in the silent halls of death,
> Thou go not, like the quarry slave at night,
> Scourged to his dungeon, but, sustained and soothed
> By an unfaltering trust, approach thy grave
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."

So her going was. She had been experiencing trouble with her heart. The children assisted her to the bedroom about 10:30 A. M. At noon, with the words on her lips that she believed she was ready to go, she slipped through the open gate.

Her funeral services were conducted by her pastor,

Harper S. Will, assisted by the elder, J. V. Eller, at the Wenatchee Valley church, Dec. 10. The service was held just forty-three years after her wedding ceremony—to the very hour. Bro. Will chose as the text of the sermon Matt. 17: 1, 2, and the subject, Transparent Goodness. Sister Graybill was like her Lord, in that her face shone too. Her face was radiant; her goodness was transparent.

Sister Graybill has gone to be with him in whom she has ever trusted. We who are left feel keenly the loss of her companionship and her gentle unassuming spirit, but we would not question the will of the Father who has called her to be with him.

Interment was made in the Evergreen Memorial Park cemetery at Wenatchee.

Geraldine Eller.

Wenatchee, Wash.

PASSING OF ELDER MOSES SMELTZER

Moses Smeltzer, youngest child of John and Maria Smeltzer, was born near Atlanta, Ind., Dec. 3, 1856. He died at his home in Noblesville, Ind., Jan. 19, 1937, having just passed the age of eighty years. His death was caused by inhaling natural gas and was under circumstances which were unusual. Accidentally the gas key on the stove was turned a little. Not noticing that gas was escaping he retired as usual. When found the next day at noon by members of the family, he was still breathing, but died soon after the physician arrived. He was alone that night as his companion was at the home of the daughter on account of sickness.



Elder and Sister Moses Smeltzer

On March 15, 1877, Bro. Smeltzer married Catherine Heiny. To this union were born three children.

He united with the Church of the Brethren and was baptized in July, 1877. On Jan. 25, 1890 he was elected to the ministry, and installed to the second degree on Sept. 26, 1891. He served as elder in the Anderson, Upper Fall Creek and Noblesville churches.

For about eighteen years he and his wife gave their services to the care of the aged and of orphan children. They superintended the Old People's Home at Middletown, Ind., at Girard, Ill., at Fostoria, Ohio and Empire, Calif.

After retiring from this work, they took up pastoral work for about six years at the New Hope church near Seymour, Ind. As a minister and elder he was always at his post of duty. He was a man of strong convictions and of whom it may be said: "He was steadfast to the end."

His pleasant and kindly disposition won for him many friends. He will be greatly missed by his family and all who knew him.

He was the last of a family of eleven children. Had he lived until March 15, he and his wife would have celebrated their sixtieth wedding anniversary.

For a man of his age he was quite active and in the best of health until a few hours before his death when he was called from service to reward.

He leaves a loving companion; two sons, Harry Smeltzer of Culver, Ind., and John Smeltzer, a minister, of North Manchester, Ind.; one daughter, Mrs. Clarence McClintock of Noblesville; seven grandchildren and five great-grandchildren.

Funeral services were held Jan. 21, at the Evans and Godly funeral home, and was largely attended. Services were conducted by Elders D. W. Bowman of Anderson, Ind., and J. O. Winger of North Manchester, Ind. Musical selections were by Leona and Margaret Mosbaugh, nieces of the deceased. Burial in Crownland cemetery at Noblesville.

Mrs. J. E. Smeltzer.

North Manchester, Ind.

CORA E. KELLER

Cora E. Keller, daughter of Gideon and Sarah Arnold Hostetler, was born June 8, 1876, near Strausburg, Tuscarawas County, Ohio. She died Dec. 27, 1936. Sister Keller united with the church at about the age of twenty. She married W. D. Keller on Aug. 30, 1906. Two children were born to this union, one of whom died in infancy. Five brothers are now living.



After completing high school she attended Manchester and Mt. Morris Colleges. She taught in the Canton, Ohio, Bible Training School. She was elected the first president of the general organizations of the Ladies' Aid Societies, serving a period of five years. Upon the General Conference adopting the licensing of sisters to the ministry, Cora accepted the wishes of the Walnut Grove church, Johnstown, Pa. She magnified the office in faithful devotion to gospel truths and righteous living. Her pulpit work and pastoral serving contributed healthfully toward popularizing the work of women in the ministry. She was a most helpful assistant in the ministerial and pastoral work of her husband.

Besides these responsibilities there were added full programs of Bible class teaching, teacher-training, supervision of Vacation Bible Schools, welfare work, Aid Society activities and responsibility as adult adviser of young people. All this climaxed in her duties as a most faithful and devoted wife and mother in building a Christian home, where nestled securely the faith, hope and love of the Master.

Funeral services were conducted at the West Nimishillen church, North Canton, Ohio, and at Owl Creek church, Ankenytown, Ohio. Elders D. R. McFadden and S. J. Holl were in charge of services at the former place; T. S. Moherman and Ira E. Long at the latter. Interment in the Owl Creek cemetery.

T. S. Moherman.

Ashland, Ohio.

JOHN FORRER

Bro. John Forrer, son of Jacob H. and Susan Whitmore Forrer of Stuarts Draft, Va., the last of a family of twelve children, passed away Feb. 2, 1937, at the age of 87 years, 7 months and 6 days. He became a member of the Church of the Brethren in his early life. In March, 1902, he and Mrs. Nellie K. Sacket of Columbus, Ohio, were united in marriage. To this union eight children were born, all of whom, with their mother and a stepson, survive. The funeral was conducted from Mount Vernon, his home church, in the midst of a throng of sympathizers and friends, in charge of Eld. C. B. Smith, a former pastor, and the writer. The text, Rev. 14: 13, was the choice of the family. His body was laid away in the cemetery near by to await the resurrection call.

Bro. Forrer was the last to go of three brothers who died within eighteen days. Henry, the oldest, died Feb. 1. At his home while preparations were being made to proceed to the church near by for the funeral, John stood by the casket looking at the form of his brother, sobbing piteously. He then moved to the next room, sat down,

slumped in his chair, and in a few minutes it was all over. The shock was tremendous. It was like thunder out of a clear sky. It seemed unbelievable. But it was true. The spirit of him whom we all loved had gone to him who gave it. He was not, for God took him.

These brothers were remarkable examples of longevity, which, on general principles, means upright living. And that was certainly true of them. Henry passed on at the age of 91 years, 1 month and 9 days; Samuel, of Kansas, at 89 years, 4 months and 14 days; and John at 87 years, 7 months and 6 days. Their average age was 89 years, 4 months and 9 days. In the aggregate their years mount to 268 plus.

Bro. Forrer spent his entire life in the community in which he was born. He was a charter member of the Mt. Vernon congregation, organized in 1870 by James R. Gish. He was an important figure in his community in everything that stood for progress and human betterment. He was a faithful husband, a devoted father, a zealous Christian, a true friend, a highly respectable citizen, a successful business man.

Dayton, Va. H. C. Early.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hildreth-Reece.—By the undersigned, at the Church of the Brethren, Dec. 25, 1936, Clyde Hildreth of Lindsay, Calif., and Elizabeth Reece, of Strathmore, Calif.—W. M. Platt, Lindsay, Calif.

Moreland-Flanery.—By the undersigned, Dec. 11, 1936, at the parsonage, William Moreland and Sarah Flanery, both of Lindsay, Calif.—W. M. Platt, Lindsay, Calif.

Thomas-Masterson.—By the bride's father, at the home of her parents, on Dec. 17, 1937, Bro. Grover Thomas, Mt. Morris, Ill., and Sister Ada Masterson, Chatham, Ill.—J. M. Masterson, Chatham, Ill.

Wallace-Myers.—By the undersigned, at the home of the bride's parents, Feb. 7, 1937, Donald Wallace and Grace Myers, both of Strathmore, Calif.—W. M. Platt, Lindsay, Calif.

FALLEN ASLEEP

Aikman, Emma Alice, daughter of John and Catherine Crooks, was born in New Lehanon, Ohio, Oct. 12, 1874, and died at the hospital, Dayton, Ohio, Feb. 11, 1937. She married Samuel Aikman June 12, 1892, and to them were born two daughters. Her husband, one daughter, three grandchildren, one brother and one sister survive. She became a member of the Brethren church at the age of seventeen and always found joy in the service of her Master. Services at Lower Stillwater church by the writer, assisted by Elders A. W. Oren and Ira Oren. Interment in Ehrstine cemetery.—Hugh Cloppert, Dayton, Ohio.

Angel, Mrs. Mary, widow of Chas. Angel, died Feb. 16, 1937, at the home of her brother, Geo. R. Sauble, Taneytown. She was 68 years old. She was visiting her brother and suffered a stroke of paralysis a week ago. She was a daughter of Wm. and Mary Sauble. Her husband preceded her eighteen years ago. Surviving are four brothers and a sister. Funeral in Piney Creek Brethren church by Eld. Leonard Flohr, assisted by C. F. Bucher, Geo. Bowers and Birnie Bowers.—Mrs. Vergie A. Bowers, Taneytown, Md.

Berkley, John J., son of Jonathan and Elizabeth Lichty Berkley, was born in Somerset County, Pa., July 20, 1842, and died in Orange Center, Feb. 10, 1937. At the age of twenty-two he came west to Orange Township where he taught school and later began farming. In 1879 he married Miss Anna Miller. A daughter born to this union preceded him Oct. 23, 1934. He was blind for a number of years but bore his affliction with a great deal of patience and fortitude. He was a man of principle, honesty and uprightness. All who knew him called him a good man. He was a member of the Orange Township church for sixty-five years. Surviving are his son-in-law and three granddaughters. Funeral services by the pastor at the South Waterloo church with burial in Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Ebright, Mrs. Nancy, wife of Howard M. Ebright of Martinsburg, died at the hospital, Altoona, where she had been a patient since Jan. 1. She was born at Sproul on Nov. 3, 1865, the daughter of Christian and Catherine Snyder. She married Jos. S. Wareham who died in 1923. She married Mr. Ebright on Feb. 14, 1935, and he survives with three children of the first marriage. There are also thirteen grandchildren, two sisters, a brother and a half sister. She was a member of the Memorial Church of the Brethren, Martinsburg, where funeral services were held by her pastor, A. R. Coffman, assisted by Rev. E. F. Berger. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Eshelman, Jacob, son of Jacob and Martha Eshelman, was born in Lancaster County, Pa., July 4, 1846, and passed from this life Jan. 11, 1937. In early life he came to Ohio with his father and brothers, the mother having died in Pennsylvania. He was united in marriage to Mary Alice Feightner Jan. 11, 1872. To this union were born four sons and three daughters. The mother passed from this life in August, 1934. Bro. Eshelman had been a member of the Church of the Brethren for many years. He always enjoyed the fellowship of the church. He leaves the children above mentioned, a twin brother, Henry, of New Milford, Ohio, three sisters, nineteen grandchildren, thirteen great-grandchildren and many other relatives and friends. Services at the East Homer Reformed church by the writer, assisted by Bro. D. E. Sower. Interment in the cemetery near by.—Arthur L. Dodge, Spencer, Ohio.

Hankey, Sister Mary Ann, born Sept. 20, 1876, died Jan. 31, 1937. She is survived by a faithful husband and seven children. Husband and children testify to the faithfulness and love of the mother who has gone on. Nothing else so beautiful, nothing else in the world so full of hope as to die "in the Lord." May this be true of all who survive this good wife and mother. Interment in Loudon Park cemetery, Baltimore, Md.—I. S. Long, Baltimore, Md.

Jurrus, Elizabeth, daughter of Thomas and Lucinda Shontz, was born in Fostoria, Ohio, Feb. 11, 1866. She spent her entire life in the city of her birth, never associating herself with any church. She was married to Martin Jurrus in 1888. To them was born one son, Arthur, of Toledo, Ohio, in whose home both she and the husband died, he preceding her by only about five weeks. Those left of the family are the son, one granddaughter and two great-granddaughters. Her age at death was 71 years, 3 days. Funeral conducted by the writer in the Mann funeral parlors.—Walter Swihart, Fostoria, Ohio.

Kagarise, Mrs. Charlotte, daughter of David and Mary Ann Reed, was born near Saxton, April 11, 1858, and died Jan. 13, 1937. Her mother died when she was quite small and she was taken into the home of John and Leah Burger of New Enterprise, where she grew to womanhood. She married Nelson Kagarise of Salemville, who preceded her several years ago. She was an invalid for a number of years, being afflicted with neuritis, yet she bore this with great patience. She is survived by four children, eleven grandchildren and eight great-grandchildren. She was a member of the Salemville Church of the Brethren where services were conducted by Brethren D. I. Pepple and D. T. Detwiler. Interment in the cemetery near the church.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Koh, Jemima, daughter of Eld. Lewis M. and Anna Kob, was born Jan. 11, 1860, near Leon, Iowa, and died in the hospital at Leon, Jan. 29, 1937, after a few hours' illness. She united with the Franklin Church of the Brethren in early girlhood and remained a true and loyal member to the end. She had been teacher of the beginners' class for many years. She will be missed in the church and Sunday school as well as in the home circle. She leaves two sisters, six nephews and five nieces. Funeral by Eld. Frank A. Garber in the Franklin church with interment in the cemetery adjoining.—Mrs. Ella Petticord, Weldon, Iowa.

Mast, Delbert, son of Joseph and Emma Jane Andrews Mast, was born in Little Rock, Ark., Aug. 2, 1892, and died in the hospital, Feb. 11, 1937. He married Esther Keller in July, 1915, who preceded him. One child was born to this union. He married Nellie Stouse on Oct. 1, 1921. He had not been a member of any church but had spoken of uniting with the Church of the Brethren. A few days before his departure he called for the pastor and made his covenant with God. He is survived by his wife, one daughter, granddaughter, two brothers and four sisters. Services in the Kokomo church by the undersigned.—R. M. Lantis, Kokomo, Ind.

Metzger, Cora, daughter of Henry and Delilah Beigh, was born on a farm near Silver Lake, Ind., on Nov. 26, 1873. Dec. 25, 1897, she married Emery Metzger. To this union three children were born. Their entire married life was happily spent in the home which they built near Claypool, Ind. Dec. 27, 1910, she with her husband united with the Church of the Brethren, West Eel River congregation. Their faithfulness in the service of the church was recognized and they were called to the office of deacon. In this capacity she rendered acceptable service. For a number of years it had been apparent that her health was failing and about six weeks ago her illness became serious. On Dec. 22 she was anointed and later removed to the hospital. Death came on Jan. 20, 1937. She is survived by her husband, two daughters, one son, two granddaughters and one brother. Funeral services at the Eel River church by Elders Moyne Landis and Hugh Miller. Burial in the cemetery near by.—Moyne Landis, Pierceton, Ind.

Miller, Elsie Gertrude, daughter of Mr. and Mrs. Hezekiah Garber, was born May 4, 1895, near Haxtun, Colo., and died at her home in Whittier, Calif., Feb. 3, 1937, following a brief illness. She married Jacob Miller of Sterling, Colo., Nov. 19, 1914. To this union three children were born. The family moved to Whittier, Calif., in September, 1919, where they had resided since. Her father preceded her thirty-seven years ago. She leaves her husband and three children, her mother and stepfather, Mr. and Mrs. J. H. Messenger, two sisters and four brothers. Funeral services by A. D. Sollenberger with burial in the Rose Hill Memorial Park at Whittier.—Mrs. Fred Farner, Dailey, Colo.

Montgomery, Mrs. Allen, aged 70 years, died Feb. 4, 1937, at the home north of Pomona, Kans. She married Allen Montgomery forty-nine years ago. The husband, one son and one grandson survive, also one sister and four brothers. Funeral from the Appanoose Baptist church by the writer with burial in Dean cemetery.—J. M. Ward, Pomona, Kans.

Montgomery, Winnie, daughter of John and Mary Abshire, was born July 30, 1885, in Paris, Tex., and died at the hospital, Ottawa, Kans., Jan. 27, 1937. She married Homer D. Montgomery at Ottawa, Kans., Jan. 24, 1917, who survives with one son, her mother and a half brother. She came with her parents to Pomona when eleven years old. She

was a member of the Baptist church and took an active part in church and community affairs. Services in Appanoose Baptist church by the writer with burial in Dean cemetery.—J. M. Ward, Pomona, Kans.

Obenchain, Bro. Albert Jesse, son of Geo. and Sarah Obenchain, was born July 21, 1881, in Allison Prairie, Ill. He passed away at the Good Samaritan hospital on Jan. 4, 1937. In 1910 he married Lula Fry who died in 1922, leaving him to care for their five children. He united with the Church of the Brethren in 1894 and remained faithful. He leaves his five children and one sister. Funeral by Dolar Ritchey at the Allison Prairie church with burial in Centerville cemetery.—Viola Fry, Lawrenceville, Ill.

Patten, Bro. Edwin J., son of Samuel and Margaret Repp Patten, was born in Montgomery County, Ohio, Dec. 13, 1861, and died Nov. 18, 1936. At the age of twenty-eight he married Florence Klinger; they lived together for twenty-five years, or until her death. Four years later he married Myrtle Hoff. He is survived by his widow and a number of nieces and nephews. Funeral services at North Manchester by H. L. Hartsough and at Clayton, Ohio, by Sylvan Bookwalter with interment in Bethel cemetery, Philipsburg, Ohio.—E. G. Hoff, Elgin, Ill.

Petry, Virginia Ann, infant daughter of Dale and Velma Jones Petry, died Feb. 12, 1937. She is survived by her parents. Services by the writer at the home of Sister Petry's parents, Brother and Sister Walter Jones, near Germantown, Ohio. Interment in Lexington cemetery.—Hugh Cloppert, Dayton, Ohio.

Reichard, Bro. Chas. Wolf, was born near Fairplay, Md., on Sept. 19, 1859. He died at his home in Waynesboro, Pa., Jan. 28, 1937. He was the son of Dr. Valentine and Catherine Wolf Reichard. Both parents were descended from that stock of Dunker Brethren from which grew the strong church of Middle Maryland. In 1884 he married Polly Welty who preceded him thirty-nine years ago. In 1885 both he and his wife united with the Manor Church of the Brethren. Until his health failed he was actively interested in forwarding the work of the church. Sometime previous to 1898 he was elected to the office of deacon the duties of which he performed most acceptably. He is survived by a daughter, a son and five grandchildren. Funeral at his late home by his pastor, Eld. Levi K. Ziegler, with interment in the cemetery at the Manor church near Fairplay, Md.—Sudie M. Wingert, Waynesboro, Pa.

Root, Winnie Magdalene, daughter of James and Fannie Cue, was born near Greenville, Ohio, Nov. 9, 1843; she died at Ozawkie, Kans., Oct. 16, 1936. In 1849 she moved with her mother and stepfather to Wabash County, Ind., where on Nov. 6, 1861, she became a member of the Church of the Brethren. In 1863 she came to Kansas with her mother, her stepfather having died previously. She was married May 20, 1866, to John A. Root. To his motherless daughter she gave loving care. Six sons and one daughter were born to them, all of whom preceded her except two sons. The daughter died leaving five children, three of whom were given home and care by the grandparents. As the faithful wife of an active minister she knew the paths of privation and surrender, as well as the highways of peace and power. Funeral services in the Ozawkie church by L. H. Root with interment in Ozawkie cemetery.—Mrs. Clyde Seitz, Belleville, Kans.

Rutt, John G., son of Moses and Mary Rutt, was born near Smithville, Ohio, Aug. 11, 1853, and died Feb. 5, 1937. He was the last of a family of four boys and six girls. He married Lydia Harmon Feb. 22, 1877. To this union were born three children; his wife and son preceded him. In early life he united with the Mohican Church of the Brethren and was faithful until the end. During his affliction he called for the anointing in which he received much comfort. He leaves two daughters, six grandchildren and four great-grandchildren. Funeral service by his pastor, Bro. D. E. Sower, from the Mohican church with burial in the church cemetery.—Mrs. J. F. Imhoff, Wooster, Ohio.

Smith, Mrs. Amanda (Miller), wife of Howard Smith, was born Oct. 12, 1863, and died at her late home, Jan. 30, 1937. She was twice married, her first husband, Steward W. Heckler, having passed away a number of years ago. Besides her husband, she is survived by two sons, two daughters, twelve grandchildren and one great-grandchild. She had been a member of the Church of the Brethren for more than fifty years and one of the charter members of Scalp Level. Funeral services in the church by G. E. Yoder with burial in Grandview cemetery, Johnstown, Pa.—Mrs. Ethel Livingston Weller, Scalp Level, Pa.

Stauffer, David E., son of Geo. and Rebecca Diehl Stauffer, born near Polo, Ill., April 28, 1874, and died Jan. 31, 1937. He was an active member of the Pine Creek Church of the Brethren for over twenty years, during which time he served as superintendent of the Sunday school for fifteen years. He had been in failing health for three years. He is survived by his wife, Anna Powell Stauffer, and three children. Services by the writer, assisted by Bro. N. R. Rittenhouse. —J. H. Brindle, Polo, Ill.

Willford, Edw. Ellsworth, son of Daniel and Elizabeth Willford, born Sept. 16, 1880, in Franklin County, Kans., and died Jan. 20, 1937, on the same farm where he was born. His mother and one sister preceded him. He is survived by his wife, his father and one brother. Funeral services from the Appanoose Brethren church by the writer with burial in the Appanoose cemetery.—J. M. Ward, Pomona, Kans.

Yingling, Sister Amanda M., wife of Theo. P. Yingling, died at her home, Westminster, Md., Feb. 5, 1937, aged 83 years. She was a daughter of Bro. Henry and Sister Susanna Routzahn. She is survived by her husband, one daughter and one son. Funeral services in the home by Eld. G. A. Early and the writer, assisted by Rev. Nevin Smith. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

CHURCH NEWS

CANADA

Irricana.—First church held their Christmas program Dec. 27. Following the program the pastor, Bro. Bernard Suttle, gave us an inspiring Christmas message. In the evening Bro. Buntain talked to the B. Y. P. D. about vocations. From Dec. 28 to Jan. 2 we held a Bible school under the direction of Bro. Buntain who had conducted the school at Arrowwood, Alta. The first class, during which we studied John's Gospel, was held in the afternoon. In the evening we took up Methods of Bible Study which was followed by a lecture on the Holy Spirit. We enjoyed Bro. Buntain's visit very much and feel we have been strengthened by his work. The attendance at church services and Sunday school during January was small due to bad roads and weather. However, we have held services every Sunday morning though the evening services have been discontinued until weather conditions improve.—Virginia Cawley, Irricana, Alta., Canada, Feb. 18.

COLORADO

Haxtun.—Because of severe cold weather and so much sickness the past month, our attendance records have been brought down greatly. It seemed wise to postpone our midweek Bible class and also the mother and daughter banquet until a later date. On Jan. 24 our pastor read in part Bro. Bowman's recent article in the Messenger on Neutrality, and urged that we respond with letters to our U. S. senators and representatives, expressing our peace convictions. Jan. 24 our young people and those of Sterling met at this church for a joint meeting. The local Boy Scouts with their leader, E. L. Vanderburgh, attended morning services in a body on Sunday, Feb. 7. The Sunday evening adult class is taking up a new line of Bible study; our first lesson will be Feb. 14 on the topic of Faith. Our Sunday-school collection on Feb. 7 was sent to the Red Cross for the flood sufferers of the east; it amounted to about $12. The Ladies' Aid is serving lunches now at some of the farm sales. The young people of the North Platte Valley C. E. held their banquet in Sterling on Feb. 4. These affairs are looked forward to by the young people with much pleasure and great benefit is derived from them.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 14.

IDAHO

Weiser.—Work here is progressing nicely. Weather, roads and sickness cut into our attendance during January and early February. A group of loyal people are carrying on the work and new people are being contacted. Oct. 11 Bro. Daniel Hoover and Brother and Sister Amos Rodabaugh were called and duly installed as deacons. These are among the younger group and it speaks well for the future of the church. Weiser enjoyed some meetings of special emphasis during the past few months when other pastors came and held seminars on various subjects. Much good was derived from these meetings. We are trying to secure 75 per cent of our member families as subscribers to The Gospel Messenger.—Clement Bontrager, Weiser, Idaho, Feb. 16.

Camp Creek church continues under the eldership of John Metzler, though he and family are now serving the Bremen church. As our young people did not get a peace program arranged, six young men from Union Center gave their peace program here which was much appreciated. The Hapton Union church gave us an excellent play on getting the young people into the kingdom. Our giving toward the general church budget for the year is about $65; for last year, about $122; for the year before that about $102. The young people's class recently organized with Clarence Flory as president. The Ladies' Aid has had a busy year, sewing, etc. They also made toys for the Mexico Orphanage. They are now studying Congo Crosses. Mrs. N. H. Miller is president and Mrs. Jessie Danner, superintendent of the Aid. Our Messenger agent has succeeded in getting the paper into about 80 per cent of our homes.—Glenn Rummel, Nappance, Ind., Feb. 17.

La Porte.—We met in council Feb. 10. We feel the loss of Bro. Benj. Cross and family; he is taking care of the Center church work this year. We held a father and son banquet at the church Nov. 14 with Bro. Otho Winger of North Manchester as speaker. The children gave a program Thanksgiving evening and an offering was taken for missions. In November the young people's class gave a mission play, The Color Line, which was very good. Our Christmas exercises were held Dec. 24 when another missionary offering was taken. Bro. Arthur L. Warner of Beaverton, Mich., preached for us on Sunday morning, Dec. 20.—Mrs. Nathan B. Cross, La Porte, Ind., Feb. 12.

Union Grove.—Our father and son banquet was held Nov. 16 with 128 fathers and sons attending. It was a splendid meeting. On Dec. 20 the Christmas program was given at the morning service. An illustrated message on the Africa mission work was given at the evening service. The Christmas offering for missions was $42. The young people gave a stewardship play on Dec. 27. A special offering of $126 was received on Jan. 3 for church work. Our revival was held Jan. 17-31, with Bro. A. P. Musselman of Lima, Ohio, the evangelist. Bro. Musselman's services were greatly appreciated. The services were well attended. Nine persons were baptized into church membership. The Union Grove church has entered into a joint pastorate agreement with the Muncie church, whereby our pastor, Russell K.

Showalter, will serve the two churches jointly. We began this program Feb. 1, and it promises to be very successful.—Mrs. Florence Showalter, Muncie, Ind., Feb. 16.

IOWA

Cedar.—The past months have been times of rejoicing for the Cedar church, by virtue of the presence of some fine talent as well as the liberality of her constituency. Sister Sadie Miller gave us two services portraying the work in India. We also had the pleasure of having Bro. A. D. Helser and family with us. They could be with us just for one service, which was to our regret, and yet very glad for their helpful presence. Later Bro. C. D. Bonsack was with us for our love feast on Saturday evening and two services on Sunday. We appreciated his Travel Talks. We had a good attendance at each service. We appreciated the fact that this sort of talent could be available for the small church which gave us courage to press on. This church gave a $75 mission offering at our Thanksgiving service and $52 as a Christmas offering. Besides these she gave to the American Bible Society and the leper work and Red Cross. Great things may be accomplished for the kingdom without burdening anyone if all "have a mind to work."—U. J. Fike, Clarence, Iowa, Feb. 14.

KANSAS

Newton City.—Our love feast on Nov. 1 was well attended. On Sunday morning, Dec. 20, an inspiring Christmas program was given by the Sunday school, closing with an offering of white gifts. A program of music was rendered by a chorus in the evening. Much sickness and icy roads have militated against regular attendance at services the past month. Five letters of membership have been received since our last report.—Mrs. H. F. Crist, Newton, Kans., Feb. 19.

KENTUCKY

Constance.—The Ladies' Aid held their annual oyster supper Jan. 16 and cleared $17. We were glad we had our supper at this time for the following week, Jan. 22, the river had come up into the church basement. Our basement suffered the greatest loss as the river came up so rapidly, rising at the rate of three inches an hour. The water came to a stand of seventy-four feet, and then rose to eighty feet. It takes about seventy-six feet to get upstairs in our church. It was in the basement in the 1913 flood. Mr. and Mrs. North and family who had been living upstairs in the church since the river had come into their home were forced to move Jan. 24. We got everything out of the upstairs of the church, although the river caused some damage. Our newly remodeled parsonage had about three feet of water on the floor. We feel that the damages were slight compared with other places in the neighborhood. The flood sufferers appreciated the donations sent them from different churches. We have certainly missed Mr. and Mrs. Erbaugh. We are eager to open our church doors on Feb. 14 and hope to have them with us again.—Mrs. Madge Dolwick, Erlanger, Ky., Feb. 14.

MARYLAND

Pleasant View.—Bro. Clarence F. Holsopple of Telford, Pa., has accepted the pastorate of the Myersville church in Eastern Maryland and the Pleasant View congregation in Middle Maryland, which are about ten miles apart. He has already moved into the parsonage at Myersville and entered upon his labors with noticeable increase in attendance at each place.—John S. Bowlus, Jefferson, Md., Feb. 8.

MISSOURI

Dry Fork congregation of Jasper, Mo., enjoyed an all-day meeting on Oct. 4 with an inspiring sermon in the forenoon, given by Bro. Adkins from Cabool. There was a basket dinner at noon and council in the afternoon. After having had no services for eleven months we reorganized our Sunday school by electing the following officers: Bro. S. J. Neher, superintendent; Glenn Teeter, assistant. On Nov. 1 we enjoyed another all-day joint meeting with our neighboring churches, Nevada and Carthage. Bro. W. W. Peters of Drury College faculty of Springfield, Mo., gave us two spiritual sermons during the day. A basket dinner was served at the noon hour. On Nov. 22 a truckload of members went to Nevada, Mo., forty miles north, and participated in a love feast where Leland Baldwin is pastor. On Nov. 23 several members went to Carthage, twelve miles south, and enjoyed a love feast. The young people's class challenged the Bible class in a Bible reading contest ending the last Sunday of the year. The young people won and the Bible class being the losers entertained the young people at the home of Bro. S. J. Neher and family with a watch party. Although we have but a few resident families, we have an interesting and profitable Sunday-school hour together and hope we may continue.—Ethel E. Neher, Jasper, Mo., Feb. 15.

OHIO

Spencer.—On Nov. 23 our church in co-operation with the other churches of the township began a series of union revival meetings. The week following Bro. C. H. Deardorff, our elder, held a meeting in our church. These meetings were all well attended by the people of the community. The word was preached with power. While there were no accessions we feel that much good was done. Our church lifted offerings at Thanksgiving and Christmas time which go toward the support of Sister Corda Wertz on the China mission field. On Dec. 20 the children of the Sunday school gave a program. On the evening of Dec. 22 the pastor and family were happily surprised when many of the members came to their home in celebration of their twentieth wedding anniversary. Some very useful gifts were received. On Jan. 3 Sister Mary L. Cook of Pontiac, Mich., visited our church and brought us a helpful New Year's message. Jan. 17 a young husband and wife were received into the church by baptism. Our council was held Feb. 6 at which time in addition to routine business the trustees were authorized to make some needed repairs and improvements on the parsonage. Also at this meeting the pastor and wife were given an indefinite call to continue their services after September, 1937. We have succeeded for the third year in getting up a Messenger club and are putting the Messenger into three-fourths of our homes.—Mrs. Arthur L. Dodge, Spencer, Ohio, Feb. 15.

Springfield (N. E.).—Jan. 3 Bro. De Lauter of Tuscarawas came to our church in the interest of a central meeting place for the Northeastern District of Ohio. His talk was along the line of the advisability and advantage of having a central location for conventions, etc. The theme for the interesting program sponsored by the Women's Work group Sunday evening, Feb. 7, was Home and Family. The missionary society will study Congo Crosses beginning with February. Bro. Holsinger will conduct a week's meeting prior to Easter at the home church. His Sunday morning sermons from now until Easter will pertain to the Lenten season.—Mrs. Fred Young, Mogadore, Ohio, Feb. 17.

Toledo church is happy to announce the arrival of Bro. Wilbur Bantz on Dec. 16; he took charge of the services on Christmas Sunday. The Sunday school gave a program on the evening of Dec. 20. The school supplied fifteen Christmas baskets, each containing a chicken, a gift from the church. Dec. 23 after prayer meeting the church complimented Mr. and Mrs. Bantz with a grocery shower. The installation was held on Dec. 27, this being an all-day meeting. Members of the District Mission Board conducted the afternoon service, with our elder, J. Hornish, in charge. Those on the program to welcome Bro. Bantz into the district were Brethren I. N. Cool, A. P. Musselman, Geo. Guthrie, J. J. Anglemeyer and Geo. Garner. The annual watch night party sponsored by the Men's Work was well attended and a fine program was arranged. The Men's and Women's Work groups sponsored a family night for social and recreation purposes. It was so successful that it has been decided to have one each quarter. The young people held their valentine party in the Sunday-school building. The church is conducting a six weeks' mission school, taking up the study of the African and American Negro. Much good is being derived from the study. The missionary society sent bandages to Africa with H. Stover Kulp and the young people are procuring school supplies to be sent later. The junior department is also working on mission projects. The church lifted an offering for flood relief and a goodly sum was received. The revival began Feb. 14 with fine interest. Plans are under way for our Easter program. We will hold our love feast March 25 and the quarterly council March 2.—Mrs. Noah Chalmers, Toledo, Ohio, Feb. 15.

OREGON

Ash'and church met in council Dec. 20 for the election of church officers. Bro. M. C. Lininger was re-elected elder; Bro. Bruce Lininger, treasurer; Sister Edith Cox, church clerk; Sister Mary Lininger, Messenger agent; the writer, correspondent. The Sunday school gave a simple but very beautiful Christmas program the evening of Dec. 20. The school sent its birthday offerings, $13, for the past year to Bro. Samuel Ellenberger who is attending La Verne College for further preparation in the ministry. The Aid Society is planning to repaper the church soon. Bro. H. G. Shank of Portland, Ore., will conduct a series of meetings for us as soon as weather conditions permit. We invite those attending Annual Conference at Nampa to extend their trip to include a visit to the Oregon churches. To those seeking a new location, remember we have room for many consecrated workers. The church is located on the corner of Mt. Ave., and Iowa St., one block from the Pacific highway across the street from the high school. —Mrs. A. J. Ellenberger, Ashland, Ore., Feb. 10.

PENNSYLVANIA

Lebanon.—During the month of January the Lebanon city church stressed the young people's work. The junior B. Y. P. D. was reorganized. This year they will use the book, "The Knights of Service," as a text. The B. Y. P. D. reorganized with Lloyd Miller as president and Carl W. Zeigler as adviser. Our pastor, Nevin H. Zuck, gave a series of four talks on young people's problems at the Sunday evening services. There is a planned period of hymn singing and special music at each one of our Sunday evening services. The attendance is splendid as a result of these special efforts. The Christian Workers, with Henry Bucher as overseer, is having a series of reports on the lives of some of the great missionaries of the Christian church. On Jan. 31 the Elizabethtown College choir rendered a fine service of music under the direction of Prof. E. G. Meyer. For Race Relations Sunday the colored brethren from the St. John's A. M. E. church of our city plan to meet with us. We are planning special meetings on the following dates: March 7 to 21, evangelistic meetings with Bro. B. W. S. Ebersole of Hershey as evangelist; March 24 to 28, pre-Easter services; three special Easter services on March 28.—Mrs. Carl W. Zeigler, Lebanon, Pa., Feb. 12.

Pittsburgh.—Thanksgiving services were in union with five neighborhood churches. Offering for city charity fund, our church took an offering for home missions. The young people and children of the Sunday school presented a beautiful pageant, "The Shepherds," on Sunday eve before Christmas. The visiting campaign brought many of the homes of our people in touch with the church, and this was

followed by the young people's Messenger club, and 75 per cent of the homes in the congregation now receive the Messenger. The training class taught by the pastor, Eld. N. M. Shideler, completed the studies in the Life of Paul. The United Bible class have done some excellent work in financing this winter. Three benefit suppers were served from which about $100 were given to the church treasury. One of these was the Boy Scouts and mothers' banquet, at which 100 were served. The same troop came in a body to our church service last Sunday. The faithful Aid Society still meets weekly and gives its earnings to the financial program of the church, and has sent its offering to the Women's Work project. Another offering will be sent after Mother's Day when our mothers and daughters plan to hold a meeting. The W. C. T. U. has a worker in our church, Sister Fern Baer Jamison, who had a class of our young people enter an oratorical contest in the interest of the temperance cause. The orations were rendered Sunday night, Feb. 7. All were exceptionally good; the silver medal was awarded to Emerson Shideler, son of our pastor. At the last council one letter of membership was received. Plans were announced to keep the Lenten season by a program of devotional readings; all the churches of the community are observing the same program.—Elizabeth Barnett, Pittsburgh, Pa., Feb. 13.

TENNESSEE

Knob Creek church met in council Feb. 6. W. H. Swadley was re-elected elder and Frank Isenberg, pastor for the coming year. The young people organized a B. Y. P. D. in October. This organization has made wonderful progress and its existence has been felt by the entire church. The young people have made some improvements on the church and are having some repair work done also. The B. Y. P. D. gave a pageant, The Christmas Spirit. The different organizations of the church gave $10 to the flood relief and the Aid gave a quilt.—Helen Bowman, Johnson City, Tenn., Feb. 12.

VIRGINIA

Buena Vista.—June 17-19 the pastor and wife attended the school of sacred music at Blue Ridge College, New Windsor, Md. Bro. Russell G. West gave his lecture on the World's Masterpieces of Art on July 2. July 5 the church participated in a special service of patriotism; the pastor's message was The Christian Citizen. Rev. R. D. Pifer, Presbyterian, was guest minister at the evening services of the same day. The Bridgewater ladies' quartet visited our church on July 22 with an excellent program. Our church was represented at Camp Bethel at the boys' intermediate camp and young people's camp. Our meeting began Aug. 10 and continued through Aug. 23 under the inspiration of Bro. Carson Key, pastor of Tinker Creek church, Roanoke. As a result of this meeting eleven were added to the church. Aug. 23 the B. Y. P. D. had an impressive vesper service on the campus of Southern Seminary. While the pastor was on vacation the pulpit was filled by Bro. R. M. Figgers and his son, R. H. Figgers, of Oronoco, Va. At the recognition service at Bridgewater, Sept. 20, the B. Y. P. D. received a sixteen-point seal and was presented with the picture, The Last Supper; this to be held for six months. The Montezuma group will receive the picture the next six months. Sept. 27 the church met in council. Eld. A. S. Thomas was re-elected elder; S. R. Mays, superintendent of the church school. The deacons and members assisting in the membership canvass gave a good report. A large number have signed the rededication card. This canvass is being made in an effort to get a correct church roll. Plans were made to complete the peace visitation before Armistice Day in November. Eld. A. S. Thomas assisted the pastor in the communion service held Sept. 27. Promotion day was observed in September with an appropriate service. In October installation service was conducted for church officers. The B. Y. P. D. had a candlelight consecration service at the installation of officers. The picture, The Last Supper, was presented to the church at this time.—Pauline Garst Kinzie, Buena Vista, Va., Feb. 8.

Branch.—On Christmas morning the children brought us a message through stories, poems and songs. Dec. 20 the B. Y. P. D. rendered a Christmas program. The Ladies' Aid sent out eighteen Christmas boxes to the aged, sick and those in need. The young married folks' class of Beaver Creek church visited and delivered eleven Christmas boxes to the needy in our community. Some of our folks attended the Spiritual Life institute at Bridgewater the first week of January. We are glad to report that we again have The Gospel Messenger in seventy-five per cent of our homes.—Stella V. Wine, Bridgewater, Va., Feb. 12.

WEST VIRGINIA

Keyser church met in council Jan. 14. Bro. C. O. Showalter was re-elected elder for the coming year. Members were chosen on various boards. The writer is Messenger correspondent. Sometime ago our young people presented an interesting drama entitled Ruth. The group has also taken this play to our neighbor churches—Westernport, Sunnyside, Beaver Dam. About the middle of January the young people of Westernport presented at the Keyser church a beautiful cantata. Our January council voted to accept a plan presented by Bro. Showalter and the finance board for the payment of our church debt. The plan calls for offerings on Easter of 1937 and 1938. It is hoped that the two offerings will pay the debt. Pledges have already been made to cover almost the entire indebtedness. The council also voted to raise the salary of our pastor as a slight token of the church's appreciation of his efficient and untiring service. We are glad to report that a Messenger club of fifty-three subscribers was formed again in our congregation, largely through the efforts of our pastor, Bro. C. O. Showalter.—Mrs. Nellie McNeill, Keyser, W. Va., Feb. 13.

Three Books for Three Classes

Here is a book for ministers, one for leaders of juniors, and one for parents. If you belong to any of these groups you should by all means have the book here described.

Religion in Shoes

By Hunter B. Blakely

Religion in Shoes, or Brother Bryan of Birmingham, is the story of one minister who, taking Jesus at his word, has gone on doing the Lord's work and trusting the Lord for results. The story is a remarkable demonstration of how God opens the way and provides the means for the man who trusts and follows him. Here is a veritable George Müller who surrenders all and obtains all for his ministry. And his ministry is preaching the gospel to the poor, the criminal, the licentious, the unclean. Thouands of dollars pass through his hands as he preaches, feeds and clothes the needy. Living in the south he ministers to white and colored alike. Here again we have the story of a St. Francis, or an Oberlin. 186 pages. **$1.00.**

A book that will stir your soul to action.

Junior Talks for Special Days

By Arnold Carl Westphal

Contains 30 talks for holy days and holidays. Will be appreciated by teachers and pastors dealing with this age group. The materials for illustrating the Talks are simple and ready at hand. The element of surprise wins and holds the attention and so helps to impress the truth presented. Does not require expert handling as all is simple. The concrete presentation appeals to juniors who ever want to see things. 142 pages. **$1.50.**

This book will help you and your juniors.

The Fun of Having Children

By Katharine Seabury

A new book by a wise mother who understands her business and knows how to tell her story to other parents. As you follow her in her story of rearing children until they go out to establish their own home you are thrilled because you see the fine opportunity presented to develop human beings from infancy to full maturity. The author knows the good in true psychology and in the simplets terms helps parents meet and solve the most intricate problem—the problem of training a human being. Not just another book, but one that is outstanding. 216 pages. **$1.75.**

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Three Books for Pastors

The pastor who ceases to read ceases to grow, and the pastor who ceases to grow no longer serves. Read, read regularly, read wisely.

The Funeral Message

By Earl Daniels

A new book that will help the pastor over many hard places. No, not a set of forms to follow but pointed suggestions for every funeral occasion. Treats the funeral from a different angle and shows how to make the service strong and helpful to all. The author knows what is needed and tells it in such a way that you too will understand the secret of conducting the funeral service properly. Price, $1.00.

Bible Epitaphs

By Clarence E. Macartney

The author has the happy faculty of selecting the one striking Bible statement which characterizes the person under consideration. Here is an example: Solomon's Wives, "His wives turned away his heart after other gods." Not only for what the author says but because his method of treatment will point a way for other pastors to treat their subjects new and old this book will be welcomed by many. Seventeen sermons, 200 pages, and all for $1.50.

Pastoral Problems

By W. B. Riley

As pastor of one church for 38 years and president of Northwestern Evangelical Seminary of Minneapolis the author gives his readers the benefit of his experience much as he shares it with his seminary students. Problems, simple and serious, which all ministers must face are frankly considered. Full directions how best proceed on regular and special occasions. Of special interest to the young and inexperienced pastor who is eager to know how others carry on in the great work of bringing the gospel to a needy people and how to bring these same people to the gospel through the daily ministrations offered through the church. 192 pages. $1.50.

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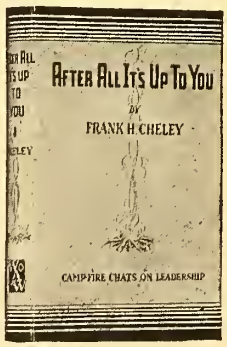
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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., March 13, 1937 No. 11

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Temptation

"There hath no temptation taken you but such as man can bear"

Monday: 1 Cor. 10: 1-13

After a solemn warning on the peril of self-indulgence the apostle gives us a great promise. Even though Israel did turn from God, and we are very conscious of our own weakness, we need not fall. Temptations continually assail us but God is faithful and does not permit us to be tempted above that which we are able to bear.

However, there is no hope here if we needlessly expose ourselves or willingly seek temptation. The Lord does not promise protection when we place ourselves in dangerous places or engage in questionable practices. But if we wholeheartedly devote ourselves to the tasks of the Lord, if we follow that which we know is our duty, we can be assured that no temptation will be able to conquer us for "his grace is sufficient."

O God, so strengthen us through thy Spirit that we may be more than "conquerors through him that loved us." Amen.

The Body of Christ

"The bread which we break, is it not a communion of the body of Christ?"

Tuesday: 1 Cor. 10: 14-22

In the midst of his discussion of meats offered to idols and his prohibition against eating in idol temples Paul drops these words which we repeat on the most sacred of all occasions, the communion. The bread and the cup symbolize the participation of the believer in the benefits of Christ's atoning work and in the new life which he imparts to all who are united to him by faith. This we affirm when we repeat these words as we break the bread at the tables. Also this participation in Christ's work and life makes of all believers one loaf, one body, and the sacrament is always a symbol of the unity of believers.

Have we felt this fellowship with all who love the Lord? When we are tempted to feel lonely we should realize that the Lord's people are our fellowship. The next time we take the bread in our hands may we close our eyes and see the great company, which no man can number, of the Lord's own —his body!

Father, we thank thee for the comfort of the fellowship of thy people. Amen.

The Glory of God

"Whether ye eat, or drink, or whatever ye do, do all to the glory of God"

Wednesday: 1 Cor. 10: 23—11: 1

Men appear so large in our world that the glory and majesty of God is little thought of. However, whether or not we think of him, does not change the matchless glory of our God. Here is the final motive for choice and the supreme reason for existence—to glorify God. In all the affairs of life the ultimate purpose should be this.

We may regard it as an innocent insignificant pleasure but even this should be considered under the eye of eternity, for all that we do, twenty-four hours of the day, should be to the honor and glory of God. We should not knowingly offend Jew or gentile or fellow Christian and must if need be give up that which we know is right and permissible in order not to put a stumblingblock in the path of another. Do I take my privileges or do I consider others?

To God the Father, Son and Holy Spirit be praise now and evermore. Amen.

The Family

"The head of every man is Christ; and the head of the woman is the man"

Thursday: 1 Cor. 11: 2-16

We live in a time when women are achieving increasing independence and the emphasis is on the individual. In view of this we should notice that Paul regarded the family, not the individual, as the unit of society and rebuked the women for their failure to wear the accustomed veils. Loyalty to the family is one of the best elements in the heritage of our people, and the future of our church in no small measure depends upon the preservation of our homes.

Paul guards against any selfish or tyrannical exercise of authority by the father as the head of the family. "The head of every man is Christ" and like his Lord he should guide his family in love and sympathy. There is no humiliation here for anyone, simply an order of divine responsibility based upon a difference in function. How much effort have I devoted to making home a success?

May peace dwell in our home this day, O Lord. Amen.

The Lord's Supper

"This is my body, which is for you: this do in remembrance of me"

Friday: 1 Cor. 11: 17-26

How often have we heard this passage read at communion! How beautiful are these words which describe the scene in the upper room when Jesus met for the last time with his disciples and instituted the memorial. The communion is a solemn moment for the individual who remembers the Lord and his sacrifice, but it also is a time in which all communicants should recognize that they are bound together as friends—friends of Christ. The table of the Lord is one place where we all meet as equals, and where we can not meet alone. The meal is a meal of fellowship which binds us together as members of one body. All who surround those tables are my brethren and sisters, and toward them I dare have no attitude but love. The unity which binds us together should be a source of strength and comfort. Their welfare is my concern and my misfortune is their opportunity.

Father, give us an abiding love for the brethren. Amen.

Eating Unworthily

"Let a man prove himself, and so let him eat of the bread, and drink of the cup"

Saturday: 1 Cor. 11: 27-34

There is a distinction between being unworthy to eat the feast and partaking of the feast in an unworthy manner. We all are unworthy in character to eat the feast but fortunately we need not come in our own righteousness. It is not this that Paul is referring to, but rather the fact that some in Corinth had been guilty of gluttony and drunkenness. Paul tells all of us to prove ourselves, examine our motives, and see if we appreciate the real meaning of the service. All of us, however great our faults and shortcomings, are welcome at the Lord's table if we come in true repentance and with a sincere desire for holy living.

When we tarry one for another in the moment before the service opens we remember that we are in the presence of the symbols of the broken body and shed blood of our Lord. The things of earth that moment become strangely dim and our spirits rise to commune with our God.

Forgive our sins, O Lord, and cleanse our hearts as we approach thy table. Amen.

WEEKLY QUIET HOUR

The Church

The Greek word means "That which is called out" and is used in the New Testament for the followers of Christ in one place, such as "the church at Corinth." The word is also used for all believers described as "the church of Christ."

The body of Christ (Eph. 1: 23).

Christ is the corner stone (Eph. 2: 20).

Redeemed by the blood of Christ (Eph. 5: 25 and Heb. 11: 12).

Read Ephesians 4.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., March 13, 1937 No. 11

EDITORIAL

When Regeneration Is Not

WHEN we get to thinking and talking of individual character as the prime prerequisite for improvement in social relationships, we'd better not forget so easily what that basic thing is made of. There's simple honesty, for instance, and the love of justice. One of the few first things the Lord requires of a man, according to a country preacher by the name of Micah, is "to do justly."

And when we get to remembering that individual regeneration is at the bottom of every successful movement for human betterment, and then find "regenerated" men who can look upon all maner of injustice without feeling any obligation to do anything about it, there is good ground for a great fear. That fear is that whoever classified the men referred to as regenerated misrepresented the facts.

In such a case it is a safe conclusion that the regenerating effort of the Spirit failed to take. The fruit of the Spirit is well known. E. F.

Follow the Blind

OVER on page nineteen of the morning's paper, and quite overshadowed by a seven-column automobile advertisement, appeared a brief news story about veterans from fourteen nations forming a permanent international committee to work for peace. The new organization's first president is the blinded Italian, Carlo Delcroix.

Thus while other headlines screamed of Spain's mortal misery and the upping of armament expenditures the world around, the war blinded and maimed met and laid plans to achieve world peace. And there is need to keep working when the tide runs so strongly in favor of war. It is a time when those who truly see should follow those whom war has robbed of physical sight. H. A. B.

More About the Remedy

THAT civilization is bent on destroying itself is about the easiest proposition to defend that I can think of right now. The fact most frequently cited for this purpose is the prostitution of science in making war more deadly. That is a telling point, surely. But take this same scientific progress in a more useful field, the matter of transportation. Automobiles kill more people than war, the statisticians tell us, but instead of doing it by the thousands at one time in one place, they carry on the slaughter in smaller groups, every day, everywhere. Thus the shock to the public sense of propriety is less severe.

Yet when a national holiday comes around and several hundred are mowed down in a single day, it does give us something of a jar. Then perhaps we are in a mood to entertain the question whether modern civilization is worth the cost. Suppose your own wife and children are the victims while you yourself survive. Is it perfectly clear to you that life today is really richer and more satisfying than in the slower, safer horse and buggy days?

The remedy? One thing, only one thing, gives promise and that isn't easy. Not all the traffic laws and superhighways that can be devised will make it safe to travel in automobiles unless sober and sensible persons do the driving. That means your car not only but the one that's coming toward you down the road. And the one that's trying to pass you from behind. And all the other cars you meet or come near to on your trip. It's a tremendous task, discouragingly tremendous one must admit, but there's no way out of it. The task is that of putting enough Christian character into all the people who drive cars. That's the way to make auto travel safe.

This is not an essay on transportation. All this talk about driving automobiles is by way of illustration. We are studying the remedy for the ills that threaten

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

our civilization. There is only one. The gasoline motor has become so great a convenience and so great a menace that it promises to make an important contribution to our destruction. The menace can be averted if—, but only if—. There is no other way.

Consider more important cases in our common problem, the war threat, for instance. At one time it looked as if Japan's seizure of Manchuria might bring on the world conflagration. More dangerous was Italy's rape of Ethiopia. The Spanish struggle has been full of ominous possibilities. But what is the great international issue? What is the question in dispute about which the nations are getting ready to fight? Who could name it? The nations themselves do not know what it is, as is proved by their fear that any one of a dozen unrelated contingencies may set them going—fighting over nothing at all and without knowing which side of that they are on!

Can you imagine anything more idiotic? Could anything more conclusively show the hell-bent character of our so-called civilization? It is certainly in most excellent condition to accomplish its own ruin. What can prevent this? Pacts and promises can not, for the makers of them don't keep them. Men and women can, men and women of the right stamp in responsible positions of leadership. It is the business of the Christian church to produce that kind. It is your business and mine to help the church do this.

As these lines are written the General Motors strike is still on. A letter in the morning mail says the best interests of the country demand victory by the strikers. The man who walked down with me to the office is earnestly hoping that the company will not give in to them. But whether Mr. Sloan or Mr. Lewis comes out best in this fight is a small matter beside the question whether the winner will know what to do with his victory.

The struggle between capital and labor is very old. It can not be settled to stay settled by one side whipping the other, not even if they take turn about doing it. Such a happy issue can come only when the two sides unite to defeat their common enemy, selfishness. Will they do this, or will they just go on fighting each other until they have done their full part in reducing society to chaos and bringing us all down in the common ruin?

We have cited only three of the many fields in which civilization is playing with the fire of a disaster from which it would take centuries to recover. But there are likewise many forces of sanity and righteousness fighting hard to prevent this great calamity, and so to save the inconceivable waste of all these centuries. If they lose, which heaven forbid, then they will build eventually a new and better civilization on the ruins of the old. But whether they win or lose, there is one thing, only one, that can make these forces vital and effective. If they succeed in cleansing and saving the civilization that now is, the one thing that will enable them to do it is Christian character. If the present civilization succeeds in its mad determination to destroy itself, the one thing that God and time will use to build the better world is Christian character.

Character therefore, Christian character, is the supreme need. It is the only thing that can prevent collapse. It is the only thing that can build another civilization. To produce it is the greatest possible service to mankind, whatever may be hidden behind the thick curtain of the future. In any contingency, that will be most in demand.

That is a property of people only. You can not put it into systems or societies or federations of any sort, not even churches, except as you put it into the persons who belong to them and manage them. E. F.

Improving Your Church Services

In most communities there are so many worthy interests competing for an individual's time that he can not support all. Days are not long enough, the purse fat enough, nor one physically strong enough to take in everything that is being offered. Of course people have always had the option to go or stay, but the new element in the situation is that when they go their limit they may still be missing some things that are vital.

The significance of all this from the standpoint of church attendance is that mere habit, or a sense of duty, can not be depended upon to continue to bring folks out to services. What the church offers must consistently and continually minister to men's vital and felt needs. When people sense that this is true they are pretty certain to listen gladly.

In too many churches empty seats suggest that attention should be given to the matter of improving church services. One layman has pertinently asked: "Hasn't the time come to restudy our whole church program—worship, preaching, Sunday school, Ladies' Aid, church suppers, young people's societies, our whole complex schedule of activities, in the light of human need?" Whether the situation in your congregation is critical or not, the answer is obvious. For churches in general there should be such a restudy.

But who should take the initiative? Well, here is one suggestion: "If a layman finds it increasingly difficult to worship at the morning worship service and either keeps on going or stays at home and says nothing to his pastor about it, nor does nothing but complain, he is guilty of gross neglect of duty. It is a mutual problem and carries a mutual responsibility, . . . and can't be overcome by advertising, nor by stressing the duty of church attendance, nor by glorifying the service." H. A. B.

THE GENERAL FORUM

Afterglow

BY VERA EMMERT JOHANSEN

It's such a little thing to do,
A kind act every day;
It's such a little thing to speak,
A kind word on your way.

It's such a little thing to smile
When all seems dull with rain;
It's such a little deed of love
To lighten some one's pain.

Such little things take little time,
Forgotten soon by you;
Yet those who gained from little things,
Forget a very few.

Such little things may change a life
More than you'll ever know.
By helping others in your life,
There shines an afterglow.

Freeport, Ill.

Capitalism and Christian Ethics

BY H. H. NYE

THE world is astir in an unprecedented social conflict, testing what economic philosophy shall lift us out of a great world turmoil. Wars have always been more or less economic in character but recent and present wars are almost entirely economic in character: witness the Manchurian and Ethiopian conquests and the present Spanish revolution. The underlying problem is a struggle for bread and butter.

I do not believe that anarchism will save the economic world because it assumes that every owner of property is a thief and he should therefore lose all he has through the force and violence of his neighbors who insist on sharing.

I do not believe that syndicalism can lead to noble ends because it assumes that labor organizations should inherit *all* property ultimately and if labor can not thus inherit all things then it must use violent and destructive methods to gain its ends.

Communism has not fully redeemed society either in its ancient or recent demonstrations. It runs counter to divinely implanted instincts of man. If it was ultimately discarded in the New Testament church because of its inherent weakness, then surely under its present pagan and unchristian leadership and guidance it can not lend sufficiency to a needy world.

Fascism has not healed society whether practised in the ancient or modern Roman empire. It makes for overlordship through one-man rule, cows the development of the finer instincts and tendencies of the individual, and suppresses through a pagan leadership the Christian virtues that can not thrive to full fruition.

There is left therefore a new adventure into the tomorrow by the road of capitalism. Would it were Christian in structure and achievement! By the grace of God in the human heart, wealth may become an instrument for the building of the kingdom.

First, there is virtue in capitalism in that it appeals to the basic instincts of man. Man by nature desires to own property, takes pride in its care and improvement, and enjoys the wholesome use of it. Did the devil tempt Jesus as to the mere ownership of property or as to the subtle danger of its mercenary use? Jesus always lived in a borrowed house, was placed in a borrowed cradle, and ate borrowed meals. Yet he never taught that it was wrong to own property. He unflinchingly taught the danger of covetousness and mercenariness.

Second, capitalism in democratic countries has upheld personal liberty in terms of free choice of activity, free contract, free choice of occupation, free investment, free use of property. Not government dictatorship but individual conscience had large sway until human greed demanded harsh measures. St. Paul made tents for a living but preached Christ under the urge of a vivid conscience. Men who under free government and a free conscience used their means not for license and licentiousness have always prospered. Was it not said that the word of a member of the Church of the Brethren was as good as a bond? Will not Christian virtue like this continue to provide bread through honest toil? Will it not provide old age security rather than a government guarantee of bread to those who may be tempted to be indolent? Sterling virtues of industry and thrift must again be restored before society is headed right. This assertion does not discount the services of the man who gives his all to the kingdom. God bless the patriarchs who withheld nothing in their sacrifice for the kingdom. Certainly all the rest of us need to comfort them in their declining years with temporal substance and spiritual interest.

Third, capitalism allows self-directed co-operation in property and wealth. Witness the Rochdale stores of England in 1844 and still prospering. The co-operative movement is gaining great impetus now as an acceptable means of lifting society out of the depression. Mr. M. S. Hershey, the great manufacturer and philanthropist, twenty years ago conceived that the people of the community should control the department store and other interests co-operatively. The people did not sense his unselfish aim and therefore did not follow his proposal. The co-operative move-

ment in itself will never build great millionaires. It will rather make for the sharing of wealth and the leveling process of building the community. All will have more income but the extremes will not be manifest.

Fourth, capitalism permits a wide open road for a man under the power of God to be a faithful steward in the kingdom of life. To be sure we must always have Christian men to perform Christian jobs.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and *Me*" [the Christ].

Great bank presidents are tithing their generous income for the glory of the kingdom. Great manufacturers are tithing for noble causes. Great farmers consume not all their own, but share with hungry neighbors. Hard workers, worn by the heat of the day, still open their purses to him who has not found the joy. In all of human history he who has earned well, lived well, shared well, has been a pillar in the kingdom of God.

Gladly do we cite the Brethren Publishing House as a living example of consecrated capital. Unselfish brethren many years ago dedicated their earnings and savings to the founding not of a "soulless corporation" but a great printing and educational institution which might do a great work both inside the church and beyond its bounds. That wealth thus consecrated by prayerful hearts and noble spirits through its continued earnings fills no private pockets, except for justly paid labor. It is held in sacred trust by the directors—The General Mission Board—who devote its annual net earnings for the promotion of the kingdom. Other individuals and other corporations can do likewise in using God-given substance to his glory!

Huntingdon, Pa.

Young People and the Church

BY HELEN HOAK EIKENBERRY

The older people are welcoming us, the younger people, into important church offices. It seems that we have only to indicate a willingness and some ability to have ample opportunities for service coming our way.

In almost any congregation we can note the pleasure of the middle-aged, and older people, when young men and women assume active part in the work of the church. Perhaps they are a little proud of their young people. Certainly they are eager to help them find avenues of service.

However, as young people, we must realize that it is not our task to revolutionize the church, nor to depart from the wisdom of experienced leaders. The older people, though tolerant, are still conservative. The young have vision and enthusiasm. Working together we can increase the influence of the church, and its helpfulness to men, without sacrificing any of the fundamentals accepted by our fathers. In reality they are the fundamentals as taught by Jesus Christ.

Let us, as young people, fully value the wonderful mission of the early church leaders, their suffering and sacrifices, the faith which sustained them, and enabled them to offer us their precious work, the preservation of the Christian church.

May we cherish as much as they the religion for which they gave their all. May we gain equal inspiration for our work. May we pass on to future young people an example of fearlessness and devotion in a church that has lost nothing in principle, but gathered strength, as it is carried on by us.

Sterling, Ill.

What Does It Mean to Be a Christian

BY HOWARD H. KEIM, JR.

In a rapidly changing society this is a question which each one of us who professes to be a follower of the Christ must constantly face. As we enter the Lenten and Pentecostal season it is especially fitting that we ask this query of Number One. Every day of our lives we are confronted with new situations, new inducements to do evil, new temptations. Gambling has become almost an integral part of business and pleasure. The liquor traffic has been taken into the bosom of society as a highly respectable adjunct. Patriotism is being interpreted not only in terms of love of one's country but in terms of hatred of all other countries, and the subordination of all other interests to the state. The teachings and principles of our Lord must be applied to the details of life that are new and different. Are we adequately meeting these situations? Are we worthy of the name of Christ?

In our church reports we are tempted to emphasize facts, figures and numbers in regard to the church's growth. We have become mechanistic and legalistic. We are mechanically minded. Facts and figures are important and have their place but they are not religion. They are only superficial indications of what our religious life is achieving. It is easily possible to have a form of religion and to deny the power thereof. The spirit is always of more importance than the outward organization, important as the latter may be.

What does it mean to you to be a Christian in the management of your personal life: your time, tastes, feelings, disappointments, money? What does it mean to you to be a Christian in relationship to the church? Do you think of it in narrow, exclusive, sectarian terms or as the universal body of Christ on earth? Do you systematically support the church with your

prayers, your attendance and your gifts? What does it mean to you to be a Christian in relationship to your fellow men? What are you doing to relieve human misery—poverty, economic injustice, unemployment, suffering? What are you doing to change unjust social systems—war, class prejudice, racial hatred, the liquor traffic? If we merely pray for God to change these conditions in some miraculous way (though none of us pray too much) and fail to face these problems personally, we make it impossible, so far as we are concerned, for God to answer our prayers.

It is evident that to many church members, being a Christian doesn't mean anything in particular except being on the records. In the eyes of Christ this is next to nothing, for the real church is spirit. They and they only are members who live by the spirit of Christ. In the face of the widespread, present-day indifference of members to the church and its program, in fact to the most basic implications of the teachings of Christ, we may well look to the attitudes of our own hearts. The salvation of any group comes, as history well testifies, through the influence of a purified remnant, a devoted minority. Genuine Christianity is not popular because it makes many demands upon the individual, and few are willing to pay the price. Prophets are always classed with and treated as criminals, yet they are inevitably the saviors of society. To every one of us comes the challenge of our Master, "Come ye after me." What does it mean to you to be a follower of Jesus?

In the months ahead may we grow in our capacity to love God with our whole being, and our neighbor as ourself. May we experience a growing passion for righteousness, justice and truth for all humanity. May we develop a willingness to serve God and man at a sacrifice, and to die if need be that the superiority of love over hate may be dramatized anew in our age.

Huntington, Ind.

Can't We Work Them?

BY OLIN F. SHAW

Apropos to the appearance in the Messenger of the timely article by Brother Shamberger dealing in the main with the large per cent of inactive among those making up our ministerial list, was the coming of certain of our ministers who covered a wide range of our church territory. The latter had come in behalf of one of our colleges, but they were deeply impressed with the large number of small struggling churches in the region visited. What shall be done about them? Shall half of them be lost to the church in an effort to save the other half?

Through personal touch in the years of my ministry, I happen to know that many who are in the ministry are there because the church itself laid hands upon them, initiating them into the holy calling. And I happen to know too, that for willingness to sacrifice for their ministry, they are second to none. It would seem that any effort to repudiate, now, their calling to the ministry, would be untimely and inconsistent.

Before offering some suggestions for the use of our unused ministers, as well as saving small struggling churches, may I recite that in the days when the Mount Morris church first began to talk about a pastor, a prominent citizen of the town, a member of another denomination said to me: "The Brethren do not appreciate what they have. They can not appreciate what it means to many people of the town to know they can drop in to the services at the chapel and not hear the same bell ring."

Though not too pleasant for active ministers to be told, the element of truth in it I assume not one would care to deny.

I have the conviction that here is a suggestion for a constructive use for many unused ministers, and new life and hope for many churches not able to employ pastors. It is that in many regions of the brotherhood the ministers not pastors could be organized into groups, and the churches into circuits, and a program made out whereby these ministers would rotate in their services to churches. This would give that freshness to the ministry hinted at above. It would also give new life and zest to the ministers. Best of all, of course, it would conserve and build up the kingdom. I am for conserving our ministry and conserving our churches. I believe there is a way that it could be done, and certainly it should be done.

One of America's foremost pastors told the pastors of Iowa, that one of the very best things they could do would be to return to their homes and burn their barrels (destroy all of their old sermon notes). That would be excellent advice for all of our ministers.

An unfortunate condition for our ministry has been the lack of an adequate plan for developing them after their installation. The point referred to above is well taken; the sermons of the present-day ministry must be fresh and up to date. We can not preach behind the people. Perhaps ministers who would not subscribe to such a rule had better be left off the organized teams. Pastors who persist in preaching old stuff are facing the possibility, if not probability, of losing their freshness as preachers, and may be looking for another place to get on in the not distant future. When preaching old stuff begins, growth is arrested; and death may set in any time.

This is no plea for ministers to serve without support from the churches. There are no churches that could not give some support. Let them do what they can. I believe they will.

Adel, Iowa.

Traffic Safety and Alcohol

BY LLOYD H. MILLER

Traffic accidents do not just happen. They are caused; and there is no single cause and no single answer to the problem. However, there are three principal factors involved; the highway, the car and the driver. Highway engineers are constructing wonderful highways. We marvel, for example, at the elevated highways in our metropolitan sections. Automotive engineers consider it their first obligation to produce the safest motor vehicle which human ingenuity can devise. The driver has failed to keep pace with his environment.

Like the automobile itself, the driver gives a more satisfactory performance when all his parts are in good physical condition and working smoothly together. Some very small and seemingly insignificant part of a car can bend, break or lose its adjustment and the performance of the whole machine will be affected. The organs of the human body are more complicated than those of a car and any sick or injured organ may change the reactions of the whole body. We complain when vital parts of our automobiles such as the carburetors, steering or bearings are out of order. It would be interesting if the car could complain of the driver when his parts are out of order.

A man under the influence of alcohol is absolutely inefficient as a driver. He is not a clear thinker and is slow to react to emergencies. Unless there is a flaw in the material of a motor, only two things are likely to throw it out of adjustment; misuse or wear from overuse. Man is much like that. If he has a normal constitution, he is generally in good working order, unless he misuses himself or works too long without rest. Even a combination of minor troubles such as a headache, a sore throat or aching tooth can be so unpleasant and distracting as to affect driving ability. Laboratory tests prove that the body works differently with alcohol in its tissues, and that even moderate amounts of alcohol can dull sight, hearing and touch. Alcohol is a drug with a depressing action. It breaks down skill and slows up reaction time.

Thomas W. Salmon, a psychiatrist, in discussing the mind of the automobile operator wrote this challenging indictment:

"All the damage for which all forms of mental illness are jointly responsible is in my opinion relatively unimportant compared with that resulting from a single abnormal mental state which very few persons would feel like calling "mental" at all. I refer to alcoholism. Safe driving depends most fundamentally upon the desire of the operator to live, and upon a decent regard for the rights of others to do the same thing. In accomplishing this desire he calls upon judgment, exercises self-control and is actuated by normal feeling. The individual under the influence of alcohol has a specific impairment of judgment; the inhibitions that make self-control possible are removed and he is in an abnormal state of feeling. The rights of others dwindle as his own ego is inflated. Not only are important mental functions impaired, but the lower nerve centers that control co-ordinated activities of brain, eye and muscle, are also rendered ineffective. From the point of view of the psychiatrist, the man under the influence of alcohol represents a greater hazard to motor traffic safety than any other mentally abnormal person."

Accurate statistics in regard to the number of accidents in which alcohol is involved are few. However, many of our larger cities report an increase in drunken driving arrests of from 40 to 50%. Aside from the accidents attributed to the drunken driver, there are those many other accidents caused by the drinking driver, who is even more dangerous than the drunken driver, and you may be sure, alcohol plays a leading part in traffic accidents.

Eighteen months of World War killed off 50,310 and injured 182,674 Americans. And the world is no safer for democracy than it was in 1914. During eighteen months of peace ending June 20, 1935 America killed off 51,200 and injured 1,304,000 in motor vehicle accidents. In other words, we are killing off more people with our motor vehicles in times of peace than are killed in an equal length of war time. We love peace and rightly so. I do not wish to underestimate the importance of the peace issue, but while we have been preaching peace we have allowed the intoxicated driver to slaughter thousands upon thousands without saying much about it.

Some time ago a triple auto wreck occurred. A young woman lay sprawled out on the ground, a big hole in her head, breathing her last agony. In another car it looked like a slaughter house. Broken bones—and faces, hands, arms and legs cut to ribbons by shattered glass. Three dead and four injured, all because an intoxicated driver took a chance and tried to pass on a hill.

In Russia some time ago a drunken driver killed a pedestrian and was tried and sentenced to death. While we, of course, do not believe in that type of legislation, we can imagine it has a most sobering effect upon drinking drivers. A man may reel along on his feet, a harmless object, but when he reels on pneumatic tires behind the steering wheel of a high powered car he becomes a potential murderer. It is our duty to report such drunken drivers to the nearest police or highway patrol station.

Generally speaking it is the purpose of all good government to help its people to be law-abiding. With

sixty million Americans riding in automobiles, our administration said we'll repeal the Eighteenth Amendment. They offered intoxicating beverages for sale to sixty million, or one-half the population of our nation on one hand, and on the other hand cautioned them that drunken driving is still illegal. Is it surprising that administration prophecies and promises of how we could handle our liquor moderately have not been fulfilled?

Have I told you that alcohol is one of the reasons why we annually kill off 36,000 and injure one million? Have I told you this means that every time we sit down to eat 32 are killed and 1,000 injured, which also means that one person is killed every 15 minutes and one injured every 31 seconds.

You do not need me to tell you that our nation is accident conscious. More newspaper space is devoted to highway safety than to any other subject, and the individual or the organization that solves this grave problem will receive national recognition. We are indeed paying a tremendous price, not upon the altar of progress, but rather upon the altar of carelessness.

I can not believe that man has invented a machine that will destroy him. I believe we will master our automobiles, but only as we master ourselves. If this is true, and I believe it is, I have a growing and persistent faith that we will find the answer in Jesus Christ and that America's greatest institution, the church, will again come to the rescue.

Lebanon, Pa.

Brethren Youth Building A New World

As Set Forth at the District Meeting of Southern Virginia

BY FRANCES LAYMAN

In Three Parts—Part Two

The fourth area to change is the economic order. There is a present gulf between religion and labor, especially because organized labor is the basic factor in any significant social change toward the building of a new world. The jungle law has been in operation in the world, which is, "Grab what you can and the devil take the hindermost." As a result, millions are poor and have no homes, many people die of starvation when others have plenty. There are in the United States twenty million young people, ages from sixteen to twenty-five, and one-fourth of that group are unemployed. Of the adults one in every six is on relief.

The social classes would not be so distinct if the economic trends had a stronger foundation. We must first know the facts and then do something about them by helping others who are less fortunate. We must come to the realization that there is tremendous need, then try to make the order more Christian. In the economic sphere it is not only the underprivileged that we have to consider, but it is also the immediate struggle between communism and capitalism. The problem is not the righteous people working against the wicked people; it is the righteous (church officers) who want to preserve the economic order, working against those who want to change. Jesus Christ brought about a complete change in the way of doing things. It is the noblest, most daring spirits of the ages who have gone to jail and have been punished. The Old Testament prophets were tortured, and Jesus himself went to the cross in his attempt to free people from bondage.

I believe we must have a new economic order where the tools of production shall be owned by those who produce and use a product and that production is for use rather than the profit of some selfish individual. We need only to look around at the poverty and suffering on one side and the people with plenty on the other to realize that our present economic system is unchristian in its motivation, operation and results and that a Christian economic order can be obtained only by some fundamental change.

It is not the fault of any one class of people, for the two per cent of the people that manage the economic trends are not to blame. The most sensible plan to remedy the situation is for all Christian people to support the consumer's co-operative through the principles and methods of the Rochdale co-operative movement as an effective Christian technique. You ask, will it work? Yes, for it is being tried in several countries with much success. The equipment costs less and the profits do not go in the pockets of one man but become the profits of every one who buys through the co-operative.

The fifth field of work is that of missionary action. Christianity is essentially missionary in character. Jesus' great commandment tells us to love others as ourselves. The history of Christianity is a record of missionary endeavor. As present heirs of this heritage, we must not let the missionary movement terminate with this generation, but must participate in the world-wide service of Christian fellowship.

If we look upon missions as being only a mission station and a missionary in some foreign field, then our idea of missions is very narrow. Missions should be defined as sharing the abundant life of Jesus with all men everywhere, beginning at home, then to the uttermost parts of the earth. Therefore, any area of life which is not completely Christian is a field for missionary endeavor.

Investigations show that the failure to provide necessary funds is not due to the financial inability of the church members, but it is due to their lack of a sense of urgency to respond to the call. Too often they build a program around their own narrow con-

cerns without any world outreach. On account of these attitudes, missionaries are being called home when people know not God.

The only fundamental cure is a more vital religious experience and a concept that is world-wide and reaches every area of life.

The sixth field to consider is that of preparation for marriage and home life. As young people we should be united in the effort to bring about effective preparation for homes established on Christian ideals. We sometimes feel that one of the important points is the almost total failure of our elders to provide the education for homemaking which every youth needs.

The action that we as young people should take is to get church leaders, school authorities and legislators to feel the necessity for providing materials, leaders and clearing away legal barriers to the use of these materials. There are several things that we need to change in building better homes of tomorrow: (1) uniform marriage laws to prevent hasty runaway marriages; (2) compulsory physical examinations by competent authorities before marriage; (3) strict enforcement of laws against obscene literature. These three things are not all that are necessary, because the present economic order may frustrate such plans for better homes. Before a foundation for a home can be secured, we must strive to build a Christian economic order.

Rocky Mount, Va.

Your Mountain and Mine

BY ARLO GUMP

Today I have planned in my mind to climb yon lofty mountain peak. In the morning sunlight I can see the snowy clifts clear-cut against the blue sky. I have been dreaming of this mountain and now, since I can see it, there has come an urgent necessity for my presence at its top. The panorama from its summit must be magnificent even though the little hill from which I start can not be seen from there. I am told that a mighty ocean lies beyond and that there is a city nestled by the seashore. There are other heights not so far away, but I have chosen this day to climb the mountain of my hopes and admiration.

If it were possible I should delight in taking wings and landing quickly at my destination, but easy ways are not yet practical where mountains are real. At my feet is a little path. It alone will lead me where I wish to go. When I look at the crags and overhanging rocks that abruptly close in on the way ahead my courage almost fails me. Were my desire less, I should not go.

My guide reminds me that if I would climb mountains I must keep my vision on the distant height that I have chosen and begin climbing with the next few steps from where I am. I see no other way up and I am thinking of the beauty of the sunset. One step, and then another, each in faith, will sometime before evening take me there.

Churubusco, Ind.

A Suggestion

BY C. ERNEST DAVIS

In recent months there has been manifest a great interest on the part of Christian leaders in bringing about changes in our economic and political systems. One welcomes an intelligent interest and action on the part of such leaders in economic and governmental ideals and policies. It is an obligation of their citizenship which they do well to discharge. However, there is some question about the wisdom of such heavy emphasis in sermons and articles in the religious press upon demands for the adoption of this or that of the current systems of economic and political life which are competing for popular approval and acceptance.

It would appear that eager proponents of the various systems sometimes overlook two things:

First, any system will run into the problem of man's sin. The sinful nature of man is the chief cause of the serious difficulties arising within our present systems of economic voluntarism and democracy, and the same sinful nature will tend to defeat any other system or systems that we may adopt. Were it not for selfishness, greed, cruelty, thoughtlessness, indifference, and such like sins many of the distressing and disappointing conditions of our present economic and political life would largely disappear. No doubt our present systems do accentuate certain temptations. For example, capitalism tends to put undue stress upon the profit motive, and selfishness and greed have a heyday in many lives. Some other system might tend to correct this in part but we could never escape the essential problem. The world will always be a place of probation and trial. Any system, possibly much to the surprise of its supporters, will open up particular and special temptations and appeals to the weakness of man. After all, laziness, desire for power, and the lusts and sins previously mentioned are not cured by a change of system but by a change of heart for they present primarily a spiritual rather than a political or economic problem.

Second, Christianity is needed to make any economic or political system successful and effective in the promotion of human welfare. Genuine Christians could, I believe, make a reasonable success of capitalism and democracy; on the other hand, socialism, for example, without Christianity would be a disappointing failure. In other words, if any system is to have any real

chance for success, there must be a dominant Christian citizenship to operate the system.

In the light of these facts, I would suggest that our Christian leaders and the membership of the churches confine their efforts in behalf of specific economic and political systems to the ordinary channels of citizenship and reserve the organized channels of the church for the promotion of the basic spiritual message which is Christianity's distinctive contribution to the solution of all our problems. This procedure would include instruction in the great principles upon which our judgments in the fields of economics and politics are to be based but would withhold endorsement of specific parties, schemes, and systems about which good people, equally sincere, honestly differ. This program would offer the following advantages: It would cause less dissension and division within the church; would leave the individual free to follow his conscientious convictions in discharging the obligations of his citizenship through all ordinary channels; would insure that the church stressed the timeless and eternal rather than the current and contemporary; and would constructively and creatively contribute to human government and welfare at the most strategic point involved—the spiritual nature and attitudes of man.

McPherson, Kans.

Rethinking Missions

BY H. P. GARNER

We are living in a day of uncertainty. The deepest things of reality are questioned. Even Einstein, when asked what the chief factor in his discovery was, answered: "I have learned to question the obvious." So we need not wonder that missions and even the church come in for their share of criticism and questioning.

When Jacob mistook and wandered off on a side path, in order to get his bearings again he had to go back to Bethel. When the Israelites forgot God and partook of the worship of idols as well as other forms of sin they had to come back to Zion and God to regain their prestige and get a new start. The prodigal son, after a spree in sin, returned to his father for fellowship and sustenance. So if we have been wondering or questioning about the church and the kingdom of God let us go back to the beginning and think things over again.

This is not a time for halting or hesitating. If the Great Commission was binding in the early centuries it is even more so today. The missionary enterprise is the supreme adventure in history. The missionary is the only accredited messenger of Good News and the lone companion of love and goodwill to a bewildered world. Hinduism teaches that God is near but forgets that he is holy. Mohammedanism teaches that God is great but forgets that he is good and loving. It knows him as a king but not a father. Buddhism teaches that this earthly life is fleeting but forgets that God sent us to do a work that must be done while it is day. Confucianism teaches that we live in a framework of sacred relationships but forgets that we have a living help and a personal fellowship with an eternal God. What other religions forget, or never knew, Christianity tells us in the fullness of its truth.

At the All-World Jerusalem Conference the Japanese delegation gave these six points as their conception of the superiority of the Christian religion: (1) God is a personal God which makes clear the relation between God and man. (2) Man is not seeking God, but God taking the initiative is seeking for man. Progress is not through human effort but through God's love. (3) Christianity fosters respect for individuality and the recognition of the absolute value of personality. (4) It has Scriptures which can be conveniently carried and understood by all. (5) It's ethical nature, or emphasis on clean living, and especially on the purity of the home. (6) It stresses social justice and social service.

Christianity is the only religion that has produced godlike men. We must be concerned not only with the fact that men should not die without Christ, but that they should not live without Christ. The religion of Christ is the only faith that has in it the dynamic and regenerative power to help men to God and redeem society. The Christian religion is the only religion for a changing world and bewildered souls. The most outstanding fact in history and in the world today is the pre-eminence of Christ, and the intimate personal knowledge of God which he brings to the human soul.

The supreme aim of the missionary task is undoubtedly to give the world the Christian faith. That involves the Christian idea of God, the Saviorhood of Jesus Christ, the personal experience of redemption in Christ and the assurance of the power through the Holy Spirit to live the victorious life. We must reimpassion the church. We must reconsecrate our possessions and we must rededicate ourselves to a missionary effort worthy of the Christ and the beginning made. Kagawa has a plan to add a million Japanese to the Christian church. In spite of her unrest, the national Christian leaders of China are planning to double their number within the next five years and there are signs of an awakening in the Philippines, Central and South America. In India a five-year evangelistic program with a seven-week preparation period has already begun. Has your church a program for the extension of God's kingdom? Now when the other three-fourths of the world is responding to the appeal of Christ, it is not a time for America to slacken her effort, or criticise, or question the validity of the gospel as the power of God unto salvation to all that believe.

It is not long since we emerged from a world war which was followed with an economic depression. From either of these we have not yet recovered our bearings. About six years ago there appeared a report called *Rethinking Missions*. Is it not true that when people get down into the dumps economically they at once question the spiritual? The devil's hour had come and he took advantage of it when our ministry was unprepared to meet the questions. We should spend more time in studying the message, messenger and mission of Christianity and less on Hebrew and Greek which we so seldom use and so soon forget. Formerly our mission news came through religious papers and missionary magazines, but today we often get what we get through secular sources and written by ungodly men. We are now in the Gethsemane of the missionary enterprise and there are some of us who are not willing to go to the cross. We are in an age of denominational tolerance and we minimize our denominational lines, which may be well and good. But we have also become tolerant of other religions and many say that one religion is as good as another. However, Christianity is not a tolerant religion. Jesus said: "I am the way." He is the only way. Jesus said: "I am the truth," and he is the only exponent of the truth about God and eternal things. Jesus said: "I am the light," and he is the only light that lighteth every one that cometh into the world. God said to Moses "I am Jehovah thy god. Thou shalt have no other gods before thee." A person who thinks one woman is as good as another is not worthy of a wife, or the man who thinks one church is as good as another will not amount to anything to any church, and the man who thinks that one religion is as good as another has never experienced the release of the load of sin which comes from contact with Jesus Christ nor received the power of the Holy Spirit to witness for Jesus by living the victorious life.

We are in the age of budgets and mechanical plans. When the Eighteenth Amendment was passed we thought that prohibition was a settled fact and we gave up education. When the budget system and every member canvass were adopted by our local church we stopped our missionary education program of sermons and study classes. We thought that we were fixed, but forget that a missionary budget gives to a church neither a standard nor a stimulus. Its figures are always a minimum and not a maximum. We overlooked ignorance and indifference and forgot that souls are fired by the foolishness of preaching and not by mechanical plans. We have left our missionary education largely to women, much as we did our temperance education.

We have just begun our task with the nations. We have had a great era in missions. The infancy stage is past. The pains and suffering of birth are over. The work, however, is only in its childhood. But when a child begins to walk and wander about the mother's troubles begin. Before us lies the greatest missionary period ever known. The most significant fact in modern history is the emerging of the Christian church in non-Christian lands. Consider the scope of the foreign mission enterprise. Thirty thousand missionaries are working in co-operation with 155,000 national workers holding up the banner of Jesus Christ at 5,000 main stations and overseeing the work of 50,000 outstations where there are 40,000 organized churches with a membership of more than six million and an equal number of adherents to the Christian religion. Consider the fact that in 50,000 mission schools there are being educated 2,500,000 children, twenty-five thousand of whom are of college grade. Consider the fact that more than 900 hospitals and over 1,700 dispensaries are treating 5,000,000 patients each year in the name and spirit of the Great Physician. Think of the fact that Bibles, Testaments and portions of Scriptures are being printed in more than 800 languages and dialects at the rate of more than 25,000,000 copies a year. Think of the Christlike spirit that is exemplified in the building of hospitals for the insane, asylums for the lepers, schools for the deaf, dumb and blind, orphanages for the babies and homes for the aged. Can you find a program of that kind among any of the non-Christian religions?

North Manchester, Ind.

Do We Know Christ?

BY MRS. TENNY CLINE WOLFREY

THE apostle Paul in speaking of Christ said, "I know him." Do we know him? There is a great deal of difference in knowing about a person and really knowing that person. A great many people know about Christ, but they do not know him. So many people these days do not live their religion. Jesus is not real to them. We should make him as real to us as our mothers.

How Am I to Know That I Know Him?

1. *Our personal acceptance of Jesus.*

One night not long ago, after listening to a sermon over the radio, I said to a young mother of three children, "What church do you belong to?" She broke down and cried as if her heart would break. She said she was not a Christian; she wanted to be but she did not have the nerve. After talking with her a while, she decided to write home and tell her husband and parents she wanted to accept Jesus as her Savior. It was a happy day in her life when her minister came and baptized her there at the sanatorium. There are so many people who are just waiting for us who are Christians to speak a few words and this is so easy to do.

2. *We know Christ as we read about him in our Bibles.*

The Prodigal Son knew his father; he said, "I will

arise and go to my father." We should know Christ and go to him as our Father and cast our cares upon him. He is so ready and willing to help us and save us.

3. We know Christ by our experience with him.

We know if we love Christ and obey him we are kept from sin of every kind.

4. Serve Christ in our daily lives.

Sometimes the only way Christ can reach one is through his body. I believe often when we suffer we are drawn nearer to Christ. Paul prayed to have the thorn in his flesh removed, but after it was not removed he said: "I will therefore glory in my infirmity, my strength is made perfect through weakness."

5. We know Christ if we make an honest effort to bring others to him.

Christ should be the holiest and most important thing in our lives.

My Own Personal Faith in Him

"You ask me how I gave my heart to Christ.
I do not know.
There came a yearning for him in my soul so long ago.
I found earth's flowers would fade and die—
I wept for something that could satisfy,
And then—and then—somehow I seemed to dare
To lift my broken heart to him in prayer.
I do not know—I can not tell you how;
I only know he is my Savior now.

"You asked me when I gave my heart to Christ.
I can not tell.
The day, or just the hour, I do not now remember well.
It must have been when I was all alone
The light of his forgiving spirit shone.
I think 'twas then I trembling let him in.
I do not know—I can not tell you when;
I only know he is so dear, since then.

"You asked me where I gave my heart to Christ.
I can not say.
That sacred place has faded from my sight as yesterday.
Perhaps he thought it better I should not
Remember where. How I should love that spot!
I think I should wish forever there to stay.
I do not know, I can not tell you where;
I only know he came and blessed me there.

"You asked me why I gave my heart to Christ.
I can reply;
It is a wondrous story: listen, while I tell you why,
My heart was drawn, at length to seek his face;
I was alone, I had no resting place;
I heard of how he loved me, with a love
Of depth so great, of height so far above
All human ken, I longed that love to share.
And sought it then, upon my knees in prayer.

"You asked me how I knew the loving Christ
Would heed my prayer.
I knew he died upon the cross for me,
I nailed him there.
I heard his dying cry, 'Father, forgive!'
I saw him drink death's cup, that I might live.
My head was bowed upon my breast in shame,
He called me, and in penitence I came;
I do not know, I can not tell you how,
Or when, or where—only, I love him now."

Staunton, Va.

Natural Conditions of Spiritual Growth

BY EZRA FLORY

THE soul of culture is the culture of the soul. Jesus said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

There are three elements in natural growth—air, food, exercise. These maintain in spiritual growth as well. Of *air* we say: "In him we live, move and have our being." God is the necessary atmosphere of the soul. Emerson said: "As well might a child live without its mother's milk as a soul without prayer." Tennyson insists upon prayer. Prayer is the deep-seated instinct of every soul. We think of this subject too narrowly. It includes reverence, thanksgiving, confession, as well as asking. In it we cry out, "Holy, holy, holy! Lord God Almighty!" Prayer is the Christian's vital breath, the Christian's native air. The four evangelists miss many things but all tell of Jesus and prayer—his praying before every great event, in secret, by example. Prayer is mentioned 434 times in the Old Testament and 209 in the New Testament.

The next element is *nourishment*. Man does not live by loaves only. Nor does he live on air only. Jeremiah could not have a certain joy until he ate. "I am come that they might have life, and that they might have it more abundantly." The Master draws from every part of the Old Testament. He quotes eighty-five times from it. It was his meat and food (John 4: 32-34). Isaiah had to learn to eat with his ears (Isa. 55: 2, 3). I was ill. Doctors limited my diet at many points. At last I went to a good clinic. After careful examination these doctors said, "Man, you need nourishment and must eat."

The third element is *exercise*. Carlisle said: "No lesson is ever learned till it is expressed." Jesus said: "If any man willeth to do his will he shall know of the teaching." James has something to say about people who fail to do. Without exercise the best food will turn to poison in the body. This is why teachers are turning more to have pupils do things as part of teaching. There is no spiritual dyspepsia to those who breathe good air, take proper nourishment, then exercise. Is not this why the Great Teacher gave ordinances when he taught his great truths?

New Paris, Ind.

HOME AND FAMILY

Judge Not

(Matt. 7: 1)

BY EDNA M. MADEIRA

Judge not thy brother
For the day will come,
Thou wilt live to rue it
Sure as setting sun.

Why judge another?
For when all is said,
There is much of evil
Upon thine own head.

Hast thou heard a tale?
Be it old or new,
Do unto another
As if it were you.

Perhaps it is true.
Cans't help thy brother
By going here and there
Telling to another?

Perhaps it is false.
If aught thou wilt say,
Harm thou mayest do
Can't be told in one day.

Then let us beware
Our tongues well to guard.
The road for some brother
Will then not be so hard.

Judge not thy brother
If thou wouldst not be
Surely judged by thy God
When his face thou shalt see.

Harrisburg, Pa.

A Talent Explorer

BY FLORENCE S. STUDEBAKER

"WELL, what do you think is the trouble with John?" asked Martha, laying a neat patch on the garment she was mending. "Why doesn't he want to help with the program Sunday?"

Eben sighed and glanced furtively at the door as if afraid of being overheard. "I'm not sure it's right to judge. Martha, I've come to the conclusion that too many Christian professors are sponges—constantly drinking in but never giving out. They expect to support their spiritual life from a table which others have spread. I sometimes wonder whether a man should be called an active member even though he attends regular, if he does nothing but absorb."

"A sort o' Dead Sea attitude?" offered Martha. "I remember hearing my father tell about a man who lived in our neighborhood long years ago. His real name was Jake Kimberson, but he earned for himself the nickname, 'Dead Sea Kimberson.'"

"Bad enough," murmured Eben. "I imagine there's a story back of such a nickname as that."

"Yes, as I remember it Kimberson was always watching out for himself. Everything had to come his way. He wasn't a poor man, that is, not money poor, for he became very well-to-do. He was never known to share with anyone, no matter how great the appeal or how much some one needed help. Father used to say he was too stingy to give advice."

Eben grinned understandingly. "There's another side to it though that I believe many people miss. They seem to forget there is anything to give except money. Now coming back to John. Why, he doesn't seem to realize that he owes the church a thing after all the fine things the church has done for him. It seems strange he doesn't want to help out with the things he is able to do. Now that topic I wanted him to talk on is as easy as pie. I know he has had experiences to share with the rest of us. He could say something that would be real encouraging."

It was Martha's turn to sigh. "Well, Eben, I believe that very thing is the basis of a lot of problems in the church. I suppose a person might use a common term, 'spiritual unemployment.' I heard the Sunday School Board talking the other day about how hard it is to find workers. But I looked around and thought of a lot of folk who have no special duties or responsibility. The board said the same condition existed in nearly every church; a small group of willing people carry the load and they are usually conscious of being overworked. Sister Worley, the president of Women's Work, says the same thing is true there—'Whip the willing horse and let the laggard loll at ease.'"

Eben sighed deeply and turned back to his Bible lesson on not being weary in well-doing. "Martha, this subject is the secret of the whole thing. If we could just get folks to see it, or rather experience the joy in doing it. Why, say, Martha, somebody is turning in at our walk."

At this juncture a warning knock sounded. Eben hurried to the door. "Why, good afternoon, Ben. You're just in the nick of time. Sit down, here. I'll take your hat. Yes, Martha is here." He winked slyly and glanced toward the bedroom door. "I suspect she's rushed in to slip on a clean apron. You know how women folks are!"

Ben Daly smiled and shook hands with a slightly flurried hostess. "Never mind, my mother used to do the same thing, Martha. Now, Eben, explain yourself. Why am I just in the nick of time?"

Eben briefly related the previous conversation. "'Sponges and Dead Sea Christians.' I guess if you picked a title, that would fit. We had just come to the conclusion that Second Thessalonians 3: 13 was the solution to the problem."

Ben seemed half convinced, but said: "We ought not be too harsh with the indifferent ones. Perhaps it's the fault of the church leaders. We haven't challenged them with a chance to do what they can. Have you heard of the talent exploring project the workers have started now?"

Martha beamed with satisfaction. "Well, now that sounds interesting. Tell us about it."

Ben Daly drew a bundle of freshly typed sheets from his large envelope. "I guess this matter came about when some of us became sort of stirred up about the idlers in the church. Some said it wasn't that they didn't want to work but that they had never been asked. As Pastor Englar said, 'Everybody has some particular thing he can do better than the other fellow.' Just because a man or woman can't teach or lead singing or conduct a round table discussion is no sign he has no talent. So he gave us these questionnaires to help find out what folks can do. Each assistant teacher is responsible for visiting each member in his class and leaving these papers; then the folks can fill them out at their leisure."

"How can anyone think of so many lines of work!" exclaimed Martha, scanning the pages eagerly. "Why there's every possible service here from threading needles at the quilting down to what dishes one likes best to serve at the church supper. And Eben, here's a list of tasks for the men folk. You are always saying there isn't much church work a man can do."

Eben grinned and turned over to the men's division. "Here's the thing I'm wondering; will the people fill these papers out?"

Ben Daly glowed with enthusiasm, saying: "Indeed, I wish you could have heard a few of the results I listened to in the pastor's study this morning. Through these questionnaires we've discovered a Mrs. Bascom who has been shut in for years. She's a plant wizard. She has offered to raise plants for the early garden and flower sale to help the Bereans raise their share of the missionary budget. A poster man has been found who has consented to use his spare time and talent on making posters. Now that our revival is coming on, that's going to be a big lift. Another knows how to bind books, and we surely need that done. A certain lady said, 'I can't teach Mrs. Trudell's class, but I love to mend. Just send that big family mending basket over to me.'"

Ben paused for breath. Then he finished: "Well, I haven't time to relate everything. I've got to be hurrying on."

When Ben had gone, Martha was the first to find her voice. "Eben," she said, "maybe we were a bit harsh with the idlers. I guess we'd better give the talent explorer a chance to do some more exploring before we pass judgment. I think it a fine idea, that of definitely enlisting every member in doing the things they love most of all to do—little things which people of the busy workaday world can never find time to do, and yet they are important and necessary."

"Indeed, so," agreed Eben. "Be not weary in well-doing applies to me, too. I never thought of exploring for talent. I could think of plenty of criticism for the idlers, but I didn't think of a plan to help them out."

"Never mind, Eben. The blame isn't all yours; I'm guilty too. I'm sure this plan will help folks feel themselves a definite part of the church organization. They'll be supplying real needs and be happy in the doing."

Franklin Grove, Ill.

Not All Alike

BY JULIA GRAYDON

How different each one of us is from friend and neighbor. We may think alike regarding some great issue, we may act alike, we may bear a slight resemblance to each other, but down deep inside of us there is a difference, a difference perhaps which we can not define.

Let me quote from the eleventh chapter of John's gospel, the forty-fifth and forty-sixth verses: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." Now we have the words in the forty-sixth verse: "But some of them went their ways to the Pharisees and told them what things Jesus had done."

The first were content to believe on him; the others ran to tell some one else; in fact they went to the enemies of Jesus and stirred up trouble for him. Here are just two kinds of people—and they are in the world today. One kind takes things quietly, even a miracle such as Jesus had just wrought, the bringing back of Lazarus from the dead. The other kind rushes off excitedly to stir up trouble, perhaps not altogether aware of how much it will cause.

Yes, there will always be two kinds of natures in the world, those who "stand by," and those who "stir up." The latter in this chapter seem a little like spies, self-appointed ones too.

Harrisburg, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, March 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus Praying for His Disciples.—John 16: 5-7; 17: 14-26.

Christian Workers, The Suffering Christ.

B. Y. P. D., The Kingdom of God on Earth.

Intermediate, Observing Church Symbols.

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Gains for the Kingdom

Five baptisms in Flora church, Ind.

Six baptized in Miami church, Fla., Bro. E. S. Coffman of Elgin, Ill., evangelist.

Eight confessions in Annville church, Pa., Bro. Nathan Martin of Lebanon, Pa., evangelist.

Ten baptisms in Rossville church, Ind., Bro. J. H. Cassady of King Ferry, N. Y., evangelist.

Twenty-three baptisms in Pine Creek church, Ind., Bro. Whitacre of Harrisburg, Pa., evangelist.

Seventeen decisions at Circleville church, Ohio, Bro. J. W. Fidler of Brookville, Ohio, evangelist.

Thirty-one baptisms in Roaring Spring church, Pa., Bro. T. F. Henry of Johnstown, Pa., evangelist.

Thirteen baptisms in Maple Grove church, Pa., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Eight baptisms in Ashland City church, Ohio, Bro. J. J. Anglemeyer of Williamstown, Ohio, evangelist; one baptism since.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wm. E. Thompson, the pastor, March 14-28 in Dixon church, Ill.

Bro. J. W. Lear of Chicago, Ill., March 14-28 in Danville Church, Ohio.

Bro. Ralph G. Rarick of Mexico, Ind., March 14-28 at Onekama, Mich.

Bro. J. Edwin Jarboe of Syracuse, Ind., March 29 in Bryan church, Ohio.

Bro. C. C. Sollenberger of Uniontown, Pa., March 8-21 at Windber church, Pa.

Bro. L. A. Bowman of Penhook, Va., March 14-28 at the Laurel Branch church, Va.

Bro. J. O. Winger of North Manchester, Ind., March 15-25 in Anderson church, Ind.

Bro. J. A. Robinson of Johnstown, Pa., March 29 to April 11 in Nettle Creek congregation, Brick house, Ind.

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Personal Mention

Bro. Wm. M. Beahm and wife, missionaries at Marama, Nigeria, W. Africa, are due to arrive at New York, April 1, for their next furlough. They are coming on the S. S. Washington, United States Lines.

Brother and Sister T. L. Finch of Covina, Calif., were among our last week's unexpected but not unwelcome visitors. On an eastern trip combining business and social features they had to stop here to see old friends like the Brubakers, so lately of their own home town, and so the rest of us got to see them also. Do you remember M. M. Eshelman, once an editor of the Brethren at Work? Sister Finch is his granddaughter.

Bro. Ernest M. Wampler and family, returning to the China mission field, will sail on March 20 from Vancouver, B. C., outgoing S. S. Empress of Japan. Letters arriving before the date of sailing may be addressed accordingly. The Wamplers' China address will be Tsinchou, Shansi, China.

Bro. Paul Thompson, pastor of the Conway Springs church of Southwestern Kansas, said in a recent Sunday bulletin: "Our members are the kind that 'stay by the stuff.' We appreciate it." If all church members knew how much pastors do appreciate this more of them would be of that kind.

Bro. J. W. Norris of Marion, Ind., has been in very poor health for the past two years, our church correspondent informs us, and though she did not suggest this, would no doubt appreciate your sympathetic interest at the throne of grace. Bro. Norris organized the West Marion church a quarter century ago and has served as its pastor most of this time.

Bro. Chas. Forror, chairman of the Michigan Mission Board, wishes to learn of members and friends residing in Muskegon, Mich., who might be interested in establishing regular Sunday-school and church services in that city. Several such families are known to live there and a survey of the city is in prospect. If you can be of any assistance write Bro. Forror at Brethren, Mich.

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Bro. Galen K. Walker, pastor for the past eight years at La Verne, Calif., has tendered his resignation, effective as of Aug. 1. His plans for the future are as yet indefinite.

Fourscore and ten by reason of unusual strength, the years have counted up for Bro. J. D. Yoder. The milestone was passed on Friday, Feb. 26. The Messenger assumes all risk in including you in its congratulations. They are well deserved, for although physical sight is practically gone, spiritual vision has both broadened and sharpened—a fine instance of growing old gracefully. Most widely known of Bro. Yoder's four sons and two daughters are the two sons, J. J. and W. H., oldest and youngest and members respectively of the General Mission and General Ministerial Boards. A saddening feature of the celebration was the serious illness of the second son Elmer, an illness which terminated fatally Friday, March 5.

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Miscellaneous Items

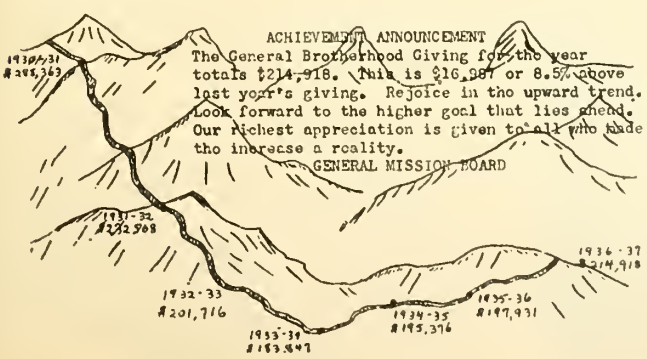
Love Feast Announcements: Idaho, Twin Falls, March 26, 7:30; Illinois, Lamotte Prairie, March 28; Indiana, Anderson, March 25, 7:30; Maryland, Frederick City, March 25, 7 P. M.; Ohio, Toledo, March 25; and Black Swamp, March 28.

Annual Missionary and Educational Meeting of Northwestern Ohio will be held in Lick Creek church near Bryan, March 16 and 17. Beginning **Tuesday** afternoon with a women's meeting and round table led by Mrs. Geo. Throne. Tuesday evening, 7:30, Christ's Call to Prayer.—Wilbur Bantz. Christ's Call to Discipleship.—S. L. Cover. Address by D. D. Funderburg. **Wednesday,** 10:00 A. M., Worship. Christ's Call to Faithfulness.—J. F. Hornish. Christ's Call to Action.—A. P. Musselman. Missionary address by D. D. Funderburg. 1:30 P. M., Echoes from Camp Mack. Address by D. D. Funderburg. 3:00 P. M., Women's Work Program. Address, God's Call to Racial Understanding.—Mrs. H. R. White. 6:05 P. M., Play, Ordered South.—Silver Creek church. 7:30 P. M., Address by D. D. Funderburg. Presentation of scholarship.—Orville Noffsinger, Defiance, Ohio.

Closing the Fiscal Year

Our fiscal year closed Feb. 28. Gifts to all causes included in the budget for the general work of the church the past year amounted to $214,918.46. This may be changed slightly by a further careful review of accounting. This means an increase over last year of $16,987. The giving earlier in the year indicated a slightly larger increase; but with the flood conditions to which our people gave properly and generously in the last two months, it is encouraging to maintain this increase. Those responsible for its use are challenged afresh to consecration and sacrifice that it may be most wisely used for the fullest blessing to those who receive and those who gave.

The accompanying graph indicates there are heights yet to climb. The call for faithful missionaries was never more urgent. Many on the field are overburdened. Consecrated and efficient workers are needed in the home churches. Let there be a dedication of life and talents with our material gifts. The world was never more in need of a sure word of hope than now. The church has that message in the Gospel of Christ. Let us not fail in these days of opportunity and need.—C. D. B.



Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Fun of Having Children, by Katharine Seabury. Lathrop, Lee and Shepard Company. $1.75. 216 pages.

Here is a mother who knows the joy of children in the home and delights in giving her time to their proper training. And she does it all with a simplicity and sincerity that wins the reader ere he realizes that he has been captivated. The author knows what doctors, psychologists, psychiatrists and nurses say on the subject of training children. And she knows what some of these experts do do not know—how to do it.

Giving due credit to the nurse, her skill and scientific knowledge, the author is not blind to the fact that no nurse can take the place of the mother in the rearing of children. Experts may suggest and advise but their work must be general. Every child is its own problem to the mother who should always treat each child as a personality different from her other children. According to expert studies, when all is said the mother still proves to be the greatest factor in the development of the child.

The author believes that there is a place for religion in the life of the child and that it is the parents' privilege and obligation to lead the child into the religious life. She says:

"Parents must know that religion has an ennobling effect on man, that it is the greatest force for righteousness in the world. It is the parents' responsibility to see that their children are given this inspiring influence."

She has little sympathy with those who insist that self-expression, with parental permission for the child to go his own way, can lead the child in the right way. Again I quote:

"It is true that every act of self-control, every performance of duty, every deed of self-sacrifice, can have no other possible result than to strengthen the character, to purify the soul and to fortify the will power. All of these results are of inestimable value in times of strong temptation, in hours of sorrow, or in days of physical agony, and there are few human beings who do not pass through all of these at one time or another during their lives."

The author does not see the great harm that others predict when children are taught fairy tales and are told about Santa Claus. Children play house, build skyscrapers and have vivid imaginations early in life when their knowledge is so limited. In due time all these childish ideas give way to greater ideas. But the children were really helped because they allowed free rein to their imagination.

The Fun of Having Children is one of those books that are really helpful to parents and teachers because on the whole the thoughts presented are based on common sense. Even modern psychology, seasoned with a generous amount of common sense, can be helpful in developing children.

OUR MISSION WORK

The Village School of Rhuda

BY ANNA WARSTLER

RHUDA is a small village with a population of 500. It is in the Anklesvar area and is nestled away in the jungle. It is about seven miles from the railway and to reach it one needs to walk or ride in a bullock cart, not even in a tonga this time, for a tonga in this section is just about as much a curiosity as a horse and buggy would be to you in this age. And to make the trip to this village you would not want an automobile either, for the roads are not suitable for an auto. But perhaps more than that, you would need to go too fast in it to enjoy the beauties of the forest.

Here one goes for several miles on a road cut through the jungle by the travelers themselves walking and driving carts, going to and from the outside world, so to speak. In the monsoon the grass is higher than the head of a man. Then, sometimes, it is necessary to go on a horse or to travel in a group in order to be out of danger of wild animals. This road winds in and out among the trees and grasses. It cuts through fields. There are scarcely any signs of civilization between Jhankwa and Rhuda—Jhankwa is where one gets off the train. So one can just drink in the beauty of nature in the quiet of the forest. There is no traffic jam and very little dust. There is no noise. There is only the chatter of the birds, and especially of the crows, although they are fewer there than out away from the jungle. The coolness and freshness of the atmosphere of the thick wooded area freshens one both in body and spirit.

But perhaps as inspiring as all of this are the simple, open-hearted children of the forest. They are just good, friendly children of the soil. Most of them are untouched by the influences of the city. They do not know much of the outside world. They do not know that the world is big. They do not know there is graft and profiteering going on. They are very much as God made them. Of course there is some sinning going on, but this group of people, like many others who are hid away by nature, stands out as fine and wholesome.



A Village School and Master

It is in such an environment that we find the Rhuda school. There are about 500 people living in this village. They are for the most part farmers. Most of these people own their own land, though it may be only a very small plot. They are more fortunate than many others because they do have an opportunity to own their land and hence do not need to be in the hands of a cruel taskmaster who saps every inch of life and strength out of them by his unreasonable demands for hard work and small pay.

In this village there are about twenty-eight Christians. Perhaps this seems a small group after so many years of work. We are made to realize more and more that we are here to plant the good seed as best we can in as many places as we can, and then we know that God will give the increase. So it is in this village. Day by day the faithful village master, Gulabdas, is shepherding the flock in this secluded place. He teaches the children through the week and instructs the Christians on Sunday and in daily prayers. Thus he is attempting to do his bit in bringing the kingdom in.

There are about twenty pupils in the



These village girls are in the Anklesvar boarding school. The picture shows them at play. These girls go back to their homes occasionally and take part in programs or in singing groups, from village to village. Our money is well spent on such girls.

Rhuda school. Most of them come from the immediate village, but there are also several children who come from a distant village. They bring their grain and vegetables and do their own cooking. They live in the school building. They go home over the week end to help their parents and to bring more supplies. One boy is a rather large one who has a desire to learn. He did not have the privilege in childhood, so he now comes to this master (teacher) to have him teach him from the very beginning. We hope he may prove to be a strong witness for our Christ.

The teacher of the school is a fine man. He is such a wholehearted and generous chap that we sometimes feel that he may be sacrificing his own family to be a friend to the strangers who come to his door. He shares his food and home with every one. One can often find him sitting on his veranda talking about the things of the kingdom with a group of men. He shares in the sorrows of his people and he rejoices with them in their successes. Gulabdas is particularly blessed with a genial and understanding spirit which makes him a good shepherd of his flock.

He has a fine little wife named Rahelbai. She was one of our boarding girls. Sister Eliza Miller claims her as one of her own girls. She is worth claiming for she is such a quiet, happy little soul. She has two children for whom she gives her time. It is these fine, exemplary homes that count in a silent way for the cause of the church.

If you would like to know more about this school please write a letter to Brother and Sister D. J. Lichty of Anklesvar, Broach District, India, up until April, 1937. After that please address your correspondence to Miss A. M. Warstler of the same place. Ask anything you would like to know about the work in this village. We think this bond between you and this school in Rhuda will be a great blessing to you and to the workers and Christians at that place.

Anklesvar, India.

Recent Activities of the Commission on Interracial Co-operation

UNUSUALLY significant is the fact that the great religious denominations are concentrating on race relations in their mission studies for the year. Several excellent books on this subject are being studied simultaneously in thousands of groups throughout the country. Reports indicate that in many places these studies are resulting in effective action for the improvement of interracial conditions.

In the interest of the antilynching campaign, Mrs. Ames has recently visited sixteen women's colleges in five states and spoken to 5,000 students in assemblies and classes. The reactions have invariably been favorable. Six antilynching institutes have been held in Mississippi, Georgia and Florida, and two are soon to be held in Texas.

There is still the possibility that the lynching record last year may reach a new low mark. The number of lynchings reported to date is six, involving only the three states of Arkansas, Florida and Georgia. The lowest previous record was eight for the year 1932. The average for fifty-four years, beginning with 1882, was eighty-three a year.

What to Pray For

BY MARIE BRUBAKER

Week of March 13-20

As I write a little reminder to help you to pray more intelligently for your workers in Show Yang, Shansi, China, a picture comes before my eyes. I see the mission compound as it is today. It is very much as it was when built by the English Baptists more than forty years ago. There are two mission houses but only the larger one is used by the missionaries. Up until last summer when the Smiths came home on furlough it



V. Grace Clapper



Minneva J. Neher

housed both their family and Miss Clapper and Miss Neher. But since that time these two single women are living in it alone. They are the only two foreigners in this Chinese city. "Frightening," I think I hear some of you say, but there is no place for fear in the life of an American woman who is doing mission work in China. Through perfect love they have cast it out. Will you pray that they may have the physical courage for any emergency that they may meet?

And then as these two women have the responsibility for the entire station program they will also be in need of much wisdom and the guidance of God. They have great faith in prayer. It is their habit to give much time to prayer. They will keep the channels open between themselves and the heavenly Father. Just this past fall a great revival among all of the workers in the Show Yang station came to pass because of the faith and prayers of two women evangelists and these two missionaries. They can do much through their own efforts and prayer, but so much more will be ac-

complished with your added intercessory prayers for them.

The Chinese of Show Yang have just recently completed a church house. They used a good bit of the material from the condemned boys' school building. Dr. Hsing is carrying on the hospital which was first started by the mission, but is now completely in his hands. The Chinese Christians are making an earnest effort to carry on the work of the kingdom. They are the ones in whom our hopes for winning China for Christ must be placed. When their hearts become warm enough they will be able to fire their fellow countrymen much more easily than those who are handicapped by a foreign brogue and a foreign appearance which often detract attention from the message. Pray earnestly for your missionaries as they lay the task upon the hearts of these Christians. Also pray definitely for these Christians that they may win their nation to Christ.

Elgin, Ill.

News From the Field

AFRICA

Garkida

Uplifting Love Feast

In November our love feast and communion was held. It was a spiritual feast too, as the Buras are gradually growing in their Christian experience and understanding. We occupied the mud benches in the church. Three benches were used for one group. The center mud bench served as the table, and the communicants sat facing one another on the two outer benches. It was very pleasant to sit among our Bura friends, having them wash our feet, and we in turn washing theirs. The faces of some of them beamed as the significance of this beautiful symbol of brotherhood came to them more fully. The native church committee had been put in charge of the preparation of the food. The food consisted of guinea corn diva (mush), and goat's meat. There was some little hitch in the arrangements, but the food was cooked and tasty by the time the services were to begin. The food was all put in covered enamel dishes, so it was clean, and really good. Each person had brought his own tin or enamel plate to eat from. How the Buras sang at the table! Then the sacred symbols of the bread and wine were passed. The bread was their cold diva, and the wine a fruit juice made of native fruits. The service was orderly and quiet. It was a real blessing, we pray, to every one present.

New Station

The field is anticipating starting a new station, and various members of the staff have made exploratory trips, seeking for the best possible location. Of course the most important consideration is a well populated area, where many people can be reached. Another consideration is availability of a good water supply for the missionary families. Also we wish to choose an area where the people speak either the Margi or Bura language. Pray with us that a wise selection may be made, and that more fruit for the Master may result.

School Gardening

Miss Moyer reports that the boarding school girls are becoming interested in the gardening project for this year. During vacation, several pupils came in to plant peanuts for the coming school year. Now that school is well on its way again, they are hoeing and keeping their gardens clean, hoping to have a harvest of peanuts, sweet potatoes and leaves for "sukwa" when reaping time comes. Gardening is a part of their school program and the product will be their own, to add to their meager diet.

Growing Up

One of the educational workers asked a little Bura boy the other day, "What are you going to do when you get big?" She asked this of a Bura boy because she knew there are so few things or professions for a lad to aspire to. The boy surprised her by answering, "Grow little again." In response to her asking him why he wanted to grow little again, he said, "So that I can play." How happy all of us grown-ups could be if we all had a more simple childlike faith in mankind. Perhaps then we might learn to play hard, work hard and pray hard.

The Leper's Honesty

A week ago Sunday the leper Christians were to have their love feast and communion. Before the service, Bro. Heckman gave them a little sermon on "not coming to the table unworthily." Then a very surprising thing happened. First one man, then quite a string of men got up and said that they had anger in their hearts, so they could not eat the love feast. Then they filed solemnly out. Of course we were sorry they had anger in their hearts, but did you ever hear of any one being so honest, and taking the Scriptures so literally, before? Would we not all do well to rediscover the primitive honesty of these Bura friends!

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: African Friends at School

To the Leader: School to the American boy and girl has a definite meaning. There is the physical equipment of desks, blackboards, books, maps and the like; there are the teachers, well trained; and there is the wealth of the world's learning and culture, accumulated through centuries, opening before them through the written word.

For the African boy and girl school has no such meaning. In fact, millions of them know neither the word nor what it stands for. They are taught how to hunt, to till the fields and, at the time of initiation, are instructed by the older members of the tribe in the customs and traditions of that tribe.

Wherever the missionary has gone in Africa there schools have appeared. For if the native Christian is to grow in his Christian life the Source Book of his growth must be available to him. He must be taught to read. This is not so easy. Many of the nine hundred to a thousand languages of Africa have no written symbols. The missionary has to produce a written language and then translate the Bible into that language. And there are no other books and no equipment for schools as we in America know them.

A group meeting under a shady tree, learning to write by tracing letters in the dust with sticks—this is a school. Or a mud hut which serves as school during the week, a church on Sunday and a home for the teacher and his family at all times—this too is a school.

Yet the African boy and girl are eager to learn and in

(Continued on Page 23)

THE CHURCH AT WORK

MINISTRY

A Pre-Easter Program

Used in the Church of the Brethren, Muscatine, Iowa,
J. A. Wyatt, Pastor

Theme, "With Christ to Calvary." Text, Mark 10: 32.

Topics

Feb. 14—"Myself, Facing Calvary With Christ."
(Every member present day.)
Feb. 21—"Christ in the Home."
(My Family—family day.)
Feb. 28—"Christ's Concern for the People."
(My Neighbor—neighbor's day.)
March 7—"Christ in the Temple."
(My Church.)
March 14—"Christ's Challenge."
(My Ability —Stewardship.)
March 21—"The Christ of Palm Sunday."
(My Christ.)
March 28—"Christ Triumphant."
(Our Risen Lord.)

God of the Lost

BY MERLIN C. SHULL

An Expository Evangelistic Sermon Based on Luke 15

Introduction

1. Luke 15 is one of the most wonderful chapters in the Bible. It shows God's love for the lost.

2. This chapter is in answer to the taunt of the Pharisees: "This man receiveth sinners and eateth with them."

3. How are bad people to become good unless good people help them?

4. Christ answers their rebuke by appealing to their sense of values.

5. These three parables suggest three types of people who are lost—lost from the good life.

First, lost like a sheep—wandering away on a strip of green grass, not intent on evil, but heedless.

Second, lost like a coin—somebody or something else responsible. Illustrations: We speak of an illegitimate child, but it is the parents who are illegitimate. People in heathen lands are lost from the good life like this.

Third, lost like a son—or through a deliberate choice of will.

I. Parable of the Lost Sheep.

1. The Twenty-third Psalm is a picture of normal leading. Illustration: The painting, "Christ the Good Shepherd."

2. Christ is the seeking Shepherd. "The torment of our sins is the footfall of the seeking Shepherd, the gentle whisper of his call."

3. He seeks—how long? Until he finds! Love is never content with a comfortable margin.

II. Parable of the Lost Coin.

1. Might have been Jesus' own mother who lost the coin.

2. She searches until she finds!

3. Little children bear the marks of the sin of their parents.

4. Society is the world's chief sinner. The injustices of our social order are responsible for much of the sin of individuals.

III. The Parable of the Prodigal Son.

"The Pearl of Parables"—the most divinely tender and most humanly touching story ever told on earth.

1. The Prodigal wanted freedom from old restraints.

2. Wasted substance—a daily scattering.

3. Began to be in want and then he came to himself. Alien from God we are alien to our best selves. Illustration: poem, "The Hound of Heaven," by Francis Thompson.

4. If God can not win us by his love he sometimes sends his thunderbolts and driving rain.

5. The Prodigal makes a genuine confession.

6. The seeking father for his lost son is a true picture of the "God of the lost."

IV. The Elder Brother.

1. Do we have the father's atttitude toward the lost, or the elder brother's?

2. One wonders what might have happened if the elder brother had met the Prodigal first.

3. The sin of the elder brother: (1) He was ungrateful for his own blessings. (2) Self-righteous—"All these many years have I served thee." (3) He was loveless. Many a man has been driven back to the far country by the lovelessness of the elder brother or church member.

4. How concerned are we for the lost?

CHRISTIAN WORKERS' TOPIC

"Alive for Evermore"

Sunday, March 28

Rev. 1: 17b, 18

Devotions.

Jesus appears to the disciples after his death on the Cross.

Story: **The First Easter Morn** (Luke 24: 1-12; Matt. 28: 1-10).

Story: **He Appears to the Ten and the Eleven** (Mark 16: 14).

Story: **Jesus Walks to Emmaus** (Luke 24: 13-31).

Story: **Jesus Eats Breakfast with Disciples** (John 21: 1-14).

Talk: **With Us Unto the End of the World** (Matt. 28: 19, 20).

Talk: **Though He Die Yet Shall He Live** (John 11: 25; John 14: 1-3; Rev. 1: 17, 18).

LEADERSHIP TRAINING

Self-rating as a Guide to Growth

There is no substitute for self-evaluation. Each one of us needs to be "on to himself" long before other people are. As we measure ourselves by a standard, we see clearly where the great unpolished areas of our own lives and leadership are.

Why not build a workers' conference around the self-rating idea? Order enough copies of "Self-rating Scale for Church Workers" (15c per dozen copies from the Board of Christian Education, 22 South State Street, Elgin, Illinois) to give one to each leader. Discuss the scale together, the pastor or superintendent either guiding the discussion or a different person being asked to tell briefly his interpretation of the several sections: personal life,

preparation for my task, personal relationship to group, use of physical facilities, co-operation, leadership procedures, results of leadership.

Then let each worker go home and fill out his score alone. Rating one's self is a very personal thing, if done sincerely and fairly; and it will have a better chance if each person faces his own inventory alone rather than in the group.

PEACE

2. The Emergency Peace Campaign—The Youth Section

The purpose of the Youth Section is to arouse, inform and organize the one million (more or less) students in the 1,662 institutions of higher education in America. They make up the cannon fodder that is cut first.

It is impossible within the next twelve months to reach all of these schools above the high school level. But the youth section is doing the best that it can. At present there are about twenty "field secretaries" who attempt to reach all of the colleges within their territory in order to arouse an intelligent public opinion there.

Twenty-five colleges apiece is plenty for any one person to try to help, but that is being attempted. Some secretaries will reach more than that. If they should average that number, five hundred colleges would be reached in the next four months.

The purpose on these campuses is to find the persons with background, poise and ability to learn and help learn, and the "want to." Into their hands is put the best materials which the Emergency Peace Campaign can make available in order that they may know the essential problem before they start work. It is hoped that they will get to every person on the campus the truth about the important questions to come before Congress insofar as those questions have a bearing on world peace.

Once these students know they are urged to tell their congressmen how they want them to vote on these critical questions. The logic is simple—532 men (including the President) at Washington do the deciding on questions dealing with the relations of our government to the governments of other countries. If those 532 men take a number of steps in one direction it leads inevitably to war. But our representatives, duly elected, can not be irresponsible tyrants.

If "the people" tell how they want them to vote it will make a difference. Public opinion has the last word.

Through the Emergency Peace Campaign it is hoped that this public opinion will be built against war and toward peace. Then we can have longer to work toward bringing the kingdom of God. It alone can insure peace.—Dan West.

YOUNG PEOPLE

IV. Music and the Church Musician

Not only is music significant because of its characteristic of vitality as an expression of religion; but also because of its essential symbolism. The special province and function of music is to give expression to that which defies logic and definition, to lead the soul beyond the bounds of words. Music can render to the soul of man today, in its efforts to find expression for its most real and deep feelings, an immeasurable service, needed as never before. For religion today distrusts definitions and formulas, yet craves expression. Here the ministry of music is strong and powerful, for music comes nearer than anything else man knows to expressing the inexpressible. Human beings are endowed with emotions and feelings that have to be refined and spiritualized in order to differentiate them from the animals. In this process music holds first place. That which happens in the singer's heart is more effective and moving than the spoken word from the pulpit, more convincing than argument. The finest values of the worship services are in the realm of the feelings, impulses, emotions, moral power and spiritual passion. Here the imaginative and creative forces of life function.

What a definition it is which Sidney Lanier gives: "Music is love in search of a word." The infinite greatness of the universe and its Maker, the love of Christ that passeth knowledge, the peace that passes understanding, the mystery of God that forever baffles yet allures—what can set these forth to man and lead him into the satisfying joy of them, as can the strange power of music to give expression to "thoughts which lie too deep for tears," and far too deep for words? The passages in the Bible that we call loftiest in their inspiration are the passages that sing themselves to our souls. God has given man a soul too great to be satisfied with definitions, too vast to be content with logic; a soul that ever struggles for expression and ever finds precise language inadequate.

God of the universe! We praise thee for having given us, in true art, in noble verse, above all in music, that through which the soul finds expression, finds joy, finds fellowship, finds God, as it never can through words and creeds.

"For love well knows he never may express
In words a tithe of all his tenderness:
But music is a house not made with hands,
Built by love's Father, where a little space
The soul may dwell; a royal palace fit
To meet the majesty of its demands;
The place where man's two lives unite; the place
To hold communion with the infinite."

—Alvin F. Brightbill.

CHILDREN'S DEPARTMENT

I. Have You Tried These Activities?

Spring days often bring with them a disease commonly known as "spring fever." Church school teachers sometimes observe symptoms of it in their classes. A little dose of "activity" administered wisely can do wonders during the church school session. Since spring days also bring with them new beauty, colorful life, and strange music, the awakening of nature is like opening a great book of source material which a church school teacher may put in the hands of her pupils for use. Here then are a few activities which every leader of children might consider.

1. Decorating the room (or corner of the room if your group claims only a portion of a large room), with signs of spring. A few bluebirds cut from construction paper, pinned on the curtain or pasted on the window, give an airy atmosphere. Paper jonquils or tulips may "grow" naturally from the base of a window and look like a real garden. (Look in your graded textbooks for sample patterns). A flower frieze about the room helps to turn many dark, gloomy rooms into more cheerful places of meeting.

2. Making springtime posters. A large piece of light brown wrapping paper secured from a local store might serve as a base if you can find no better poster base. The poster might illustrate a lovely poem which the group is learning, a favorite song that suggests colorful pictures, as well as Bible verses referring to nature. The following are suggestive:

Songs:

God Who Made the Earth, Worship and Conduct Songs, Shields.

God's Love Is Everywhere, Worship and Conduct Songs, Shields.

'Tis God Who Sends the Spring, Song Friends, Blashfield.

For the Beauty of the Earth, Brethren Hymnal.

This Is My Father's World, Brethren Hymnal.

God's Out of Doors, Primary Music and Worship, Laufer.

All Things Bright and Beautiful, Primary Music and Worship, Laufer.

Poems:

Consult your songbooks and other sources of poetry for suitable poems. There are many in the songbooks that are never used because of the difficulty of learning new music.

Bible Verses:

"He hath made everything beautiful in its time" (Eccl. 3: 11).

"For lo, the winter is past;
The rain is over and gone;
The flowers appear upon the earth;
The time of the singing of birds is come" (Song of Sol. 2: 11, 12).

"The earth is the Lord's" (Psa. 24: 1).

"The Lord hath done great things for us, whereof we are glad" (Psa. 126: 3).

"The earth is full of the loving kindness of the Lord" (Psa. 33: 5).

Look for pictures from old story papers, magazines, seed catalogues, post cards and others sources to illustrate the thought of the poem or verse.—Mary Grace Martin.

INTERMEDIATES

Decision Time

During the intermediate age, every boy and girl in the church should make a definite decision that he will live his life as a true Christian. If he has been brought up in the church, he has been taught for years the ideals of Christianity, and has been developing Christian attitudes and habits. This must continue, but there needs also to be a time of commitment now as he emerges into the fullness of his own individuality, a time when he will say: "I will go this way."

The leader of intermediates will help his boys and girls to take this step. With it will naturally go the uniting with the church unless this has taken place before. At Easter time, when evangelism is stressed, it is well for each Sunday-school teacher to find out if all the members of his class are church members, and to help each of them to make the decision for Christ in a meaningful way.

Junior Worship Program

(Continued From Page 20)

spite of the difficulties do learn to read and write. But after they have learned there is so little for them to read, few books, no magazines, no newspapers. The great need of Africa is Christian literature.

Will you as leader of your junior group lead them to feel this great need of their African friends?

Call to Worship:

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side."

—Annie Johnson Flint.

Hymn: I Love to Tell the Story.

Scriptures: 1 John 3: 17, 18; 1 Cor. 13: 1-4; 1 Thess. 3: 11-13a; Gal. 3: 26-28; 6: 2, 10; John 15: 12-17.

Prayer: That we may so love one another that we are willing to share our best with each other. That we may have minds to see the need of the African boys and girls and hearts to help supply that need.

Story: Village Schools, by Faye Moyer, The Gospel Messenger, Dec. 5, 1936; or The Good News Travels, from the Call Drum, by Entwistle and Harris; or Mone Ze Goes to School, from In the African Bush, by Schwab.

Offering:

Great Giver of all good,
Teach us to give like these;
Ours be the great beatitude
Of love and service free.—Anon.

Hymn: From All That Dwell Beneath the Skies.

Benediction.

CORRESPONDENCE

MEN'S WORK MEETING

Sunday afternoon, Feb. 21, approximately 150 men of the Men's Work of Northern Indiana, representing seventeen churches, heard Dr. H. S. Bender, dean of Goshen College, speak at the West Goshen church. He gave a very profound address on "The Bible Teaching of Peace and War." He concluded that if we are to have peace it must start in the individual heart of those who profess to be the followers of Jesus and must be based upon the conviction that the way of life as taught by the Bible is the way of peace and love. Mere humanitarianism pacifism is not enough.

He told us of the conference of the historic peace churches, namely, Quaker, Mennonite and Brethren. A committee representing these churches has recently interviewed the President stating their principle upon the peace question. These churches are now sponsoring reconstruction work to be carried on in war-torn Spain.

At the fellowship hour he took us on an imaginary trip to see present conditions in Europe. These countries which fought in the World War have not learned a lesson but are already laying barbed-wire entanglements and underground fortifications for the next war.

New Paris, Ind. J. Galen Whitehead.

PACIFIC COAST AREA REGIONAL CONFERENCE

The power of Jesus in the life of the community as it may be interpreted by the lives of his followers, was featured in the program of the annual Pacific Coast Area Regional Conference held Feb. 2-7 with daytime sessions at La Verne College and evening meetings at the church.

Bro. D. W. Kurtz, president of Bethany Biblical Seminary, spoke from two to four times each day and emphasized the opportunity of Christians to live dynamic lives today and the real dearth of such living. In heart to heart discussions he led a ministers' conference at 9 o'clock each morning. He was speaker at the ministers' annual fellowship dinner, the annual workers' dinner conference and the annual New Era banquet of the college.

Bro. V. F. Schwalm, president of McPherson (Kans.) College, appeared from one to three times daily on the program, also emphasizing the conference theme, "Jesus in the Life of the Community." He linked Christian living up with the great problems of the day and sought to show how to live most radiantly in this day and time.

Lynn A. Blickenstaff, missionary on furlough from India, gave a missionary address on Friday afternoon telling of his experiences as business manager of the Church of the Brethren mission work in India and associate business secretary of a number of other denominations.

Bro. H. J. Harnley of McPherson, Kans., discussed "The Sacraments of the Church" on Thursday afternoon.

Prof. A. C. La Follette's college speech students gave interpretative readings, Prof. Ralph Travis an organ recital, and William A. Bixler a chalk talk. These were preludes to the evening preaching services.

Bro. Galen K. Walker or Bro. Edgar Rothrock presided at the various sessions and Maurine Moomaw and Emmert Stover arranged for the music numbers. The weather was fine and the attendance was good.

La Verne, Calif. Grace Hileman Miller.

MY FIRST SCHOOLTEACHER

In Memory of Elder John Zuck who passed to his reward July 2, 1936

The reading of what some have written since the passing away of Bro. John Zuck, of their association and the way they knew him, has prompted me to add some items of interest to what has already been contributed. Even though some time has elapsed since his passing, the thought of writing still lingered and one reason for the delay was a desire to gather data which I thought would interest those who knew him best.

Bro. Zuck was of Swiss origin, a descendant of the Zug family, but somewhere along the line the spelling was changed to Zuck, Zook—the Martins, Longs, and Wolfs running in the same line.

Some knew him in a combined business and religious way; others perhaps in a religious way exclusively.

My own recollections of him are different, or as a teacher and as one of our hard-working church pioneers of the early days. I was associated with him more or less from 1860 until he moved west, which occurred in 1877.

The impression that he invariably gave as he matured in years was that he was planning to make his life strong for the Christ whom he had set out to serve.

I reached my eighty-first milestone, having attained it in October of 1936. It is now threescore years and ten, with five more added, since Bro. Zuck became my first teacher in the public school at Claylick, Pa. Later on his brother, Jacob, the founder of Juniata College, was my second teacher.

The subject of these lines was, according to my view both then and now, a fine example of both a Christian and a gentleman, in a place hard to exhibit these qualities—the schoolroom; and especially under the difficulties presented with about seventy scholars crowded in a small room, their minds differing as much as their faces, yet all looking to this one shepherd to lead them in the paths of learning. As a teacher he was kind and patient and won the goodwill of those who were given to his care.

Perhaps the close personal contact then between instructor and scholar gave one an insight into the character of the man leading you along the paths to the three R's—something which in these later days of far different methods has been lost in the more specialized styles of teaching, and with it something lost that is in no way replaced.

I would here also record that while Bro. Zuck as a teacher believed it better to rule by love than fear, he also believed that when love and kindness failed to have the desired effect what he had found in his Bible, to spare the rod was to spoil the child, and he acted accordingly.

I met Bro. Zuck twice during his lifetime after he went west, once at a Conference and once at the dedication of a church near his birthplace; and I discovered he still manifested that kind and humble disposition. He was unassuming, willing to help and encourage others, and not only taught Rom. 12: 10, but lived it.

I want to relate one circumstance that illustrates this trait of his fine disposition in the beginning of his career in the schoolroom. Some of those we called big boys, and they were about as large in avoirdupois, and some of them as old as the teacher, thought to try their hand at running things in the school. They selected the Christmas season to put this into effect, asking for either a treat, or a week's holiday.

He gave them to understand their request would not be granted for the conscientious reason that he believed the school season was too short, as it was, for him to do his duty by them. They decided they would have what they asked for, and went into the schoolroom after school hours, barred the door and locked the windows, and said: "Now, Mr. Zuck, you will give us what we ask for or you will not teach any more for one week." They handed him a note with that notice the next morning when he came to the door. We smaller folks were standing by to see what would happen. He read the note and, without any comment, he turned to the woodpile, carefully selected a four-foot piece of cord wood from the pile used to heat the schoolroom, and began bumping the door. As he was entering the door the big boys were getting out the windows and going out over the playground like a flock of chickens flying from their roost.

Bro. Zuck went in and began the preliminaries for the day's teaching as though nothing unusual had happened, the first on the program being scripture reading, and not showing any thought of retaliation. The big boys finally drifted back to the school not knowing what their reward would be. I think he gave them a very fine treat, and a lesson they remembered longer than some of the things taught from some of the school books. They learned from our teacher some things he found in the Book of books.

A little reward card I have, endorsed in his own beautiful penmanship dated March 12, 1860. As I write it carries my thoughts back three quarters of a century and brings again a glad remembrance of him to whom this is intended as a loving tribute.

On the seventy-seven-year-old card I refer to is printed a scripture quotation, "Study to show thyself approved of God," being part of 2 Tim. 2: 15. Often in my ministerial work I have referred to this card as a gift from my teacher, meanwhile feeling the need of doing as Paul advised Timothy.

I have a picture of the schoolhouse where Bro. Zuck started teaching at Claylick, Pa., and where he preached his first sermon.

I might also note that I knew Sister Zuck's family very well in later years after Bro. Zuck left Pennsylvania to locate in the west. One of her sisters married a cousin of my mother's which brought us closer together. I might also state that Bro. Zuck's mother and my mother were

cousins. But relationship didn't count when the rod was needed, as there is such a time in the life of all boys.

Those whose lives affect and bless our earlier years are remembered often when seemingly more important things of later life grow dim or pass away. So for my old teacher, I would say that his influence has been felt across many years and in a long life which at best is but a school for us all, the lessons that his example imparted in earlier days have not been unheeded or forgotten.

West Philadelphia, Pa. J. A. Bricker.

COPY OF A LETTER TO A DISTINGUISHED MAN

Senator Gerald P. Nye,
Washington, D. C.

Dear Senator Nye:

Among the millions of American citizens whose feeling toward you has been one of admiration and gratitude for the many outstanding public services you have rendered there are some hundreds of thousands who still resent the encroachment of the cigarette habit upon clean young life and are still trying to educate their boys and girls to avoid it. Not only individuals but large church groups and institutions of higher learning maintain themselves definitely on record as opposed to the habit. They believe that youth can be at least as wholesome and maidenly virtues at least as winsome without cigarettes. Naturally the tobacco companies are making a determined effort to break down this resistance to the universal use of their enormously profitable product.

A testimonial such as yours has a great influence with young people. As a factor in breaking down this resistance it is probably worth more to the tobacco company than they paid you, not because you really said anything but because you said it. Do not suppose for a moment that this is not true. These experienced advertisers know the kind of advertisement that will get results.

There are some in this above-mentioned group who feel a sense of frustration and humiliation that the prestige of a seat in the highest legislative body in our representative government should be for sale to private interests who use it to break down these moral ideals and cherished character values in the younger generation and thus, according to this opinion at least, operate to the detriment of the public welfare.

Yours truly,

Ira H. Frantz.

North Manchester, Ind.

A LETTER FROM THE HIGH SIERRAS

Every one here wanted snow on Christmas, but every one wanted it to wait until we got our Christmas mail. We were hard to please, but nevertheless we had both. On the twenty-third, the day was warm and there was no sign of snow, so I took our outgoing mail and walked about three miles to a neighbor's to see if they were going to Quincy on the twenty-fourth, as every one in our little community was busy cutting wood. On my trip over mountain trails, I thought the day seemed like spring, but while at the neighbor's home a wind came over the mountains from the south. The old mountaineer said: "That will bring snow." I went the three miles back and arrived in our canyon again.

The next afternoon and night snow came, but Christmas morn the sun was shining and a million diamonds were seemingly strewn about, so three of the school children wanted to go with me after the mail. It would be a tiresome trip but all were eager. One of the little boys had wanted snow so much, that he had asked God to send snow, and this trip after Christmas mail would be thrilling. The long hard journey was made successfully.

Then we all enjoyed a celebration in our little log schoolhouse. This was most unique, as this is the first winter children have ever lived in the canyon. The tree was beautiful. All these years it had grown here in this canyon, getting ready for this birthday party of our King. The literary teacher read the story of the wise men out of the Bible. Many beautiful things occurred during the hour. Then the group assembled around a tree in our home later in the evening. The radio had been installed for this occasion. We all enjoyed the wonderful Christmas program from the air. Much pleasure came to us as we opened the mail. So many remembered us kindly.

The next day snow began to come down again and has continued for over a month, over eight feet, but about every third day sunshine peeps in for a day.

You did not ask me to start a school and dedicate it to you, but I felt so urged for so long, and I have ample proof that God wanted it done; even though it might last only for a short time. But I am sure if God wants a school like this for any of his children, he can inspire and see that it is maintained. We have had a wonderful year so far.

The opening day we received and read a letter from Minneva J. Neher of China which all enjoyed very much, especially since our literary teacher used to teach in Indo-China. She had also been a helper of Sister Early's in Chinatown in Los Angeles, where some of our children had visited a few months ago.

Every Sunday afternoon the children meet for the Sunday school in the teacherage. Our main object in having the school in an isolated situation is to develop native ability. Creating a situation is all important. We believe that education means far more than memorizing textbooks. It means learning to meet life adequately by experience, using books as helpers.

The children here are not just getting ready to live; they are living, experiencing, solving, every day. They learn more adequate ways to live and grow; better ways to get along socially, physically and spiritually. As we grow we ask you to pray. I wish I knew that ten people would spare a little time each day to pray for the school here—and if some of you decide to do this, I should be happy to know of it.

It is still snowing. There is over eight feet now, but the children love to play in it. Their cheeks are rosy when playtime is over. As this is the only letter I have had a chance to send out this winter, it will no doubt be read by our eight children and the grandchildren too. We are all well and intensely happy.

The children here travel to many lands mentally. We are planning a great relief map of Palestine in the schoolyard as soon as the snow thaws. But we can work on the scale of miles and look at photographs and pictures now. We can find out what the Bible says about Palestine. One morning, a little boy said: "I'm going to take a trip over there." Every one in the class was thrilled over the same idea.

Every afternoon when school is out there is the job of bringing wood and kindling into the houses—a regular duty for the children. The big power saw up on the hill was constructed here—a project in vocational guidance for the boys. It is great fun to bring the big logs down the hill

on bobsleds. We have a big woodshed and shop next to our house in which are tools galore. The children learn the use of these when need arises. Lately they have made valuable alpensticks.

We use our radio only for news reports, weather reports, valuable music, history or story times, besides a good sermon on Sundays. Evenings are too short. We have read many books out loud. The children love good books. We have traveled mentally to the Alpine country, to see the ski in use. We went to Benares, India, to travel with an elephant. We wandered about Egypt on another trip, and across the ocean to various places, but finally ended up here at the Bible, Literary, Vocational School for children of the Church of the Brethren and Brethren churches, where we can see porcupine, bear, deer, mink, or gold mining amid the big trees, or enjoy the creeks, rivers and all that is here. Ever so many stories can be told about this locality for this is an old gold mining territory, although we are doing modern pioneering here.

We set aside a day and called it Kindness Day. In fact the spirit of that day was so alluring that it has never ceased. One little girl learned the verse,

"Be not false, unkind or cruel,
Banish evil words and strife;
Keep thy heart a temple holy;
Love the lovely, aid the lowly;
Thus shall each day be a jewel
Strung upon thy thread of life."

The Bible study hour has been made very practical, learning to become acquainted with the Bible and being able to find the verses which they memorize. When the children want to find a scripture they have learned how to consult the concordance. Just the other day they found the scripture which is concerning the weather, "red in evening or morn," as the sky was under consideration.

Each day is full of interest. Needs arise, and problems are solved. The children have seen need for and built or made: a shop, raft, gold digging devices, canvas gloves to wear over their woolen ones, sleds, alpensticks and skis. It was thrilling to see the boys get enough gold to buy their own guns, ski materials, clothes and Bibles. All this meant experience, modern pioneering, education and Christian living! Good-bye until the birds sing.

Quincy, Calif. Elice B. Neher.

PASSING OF ISAAC H. MILLER

Isaac H. Miller, oldest son of Daniel and Sarah Judson Miller, was born in Van Buren County, Iowa, April 14, 1856, and died Nov. 29, 1936. When three years old he moved with his parents to Monroe County, Iowa, where he grew to manhood. He began teaching school at the age of eighteen. One year was spent in the university at Mt. Pleasant, Iowa; later he entered Mt. Morris College at Mt. Morris, Ill. While here he made acquaintances and lasting friends who were an inspiration to him all through life. He graduated with the class of 1882 and was always interested in church and educational work. About fifteen years were spent in teaching school.

He united with the Church of the Brethren in 1877, was elected to the ministry Aug. 18, 1883, was advanced to the second degree in 1886 and to the eldership in 1903.

He married Frances Virginia Miller March 8, 1883. To this union were born three sons and one daughter. They traveled life's pathway together for thirty-nine years when his companion was suddenly called home.

He moved from Iowa to Kansas and lived there about fourteen years in the bounds of the Salem congregation. He came to Oklahoma in 1904 and located in the Monitor congregation near Nash. Here he labored earnestly for a number of years, being active in church work throughout the district of Oklahoma as elder in charge of several congregations. He was treasurer of the District Mission Board for a number of years and served twice on Standing Committee.

He spent four years in Oregon, then returned to Oklahoma where he made his home with his daughter and family for the past seventeen years. In 1922 he was taken to Wichita, Kans., for treatment of cataract; but all was in vain and the condition of his eyes became so painful it was necessary to have both removed. This added greatly to his burden as it was a great hindrance to him in church activities. He loved poetry and in his lonely, dark hours of blindness composed a large number of poems which are greatly treasured by those who knew and loved him best. The last four months he was confined to his bed.

Surviving are one son, one daughter, one brother, nine grandchildren and two sisters. Two sons preceded him. Funeral services by Bro. Sam Ayres of Aline, Okla., whom he had installed into the ministry. Services were held in the First Baptist church in Nash and interment in the Brethren cemetery beside his companion.

Nash, Okla. Sarah Logsdon.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brewster-Truman.—By the undersigned, Feb. 22, 1937, at the church in Glendale, Ariz., Bro. Dale S. Brewster and Sister Adelaide Truman.—E. E. Barnhart, Glendale, Ariz.

Cripe-Miller.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Mark Miller, Silver Lake, Ind., Bro. Guy E. Cripe and Ruth Miller, Feb. 16, 1937.—Hugh Miller, North Manchester, Ind.

Shaffer-Flory.—By the undersigned, at the parsonage, at Middlebury, Ind., Feb. 20, 1937, Bro. Clarence Shaffer of La Paz, Ind., and Miss Bonnie Flory of Argos, Ind.—T. G. Weaver, Middlebury, Ind.

Watkins-Pringle.—By the undersigned, at his residence, Carlisle, Ohio, Dec. 24, 1936, Bro. Howard Watkins and Sister Ethel Mae Pringle, both of Pleasant Plain, Ohio.—John M. Garst, Carlisle, Ohio.

FALLEN ASLEEP

Bamford, Caroline, daughter of Frederick and Louise Kolh, born at Winslow, Ill., March 18, 1869. When a child she with her parents moved to Monroe, Wis., where she grew to womanhood. June 5, 1885, she married Ehud Bamford. Five children were horn to this union. In 1887 the family moved to Kearney, Nehr., and in 1893 to Logan County, Colo., where they have made their home. About forty years ago she united with the Church of the Brethren and remained faithful until the end. She died Jan. 21, 1937. She leaves her husband and children, ten grandchildren, two great-grandchildren and three sisters. Funeral from the Brethren church by E. F. Weaver.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Burket, Sister Elizaheth, horn Aug. 26, 1858, and died Feh. 3, 1937, at the home of her daughter, Mrs. Herman Sollenberger, after an illness of three months. She was a daughter of Casper and Mary J. Dilling. Aug. 11, 1878, she married John Fornwalt. They resided near Martinsburg until his death in 1885. In 1887 she married Samuel Metzker who passed away in 1907. Oct. 8, 1908, she married John W. Burket who preceded her five years ago. Surviving are one son, one daughter, two sisters and two hrothers. She was a memher of the Church of the Brethren for many years. Funeral services at the Clover Creek church hy A. R. Coffman and I. B. Kensinger. Interment in Brumhaugh cemetery.—Pearl Snowherger, Martinshurg, Pa.

Cline, Lydia (Shirar), was horn Jan. 11, 1852, near Flora and spent most of her life in this vicinity. Two sons and two daughters survive. Last April her husband died at the age of 91. She was a memher of the Church of the Brethren in Flora, Ind. She with a daughter, Myrtle, at home, had a long period of nursing her hushand who was an invalid. Soon after his decease Sister Cline's health failed rapidly. Feb. 22 death relieved her of the sufferings that accompany heart illness. Funeral services were conducted by the writer from the Church of the Brethren, Flora; burial in the Maple Lawn cemetery.—D. W. Shock, Flora, Ind.

Daum, Wm., son of Geo. C. and Lucinda Daum, born at Marysville, Oct. 5, 1891, and died at the home of his parents in Marion, Ohio, Jan. 1, 1937. He was not a member of any church. He is survived by father, mother, two brothers and three sisters. Services at the Church of the Brethren, Marion.—S. L. Cover, Marion, Ohio.

Detrick, Wm., son of Geo. and Margaret McUlty Detrick, born near Petersburg, W. Va., Feb. 4, 1849, and died at Marion, Ohio, Feb. 23, 1937. He was married three times and was the father of nine children, seven of whom are living. He married Cathrine Wetzel; after her death be married Hannah Wetzel who died in 1920, after which he married Sarah Lehman, who survives. Funeral services at the home of his daughter, Mrs. Mae Detrick, in Marion, Ohio, and at the Salem church. He was a member of the Church of the Brethren.—S. L. Cover, Marion, Ohio.

Enfield, Mrs. Bertha, daughter of Carl and Wilimenia Zick, was born in Germany where she grew to womanhood. She came to America in 1880. She died Feb. 2, 1937, at the age of 75 years. She married Conrad Enfield of Iowa City in 1884. She was a member of the Lutheran church until 1888, when she with her husband joined the Brethren church. To this union seven children were born, two of whom preceded her. Her husband died ten years ago. There are also six grandchildren. She was the last of her family of five brothers and sisters. Services at the Brethren church near Maxwell by S. L. Shenton, assisted by Rev. Fay.—Mrs. Harry DeVilbiss, Maxwell, Iowa.

Fisher, Geo. D., son of Mr. and Mrs. James O. Fisher, was born in Franklin County, Va., Jan. 12, 1867, and died Feb. 5, 1937. He came to Carroll County, Ind., in 1891 and located near Camden where he spent the rest of his life on the farm. He married Sallie S. Hunt March 27, 1901, who preceded him Feb. 5, 1917. To this union were born two children who survive with one sister and two adopted grandchildren. He united with the Church of the Brethren in 1906. Funeral services at the Lower Deer Creek church by the undersigned, assisted by Clarence Sink, pastor. Interment in Musselman cemetery near his home.—W. L. Angle, Bringhurst, Ind.

Flora, Bro. Benson, youngest son of G. C. and Mollie Flora, was born in Franklin County, Rocky Mount, Va., Oct. 23, 1917, and died Jan. 30, 1937, in the University hospital, Charlottesville, Va. He united with the Church of the Brethren in early life and lived a faithful Christian life. He is survived by his mother, father, two sisters and four brothers. He had been in ill health for sometime; the immediate cause of his death was an attack of pneumonia. He will always be remembered as a quiet, unassuming lad, who bore his illness with a great deal of patience, and one who ran a great course in a short length of time. Brief services at the home conducted by Eld. J. A. Naff. Funeral service at Antioch Church of the Brethren conducted by Bro. Guy West, assisted by Brethren C. A. Flora and F. B. Layman. Interment in the church cemetery.—Eunice Naff, Boone Mill. Va.

Gist, Robert, died Feb. 8, 1937, at a hospital, Baltimore, Md., aged about 69 years. He is survived by his wife, Sister May Bish Gist, one brother, two daughters and three grandchildren. Funeral services in his late home near Westminster by Rev. O. G. Robinson, his pastor, assisted by Eld. J. W. Thomas and Rev. H. G. C. Martin. Interment in the family burying ground on his own farm.—Wm. E. Roop, Westminster, Md.

Hanna, Josie (Josephine), was born in Howard County, Ind., near Burlington, and died Feb. 1, 1937, in the same house where she was born 76 years ago. Then it was her parents' home, but now is the property of her only living brother. She was a member of the Church of the Brethren many years and was one of the active members in the beginning of the church in Logansport. The past eight years were spent in Flora; she was always happy in doing something for the church and others. Her health gradually declined until she was too feeble to attend public services and her last illness was brought to a close after three days. Burial was made in the family lot in the cemetery near her birthplace. Funeral services were conducted by the writer in the Brethren church, Burlington.—D. W. Shock, Flora, Ind.

Harris, Bro. James M., was born Dec. 11, 1857. He died Jan. 30, 1937, at our Mexico Welfare Home, Mexico, Ind. Until recently, practically all his life had been lived in Huntington County, Ind., and principally in and near Andrews. In the main, his occupation was that of a farmer. His first marriage was to Anna Elliott. To them were born two sons and two daughters. Only the sons survive—one living in South Dakota and the other in Arizona. Feb. 19, 1914, Bro. Harris was united in marriage to Sister Amanda (Moslander) Carpenter. Their home was in Andrews until Oct. 21, 1936, when they established residence in our Mexico Welfare Home, where Sister Harris continues to reside. Bro. Harris, from the time he was a young man, was a member of the Church of the Brethren. With his body made frail by complications at his age, he finally took to his bed with pneumonia. Funeral service was conducted by Eld. Walter Balsbaugh (president, board of trustees of the Home), from the Andrews Church of the Brethren. Burial was in the Riverside cemetery, Andrews.—Ralph G. Rarick (superintendent of the Home), Mexico, Ind.

Keeny, Janet Elizabeth, infant daughter of Geo. and Pauline Keeny, died Feb. 18, 1937. Surviving are her parents, one brother and one sister. Services by Bro. S. C. Godfrey at the home with interment in Pleasant Hill cemetery.—Grace G. Keeny, York, Pa.

Kingery, Irvin Everett, son of Jacob L. and Mary Ann Kingery, was born near Flora, Ind., Nov. 4, 1887, and in this vicinity grew to manhood. At the age of seventeen he was converted and united with the Church of the Brethren and was a member of the Flora church for twenty-two years. In 1909 he and Fannie Bowerman were united in marriage. To them were born three daughters. His health became broken seventeen month ago and he was unable to be about his duties but was very patient. His loyalty in Christianity is a challenge to all who knew him. On Feb. 12 he was stricken shortly after eating his morning meal and in two hours passed on into eternity. Services were conducted from the family residence by the pastor, D. W. Shock, and interment was made in the Maple Lawn cemetery.—D. W. Shock, Flora, Ind.

Krout, Sarah Ness, wife of Levi Krout, died at her home in Loganville, Pa., Feb. 14, 1937, aged 70 years. She was a member of Codorus Church of the Brethren. Funeral services in Freidensaals Lutheran church by Bro. S. C. Godfrey and Rev. S. C. Culler. Interment in Freidensaals cemetery.—Grace G. Keeny, York, Pa.

Lippy, Bro. Wm. H., died at his home near Westminster, Md., Feb. 2, 1937, aged 60 years. He was a son of Bro. Michael H. and Sister Ellen Myers Lippy. He is survived by his wife, Sister Louise Royer Lippy, three daughters and two sons. Funeral services in the Meadow Branch church by the writer, assisted by Eld. J. W. Thomas. Burial in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Miller, Sister Bessie Edith, born Aug. 27, 1884, at McGaheysville, Va., the daughter of Mr. and Mrs. Wm. H. Anderson. She died Dec. 18, 1936. Her mother having died when she was four years old, she was reared in Lynchburg. Later she came to live in the Mill Creek community. At the age of nineteen she joined the Mill Creek Church of the Brethren. March 18, 1907, she married Bro. Chas. Miller. Having no children, a small boy was taken into their home and reared to young manhood. In the summer of 1932 she suffered a stroke of paralysis, from which she never fully recovered. She was active in church affairs and for many years was the teacher of the young girls' Bible class. She was also active in the Aid Society. She is survived by her husband and son, her father, two brothers and several half brothers and sisters. Services in Mill Creek church by Bro. Luther Miller, assisted by Bro. C. E. Long. Burial in adjoining cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Mummert, Sister Annie, widow of John H. Mummert, died Feb. 20, 1937, at the home of her daughter, Mrs. Alice M. Jacobs, in York, aged 85 years. Bro. Mummert died eight years ago. She is survived by one daughter, two grandchildren, a great-granddaughter and two brothers. She was a member of the Church of the Brethren for many years, holding her membership in the First church. Funeral services by the writer.—**M. A. Jacobs, York, Pa.**

Myers, Bro. Nathan S., son of David and Elizabeth Myers, was born in Ashland County, Ohio, and died Feb. 16, 1937, at his home in Clovis, Calif., aged 81 years. He had been a member of the Church of the Brethren for fifty-five years. He was married in 1880. He is survived by his wife, Mary, and three daughters, five grandchildren, two great-grandchildren, a brother and a sister. One daughter preceded him. Funeral services in Kingsburg, Calif., by Bro. D. F. Sink. Interment in the Kingsburg cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Phillips, Bro. Franklin S., aged 65 years, died at his home, Jan. 20, 1937, following a brief illness due to paralysis. He was born in Augusta County, Va., Jan. 26, 1871. He was a son of Franklin and Sarah Zirkle Phillips. Later in life he moved to Rockingham County where he lived until his death. He married Sister Mary Rodeffer. He was a lifelong member of the Mill Creek Church of the Brethren. He is survived by his wife, who has been an invalid for many years, three sons, seven daughters, one grandson whom he reared to young manhood, thirty-one other grandchildren, two sisters and four brothers. Funeral at the Mill Creek church by Bro. C. E. Long, assisted by Bro. Homer Miller and burial in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Price, Anna Rebecca, daughter of Wm. and Rebecca Price, was born in Polo, Ill., Oct. 3, 1867, and died Feb. 13, 1937. She was a member of the Church of the Brethren at Empire, Calif. Her mother and father and two brothers preceded her. When she was a child with her parents she moved to Nebraska; in 1908 she came to Reedley, Calif., and in 1920 to Empire where she lived since. She is survived by a sister and three nieces. Funeral services by Pastor M. S. Frantz at Modesto with burial at Reedley.—Mrs. Pearl Kappler, Empire, Calif.

Reeves, Edith A., daughter of Wm. K. and Mandelia Snider, was born May 14, 1900, and died in the Marion city hospital, Jan. 15, 1937. She was a graduate nurse. She was a member of the Church of the Brethren. Her husband, to whom she was married Dec. 21, 1925, survives with her father, one sister and a brother. Services at the church in Marion by Quincy Leckrone and the writer.—S. L. Cover, Marion, Ohio.

Rigler, Sister Margaret Elizabeth Anna Kiler, born near New Windsor, Md., on March 19, 1868, died of a lingering illness in her home at Lake Istokpoga, Fla., Feb. 20, 1937. She married John Rigler on Feb. 27, 1898. Two sons and one daughter were born to them, one son dying in infancy. At an early age she united with the Church of the Brethren and lived an humble, sincere and active Christian life in the church of her choice. Her special field of service was Women's Work in which she was a leader and gave willingly of her time and effort. Two brothers and one sister preceded her. She is survived by her husband, one son, daughter, three grandsons, two brothers and one sister. The Sunnyland congregation has sustained the loss of one of her most capable and loyal members. Funeral services in Sebring church by the writer, assisted by the pastor, D. E. Miller. Interment in Pine Crest cemetery.—Jos. D. Reish, Lake Istokpoga, Fla.

Williams, Mary Ellen Simmons, daughter of William and Susanna

Simmons, was born in Maryland, June 24, 1862, and died at her home in Quinter, Kans., Jan. 26, 1937. She was baptized in the Dunkard church in her youth and lived and died in the faith. She moved from Maryland to Franklin Grove, Ill., while young. Here she was active in the Sunday school and church. Some years later she moved to Beatrice, Nebr., where she met and married W. H. Williams on Nov. 27, 1902. She was the youngest of a family of six children, five of whom preceded her in death. She leaves husband, three stepsons, a foster daughter, a brother, nine grandchildren and two great-grandchildren. It was her lot to be of frail health for a number of years, the last few months being quite ill, suffering much. Funeral services were held in the Dunkard Brethren church at Quinter. Then the body was brought to the church at Ames, Okla., where a short service was conducted by Brethren R. A. Haney and B. M. Rollins. Interment in the Ames cemetery.—R. A. Haney, Ames, Okla.

Wray, Sister Ann Lavina, born near Wirtz, Va., Feb. 28, 1851, and died at her home Jan. 6, 1937, after an illness of ten days. She married Nathaniel E. Wray Oct. 16, 1874, who preceded her six years ago. Seven sons and two daughters were born to this union. Surviving are one daughter, two sons, twelve grandchildren and five great-grandchildren. She leaves the memory of a faithful Christian life, having spent almost seventy years in the Church of the Brethren. She was one of the oldest members in the congregation. Funeral services in Sandy Ridge church by Eld. J. B. Peters and Rev. Gammon with interment in Angle cemetery.—Thelma Flora Leffue, Boone Mill, Va.

Wurgler, Sister Anna Mueller, born in Robrach, Canton Bern, Switzerland, on Dec. 17, 1881; she died Feb. 15, 1937, from the effects of heart trouble. She came to America in 1904. In 1905 she married Bro. Alfred Wurgler at Madison, Wis. Years later the family moved to York, N. Dak., where they have resided since. In the family were ten sons and six daughters, two sons dying in infancy. In 1919 she became a member of the Church of the Brethren. Funeral services in the Pleasant Valley church by the writer. Interment in the cemetery near by.—Ralph Petry, Cando, N. Dak.

CHURCH NEWS

COLORADO

Grand Junction.—Mothers and daughters' meeting of First Grand Valley and Fruita churches was held in the former church on Sunday afternoon, Nov. 29. Mrs. J. S. Zimmerman presided and led devotions. Report of Women's Work from Conference was given by Mrs. O. H. Feiler; missionary work of our women by Mrs. C. L. Heiny; mothers and daughters by Mrs. Earl E. Brubaker; Ladies' Aid work by Mrs. Ross Brown. Mrs. J. S. Zimmerman gave an interesting talk of the work we had done. Officers were chosen with Mrs. J. S. Zimmerman, president.—Mrs. C. L. Heiny, Grand Junction, Colo., Feb. 20.

Wiley.—Plans for pre-Easter services beginning March 21 were approved at our church business meeting, held Feb. 16. Our pastor, Bro. O. E. Messamer, will conduct the services. March 30 is the date set for our love feast. A junior choir has recently been organized. This group, dressed in black robes with white collars and cuffs, sings at our regular church service once each month. The Men's Work group united with the men of the Methodist church in a fellowship supper Feb. 9. Rev. Kurtz of the Lamar Presbyterian church gave the address. The women are busy in their various fields of work. On Feb. 18 the Aid and missionary societies united in an all-day meeting at the parsonage. A number of ladies from McClave were guests. The Aid Society furnished a variety of work, embroidering, quilting, preparing and piecing quilt blocks. The president of the missionary society gave a lesson from the book, "Congo Crosses." The mite boxes were received, completing our year's missionary project. The group decided to meet in joint session once each month for the next six months. The local Women's Christian Temperance Union is promoting a special campaign for temperance education. The pastors are giving sermons on Feb. 21, stressing this work. The World Day of Prayer service brought to our group the blessing of united praise and prayer. Our Gospel Messenger club was completed, due to the persistent effort of our pastor and wife. Our Achievement offering was received Feb. 14, the young people making a special contribution. Our pastor and family with several young persons plan to attend the Regional Conference at McPherson Feb. 21 to 26.—Mrs. MaBell Oxley, Wiley, Colo., Feb. 20.

FLORIDA

Miami.—Bro. E. S. Coffman held our first series of meetings in the new church Feb. 2-14, delivering eighteen sermons. Feb. 7 he preached the dedicatory sermon. The collection of $122 cleared the debt and also helped buy windows for the church. This with the very fine donations given before has made it possible for us to have a church in Miami. Only those who have worshiped, as we have, in the open with the sky as a roof can appreciate the church as we do. As a result of the meetings six came out for Jesus and two later; six have been baptized. A number of northern members and friends have stopped with us and we appreciate their presence. The church is located on 95th St. and 6th Ave., N. W.—Mrs. Enos Overholser, Miami, Fla., Feb. 26.

ILLINOIS

Lanark.—At our business meeting in September Sunday-school superintendents were elected, with Robert Royer for the adult department. Bro. P. F. Eckerle was re-elected elder at our last business meeting. Although unable to do active work on account of his health we felt he still could advise us. Our pastor, Bro. I. D. Leatherman, held a two weeks' revival meeting in Astoria in October. Our annual Thanksgiving service and dinner were observed Nov. 22 with the school faculty and their families as guests and Bro. J. O. Winger of Manchester College as our afternoon speaker. We observed preaching mission week Dec. 13 to 20 with Bro. Leatherman in charge. Bro. Elias Brighthill of Chicago was with us to conduct the singing. The program for the week was as follows: Sunday morning, The Way of Spiritual Culture; evening, Unloading of Our Burdens. Monday evening, a father and son fellowship supper. A Negro quartet of the CCC Camp of Mt. Carroll and their chaplain were guests. The pastor talked on There Is a Lad Here. Tuesday, church council meeting; Friday, Colaborers With God; Saturday, a night of music and testimony. The pastor also talked on the subject, The Biggest Business in the World. Sunday morning, The Christmas Octave; in the evening, the pageant, When the Light Shone. Jan. 3 a beautiful candlelight service was rendered. No evening meetings were held in January on account of the icy roads and streets, although the B. Y. P. D. went ahead with their meetings. The Ladies' Aid meets all day each Wednesday with Mrs. P. F. Eckerle as president. The women's missionary society meets the second Thursday of each month. Mrs. Mary Puterbaugh is our new president. We decided at our last meeting to give $15 to support an African baby. We are now studying the book, Congo Crosses. The Sunday-school classes raised $101.60 for the flood sufferers. More than 75 per cent of our membership is receiving the Messenger. Bro. Leatherman's family very beautifully dramatized family worship at the opening of the evening meeting Feb. 14. We are planning a two weeks' revival meeting the first two weeks in September with Bro. J. H. Cassady as evangelist.—Mrs. Ada Royer, Lanark, Ill., Feb. 20.

Woodland.—The B. Y. P. D. sectional meeting on Dec. 11 was well attended. On Jan. 31 a peace play was presented by the young people. The average attendance for the Sunday school the last quarter was much higher than one year ago. Every first Sunday in the month is missionary Sunday. The missiongram is read and the offering goes to district missions. The third Sunday of each month is children's Sunday. The devotions are devoted to the children and a story is told. The Aid held an election meeting. Roxy Danner was re-elected president. Missionary society meets with the Aid. Its president is Sister Deardorff. The Aid report for the year stated an average of twelve at each of the ten meetings. They served 734 dinners to threshing men. The regular quarterly business meeting was held on Jan. 27. The church heating system had been fixed, the entire payment for which was raised by donations. Mrs. Lydia Walters, deceased, left a gift of $50 for the church to use as it sees fit. The finance committee made a budget and the envelope system has been adopted. An offering of $21 was received to send to the flood sufferers. We have much for which to be thankful.—Mabel Stamhaugh, Ipava, Ill., Feb. 22.

INDIANA

Anderson.—The mothers and daughters held their semiannual meeting last Friday evening with fair attendance. Our Aid Society is busily engaged every Thursday and one or two evenings each week making comforts for the flood sufferers. Preparations are going forward for the revival next month by Bro. J. O. Winger. The exact date has not been set. An interesting session was enjoyed last week by the Men's Work organization.—Nila Alldredge, Anderson, Ind., Feb. 16.

Eel River.—Nov. 8 the deputation team of Manchester College gave a program on Peace. The father and son banquet was held at the church Nov. 14 with a program and good attendance. The children gave a Christmas program. The young people of the church held a watch party at the church with a program and refreshments. The group has decided on a penny-a-day project to help support Mr. and Mrs. A. D. Helser on the Africa mission field. We have an interesting Sunday school with a good attendance. The Aid Society re-elected Sister Bessie Miller president for the coming year. The Aid has done a good work the past year; they met each month and had a few called meetings with an average attendance of eighteen. They have taken in $531.14 during the year of which $323.37 was from sale dinners. They also sewed and made comforters for the flood sufferers which were sent to one of the churches in the stricken area. About $40 was sent to the Red Cross.—Mrs. Emma Freed, Claypool, Ind., Feb. 20.

Turkey Creek church enjoyed a successful revival during the first two weeks in December with Bro. H. A. Claybaugh from the Pine Creek congregation, evangelist. He preached seventeen inspiring and instructive sermons. The attendance and interest were excellent throughout the meeting. We were also greatly benefited by the help of Sister Cora Stahly from Nappanee who directed the music. As a direct result of the meeting nine were baptized and one received by former baptism. This number includes four heads of families; there was great rejoicing in the coming of men for whom the church had been praying for many years. We are hoping to have Sister Stahly return to us in the near future to give further training in music. Dec. 5 a deputation team from Manchester College presented a missionary program. During the past several weeks the pulpit has been occupied by visiting ministers including Brethren David Miller, Floyd Schuder, Lee Cory, Christian Metzler, David Metzler. Our Sunday-school attendance has been exceptionally good during the winter months. The church has suffered a great loss in the passing of Bro. Henry Wysong and his companion, also Bro. Peter Stuckman. This leaves us with only one resident minister.—Mrs. Leroy Fisher, Milford, Ind., Feb. 22.

KANSAS

Morrill.—We feel that many blessings have come to us through the stirring sermons brought to us by our pastor, Bro. Harvey Hostetler, and through the different activities of the church, church groups and Sunday-school classes. The Christian Workers, B. Y. P. D. and Junior League have been having very good meetings, with a joint meeting once a month in the form of miscellaneous programs, plays and music programs which are enjoyable and helpful. Union Thanksgiving services, held in the Brethren church, were well attended. Since October nearly $200 was raised for missions, $55 for our Old Folks' Home and $155 in cash and pledges for McPherson College. Again we reached The Gospel Messenger goal which entitled us to reduced rates. The ladies of the Willing Workers' class have been quite active in serving farm sale lunches, banquets, dinners, etc., the proceeds of which were used in different missionary projects. The Servants of the Master class and their husbands enjoyed a social hour at the church the latter part of December with the pastor and wife as guests. One feature on the program was a food shower for the pastor's family. Many others remembered them at the Christmas season with greetings and material gifts. The Christmas play, Joy to the World, was well given to a full house, other churches of the town joining us. Dec. 30 while the college students were home an all-church social was enjoyed by a large crowd. Our pastor and wife had games and entertainment for both old and young and all seemed to enjoy it to the fullest. A father and son banquet was held in the church Feb. 5. The school faculty, basket ball boys and ministers of the town were guests, also C. Ernest Davis and O. P. Williams of McPherson. A very fine program was given to which the guests contributed.—Mrs. W. H. Argo, Morrill, Kans., Feb. 22.

Ottawa.—Two very good Christmas programs were rendered in our church Dec. 20. The children presented an especially pleasing program on Sunday morning and in the evening the young people very ably gave the drama, The Light That Shone. Mrs. J. G. Overstreet, director of Aid, and Mrs. Paul Bechtold, director of missions, have combined these meetings several times. Our study of Congo Crosses is proving most interesting. Our Aid recently tied ten comforters for the welfare board, besides some comforters that were donated. A goodly number of our women have been actively interested in the World Day of Prayer program from year to year. The service this year was well attended and was a vital program of high spiritual significance. Mrs. S. T. Watson, colored, on furlough from her mission work in Liberia, very pathetically presented the condition and needs of the Negro in Africa. Her talk was preceded by a talk on Home Missionary Work Among the Negroes by Mrs. Heubner, one of



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our college faculty ladies. Mrs. S. E. Hume, of our church, was chosen president for the World Prayer service for the coming year. Recently our juniors and intermediates were organized for mission study. They meet each Sunday evening previous to our preaching service and are directed by Mrs. E. E. Bales who is teaching African Missions. We have replaced the plain windowpanes in our audience room with Florentine glass. Our elder, S. B. DeVilbiss, is also faithfully serving as acting pastor, giving us good sermons each Sunday morning. For Sunday evening we have secured the services of one of our Ottawa University ministerial students, Leonard Sizer, who gives us splendid Biblical messages.—Mrs. H. B. Wheeler, Ottawa, Kans., Feb. 20.

Ozawkie church met in council Dec. 13 when church officers were elected for the coming year: Bro. H. L. Brammel, elder; Sister Adra Oaks, treasurer; Bro. G. H. Brammell, clerk; Sister Lottie Johnson, Messenger agent; the writer, correspondent; Eslie Puderbaugh, president of C. W. Society. At this meeting one of our young men, Willard Brammel, was installed in the ministry with Brethren L. H. Root and Ira Brammell officiating. In October the men cut and sawed wood for the church and the ladies served dinner for them. Dec. 12 our Aid held a bazaar clearing $15. Feb. 9 Brethren O. P. Williams and C. E. Davis were with us in the interests of McPherson College endowment fund; $54 was given in cash and pledged by the congregation.—Mrs. Naomi Puderbaugh, Ozawkie, Kans., Feb. 22.

MARYLAND

Long Green Valley church met in council Feb. 6. Several young brethren have been recommended to the committee on securing a summer pastor and one will likely be secured for this coming season. The Ladies' Aid is becoming more active in its work and now meets once a week in the quarters to be further fitted up for it in the church. The cemetery board is requested to make a full report of the exact conditions of the incorporated cemetery adjoining the church. The agent selling the Maryland History of the Church of the Brethren has sold all of this congregation's allotment of this interesting book. Delegates to district meeting are Brother and Sister Lewis Nafzinger; alternates, Bro. J. C. Breidenbaugh and Bro. Arthur Southard.—Mrs. John C. Breidenbaugh, Long Green, Md., Feb. 20.

Myersville.—Our pastor, Bro. Clarence R. Bowman, after being in our midst for nearly four years, decided to change location; he preached his farewell sermon Aug. 30 and Sept. 1 he and family moved to Christiansburg, Va., to take up their new field of labor. We secured Bro. Norman Ford of Frederick, Md., to supply until we secured a pastor. After careful and prayerful meditation, Myersville and Pleasant View congregations decided to form a combination and select a pastor to serve both places. Bro. C. F. Holsopple of Telford, Pa., was called. He took up the work Jan. 1. Shortly after his arrival more than 100 members of the two congregations met at the parsonage, bringing a generous supply of food, etc. Later in the evening a short program was given at the church and a hearty reception given to the pastor and family. Bro. Holsopple has greatly endeared himself to the members of the two congregations and has been preaching most excellent sermons. The attendance and interest are increasing each Sunday despite the inclement weather and illness of members. The Women's Work and Ladies' Aid organized under Sister Bowman's leadership are progressing. Near Thanksgiving they gave a supper and cleared $30. Later they quilted several quilts; did papering at the parsonage, gave $30 for missionary purposes and started a fund for redecorating the auditorium of the church. The town officials recently installed a water system and the congregation placed water in the parsonage and church and also cemented the basement of the parsonage. The Sunday school under the leadership of Bro. James Grossnickle is progressing. The average attendance is nearing the 100 mark. Dec. 23 they gave a play entitled Sweetest Story Ever Told. They also distributed baskets of fruit and vegetables to some worthy families and sang carols.—Harvey R. Grossnickle, Myersville, Md., Feb. 20.

Pleasant View congregation met in business session Jan. 17. Officers on the different boards were elected for the year. Bro. Samuel Ausherman was re-elected clerk; Sister Nannie Moser, Messenger agent. Our Sunday school was reorganized Jan. 1 with Bro. Homer Guyton, superintendent. Pleasant View will again reorganize Oct. 1 in order to get around to the beginning of the school year. The Aid has been holding their monthly meeting, each of the different activities taking a turn. We have found the budget plan together with the envelope system quite successful in raising the funds to carry on church activities. The history of the Church of the Brethren in Maryland, written by J. M. Henry, is being read among our people with a very great deal of interest.—Mrs. J. S. Bowlus, Jefferson, Md., Feb. 12.

OHIO

Black Swamp church met in business meeting Feb. 19, when church officers were elected with Bro. Geo. W. Garner, elder. Delegates to district meeting are Bro. Geo. W. Garner and wife. We decided to have communion services Easter Sunday evening. Bro. W. M. Bantz of Toledo will be with us March 3 to begin a week's meeting. We sent $48.32 to the flood sufferers. During January we had a mission school and studied Africa. The teachers were Sister Edith Crago, adults and young people, and Sister Ruth Garner for juniors and intermediates. Feb. 7 twenty Negroes from Toledo gave us an impressive program. The Women's Work met every Thursday afternoon and studied the book, Congo Crosses, with Sister Aldah Kurfis, teacher. At our last Aid meeting fifty plates were handed out to the women and girls of the church for the "plate special." These will be collected the first of next year. We are starting a building fund of which Bro. Elsworth Shamp is treasurer. Sunday morning and afternoon of Feb. 21 Bro. J. O. Winger and the Manchester College quartet were with us. Bro. Winger's messages were What the Church of Jesus Is, and Let Us Rise Up and Build. The quartet gave us wonderful music. Feb. 18 Brother and Sister Garner attended the revival services in the Toledo church and when they returned home they were surprised by eighty members and friends who were waiting to help them celebrate their thirtieth wedding anniversary. A silver offering and a floor lamp were given them. We have 75 per cent of our members taking the Messenger. Sister Baker has been Messenger correspondent for about twenty years; now the writer has been appointed.—Mrs. Ida Garner, Walbridge, Ohio, Feb. 26.

West Milton.—We were sorry to lose two of our most estimable families—Brother and Sister John B. Deeter who moved to Greenville and Brother and Sister C. E. Wheelock who moved to Dayton. The new furnace which was recently installed in our church is much appreciated. A mission conference for Southern Ohio was held here Nov. 7. A. D. Helser and H. Stover Kulp, returned missionaries from Africa, were the speakers, who told us about the Africa situation. Our agent, G. W. Minnich, reports that 75 per cent of our members are reading the Messenger. The Sunday school is progressing nicely under the leadership of our superintendents, Wilbur Erbaugh and Mark Shellhaas. The primary department presented a program before the adult group recently showing some of the things the children were learning each Sunday. One of the best programs ever presented in our church was at Christmas time, when the play, The Light Shone, was rendered. The men's quartet from Manchester College sang at the morning service Feb. 7. Bro. J. O. Winger, also of Manchester, delivered the message which was very inspiring and uplifting. In the afternoon and evening our church was well represented at the missionary rally in Pleasant Hill. Feb. 10 several of our people attended the women's and men's meeting at Gratis.—Mrs. Irvin Furlong, West Milton, Ohio, Feb. 24.

Wooster.—Sister Cora M. Stahly is to be with this church during the observance of Holy Week and will direct the cantata, Mary of Bethany, to be given the evening of March 28. Bro. J. Oscar Winger and the ladies' quartet from North Manchester will be in our church March 14 for the Sunday morning services.—Miriam Hoff Fetter, Smithville, Ohio, March 1.

VIRGINIA

Brick.—Our consecration service was held in September with a large number present to enjoy the morning message and the business meeting in the afternoon. At that time the following officers were elected for the year: Bro. J. B. Peters, elder in charge; Bro. J. W. Barnhart, associate elder; Sister Essie Boitnott, clerk; Bro. Henry Sink, treasurer; Bro. Cleveland Sink, Sunday-school superintendent. Bro. Kermit Flora was chosen part-time pastor. Our love feast was held in October with Bro. Allen Hoover of Roanoke officiating. The Men's Work reorganized and chose Bro. Leon Peters chairman. The men have the Messenger in 75 per cent of the homes. Bro. Eldridge Overfelt has been relicensed as a minister. The Junior League and B. Y. P. D. gave impressive Christmas programs. Bro. Edgar Crumpacker from Bridgewater College preached for us Dec. 27. Our Ladies Aid elected Sister Cora Overfelt president. World Day of Prayer was observed Feb. 12 by the women of the church.—Thelma Flora Leffue, Boone Mille, Va., Feb. 20.

Elk Run.—The church held its last council Dec. 20. Reports were given by the different committees. A Christmas pageant, entitled White Gifts, was given by the B. Y. P. D. The Ladies' Aid is doing some good work with Mrs. E. D. Smith as president. Different things have been done to help the poor and needy families; cards, flowers and sunshine boxes have been sent to the sick. This seems to be helpful and encouraging. In November we were fortunate to have with us Rev. Ed J. Richardson, superintendent of the Virginia Anti-Saloon League, who gave an instructive and interesting talk. The B. Y. P. D. is progressing nicely: A men's organization has been formed in our church with Bro. Frank Masincup, president. This we think will help create an interest and keep our men and boys more interested in the business activities of the church.—Anna Lee Smith, Mt. Solon, Va., Feb. 18.

Red Oak Grove.—We held our council meeting at Stonewall Feb. 6. A card from Bro. M. E. Clingenpeel was read concerning our mission budget. On Sunday following Bro. Vest preached for us and we took our achievement offering at Stonewall and will take one at Red Oak Grove on the second Sunday so we can finish paying our quota of the mission budget.—Mrs. O. R. Whitlock, Floyd, Va., Feb. 12.

Roanoke (First).—On Nov. 8 our young people's organization presented a play entitled "The Lost Coin." Special music was furnished by our girls' chorus under the direction of Miss Dorothy Miller. Many from our church attended the Southeastern Regional Conference which convened in Roanoke on Nov. 11, 12 and 13. These were three days of rich experience indeed for all those who attended. There was a district Men's Work meeting held in our church on Sunday afternoon, Nov. 15, with Mr. R. E. Mohler, executive secretary of the National Council of Men's Work, of McPherson, Kans., as speaker. At the evening service on Nov. 15 Eld. C. S. Ikenberry gave us an illustrated lecture on his trip to the World Sunday School Convention at Oslo, Norway. Our pastor, Bro. Russell G. West, attended the National Preaching Mission in Washington, D. C., on Nov. 23, 24 and

25. Our Thanksgiving service was held at eight o'clock. A very worshipful service had been planned, centering around a message from our pastor on "The Beauty of Gratitude." A special offering was taken to apply on our building indebtedness. At our morning service on Nov. 29 Prof. Nelson T. Huffman of Bridgewater, Va., concluded our service with a select group of favorite songs. Nov. 30 there was a workers' conference or round table meeting of all Sunday-school teachers, assistant teachers, all Sunday-school officers, the presidents of all organized classes, and the Board of Religious Education. This was a splendid meeting, and it was felt that much inspiration and help were received from it. Many of the fathers and sons of our church attended a banquet given in their bonor on Dec. 3. The young people of our church have launched a program to promote reverence in our churcb, and we feel that they should be commended for this. Dec. 6 was a great day in our church, a special consecration service was planned for the morning service, at which time many of our people consecrated a portion of their income for the coming year to the Lord by subscriptions. The Junior League assisted in the worship at the evening service on Dec. 13. The young married people's class had a banquet on Dec. 15, with approximately seventy-five attending. Prof. Minor C. Miller was our guest speaker. Dec. 20 was a day of days for us, being full of wonderful experiences almost from beginning to end. At the morning service all ages participated in a beautiful white gift service. At 5:30 there was a candlelighting service presented by the girls' chorus, under the direction of Miss Dorothy Miller. At 6:30 the young people's organization presented a short play entitled "He Careth For His Own," followed by "Holy City" in pantomime. At 7:30 our church choir rendered the Christmas cantata, "Yuletide Memories." They were assisted by the girls' chorus. Cooperating with our missionary committee, all evening group meetings started classes in our school of missions on Jan. 3, which will last six weeks or longer. All groups are studying Africa or the Negro. In line with this school of missions, at our evening service, we studied "African Missions" in moving pictures. On Jan. 10 our entire evening service was in the form of a sacred program by the Robinson Singers (colored) of Salem. Our church met in council on Jan. 11. Our Men's Work and Women's Work meetings were held at tbe church on Jan. 12. A choir for young men, aged fourteen and up, has been started under the direction of Miss Dorothy Miller. A little later they will be combined in a mixed choir with the girls of that age. A committee to keep us posted on our "Peace" work was appointed by church council. At the 7:30 service on Jan. 24 Mrs. H. W. Sanders brought us a splendid message on Africa. She also showed interesting articles which were made and used by the native Africans. Mrs. Sanders has a daughter in Nigeria, Africa, serving as a missionary. Our church is to be host to a great Spiritual Life Preaching Mission Feb. 18-23.—Mrs. Lillian Martin, Roanoke, Va., Feb. 5.

WEST VIRGINIA

Old Furnace church met in council Jan. 9. Sunday-school officers were chosen for the year with Charles Boher, superintendent. Our school has kept up well this winter. The adult Bible class reports for last year as follows: new songbooks, $6.16; Bible, $5.33; clothes for some Sunday-school children, $4.50; Christmas offering for Child Rescue Home, Eglon, W. Va., $5; with a balance in treasury of $5.—Mrs. Effie Abe, Wiley Ford, W. Va., Feb. 20.

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Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., March 20, 1937 | No. 12



THE WHOLE FAMILY FOR CHRIST

Consider what an impact for good a Christian family can have on a community, and even the world! Our picture shows the ten living children in a Brethren family of eleven, the youngest being fifty-one years of age. The group of ten represents a little over 610 years of living. There are descendants of more than one hundred. There are two ministers in the group, one medical missionary and one deacon. Of the sisters, two married ministers and two married deacons. All are active in church work. The picture was taken last summer, and sent us recently by Bro. Ernest M. Wampler, the youngest in the family. As the reader may recall, last week's Messenger announced the Wamplers' return to the China mission field, to sail from Vancouver, B. C., the date of this issue.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

414 Churches are Listed Here . . .

IS YOURS? Dear reader, why not see that something is done about a Messenger club in your church this year? Talk with others. Write for more information, or for sample copies of the Messenger to show what our church paper is like. No finer piece of home mission work can be done than to get at least 75% of the Brethren homes of your congregation to READ THE GOSPEL MESSENGER.

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., March 20, 1937 No. 12

EDITORIAL

It Takes Time to Live

When a belated secretary turns a corner too hurriedly and gets his foot on the brake just in time to avoid a crash, and when a thoughtless pedestrian turns one at high speed and goes sprawling in the mud with no greater damage than the loss of editorial dignity, they both have plenty of time afterward to reflect that "haste makes waste."

Which isn't so serious as it easily might have been. Nor anything like as serious as attempted short cuts in solving the problem of the abundant life.

There are quicker, easier methods, the smart ones tell us, than the old way of sober self-restraint, patience and longsuffering. Let hard work be "gone with the wind" while impulse and desire sit at the steering wheel of life's enginery.

The waste which that kind of haste makes is incalculable. And it can not be repaired. It wastes not time alone but talent also. It wastes not only years but soul capacities. It makes abundant life impossible. Don't hurry too much. Don't take the way of haste and waste. Take time to live. E. F.

Moving to Higher Ground

The recent floods have again shown how conditions change, sometimes making the wisdom of one day the folly of the next. Thus when the great Mississippi Valley was being settled it was smart to locate towns on riverbanks, and smarter still to pick a river junction point. But now with railways, cement roads and airlines, river transportation is far from as significant as formerly.

Indeed, with the forests pretty well chopped down and the prairie sod broken up, storm waters are more and more inclined to rush away to the sea. And then it is just too bad if man's cities happen to be in the way. Hence it looks like a wise decision that Shawneetown, the oldest city in Illinois, has decided to move to higher ground. Shawneetown has been swept by serious floods ten times in its history. But the citizens have at last taken nature's hint and are reported to be planning to join with another town in developing a new site on a hill. H. A. B.

The Gospel of Suffering

Excerpts from the Author's Book, The Gospel of Jesus

How can there be good news about suffering? At first thought there seems to be a hopeless contradiction in the subject: The Gospel of Suffering.

There are three different kinds of suffering depicted in the Bible. They are: suffering for sin, or because of sin; suffering for discipline; and vicarious suffering.

Suffering for Sin

"Whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). Is there any gospel or good news about this kind of suffering? There certainly is, for we know that suffering has a cause, and it is a righteous cause. It is when suffering has no apparent meaning and purpose that it becomes unbearable; that is, when men are compelled to fear and stand in terror before an unreasonable power that has no moral purpose. Tragedy in the life of the Greeks was so terrible and unrelieved because men were helpless before the fates that seemed to be so whimsical. This made suffering an agony and a tragedy. But it is good news that sin causes suffering, so that men will be impelled to quit sinning.

Again, it is important men are taught that sin does cause suffering, not only to the sinner but to others; for there is such a solidarity of the race that we are members of one body, and when one suffers, all suffer. We are in a universe of law and order; it is a righteous universe where obedience means welfare and sin means suffering. It is good news that sin does not pay.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Suffering for Discipline

"For whom the Lord loveth he chasteneth" (Heb. 12: 6). "Count it all joy, my brethren, when ye fall into manifold trials; knowing that the proving of your faith worketh patience" (Jas. 1: 2). "Before I was afflicted, I went astray; but now I observe thy word. . . . It is good for me that I have been afflicted; that I may learn thy statutes" (Psa. 119: 67, 71). Even Jesus "the author of their salvation was perfected through sufferings" (Heb. 2: 10). God does not punish in the sense of revenge, but the loving Father disciplines. The purpose of discipline is to save: to illumine, to educate and to strengthen. All excellence is achieved through a resisting medium. No one ever achieved excellence in science, or art, or character without long and severe discipline. This demands self-denial, self-control, hard work, and strenuous effort. Only where there was sufficient discipline have men developed their highest capacities. Not in the rich and fertile valleys, but upon the rock-ribbed hills were bred our great poets and men of vision.

Instead of complaining against the universe because of trials, problems, hardships and labor, we should thank God for the disciplines that alone can develop our best selves. God has not finished the work of creation, his kingdom is not complete, he asks men to be "co-workers together with God" in the enterprise; we share the dangers, the hardships, and also the thrill and the glory of the adventure and the achievement.

Vicarious Suffering

Isaiah 42: 13—53: 12 is the classic section of the Old Testament on vicarious suffering. This represents the suffering of the innocent for the redemption of the guilty. All true servants of Jehovah do suffer—not for their own sins—but to save sinners. This is not magic, but divine love, willingly making the sacrifice that is necessary to redeem the lost.

It was Jesus who perfectly fulfilled this ideal. But it is a universal ideal for all true servants of God. Jesus asked his disciples to follow him and take up their crosses for the cause of the kingdom. It is the very nature of love, divine love, to suffer for others. Every true mother sacrifices her own comforts to minister to her children; every good statesman will give all for his country; every honorable teacher gives his strength and life for his pupils; and all the saints of the ages have cheerfully given their lives in missionary enterprises for lost humanity. "Love is the supreme virtue; and sacrifice is the measure." But the sacrifices and sufferings of love are not grievous to bear, but usually become a joy. We are taught that Jesus, "for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." Unselfish love sees the throne of God and can joyfully endure the cross for humanity. If we have love enough for the cause then "the yoke is easy and the burden light."

The Three Crosses

There were three crosses on Calvary: the cross of sin, the cross of discipline, and the cross of love. These three crosses correspond to the three kinds of suffering in the Bible.

(1) Sin has a cross—an ugly cross. There is no way for sin to avoid its cross. "The wages of sin is death." "The way of the sinner is hard." We have done great injustice to the cause of Christ by neglecting to point out the cross of sin. The unrepentant thief suffered on the cross of sin. Many before him suffered on the cross of sin. Sin always and everywhere bears its cross.

(2) The other thief repented, found a Savior, and was promised fellowship with Christ in paradise. This did not take him from his cross, but it changed the cross to a means of salvation. It was the cross that brought him to Christ. His suffering was now transformed to joy, and the physical pain was forgotten in the joy of salvation. He learned through his experience, he profited by his suffering; and his cross had become the cross of discipline.

(3) Jesus was crucified, not because of any sin he committed, nor because he needed discipline, but wholly because he loved mankind so much that he gave his life for us. He endured the cross of love—a love so great that it impelled him to endure the cross to perfect his plan of salvation for us. On the cross he said: "Father, forgive them, they know not what they do." This was spoken on behalf of his murderers when their hate was at its worst. He offered forgiveness to sinners when sin had reached its ultimate, for no sin could be greater than this—against the sinless Friend and Benefactor of the race. Love was willing to endure to the uttermost. It is by the cross of love the world is to be redeemed. D. W. K.

Relieving the Drabness

One of our up-to-the-minute repositories of pedagogical wisdom has noticed that Sunday-school classes are sometimes rather dull. He comes forward with a remedy. He proposes new hats for the teachers to relieve the drabness.

Persons of large capacity for imagining things might be able to think of circumstances in which this would help some. We thought of other possible measures, such as harder work in preparing the lesson, greater love for the members of the class, more earnest praying for light and power from on high.

It is our opinion that if these three lines of effort are given a fair trial, many teachers will find that the drabness doesn't bother much. E. F.

THE GENERAL FORUM

If You Were to Die Tomorrow

BY CARRIE HETRICK ALLEN

If you were to die tomorrow,
What would you do tonight?
How would you spend this evening,
'Ere you passed from earthly sight?
Would you leave an example to others
That would guide them always aright?
If you were to die tomorrow—
Just what would you do tonight?

If you were to die tomorrow,
Which path would you go tonight?
Up towards that Holy City,
Or down in gay pleasure's light?
Remember there's many a weak one,
Who may follow you with delight,
Because you're a loved companion—
Oh, choose well your path tonight.

If you were to die tomorrow,
What would you read tonight?
Of fables, romance or mystery,
Or the glory of heaven's light?
The eyes that tonight would sparkle,
But tomorrow exclude the light,
Would surely rest on that Book of books—
Oh, what would you read tonight?

If you were to die tomorrow,
What would you sing tonight?
"What a Friend We Have in Jesus,"
Or, perhaps, "Leady Kindly Light"?
Surely not an idle ditty,
Or an opera ballad light—
The hymnic prayer, "Abide With Me,"
You would surely sing tonight.

If you were to die tomorrow,
Would your work be done all right?
And be worthy the Master's approval,
His, "Well done, my child," tonight?
Take stock of yourself, dear reader.
You're not sure of tomorrow night,
For if you should die tomorrow,
You should be prepared tonight.

Greensburg, Pa.

Behold the Watchers at the Cross

BY HOWARD H. KEIM, JR.

Some one is saying: "Jesus of Nazareth was crucified on a skull-shaped hill outside Jerusalem over nineteen centuries ago." That is true. It is also true that the Christ of God is being crucified today and every day in every city.

Jesus identified himself with every human need, spiritual, social, intellectual and material. He gave his all, to satisfy these basic hungers of all humanity. He used many illustrations to teach the fact that no earthly value is to be compared with the worth of a human personality. The stories of the lost sheep, the lost coin, the prodigal son and the last judgment all teach the supreme value of the individual. Jesus said: "Inasmuch as ye ministered unto one of these least, hungry, thirsty, naked, sick, imprisoned or wandering ones, ye did it unto me; and inasmuch as ye failed to minister unto one of these least, ye failed to minister unto me."

The most comfortable thing to do is to think of the crucifixion objectively, as taking place nearly two milleniums ago, thousands of leagues across the sea. Perhaps a more helpful thing to do is to think occasionally of the crucifixion subjectively, as taking place here and now. You and I are watchers at the cross where the Holy One of God pays daily, the last full measure of devotion, that sinful and needy humans may find a saving relationship with their Creator and a satisfying relationship with their fellows.

Thinking thus, I would like for you to visualize three present-day crucifixions. Here is Christ identifying himself with a young man who because of the pagan conditions of our society has been encouraged to throw to the winds his promising manhood and self-respect, by way of saloon, gambling den or brothel.

Again we see Christ in the form of a bright, happy child, skipping her way to school, suddenly crushed to earth by a speeding automobile.

Now we behold Christ in the personality of a beautiful young lady, who because she is compelled by the profit system to work in the midst of a great city for six dollars a week, is driven into immorality.

Behold the watchers at the cross!

Behold, first of all, the *indifferent* watchers. Like the Roman soldiers on Golgotha they are hardened to cruelty. They say, "Just another crucifixion," and proceed to divide the spoils. They say of the young man: "He was no good anyway—just another young fool getting what he deserves." They say of the child: "That makes one less mouth for a poor father to feed." They say of the young lady: "She would probably be like that even if she would receive a living wage." Or they might say, "There should be a certain number to serve the lusts of men, and she might as well be one of them." So they nail his hands and feet again to the tree and go mechanically and selfishly about the routine duties of life.

Now behold the *malicious* watchers at the cross. Like the priests and Pharisees and scribes who stood on Calvary, they are pleased with their achievements. They think they have done God a real and valuable service. Says the brewer of the young man: "Ah!

he is a good customer. Do nothing to modify his tastes unless it be to increase his desire for liquor." The gambling den operator says, "We need more like him." The property owner who is a church member and gives to charities speaks: "The keepers of saloons, gambling dens and brothels are prompt in paying their rent. I can't afford to be too scrupulous about the kind of business they operate in my property. If I didn't rent space to them some one else would, and then I couldn't give so much to the church and philanthropy."

In regard to the little child, the automobile manufacturer says: "We must build the fastest car possible, to meet competition. We can't be disturbed if a few thousand children are killed annually."

The store manager says of the young lady: "The lower we can keep the wages of our help the better showing we can make on the ledger." The owner of corporation stock who is a nominal church member, says: "Great! We get a large dividend even in a depression year." The purchaser of merchandise who is also a church member, says: "I buy where I can get the most for my money. I can't worry about what kind of wages are received by the laborers who produce and sell the merchandise."

So they crucify the Lord afresh and put him to an open shame.

But behold also the *friends* of Jesus who are watching at the cross. Here is the mother of the young man who has disgraced himself and her. But she loves him still, with a true mother's love. At the foot of the gibbet on which pagan society has fastened her own dearest and best, because he has done that which it has made inevitable, she is resolving to work her fingers to the bone, if need be, to help make a society that is safe for young manhood. Here also is his chum, still believing in his unfortunate friend, and resolving to work harder, that human personality may supplant the god of profit, on the throne of our modern civilization.

Now we see another mother, sad-eyed and dismayed at the cruelty of a society which places greater value on speed than on life. Yet she is not bitter, nor cynical. She says: "Father, forgive them, they know not what they do. I have given my best to reveal to men the heinousness of their sin." Here stands the brother of the little victim of speed, determining to help educate humanity to recognize the higher values of life.

Behold the mother of the young lady, anxious that her daughter find the abundant life, anxious that she should not sell her soul for a "mess of pottage." See this mother working and praying for adequate wages and proper working conditions for women and men. Look now at the brother and father of the girl, aroused to a new passion for social righteousness because of the calamity that has touched their own family.

Christ is being crucified again today in the personalities of millions of the world's oppressed, in the slums and sweatshops of every city, on the battlefields of every nation, in the dives and dens of the underworld, and in the saloons and marts of the elite. Are you indifferent like the soldiers, malicious like the priests and scribes, or friends like Mary and John?

Huntington, Ind.

Meditations on the Cross

BY A. R. COFFMAN

It is *intentional.* One of the first things that arrests our attention is that Jesus went to the cross of his own accord. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." Our cross also should be intentional instead of accidental. We ought to take it up of ourselves and bear it gladly instead of having it imposed upon us. That constructive thing to which we give our lives will have in it an element of tenacity and sacrifice to which we ought to give ourselves in grim and yet joyful determination.

The cross is *central* in time and importance. The author of Hebrews says: "Through faith we understand that the worlds [ages] were framed by the Word of God." History has no meaning to us except as it is interpreted to be the unfolding of the plan of God with the cross at the center. The cross is central in division between righteousness and evil. It is no accident that Jesus was crucified between two, one of whom prayed to be remembered while the other reviled and blasphemed. The cross is central and decides and divides eternally.

The cross is *substitutional.* The good shepherd giveth his life in behalf of the sheep. He stands between them and danger and death. "This is my blood which is shed for you unto the remission of sins." "The Lord hath laid on him the iniquity of us all." We are safe simply because we have trusted ourselves to his keeping forever. True appreciation of this fact does not make people careless or indifferent, but rather fosters gratitude. When an individual has come to see Jesus so that tears fall at his feet like those of the woman who loved that much because she had been forgiven so much, it can not be expected of him that he will promote or endorse any agencies that omit or even neglect the central, substitutional fact in the sacrifice of Jesus for our sins.

When we come to the question of heavenly justice, we surely must think in terms of substitution for we have nothing of it ourselves. One glimpse at the di-

vine holiness makes us appreciate the words of Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Jesus stands as the just for the unjust. He is the just One who justifies all those who trust themselves to him. The justice of God, even justice that evil demands, the justice of man that he does not attain but that he knows, this we can not achieve or face of ourselves. Jesus must do it and has done it for us. We do not need to argue as to whether he paid the price to God or the devil. He paid the price that all life demands of perfection.

The cross is also the central *inspiration* of our lives. The substitutional and inspirational approaches are not to be widely separated. When we were enemies, we were reconciled to God through the death of his Son and Jesus in turn says that we should love not only our neighbors and friends but our enemies. If we love him, our God, our Savior, who creates, we will love those whom he has created, our neighbors, who may be undesirable or even hostile. When we find it difficult to forgive some people on their own account, we may be able to forgive them for Jesus' sake because he forgave us infinitely more when we were his enemies, when there was no response on our part.

The cross is *final.* It is final even from the beginning and so it is initial. The Savior saw the cross when he was baptized. He said to the sons of Zebedee: "Are ye able to drink the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" What a world it would have been if he had taken the easy road instead of the path of the cross! What a life yours would be if at the beginning you should make that fatal mistake! And the cross is continual unto the end in that what Jesus did there he is willing to do all the time. His blood continually cleanses us from all sin. The cross is final in that it has the potential power to complete the plan of God. Jesus said: "It is finished." "I have overcome the world." Our sins have been forgiven, we have been saved, the land of promise has been provided, but we are to enter and occupy; we are to go into all the world and preach the truth. We have the only life there is, and yet we are the ones to distribute it. It is the only health, Jesus is the only Physician, but we are to make him known and bring people to him.

The cross is *spiritual,* but that does not mean that it is not actual. It is symbolical of the love of God, but none the less real. The cross is physical. Jesus was crucified literally in our stead, but the mockery when they put upon him the purple robe in ridicule of royalty was more terrible than that. It was a crown, but of thorns, that they put upon his head and said: "Hail, King of the Jews!" All this crushed his physical life, but it was not selfish hurt that broke his heart that day, but pity for our condition. The spiritual, for a while unseen, is eternal. In the Book of Revelation, around the throne of God, are all the members of his creation praising him; but there is a great need, and it is the Lamb of God, slain from the foundation of the world, who is worthy to open the seals of the Book.

"To the old rugged cross I will ever be true;
Its shame and reproach gladly bear;
Then He'll call me some day to my home far away,
Where his glory forever I'll share."

Martinsburg, Pa.

Would You Be Simon of Cyrene?

BY WILLIAM REGISTER

THE greatest characters of human history have often been envied by men of these modern times. In fact, so high a place do they hold in our esteem that we frequently hear people say, "I wish I could have been such a one." The greatest characters who have walked this earth are unquestionably found in the pages of the Book that is the Word of God. From the time of Adam until the death of John, the greatest religious geniuses and the most eminent statesmen of antiquity have their records preserved for us in this Book. And those records are reliable, since they are found in the volume which owes its existence to the inspiration of the Holy Spirit.

Conceding all of the greatness that history accords to these men, there is only one of that noble company with whom we would willingly trade places. We would not exchange our lot as an humble, regenerated child of God with David, the king. For even though his hands smote the harp that was tuned to inspiration, and although he wrote the songs of praise to God that nations have since sung, the humblest among God's people have a higher place in the kingdom of God than he.

Nor would we exchange our lot with that of Solomon, the magnificent, conceded to be the wisest man who ever lived, with the single exception of the Lord Jesus. The service that Solomon rendered to God is not to be compared to that of some modern disciple who understands the secret power in the Holy Ghost.

Paul the apostle has impressed the Christian world more than any of the sacred band who promulgated the gospel in its early stages. Yet we would not trade our place and the joy of living in this strange age for the place of any of the faithful apostles of our Lord, Paul included.

In fact, there is in all human history just one man with whom we would gladly exchange places. We would give all that we possess, if we could have been Simon of Cyrene. Of him it might be said, he helped the Lord Jesus save the world, even when every hand

was against him (Matt. 27: 32). How many sighs have gone up into the ears of God, as the sorrowing reader has pored over the page that tells of Golgotha! How many of us have said, "I wish that I could have been Simon, and carried the cross for the Master."

We must remember that the events of the trial has left the Lord Jesus physically exhausted. After the Passover he went out into the darkness to the Garden of Gethsemane. There he spent an hour of agony which had a natural reaction upon his physical strength. He was arrested and marched to those nocturnal assemblies of an illegal court, where he was again and again tried for his life. As the morning dawned, he was marched across the city from judgment hall to palace and back again, laden with chains, unrefreshed by even so much as a cup of water. Buffeted by the fists of the vindictive, beaten with rods, and scourged by Roman hands, he staggered and fell under the weight of the cross.

As part of the punishment of crucifixion, Rome compelled the condemned to carry their own instruments of torture to the place of execution. His strength sapped by lack of refreshment and by spiritual anguish such as man never knew, Jesus was unable to bear the weight of his own cross, and so they cast about for a substitute. What an amazing thought that is! He who came from heaven's courts to be the sinner's substitute, in his hour of physical need required one for himself!

As the soldiers cast their eyes about over the assembled crowd, their gaze fell upon a tall man from Africa. This man must have towered above the mob, so as to be easily distinguished. He was a powerful man, able to bear the weight of the cross. It must not be thought for a second that Simon was a willing substitute. Indeed, the contrary was the case. It must be remembered that Simon was not a Negro; he was a Jew who traced his ancestry back to a high and proud descent from Abraham. Cyrene was a Jewish colony on the coast of Africa, and from there this African of Jewish blood had journeyed to the Holy City.

According to the law of Moses, Simon was a godly man. He no doubt was in the city of Jerusalem for the feast of the Passover. It is highly probable that this was the first time that privilege ever had been his. To celebrate that sacred feast in the city that was peculiarly the place of God was the aspiration and dream of every Jew who lived beyond the confines of Palestine. Simon knew the law of Moses, and he realized that if he touched an instrument of execution, he became ceremonially unclean.

Simon was faced with the tragic certainty that, if he bore the cross, it would frustrate the purpose of his entire trip. And now on the threshold of the house of his desire, he is suddenly laid hold of by the soldiers of Rome, and compelled to bear this cross!

In a word, Simon was drafted! All the versions of the gospel that contain this striking and dramatic episode say, "Him they compelled to bear the cross." What a contrast between the two who lay hold on that cross! Simon, who bore it in bitterness and anguish of spirit, and Jesus, who bore it in love!

The hatred of Simon was, of course, primarily directed at Rome, because the political oppressor of his people had robbed him of the sacred joy of participating in the Passover feast.

But this man who turned away from God's temple unfitted to enter lived to boast in later years with streaming eyes of his deed on that day! Our hearts rejoice to note in later history how Simon became a power in the church. His sons are named in the church of the apostolic age where they were deacons.

It would be interesting, had we unlimited time, to contrast the two who bore the cross that day. Of Simon we can only say he was drafted; but of Christ, we can not help noting that he carried it of his own desire. When men besought him to avoid the place of

Good Simon

BY WALTER SWIHART

Our Jesus staggered with his load,
Up Calv'ry steep, up Calv'ry road;
But as he made the hard, long climb,
He fell beneath the load of time;
For he could bear no more of pain,
Than was the load of sin and stain;
Good Simon took the cross a-prone,
And bore it as it were his own;
Yes, Simon took that heavy tree,
And bore it for humanity:
Had Simon failed, Christ had not died—
The debt of sin would still abide!

We need not die that we may show
What Simon meant so long ago;
It's lift the load that heavy lies,
As brother, fallen, faints and cries,
"Help me, brother! with my load,
Up rugged rocks, up ragged road!"
Yes, Simon showed the Christ-true will,
He helped his Savior up the hill;
But had he failed all else had failed,
And since he helped all else availed!

Yes, Simon gave his strength for me,
Yes, Simon gave his sweat for thee,
Yes, Simon helped us to be free,
Yes, Simon failed not! How dare we?
Yes, Simon, like the blinded Jew,
Helped our Savior to be true:
Had Simon failed a-neath that strain,
The debt of sin would still remain!

Fostoria, Ohio.

execution and evade the sentence that he knew was coming, he scorned their suggestion with the dramatic words: "For this cause was I born; to this end came I into the world." Indeed, at the very beginning of his mission, he announced: "And I, if I be lifted up," thus speaking of the manner of the death that he was to die.

There are no more Simons!

More than that, Simon will never be reincarnated. There can be no other like him. From the hour that Jesus finished the redemption of mankind on Golgotha's bleak crown, all who bear the cross of Christ must be volunteers. Indeed, the Lord Jesus himself gave us this choice, when in Matt. 16: 24 he said: "If any man will come after me, let him deny himself, and take up his cross and follow me."

In examining the meaning of the challenge of Christ, to take up his cross and follow him, we must remember that the offense of Calvary has not ceased. In Gal. 5: 11, the apostle Paul says: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased." This man, Paul, was hated by his generation for just one reason; he preached salvation through the cross of Jesus Christ.

This testimony is equally offensive today. The offense of the cross has not been taken away. If you doubt that, try to describe to some irreligious group the suffering and the anguish of the Son of God on Calvary's cross, and see, then, if such a message is offensive.

If you would be shunned by the entire world outside of the faithful remnant of the church of Christ, then preach the cross. If you are not willing to be ostracised by your generation and cut off from congenial company, as was Simon, then keep your mouth shut about the tragedy of Golgotha.

We are told in Gal. 6: 12 that the false teachers who preach a bloodless gospel and know not the power of Christ to save and redeem, do so only that they may not suffer persecution for the cross of Christ. To the man and woman of the modern age whose ears are attuned to spiritual things, there is a real challenge to heed the call of Christ and be faithful to his cross.

Only those who today in willingness bear the cross of Christ have any permanent solution for the difficulties and troubles of this sad age. Across the throbbing heart of humanity, the discerning eye may see inscribed in letters burned deep by suffering and bitterness:

"WANTED, CROSS-BEARERS OF JESUS CHRIST!"

The desire to bear this cross, however, must spring from a desire for fellowship with Christ and hatred for the sin that nailed him there.

Would you, like the writer, yearn to trade places with Simon? It is too late now, but we would remind you in the words of an unknown poet that we can enter into the fellowship of his reward if we receive his challenge and bear the cross for him now. We regret that we can not give the name of the writer whose lines we now offer, but this man of verse has said all that we have tried to say and said it better in these simple words:

Simon of Cyrene bore
The cross of Jesus—nothing more.
His name is never heard again,
Nor honored by historic pen;
Nor on the pedestal of fame
His image courts the loud acclaim:
Simon of Cyrene bore
The cross of Jesus, nothing more.

And yet, when all the work is done,
And golden beams the western sun
Upon a life of wealth and fame:
A thousand echoes ring our name;
Perhaps our hearts will humbly pray—
Good Master, let my record say
Upon the page divine: "He bore
The cross of Jesus"; nothing more.

Grand Rapids, Mich.

A Cross for Everyone

BY WALTER S. COFFMAN

"He that doth not take his cross and follow after me is not worthy of me" (Matt. 10: 38).

To be redeemed, it is as necessary for me to bear a cross as it was for Jesus. Jesus says so in this text. In the context Jesus spoke of the natural family ties as being subordinate to the love one should have for Christ. At first it seems as if he belittles the family relationships; but he does this in no instance. He assumes that these relationships are all they ought to be; yet love for Christ should come before these.

Vicariousness in the family is taken for granted. It would take a very depraved father or mother who would be other than vicarious for his or her own child. It is not too much to expect this even from the gangster. Nature makes this demand. But Christ calls for vicariousness where there is no such natural claim. It is difficult to imagine a parent who would not deny self for his child; but it is not difficult to imagine one who would not deny self for the child of some other parent. But Jesus makes this claim upon us.

Does this claim seem unnecessary and harsh, cruel and unfeeling? It is neither the one nor the other. The claim is necessary, redemptive and beautiful. This universe exists by this principle; or, at least, the principle is abundantly at work in the universe. The vastly distant sun and stars are burning themselves up to give us light and life. Most of the roe of every fish must

perish so a few may live. Otherwise in a few years our seas would be solid masses of flesh. If all the fruit of one head of wheat could reproduce itself and continue to do so, in a very few years, everything else would be crowed off the earth. Every time a child is conceived, that act precludes the conception of many other children. Jesus, therefore, was speaking no unfeeling claim upon us. His claims must be in harmony with the universe we inhabit.

Vicariousness seems to be about the only means of redemption at hand. This seems to be true in the family. At first, the little child obeys the parent, not always because of love—sometimes, because of the fear of punishment. Later, it is because of respect. But when he comes to realize what father and mother really are and have been to him, his filial relationship is that of love. Jesus proved the principle's validity for redemption. Providing people with food only seemed to have the effect of making them clamor for more food. Performing miracles for them seemed only to appeal to their curiosity. So he was vicarious to the point of death. After that, people began to live for him.

Vicariousnes is the most beautiful thing in the world. Today, the willingness of some person to risk death in order to rescue some one else from certain death goes a long way toward making us overlook or even forget the failings of the person making the sacrifice. And is not that rightfully so? Giving of self or any part of self for a worthy cause brings the most lasting and satisfying of all pleasure. I read somewhere about a flippant, frivolous young woman who said that the greatest satisfaction in her life came from having taken care of an invalid old lady during her last days, performing for her all the menial services a nurse is expected to do. Can you think of anything more beautiful than that?

Granting all this, how can it be possible for one's worst foes to be those of his own family, as Jesus says? Especially, when these relationships are what they ought to be, as Jesus assumes? Take, for example, Jesus' own experience. Jesus loved his family, and they loved him. Out of their great love for him, and lest he should get himself in trouble because of his preaching and teaching, they sent for him, presumably, so he would quit this mission. If he had listened to them out of his great love for them, he would have failed to do his best. In that case his mother and his brethren and his sisters, who loved him dearly would have been his greatest enemies; for they would have called him from the greatest good to the second best. What could make it any different for you and me, if we allowed our love for family to keep us from the service we owe to him?

Yes, you and I need to live vicarious, redemptive lives. We need to be saviors, in so far as we are capable. There are so many ills from which you and I have the power to save people. Perhaps the simplest of these is the lack of physical needs. The other day we redeemed two tramps from the evil of physical hunger by providing them a meal. We can redeem from the evil of friendlessness by being a friend. And we can redeem from others of these ills by helping bring about a brotherhood among men of the earth. Many a well-to-do couple could redeem an orphan or orphans from that unnatural state, and at the same time redeem themselves from the mockery of their otherwise unneeded plenty.

And there is the greatest need of all, to redeem those who have never heard the gospel of Jesus Christ, both at home and abroad. We all have redemptive power there. We can all be saviors there, if we will. We are ourselves redeemed by redeeming, or by exerting what redemptive power we possess, prompted by the claim of the love of Christ.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.

Cerro Gordo, Ill.

Brethren Youth Building a New World

As Set Forth at the District Meeting of Southern Virginia

BY FRANCES LAYMAN

In Three Parts—Part Three

The seventh field to work is to create a Christian use of leisure. Due to unemployment caused by the present economic order, the leisure time activity has become a problem. Play has a value which the race has found to be necessary; in fact, something which is essential. We can not do without play any more than we can do without religion.

If we but open our eyes, we can see that there are inadequate forms of amusement now so widespread and so inviting that one-eighth of our national income each year goes for amusements, and this amount is given mostly by young people. If play is an experience which enriches life, then it is something worth while, that is, in some creative activities. Creative activities should serve as an aid to self-expression, appreciation, social contact, and a personal evaluation of things we create.

The eighth thing we need to do is discover a new patriotism. Our loyalty belongs first of all to God and to our ideals for his kingdom here on earth. We only assert our loyalty to our country believing that true patriotism must be built on the eternal Christlike principles of right, which are the only foundations of stable government.

If we are to carry out our new idea of patriotism as making devotion to God first, we should seek through peaceful action to establish a program of education to rid society of the evils of the gambling system. We should also oppose publication of magazines and newspapers which pervert the truth, withhold the news, oppress freedom of expression, oppress the interests of labor and advertise places and things which exploit vice and crime.

To carry this idea out with other groups there must be a complete understanding in order to avoid confusion. Everything with a purpose contrary to our conception of Christian patriotism should be explained, then acted on by Christian youth in an attempt to eradicate such evils. We should survey and evaluate (in view of Christian standards) the great issues of a political campaign and vote as intelligent citizens for such issues as will further instead of hinder civil rights for all people. We should see that the new patriotism for our country can mean the eternal principles for right.

The ninth field of work is a Christian stand in regard to alcohol. The use of alcohol is harmful to the individual, detrimental to society, and contrary to Christian principles. The alcohol problem vitally affects every other phase that has been mentioned in the building of a new world program. Brethren youth or youth of any kind can not build a new world unless this traffic is abolished. One thing we can do is to utilize wholesome leisure time activities to offset the pressure to drink. I know of a church that wanted to do something about the articles that were found in newspapers and magazines which misrepresented alcohol by the advertisements in them. All members of the B. Y. P. D. wrote letters to the editor of a leading newspaper, and he at once stopped that advertisement. To me that only proves what we might do if we but try and start work with our everyday experiences.

The tenth field is that of race barriers. Though created of "one blood" we have erected cruel and senseless walls and partitions that divide us. Through the ages one race has been oppressed and mistreated where two races have lived together. The influence of brotherhood has not been felt so much, in fact the church has done so little that it seems like lightning across a darkened sky that flourishes for an instant and is then gone. The educational inequality is still noticed, so we must first realize that the cause of racial antagonism must be destroyed. It is only when we study the teachings of Jesus that we get the true perspective. Jesus recognized the unity of humanity. He did not go by classes, but instead he dined with sinners, preached to the poor, ministered to foreigners, and called Zacchæus to come down from the tree. In spite of the fact that people belong to other races, we should love them as ourselves. Loving people whom we had rather hate may mean walking through the valley of the shadow of death to see the new world. If we could only remember, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," we would have no trouble breaking down the barriers of prejudice and uniting all races and classes of men in appreciation, understanding and Christian brotherhood.

There are several attitudes that one may take about what I have said, but I think if we could only place ourselves in another's place, discover his problems and the problems of his race, we would want to do something about it.

A person without vision is useless, but if we as Brethren youth attempt to build a new world, we need vision, yes, but we need more than that; we need action. It is up to us individuals to choose what we will do about the program of helping to build a new world which has been briefly outlined. We may sit idly by with arms folded, or we may respond to the call of action. It is up to us.

"To every man there openeth
A way, and ways, and a way,
The high soul climbs the high way
And the low soul gropes the low;
But in between on the misty flats,
The crowds drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Rocky Mount, Va.

His Care

BY IDA M. FISHER

O glorious moon, a-sailing so high,
Serene and silent you ride in the sky.
Nothing can mar your great beauty tonight,
Nothing can cast a more radiant light.

Stars shining brightly, to light up the night,
The heavenly field is a beautiful sight.
God's hand has set forth these wonders so rare
To remind us that he has us still in his care.

Clouds floating silently like ships on a sea,
Aimlessly drifting so far off from me;
White ones and dark ones, colored ones too,
Quietly sailing across the deep blue.

God in his heaven, takes care of it all,
Heavenly things, earthly things, large ones or small;
Springtime and summer, harvest and cold,
He gives us these beauties of his to behold.

Grey days or bright days; sunshine or rain—
He sends us his blessings ever the same.

Lewistown, Pa.

HOME AND FAMILY

The Unfinished Task

BY O. P. THOMAS

When Jesus died upon the cross,
He left a task undone,
A task to win and build up souls,
A task he'd just begun.

The task was great, extended far,
But Christ had thought it through:
"Even greater works than I have done,
Is the task I give to you."

The task, to build the church of Christ,
To spread the gospel wide;
To witness for him everywhere,
And let him be our Guide.

To do this task that God assigned
Requires the Spirit's power;
The living Christ within the heart,
And working every hour.

Sometimes the task seems very hard,
And progress very slow;
Work on, pray on, 'tis God who leads,
He'll give you strength to go.

We should not pray for lighter tasks,
Nor easy sailing through,
But we should ask for added strength,
That we his will may do.

And in that day when God shall judge
The world and all therein,
May he then find our task well done—
The world redeemed from sin.

Sipesville, Pa.

"I Met God!"

BY GRACE HILEMAN MILLER

"DORCAS, you look as though you have just passed through a mountaintop experience, instead of returning from a visit to a sickroom," exclaimed Mary, as Dorcas re-entered the Young Women's Aid Society room after a visit at the bedside of a man dying with cancer.

"Girls, I met God in that room! Though suffering excruciating pain, this man puts that in the background, and prays so fervently that his brother's children may come to a saving knowledge of the Lord Jesus Christ that I could just feel the presence of God by that bedside."

After a moment of silence Betty remarked significantly: "I met God the other day when I visited Grandpa Smith; he had just received a letter from his son telling how he had reconsecrated his life in a recent revival meeting and that he had decided to become a minister. How that father did praise the Lord!"

"I met God last Wednesday morning at the community prayer meeting as I listened to dear old Sister Daniels tell how her prayers, continuing over twenty-six years, were answered when her son gave his heart to the Lord the evening before." This was Jennie's testimony.

"Priscilla, what message do your shining eyes tell?" asked Dorcas of her neighbor.

"I was just thinking how I too truly met God. It was last evening at the Mexican church prayer meeting when I heard Carmen Martinez praise God that her dear, timid daughter, Cholie, was led into active Christian work last Sunday by her Sunday-school teacher. The mother had despaired that this timid child, so afflicted with an inferiority complex, would ever make a gesture toward leadership activity."

"If you could have been with me last Sunday morning in the primary department, when I told the children that death is only a sleep from which all will awaken when Jesus comes again, you would have seen glowing faces showing that they understood. It was real inspiring!" This was volunteered by Mary.

"How encouraging all these experiences are; why I feel that now I can say I met God as I listened to you," declared Beulah, a new member of the society. "My heart never glowed before like it has this afternoon!"

"May we join hands and sing Praise God From Whom All Blessings Flow, before we adjourn," suggested Priscilla.

"Let's have sentence prayers first," commented Dorcas. The prayers and the doxology thus ended a never-to-be-forgotten inspirational meeting of the Young Women's Aid Society.

La Verne, Calif.

One Large Family

(Thoughts of a Sister the Day Following Our Sacred Services)

I NEVER think of our love feasts directly after I have attended such a one but that a vivid picture of the long rows of white covered tables and the rows on rows of spiritual countenances are not before me and thrill me. And I never think of but one term as truly describing that throng: *family circle.*

I am always eager to travel the two-by-twos down to our spacious church basement in anticipation of the sacred rites soon to be solemnized there. Always I receive great spiritual visions. Always, I find myself planning anew to carry ahead Christ's program with a greater faithfulness; and that would mean to be more mindful of all my fellow men. Also with young daughter at my side and stalwart son further

back at another table I am made very happy indeed.

The radiantly-lighted faces of the people about me tell me we are all dwelling upon that time, that great day when Our Lord and Master will be with us. And we will be there with him. Much like this will we celebrate his coming. And I think of mother, father, sister and brother already gone ahead, awaiting our coming. It in truth is a "sweetly solemn thought."

How full of meaning are the hymns which we sing —*Blest Be the Tie That Binds, Alas! and Did My Savior Bleed, I Love Thy Kingdom, Lord, God Be With You Till We Meet Again!* And as one kneels to lightly touch with water, and then the towel, the feet of the one next to one, he feels no superiority, neither inferiority, existing among friends of like faith. At the communion members constitute one large spiritual family. Only then they joy in the common thought, commemorating the time when the disciples with their Lord sat about the tables long ago in that upper room. Also we are symbolizing that future time when, with the hosts of God, we will have another Communion Service.

Fervent prayers are offered. Closing our eyes we can fairly feel our Master's presence, there with us.

The scriptures that are read are wholly concerning our crucified Lord. They fire us anew with a strong purpose and greater courage for our continued march in following our blessed Leader.

And when the last song is sung, the last prayer offered, we leave the lower chamber refreshed, renewed. So—having attended love feasts (or if you will, communion services) since I was a child of ten till now at a much older age in life, and always deeply grateful for the help it has been to my soul, I can not but marvel that anyone of our number should lightly remain away from the sacred rite. "Blessed are ye if ye do my commendments."

Judge Not

BY EZRA FLORY

Have you ever felt the depressing effect upon your own soul when a faultfinder converses with you? Have you tried to estimate the damaging effects such a spirit has upon the one who thus lives? This word *judge* means censoriousness, not the use of good sense.

I once heard of a butcher who tried to purchase a good beef from a farmer who had a splendid herd, except one scrubby steer. For every word the farmer would say about his nice flock, the butcher would add, "Yes, but look at the scrubby steer!"

One time the writer visited with a minister who at one time preached in the Church of the Brethren. The latter spent most of his time calling attention to scrubby preachers in our church. I tried to show him the good ones. I said, "You will not find one of our preachers who smokes cigarettes." He admitted he knew of none. I hope he will find none, for he will surely be back again to tell me about it if he does. I gave him a long list of those who do wonderful work. I said that human nature abounds everywhere, that he should not take us for a group with wings. I assured him he would not find more devout men anywhere. But he kept pelting me with "Look at the scrubs." Brethren, we have a high calling. Our lives tell for Christ or send others downward by what we live, not by what we say. Let Christ rule in our lives, to his glory.

New Paris, Ind.

Spring

BY P. F. ECKERLE

For many people winter has its varied charms. We hear their cry resounding through hall and street, "Snow, snow, beautiful snow" when they see it piling up in fluffy heaps, forming turrets over the gateposts and on the garden walls. And who has not looked upon this beautiful scenery and reveled in the thought of the spotless purity in life represented by the driven snow?

Then there are other conditions that go along with these scenes of beauty which we can not overlook. We observe the dead grass, and the bare limbs of the beautiful maples that so short a time since were scenes of regal beauty. And we wonder if these somber things can ever again be dressed in that verdure which causes one's heart to bound with a new impulse, a delight that deepens the conviction already imbedded in our souls, and our only answer is: "Yes, when spring comes, we shall see that these dull things of nature are not dead."

When we hear the whistle of the cardinal and the saucy chatter of the blue jay, when the robin comes again and we enjoy the sweet music of the jenny wren we are convinced that winter has gone and spring is here again with abounding evidence of new life. This helps us to forget the pinch of winter winds and the howling storms so distressing to life. Perhaps it is the memory of those hardships that helps us to enjoy the gentle zephyrs of springtime and to look forward to the harvesttime that lies ahead. It is this rejuvenating influence of spring that imbues one with the urge to plant again, to labor earnestly for the very joy of it and the hope it has inspired in the very heart of our souls.

And all of these things have come to us because we now look forward with such an abiding faith in our heavenly Father and the certain knowledge he has implanted within our spirits that we know that spring shall come again because the Lord hath said: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22).

Lanark, Ill.

OUR MISSION WORK

The Taropa School

BY EMMA K. ZIEGLER

Let us take a jaunt together to one of our largest schools in Raj Pipla State. It is in a village called Taropa, about five miles from the capital of the state and is situated on a good hard motor road. This is something rare for a village, for generally the roads are more mud or dust than hard surface.

As we approach Taropa, we go through some of the most beautiful country in this part of India, for there are many large spreading mor trees which bear large, white, very fragrant blossoms in the spring. These blossoms are more like a fruit than a flower and one can see the children out under the trees eating the flowers. Cattle are also very fond of them. And besides this, people also are very fond of this flower because it is gathered and sold for the purpose of making strong drink. So while we do not like this use that is made of the tree, yet it helps to give a restful cool appearance to the country.

Another feature which makes the countryside beautiful is its many palm trees. The first ones of these trees were imported as seed and planted some thirty years ago and now they grow in clumps all over this part of the country. As the huge cocoanutlike seeds fall, new trees spring up until the village of Taropa itself is one clump of palms after another making a very picturesque scene with its drab brown thatch-roofed huts huddled together under the towering palms.

Here we are at the lane to the school itself. As we approach we see the children lined up on either side of the lane to welcome us. We pass up this avenue of boys and girls with their shining black eyes and smiles of welcome. We are greeted with the Indian salutation of the back of the right hand to the forehead in a "Salaam" till we come to the school building itself. The building is of wooden framework over which split bamboo poles are nailed close together and these are then plastered over with cow dung. The roof is of sheet iron and the floor is the ground smoothly covered with cow dung. In the one end of this building lives Nagarji, the headmaster or principal of the school. In the other four rooms the classes are held.

In this school there are seven grades, going up to high school, and four teachers are busy with the 115 children that attend here. Of these children only fifteen are girls, for in India it is thought that girls are not worth the bother of giving an education, so in spite of the efforts made to get girls into the schools, their numbers are few. We are very glad that there are this many attending.



Taropa School. Note the Flower Garden

The kindergarten is the busiest place in the school for there are twenty-six little wriggling boys and girls seated on the floor and ready for any mischief that may present itself. Kalidas, the teacher, with his quiet, sympathetic way directs these children in their work and play. In the other rooms are Madhavlal and Bhikaji and Nagarji teaching the other classes. The boys and girls are seated about the floor, some of them reciting, some studying, some doing various kinds of handwork, such as making fruits and animals and birds out of clay from their garden. Others are making maps. Some are making the tabernacle as a handwork project in their scripture class which they have every day.

When it becomes too warm inside under the sheet iron roof the classes move out under a shade tree in the garden. They are very proud of their flower garden in which is a profusion of large colorful zinnias. They do not pick one flower to mar the beauty of their garden. Each grade has its own plot to care for and they take great pride in having their plot look its best.

In this school they have a singing band which sings Christian songs for their own pleasure and they also go to the surrounding villages and give programs of song. It is their greatest delight to go to some village ten or twelve miles distant where Christianity is not known and where the gospel has seldom been heard and spend an evening there singing for the people. They accompany their singing with the rhythmic beating of two drums and the jingling of cymbals.

This village is a noted place in the mission for it was here that old Dhanjibhai lived. He was an illiterate man but was an enthusiastic Christian, taking his Bible with him wherever he went and getting other people to read it. His life was the influence back of the work now being carried on in this section. His

son Nagarji is now the headmaster of the school and goes out through the villages in the morning or evening round about Taropa, meeting the people and inviting the children to the school. If one of the children is absent or comes late to school he is off to the home that evening or next morning to see what is the matter, and so as we ride out through the country with him we see that he is greeted with respect and love by the people we meet. Such is the influence of a life that was as "a city set on a hill."

Umalla, India.

What to Pray For

BY MARIE BRUBAKER

Week of March 20-27

As our minds are directed this week to O. C. and Hazel Sollenberger working in Liao Chow, China, we realize how greatly all of the other missionaries at the station need our prayers. Just now they are facing the great loss of one of their much needed and loved comrades, Emma Horning. Separation by death is never easy, but it is so very hard when it must be met on the



Brother and Sister O. C. Sollenberger

foreign mission field. Our entire missionary force in China, all of our native Christians and our neighboring missions are mourning Emma's going, and need our prayers for renewed energy and zeal.

Brother and Sister Sollenberger are located at Liao Chow, but his work takes him out into the villages, where there are small groups of native Christians who are striving to build an indigenous church. These Christians eagerly look forward to Bro. Sollenberger's coming for they need to counsel much with one who has known the Lord longer than have most of them. Some of the villages have as yet no organized Christian group, but through the constant coming and going of the missionary there are a few who are becoming interested. Many other villages in our Church of the Brethren territory have never been touched at all. How the missionary longs for more time and strength to reach these! Bro. Sollenberger is doing all that he can. Let us help him to do the very best God would have him do through our intercession and prayer in his behalf. Sister Sollenberger has had a hard struggle physically, but has contributed to the work through her interest and zeal. Let us not forget her in the lonely weeks when the husband is out in the village work.

There are more villages around Liao Chow than any one man can adequately touch, and yet during the furlough of Ernest Wamplers, Bro. Sollenberger has also included the Tsinchow district in his program. This district is a very needy and responsive section. Let us pray that each day his strength may be according to his need.

And in remembering our missionaries in prayer, we would not forget their faithful Chinese co-laborers. Bro. Chang, the pastor of the Liao church, C. K. Nieh one of the many faithful country evangelists, and many others are all serving their Lord in their native land and can accomplish great things for Christ in China if we in America do not forget to pray.

Elgin, Ill.

WOMEN'S WORK CONFERENCE OF SOUTHERN OHIO

The women of Southern Ohio met in their district conference at Gratis, Feb. 10. The motto of the day's program was: "The love of Christ constraineth us" (2 Cor. 5: 14). The meeting was called to order by the president, Sister Ida K. Hoover. We were led in worship by our music director, Mrs. Joseph Gilbert. Mrs. Everett Fisher read the scripture with brief remarks and prayer.

The roll call of our churches was inspirational. The Salem church had the largest representation.

Our goal this year is to support the same project as last, during which we gave to the national project $1,316.99, to the District Mission Board $470, and to Bethany Biblical Seminary $260.

Forty-five churches of our district are organized in the Women's Work and all these paid their quotas 100%. Eight churches gave more than their apportionment.

We have two churches in the flood area and many of our churches responded most nobly with bedding, clothing and money, for which we are grateful.

Next year the following officers will serve us: President, Mrs. Friend Couser; Vice President, Mrs. Grover Wine; Aid Society Director, Mrs. Levi Minnich; Director of Missions, Mrs. Charles Stebbins; Director of Mothers, Mrs. F. C. Puterbaugh; Director of Children's Work, Mrs. Orion Erbaugh; Director of Bible Study, Mrs. Roy Honeyman; Secretary-Treasurer, Mrs. Alfred Flora.

Our president, Mrs. Ida Hoover, had a very impressive installation service for our new officers, speaking of the work, opportunities and responsibilities, also the great place in which to serve. Mrs. Hoover, we can truly say, has served in a most remarkable way as president for the past six years.

We felt we were very fortunate to have with us Brother and Sister H. Stover Kulp. Bro. Kulp used as his subject, "Building the Church in Africa," giving us a vision of a great work. Making Christ known to the world means system and a program. Prayers are answered. The field is ready for workers. How are we answering the prayer?

(Continued on Page 20)

KINGDOM GLEANINGS

Calendar for Sunday, March 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, John's Picture of the Trial and Crucifixion.—John 19: 4-9, 14-18, 25-30.

Christian Workers, Who Is Your King?

B. Y. P. D., Come, Follow Me.

Intermediate, Why Are There Poor and Rich People?

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Gains for the Kingdom

Five baptized at Rockford church, Ill.

Four baptisms in Denton church, Md.

Two baptisms in Glendale church, Calif.

Three baptized at Payette church, Idaho.

One baptism in the First church, Los Angeles, Calif.

Thirteen baptisms in Defiance church, Ohio, Bro. A. P. Musselman of Lima, Ohio, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Lester E. Fike of Clovis, N. Mex., March 15 at the Waka church, Texas.

Bro. Edgar Rothrock of La Verne, Calif., March 14 in Waterford church, Calif.

Bro. Ray Shank of Gettysburg, Ohio, March 29 in Second church, South Bend, Ind.

Bro. Niels Esbensen of Freeport, Ill., March 15-26 in a union revival at Orangeville, Ill.

Brother and Sister B. M. Rollins of Keyser, W. Va., March 21 in the church at Cumberland, Md.

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Personal Mention

To Sister J. S. Thomas, ninety-three, oldest member of the First church of Philadelphia, congratulations and greetings of the Easter season. Her verses, Follow Me, are to appear later in our columns.

Sister Jennie Alexander, Prescott, Iowa, is grateful to the many friends who made her birthday, March 4, "such a glad happy day." Don't you agree with her when she says, "It's sweet to be remembered"?

To Brother and Sister J. M. Wright, Loveland, Colo., congratulations and best wishes for many happy returns of the day. They celebrated their golden wedding Feb. 13. A few more facts about them with perhaps a look at them are scheduled for early appearance.

Brother Winger's letter of March 9 said: "We enjoyed our trip to the South but were very anxious to get back home again." His letter also brought a snapshot of the grave of Brother J. H. Moore of sacred memory which you will be interested in seeing when we find opportunity to show it to you.

Dr. D. W. Kurtz is named in the N. C. J. C. News Service as one of the preachers who will participate in a new Preaching Mission planned by the Federal Council of Churches. It will open in Denver April 15-18 and as now projected will reach twenty-two cities not included in the Preaching Mission of last year.

Fourscore and three more will be the count for Bro. B. F. Wampler, Carthage, Mo., if he lives until April 2. He is much interested in peace and so he is proposing to make his birthday "World Peace Day." Isn't he right when he says: "What we do for peace we must do soon"?

Dr. Warren H. Wilson, well known to many of our people because of his constructive interest in the rural problems of America, particularly as they relate to the church, died on the morning of March 2. Dr. Wilson had an attack of influenza in January but the immediate cause of his death was an operation for mastoiditis.

Bro. I. S. Long, India missionary twenty-seven years and now pastor of the First church of Baltimore, has been preaching for the past two weeks in the Waynesboro church of Southern Pennsylvania. He has been talking about such things as Radiance of the Early Church, More Than Conquerors, What Christ Means to Me, A Great Salvation, Choices of the Soul.

Bro. Wm. E. Thompson, pastor of the Dixon church of Northern Illinois, had for sermon subjects on a recent Sunday, Why a Brethren Church and How to Enjoy Your Religion. They both sound like profitable themes for thought. They are having two weeks of pre-Easter evening services, "dedicated to better homes, a more spiritual church, higher ideals for society, and the saving of precious souls."

Bro. A. C. Wieand is enthusiastic about Victorious Living, which he considers "by far the greatest of E. Stanley Jones' books. . . . Page after page the author takes up every problem the modern man meets in the stress and strain of daily living and deals with it on the basis of the highest Christian standards. I sincerely wish every minister in the church could read it." Victorious Living is now on the Gish List as No. 218. This $2.00 book may be had by ministers of the Church of the Brethren for 90c.

Sister Magdalene Weddle Spangler of the Topeco church of Southern Virginia is entitled to your congratulations. The following words from The Roanoke Times will tell you why we think so and should help you in your lenten meditations: "For the past seventy-two years she has not been absent from the annual love feast held the first Saturday in October. . . . Married to Daniel Spangler in 1871, their home became headquarters for visiting preachers, a shelter to the needy, a haven for orphan children, of whom more than twenty-five have found refuge, some temporarily, others for years. . . . Today at eighty-seven, she stands erect and presides serenely and graciously over her household of eight people, doing all of the cooking, her countenance beaming with the light that comes only to those to whom the evening of life brings contentment."

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Miscellaneous Items

Love Feast Announcements: March 29, Haxtun, Colo.; March 25, Rockford and March 26, Polo, Ill.; March 21, Center, Ohio; March 28, 6:30 P. M., Lost Creek, Pa.; March 25, Johnson City, Tenn.

After Repeal, What? is the name of a radio program broadcast every Thursday from WLS (870), Chicago, at 7:30 P. M., Central Standard Time. It is sponsored by the American Business Men's Research Foundation, an organization which is fighting the liquor business in a scientific way. The Foundation is also on the air from WMBI (1080) every Tuesday at 3:05 P. M.

Cincinnati-Constance.—In behalf of the folks in the flood area we are taking this opportunity to express as friends in need to friends in deed, our thanks and appreciation for the response to our call through the Messenger. Our churches in Southern Ohio have responded nobly with money, clothing, bedding and furniture. We especially thank the churches and individuals far and near for their help in money, clothing and bedding. We believe we can begin to see through. Most folks have been helped by some source, so they can begin over again. May God's richest blessings be with you all and may his name be glorified.—H. M. Coppock and Orion Erbaugh.

The District Conference of Southern Ohio will convene on April 14 and 15 at the Pitsburg church, one-fourth mile west of Pitsburg. The program is arranged as follows: Wednesday, April 14, 10:00 A. M., meeting of the boards of the district. Elders' meeting at 1:00 P. M. and missionary program at 7:30. Thursday, April 15, 9:00 A. M., business conference will convene. Eld. M. R. Zigler of Elgin, Ill., is scheduled to speak several times during the conference. Any query, petition, or report which should appear in the printed program should be in the hands of the district secretary not later than April 1.—J. H. Good, District Secretary, 730 W. Columbia St., Springfield, Ohio.

The leading editorial in this week's Messenger, entitled The Gospel of Suffering, is a portion of a chapter from The Gospel of Jesus, the new book by Dr. D. W. Kurtz. Many of our readers have already gotten a copy of the book and enjoyed the author's characteristic sermon-lectures on such subjects as: The Gospel of Truth, The Gospel of Freedom, The Gospel of Love, The Gospel of Peace, The Gospel of Grace, and The Gospel of Victory. The eleven chapters of the book round out an interpretation of The Gospel of Jesus, or The Good News of Our Lord. The regular list price of this new book by Dr. Kurtz is $1.50. With a year's subscription to The Gospel Messenger, whether regular or club, it can be had for 75c extra, or at half price.

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Achievements of the Past Year

Achievements are not all measured in financial terms. But our financial Record of Giving is one significant measure and at any rate we want at the close of a year to reflect on what the records show. Giving for the Conference Budget work totaled $214,969 as compared with $197,931 for the year before. Records of February receipts show $58,712 as compared with 1933—$55,693; 1934—$55,583; 1935—$59,262; and 1936—$59,140. There was general hope that February, 1937 would top the list. Did some one fail in his opportunity?

Of our 49 church districts, 29 increased over the preceding year and 20 show a decrease. The six showing the greatest per cent of increase are as follows: North and South Carolina, 98%; Florida and Georgia, 42%; Texas and Louisiana, 40%; Southern Iowa, 29%; Northwestern Ohio, 22%; Oregon, 22%.

The six districts giving the largest amounts of money were: Eastern Pennsylvania, $30,391; Southern Ohio, $14,690; Middle Pennsylvania, $13,843; Northern Indiana, $13,361; Southern Pennsylvania, $12,325; Middle Indiana, $11,304.

The increase in giving over the preceding year was $16,987. This is a gain for missions. According to the decision of the Winona Lake Conference of 1935 the home service Boards and Bethany Seminary are to be provided with a stated amount as determined annually by Conference. All money above this stated amount is available for missions. The increase over last year was 8.5%. The church program needing $275,000 means we ought to increase 40% over the general depression level. The upturn this past year is a good start. Let us keep pushing upward.—H. S. M.

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"Kill the Conscription Bill!"

The Hill-Sheppard bill (H1954-S25) is commonly supposed to be a bill to take the profits out of war, thus destroying the chief incentive of those who would favor armed conflict.

However, the frank analysis of the bill which appeared in The Nation for Feb. 27 reveals that it is in reality the very opposite of what it purports to be. If passed, the bill would make possible the immediate mobilization of the nation, drafting man power and furnishing the means to silence all opposition. Meanwhile industry would have little difficulty in evading the taxation proposed. Then why not kill what promises to become a mere conscription bill!

It is exceedingly important that all lovers of peace should inform themselves concerning the implications of the Hill-Sheppard bill. Write your congressman for a copy of the Hill-Sheppard bill (H1954-S25) and his interpretation of what it means. Make your protests personal, writing a letter to each of your congressmen. If you have not seen the article referred to it is likely that your public library takes The Nation. The librarian can tell you the names of the men to be written to if you do not already have that information. Further details in next week's Messenger.—PEACE COMMISSION, CHURCH OF THE BRETHREN.

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In the Messenger Twenty Years Ago

Bro. Harvey Snell of Covina, Calif., has arranged to take up pastoral work at Council Bluffs, Iowa, beginning about March 10. His street address will be 808 Avenue E.

The managers of the Beatrice, Nebr., summer assembly are already perfecting their plans for the coming season. An attractive program is being arranged. The experience last summer was so successful that a large attendance is expected for the 1917 assembly.

After preaching one week at the Daleville Bible Institute, in which time there had been eleven confessions, Bro. H. C. Early was called back to his home congregation to conduct a funeral service. The meetings were continued by Bro. J. M. Henry of the college faculty.

We have just received the January number of "Everybody's Friend" edited by Bro. D. E. Cripe of Enid, Okla., and published in the interest of the Child Rescue Work of Oklahoma and other districts. With this number the little paper begins the fifteenth year of its existence.

Bro. Galen B. Royer was with the Ivester church, Iowa, over last Sunday, giving three addresses by way of special preparation, on the part of this church, for the Conference Missionary Offering. Bro. D. Warren Shock is pastor of this church which is rapidly making itself an aggressive religious community center.

Referring to the dedicatory services for the new church at Sebring, Fla., of which Bro. Moore writes elsewhere in this issue, the Sebring "White Way" has this to say: "We have nothing but praises for these good people. . . . They are a people full of ambition, attend strictly to their own affairs, and are progressive. . . . May they and their little church grow and prosper as such people deserve."

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Spiritual Gifts

"There are diversities of gifts, but the same Spirit"

Monday: 1 Cor. 12: 1-11

The endowments of life are gifts from our God. But how easy it is for us to think they are our achievements and therefore worthy of praise! How anxious we are for recognition for what we do in the church! The Corinthian Christians actually regarded these supernatural gifts as objects to be displayed with pride, and these endowments became a source of envy and strife.

It is interesting to note that the apostle names wisdom and knowledge first and the interpretation of tongues last. Whether or not the church has all of these gifts today, and whatever gifts we do have, they are to be used for the building and strengthening of the church. No gift is great enough to be a cause of pride. We all have the same Lord and the same Spirit who divides "to each severally even as he will."

Lord, may we accept our abilities as trusts from thee. Amen.

One Body

"Now they are many members, but one body"

Tuesday: 1 Cor. 12: 12-25

I am constantly impressed by the many statements in the New Testament on the unity of the church, and none is any stronger than this. Paul uses the familiar figure of the human body to describe the church. There are many members with different functions, but each contributes something to the common life. The church is the spiritual body of Christ united by the Holy Spirit. Paul shows how absurd it would be for any part of the human body to refuse to function simply because it was not some other part, and it is just as absurd for a Christian to refuse to serve the church because he envies the place and ability of another. But we still refuse to teach a Sunday-school class because Brother So and So is superintendent! No member is big enough to be the church. There are many members, but "one body." God forbid that we should envy those who have the gifts we lack or show contempt for those who lack what we have.

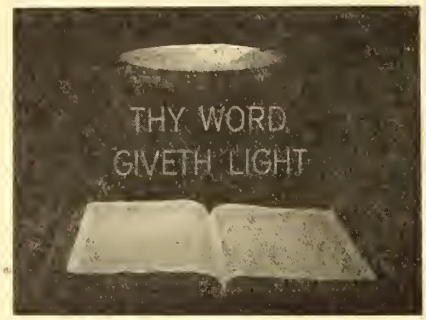
Father, give us the desire to be one. Amen.

The Greater Gifts

"Desire earnestly the greater gifts"

Wednesday: 1 Cor. 12: 26-31

How can this be reconciled with the fact that our abilities and endowments are gifts from the Lord? Surely we



must not discontentedly covet the gifts of another, but rather we should appreciate the endowments we have, exercise them faithfully, and so we will be prepared to receive the greater gifts. In a later chapter Paul seems to infer that prophecy and teaching are among the greater gifts.

Why do we seek positions of responsibility? If we have been faithful in administering our talents, it is natural and right that we should seek more opportunities—opportunities for service, for using our endowments, and for building the church of Christ. If we are faithful over a few things, he will set us over many things.

May we earnestly seek, Lord, to be obedient to thy will. Amen.

The Indispensability of Love

"If I give my body to be burned, but have not love, it profiteth me nothing"

Thursday: 1 Cor. 13: 1-3

Spiritual gifts have no value unless they are accompanied by love. Tongues, prophecy and faith are all useless unless love is the actuating motive. Philanthropy and even martyrdom secure nothing in themselves. Love is an absolute necessity if life in any sphere is to have value and meaning. Into the midst of this discussion of local conditions in the Corinthian church Paul drops this beautiful gem, but it is more than a sentimental emotion about which he is speaking, it is a solemn truth. Without unselfish love Christian profession is a pretense and service is fruitless. Life can never be perfect and the activities of the every day are heartless without it. Love is the transforming power of life, it changes things and brings a radiance which illumines everything it touches. Love is indispensable because without it there is no true life.

Lord, increase our love for thee and all thy children. Amen.

Love Endureth All Things

"Love suffereth long, . . . endureth all things"

Friday: 1 Cor. 13: 4-7

On this day of our Lord's death we remember that "love suffereth long" and "endureth all things." How patiently he endured the torture of those last hours, never answered a word, never became provoked, simply bore it all for me—for you. Here is supreme love, "Love so amazing, so divine."

Again this is a picture of love that never gives up. Retreating from "believing" when there no longer are any grounds for belief; then "hoping" until there is no possibility of hope, and finally simply "enduring." Our Lord tried so hard to win the Jewish people, his own people, he believed in them to the end, but finally at their hands he suffered death—always loving them. Looking within do I find in my heart today malice or love? Do I realize it was for me he hung and suffered there?"

"O Love that wilt not let me go,
I rest my weary soul in thee."

Father, we praise thee for thy eternal love in Jesus Christ. Amen.

Love Never Faileth

"Now abideth faith, hope, love, these three; and the greatest of these is love"

Saturday: 1 Cor. 13: 8-13

Love is immortal. In contrast with gifts and abilities which have their place and purpose in time, and in time alone, love reaches into all eternity revealing its glorious power. Love will never cease to be—it is imperishable. Prophecies shall be done away with and tongues shall cease but not love. Even knowledge shall pass away, as the joys of childhood are outgrown, but "love never faileth." The greatest thing in the world and the most glorious thing in heaven is love. Not only does it outlast everything in time, but it surpasses even the graces which continue through eternity. It is greater than faith and hope because faith without love is imperfect and hope without love may be self-centered. Love is supreme because "God is love," and "We love him because he first loved us."

For all who have loved us, Father we thank thee, and pray that we may be worthy of their confidence. Amen.

WEEKLY QUIET HOUR

Resurrection

"Life's last word is not a cross but an Easter morning. What are scars if at last they become radiant? What can winter do if spring beats in my veins? What is Calvary if just beyond it lies an Easter morning?"

Read Col. 3: 1-4.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57).

THE CHURCH AT WORK

MINISTRY

"The Master's Worst Enemy"

A SERMON OUTLINE BY M. GUY WEST

Scriptural background in the trial of Jesus

I. INTRODUCTION

1. Enemies which we would list at random—atheism, skepticism, materialism, heresy, worldliness, etc.
2. These are enemies but not his worst.
3. Most people will be surprised and astonished to hear religion designated as the Master's worst enemy.
   a. Misleading statement unless clarified.
   b. Properly explained it is a terrific truth—religion, as exemplified in human life, often becomes so warped in its emphasis and so diluted in its essence that it is the greatest obstacle to the spirit of the Master in life.

II. DISCUSSION

A. The Truth Illustrated From His Life on Earth

1. Who were Christ's enemies while he lived? By whom was he opposed?
   a. Who set traps and sent spies on his trail?
   b. Who brought him to trial? Who accused him falsely? Who stirred the mob?
2. You will search the New Testament in vain to find much opposition coming from any other than the religious leaders of his day.
3. What kind of folks were they?
   a. Henry Sloan Coffin characterizes them thus: "They were men who knew and honored the Bible as the Law of God. . . . They were the backbone of the synagogues. They prayed. . . . They were intense lovers of home and country; in their households there was family religion, and boys, like Saul of Tarsus, were brought up to become devotees and leaders of the church."
   b. That would be a good description of our best church folks today. How did such men get mixed up in opposition to Christ?

B. The Truth Analyzed

1. Religion, like any other good thing, may be perverted.
2. The dangers of religious perversion lie in two opposite directions—in dogmatism and indifference.
3. Those who opposed Jesus then were victims of dogmatic intolerance. They had become so legalistic and narrow in their conceptions of religion that they sincerely believed they were doing God's will when they crucified the Master.
4. His worst enemies are still found among the religious, but they are victims of the opposite type of religious perversion.
   a. Few people today are guilty of the attitude of scribes and Pharisees.
   b. Many of us have swung to the opposite extreme—we have become so broad and tolerant that we are indifferent of good and bad alike.
   c. We no longer crucify—we ignore. Poem—"When Jesus Came to Birmingham."

C. The Truth Applied to Life in Our Day

It is impossible to be an indifferent Christian—

1. Christ demands first place in our lives and no one can be indifferent about that which occupies first place in his affections.
2. Therefore indifferent church members need salvation as badly as other folks, but they are much harder to reach than those out of the church.
3. Furthermore, they make it much harder to reach others—folks point to them and say: "If that is all religion means, why should I accept Christ?"

III. CONCLUSION

1. "One-half the church members, if thoroughly Christian, could revolutionize the world." War could be abolished, economic and industrial conditions could be made Christian, Christ's kingdom could be brought in if those of us in the ranks of religion became his friends instead of his enemies.
2. Surely the challenge of the church just now is to concentrate on a more spiritual membership within the church.
3. "Ye are my friends if ye do the things which I command you." Otherwise, since we have professed to be his friends, we become, by the very nature of things, his worst enemies.

CHRISTIAN WORKERS' TOPIC

Evidences of Conversion

April 4, 1937

I. A full surrender to the will of God (Matt. 6: 10).
II. The burden of sin removed (1 John 1: 59; Heb. 9: 13, 14).
III. New love to man and Jesus (1 John 3: 14; John 13: 34-35).
IV. A new joy in the Word of God (Psa. 119: 9-16).
V. Pleasure in secret prayer (Matt. 6: 6).
VI. Sincere humility (James 4: 10).
VII. Serving those in need (Matt. 25: 34-36).
VIII. Interest in the salvation of others (Matt. 4: 19).

WOMEN'S WORK

Women's Report Blanks

Since the district secretary-treasurer should have her district report in to the national office by April 1, it is desired that every local group has already filled out its local blanks and sent them in to the district secretary-treasurer. The local blanks should have been sent to her by March 1, thus giving her ample time to record the local reports on the district blank.

Local secretaries and their fellow officers can help much by filling out their reports early and passing them to their district secretary-treasurer on schedule time. Then after the district report reaches the national office, the final report for Women's Work throughout the brotherhood is prepared and later appears in the Women's Work Conference Booklet. It is hoped that our women's report will be complete in all details for the year that is just closed.

It is urged that the district president and secretary-treasurer send in the names and addresses of all the district officers by April 1. If the list is to be correct, these addresses must be sent to the national office.

Report of 1936-1937 Giving

When the books were closed for the last fiscal year, the giving for the Women's Work Project stood at $15,634.39. This gives cause for real rejoicing. The women of the

church may be happy that they have more than reached their goal. This total is $1,470.62 more than was given during the previous year. Unless some minor change needs to be made, because some church had not correctly designated a remittance, the figure will stand for this fiscal year at $15,634.39.

Even as the women give expression to their joy in this achievement, it is hoped that they will be looking ahead into the future and resolving to do as well, or better, in the year which lies ahead. Our project is a living, moving project and so far our offerings need to continue to be given in the same spirit and with the same zeal. No one would want to lay down her oars—not even for a moment.

CHILDREN'S DEPARTMENT

II. Springtime Activities (Continued)

In addition to the activities suggested last week, you may wish to try several of the following at this season of the year, in order to give more meaning to your teaching.

3. Planting a garden. Children enjoy participating in the actual planting of seeds and bulbs. The ground may be prepared beforehand in a box or flowerpot. Attractive individual gardens may be made from planting seeds in eggshells. Results may not be conspicuous, but the experience of watching life develop from a tiny seed is sufficient to bring marvel and worship to the One who planned this great process.

4. Collecting seasonal poems. This activity may appeal more to juniors since they are able to read more widely than younger children. Have a notebook in which poems may be pasted or written, since some will need to be copied from books, and it will be surprising what a wealth of lovely poetry may be collected in a short while when juniors express their collecting instinct in this way.

5. Writing original poems or songs. After several lessons of appreciation of God's wonderful world and some of the lovely things that have been written about it, why not let boys and girls try to express their own ideas in verse or story? Do not expect finished products that will rank with the world's best poetry, but encourage all attempts, and perhaps some day you will be proud of the work of your pupils.

6. Take a trip to a park or neighboring yard to observe budding trees and flowers which God has planned for us. If you can't leave the classroom, you can at least let the children observe what they can of nature from a window of the room. Grass, trees, blue sky, or clouds have great messages for young eyes.

7. Planning to take a flower to somebody. Let children help to select the flower, purchase it or raise it, wrap the flowerpot or container, as well as carry it and present it to the party chosen. It may be necessary to take part of the church school or church period to do this, but since children learn through experiences, such activity seems justified.—Mary Grace Martin.

YOUNG PEOPLE

What About Recreation?

Most advisers of young people will find that the group is eager for some type of party or recreation. The adviser's main job is usually not that of arousing interesting, but of helping them select worth-while activities, and grow in their tastes.

First of all, let the adviser sit down, paper and pencil in hand, and actually write down the things he would like to accomplish. (Your own ideas, as well as those of the young people, will likely grow as you go on, but one must make a beginning somewhere.) The list might be somewhat like this:

Continue present plan for parties and socials, but improve quality. (1) Help committee plan the games and entertainment used. (2) Vary the types of parties. (3) Close with worship.

Begin to develop leaders for recreation. (1) Look for those with interest and talent. (2) See that they get materials. (3) Urge them to go to camps and institutes.

Try to increase interest in improving the use of leisure time. (1) Study the commercial and community recreational facilities. (2) Suggest discussions on the better use of leisure time. (3) Encourage the developing of hobbies and special interests, perhaps providing a place for carrying on some of these interests.

When you have done this much, you have a good start. The field of recreation and leisure time is one of the most valuable in the lives of the young people for you to influence. Suggestions for further steps will be given in following issues of the Messenger.

INTERMEDIATES

Intermediates as Persons

There is hope for the leader of intermediates who can see every wriggling boy, every lively girl, as a real person—not as a problem or a case, not as a mere member of a group. As we approach Easter, the leader might ask himself if he really respects the individuality of each of his boys and girls. Jesus taught above all the value of the human personality. He wanted the abundant life for all. Perhaps we can not match his greatness in caring for all people everywhere, but surely we can at least give this loving concern to every boy and girl with whom we are working.

If you are looking for a reward, it will surely come. Right now, it will come through the confidence they will give you in return, and in the glimpses you will get of the depth of feeling below their careless exterior manner. In a few years, it will come when you see the intermediates of whom you often despaired become young people of purpose and integrity.

Skill in methods is good, organization is good, interesting materials are good; but none of these are so important in the work you are doing—that of building human beings—as the simple quality of seeing every boy and girl as an individual and as a friend.

Women's Work Conference of Southern Ohio

(Continued From Page 15)

Along with other fine remarks he used the illustration of the poor widow's giving. She gave her life—her all, a challenge indeed, for all of us.

Little Patricia Stebbins gave us a beautiful picture of a children's garden in song.

In the afternoon session Sister Grant Weaver in her devotional used our motto as her scripture, emphasizing love in service. Mrs. Grover Wine brought us a very helpful message on peace. In this message she made a strong plea that a letter be sent to Congressman Frank Klobe of Washington, D. C., concerning compulsory military training in our schools and colleges. The letter was sent with proper signatures.

A marvelous word picture was given us of a real missionary in a reading entitled "The Training of Missionary Mary," by Mrs. Ruth Neher.

Sister Kulp, as we learned to know her with that pleasing personality, gave a very inspiring message of information concerning the African women. The African women are religious. If their religion was of light how fortunate they would be, but it is of fear. The only help is light so their own dark clouds will pass away; thus the Christian church must be the real burning light. May we sustain and help in keeping the light of Jesus Christ shining.

There was a good attendance and an offering of $164.54. May the inspiration of this day carry on into greater service that our heavenly Father's kingdom may be enlarged.

Trotwood, Ohio. Mrs. Alfred Flora.

CORRESPONDENCE

WASHINGTON STATE MIDWINTER CONFERENCE

Commercially we are all familiar with the slogan, "The Pause That Refreshes." It brings to our minds the fact that people are so constructed that they need pauses to revitalize their energies. Scientific tests among workers show that more work is accomplished in the end, when pauses are made by the workers for rest and rejuvenation. This is all on the physical side of man, but how true it is of our spiritual natures also!

Sometimes we get so busy and so concerned over the job at hand, be it church leader, pastor, Sunday-school worker, young people's director or active layman, that we fail to pause and refresh our spiritual life. We realize that the source of power is not within ourselves. The dynamo of divine energy is from a higher source, and we can only serve as wires to carry the power to the places needed. At best, we can only be storage batteries charged for a short while.

One year when money was unusually short, and expenses had been high and there was much sickness in the family, Dr. D. W. Kurtz happened to be making a trip through our district by train. We did not have a car then, still don't that we would ask anybody to ride in, but the head of the family felt keenly the need of pausing, of rechecking values, of recharging batteries. Since we could not ask Dr. Kurtz to ride with us, we looked at the family budget and decided that some things might have to be slighted, but we just had to ride with him. We got on the train and went to meet him. We stopped with him for that night's lecture, then to our church and bought another ticket and went with him to his next lecture. Those three days were rich, full of spiritual rejuvenation and uplift. They have lent color and meaning to the years since. They have made it possible to return and tackle the immediate problems, to keep the chins up.

Unfortunately Dr. Kurtz does not travel through Washington very often. But the need of refreshing our spirits is with us always. Out of this has grown Washington's midwinter conference, or "refresher" sessions. For three days following the Christmas holidays, any members in the state who desire to do so, and who feel the need for reconsecration, assemble at the church that invites the group. Meals are served free at the church; beds are given free in the homes; there are no dues and no registration fees. Freewill offerings are taken. Each gives as he is able. This year from Dec. 29-31 Yakima church was the gracious hostess. Bro. Leland Brubaker of Elgin made a place for us in his heavy schedule and came all the way from Illinois, getting up from a siege of the flu, to help us. He was given a heavy speaking schedule and also showed the pictures of the mission deputation trip. The theme of the conference this year was: "Building Together." Speakers represented all phases of a unified Christian attack. District officers and committees outlined their hopes and ambitions, new work was planned; each went to his home with renewed courage and hope to carry on the task again.

There is much good accomplished by such spiritual rebirths, most of which is unmeasurable. This particular year has brought some tangible efforts. The gospel teams over the district are a result. Teams, usually consisting of a minister, a layman and a singer or special worker, have been made up of volunteer workers from various churches. These three meet and go by car to some worthy church to hold a week or ten-day series of meetings if possible. This plan has much to commend it. Good work is done in the churches served, some converts are brought into the fold, old vows are strengthened and rebuilt, that particular church's problems are discussed, prayed over and over, some times settled, and the workers themselves are enriched. Six churches or more will have been touched by these goodwill teams before the close of the school year. As the midwinter conference grows in years and numbers, may it grow in spirituality and service.

Wenatchee, Wash. Geraldine Eller.

THE PACIFIC SOUTHWEST ACADEMY CONFERENCE

La Verne College is fortunate in its location in many respects. To most people this is thought of mainly in terms of climate, flowers and fruit. And these are of no slight importance not only to the older people but to the child and youth. It is common enough to see the gray-haired grandfather or grandmother pushing baby cabs almost any day of the year. This is a decided good for both to be out of doors so much of the daytime.

But I am especially concerned just now with another feature of our location and its advantages, viz., the educational and cultural advantages. There are many colleges and universities and many other cultural institutions within one to two hours auto driving. At many of these organizations, institutions and societies in their annual or semiannual meetings (and some meet still oftener), the students of La Verne College are permitted to attend. In a number of these La Verne College as an institution holds membership as well as individuals of the faculty.

The afternoon and evening of Feb. 27, 1937 the writer attended an important conference within four miles of La Verne. It was The Pacific Southwest Academy of Political and Social Science. This is one of the branches or centers of the national academy. The eight who led the discussions are specialists in the fields under discussion.

The theme was "The Significance of Recent Developments in China and Japan." The afternoon conference divided into two groups. One discussed the geographical and economic aspects of the question under the following three subjects: "Japanese Industrial and Commercial Growth," "Geographical Aspects of Japan's Drive on Suiyuan," and "Exit American-Oriental Trade." The other group discussed the political and social aspects under the three subjects: "Relations Between China and Russia," "Governmental Reconstruction in China," and "Political Developments in Japan."

At 6 P. M. we had dinner together. Such dinners are always occasions for good fellowship and often of choice acquaintance and lifelong friendships. While surrounding the dinner tables Dr. Chen Shou-yi, Peiping National University, China discussed: "American Influence in Modern

China." Dr. W. L. Holland, who is a Britisher from New Zealand, and Research Secretary, Institute of Pacific Relations, discussed: "American Relations With the Far East and the Work of the Institute."

Dr. Chen Shou-yi in his presentation of America's influence on the modernization of China spent most of his long address in outlining the steps of the Protestant missionary movement in China. He paid high tribute to the missionary. It made one feel that he would like to have had a part in such a tremendous uplifting social, moral, educational and religious influence. It has been none other than a revolutionary influence of supreme importance in the above named respects.

China is slowly unifying itself, especially governmentally, and stiffening its opposition to the unwholesome movie foisted upon China by selfish interests in the United States. Signs of a better day for the toiling millions are seen upon every hand. America is not exploiting China as some of the European nations have been doing and in consequence America is regarded her friend. This is evidenced by many Chinese coming to our colleges and universities who carry back to their native land our material and cultural civilization, adapting such to their peculiar racial and psychical institutionalized characteristics. Also American civil, mechanical and electrical engineers are being invited to assist them in building roads, railways and industrial plants. The American missionary continues to exert a wholesome and uplifting influence of far-reaching importance educationally and spiritually.

W. I. T. Hoover.

La Verne, Calif.

CAMP HOPE

Perhaps the youngest and most unique of our church camps is the one located in the green hills of West Virginia, Camp Hope, near Queens in Upshur County. The story of its inception and two years of progress with the barest minimum of money is largely the story of one man and his faithful wife.

The spot is one of great natural beauty. Trees, in all the verdure and variety of West Virginia hills, are abundant on the sloping hillside of the camp site. Ferns, flowers, birds, and butterflies are everywhere. A huge natural rock wall, called Temple Court, and other large rock formations provide interesting places for class groups and forums. Seneca Circle, the campfire site, is canopied far overhead with maple leaves and grapevines and surrounded by tree trunks and boulders. A short and somewhat steep climb takes one to the top of Vesper Hill, from which a view of undulating hills may be seen for miles in every direction. Especially beautiful from this vantage point is the western sky at sunset time.

To a farm adjoining Camp Hope, which was then only a hillside covered with trees and rocks, came Brother and Sister Robert Byrd about fifteen years ago as young married people. In later years, when they were together working hard and sacrificially for an education at Bridgewater College, there came an opportunity to obtain this plot of ground from a neighbor. So great was the beauty of the place that it was decided to move the little cottage which had been their first home to this new site among the maple trees and tall rhododendron. Then came the thought of making this place a permanent camp for the young people of the Second District of West Virginia. In 1934 at District Meeting Brother and Sister Byrd presented the plan and offered the grounds. Because the problem of holding the interest of the young people was a serious one, the offer was considered and accepted. Mr. Byrd was appointed as Camp Manager, a capacity in which he has served well.

The summer of 1935 marked the first year of Camp Hope. Preparations were made largely by the efforts and inspiration of Brother and Sister Byrd. One young people's group, that of the Valley River church at Junior, erected a log cabin about ten by fourteen feet. Another was built by Bro. Byrd and a young man from the Goshen church. These two cabins, with built-in bunks, serve as men's sleeping quarters, while the old cottage, christened "The Byrd Nest," is the girls' headquarters. Most unique of any is McCann Hall, the dining room. Bro. Byrd's father split a huge chestnut log into boards, or old-fashioned shingles; and from these was constructed the entire building. Local people of the community, from other churches as well as our own, were interested and helped to clear the grounds.

In 1935 there were about forty enrolled campers, all age groups being represented. The camp was made possible by several means: capable leadership, including W. M. Kahle, Earl Zigler, Brother and Sister Harold Row, and the Misses Avis Mundy and Hattie Wampler; the untiring efforts of Brother and Sister Byrd, as manager and cook respectively; fruit and vegetable donation by Bro. O. G. Whitmer of Dayton, Virginia; and the accepting of home-grown food products as part or entire registration expense of campers. About $15 was the amount in actual cash outlay of the running of the camp for the five days from Aug. 12 to 16, inclusive.

There was a larger attendance of enrolled campers in 1936, about fifty being present for two or more days. More cash was received, another encouraging feature. The leadership was largely the same. J. Harman Bjorklund, one of our well-known camp leaders, Miss Carrie Simmers of Virginia, and Miss Ruth Wolfe of Maryland were new and much appreciated helpers. Evening campfires are always the best attended sessions of the day. It is then that farmer folk by the score gather in from the surrounding hills, some walking for several miles or more. But as this is a common way of traveling in this region they think nothing of the effort.

The future of Camp Hope can not yet be definitely foretold. It is too young and too new. Like several of our other camps, it may go through various changes, possibly even of location. But this is certain: there is a definite need for a challenging church program for the youth of West Virginia, and Camp Hope can help measurably in meeting that need.

Chicago, Ill. Hazel Rothrock.

A QUESTION ASKED OF ME ON A TRAIN

We had ridden many miles and were nearing a large city. Presently a man came from a seat to the rear and across the aisle. He said: "Would you care if I ask you a question?"

To this query of the stranger, I replied: "No, certainly not."

Then he proceeded: "Are you one of God's children?"

I replied that I was, and have been so for fifty years.

"I thought so," he said, and started for his seat.

I was curious. I went to him and asked: "Who are you and where do you live?"

He said: "I live in eastern Tennessee and am on my way to a conference. I leave the train at the next stop."

I have been curious for four months to know who that

man might be and why he asked that question. I wish I had inquired. I would like to write him to know what caused him to ask that question. Why did he ever ask it? I was not smoking or playing cards to pass time. Wife and I were behaving. What led him to ask the question? I still wonder. Can you explain? He was a deeply religious man, but why ask a stranger such a question? Do they ask you such questions when you are among strangers? Why?

Ezra Flory.

New Paris, Ind.

IN MEMORIAM: SISTER GIRTIE HUFFMAN ZIGLER

Sister Girtie Huffman Zigler, the second daughter of Bro. Samuel L. and Sister Mary Craun Huffman, was born in Augusta County, Virginia, Feb. 3, 1883. She went home to be with her Lord, Oct. 8, 1936, after a short illness from influenza and complications, aged 53 years, 8 months and 5 days. Her death occurred in the Rockingham Memorial hospital, at Harrisonburg, Va. One of her daughters, who lives in California, came by air, and made the long trip in less than twenty-four hours, and was by her side when the end came.



She is survived by her husband, Elder W. H. Zigler; two daughters, Mrs. R. B. Huffman, Mt. Crawford, Va., Mrs. George C. Delury, Jr., Bridgeport, Calif.; one son, Carl Huffman Zigler; a foster daughter, E. Pauline Zigler, at home, Churchville, Va. Also surviving are her aged father, Bro. S. L. Huffman and a brother, E. L. Huffman of Aurora, N. Y.; also the following sisters: Mrs. Nora Kniceley and Mrs. Ada Stoutamyer, of Lone Mountain, Va., Mrs. B. Anna Foley, of Bridgewater, Va., Mrs. Minnie Smith, Churchville, Va., and Mrs. E. Viola Rexrode, Sacramento, Calif. Four small grandsons also survive. Her mother and an infant sister preceded her to the great Beyond. Sister Zigler was a sister-in-law of Sister Sarah Zigler Myers, missionary at Tai Yuan Fu, Shansi, China; also of Eld. J. D. Zigler of White Cottage, Ohio.

Sister Zigler was born into a godly home, where the things of God and the church held first place. Early in life she began to think and act on the example of life set before her. In her early teens she united with the Church of the Brethren during a meeting held by Elder S. A. Sanger. Shortly after, with her parents and brother and sisters, she moved to the home near Churchville, Va., where they became members of the Elk Run church.

Sept. 30, 1903, she was united in marriage to W. H. Zigler, and during the thirty-three years that followed, she strove shoulder to shoulder with her husband in his ministerial labors. When he was called from home, as he frequently was in meetings and the work of the church, she "tarried by the stuff" and kept the work going, both at home and in the church. She always had the welfare of the church at heart and sacrificed more for it than was even known by her co-workers. She will be greatly missed in both the church and in her home; also by the community in which she lived and labored.

Soon after her marriage, with others she felt the need of a larger place for women in the work of the church, and permission was asked of the church to organize an Aid Society, which was accordingly done, on May 3, 1906. This organization took place in her own home and she became a charter member and its first president. She was president of the Sisters' Aid Society at the time of her death, and had served many times as president in the intervening years. She served as teacher in the Sunday school, and for many years as secretary of the Adult Bible class; also for many years she served as superintendent of the Home Department and Cradle Roll. When the Women's Work of the church was enlarged, she strove to do her share in carrying on the work.

Before going to the hospital on Oct. 5th, she called for the anointing which was administered to her by Elders J. T. Glick and M. J. Craun. After a short service in her home, the funeral was held from her church home, Elk Run, where for thirty-six years she had gone in and out and fellowshiped with those of like precious faith. The services were conducted by Elders John T. Glick and J. M. Foster, assisted by Rev. T. A. Guiton, pastor of the neighboring Presbyterian church. Bro. Glick took as a text, Mark 11: 8: "She hath done what she could." He likened life to a service station by the side of the highway of life, where we spend our lives in service for God by what we do for those who come our way, serving them in whatever way we can. He said her one desire was to live in a "house by the side of the road" and be a friend to humanity.

The funeral services were largely attended; a vast concourse of friends and relatives filling the church to overflowing. At least seventeen ministers were present. The many beautiful floral offerings were borne by members of the Elk Run Aid Society. A mixed quartet from Bridgewater College sang several appropriate hymns. After a beautiful service the house of clay was borne to its last resting place in the churchyard near by, there to await the resurrection of the just.

Churchville, Va. Zada E. Collins.

GRANDMA FITZ AND THE MESSENGER

I enjoy the Messenger so much. I do not get to read it as I should like, but am glad for what I do get time to read. However, I always see that Grandma Fitz has it on Sunday to while away her lonesome hours, for it seems she has outlived most of her old friends until she feels very lonesome at times.



Grandma Fitz, or Aunt Mary as her own relatives call her, is in her 99th year. June 17 she will be 100 years old, if God permits her to live that long. Grandma is the widow of Uncle John Fitz who died in 1900. I am sure there are many Messenger readers who remember him, for he was a man of the gospel, clean and pure, a noble Christian and a preacher in the Church of the Brethren. I was only a child then, but grandma became dear to me. I was not so well acquainted with either of them at that time, but often heard Uncle John preach. Little did I think I would have the blessed privilege of taking care of grandma. But now I have had her almost four years, and love to have her in our home. She is always busy piecing

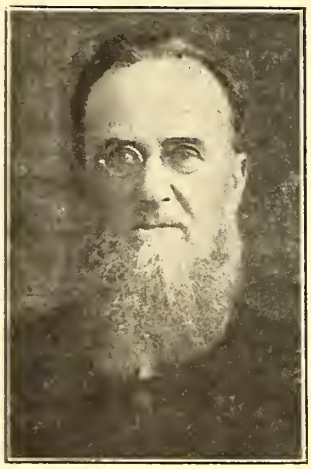
quilts, and gets a quilt top finished on the average of one and a half a month the year round. Her little needle is a wonder. Though it goes slowly, it accomplishes much because it is always busy.

Grandma's picture was taken three years ago. She looks practically the same today. She never gets sick, has a good appetite and sleeps well. She loves to read the Messenger, the Sunday-school papers and the home paper.

Astoria, Ill. Mrs. J. E. Bubb.

ELDER HOLSINGER, AT JOURNEY'S END

Eld. L. T. Holsinger, on Feb. 16, 1937, came to journey's end, as it related to his long earthly career, which was only a bit more than a month short of spanning eighty-seven years. As one who traveled much in his ministry, he made his last transfer, and the one transcending all, from our Mexico Welfare Home, Mexico, Ind., triumphantly to the home above.



ELD. L. T. HOLSINGER
1850-1937

John and Sarah (Teeter) Holsinger, in the days gone by, had their home near Oakville, eight miles south of Muncie, Ind. They were members, and he a minister, of the Church of the Brethren. To them were born two sons and one daughter. The youngest of these children was Levi T., the subject of this sketch, born March 21, 1850.

Beyond the common school of those days, he attended a high school at Pleasant Hill, Ohio. When he was a young man of about nineteen years of age he became a Hoosier schoolmaster, having for one of his pupils a young lady three years younger, who later became his wife. Some further schooling he received was in a business course at a commercial school in Chicago.

Sept. 21, 1871, he was united in marriage to Mary Adeline Kern. They began housekeeping with his parents on the farm, and he was also associated with the hardware and implement business carried on by the Holsingers at Oakville.

His conversion was at the age of twenty-five, and he served first as a Methodist minister. April 28, 1878, he united with the Church of the Brethren. He was called to the ministry in the same year, Sept. 21, where they then had their home, in the Bethel church, near Carleton, Nebr.

Brother and Sister Holsinger, in 1881, returned from the west to Oakville. Through these years he worked some at the carpenter trade, and with his brother and father owned and operated a sawmill. It was in this period, and about fifty-three years ago, that the disastrous cyclone of record struck Oakville. He was advanced to the second degree of the ministry in the fall of 1884, and ordained to the eldership in 1885, there in the Buck Creek congregation, where he rendered his first service as a presiding elder. In the history of that church, it is written: "During his stay here he became a very active evangelist."

In 1888, and for seven years, the Holsingers resided at Ladoga. There he became especially interested in the matter of education as it related to our church, and worked to the end that there might be opened a Brethren school in Indiana. He was chairman of the first board of trustees when Manchester College was begun as our school, Sept. 11, 1895. The Holsinger family resided at North Manchester the two years he served as trustee of the college, and the subsequent two years he was presiding elder of the Manchester church.

In 1889, Elder Holsinger moved with his family to Pyrmont. It is on their records that "when Eld. L. T. Holsinger and E. M. Cobb came in 1889, the church at once thought of a new house of worship. The old house was torn down March 2, 1900, and the same day work was begun on the new one." He was the overseer of this church from the time he moved in to 1905.

Next location was at Clarks Hill, in the bounds of the White church, in 1909. Shortly afterwards it was to Metea, where they were called to assist on the farm and to help care for their sick son Merton. And then they had their home a while at Rossville. In these years he was away from home to a considerable extent, in evangelistic efforts and in other work for the brotherhood at large.

His first work as a regular pastor, in the way we consider it today, was around 1912, at Muncie. With time between pastorates, spent in residence and service at Brethren, Mich., he began pastoral service in 1922 at Logansport, Ind.

Elder and Sister Holsinger moved to Delphi in 1924. In 1931 it was back to Rossville. Here was where they last lived together before her passing on to the glory world, July 22, 1933. In this connection it is called for to say that Sister Holsinger was an admirable Christian woman. She likewise was deeply devoted to the church, and she possessed that gentleness and tact that made her a decidedly fitting companion and help to her husband. Hers was the part of much sacrifice, keeping the home fire's burning, with all that means, while he served away from home in the numerous places of need. The children are able to look back with treasured memories to a wonderfully dear mother.

Bro. Holsinger did some teaching of music, principally in his conducting of singing schools. An excerpt from a letter, written under date of Dec. 15, 1930, is pertinent to print in this connection. Eld. L. L. Teeter, of Buck Creek church, who preceded him shortly after this correspondence, wrote Elder Holsinger: "I think back to the good singing class you had at the Burr Oak schoolhouse. I pass there quite often. There is nothing there now to mark the place, only the large burr oak tree and the crossroads. But that is all in the bygone days. I have the book yet that was used—the Song King." Bro. Holsinger served on the hymn section of the committee which brought forth in 1901 the very excellent older Brethren Hymnal. He is not to be confused, however, with the greater man of music, who served on the music section of that same committee. He was Bro. George B. Holsinger.

Eld. L. T. Holsinger participated in two public religious debates, debating in each case with leaders in other persuasions. He was chosen by the church on numerous occasions to go near and far to serve in sundry lines of committee work. In his extensive evangelistic career he preached in a majority of the states of the union. It is said that "during his more active service he had few equals in the pulpit among the brethren."

For a number of years he was a member of the General

Educational Board. Six times he was a member of the Standing Committee, and six times also he was reading clerk of the Annual Conference. Moreover, he served twice as the Conference moderator at Roanoke, Va., and at Los Angeles, Calif.

After the passing of Sister Holsinger, our brother remained a little while in the homes of his children. Craving a fuller fellowship with his church people of like precious faith, he felt to conclude his days at our Mexico Welfare Home. He accordingly was entered Dec. 1, 1934. Since last July he had been bedfast, having sustained a fall at that time which fractured his hip. For a couple of weeks at the last he was increasingly weakened by influenza and other complications of advanced age. To the end he manifested a profound regard for the Word of God, a genuine enjoyment of the great hymns of the church and a keen interest in the progress of the kingdom.

To Elder and Sister L. T. Holsinger were born four sons and four daughters, all of whom accepted Christ, with membership in the Church of the Brethren. Jerry N. Holsinger of Logansport, is the only son surviving. The three sons—Merton J., Harley and Franklin, died within two years, each leaving a family. This was a great loss and brought much sorrow. The Holsinger daughters in Indiana are Grace, who is Mrs. E. M. Butterbaugh of South Bend; and Amy, who is Mrs. Floyd Gochenour of near Rossville. Edna E., who is Mrs. John R. Peters, and Anna, who is Mrs. R. M. Fike, both reside at Waterford, Calif. Living also to carry on are thirty-three grandchildren and thirty-three great-grandchildren.

Eld. John W. Root, of the Fairview church, conducted the funeral, in accordance with Elder Holsinger's request, from the church at Rossville. He was assisted by the undersigned superintendent of the Mexico Welfare Home. That was Thursday, Feb. 18. Elder Root, in giving the message, spoke from the text of 2 Sam. 3: 38: "Know ye not that there is a prince and a great man fallen this day in Israel?" Fellow ministers fittingly functioned as pallbearers in the persons of Brethren Charles R. Oberlin (representing the ministerial board of Middle Indiana), John J. Johnson, Leslie E. Ockerman, David L. Barnhart, Charles C. Hylton and Walter R. Replogle. His remains were given to repose beside those of his wife, in the Pleasant Hill cemetery, southwest of Rossville.

Mexico, Ind. Ralph G. Rarick.

INSURANCE POLICIES

We hear much about insurance in the day in which we live. There are a great many kinds, such as life, auto, fire and cyclone, which I think are all right for our benefit and protection. But have we ever thought of the one policy we neglect most of all? It is of more value to us than all the rest. It is the one that Jesus is offering us. He stands begging for us to accept this policy so he can write our names in his great book for our inheritance in his kingdom.

What he offers is protection from the storms and temptations of this world. His policy furnishes us with a home after death. Let us talk this over with our God and start paying on it today. Let us all be more concerned about the policy on our eternal life, rather than those which provide us with pleasure for this world. They do not offer any protection after we lay down life's work and leave for our eternal home. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also" (Matt. 6: 20, 21).

Mrs. Della M. Johnson.

Perrysburg, Ohio.

SISTER MARTHA FANNIE VIA

On Sunday night, Feb. 7, 1937, the prayer of a loyal Christian was answered when Sister Martha Fannie Via passed from this life to the world beyond. She had prayed that when her earthly mission should be ended, the Father would take her quickly.



Sister Via was born April 1, 1857, the daughter of Clifton and Eliza Wood. Her father died when she was quite small and her mother later married again, this time to Pleasant Maupin. Mr. Maupin had a family of children by his former wife, and other children were born to Martha's mother. Thus three sets of children grew up in the same household.

Aug. 15, 1877, she married A. Rice Via. To this union were born eleven children. In 1918 one of the twin daughters preceded her parents, leaving two small sons whom Sister Via cared for until their father provided another home.

Brother and Sister Via saw all of their children grown and on their own resources and all except one established in homes of their own.

Bro. Via was a member of the Brethren church prior to his marriage. He was the first member baptized into the church in our section. Sister Via joined the Brethren church in November, 1877. Sometime later the family moved to Mount Sidney and lived there for several years and held membership at Pleasant Valley.

In 1891 Brother and Sister Via bought a place at Free Union. Incidentally this place had been granted to the Harris family by the Queen of England during the seventeenth century. In this home many visitors were entertained. The door was always hospitably open to visitors, especially to the brethren who helped establish the work at this place. A few among the many were: Brethren S. D. Miller, I. N. H. Beahm, Milt Shaver, Sam Garver and Peter Garver.

In 1895 Bro. Via and wife donated the land for the churchyard and cemetery at Lower Union. The church house was built as a mission point of Pleasant Valley congregation. It continued as such until in 1911 when it was organized as a church. Sister Via actively promoted the work in whatever way she could before and after the organization.

It might well be said of Brother and Sister Via that "their works do follow them." Their ten surviving children have been active in church work. Sister Via will be greatly missed by a host of friends both in the church and out. She firmly voiced her opinion against wrong living. She dressed plainly and simply, always wearing her bonnet. Her dresses were made with fitted bodice, long sleeves and full skirt. She always wore the once familiar cape and apron. She stood firmly for good old Brethren doctrine.

One especially beautiful picture of this Christian mother stands out in the mind of the writer. On the last occasion that Sister Via took communion she presided at her table and was then just past her seventy-ninth year. Among those seated around the tables were sons, a daughter, a son-in-law and daughters-in-law, grandchildren and at least three great-grandchildren. As we sat there, with the last beams of a western sun streaming in at the window, there were tears in those dear eyes. It must have been beautiful to her to see so many of her descendants partaking of the sacred emblems.

She is survived by seven sons and three daughters, forty-six grandchildren and twenty-three great-grandchildren, one brother, four half brothers and one half sister.

Bro. S. D. Miller assisted by Bro. Joe Wood conducted the funeral services in the Lower Union church. Interment was in the family plot of the Lower Union cemetery.

This pioneer mother has left us a glorious heritage. May we carry on the work here in the way Brother and Sister Via saw it started.

Free Union, Va. Ethel Via Kendrick.

MRS. MONIMA J. HOTZELL

This is a tribute to the person who is responsible, more than any other one person, for the founding and organization of San Bernardino Church of the Brethren. For it was in her home one evening about fifteen years ago that a group of Brethren met to enjoy each other's fellowship and before the evening was over grandma had remarked that here was a little group of folks with common interest, so why not get together and organize a little church? From that remark grew the San Bernardino church with all of its possibilities for future development.

Monima Jane Hotzell, daughter of John and Margaret Sutter, was

born near Ashton, Lee County, Ill., Sept. 4, 1857, where she lived with her parents until the age of eighteen when they moved to Ames, Iowa. There, in 1876, she was married to John A. Hotzell. To this union were born six children, the eldest dying in infancy. She united with the Church of the Brethren at the age of nineteen and remained faithful to the end of her life. She, with her husband and five children, came to California in 1899 residing in Inglewood for the first thirteen years. The past eleven years she had lived in San Bernardino.

Her husband passed away May 19, 1929, and one daughter, Margaret Blackburn, Sept. 1, 1933. The shock of these two deaths was so great that she never fully recovered. On Dec. 22, 1935, she had a stroke of paralysis which caused her to become an invalid. She passed away Feb. 11, 1937, at the age of 79 years, 5 months and 7 days.

I can speak of her only as Grandma, for she was truly one of the sweetest characters the writer has ever been privileged to know. She was a loving and devoted mother, always doing and thinking first of others. She was not a person to be often seen or heard, but in a quiet way she went about doing good. When a human need arose no one was ever more deeply touched than was Grandma. She loved her home, she loved her family, she loved her neighbors, she loved her church in a way that would be hard to duplicate.

Her passing was very beautiful. After her stroke in December, 1935, she became helpless and gradually grew worse. On Tuesday before she died on Thursday she sank into a coma from which she never recovered.

The funeral services were conducted by the writer, assisted by Bro. L. D. Bosserman of Riverside, Calif., who was Grandma's first pastor here in San Bernardino.

San Bernardino, Calif. Royal D. Glick.

PASSING OF MRS. MARY ANN DRIVER

The Pleasant Valley congregation lost one of its oldest and most faithful members in the person of Mrs. Mary Ann Driver who passed away at her home near here on Wednesday, Feb. 24. Mrs. Driver was born on April 19, 1856, and would have been 81 years of age had she lived until her next birthday in April.

Mrs. Driver was remarkably active for her age until she suffered a stroke of paralysis Nov. 2. She gradually grew weaker until the end.

A woman of beautiful Christian character best describes the deceased. Patient and quiet in manner, yet alert and inquiring concerning current affairs both within and without the church, describe her disposition. She united with the church on Nov. 5, 1870, when only fourteen years of age, and for sixty-six years was a faithful member. She attended church regularly and rarely missed a Sunday. She was a member of the Ladies' Aid Society, and contributed of her time and money to religious, charitable and educational causes.

Mrs. Driver was the daughter of the late Joseph and Anna Click of Mt. Sidney. On March 19, 1874, she was married to Samuel A. Driver of Weyers Cave, who died in 1911. Her husband was a business and religious leader of his community. He was a deacon in the Pleasant Valley congregation for many years as well as treasurer of the congregation. He was also a member of the first Board of Trustees of Bridgewater College. Mrs. Driver contributed to the college before her death.

Funeral services were held Friday morning, Feb. 26, from the Pleasant Valley church, and the body was interred in the family plot in the near-by cemetery. Bro. S. D. Miller officiated at the services. He was assisted by Brethren Henry C. Early of Dayton, and F. L. Garber of Weyers Cave. A male quartet from Bridgewater College, under the direction of Prof. Nelson T. Huffman, sang several numbers in connection with the services.

Mrs. Driver is survived by one brother, Jos. A. Click, of Mt. Sidney; four sons, a number of grandchildren and two great-grandchildren. Her sons, all prominent farmers and business men of Augusta County, are: William E. Driver, of Mt. Sidney, former member of the Board of Supervisors of Augusta County; Ira J. Driver, of Mt. Sidney; John L. Driver, of New Hope; and Irvin D. Driver, of Weyers Cave. Another son, Chas. S. Driver, died in 1920, from drowning. He met his death in a canoeing accident off the coast at Woods Hole, Mass., where he was completing his work for a doctorate degree in biology at the Woods Hole Marine Biological Laboratory. He had been appointed to a professorship in biology at Bridgewater College.

Pallbearers at the funeral consisted of grandsons and nephews.

Weyers Cave, Va. Frank S. Driver.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Harmon-Bradbury.—By the undersigned, in his home in Bourbon, Ind., on Feb. 25, 1937, Mr. Ward Harmon of Etna Green and Miss Maxine V. Bradbury of Atwood, Ind.—N. H. Miller, Bourbon, Ind.

Foster-Moats.—By the undersigned in the Ivester church on Feb. 10, Miss Lucile Moats and Everet Foster.—Earl M. Frantz, Grundy Center, Iowa.

Fox-Miller.—By the undersigned, at his home, Alton S. Fox and Ilo May Miller, both of Chicago, Ill.—G. W. Phillips, Elkhart, Ind.

FALLEN ASLEEP

Blevins, Lucy Marie, daughter of Earl and Ruth Blevins, was born Nov. 5, 1913, and passed away at the home of her parents, Feb. 15, 1937. She accepted Christ when thirteen years old and became a member of the Church of the Brethren. She was a faithful attendant at Sunday school and church as long as health permitted. Although confined to her home the past several years she was always of a cheerful disposition. She leaves her parents, two sisters and one brother. Services in the Virden church by her pastor, E. F. Caslow, with interment in Virden cemetery.—Lola T. Brubaker, Virden, Ill.

Blickenstaff, Mabel, the daughter of Daniel and Hannah Blickenstaff, was born near North Manchester, Ind., Nov. 11, 1887. She quietly fell asleep at her home Feb. 16, 1937. Early in her life the family moved to North Manchester where she spent the happy days of her girlhood. Later they moved to a farm one mile north of North Manchester. The father was called by death Nov. 5, 1919. On April 2, five years ago, the mother joined her husband in the spirit world. Early in life she heard the call of her Lord and gave her life to Christ, uniting with the Church of the Brethren, to which she had been faithful. Her funeral service was at the Manchester Church of the Brethren, with H. L. Hartsough and J. Raymond Schutz officiating.—H. L. Hartsough, North Manchester, Ind.

Carper, Mrs. Sophia, daughter of Lewis and Susanna Brumbaugh, was born near Hartville, April 7, 1857, and died Feb. 11, 1937. During the early years of her life she accepted Christ by uniting with the Lake congregation. Later she held membership in the Springfield and Hartville congregations. May 29, 1879, she married Washington Carper. To this union were born two daughters. Following their marriage they made their home on a farm in Stark County. In 1890 they moved to Portage County and about twenty-three years later to the present home in Hartville. Her husband and two daughters survive with two brothers, two grandchildren and one great-grandson. Funeral services by the writer at the Hartville church with burial in Mt. Peace cemetery.—Clyde Mulligan, Hartville, Ohio.

Dawdy, James Daniel, born April 16, 1930, died Feb. 18, 1937. He was the son of Mr. and Mrs. Jas. Dowdy. He leaves his parents, one sister and one brother. Funeral in Fairview church by Bro. J. A. Naff and Bro. Z. E. Mitchell.—Helen Layman, Rocky Mt., Va.

Delk, Sister Dora Ella, daughter of Eli and Mary Ann Niswonger, born in Montgomery County, Ohio, April 17, 1862, and died at the home of her daughter, Mrs. Wilbur R. Bollinger, of Oak Park, Ill., Feb. 20, 1937. At the age of three years she with her parents moved to Darke County, Ohio; they resided near and in Pitsburg until 1917. In 1891 she married Chas. Delk who preceded her in 1922. To this union were born three children. In 1917 the family moved to North Manchester, Ind., where they resided for three years. Since that time until her death she made her home with her daughter. She united with the Church of the Brethren at the age of sixteen and remained a faithful and loyal member. She is survived by a daughter, two sons, three grandchildren and three brothers. Funeral services at Pitsburg church by the pastor, Bro. Roy K. Miller, with interment in Mote cemetery near by.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Dilling, Mrs. Anna Lee, of Martinsburg, died at a hospital in Altoona, on Feb. 18, 1937. She was born at Henrietta Oct. 18, 1883, the daughter of Edw. L. and Susan Kensinger Lee. She married Clayton E. Dilling on April 4, 1906, and the family have been residents of Martinsburg for a number of years. She was an active member of the Memorial Church of the Brethren and served as superintendent of the Cradle Roll for the past twenty-three years; she was a teacher in the school for sixteen years. Surviving are her husband, a son, a granddaughter and seven brothers and sisters. Funeral services at the Memorial church by the pastor, A. R. Coffman. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Emley, Anthony Cook, son of John and Lucinda Emley, was born Aug. 7, 1865, is Huntington County, Ind., and died at his home in Huntington, Feb. 24, 1937. He was preceded in death by an only child who died Feb. 13, 1894, at the age of five years. He is survived by his wife, three sisters and a brother. Bro. Emley suffered a paralytic stroke four years ago and had been in failing health until his death. He united with the Church of the Brethren in 1894, serving the church in the capacity of trustee, deacon, and treasurer at various times. Funeral services were held at the Huntington church with Rev. E. E. Lutes and Howard H. Keim, Jr., officiating. Burial at the Clear Creek cemetery.—Howard H. Keim, Jr., Huntington, Ind.

Funderburg, Susanna, the last surviving daughter of the nine children of Samuel and Barbara Heck, was born May 22, 1846, in Clark County, Ohio, and died at the home of her daughter, Mrs. J. B. Gump, on Feb. 19, 1937. She married Anthony K. Funderburg Feb. 10, 1870; he preceded her twenty-one years ago and a son died four years ago. Four children remain, also ten grandchildren and five great-grandchildren. She united with the Church of the Brethren soon after her marriage; she not only loved her church but was faithful in attendance at services. A strong faith and trust in her Lord was a marked characteristic of her Christian life. Funeral services in the church at New Carlisle by her pastor, Eld. H. H. Helman, and Eld. J. H. Eidemiller. Burial in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Gordon, Bro. Carlton G., former resident of Brownsville, died at the

home of his daughter in Hagerstown, Jan. 15, 1937, aged 71 years. He is survived by his daughter, a brother and two grandchildren. Funeral at the Church of the Brethren by H. C. Eller with interment in cemetery adjoining.—Mrs. Ira L. Kaetzel, Brownsville, Md.

Hoffmaster, Bro. Franklin Monroe, died Feb. 18, 1937, aged 61 years. One week previous to his passing he requested baptism. He leaves his wife, four daughters, eight grandchildren, two brothers and two sisters. Funeral services at Brownsville church by Bro. H. C. Eller, assisted by Bro. E. C. Woodie, Rev. Harry Erdman and Rev. Jenkins. Interment in Episcopal cemetery.—Mrs. Ira L. Kaetzel, Brownsville, Md.

Holloway, Bro. Calvin John, son of Mr. and Mrs. John Holloway, was born near Warsaw, Ind., March 7, 1852. He died at the hospital in La Porte, Feb. 23, 1937, after an illness of three years with heart trouble. He had lived here since 1880, moving to La Porte from Plymouth. Sept. 23, 1883, he married Harriet E. Smith who preceded him Feb. 28, 1933. To this union were born five sons. There are also fourteen grandchildren, five great-grandchildren and three brothers. He united with the Church of the Brethren in his youth and in this faith he remained faithful. Funeral services by Bro. Price Umphlet and burial in Patton cemetery in La Porte.—Mrs. Nathan B. Cross, La Porte, Ind.

Kannel, Perry, son of David and Lydia Kannel, born in Portage County, Ohio, Nov. 24, 1854, and died at the home of his granddaughter, Mrs. Russell Stickler, Feb. 14, 1937. He spent his entire life in the Hartville community. June 18, 1876, he married Miss Hettie Brumbaugh; she died Nov. 1, 1932. He is survived by three sons, fifteen grandchildren, thirteen great-grandchildren and one sister. In 1898 he accepted Christ and united with the Lake congregation of the Church of the Brethren. He remained an active member of this and later of the Hartville congregation until death. Funeral services by the writer, his pastor, at the Hartville church. Burial in Mt. Peace cemetery.—Clyde Mulligan, Hartville, Ohio.

Kintner, Michael S., youngest son of John G. and Fannie (Allderfer) Kintner, was born Oct. 8, 1870, near Sherwood, Ohio, and died May 9, 1936. He married Elizabeth Parker April 20, 1892; she died in August, 1902. To this union were born two children, one, a daughter, remaining. In 1903 he married Mary E. Lehman and to this union were born two sons who also preceded him. He united with the Church of the Brethren in his younger years and lived faithfully until death. For many years he served as a deacon in the church. Funeral services in Defiance church by Eld. J. L. Guthrie, assisted by the writer.—Orville Noffsinger, Defiance, Ohio.

Kinzie, Sister Pearl Layman, wife of C. W. Kinzie, was born Feb. 14, 1876, and departed this life at her home near Cloverdale, on Feb. 15, 1937. Sister Kinzie united with the Church of the Brethren in the Botetourt congregation about forty-three years ago, and was a charter member of Cloverdale which was organized separately in 1912. She assisted her husband very acceptably in the office of deacon since the time of election not long after their marriage in 1900. Many years of her life were spent as a Sunday-school teacher and she made a great contribution to the work of the church in this capacity. Up to a month before her death, even when her health had begun to fail, Sister Kinzie was teaching the ladies' Bible class. She will be greatly missed in the church, the community and her home. Her life was a benediction to all who knew her, because of her kindness and genuineness of character. Funeral services were held at the Cloverdale church conducted by her pastor, M. G. Wilson, assisted by Bro. O. S. Garber.—M. G. Wilson, Cloverdale, Va.

Miller, Jacob P., son of Henry and Lydia Miller, was born March 24, 1856, at Goshen, Ind. When quite small he came with his parents to Illinois and spent most of his life in this community. A few days prior to his death he made a confession of faith in the Church of the Brethren. He developed pneumonia and was taken to a hospital in Springfield, Ill., where he passed away Feb. 19, 1937. He leaves one brother and one sister. Services in the Virden church by E. F. Caslow and interment in Pleasant Hill cemetery.—Lola T. Brubaker, Virden, Ill.

Miller, Bro. Martin Edgar, died Feb. 17, 1937, aged 53 years. He had been a member of the church for about twenty-five years. He is survived by his wife, one son, four daughters, eight grandchildren, three half brothers and one half sister. Funeral in Brownsville church by Eld. J. S. Bowlus, assisted by Bro. H. C. Eller and Rev. J. B. Reed. Interment in Pleasant View cemetery near Burkittsville, Md.—Mrs. Ira L. Kaetzel, Brownsville, Md.

Myer, Sarah E., oldest daughter of Abraham and Elizabeth Eikenberry Brubaker, was born near Flora, Ind., Nov. 19, 1856; she died Feb. 24, 1937. In 1887 she married Isaac Myer and to them were born six children. Her husband passed away after fifteen years. She raised the family during hard financial years. Both were faithful members of the Church of the Brethren and she was happy to see the children come into the church while under her care. There are also twenty-three grandchildren, seventeen great-grandchildren, one sister and two brothers. Funeral from the church in Flora by the pastor, assisted by Robert Sink.—D. W. Shock, Flora, Ind.

Rexroad, Wm. Wyatt, eldest son of John and Sarah Rexroad, born at Parkersburg, W. Va., Nov. 4, 1854, and died at Wichita, Kans., Feb. 26, 1937. In 1873 he with his parents moved to Kansas and located near Hutchinson. In 1920 he moved with his family to Fowler, Kans., where he resided until he came to Wichita about two years ago to live with his daughter. Feb. 25, 1886, he married Miss Minnie Jane Bailey, a union which lasted fifty-one years and one day. Six children were born to them. In 1888 he and his wife united with the Church of the Brethren. In 1895 he was advanced by the Pleasant View church to the office of deacon which he actively held until health failed. His wife and five children remain with three brothers and five grandchildren. Funeral services in Pleasant View church by the undersigned, assisted by Bro. Chas. Miller. Burial in the cemetery near by.—Jas. H. Elrod, Wichita, Kans.

Royer, Earl J., son of Wm. and Alvacena Royer, born near Louisville, Ohio, Sept. 27, 1898, and died at his home, Akron, Ohio, Feb. 4, 1937. June 7, 1924, he married Miss Georgia Dixon who survives with his mother and stepfather, Mr. and Mrs. Clayton Goodenberger, three brothers, one sister, three half brothers, one stepbrother and three stepsisters. In youth he accepted Christ by uniting with the Hartville Church of the Brethren where he remained a member until death. During the last serious illness he was anointed on Nov. 14, 1936. Funeral services in Akron by his pastor. Burial in East Nimishillen cemetery.—Clyde Mulligan, Hartville, Ohio.

Rule, Perry, son of Harrison and Rebecca Rule, was born in Elkhart County, Ind., Jan. 21, 1872, and died at his home near Delphi, Ind., Jan. 5, 1937. He married Anna Wise March 4, 1894. To this union were born seven children, six of whom with the widow survive; and of these are triplets grown to manhood and womanhood. Bro. Rule was a prominent member of the Church of the Brethren at Pyrmont and with his wife did much for the church there and elsewhere, as the Lord had blessed them most graciously. He was also a recognized leader in social, agricultural and educational matters, serving as trustee of the township and also in county and state organizations. The funeral was conducted by the writer.—A. G. Crosswhite, Eaton, Ohio.

Shook, John David, born in Pennsylvania, July 27, 1851, and died at Greene, Iowa, Feb. 24, 1937. On Oct. 6, 1872, he was united in marriage to Caroline A. Witter, who preceded him Jan. 3, 1922. They raised an adopted daughter, Mrs. Edith Flora of Rudd, Iowa, whom they took at the age of four years. In later life he married Mrs. Elizabeth Zook who preceded him March 21, 1935. He leaves one brother and two sisters, two sisters and one brother having preceded him in death. He taught school for some years, and later engaged in farming. He was a member of the Church of the Brethren, and served as deacon, and in other ways, during his active years. He faithfully attended the services of the church as long as health permitted. Funeral services were conducted by his pastor at the Gunther funeral home. Burial in Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

Teeter, Sister Lottie, born at Loysburg, Pa., June 20, 1876, and died Feb. 15, 1937, at her home near Roaring Spring, Pa. She married Bro. Lyman Teeter on June 14, 1902. March 11, 1905, she united with the Church of the Brethren and remained faithful. She was a good worker in the women's Bible class, and during the period in which she was not able to attend class, was gathering money for the church building fund. Besides her husband she is survived by five sons, four daughters, fourteen grandchildren, two great-grandchildren and two brothers. Funeral services in Roaring Spring church by the pastor, Bro. S. P. Early, with interment in Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Westrick, Catherine, born near Defiance, Ohio, July 2, 1854, and died Feb. 4, 1937. She was the daughter of Eld. Jacob and Phœbe Lehman. She united with the Brethren church when twelve years old and lived a Christian life in this faith until death. March 1, 1877, she married Oliver Westrick who died Dec. 2, 1928. Eight children were born to them, seven of whom are still living. In 1885 the family moved to Pawnee County, Nebr., where they lived twenty years. In 1905 they moved to a farm near Belleville. In 1921 she and her husband retired from the farm and moved to the present home in Belleville. She leaves seven sons, fourteen grandchildren and three great-grandchildren. Funeral services at the church near Belleville by E. M. Steward assisted by the undersigned.—W. W. Gish, Belleville, Kans.

Wolfe, Sister Essie C., born June 28, 1900 at Luray, Va., and died Dec. 11, 1936. At the age of twelve years she united with the Church of the Brethren. She married Claude C. Wolfe July 31, 1919. Later she and her husband were elected to the office of deacon. She is survived by her husband, four daughters and one son. She had the pleasure of seeing all her children unite with the church. Funeral services at the Longmeadow church by Harry R. Rowland and Elmer S. Rowland with interment in cemetery adjoining.—Dorothy Wolfe, Hagerstown, Md.

CHURCH NEWS

CALIFORNIA

Glendale (First).—Two have been baptized since the last report. Also several families have united with the church by letter, nine letters having been received. This makes an addition of eleven to the church. In accordance with the request of the District Mission Board an offering is taken each month for district missions. A short memorial service was held Sunday morning, Feb. 21, for Sister Emma Horning, China missionary. This was conducted by Sister Frantz before the regular sermon by the pastor. Some of our members were fortunate enough to attend the Regional Conference at La Verne. Church of the Brethren history taught by the pastor to the Christian Endeavor has been concluded. The younger women of the church organized a thread and needle society Jan. 20 which meets at the homes each month. This is a new service for the church. Mrs. Blanch Stutsman was chosen president. She reports that some very needy families have been helped with food and clothing. The regular council meeting was held Feb. 25. A Sunday-school report stated

that preparations for an Easter program for the children is in progress. A report was given by the Aid Society. They donated $15 at their last meeting toward church finance. This was presented by Sister Ora Shively who also told of some of the work the Aid Society is doing. There was an election of a ministerial board, chosen from the church working group. The time for our spring love feast was set for May 2. It was decided that the regular hour of Bible study which has been conducted each Sunday evening be taken to teach leadership training, mission study and church history.—Mrs. Lulu Terford, Glendale, Calif., March 2.

Oakland.—Due to our inability to secure a pastor until Jan. 1 the election of our church officers was postponed until Feb. 26. Eld. J. F. Baldwin and Bro. J. I. Coffman of the district board were here to assist us. The following officers were elected: clerk, Mabel Speicher; Sunday-school superintendent, Ed Follis. We decided to hold meetings the week prior to Easter and asked Pastor Brubaker to have charge. Our communion will be held following these services. We are joining with the Presbyterian church in their father and son banquet on March 2. We are happy to have as our pastors, Brother and Sister A. O. Brubaker and under their able direction we are anticipating a full year of service.—Mary Heisel Woody, Oakland, Calif., Feb. 27.

Pasadena.—Our church has had many visitors from eastern points this winter. Our regular business meeting was held Feb. 19 in which Bro. J. P. Dickey assisted. Bro. F. S. Eisenbise tendered his resignation as pastor, to take effect Sept. 1. This places a new obligation on the church and our ministerial committee. Our church closed six weeks of the school of world friendship on Feb. 28. Bro. E. A. Calvert was the efficient dean of the school again this year. The study of the African was carried out through morning sessions of the Sunday school in the children's division and the C. W. hour for young people and adults. Brother and Sister J. Z. Gilbert and Bro. Eisenbise were instructors for adults while Sister Allie Eisenbise, our pastor's mother, directed study for the young people's group. Dr. Shaw (colored) gave us a good address on the evening of Jan. 10. Jan. 24 Mrs. Childs (colored) gave more help in the attitude of white and colored races. Our pastor gave some splendid points relative to our Africa mission field and our workers there. The offerings on Sunday evenings during this school were given for Africa mission work, except one evening's offering went to Miss Trejo, our Indian friend, who is preparing for medical work in Guatemala. Our evening offerings and the achievement offering of Feb. 14 amounted to $269.02. Onr Sunday-school attendance on Feb. 28 was 218. The young people presented the play, Kanjundu, as the closing session of the school. The missionary message was splendid and well presented.—Ida Brubaker Gibbel, Pasadena, Calif., March 1.

IDAHO

Fruitland.—Under the sponsorship of the Men's Work the church held an auction sale to raise funds for a new church building. Cattle, farm implements, furniture and fuel were some of the things donated. The net proceeds were approximately $591. The ladies served a free lunch at the beginning of the sale and also sold food, the proceeds being added to the fund. Eight young people attended the district rally at Emmett Feb. 27 and 28.—Lucille Schubert, Fruitland, Idaho, March 1.

ILLINOIS

Lamotte Prairie.—In December we united with our neighboring Christian church in a revival meeting with Rev. Max Good from Cadle Tabernacle as evangelist. We heard some wonderful sermons to challenge us to serve our Master better each day. In the fall the church with the help of the Ladies' Aid purchased new songbooks, Worship and Praise. In October Brother and Sister Oliver Dearing were ordained to the eldership. Bro. W. T. Heckman and Bro. Ritchey officiated. On Feb. 28 we held our council. Plans were made to hold a Vacation Bible School. We decided to have our love feast on Easter evening, March 28, heginning at 7 o'clock.—Mrs. Ruth Benson, Palestine, Ill., March 1.

Virden.—Our regular council was held with Eld. E. F. Caslow presiding. The Messenger agent reports that three-fourths of our families are rceeiving the Messenger. The Women's Work has been reorganized for the year, Mrs. E. S. Snell heing re-elected general president. Thc meetings recently have heen spent in making comforters. Once each winter our pastor surprises us by exchanging pulpits and this time we enjoyed an inspirational sermon by the Baptist minister. Our pastor's wife, Mrs. Caslow, is kept at home on account of health conditions and part of the time is confined to her bed. The B. Y. P. D. and children of the primary and junior departments cnjoy taking flowers, fruits, etc., to her; they also sing for her.—Lola T. Bruhaker, Virden, Ill., March 1.

INDIANA

Anderson.—Our revival will begin March 15 with Bro. J. O. Winger, evangelist, and close March 25 with communion service in the evening. Our spring communion for many years has been held the first Saturday in May. Last Sunday the message was given by one of the professors of Anderson College on the theme, Good Life, which proved to abound in fine illustrations and helpful counsel. This service was sponsored by our active B. Y. P. D.—Nila Alldredge, Anderson, Ind., March 2.

Flora.—Sincce our last report fivc were haptized. There were six deaths. Of the fourteen deaths the past seventeen months the average age is a little over seventy-nine years. The church held the November Thanksgiving and February achievement offerings for the General Mission Board. The Christmas offering was presented to the district mission board. Also $60 and food and clothing were presented for the flood sufferers along the Ohio River. Last Sunday our quota of $100 to help rebuild the Marion, Ind., church was raised. At Christmas time the Sunday-school children presented a very appropriate program to a large assembly. Feb. 21 nineteen of our folks attended the young people's conference in the Mexico church. Leland Brubaker was the speaker of the afternoon and evening. The girls of the church meet once a month with Mrs. Shock as adviser. The last meeting was recently held in honor of some of the girls' birthdays. There was much sickness this winter and some Sundays were stormy but the Sunday attendance at the church was good. The finances of the church are in good accounting and the treasurer could pay the bills upon presentation.—Mrs. D. W. Shock, Flora, Ind., March 1.

New Salem.—On Feb. 26 our church met in council. The church asked that all sisters both young and old wear the prayer covering. Guy Morehouse was elected trustee. We decided to elect all Sunday-school officers at our council meeting. The young people's class has built a fine new platform for the church to be used in giving special plays. The young people will also have charge of our Easter program. It was decided to start a junior choir with Vivian Roberts as director.—Mrs. Ruth DeFries, Milford, Ind., March 3.

North Winona church can report progress. This is seen in the increased attendance at Sunday school, regular church services and at communion service, and has been in evidence for the last year or two. It requires sacrifice on the part of those who need to drive five to seven miles in the winter to attend evening services, especially where much stock must be cared for. Our pastor, Bro. R. C. Wenger, of Manchester College, was lately re-elected pastor, making the third year. The Sunday school is interesting, with Earl Whitehead, superintendent, and Alpheus Shanbeck, assistant. Three of our teachers have lately completed a course of special Bible study to fit them for better work. Our men realize that they have a definite part in this thing called "church promotion," and are acting accordingly, with Ernest Lozier, chairman. The church is expecting results. The first of the year we became able to be included with the group of churches who receive The Gospel Messenger at the club rate of $1.25 per year, for which we are rejoicing. The increasing interest in spiritual things is the result of the influence of the pulpit. The suggestion was made at one of our Sunday-school class meetings that our group sponsor afternoon meetings at the county poor farm home, as opportunity presented. The church acted favorably, so that is now on its program. There is some serious thinking that before long we will be able to meet all our expenses, both local and general. We are planning for an every-member canvass in contemplation of a revival in the near future.—G. H. VanDyke, Winona Lake, Ind., March 2.

Pine Creek.—The attendance at all services has maintained an exceptionally good average, which we attribute to the untiring work and interest of our pastor, H. A. Claybaugh. We are very fortunate in having a large number of young people in the church. They are well organized and wide awake to the opportunities as well as the temptations of our modern times. Quite a number attended Camp Mack during the summer. The B. Y. P. D. has chosen Richard Stump president and Cecil Keiser, adult adviser. Two missionary programs were given recently: one on Thanksgiving, sponsored by the two older people's classes, and one on the evening of Dec. 13, given by the children under the direction of the missionary committee. Bro. C. D. Bonsack was the speaker at our annual harvest day meeting. He gave us a vivid and interesting account of some of his experiences in foreign countries. Oct. 11 was the beginning of a revival meeting to which we had been looking forward for several years. Much time had heen spent in prayer at home and in the church services in preparing for the coming of Bro. Whitacre of Harrisburg, Pa. Much interest was shown by the entire community and as a direct result twenty-three persons, including an entire family of four, were baptized and taken into the church. The meetings closed on Oct. 19 with the love feast. The Munn brothers of radio fame gave a program on Dec. 2. Friends from neighboring churches helped to fill the house to capacity. This program was spiritually uplifting and thoroughly enjoyed by every one. During the absence of our pastor, who was holding revivals in other churches, we were fortunate in having visiting ministers with us, one of these being Bro. Owen Harley from Wisconsin, who had lived here as a hoy. The Women's Work has been newly organized with Sister Bessie Stump president. They have been busy quilting and planning for sale dinners, of which there have been an unusually large number this winter. The Christmas program in charge of the young people was given on Dec. 20. It was an original program of music, tableau and readings, closing with a candlelighting service. A watch night service also was held. Only a few changes were made in church and Sunday-school officers at the last quarterly council. A recent offering for flood relief amounted to $73.80, with contributions still coming in. Clothing and bedding also were sent by the Women's Work.—Myrtle Walter, North Liberty, Ind., Feb. 26.

Rossville.—Bro. J. H. Cassady of King Ferry, N. Y., came to us Jan. 29 and held a revival meeting, preaching twenty-two sermons with power. Ten were received by baptism, including three young married people and four Sunday-school boys. The church feels that much good has been done in and around the town. We had large crowds and

fine weather. The Women's Work is doing some very good work; the group is having mission study each month. This year they are studying Africa. The Messenger campaign was put across this year.—Mrs. Nora Cripe, Rossville, Ind., Feb. 27.

West Marion church met in council Feb. 11 to make further plans for our new building. A committee will take charge of the building of our new home and work will be started very soon. During the past year we have been having our Sunday school in the basement of the First Christian church, the two churches having their worship together. Bro. Roy Teach has been appointed by the mission board to represent them in our building program, also to serve as elder since the resignation of Bro. J. O. Winger. Bro. John Eberly of Huntington is preaching for us at present.—Mrs. Helen Norris, Marion, Ind., March 1.

IOWA

Muscatine.—We are very much pleased at the interest that is being shown toward the Muscatine church by the friends and neighbors in its vicinity. Brother and Sister Wyatt, our pastor and wife, have been working faithfully. We have a very fine group of young folks who take an active part in all activities. Each Sunday evening the B. Y. P. D. has an original program, in charge of the young folks, followed by a sermon by our pastor. Our evening services are almost as well attended as the morning services. We have quite a lot of dramatic talent among the younger ones, so we aim to have a playlet or dramatization of some sort twice a month. On Feb. 14 we had a playlet entitled "The Valentine Teacher Never Received" and on Feb. 28 a missionary playlet entitled "The Magic Box." It is hard to find a group of young people who are more willing to take part than those with whom we are now working. We are now busily engaged in the preparation of an Easter pageant. We would indeed welcome any visiting ministers who may have to pass through Muscatine to other points. We do not often have the privilege of entertaining visiting members as Muscatine seems to be somewhat isolated as regards location. We are already making plans to attend the district conference this fall. Altogether, the work here has a very healthy outlook.—Irene Bowman, Muscatine, Iowa, March 2.

MARYLAND

Brownsville.—The women of our church gave a splendid missionary program on Sunday night, Feb. 14. A talk, The Women and Girls of India, by a former missionary to India, Sister Ira Arnold, was very inspiring. We were also glad to have with us Sister Katherine Lindsay of Hagerstown who led in the devotions. An offering of nearly $50 was received for the Women's Work project. A committee has been appointed to plan an Easter sunrise program. Our achievement offering on Feb. 28 amounted to nearly $85.—Mrs. Ira L. Kaetzel, Brownsville, Md., March 2.

Denton.—Nine have been added to the church by baptism as a result of decision day and personal work. At our January council Brother and Sister Clyde A. Pentz were elected to represent our church at Annual Conference. We sent nine delegates to the regional conference held at Roanoke, Va., and all brought back evidences of a spiritual upbuilding. Our church also furnished seven campers and three leaders for Camp Peniel last summer. Sister Anna Hutchison of the China mission, who is spending her furlough on the Eastern Shore of Maryland, was with us in November. She gave two inspiring messages to us on the work in China. Jan. 17 the young people of the Easton church, Md., gave their Christmas cantata for us. We joined with the other churches of the town in observing the World Day of Prayer. Our church gave $26 in the recent Red Cross drive for flood relief. Our church has given more than $200 toward the general budget of the church. Our Women's Work gave $25 to the national project and $42 to the achievement offering. All departments of the women's organization are active. The mothers and daughters held their annual banquet Jan. 15. The wives and daughters of the pastors of the other churches of Denton were invited guests. Men's Work has been organized with Norman L. Rairigh, chairman. The father and son banquet was held in December. Dr. C. E. Resser of Washington, D. C., was with us Feb. 26 in the interests of our Men's Work. Our pastor, Norman A. Seese, has been taking his turn along with other pastors of the county in speaking at the CCC camp at Goldsboro, Md., about twelve miles from here. On the last Saturday of April the young people of the Eastern Shore will hold their annual rally at the Denton church. In July the annual Women's Work conference of the Eastern District, also the District Ministerial Meeting, will be held at our church.—Mrs. N. A. Seese, Denton, Md., March 2.

Hagerstown.—P. L. Huffaker was sent to Hershey, Pa., as a delegate to the Annual Conference. On Sunday the combined choirs under the direction of Mr. Huffaker sang at the five o'clock service in the main auditorium. Vacation Bible School was conducted under the organization as was set up by Bro. A. B. Miller. School was in session for three weeks. In that time the enrollment grew from 57 the first day to 121, with an average of 100 in attendance. The school closed Friday morning with a final program with the children participating and receiving their scholarship awards. On Sunday, May 31, services were held in honor of our beloved retiring pastor, Bro. A. B. Miller. On the following Sunday special services were held for our new pastor, Bro. A. M. Dixon. Bro. Dixon was called to the ministry in Brooklyn, New York, in 1909. He has served five pastoral terms. This is Bro. Dixon's second pastorate with us and he returns to a host of friends and co-laborers here. The parsonage has been repaired and redecorated for our new pastor. Sunday, July 5, our church choirs under the direction of Prof. P. L. Huffaker, helped in a peace program with services in the afternoon and evening, and Dan West as the speaker. Mr. P. L. Huffaker directed camp work during the summer and returned full of enthusiasm to take up his work again. Our church enjoyed two weeks of revival service, with exceptional sermons by our pastor and special and inspiring music furnished by Mr. Huffaker and the choirs. During the revival twenty-two people confessed Jesus as their Savior. During the fall Brethren Kulp and Helser gave some very fine missionary addresses and showed slides. At Christmas we had a white gift service with the music rendered by the ladies' chorus, men's chorus, temple choir under the direction of P. L. Huffaker, and the children's choirs under the direction of Mrs. Dixon. The different departments of the Sunday school added other features, which helped to make a very interesting program. In January Bro. Kulp was with us again and told of his experiences and solicited the prayers and help of all Christians. He gave a very inspiring address in the morning church services. The Ladies' Aid repeated by request a play entitled the "Challenge of the Cross" and program which was greatly enjoyed. The B. Y. P. D. is sponsoring and practicing for the ninth annual pageant, Vashti, which will be given the last week in February. The Lowell Mason's men's chorus broadcasts each Tuesday at 6:45 P. M. under the very efficient direction of Bro. Huffaker. Bro. Dixon is giving a series of lectures on Church History in Washington County, Maryland, each Tuesday evening at 8 o'clock. Both of the above programs are broadcast over station WJEJ. Bro. Huffaker has completed a very worth-while discussion on Christian Personality in the B. Y. P. D. During the month of February Bro. Dixon is giving a series of addresses to the same group on "How We Got Our Bible."—Alice Bittinger, Hagerstown, Md., March 3.

NEW YORK

Lake Ridge.—Our council meeting was held Dec. 29. Reports from the different treasurers, with one exception, showed bills paid and a balance remaining. Over $700 was raised during the year for the building fund; a furnace was installed in the parsonage just before Christmas. Two deacons were elected at this council: Brethren Lawrence Nedrow and Dean Weibly, to be installed at a later date. It was decided to have our love feast on the evening of Mother's Day. The deacons and board of trustees were asked to form an organization similar to the finance board. Seventy-five per cent of our members are getting The Gospel Messenger. The fathers and sons had a banquet Jan. 22 with a nice crowd and a good program. Rev. Sherman of Locke Baptist church was the speaker. Jan. 24 in the morning, a memorial service was held for Bro. Harold Bowman who died last July, and his parents, Brother and Sister Frank Bowman, presented a blackboard to the church in his memory. The Aid Society reorganized in December for another year, with Sister Elva Jones president. We meet each month in some member's home. Bro. Cassady was away during February in a meeting in Indiana and in his absence the pulpit was filled by our missionaries who were attending the missionary conference at Cornell University. The first Sunday Bro. Ernest Wampler was with us both morning and evening. He gave two good talks on China and their work there. Feb. 7 Brother and Sister Homer Bright each gave a much appreciated talk. Feb. 14 Sisters Anna Hutchison and Olive Widdowson gave talks on their work in China and India. Our church being so isolated it was a great treat to have these missionaries visit us and their presence was much enjoyed by all. Sister Hutchison gave the last talk on Sunday night, Why I Am Going Back to China. The Sunday school is working on a pageant for Easter, The Uplifted Cross, to be given Sunday night. The children will give a program in the morning.—Mrs. Gertrude Roller, King Ferry, N. Y., Feb. 27.

OHIO

Ashland City.—Dec. 2 we were favored with a program of music by the Farm Land Four from Manchester College. They were accompanied by Bro. J. Oscar Winger who gave an inspirational address. This program was sponsored by the B. Y. P. D. Jan. 8 our father and son banquet was held. The principal speaker was Bro. J. Oscar Winger. Dec. 19 the young married people's class held a Christmas bazaar and supper; since that time they also gave a chicken dinner. They are using this means to raise money pledged to apply on the debt of our educational building. At Christmas time the white gift service was held and baskets were delivered to the needy. The intermediates and B. Y. P. D. sang carols to the shut-ins. The Up Streamer class has pledged a dollar a member for mission work: 70 cents to home missions and 30 cents to foreign. This is a special mission project. The children's department of the Sunday school is having a contest on regular attendance, being on time, etc. Our attendance is growing, with an increase over last year. Our last workers' meeting was held first in departmental groups and then in a mass meeting. We began a Bible study and teacher-training class on Feb. 3, using the book, Training for Service, with Dr. DeLozier from Ashland College as instructor. We have a fine enrollment of adults, also young people and intermediates. We will meet one night a week for ten weeks. Jan. 17 we began a two weeks' revival with Bro. J. J. Anglemeyer, evangelist, and Bro. Walter Young, song leader. We were much strengthened and uplifted by the wonderful messages both in sermon and song. Eight were added to the church by baptism and one by letter; one has been baptized since. We closed with a love feast on Feb. 1. The intermediate group put on a program Jan. 1 dedicated to their mothers. Jan. 7 the Ashland College seminar held services in our church. Feb. 14 Bro. Chas. Anspach, president of Ashland College, filled the pulpit, giving an inspiring sermon on The Three Theories of Life. Our regular council was held Jan. 14. On Sunday a group of young people from the district presented the project of taking over the Tuscarawas church by the district to be used as a place for dif-

ferent meetings. This is being sponsored largely by the young people and we feel it is a worthy project. Our pastor, Bro. C. H. Deardorff, is preaching a series of Sunday morning sermons on the History of the Church; Sunday evening sermons on The Miracles of the Cross.—Mrs. Fern Keefer, Ashland, Ohio, March 2.

Canton.—Sunday evening, Feh. 21, marked the close of a two weeks' evangelistic campaign in the Canton church with Bro. H. K. Oher of Elizahethtown, Pa., as evangelist. The attendance was good and Bro. Ober gave us sound and very helpful messages. We feel that the whole church has experienced a spiritual awakening. Five were gained for the kingdom, four heing heads of families. On the two Sunday afternoons that he was with us Bro. Oher delivered his lectures, "Orange Blossoms and "Child Rights" to large appreciative audiences. We greatly appreciate the faithful support of the adjoining churches during these meetings, and pray that the work of the Holy Spirit may continue.—Cora B. Masters, Canton, Ohio, Feh. 26.

Center.—Our preaching mission was held from Nov. 1 to Nov. 8, witb a different speaker each evening: Walter Young, Walter Keller, Eldon Petry, D. F. Stuckley, J. C. Inman and Clyde Mulligan. At our harvest meeting Sunday afternoon, Nov. 8, an offering was lifted for Bro. Moomaw's work in India amounting to $62.82. Our Christmas program was rendered Sunday evening, Dec. 27, composed of recitations and solos hy the children, several numhers hy the ladies' chorus followed by a play. On New Year evening a goodly numher came to the church for a watch night service. A talk was given by E. E. Frick and the main address by Wilmer Petry, pastor of the Eastwood church, Akron, Ohio. The church remembered the pastor, M. M. Taylor, with a liheral offering. At our last husiness meeting two letters of membership were read. It was decided to have our love feast Sunday, March 21, at 7 P. M. On Jan. 24 an offering of $35 was lifted for the flood sufferers which was sent to Cincinnati, Ohio.—Mrs. Milton Taylor, Louisville, Ohio, March 1.

Defiance.—Sunday evening, Feb. 21, marked the close of a two weeks' evangelistic campaign in this church under the leadership of Bro. A. P. Musselman, pastor of the Lima congregation. We had a good attendance and the evangelist brought us very intercsting and helpful messages. On the closing day thirteen were received by baptism and one by letter. Our love feast followed on Monday evening. Our Ladies' Aid several weeks ago had a special meeting at which we knotted eleven comforters for flood relief.—Mrs. Elizaheth Derge, Defiance, Ohio, March 1.

Pitsburg church convened in council Feh. 13. Our delegates chosen for district meeting are Brethren Roy K. Miller and Wm. Royer. Sister Roy K. Miller was chosen director of Women's Work and is co-operating with the leaders of the different departments. The Aid served lunch for three sales recently and cleared a nice sum. A delegation of women attended the Women's Work meeting at Gratis, Ohio, on Feb. 10. A collection of $63 was taken and some provisions given for the Ohio churches in the flood district. The young people's department gave a peace play Sunday evening, Feh. 14, which was well received. Feh. 21 the pastors of the Church of the Brethren of Darke County exchanged pulpits. Bro. Ray O. Shank of thc Oakland church gave us a most excellent sermon while our pastor filled the appointments for the Hill Grove and Union City churches.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Feh. 27.

PENNSYLVANIA

Carlisle church met in council Jan. 4. Officers were elected for the year: Mark Roth, treasurer; the writer, secretary; Anna Schwenk, Messenger agent. The ministerial hoard was made up as prescribed and recommended by Annual Meeting. Our pastor gave an interesting report. A committee appointed sometime ago reported that they had sufficient funds to install a baptistry in the church. The work is about finished now. Two were haptized after the morning service Feb. 20.—J. E. Faulkner, Carlisle, Pa., Feh. 21.

Codorus.—Our congregation met in council Jan. 1 at the Codorus house. Bretbren Michael Markey and Jacob Miller of New Fairview congregation were with us as we re-elected our elder, Bro. S. C. Godfrey, for anotber term of three years. On Jan. 10 a group from the Student Volunteer Band of Elizabethtown College gave two interesting programs: in the morning at the Shrewsbury house and in the evening at Pleasant Hill. The leader, Bro. Paul Weaver, gave two inspiring messages. Our congregation donated $265 to the American Red Cross for flood relief. We are looking forward to pre-Easter services which will be held at the Codorus house March 22-28.—Grace G. Kceny, York, Pa., Feb. 25.

Germantown.—"Be ye steadfast, unmovahle, always abounding in the work of the Lord, forasmuch as ye know that your lahor is not in vain in the Lord" (1 Cor. 15: 58). During the months of December and January our pastor was called aside for a period of rest. During his ahsence Rev. George Fletcher of our city filled our pulpit. He brought us very helpful messages from the Word of God. During thc months of Februaary and March our pastor is bringing us messages on the cross and resurrection, leading us in a special evangelistic effort to win souls for the kingdom of God at this Easter time. Groups of young people and older pcople are meeting in different homes for prayer for the various activitics of our church and for the salvation of souls. Palm Sunday has been set for decision day in our Sunday school when we hope many of our scholars will decide for Christ. We plan to have an evangelist speak to our school on that morning. In January we met in business meeting and elected church and Sunday-school officers for the year. Two letters of membership were presented. On the last Friday evening of each month our women meet in the church. We purpose always to have a missionary speak to our group. A social time follows the meeting. We have an active young people's organization. They are praying definitely that one of our group be called into full time work on the foreign mission field in the near future. For the past three years the Lord has been using one of our own young people in carrying on a most helpful work during the spring and summer months, just outside the city limits. To this place hundreds of young people from our city and vicinity have gone and have been led to know and love the Lord. Much inspiration and help have come to our own group as they are privileged to attend Bethanna. The district conference will be held in our church on April 21 and 22. On April 4 we celebrate our pastor's thirty-first year of service in this church.—Mrs. M. C. Swigart, Philadelphia, Pa., Feb. 24.

Indian Creek church met in quarterly council on Dec. 5. We decided to organize a B. Y. P. D., hoping by this to link our young people more directly with the work of the kingdom and the brotherhood. Officers have been selected, and plans are being made. The missionary solicitors reported $182.25 received in their semiannual every-member canvass. We were happy to have the Stover Kulps with us on Dec. 10. We felt that we received a new and fresh touch with the people of Africa and our work there. Meetings like this help keep alive the missionary spirit, and we are looking forward to more like it. We are glad to report that over 75 per cent of the homes are again taking the Messenger, thereby securing the special rate. We are looking forward to a Bible institute, to be conducted by Bro. A. C. Baugher of Elizabethtown College on April 17 and 18. Our winter Bible study class is going forward witb good interest manifested. We are studying in Matthew, and it is proving very instructive. The Sunday school followed the same plan as last year over the Christmas season. Instead of giving the pupils gifts, the money was used for worthy causes, poor families, etc. It was felt that in this way the true spirit of Christmas would be more nearly manifested. On Sunday morning, Feb. 7, an offering was lifted for the flood sufferers, at which time $190 was contrihuted. Bro. M. P. Landis resigned as church correspondent and Messenger agent, after years of faithful service, and the writer was elected.—J. Wilford Price, Bergey, Pa., Feh. 17.

Markleysburg church met in council in August at which time Bro. B. B. Ludwick of Quakertown, Pa., was elected pastor by a unanimous vote of the church. Bro. Ludwick took up the pastorate in December. On Jan. 15 the church met in a business meeting when officers were electcd and some re-elected for the ensuing year. Bro. Wolfe, our former elder, resigned his office in favor of the pastor as elder. This was sanctioned by the church. Our pastor was also appointed Mesgenger agent. We are trying to get the 75 per cent club rate. Bro. John Fike is our Sunday-school superintendent; Bro. Isaac Thomas, treasurer; Sister Charles Miller, secretary; the writer, Messenger correspondent. We are planning a union service at the Markleysburg church on Good Friday evening. The preachers to participate in this service are Rev. Gillum of the Methodist church—subject, "In the Garden"; Rev. Jeffers of the Church of God—subject, "Before Pilate"; Bro. Wolfe, ex-pastor of our church—subject, "On the Cross"; and Rev. Barton of the Baptist church—subject, "The Resurrection." Our guest preachers will bring a delegation of singers and each of our five units will bring singers. We are planning for a two-hour service.—Mrs. B. B. Ludwick, Markleysburg, Pa., March 2.

Maple Grove.—On Nov. 15 Bro. D. R. McFadden of Smithville, Obio, came to our church and conducted a two weeks' revival service. As a result of his labor among us thirteen new members were received into the church hy haptism; two of these were from other churches. This meeting proved to be uplifting to all who attended; the influence of the inspiring gospel sermons is still felt by the memhers. Our pastor, Bro. P. C. Strayer, is to be commended for his faithful and untiring efforts in serving us and for the splendid messages he has been hringing us Sunday after Sunday.—Mrs. R. H. Moore, Salix, Pa., March 2.

Mechanic Grove.—On Thanksgiving morning Bro. Jacoh Miller of York, Pa., preached for us. We had a most delightful treat also in having Bro. Bonsack with us; he gave a helpful message on Sunday, Nov. 1. On Dec. 6 Rev. Chas. E. Wonderly, pastor of the M. E. church of Lancaster, Pa., delivered a welfare message. Bro. Paul Weaver of Elizahethtown preached for us Sunday morning, Jan. 17. We were privileged to have Bro. Leland Brubaker of Elgin, Ill., with us Sunday evening, Jan. 17; his message was helpful and inspiring.—Martha A. Bucher, Quarryvillc, Pa., Feb. 20.

Mechanicsburg.—Wc enjoyed another week-end Bible term Jan. 23 and 24. Bro. Schlosser of Elizabethtown was with us in four very interesting services. Our Aid Society reorganized for the year hy electing Sister Effie Stambaugh, president. The Aid spends one whole day and another evening of each week in their room at the church. We observed the preaching mission week in our church with other churches of our town. We will also observe Passion Week this year with special services each evening. On Palm Sunday evening the young people of Harrisburg church will give their Easter program in our church. Our members gave freely toward the flood relief.—Jessie Steerman, Lcmoyne, Pa., March 3.

Quakertown.—The Saturday evening services sponsored by our young people are gradually increasing in attendance. They have a different speaker each week. The speakers for February were Bro. Ralph Jones and Bro. David Cassel. Feh. 14 our pastor's subject for the evening was Why I Believe in Missions. One of our young ladies was drcssed to represent a Hindu widow and gave the reading, The Song of the Hindu Widow. Several numbers were also rendered hy the church choir. Feb. 28 the Sunshine male quartet of Bethlehem Nazarene church spent the entire day with us and sang several selec-

tions during the morning service. They had full charge of the B. Y. P. D. and sang several numbers during the church service. This was very much appreciated. March 24 at 7:30 the Co-Workers' class is sponsoring a program, consisting of a temperance play, What Shall It Profit? Bro. A. C. Baugher of Elizabethtown, Pa., will preach Saturday night, March 20, and Sunday morning, afternoon and night, March 21.—Mrs. Raymond Bleam, Coopersburg, Pa., March 5.

Roaring Spring.—Our series of meetings began on Feb. 1 in charge of Bro. Tobias F. Henry of Johnstown, Pa., and continued for two weeks. Bro. Henry, accompanied by our pastor, Bro. S. P. Early, visited in many homes and as a direct result of these meetings thirty-one were received into the church by baptism, all Sunday-school scholars except one. Bro. Jason Brumbaugh had charge of the music for the meetings. On Sunday evening, Feb. 7, the Southern Cove men's chorus sang several selections which were much appreciated. We had a great revival meeting. Feb. 21 Sister Anna Hutchison, missionary to China, gave a most interesting talk on the work in China; she also spoke to the B. Y. P. D. Sister Hutchison is a personal friend of our pastor and wife and her visit was much enjoyed. Our quarterly council was held March 1. Three letters of membership were received and eight granted. Our pastor will represent our church at Annual Conference. Delegates to district meeting to be held at Spring Run church are Bro. S. P. Early, Bro. Ross Berkbimer and wife and Sister Mary Bechtel; with Mrs. Elmer Hoover and Mrs. Howard Hoover, alternates. Bro. Geo. B. Replogle tendered his resignation as general superintendent of Sunday school owing to the fact that he has accepted the position of principal of the high school. Bro. Howard Hoover was elected to take his place, with Bro. Howard C. Long, assistant. Our love feast will be held May 2 at 6:30 P. M.—Mrs. Elmer Hoover, Roaring Spring, Pa., March 2.

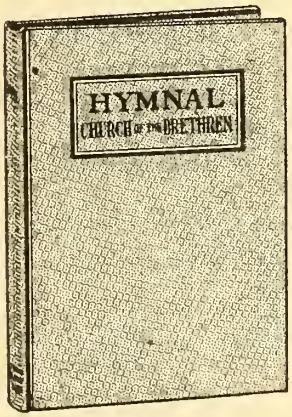
Shamokin.—Bro. Jesse W. Whitacre had an unfortunate accident on New Year's Day injuring his eye. For this reason we discontinued the meetings for mission week. We had church on the 5th and 6th, the sermon subjects being Self-sacrifice and Punishment. Under the doctor's care Bro. Whitacre's eye is fine again. Jan. 17 Rev. Paul D. Ford, a missionary on furlough from Jamaica, delivered an interesting sermon on his life's work in foreign missions. Jan. 25 the Men's Work served supper to the members. They are doing wonderful work for the church. The Ladies Aid is also doing its part. Jan. 31 Rev. Herrold of Treverton, Pa., delivered the sermon both morning and evening. Feb. 16 the men's organization of the church sponsored a program. Prof. Henry G. Gottschall of Souderton gave a recital which was enjoyed by all. March 1-14 Bro. Wilmer A. Petry of Mogadore, Ohio, will be with us in evangelistic meetings.—Betty Down, Shamokin, Pa., Feb. 20.

TENNESSEE

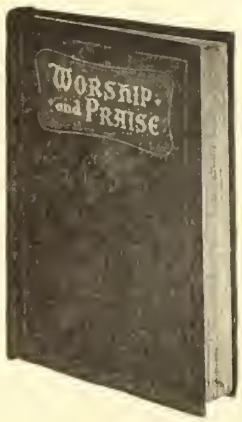
French Broad.—A successful revival held by Bro. W. A. Reed of South Carolina came to a close recently. There were thirteen professions and renewals and on Feb. 14 nine were baptized by our pastor, Bro. R. B. Pritchett. An inspiring pageant, The Light of Men, was given at our church Christmas evening. This was preceded by a program by the primary classes of the Sunday school. Electric lights have been installed in our church recently and plans are now under way for a new vestibule and tower for our bell, donated by Niota church. Several members attended the B. Y. P. D. conference, also the district conference, last fall. Our Sunday school is progressing nicely under the leadership of our new superintendent, Jas. Wine, who took over the work Oct. 1.—Ethel M. Jones, Dandridge, Tenn., Feb. 20.

VIRGINIA

Linville Creek, Timberville, Unity.—The church school workers held a fellowship banquet at Linville Creek church on Oct. 21. Bro. John S. Flory was the speaker of the evening. The women of the three congregations met together three times during the year, going to a different community each time. The first three Sunday nights in November were musical nights for the three congregations, meeting each time in a different congregation. Our love feasts were held: at Linville Creek Oct. 17 with Bro. O. C. Senger in charge; at Fairview Oct. 25, Bro. A. J. Fitzwater in charge; at Mt. Olivet Nov. 7, Bro. Harold Turner in charge. On Thanksgiving Day there was a union worship at Timberville in the Reformed church. Our pastor, Bro. S. D. Lindsay, was the speaker. At Linville Creek, Bro. Homer J. Miller spoke and at Bethel, Brethren J. D. Huffman and J. S. Roller were in charge. Visiting ministers with inspiring messages were Bro. Earl Zigler at Fairview, Bro. S. D. Zigler and Jos. Miller at Timberville and Bro. D. M. Glick at Fairview. All three congregations have elected the new pastoral boards as outlined by Annual Conference. Presiding elders recently chosen are: John C. Myers, Linville Creek; L. M. Clower, Timberville; J. S. Roller, Unity. Statistics for 1936 include: Linville Creek, disbursements, $1,925.92 and membership 284; Timberville disbursements, $2,795.76 and membership 324; Unity, $2,208.33 and membership 414. B. Y. P. D. plays of interest given in home and surrounding congregations were Janey, a mission play, given by Fairview; and The House on the Sand, a temperance play, by Linville Creek. Local members attended the spiritual life institute at Bridgewater and regional conference at Roanoke, returning with new inspiration and purpose. We feel the loss of two ministers who have moved into other communities: Bro. L. M. Clower of Timberville and Jacob Huffman of Unity. We are planning pre-Easter worship and a tri-congregational cantata.—Naomi Roller, Broadway, Va., March 2.



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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., March 27, 1937 | No. 13

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

The Gift of Prophecy

"Greater is he that prophesieth than he that speaketh with tongues"

Monday: 1 Cor. 14: 1-19

The Apostle Paul leaves no doubt that the gift of prophecy is preferable to the gift of tongues. Without interpretation tongues can not benefit anyone except the speaker, while prophecy will edify the church. Tongues are a selfish gift typical of the person who enjoys his religion but does not strive to build up the church. What value has ecstatic utterance unless accompanied by some clear word of revelation or teaching?

Do I enjoy my faith or do I yearn to live in harmony with what I profess? Is my worship simply emotional or is it also intelligent? It is easy to look upon my faith and worship as an emotional satisfaction without relation to the life of the every day, but this is not as the great Apostle would have it. I should desire the "greater gifts," especially the gift of prophecy, by which I can instruct and enlighten the Lord's people.

O Lord, grant that our words may be spoken with understanding. Amen.

Edifying

"Let all things be done unto edifying"

Tuesday: 1 Cor. 14: 20-33

To estimate the proper value of gifts and abilities the principle of edification must be applied. That which builds and improves the church should be the most highly prized gift. The Corinthian church was a picture of confusion and disorder simply because so many felt called to participate, eager to exercise their gifts, without consideration for order or the real purpose of the church.

What attitude do we have toward the office we hold in the church? Is it merely an opportunity to show off and exert power or do we regard it as a trust for the upbuilding and strengthening of the church? Is the church really our first concern? Are we careful not to discredit the church by our actions? We are building the church each day of our lives. Are we sharing in building a strong creative vital church, co-operative in spirit and devoted to its Lord?

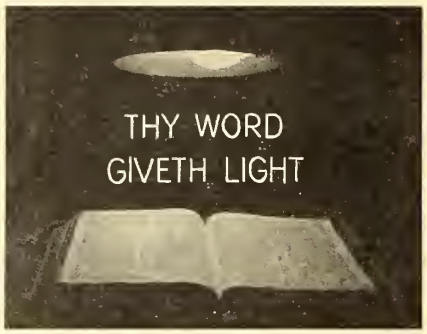
May our words and deeds this day be harmonious with thy will, O Lord. Amen.

The Ministry of Order

"Let all things be done decently and in order"

Wednesday: 1 Cor. 14: 33-40

An orderly day is a great joy in the evening. A day in which trivial things have been put aside, in which various



activities have received their proper proportion of time, will bring satisfaction. Useless anxiety and unnecessary detail will be avoided if our days are planned. And then if we apply the ministry of order to our entire lives we increase the sense of accomplishment and relieve ourselves of exhausting worry. The apostle's immediate thought here, however, concerns the conduct of worship. It should be intelligently planned and orderly in every detail if it is to have the most meaning. But it may be ever so carefully planned and yet be disorderly if we are careless or inconsiderate. Our Father is purposeful and symmetrical in all he does and would have us share his gift of order. God does nothing shoddily or slovenly, why should we?

May "our ordered lives confess the beauty of thy peace." Amen.

The Resurrection of Christ

"He hath been raised on the third day according to the scriptures"

Thursday: 1 Cor. 15: 1-8

"'I am alive forever!'
This is the word he said,
In him there is no dying,
In him there are no dead."

In this week after Easter, on this day of spring, we do well to consider again the glorious fact of the resurrection. He was raised on the third day, and he lives this morning. He was seen by numerous witnesses who by sight and sound and perhaps even by touch verified the fact that our Lord survived death. Last of all Paul says that he saw the risen Christ. There is abundant evidence from qualified witnesses that Christ rose from the dead, but the surest proof is our own experience of the risen Lord. Have we seen him?

O thou living Lord, speak this day in accents unmistakable. Amen.

An Apparent Contradiction

"I laboured more abundantly than they all: yet not I, but the grace of God which was with me"

Friday: 1 Cor. 15: 9-19

This seeming contradiction between the grace of God and our activity has been a cause of much misunderstanding. Some have emphasized that we must work out our own salvation as if all the effort and result depended upon us, while others have seen the majestic grace of God and denied that we can do anything about our salvation. However, Paul asserts both the grace of God and the necessity for Christian living. Salvation is a mutual affair. God initiates it; he plants the seed; he is the source of all life—that is grace. Nothing in us merits such love. But we also have a place and a task in the great work of redemption. We must co-operate with him. Our growth in grace is dependent upon our response. We struggle on in the assurance that he worketh in us and that it is his grace which giveth us strength. We labor but his is the power and the glory forever.

Help us, Lord, to believe that thou art working in our troubled world. Amen.

A Proverb

"Evil companionships corrupt good morals"

Saturday: 1 Cor. 15: 20-34

These words sound very much like a proverb and the truth is as real today as in the time of Paul. The Corinthians were only the forerunners of a large company of Christians who find themselves surrounded by a pagan community. At great peril we associate with those who doubt or make light of the essential truths of Christianity. They may be very attractive persons whose company we enjoy, but unconsciously they influence us and suddenly we discover that our enthusiasm for spiritual things is gone. Do my closest friends love the Lord and share my spiritual interests? Are your associates within the church? It makes little difference how good our intentions are if we do not exercise caution in the choice of our friends. And the reverse is also true. If our friends are spiritually minded they will strengthen our faith and life.

O Lord, grant us a discerning spirit in the choice of our companions. Amen.

WEEKLY QUIET HOUR

After Easter

Back in Galilee on the suggestion of Peter the disciples went fishing. The tremendous events of the previous months had overwhelmed them. Long lonely hours they fished and caught nothing, but when the day was breaking "Jesus stood on the shore" and invited them to breakfast. It was a glorious morning for Peter. He re-enlisted for life!

"Let us, like them, without a word
Rise up and follow thee."

Read John 21.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., March 27, 1937 No. 13

EDITORIAL

Do Both at Once

In earlier doctrinal discussions among us one often saw faith, repentance and baptism named as the first three things in the process of becoming a Christian. They were usually called the conditions of pardon. And the present writer clearly recalls the earnestness with which the chronological order of the first two was defended, against the position of those who maintained that repentance precedes faith.

It is a little hard now to get much excited over that dispute. The pity is that along with this lack of interest has come indifference to a really vital matter, the universal need of a transforming process which includes both these things, regardless of their sequence. What if they go along together so closely intertwined that you couldn't see daylight between them? Can you imagine anybody practicing either faith or repentance sincerely and separately?

But don't strain your imagination too hard trying. Better give that up. "Repent ye and believe in the gospel." E. F.

"When Once Thou Hast Turned Again"

How often have you been converted? Only once and that a long time ago? Then that's too bad.

It was pretty late in his Christian discipleship when one of Jesus' most ardent followers was as good as told that he needed to be converted. And how the events which quickly followed confirmed that judgment!

Might the same thing be true of you and me? It *is* true of you and me, for though we may have taken our stand for Christ longer ago than Peter had taken his when his Master wanted to make him a strengthener of his brethren, there are heights of Christian experience and service which we have never scaled. And we can not reach them until we are converted.

How often should a Christian be converted? Whenever he misses the mark. Whenever he fails of his best. Whenever he gets a new vision of a closer walk with God and a new sense of obligation to his brother.

When in any phase of life he finds that he is headed wrong he should turn round and go the other way. As in another realm, so here: "Till seven times? I say not unto thee until seven times, but until seventy times seven." E. F.

So Easter Comes Again

On many a desk or window ledge there is a flowering plant today. Of course throughout the land there are lilies in the churches. For it is Eastertide. It was not many weeks ago that the process from bulb to flower was begun. And it is so simple that even a child can carry it through—given a bulb, convenient bowl, some gravel or sand, and the will to keep it watered. And so on another Sunday flowers are blooming in office, home and church to say that Easter time has come.

The plants that people have forced indoors are but a few weeks ahead of those in garden and field, even in the colder lands. For everywhere across the northern hemisphere the warmth of spring is spreading through the land. In harmony with nature's revival man's spirit of activity returns. For spring is a time for plowing and planting, for festivals and rejoicing, for songs and sermons on the Easter hope.

So Easter has come again in this mad world—a world in which farmers must sow and gardeners plant, the young pledge in love and the older keep faith, but all under the shadow of such panic and preparation for war as earth has seldom seen. The situation is enough to make one sick at heart, or until he remembers that the most of life is lived on the slopes of some kind of a volcano.

Thus it may be well to look again at a convenient flowering bulb in vase or bowl. It is not living in a world of its making. And yet it has not refused to

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

bloom. Out of the stores of strength within itself the bulb has responded to warmth and moisture, sunlight and the touch of some one who cared. Our Easter plant is a part of the narrow world about it—and yet more, for in it there was a germ of life ready to respond to the few essentials required to make it grow.

How like the bulb is the common man! He is born into a world he never made. He is a part of it, and must live in it. And yet, he need not be overwhelmed by it. Thus the bulb may be taken as a symbol of man. His immediate world may be dark and unpromising. Flood or drouth or fire may lay it waste. The red blight of war may threaten to destroy what he holds most dear. And yet, there is usually not enough in the worst that can come to completely break the spirit of man. Through uncertainty and fiery trial he somehow manages to rise to something finer and better. It has been a long time since a prophet noted the truth that "the righteous shall live by his faith."

Many have wished that our world were more congenial, an easier place in which to live. But history is one long story of man's ceaseless striving, and at times against what seemed hopeless odds. We know the present is big with all manner of problems, and the future is not too bright. Meanwhile Easter has come again. What can it be made to mean in terms of human experience? Need it remain a riddle? When Easter comes is it not to annually remind man that he is infinitely more than his immediate world? The bulb in a bowl possessed a germ of life which enabled it to become a thing of beauty in spite of the fact it must bloom and die. And man is more than a flower.

That there is a spark of the divine in man which fills him with a will to live and achieve is but half the story. The urge to live suggests something over and beyond himself, like that symbolized by the hand that put the bulb in the bowl and tended it with love and care. The spiritual hunger of man is an answer to a Power beyond himself. Are not eyes an answer to light, and ears a response to vibrant sound? Does not every human yearning suggest the possibility of some adequate fulfillment? Indeed, does not even nature teach that man's striving to live and achieve is the echo of some larger Reality? So as Easter comes again let it be remembered that man is not only more than the world about him. His very yearnings are in answer to the eternal Reality which seeks him for itself.

H. A. B.

Help Make the Exception the Rule

A DOCTOR and religious leader of wide experience in ministering to people troubled in body and soul is quoted as saying: "Most Christians do not expect their religion to do them any great or immediate good." Is he right? Is that true of you?

What a confession of moral and spiritual defeat! No "victorious living" there. That isn't the religion of our Christ. That takes effect at once and the difference is great. The difference is in such simple but mighty things as faith and hope and love.

Some Christians do have these qualities in generous measure. If the doctor is right, there are many notable exceptions. You know some of them. They ought to be the rule. Aren't you one of them? Don't you know you can be? E. F.

A Meditation on the Cross*

Do I think of bearing the cross merely in terms of patient endurance of the inevitable suffering and sorrows which come to me in the course of my life? Does not this fall short of understanding one of the deepest meanings of the cross? Was not the cross of Christ a voluntary assumption of the sufferings of others; an identification of his very life with the interests and well-being of those less privileged than himself? Though existing on an equality with God, he counted not privilege and power things to be grasped, but took upon himself the form of man, suffering with humanity even unto death, yea, the death of the cross.

Do I measure my personal religion by this test?

Am I content with the condition of the world in proportion to my own good fortune, the happiness of my family, and the welfare of the economic class to which I happen to belong?

Or have I voluntarily identified my interests with those of folks less privileged than I am—with the poor; with the unemployed; with those who live in slums; with child laborers; with workers in the factory and on the farm; with women who toil; with Negroes; with oppressed peoples throughout the world?

Let me pause and think of the lot of each of these; as I meditate now before the cross of Christ, I do resolve to learn, by personal contact and study, more than I now know about what life is like for the least of these his brethren.

In humility, I ask myself, am I as truly distressed over their situation as though it were my own?

Am I prepared to say: "So long as there is a lower class I am in it; so long as there is a soul in prison I am not free"?

Am I personally happy only as my life contributes something to increasing the measure of justice, and the possibilities of the good life for those who are now less privileged than myself? Am I bearing the cross?

Do I have in me that mind which was in Christ Jesus?

* One of the new prayers in the second edition of Prayers for Self and Society by Rev. James Myers, Industrial Secretary, The Federal Council of the Churches of Christ in America; Association Press, New York. 15c per copy.

THE GENERAL FORUM

Life

BY NEVIN W. FISHER

I looked quite long into his face
As he lay there, irrevocably dead;
The passion I expected did not come—
Instead the cold, strong sense
Of body, limb and head.

These are not of me—
These bones, this chilly blood,
This face and form that mingled
With the mechanism of his life!

Again I turn; I scrutinize . . .
Have I grown numb to all
That's fair of feeling and of form?
Have I not here my closest friend—
He of the selfsame mother born?

Why is he through with weariness—
He who came alone to bless?
I ask this of my Lord and God . . .
And then I knew: *There is no death!*

McPherson, Kans.

Wanted! A Creative Way of Life

BY WALTER McDONALD KAHLE

WHAT way of life interests you? Are you a capitalist, a fascist, a communist, a pacifist, a militarist, a co-operativist, or a passive conformist to crowd dominance? Are you a purposeful fighter, a deluded trailer, a hopeless slave, a bewildered relief addict, a creative world builder, or just an ordinary church member with but meager convictions beyond the fact that you belong? Does any passion to realize any great purpose grip you and relentlessly drive you to any great life task? The world is feverishly seeking for a creative way of life. How far do you see ahead and what do you have to offer?

The world has become a complex community almost overnight. A lot of fascinating theories and dazzling get-rich-quick schemes have exploded like soap bubbles. We are still dazed with the suddenness of the crash. In this time of stress and uncertainty one dare not ignore the restless appeal of humanity for a way out. Neither can we shut our eyes to the various suggestions that are being offered. It is equally foolish to say, "Be ye fed and employed," and still follow the same route that brought us into a world depression.

It is of peculiar importance that we as members of the Church of the Brethren squarely face this issue. Are we pacifists or what is our real philosophy of life? Does any world vision unify us in a common desire? Does any dominating passion drive us to sacrifice and suffering for any great cause? Are we being unified and integrated as a people by our co-operative participation in any particular line of world service?

Over the past few weeks in various sections of our church field the following approaches to a creative way of life have been repeatedly emphasized and urged as a necessary approach to the problem which looms up with increasing seriousness. These ideas are especially dominant in the thought of our youth as they discuss the world into which they are being introduced. These are as follows:

1. The urgent importance of a friendly appreciation of the talents, temperaments, customs, and daily experiences of other nations, races and groups that we may cultivate wholesome attitudes toward them.

2. The serious need of an intelligent recognition of the fact that all the peoples of the world are faced by common necessities, seek common ends, and grapple with common problems. There is an essential unity of interest on the part of the peoples of all the world.

3. The demand for a frank admission of the natural interdependence of all men in all the walks of life by virtue of differences in personal, national, and racial endowments and resources. No group is scientifically superior or legitimately privileged over others.

4. The clear call for a burning vision of international possibilities, of essential relationships, and the necessary methods of procedure that the common good of all may be increasingly assured and realized.

5. The insistent plea for a daring co-operative adventure in sacrificially promoting and practicing the implications of this creative way of life which must grow out of a spirit of universal love that is molded after the Christ pattern of life.

6. The peculiar importance of projecting the Christ co-operative way of life into the social, the economic, the political, and the spiritual experiences of every life in every walk of life that all men may have unquestioned evidence of the practical values of this creative way of living. This means that in reality nothing is either secular or sacred. All things and all relations are included in the purposes and processes of God.

7. The necessity for a constant and consistent study of all the other major ways of life which are being presented and with which we must compete that we may properly evaluate them and increasingly improve our own methods of life approach. We can only outstrip them by the sheer force of our creativeness. Only by this process can we hope to convince the world that the Christ way of life is the hope of this and coming generations.

8. The increasing insistence that we clearly demonstrate that such a way of life is intelligent, coura-

geous, dynamic, adventurous, sacrificial, creative, protective, loyal, resultful and ongoing. That it places each group and every person where the maximum of creative contribution can be made and where the maximum of mutual advantage may be shared. That it will eliminate fear, bitterness, and exploitation and gradually unify all men in a co-operative mastery of the material, moral and spiritual resources and forces of life.

Such a way of life naturally involves Christ-mindedness and results in an international approach to every problem of life. It places God at the very center of all living and makes every man an actual brother of all other men. It will find its most effective introductory expression in the bread and butter relations of life, but will effectively permeate every relationship of human experience.

Troutville, Va.

The Call of the Risen Christ

BY OLIVE A. SMITH

"He is risen," was the greeting of the celebrator of the early Easter. And the response was, "He is risen indeed." How different from many of the jaunty greetings of today! What if it could be reinstated? What would our Christian America be on this Easter Day if the universal greeting were "He is risen," spoken in sincerity and reverence, meeting an equally sincere and reverent, "He is risen indeed."

In modern vernacular the response to such a greeting might be, "Well, what of it?" Seriously, it seems, the essence of the question persists. What bearing has that long-past resurrection on the actual life of thought and deed, of emotion, endeavor and purpose, as we must daily and hourly live it? Does the risen Christ call to each one of us, across the centuries? If so, what does he say? What does he do?

The answer is simple and direct. The Christ says—and does—exactly as he said and did during those brief days that he stayed with his dear ones after the resurrection. He is the Christ of the Ages, not the Christ for any one age. Allowing for insignificant details, what he said to one follower may be applied by any follower, at any time.

Naturally, we think first of his final settlement of doubt. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing," he said to Thomas.

That we can not do. Yet the historical truth of the resurrection troubles comparatively few of us today. It is well established. Doubt centers mainly about the fact of personal immortality as he promised it to his followers during those days before he left them. We find difficulty in applying those precious promises "Let not your heart be troubled. . . . In my Father's house are many mansions." Other promises are more definite. "Because I live, ye shall live also." And "My sheep hear my voice, . . . and I give them eternal life, and they shall never perish."

In these days of privation and hunger, what message is there in that narrative of the tired fishermen who worked all night without success? "Cast your net on the right side of the ship." Does the risen Christ care for the hungry, the baffled, the tormented ones who are striving to keep body and soul together in these trying days? Thousands there are who can answer: "Yes, I know, from the depths of personal experience, that he cares and helps."

Our next consideration of the contact with the risen Christ is more touching. "Lovest thou me? . . . Feed my sheep," was spoken to impulsive Peter in tender, yet caustic reminder of that night when Peter had profanely denied his Lord.

How are we, at this Easter season to obey that command? Ah, that is the most difficult of all the questions connected with the entire subject. To repeat, piously, "The poor ye have always with you," is not enough. Dependence on charity is not enough. Jesus did not say that the poor should always remain poor because it was God's will. He never proclaimed any special virtue in human suffering, save the suffering that came from adherence to conviction. It does seem that after nearly 2,000 years of his life, there should be a different world to greet the Easter dawn.

"Back to primitive Christianity!" is the cry of some who earnestly study this phase of the Easter meaning, its "moral revival." But surely that is not the answer. Going back is contrary to all the laws of nature and to every principle of spiritual progress. The call to make this Easter Day one of real "moral revival" is one that challenges to an idealism far in advance of that which harks back to former days. There should be a permanent burial of flabby standards of moral conduct, of slavery to narcotics, intoxicants, tawdry amusements, unbridled selfish ambitions and the greed which makes it impossible to obey his word, "Feed my sheep." Whether or not the risen Master referred to spiritual food only, we do not know, nor need we care. He calls us to build a new world which will adequately reflect his presence in its civilization.

Again impulsive Peter drew upon himself a rebuke from this risen Christ. He wondered about his comrade John, who seemed to be the Master's favorite. His wonder took a meddlesome turn. "Lord, and what shall this man do?" Sharply came the answer. "What is that to thee? Follow thou me." So he speaks to us. "Never mind about what others do; about the seeming tragedies of lack of money, or success, or power, or

popularity. Quit worrying about unessentials. Follow thou me." That is all there is—or has ever been—to his call. "Follow thou me."

What more did the risen Christ say, and do, which we, as his followers may take for ourselves? He said, "All power is given unto me." Power is Easter's key word. Power over death, over life, over every seeming obstacle to realization of the ideal kingdom of heaven; power to so work with him that we may always be building some part of an eternal personal and social structure.

The most comforting of all promises, because we need not wait for some future heaven to claim it, is: "Lo, I am with you alway, even unto the end of the world." This promise is too sacred to be dissected by theologians or sneered at by materialists. Let us take it in its complete literalness and persist in its dream until the dream becomes a reality, even though it require years of study and practise. The deep lessons of the resurrection are not mastered in a day.

The risen Christ would have us progress to that point of realization where we cease to speak of the Easter hope. Said a noted preacher, several years ago: "I never use the word 'hope' as I look forward towards the immortal life of my soul. So sure am I that my soul is an immortal being that I always speak of eternal life with conviction. It is one of the things that I know, if the human soul can know anything at all about itself—about that which is spirit as surpassing that which is merely material." The call to put this certainty into the Easter faith and to communicate it to others, or to communicate the incentive to others, so that they may acquire it for themselves is one of the most difficult tasks laid upon the Christian. But the call exists. It must not be ignored. Reason, philosophy, science, legitimate mysticism, all must be utilized in answering the call. We can not afford to dwell longer with this timorous "hope" which surrounds our Easter day. Said Tennyson:

> "Death's truer name
> Is Onward, no discordance in the roll
> And march of that eternal harmony
> Whereto the world beats time."

And if *onward* is a good name for death, at this Easter season, is it not also a good name for life, which calls us through the ideals of the risen Christ? The world of youth has, indeed, a grueling task; to build a world worthy of the risen Christ; to build from strange, unused types of material, with untried tools. To build out of the wreckage made by a stupid, warmad world. To build something stronger and better than the best of the old, without endangering superficiality and weakness from that which is new. Years ago Sharlot M. Hall wrote:

> "Leave us the old life's memory
> To consecrate the new."

The utmost in faith, in prayer—not of the lips, but of the soul—the most reverent of personal consecration to the Christ ideal of everyday life, a courage that only the risen Christ can impart to the human soul—all these are needed to meet the challenge of this Eastertide.

El Cajon, Calif.

Evangelism and the Holy Spirit

BY H. C. EARLY

EVANGELISM is the inner process by which we are regenerated and transformed in life and character. It is to be born of God, born of the Spirit, born from above, to be made a new creature in Christ Jesus. It involves the whole process of passing from death unto life. It is fundamental to all Christian experience. And it is the supreme responsibility of the church.

The Holy Spirit

In his last word to the disciples, Jesus again authorized evangelism, giving it his final word and authority, and outlined the method of procedure or plan of expansion (Acts 1: 8). And he assured the disciples again that the Holy Ghost would come upon them and give them power, the supreme power needed for their supreme task.

The disciples had been definitely instructed to tarry at Jerusalem until they were endued with power from on high. Immediately following the ascension, they returned to the city for this wait. They waited, they tarried, they prayed, and still they waited in the tensest, momentary expectancy. Ten days was a long, painful preparation for the reception of the Spirit and his power. Pentecost came and the enduement of power followed.

Suddenly there came a sound from heaven as of a mighty rushing wind. It was not wind. It was not the sound of wind. It was a sound *as of wind*—like it. The Holy Spirit was coming. He came in the similitude of the wind. He is the promised power. And he came in the *symbol of power.*

As the Holy Spirit came there appeared unto the disciples cloven tongues like as of fire, and it sat upon each of them. The Holy Spirit is a chastening, sanctifying power, and fire was chosen as his fitting symbol. And since human speech—the spoken word—is made the chief human instrumentality in evangelism, it is symbolized in divided tongues of fire. It means that these men, after their chastening and purification, were sent forth with tongues to all nations and every creature—to the whole creation.

And they were all filled with the Holy Spirit—filled to the limit of their capacity to receive and comprehend. And so it may be said, without contradiction, that here is a body of preachers filled with the Holy

Spirit to the last man. And so it should be of all Christian workers.

Now these men, look at them. They were chosen to be apostles—builders of the kingdom—messengers—evangelists. Then they were taken through a rigid course of instruction and training under the Master Teacher, covering three years. Upon their three-year course of education and preparation, they received the power and unction of the Holy Spirit as the final step in preparation. They were now equipped. The Master left his work in the hands of trained men.

Jesus is the supreme argument in favor of trained workers. He spent thirty years in training and preparation for a three-year period of public service. He was already so far on at the age of twelve, as the result of his training, that he astounded the rabbis. Jesus is the Way.

Is intellectual training our great need in evangelism? Is it our greatest need? It seems certain that there is great weakness somewhere, for according to the report of our General Ministerial Board for last year, we made a net gain in membership of less than one per cent. That is enough to make us sick of heart.

Dayton, Va.

Institutionalism Versus Evangelism

BY DAVID METZLER

THE proper evaluation of Christian doctrines and practices is of vital importance. Only when first things are given first place can proper results be secured. This applies to the church and evangelism.

The church which is a divine institution has been a great blessing to mankind. It has brought light, liberty, and life to many through evangelism. Untold good has been accomplished by it, and much more will yet be done if time permits. Without the church the world would be dark and hopeless indeed. Yet this important institution may become a hindrance instead of a help, suppressing and enslaving mankind. It does just that when we forget that it is a means to an end and that the end is first of all the evangelization of the world, which means, according to Jesus, to "preach the gospel to the whole creation." It does that when it is emphasized to the point where men's interest becomes centered in organization, forms, programs and church machinery in general. Under such conditions the glorious fruitage for which the church exists will not be realized and the ultimate end will be failure.

Israel failed at this very point. The Mosaic institution was emphasized to the point where men became enmeshed in its forms and general setup. It was made the end in itself, and the purpose for which it existed was not realized. Paul explains the matter as follows: "Israel, following after a law of righteousness, did not arrive at that law. . . . Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling." The purpose of the law and prophets was to reveal Christ, but Israel became absorbed in forms or works and failed to comprehend him, and when he came according to promise he was rejected and Israel failed as a nation.

This overemphasis on the institution, and some of its results, are seen in the work of the Christian church in America. Much of the present-day religious activity is very evidently not a matter of making Christ known to the unchurched, but rather a matter of promoting the institution. Starting and supporting missions, building churches and the expenditure of so much money for church work in overchurched territory would indicate as much. One instance which is a sample of general conditions in the United States will illustrate this point. A certain town has a population of three thousand people, and has eleven churches and several "missions" operated by as many denominations. Evangelism does not produce conditions of this kind; but it is easy to see how religious prejudice and institutionalism can produce them. In fact such conditions are a natural product of this combination.

Paul avoided churched, not to say overchurched territory, for the sake of evangelism and to avoid the duplication of church work. He did this in honor to Christ the Suffering Servant, and his mission to all nations and peoples as it is stated by the prophet Isaiah. Paul, speaking on this point, said: "So strive I to preach the gospel, not where Christ was named, lest I should build on another man's foundation; but as it is written, To whom he was not spoken of, they shall see, and they that have not heard shall understand." This teaching that impelled Paul to seek unchurched territory has been intensified by Christ's "Go ye," and his final charge, his last word, "Ye shall be my witnesses . . . unto the uttermost part of the earth."

Not only can institutionalism be laid at the feet of the Christian church in general, but it is possible for congregations to be affected in like manner. It is not difficult for a congregation to become absorbed in its own program, equipment, finance and matters of this sort, to the extent that the great first work of the church is overshadowed and but little if any interest or part is taken in the evangelization of the world; and it, in itself, is made the end instead of a means to the end.

Institutionalism naturally crowds out interest in evangelism and this means that it affects mission work in foreign countries. It is therefore not to be wondered at in the light of religious conditions throughout the centuries, that the world, according to statistics, is yet two-thirds heathen. Money and energy that should have been used to make Christ known to the world was

Experience

BY ADA CORRELL FAGAN

Who is it that you seek with some hard problem
To help you solve and answer it aright?
'Tis he who has prayed through this life's great riddle
And found the way to righteousness and light.

Who is it that you call in time of sorrow
To bring you strength and surcease in your grief?
'Tis he who has known grief's own pangs and shadow
Who knows the only source of real relief.

Who is it that you need when stark despair
Stares in your face as some great demon bold?
'Tis he who in life's darkness dared to trust him
And on the great Almighty God take hold!

Bassett, Nebr.

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used to promote institutionalism. Meanwhile souls have been left groping in ignorance and superstition. Whenever Jesus is not evaluated properly in this respect, then we become institutionalized rather than Christianized.

These general conditions should move us to consider our own work in foreign countries. The Mission Board's report concerning it is illuminating and should receive careful consideration. According to the report, the field is white unto the harvest and the laborers are few—there being a reduction from one hundred and twenty-eight to ninety-one in ten years. The work is very much hindered by the reduced number of workers. Missionaries are overworked and this leads to nervous strain and broken health. The need is everywhere urgent. As many as forty thousand unchurched people are assigned to as few as three workers. Whole stations have been temporarily abandoned and promising schools have been closed, and more are on the verge of being closed for the lack of funds. In order to hold on to the work that has been started on a conservative basis, we must do two things: we must send out more workers, and we must raise more funds. In the face of this and more like it, we have an oversupply of prepared workers at home, but there is a "shortage of funds."

In recent years we have reduced our giving. We have also decreased the amount of our budget for foreign work, and increased it for work in the home field, and the amount for the home work is paid in full and whatever deficits there may be are borne by the Mission Board.

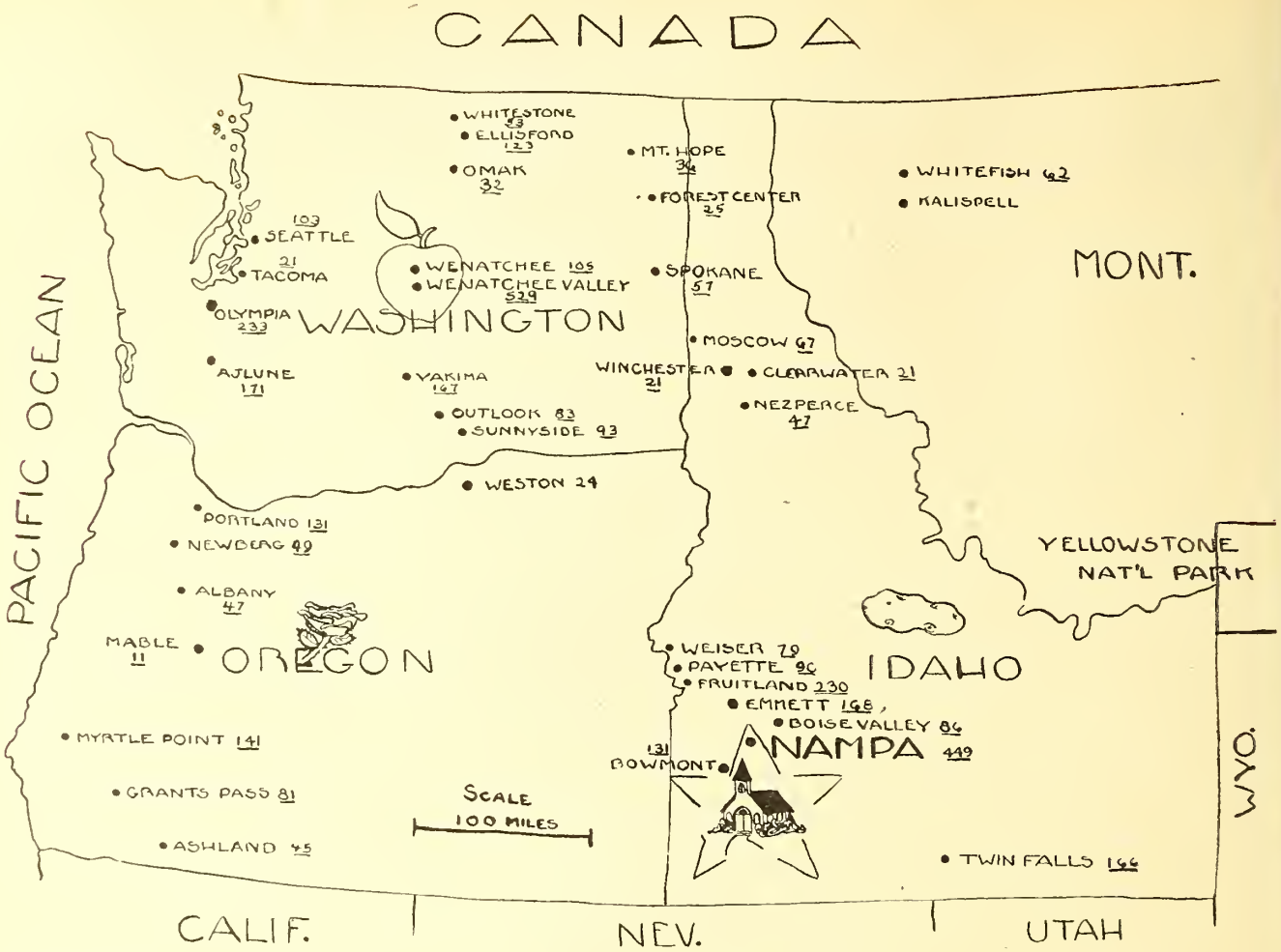
Might we have been shifting our emphasis from evangelism to the institution? Does our increased provision for home work create a corresponding interest in foreign work? Is our preaching becoming too superficial or sentimental to lead our people into the deeper and most vital things of Christianity? Have we allowed the extravagant and materialistic times in which we live to center us in material things? Or does the difficulty not lie in the attitude or spirit of our people? Or is it an actual lack of means to carry on the work? Whatever may be the cause, a sad feature about it is the effect it has on these benighted and unevangelized people.

In the solution of this problem, should not the Christian people first of all visualize an evangelized world, which is the great first work of the church, rather than an institutionalized church? Should not an appeal be made for the simpler organization and faith of the apostolic church that there might be brought about a wholehearted and ready response to the Power that impels men to be his witnesses unto the uttermost parts of the world? This would at least be a step in the direction of answering the Lord's farewell prayer for the oneness of the believers, that the world might know that the Father had sent him. It would also result in regaining some of the evangelistic spirit of the early church, which without elaborate organization and technique carried the gospel message far and wide.

Proper evaluation of evangelism would, to a large degree, do away wth this overlapping and duplication of church work, and unnecessary expenditure of money that should be used to carry the gospel to the unsaved. If the Spirit of Jesus, who gave all, even his life, dominates an individual, congregation, or the church in general, the salvation of men will be given first place. There will naturally be a sympathetic, sacrificial and Good Samaritan response to the cry of a needy, helpless world. Ways will be found to economize and curtail expenditures, if need be, to provide means to help the spiritually helpless, and to give the unevangelized parts of the world proper recognition.

In the use of money and workers for the promotion of the kingdom of Christ, it would seem the part of wisdom that preference should be given to places where these would do the most good. When the lower story of a building is in good repair, and the upper story is going into decay, should the lower story be re-enforced or the upper repaired? Those who are in a position to know say, and it is reasonable too, that a dollar in the foreign field where so few know Christ, accomplishes far more in the way of bringing light and life to men, than it possibly can in the home field where practically all have access to the gospel. If there must be a reduction of either funds or workers, or if there must be a change in programs, should not these be made at least in part, in the churched, and in many instances overchurched home field? And should not deficits be shared proportionately? May our dollars and workers tally for the evangelization of the world rather than for the promotion of the institution.

Nappanee, Ind.



Meet Your Host

BY GERALDINE ELLER

(Map by Mildred Dunning, Wenatchee, Washington)

It isn't often we publish maps, but we show this one because of the teaching value of a graphic lesson, and we want you to learn a big lesson in this class. Imagine our horror last summer at Annual Meeting at Hershey, when a sister, learning that our elder was from Washington, expressed amazement that he talked and acted like the rest. She thought Washington was in a foreign country.

Let's look at the territory that will be your host this summer. It is a bona-fide part of the U. S. A. The area includes all of three and a part of a fourth state, which is organized into three church districts: Oregon, Washington, and Idaho and Western Montana. It occupies the extreme northwest corner of your general United States map (that is the corner for the return address, you know). We'll be expecting you back, once you've been here.

Suppose we take this area and lay it over on the eastern side awhile. See, it reaches from the Atlantic Ocean to Indianapolis, Indiana, and from Buffalo, New York, to South Carolina. If you remember your census figures, you will recall that in this eastern section is almost half of the total population of the United States. All four of the western states' combined population would hardly equal the smallest of the eastern states it covers.

We are not particularly interested in general population however. We are interested in the Brethren who live here. Take your pencil and total the figures listed. You will see that Oregon has the least membership, in fact a total right around 530. Leaving Pennsylvania out of the counting, since she's admittedly the birthplace and stronghold of the church, look at the Sandy Creek congregation in West Virginia, with a membership of 565 alone, Sangerville, Virginia, with 687 or Roanoke with 956. Even skip farther away over into Ohio with West Dayton 625 and Covington 860. If you're curious get out your Yearbook and look up the number of congregations alone that outrank even Oregon. Adding the membership of the four states we find our total slightly lacking of 4,000. The area of the state of Indiana, for instance is only about one-tenth of the northwest area, yet it is divided into three separate organized districts, the very least of which has a membership equal to the four western totals.

Look at the map again and see how the churches are located. There are thirty-seven all together, and they run along in strings, with the map showing large white expanses between. These bare places do indicate mountain ranges to an extent, the Cascades running down through Washington and Oregon, with the Seven Devils and the Rockies crowding into Idaho and Montana. However, these areas are populated, but they are unchurched and untouched by the Brethren. Count the churches in the west that have a total membership of 30 or less. There are a considerable number of them you'll find.

This will probably bring to your mind a question—but do not think that it has been overlooked, a fact that just slipped in. It was vocalized in the earliest considerations. "Why

take the Annual Meeting where the members are few?" Why? That's just the reason why. Not so often and regularly as the more populated areas, of course, but in regular returning cycles it should come to these more distant points.

There are a large number of us, who were either born or raised in this location. We have lived and worked for years in these tiny struggling congregations, and unless Annual Meeting is brought near to us we can never know "the glory of the Brethren." On his last trip to America when he docked from China, Bro. Moy Gwong told us that "bigness" was one of the curses of Americans. It was one of the defects of their evangelism on the foreign fields. We want to start in big, make a splurge, a showing, get results of visible nature. If we don't we lose patience and interest and turn to something else that promises to be bigger still. We've no doubt but what he was right, but after you've struggled for years in a small minority group what a new incentive it brings, what fillup for your spirit, to learn that you are not alone! There are truly hosts with you—behind you each hour to urge you on.

Too, there are some of us, fine workers and Christians, but who came up from Mormonism or Catholicism or some other denomination. We need the background of years and years of ingrained Brethrenism that can only be imparted through Annual Meeting. Annual Meeting is uniquely and distinctly an attribute of the Brethren. No other denomination has it. It can't be duplicated anywhere else in the world. As such it is something that we want shared with the west. We particularly covet for our young people the opportunity to attend an Annual Meeting. Fine young folks with vision and a quest for higher things, we are proud of them, but we want them to hear the stirring messages of the church's leaders, the grandeur of the music, to brush elbows with the fine old Brethren. They need the challenge that Annual Meeting will bring them.

Furthermore, you have an investment in this area. Whether you realize it or not, you are putting money into these churches, say $2,000 a year. No wise farmer or business man would continue to place his investment year after year and not oversee his project. You need to come out and see the place, the condition under which the work is carried on. The workers should become your personal concern, the people, the results now, and the results hoped for. We are expecting "You all to come home with us after meetin'." Plan to take time to visit in the churches, in the homes, in the hayfields, over the famous potato patches. You should talk to the man behind the spray gun in the orchard, and help the sisters can the big black cherries and the golden apricots.

Glance at your map now again and see how easily you can do it. Come in on the Union Pacific or Old Oregon Trail. Run over to Twin Falls as you pass, before meeting time. With Nampa as your center then you can touch all the cluster of churches in southern Idaho right after meeting. Go up to Camp Stover and spend a night in the pines at the Idaho summer assembly grounds, on up over the Whitebird hill. Stop and consider your place in the scheme of things, viewing the mighty grandeur of the world spread out below you, visit the north Idaho churches, cross the border from Moscow over to Spokane into Washington state and call on the eastern churches. Swing down to the three in the Yakima Valley, come on through the Wenatchee area, cross the passes over the Cascades into Seattle and the coast. Visit the coast churches as you move along south, straight on down into Oregon at Portland, on down the coast churches, touching them as you go. Now you are at the California line with a visit in store for you, before swinging out into the desert for Arizona and the east again.

Or if you have all summer to give to the west, make your visit swing backwards on the circle. Go direct to California for your visit after the meeting and start north with the summer assemblies. Remember these are family gatherings. Junior doesn't go one time, then sister, followed by big brother later. Any one may come, every one is welcome. All we ask is a questing spirit, a thirst for holy things.

Northern California holds hers first at Mt. Hermon, this year on July 12-18 followed after a short breather spell by Oregon at their campground near Myrtle Point. Then comes Washington, Aug. 4-9, on the coast near Olympia and Idaho last at Camp Stover, Aug. 10-15.

All very well for us. What have we to offer you? The good you will have done should be blessing enough, but there is much more than that. Nampa lies in a wide irrigated valley in southern Idaho, between the Boise and the Snake Rivers. She's a strictly agricultural community with a population between ten and twelve thousand. You'll find lots of alfalfa, the famous Idaho potatoes, chickens and dairy cows. Carnation milk company operates a large condensary here. The Pacific Fruit express has shops here to build the refrigerated cars that ship farm produce to market. There are no tallest buildings, no largest stores, no million dollars spent on landscape deals or museums, and no wildcat real estate schemes to hook you. It's a simple straightforward place of simple straightforward people living in simple unpretentious homes. There'll be no carnival concessions, no bathing beauties—nothing to detract from the purpose of the gathering. You will enjoy to the limit the power and depth of the sermons, stir your soul to the sweep of mighty music, and take part to the full in all the forums. We northwestern people, who know how and to whom it is no handicap, plan to camp in order that there will be no crowding and the visitors may find lots of accommodations in the homes and dormitories.

After the meetings are done, you hold the key to the grandest vacation land on earth; mountain, sky and sea are yours. If you drive or come by train on the Union Pacific with a Great Northern return, you'll be able to touch many wonders. Most of them unsung and unadvertised. If you want to limit yourself to the orthodox well known itineraries, however, there's Yellowstone Park, the granddaddy of them all, on the Idaho, Montana and Wyoming border; Glacier National Park in Montana; Craters of the Moon National Park in Idaho; Mount Rainier National Park in Washington; beautiful Columbia River drive and Crater Lake National Park in Oregon. Both Oregon and Washington can offer you seaside, sand, rolling combers and tides and just as much of the Pacific Ocean free as you can carry home. Seattle is the gateway to the Orient and Alaska if you're planning a real vacation.

You'll want to see the greatest man-made construction on earth in the two dams being built by Uncle Sam. One at Bonneville, Oregon and the other at Grand Coulee in Washington. We want you to see them too, and look particularly at the people congested in there in such a quick time—a mushroom town—the little children, and not a Brethren service even close to either area. In Washington the district board of Brethren were invited at the beginning to put money and blood there. Feel the heartbreak with us when we couldn't accept. Our financial program being strained now, and about this time each year we get letters

(Continued on Page 23)

HOME AND FAMILY

What Christ Left Within the Tomb

MARY STONER WINE

On that first resurrection morn
When Christ our Lord from death arose
He left within the new made grave
The empty form of linen clothes
That once with sweet perfume were wrapped
Around his body cold and dead.
No need had he for linen clothes
Nor yet a napkin for his head,
No earthly garments fitted then,
He wore the robe of light divine
For glory clothed our Lord that morn
With life immortal, life sublime.

On that first resurrection morn
He left behind all tears and gloom;
No more can there be death for him,
Its symbol lay within the tomb.

When Jesus rose that Easter morn
Two shining angels filled his tomb;
Now, glory lights the narrow way
For saints who linger in its gloom.
And from his grave the angels say,
"Why weepest thou, why weepest thou?"
O risen Lord, O Christ divine,
We only glimpse thy glory now!
We catch a foregleam of the truth
That brings our hearts a sweet release,
And from thy tomb there comes to us
A deep, serene, triumphant peace.

Covington, Ohio.

The Way of Peace

BY ELIZABETH R. BLOUGH

Martin Brandt frowned as the leader of their church music urged him to sing the solos in their Easter cantata. "I had hoped you would sing; your tenor is needed to help us through with it."

"The Lord is risen, the Lord is risen indeed," the words swam before Martin's eyes as he regretfully handed back the music to Mr. Adams. "I am truly sorry to disappoint you, but I shall not be here on Easter Sunday." With that he turned to Leanna, his wife; together, they left the church and got into their car. Martin drove carefully and silently through the snowstorm. Visions of heaven evoked by the Easter anthem floated in his mind: the material joys which form a child's idea of heaven—the gates, the harp and the angels; dim conceptions of white-robed angels wandering by the jasper sea with his own boy. Arrived at home, he slumped in his chair wearily; it faced the window where snowflakes formed a cloudy curtain.

Suddenly he turned to his wife, "Leanna, is there any place on this earth where we can get away from . . . away from that . . . graveyard and the thought of Easter?"

She hesitated a moment, then answered: "There is hope in the garden where Jesus rose out of a new sepulcher; not here . . . only in the beyond."

"The beyond, yes. Could we go back for a few days to my old home in White Oak?"

"Dear, you know I am ready to go with you anywhere and at any time you wish to go." She thought, anywhere away from the house where every room was vibrant and alive with memories of their only child. "Dear Father in heaven, we can not bear this grief alone," she prayed silently as she went about her work in the kitchen. On Easter Sunday it would be one year since they had lost their ten-year-old Martin. He had been laughing and talking of Easter eggs in the evening; though she remembered afterwards that he had remarked that his head felt funny. On Easter morning, terribly . . . without any warning, he died. Meningitis! The doctor called it, but what did a name signify? All they knew was the still form of their boy.

She called to Martin, "I must stay in the kitchen, the roast may burn; you know I put it in the oven before we went to church."

When they sat down to their dinner, Leanna talked of their coming trip. "It's five years since we were there, I'll write to Aunt Betsy; she is always glad to have us."

"I believe we'll start about Thursday and drive." It was good to hear him say that, because his life had become planless, aimless, without an objective; he was oppressed by the futility of life.

They found the trip interesting and Martin was more like himself than he had been since the boy died. At Aunt Betsy's they were seated around the log fire while she told them about their old neighbors. How she missed the Albaughs, the Alderfers and other families; foreigners were living on their farms. "I guess they are good people, but I am too old to go out much. And Martin, you and Ross Albaugh were always into some mischief together; now their little Ross is living with Petersons; if I was younger I'd take him." This stirred Martin, he and Ross had been inseparable, he couldn't bear to think of his boy being forlorn or uncared for. "He oughtn't to stay with them Petersons, that's what neighbors say," concluded Aunt Betsy.

The next morning Martin started out alone to drive over the old familiar roads; he did not admit even to himself that he wanted to see this boy. And then he came across him at the first place he stopped, which was old Joe's grocery. There was little Ross with his fa-

ther's big brown eyes under a mass of yellow hair. The grocer was packing things into a basket saying, "That's a pretty big basket, sonny."

The little fellow was dragging it along, as he answered, "I'll have to stop sometimes an' rest."

And Martin, who had kept away from all boys because it hurt to see them alive and well, when his son was gone, took up the basket. "I'll take you and the basket, I am going by your place; I'll see you some other time, Joe."

They drove slowly. Ross talked about his school, but seemed shy. As the boy dragged the basket into the house, Martin heard the rough scolding voice of Mrs. Peterson. He turned back to the small village, to the home of Judge Markley.

The judge explained: "I tried hard to find a better place for that boy, but the drouth left our folks poor. Several women wanted him but could not afford to feed another mouth. It was Petersons or the poor farm. Martin, why don't you take him?"

It was noon when Martin drove up the old lane to Aunt Betsy's. He found Leanna busy with the dinner; Aunt Betsy had asked her to take charge while she was there. They sat around the small table and enjoyed the chicken and hot biscuits and talked of many things. Martin said nothing until he turned to Leanna with, "That little Ross Albaugh is eight years old and thin and . . . could we . . . do you think?"

"Oh, yes, Martin, we can and how I want him!"

"Then let's get him at once; Judge Markley will take care of the legal part of it."

They told Mrs. Peterson, they were going to adopt the boy. They took Ross into the car with them. At the village store, Leanna bought what was most needed; then they drove back to Aunt Betsy's. Next came a warm bath, then all new clothes. The boy was bewildered; he sat close to Martin.

For Leanna, at that moment the memory of their boy lived in her heart as it had never done since he had gone, a sob shook her. She turned to Ross and the child came into her arms as if he had been hungering for a place to rest, a place called home. Life had been in the making under the ruin and waste which grief had wrought in their lives; Martin found peace in the giving of himself to this boy.

Hatfield, Pa.

Easter Challenge

BY ADA C. SELL

There could have been no risen Lord
No radiant Eastertide,
Had not Golgotha gone before,
Had not a Savior died.

No victory is worth the name,
No goal can be so sweet
As one that's gained by ways he came,
By kneeling at his feet.

Altoona, Pa.

The Child Who Led

BY ADA C. SELL

RICHARD could not understand it at all. There were some things he could understand, like how it could be dark in China when it was light in his country, how Uncle Ned's milking machine worked, why mother's iron wouldn't heat if the end of the cord wasn't fixed right, how Pinkey loved to get mice for her little kittens—well, lots and lots of things. But the one big question—why in the whole wide world didn't mother and daddy speak to each other?

There was mummie; she was just as nice to him as ever, buttering his toast, seeing if his cocoa wasn't a teeny, weeny bit too hot, fixing his orange. Daddy asking whether son wanted to take a walk, and did he like his new scooter. Richard gulped his toast down and one big tear dropped into his cocoa.

Mother gasped in dismay. Not in four days had she spoken to daddy. It had to be now; the tear must have done it. Afterward Richard was so glad he had cried that tear. But what did mummie mean? It was so hard to understand some of the things these grown-ups said and did. Specially when things were out of gear.

"Edward, we really must consider the child! Possibly it would be better to try to act as much as possible as before, until proceedings are completed."

"As you like, my dear."

This was all Greek to Richard. He didn't know what proceedings meant. He felt a little better as he slipped his hand into daddy's. They had their walk; it was Good Friday, and lots of people were going to church. Daddy felt a deep pang when he heard *Man of Sorrows* played feelingly on a pipe organ in the church they passed.

"Son, what do you want the Easter bunny to bring you?"

"Nothing, daddy."

"Look here, my lad, that's a strange answer," protested daddy, sternly and unreasoningly. But thus are children's responses too often not taken for bona fide. It is the expected answer that is probed for.

"Don't you want an Easter basket, son?"

"No."

Nonplussed, daddy hurried on. Could it be that the child had such a sensitive nature that his little heart was literally breaking because of the strain their home had been under? God forbid! Then to his tired, dazed brain came the faint query: "What was it all about?"

Come to put it into words there might be no real reason for disagreement. A meddler or two, trifling with the reputations of others, making mountains out of molehills which never were; who can say what does start the wall of estrangement to rise? Brick by brick it rears its ugly front; until the two on opposite sides of the wall can no longer see each other through their customary eyes of love. Then Dame Gossip draws a deep breath of satisfaction, settles her skirts in the proper folds, ties on her sunbonnet, and off she goes, in search of another victim, heedless how much she may sully perfectly clean linen. And Satan himself, her general, is proud of his aid.

What had begun it all? What? What? Frantically daddy pushed his fingers back through his hair, grabbed his boy's hand, and walked home at too brisk a rate for the child. More wondering why, more heartache for little Richard. His heart was a dead thing, and on his stomach lay the food he had eaten for breakfast, not digested a little bit. Daddy had to see mother; Richard was forgotten.

"Enid, don't you think we could forget, and start over again? The child, he will be sick! I love you, I love you very dearly."

But Enid, usually so sweet and tractable, had no reply. The words would not come. Some one had done his work too well.

"Do you not love me any longer, Enid, darling?"

"Oh, yes! yes! that's the hard part of it! But now since things have gone as they have, I can't go on, I just can't."

"Very well, my dear," replied the man, and the scarcity of the words in his reply was no indication of the quantity of real desolation of heart he experienced as he uttered them.

So the lawyer proceeded, trying to dissolve a bond made in trusting love.

Richard was ill. He could not look at food, it made him sick. The doctor was summoned.

"Has the child been subject to some nervous trouble?"

"No, doctor!"

But both parents knew what was wrong.

It was ten in the evening when Richard asked to see mother and daddy, on the eve of Easter. Each parent holding a hand of his, he looked into their eyes. A child often has deeper yearnings than an adult. Richard yearned over his mother and his father. He had a request.

"Let's go to Easter services tomorrow."

"But you're sick, dear," murmured his mother. The parents had not been to church since the start of the trouble.

"I'll be better if you say we'll go, honest, I will!" His eyes were very bright.

"All right, son, we shall go," father decided and rare tears gathered in his eyes.

Enid hurried to another room, and there her husband found her in a paroxysm of weeping. Forgotten was all the misunderstanding, loving arms upheld her, the mother of little Richard. Her heart melted at last, Enid lifted her face and received the kiss of reconciliation. And somehow both knew there had been no real grounds for misunderstanding.

When Easter morning dawned bright and lovely, Richard was fairly intoxicated with the beauty of the skies, the flowers, the music, and the return of love. At the Easter service a woman's beautiful alto, a man's deep bass, and a boy's squeaky soprano helped to sing "He arose! He arose! Hallelujah, Christ arose!"

Altoona, Pa.

Roll Away the Stone

BY LEO LILLIAN WISE

SATURDAYS were busy days for Alma West. She did not care to miss the Sunday services at the Brick church, and still she took keen pride in the appearance of the Sunday dinner. This day before Easter as she busied herself with first one task and then another she paid absent-minded heed to Aunt Nan, in the next room, telling six-year-old Kathleen the story of the first Easter.

"And you know, Kathleen," Aunt Nan's voice was sweet and low, "as the women went to the tomb they were remembering that big stone, and one said, 'Who will roll us away the stone from the door of the tomb?' And when they got there the stone was rolled away! God had seen to that."

Alma frowned as she went about her work. She was recalling the words of an unseen speaker that morning over the radio. "My friends," he had said, "there are stones today. Stones of indifference, hatred, stupidity, carelessness, a long list of them. And folks are saying, 'Who shall roll away the stone?' If we would give God a chance the stones would disappear."

"Aunt Nan," Kathleen was saying, "does God roll away stones today?"

With an impatient gesture Alma caught up a pan of parings and hastened out the door before her aunt had time to reply. For in Alma's life there was a stone, a huge barrier to happiness and radiant living. Standing in the midst of the crowding flock her eyes were not upon the white hens.

In her girlhood it had been a matter of conversation among folks to see the tender affection existing between Alma and Sam; they were the only children in the Keeny home. As the two grew up folks delighted to see them together. When they had married and

gone into new homes the ties between them continued.

But death had taken the father and mother and in the settlement of the estate some difference had arisen and in a moment of acute misunderstanding, Alma had turned bitterly away from bewildered Sam who hadn't any clear idea what was happening. Nor did Alma for that matter. Angrily the young woman had refused thereafter to speak to Sam and Beth his wife. The rift had widened.

"Who shall roll us away the stone," the words repeated themselves over and over in Alma's mind like a restless fret and would not be stilled. Cletus, her husband, came in for dinner. His eyes brightened as Kathleen ran to throw her arms about his knees. "Well, Kitten," he greeted the child, "what have you been doing?"

"Helping Aunt Nan," she said happily. "And she told me all about the first Easter."

During the meal the child prattled merrily, then suddenly she dismayed them by asking: "Aren't folks silly to worry about big stones when God can take care of them?"

For a minute the three elders refused to meet each other's eyes, then Cletus nodded soberly, "Yes," and wondered what else he might have said. There was a mist in gentle Aunt Nan's eyes; this misunderstanding was a grievous thing.

The junior choir had worked faithfully upon their part in the Easter program. Alma watched their young faces lit up with the wondrous beauty of the words they were singing. Across the aisle and up a seat sat her brother with his wife and their two small children.

Like an ugly picture it came to Alma what she was doing for her family. Making Cletus and Aunt Nan speak in furtive fashion to Sam and Beth. Cheating the children out of the blessed fellowship that belongs to family life. And as the children grew older it would be more difficult attending the same schools and the same church. What would her father and mother say if they could see their eldest setting such an example? "By this shall all men know that ye are my disciples if ye love one another," came to her mind.

Ah! Dare she claim to be one of Christ's and hate her brother? Shame crimsoned her cheeks as she admitted in her innermost heart that she truly did not know the cause of the misunderstanding! Just then the benediction was ended; to herself she whispered, "God will take care of the stone."

With the lovelight of old shining in her beautiful eyes she touched Sam's arm, asking, "Will you come with us for dinner?" The lump in Sam's throat matched one in hers. More than one pair of eyes overflowed as they beheld the two clasped in each other's arms. Aunt Nan whispered to the awed Kathleen: "The dear God took care of the stone!"

Bellefontaine, Ohio.

HOME AND FAMILY FUN

Articles Furnished by The Recreational Fellowship

Fun in the Christian Family

BRIGHT lights and advertisements, social pressure and new customs, are combining to pull people outside the home for their good times. Not only is the home being broken down, but the type of good time offered, in general, is not wholesome and does not contribute to Christian character. For this reason, if no other, we are becoming more interested in developing family recreation in the Christian home. Not only will this family play provide wholesome good times, and build a standard by which amusements are judged, but it will be a big factor in keeping the family a unit, where love and understanding are constantly growing.

The rewards for some planning for the family recreation hours are so many that any effort given to it will be repaid many times over. We want to strengthen the Brethren home, where the members work together, worship together, and play together; from which they go out to do their part in the world as well-balanced, happy Christian people. In order to help those Christian families who want to bind their members closer together through their recreation, suggestions for family fun will be given from time to time in this section of the MESSENGER. Watch for them, clip them, use them, send in your suggestions and criticisms, or your questions.—*Rachel Myers for The Recreational Fellowship.*

The Message

BY CHESTER E. SHULER

AN old lady entered a post office. She seemed greatly excited and embarrassed. In her hand she held a letter.

A gentleman, noting her distress, stepped forward and said kindly, "Can I help you, ma'am?"

Tears were in her eyes and her voice choked with emotion as she placed the letter into his hands and said, "'Tis from my boy, sir. We haven't heard of him for years. This letter says he just landed in New York, and I want to send him a telegram."

"Let me do it for you, lady. Here, I will copy his name and address. Now what shall I say?"

With much difficulty she choked forth the words: "Tell him to come home, sir. Tell him to come home."

This is the message of every loving mother to her wayward child. And it is the message of a loving heavenly Parent to the wayward world—"Come home."

Newport, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, March 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, John's Recollections of the Risen Lord.—John 20: 19-29; 21: 20-24.

Christian Workers, "Alive for Evermore."

B. Y. P. D., Easter, a Beginning, Not an End.

Intermediate, Why Are There Poor and Rich People?

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Gains for the Kingdom

One baptism in Fairview church, Pa.

Fourteen baptisms in Akron church, Ohio.

Ten decisions at Rouzerville, Pa., Bro. O. J. Hassinger from Carlisle, Pa., evangelist.

Twelve baptized in Terrace View church, Va., Bro. C. H. Hinegardner, pastor-evangelist.

Four added to Midland church, Mich., Bro. J. L. Guthrie of LaFayette, Ohio, evangelist.

Three baptized in Weston church, Ore., Bro. F. H. Barr of Myrtle Point, Ore., evangelist.

Sixteen baptized in the Frederick church, Md., Bro. R. G. West of Roanoke, Va., evangelist.

Five gained for the kingdom, Canton, Ohio, Bro. H. K. Ober of Elizabethtown, Pa., evangelist.

Four baptized in Belleville church, Kans., Brother and Sister W. W. Blough of Olathe, Kans., evangelists.

Eight converts and one reclaimed in Lancaster church, Pa., Bro. Rufus Bucher of Mechanic Grove, Pa., evangelist.

Twenty-three added to the Modesto church, Calif., Bro. Neils Esbensen of Freeport, Ill., evangelist; three baptisms following the meeting.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. R. Hatton of Omaha, Nebr., May 12 in the Lincoln church, Nebr.

Bro. M. G. Wilson of Cloverdale, Va., April 5-18 in the church at Mt. Pleasant, Pa.

Bro. Wilbur M. Bantz of Toledo, Ohio, April 4-18 at Maple Avenue church, Canton, Ohio.

Bro. M. J. Brougher of Greensburg, Pa., April 12 at the Salunga house, East Petersburg congregation, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., March 31 to April 18 in the Eaton church, Ohio.

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Personal Mention

Bro. John D. Ebersole, pastor of the Jennersville church of Eastern Pennsylvania, changes his address from Lancaster to Lincoln University, Chester County, Pa.

Greetings from Jerusalem have been received at both ends of the main hall on the third floor of the Publishing House. In the one case they were sent by Bro. Parker M. Filbrun; in the other, by Bro. John D. Ellis. Both were evidently enjoying the opportunities afforded by their around-the-world tour. And both ends of the hall are glad. Aren't you?

Bro. Forest S. Eisenbise, pastor of the Pasadena church of Southern California for the past six years, has tendered his resignation, effective Sept. 1. He expects to return to the middle west though future plans are not definite as yet.

Bro. Foster B. Statler, pastor of the Huntingdon church of Middle Pennsylvania for a decade and more, surprised us last week with a Tuesday morning call. Though the first time it had happened, recovery from the shock was prompt and, as now appears, permanently pleasant.

Bro. W. E. Buntain called at the Messenger desk too last week as he stopped at the Publishing House to report to the Home Mission Department. He had been doing Bible institute, evangelistic, and preaching mission work in some of the isolated sections of the northwest, including Western Canada.

Deans Lear and Baugher of Bethany and Elizabethtown respectively, have been announced as the principal speakers for the Annual Ministerial and Women's Work Conference at Juniata College on May 10 and 11. The conference begins at 3 P. M., Monday and closes at 3:30 P. M., Tuesday. Other details will be published later.

The Brights of China, Bro. J. Homer and Sister Minnie F., "have come to Chicago for a brief sojourn and are anticipating some spiritual refreshment while here." We think this means Bethany and that their address for the time being is 3435 Van Buren Street, Chicago. Their regular address while on furlough is Union, Ohio, R. 1.

Brother and Sister Oliver Jones of Kansas City, Kans., have our congratulations and good wishes; and yours too, do they not? Friday, March 26, they observe the sixty-seventh anniversary of their marriage. They are charter members of the Kansas City congregation and among their pleasures of memory they like to recall the faithful labors of Brother and Sister I. H. Crist in their behalf. They don't see how anyone can get along without the Messenger. Who could see that? Put it on your list of unsolved mysteries.

Bro. L. H. Eby, North Manchester, Ind., had occasion to search through his diaries recently and he came upon this under date of June 19, 1921: "I returned to Manheim and spoke briefly in the Krider church house near the city where father spoke on return from Denmark in '78." No wonder he made a special note of this. He had just attended the second Hershey Conference. "Father," you understand, was Eld. Enoch Eby of sacred memory, member of the commission to Denmark, our first evangelistic venture outside America, after the migration from Germany.

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Miscellaneous Items

April Board meetings are scheduled as follows: General Mission Board, April 6 and 7; General Ministerial Board, April 7 and 8.

To Bridgewater College, the thanks of the Messenger are are hereby publicly extended for the catalogue number of the college bulletin, 1937 edition.

The Blue Network of the National Broadcasting Company will carry the opening program of the No-Foreign-War Crusade. The program is scheduled for April 6, 10:30 to 11:00 P. M., Eastern Time. This will be 7:30 Pacific Time. Admiral Richard E. Byrd is Honorary Chairman of the No-Foreign-War Crusade, and with Mrs. Franklin D. Roosevelt and Harry Emerson Fosdick, will assist in launching the campaign.

"Our men's group expects to sponsor a booster meeting of the men of the district to support Annual Conference for 1937, meeting to be held in April." So writes Stanley B. Keim of Nampa, Idaho.

Sunday, April 11, is homecoming day for the Lindsay church of Northern California. Correspondent Hazel Marie Kennedy says: "We are eager that all who can will worship with us and their other fellow-workers of an earlier day."

At Peoria, Ill., in December of last year, the first step was taken to bring together the members of the Church of the Brethren living in or near this city. A Sunday school has been organized and a weekly prayer band meets. Anyone knowing of friends or relatives in Peoria, or of some one planning to move there, may direct such information to Forrest Thompson, Hilltop Manor, Peoria, Ill., or to Arthur Byerly, 131 Barker Ave., same city.

The Great Commission Prayer League, 808 N. LaSalle St., Chicago, is out with a call for a World-Wide Day of Prayer in behalf of ministers and missionaries, to be observed on **Pentecost Sunday, May 16.** "The need for a world-wide revival is supreme. Ministers and missionaries recognize this fact more keenly than do others. They are on the world's spiritual battle fronts. The strengthening of their arms and the quickening of their souls will mean world-wide blessing to the church of God and the salvation of many. If they were to articulate their deepest desire, would they not say, **'Brethren, pray for us'?"**

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The Hill-Sheppard Bill

In last week's Messenger, page 17, attention was called to an article in The Nation for Feb. 27 discussing the Hill-Sheppard bill (H1954-S25). As promised we are now able to quote in some detail from the article referred to. It is generally thought that the bill, if passed, would take profits out of war, but:

"Capital was not drafted during the last war. It can not and will not be drafted during the next one. The War Department is not equipped to do it, does not want to do it, and will not do it. Capital will be coaxed and flattered and given what it wants. It will be treated well behind closed doors because the War Department's duty is to win the war rather than save money. The powers to put a company out of business—licensing and priorities—will not be used because the government can not afford to put a nonluxury company out of business. They will serve only to silence a hostile press. . . .

"Meanwhile the draft of men is not subject to behind-the-door evasion. It is to be taken out of the hands of Congress in 1937 and given to the President. A declaration of war against Mexico, for example, would automatically permit the President to call four million men to the colors. The draft is not something the boys can dodge. It is as real as death and far more real than taxes."

It is therefore important that all lovers of peace should inform themselves concerning the implications of the Hill-Sheppard bill. Write your congressman for a copy of the bill (H1954-S25), and his interpretation of what it means. Make your protests personal, writing a letter to each of your congressmen. If you have not seen the article referred to it is likely that your public library takes The Nation. The librarian can tell you the names of the men to be written to if you do not already have that information.—Peace Commission.

With Our Schools

McPherson College

The recent Regional Conference of the McPherson region proved to be one of the best that has been held in years. The program was very strong, and in addition to this, there was, perhaps, the largest attendance that there has been for a number of years.

Work is progressing in a satisfactory way toward the observance of our Golden Anniversary celebration, May 29-June 1. It is hoped to have on our campus the five living presidents of McPherson College: Edward Frantz, S. J. Miller, H. J. Harnly, J. A. Clement and D. W. Kurtz.

We are happy to announce that the men's debating team of McPherson College has again won the Kansas state debate championship—a feat that has been accomplished a number of times before—which speaks louder than any words of the efficient and excellent work that is done by debate coach Prof. Maurice A. Hess.

There has recently been added to the field force of McPherson College W. Earl Breon, former pastor of the Wenatchee, Wash., church, and the Fruitland church, Idaho. For the next few months Bro. Breon will be assisting in the financial campaign for the college. During the summer months he will be engaged as student secretary.

Juniata College

Recent missionary visitors on the campus were: Brother and Sister H. Stover Kulp of Africa, who were here Feb. 12-14; Brother and Sister J. Homer Bright of China, who visited the campus Feb. 19-21. Both couples spoke several times to the student body and to the Huntingdon congregation.

The debating season reached its climax on Wednesday evening, March 10, when the Juniata affirmative team met the negative team of LeMoyne College, a Negro institution at Memphis, Tenn. The critic judge, Prof. Russell W. Gilbert, of Susquehanna University, gave the decision to the visitors.

Dr. John P. Corry, assistant professor of history and government, has just published a book on "Indian Affairs in Georgia, 1732-1756," which the March issue of Current History calls "an interesting picture of the pre-Revolutionary War developments in one of the largest territories on the American continent."

At the Easter vesper services on Sunday afternoon, March 14, the speaker was Miss Eva Smawley, for sixteen years a missionary in China, where she has been a teacher in the Women's Bible School, Nanking. Music by Prof. and Mrs. Karl V. Gilbert on the violin and piano and by a vocal quartet preceded the address.

Winners in the Bailey Oratorical Contest on March 11 were E. William Van Horn, a freshman of New Enterprise, Pa., who won the first prize of twenty-five dollars for his oration on "In Defense of the Capitalist"; and D. Shelley Berkeley, a sophomore, of Pittsburgh, whom the judges awarded the second prize of fifteen dollars for his oration on "Accounts Payable, 1937."

Eight Pennsylvania college presidents, one of them President Ellis, called on Governor George H. Earle Wednesday, March 3, to ask for state recognition of the Association of College Presidents of Pennsylvania in "all educational planning." The committee received the governor's assurance that no modification affecting higher education in the commonwealth would be put into effect without consulting this body.

OUR MISSION WORK

Kumasgam School

BY EMMA K. ZIEGLER

Let us take the train and ride several miles toward the capital of Raj Pipla State to Kumasgam. Here we will visit a village school where there is the hum of activity all day long or from 8:30 in the morning to 3:30 o'clock in the afternoon. The teacher of this wide-awake school is Manahar Ramanlal. When he came to take over the school the attendance was very poor and neither the children nor the parents took much interest in the school. However, Manahar was not in the village very long before there was a change in the situation. Little by little the attendance began to increase and the sounds of activity began to get louder and louder as the days went by, for in an Indian school the children all vie with each other in seeing who can study the hardest and to do that they must make themselves heard. So while one class recites, another class studies out loud.

If you were to go into the schoolroom you would see the results of industry in the handwork displayed. Using just ordinary clay from their garden they have made models of animals and birds which are praiseworthy. On the walls are woven paper mats which give a gay air to the plastered walls. On charts neatly arranged are sheets of paper each containing a small picture and a story written by some small child. Another chart shows a cutout picture of children going to school. Another shows a temperance song illustrated. The children follow us around with pride as we look at and admire their handwork. They can also sing little songs and repeat scripture verses.

In the afternoon when it is very warm the school moves out on the small playground in front of the building where there are shade trees and an attractive flower bed to the one side filled with zinnias and other flowers. And so the days pass happily along.

To this school, pupils are coming from the surrounding villages as well as from Kumasgam itself. The attendance has increased to such an extent that at present a young man is helping the regular teacher in the capacity of monitor. We are hoping that the interest in this school will keep on increasing until we shall need to place another regular teacher there.

Not only the children in this village saw that there was something worth while going on at the school, but the young men and boys of the village became interested in things. The teacher made it a special point to get the young men interested in coming to an evening class where he taught them the simple gospel truths, especially stressing the need of giving up the habit of drink. In this village there are many palm trees, of the variety called the toddy palm. In the winter season it is a very common sight to see a man wearing nothing but a loin cloth scaling these tall palms and bringing down an earthen vessel strapped to his waist. This vessel is full of sweet sap which has drained from the stem of a cut leaf at the top. This is done several times a day. When this sap stands for a little while it begins to ferment and becomes a very effective intoxicating liquor, much used by the people of this part of India. This is one of the curses of these people, and in this village of Kumasgam the people drink their full share. When there is a special occasion like a funeral, the people drink quarts of this liquor. The government encourages the tapping of the trees because they receive a revenue from every tree tapped. So Manahar took special pains to teach the young men as they gathered evening after evening, about the evil effects of drinking "daru" as this drink is called.

At a public meeting that was held there recently eleven of these young men stood and made a declaration that



An Indian Village School

they were ready to leave off the habit of drinking daru and serve Christ. These youths are not Christians, but we are hoping that they will in the near future be ready to receive baptism and become followers of Christ, thus becoming examples in their village and among their people.

The teacher also got these young men interested in singing and they formed a singing band. Their singing is accompanied by the rhythmic beating of two drums and the jingling of a pair of cymbals in the hands of each, and so is pleasing even to the ears of a European, who does not always appreciate Oriental music. Large crowds come to hear them for there is nothing an Indian likes better than to sing and to listen to others singing. So these young men offer many an evening of profitable entertainment.

Umalla, India.

What to Pray For

BY BERTHA ROBERTSON

Week of March 27 to April 3

In the recent Lassa notes, see Messenger for Feb. 27, we read: "Return of the Kulps is eagerly awaited. . . . They are assigned definitely to district evangelistic work in the Lassa and Chibuk areas." The



H. Stover Kulp



Christina Kulp

Kulps sailed March 13. Let us pray for the Kulps as they return to this district evangelistic touring for which they are so well prepared. They will be in special need of your prayers for they are leaving their two children, Philip and Naomi, in America for their education. The journey will be long and lonely in spite of their knowledge of the urgent need awaiting them in Africa.

The Royers were stationed at Garkida among the Bura tribe their first term. Returning in 1935, they were stationed at Lassa in the Margi tribe. This necessitated their learning another new language. So this laborious task has been added to a full program. Besides her home duties with her two small children, Mrs. Royer has been active in the educational work. Bro. Royer has been busy with educational and industrial work helping the people to improve their farm products. He also has charge of the building at the mission station.



Harold Royer



Gladys Royer

Pray for these, your missionaries at Lassa, in their work as they bring enrichment to the lives of those to whom they bring the revelation of God. May they render loving and faithful service for the Master.

Chicago, Ill.

Ping Ting Station News Notes

BY MARTHA PARKER

Schools

During the last quarter of the year 1936, our schools have been very busy. Especially was this true of the teachers. The Educational Bureau of our province called all the principals of the primary schools to the capital, Tai Yuan Fu, for one month of special training. Later a similar class was conducted for one month for teachers of the first four grades. The principals who had gone to Tai Yuan for their class were responsible then for teaching these classes for the teachers. The one for our county was held in our church. Later they were to visit and inspect the village schools, where all men, women and children over twelve were to receive ten days of special training.

In November, twelve boys and five girls from our schools were baptized.

It is good to have Brother and Sister Crumpacker back on the field again. They are helping with the weekday Bible classes for the older boys.

The older girls are conducting an evening class for the women servants of the school, teaching them to read, telling them Bible stories, and teaching them songs.

Death of Bro. Jung Tso

Bro. Jung, age seventy-eight years, passed away on Dec. 18, 1936. He has been a member of the church for many years. He was the oldest deacon here and had served faithfully. He was also a teacher in our schools. His life of service has left a lasting impression in the Ping Ting church and community.

Country Evangelism

A group of men and women visited seven villages in the Kou Ti region of Leping County. Three to seven days were spent in each village. In several of the villages the response was very good and inquirers were enrolled. In most of the places, meetings could be held only in the evening. The mornings and afternoons were spent in visiting in the homes and telling Bible stories as well as giving them some general teaching.

We were made to rejoice that, in spite of the death of two of the Christians at Hsi Ku Pei, the wives and children in both cases are keeping their faith and hope to be baptized when they are ready for it. They are very much isolated from other Christians. There is only one other Christian in their village and his family is in another province. Some of the neighbors tried to tell these two women that if their husbands had not been Christians they would still be living. But these women remain true for they know their husbands died happy in their faith.

In the country districts out from Ping Ting, the year 1936 has been very encouraging. There were seven baptism classes held, averaging a week each, closing with baptism and communion services the last day. Total baptisms in these districts for the year number thirty-two.

The tent evangelistic group which consists of three evangelists, two Bible women, and one cook and part of the time one of the missionaries, spent fourteen weeks in four villages. At one place the interest was very good and they stayed six weeks. This was closed with baptism and communion services.

There were nineteen laymen classes held, averaging a week each. These are training classes for the Christians as well as providing contacts with those who are interested. The emphasis in the country program this year was placed on training the Christians, for on them depends how Christianity will take hold in the villages.

BY F. H. CRUMPACKER

The Catechism Class and Baptismal Service

October and November is the time for the fall campaign for new members. This year we began the training class for church membership about Nov. 20. We had an agreeable surprise when about twenty-five applicants appeared on the first day. This made us rejoice.

During the week the number increased to thirty-one, so the number baptized was thirty-one. The attendance was almost perfect and the interest was the best yet. Schoolchildren sacrificed their play hours for this class. Workmen and laborers sacrificed time from their work in order to attend the classes. At night also we had singing and Bible study. The deacons had everything in readiness and the Chinese pastor lead the group into the water and administered the rite. What a joy to us from the west to see the nationals of China going ahead in leadership.

The Leadership Training Class

In our rural groups we are making an effort to get a leader in each local group to lead his group in service either on a Sunday or some other convenient time. These groups have mostly been organized by a group choosing its leader, or else selecting a deacon who is to be leader. These chosen leaders, or other natural leaders from the group were called in to this training class which lasted for eleven days. The courses were: Life of Christ, 1 Timothy, Home Life and Child Training and Music. Twenty attended right through to the end. Helps for leading their worship are being prepared and sent to these lay leaders. They returned at the end pledging great things for their home groups.

The Bible Study Class for Laymen

These two other meetings out of the way, then came the two weeks' class for laymen. Fifteen enrolled for this class. The interest was good from the beginning. Much time was given to music, games, Old Testament character, Philippians and Philemon. One period was taught by a business layman. The folks left the class with enthusiastic promises to attend again next year.

New Deacons in the Ping Ting Church

The Ping Ting church has come to feel that there is a real work for the deacons. For several years now they have begun to go ahead with such work as looking after the poor in the church, the preparations for love feasts, the preparations for baptisms and any other special service that the church leadership assigns to them. Two years ago one of our oldest deacons passed to his reward, and this year the oldest and most trusted deacon lay down in his well earned rest. One of the deacons is away in training for his work in the hospital. The two resident deacons called for help in their work, so the church responded by choosing two deacons.

Monthly Financial Statement

During the month of February contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $58,712.84. The total received for the year beginning March 1, 1936 was $214,969.58, detail as follows:

	Receipts for February	Total receipts since 3-1-36
World Wide Missions	$ 9,025.23	$ 40,297.69
Student Fellowship Fund	153.43	685.39
Women's Work Project	8,003.48	15,634.39
Home Missions	202.21	6,793.22
Foreign Missions	1,126.28	5,190.37
Junior League Project	428.51	2,247.95
Home Missions Share Plan	27.00	52.00
Intermediate Project	42.10	136.25
India Mission	446.95	1,779.34
India Native Worker		158.62
India Boarding School	275.66	710.33
India Share Plan	865.00	2,583.18
India Missionary Supports	4,907.75	18,725.27
China Mission	352.19	1,530.65
China Native Worker		254.55
China Boys' School	18.41	30.91
China Girls' School		54.83
China Share Plan	547.20	954.45
China Missionary Supports	5,842.94	15,043.48
South China Mission		149.00
Sweden Mission	2.50	17.50
Sweden Missionary Supports	633.86	1,000.00
Denmark Mission	2.50	2.50
Africa Missionary Supports	5,093.96	13,281.67
Africa Mission	2,561.77	9,451.03
Africa Share Plan	550.00	1,139.45
Africa Leper	59.88	262.82
Ministerial and Missionary Relief Donations..		100.00
Conference Budget Undesignated	15,950.51	65,104.24
Conference Budget Designated for—		
Board of Christian Education	27.35	3,192.25
Bethany Biblical Seminary (at Elgin)	129.52	3,337.31
Bethany Biblical Seminary (at Chicago)	40.00	2,181.82
General Education Board	6.00	108.36
General Ministerial Board		57.83
American Bible Society		22.00
Conference Budget Share Plan	25.00	389.35
Youth Serves	1,152.19	2,096.12
Men's Work	213.46	213.46
Total Budget items	$58,712.84	$214,969.58
Non-Budget items—		
China Famine Relief	1.46	19.66
General Flood Relief	306.47	567.34
Men's Work Project	7.50	7.50
	$59,028.27	$215,564.08

The following shows the condition of General Mission Board foreign and home mission finances on Feb. 27, 1937:

Income since March 1, 1936	$193,552.73
Income same period last year	167,716.42
Expense since March 1, 1936	167,205.18
Expense same period last year	167,992.37
Mission surplus February 27, 1937	15,916.37
Mission deficit January 31, 1937	17,929.49
Increase in receipts during February to cover January 31, 1937, deficit	33,845.86

THE CHURCH AT WORK

ADMINISTRATION

Meeting of Camp Planners

A second meeting of camp planners was held at Bethany Biblical Seminary on Feb. 3, 4, 1937. Representatives from a good number of the twenty-seven camps sponsored by the Church of the Brethren were present.

Camping is developing into an important institution in America. Last year two million young people attended camp at a cost of one hundred million dollars. Reports from our own camps show that 2,000 young people, 1,200 intermediates, 195 juniors and 733 adults or a total of 4,128 took advantage of camping opportunities.

Two days were spent in discussion of camp trends, policies and problems. Many of these problems were introduced by papers written by members of the group. These problems were then discussed by the entire group at greater length.

A committee had been previously appointed to work on recommendations for camp policies. The following report was given at the close of the meeting by this committee:

1. Camp Leadership.

We consider the problem of providing adequate camp leadership of crucial importance and, therefore, suggest the following solutions:

a. The study of the "how" of camp leadership: (1) through our own experience and best thinking; (2) through other organizations.

b. Apprenticeship of developing leaders under our best directors; for example, a beginning recreation leader to be sent to a camp to work with an experienced one, a music leader to work with an expert in music, or a director to train by working under a skilled director.

c. Clarification of ideas and fundamental assumptions, through camp planners' meeting, and in other ways.

d. The Board of Christian Education to work out leadership education program for camp personnel.

2. Children's Camps.

a. We approve two years' experimentation at Camp Mack, Camp Harmony (and Bethel and La Verne, if they choose); we do not advise beginning children's camps elsewhere until the suggested experimentation indicates desired trends.

b. We recommend that the people from the west, who are responsible for planning for children in camp or assembly be brought together at the time of Conference at Nampa for the exchange of ideas.

3. Leadership Training in Camp.

We recommend that in determining the camp program we keep in mind the strategy of reaching certain key leaders in the local church and that we work for selected camp attendance for the training school particularly.

4. Types of Camps and Curriculum.

We consider that the assembly or the family camp seems to function best for small districts and groups.

The family camp and assembly build district morales.

We recommend that D. D. Funderburg make a study of family camps, to report at the time of the Nampa Conference.

5. Starting of New Camps or Camp Sites.

We reaffirm our decision of last year that districts contemplating the starting of new camps seek the advice of the Board of Christian Education before beginning, and



that likewise those districts contemplating purchase of camp sites consult the Board of Christian Education in order to best meet our camp needs.

The following recommendation regarding guidance to camp planners and leaders was made by the Committee on Strategy, but it failed to be presented to the general meeting:

1. We recommend a leaflet on camps for popular consumption, to cover unique contributions camps can make, possible outlines of camp experiences, how to raise money to send campers to camp, etc. (to include cuts).

2. We recommend an occasional news letter to go from the staff at Elgin to all camp planners, leaders and managers.

A complete report of this meeting including the papers and some of the speeches given has been made and will be furnished to camp leaders or others who are interested in camp life by writing to the Board of Christian Education, 22 S. State Street, Elgin, Ill.

LEADERSHIP TRAINING

Leadership Training School at New Paris

The Board of Religious Education of Northern Indiana sponsored several training schools in this district. One of these schools was held in New Paris, and included eight churches.

Three courses from the Second Series were offered: 112b, The Christian Message for Our Present Day World, 144b, Christian Worship, 312b, Understanding Ourselves.

We met for five sessions, holding two fifty-minute periods each evening. These sessions were preceded by a short worship service consisting of songs, prayer, poems, or by some helpful suggestion to teachers and leaders. Part of the time we held an intermission between periods. One evening we spent about fifteen minutes between classes singing.

One of our number was chosen to be the registrar. The enrollment was sixty-three. These came from five of the eight churches included in the circuit and from one other church. Besides those of our own denomination there were some from the three other denominations in our town and there were visitors at almost every session. An enrollment fee of twenty--five cents was charged.

Those enrolled were quite regular in attendance and enjoyed their classes. Many spoke of the good that they derived from their study and fellowship. However, only eleven took the work for credit.

The closing session was very impressive and beautiful. The pastor from the Evangelical church gave a short talk on consecration which was followed by a candlelighting service at which time we all consecrated their lives to more usefulness in spreading Christ's kingdom.—Mrs. Gleta Whitehead, New Paris, Ind.

CHRISTIAN WORKERS' TOPIC

Answers to Prayer

John 14: 14

Sunday, April 11

I. Prayers Are Answered
1. Sometimes differently from our desire (2 Cor. 12: 8, 9).
2. Sometimes beyond expectation (Eph. 3: 20).
3. Sometimes delayed (John 11: 3-7, 42-44).

II. Received by Those Who—
1. Seek God with their whole heart (Jer. 29: 12, 13).
2. Ask in the name of Christ (John 14: 13).
3. Ask in faith (Matt. 21: 21, 22).
4. Keep God's commandments (1 John 3: 22).

III. Denied to Those Who—
1. Live in sin (John 9: 31).
2. Are wavering (James 1: 6-8).
3. Are self-righteous (Luke 18: 11-14).

IV. Biblical Examples
1. Nehemiah (Neh. 4: 9, 15).
2. Apostles (Acts 4: 29-31).
3. Paul and Silas (Acts 16: 25, 26).

V. Examples From—
1. Church History.
2. Experience.

WOMEN'S WORK

A Book Review

How many of us who are women of the Church of the Brethren, whether we be homemakers, clerks in stores, stenographers in offices, teachers in schools, or whatever the occupation in which we may find ourselves, have not often wondered if we are making the most possible of our lives? It is because such a question comes to my own mind occasionally that my eye was attracted to the book, "Making the Most of Your Life," as I scanned the shelves of our loan library here in Elgin.

This book is not a religious book as I thought when I first picked it up, but it is very interesting and easy reading because it is filled with illustrations from the lives of men and women who have tried to make the most of their opportunities and capabilities. Such chapter heads as: "How to Enjoy the Game of Living," "Making Correct Decisions," "Are You Boss of Your Emotions," "Value and Use of Humor," "It Pays to Be Modest," "Getting Over Self-Consciousness," "Personal Charm," and sixteen others equally interesting, will intrigue you I know. We are all earnestly striving in our public and home life to live the best Christian life that we can, and the reading of good books such as this one is a real aid. At the close of each chapter there is a brief summary of the general thought. If one does not have the time to read the entire book it would be very worth while to have it just long enough to carefully read and consider these conclusions. I wish that I had the space to quote many of these but just one from the Personal Charm chapter will give you a taste of what you may expect when you read the book. "Mix with people if you would develop a pleasing personality. You can not isolate yourself and develop into the sort of a person people will like." How truly Christ did this very thing and his wonderful personal magetism holds us even today.

Too many of us spend our time for reading with magazines and books that merely entertain. They have their place, but let us try occasionally to read a book of this type that will really help us to understand ourselves and others and thus make us better neighbors to our fellow men.—Marie Brubaker, Elgin, Ill.

YOUNG PEOPLE

The Work of the Social Committee

What are some of the tasks and possibilities that an adviser can put before his young people who are working on the recreation work of the group? One thing that can be done, if they are ready for it, is to have them plan and work right with the adviser as he studies and plans as suggested in the last issue. However, a beginning group, or a young group, may not be able to sit down and plan their own work—they will want some definite suggestions on which to start.

These are some of the things that can be offered as a start:

1. Plan a year's recreational program for the group. (Of course, this may be changed many times, but it serves as a guide.) Work on the basis of having one special recreational activity each month.

2. Think of ways to increase fellowship, and friendship at all the meetings of the group. A time for social talking might be planned occasionally just before the regular meeting (a little simple food helps much in this!) or at the business meetings.

3. Start a library (at least one book) and a scrapbook on recreation. This latter will be most useful. It will include ideas and materials taken from many sources.

4. Try one thing that will broaden the recreational life of the boys and girls and young people in the church. Nature study, hiking, dramatics, hobby groups, a music club, offer some suggestions.

Every social committee ought to have a copy of the Recreational Handbook, which can be secured free from the Board of Christian Education, 22 S. State St., Elgin, Ill. The section on Church Activities is full of suggestions for church-centered activities and how to plan them.

INTERMEDIATES

The Brethren Graded Lessons

The Brethren graded lessons now include a complete set of intermediate lessons, the third year course being in use this year for the first time. These lessons, built on the theme of "Pioneering with Jesus," continue the course as begun in the children's division. If your church has never used graded lessons for intermediates, try these.

There are many advantages in continuing the use of graded lessons at least through the intermediate age. The chief one is that the uniform lessons are planned chiefly for adults, and are not always well adapted to boys and girls. The graded lessons provide a systematic study of the Christian life together with Bible study, so that at the end of the

intermediate age those who have attended regularly have studied what, to the best of our present knowledge, ought to be known by boys and girls in the way of religious instruction.

The graded lessons do take more preparation by the teacher, and more careful study. But the teacher who has the interest of the boys and girls at heart will be glad to give this extra time, if by it he or she can better help these lives to grow in a Christian way.

CHILDREN

Helping Juniors to Worship

The following suggestions may be helpful to the leader who wishes to provide more effective worship experiences for juniors.

1. Let the room be made as attractive as possible. A bowl of flowers, a plant, or an open Bible between two candles on a table, may easily form a simple worship center. Too many pictures should not adorn the walls lest these distract attention. Clean curtains, orderly arrangement of chairs, and plenty of light, though not glaring light, also have an effect in creating worshipful atmosphere.

2. The leader should be on time and prepared to do the leading. Hurried entrances and last minute selections of songs or scriptures are not likely to help matters.

3. The leader should speak distinctly. If auditory nerves must be strained to catch the words of the leader, attention will wane and conversation is likely to follow that will disturb the leader.

4. Materials should be suited to junior interests and abilities. This means the songs should be selected carefully according to relation to the theme and to the choice of words. Many songs do not voice junior experiences. Juniors will enjoy most those that they can understand as well as sing. Prayers too should be within the vocabulary of the juniors. Trite phrases commonly used by adults should be avoided.

5. Provision for late comers minimizes the disturbance which they bring. Late comers seeking front seats always disturb a group. Chairs reserved in the rear of the room for such folks allow them to join the group without much disturbance.

6. A co-operative musician helps to make the worship service more beautiful. The pianist therefore should be one who not only can play the selections well (this is not the time for practice), but one who responds readily to the leader. Hymns should be found and ready to play as the leader announces them. There may be times for quiet meditation when the piano plays softly. Much more could be made of meditative silence in junior worship if you prepare them to think for themselves during a short period.

7. Variety of special features adds interest to the service. Frequently a story is used to build a worship service. A change from this feature is not harmful. Juniors can also worship through a picture study, a dramatization, an exhibit of special materials as from faraway countries, or through the message of a guest. Try to vary the programs you plan.

Do your juniors worship as they come to church school? If not, why not? What can you do about it? Will you not try to make this part of the church-school experience just as attractive for them as the class session?—Mary Grace Martin.

Meet Your Host

(Continued From Page 11)

from Elgin saying, "It will soon be time for Annual Meeting to approve the budgets, in view of thus and so, please reduce your askings this year." Reduce our askings? How can we when we feel reducing the work is little short of sin!

You'll want to see Chinatown too, go into the stores and buy Chinese things from Chinese shopkeepers, just south of the King Street union station in Seattle. Not a Brethren worker in there for four years. Didn't you really mean increase our askings?

The places to get good and enjoyment are too numerous to list, but we are so happy that you are coming to see us this year. Perhaps our sons will be on the 1970 Standing Committee that votes Annual Meeting to Bulsar, India, Garkida, Africa, or Liao Chow, China, when transportation facilities are stepped up. We hope so!

Wenatchee, Wash.

CORRESPONDENCE

A TRIBUTE TO A CHRISTIAN WORKER

Sunday, Jan. 17, marked the seventy-sixth birthday of Sister Sarah Shelly for whom recognition services were held in the Williamsburg church, Pa., in honor of her long career as a Sunday-school teacher. She began teaching fifty-two years ago when the Sunday school was first organized in the Fairview congregation. She taught in this school until 1925 when she removed to Williamsburg and became a teacher there. She has an unbroken record for fifteen years' Sunday-school attendance.

The services in her honor were largely attended by members and friends. The Fairview congregation attended in a body. The superintendent, Bro. Ernest Brumbaugh, a former pupil of hers, spoke in respect of her efficiency and faithfulness as a teacher and leader, and Bro. Raymond Sollenberger, superintendent of the Williamsburg Sunday school, spoke in a like manner of her work. Her class led in devotions and presented her with flowers.

Letters of congratulation from former pastors—G. L. Wine, L. K. Ziegler and J. F. Byer were read by her present pastor, Bro. C. O. Beery. Another former pastor, Bro. G. B. Royer, with his wife, was present on the occasion. Bro. Royer preached the sermon of the morning. Sister Royer also paid her tribute to the kindness and hospitality of Sister Shelly.

Sannie Shelly Beery spoke of her association with her for twenty-two years in the work at Fairview. Sister Shelly is the daughter of Eld. Jos. Snowberger. She became a Christian early in life. Limited opportunity, education and training did not deter her from becoming an active leader in church activities. Her life exemplifies the way the Lord can use one's gifts, natural and acquired, when they are yielded to him. Her activities have been varied. As a teacher she successfully taught children, young people and adults.

She has the gift of song. This she has been willing to use in any sphere where needed. Especially did she render a good service in this way when superintendent of the children's division, and at present in the Junior League of which she is leader.

When the Christian Workers' Meeting flourished at Fairview she was always active in its leadership. Here her voice was heard in song and testimony. She has always

been active in the Aid Society and almost continuously for twenty-seven years has acted as president, and is always at the meetings. She is also missionary superintendent of the Sunday school, always having a large vision of the world's need of a Savior.

Her active, varied service in the church was maintained for many years amidst a busy home life on the farm, and in rearing a family. It could well be said of her: "She looketh well to the ways of her household, and eateth not the bread of idleness."

Adown the years joyful service in the strength of the Lord continues. "A servant of the Lord," and "faithfulness"—phrase and a word, express the life of Sister Sarah Shelly. Sannie Shelly Beery.

Williamsburg, Pa.

NORTH MANCHESTER PEACE INSTITUTE

March 12 and 13 Manchester College was host to well over a hundred representatives of the historic peace churches assembled in a peace institute. The opening session on Friday morning was at the college chapel hour. At this time students, faculty members and peace representatives heard E. R. Fisher of the Brethren and Russell A. Lantz of the Mennonites tell of their wartime experiences. The years that have come and gone since the war have but served to confirm them in the general rightness of the position then taken.

It was at Newton, Kans., Oct. 31-Nov. 2 in 1935 that Mennonites, Friends and Brethren first met informally to see what could be done in a united way. Out of this Newton meeting grew a statement of position and a continuation committee. In May and again in September of 1936 smaller groups met in Chicago to discuss common interests; for example, the development of peace literature. The North Manchester institute was in the line of these endeavors. Discussions were especially directed to the point of a program for a Christian church in time of war.

The institute proper opened with some statements clarifying the purpose of the meeting. In reality this purpose was revealed as threefold—mutual encouragement, the extension of fellowship and the exploration of possibilities for further co-operation. The plan of the program was to review our church peace records to date, ascertain what might be faced in wartime, and then discuss a program in the case of such an eventuality.

Those interested in the peace problems under discussion were welcome to all sessions, but the high points so far as the public was concerned were the chapel service referred to, the fellowship luncheon attended by approximately 160 persons, and the mass session immediately afterwards addressed by Rufus D. Bowman of the Brethren.

Saturday forenoon emphasis was placed upon the basis and methods of peace activity. What was suggested was later taken by a committee and organized under four main headings. This committee's outline in summary is as follows:

1. **Foundation for peace activity.** The Christian basis rests on more study of the Bible testimony on peace, more study of the historic peace position, and deepening of the spiritual life as the source of all effective peace testimony and work. As for mental attitudes we should maintain a spirit of optimism, overcome anger and fear, love our fellow men, make forgiveness habitual, appeal to the spirit of adventure in peace promotion. Respecting the political and economic factors, there is need to know more about the responsibility of individuals to church and state, the cost of peace, and economic realism in relation to war.

2. **Education and training.** Here were listed the following: a common seminary for historic peace churches, college faculties which champion peace, peace-minded ministers, educational programs for colleges and local churches, leadership training, making speakers available, teach future mothers peace principles, organize study groups, conferences of historic peace churches extended to include others so minded, oratorical contests and intercollegiate peace societies.

3. **Activities.** Under this heading one may list summer camps, informing government leaders of peace position, organized work in conflict areas, organized alternative service, antiwar strikes, day of fasting, contacting of patriotic groups, peace missionaries, deputations to militaristic lands, college deputations to local churches, period of peace service for young people, and peace co-operatives in local communities.

4. **Channels of activity in the church.** The seminary, college, institute and work camp furnish such channels. But down in the local church one finds the greatest variety of outlets, such as: young people's organizations, Sunday school, vacation schools, adult organizations, study groups, business meeting, peace visitation, literature, forums and posters.

The fellowship enjoyed was indeed of a high order and an inspiration to all. The historic peace churches have a great contribution to make. This means that they must stand true to their past and true to each other.

Elgin, Ill. H. A. Brandt.

IN MEMORIAM—E. G. BOWMAN

Bro. E. G. Bowman was born in Somerset County, Pa., June 30, 1873, and died at his home in Greensburg, Pa., March 3, 1937. In early manhood he married Annie Galentine. To this union were born two daughters.



He gave his heart to the Lord very early in life and became a member of the Church of the Brethren, Middle Creek congregation, Somerset County, Pa. He came to the Greensburg congregation Oct. 20, 1919, moving here from the Pittsburg congregation. He was in the office of deacon before coming to Greensburg and in this office continued faithful and loyal.

At different times he served on special committees, taught a Sunday-school class, was a member of the board of trustees, was the first president of the Men's Work organization. He was general treasurer of the church since all the funds were consolidated under one treasury, until the time of his death.

In the district he also held important positions, being a member of the board of the Old Folks' Home, member of the business men's advisory board, and until recently president of the Men's Work organization. He was also a member of the National Council of Men's Work.

We record our deepest respect for him as a brother in the Lord, a fellow worker in the church and as a Christian gentleman in whom the spiritual had become practical. He loved his Lord and served his church well. His judgment had weight, he was a good counselor.

There survive his wife, two daughters, two grandsons, four brothers and six sisters. M. J. Brougher.

Greensburg, Pa.

WOMEN'S MEETING: McPHERSON REGIONAL CONFERENCE

The annual meeting of women of the McPherson region was held in connection with the Ministers' Conference at McPherson, Feb. 26.

After a delightful dinner served by the ladies of the McPherson and Monitor churches, the women numbering over 100 assembled in the church auditorium for the program.

Mrs. Harvey Hostetler of Morrill, Kansas, and Mrs. Homer Caskey of Council Bluffs, Iowa, led us in worship. The ladies' quartet from the college brought us a spiritual message in song.

Our regional president, Mrs. V. F. Schwalm, presided over the meeting. Roll call showed that representatives from Iowa, Kansas, Missouri, Colorado, Nebraska and Oklahoma were present.

Speakers of the afternoon were Mrs. Nevin Fisher, Mrs. Stutzman and Mrs. Mathis.

At the business meeting, Mrs. V. F. Schwalm was re-elected president. The offering was presented to the college for the Golden Jubilee Fund.

Norborne, Mo. Mrs. J. H. Mathis, Secretary.

MRS. SARA M. COX

The church at Claysburg, as well as the entire community and friends in many other communities, were shocked at the tragic passing of Sister Sara M. Cox on the evening of Feb. 10. She had attended a prayer service at the home of Bro. Stine, a near neighbor. She came out a few steps ahead of her husband, and misjudging the excessive speed of a passing car, attempted to cross the street but was struck before reaching the other side and instantly killed.



Sister Cox was the daughter of John R. and Elizabeth (Harkness) Lehman, both deceased. She was born in Warriors Mark, June 25, 1883. Her parents were of the Methodist faith, with which church she united early in life and had ever lived a beautiful and active Christian life. In 1902 she was united in marriage with Bro. Charles L. Cox by her pastor, Rev. E. M. Aller. Later, during the pastorate of C. O. Beery at Tyrone she accepted the faith of her husband and united with the Church of the Brethren, and in the years that have followed has been very active in both local and district work. Bro. Cox has been pastor of the Claysburg church for the past ten and a half years and during this entire period Sister Cox has been church pianist and taught a class of young ladies. As was stated by those who knew her: "She lived for others, entirely forgetful of self." The interest of the church was uppermost in her mind and heart, even in the last words she uttered.

Surviving are the husband and the following children: J. Byron Cox, Tyrone; Chalmers L. Cox, Claysburg; Harvey M. Cox and Mrs. Gwendolyn Feathers, Duncansville; Mrs. Alma Weyant, New Paris; Alvin S. Cox, pastor of the Maitland Church of the Brethren, and Evelyn at home. There also survives a brother and sister, Mrs. Carrie Boggs, Mount Union, and W. H. P. Lehman of Altoona. Funeral services were conducted in the church at Claysburg, Feb. 13, by W. S. Long assisted by C. O. Beery and Frank Brubaker, twenty other ministers being present. The church was crowded with very many out on the street unable to get in. Her body was laid to rest in the Church of the Brethren cemetery at Warriors Mark.

Claysburg, Pa. H. D. Miller, Secretary.

SISTER AGNES BLOUGH ZIMMERMAN

Into the home of Eld. Christopher Isaiah and Catherine Beam of Somerset County, Pa., on Oct. 10, 1860, came a little girl to brighten their lives. This child was named Agnes, but before she had lived many years both her parents died, leaving her an orphan. Her sister Mary, who was quite a number of years older, took her and reared her to womanhood.



On Sept. 28, 1882, she married Simon D. Blough and they established their home near the Maple Spring church, Quemahoning congregation, Pa. On Sept. 29, 1901, Bro. Blough was called home, leaving mother with seven children, the oldest being under fifteen. As we call to remembrance those trying days and wonder how we as children were cared for, the answer can be summed up in one word, "Mother." For well do we remember how she would gather her little ones about her in the evening and as we knelt by her side, she would seek guidance from God.

Dec. 26, 1904, mother became the wife of Eld. S. P. Zimmerman who was a recognized church leader and a great preacher. He was an inspiration for good to all of us children and baptized all of us. As we grew into manhood and womanhood he performed the marriage ceremony for all of us. Jan. 1, 1921, he was called to his eternal home. My home then became mother's home until eleven months ago when it was thought wise that she make her home for a while with her son Galen. On March 6 her spirit departed from the body to be with God.

There is a bit of history connected with the Beam family which we believe will interest many. Christopher I. Beam, my mother's father, was a grandson of Christopher Beam, whose father emigrated from Scotland before the Revolutionary War. The Beams at that time were Methodists, but when mother's father married into the Meyers family, who were Brethren, he too united with the Brethren. In 1854 he was elected to the ministry, being the first English minister in the Quemahoning congregation. From that time until now, ten ministers have been called from his posterity.

Mother is survived by one sister, five sons, one daughter, nineteen grandchildren and two great-grandchildren. All of the children and grandchildren are members of the Church of the Brethren. Two sons are active in the ministry, the writer is pastor of Westmont church, Johnstown, Pa., and Galen R. is pastor of the Rummel church. Two grandsons have been licensed to the ministry.

Funeral services were conducted in Maple Spring church where she always held her membership, by Eld. Wm. H. Rummel and Bro. John Geary, the pastor. She was laid to rest in the Maple Spring cemetery.

Hollsopple, Pa. Chas. W. Blough.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Elliott-Elliott.—By the undersigned, March 8, 1937, at the parsonage, W. W. Elliott and Hannah M. Elliott, both of West Union, Ohio.—Otto Laursen, West Union, Ohio.

Schwab-Klotz.—By the undersigned, at the Little Brown Church, Nashua, Iowa, Feb. 18, 1937, Mr. Oscar Schwab, Deerfield, Ill., and Sister Nellie Klotz, Fredericksburg, Iowa.—Roy E. Stern, Fredericksburg, Iowa.

Yoder-Phillips.—By the father of the groom, at the Rock Run Church of the Brethren, at the close of the morning service on Dec. 27, 1936, Leonard Yoder and Pauline Phillips, both of Goshen, Ind.—J. S. Zigler, Goshen, Ind.

FALLEN ASLEEP

Brumbaugh, Margaret Ann, daughter of Daniel and Nancy Kinsey Weyhright, born April 27, 1842, and died May 8, 1936. Dec. 31, 1863, she married Jacob H. Brumhaugh who preceded her sixteen years ago. To this union were born four sons and six daughters. She united with the Church of the Brethren in early womanhood and lived a wonderful Christian life, always helping those in need. Funeral services at the West Milton church by Oliver Royer with burial in Bethel cemetery. She leaves three sons, four daughters, one brother, twenty-seven grandchildren and thirty-two great-grandchildren.—Mrs. F. C. Puterbaugh, Union, Ohio.

Crichton, Thomas J., was born near Pearl City, Ill., March 1, 1893. He was the son of Thomas F. and Florence (Saxby) Crichton. Most of Bro. Crichton's life was spent in the Dundee community north of Elgin. In recent years he successfully operated the home farm on which he had spent so many years as a boy and a young man. Dec. 17, 1924, he married Mae Witherbee. To this union four children were born: Grace, Hazel, Neil and Carol. The happy family circle was broken Feb. 20, when Bro. Crichton passed on after an illness of many months' duration. His quiet and friendly life will long be remembered by a wide circle of church and community friends. Besides the widow and four children he is survived by five brothers and five sisters. Funeral services were in charge of Bro. J. Clyde Forney of Elgin, assisted by Rev. William H. Hill of Dundee, Ill. Interment in the West Dundee cemetery.—H. A. Brandt, Elgin, Ill.

Freidly, Mrs. Susan, 86 years old, died at the home of her daughter, Mrs. Paul Shertzer, Lancaster, Pa., Oct. 6, 1936, after an illness of nine months. She was the daughter of John and Martha Kline Otstot of Manor Township. She was a member of the Lancaster Church of the Brethren for forty-five years and a member of the Ladies' Aid for about twenty-five years. She is survived by one daughter, three sons, three sisters, one brother, sixteen grandchildren and ten great-grandchildren. Services by her pastor, M. J. Weaver, assisted by H. B. Yoder. Interment in cemetery at Letort.—Mrs. Harold I. Ehersole, Lansaster, Pa.

Glick, Regina, daughter of John and Elizaheth Wine Glick, born Sept. 17, 1865, and died Feh. 13, 1937, at the home of her sister in Bridgewater. She was a faithful member of the Brethren church since childhood and lived a life of service to others. Surviving are two sisters and a number of nieces and nephews. Funeral services at Sangerville church by Brethren C. B. Smith and M. G. Sanger.—Mrs. O. F. Foley, Bridgewater, Va.

Green, Sister Nettie O. (Hoover), wife of Wm. H. Green, born Oct. 3, 1866, and died Jan. 14, 1937. She united with the Church of the Brethren at an early age and remained a consistent, loyal member. During the changing period of the church she remained faithful to her early convictions with charity to all. Besides her hushand, there survive three sons, five daughters and sixteen grandchildren. She was a member of the Thurmont church since its organization. Funeral services hy Brethren Irving Stottlemyer and E. P. Schildt and the writer at the Grossnickle church. Interment in the cemetery near by. T. S. Fike, Thurmont, Md.

Heffner, Barhara Alice, daughter of David and Malinda Heffner, was born in Elkhart County, Ind., on March 20, 1865. Her entire life was lived in the county in which she was born, and death came, after a brief illness, on Feb. 25, 1937, at the old home, where she had been living with her brother, David. She was 71 years, 11 months and 5 days old. Five years ago she confessed Christ as her Savior, and was buried with him in Christian baptism on Oct. 18, 1931, becoming a member of the Osceola Church of the Brethren. She was one of a family of ten children, of whom only three are surviving, two brothers and one sister. Funeral services at the Osceola church hy the writer, assisted by Rev. Clarence Shank of the Mennonite church. Burial in the Osceola cemetery.—Ervin Weaver.

Hoffer, Sister Susan, aged 73 years, died Feb. 15, 1937, at a Home, Harrisburg, Pa., where she had resided for four months. She was a resident of Palmyra for a number of years. About eight years ago she came to Harrisburg to make her home with a sister, Mrs. D. K. Kreider. She is survived by three sisters, one of whom is Sister Alice Graybill, missionary in Malmö, Sweden. She was a member of the Church of the Brethren for many years. Services hy Eld. J. E. Whitacre, assisted by R. R. Baugher and Henry Kreider. Burial in Spring Creek cemetery, Hershey, Pa.—Mrs. E. M. Byrem, Camp Hill, Pa.

Kreiner, Warren Paul, son of Henry and Sarah Kreiner, was horn at Mogadore, Ohio, April 9, 1883, and passed away Nov. 1, 1936. He was married to Jennie Saxe, Feb. 24, 1907, and to them were born four sons. He united with the Church of the Brethren in early life, for which he had lived consistently in loyalty to his Master through the years. He was a charter member of the Akron church, Akron, Ohio, in which he held his membership at the time of his death and in which he had been faithful in his unassuming way. He is survived hy his wife, four sons, two hrothers and one sister. Funeral serviees at the Springfield church, N. E., by his pastor, C. H. Petry. Burial in the cemetery near hy.—Roxie E. Petry, Akron, Ohio.

McKonley, Mrs. Rehecca Parson, died at the home of her daughter, Mrs. Rehecca Shickel, Lancaster, on Nov. 6, 1936. She was born in York County, Pa., March 25, 1849. Her husband preceded her about three years ago. She was a member of the Church of the Brethren for many years. She had nine children, six of whom survive. Funeral services in the Mountville church hy H. B. Yoder, assisted by Norman Musser with interment in adjoining cemetery.—Mrs. Harold I. Ehersole, Lancaster, Pa.

Nonnemacher, Mrs. Anna Mary, daughter of Edward and Christy Ann Ortleib Kurtz, died Oct. 21, 1936, at her home, Lancaster, Pa. She was a member of the Lancaster Church of the Brethren and resided in this city for the past eleven years. She was a faithful member of the Ladies' Aid. She was the wife of Martin S. Nonnemacher who survives with four daughters, four sons, two sisters, thirty-two grandchildren and eight great-grandchildren. Services at Ehy church near Monterey with interment in adjoining cemetery.—Mrs. Harold I. Ehersole, Lancaster, Pa.

Royer, Henry, son of John and Elizabeth Royer, was born at Spartansburg, Ind., Jan. 8, 1867, and departed this life Feb. 2, 1937. The day hefore his death he and his wife, who was Miss Dora Mohr, celehrated their forty-fourth wedding anniversary. Three children hlessed their married life, two of whom died in infancy, and the third died in 1928 at the age of 25. Their early married life was spent in Darke County. Bro. Royer united with the Church of the Brethren at the age of eighteen. Soon after moving into the Stony Creek congregation in 1905, he was called to the office of deacon, which office he magnified and served hlamelessly to the time of his death. The church and the official board have lost a most valuable member. His faithful wife, five hrothers and four sisters survive. The funeral was conducted in DeGraff, by our Stony Creek pastor, Bro. C. W. Warstler.—Ina M. Kaylor, DeGraff, Ohio.

Ruby, Sister Emma Amelia, died Feb. 12, 1937, aged 66 years. Surviving are her hushand, Harry Thomas Ruby, two sons, two daughters and eight grandchildren. Her father, Benj. Schaeffer, and two sisters live in Burhank, Calif. Sister Ruby with her hushand united with the Church of the Brethren four months ago. Funeral services hy Eld. J. E. Whitacre with hurial at Steelton, Pa.—Mrs. E. M. Byrem, Camp Hill, Pa.

Schrock, Anna, daughter of Wm. H. and Mary Lichty, was born on a farm in Orange Township, April 8, 1866, and died March 2, 1937. In her youth she hecame a memher of the Church of the Brethren and was a faithful memher of the South Waterloo church until death. She married Harvey Schrock Feh. 20, 1887. Their fiftieth wedding anniversary was celehrated two weeks ago, and though Mrs. Schrock was ill at the time, she enjoyed having many friends hoth near and far remember the event with cards. The family for the most part lived on a farm in Orange Township. In 1911 they moved to Waterloo, later to Orange Center, and for the past seven years they lived in the home of their son and wife. In a protracted illness it hecame necessary to remove her to a convalescent home. She loved the Aid Society and for many years did her part in promoting the interests of this worthy organization. She was a consistent memher of the W. C. T. U. The generous spirit of the home was expressed also in the fact that they gave a home to a foster daughter, now deceased; and a home for two girls while students in high school. She leaves hushand and son, two grandchildren, three hrothers and a sister. Funeral by the undersigned, assisted hy W. O. Tannreuther. Burial in Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Smith, Ida May, daughter of John and Katherine Ulrich, born in Preble County, Ohio, April 7, 1873, and died at the hospital, Dayton, Ohio, Feh. 27, 1937. She married John Smith Dec. 26, 1895, and to them six children were born, two of whom died in infancy. She became a member of the Wheatville Church of the Brethren Feh. 29, 1904, and remained faithful until death. Surviving are her hushand, two sons, two daughters, four grandchildren, two hrothers and two sisters. Services at Prices Creek church by the writer, assisted hy Eld. Jesse Baker and Bro. Henry Barnhart. Interment in Gratis cemetery.—Hugh Cloppert, Dayton, Ohio.

Spangler, John B., 70 years old, of Cirtsville, died Feb. 19, 1937, of influenza. He was one of the oldest members of the church at Crab Orchard, much loved by the church hody as a wholesome and loyal memher. He was the only member having a lifetime subscription to The Gospel Messenger. He united with the Church of the Brethren in 1914 and lived a consistent life, true to his profession. He is survived hy one sister, seven sons, two daughters and five grandchildren. Bro. Spangler's life work will be long remembered and his loss deeply

felt by his brethren and sisters.—Mrs. Ruth Quinter, Crab Orchard, W. Va.

Wetzel, Sister Annie (Landis), aged 74 years, died Jan. 26, 1937, at her home in Harrisburg, Pa. She married Aaron Wetzel March 3, 1901. She was a member of the Church of the Brethren for a number of years. She is survived by her husband, one brother and one sister. Services at the church by Eld. J. E. Whitacre with burial in Shoop church cemetery.—Mrs. E. M. Byrem, Camp Hill, Pa.

Windle, Anna Rebecca Paul, daughter of Fred and Minnie Ainsworth Paul, was born Jan. 10, 1884, at Adeline, Ill., and died Jan. 25, 1937, near Harrison, Ill. She was married to Phillip W. Windle on Feb. 22, 1905. Seven children were born to this union. Her mother and only sister preceded her in death several years ago, and there are left her husband, children, two grandchildren, and her father. She spent almost her entire life in the vicinity of Mount Morris, where she was a member of the Helping Hand Club and the Church of the Brethren. After she left Mount Morris she became an active member of the Oak Grove and Winnebago Granges, of the P. T. A. at the Young school, and of the mothers' clubs of the Oak Grove and West Heights schools. Even after she left Mount Morris she still considered it her home and always cherished it in her thoughts. After her health failed she spent much time with her Bible and at prayer. Funeral services were held at the home and at the church, Mount Morris, by J. S. Flory, pastor of the First Church of the Brethren of Rockford, assisted by Rev. C. H. Hightower of Mount Morris. Buried in Oakwood cemetery near by.—Grace Andrews, Byron, Ill.

Winklebleck, Bro. Levi, born near Greenville, Ohio, March 13, 1863, and died at his home in Modesto, Calif., Feb. 24, 1937. In 1883 he married Catherine O. Waters. To this union were born six children. Surviving are his wife, a son and two daughters. In 1885 he united with the Bethel Center church near Hartford City, Ind. One year later he was called to the ministry and proved to be an able and capable leader. In 1908 the family moved to Empire, Calif., and was active and helpful in establishing a church at that place. He had suffered much in the last two years, but bore it patiently and manifested a deep and abiding faith in the Master. Funeral services by Eld. Jacob Deardorff, assisted by Eld. J. R. Peters. Interment in Modesto cemetery.—Mrs. J. R. Peters, Waterford, Calif.

Yoder, Elmer Ellsworth, born near Shanksville, Somerset County, Pa., Feb. 19, 1873, and died in the Halstead hospital, of hardening of the arteries, March 5, 1937. He was the son of Jacob D. and Sarah Yoder. In 1879 he came with his parents to McPherson County, Kans. He attended McPherson College and taught for several years in the public schools of the county. He married Olive Rothrock April 4, 1899, and they settled on a farm in Hayes Township, the community in which he lived when he passed away. He had been a very successful farmer. He joined the Church of the Brethren in 1890. He taught a Sunday-school class in the Monitor church almost continuously from the age of eighteen until his illness a few months ago. He leaves his wife, four children and six grandchildren, his father, who is 90 years old, three brothers and two sisters. He was a leader in the community, loved his home and family, and was a faithful attendant and supporter of the church. Funeral at the Monitor church by the pastor, assisted by Ray E. Zook. Interment in Monitor cemetery.—Galen B. Ogden, Conway, Kans.

CHURCH NEWS

CALIFORNIA

Los Angeles (Hancock St.).—Bro. A. D. Sollenberger officiated at our love feast Nov. 15. Several visiting ministers were present, among whom was our old-time friend, Bro. S. E. Decker. The entire evening of a recent Sunday was open to the Women's Work council, directed by Mrs. S. G. Lehmer. District officers and heads of the various departments presented a most worthy program. Mrs. M. Q. Calvert (Bible) led the audience in a spirited discussion; Mrs. Harrison Frantz (Mothers and Daughters) gave a choice reading; a message in song was given by Mrs. C. P. Schaeffer (Missions) and Mrs. Frantz; Mrs. Charles Fesler (Ladies' Aid) and several others of the group covered a wide range of departmental problems, through a panel discussion. With deepest regrets, the regular council Dec. 9 released Earl and Elva Schrock from their official duties. Though having previously located in Long Beach, they kindly continued in the work here until Christmas preparations were completed. The Christmas program Dec. 20, included an interesting talk by Bro. Michael. There has been one admission by baptism; one letter granted; one death—Mrs. Miller, wife of Bro. Jake Miller, whose faithful attendance will long be missed by the Sunday-school class of which she was a member. The women's Fellowship Club meets the fourth Wednesday of the month in the home of Della Lehmer for personal help and systematic Bible study. A houseful of friends recently surprised Elder and Mrs. D. B. Miller at their Whittier home with an old-fashioned pound party, in honor of their fifty-third wedding anniversary.—Katherine Newsom, Los Angeles, Calif., March 5.

Waterford.—We are very much encouraged and also very thankful for the interest manifested in the church activities by the very good attendance during the winter months. In December we had a special service honoring the aged people of our community. One sister was present who has passed her ninety-fifth birthday and five were past eighty years of age. It was a very beautiful and impressive service and an inspiration to all present. On Jan. 17 we had a service in honor of our young people of whom we have a very fine group in our church. Two young men are attending La Verne College this year and one of them, Bro. Dayton Root, was elected to the ministry last year. Each quarter a consecration service is held for parents and babies or older children who have never been consecrated to the Lord. Twenty-eight parents with their babies have been consecrated and another service is to be held soon. On the morning of Jan. 3 and evenings of Jan. 4 and 5 we had the happy privilege of having with us Miss Doering, a missionary from Central Africa. She has spent thirty-seven years in Africa as a missionary and gave us some very interesting and inspiring talks. The church responded to her appeals with an offering of $58 to educate one of the native boys. One family who hoped their own son might be a missionary, also gave enough to educate a boy as a native missionary. The Sunshine Circle, the girls' organization of the women's council, is also giving enough to support one boy. The young ladies are doing a wonderful work under the leadership of Sister Lela Cupp. Our Aid Society donated $15 and the church as a group sent an offering of $52 to the eastern flood sufferers. Bro. Cecil Smith, president of the Men's Work, resigned and Bro. Mark Colbert was chosen to fill the vacancy. Our revival meetings are to begin March 14 with Bro. Edgar Rothrock, evangelist.—Mrs. J. R. Peters, Waterford, Calif., March 6.

COLORADO

Haxtun.—Since our last report the Sunday-school offering, which was turned over to the Red Cross for the relief of flood sufferers, was advanced to $16. Feb. 27 the mothers and daughters' organization met at the church. Their guest speaker was Miss Sutherland, specialist in parent education and child development for the Colorado State College extension service. She gave an interesting and instructive talk, speaking from the standpoint of health in the home. Our B. Y. P. D. has a question box from which they draw, and some very interesting discussions of their various problems arise. Our pre-Easter services begin March 14 and continue for two weeks, in charge of our pastor, with Bro. Chas. Dumond of Sterling officiating. The love feast will be held Monday evening, March 29. There are forty-two on our Cradle Roll at present, who will be our prospective church workers of the future. The church met in council March 2. Several officers were elected to fill vacancies occasioned by some moving away. We regret very much to lose so many of our faithful members the past year or so. Sister Stryker is our new Messenger agent. Bro. E. F. Weaver was retained as pastor.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 6.

FLORIDA

Tampa.—Since our last report we have had meetings which have increased interest and attendance. The first was the series of meetings by Bro. E. S. Coffman in January; he brought us rich, spiritual experiences. Following these meetings Bro. J. Weiman of Ohio began a course of Bible study on Wednesday evenings, to continue during his stay here. The women of the church were in charge of the Day of Prayer service. It seems that each succeeding year we receive more spiritual uplift and inspiration from these services. This year was the best we have had; the different age groups were represented by those who participated. The women invited Sister Sadie Miller of India to visit our church on Feb. 21. She was here to give the missionary talk and coming from the field so recently, was able to give a talk full of interesting facts and appeal. The offering that day was sufficient to carry on the whole program of the church for one hour and ten minutes. With most of our families receiving the Messenger and all having the challenging leaflet, White Harvest Fields, surely the Tampa church will go forward under the guidance of our ministers who are eager for the work. Plans were set in motion at our council to raise the necessary funds for enlarging our building, also for entertaining the district meeting in October. Our junior-intermediate league is studying the stories in Genesis and learning the use of Bible and notebooks. At fair time a traveling peace worker gave a good talk on Sunday morning, and a few days later at the school of which our pastor is the principal. Our young people are assisting in caring for the church premises and they have the lawn fixed so they can use it for recreation. Our elder, Bro. A. D. Crist, was with us March 7 and on the 14th Bro. D. B. Maddocks from Altoona, Pa.—Sarah H. Lauver, Tampa, Fla., March 11.

IDAHO

Bowmont church met in council Feb. 26. We elected delegates to district meeting: Bro. Edgar Emmert and Bro. Abe Gross; alternates, Bro. Sim Gross and Sister Chloe Gross. We will have our love feast May 14.—Mrs. V. W. Goodman, Nampa, Idaho, March 6.

ILLINOIS

Panther Creek church met in semiannual council March —. Bro. Amos Yordy acted as moderator. Delegates were elected for district meeting to be held at Liberty church: Sylvia Bachman and Ruth Yordy, with Amos Yordy and Henry Bachman, alternates. Our love feast will be May 2 commencing at 7 P. M. We decided to hold a revival meeting the first part of September if an evangelist can be secured. We made two comforters and sent some clothing to the flood sufferers.—Alta Small, Roanoke, Ill., March 7.

Rockford.—Since our last report five have been baptized, nine received by letter and nine letters granted. Dec. 20 the Sunday-school children gave a Christmas program in the morning; in the evening the young people gave a pageant, The Light of the World. The ladies of the missoinary society gave a play, The Way of the Lord; they also had the mite box opening, the gifts amounting to $14.28. Men's pro-

gram, Building Together a Christian Community, a play by the young people, program and music by intermediates and juniors—these programs are all on Sunday evening and are very interesting. A missionary offering was lifted Feb. 14 amounting to $25.45, also a generous offering for flood relief. Plans are under way for our Easter program. —Grace Andrews, Byron, Ill., March 6.

INDIANA

Indianapolis.—The Grace church is happy to announce that Bro. R. H. Miller of North Manchester will be with us for the pre-Easter services. He will preach four sermons and officiate at the communion services on Good Friday evening. Mrs. L. A. Blickenstaff of North Manchester, on furlough from the India mission field, gave an interesting lecture at a recent Sunday evening service. Feb. 21 Miss Rowena L. Harrison, an enrolled Red Cross nurse, who was on duty at Aurora, Ind., during the recent Ohio Valley flood, gave an interesting report of her experiences in an emergency hospital.—Rowena L. Harrison, Indianapolis, Ind., March 6.

Kokomo.—The church met in council March 1. The financial report showed a marked improvement over the past year. It was decided to hold our love feast and communion service the first Sunday in May. We have had two gains for the kingdom. Several more are expected to come into the church soon. A group of young people of Manchester College entertained us a few weeks ago with a missionary program. Two classrooms have been provided in the basement of our church and also an addition from the pulpit to make room for a choir which is to organize soon.—Mrs. Alice Green, Kokomo, Ind., March 5.

Pyrmont.—Sunday morning, Feb. 21, Bro. Will Angle from the Walnut Stump church preached for us. In the evening five young people from the Manchester Volunteer Band gave us a most interesting program consisting of songs and talks. Feb. 4 twenty-five ladies met at the church in an all-day meeting and knotted three comforters for the flood sufferers. Sister Kate Sommers was re-elected president of the Aid Society. Feb. 28 Bro. B. F. Hirt gave us an able address on True Worship. Our council was held March 5.—Uda Wagoner, Delphi, Ind., March 8.

Richmond.—Our church met in council in January. The date for our love feast was set the first Sunday evening in April. Our primary teachers are planning a program to be given on Easter Sunday evening. The Ladies' Aid is planning a book study for this year along with its other work. Alma Funderburg is president. Bro. E. O. Norris has been giving us inspiring and helpful sermons leading up to the Lenten season and Easter. Our attendance is increasing some this spring.—Mrs. Elsie M. Olt, Richmond, Ind., March 6.

South Bend.—Second church has enjoyed a very successful winter in church attendance, having an average Sunday morning attendance of 200 persons present at Sunday school. We have suffered quite a little illness among our members, but are happy to state that most of them are well on the road to recovery. The congregation has received good spiritual food this last quarter under our beloved pastor, Bro. Edward Stump. Among other good things received were the inspiring and challenging messages given us by Bro. A. D. Helser last fall. Several projects are under way to help along this missionary and others as well. At Christmas time our children presented the program, consisting of recitations from the younger ones, and songs and choruses from the older children. We were able to place The Gospel Messenger in 75 per cent of the homes. Our junior department appears to be very successful, our attendance reaching fifty and over each and every Sunday morning. The interest that the children are taking is very encouraging. We have had some very good lessons set before us by our very capable leader, Sister Heeter. The boys and girls are memorizing the books of the Old Testament in the order in which they appear, and have so far learned twenty-seven of them. We also are storing away in our hearts for future use, a verse from the Bible for every letter in the alphabet. The Aid has been doing very commendable work, by way of excellent attendance, willing workers, and generous missionary offerings. Twelve comforters were made by the ladies and contributed to flood relief, together with other sewing and clothing. Our president this year is Sister Callie Snyder. Through efforts of the men's organization last fall we were able to install a new baptistry, also a new pulpit, both of which were greatly needed. Another addition to our church home was the laying of new rug runners in the aisles, which is quite an addition to the appearance and comfort. We lifted a special flood relief offering during the time of the recent floods, and were happy to see the generosity shown, $40 being the amount given. Among important items settled at our last quarterly council, March 5, was the decision to enlarge our church to the extent of taking in the parsonage, as we are greatly in need of more Sunday-school rooms, and other space as well. Our spring revival starts on March 29 with Evangelist Ray Shank conducting the meetings, assisted by Bro. Elias Brightbill, song leader. We will close our meetings two weeks later with the love feast and communion services.—Mary Hinton, South Bend, Ind., March 7.

Upper Deer Creek church met in council March 6. Jan. 31 we lifted an offering of $15.35 for flood relief and sent it to our church in Cincinnati for distribution. Bro. Leland Brubaker and family were here in two most enjoyable meetings Feb. 19 and 20. Bro. Brubaker showed the mission pictures and lectured to very attentive listeners. On Sunday, Feb. 28, we raised our entire quota of $25 for the Marion church building fund. Our achievement offering was $20. Our church will have a young people's meeting the evening of April 3, when the district B. Y. P. D. cabinet members will be present. Our chorister is training a volunteer chorus to give a cantata Easter evening.—Mrs. Geo. R. Murphy, Walton, Ind., March 9.

West Manchester.—Our love feast will be held Saturday evening, April 24. Our Easter program will be given by the young people. We have a junior choir which has rendered songs at church services which is much appreciated. Sister Ruby Wolfe has been training them. Our elder, A. M. Stine, is planning to spend a few months at his old home in Ames, Iowa, this summer. Eld. Ira Kreider was chosen to look after the church during his absence. Our delegate to Annual Meeting is Bro. S. L. Young, with Bro. Ira Kreider, alternate. The election for deacons was put off until early in April. The men are planning to improve our driveway and lawn around the church this summer.—Mrs. Metta Kreider, North Manchester, Ind., March 9.

KANSAS

Lone Star church held their regular quarterly conference March 6. It was decided to hold our love feast the Saturday evening before Mother's Day. The past two months have been very unfavorable to our church services, weather and roads both being bad most of the time. Our pastor, Bro. Holler, resigned the first of the year to continue his college work, and there was no preaching for two months. The ministerial board has secured Bro. L. H. Griffith, our home minister, to preach every Sunday at 11 o'clock. We all look forward to a prosperous year in the church.—Mrs. J. W. Gorbutt, Lone Star, Kans., March 11.

MICHIGAN

Crystal.—Bro. Arthur Taylor from the Flint church has been preaching for us every two weeks since Oct. 6, also Bro. Samuel Bollinger preaches every two weeks. Now we have Sunday school and preaching services every Sunday. Our church and Sunday school are much encouraged and are gaining in attendance. Oct. 29 our national president of Women's Work, Mrs. Murphy, was with us in a group meeting of five churches, also Bro. Leland Brubaker in the interest of young people's work, and Bro. D. D. Funderburg of Men's Work. Nov. 15 we had the pleasure of having with us the young people from Flint church. They gave the play, The Eleventh Mayor, which was much appreciated by peace loving people. Dec. 8 our Aid held its annual sale and chicken pie supper, clearing $40. We have The Gospel Messenger again in seventy-five per cent of our homes. Dec. 20 our young people gave a fine Christmas play and the children gave a program of songs and readings. Feb. 11 the men organized their work with Bro. Myron Bollinger, president. Feb. 28 Bro. Taylor and wife were with us and in the evening gave stereopticon views of the boarding schools in India, Africa and China. Our Sunday school is preparing a program to be presented Easter morning. An offering will also be taken. The Aid is financing the papering of the church. Our church and Sunday school sent a donation to the flood sufferers.—Mrs. Martha E. Shrider, Butternut, Mich., March 9.

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

DISTRICT MEETINGS

Maryland, Eastern, Thurmont, April 28.

Maryland, Middle, Welsh Run, April 21, 22.

Ohio, Northwestern, Lick Creek, March 16-18.

Ohio, Southern, Pitsburg, April 14, 15.

Pennsylvania, Eastern, White Oak, April 28, 29.

Pennsylvania, Middle Spring Run, April 13-15.

Pennsylvania, S. E., N. J. and E. N. Y., Germantown, April 21, 22.

Virginia, First, Peters Creek, March 31, April 1, 2.

Virginia, Northern, Linville Creek, April 16, 17.

Virginia, Second, Staunton, April 28-30.

LOVE FEASTS

California

April 4, Oakland.

Florida

April 18, Miami.

Idaho

May 14, Bowmont.

Illinois

May 2, Panther Creek.

Indiana

April 4, 7:30 pm, Muncie.
April 24, West Manchester.
April 24, Beech Grove.
May 22, 7:30 pm, Middletown.
June 5, 7:30 pm, Mt. Pleasant.
June 6, 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.

Maryland

March 25, 6 pm, Meadow Branch.
May 2, 6:30 pm, Pipe Creek.

Nebraska

May 23, Bethel.

Ohio

March 27, 7:30 pm, Fairview.
May 29, 7:30 pm, Bear Creek.

Oklahoma

April 3, 7 pm, Ames.

Oregon

May 14, 8 pm, Grants Pass.

Pennsylvania

March 28, 29, 6:30 pm, Greensburg.
March 28, 7:30 pm, Rockhill house, Aughwick.
May 2, 6:30 pm, Roaring Spring.

MONTANA

Whitefish.—Bro. W. E. Buntain of Philadelphia, Pa., stopped over with the church at this place on his return from a tour of the churches in the west. He came to Whitefish Feb. 25 and remained for three days, preaching five sermons. Bro. Buntain is a forceful speaker and we regret that his stay was so short. We invite other ministering brethren to stop over with us when passing this way.—Mrs. Minnie Fry, Whitefish, Mont., March 9.

NEBRASKA

Falls City.—The Brethren and Church of the Brethren co-operated in a revival held in Falls City. The services of Brother and Sister O. H. Austin of McPherson, Kans., were secured and they came in our midst Feb. 10. The meetings continued over the first Sunday, closing March 7. Bro. Austin urged the members to rededicate and consecrate their lives, that God might use us for his glory. Many of the members went forward for the consecration prayer which was very helpful. Sister Austin conducted the devotional service. She told interesting stories which were uplifting and appreciated by children and adults. She also led the children in song which they enjoyed. She soon had a choir to help in the song service. Bro. Austin's messages were scholarly, spiritual and effective. The evangelists with our pastor, Bro. J. D. Dodds, made over 100 calls in homes. As a visible result of the meeting twenty-seven confessed Christ; twenty-four of this number have been baptized and added to the Brethren faith. Two preferred another church and were helped to find a church home; one awaits the rite. Many of these were adults. The meeting, as the writer saw it, was helpful to strengthen the fellowship of the two churches, and both were magnified in the eyes of the people, united in the great purpose of gathering in the lost.—E. T. Peek, Falls City, Nebr., March 11.

Lincoln.—Our pastor, Bro. L. W. Smith, has just finished a series of very interesting sermons on the Second Coming of Christ. The B. Y. P. D. gave a missionary program Sunday evening, Feb. 7. The program consisted of short talks on Denmark, China and India and Mr. Williams, also a short missionary play. The young people's group challenged the young married people in a basket ball game, the losers to entertain the winners at supper. The young married people lost and a fine time was had by all at the supper. Our church is to have an evangelistic meeting April 26 to May 12, with Bro. R. R. Hatton in charge.—Bernice Schwartz, Lincoln, Nebr., March 10.

OKLAHOMA

Oklahoma City.—March 5 the young people's classes combined efforts in sponsoring an old-fashioned box supper which was held at the church. An interesting program was presented by members of the two classes. A total of $33 was received from the sale of the boxes, this money to be used toward placing a new ceiling on our church. This is a project of much interest as the new ceiling will add greatly to the general appearance of the church building.—Mrs. A. C. Huffman, Oklahoma City, Okla., March 9.

VIRGINIA

Lynchburg.—Our communion service was held on Sept. 27. We were very glad that a number of our members from Appomattox were able to be with us for this service. For some time the Lynchburg church has been carrying on extension work at Appomattox. Church services are held there each second and fourth Sunday afternoon. Bro. E. E. Joyce preaches on the second Sunday and our pastor on the



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fourth Sunday. During the weeks from Oct. 4-18 Bro. Hinegardner conducted a series of revival services at Waynesboro. On the first Sunday of his absence Rev. Woolford, a young man of Lynchburg College, took charge of both morning and evening services. On Oct. 18 Bro. E. E. Joyce took our pastor's place for the two services. In November Bro. C. O. Showalter gave his splendid lecture on "The New Approach in Alcohol Education." A number of our church members had the pleasure of attending the Regional Conference in Roanoke. Our pastor attended the National Preaching Mission in Washington and also preached at Woodberry church in Baltimore at that time. The Christmas season was observed with a program by the young people, directed by Bro. F. L. Norris. A Christmas party was given the Sunday-school children. In January our regular council meeting was held at which time our elder, Bro. E. C. Crumpacker, and Bro. A. R. Showalter were present. Reports were made on various activities of the church. On Feb. 21 our pastor was with the Richmond church for both morning and evening services. Mrs. Hinegardner very ably took charge of the services here at Lynchburg in the morning and a program was given in the evening. At the February meeting of the Women's Work group new officers were elected for the coming year, with Mrs. O. C. Powell as president. Not only has our pastor worked through our home church during his stay with us but he has spoken many times in and about Lynchburg, besides holding several revival meetings. During last summer and fall in the pastoral and revival work of our pastor and his many helpers 142 souls were added to the Church of the Brethren. Our pastor has resigned and will take up the pastorate of the Woodberry church of Baltimore, Md., early in March. On Wednesday evening after prayer hour the church gave Brother and Sister Hinegardner a farewell social, at which time they were presented with a lovely selection of table linen. It is our earnest desire that our pastor and his family may be richly blessed as they leave us and continue in their work.—Mrs. D. B. Weaver, Lynchburg, Va., Feb. 27.

WASHINGTON

Spokane.—Jan. 10 the church held its regular quarterly business meeting. The letters of Brother and Sister Harry J. Hansen were accepted. At the same time they were licensed into the ministry and will serve as pastors of the Spokane church. Jan. 11 an evangelistic meeting began with Bro. Harper S. Will, pastor of the Wenatchee Valley church, in charge. Assisting him were Orville Booth of Wenatchee, in charge of children's work, and Miriam Murray of Omak, directing the music. During the two weeks five children decided to start the Christian life and will be baptized on Easter. This group visited in the homes of the members and in the surrounding community. The meetings were inspiring and uplifting. The climax of the meeting was the installation of Brother and Sister Hansen in the ministry and as pastors of the church. Recently the young people decided to assist the adults in redecorating the church, also to employ and pay a janitor. Each Monday evening the young people meet for Bible study and to discuss the Christian life. We are planning to present the musical, The Victorious King, on Easter, with Mrs. Hansen directing.—Mary Force, Spokane, Wash., Feb. 22.

Yakima.—Our midwinter conference convened at the Yakima church Dec. 29-31. It was a profitable meeting and much enjoyed by all. Our Sunday-school pupils rendered a Christmas program Dec. 20. At 4 P. M. and 8 P. M. the play, The Other Jesus, was given to a full house. Our Christmas offering for general missions was $24.22. Bro. Longenecker gave our C. W. class the mission study about the colored people. Since our reorganization we are studying the life of Christ with Bro. E. A. Cable as instructor. Dec. 3 the gospel team gave a program at the preaching hour. Jan. 7 our Aid was reorganized with Sister Jessie Sharp president. We decided to have the cheer sister plan again. We also plan to give a play, Ladies' Aid Going on a Strike, in the near future. In connection we will give a supper and have a bazaar. Jan. 10 Bro. Brallier from Sunnyside preached for us both morning and evening; the sermons were much enjoyed. Jan. 17 Bro. Wendell Faw filled our pulpit in the morning; his subject was Youth, Where Goest Thou? In the evening the missionary committee gave a program. Jan. 24 Bro. Longenecker preached both morning and evening, and Jan. 31 Bro. Dan Reed gave the message. The evening of Jan. 31 five of our young sisters gave the play, The Two Builders. In the absence of our pastor, who gives half time to field work, our young people are helping out in church work which is much appreciated. Feb. 7 our pastor gave the sermon in the morning and in the evening a group from Sunnyside gave the play, Life Meets the Challenge of the Church. Recently Bro. Longenecker held a two weeks' meeting at Olympia; this evening he goes to Whitestone for ten days and then to Wenatchee Valley for one week. Our achievement offering was $53.87. Our young men plan to beautify the churchyard by putting in new lawn and some shrubbery.—Katie Baldwin, Yakima, Wash., Feb. 23.

WEST VIRGINIA

Salem-Sandy Creek congregation met in council Jan. 3. The work of the church was outlined for the coming year. We decided to raise our missionary money by solicitation. It was not fully decided whether we would hire a part-time pastor for this year or not. Our B. Y. P. D. reorganized Dec. 6 with Bro. Carl Seese, president. At Christmas time baskets of food were taken to homes of shut-ins. A group spent Christmas Eve caroling through the community. Our Sunday school started the new year with fifty-two present, all staying for church. Bro. Chester Thomas preached a splendid New Year's sermon. Our Sunday school donated $31 to the flood sufferers.—Ida Early, Brandonville, W. Va., March 2.

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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E., and Elizaheth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Crumpacker, F. H, and Anna, 1908.
Ikenherry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
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By Katharine Seabury

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., April 3, 1937 | No. 14



AT THE GRAVE OF BRO. J. H. MOORE

Bro. J. H. Moore, for so many years editor of The Gospel Messenger, was born April 8, 1846. He died late in 1935 nearing his ninetieth birthday. Bro. Moore lies buried at Sebring, Fla., where he spent his last years. The two views above were sent us by Bro. Otho Winger, chairman of the General Mission Board, who recently spent some weeks in Florida. Below: Bro. Winger at the grave of Bro. Moore; above: a more distant view.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

How Are the Dead Raised?

"It is sown a natural body; it is raised a spiritual body"

Monday: 1 Cor. 15: 35-49

Such questions have troubled human minds from the earliest times and even here there is very little definite information. "Sown in corruption . . . raised in incorruption," but specifically what does this mean? The resurrection body will be a different body and yet preserve the identity of the mortal body. This is impossible of our comprehension, but such is Paul's assertion. It will be a spiritual body produced by the power of Christ, a divine creation. A glorious body free from all the limitation and weakness of earthy existence, perfectly adapted to the needs of a glorified spirit—this will be our inheritance.

There is little concerning the future life of which we can be certain, but this we know—we will be with Christ our Lord. Do we fellowship with him enough now to be desirous of spending eternity in his presence?

O Lord, give us a triumphant faith that reaches beyond the grave. Amen.

The Enemy Death

"Then shall come to pass, . . . Death is swallowed up in victory"

Tuesday: 1 Cor. 15: 50-58

Then, but not now, will we be able to speak of victory. Death now is our enemy and triumphs over us. Death is a reality and conquers and destroys our dearest loved ones and our fondest hopes. It not only is the end of life, it is the shattering of life, the destruction of all we hold dear. To deceive ourselves is useless, and nowhere in the New Testament are we taught to look upon death as anything else than an enemy. We may make our funerals more æsthetic covering the cold earth with artificial grass and stiffling our tears, but the fact remains, a loved one is gone.

However, death's triumph is only temporary. When Christ comes, when the dead are raised and the living are transformed, then death will be swallowed up in victory. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

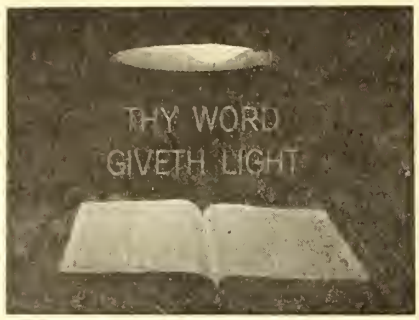
We praise thee, O Lord, for the confidence we have in thee and the hope of eternal life. Amen.

The Collection

"Upon the first day of the week let each one of you lay by him in store, as he may prosper"

Wednesday: 1 Cor. 16: 1-4

It seems rather abrupt to turn so quickly from the glories of the resurrection victory to the collection, but the collection was part of "the work of the Lord" in which they were to abound. Our faith, if it is real, must reach our pocketbook. The matter of the collection had been proposed to the Corinthians but little had been accomplished so Paul repeats the instructions he gave the Galatians.



Personally I do not like the word, collection, and prefer to use the word, offering. Collection carries a meaning of solicitation, but offering implies a voluntary outreaching of the soul in thanksgiving, and this is what our contributions should be. Are our contributions really representative of our faith and interest in the work of the Lord? Have you ever experienced the joy in tithing? Systematic regular giving is a part of Christian worship and will bring satisfaction far beyond the amount given.

Father, give us the spirit of sacrifice remembering thy great sacrifice for us. Amen.

Opportunity With Opposition

"A great door and effectual is opened unto me, and there are many adversaries"

Thursday: 1 Cor. 16: 5-9

Paul is giving his reasons for tarrying in Ephesus and delaying his visit to Corinth, chief among these is the fact that an unusual opportunity for service has arisen in Ephesus and there are many enemies which must be subdued if the work of the Lord is to prosper. To recognize an opportunity when it appears demands foresight and to change one's plans to grasp it requires courage. Even more significant is the ability to see opportunity in the midst of opposition. Opposition so often discourages when really it should provoke the Lord's servants to greater effort. When opposition comes we often look for other fields of service which seem greener and think that the opportunity is gone, but Paul saw the open door and the adversaries. Do we see definite opportunities for service about us? Are our adversaries a challenge to deeper devotion and greater effort?

Lord, grant us vision to see and courage to follow. Amen.

Courage

"Watch ye, stand fast in the faith, quit you like men, be strong"

Friday: 1 Cor. 16: 10-14

Courage is the Christian's necessity. The Corinthians needed it to deal with the problems of their church, and we need it today. Christian history is the record of courageous souls who faced lions, kings and emperors in the strength of the Spirit. We must have that courage if we are the inheritors of their sacrifice. To live a Christian life today demands as much daring as it ever did. To practice the ideals of our Lord is never easy and to struggle to make them real in the world about us demands fearlessness of spirit.

O God, give us courage to speak boldly and to build nobly. Amen.

Refreshment of Spirit

"For they refreshed my spirit and yours"

Saturday: 1 Cor. 16: 15-24

How we need refreshment! The way becomes confused and the spirit weary and we need something to lift us. Nothing is more reviving than the presence or message of a dear friend. Stephanus was the first Greek convert to Christianity, we have reason to believe, and his coming was an experience of keen delight to the apostle. It is refreshing to think of those whom we have helped, particularly those who have found the Lord through us. The friends we have made in the outreaching of our lives are our strength and encouragement. Regardless of how dark the way becomes we know others have seen the light through us. Our spirits are refreshed as they commune with kindred spirits who struggle along the weary way of life.

O Lord, we thank thee for friends and the strength they bring. Amen.

WEEKLY QUIET HOUR

The Christian Life

Read Ephesians 4: 25-32.

Here is a contrast between heathen vice and Christian virtue.

How do we score on this test?

Truth is contrasted with falsehood, forgiveness with anger, benefaction with theft, edifying words with corrupt speech, love with bitterness, purity with uncleanness, and drunken folly with spiritual fervor.

"Walk in love, even as Christ also loved you and gave himself up for us."

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., April 3, 1937 No. 14

EDITORIAL

The Christ as a Leader

PERHAPS in nothing is Christ more obviously unique than as a leader. Where many have been proud or arrogant he was friendly and appreciative. Where many have been selfish he showed himself wholly considerate of others. Where many have made themselves rich, he remained poor. Where many have stooped to the lowest sort of mob manipulation, the Master's appeal was always one which served to increase self-respect and promote the common good.

One can not help but contrast the Christ with the leaders of this world when he seems how often they seek power by devious and even destructive ways. Unfortunately Alcibiades was not the first nor the last to seek leadership by wrecking his own land and nation in order to rule. We live in another age when much is made of mass appeal. Even our advertisers frankly state the subterfuges by which men can be influenced to buy what they do not need or want. "Make them laugh, make them cry. Thrill them. Talk to them of love." This is the way the mass mind is prepared for the absorption of more and more goods for the sake of more and more profits.

How noble the Master looks against the background of those who would lead at any price! In him one sees the perfect Leader. The men he touched were the better for the contact. Through him they gained new courage, steadier faith, the release of their own better selves. H. A. B.

Trust Him and Turn

THAT old saying about the use of good intentions as paving material for the road to a certain downhill destination may not have beeen known to the Solomon's Porch preacher of Acts 3: 19, but he understood thoroughly the truth embodied in it. That's why he said: Repent *and* be converted or, as the more accurate rendering has it, repent and turn again.

He knew well the temptation to feel virtuous for having made a new resolution and the danger of settling down right there. Repentance is the formation of the new purpose. Conversion is the turning about to put the new purpose into effect. Repentance is the rejection of evil and the choice of good. Conversion is the fruit of that choice and the proof of its genuineness.

To have one's sins blotted out and enjoy seasons of refreshing from the presence of the Lord, one must really hate sin and love righteousness, not just a little but enough to turn, actually turn, from one to the other. It takes grace and strength to do this, more than any human being can find in himself, but God looks after that. Our part is to trust him and turn.

E. F.

The Formula for Character

IN season and out of season, as it seems to some, this department of the MESSENGER has stressed the supreme need of individual character to make any kind of group effort worth anything. Why this constant iteration of a truth so obvious? Because it is constantly disregarded. A movement fails to achieve its worthy objective and we proceed to reconstruct it when the proper course would be to reconstruct the faith and life of the persons concerned in it. Ten chances to one, what it needs is more character behind it, and not new bylaws.

The way to get that? As if there were some mystery about it, some deep lying secret awaiting the coming of a greater philosopher or inventor than the world has yet produced! Oh, no, it's as simple as can be. The formula has been known this long time. Here's how it's done: By loving God with your whole being and your neighbor as yourself. That's all there's to it. And that simple prescription is guaranteed to produce character enough to run a league of nations, with plenty left for all the councils, guilds and group units of

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

any and all sorts whatsoever. That is, if you get the prescription filled and take the medicine.

"Whole being" is just the short of it for all your heart, soul, mind and strength. It means that love of God is something more than pious talk. It means insatiable thirst for companionship with the Father of Jesus Christ and unqualified acceptance of his will. It means real, not assumed but genuine, belief that he is, and that he is a rewarder of them that diligently seek him. And it means the diligent seeking.

The other half of the prescription is just as vital. That too is more than harmless preachment. It is sympathetic understanding of the stunted lives your less favored brothers live, and understanding sympathy for them. It means suffering with them in the common struggle to increase their happiness along with yours.

This is the stuff that character is made of. Put it in the test tube of experience and this is what comes out every time. It's just genuine devotion to your Father God and your brother man. Because the better little word is worn so thin by constant, often thoughtless, use, try thinking of love as loyalty, devotion, something that will deepen the sense of its reality and utter indispensableness. Call it contact, sharing, touch with God and man. Call it hunger for companionship human and divine. Call it anything or nothing at all, but know, O teacher, preacher, senator, janitor, capitalist, socialist, church member or world citizen, that without a whole lot more of it in the life of our time, we are sunk.

In church and state and everywhere we need more collective effort, more effective organization, and we need it terribly bad. And we can not have it, there's no way under heaven to have it, without better persons. Better persons are persons who love God more intensely and their fellow man more sincerely. Pardon the preachiness of this, if you can, but truth is mighty and will prevail, whether forgiven or not.

Many factors enter into the fiber of Christian character. There's forthright honesty, don't forget, right down in the bottom layer. And courage, kindness, patience, faith and a great company of the likes of these. But they all have their roots in right adjustment to the universe which produced us and the society in which we must live. In harmony, that is to say, with Ultimate Reality and the rest of the human race. To come back to the formula of Jesus, the simplest and best of all, character hangs on loving God and man.

And the two loves are mutually conditioning. They can not thrive apart. For proper functioning each requires the other. Russia denied this and proceeded to show the world that men could be brothers without having a Father. Hunt up a February Harpers and let Max Eastman tell you the outcome of that experiment. His article is all the more conclusive because he says not a word about faith in God and isn't conscious of paying any tribute to religion. He only tries to show what went with the dream of the classless society, the perfect brotherhood where all men are free and equal. According to his picture luxury and poverty, tyranny and serfdom are still there. Names and forms, arrangements and appearances have been changed. The reality remains.

The sense of dependence on a "Power not ourselves that makes for righteousness" is the basis of true humility and the safeguard against superiority complexes, the necessary condition therefore of real brotherliness. Reacting upon and re-enforcing each other, the love of a Father and the love of a brother are the essentials of religion, the foundation stones in Christian manhood and womanhood. They make the perfect formula for character building.

Without character, individual character, of large quantity and fine quality, all hopes for useful collective action are nothing but a foolish dream. E. F.

The Lowly Substitute

Substitutes are usually accepted with misgivings and as a last resort. There are good and familiar arguments for such a procedure. This being true, it may be more interesting to take the other side of the case. What can be said for the lowly substitute?

Just because a tool or method has stood the test of time is no sure sign that it represents the last word in ingenuity or usefulness. Indeed, old Mother Necessity is fairly busy proving that significant change usually comes by the deliberate challenge of things as they are.

Thus it is said that John Deere fashioned the first steel plow from an abandoned circular saw blade. The result of his challenge has beeen a world-wide movement away from wooden plows to something that is very much better. The reader will not need to think long to recall other substitutes that have brought great gains.

Substitutes have yet another use. They have saved the consumer many a pretty billion. When it comes to wages and selling price the consumer is usually given little consideration except as to the maximum he will pay. And there is where the lowly substitute comes in as the consumer's Good Samaritan. For it is substitutes that usually rise to break the power of monopolies.

Of course substitutes may be poorer than the customary article. It is this which has given them a bad name. But there is also the chance they may be as good or better, in which case the consumer may be able to escape with more of his dollar. This is why we laud the lowly substitute. H. A. B.

THE GENERAL FORUM

Evidence of God

BY VIRGINIA STRAIN

Whoever guides the faltering, failing footstep
Safe in the narrow path . . .
Whoever leads the groping, grasping derelict
And shares whate'er he hath . . .

Whoever lights the darkening, dimming pathway
Throughout all the bitter strife . . .
Whoever serves with loyal, loving purpose
Proves God hath touched his life.

MacBeth, W. Va.

What Is Christianity?

BY CHARLES A. BAME

SOMETIMES, the simplest things are the hardest to explain and define. One is love. There is nothing about us more apparent than love, and yet it is evasive of a simple definition. We may see its beautiful and wonderful results and note its great value more easily than we can describe or define it.

Christianity is like that: not that there is no definition of it; but there are so many interpretations and explanations of it that we become confused unless we go to the Source to discover it.

It is not easy always to differentiate between religion and theology, less easy to discern the small and narrow pass between the theologies of the theologians. Much that is regarded as religion is but an excuse to foist leadership of some aspiring person, and much that is called Christianity is not that at all. It is the drive for exact and delicate statement of theologies and the the attempt to force them upon the minds of others, that make for schism and division among us. This all, in a field where things are too big to grasp save for the minds of the bigots who are very sure where they know no more than less presumptuous and more humble people.

The average person is very much unconcerned about finesse of creedal statements but most exacting concerning precise correspondence between creed and conduct. Not how well can one state his beliefs, but how well can he live them, is the question of seeking men.

That statement is not made to justify or tolerate ignorance where knowledge and information are determining factors in the eternal rewards and happiness of mortals. Doubtless most people could practice a greater degree of perfection in living their creeds were it not for the limitations that this mortal existence puts upon us. The command to search the Scriptures and to teach them diligently is not too well obeyed even by the most serious and faithful.

It might seem presumptuous and ambiguous for one to say that Christianity is not Judaism even though we may be well aware that it came out from the Jewish system. And, it can not be amiss to ponder the very great advantage of the background. If Egypt was known for its wisdom, Greece for its art, Rome for power, and other nations for their atrocities and greed, the Jewish race has always stood for religion. With God speaking for forty centuries to his own people directly, and to the Jews for two in particular, it is well for us to remember that all the protagonists of Christianity were of that people, that the Child of Bethlehem was born of a Jewish virgin, and he himself said: "Salvation is of the Jews" (John 4: 22).

That Christianity is inextricably wrapped up with the Jewish people, and that in origin and symbols it owes much to that people and that it has to do with their destiny, is all apparent from the slightest study of the epistle of Paul to the Romans, and given to us in chapters 9, 10 and 11 of that book, as well as in The Revelation.

Yet, Christianity is not Judaism. It is not even a development of it even though it might seem to have been an outcome. If one were to study the book of Leviticus, which has been called the *Priest's Handbook,* and there discover all the ritual of the Jewish system, then follow that with a study of the book of Hebrews in the New Testament, he would discover what Paul had in mind when he said: "The law was our schoolmaster to bring us to Christ" (Gal. 3: 24). He would also discover that the old Jewish system had the types, shadows and symbols of the true meaning of "better things" which God had reserved for us (Heb. 11: 40).

The fact that the Ten Commandments (save the fourth) were all rewritten into the new system called Christianity is a sign of the very close relationship between the two: yet, "Christ hath redeemed us from the curse of the Law" (Gal. 3: 11). The law said: "The man that doeth them shall live by them," but Christianity says: "The just shall live by faith" (Rom. 1: 17). No discrimination is more delicate or needs closer attention than just this very thing: Christianity is inextricably interwoven with Judaism, yet it is not a part of it but something above and beyond it.

At no time and in no place perhaps, since the beginning of Christianity, was the issue more clearly drawn than at the Jerusalem Council in the first century when the missionaries, Paul and Barnabas with others, came from the great flourishing church at Antioch where they had been presenting Christianity as something apart from Jewish ritual. Their report said that certain men had come from Jerusalem to unsettle their

converts of the Antiochian church telling them they must first subject themselves to Jewish ritual before they could become Christians. Against this, they protested.

The record is in the fifteenth chapter of The Acts. There was "much discussion," the record says. Then, in the heat of the debate, Peter, a Jew of the first rank arose and said: "God . . . put no difference between us and them [the gentiles], purifying their hearts by faith. Now, why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers or we were able to bear?" After further testimony by Paul and Barnabas witnessing to miracles which these disciples had experienced, James, bishop of Jerusalem, another strict Jew, offered the decision of the council which advised some compromises but entirely evaded the question of Jewish ritual. Then and there, among the friends of both systems, was settled once for all that a new thing had come to the world later, at Antioch, called Christianity. Until that time, it was called simply, "the Way," perhaps from the statement of Jesus at the last supper, "I am the Way."

It would seem very unnecessary, therefore, for us to compare Christianity with other religions far and away separated from it, since it disclaimed a close relationship with Judaism and since even the strictest Jews had to submit to the ritual or ordinances of the new system. Nicodemus, doubtless a model man and pictured to us as a man in a sincere search for the truth and in deep sympathy with the young Man of Nazareth, was boldly told that to get on the way to full truth he must be born again of water and of the Spirit (John 3) The rich young ruler who had also been very faithful in keeping the moral code of the Jewish law had to forsake the things that had commanded his attention, sell all and follow the Nazarene (Luke 22: 18). Jesus himself submitted to baptism, administered it and with lips that had tasted death, gave commandment to his disciples that they should also make disciples and baptize (Matt. 28: 19).

From the above study, therefore, we have reached some conclusions which have a very direct bearing on our subject. (1) Christianity had its origin in the Jewish race and its propagation and interpretation was entirely entrusted to them in its early history. Jesus himself was born of a Jewish maiden and broke many traditions of the Jews with impunity and protested only against their unspiritual interpretations and explanations, in which he has been nobly justified during the ongoing years.

(2) Ritual of the Jewish system was forsaken and superceded by the new ritual or ordinances of the new Way, later called Christianity.

(3) Christianity is a matter of faith and works. The great keynote of Protestantism is: "The just shall live [work and walk] by faith," the discovery of which inspired Martin Luther to his heroism and gave to the world the real content of Christianity, lost during the dark ages when the lack of access to the written Word left professing Christians in the dark. That keynote is in exact contrast to the keynote of the law which said: "The man that doeth them shall live by them."

(4) The very essence of Christianity was never more clearly set forth than by the Apostle Paul in Eph. 2: 8-10. "By grace have ye been saved by faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

(5) Summarizing this very clear statement we have this: (a) Christianity (salvation) comes by the grace (favor) of God. (b) It is appropriated by faith in Jesus Christ. (c) Works (deeds of the law) have no power to purchase this gift. (d) Works result from and in appreciation of the gift. (e) Christians "created in Christ Jesus unto good works" walk in "the Way" or in him because born of him. (f) Jesus Christ is "the Way, the Truth and the Life" to all Christians, and to walk in him and with him, is to be assured of all the benefits of all his promises. (g) To be a Christian one must be in Christ, walk in him and with him.

Linwood, Md.

A Higher Standard of Living

BY GRANT MAHAN

We hear and read so much about higher standards of living; and the promise is held out by some that the standard will continue to go higher as time passes. That thought is the obsession of many persons in these days of unrest.

It is good to desire higher things of life, if we apply the adjective to the right things. As the phrase is used commonly, it applies almost entirely to things physical. It means better food in greater quantity and richer. It means better houses and finer furniture. It means more leisure, shorter hours for labor. It means finer clothing and more of it. It means automobiles and parties and movies and concerts and week-end parties without limit.

It appears to be a rather selfish sort of way to look at things, for the great majority are not provided for in the scheme of things that men have made out. It seems that they are to get along as best they can, as they have been compelled to do in the past. That is one of the great objections to this cry for higher standards of living: it is too selfish; it does not show the right spirit, the higher spirit.

Another objection to it is that it is not spiritual at

all, in the true sense of the word. That is the trouble with so many of the schemes of men—they leave God and his plans out. The word "higher" should be used as the Lord would use it, meaning something nobler, something spiritual, the really higher things in life. The striving is for the perishing rather than the eternal, the things of earth instead of the things of heaven. It seeks pleasure in the excitement of the senses and comes near overlooking and disregarding the pleasures of the spirit. Its pleasures are of short duration, and too often are followed by remorse, and by physical discomfort. And this thirst for these so-called higher things can be satisfied in two ways: the one is by supplying what is needed to satisfy the craving, and the other is by mastering the craving and putting in its place a desire for the things which do not perish in the using.

The woman at the well wanted the water which was sure to be followed by renewed thirst; Jesus offered her the water of life, which, if she would drink of it, would forever quench her thirst for the things in which she had too much and too often indulged. The woman is the representative of an innumerable class of both men and women. They thirst and long and strive for the things that can give no lasting satisfaction. It does not seem reasonable that the immortal part of man should be destroyed by the perishing part of him. The eternal is worth infinitely more than the temporal, and yet how much more of their time and energy do men devote to the perishing!

Too often this desire has been seen in those who make profession of loving God and the Savior more than any earthly thing. And the state of those who thus "go back" is not to be desired. They would seem to be included in the class of whom it is said in Hebrews, "For it is impossible for those who were once enlightened, . . . if they shall fall away, to renew them again unto repentance." How Jesus must have yearned for those to whom he said: "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you."

Yes, we sadly need a higher standard of living; but we can hardly make a greater mistake, a more far-reaching and disastrous one, than to limit this higher standard to the needs and desires of the physical man. The Lord said, "Thou fool," to the man who had much goods laid up for many years. It was a hard expression; but what other word would so well have told what the man was? And we are told to walk "not as fools, but as wise." This higher standard is offered to us; we are urged to accept it; the Lord pleads with man to keep him from turning away from it; he is told of future great rewards for accepting this higher standard, and is warned of sad results if he does not accept it. It seems that to the great majority, at the last, the Lord will be compelled to say, as he did to the Jews, "Ye would not."

Let us not be deceived by the arguments of men: we have the sure promises of God, the God whose promises never fail. All his promises are conditional; if we accept and live according to the conditions, we have nothing to fear, for then there will be nothing that can separate us from the love of God, which is in Christ Jesus our Lord. At the close of Matthew we have some commands, followed immediately by the promise: "And, lo, I am with you alway, even unto the end of the world." "My yoke is easy, and my burden is light."

Rehobeth, Md.

The Importance of Doctrine

BY JAS. A. SELL

THE church of Jesus Christ was "built upon the doctrine of the apostles and prophets, Christ himself being the chief cornerstone."

It was on matters of doctrine that the Church of the Brethren became a separate organization after the break in the Catholic church known as the Reformation. And if the Church of the Brethren is to continue as its founders intended, and as it has been a separate organization in the past, she must heed Paul's instructions to Timothy: "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The great watchword of our day is union. We are holding union evangelistic meetings, union communions, union conventions. Ministers of different beliefs are exchanging pulpits and are emphasizing points of agreement and avoiding all subjects that would stir opinions of controversy. All this may be pleasant in social fellowship, but in the finad analysis is it not a compromise, or a surrender and raising a standard to catch the breeze of popular favor?

As a rule our evangelists in the prosecution of their work do but little doctrinal preaching and converts are brought into the church with hardly any conception of the principles of the doctrine and ordinances of the church.

We are making great efforts and are making great strides in our Sunday-school work, teacher training and literature and also in our young people's work, but after all there is a vital point that is not as yet provided for. In all our church curriculum we do not have a special training course on matters of doctrine for children and new converts.

We are now holding special services for the babies as they come, consecrating them to the Lord. This is

a beautiful service and very good as far as it goes. But if the child in the unfolding of its life is not properly instructed it is not likely to "grow in favor with God and man" as did our Savior.

There lately came into my hands a booklet of thirty-six pages written by Bro. William Kinsey of New Windsor, Md. The title is "A Catechism on Christian Baptism" and other helps and suggestions for those who are beginning the Christian way of life.

The booklet deserves a wide circulation among our people. It should be in every family. It is scripturally sound. All pastors should have it. This recommendation is written without Bro. Kinsey's knowledge or request. I do not know what he is doing to get it before the church. It was published in 1934.

Hollidaysburg, Pa.

Praying for One Another

BY JAMES M. MOORE

Is the church fully aware of the power of prayer? Probably we would all acknowledge that she is not. But wouldn't it be consistent with such an acknowledgment to do something about it?

It is impressive to note how much Paul prayed for the churches where he had worked. In writing to the Philippians he said: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy for your fellowship in the gospel from the first day until now" (Philpp. 1: 3-5).

Paul had enough experience with prayer to know that it makes a difference. He prayed with joy and hope rather than in sadness and despair. It was faith that made the difference, the faith that made prayer a definite part of his life.

Paul also felt his own need, and requested prayer for himself. He urged the Ephesians to pray for all saints, adding: "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6: 19). Since Paul felt the need of the prayers of others certainly we all have that need, possibly too often unconsciously.

Some place I read something to the effect that the continual presence of unsolved problems is evidence of a lack of prayer. The more I think of that statement, the more truth I see in it. The presentation of a problem to us is a call to pray. Earnest prayer leads to a solution. This is the road to progress.

Too often we do not pray. We hear something that sounds like a mistake on the part of some individual, and we tell it to some one else. We hear about trouble in some church institution, and we talk about it to those around us. We hear some unfavorable comment about our young people, and we speak disparagingly of them. We hear rumors of a mistake on the part of one of the leaders of the church, and we want others to know of it too. Then we begin to wonder why things go as they do.

The reason is likely very close home. If every one of us would make it our practice without exception that when we hear any unfavorable report we pray about it before saying anything to any one, I am fully persuaded there would be a surprising difference. When these calls to pray come to us in the form of reports and we pass them on to others and they do the same, it is little wonder that the problems grow big and complex.

A good sister who never seemed to make much of a stir said to her pastor: "Brother J., somehow I have been moved to pray for Bro. C.," referring to a minister in an adjoining congregation. The pastor replied: "Pray on, sister; the Lord is moving you to pray." The pastor happened to know that Bro. C. was going through a hard struggle and was considering giving up the ministry.

Something happened; the discouraged minister got a new grip on his faith, took up his preaching and continued his work until he died. This is an example of what ought to be done as we learn of problems, and is an indication of what God can do when we work with him.

The foregoing being true, the solution ought to be clear. We can begin now, begin with others, and experience a decided change for the better.

Lititz, Pa.

Moods of the Soul

BY OLIVER H. AUSTIN

As one reads the story of the great Saint Elijah as recorded in the nineteenth chapter of First Kings, he is struck with the statement given in the fourth verse, and wonders why Elijah felt as he did and why he should have prayed to die. Is this in any way comparable to our moods? There are six things that might have had something to do with this mood of the prophet.

First, I doubt if he knew exactly why he felt as he did. After he found himself, if he should have been questioned about the circumstance, I believe he would have answered: "I don't know just why I prayed to die." Do we not have similar moods and do we not thus explain them today? For instance, a father says: "Now why did you do that, son?" And he replies: "I don't know." A terrible crime was committed in Colorado Springs, Colo., last summer. A father almost beat his little son to death, and when asked why he did it the reply was: "I don't know, only I was drunk." Of course drink renders a person incapable of good judg-

ment, but we who are sane and sober do so many things for which we can give no reason.

The second is heredity. There must have been something in Elijah's line of ancestry that made it easier for him to do this foolish thing. Praying to die when there was so much yet to be done was a cowardly gesture. There was a brilliant and successful minister who would sometimes yield to fits of melancholia. For days nothing could arouse him from the "slough of despond." His friends wondered, but later found that his mother had worried herself to death. Thus with Elijah, there was something that caused him to do as he did. Conditions have been such in the past few years as to cause many to become cynical and even to faint. Discouragement and despair are the last attitudes for a follower of Christ to accept. Courage is the need of the hour. Our invincible Leader triumphantly faced the crosses of life and made them the means of his victory.

Third, he was depleted mentally and physically after that great strain on Mt. Carmel. Those were strenuous hours for him. Who of us have not passed through some anxious hours watching over a loved one or experiencing the anguish of soul because people insist on continuing in sin and failing to live up to their best? Nothing saps more energy and vitality than this.

Fourth, Elijah may have been just a little egotistical. To quote: "I have been very jealous for Jehovah, the God of hosts, for the children of Israel have forsaken thy covenant, but I have been faithful." Isn't there grave danger in comparing one's goodness with the badness of other folks? One temptation we as Christian people need to fight is the one of passing snap judgment upon the acts and lives of our fellow men. We who criticize may have a more serious defect or more grievous fault than those whom we are judging. Never should we assume the attitude of "better than thou."

Fifth, Elijah did not have a large enough understanding of God. He must needs rearrange his conception and his thinking about God. Don't we also? We visit the sick room and we offer prayer, asking that according to the will of God the sick may recover. The healing takes place and we say, "How wonderful is God in the answering of prayer!" We visit another sick room where there is another saint who is in anguish of body. We offer the same prayer for healing but instead of recovery, there is death. This patient sufferer had just as good a right to life as the other but death claims her. Why?

Sixth, Elijah was a man of action and he was expecting things to be done in a great way. See the strong wind that rent the mountains and broke to pieces the rocks; then came the earthquake, and then the fire and yet Jehovah was not in these. But after this great demonstration there came the still, small voice. Elijah was so attuned to action and noise that he had overlooked the still small voice. We are so apt in these hectic days to become so busy with activities, demonstrations, programs, and organizations that we miss the quietness of meditation apart from the madding crowd where we may attune our souls to the still, small voice of God. Only thus can we have that perfect poise and "peace that passeth understanding." We need to pray, "O Spirit of Christ, speak to our waiting hearts. We will accept the thoughts of our minds as thy spoken word to our spirits; and, if thou dost command us, we will obey."

McPherson, Kans.

Stand Upon Thy Feet

BY MARY POLK ELLENBERGER

"And he said unto me, Son of man, stand upon thy feet and I will speak unto thee."

Ezekiel was so overwhelmed by the wonderful vision of God in the mystical chariot, that he fell prostrate with his face in the dust.

God could not use him in that attitude, for even humility can be carried too far; extreme self-depreciation weakens the spiritual and moral fiber of character; God wants worship and adoration, but he also wants intelligent action. He can not speak to man while he lies with his face in the dust, overcome with self-pity and unnerved by dejection.

Then said Ezekiel: "The spirit entered into me, . . . and set me upon my feet, that I heard him that spake unto me."

"Stand upon thy feet, and I will speak to thee." This comes as a challenge to our courage in times of despondency, to our faith in our hour of weakness, and to our unselfishness when the waves of despair roll over our souls.

Perhaps a loved one has been taken from us, or property has been swept away, a treasured friendship been broken, innumerable ills may have been visited upon us, yet God longs to comfort us.

But God can only speak to those who are attentive, though he speaks in many different languages. He speaks through nature—

"The heavens declare the glory of God: and the firmament sheweth his handywork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is not speech nor language, where their voice is not heard."

God requires an open heart, a discerning mind and willing, loving service.

He speaks to us through human life experiences, our own as well as those of others—through joys and sorrows, peace and conflict, health and suffering, poverty and riches, toil and rest, courageous deeds and cowardly evasions, prosperity and adversity.

But how can he speak to us if he does not have our attention? And how can we hear him if our hearts and minds are set upon other things and closed to his voice? How can he use us if our wills are rebellious against his will? How can he reach a mind that is deliberately undiscerning?

In every one of us is something of the mind of God. A celestial fire which with God's help and our obedience may be fanned into a never dying divine flame to illumine the dark places in our lives and in the lives of others.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

Oh, that every one who is cast down with loneliness and grief bordering upon despair might take fresh courage from Ezekiel's experience and message. "Stand upon thy feet and let God speak to thee." Let him cast out all fear, let his voice silence the false voices in your hearts, that fill you with hopelessness and despair.

Be guided by his voice, do something in his name for some one less fortunate than yourself, try out your capacity for service. One can not know what gold may be hidden in his soul out of which sacred vessels may be molded, nor what power for good in his personality may be developed by the constant contact with God through prayer, meditation and study of his Word and through willing service. "Stand upon thy feet and hear what God has to say." O timorous and fainting one, O sad, sorrowful and lonely soul, perhaps because of the suffering and sorrow through which you have passed he will find you purified, refined and capable of a larger usefulness. He will give you a new opportunity; when there is increased faith there is renewed hope.

We manifest our faith by a loving service, with renewed hope we radiate cheer. We are more happy ourselves and contribute largely to the happiness of those about us.

Stand upon thy feet, O thou modern Ezekiel! Go on performing thy duty, fulfilling thy destiny, speaking the Word of God in the dark places of the earth, and experience that thrill of exultation that comes only by perfect faith in God and submission to his will, and love for your fellow men; and "The peace that passeth understanding" will flood your soul with "that light never seen on sea or land."

Tekamah, Nebr.

Brotherhood in an Unbrotherly World

BY H. H. HELMAN

Brotherhood waits, not on a philosophy or a program, but on brotherliness. The practice of brotherliness, beginning with you and me, is the greatest single element in the building of world brotherhood. It is rather easy to have our hearts stirred with great ideals and purposes of brotherhood, to allow our emotions to be aroused, and then do nothing toward developing the spirit and practice of it in our daily living.

Brotherhood may have to be put into action a long while in an unbrotherly world, before it will become a reality in a totally brotherly world. In other words, we dare not wait for world brotherhood before we feel it worth while to have it practiced at all. Its growth will not be spectacular or phenomonal, it will be organic. We must take the frontiers before we can take the continent. If communities in America, largely Christian by profession, can not practice brotherhood over the line fence, across the lawn, within a group, a class or a congregation, why expect it to be practiced across race barriers or national boundaries? Like charity, brotherhood begins at home.

New Carlisle, Ohio.

A Preacher's Pay

BY CHAS. E. RESSER

How much pay should a preacher get? What factors enter the problem? These are questions deserving far more serious consideration than we usually give them. Pay for things not of visible benefit is apt to be less fairly considered than daily spending for needs and pleasure.

In our denomination employment of pastors or other full-time workers is rather new. Old church methods sufficed a generation ago before urban churches developed or modern industrialization affected society even in rural sections. Then there was little question concerning a preacher's pay. For he earned his living by the same means as his parishioners and used the same sort and amount of leisure time as they had for his religious duties and services. Today the changed church methods necessitated by altered social conditions, caused by forces over which the church had no control, require the full-time services of many, who, therefore, have no time to earn a living otherwise. To get us thinking properly, the factors which should be considered when a preacher is paid will be discussed and it must be remembered that they affect both the full-time worker and the "free ministry" of the country regime.

First, let us talk about the preacher's duties. He is the spiritual leader of the flock. He is chosen for this special service because there is evidence that he stands out above his fellows in certain abilities. No one expects a preacher to care for the members physically; hence his leadership and services are not by his hands. At once it is clear that his feeding the flock of which he is the shepherd—whether for the hour or day by

day—consists of a nonmaterial output. We all know that our bodies can produce energy, or do work as we say, only when we eat food. Likewise, when we stop to think about it, mental or spiritual output on the part of any one can only follow the partaking of appropriate nourishment along that line. We have now come to a most fundamental factor of our problem: namely, spiritual feeding by a man requires spiritual nourishment beforehand.

A preacher is a man; consequently he must first be provided with the vital necessities in order to remain alive. If his time is taken away from earning a livelihood by farming, industry, or a profession, an income must be provided by the group which uses his time. This, then is the first factor of a preacher's pay; viz., compensation for time.

However, if we provide merely for food, clothing and shelter, that is, the fundamental necessities of life, what results can we expect? We provide scientifically for the dairy cow with properly constructed stables and a balanced diet, for the steer and hog with a fattening diet, or for the chickens with conditions which allow them to lay more eggs. We produce prize-winning animals and birds, because we have taken the trouble to learn nature's laws governing the lives of animals, or to say it in other words, we know what it requires to make them live fully in the physical sense. When a preacher is provided with the necessities for life of the human being we may also develop a perfect prize-winning physical specimen. But is that what we expect a preacher to be? Frankly one may doubt whether some congregations go so far as to provide sufficient necessities to enable them to expect even good physical development on the part of their pastor. One sometimes suspects that the preacher's clothing is inadequate or the food and house less suitable for health than is to be found about the domestic animals of the parish. To return to the main point, we may sum up the problem by saying that adequate provision must be made for the physical existence of the preacher to the degree required for good health. This, then, gives us the second factor governing a preacher's pay; namely, sufficient income to guarantee full provision for his physical needs.

Having a man in good physical condition is basically necessary but that alone does not guarantee spiritual leadership. Therefore, it is clear that still further factors enter the problem. A preacher must be developed mentally. What are the requisites of mental growth? First, there must be sufficient leisure from hard physical labor to permit the mind to engage in those things which cause its growth. Even though the workings of the mind are more obscure than of the body, we know some of the necessities for and methods of growth, and these must be met if the man is to develop this second essential for preaching. As stated, mental growth requires time, but in addition, also the reading of books and travel. Books and travel cost money. Thus the third factor influencing a preacher's pay is; sufficient leisure to allow mental growth and sufficient income to buy books and to travel.

If we produce a perfect physical specimen and a man of giant intellect we still do not necessarily have a spiritual leader or a satisfactory preacher. Beyond the provision for the body and the mind there must be also means for soul growth. Religious or spiritual qualities are not born in the individual, neither are they acquired instantaneously in a miraculous manner, but come only by feeding the soul in a manner similar to the nourishment of body and mind. To enable a spiritual leader to develop spiritually there is of course the daily work of the parish bringing him into contact with others. But unless he can get away at times and join others who are spiritually developed, or he has sufficient leisure from routine tasks, his spiritual output, so to speak, will ultimately have to fall off no matter how great he once was spiritually. This then constitutes the fourth factor influencing the amount of a preacher's pay: viz., sufficient opportunity to grow spiritually by outside contacts and time for meditation.

To sum up, there are four factors to be considered when a group fixes the amount of pay for the spiritual leader they take from a chance to earn his own living. First, there must be compensation for the time taken from earning a living otherwise; second, sufficient income to insure adequate food, clothing and shelter for good health; third, sufficient income to permit mental growth by supply of books, travel and leisure to use them; and fourth, sufficient further income to enable the minister to seek and secure spiritual nourishment and opportunity for meditation. In no other way can the spiritual leader function without becoming exhausted in some essential.

One of the world's leading anthropologists has stated to me several times that if the churches were wise they would send their pastors to the desert for 40 days every few years.

Now then, what sum should the preacher get? Naturally no communities are alike in the cost of the things enumerated. Payment need not all be in money, but may be partly in kind. However, it is sad to see kindly people bringing the preacher a lot of apples or some commodity of which the consumption is relatively limited, when his children need shoes. Wisdom here, like everywhere else, is a pearl of great price.

Under the old regime each congregation has several preachers so that the burden falls less heavily on one man's shoulders. But even here the churches will do well to consider the needs for best development of the preachers that they need not labor all the time.

Privately and publicly we all formerly needed less money and likewise did the church. Years ago when a building was needed the folks got together and built. When meetings required food it was furnished abundantly and skillfully. Money was not needed. Today one pays even in the country for meals furnished at the church because the members can no longer bring the necessary food without cash outlay. Clothing used to be made at home. Now every item costs money. And so it is with everything else. This changed situation must be kept in mind.

How can we expect good preaching and spiritual leadership if we fail to make it possible? How can we expect a man of ability to enter the field of spiritual service if we pay so little that he risks undernourishment or lack of essentials for his family? Our preachers are not mercenary, and they have a perfect right to desire the necessities for their maximum efficiency and the means to bring their families up in a proper and adequate manner.

Let us give thought to these things. Let us provide adequately for those who are willing to do the Lord's work. Let us remember that a soul is the most precious thing in the world and that its saving is worth the cost. If we do these things we may expect proportionate growth of the kingdom and the coming of better days.

Washington, D. C.

The Roamer Looks at Youth

BY JOSEPH VAN DYKE

It is glorious to be young; not young in spirit only, as many oldsters claim to be and sometimes are, but young in body, too, young from top to toe. Youth is a state of being, between the immaturity of childhood and the maturity of adulthood, neither one nor the other. It is the time when one's whole being is charged with a brimming electric vitality which generates such a delight in mere existing as the body shall never know again. The young man, boy really, feeling this mysterious but urgent power coursing through his body, knows inexpressible happiness in simply being alive. The young girl, without knowing or caring why, is lifted into a seventh heaven of delight by nothing more tangible than a breath of perfume from a blossoming apple tree. For when one has youth one needs little else. Money, possessions, position, success—they are all vague and unimportant. Youth lives in the present and that present is deliriously sweet. "We are alive," they seem to cry, and the loveliness of being existent and young are enough. In a few years they will begin to grow old and want things and more things, but now to drink the elixir of life is all they want. It is glorious to be young.

Youth is a time of transition. The unsexed boys and girls are developing into possible parents. As the bones of their legs lengthen and the contours of their bodies change, far-reaching developments are taking place inside them, too. Processes they have little knowledge of begin that change them, before they realize it, into new creatures. It is a difficult time. The gap they must cross is a wide one and they must make the crossing largely alone. Unable to speak the language of age fluently and casually, bored by the speech of childhood, yet having no language of their own, they are inarticulate, bewildered, lost. They know what they are leaving, but have no clear idea as to what they are becoming. Baffled, afraid, they wander in hopeless despair that alternates with rapture they do not understand; clinging to each other at times, sometimes dumbly asking for help and sympathy from those who are older. Some pass through to the other side and bear no scars; some get through but carry bitter memories; some condition their whole lives by the disasters of their transition.

Youth is a time of dreams. A boy of seventeen, just out of high school, can be anything he likes: a writer, a statesman, a business man, a world traveler—he can pick any field he cares to and win renown in it. Inside him there is power, unorganized and unharnessed and untried though it is, and he knows that all he needs to do is to choose the mountain, the climbing itself will be easy. But right now he is indolent. It is better to dream than to act; better to imagine a hundred successes than realize one. Beside this super-confidence, stand the bare facts of his actual awkwardness and the many mistakes he makes whenever he attempts something in real life. But youth knows how to forget. No ghosts rise up at his dream banquets to accuse him. In that world, the world of his daydreams, everything is possible; in it he is happy, secure, a world conqueror.

Youth is a time of intensities. New emotions, new desires, new urges crowd in upon him and he begins to yield to them before he has learned what they are or how to control them. There are no level plateaus of living for him, but jagged peaks and bottomless abysses. When he exaggerates, when he indulges a black mood with no restraint, it is not because of perversity, but because he can not help himself. He is driving wild horses that have never been harnessed before, colts with fire in their heels and untried strength in their flanks, and if there is a runaway we have no business blaming the driver. He is intoxicated by himself. Those wild powers and urges will be disciplined in time; they will be tamed by time and wisdom and he will be able to use them as they should be used, but just now that is unlikely or impossible. As he goes in headlong flight down the narrow highway in immi-

nent risk of collision or of running off the road, he is not headed anywhere. He is merely racing for the joy of it, because the ability is his, because he must. He does nothing by halves. He loves and hates with no gradations in between. If he turns his admiration on you—you discover that you are a being like the gods. But if he dislikes you, it would be better if you had never been born.

Youth is an idealist. Impractical, undependable, inconsistent, but still an idealist. He is perfectly willing, enthusiastic even, to accept standards of morals and conduct unbelievably high, standards that he may flout the next day in a thoughtless moment. But because he fails, because he wallows in mud when he intended to be sublime, he does not stop being an idealist. On the contrary, his derelictions act as a spur to lift higher his already sky-high standards. He believes firmly in the possibility of doing the impossible—and often accomplishes it.

It is a glorious thing to be young. I was young, once, and I know. And though I am young no longer, in this sense, I have not forgotten the agonies and raptures, the visions and failures, the certainties and uncertainties of it all. They were mad seesaw years, and I am not sorry I have left them behind. I am glad, though, that my own passage through youth taught me to be tolerant and understanding of those who are still passing through. As long as I have a memory I shall own a measure of sympathy for the boys and girls who are living in the unreal world of their youth.

It is not envy but compassion that I feel for the handsome young fellow who is graduating from high school this May. Underneath his smooth correct exterior is a turbulent chaos, I know. I have talked with him about it. I have tried to help him a little. Youth is a time when the kind of sympathy that grips your hand, even when it can say no word of wisdom, is needed. I would like, all my life, to be close enough to youth to do that.

Burt, Mich.

Economy of Scarcity

BY ROY WHITE

We have an economy of scarcity. Such an economy is wrong. Shall we return then to the methods of four years ago?

At that time we maintained an economic system dominated by the law of supply and demand. This law is not based upon human need; the only claim which it recognizes is money or its equivalent. Where it comes from is irrelevant; money buys commodities, and at the point where those with money have their wants supplied, production automatically stops in a financial crash. When food production is stopped by this method, there yet remain from 25 to 35 millions of people in the United States whose needs have not been met when production is checked. And this includes only those who are outright victims of malnutrition.

In the recent crash, corn for example, dropped to nine cents a bushel. This situation automatically ruins tens of thousands of farmers. They lost their homes, as well as all the years of work they had invested in their farms. In the past we have offered these weaker neighbors our sympathy, if any, and anything else that we thought we could spare. After all they should have been smarter, so that some one else would have been the victims instead of themselves.

By this system, cotton is not plowed under, it just isn't planted; little pigs are not killed, they just are not born—and scarcity is maintained.

Recently a group of college men have attempted to maintain scarcity at a point where farm prices and farm income will be high enough to create a market for the production which city workers want to make.

Critics of this experiment are correct in saying that an economy of scarcity is wrong but they ignore the fact that they advocate a very ruthless form of the thing they criticize. If an economy of scarcity is wrong, why do they support such an economy?

Plenty, under our economic system, spells calamity. We are not organized to care for our entire population, nor are we in any mood to care for them. We agree that it is not necessary that the families of those less intelligent or industrious than we, should regularly have enough food and medical attention.

Undoubtedly other nations are worse than we, but it is entirely possible that God will include all of us in the same general category (See Matt. 25: 31). When ten millions of our men are not working, and overproduction is a major problem, we should be able to give adequate medical attention to more than thirty per cent of those who need it.

Naturally, if we were among those who lacked the physical necessities of life, something would have to be done at once. We would try one way of correcting the situation, and if it failed we would try another. But when this happens to share croppers in the backwoods and laborers in their shacks, we agree to be patient and let these things work themselves out. Perhaps in two or three thousand years—.

The popularity of this attitude suggests that we may have a scarcity in the United States after all—a scarcity of the thing mentioned in 1 Cor. 13.

Some church people claim that our major lack is in intelligence, but it seems almost too optimistic to hope we can get to heaven on a plea of mental deficiency.

Chicago, Ill.

HOME AND FAMILY

Palm Willows

This poem, selected by Mrs. Minnie F. Bright of our China mission field, was written by some nameless Chinese Christian. Here is a Christian sentiment in a Chinese setting.—Ed.

The grey-gold willow catkins
Beneath the April sky
Remind us of the Son of God
As he rode forth to die.

Men plucked the green palm branches,
And waved them in the sun,
And strewed them in the dusty road
For him to ride upon.

But Christ, the King of Glory,
Rides forth in China too,
And sees the golden willow wands
Beneath the April blue.

He knows they are our palm trees,
And when we see them swing,
"Hosannah!" cry our Chinese hearts,
"Hosannah to our King!"

Beneath the yellowing willow
Just by the water's brim,
I think the King of Glory waits
For hearts to follow him.

A Daughter Tells Her Father

BY ADA SELL

Lulu Mae was proud of her father's corner grocery. It was always so clean and the green things were always so fresh. There was no trying to sell half-spoiled bananas, too-soft tomatoes, wilty spinach, rotting peas, rusty celery, and what not, as some other grocers she had noticed. The meat case was so appetizing, so clean, and fresh looking. Lulu Mae's father and mother were always careful to keep their aprons clean, and Lulu Mae herself was a decided credit to her parents in appearance and manners when she clerked.

Sunday found the three of them in their class in Sunday school, and they stayed for church. Lulu had the deepest esteem for their pastor, who had served his congregation for many years. It was peace to sit back and follow his theme, always spiritual as well as scholarly. Her mother and father shared Lulu's feeling for their pastor. Several times a year the pastor and his wife were entertained at Lulu's home.

Lulu was always glad for one thing, at the time of their visits. Her parents and she herself had nothing to be ashamed of when the preacher came. Their home was an open book. There need be no surreptitious hiding of card packs or beverages. And the Bible was not dusty, for they had family worship every morning.

That was in the years before the terrible happened. It was really and truly terrible, to Lulu's way of thinking. Mike told her on the way home from prayer meeting. Mike came to see Lulu quite frequently, and their friendship was lovely. They both loved music, and Lulu played the piano beautifully to accompany Mike on the violin.

"Mike! It can't be true!" flamed Lulu.

"It is."

"How do you know?"

"Saw the notice of the license in the paper. Your dad has an ad in too. Features that part of it."

"I'll get mother to stop him, so I will! Go, Mike, I'll see you again, I'm so upset," cried Lulu, bursting into tears.

Mike saw how upset she was and wisely bade her a kind good night. Lulu rushed to the kitchen, where mother was getting things ready for Sunday dinner.

"Mother, we'll persuade him not to go any further with it!"

"What's up, darling?" asked mother, pretending not to know what Lulu meant, knowing full well. She had expected a showdown. She had all her answers down pat.

"Dad's going to sell liquor, mother."

"Not liquor, dear, beer."

"What's the difference? None, as far as I am concerned."

"Tut, tut! Be careful, young lady! Beer never makes anyone drunk."

"Never! It does! I saw a young man drunk as anything on beer. Some one said he had fifteen glasses straight."

"He was intemperate, child."

"You can stand up and say that, mother? That isn't the question now. It is the awful fact that father is turning his lovely store into a saloon. Why, I often heard him tell in prayer meeting how awful it was in the days of the saloon."

"You were always such a Puritan, Lulu Mae! I declare I don't know what is to become of you! Your

Room Enough for All

Don't crowd and push on the march of life
Or tread on each other's toes,
For the world at best in its great unrest
Is hard enough as it goes.
Oh, why should the strong oppress the weak
Till the latter go to the wall?
On this earth of ours, with its thorns and flowers,
There is room enough for us all.

—*Unknown.*

father isn't doing any worse than Mr. Cook and Mr. Wise. They've been selling it for a year, and as far as I can see the pastor treats them the same as ever, not as though they were bad men."

"O mother, then you won't persuade dad to quit?" pleaded Lulu.

"No, you'll soon want to go to college, and besides that, a man has a good right to make out as well as he can in business. Don't be so finicky. Beer isn't strong drink."

"It's all one to me, beer or whisky, or whatever you call it, mother," said Lulu Mae, bursting into tears as she started for her room.

Lulu dressed as usual, to clerk in the store that Saturday night. She trembled as she turned the knob of the store door. Her father greeted her dulcetly. He tried gay bravado as he called her to the counter he had had made in the rear of the store while Lulu had been vacationing. He considered himself pretty clever for conceiving the idea of getting the stage ready for the new enterprise in the absence of his starry-eyed, idealistic daughter.

Had Lulu Mae been made like Bess Wise, it might have been easier. Bess could hand a glass over the counter accompanied by a wise crack. Bess could go to communion the following Sunday and imagine herself as devout as any. But Lulu Mae! She was always so refined, and so ladylike. These things had once been a source of pride to Lulu Mae's father. The fact that he deprecated them now was evidence not of a lack in Lulu, but a deterioration in her father's character.

He did not know what to expect. He hoped it would come off nicely, without any unpleasantness. However, he was prepared, in case of any insubordination on Lulu's part, to sell beer in spite of her. Cook and Wise had both cleared a dozen times as much from the beer sales as from the grocery part.

"This will be your work, waiting on this counter. Here are the glasses, this is . . ." He named the brands of beer he carried, while Lulu's face reddened increasingly.

"Here are the towels. Keep your glasses nice and clean. Here comes Mr. Heeter."

"You never called him that before. Does the fact that he comes to buy your beer crown him with a respectability you would not accord him formerly?" said Lulu heatedly.

"Never mind! Just wait on him! And don't keep him waiting!"

"No! I will not," said Lulu calmly, and taking off her apron, walked out of the store. Her father, angry but certainly not surprised, greeted the new Mr. with a smirking cordiality to hide the contempt he really felt for Heeter, a man who for years had failed to support his family, and had really treated them roughly at times. But when greed for money gets a person as it had Lulu's father and mother, that person resorts to various kinds of meannesses they would have been incapable of before.

Lulu's mother was also angry. Now, instead of quietly getting a beer license and selling beer in the rear of a nice grocery store, the whole town and the whole church would know about it. Lulu's "no" cost her her home. She would not degrade herself to comply with her parents' wishes, and they were like Gibraltar.

From her little Y. W. C. A. room she goes to work in a grocery store that does not sell beer. Some folks call her an undutiful, unnatural daughter, but others admire her immensely.

Altoona, Pa.

HOME AND FAMILY FUN

Fun in the Home

A FINE old lady, gray-haired and with a sympathetic smile, tried to tell me that she never played. But I caught her quilting on one of the loveliest pieces of home handwork I have ever seen. In a few minutes she quietly confessed that she loved to quilt and did it to quiet her nerves. I left without telling her that she was playing, and entering into one of the finest recreations I know, for one who loves to quilt. Here is fun in the home, but it is personal fun.

Family fun is a little different. It not only takes in personal fun in the home, but includes the elements of play and fellowship together as a whole family and also as sections or smaller groups of the family, father and mother together, or perhaps the two younger boys are together. Anyway, family fun must somehow take in all and it is often wise for the entire family to play together as well as work together, and we suggest also to worship together.

There are some fundamental things we ought to understand about play.

1. Play is inevitable, everyone plays.
2. Play for the child is life itself, creation.
3. Play for the adult is the rebuilding of life, recreation.
4. Play for youth is creation at one time and recreation the next moment and youth changing on this issue is hard to understand.
5. Playing together helps to build a unit. So does work and worship. Never neglect any of these.
6. Parents face the task of creating a happy home, so play can not be neglected.
7. Play activities and techniques can be acquired.
8. In worship and meditation character is formed. It is refined in play and tempered in work.—*Robert W. Tully, Burnettsville, Ind.*

KINGDOM GLEANINGS

Calendar for Sunday, April 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrigbted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God the Creator.—Gen. 1: 1-5, 26-31.

Christian Workers, Evidences of Conversion.

B. Y. P. D., The Church Member Worships Alone.

Intermediate, Understanding the Church Service.

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Gains for the Kingdom

Eight baptisms in Cloverdale church, Va.

Five baptisms in Wilmington church, Del.

Two baptisms in Harmonyville church, Pa.

Three baptisms in Worthington church, Minn.

Ten received into Painter Creek church, Ohio, Bro. Roy K. Miller of Pitsburg, Ohio, evangelist.

Five baptisms in Hermosa Beach church, Calif., Bro. Frank Howell of Los Angeles, Calif., evangelist; three baptisms previous.

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Our Evangelists

Will you share the burden wbich tbese laborers carry? Will you pray for the success of tbese meetings?

Bro. Frank Carper of Palmyra, Pa., May 30 in Mt. Olivet congregation, Pa.

Bro. R. R. Hatton of Omaha, Nebr., April 26 to May 12 in the Lincoln church, Nebr.

Brother and Sister Paul B. Studebaker of Franklin Grove, Ill., March 29 in Antioch church, Killbuck congregation, Ind.

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Personal Mention

Bro. S. G. Nickey has removed from Colorado Springs to Denver. His address is 1720 S. Clarkson St., Denver, Colo.

The late Eld. L. T. Holsinger, whose life story was told in our issue of March 20 by Bro. Ralph G. Rarick, was the last surviving member of the Standing Committee for 1890. The Conference of that year was held at Pertle Springs, near Warrensburg, Mo.

"**Grandma Fitz**"—see issue of March 20, page 23—will have another year to live after June 17 next, which may God in his mercy grant her, before she completes a hundred years of life. Our correspondent meant to say that she will enter her hundredth year on that date.

Bro. Ezra Flory and wife of New Paris, Ind., unexpectedly dropped in to see us last week. Thcy were on their way to Sterling, Ill., their former pastorate, where Bro. Flory was booked for a series of Bible lectures, or sermons, possibly. Which do you like best, and can you always tell which it is?

Bro. B. F. Studebaker, Union, Ohio, layman member of the General Mission Board, has been called upon to lay away the mortal remains of his mother, Sister Catherine Senseman Studebaker, at the ripe age of eighty-four. The date of her going was March 5. His father, Bro. Henry Studebaker, passed on about eighteen years ago. They were typical of Miami Valley's best Brethren stock, and their quiet and exemplary lives were all spent within a few miles of Tippecanoe City, where everybody knew them.

Bro. J. A. Miller, Manvel, Texas, now in his seventy-eighth year, will complete that year, the Lord willing, May 20, next. In the current issue of District News Bulletin, edited by Bro. Glenn Harris, Jennings, La., Bro. Miller says: "I still do most of my reading without glasses and am now writing without glasses." A long-time leader of his district, he has often served it on the Conference Standing Committee.

Sister Anna B. Mow, Bulsar, Ind., has an able discussion of the problem of heresy in The Indian Witness for Feb. 18. Perhaps you can catch the flavor of it from this: "With all this I am forced to the conclusion that the great heresy of the Christian church is not one of the changing emphases through the centuries on different points of theology, but the real and great heresy is a lack of love. . . . Granting that some in their sincere search for truth may miss the way on some points for a while. . . . It is only the truth spoken in love from a compassionate heart that does anyone any good."

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Miscellaneous Items

The next meeting of the Ministerial Association of Northeastern Ohio will be held in the Freeburg church, Friday, April 16, instead of the second Wednesday in May, as is customary. Brethren Hartsough, Shultz and Neher will be present. The subjects to be discussed are Ministerial Placement and Peace.—C. A. Helm, Clerk, Ashland, Ohio.

Bountifully Sowing the Precious Seed. While the Centenary of D. L. Moody's birth is being celebrated throughout America and Great Britain, it is significant that the Bible Institute Colportage Association of Chicago, which the evangelist founded in 1894 for the publication and dissemination of Christian literature, should be able to show a larger output during the fiscal year just closed than that of any similar period in its history. There are many things in the world to discourage the hearts and try the faith of God's people, perhaps as never before, but the report of this association is most encouraging. During the twelve months which ended Feb. 28, the distribution of the society's own publications in this and foreign countries totals 6,376,259 copies of evangelical books, booklets, Gospels, Testaments, Pocket Treasuries and salvation tracts. This vast quantity exceeds the previous year's distribution by more than two million copies.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

I Follow the Road, by Anne Byrd Payson. The Abingdon Press. 210 pages. $1.50.

A cultured society woman by chance picks up E. Stanley Jones' The Christ of the Indian Road and reads it, the first book on religion she attempted to read for a long time. Her interests had been in the social circle, not in religion. In fact, she was rather hostile to matters religious. That book gripped her and she arose from her bed at night and waded through it before morning. Somehow she could not let go of the book or its message.

The reading of that book took her to a reading and rereading of the Four Gospels. She was eager to know the road the Christ traveled and how he approached those who

came under his influence. She was also interested in learning how his teaching and association with him reacted on his hearers. And in this study she discovered how a knowledge of him and his teaching was reacting on her.

She wrote to Dr. Jones and gave him her experience. She wanted him to recommend some books to her that would unfold the technique of living the Christian life. Being an accomplished musician she was strong on technique. He had to tell her that he knew of no book that would give her what her particular case demanded, and urged her to write her own experience in living the Christian life.

That was a new suggestion, one of which she had not thought. In the course of time she did write just as she felt and what she had experienced. Her manuscript was sent to Dr. Jones who was rather surprised when it arrived. He is troubled with many writers who ask him to read their manuscripts and he thought this was probably just one more to be scanned and returned with a few meaningless remarks.

But this manuscript was different. This time it was E. Stanley Jones who read the manuscript at one sitting because it gripped his soul. And because the book gripped other readers is why there were nine printings of it in its first three years.

Because the author was a society woman her experiences were very different from those who go in the more common walks of life. Many will object to certain practices in which she indulged after becoming a follower of the Christ as she interpreted his teachings. But all will agree that remarkable changes came into her life. As she studied her Bible, as she struggled to learn what following Jesus really meant, as she practiced prayer and influenced others both she and others knew that a change had come into her life, a change which theologians call conversion. Well, it is this change that she describes in a most charming manner. Hers is not the language of the theologian; she was never trained in his lore. Throughout she kept telling how many cigarettes she smoked and what a grip they had on her. To me this was very objectionable. But when I came to the closing pages and read her experience in dropping cigarettes entirely as their continued use seemed out of harmony with the Christian life I understood why she had mentioned them from time to time.

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With Our Schools

Manchester College

On March 5 Dr. Mordecai Johnson, president of Howard (colored) University, Washington, D. C., addressed the college twice. Everyone who heard him was greatly impressed with the ability and sincerity of this man whose father was a slave, but who has overcome the handicaps of his race and ancestry, to become one of the great educators of America.

March 12 and 13 was held the Peace Conference of the three historic peace churches, Friends, Mennonites and Brethren. Some of the leading peace workers of each of these churches were on the program. It was a great conference, and one that will have much to do with shaping the peace policies and work of these churches in the future.

March 19 and 20, hundreds of fathers and mothers came to the college to attend the Mothers and Daughters' and Fathers and Sons' banquets. This is one of the most significant meetings of the year, when the parents can come to the college to spend a few hours with their sons and daughters, and to get better acquainted with the work of the school.

Manchester College has had a series of unusual events in the last few weeks. Feb. 26 and 27 was held the annual debate tournament here at Manchester College. This has come to be perhaps the largest of its kind in the United States. Thirty colleges and universities sent teams to this tournament. During the tournament 360 debates were held. A part of the debate teams had to be sent to Huntington, twenty miles away, for debate rooms and accommondations. Each team engaged in six debates during the two days. Of the 120 teams, only five won all their debates. One of these was a Manchester team.

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Brethren Blickenstaff and Funderburg Among the Churches

Bro. L. A. Blickenstaff on furlough from India and D. D. Funderburg serving as secretary of Adult Work in America, are engaged in speaking tours in several districts. They have been in Western and Southern Pennsylvania. From March 29 to April 4 they were booked in Southern Indiana. Their schedule of speaking engagements for the month of April includes the following:

April 13-20 Middle Pennsylvania. April 13-15, District Meeting at Spring Run; 15th, 7:30 P. M., Williamsburg; 16th, 7:30 P. M., Martinsburg; 17th, 7:30 P. M., New Enterprise; 18th, 10:30 A. M., Claysburg, Bro. Funderburg, speaker; 10:30 A. M., Roaring Spring, Bro. Blickenstaff, speaker; 2:30 to 7:30 P. M., Young People's Rally at 28th Street, Altoona; 19th, 7:30 P. M., Tyrone; 20th, 7:30 P. M., Lewistown.

April 21 to 25, Southeastern Pennsylvania. April 21, 22 District Meeting at Germantown. Other meetings to be arranged.

April 28 to May 6, Eastern Pennsylvania. April 28, 29, District Meeting at White Oak; 30th, West Green Tree, Rheems House; May 1, Spring Creek, Hershey, Young People; 2nd, Myerstown; 3rd, Springville, Mohler House; 4th, Conestoga, Bareville House; 5th, Indian Creek, Vernfield; 6th, Eastern Shore, Maryland, Peach Blossom, Fairview House; 7th, Mechanic Grove.

. . . .

From Western Pennsylvania, where the brethren have already been, have come a number of testimonies from which we quote as follows:

"At Scalp Level the attendance was splendid, both afternoon and evening. The messages were very much worth while. They inspired our young people who were meeting in their rally."—George Yoder.

"The conference in Morrellville, for all of Johnstown was very helpful. Such conferences in the area are valuable and should be continued."—D. Howard Keiper.

"The Funderburg-Blickenstaff meetings in Greensburg were very good—none better."—M. J. Brougher.

"At Uniontown we felt the meetings were very much worth while. The pictures of the brotherhood activity were very interesting and educational, especially to those whose knowledge of our brotherhood work is limited."—C. C. Sollenberger.

"Brethren Blickenstaff and Funderburg brought us a real challenge. It was a most helpful conference. I only wish all of the members of our church could hear Bro. Blickenstaff's testimony. Bro. Funderburg led us in a helpful and thought-provoking discussion, and we appreciated the pictures of the work of the church at home. This type of conference is very much worth while."—George Detwiler.

"I felt it was good for the people to come in contact with these men."—T. R. Coffman.

OUR MISSION WORK

Teaching the Bible in India

BY ANNA WARSTLER

One of our greatest aims in working in this great land of darkness is to bring these people whom we love to the light of our Lord. We long to help them to find the real joy and peace that comes in knowing the Savior. So many of the people live in fear and dread of their gods. They do not have a religion that brings



This is Naomibai Theophil. She helps in this department of work. She is a fine teacher and her experience counts for much in building up suitable helps for our teachers. She is able to run the typewriter, so adds invaluable service in this way. Pray for her. She has a family of four boys. She is a model mother as well as a fine Christian worker. Pray for her in her home life.

unending peace of mind and heart. From childhood to old age millions of people here do not know what real fellowship and companionship is with a great Spiritual Being. They do not know that there is a Father, a heavenly Father, calling them into his presence.

So we are in every way possible trying to interpret our Father and loving Christ to them. To help in this work we are putting forth special efforts to teach the Bible in a more beautiful and attractive way. We are trying to help our teachers to see the necessity of putting their very best into presenting the Bible truth to the children and people of the villages.

To do this work we are attempting to put suitable courses of study into the teacher's hands. We try to keep our work centered around the Bible, for one thing is true that these people here do love the Word of God and love to study the Bible when they once know of it.

Besides trying to supply them with the helps with which you in America are so abundantly blessed we are attempting to visit the teachers in their schoolrooms and give them sympathetic guidance. It is a great joy to see the teachers of our schools teaching the Word of God to groups of children, including all classes, Christian and non-Christian. In our eighty schools we found last year that all the children coming to school were sitting in the Bible classes. There were no noticeable objections made by Mohammedan and Hindu parents about their children listening and taking part in the Bible work. Just this week in the Vocational Training School where the children are now making a model of the tabernacle, one Hindu boy offered to bring part of an old sardi which his mother no longer uses, to make the curtain which divided the holy place from the Holy of Holies in the Tabernacle. And by the way I wish you could visit this class while they are making the tabernacle. They are having a lot of fun.

One day while visiting in a room and listening to a class discuss "How Jesus Has Helped You," one of the boys said that he became a Christian while in boarding school and when he went home his parents persecuted him very severely and would not let him stay in their house, his home. He said he prayed very much, asking God to help him. And he said he did help him. He said: "I kept patient and tried to help them see Jesus, and gradually they persecuted me less; now I can go home." This was a fine testimony to the teachers who had been helping him and to the power of the gospel in the lives of these children.

Another way we are trying to help our teachers is to gather them together occasionally for discussions. Sometimes we hold general institutes at which times the teachers of the mission come together. At other times local institutes of three or four days' duration are held. Then at many of the stations, meetings of one day are held each month or quarter, when the teachers come for their pay. In these meetings the problems of the teachers are taken up and discussed.

To find our teachers together and to give them an



These are the teachers from Vyara in an annual fall institute. The Bible School students are also included in the picture.

opportunity to show what they are doing, and also to give out helps, a little paper of a very few pages is printed each month. The name of it is the "Leader." It is a very simple project but as inspiration and helps come to you through Missiongrams, so it is hoped that our teachers will receive benefit and be inspired to better service through this little pamphlet.

Through the kindness of some folks it was possible to get a Gujerati typewriter, and with the aid of a good mimeograph machine obtained from Bro. Blickenstaff we are able to put this work out at a reasonable cost.

We could go on giving you many facts, but this is quite sufficient to explain our work. This department of work has a budget of rupees 265 a year. This is about $100 at the present rate of exchange. With this money we attempt to carry on and we are glad to say that the Indians, teachers, children and Christians, are taking interest in supplying materials. We are hoping that they shall more and more take a part in the financial burden of not only this work but of the other departments. But many with their meager income are doing their best.

We hope you will not only give of your means to support this work which we love, but that you will remember these teachers and children as they attempt to find the Father in a more real way and to follow him humbly, day by day.

Anklesvar, India.

What to Pray For

BY BERTHA ROBERTSON

Week of April 3 to 10

On March 3, the Beahms sailed from Calabar for America. Four and a half years this term instead of the three years of previous terms. Let us pray that they will make the difficult transition from the tropics to our temperate climate without any misfortune. Their daughter Harriet Ann, just two years old when they returned to Africa, will have many adjustments to make to this perplexing modern civilization of ours. Pray that their voyage may be restful and that their furlough with us will be one of enrichment and fellowship, binding the homeland and mission field with closer bonds of service for the Master.



Clara Harper



Ruth Utz

Sister Clara Harper is doing a most needed work as she goes about the villages near Marama and in Marama, working with the women and the children. Our women are studying *Congo Crosses* this year. They wonder if the things they read can be true. Sister Harper is daily meeting these varied situations and with consecration and love ministers to her African sisters, bringing them the word of life, teaching them to read the Scriptures, caring for their physical ailments and directing them to the hospital and the leper colony as need arises. Most patiently she teaches the mothers how to care for their babies, praying that the day will come when the unusual will be—to have a baby die—not that the baby lived. Will you add your prayers to hers?



Wm. Beahm



Esther Beahm

Miss Utz is placed in that most trying situation for a mission nurse where she is not only nurse but doctor. The Garkida doctor makes frequent medical tours, but there are times when weeks elapse between his visit unless a special call is sent. It takes much faith to tackle many of the problems that come to her. Pray that she will be given health and wisdom to meet the urgent needs.

The Beahms' departure requires a shifting of their responsibilities to others. May this reorganization be guided for the good of the work.

Chicago, Ill.

Congo Crosses

(Women's Study Book for 1937)

Program 5

CHAPTER V. The Cross Along the Road.

WORSHIP THEME: The Crossing of the Trails.

HYMN: Where Cross the Crowded Ways of Life.

The African woman is at the crossroads and needs help in making the right choice.

(Continued on Page 22)

THE CHURCH AT WORK

PEACE

Neutral?

If international war should break anywhere on this earth it becomes our immediate concern. The civil war in Spain may possibly break out into an international epidemic. Things may crumble in the relations between Germany and France or Germany and Russia or England and Italy, or between other world powers. When and where are important but whether is more important:

Only uninformed people insist that we might well let the rest of the world go by, and look out for ourselves. Whatever we set out to do years ago, we are now very much entangled with the world. A good many billions of American money are invested abroad and at least seven billion dollars of foreign money are invested in America. American ships sail the seven seas. American citizens roam the earth. Whether we want to or not we can not let the rest of the world go by. Some well informed people insist that we can hope for peace only by "collective security," by which we help to stop "the aggressor nation," by armed force if necessary.

An increasing number of Americans believe that we can remain neutral saying to belligerents, "You let America alone, and we will let you alone." Unfortunately this simple statement does not make clear what "America" is.

If we should cut an onion across its diameter we might have an illustration of the zones included in "America." Under different conditions some might be shifted in position.

1. The central zone includes the capital, Washington, D. C.
2. The forty-eight states, which make up what we usually think of as "America."
3. Alaska, Panama, Cuba, Porto Rico, and the Virgin Islands.
4. Monroe Doctrine as modified by the recent Buenos Aires Conference.
5. Hawaiian Islands (which is expected to apply for statehood in the near future) and a few others near.
6. In order of distance from "America": Midway, Walker, Baker, Rose, Howland, Manua, Ofu, Tutuila, Wake, Guam, Yap, The Philippines.
7. U. S. legations in every capital and consulates in other important cities.
8. U. S. shipping on the seven seas—cargoes and vessels.
9. American nationals in danger zones, particularly missionaries.
10. American possessions in foreign countries such as Socony Hill, at Shanghai, the Royal Typewriter building in Madrid, the Ford plant in Barcelona.
11. Investments in foreign securities.
12. Loans and credits to foreign firms or governments.
13. Foreign markets, particularly the "Open Door" in China.
14. The idea of democracy as right kind of government.

When one college student saw how far out America reaches in an interdependent world he drew the quick and logical conclusion, "There is no neutrality." International war anywhere on the planet violates some of the values that we cherish.

If that be so, we have this question: "How much are we willing to sacrifice in order that the scourge of war shall not again blight our youth and possibly all we hold dear?"

The Emergency Peace Campaign is holding the policy that only the forty-eight states are to be defended by armed force, that defending a zone outside of that will be so heavily entangled as to draw us into any future war. All American citizens need to ponder this difficult question.

Once it is answered, we can more easily outline a policy of neutrality; also we can better estimate how large the army and navy can be.

N. B. Any one whose conscience on the world question stops with only keeping out of war is woefully selfish.—Dan West.

YOUNG PEOPLE

Young People's Delegates to Nampa Conference

The outstanding event in the church calendar year, at least as far as meetings are concerned, is the Annual Conference. At that time the church comes together in a great group for definite planning, for helpful fellowship, and for much needed inspiration. It is always a great meeting.

Young people more and more should look forward to being present. A very definite part in the Conference program is given over to the discussion of special young people's plans and problems. This year is to be no exception. Already a very helpful and interesting section has been set up for all of our young people including groups for advisers, leaders and officers. The Idaho B. Y. P. D. cabinet is working hard to make this one of our best meetings.

Your group can do nothing better than to have delegates present at this meeting. It is not too early to make any necessary plans for your representation. It will be the best investment you can make for your B. Y. P. D.

Some Interesting Samples

Wednesday afternoon, June 16—Young people and the total church program.

Thursday—Special discussion groups on interesting, personal, church and world problems.

Saturday—Social hour, picnic supper and vespers.

Sunday—Fellowship meal and great evening program.

On to Nampa! (June 16-23.)

CHRISTIAN WORKERS' TOPICS

Studies in the Parables

Hindrances to the Kingdom

Sunday, April 18

I. Parable of the Sower (Matt. 13: 1-9; 18-23).

1. The kingdom is being hindered by poor soil.
   a. Hard hearts, failure to understand (Matt. 13: 4, 19).
   b. Shallow hearts, superficial reception (vs. 5, 20).
   c. Preoccupied hearts, worldly ambitious (vs. 7, 22).
2. The kingdom grows when the seed finds good soil (vs. 8, 23).

II. Parable of the Tares (Matt. 13: 24-30; 36-43).

Competition from the enemy hinders the Lord's work.

III. Encouragement.

It has often been said if a preacher would preach as he should and the teacher and parent would teach as they should, then the churches would be filled and people would not be as they are. Do these parables support that statement? A Christian must expect and be prepared to meet discouragements. Our Master did.

LEADERSHIP TRAINING

Workers' Conferences for Credit-Minded People

Many ministers and Sunday-school superintendents feel they can more easily persuade their workers into a program of growth if some credit is attached. Provision has been made for this need in the First Series courses of the new leadership program. (See Bulletin 501, The First Series Courses. Price 10c.)

The First Series curriculum is planned for teachers who have had almost no help or training; however, a good "teacher of teachers" could enrich any course to make it of value for more advanced students.

In this First Series are listed the following courses: Personal Religious Living, My Community and the Christian Ideal, The Essentially Missionary Character of Christianity, The Life of Christ, A Brief Survey of the Old Testament, A Brief Survey of the New Testament, The Life and Work of Paul, The Meaning of Church Membership, The Program of My Church, Christian Stewardship, How to Understand Our Pupils, How to Teach in the Church School, Planning and Leading Group Worship, The Children We Teach, Planning for Children in the Local Church, Teaching Children in the Small Church, Planning for the Nursery Child, Teaching Beginner Children, Teaching Primary Children, Teaching Juniors, Understanding Youth, Youth at Worship, Planning a Young People's Society Program, Young People's Work in the Urban Church, Young People's Work in the Rural Church, Christian Youth Building a New World, Improving the Adult Class, The Church's Opportunity in Family and Parent Education, Enlisting and Developing Workers, Improving Workers' Conferences, How Jesus Developed Leaders, How Can Church Workers Get Help, How to Improve Our Sunday School, How to Improve the Opening Services of Our Sunday School, The Work of Church Officers, The Volunteer Field Worker and His Work.

There are no strict requirements for the "teacher of teachers"; only ten hours need be spent in class and study altogether (as over against twenty hours in the Old Standard Curriculum and the new Second Series). Credits earned in First Series courses are transferable to Second Series.

If you are contemplating using First Series courses in your workers' conference, be sure to read the following literature carefully:

Bulletin 501, First Series Courses of the New Standard Leadership Curriculum, 10c.

"Guide for Offering A-Level Units of the New Leadership Curriculum in Workers' Conferences," 10c.

WOMEN'S WORK

Mothers and Daughters' Banquet Program

Along the Mother and Daughter Trail

A new, complete banquet program is just off the press. It is ready to be sent out upon order. It sells for five cents. You will want to order it for your Mothers and Daughters' program, and especially for the Mothers and Daughters' supper. The program was prepared by Mrs. E. G. Hoff, the Director of Mother and Daughters' Work.

The program is planned so that the entire group of women and girls is divided into four smaller sections. These four groups follow progressively the trail to various rooms where they are entertained. They sing, eat, play and worship together.

Order "Along the Mother and Daughter Trail" from the General Mission Board, Elgin, Ill.

Another new mother and daughters' program is "The Hanging of the Crane."

By June 1 a beautiful program, based on the poem by Henry W. Longfellow, and entitled "The Hanging of the Crane," will be ready for distribution to all who order. The program was arranged by Mrs. E. G. Hoff. This, like "Chimneys," is in tableau form. In six tableaux is shown the story of family life from the bridal days to the golden wedding anniversary. A reader and soloist carry the action through.

At least 11 adults, 4 of the teen age, 2 children, and any number of grandchildren are required. Time, 30 minutes. Price, 5 cents. After June 1, order from the General Mission Board.

MEN'S WORK

A New Idea in Men's Work

The men of the Washington district are very much of the opinion that they live in a beautiful and wonderful state and in one that will grow in popularity. They are expecting many of our own people to move into that state and with this in mind are preparing a map giving the location of all roads, rivers and parks, and of each of our own churches. These maps will be on display at Annual Conference and will be sent out to anyone inquiring concerning the state.

Milo Barnhart of Olympia, Wash., is district director of Men's Work for the state.

CHILDREN'S WORK

Motivating Memory Work

"Let us teach more Bible," is a cry frequently heard these days. Most teachers of children recognize the value of the Bible in guiding Christian living and desire to make it meaningful in the lives of boys and girls. They are more concerned with the learning of "Be ye kind one to another," than a mere repetition or memorizing of these words. However, the learning of the meaning of such a Bible verse usually involves the memorizing of the words, and at the conclusion of a unit of study the children should be able to tell some Bible verses they have learned.

One junior teacher, believing that children learn easily through activity introduced an activity at the end of a unit of study that not only reviewed the memory verses of the unit, but set the children learning those they had overlooked. The words of each verse that should have been learned were printed on little cards and all mixed together. It was as fascinating as a jigsaw puzzle to search for words that would make a complete verse. In this way each word had to have its proper place. At length all the words were placed in verses, and the juniors were quite keen in detecting errors. It was much more fun to them than if the teacher had merely asked: "Now who can say the memory verses we have had this unit"? Mere drill had been replaced by activity, and it is probable that the verses will be remembered longer because of the intensity of attention that was used to learn the verses not remembered up to that time.

Of course there are other ways of motivating the memorizing of Bible verses, but if you are having difficulty in getting responses to your requests for verses, why not try this for a short while?—Mary Grace Martin.

INTERMEDIATES

An Intermediate Orchestra

Many intermediate boys and girls play instruments of some sort. If they like music, it helps them to have the church recognize their ability. If someone in the church can be found who is able to direct the group, ask them to take this as their job. It might be possible to get a school-teacher to help with this, even if he is not a member of the Church of the Brethren. Several churches could work together on the project.

The chief purpose of this would be the fun and fellowship the boys and girls would have, and the outlet for their musical talent. The church might be able to use the orchestra in various ways, however. An orchestra is not well suited to a worship service, but some parts might occasionally be used if the music is carefully selected. The group could play for suppers and social gatherings.

Use the musical talent of your boys and girls.

Congo Crosses

(Continued From Page 19)

SCRIPTURE: Joshua 24: 1, 14, 15. "Choose you this day whom ye will serve."

"Yes, the Christ shall make you free,
Christ who is himself the way,
He will teach your feet to go,
He will show you where to stay.
By green pastures and still waters
He will lead you day by day."

HYMN: From Greenland's Icy Mountains.

PRAYER.

CHAPTER OUTLINE. Today great changes are taking place in Africa and there is great need of winning Africa for Christ now.

1. Economic crossroads, pages 152-163.

Economic signs.
Great resources.
Christianity.

2. Educational crossroads, pages 163-169.

Christian Education

Miss Anna Jeanes, a Philadelphia Quaker, established the fund which has made possible the invaluable Jeanes teachers.

Livingstone himself did not travel further than did Dr. Thomas Jesse Jones, chairman of the Phelps Stokes Fund and his companions on their survey journeys as they mapped and noted the educational institutions and equipment of the entire continent calling attention of the civilized world to the African man and woman who are worthy of an education.

This commission has also concerned itself with Negro education in America.

Christian Literature

In more than one district the Protestant Christians are known as "People of the book." They say, "The God of the Catholics has no book."

Besides his station work, H. Stover Kulp has spent much of his time in helping build a literature for a people whose language had never been written before 1923. He wrote the first reader printed in the Bura language and translated the gospel of Mark, the first book of the Bible to be printed in Bura. Since then he has made other translations and written other textbooks.

If you could have only five books in your library, which five would you choose? Would these be adequate for a liberal education?

Use article on "School Days at Garkida" at close of this chapter outline.

3. Political crossroads, pages 169-172.

Can the church in America consistently separate itself from the social and economic problems?

CORRESPONDENCE

WHEN JESUS TOOK MY BURDEN

About a year ago I was faced with the terrible possibility of cancer, or undergoing an operation. Having had several operations, I thought it impossible to go through another. Finally, thanks to a Christian elder, I decided to go to the hospital. I entered the hospital in the evening and two of our faithful elders with their wives and a few relatives and friends came and had the anointing service according to Jas. 5: 14, 15. It seems I had lost faith before that, as my prayers seemed to mean nothing. But as prayer was offered there in that room, Jesus came to me as never before; and forgetting myself, the nervous condition changed to one of gladness as the services continued.

What a joy that was to know Jesus had taken my sins of omission as well as commission, and to feel that even though the operation might not be a success it was "not my will, but thine, O Lord, be done." There my burden was gone and it was then I realized the beauty of that song, "When Jesus Took My Burden and Left Me With a Song." I felt like singing as I lay there alone.

Needless to say it was not nearly so hard to go through the operation. It proved a success and I was restored to health; yes, better than for years, and in an unusual way, as the doctor said it must have been through a higher power that I gained so rapidly.

Now, having been so wondrously healed, for which I am thankful, I am trying to do more for Christ and to serve him whenever and wherever I am called. After having such an experience, I feel I can not do enough for Christ and the church. Yes, I believe in the anointing and divine healing but I feel there is a part for us to do. Faith without works is dead.

Mrs. Walter Kern.

Garrett, Ind.

DIVINE HEALING

We have recently been noticing a great many articles, emphasizing the need of divine healing and the full trusting faith in this method of curing diseases.

Is there not danger of losing our balance on this question? Can we have full trust and confidence in divine healing and still believe and use medical methods? Is not science just as divine—the things learned through centuries of painstaking experiment and study? For such truth many men have given their lives, Christian men and women who lived and worked to relieve human suffering. Are not these things divine?

To show the danger of trusting only to faith and ceremony we cite a few cases that recently came under our observation.

A very fine young man of McAllen, Texas, near where the writer is spending the winter, recently died of appendicitis. This young man had frequent attacks through the summer, each one becoming more severe; yet he stubbornly refused to have a doctor, believing the silent faith

treatment was relieving him on each attack. Rccently he became very ill and lay prostrate for four days without medical attention. He was finally removed to a hospital, but it was too late. He died on arrival.

A prominent lady teacher of Mission died last month from a tumorous growth, which I am told was not deeply inward. She died without consulting a physician, despite the entreaties and advice of friends. She depended only on some kind of faith healing.

We could relate many cases of this kind, but it is not needful, for we all know of cases where health officers have forced medical treatment on people who had only faith without logical works. Should we not combine our faith with the most skilled and divine medical treatmcnt?

Alamo, Texas. Fred C. Wampler.

TRUE EVANGELISM

"It is finished." God never left one thing for us to do, in the way of finishing his work. We are here to show forth his finished work. That is how he works and we work. He helps us to live the best life we can to let the world know that his work is finished. We never point to our own work but to his finished work on the cross. His finished work is so attractive that we are drawn to it. True evangelism then is to get the world to see his finished work which is grace for all who will believe. The abundant life ensues. Lulu Terford.

Glendale, Calif.

CAMP ALEXANDER MACK IN 1937

Dates—Deans—Fees

1. **Music Camp:** May 30-June 5.
   Dean: A. F. Brightbill.
   H. Augustine Smith (a rare opportunity).
   Fee: for the week $7.
   For music leaders—ministers—music committees.
2. **Mass Meeting of Men and Women:** June 6, 2 P. M. and 6 P. M.
3. **Training School and Bible Conference:** June 28-July 3.
   Dean: H. L. Hartsough.
   Fee: $6.
   For ministers and all church workers.
   Garry C. Myers and wife of Cleveland will be with us.
4. **Patriotic Program:** July 4.
   Moyne Landis in charge.
5. **Recreation Institute:** July 16-18.
   Bob Tully in charge.
   For recreation leaders; a small group.
6. **Intermediate Girls' Camp:** July 18-30.
   Dean: Gletha Mae Noffsinger.
   Fee: $10.
   For all girls 12-15 years of age.
7. **Young People's Camp:** Aug. 1-13.
   Dean: Russell G. West.
   Dean of Men: Edgar Diehm.
   Registrar: Wilbur Barnhart.
   H. G. Rowe, etc.
   Fee: $10.
8. **Intermediate Boys' Camp:** Aug. 15-27.
   Dean: Ralph Hoffman.
   Fee: $10.
   For all boys 12-15 years of age.

Some Things to Remember

1. Six may come for the price of five to any one camp from one church.
2. You are especially urged to send in names of prospective campers to Camp Mack, Milford, Ind., giving name and address and camp in which they are interested.
3. The camp needs your interest and support in word, presence and gift.

North Manchester, Ind. L. W. Shultz.

HELPING THE SUFFERING HUTTERITES OF GERMANY

At a recent meeting of a committee of the Mennonites, Friends, and Brethren regarding peace, there was a report concerning the suffering of the Hutterites in Germany which has been brought upon them because of their attitude regarding war. This need was presented to the members of the Board of Christian Education by mail. It was decided that we should use $100 of our special peace fund to help relieve the suffering of these people. The Friends representatives stated that they would help also.

We hope this appropriation will be satisfactory to those who have given to our special peace fund. We will be glad to hear from anyone who objects to giving this $100 and who has given something to the special peace fund.—M. R. Zigler.

Resumé of a letter by Michael Horsch, chairman of the Mennonitisches Hilfswerk Christenpflicht, dated Jan. 20, 1937:

(Remarks. Having received word concerning conditions of serious need among the Hutterites of Germany and Liechtenstein, I wrote to the Hilfswerk Committee Christenpflicht suggesting the desirability of an investigation. My brother replied that as soon as circumstances would permit he and another member of the committee would visit their churches. Meanwhile one of the committee wrote them, and in reply received the enclosed letter from Hans Zumpe, the minister of the Bruderhof near Fulda, Germany. Bro. Michael Horsch with Bro. A. Schantz of Wolfersdorf visited the Bruderhof Liechtenstein, and somewhat later he was at the Bruderhof near Fulda for two days.)

In the description of the needs given in the letter by Hans Zumpe there is no exaggerated statement. The brethren of Liechtenstein were of the opinion that the destitution at the Bruderhof near Fulda was greater than their own need. They suggested that the help coming from Germany be given to the brotherhood of Fulda. The number of persons in the latter brotherhood is fifty. The principal means for sustenance (publishing and colportage work) was closed down and forbidden by the authorities. They are located in a mountainous region, and their land ranks low in productiveness.

The ration of bread for each person is two and a half pounds a week. The very lowest ration needed is five pounds weekly per person, since bread is their main article of food. This would require a monthly contribution of 150 marks. For fuel the need is equally great, requiring 300 marks in all (until the passing of the colder season). I believe the Mennonites of Germany could contribute sufficient for bread and fuel. To date they have raised 490 marks, namely 300 marks for bread for January and February, and 190 marks for fuel. But it would be impossible to raise such an amount for a longer period; except possibly until the next harvest.

The very urgent needs besides the amounts stated for bread and fuel are: for shoes about 300 marks, and for clothing about 1,200 marks. If at all possible it is hoped that the brotherhood in America may lend a helping hand.

The Mennonites of South Germany are collecting also used clothing and underwear for the Hutterites, but not all garments can be made over to conform to the Hutterite peculiar attire.

THE CALL OF THE SOUTHLAND

The following poem appeared in the Sebring American. It was written by Sister Anna Miller, who teaches in the public schools of Sebring, Fla. It was read on the occasion of the twentieth anniversary of the founding of the Church of the Brethren in that city.—Ed.

There is a place in a northern clime,
Where cold winds blow in the winter time.
The earth is covered with a blanket of white
As the snowflakes fall, what a beautiful sight!
The icicles in the chilly breeze
Play a tune among the woodland trees.
As the bright sun shines through the cold, frosty air
Millions of diamonds sparkle there.

When north winds blow with their piercing cold,
Cattle seek shelter, and sheep their fold.
The traveler hastens to his warm fireside;
There with his family is glad to abide.
The trees look dead with their boughs so bare.
No music of songbirds fills the air.
All nature is quiet in her restful mood.
Winter has come; we dare not intrude.

'Twas years ago when some people heard
Of southern plains, by cold undisturbed.
Where fragrant flowers bloom the whole year through;
Where the mocking birds sing, and cardinals too.
The sun shines bright in the winter time.
Spanish moss sways gracefully from sturdy oaks;
And lakes with fish abound, just for folks.

Dressed in rare beauty the stately palm
Nods and beckons in the air so calm,
The myriads of stars in the sky at night,
And the great round moon are the stranger's delight.
Gorgeous sunsets with colors blend
Harmoniously at the day's end.
A most charming place amidst nature sublime,
Where souls find rest in their upward climb.

The call of the southland strong and clear,
Came to some who ventured without fear.
They wanted to build a great temple of God,
In this land of sunshine on Florida's sod.
At first they worshiped in chapel small;
Faithfully obeyed the Master's call.
Soon other folk heard of this beautiful land;
And of orange groves that grew in the sand.

They learned of the healthful climate too,
And year by year followed, not a few.
The numbers increased and soon became too small
The modest church home they found waiting for all.
God's house was enlarged, the needs to meet
Of those who worshiped at Jesus' feet.
It's now twenty years since the work was started,
And from our midst some have departed,

Whose hearts were aglow with love divine;
And faithfully served him in their time.
A tribute to them we most sincerely pay,
On this twentieth anniversary day.
Years come and go. May God's work go on
Till his great kingdom of peace shall dawn;
And his church always stand for righteousness here,
In the land of sunshine we hold so dear.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fuhrman-Rappoldt.—By the undersigned at his residence, Brookside Place, near Westminster, Md., March 6, 1937, Mr. Carroll D. Fuhrman of Manchester, Md., and Sister Mary N. Rappoldt of Reisterstown, Md.—Wm. E. Roop, Westminster, Md.

Geeting-Heckman.—By the undersigned, at the Eaton church, Feb. 27, 1937, Fred Geeting and Cora Heckman, both of Eaton, Ohio.—Frank Eby, Trotwood, Ohio.

Kao-Oshiem.—By the undersigned at his home in Moscow, Idaho, March 1, 1937, Bro. Guy Kao and Rachel Osheim of Kalispell, Mont.—A. R. Fike, Moscow, Idaho.

Wrightsman-Jenkins.—By the undersigned, in the church parsonage, Feb. 28, 1937, Bro. Elvyn Wrightsman and Sister Melva Jenkins, both of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

FALLEN ASLEEP

Barkley, John Calvin, son of Wm. H. and Frances Spencer Barkley, born June 22, 1908, and died March 5, 1937. He united with the Church of the Brethren in 1930 and lived a consistent Christian life. At the age of ten he suffered a severe attack of influenza, the results of which he bore with Christian fortitude until the time of his death. There remain his father and mother, three brothers and five sisters. Services at Bolivar, Ohio, by the undersigned with interment at Zion cemetery.—E. E. Frick, Louisville, Ohio.

Bowman, John E., son of Aaron and Malinda Jane Bowman, was born near Homeworth, Ohio, Oct. 21, 1861. Early in life he united with the Reading Church of the Brethren. At the age of 42 he moved to Alliance, where he lived until his death, Nov. 4, 1936. Bro. John never married and when he became ill, just one week prior to his passing, he was taken to the home of his sister, Mrs. Jessie Towns, in Alliance where he fell asleep. Funeral service was conducted by his pastor, the undersigned.—J. W. Fyock, Alliance, Ohio.

Burns, Susan A., daughter of Jacob and Sarah (Miller) Wise, was born in Elkhart County, Ind., Sept. 28, 1865, and died Feb. 15, 1937, after a few days' illness of pneumonia. She united with the Church of the Brethren at the age of eighteen and remained faithful. May 1, 1892, she married Irvin S. Burns who passed away three years ago. To this union were born four daughters; surviving are three daughters, one brother and ten grandchildren. Funeral services at Yellow Creek church by Bro. John Frederick, assisted by Bro. Chr. Metzler. Burial in Union Center cemetery.—Bessie Burns, Wakarusa, Ind.

Chronister, Sister Mabel M., wife of Earl J. Chronister, born May 16, 1897, died March 11, 1937, after a brief illness. She was the daughter of David and Ella Markey. Her mother survives with one daughter, two sons, six sisters and two brothers. She was a faithful member for several years. Funeral services in the New Fairview church by Elders S. C. Godfrey and Howard Danner with interment in adjoining cemetery.—H. B. Markey, York, Pa.

Detwiler, Ezra Luther, died Feb. 13, 1937, at his home, Williamsburg. He was the son of Frank P. and Mary (Sollenberger) Detwiler and was born Nov. 10, 1888. He was married May 27, 1909, to Pearl Wicker who survives with two daughters, six sons, four grandchildren and one sister. He became a member of the Fairview Church of the Brethren when a young man. Funeral in the Fairview church by C. O. Beery and Ernest A. Brumbaugh. Interment in Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Ferguson, Isaiah B., aged 68 years, died at the home of his sister, Mrs. Emma Stahl of Jones Mills, where he had gone on a visit; he was stricken with paralysis. His home was near Hollsopple, Pa., and he was a member of the Quemahoning congregation for many years. Although he did not have a pastorate, Bro. Ferguson preached in a number of the churches in Somerset County. He was a son of Robert and Mary Burkholder Ferguson. His wife, Mrs. Mary Miller Ferguson, passed away three years ago. Surviving are three sisters. Funeral services at Maple Spring church by the pastor, Bro. John M. Geary, assisted by Rev. White. Interment in Maple Spring cemetery.—Mrs. Nora A. Stutzman, Hollsopple, Pa.

Fike, Elva May, born July 5, 1898, and died Feb. 23, 1937. She was the daughter of W. A. and Lizzie B. Jennings. She married Bro. Earl Fike Jan. 9, 1916, and served as a helper to her husband in the ministry in the church for a number of years. They were blessed with seven children; she also cared for a stepdaughter. She leaves these children, husband, father, mother, one sister and six brothers. She entered the church at the age of thirteen and had been very faithful in her devotion to the Lord and the church of her choice. Funeral by Emra T. Fike, assisted by V. L. Bennett at Shiloh church. Burial in the cemetery near by.—Flora Harsh, Eglon, W. Va.

Griner, W. O., was born Dec. 4, 1882, and passed away March 4, 1937. He was married Nov. 24, 1904, to Ella Royer. To this union two sons were born, one dying in infancy. He is survived by his wife, one son, and one grandson. At an early age he accepted Christ and joined the Church of the Brethren. He attended Manchester College in his youth. As a husband and father he will be missed, as well as being missed by a host of friends. His was a radiant personality, spreading joy wherever he went. His home was a happy one, and he enjoyed life. His joyful, hopeful spirit was undaunted by the attack of sickness last fall, which resulted in his death. He will be missed at many of our district meetings and other conferences, including Annual Conferences, for he always made a special effort to attend them. Funeral services were in charge of D. R. McFadden, assisted by W. L. Desenberg.—W. Glenn McFadden, Mansfield, Ohio.

Heestand, Sister Emmaline, widow of A. I. Heestand, many years one of the best known and best loved ministers in Northeastern Ohio, fell asleep in Christ Nov. 29, 1936, at the home of her daughter, Mrs.

A. R. Young, in Harfville. Sister Heestand was a real saint of God, and a quiet, unassuming, faithful Christian. Her husband was able to travel so much and help many churches because she was always ready and willing to remain at home by the "stuff." And according to an Old Testament writer she will share equally in the reward with her husband. Sister Emmaline was born near Wooster, Ohio, where she spent most of her life, with the exception of eight years in Kansas, and the last four years of her life when she resided at Beechwood, near Alliance, with her son, G. M. Heestand. She was 79 years of age. Nearly all her life she was a faithful member of the Church of the Brethren. Brief funeral services were held Dec. 2 in the home of her son at Beechwood, followed by services in the Wooster church by her pastor, J. W. Fyock, assisted by G. S. Strausbaugh. Three sons and three daughters survive.—J. W. Fyock, Alliance, Ohio.

Hege, Sister Fannie Etter, born Dec. 4, 1848, and died Feb. 17, 1937. She was a member of the Church of the Brethren for sixty-one years, having spent this long period of useful membership in the Back Creek congregation. Nov. 23, 1871, she married Geo. Hege. To this union five children were born, two of whom survive. She resided on the home farms with her children since the death of her husband in 1904. She with her husband united with the church Aug. 27, 1876. May 23, 1882, he was called to the ministry and later ordained to the full ministry. Sister Hege served faithfully with her husband in this office. Services in the Upton church by the writer and Bro. Edgar Landis. Interment in the cemetery adjoining.—M. B. Mentzer, Chambersburg, Pa.

Hensell, Bro. Daniel Nathaniel, aged 83 years, died at his home near Cedar Creek on Feb. 24, 1937, following a stroke of paralysis. His wife, who was formerly Miss Barbara Copp, preceded him four years ago. He is survived by two sons and two daughters. He was a faithful member of the Church of the Brethren for many years. Funeral services at Salem church by Cephas Fahnestock with interment in cemetery near by.—Ollie Cline, Stephens City, Va.

Hevener, Hester Bodkin, born April 4, 1911, and died Jan. 27, 1937. She married Andrew Hevener in August, 1930. In early childhood she joined the Moscow Church of the Brethren. Besides her husband, she is survived by three children, her mother, three sisters and two brothers. Services from the Union Chapel at Crabbottom, Va., by Rev. Greenwood, Methodist. Interment in the cemetery near by.—Mrs. Verna Z. Sheetz, Mt. Solon, Va.

Horsh, Della May, daughter of S. H. and Catherine (Peck) Knisely, was born near Falls City, Nebr., Sept. 23, 1879, and died at Eagle, Nebr., Nov. 17, 1936, following a brief illness. In June, 1911, she married Wm. Horsh. One daughter and two sons were born to this union. At the age of fourteen she united with the Brethren church, remaining faithful until death. Her husband died fifteen years ago. Funeral services by Bro. L. W. Smith from the M. E. church in Eagle, with burial in Alvo cemetery, Nebr.—Mrs. E. F. Weaver, Haxtun, Colo.

Kilhefner, Lemon K., aged 86 years, died at the home of his daughter, Mrs. Mary Flory, Ephrata. Besides his wife, who was Agnes Rudy before marriage, he is survived by four daughters, twenty-nine grandchildren, five great-grandchildren, five brothers and one sister. He was a member of the Ephrata Church of the Brethren. Services at the church by A. P. Wenger with interment in Mohler's cemetery.—Mrs. Allen Mohler, Ephrata, Pa.

Kreider, Josiah Krall, born July 12, 1896. He was stricken with appendicitis and died Jan. 20, 1937. His wife and five children remain, also his father, two brothers and one sister. He was a consistent member of the Church of the Brethren for about fifteen years. Funeral services in Hanoverdale church by Eld. Thos. Patrick with interment in adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Kyle, Effie G., daughter of John and Phiana Baum, born Oct. 30, 1870, and died Feb. 14, 1937, at the home of her son, John Kyle, of Nankin. Sept. 16, 1896, she married Harvey L. Kyle. To this union seven children were born. She is survived by her husband, three sons and two daughters and fifteen grandchildren. She was a charter member of the Akron church and later had her membership transferred to Ashland City church where she was a faithful member until death. Funeral services at the Maple Grove church by Bro. C. H. Deardorff and Bro. W. L. Desenberg. Interment in Maple Grove cemetery.—Mrs. Fern Keefer, Ashland, Ohio.

Long, Jasper D., aged 64 years, well-known farmer of the Montezuma section, died of a heart attack Feb. 27, 1937. He was born near Orange, Jan. 22, 1873, a son of Emanuel and Elizabeth Long. He spent the greater part of his life in Montezuma section. His wife, who was Miss Mollie Click, died in March, 1924. He united with the Church of the Brethren in early life. He is survived by two daughters, five grandchildren, one brother and one sister. Funeral services by Eld. A. S. Thomas, assisted by Eld. Simon Glick. Burial in Beaver Creek cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

Loose, Hannah Jane, widow of John K. Loose, died at her home at Williamsburg, Pa., Jan. 29, 1937. She was born near Henrietta, Nov. 20, 1855, the daughter of Jonathan and Elizabeth Hoover. Her husband, one son and four daughters preceded her. Surviving are five sons, three daughters, thirty-three grandchildren, twenty-two great-grandchildren and one brother. She was a faithful mother and member of the Fairview Church of the Brethren for many years. Funeral services at the home by I. B. Kensinger and Paul Martin. Interment in Snively cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Matheny, James, born Aug. 3, 1856, and died March 5, 1937. He was the son of James and Christina Wolfe. He married Frances Wilhelm Jan. 2, 1881. She preceded him about ten years ago. Three children also died, while eight remain with nineteen grandchildren and eleven great-grandchildren. He joined the Church of the Brethren in the Salem congregation about six years ago. Funeral at the Mt. Carmel U. B. church by Emra T. Fike.—Flora Harsh, Eglon, W. Va.

Mick, Sampson, born Jan. 16, 1852, died Feb. 18, 1937. Maggie, his wife, died Dec. 15, 1927. There were eleven children, ninety grandchildren and a number of great-grandchildren. Brother and Sister Mick were members of the Church of the Brethren nearly forty years. They served well in the deacon's office for a number of years. Funeral at the home of his daughter near Hendricks by Eld. Emra T. Fike with burial in Flanagan Hill cemetery.—Flora Harsh, Eglon, W. Va.

Netzley, John Adams, son of Urias and Anna Martin Netzley, was born near Naperville, Ill., Oct. 26, 1862, and departed this life in Azusa, Calif., Feb. 1, 1937. In 1886 the family moved to Gage County, Nebr., where on May 20, 1891, John was united in marriage to Margaret Van Dyke. To this union were born five children. Bro. Netzley gave his heart to Christ when about the age of thirty, uniting with the Church of the Brethren. In 1904 he was elected to the office of deacon, in which calling he continued faithful until death. In 1906, together with his family, parents and brother, Walter, he moved to Glendora, Calif., where he lived the remainder of his life, save for a few months spent in Florida and the last two months in Azusa. But a few weeks after his arrival in California, sadness entered his home on Feb. 1, 1906, when he was suddenly bereft of his companion. On April 19, 1908, he was united in marriage to Sylvia L. Cripe, who is left to mourn his passing, as also his five children, eight grandchildren and three brothers. Bro. Netzley's work as an official of the church he loved has been constructive and exemplary. He will be sadly missed not only by his loved ones, but also by all who loved him and admired his earnest, sincere life in the service of his Master. Though at times his suffering throughout the past year was intense and almost too much to endure, yet he bore it with marvelous patience and fortitude. He received much comfort and easement for a time following the blessed anointing service, but was not lifted from his bed for long. Funeral services were conducted by Pastor Arthur A. Durr, assisted by Eld. W. H. Wertenbaker. Interment in Oakdale cemetery.—Mrs. Sylvia L. Netzley, Azusa, Calif.

Rogers, Ida Ann, wife of P. M. Rogers, born April 21, 1861, and died Feb. 2, 1937. She was a member of the Presbyterian church. Besides her husband she is survived by five daughters and one son. Services from St. Michael's church by Eld. O. S. Miller, in the absence of her pastor. Interment in cemetery adjoining the church.—Mrs. Verna Z. Sheetz, Mt. Solon, Va.

Shaffer, Ruth Margaret, daughter of Bro. Roy and Sister May Brubaker Shaffer, was born Sept. 9, 1922, and passed away Feb. 18, 1937. Ruth was the second of a family of three girls and one boy and her entire life was spent near Holmesville. She was baptized when she was seven and was always an earnest church and Sunday-school attendant. Her life was short but her memory will long be a benediction to her family and her friends whom she loved so dearly. Funeral services were conducted by her pastor. Burial in the church cemetery. Paul K. Brandt, Holmesville, Neb.

Shakespeare, John H., born April 26, 1861, and died Feb. 17, 1937. He is survived by one son, a brother and a sister. Services in Hanoverdale church by Eld. Thos. Patrick with interment in adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Slaven, Thos. B., aged 80 years, died near Hart, Mich., Feb. 24, 1937. For many years he lived in Wayne County, Ill. In 1913 he moved to Hart, Mich. He was a member of the Church of the Brethren for nearly forty years. His first wife, Harriet Hyde, preceded him; also a daughter. His second wife, who was Lizzie J. Scrogum, died about ten years ago. He leaves a sister, several nephews and nieces. Funeral services at Hart after which the body was taken to Eldorado, Kans., for service and burial.—Edith M. Scrogum, Elkins, W. Va.

Starboard, Emma, daughter of Stephen and Elizabeth Weaver, was born in Michigan, March 9, 1879, and died March 10, 1937. She married Bro. Earl Starboard July 18, 1923. Surviving are the husband and five stepchildren, six sisters and two brothers. She united with the Church of the Brethren in 1903 and lived a faithful Christian life until death. Funeral services by the undersigned, assisted by Bro. Scholten, the pastor. Burial in Mennonite cemetery.—C. L. Wilkins, Freeport, Mich.

Swinehart, Curtis Elmer, son of Geo. and Nancy Swinehart, born June 21, 1863, and died Feb. 20, 1937. Nov. 5, 1891, he married Ella Clay. To this union three children were born. In 1893 he with his wife united with the Mohican Church of the Brethren. Later their membership was transferred to the Ashland City church where he remained a faithful member until death. He leaves his wife, one daughter, one son, stepmother, three grandchildren, three sisters and three brothers. Funeral services at the Ashland City church by Brethren C. H. Deardorff and W. L. Desenberg.—Mrs. Fern Keefer, Ashland, Ohio.

Weiker, Jacob, oldest son of Peter and Elizabeth Weiker, born in Defiance, Ohio, Jan. 15, 1879, and died Jan. 29, 1937, at the home of his daughter, Mrs. Harley Reed, at Maza, N. Dak. He came to this country in 1897 and had since made his home near Cando. He married Rena Myers who preceded him. To this union five children were born. In 1907 he united with the Zion Church of the Brethren and remained faithful to the end. He is survived by two daughters, one son, three grandsons, his stepmother, one sister, a brother, three half brothers and one half sister. Services at Zion church by Bro. W. W. Smeltzer, assisted by Royer Meyers. Interment in the cemetery near by.—Mrs. Lloyd R. Maust, Cando, N. Dak.

CHURCH NEWS

CALIFORNIA

Modesto.—Bro. Neils Esbensen held a meeting here Feb. 7-21 when twenty-tbree new members were added to our church. New Year's Eve three were baptized and one came by letter, making a total gain since January of twenty-seven. On Wednesday evening of each week we have a prayer and study hour. We have been having some very interesting teachers and officers' meetings once a month. At the last meeting we chose a committee to make a survey of the church neighborhood. The names of those not attending church will be handed to teachers who will make the second call. Last Wednesday at our quarterly business meeting, money was raised for the payment on tbe parsonage, also for paint. About thirty young people went to Live Oak March 6 to play basketball. Tbey spent Sunday at Rio Linda with tbe circuit. March 13 the Oakland young people will be here to play basketball.—Helen Warner, Modesto, Calif., March 12.

Rio Linda church met in council March 3. On March 4 our love feast was held. Onc was received into the church by letter. Our pastor, Bro. Jas. Swallow, has been giving us some interesting sermons on the Second Coming of Christ. March 7 the young people of the northern district had an interesting program with basket dinner at noon.—Dicia J. Lehman, Sacramento, Calif., March 13.

ILLINOIS

Peoria.—It was in December, 1936, that a definite step was taken to bring together the members of the Church of the Brethren living in and near Peoria. With the aid of the neighboring churches, a list of the members who had moved to Peoria was obtained and work started. Brother and Sister Wilbur Snoke and Brother and Sister Arthur Byerly agreed to call a meeting of the members on Sunday, Dec. 6, at the hall above Byerly Brothers' Music Company. In response to the announcements sent out and homes called upon, twenty-eight members gathered. Brother and Sister Whisler from Oak Grove church met with us and under their direction the Sunday school was organized and officers elected, the superintendent being Bro. Arthur Byerly. Later the need for a prayer meeting was discussed. The prayer band meets each Sunday evening at 7:30 in the hall where Sunday school is held. A committee was chosen to be in charge of these meetings. Bro. Meyers, pastor of the Canton church, came to Peoria and called upon some of the members, giving encouragement and inspiration in the new task. Also Bro. Wieand, the field worker of the district, spent a week end in the city visiting among the members and giving help as needed. On Sunday morning, Jan. 16, he brought the morning message after which ways and means for further growth were discussed. Anyone knowing of friends or relatives in Peoria or of those coming here who should be contacted, may direct such information to the chairman of the Board of Administration, Mr. Forrest Thompson, Hilltop Manor, Peoria, Ill., or to the foreman, Mr. Arthur Byerly, 131 Barker Ave., Peoria, Ill.—Verda Mae Byerly, Peoria, Ill., March 13.

INDIANA

Beech Grove church met in council March 2. Our communion service has been changed and will be held April 24. Attendance at church and Sunday school has been average this winter. We are starting a campaign to try to increase our attendance in Sunday school and win more souls for Christ.—Iva Berry, Pendleton, Ind., March 13.

Buck Creek church met in council March 13. The work here is being carried on by the home ministers and the church has arranged to compensate them to a certain extent. During the winter months our prayer meeting was held on Sunday evening in connection with the C. W. Beginning with April it will again be held on Wednesday. Bro. L. L. Paul was chosen delegate to Annual Conference. Our achievement offering was $45. The Ladies' Aid sent bedding to the flood sufferers and also did sewing for tbe needy in the community. Our missionary society meets once a month. A song and story program, entitled Joseph of Arimathea, is heing prepared for Easter evening.—Mrs. Perry R. Hoover, Mooreland, Ind., March 16.

Middletown.—We met in husiness meeting March 7. Most of the business transacted was in regard to remodeling our church. The work was given over to the trustees to oversee. Some work has already been donc in the basement. We want to make some Sunday-school rooms and other changes. Bro. Miller preached for us that evening. We will withdraw our prc-Easter services as Anderson wants our help in a revival; they assisted us in a revival last year. Our love feast is May 22. Sunday school and night services are very well attended.—Florida Green, Middletown, Ind., March 16.

Mt. Pleasant.—The last month our Sunday-school attendance has been increasing for which we are glad. Owing to much sickness our attendance was below normal for several months. Our Messenger agent, Mrs. Price, has succeeded in getting the paper into three-fourths of the members' homes. Our school took an offering for the flood sufferers. We decided to have our love feast June 5 at 7:30. The Aid has been quite active; they have been sewing for the children's home in Mexico, Ind., and also making comforters. They have had several sale dinners. The county W. C. T. U. will hold their meeting April 16 in our church and we will serve the dinner. An Easter program will be given Sunday evening, March 28. Our young people have been attending peace meetings once a month, sponsored by the young people of seven churches. Last month the meeting was held in the bome of N. H. Miller, with forty-five present; the next will be held at the Center church. The interest in these meetings is increasing. Several weeks ago we were privileged to hear the peace play, The Eleventh Mayor, given in Bourbon. Our pastor, N. H. Miller, will hold pre-Easter services at Camp Creek church.—Elva Miller, Bourbon, Ind., March 14.

Pipe Creek.—The regular quarterly council was held March 12. The communion will be June 6 beginning at 7 o'clock. Sister Myrtle Shively will represent us at Annual Conference. The yearly report of the Aid Society showed twenty-three regular meetings held and several special ones. It was decided to improve the church grounds by adding to the graveled drive and also to the cement walks. We enjoyed having Bro. O. A. Myer of Robins, Iowa, preach for us Feb. 28. Achievement day was observed Feb. 21 and an offering was taken. Also a donation of more than $60 was given to the Red Cross for the flood sufferers.—Martha O. Hessong, Peru, Ind., March 16.

IOWA

Iowa River church met in council Feb. 28. The time for the spring love feast was set for May 9. Arrangements were completed for a permanent pastor to begin services Sept. 1. The church paid Bro. Keedy's way to the regional conference in Kansas.—Lulu E. Duft, Marshalltown, Iowa, March 8.

KANSAS

Belleville church met in council March 6. Bro. Chas. Mauck was elected assistant superintendent to fill the unexpired term of Sister Rosa Seitz. Bro. Lawrence Dooley was elected trustee. Our love feast will be held May 2 at 7:30. In November Brother and Sister W. W. Blough of Olathe, Kans., conducted a two weeks' revival for us. Bro. Blough preached the Word with power and his sermons gave us new courage. Bro. Blough and wife added much interest to the meetings by their own special music. Sister Blough conducted the song service and directed the personal work. They also accompanied our pastor, W. W. Gish, and wife on many calls. A large audience was in attendance on the last Friday night to hear Bro. Blough's message to the young people. On the second Sunday of the meeting we had an all-day service with basket dinner. In the afternoon four were baptized as a direct result of the meeting. In the evening a large appreciative audience listened to Bro. Blough's sermon, Sunset and Evening Star. Our services closed with the love feast on Monday evening. Our pastor and wife have been serving us faithfully. During the last months at the evening preaching hour Bro. Gish has been teaching us from the epistles of Paul which have been very helpful. We had our usual Thanksgiving services at which time an offering was lifted for home missions. Dec. 18 we rendered a Christmas program; the young people gave a pantomime, Christ Is Born. The young people of our church, under the leadership of Brother and Sister W. W. Gish, are preparing a missionary play, The Soldier of the Cross, to be given in the near future. We have recently installed an electric lighting system in our church building.—Anna M. Kuhn, Belleville, Kans., March 17.

MARYLAND

Baltimore (First).—In appreciation of their many years on the mission field, our church presented our pastor, Bro. I. S. Long, and wife a parchment testimonial signed by representatives of our local church and the General Mission Board. At regular intervals our pastor is devoting the morning church service to our young people and children who furnish special music at these services. The services are well attended and appreciated by young and old. Another interesting feature during the winter months is a fifteen-minute service of favorite gospel songs as part of the Sunday evening service. Feb. 26 at our regular monthly missionary meeting Mrs. I. S. Long gave us a most interesting description of a missionary's life in India. A playlet written by our own Frontier Girls was given, portraying the urgent need of the gospel in Burma. Feb. 28 we bade godspeed to Miss Mary Engle who is sailing as a missionary nurse to Africa. Our church has assumed a share of her support. During 1936 our women contributed $75 towards the women's project, making a total missionary offering of $138.35.—Mrs. Malcolm Long, Baltimore, Md., March 15.

Meadow Branch congregation was favored on March 7 with a program rendered by the a cappella choir of Elizabethtown, Pa., at the morning worship in the country church and in the Westminster church in the evening. There were thirty-two voices, besides the leader, Prof. E. G. Myer of the college faculty. The young people in the country gave a dinner to this group of visitors and others, fifty-five in all. In the evening the singers were given supper by the town members.—Wm. E. Roop, Westminster, Md., March 13.

MICHIGAN

Midland.—The young people gave a missionary program Oct. 4. Bro. J. L. Guthrie came to us Oct. 12, remaining seventeen days. He gave us very good sermons which were much appreciated by all. The members were encouraged and four were added to the church. Dec. 13 the church met in council. Bro. Chas. Spencer was elected elder for another year. Dec. 19 we had a Christmas program.—Florence V. Smith, Midland, Mich., March 16.

Pontiac.—The men of the church are well organized now and have been doing some very good work. They purchased the lot next to the church and have finished paying for it. On Feb. 12 they gave a chicken supper and served 146 persons. We held our quarterly council March 13. Paul Shafer was elected trustee and Mrs. Paul Shafer.

Bible School director. Many of our members, including our pastor, Sister Mary L. Cook, have been ill with the flu this winter, but all are well again.—Mrs. Paul Shafer, Pontiac, Mich., March 15.

NEBRASKA

Bethel church observed the Christmas season with a sermon on Sunday morning and a play in the evening, The New King. The men of the church provided a program for New Year's Eve. Bible study of the life of Christ was given on Sunday nights, with our pastors, Brother and Sister Snavely, as directors. This was for three months, with good interest and attendance. A midweek Bible class on parable study was conducted for the same length of time. The S. O. S. girls gave a missionary play, The Greater Vision, in February, which was very impressive. The young people are also working up an Easter drama. Our women's council has taken up the mission study, Congo Crosses, which is very interesting. On our women's project of supporting the girls' school in India $17 was paid in. We also gave $46 to help repair our church furnace. In a recent business meeting we retained our pastor for another year. Our love feast and communion will convene May 23. Our father and son banquet was held March 12 when a splendid address was given by Mr. Westcott, superintendent of public schools.—Mrs. Ella Saylor, Carleton, Nebr., March 15.

NORTH CAROLINA

Fraternity.—Our church was represented at the Southeastern Regional Conference at Roanoke, Va., Nov. 11-13, by five people. Sunday night after Thanksgiving the juniors and intermediates gave a program. At this time they brought in their scrapbooks and offering for the Junior League project. On Christmas night the children of the Sunday school gave a program and the young people gave a play. The agent has the Messenger in 75 per cent of the homes for the third consecutive year. Jan. 3 our elder, H. J. Woodie, installed church and Sunday-school officers for the next year. At our March church meeting it was decided to have pre-Easter services commencing on March 21 and continuing until Thursday, closing with communion on Thursday. —Mrs. Mary Robertson Pickett, Lexington, N. C., March 17.

OHIO

Akron church work has been moving along very nicely. The tithing program which was begun last fall has voluntarily been continued with wonderful results. It has increased our giving from 25 to 50 per cent. We co-operated with the National Preaching Mission program, holding our meeting the week of Nov. 15 to 22. There were fourteen baptized as a direct result, and we know the church experienced a quickening in her spiritual life. Twenty-three have been received by letter since our last report. Our love feast was held Dec. 6, with a large attendance and a fine spirit. The young people presented the pageant, "The Wisemen at the Well," on Sunday evening preceding Christmas, to an appreciative audience. The church gave our pastor and his wife a real surprise by presenting to them a beautiful Frigidaire for Christmas. They expressed their deep gratitude and are endeavoring to prove it by continuing in faithful service. The Aid Society and Mothers and Daughters' organization have been engaged in their various phases of service which have contributed helpfully to the general program of the church. The Men's Work organization is active. They have been working on improvement projects of the church building and grounds. Their plans for the future include redecorating the interior of the church. Our church gave splendid offerings to home and general missions, flood relief, Anti-Saloon League and the N. E. O. permanent meeting place.—Roxie Petry, Akron, Ohio, March 11.

Bear Creek.—Our regular council was held March 2 with Eld. Clarence Erbaugh in charge in Bro. Parker Filbrun's absence. The latter left Feb. 3 with the Christian Herald tour around the world. Bro. N. B. Wine was chosen elder in Bro. Filbrun's absence. Reports from various committees show growth in the church. We decided not to send a delegate to Annual Conference this year. Delegates to the district meeting are Howard Erbaugh, Everett Lentz, Dora Beeghly. Our love feast will be held May 29 at 7:30 with Bro. J. O. Winger officiating. Our Aid Society sent clothing and comforters to the flood sufferers and an offering of $43. An offering of $14 was sent from the Women's Work to a sister who is in the hospital. At our workers' conference in January it was decided to canvass our district to try to bring outsiders into the church. Our pre-Easter services will be in charge of Bro. Galen B. Royer of Dayton. Bro. G. O. Stutsman of Greenville preached for us March 14. We are looking forward to having with us Brother and Sister Lichty, returned missionaries from India, the latter part of June at the homecoming.—Miriam Filbrun, Dayton, Ohio, March 15.

Cincinnati is just now recovering from the effects of the flood in the Ohio River valley. The damage done in the neighborhood of our church was caused by backwater and not from the river water directly. Our church has supplied about thirty-five families with clothing, bedding and furniture. There has been an abundance of clothing, bedding, furniture and money sent our pastor, Bro. H. M. Coppock. He and Mrs. Edna Rubin, president of the ladies' organization, were the co-administrators in investigating needs and distributing articles. The homes affected by the flood will require complete redecorating and refinishing, while some have been declared vacated by the city officials and can not be used at all. Little damage was done to our church building. The water was about five feet deep in the basement. The Constance church, Ky., and parsonage are located along the river bank and were affected directly by the Ohio River. Serious damage resulted to both buildings. The Cincinnati church heartily appreciates the co-operation and loyalty of the churches of the entire brotherhood in meeting this emergency in such a noble way. Each donation of furniture, clothing, bedding and money was put to use. "God loveth a cheerful giver."—Mrs. Abram Yost, Cincinnati, Ohio, March 16.

Donnels Creek.—Aug. 16-30 we held our evangelistic services with Bro. Ray O. Shank of Oakland church in charge. Attendance and interest were good and the messages inspirational and educational. Sister Goldie Flory had charge of the music, rendering several special numbers. We were especially grateful for the co-operation of neighboring churches and for the various groups of singers who came and inspired us with their messages. Oct. 31 we held our love feast with Bro. Shank officiating. At our council meeting Nov. 30 Bro. Glen Funderburg and Ethel Barnhart were elected Sunday-school superintendents and church officers were chosen. A budget for the year was presented through the finance board. Dec. 2 we met for our quarterly birthday supper with Mrs. Rodeback as guest speaker. On Sunday evening, Dec. 20, we enjoyed a Christmas program, Searching for the Christ Child, given by the young people. Our women were fortunate in their work during the year and as a result they have paid their quota toward the Women's Work projects and had a balance with which to begin the new year.—Mrs. Orpha Leatherman, Springfield, Ohio, March 8.

Dupont church met in council March 5 when church officers were elected for the coming year: D. P. Weller, again chosen elder; also prayer meeting leader; Frank Leatherman and Irving Weller, trustees; Viola Boomershine and D. P. Weller, delegates to district meeting. During January and February we had a mission school and studied Africa. Our Aid has quilted two quilts. We are planning to paper the church soon. The young married people's class will give a play Sunday evening, April 4. Seventy-five per cent of the members are reading the Messenger. We feel our church is growing and reaching out to bring others to Christ.—Anna Measel, Oakwood, Ohio, March 12.

Fairview church (N. W. O.) met in council March 2. We arranged for a love feast on Saturday evening, March 27. Our delegates to district meeting are Brethren J. A. Guthrie and E. Leninger; alternate, Bro. W. M. Roberts.—Gertrude E. Guthrie, Blissfield, Mich., March 13.

Greenspring church met in business meeting March 5 with our elder, S. U. Snavely, presiding. Elders S. U. Snavely and H. V. Thomas were chosen delegates to our district meeting. Our communion service will be held June 13. We intend to hold several services during the week preceding Easter, our elder, S. U. Snavely, delivering the sermons. In connection with our mission school, we had an aged colored minister give us a talk regarding "The Negroes of the South." Our mission school song is "Open My Eyes That I May See." We used the book, "The Story of the American Negro." Since we consider The Gospel Messenger largely missionary, we appointed our missionary committee to act as Messenger agent.—L. J. Miller, Tiffin, Ohio, March 15.

Greenville church met in council on March 10. Delegates to district meeting were: Brother and Sister G. O. Stutsman, I. G. Blocher and Miss Ella Miller. To Annual Meeting, G. O. Stutsman. Plans were completed for a pre-Easter service to be in charge of our pastor, with a love feast on the evening of the 25th and a Good Friday union service at the Methodist church. March 7 was China missionary day at the Greenville church—a day of splendid fellowship and missionary inspiration. Bro. Ernest Wampler, wife and sons were with us for the day. Sister Wampler was formerly a Greenville girl and we have been very glad to have her and her family with us on several occasions during the past year. Bro. Wampler talked to us in the morning on the subject, Does It Pay? A fellowship meal was served at the noon hour. In the afternoon Brother and Sister Wampler brought us a glimpse of the home life and working conditions of the China field. Our church was well prepared for the day by a missionary message by our pastor, Bro. Stutsman, on the previous Sunday, which was concluded with the call to the Greenville church to support for the coming year Joseph, four-year-old son of the Wamplers, on the mission field. In a few minutes the full amount was raised. It was later decided to make this one of our projects for the future. Our January mother and daughter meeting was held at the home of Brother and Sister Stutsman and the March meeting at the church. In May we are planning to have our mother and daughter banquet. The Ladies' Aid has been quite busy this winter making and quilting quilts, making aprons, etc. They also did work for the flood relief. Our Women's Work was well represented at the meeting at Gratis. In the evening following the program at Gratis, Brother and Sister H. Stover Kulp were with us. They told of some of their work on the mission field. We appreciated very much having them with us. At some future date we hope to have Brother and Sister Bright with us. March 14 Bro. Hollinger from Beech Grove church preached for us and Bro. Stutsman preached at Bear Creek. Feb. 21 Bro. Weaver from Bradford church preached for us. Our pastor was confined to his home for several weeks but is able to be with us again.—Grace Rhoades, Greenville, Ohio, March 17.

Pleasant Hill.—Last autumn while our pastor, Bro. Oliver Royer, held two revivals the pulpit was filled by Brethren W. C. Detrick, Mark Shellhaas, Galen Royer and Ivan Eikenberry. The different classes of the Sunday school contributed clothing, toys, books, money, etc., to the box prepared by the Aid Society and sent to the Constance mission before Christmas. On New Year's Eve there was a get-together

meeting and a food shower for the pastor and family. Jan. 3 Bro. A. D. Helser of Africa gave a stirring message. That morning over $100 was raised; that same amount was contributed from the Miller fund to this special Africa project. Feb. 7 our church entertained one of the Southern Ohio mission rallies. The speakers were Brethren Stover Kulp and Chas. Bonsack. The men's quartet of Manchester College sang several numbers. Mrs. Kulp also gave a short message in the evening. Fourteen of our women attended the Women's Work conference at Gratis Feb. 10. March 3 the members' meeting was held. Delegates to district meeting are Bro. O. Royer, Lester Sollenberger and Mary Beery. Any one attending Annual Conference will be appointed as delegate. The missionary committee recommended that offerings for missions will be lifted the first Sunday of each month.—Mary West, Pleasant Hill, Ohio, March 16.

Stony Creek.—The church convened in council meeting March 2 in charge of our pastor, Bro. Warstler. We bad reports from our church treasurer and building committee. Our delegates were chosen for district meeting to be held at the Lick Creek church—L. C. Huber, Mary Neer, and alternates, Wilbur Yoder and J. I. Kaylor. Owing to the distance to the Annual Conference this year, we decided not to be represented. Our Aid Society is meeting this week for an all-day sewing to make comforters for the flood sufferers. Our pastor's wife has been quite seriously sick for a couple of months, and we are thankful that she is gaining strength the last few days. We are planning to bave our evangelistic meetings in August, our pastor expecting to exchange meetings with another pastor in an adjoining district.—Mrs. J. I. Kaylor, De Graff, Ohio, March 11.

Trotwood church got off to a fine start for 1937. The church mortgage was burned at a business meeting held on New Year's Eve. After the meeting a social hour was held in the basement with a watch service following. Our new pastor, Bro. E. R. Fisher, and his wife have entered wholeheartedly into the work at Trotwood. Bro. Fisher conducted a class on "Christian Education in the Home," during the winter months. The Women's Work organization is sponsoring a missionary course that will be supervised by Esther Bright Denlinger. During the recent flood our church responded liberally with money and clothing for our people in the flood area. Brother and Sister Oliver H. Austin will conduct a series of evangelistic meetings from March 10 to 28. In addition to the periodic evangelistic meetings both the pastor and Sunday-school workers put forth continual evangelistic efforts. That such a program is worth while was shown last Sunday when six from the primary department of the Sunday school expressed their desire to bc baptized at the end of the regular church service.—Mildred Flora, Trotwood, Ohio, March 10.

OREGON

Grants Pass church met in regular quarterly council March 4, with our elder, R. C. Flory, presiding. It was decided to hold our spring love feast May 14 at 8 P. M. Also decided to hold our fall love feasts some time during the month of November. A committee was appointed to secure a new carpet for our church this spring. Our young people gave a temperance program Jan. 31 and are now preparing a play to be given Easter Sunday. Any members passing through this territory en route to or from Annual Meeting are cordially invited to stop over with us.—W. F. E. Harlacher, 661 N. 12th St., Grants Pass, Ore., March 8.

Weston church enjoyed a wonderful revival meeting beginning Feb. 7 and closing Feb. 21. The evangclist, Bro. F. H. Barr of Myrtle Point, Ore., brought us God's message in a forceful yet simple manner and we have been spiritually built up. Three were received by baptism and we are looking forward to others uniting with the church. We had splendid co-operation from our schools and faculty and Bro. Barr made many friends among the young people as well as old. Our Sunday school has increased nearly 200 per cent over last year. In fact we are having to divide some of our larger classes. We are also having a prayer meeting and Bible study Thursday evening of each week with a splendid attendance and interest. As soon as weather permits our building will be given the second coat of paint, and new carpet for pulpit platform and aisles is to be provided.—Mrs. E. E. Tucker, Weston, Ore., March 18.

PENNSYLVANIA

Ambler preaching mission took place the week of Dec. 6. Each evening a minister prominent in his own denomination and in the community was in charge of the service. On the last evening Bro. C. C. Ellis represented our denomination. The children gave their Christmas program on the morning of Dec. 20. That evening the B. Y. P. D. presented very effectively a play entitled "The Inn at Bethlehem," directed by Sister Elizabeth R. Blough. This was followed by a white gift service. A junior department has been organized in our Sunday school under the supervision of Sister Ruth Henning. Our council meeting was held on Jan. 15. The installation of church officers was a part of the regular morning services of Feb. 7. Mr. John Cantrell, a member of our Sunday school, recently presented to the church a pastel portrait of our late beloved pastor, Bro. Henry K. Garman. The portrait was the work of Mr. Cantrell who is also working upon a series of murals in oil in our Sunday-school room. Through the generosity of several of our brothers and sisters it has becomc possible to issue a weekly bulletin of the order of services and activities of the organizations of the church and Sunday school. Missionary speakers duing the past few months have heen Brother and Sister H. Stover Kulp of Africa, and Mrs. Kathryn Raincs Arnett, from the Kentucky mountains. Our pastor, Bro. Paul M. Robinson, was chosen about a year ago to succeed our brilliantly successful pastor, the late Bro. Henry K. Garman. Bro. Robinson has met bis responsibility with unusual success and in appreciation of his services the congregation unanimously extended to him increased remuneration. The congregation has also arranged to purchase a parsonage near the churcb property.—Mrs. John K. Snyder, Ambler, Pa., March 5.

Chambersburg.—Recently we received the deed for our church building from the District Mission Board. Our young people gave a Christmas pageant on Dec. 23, which was repeated by request. The preaching mission Jan. 3 to 10 was conducted by our pastor, C. E. Grapes. Bro. Otho Winger, president of Manchester College, preached for us Sunday evening, Jan. 10. We had a missionary service and achievement offering on Feb. 21. A musical sponsored by our choir, under the direction of Blaine Bear, was given Sunday evening, Marcb 7. At the council meeting March 10 good reports were given by various treasurers and a committee appointed to purchase parsonage. We elected elder, pastor, trustee, several committees, Messenger agent and correspondent. Our Ladies' Aid organized for the year with Mrs. C. E. Grapes president. We have heen busy all winter, meeting every Wednesday afternoon. Our work consists mostly of quilting and making comforters and aprons.—Mrs. Geo. Haldeman, Chambersburg, Pa., March 15.

East Petersburg.—We will have pre-Easter services starting March 24 at the East Petersburg house with the home ministers in charge. Easter evening tbe church chorus will give a program of reading and song, Sister Mary Forney directing. Sunday evening, April 4, we will have a temperance program at the East Petersburg house. April 12 we expect to begin evangelistic meetings at the Salunga house with Bro. M. J. Brougher of Greensburg, Pa., evangelist.—Mrs. Emanuel Seifert, Manheim, Pa., March 8.

Ephrata church met in business meeting March 9 when church officers were elected. Our pastor, A. P. Wenger, resigned but will serve until Sept. 1 when Bro. Galen Blough will take up his duties. Delegates to district meeting are Elmer Shirk, Amos Martin, Amos Taylor, J. M. Neff; alternates, Nathan Kilhefner, Galen Kilhefner, Lemon Schlosser, Gertrude Shirk. To Annual Meeting, A. P. Wenger and Galen Kilhefner. Amos Taylor was chosen trustee for three years; Ellen Mohler, Messenger correspondent; Aid Society president, Mabel Wenger; advisers for young people's work, Bro. Galen and Elsie Kilhefner. The report of the Aid showed a balance of $224.12 in the treasury. Our love feast will be held the first Sunday in May.—Mrs. Allen Mohler, Ephrata, Pa., March 17.

Harrisburg.—The churches of Harrishurg held an eight-day preaching mission Jan. 3-10 in co-operation with the National Preaching Mission. We were able to have a different speaker each evening and each service was very inspiring. During the week two accepted Jesus Christ. Jan. 17 was tbe day for our huilding fund offering; a total of $771.03 was received; $227.25 was paid for interest and $500 on the principal. John Hock and Betty Fyock served as delegates for the B. Y. P. D. at the young people's meeting at Elizabethtown, Pa., Jan. 16. Jan. 24 Bro. W. S. Rohrer of Newton, Kans., spoke in the Christian Workers' meeting and participated in the devotional period of the evening service. At the close of the church service $30.11 was re-

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

DISTRICT MEETINGS

Maryland, Eastern, Thurmont, April 28.

Maryland, Middle, Welsh Run, April 21, 22.

Ohio, Southern, Pitsburg, April 14, 15.

Pennsylvania, Eastern, White Oak, April 28, 29.

Pennsylvania, Middle Spring Run, April 13-15.

Pennsylvania, S. E., N. J. and E. N. Y., Germantown, April 21, 22.

Virginia, Northern, Linville Creek, April 16, 17.

Virginia, Second, Staunton, April 28-30.

LOVE FEASTS

California

April 4, Oakland.

April 29, 7: 30 pm, Hermosa Beach.

Florida

April 18, Miami.

Idaho

May 14, Bowmont.

Illinois

May 2, Panther Creek.

Indiana

April 4, 7:30 pm, Muncie.
April 8, 7 pm, Nappanee.
April 24, 7:30 pm, Nettle Creek.
April 24, West Manchester.
April 24, Beech Grove.
May 22, 7:30 pm, Middletown.
June 5, 7:30 pm, Mt. Pleasant.
June 6, 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.

Maryland

May 2, 6:30 pm, Pipe Creek.

Nebraska

May 23, Bethel.

Ohio

May 29, 7:30 pm, Bear Creek.

Oklahoma

April 3, 7 pm, Ames.

Oregon

May 14, 8 pm, Grants Pass.

Pennsylvania

April 18, Mt. Pleasant.
May 2, 6:30 pm, Roaring Spring.

ceived for the Red Cross. Feb. 9 the Men's Work adopted a self-denial project. Each time they deny themselves of something the equivalent amount of money is put aside and turned into the treasury. The money is to be used for various repairs to the church building in the spring. Feb. 21 the achievement offering amounted to $160. From the first week in March until Palm Sunday various prayer meetings will be held in the different members' homes. We will also conduct services during Holy Week.—Mrs. E. M. Byrem, Harrisburg, Pa., March 9.

Lancaster church held an evangelistic meeting Jan. 3-16 with Bro. Rufus Bucher of Mechanic Grove, evangelist. This meeting was arranged in accordance with the preaching mission in Lancaster. Bro. Bucher gave us inspiring sermons. There were eight converts and one was reclaimed. Jan. 30 and 31 the young people's organization of the church sponsored a missionary rally with Bro. A. D. Helser bringing us four soul-stirring messages. The board of Christian education is sponsoring an Easter play entitled Joseph of Arimathea, to be given on Easter evening. Our pastor is bringing us inspiring sermons pertaining to the Easter season. Lancaster church met in council March 10. The missionary committee is planning a school of missions to begin the first Sunday evening in April and to continue for six Sundays. The group will study the American Negro. The Ladies' Aid reported being very busy. The church letters of Bro. John D. Ebersole and Sister Mattie B. Ebersole were granted. They are moving to Jennersville to better carry on their work in the church there; they will be greatly missed here as they have been very active. Bro. Ebersole has been church clerk for twenty years and has served the church in many other capacities.—Mrs. Harold I. Ebersole, Lancaster, Pa., March 13.

Leamersville church met in council Feb. 28. Bro. Jacob Kinsel was unanimously re-elected pastor for another year. Bro. Kinsel and Bro. Lafayette Sell were chosen delegates to district meeting.—Mrs. Fred J. Claar, Claysburg, Pa., March 13.

Lebanon.—Our revival ended March 21. We are glad to report the conversion of six souls. Bro. Ebersole preached excellent sermons. Each evening after the preaching service a number of members met for prayer. During Holy Week we had services on Wednesday, Thursday and Friday nights; our local ministers filled the pulpit. The Easter morning program was given by the children. Our quarterly council will be held April 6.—Mrs. Carl W. Zeigler, Cleona, Pa., March 28.

Mt. Olivet.—On April 10 and 11 Bro. Ralph Schlosser of Elizabethtown will conduct a Bible institute for us; his subject will be Bible Doctrine. Bro. Frank Carper of Palmyra will hold an evangelistic meeting commencing May 30 and continuing two weeks. We have placed The Gospel Messenger in about 85 per cent of the Brethren homes of this territory. Our elder, Bro. J. E. Rowland, will be with us again the first Sunday in April.—Mrs. Ada Brandt, Millerstown, Pa., March 22.

Lost Creek congregation met in council meeting Jan. 1 for the purpose of organizing our work for the new year; at this meeting the pastor, Bro. J. A. Buffenmyer, was re-elected for another year. The meeting also authorized the printing of a local yearbook of the congregation. Our people at the Bunkertown house felt the need of some alterations at the church house; one of the trustees paid for the repainting of the church on the inside, a committee solicited members and friends and put memorial church window lights into the church instead of the clear window lights. Another committee solicited a fund and ordered new church seats which will be installed after Easter. Mar. 14 we will open our two weeks' pre-Easter evangelistic meeting, in charge of our pastor, Bro. J. A. Buffenmyer, closing with the love feast on Easter at 6:30 P. M. On Good Friday from 12:00 M., to 3:00 P. M., we will have a devotional service, in charge of the pastor and his son, Luke Buffenmyer, a senior at Elizabethtown College.—J. A. Buffenmyer, Bunkertown, Pa., March 9.

TENNESSEE

Johnson City church celebrated the Christmas season by the following exercises: Dec. 20 at 11 A. M., a program by the Sunday-school children; at 7:30 P. M., a pageant, Why the Chimes Rang, by the young people. Dec. 28-30 the Tennessee and North Carolina B. Y. P. D. held its semiannual conference. The meeting was well attended and an interesting and inspiring program was given. Jan. 3 Bro. R. B. Pritchett of White Pine, Tenn., gave us an excellent and practical sermon. Jan. 10 Mrs. Shull, our pastor's wife, underwent a major operation; she is now at home and recovering nicely. Feb. 14 at 11 A. M. the Women's Work rendered a missionary program; and at 7:30 P. M. Eld. S. H. Garst of Blountville, Tenn., filled the pulpit, his subject being The Hands of Christ. The Aid Society is active and has much work in advance. We are reading the book, Congo Crosses, during the work hours. The father and son banquet will be held in the near future, sponsored by the Men's Work. Sunday school and

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church services have been well attended all during the winter months. March 25 our communion will be held.—Mrs. Tenna E. Leighton, Johnson City, Tenn., March 5.

VIRGINIA

Beaver Creek.—The regular council was held Feb. 6, at the Montezuma house. It was decided to have a series of meetings at the Montezuma church sometime in May if a minister can be secured. It was decided not to have the old folks' singing on Feb. 22 as in former years. The brethren will extend the visit the last week in March. The visit council will be at Beaver Creek church April 3 beginning at 10 o'clock. Bro. Cecil Showalter from Keyser, W. Va., will favor us with an illustrated temperance lecture on April 8 at 7:30 at the Beaver Creek church.—Mrs. S. E. Garber, Bridgewater, Va., March 16.

Bridgewater.—On the last Sunday of the year our pastor conducted a candlelighting service which was very impressive. A farewell party was held in the social room of the church in honor of Brother and Sister E. M. Wampler, on the eve of their departure from Bridgewater. Many fine tributes were paid them and their work, and a purse was presented them as a token of appreciation. We met in council Feb. 1. W. H. Sanger was elected church treasurer. Bro. C. G. Hesse is our delegate to Annual Conference with Bro. N. D. Cool, alternate. Delegates to district conference are: C. G. Hesse, Mrs. C. G. Hesse, F. D. Dove, J. S. Flory; alternates, Mrs. W. H. Sanger, Mrs. J. S. Flory, C. B. Smith and D. C. Craun. We are having pre-Easter services every Wednesday evening during the Lenten season with a different speaker each time. Our church joined the other churches of the town in observing World Day of Prayer. A missionary play was given Feb. 21 before a large audience; at which time our offering for Women's Work national project was taken.—Mrs. O. F. Foley, Bridgewater, Va., March 7.

Copper Hill church held a love feast Sept. 26 with Bro. McKinley Coffman of Troutville in charge. Sept. 27 installation services were conducted for the B. Y. P. D. and Sunday-school officers of the entire congregation. The B. Y. P. D. had a candlelight consecration service at the installation of officers. The church met in council Nov. 21. Bro. C. E. Eller was re-elected elder for another year. A Thanksgiving fellowship supper was held Nov. 25 with a large attendance; this was followed by a short B. Y. P. D. program. Our pastor being away attending the preaching mission in Washington, D. C., our elder, C. E. Eller, and Bro. Noah Conner of the M. E. church gave the addresses for the evening. Three Christmas programs—two pageants and a miscellaneous program, were rendered in the congregation. On Christmas morning our pastor gave us a wonderful message. The offerings taken on Thanksgiving and Christmas went for the buying of a parsonage. The young people delivered baskets of fruit to the shut-ins on Christmas Day. The Ladies' Aid has had regular meetings with increased attendance. They have pledged $120 toward the parsonage. Several from our church attended the regional conference in Roanoke Nov. 11-13—a rich experience for all. Thirty-five attended the preaching mission in Roanoke conducted by Bro. Kurtz. We plan to have a training class sometime soon in one of our preaching points. The Ladies' Aid has been successful in getting the Messenger in 75 per cent of the homes. Electric lights have been put in our church recently. We feel that since we have a pastor our church work is progressing. The pastor and wife have moved into the parsonage recently purchased. Delegates to district conference are J. E. Wimmer and G. P. Fralin; alternates, Mr. and Mrs. A. R. Showalter.—Cassie Shaver, Bent Mt., Va., March 16.

Johnsville congregation met in council March 13. Delegates appointed to district meeting to be held at Peters Creek church March 31 were O. E. Wells and J. W. Hylton, with John Giles, Jr., Mrs. J. W. Hylton and G. C. Wheeler, alternates. A building committee was appointed to see that some necessary work be done to the interior of the church. It was announced that Bro. Orval S. Garber of the Cloverdale congregation will hold a two weeks' revival at our church beginning Aug. 29. Our regular preaching appointments have been very ably filled to date by our elder and pastor, J. E. Barton, and assistant pastor, G. C. Wheeler.—Clyde Starkey, Catawba, Va., March 15.

Moscow church met in regular council Feb. 26 with Eld. O. S. Miller in charge. Several committees were appointed to investigate some changes in the church. The Summit congregation is asking that we consider uniting with them in hiring a pastor. A committee was appointed to meet their committee concerning the proposition. Decided to have our communion service at Easter, the hour to be decided later. The ministerial committee reports they have secured Bro. Joseph A. Kiracofe to hold a series of meetings the latter part of August. We will not send a delegate to Annual Conference this year. Delegates to district meeting are R. P. Clatterhuck and W. J. Shull. Alternates, W. W. Cox, O. S. Miller and J. Glen Byerly. One letter of membership given recently has been returned, the parties having moved back with us. The women of our church observed the "World Day of Prayer" Feb. 12. Not many were present due to much sickness in the community at the time. The attendance at our church services, Sunday school, and Aid meetings has kept up splendidly during the winter although we have had rain or snow every Sunday except two this year. Our achievement offering, lifted Feb. 14, was $272, including two checks of $50 each, given individually to Brother and Sister Ernest Wampler.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., March 13.

Oak Grove church met in council March 10. The official council was held Sunday evening at the home of Bro. N. H. Wertz with our elder, Bro. C. C. Eller, in charge. The building committee reported that the work on the church building was progressing nicely. We decided to have our love feast Saturday before the second Sunday of May, and to have the dedication of the new part of the church and our annual Mother's Day service on the Sunday following. Delegates to district meeting are O. D. Eller and Mrs. W. C. Stevens; with John Jamison and M. E. Henry, alternates. It was decided to invite the Tinker Creek congregation to solicit funds in our congregation to replace their church house which was burned recently. The ministerial committee reported that they had the promise of Bro. Earl Fike to conduct our revival meeting in August or September. We plan to have Bro. Cecil Showalter give his lecture on alcohol sometime in the near future. Our church was well represented in the leadership training school held in the Green Hill church, about fifteen taking credit. We were also fairly well represented at the preaching mission held in the First church in Roanoke, some of our folks hearing all eighteen of Bro. Kurtz's lectures and sermons. Our Messenger club was a success again this year, as we were able to secure more paid subscriptions than ever. A committee was appointed to arrange for a service on Easter night. The entire church offering for Jan. 24, amounting to over $16, was given to the Red Cross for the relief of flood sufferers. Bro. Dixon, a minister and elder, who has moved into our community recently, was received by letter.—Mrs. Ruth Spangler, Roanoke, Va., March 16.

Peters Creek church met in regular council March 3. A part of the business of the evening was electing delegates to district conference. The following were chosen: Mary Naff and M. C. Garst. The committee is still working on plans by which our church may be furnished with a heating plant, also some other improvements. Our budget has been raised, also help given to the flood sufferers and German refugees. The church at this place is now looking forward to district conference which will convene the 31st of March and first and second days of April. Ministers outside of this congregation have substituted for the home ministers some during the winter. The fourth Sunday in February Bro. Orvil Garber of Cloverdale gave us a very helpful and instructive sermon from the text, "God Within." March 7 a splendid temperance program was given at this place by Ninth Street church.—Mrs. J. S. Showalter, Roanoke, Va., March 15.

Richmond.—When our former pastor and wife, Brother and Sister S. A. Harley, went back to Bethany, we were glad for their ambition to better themselves for greater work, even though their help and presence are missed. Sept. 1 Bro. Chester I. Harley came to us as a supply pastor, and at the same time entered the theological seminary here. He is greatly aiding the work and with the assistance of visiting ministers our church program is progressing nicely. A ministerial committee was appointed to secure these visiting ministers and we have had a varied and inspirational program throughout the winter. In September Bro. L. A. Bowman, minister at Penhook, Va., brought us both the morning and evening sermon. On Sept. 20 our elder, Bro. C. E. Eller, being here for our council meeting preached in the morning. Oct. 25 the morning sermon was delivered by Rev. Massey Heltzel of Union Theological Seminary and by our pastor at night. Nov. 1 Bro. Ernest Wampler, on furlough from China, brought us a simple, beautiful message. Nov. 15 Bro. Paul H. Bowman of Bridgewater College was with us. Nov. 29 Bro. Sam Lindsay preached an inspiring sermon. Dec. 6 Bro. J. S. Noffsinger and wife were with us from Washington, D. C. He delivered both the morning and evening sermon and at the Sunday-school hour Mrs. Noffsinger spoke to the men's and women's groups on Peace. Our communion service was held Dec. 12 with Bro. Harry K. Zeller, Eld. C. E. Eller, our pastor and Bro. J. S. Showalter present. Bro. Showalter officiated. Dec. 20 a Christmas pageant was given entitled No Room in the Inn. Jan. 17 Bro. John Middlekauff of Hagerstown, Md., preached both morning and evening and visited in a number of homes in the afternoon. Feb. 7 Bro. Wm. McDaniel of Milton, Del., delivered the morning sermon. Feb. 21 Bro. C. H. Hinegardner of Lynchburg, Va., preached two sermons. Feb. 28 we were favored with a program by the men's quartet from the Union Theological Seminary. March 7 Bro. Harry K. Zeller, pastor of Hopewell church, exchanged pulpits with our pastor for both services. Our church has purchased the Brethren Hymnal for the entire congregation; only the choir had them before. A mission study class for adults is now being conducted by Mrs. F. J. Wampler each Sunday night on interracial problems. A class for the children and intermediates on Africa is being taught by Miss Leah Miller. These group meetings have been well attended. At present 75 per cent of our membership is subscribing for the Messenger, enabling us to procure it at the club rate. A series of gospel sermons will begin March 21 continuing through the 28th, conducted by Bro. Warren D. Bowman of Huntingdon, Pa.—Ruby Lee Bowman, Richmond, Va., March 13.

Terrace View community church is a splendid example of a community enterprise with the Church of the Brethren and Baptist church co-operating. A Sunday school is conducted each Sunday. The Baptist pastor, Rev. Coffman, preaches each fourth Sunday and the Brethren pastor, Bro. C. H. Hinegardner, preaches on the first Sunday. During the past summer the evangelistic services were conducted by Bro. Hinegardner. Both ministers took part in the visiting program. Mrs. Hinegardner led the singing. As a result twenty-six were added to the church. Of these twelve were baptized and taken into the fellowship of the Church of the Brethren and six were received by letter. Six were received into the fellowship of the Baptist church and two others who live outside the community will take membership in their local churches. The spirit of fellowship and brotherhood was manifested continually in a most unusual way. Bro. E. H. Whitten and his fine large family have been largely responsible

for the starting and carrying on of the work there. One of his sons, Rev. Hubert Whitten, is in charge of the Sunday school. This church is indeed a lighthouse shedding forth its influence in uplifting the moral and spiritual life of the community.—Mrs. J. W. Smoot, Lynchburg, Va., March 16.

Valley Bethel church met in council March 5. The following officers were elected for the year: treasurer, Mrs. Mary Bussard; clerk, Bro. R. E. Bussard; elder, Bro. C. B. Gibbs; Brethren R. E. Bussard and E. W. Bussard, delegates to district meeting. The Ladies' Aid gave an interesting report. A committee was chosen to secure book racks for the church. The young people's cabinet is planning an Easter program. The Junior League was reorganized at the last B. Y. P. D. meeting.—Mildred E. Bussard, Bolar Springs, Va., March 14.

WASHINGTON

Sunnyside.—The Ladies' Aid was reorganized the first of the year with Mrs. Zella Swartz as president. Our sisters joined with the other churches here in the World Day of Prayer on Feb. 12. The young people put on a dramatized sermon the first of the year; later they gave it at the Yakima and Outlook churches. The Yakima men's group had charge of the services here Sunday evening, Feb. 14. The missionary branch of our Aid is proving very interesting. A number of ladies who are not members of the church take an active part in the study of Congo Crosses. We meet once a month. The young people have organized a choir and are practicing for Easter; they also are giving special numbers each Sunday morning. During the recent snow and cold weather the young people, accompanied by our pastor and wife, had a coasting party, afterwards going to the Swartz home for refreshments. We will have the annual love feast March 25. Some of our members attended the youth's national conference at Yakima March 5-7.—Pearl N. Reeves, Sunnyside, Wash., March 11.

WISCONSIN

Stanley.—During January and February our pastor, Bro. Lewis Hyde, gave us a number of lectures on the Book of Revelation, completing the book. These services were appreciated very much and created quite an interest in attendance, not only among our own group but other groups of the city. On Feb. 21 we had a blizzard and roads and streets were so badly blocked that the evening service was dismissed. Sunday-school attendance has been cut down considerably too on account of sickness. The Aid Society has been reorganized with the writer, president and Sister Ada Miller, vice-president. During the year the Aid has helped with the finances of the church and also with the church debt. The young people of the church have pledged to give a penny a day to help with the church debt; they began with this project last summer and have already paid in over $60.—Mrs. Jacob Winkler, Stanley, Wis., March 9.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection hoth of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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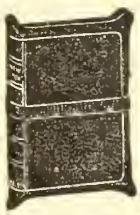
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And Ō-zī′as begat Jō′a-thăm;
and Jō′a-thăm begat Ā′chăz; and
Achăz begat Ĕz-ĕ-kī′as;

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10 For every beast of the forest *is*
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hills.
11 I know all the fowls of the
mountains: and [d] the wild beasts of
the field *are* [2] mine.

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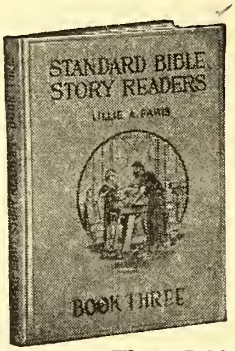
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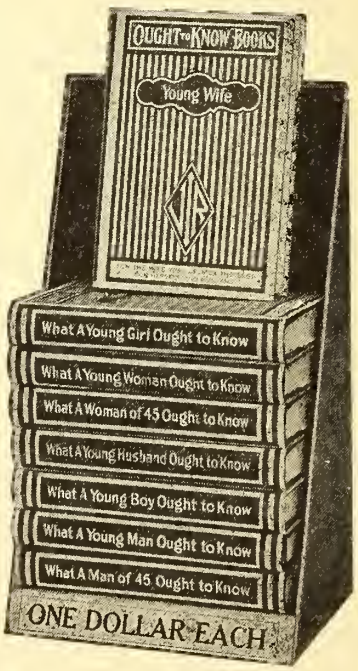
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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., April 10, 1937 No. 15

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Comfort

"God of all comfort who comforteth us in all our affliction"

Monday: 2 Cor. 1: 1-11

This is a veritable hymn of consolation which should inspire hope in every sorrowing heart. Nothing is more universal than sorrow and in such times there seems to be very little that is able to console, but here the apostle gives thanks for "the God of all comfort," "the father of mercies" who is the real source of comfort. The Comforter or Paraclete as Christ described the Holy Spirit is a beautiful word which means one who is called to the side of another to give help. This help may be cheer, courage or new strength. Paul found this help in a time of desperate need and for it he is grateful.

Our comfort may come through sympathetic friends, through the removal of affliction, through the Word, or any one of many ways; but we should always remember the source, "the God of all comfort." To him belongs all the praise.

Thanks be to the Father of Lights, from whom comes every good and perfect gift. Amen.

The Seal of God

"God who also sealed us, and gave us the earnest of the Spirit in our hearts"

Tuesday: 2 Cor. 1: 12-22

A seal is a sign of ownership, a symbol of authority, and in ancient times contained an impress of the likeness of the owner or ruler. So the abiding presence of the Spirit of God is a sign that we belong to God. He has sealed us for himself. We are his, and in witness of this fact he has given us his Spirit which is slowly but certainly fashioning his likeness in us.

Are we conscious that we belong to God? Has his seal produced any changes in our lives? Is there evidence of increasing Christlikeness? Do we find our fellowship among the people of God and our desires centered upon loving and holy things?

The Spirit dwelling in our hearts is an "earnest," a down payment, of the eternal life which is ours in Christ. We have now the essence of the glory which will be ours when we are transformed into his likeness.

Lord, may our lives this day honor the likeness we bear. Amen.

Insincerity

"I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth"

Wednesday: 2 Cor. 1: 23—2: 4

Paul had changed his plans and postponed his visit to Corinth. This fact was seized by his enemies in Corinth who accused him of insincerity and fickleness. This entire letter is really a defense against the charges of these men. Paul was deeply moved when he realized that they thought him insincere. He had deliberately postponed his visit in order that it would not be painful, and now he was accused of insincerity.

If even Paul did not escape the charge of insincerity, surely we can not. The important thing, however, is not whether others thinks us fickle but whether or not we really are. We must be on our guard and examine our motives and be certain that they are pure. Nothing is more difficult than absolute honesty in a world of hypocrisy, but if we act as Paul says he acted from a motive of "a more abundant love" it matters little what others say.

Grant us, O Lord, pure hearts and honest motives in all our dealings this day. Amen.

The Devices of Satan

"That no advantage may be gained over us by Satan: for we are not ignorant of his devices"

Thursday: 2 Cor. 2: 5-11

Are we conscious of the operations of Satan in our lives and in the world about us? Have we examined the devices he uses with us? Paul was aware of the workings of the Adversary and took definite steps to thwart him. Our attitude is often marked in contrast. We optimistically live from day to day not thinking about Satan and not realizing his plans and power. We give him so many opportunities which with thought and care could be avoided. Each of us has vulnerable places in our lives, places which are easy for Satan to find and enter. With thought and prayer we could become aware of these and be on our guard against temptation.

Paul is asking a forgiving spirit toward the penitent offender. Too many Corinthians were holding a grudge even after the sinner had repented. Grudges are excellent devices of Satan not only causing division but also embittering the spirit.

Father, help us to flee from Satan and conquer temptation. Amen.

A Triumphant Ministry

"Thanks be unto God who always leadeth us in triumph in Christ"

Friday: 2 Cor. 2: 12-17

This is a great doxology, a hymn of triumph, phrased in figures borrowed from the triumphal march of a victorious general returning to imperial Rome. The cloud of incense, the doomed captives and the shouting victors are all described. But it is not Paul's triumph, it is God's. God is the victor and Paul is simply one who has a part in this great triumphal procession of God.

Do we appreciate that we are sharers with Paul in this great victory of God? Do we realize the solemn fact that upon those who reject the gospel the perfume is "a savor from death unto death"? "Who is sufficient for these things?" We are not worthy to walk in such a triumphal procession, but with Paul we know that we walk not in our own strength but "in Christ." He is sufficient.

May our lives, Lord, be victorious and triumphant in thy strength. Amen.

Letters of Recommendation

"Or need we, as do some, epistles of commendation to you or from you?"

Saturday: 2 Cor. 3: 1-3

Letters of recommendation are very necessary in travel and in changing from one place to another, but so often they are meaningless and insincere. Very rarely are they honest. Paul knew how misleading they might be and assures the Corinthians that he needs no such letters. They, the Corinthians, are his recommendation. Not written with ink that might fade or on tables of stone, but with the Spirit of the living God upon hearts of flesh, they are Paul's recommendation. Proof is better than many letters.

We are epistles "known and read of all men," the recommendation of God to many who do not know him. What impression of God will they get this day from me? Our lives should be so honest, so sincere that all men will see the touch of the Spirit of the living God, witnessing to the glory and power of Christ.

Lord, help us this day to be honest and loving with all thy children. Amen.

WEEKLY QUIET HOUR

Road-Makers

At this time of year many men are engaged in repairing our highways. As I see them along the road I think of the word from Hebrews, "Make straight paths for your feet that that which is lame be not turned out of the way."

What kind of roads are we building? Straight broad highways or narrow lanes which turn sharply at the foot of the hill? Those who follow us may not be as careful drivers as we are. Will the Christian way be easier or more difficult for them?

Read Heb. 11: 1-13.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., April 10, 1937 No. 15

EDITORIAL

The Program Looks Good

THE program which lies all spread out before me is full of interesting subjects. They are important. The men drafted for the discussion are intelligent, able, consecrated. I know them. It's going to be a great meeting. And yet—

That dash is a sort of bar against the door to my subconscious mind, trying to keep certain interrogation points from breaking through. The questions which they mark are a little vague but they seem to have some connection with a curious wish that vibrates back and forth between disappointment and hope. At one moment it is almost bitter with a deepening sense of the futility of our much speech-making. Then it approaches the dignity of a prayer, that some new inrush of light and power would actually transform fresh insights and high resolves into churches throbbing with new life.

We can not quit talking things over and trying to find better ways of doing things. We can not call off all conferences and institutes just because practical results are not more tangible and immediate. But we can ask ourselves more searchingly whether we are mistaking an interesting meeting for actual progress, whether the good a conference does is directly proportionate to the number and length of the speeches made in it, and whether we still appreciate the value of hard work. E. F.

Speaking of God's Glory

AN old catechism says that the chief end of man is to glorify God and enjoy him forever. An old hymn says that we have a charge to keep and a God to glorify. An old text says that everything, eating and drinking or anything whatsoever, should be done to the glory of God.

The text just referred to is the concluding word of an admonition against putting stumblingblocks in other people's way. And so that is an example of doing things for God's glory? Certainly. God is glorified when we help him to realize his wish for mankind. And there is nothing he wants more than that all men should love and do the right and so have abundant life.

Saying nice things about him and singing his praise is beautiful, a fitting thing to do. But helping a weak and halting brother on his way, increasing by however little the total sum of goodness and brotherliness in the world—these are the things that really glorify him. E. F.

A Parable From Life

THE Jews escaped from bondage in Egypt, survived exile in Babylonia, marched as captives in a Roman triumph, and through the centuries since have lived on and on though scattered by persecution to the far corners of the world. Meanwhile many of the nations once lording it over the seed of Abraham have perished from the earth.

Though harried from land to land the Jews have not only managed to survive, but certainly added more to the stream of western culture than any other single group. What, then, is the parable of the Jew? How has this suffering people contrived to live and subtly influence the hostile world about them? Let every group which feels it has a contribution to make consider the Jew as a parable from life.

One may well begin with the hardest situation in which the Jew finds himself today. How is he faring in Germany? It is said that the small and isolated groups are being liquidated. For where Jews are few and conspicuous they suffer special disadvantage. Here perhaps the best that can be done is to get the children out to other lands where they can begin anew. Fathers and mothers who remain behind can expect to perish in their beloved fatherland.

But the situation is different with the larger and

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

more self-sufficient Jewish groups. Even in Germany the likelihood is that these will tend to persist. For what they are meeting in the way of persecution is not essentially different from what the Jews have been obliged to face through the ages. In such larger groups there is the possibility of mutual aid and the consciousness that come what may, the sons of Abraham can somehow live on and make their contribution.

The ones upon whom persecution falls the most severely are those of mixed blood. Generally speaking, if one is more than one-eighth Jewish, he is of this unfortunate class in Germany. The problem of those of mixed blood arises from the fact that they have broken with the solid Jewish community, and are now rejected by the gentiles they had joined. Thus those of mixed blood are true outcastes without group organization or institutions and with no clearly defined objectives.

What, then, can the Christian church learn from this latest rendering of the Jewish parable from life? The persecution that stops short of death for the group may mean the purging and scattering that spells new power. This is not new in the history of the Christian church. Compromise with the world is the beginning of the end so far as a continuing contribution is concerned. In the day of testing the inbetweens suffer terrific handicaps and are pretty apt to be liquidated. It is the solid and uncompromising group that stands the best chance of life, challenging each generation anew with its ideals and attitudes.

The uncertainties of life suggest that it is seldom possible to make even a significant contribution once and for all. It is most effective to have cherished ideals presented again and again, or at least once to every generation. In a world where so many forces are seeking the extinction of all variations from some dictator's pattern it is doubly important to save every vital mutation. Even a church must live to give if we would follow the teaching of the Jewish parable from life. H. A. B.

How to Be Well Fed

WHAT hunger is deeper in human nature than that for life to the full? There is none. We want the most and the best that existence has to offer. Jesus appealed to this rock bottom thing when he asked the man at the pool if he would like to be made whole. Who wouldn't?

And yet how blindly men grope after it! The mere tickle of a fancy, a momentary thrill, the gratifying of a passing impulse—these cheap things are constantly deceiving us and cheating us out of the best. They don't fill up the empty place. They leave us lean and starved.

And so the urge for completion, which is the very heart of religion, goes unanswered. There's one thing that can do it, only one. And that is God, the Christ-like God. When, as one of the world's great souls would put it, when life is hid with Christ in God, then life is complete. Then that deepest hunger of the heart is fed. E. F.

"Because of the Distance"

ANNUAL CONFERENCE has been assigned to the Coast Region for 1937. This by vote of the Conference of 1936. The Committee of Arrangements of the Coast Region has designated Nampa, Idaho, as the place of meeting. To serve all parts of the church best the territory has been assigned to several zones with well defined limits as to how the Conference shall rotate. Always the distance is rather great for some. This tends to limit the number of delegates and the general attendance.

Of late we have been reading church news something like this: "Because of the distance we have decided not to represent at Conference this year." How does that sound to you? Only a few times has Conference gone west of Denver. Most of our Conferences are held east of the Mississippi. But, as a rule the western churches represent at Conference. I wonder what they think of the distance, yes, at any time the Conference does not come to their region. Suppose they should report, whenever the Conference does not fall to the Coast Region: "Because of the distance we have decided not to represent at Conference this year." Would they have the continued interest in the church work they have ever manifested? Would their liberal contributions to missions and the Conference Budget hold up as it has been holding up? Hardly.

Suppose you do this, if you have been thinking of not representing at Conference: Take a map and calculate the distance from your congregation to Nampa, Idaho, or to any other point in the Coast Region, and then note that the distance from that place to your congregation or to the Conference Region in which you live is the same regardless of the direction in which you measure it. Do this, and you will note that each year the churches of the Coast Region are up against the distance problem. Because they represent in spite of the distance, would it not seem brotherly for your church to represent this year? Put yourself in their place and see how it would feel to be considered "too far away to be helped" by the presence of delegates and others from a distance when the Lord's work is under consideration.

We hear a great deal about brotherhood, the golden rule in business, and unselfishness. Why not keep this in mind now and elect delegates for the 1937 Conference at Nampa, Idaho? J. E. M.

THE GENERAL FORUM

Self-Examination

BY PAUL HIATT

Am I still stoning
The prophets today?
Do they with their lives
For my sins yet pay?
Do they still kneel before me,
Their hands clasped in vain,
Their heaven-raised faces
Distorted with pain?

Am I casting stones
Of indifference, if you please,
Then searching for excuses
My conscience to ease?
Have I ceased to give
Of my tenth each day,
And clutching it, murmured
I earned it, why give it away?

Am I worshiping idols
Of pleasure and wealth,
Which in a measure
Detracts from my spiritual health?
Have I closed my ears
To God's voice as he pleads
For me to turn
From my sinful, worldly deeds?

Maple Grove, Ind.

A Living for the Country Minister

BY ROBERT HENRY MILLER

A WEEK'S meeting during the Christmas holidays in a small country church in a rich farming area has set me thinking about the ministerial problem of this and our 385 rural churches, with approximately 20,000 members.

The following plan is offered in the belief that it may fit a few of these churches—certainly not all of them—and further, that it may appeal to some of our young men who, by background and training, are qualified for such a mixed vocation.

Let me present the plan as though it were already set up and working in, say, the Jordan Valley church, Indiana.

Three years ago the church bought an eighty-acre farm with first class buildings, fences and machinery. They also furnished it with a supply of farm animals, complete from cows to cats. The heavier pieces of house equipment were also provided, carpets, rugs, linoleum, furnace, kitchen stove and refrigerator. The title to all this property, both personal and real, is held by the church.

The total cost was $10,000 which was assumed by the twenty-five families of the church in shares ranging from $25 to $1,000. These twenty-five sponsors are paying interest at the rate of six per cent on the unpaid balance, the principal to be paid off at the end of ten years. The trustees, in behalf of the church, which holds title to the farm, have secured all twenty-five separate obligations.

The plan up to this point was accomplished with surprisingly little effort. Every family in the church did its bit in proportion to its ability. Three fine citizens of the community, not members but friendly, when they saw that church membership offered not only assurance of salvation after death but a man-sized job of service to their children, grandchildren and neighbors now, joined the church and subscribed to the farm fund. One of these three was the largest subscriber of all.

And now they were ready for the steepest part of the grade, the choice of a man. Those farmers, who had learned a good deal of sound wisdom in selecting stock and hired men, knew that the whole scheme would stand or fall upon their choice of a minister. They had their ministerial committee write to Manchester College, Bethany Biblical Seminary and the church headquarters at Elgin, telling them of their plan and what they had accomplished. The word from the Jordan Valley church created more excitement among these church leaders than they had been accustomed to. Some were a bit skeptical, so they drove down to Jordan Valley, and lo, it was even as had been described. Soon all the leaders of this part of the brotherhood were agog with interest in the new plan.

With their aid, the Jordan ministerial committee were able to find their man, the Rev. Open Field. That was in February, and Brother Field would not complete his work at Bethany until in June of the same year. In a conference of the Jordan ministerial committee, the Jordan farm committee, Brother Field and Brother Zigler it was decided that the pastor-elect should complete his seminary work, and also take a summer course in farm management at Purdue University, beginning his work at Jordan Valley Sept. 1. This, along with his farm background, would further prepare him for his new responsibility. In the meantime the farm was rented.

Brother Field has now completed his third year and while the plan has not worked perfectly, there is utterly no disposition on the part of people or minister to give it up or to change to some other arrangement.

The minister has a ten-year contract, seven years remaining of his first term. There is a kind of general feeling that if he serves the church acceptably for twenty-five years the farm and all that's on it should be his.

In addition to the farm income the church has supplied the minister with a hired hand during these first three years. This probably will continue.

During parts of the year Bro. Field gives virtually full time to the farm; during others he gives full time to the church. But he is always there in the midst of his flock, accessible when needed.

If a man were paid a straight salary and wore a white shirt among these farmers seven days in the week he would not have as intimate access to their lives and hearts as does Bro. Field who lives and works as they do. His work, his buying, his selling are a perpetual sermon to his parish.

This is a type of supported ministry which does not vary greatly from the form of the "free ministry," long established among us, and for which we have not yet found a universally workable substitute. It provides for educational preparation before entrance upon one's service.

By this type of support you do not give the minister his living; you give him a chance to make his living.

During Brother Field's first three years he has been able to substantially reduce his college and seminary debt.

North Manchester, Ind.

What Is Salvation?

BY CHARLES A. BAME

In our last, we had for our question, "What is Christianity?" In this we have another question that is of great concern, and one upon which interpreters differ widely. What is salvation? Some believe that children of good parents are born into it; others that it is a climactic experience; some that it is a gradual process, and still others that it is a final goal at the end of life. But who is right?

The words *saved* and *salvation* were new words at the coming of Christianity. Never before, in the nomenclature of humans, had the words been used as they were by the early preachers of the church. Ever since, they have had that new signification. Certainly, the word had been often used as a prayer. But in the sense that "eight souls were saved by water" (1 Peter 1: 20), or in the sense of being saved as they who had the blood of Jesus on their hands (Acts 2: 36-38), or, being saved without any rewards in heaven (1 Cor. 3: 15), here was a very new thing. In any of these senses, the words had a new connotation after Pentecost.

In the new economy, the salvation that they preached took them out of the world and away from its grips and ambitions. Life took on a new meaning corresponding to the command of our Lord: "If any man will come after me, let him deny himself and take up his cross and follow me." It became "righteousness, and peace and joy in the Holy Ghost" (Rom. 14: 17). It became of first and supreme importance that a man be saved.

What, then, was this something that happened to men with hands bloody from crucifixion that made them receive the Holy Spirit (Acts 2: 38), the final enduement of God? It was a personal, urgent, important and eloquent thing that happened to men that thus changed their unhappy lives, made them at one with the One whom they had killed and filled with the Spirit of God. If such a thing could happen to men of that time, who is there now, who could not be *saved?* It would seem that theirs was the basest of sins from which escape would be absolutely impossible. But that they were surely saved, one could not well deny in the light of future happenings.

First, then, let it be said that salvation is a great and certainly established fact. Men have been saved and are being saved. Paul is psychologically impossible apart from a salvation from prejudices, and training. He about faced as men are not wont to do. Peter's failures stopped after Pentecost. James and John were no more sons of thunder. 1,000,000 members of the church buried in the catacombs in the first century found something more dear to them than life.

Secondly, salvation is and has been a sudden experience (Acts 2: 2). Some would deny this as a fact; but no one who has had experience in rescue missions can doubt it. It happened that way at Pentecost and has been continuing ever since. "There is no condemnation now to them that are in Christ Jesus," and "If the Son shall make you free, ye shall be free indeed." The birth from above is the coming of the divine nature into the life of mortals and does not take a decade or a week to come. "We are made partakers" (2 Peter 1: 4). The present tenses of John 5: 24, the very words of our Lord, admit of no delay in the receiving of priceless gifts. He "hath everlasting life" and "is passed out of death into life." It is a past experience as soon as one has believed.

Thirdly, salvation is a gradual process. It is continually going on until we stand in his presence and are like him. We are "being saved" every day and hour. It is because of this constant need of salvation that Jesus taught us to pray, "Forgive us our sins," and "Lead us not into temptation." This is perhaps the greatest need of the modern Christian—to realize the need of a daily cleansing or salvation. Unless this gradual process of refining is going on in the soul of every Christian, he will fail, and as a "dog is turned to his own vomit again; and the sow that was washed, to wallowing in the mire" (2 Peter 2: 22) he will go back. Wars will not cease neither between man and

man, nor between God and man, until this entire dependence on the Almighty to save us from the common daily temptations and sins of a fallen race is realized.

Fourthly, salvation is a final triumph. It is never fully realized in all its fullness until we are in the presence of God. It is because men do not realize that all three ideas of salvation are legitimate and of God that churches have lost out, and disputed, and all but fought each other in times past. One group has stressed the suddenness of salvation; another, the gradual process of salvation; and another still, the final salvation. Thus different forms of ritual and agonies have been visited on the untutored, many of whom in the confusion of it all, have turned away and said to themselves: "Well, if they do not know themselves what this is, and how it comes, how am I to learn?"

Jesus himself taught all three phases of salvation. In several vivid word-pictures, he portrays how disappointed people will come to the end of the way only to hear it said: "Depart from me, ye workers of iniquity." Withal, they will have come to that desperate place with expectant faces, saying: "When saw we thee hungry or naked or in want and did not minister unto thee?" Of all the disappointments of existence, this is the most pathetic to have come to the end of all opportunity and to have come expectant, and then, with the last chance gone, lost! That is the calamity of all calamities!

But our hope is in the salvation that is sudden, and also the one that is gradual. Unless these phases of salvation have been our experience and their "joy, peace and righteousness" our portion, how can we hope to attain the last? The first comes by belief (John 5: 24); the second comes by sacrifice (Mark 8: 34; Titus 1: 16); the third comes by abiding (John 15: 7) and by continuing in the doctrine (1 Tim. 4: 16; Heb. 8: 9; Col. 1: 23). Therefore, we should know that we have been saved (Eph. 2: 8), and are being saved (1 Cor. 1: 18) and shall finally be welcomed into the bliss of eternal salvation (1 Thess. 4: 17).

Linwood, Md.

Fulfilling Scripture

BY WALTER S. COFFMAN

Some time ago I talked with a member of one of the Pentecostal churches who was then visiting with his Dunker parents. He had been reading The Gospel Messenger and remarked that the policy of the Messenger was unbiblical because it dealt so much with ethical problems. I told him that was the reason I liked the Messenger so well, for it was making conscious efforts to help people establish the kingdom of heaven.

Beginning there he expounded on the sinful nature of man—man could never be good, no matter how hard he tried. He spoke of the relationship that exists between sinful man and God, and told me I ought to make a study of that relationship. I told him I was then engaged in that very study, and it was leading me more firmly every day to the conclusion that man should be very ethical and thus help establish the kingdom of heaven. That seemed to him to be heterodox; so he expounded on scripture, that which had been and was yet to be fulfilled.

We parted company, each of us holding the opinions we held at first. He had the last word, to the effect that he believed I was lost, and that there seemed to be no hope for me. I am always grateful when some one expresses an interest in the state of my soul, and was in this case. But it is a source of sadness to me when one can not see that to have saving faith in Christ one must accept Christ as a "way of life," which means a "way to live." To him, saving faith was an acceptance of certain dogmas *about* Jesus.

His words on the fulfillment of scripture intrigued me most. I need not tell here what he told me. It seems to me that we ought all to fulfill scripture, consciously. Jesus did when he went up to Nazareth. He fulfilled the forepart of the Sixty-first Chapter of Isaiah. But he prohibited no one else at that synagogue service from doing the same. It seems that anyone there present could, if he chose, go out and preach good tidings to the meek. There is nothing to prohibit anyone today from doing the same, except one's own inability to recognize the good tidings when he meets them. Would not that be consciously fulfilling that scripture? If not, why not?

And Peter, at Pentecost, claimed to be fulfilling with his associates, Joel 2: 28, when they were accused of being drunk. But Peter gave no reason why anyone else should not fulfill the same scripture. Any old man there present might have a dream if he cared to, and any young man who was capable might have visions.

One of the speakers in the Emergency Peace Campaign spoke of meeting those in his tour who thought he was working in opposition to Christ, who said that there shall be wars and rumors of wars. Wilbur Stover told a man one time that Jesus said that but he for one would not consciously help to fulfill it; that he would rather help to fulfill that prophecy which says that nation shall not lift up sword against nation. Now there is absolutely no prohibition that anyone who cares to may help to bring that peaceable condition to pass.

Then there are all those spiritual and ethical passages in the Sermon on the Mount, which we might all work toward fulfilling. But there are some who are pleased to evade them by saying that they are for the

Jews. For the life of me, I can not see why it would not be as well for a gentile to live by that sermon as a Jew! It would seem that if we all consciously tried to fulfill that scripture we would have no more wars, not even a rumor of a war. Then would the kingdom of heaven come on earth as it is in heaven, according to our prayers.

Cerro Gordo, Ill.

Our Ministry

BY M. R. ZIGLER

Secretary General Ministerial Board

To build a successful church there must be the most intimate fellowship between the ministry and the laity. This fellowship will produce a sensitiveness on the part of both that the needs of each will be known by the other. Needs unmet develop dissatisfaction ending in significant misunderstandings. Correspondence from local church officials and also from ministers occasions the writing of this article, requesting our ministers to foresee carefully the needs of the group and to serve on the basis of those needs, and that in turn the congregation observe the needs of the ministers and share with them.

First, there is a need for a "common mind." It is very essential that the ministers and the congregation understand the obejctives and program of the local church in such a way that there will be a common understanding. Sometimes the minister feels that the church is not willing to follow his plans. Some churches feel that ministers do not understand all they desire to do. At the last Annual Conference a special plan was proposed in the report on policy and placement, whereby the church would have the privilege of authorizing the minister and the leaders of the various activities of the church to organize a fellowship known as the pastor's cabinet. The purpose, of course, is to unify the total program of the church and to secure the intelligent co-operation of every member of the church.

Second, there is a need for a restudy of financial conditions. Correspondence indicates that many of our ministers have served through the depression on a very sacrificial basis. With the rising cost of living they are finding it almost impossible to live on the same amount they have been receiving during the past several years. Bills come due, automobiles wear out, new clothes are necessary. A number have indicated that they need medical care for their families and are unable to provide it. The pastoral committee and the local church should carefully study the needs of their minister and seek to make adjustments according to the needs. This will make it unnecessary for a number of ministers to consider the possibility of securing a new field where they can secure adequate returns to take care of their families. Not a minister has written indicating that he is seeking a large salary; they only express a hope that they may receive sufficient to live, sacrificially.

There are many little things that can be done which will be of great help to a minister. One of the great needs of a minister is books. Fortunately for the ministers of the Church of the Brethren, in 1897 a sum of money from the estate of Bro. James R. Gish was set aside to make books available for our ministers. Even though the prices are low, many of ministers have been unable to secure the Gish books because they do not have sufficient funds. A local church, a pastor's cabinet, a layman, or anyone interested may help the minister very materially by providing the Gish books. For your information we are listing the Gish books, with the hope that some one in every congregation will be inspired to provide these books if the minister has found it impossible to secure them otherwise.

11.	Bible Dictionary	25c
26.	Bible Atlas	60c
68.	Archæology and the Bible	75c
86.	A History of the Christian Church	75c
108.	The One Volume Bible Commentary	65c
162.	Church Finance	50c
181.	Flashlights From History	35c
192.	Cruden's Complete Concordance	55c
195.	F. B. Meyer	45c
196.	Cultural Changes in the Church of the Brethren	45c
198.	Jesus and the Rising Generation	45c
199.	The Finality of Jesus Christ	65c
200.	The Cokesbury Funeral Manual	25c
201.	Preachers Present Arms	55c
202.	Home Missions Today and Tomorrow	25c
203.	The Christian Message to the World Today	35c
204.	Revolution in Economic Life	35c
205.	The Life Portrayed in the Sermon on the Mount	35c
206.	Our Movie Made Children	55c
208.	Sadhu Sundar Singh	45c
209.	Prayer	25c
210.	One Hundred Poems of Peace	30c
211.	Problems of Christian Family Life	15c
212.	John Frederick Oberlin	35c
213.	Preaching and the Mind of Today	45c
215.	Evangelism in a Changing World	65c
216.	The Art of Ministering to the Sick	$1.60
217.	Doran's Ministers' Manual for 1937	85c
218.	Victorious Living	90c

The General Ministerial Board, the Seminary, and the colleges co-operate in providing ministers' conferences through the year. Many of our churches are developing the habit of sending their ministers to these conferences. Some even pay the expense involved to make it possible for the minister's wife to attend these meetings. The fellowship and information received at these conferences are essential to a successful ministry in the Church of the Brethren.

Certainly every minister ought to attend as many Annual Conferences as possible. This Conference is the outstanding event of the church year. It is the time when our brotherhood reaches to its greatest height. The whole church centers its attention on that event. It has been the welding force that has united the Church of the Brethren through the centuries. Many churches are becoming accustomed to the policy of sending their minister to Annual Conference. One

of the finest gifts that a layman can give to his minister is to provide transportation by taking him with him in his automobile. It is better, however, for the congregation to unite in making this possible.

These are only a few suggestions that might be helpful in developing a finer Christian fellowship between our congregations and ministers. This fellowship will not come about by accident; it must be definitely planned and felt.

Let us unite as members of the Church of the Brethren to give our ministers more strength and wisdom by providing adequately for their needs.

Elgin, Ill.

A Study of the Holy Spirit

BY PAUL MOHLER

A Spiritual House

WHAT is a foundation worth without a house built on it? Here in Pasadena, our Bro. Hollinger builds many concrete foundations. He seems to have the habit. He told me the other evening that he was building nineteen at one time. That sounds like growth for Pasadena—if somebody builds houses on them; otherwise, Pasadena would soon begin to look funny, then frowzy. I can think of few things more depressing or unsightly than a good foundation overgrown by weeds and briers.

A few years ago, we had a great foundation-laying movement. Evangelists in churches, tabernacles and tents preached justification by faith in the blood of Christ, and many thousands of people responded. Our country might have expected a decided lift in standards of moral life from that great effort and response; but instead, we all recognize that we are having a spiritual depression. Instead of improvement in religious, moral, social, political and economic conditions, we seem to find the reverse. What is wrong? Foundations were laid, but houses were not built. Many foundations crumbled rapidly. Others stood until winds and water overthrew them. On some, poor little shacks were built. On only a few were good, staunch, beautiful, comfortable and well-furnished houses built. We are not very proud of the outcome; and we are not very easily interested in the "Believe, and you are saved" campaign cry today. We are disillusioned.

Paul's House-building

In his great epistle to the Romans, Paul tells us how to build a spiritual house. In the first seven chapters, he tells us how badly we need a new house, what kind of rubbish we must remove, what kind of foundation to lay, how surely a rightly constructed house will stand through eternity, and then how not to build. In the remainder of the book, he tells us how to build and what material to use. His general directions and assurances of success are found in chapter eight, which is our text for this article.

How is the spiritual house to be constructed? According to verse 4 it is by walking "after the Spirit." Run through the chapter from the first and list what you find. Freedom from sin and death? Fulfillment of the law? Walking after the Spirit? Minding the things of the Spirit? Life and peace? You in the Spirit, and the Spirit in you? (Each gulf and bay is in the ocean; the ocean is in each bay and gulf.) Your body sanctified by your spiritual life? Your resurrection assured by the indwelling Spirit? Certainty of life? Adoption as sons and heirs of God? Fellowship with Christ in both sufferings and glory? Efficiency in prayer by the Spirit's help? Assistance from every circumstance? Every need and every good supplied? All defenses provided? Every enemy overcome? Perfect, unbreakable union with God in the love of Christ?

How do you like the looks of that house? Of that kind of life? Is it too good to be true? If it is impossible, why build the foundation for it? According to Paul that is just exactly the kind of life that should be built on the foundation of the atoning blood of Christ. No other house will fit it? Why build a little, flimsy shack of self-righteousness on it? Why live in the foundation—down in the basement, when God is so ready and eager to build us a mansion?

Of course it takes a lot more of material, skill and power to build a great house than just to build a foundation. I am sure that Bro. Hollinger will admit that; but Paul is just as certain of the house as he is of the foundation. He knows the Builder of both—he is the same. In fact, it is only after he has discussed the house plans in chapter eight that he closes the chapter with that marvelous burst of enthusiastic faith in verses 31-39. Nothing is too hard for God to do—nothing too grand for him to build.

New Building Movements

As we have seen in the years past, foundation building alone does not produce good houses to the glory of God. So "God's fellow-workers," such as the leaders of the Oxford Group Movement, and Kagawa, E. Stanley Jones and others of like mind, are driving tremendously for spiritual house building. Like Paul, they are "forgetting the things that are behind, and stretching forward to the things which are before." They "press on toward the goal unto the prize of the high calling of God in Christ Jesus." Much as they may appreciate the fundamentals of the first section of Romans, they, like Paul, find their great calling in the latter part of that book. It is building that we need just now; and build they will with all the power and grace that God may give them. Shall we build with them? If not, why not?

Danger

The foundation livers are in very great danger. We are very specifically urged in Heb. 6, to leave the doctrine of the first principles of Christ and to press on to perfection. These first principles are carefully enumerated: repentance, faith, baptism, laying on of hands, resurrection and judgment. Fundamentals? Of course they are; but they are not superstructure. In verses 9-12 the writer urges "things that accompany salvation," work, love, service, industry and imitation of them "who through faith and patience inherit the promises." The intimation is here very strong that the inheriting of the promises does depend upon leaving the doctrine of the first principles of Christ (harping on the fundamentals and counting on belief in them for salvation) and pressing on to perfection.

Disaster

But the greatest and most solemn warning of all comes in Rom. 8: 9b: "If any man hath not the Spirit of Christ, he is none of his." We may have all faith in the blood, all belief in the prophecies and doctrines, all confident expectations of salvation, yet all will be lost without the Spirit of Christ—the Spirit of holiness, the Spirit of him that raised up Jesus from the dead. Do you see now why the Holy Spirit is so important?

No Exceptions

Great powers have no virtue in salvation. "Many will say to me in that day, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7: 22, 23). That calls for righteous living for great and small—such as nobody can approach without the very specific and full indwelling of the Holy Spirit as set forth in Rom. 8.

That is why Kagawa devotes his whole powers of body, soul and spirit to the great task of bringing righteousness into social, economic and political life. That is why, when the Oxford group workers insist on the *four* absolutes of the fifth chapter of Matthew—*absolute honesty, absolute purity, absolute unselfishness and absolute love*—as the only real Christian standards of life, they are equally insistent upon the full surrender of the life to Christ and full obedience to the Holy Christ as absolutely necessary to live that kind of life. It just can not be done without the Holy Spirit.

Which House?

Many Christians are content to live in the old house of legalism, trying to please God by obeying certain commandments by self-strength. Their failures are so frequent that neither they nor their friends can see much difference between them and their moral neighbors. There is nothing *absolute* about any of them except their failures. That kind of life is described very thoroughly in Romans 7; and I have heard many Christians quote that chapter as being the Christian norm. It is not and never was. That is the nonspiritual norm at its best. I have lived in that house until I am sick and tired of it. I want the Romans 8 house for mine. It costs a lot to start with: I have to give up all my old wealth, furniture, habits and standard of values; but it is a good trade—the best I ever made. I am not entirely moved over yet, but I am moving steadily, and as fast as I can. Better go along.

Pasadena, Calif.

A Letter From a Member to His Pastor

LEST I break in on your study hours, and lest I fail to say clearly in conversation what I wish to say, I am writing this message. First, I want to express my appreciation of your faithful efforts to promote the welfare of the church, and to pledge you my support—both financial and personal.

Second, I want to request that at an early date you preach the second half of your sermon on "Evangelization Today." I know you entertain no thought of the incompleteness of that sermon. From the evangelical viewpoint it was complete, scriptural, comprehensive. I am sure many if not most of your congregation were comfortable in its orthodoxy. It seems to me, however, not quite true to facts to call the ground covered by your sermon the "Evangelization of Today." It has been for, lo, these many centuries, but we have awakened to the consciousness that Christ's program of evangelism was larger than the mere individual. I am told that in the original the root meaning of the word "to evangelize" is "to emancipate."

At the very beginning of his ministry Christ was conscious that God had consecrated him to preach the gospel to the poor—economic emancipation; to proclaim to prisoners their release—social and political emancipation; and recovering of sight to the blind—physical emancipation; to set at liberty them that are bruised—spiritual emancipation; and to proclaim the year of the Lord's Jubilee. This program of evangelization covers every phase of human life and relationship. The most true and significant statement made throughout the recent nation-wide Preaching Mission was that it is high time to quit talking about "saving souls." Jesus said nothing about "saving souls"—he said much about saving men and women in their entire personality and relationship—environment.

It is a well known and accepted principle of pedagogy that "*impression* without *expression* results in *depression*." I have a deep and abiding conviction that in her ministry to humanity the church's tragic failure has been in the realm of the expressional. About all

the church activities are designed to make impressions—it has done too little to inspire and direct practical expression of the truth taught from the pulpit and in class. The result is the spiritual depression we all see and deplore.

In the program which Jesus adopted for his life's work, the first item is the gospel to the poor. To me this is very significant. It starts where people live and spend a large portion of their time, energy and thought. No solution of life's problems is adequate or true that does not make the economic phase of life one of its chief concerns. I do not say the church should put its stamp of approval on any certain economic program or social order, but it should be very sure to make clear the difference between the profit and the service motive in economics, and between the competitive and the co-operative method in business—that one is pagan and the other Christian. If the world is to be spared the dire consequences of a life-and-death struggle between communism and fascism it will be because Christianity promotes promptly a social and economic order that is closely akin to if not identical with the Consumers' Co-operative Commonwealth based on the seven principles first adopted and followed by the Rochdale Pioneers a century ago: *universality*—membership for all regardless of race, creed or party; *democracy*—all members having equal rights and powers; *equity*—justice, fair dealing and true weights; *economy*—doing away with all waste and extravagance; *unity*—all smaller parts united into a strong whole; *freedom*—liberty to come in and go out without coercion; and *publicity*—nothing done in secret, these principles promoted by a thorough system of education. That the principles are Christian in spirit can not be denied. A co-operative commonwealth based on these principles constitutes what Pastor Kagawa of Japan calls the "technique of applied Christianity" and what E. Stanley Jones would call the "alternative for communism and fascism." Under the direction of Christian men and women, trained and inspired by the church it is capable of creating an environment which will make the development of Christian character both natural and easy as compared to our present order.

The individual and social gospel must be preached together, as complementary phases of one gospel. Either one without the other is effective. Hence my desire that you complete your message on present day evangelism by bringing up the social phase alongside the individual. It is here that the expressional side of the church's program is supplied. Here is the challenge of a real and vital task to which youth will respond. In presenting the whole gospel you will find many of your perplexing and difficult problems relegated to the unimportant, and the vital issues which now lag will spring to the fore. You will have my prayers and moral support as you thus swing the forces of your church into the full realization of Christ's vision of the kingdom of heaven.

Drama and the Church

BY GENEVIEVE RARICK

When we enter the fields of creative activity and interpretative art we are facing unlimited possibilities. Anything which the human mind may devise, fantastic, improbable, ideal, may in some form be portrayed. Not only the realities of past and present, but the possibilities for the future form its content. All kinds of men and super-beings may be brought together in novel situations that suggest transformation, adaptation, new possibilities for social and personal growth.

In the realm of make-believe we may be as good or as bad as we please. Take all forms of creative activity and you will find in them the extremes of evil and good. Anything that has great power for good may also be a very harmful influence if allowed to degenerate. At one extreme we see the great force of imaginative and emotional forms at their best and at the other the sensuous and vulgar qualities that exert as great an influence. Pagan influences, sensuousness, materialism crept into the pictures of artists who depicted religious subjects in times past. Yet we do not condemn art. Music, too, has known degeneracy, though sometimes less readily detected. Yet we use music continually in our religious services. Much of creative writing is labeled indecent by conscientious persons, yet they continue to find rare inspiration in stories and poems.

If, as some thinkers say, our highest form of morality is creative living, we may expect it to be more difficult to accomplish in a commendable manner. Professor Wieman, in his book, *The Issues of Life,* names the third and most difficult step in growing up, as "to live under the lure of unexplored possibilities of value." Here he speaks for practical experimentation in actual situations, yet "the lure of unexplored possibilities of value" has tremendous appeal to the creative artist. He is a real adventurer. His work stimulates the more precise and careful experimentation of social worker or scientific investigator. His work, when least suspected, may prepare the masses for revivals of religious and philosophical thinking. In our enthusiasm for something better we sometimes unwisely condemn our past achievements. Especially is it regrettable when we condemn some kind of endeavor because it has been often of inferior quality. The best is not easily achieved in drama or art or music. Such work calls for the most abundant self-giving.

Drama need not remain as it has been or is even now. We are unjust if we condemn it because of its past

achievements. Sometimes we speak as if there were only one kind and that the quality of a cheap slap stick vaudeville performance. We fail to make a distinction between plays of simple æsthetic merit and shows of questionable character. This is unjust. Drama is one of the greatest powers for good living; it inspires and instructs while it appeals to a sense of beauty and proportion and may be rich in literary fineness. It develops in us a sensitiveness and appreciation of life, a hunger for spiritual experience. It need not degenerate into deplorable forms. Its religious exponents may assimilate rapidly the finesse and techniques and mechanical aids so rapidly developed in secular organizations. All the equipment possible will strengthen religious effectiveness rather than decrease it. There is nothing wrong with drama or costumes or colored lights or curtains, but sometimes they are placed in the care of unqualified persons, people who lack the necessary enthusiasm for better living, or who have little appreciation of beauty and true loveliness.

Some say that drama is entertainment, and therefore bad. But the writer feels that drama is entertainment, and that is a desirable thing.

Drama carries one along with its current of vivid human experiences. At times we may laugh or weep or grip the arms of our chairs. We like this keen emotional experience. We say we are having a good time. And so we are. But what possible harm is there in it if we are interested to the point of being entertained? If it has touched our emotions, made us feel keenly, it has had its chance to transform our thinking and our lives. If we have laughed joyously with or at its characters we have entered just that much more into a lively responsiveness to human life. We are growing spontaneously and well as we experience with other human beings their triumphs and failures. We are learning many things without realizing it or growing supercilious over our knowledge. We are increasing our store of wisdom and understanding as we dash along from episode to episode of changing events with the people in the play. Entertainment is a desirable thing. Fun and play are splendid things, even when vicariously enjoyed in some degree.

Perhaps some one who has studied recreation can tell us why he who plays well also worships well. Either there are elements common to both play and worship, or else one is the logical predecessor of the other. Why is it that after we enter so vigorously into play we may be found so quickly in a mood for serious worship? And why does this worship seem to be so genuine and desirable just then? Here is an experiment that is carried out repeatedly with success.

Now it seems to me that we have this opportunity in dramatics. Let it be play and pretense. How quickly our fun shifts to a new zeal for abundant living. Let it start with common, homely, humorous human beings, and soon we are seeking out Divine guidance for ourselves and all minkind. Drama, even secular, may be used to interest people in the church. Not all of the church's program is the final experience of exalted fellowship between like-minded Christians. From fun and pretense we may make our way to more serious and purposive activity. Drama affords as much opportunity for actual practice of Christian virtues as does any other form of platform exposition. Neither the choir or the minister can put into practice for the congregation the message they bring, and in dramatics a larger number of people are actively expressing themselves in some way than it may appear. If suppressed emotions are bad an audience may share expression through worship and song. I have followed a play by pageantry during which the audience might express itself in singing familiar songs on the theme. I can recommend this procedure.

In the matter of ordinances as drama, let me state a few points. First, the ritual, rites, observances of the church have been termed its drama long before now. Second, Protestant leaders are seeking now many lost values of Catholic appeal. Protestantism is not reaching the masses. Both "prophet and priest" we often hear. "The Protestant spirit is one of protest and needs a better use of symbolism as we attempt to make it an adequate religion for the masses," says a German theologian. Third, symbolism is useful when we recognize it as such. Instead of making the symbol an image or object of worship we treat it as simply an intermediate means to a final end. For that reason I choose to think of our sacred and beautiful yet symbolic sacraments and observances as our drama. We shall go beyond our superstitions and ungrounded

Likewise

BY LORETA SHANK

'Twas God who made himself a man,
First molded of the sod.
Oh, can it be, this man of dust
Has turned to curse his God?

Hot anger blazes in his eyes,
White hatred flames within his heart.
This man is fever crazed, and mad—
Would pierce his brother's heart.

Oh, make this maddened creature know,
Peace can not come through war!
Thou art the Way, the Truth and Light,
Indeed, thou art the Door!

So love thy neighbor as thyself,
Herein the answer lies.
"I have forgiven all," he said.
"Go ye and do likewise."

Chicago, Ill.

prejudices through symbolism if we treat that symbolism as an emblem of some intangible value. But the recognition of the symbol for what it is is very necessary to us now. Drama is, in part, symbolic. It points out pure abstractions by way of concrete instances and situations. In that respect all our forms of religious observance may be thought of as a kind of drama. They are intermediate experiences and are the means whereby we gain the final religious experience itself.

Mexico, Ind.

Neutral Relief in Spain

A hundred and fifty thousand refugee children on the loyalist side in Spain and thirty thousand war orphans on the rebel side are known to be in need of food and clothing. In addition to the need for physical relief there are deeply ingrained hatreds to be overcome.

The ministry of the Friends in situations of this kind in past years has achieved an untold amount of good in the actual relief rendered and in the goodwill and courage developed. Their relief work has demonstrated to the world their willingness to sacrifice for human helpfulness and has increased a hundredfold the influence of their peace testimony.

The historic peace churches—the Friends, the Mennonites, and the Brethren—have been seeking closer bonds of fellowship in their common interests. We face the possibility of having to stand side by side some day as conscientious objectors to war. And the opportunity has now presented itself to join hands in a project of humanitarian service to a war-torn area. The Friends are willing to share with us their experience and the confidence they have won, if we wish to join them in a relief project in Spain.

By way of preliminary investigation, Sylvester Jones, a friend who knows the Spanish language and customs from twenty-five years of mission work in Cuba, went to Spain, sailing Dec. 20 and returning Feb. 5. He visited both the loyalist and the rebel sides. He says: "The great need in Spain is for milk, meat, sugar and flour. Stores of these four staples are dwindling rapidly and loyalist Spain has no credit with which to buy or obtain supplies."

At all places he was hailed with joy and deep appreciation that faraway North America had a heart for stricken Spain. From both sides comes a plea for some one to come and show the way out of their difficulties and help them to settle their differences peaceably.

The Joint Committee on Spain of the three historic peace groups makes the following proposals: "The American Friends Service Committee proposes to undertake nonpartisan relief work in Spain, especially for refugee mothers and children with the co-operation offered by the Mennonites and the Church of the Brethren. It further proposes that (1) as soon as $10,000 shall be raised, one or more workers should be sent to Spain. The tentative aim for the first year is to raise a minimum of $100,000 and to send five to six workers. This goal is suggested with the knowledge that the need is far greater than can be met by the sum specified; (2) that materials and personnel be made available to established refugee agencies, both on the loyalist and the rebel side, unless more satisfactory channels for service present themselves later."

In January the members of the Board of Christian Education, which is assigned by Annual Conference with the responsibility of carrying on neutral relief work in war zones, were interrogated by letter and registered themselves in the following decision: "That we co-operate with the Friends and Mennonites in giving neutral relief to women and children in Spain, and that we ask Mrs. Ross D. Murphy to be our official representative in developing plans in regard to this problem and that she shall have the privilege of asking Dan West, Rufus D. Bowman or M. R. Zigler to attend the meetings whenever she feels that major problems are being considered."

Mrs. Murphy has attended several meetings and reports that she feels we ought to co-operate in this movement and that she is glad to represent our church in the endeavor.

The Elgin Joint Staff recommends the following: "That in accordance with the Annual Conference decision of 1934, the Board of Christian Education co-operate with the American Friends Service Committee and the Mennonite Central Committee in administering neutral relief for current needs in Spain; that the congregations be informed concerning the need for gifts and personnel, and that they be encouraged to give with the understanding that any amount above that which is needed will be used at the discretion of the Council of Boards for neutral relief work wherever needed."

The members of the Council of Boards registered no objection to this plan and many of them heartily endorsed it.

The Board of Christian Education urges every congregation to make a sacrificial offering as soon as convenient so that the Church of the Brethren may be able to assume as soon as possible our share of the responsibility for the Spanish Neutral Relief. Money appropriations for the promotion of this work may be sent to the General Mission Board, which is the receiving agent for funds, designated for Spanish Neutral Relief. Information will be given from time to time through the columns of The Gospel Messenger. For details of the project write to the Board of Christian Education, Elgin, Ill.

It is of course assumed that this appeal shall not conflict with the general giving of the church. It stands on a plane similar to the famine funds which have been so freely provided in the past.

Regardless of personal judgment or political sympathies, we are filled with pity for suffering fellow beings. Above the arguments of Left or Right we hear the cries of hungry refugee children. We desire that through services of relief a way of reconciliation may be found to stop further bloodshed, destruction and hatred.

Here is an opportunity for the historic peace churches to give a practical testimony of faith. We can sustain life, bring relief to innocent sufferers, and restore shattered lives. The fact that the Spanish people are foreign to us and that we know little about them is to our benefit; we have here an opportunity to extend the horizon of our goodwill and fellowship.

Will you help to save these children? Will you share in this task of peace making? Your contribution will do more than buy food and clothing. It will demonstrate to Spain true creative goodwill.

BOARD OF CHRISTIAN EDUCATION
Elgin, Illinois

HOME AND FAMILY

A Child's Creed

BY ADA C. SELL

I believe in you who smile,
But if your face is blank,
Or if you frown,
My heart will be cast down.

I believe in you who laugh,
But if you growl,
And look so black,
You'll never see me back.

I believe in you who sing,
But if you weep,
Or seem to sigh,
I'll likely say, "Good-by!"

I believe in you who love,
But if you're cool
Or just pretend,
Our friendship's at an end.

Altoona, Pa.

Bad Boys

BY MAUD MOHLER TRIMMER

Isn't it strange that unless we include those who have been caught and housed in jails or penitentiaries, the only bad boys the nation has had are those of the present generation? None of the fathers we know were ever *bad*. Any one of them will bear this out. In correcting his children, every man will insist that he was once a paragon of youthful virtue. He brushed his teeth regularly, studied his lessons, washed back of his ears, minded his teachers, didn't wriggle through the sermon, didn't tease the girls, got up out of bed when called, and did his chores without being told, etc. How do you suppose Junior curbs the urge to say, "Oh, yeah?"

In my life I have been in contact with many boys, as teacher in the public schools, as Sunday-school teacher and as mother in the home where boys are entertained as guests. And I like them. How I like them! Girls are sweet and winsome, but boys, too, are lovable. Usually boys are quick to own up to a misdeed and take deserved punishment like men, without whimpering or nursing a grudge. They are quite frank to the adult they trust. After knowing many boys I am convinced that very few are really bad, but plenty are full of pep and mischief, capable of becoming fine citizens.

It has been most interesting to follow the careers of the "bad" boys I have known. Two of these incorrigibles, now middle-aged men, seemed hopeless as boys. One is at the head of a college; the other is a successful dentist admired for his tender care of his aged parents. A charming woman confided to me that a certain young man was so "wild" that her parents would not allow her sisters to go out with him. He grew to be a prominent evangelist. The "holy terror" of one neighborhood is now a well-known missionary. Two boys kept teachers and principals all upset when I was teaching in the public schools of the town. Both had been expelled repeatedly from the public school and had gone from one parochial school to another. One is a judge, the other a writer of national repute.

When should a boy be called bad? Letting a ball fly into a neighbor's posy bed, and going crashing after it, is not bad. Neither is it bad when a boy tears the roofing, clambering over a garage for his kite or ball, nor when he carries away a gate on Halloween. These things betoken mischief or carelessness; but being surly, deceitful, revengeful or sneaking are something quite different. Low talk and thieving are bad.

Why are some boys bad? There are many reasons, but one of the foremost is the broken home or the one where there is constant friction and irritation between parents. Much of the trouble with modern young people is due to the rotten example set by their elders. A boy who has clean, honest, courteous Christian parents, gentle of manner and speech, devoted to each other and their children usually develops into a Christian gentleman. Good habits are catching as well as evil ones.

It often happens that the boy is not understood. Why it is, is unfathomable; but at maturity a man loses all remembrance of boyhood trials and feeling and is unable to recover them. The boy who has an understanding father is blessed of his kind. He is lucky, if lacking such, he has a mother who can look into his heart. A boy is very fortunate if he has two parents who try to get his viewpoint. Too often parents try to impose adult ideas on youths. Just as a girl needs a parent who is a confidant, so does a boy. It is a blessed thing when father and son love each other, trust each other, and understand each other. But a very beautiful relationship may exist between mother and son, when she has enough imagination to put herself in his place.

Some parents actually seem to expect their children to go wrong, then blame them if they do. Does it not make you wince to hear a man tell his boy that he is "on the downward path," or on the "road to ruin"? Wouldn't it be more to the point to direct the boy to the heights he may achieve if he lives up to his best possibilities? Expect much of the boy and you will

live to see much achieved. Give a boy a bad name, and you utterly discourage him for better things.

When a boy does not have a background of which he is proud, this drives him from home influence. His house, his room and his parents should be of such charm, however simple, that he is glad to show them to his friends.

Evil influences such as bad companions, bad movies and filthy fiction tend to drag boys down. The proper home influence will counteract these.

It is very bad for a boy to have punishment that is irregular because it is given as an outlet for his parent's irritation rather than for his training. Foolish parents may look over an offense repeatedly, then unexpectedly give severe punishment for the same offense only to ignore it at another time when they happen to feel mellow. A boy should not be punished because his dad's corns hurt, his head aches or something on the dinner menu did not please him, but for the sole purpose that he be properly reared.

Sometimes it happens that a boy is unlike his father in traits. He may take after some other relative. But the difference is so great that the two can not understand each other. Often each is distinctly irritating to the other. This happens too often. Parents have expressed their agony over such a situation. But do they realize that the boy suffers too— in silence?

All in all it is amazing that so many boys grow up to be noble men. Fortunately it is in the early years, when the boy is pliable, idealizes his parents and is in close contact with them that his character is set—that is, it is fortunate if the parents are what they ought to be. Solomon knew what he was talking about when he said: "Train up a child in the way he should go, and when he is old he will not depart from it." It is too bad that there should be ever an in-between-time when he may wander a little. As one old saint said: "When I was young I sowed my wild oats. I have been reaping them in shame and sorrow ever since."

Thank God for all the dear, wriggly mischievous, good little boys and fine young men.

Long Beach, Calif.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

At college one winter, one of the finest girls in the ladies' dormitory went about her routine duties for days suffering from lack of social status. Thinking that all the girls were offended about something, she became more and more depressed.

Finally, after much mental anguish, she went to one of them and broached the subject. The girl just laughed at first, but seeing how seriously the matter had been considered, reassured her friend.

Happiness and gaiety were restored! A friend in need is a friend indeed!

Salisbury, Mo.

Developing a Boy

BY GEORGE W. TUTTLE

A boy develops in the sun, not in the shade. The shade is for rest, but the sun for work. Would not the boy who was determined to stay in the shade continually be a hopeless case? Life, real life, is not all shade and ice cream; it is largely sun and work.

My photographer friend assures me that it takes the right kind of treatment to develop prints. Well, does it not take the right kind of treatment to develop a boy? A boy who never has a bit of responsibility is too much like a ship without ballast. Every boy needs something to do, a few things to look after, and somebody to say: "That's your job, John."

If a boy's powers are not exercised, how is he ever to discover where he fits in life? You must have opportunity, there must be a point of beginning; otherwise, where shall we get our future skilled workmen, or professional men, or useful citizens? Tell me, will not any boy who is willing, by pains and effort, to learn to do one thing well, be likely to make a useful citizen? The good Lord pity the Tribe of Do-Nothings; they will get very little pity elsewhere!

A little human appreciation, a little older-folk warmth, does wonders in the development of a boy. Why, even an egg must have warmth to develop—no warmth, no chicken! We older folk should be swift to say: "Good work, John; stick to it!"

The other day, when I called on my photographer friend, his prints were in a solution. "Have to keep these prints moving!" was his terse greeting to me as he juggled them about. What a blessing that the urge to keep moving is heavy on most boys.

Ambition is a good horse to best ride if you use the right bit, but ambition simply must not run away with you. Unselfish ambitions are both magnets and character builders. Said a good old deacon to a boy who was about to unite with the little country church: "Frank, did you ever stop to think of how much good one Christian can do in the world?"

May all your God-given powers develop as flowers and fruit develop under the sunshine. Put your best into life and you will surely take out what you put in. Here is a terse prayer for a boy: "O Lord, take my life, and make the most possible out of it; and help me to do my part."

Pasadena, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, April 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Sin of Adam and Eve.—Gen. 3: 1-15.

Christian Workers, Answers to Prayer.

B. Y. P. D., The Church Member Worships with the Group.

Intermediate, Our Part in the Church.

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Gains for the Kingdom

Eight baptisms in Annville church, Pa.

Six conversions in the Lebanon church, Pa.

Six baptized in the Frederick City church, Md.

Three baptized and one reclaimed in Fredericksburg church, Pa.

Eighteen baptized in Syracuse church, Ind., Bro. J. Edwin Jarboe, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. E. Thompson, the pastor, May 30 in the Pampa church, Texas.

Bro. H. L. Ruthrauff of Hutchinson, Kans., April 12 in the Thomas church, Okla.

Bro. J. H. Cassady of King Ferry, N. Y., April 4 in the First church at Altoona, Pa.

Brother and Sister E. S. Coffman of Elgin, Ill., April 13-25 in the Lakeland church, Fla.

Bro. David Snader of Akron, Pa., May 2 at Merkey house, Little Swatara congregation, Pa.

Bro. A. J. Beeghly of Somerset, Pa., May 1 at New Paris church, Dunnings Creek congregation, Pa.

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Personal Mention

Bro. J. J. Scrogum of Elkins, W. Va., pastor of the Glady congregation, has changed his street address. The new number is 112 Graham Street.

Sister Sadie J. Miller, India missionary on furlough, has had Lakeland, Fla., for her winter residence, but from April 12 on until further notice she should be addressed at Waterloo, Iowa, R. 1.

Bro. I. N. H. Beahm of Nokesville, Va., writes: "I've an urge to try a little trip of some 8,000 miles by way of the South and West, and wishfully and hopefully and expectfully to attend the Nampa Conference. I want to start early and to make the journey on the installment plan. I pray for health and safety and transportation as may please my dear heavenly Father."

Bro. Norman W. Paullin, 1986 Renova Road, Philadelphia, favors us with a leaflet descriptive of the Bay Beach Bible Conference to be held July 3 to September 6, 1937. The conference grounds are on New Jersey Highway 4 at Beesley's Point, sixteen miles from Atlantic City and sixty miles from Philadelphia. Bro. Paullin is director of the conference and would no doubt be glad to give any information desired.

Bro. R. H. Nicodemus writes us that he is "well again and ready to book dates for revival meetings any time from Easter on through the year." He should be addressed at 320 Grove St., Sidney, Ohio.

Bro. Grant Mahan and family are changing their residence from Homestead, Fla., to Rehobeth, Md. They expected to leave Florida about April 7, and should be addressed as indicated above until further notice.

Remember W. B. Stoddard, who in years agone gave addresses on secret societies at our Annual Conference? Word reaches us that he passed over to the other side March 25, and was laid to rest at Wheaton, Ill., on Easter Sunday.

Bro. M. S. Frantz of Empire, Calif., after some nice words about the Messenger and reference to his twenty-eight years of service in the ministry, continues: "We are closing our seventh year with the Empire church Aug. 31. After much prayer and consideration we have decided to discontinue our pastoral work with them at that time and have so notified the church. Our plans are not yet completed for the future. Suffice it to say that we expect to continue in pastoral duty somewhere."

Prof. A. F. Brightbill, our Bethany music man, is no stranger at the Publishing House, and when a Conference program is in the making he generally comes out several times. Last week, however, was the first time he brought his mother and sister (Mrs. Forry) with him. They are loyal supporters of the Messenger and wanted to see the place from which it comes, not to speak of other church interests centered here in which they are equally concerned. True, they had not come all the way from Eastern Pennsylvania for this alone. We understand a wedding in the family had something to do with it.

Bro. Paul H. Heckman, son of the lamented J. Hugh Heckman, has joined his father in the spirit land. His studies at Bethany had been interrupted several months ago by an illness in which both mind and body struggled for the mastery of life. After apparent improvement and promise of recovery his condition last week developed into a very acute case of pneumonia. The end came Sunday about noon at the Elgin State Hospital where he had been confined for a short time. His aunt, Sister Ellen H. Wagoner, well disciplined in grief, and his sister, Mrs. Grace H. Gottmann, accompanied the body to McPherson where a brave and stricken mother and sister Vera awaited their coming. "Blessed are they that mourn for they shall be comforted," the more so when sympathizing friends mourn with them.

Bro. Clayton Hackman, Jr.—his father has the same name—believes in mixing religion and business but insists that both ingredients shall be of high quality. He teaches a class of intermediate boys—he is nineteen himself—in the Heidelberg congregation of Eastern Pennsylvania. That takes some of his religion but most of it he uses in his daily business of being the best farmer he can. Last October he attended the Kansas City convention of Future Farmers of America and took away from it the highest honors given to any of the more than one hundred thousand contestants. Besides a handsome financial prize he was awarded the title, Star Farmer of Amcrica. If a thousand or two of our young men could be fired with a like ambition, the Church of the Brethren might some day earn the degree of Star Church of Rural America. And wouldn't that be fine!

Miscellaneous Items

Bethany Biblical Seminary has the thanks of The Gospel Messenger for a copy of the January-March number of the seminary bulletin, which number is the Annual Catalogue for 1936-1937, containing also announcements for 1937-1938.

The Monitor church of Southwestern Kansas, near the town of Conway, will celebrate its fiftieth anniversary on June 5 and 6. Pastor Galen B. Ogden invites all former members and friends to make their plans now to attend this celebration.

The Ontonampa Club of Seattle has challenged the B. Y. P. D.'s of Wenatchee to a—well, if you are around at the right place about 3 o'clock Friday afternoon, June 18, you can find out. The Evergreen Promoter tells about it and it sounds as if our young folks of the northwest are very much alive. They have already secured the promise of Moderator-Elect Bowman to meet with them at a fellowship supper Sunday evening, June 20.

Two hundred added by baptism during 1936 in Africa is the good word sent by Modena Minnich Studebaker. The Annual Meeting of the Africa Mission convened at Lassa January 4-9. Evidently it was an unusual meeting in many ways. The General Mission Board having given encouragement to an increased program was a challenge which the mission courageously accepted. The minutes of the meeting set forth a number of important resolutions you will find with the Africa news page 19.

To men of Southwest Michigan: The men of the seven churches of Southwest Michigan will have a fellowship supper at the Woodland country church, 7:15 Friday evening, April 30, served by the women of the Woodland church at forty cents. At 8:00 o'clock in the auditorium there will be a program of music, devotions, chalk talk by Vane Wotring and an address by Dr. D. W. Kurtz. Men from other churches are welcome but should notify M. M. Chambers, 1809 Jefferson, S. E., Grand Rapids, Mich.

The annual Mount Morris-Manchester banquet will be held in the Mount Morris church Friday evening, April 16, at 6:45 o'clock. Selections by the Manchester male quartet and an address by J. O. Winger will be features of the evening. Paul Studebaker, Franklin Grove pastor, will direct the singing. Mrs. Irene Van Dyke Fierheller will be chairman for the evening. Plates are forty cents. If any friends or former students do not receive cards, they should send reservations to Gladys Rodeffer, Mt. Morris, by April 14.—John I. Masterson, Secretary, Fairdale, Ill.

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Conference Business

Middle Iowa

The following petition was passed at our 1936 District Conference held in Des Moines early in September:

We, the Cedar Rapids church, petition Annual Conference through the District Conference of Middle Iowa, to locate the 1938 Annual Conference in the Western Zone.

(Signed) Marion Glessner, Clerk.
Homer L. Messamer, Clerk of the District.

Middle Missouri

We, the Warrensburg congregation, petition the District Conference of Middle Missouri, assembled at Adrian, Mo., Sept. 26, 1936, to ask Annual Conference to grant the Conference of 1938 to the Western Zone.

Passed by District Conference.

Southern Pennsylvania

1. To the District Meeting of Southern Pennsylvania:

We, the Upper Conewago congregation petition District Meeting of 1936 through Elders' Meeting of the Southern District of Pennsylvania to petition Annual Meeting as follows:

Notwithstanding the fact that the subject of the "Laying on of hands" has been subject to considerable agitation in the past, nevertheless the church in regular council assembled October 3, 1936, after a thoughtful and prayerful consideration feels that, because of the grave responsibilities resting on the ministry and missionaries, and because of the definite example set by the Apostolic church Acts 6: 6, Acts 13: 3, we petition Annual Meeting to instruct the various Ministerial Boards to carry this sacred apostolic example in installing ministers and in sending out missionaries.

S. S. Miller, Elder in Charge.
Bertha E. Hull, Church Clerk.

Paper passed to Annual Conference.

2. The Antietam congregation in council assembled respectfully asks the District of Southern Pennsylvania to pass the following resolution:

Be It Resolved: that this District Meeting hereby register our disapproval of the appearance on the public program at our Annual Conference, of a sister unveiled or covered with a covering not authorized by the church, thereby ignoring and violating the teaching of the Scripture as found in 1 Cor. 11: 5, 15 (R. V.) and disturbing the tranquility of the brotherhood.

We further protest to the program committee against the granting of a period on the program for women unless they direct those of their sex, especially those belonging to our church, to comply with the teaching of the Gospel, and the time honored customs of our beloved brotherhood.

M. C. Valentine, Elder.
William R. Kline, Clerk.

Passed by Council July 16, 1936.

We, the Lower Cumberland congregation assembled in council September 30, 1936, respectfully request the District Meeting of the Southern District of Pennsylvania to pass the following resolution:

Be It Resolved, that this District Meeting register their disapproval of sisters taking part as speakers, or soloists at our Annual Conference, who do not comply with the teaching of the Scripture as found in 1 Cor. 11: 5, 15 and 1 Peter 3: 3, as the disregard of these Scriptures disturbs the peace of the church.

We further protest against Brethren appearing on the Annual Meeting platform or on Standing Committee who do not comply with the teaching of 1 Peter 3: 3, and the time honored customs of the church.

Jacob E. Trimmer, Elder.

The papers from Antietam congregation and Lower Cumberland congregations were combined and considered as one paper.

The above papers were passed by the District Meeting with the instructions to forward to the Program Committee of the Annual Conference.

Kindly include these queries in the budget of business for the consideration of the Annual Conference for 1937.

E. E. Baugher, Secretary for
Southern District of Pennsylvania.

OUR MISSION WORK

The Passing of Deacon Wen Lao Lan

BY I. E. OBERHOLTZER

Bro. Wen Lao Lan was born sixty-three years ago and died Aug. 29, 1936. In his death the Church of the Brethren in China has lost one of its most loyal, earnest and genuine Christians. His face will be remembered by many and his name as the subject of frequent mention in the columns of the Messenger. He was a fine example of what Christ can do with a first generation Christian who had been a victim to opium for many years and who knew nothing of the Jesus way of life. He came into the church out of no ulterior motive apparently and at a time when there were no other Christians in his community. At the time of his death, sixteen years after, there are easily fifty members in the Hantou congregation, who in one form or another received some inspiration from him.



Bro. Wen was of the old school; that is, his five years in school consisted of writing the Chinese characters and memorizing the ancient classics. Yet through diligent application and constant reading of the Bible and other church literature, he became a well read man among his neighbors. The family earlier came from the plains of Chihli, but famine drove them to seek an easier livelihood among the hills of Shansi where land was cheap and crops more certain. He was a merchant by trade, but opium ruined his business, so that he returned to his family and turned to farming.

Frequent contacts with Christianity while away from home awakened a desire to learn more about it. The "Red Cross Road," which was built during the famine of 1921, ran close by his village, so that Bro. Wen came in frequent touch with the evangelists who preached daily to the famine-stricken workmen on the road. This led to conversion and baptism, whereupon he also became a voluntary witness and assisted in preaching to the workmen. A few years later he studied in the laymen's Bible school at Ping Ting.

Bodies poisoned by opium frequently develop tuberculosis and so it was with Bro. Wen. About eight years ago he developed active tuberculosis; lay ill for many days, refused to eat and drink, and finally the body became a dried skeleton and went into coma for two days. With every sign of life gone, his family and neighbors declared him to be dead and thereupon made preparations for immediate burial. On the third day, a short while before the appointed burial, his daughter discovered signs of life and applied every means for resuscitation, and with success. Bro. Wen made a complete recovery. The story is a long and interesting one. It was later recounted in the Missionary Visitor under the caption: "The Third Day He Rose Again." The whole experience, from beginning to end, was to Bro. Wen, ever after, a hallowed and providential delivery—an experience which increased his faith in God and made of him a real pillar in the church and ever "about his Father's business."

Bro. Wen was not without his shortcomings. Being the first and oldest member in the group, and being a bit obstinate in disposition, he would frequently assume responsibilities which belonged to the group. On the other hand, this quality of following his own mind served him well against the ridicule and persecution of his surroundings. He was not a natural leader, yet the Hantou brethren chose him as one of four to serve them in the office of deacon. He never refused to serve when called upon. He faithfully witnessed for Christ before his family, neighbors and friends. His is the unique distinction of leading his whole family and many of his near neighbors to accept Jesus Christ—a virtue that we would crave for many more members of the church. Brethren Bonsack, Miller and Brubaker visited the family in 1935 and were greatly moved at the simplicity and spiritual atmosphere of the

What to Pray For

BY B. F. STUDEBAKER

Week of April 10-17

PAUL heard the Macedonian call and started missions in the early Christian church. Alexander Mack counted nothing dear save that he might gain Christ and bring the gospel to his people. Out of humble beginnings has come our mission work. This vision, seen by our early board members, led them to set up the work on the home and foreign field. We now count by thousands members gained by faithful missionaries sent out to India, China and Africa, yet the work has only begun.

"Faith of our fathers" led the Mission Board to inspire the church in its support of missions. "The church alone has the truth which makes men free!" The justice of our cause should give us a will to do. New problems come up at nearly every board meeting, but the gospel story is the same. The zeal of our church fathers should inspire the lives of our board members today. If laymen and young people can be enlisted in the work along with the present program now in operation an expanded program can be maintained.

Pray for the laymen of your Mission Board and Bro. Brubaker as leader of our young people.

Pray for the ministers and teachers on your board.

May the Mission Board know God's will for the missions of the church. Will you pray that it may be so?

Union, Ohio.

home. When these brethren left I heard one say: "This is the best thing we have seen in China."

By the time of his death Bro. Wen had risen to independent means and worked hard on his land. But tuberculosis again became active and he tired very easily. In August he contracted a deep cold which the doctor said was tuberculosis. His heart failed him and he passed away after two weeks' illness. He had a very submissive mind all through his sickness. He believed that the Lord would restore him if there was any more work for him to do, or call him home if through with him. After some days he announced to his family that he would not get well and therefore made preparations to this end. He gathered all the family about him and very clearly told them to draw nigh to God and not grow cold or indifferent. He reminded them how God had raised him from the dead to see all the family turn to Jesus. Now that they had chosen to follow him, they were to press forward in the good way. He desired that his daughter and daughter-in-law continue in the Bible school and become useful women. Of his only son he desired that he would be brave and firm against persecution and dutiful in worship. He then told the family that he would take his leave in the early morning of the next day. He slept little that night but prayed and meditated, waiting for the break of day when he would leave them. And so it was, at early dawn he passed out victoriously and in perfect peace.

The next day was Sunday and there was little time for the news to spread. As usual, the brethren gathered at their place of worship. Then the evangelist suggested that the Sunday service be carried to the Wen home a mile away and call it a funeral. And so they did. After the service, the brethren united to carry the dead to his grave by the side of the hill and gave him Christian burial, thus eliminating the usual ceremony, and the hiring of pall bearers, customary mourning, and food to all who serve.

Liao Chow, Shansi, China.

THE LIFE OF MARY ALICE ENGEL

BY MRS. EARL D. BEARD

"To know her is to love her"

Mary Alice Engel was born March 20, 1909, on a farm near Middleburg, Maryland. She is the daughter of Mary Albaugh Engel and the late John D. Engel. She is their only child.



Mary Alice united with the Church of the Brethren when she was but eight years old and has been an active member since.

After completing her elementary and high school work at Union Bridge, Maryland, she attended Blue Ridge College. Mary Alice traveled back and forth every day from her home near Middleburg to Blue Ridge, a distance of at least seven miles. Rain, snow, sleet and zero weather were no barriers for her for she came through it just the same, and furthermore, was there on time for her first class. Few of the campus students could claim such a record.

While at Blue Ridge I became very well acquainted with Mary Alice. She was a true friend and loved by all her classmates. She had a true reputation as a student; one who really enjoyed studying. One of her favorite haunts was the library. Hard as she worked, however, she was never too busy to help others. She was a member of the Y. W. C. A. Her classmates said of her: "There is nothing of the 'flash' about her, but hers is the steady, dependable type. These characteristics will carry her far in her life work we know." She graduated with honors from Blue Ridge in 1930.

After finishing at Blue Ridge College she completed her college work at Western Maryland College, Westminster, Md. Although entering here in her junior year and because of being a day student her fellow classmates had very little intimate contact with her, yet she immediately showed herself to be a conscientious and able student. Everyone learned to like her shy, sweet smile. A fellow classmate has said this of her: "Like a little brown wren Alice slips in and out of classes quietly, cheerfully, and intent upon her own affairs." She graduated from Western Maryland College in 1932.

In the fall of the same year she entered Johns Hopkins Training School from which institution she graduated in 1935. Learning medical terms and definitions and complicated formulas was no hard task for her. As a nurse she was loved and admired by her teachers, fellow nurses and patients alike for her kind and sympathetic help which was both accurate and efficient.

After receiving her R. N. she stayed at Hopkins on general duty for one year. Since leaving general duty she has been on private duty.

Although her leisure time has been scarce she has found time during the summers of her school years and the vacations of her training days to attend religious camps. She spent one summer at Camp Bethel and several summers at Camp Pinnacle near Albany, New York.

Mary Alice is leaving us sometime in March to sail for Africa and there consecrate her life as a medical nurse for those who need her badly. All of our best wishes go with her for success in this her new work. We regret to see her leave us but she is answering her Master's call to go and serve in his name. May she be richly blest.

Westminster, Md.

News From Africa

BY MODENA MINNICH STUDEBAKER

Annual Meeting

The annual meeting of the missionaries of the Church of the Brethren in Africa was held at Lassa, Jan. 4-8, 1937. Every member was present, making a total of eighteen adults and nine children. A truly inspirational and helpful meeting was enjoyed. The theme, "Making Our Touring in the Villages More Effective," was discussed from many standpoints. The talks were well thought out and practical. It was with fine optimism that definite plans were made for more extensive and correlated touring in the coming year.

Coming at the first of the year as it does, the Annual Meeting rather serves as a clearinghouse. The past year's failures are discussed, and plans made for improved work for the new year.

The meetings were held in a shop building. Logs burning upon the ground furnished the heat, for this is the one cool season of the year. We were not in a beautiful temple, but the spirit of enthusiasm and desire to press for-

ward in the work in Christ's kingdom could not have been finer, no matter where the meeting might have been held.

Forward Looking Program

From the Board at home had come word that we should plan to expand our program, and open up new stations. They had promised that, God willing, new workers would be sent out and funds to carry on the new work. We, on the field, in turn had been feeling the need for this reaching out. So the challenge the Board gave was accepted with real rejoicing. The following resolutions were drawn up by a committee, consisting of Brethren Beahm and Bittinger and Sister Harper. They express the consecration and dedication of our entire group in this new and forward step.

Resolutions Passed

1. That we commit ourselves to an expanded program of district work. The objective of this is to cover the mission area and to make the approach and development of our work close to the lives of the people. It is to be hoped that out of this work there will grow up indigenous groups in district centers and that there will arise a select and consecrated band of leaders whose lives are rooted in the needs of their home peoples. These leaders should then tie up definitely all departments of the station work with the district centers. We recommend that all missionaries spend at least a month a year in touring in order to implement the above commitments. In addition we recommend that certain missionaries be allocated to longer periods of touring.

2. That we commit ourselves to a patient and sympathetic approach to pagan and Mohammedan cultures in our area. We believe there are many things in these cultures that are worth conserving and that our purpose should not be ruthless destruction of all, but conservation of the good as a foundation on which to build, and replacement of the evil and the poor by that which is better and holy.

3. That we commit ourselves to a widespread program of expansion. This, we believe, should include the opening of new stations along our borders each surrounded by numerous district centers closely tied up with, and worked from these stations. We urge and seek close co-operation with the home Board and the home church to these ends, that our expansion may be as rapid, as thorough and as complete as they are able to finance, supply workers for and direct.

4. That we commit ourselves to a wholehearted and enthusiastic evangelistic approach in all departmental, station and district work. We believe the first purpose of every missionary should be evangelistic and that the purpose of departmental missions should be the establishment of an intelligent indigenous church. We urge heads of departments to plan their programs to this fundamental end. It is our hope that the growth of this church should manifest the genuine work of the Holy Spirit, by whose power will come wide and rapid extensions. That increasingly this church shall become the one important institution in connection with our mission work, and that it shall grow in a consciousness of fellowship with the universal church.

5. That we commit ourselves to an educational emphasis that will supply native leaders to cover our area. We favor educational programs in various stations and in the districts the primary purpose being the development of a literate church. In addition we commend our training institution whose purpose is to supply well trained and efficient Christian leaders for our whole mission area. We recommend that all stations and district areas send, or look forward to sending, select individuals to this institution for advanced training.

6. That we commit ourselves to a medical and public health program that will work hand in hand with other district work to cover our entire mission area. We believe that public health and preventive medicine are taught by our Lord and we recommend to our doctors as widespread a district organization to this end as seems practicable and possible.

7. That we commit ourselves to the fullest possible co-operation with our neighboring sister missions with the conviction that such unified fellowship is essential to our Christian witness.

8. That we commit ourselves finally and fully into the hands of the Lord for preservation and direction to the fuller accomplishment of his purposes.

The New Chibuk Area

After many trips into different territories, it was decided that during the annual meeting, all the staff should go and see several proposed sites for a new station. Accordingly, on Jan. 6, two cars full of people started out from Lassa, over bumpy, winding roads to see Chibuk, some thirty-five miles distant. We had the thrill which comes from feeling one is in history making days, as we clambered over hills and rocks, exploring this possible home site, and that garden site, and looking for adequate water supplies. A delicious picnic lunch was enjoyed on the top of a huge rock on the top of a hill. This spot overlooks many villages, reaching out on every side, where the glad tidings have never been told. It was decided that Chibuk offers a splendid base from which to do work in these various outlying villages. Pray that we, as Christ's workers, may keep the far vision in our hearts which we gained from that hilltop. Pray for those who go into the new field, that in God's strength they may see the land and possess it.

China Evangelistic News

BY ELIZABETH W. OBERHOLTZER

Country Evangelism

Village Work

Our groups of Christians and inquirers are scattered over the hills and not easy of access so it takes time to move from place to place. In November an evangelistic band, consisting of two men and two women evangelists spent two weeks teaching and preaching in four towns and a few smaller villages, some fifteen miles west of Liao Chow. They reported a good interest among these farmer people. The last week of November the preaching band moved to the Ma Tien village and spent five weeks in that region, visiting Brethren, inquirers and friends in seven large towns and a number of smaller villages. Our women evangelists can go right into the homes, sit on the kang or (brick bed) and talk to the women and girls, telling Bible stories, showing pictures and singing hymns, but the men evangelists must do a great deal of their preaching on the street, in the fields, or on the threshing floor, as it is difficult to find the men at home. Evening meetings, held in a chapel or the Christian homes are well attended. The preaching band held meetings and visited villages and homes in and around the city of Yu She during the month of January. Bro. Oberholtzer has been with the evangelistic group part of the time, but accounts and other work at the main station keep him busy at the close of each month.

Han Tou Bible Class

Bro. Sollenberger reports a very good Bible class held at Han Tou the third week of November. Some sixty adults were in attendance each day and a number of children came for Bible stories, games, and handwork conducted, by the daughter of Bro. Shen, one of the deacons of the church. Two young women, who are teaching a Thousand Character class in this town, also helped in the meetings and gave several talks on the home. Bro. Sollenberger and evangelists gave several Bible hours each day. The meetings closed with a love feast with forty-four members present.

In the absence of the Wamplers, Bro. Sollenberger has been helping in the men's evangelistic work at Tsinchow.

City Evangelistic Work

Home Week

Each year the National Christian Council of China puts out a Christian Home Week program. This year the subject was Christian Parenthood. Talks on Christian Fathers, Christian Mothers, The Model Home (Jesus Home), Care of Children and Home Hygiene were given with several short plays showing the influence of Christianity on the home, and old and new ways of treating diseases. These meetings were well attended and the interest was good.

Love Feast

Our autumn love feast and communion were held Nov. 1 with seventy members present. Miss Chao of the women's school led the women in the feet-washing service and gave a nice talk, explaining the meaning of this and other services. Bro. Oberholtzer, assisted by several deacons, officiated at the communion. The children were cared for in another building. The whole meeting was very quiet and inspirational.

World Week of Prayer

Our week of prayer was held Nov. 8-15. We met the first night in the church, the next four nights at the girls' school and the last two nights at the boys' school. The needs of the church in China, needs of the church over the whole world, and world peace and brotherhood, were some of the themes for special prayer. The last night a pageant showing the peoples of the world at worship was given and the last scene showed the Christian church converting these peoples to pray to the true God and follow our Lord and Master Jesus Christ.

The Hospital

There have been from twenty to twenty-four in-patients all the fall in the hospital, but lately a number went home to get ready for the Chinese New Year so not many new patients are coming to stay in the wards. We are very glad for the return of Dr. Yang who has been off for some time because of symptoms of tuberculosis. At present he is much improved and we hope for his complete recovery. Dr. Li, a young interne from Tai Yuan, is doing nicely; Mr. Nieh, a doctor-nurse is proving useful in the wards, drug room and laboratory. Miss Liu, one of our local girls, is now a graduate nurse and has returned to help in the hospital here. There are also student nurses helping in both men's and women's hospitals. We appreciate Dr. Parker's visits each month, when he comes to help with X-ray examinations and serious operative cases.

Girls' School

With co-ed, kindergarten, and higher primary pupils, we have 120 enrolled. Of this number 72 are girls and 48 boys. Twenty-one girls and six boys board in the school. The other children are day pupils. It is an interesting scene to watch the children playing games, swinging, or playing on the teeter boards or busy at lessons in the classrooms, and it is a great joy to mingle with this happy group. Each Monday morning it is my privilege to lead this group, all but the kindergarten in chapel. We have been using the Live of Christ for a subject.

Twenty-three of the older girls are in my Bible class and we are studying Christ as the Greatest Hero. We have visited his home and studied his home life; also the customs, weather and products of his country. The girls enjoyed this imaginary trip and have kept notebooks of important events. The three lower primary classes also have a Bible hour each week with their Chinese teachers.

Boys' School

There are 102 boys in the east compound boys' school, divided into fourth, fifth and sixth grades. The boys' Bible class is voluntary and there are eighteen of the older boys enrolled. When Mr. Yang is away preaching, the boys' class meets in our home. We have been taking up Old Testament Stories as some of the boys have never heard them and they give a background for Christ's life.

The Women's School

Some of our women have many hindrances and can not come regularly, but we admire the earnestness and zeal of these women in trying to learn to read and know more of the Bible and its teachings. There have been twenty-six enrolled this term but several have been out because of home duties and sickness.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: The Beauty of the Earth

Hymn: Still, Still With Thee (stanzas 1 and 2).

Call to Worship:

"In the sunshine and the message of the flowers,
In the wind song and the sea song and the rain—
I believe that in the springtime's greening hours
God comes again."—Vera Wheatly.

Scriptures: Psa. 19: 1-6; 95: 3-7; 104: 10-14, 19, 24; Matt. 6: 26, 28, 29.

Prayer:

Leader: Our Father, Creator of all beautiful things,

Juniors: Open for us our eyes;

Leader: That we may see the colors with which you have painted your creation—mountains, fields, birds, flowers,

Juniors: Open our eyes, our Father;

Leader: That we may hear birds' calls and insects talking and the cheerful noises that animals make,

Juniors: Open our ears, our Father;

Leader: That we may feel the wind's caresses, the raindrops falling, and the warm rays of the sun,

Juniors: Make our senses keen, our Father;

Leader: That we may taste the good things that you have provided for us to eat and be thankful,

Juniors: We pray this, our Father.

Leader: So every day may we learn to love you more and serve you better,

All: For Jesus' sake we ask it. Amen.

Hymns: For the Beauty of the Earth (stanzas 1 and 2); God of the Earth, the Sky, the Sea; This Is Our Father's World.

(Continued on Page 24)

THE CHURCH AT WORK

MINISTRY

Suggestions for the Observance of Rural Life Sunday

Fifth Sunday After Easter, May 2

Origin of Rural Life Sunday

Rural Life Sunday originates far back in the religious life of the world. Peoples who had to sustain themselves by their labor in field and forest, and on the seas, early recognized their dependence upon those forces which later were called supernatural. There was constant effort to enlist the help of these supernatural forces in the struggle of making a living. They had feasts and burnt offerings and rites of blessing for the first fruits of the soil and for the first born of the flocks.

The early church made Christian replacements for these pagan observances and called them Rogations. Days were designated for solemn processions to invoke God's mercy by means of litanies, but with no particular rural emphasis.

Rural Life Sunday was launched at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting, a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America, to promote the observance of the fifth Sunday after Easter each year as Rural Life Sunday.

This day, in the calendar of the Christian church, has come to have great significance. It has emphasized the importance of one-half of the earth's population. It has promoted a better understanding between country and city. It has brought about a fuller realization of the deep spiritual meanings of rural life.

Order of Service

ORGAN PRELUDE.

PROCESSIONAL HYMN: The Church in the Wildwood.

CALL TO WORSHIP:

"Sing, O ye heavens, for the Lord hath done it;
Shout, ye lower parts of the earth;
Break forth into singing, ye mountains,
O forest, and every tree therein" (Isa. 44: 23).

"Sing unto the Lord a new song,
And his praise from the end of the earth;
Ye that go down to the sea,
And all that is therein,
The isles, and the inhabitants thereof" (Isa. 42: 10).

RESPONSES: (for leader and people)

For all the generations of tillers of the soil who have found, in the mysteries of thy seed, daily bread for the world,

We thank thee, O Lord.

For villeins, cottars, and yeomen of old who crossed the sea to fell in virgin forests thy mighty trees, to plough thy resisting native earth, and to transform thy wilderness into fruitful farms with amber fields of grain,

We thank thee, O Lord.

For farmer pioneers who penetrated thy dense forests or built their homes in solitary loneliness of thy silent and expansive plains,

We thank thee, O Lord.

For frontiersmen who blazed their trails through thy trackless wilderness, which knew no bounds except thine ocean shores,

We thank thee, O Lord.

For rural lands that yield the nation's priceless crop of happy childhood which sustains the countryside and replenishes and purifies the life of cities,

We thank thee, O Lord.

For the homely philosophy of brooding minds, for courage and self-sacrifice in never-ceasing and often-unrewarded toil, for open hospitality of friendly homes, for faith that risks seed in soil and for trust that is sure of thy harvest time,

We thank thee, O Lord.

"For the long, long patience of the plundered poor," the exploited slaves of the soil,

We thank thee, O Lord.

For the spirit of unrest and the hope for a more abundant life, among tax-burdened farmers on depleted soils, sharecroppers caught in a vicious economic system, subsistence families on marginal lands, factory hands in mill town industries, fishermen without equipment to gather the harvest of the sea for a meagre livelihood, and destitute farmers amidst famine, dust-bowls, and drought-ridden deserts,

We thank thee, O Lord.

For the Christian farmer's belief in thee, the living God, and thy overshadowing providence,

We thank thee, O Lord.

For the revelation of thyself in Jesus Christ our Lord, whose feet traced with beauty and with healing the country roads of rural Galilee, whose words of life were spoken from wayside pulpits to the listening multitudes on encircling hillsides, whose heaven attuned voice called across blue waters to humble folk to become fishers of men, who made the mountain fastnesses and secluded gardens his sanctuaries of prayer,

We thank thee, O Lord.

HYMN: Fairest Lord Jesus.

SCRIPTURE: Job 38: 1-37.

PRAYER:

"Our Father in heaven, Lord of field and forest, hill and stream, we thank thee for the manifestation of thy power in all growing things. Fruitful soil, quickening sunlight, favorable rains are thy good gifts to us. As thou hast made us to have dominion over all the work of thy hands, help us, by thy spirit, to enter into our heritage, esteeming it a high calling to be thy husbandmen. Help us to be mindful of thy partnership in all the cultivation of our gardens and the care of our flocks and herds. And when the ground hath brought forth plentifully and earth hath yielded her increase may we know that thou hast given us our daily bread, and give thee thanks."

"Kindle our spirits ablaze with the glory of service for thee,
With the fierce and passionate joy of giving our lives to thy Cause
As the dying sun sets the heaven alight with the flame of his death."

In Jesus' name. Amen.

OFFERTORY—DOXOLOGY.

SERMON—Suggested Texts and Subjects:

The Spiritual Interpretation of Creation .....Gen. 1: 1
Surplus and Dearth .....Gen. 41: 47, 48, 53-57

Friendly Country-City Relations .....Deut. 28: 3
Rural Background of Jesus .....Matt. 1: 1-25
Consider the Lilies of the Field .....Matt. 6: 25-30
RECESSIONAL HYMN: The King of Love My Shepherd Is.
BENEDICTION.

Prepared by the Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America, 105 E. Twenty-second Street, New York, New York.

CHRISTIAN WORKERS' TOPIC

Studies in the Parables

The Kingdom Grows

Sunday, April 25

I. Extensively.

Like the mustard seed, greatest of herbs (Matt. 13: 31, 32).

The church should grow in strength and numbers. How?

II. Intensively.

Like the leaven, until all is leavened (Matt. 13: 33).

The church should grow in quality of character. How?

Her job is not done as long as some are unsaved.

III. Gradually (Mark 4: 26-29).

The church should grow steadily and consistently throughout the year and years.

LEADERSHIP TRAINING

Another Training School in Northern Indiana

Two groups of Northern Indiana churches centering at Wakarusa and at New Paris recently closed successful Leadership Training Schools. Sessions were held one night each week for five successive weeks with two fifty-minute class periods each evening.

At Wakarusa Burton Metzler had charge of the school. Martha Warstler taught the class in Christian worship, Harvey Bowers led a Bible class studying the book of Acts, and Mrs. Ralph Miller instructed a group interested in handwork for primaries. An added feature was a twenty-minute period of hymn study and singing led by Mrs. Cora Stahly. The enrollment was over forty. Expenses were met by a twenty-five-cent enrollment fee. The school was closed with appropriate exercises including a candlelighting service.

The District Board of Christian Education which sponsored these schools in co-operation with the General Board of Christian Education is gratified with the apparent success of the project and hopes next year to continue its encouragement of Leadership Training.—Burton Metzler.

WOMEN'S WORK

A New Play

Mother Blessing's Job, by Caroline Lorenz, is a play especially offered to mothers and daughters' groups. It is a one-act play for nine women. Nine copies are required, 35c per copy, and the right of performance is granted to those who purchase nine or more copies. Time 30 to 35 minutes. Order through the General Mission Board, Elgin, Ill.

Mother Blessing finds an opportunity to help six young women who are belated guests in her home. They have their problems, the parents of one are divorced, those of another are unhappily married, and one has a stepmother. Mother Blessing helps these girls to see that family life though not without troubles, may be happy if there is co-operation and understanding, even between in-laws, husbands and wives, children and stepparents.—Mrs. E. G. Hoff, Elgin, Ill.

MEN'S WORK

Men's Work at Fruitland, Idaho

The men of the Fruitland church continue active in their church interests. One of their recent projects was a community sale, in which materials were donated and the proceeds went to the church building fund. A total of $530 was realized from this sale.

The men of Fruitland are also co-operating with the men of the other churches of the district in trying to make Idaho appear attractive to visitors at the Nampa Conference and to point out the various advantages of the communities where we have churches.

Bro. B. J. Shank of Fruitland is District Director of the state. Bro. Floyd Hostetler is chairman of the local group. —R. E. Mohler.

INTERMEDIATES

Report of Intermediate Planning Conference

A group of intermediate leaders met at Elgin last December to consider the problems of intermediate leadership and work with intermediates. A report giving the best thinking of this group is ready for your use. Needs, goals and a program for reaching these goals were discussed. This report stresses the Sunday-school study hour, the weekday period, the home, camps and personal counseling as the most strategic channels for work with this age group. Suggestions and plans for activities through these channels are included in the report. You will also find a list of helpful materials and a presentation of leadership problems and the development of intermediate leaders in local and district areas. A copy of this report can be obtained from the Board of Christian Education, 22 S. State St., Elgin, Ill.

CHILDREN'S DEPARTMENT

Preview of Coming Magazine Articles for Children's Workers

The April Pilgrim Elementary Magazine is devoted to the missionary emphasis—Africa. There is a full-page picture showing the work for better babies in Africa, and in connection with this picture there is a true story, "The Littlest Missionary in Angela." Suggestions for dramatizing scenes from the life of David Livingstone are given for juniors, and also the story, "Egeve, the Hippo." As a background for the study of Africa, a missionary, Mrs. Lanoue has written on why she likes to work in the Congo.

Aside from the missionary emphasis, there is an article "The Laughter of Childhood," which should help every teacher to understand better her pupils' experiences.

You may secure a year's subscription to the Pilgrim Elementary Teachers' magazine at $1 a year, through the Brethren Publishing House.

YOUNG PEOPLE

Home Recreation

How can the adviser and the cabinet of a young people's group help to promote home recreation in the homes of the church? There are a number of things that may be done to help in this most important part of the recreation program.

First, collect and have available for use as many different kinds of suggestions and helps for recreation in the home as possible. These may be gleaned from books, magazines, or other sources, or they may be original with the committee.

Second, interest the young people and if possible the parents in the possibilities of home play, through demonstrations and discussions, and personal conversation. Homes in which play has its part as one ingredient of Christian living can be used as examples or to arouse interest of others.

Third, a program of active promotion can be arranged, choosing a time when materials will be suggested, a definite home night selected, posters displayed, and everyone urged to observe an evening at home.

Following such an effort, bulletin-board notices, little ideas for home interest, and continued suggestions, will help to remind folks of the fun they can have with their families.

Special suggestions: Crafts, particularly those in which the end-product is used in the home; music, radio programs, and games of skill such as carrom and table tennis, are especially good. Another department in the Messenger will soon begin to carry suggestions for family fun. (See page 15, Messenger for March 27.) These may be called to the attention of the members of your church.

Junior Worship Program

(Continued From Page 21)

Offering: We return to thee, our Father, a portion of thy gifts to us.

Benediction: May the deep peace of the running wave, of the flowing air, of the quiet earth, of the shining stars and of the Son of Peace be with you now and always. Amen.

To the Leader: For this program use pictures of the beautiful things of God's world—birds, flowers, butterflies, waterfalls, and the like. Let the children tell of some of the signs of spring they have seen. Have flowers on the table; if possible get an African violet.

Lovely, Lovely Flowers by Lucile Heckman found in Our Young People for Feb. 27 describes the beauty that is Africa's in the rainy season. Material may also be found in the National Geographic.

CORRESPONDENCE

YOUNG PEOPLE'S CAMP, CAMP MACK

Young people's camp! Much joy and happiness lies in those few words. After one has been there, the very sound or sight of anything connected with Camp Mack floods his mind with memories. The ideals upheld by Camp Mack are so high that even the thought of camp in an inspiration.

Being to Camp Mack, to me, means being nearer to God. When one draws near, the ripple of the waters and twitter of the birds seems to whisper, "God is near."

God means more to me than ever before because of the wonderful mountaintop experiences I had along Lake Wawbee. The quiet communion and fellowship makes God real to us, and he can speak to us as we wait before him.

Last year at camp I caught a more beautiful and deeper vision. I have gone to church and Sunday school all my life, but I had never fully realized until this camp the beauty of the Christian life, the beauty of God. I feel that I have been shown my mission, as I have never been shown before.

And I hope these experiences at camp will help me to go out in the highways and byways of life and live a fuller and more beautiful life for my Lord and Master.

There was such a wonderful opportunity to learn new truths and gain much knowledge from our many interesting programs and classes. Morning watch, church services and other periods of meditation have made me realize more fully the love and greatness of God.

Camp has always meant so much to me, but this camp was even more wonderful than those preceding. The association, new friends, a smile, the exchange of ideas and opinions, and good times seem so important to one.

I especially enjoyed morning watch and vespers. At such times one is spiritually lifted from these bodies of ours and stirred to think deeply of God. After one of the vesper services we moved quietly to the shore of Lake Wawbee and witnessed a very impressive baptismal scene. Here seven of our group went into the water and were baptized.

To me camp means a rededication of my life to God. In the hurry of my everyday life, I find I do not take time to appreciate God and his many blessings. I can not imagine a person attending camp and returning home without definite assurance that there is a God who loves and cares for all.

When I went to Camp Mack I believed in God, but I just took things for granted. The talks and pictures made me realize the terrible agony Christ suffered for me and what I owe to him. I realized that God was my Father, but most of the time, to me, he seemed far off. The sunsets, vespers, morning watch and campfire have made me feel that God is with me at all times. Memories of happy evenings spent about a crackling blaze with new friends and thoughts will challenge me in the years to come. I often think of the Camp Mack morning watch and the quiet, peaceful lake, How sacredly still it was!

"And the joy we share,
As we tarry there
None other has ever known."



Stairs to Becker Chapel, Camp Mack

Built by George Barrett and John Cornish. Limestone given by John Worthman. All of Ft. Wayne, Ind., church.

It makes the day so much sweeter to experience the presence of God in the early morning. "You must seek him in the morning if you want him through the day."

The sunsets over Lake Wawbee would be enough, even if there were no other sources of spiritual enrichment. It seemed that God's spirit was hovering there.

Camp Mack was the most inspiring place I have ever been. God and his power has been revealed in the beautiful scenery.

One of the greatest joys I have gotten out of camp was the experience of finding and making new friendships. I feel these friendships will help to enrich my life. Friendship means more than words can express. The inspiration of intimate friendship with others, and especially with Jesus, can not be measured.

Since I have been to Camp Mack I have been made to feel a deeper obligation towards my God, my church and my fellow men.

Our Camp Mack

"For quiet rest and peaceful hills,
For green of earth and blue of lake,
For God's own voice in murmuring leaves
To thee we're grateful, our Camp Mack.

For friends and fellowship so true,
For laugh and play and happy fun,
For kindly word and sunny smile,
That make us glad when day is done.

For messages and honest thought
Of hope and service we may do,
For noble purpose, dreams, self will—
For all these we are grateful, too.

Let's fly her white flag in our hearts,
Keep shining bright her service lamp,
Let's honor long and cherish her—
Camp Mack, we love thee! Our own camp."

Ruth Garner,
Walbridge, Ohio. 1936 Camper at Camp Mack.

YOUNG PEOPLE'S RALLY

The Greenwood church is indebted to Wilmer Brubaker, Miss Opal Adkins, Mrs. Ruth Rhodes, the ministers and many others who made it possible for a young people's rally and a ministers' plan meeting to be held in the Greenwood church March 13 and 14. The young people from the eastern end of the Southern District of Missouri and Arkansas attended. A banquet was held the evening of March 13 at which time forty-seven were present. Following this a play was presented by the Mountain Grove B. Y. P. D.

At nine o'clock Sunday morning the young people engaged in activities including music and discussion of questions and problems. These were led by Brethren Paul Snyder, A. W. Adkins, A. M. Peterson and Mrs. Croft. Suggestions for spiritual growth were as follows: By asking for the Spirit, it is ours; church attendance; reading the Bible; prayer; sharing Christian living with others; add to your faith virtue, to virtue knowledge, temperance, patience, godliness, brotherly kindness and charity.

Some suggestions for the improvement of the B. Y. P. D. were as follows: avoid selfishness; be friendly; make a sacrifice for the purpose of achievement; make the programs interesting by varying the methods and procedures; seek to interest young people who are interested in worldly things in spiritual things.

The address by Mrs. Croft, How Is Your World? was much appreciated. She said in part: "Think of a circle as being your world. All things including art, health, good books, science, mathematics, English, travel and experience are for personal development and become a part of your world. By taking hold of the things outside of the circle and placing them within the circle, they become your world. Be sure that the things which you put into your world are good."

D. Oxley.

Mountain Grove, Mo.

ARTICLES THAT HAVE HELPED ME

In reading over the pages of the Messenger we see from time to time articles on the Holy Spirit, but none has impressed me like the one written by Bro. H. A. Claybaugh, "The Doctrine of the Spirit," in Feb. 27 issue.

It is worthy of study. He makes the work of the Holy Spirit very plain, and by a careful study of these New Testament references, with a complete abandonment and yielding to God, one may have this blessed, inward power which God is so ready to give.

I have been much confused about the Holy Spirit with tongues, since coming to California a few years ago; especially from close association with the Pentecostal people, as they stress the Holy Spirit with tongues, and say tongues is a sure evidence. But I am glad to know that the Holy Spirit depends on other things than speaking with tongues.

In the Feb. 20 number the article by B. F. Summer is also very good. I am grateful for these articles, as they mean so much to me. It has always required a real effort for me to understand the New Testament teaching on this subject. But I am glad to know we have this inward religious reality without speaking with tongues.

Hollywood, Calif. Elizabeth A. Browne.

ISN'T GOD UPON THE LAND AS WELL AS ON THE WATER?

Because we happen not to be in the Ohio flood area and have remained untouched by this awful suffering and grief, do you and I, brother, imagine that we are beneficiaries of God's merited grace and favor? Oh, the dissimulation and hypocrisy of our hearts if, when seeing these judgments of God in their passage over large sections of the land, we in Pharisaic fashion pat ourselves on the back as being too good to deserve God's wrath!

The inhabitants of Cincinnati, Louisville, Cairo and of the other stricken communities in the flood zone, are not sinners above such as have escaped unscathed. Let us beware of sitting in judgment upon the unfortunate victims of this national calamity. It is merely the grace of God that spells the difference between them in their plight and us in escaping at this time. It is not that we have deserved anything better. The destroying grasshopper hordes and the devastating droughts of the past summers should have opened our eyes, but the lesson is as our Savior pointed out to the Jews of his day: "Except ye repent, ye shall all likewise perish."

A second lesson is the lesson of thanksgiving for those of us who have been spared. Certainly the person who never pauses to breathe a prayer of gratitude to the kind Giver of all, the person who receives the thousand and one manifestations of the goodness of God in his daily existence as matters of course, will not be much inclined to see any special reason for thanksgiving in the fact that he happens to find himself in a safety zone in a time of general

calamity. Nor is this to be expected from those whose hearts are far from the Lord. While the goodness of God is always and only intended to lead men to repentance, such people in their unbelief will only harden their hearts against him all the more in proportion as he empties the multitudinous evidences of his love into their laps.

As in Isaiah's day: "Thou hast stricken them but they have not grieved; thou hast consumed them but they have refused to receive correction; they have made their faces harder than a rock."

As an anvil grows steadily harder with each blow of the sledge hammer upon it, even so unbelief and an ungrateful acceptance of God's unmerited mercies go hand in hand. True Christians are at all times mindful that they justly deserve God's utmost displeasure against themselves. And so in the face of the gruesome floods which compel our attention at the present, there are also floods of praise and thanksgiving coursing from Christian hearts for an undeserved sparing in this calamity.

Shall we not take to heart the lesson of intercessory prayer brought home through this calamity? This is what Paul has in mind when he bids Christians: "I exhort, therefore, that first of all prayers, intercessions and giving of thanks be made for all men." In obedience to this apostolic injunction, God's throne of grace ought to be literally stormed, as it were, in these days by Christians everywhere in behalf of the unfortunate in the flooded states. It will be many a long day before our brethren and fellow Americans of the flood area will no longer need our intercession.

Independence, Kans. W. E. Burroughs.

OUR CHILDREN AND THE CHURCH

I am greatly concerned to know why so many people are so utterly unconcerned about religion and the crisis which the Christian church faces today. Why are fathers and mothers so indifferent in regard to the religious training of their children? Fathers and mothers are giving less and less attention to the religious training of their children. They are setting religious examples after which their children will pattern their lives.

The tragedy of all this is not centered in the present moment, but into what this neglect will result in the years to come. Our children will drink bitterness and gall in an age without the Christian church. Fathers, the destiny of your boys is of far more importance than a few more dollars which you might realize out of your business. Mothers, the future of your daughters is of far more importance than prizes won at bridge parties.

Any child is worthy of the very best heritage its parents can hand down. If not, then why bring children into the world? The average child will be his parents, plus or minus, and according to their religious training and home environment.

We are appealing to the mothers and fathers in the name of their children, to give their attention to the church and its services; for the church is the only organization that will be interested in the spiritual welfare of our children when we are gone.

People are not concerned enough about religious matters. There is so much to draw us from religious things. There are the picture shows, the bridge parties, the clubs, societies and the fashions of this world. The Bible says that after all these things will the gentiles seek, and there will be a falling away of the church. I am wondering who is going to be responsible for these things.

One thing is sure, if we want our children to be brought into the church, and become Christians, we must live as Christians ourselves. We must stay away from all worldly things, and let our children know it is wrong to go to such places. A lot of people just go headlong, never stopping to think what the outcome will be. They do not realize their responsibility toward their children and toward each other.

I have been wondering also if our ministers and laymen have done their duty in trying to get these mothers and fathers to see their responsibility toward their children and toward each other. We do not know how much good might be done by speaking to them. If we have not done our duty in speaking to our children, we have missed our calling.

There is one more thing I would like to speak about. Some people go to church and take their children, or send them; then after Sunday school is over, the children are at liberty to go where they please—to a ball game, fishing, or wherever they like. I am wondering who is going to carry on church work when the older ones are gone. The younger people will not know how to carry on the work. I fear there will be no church. Mrs. J. J. Smith.

Keota, Iowa.

MRS. JULIA WRIGHT MILLER

Julia Wright Miller, youngest daughter of Robert and Sallie Wright, was born near Bridgewater, Va., Jan. 24, 1854, and died in Rockingham Memorial hospital, Jan. 14,



Elder Hiram and Sister Julia Miller

1937. She spent all her life in the Bridgewater community and was quite active for one of her age until a few weeks before her death. She was taken to the hospital following a fall.

Sister Miller united with the church early in life and lived consistently, being known for her kind disposition and deeds of charity. In November, 1876, she married Eld. Hiram G. Miller. For a long time he was elder in charge of the Bridgewater congregation. Bro. Miller died in 1928. Of the nine children born to this union, four sons and four daughters survive, all active in the service of the church. Sister Ella Flohr, returned missionary from Africa, is a daughter. Eld. O. S. Miller is a son. Besides her children, she is survived by one sister, thirty-six grandchildren and two great-grandchildren.

Sister Miller was not one who sought publicity, but served her Master in a quiet way through the personal touch and in caring for the home and family, making it

possible for her husband to go on long journeys into the mountains and isolated places carrying the good news.

Funeral and interment were at Bridgewater in charge of Elders Jno. S. Flory and C. G. Hesse.

Bridgewater, Va. Mrs. O. F. Foley.

CATHERINE SENSEMAN STUDEBAKER

Catherine Senseman Studebaker, wife of Henry Studebaker, daughter of Charles and Eva Senseman, was born Dec. 27, 1852. She died March 5, 1937, aged 84 years, 2 months and 9 days.



On December 31, 1871, she was united in marriage to Henry Studebaker. They immediately moved to a farm where they remained until the fall of 1903 when they moved to Tippecanoe City where they resided until his death in the spring of 1919 after which she had made her home with her daughter, Mrs. Harry Peters, now of West Milton, Ohio.

Mrs. Studebaker leaves two sons, Charles of Tippecanoe City, Benjamin of Union; also her daughter, Mrs. Harry Peters of West Milton. Two daughters, Gertrude Martindale, Eva Shelton, and one son, Samuel, have preceded her in death. She leaves fifteen grandchildren and nine great-grandchildren besides many other relatives and friends.

Mrs. Studebaker is the last member of a family of nine children. Her education was such as the times afforded, having spent her school days in West Charleston. All her life she had been a constant reader and was especially devoted to the Bible and her church literature. An attack of rheumatism in her thirties left her a partial invalid, but throughout her life she was always patient and busy at work she could do.

To the family she had been kind, sympathetic and loving. To the church she had been interested, benevolent and spiritual. To her neighbors friendly, helpful and appreciative. In conclusion we may say she had lived her life well.

Union, Ohio. B. F. Studebaker.

DAVID M. BAKER

David M. Baker, son of David and Mary Masterson Baker, died Dec. 27, 1936, at his home, Lancaster, Pa. He was born on Easter Sunday, April 1, 1866. During the life span of his seventy years he was able to celebrate his birthday only five different times on Easter.



In 1887 he married Maria Reist Eby. Jan. 25 of this year Brother and Sister Baker would have celebrated their fiftieth wedding anniversary, for which they were making plans at the time of his death.

In 1890 he moved from the farm on which he was raised to Manheim, Pa., where he was employed at the mill, later becoming one of the firm. He continued in that business until 1910 when he sold the mill and went into the service of the Conestoga Transportation Company. Bro. Baker was well known by Lancaster people, having been working at the passenger station of the company in Lancaster.

He was a member of the Lancaster Church of the Brethren for many years and a trustee for some time. During this time he presented the church with several fine gifts.

He is survived by his wife, one daughter, one grandson, one niece and a nephew. A son died in infancy. Services were held at the home and at the Lancaster church. His pastor, Bro. M. J. Weaver, officiated, assisted by Brethren H. B. Yoder and Gerhart of Philadelphia. Interment was made in Kreider cemetery near Manheim.

Lancaster, Pa. Mrs. Harold I. Ebersole.

FALLEN ASLEEP

Blocher, Bro. Geo. Washington, son of Jacob and Margaret Blocher, born near Ashton, Ill., Feb. 28, 1862, and died Jan. 5, 1937, after a brief illness. Dec. 1, 1887, he married Letha Brown and they established a home in the community of his birth. In 1906 they moved near Franklin Grove where they lived since. In 1894 he united with the Church of the Bretbren and lived a faitbful, consistent Christian life, serving in the office of deacon since the year 1906. Ife leaves his companion, one son and a daughter. Services by Bro. O. D. Buck, assisted by Bro. F. E. Wingert. Burial in Emmert cemetery.—Mrs. Leroy J. Miller, Franklin Grove, Ill.

Cocanower, Sylvester, son of Adam and Melissa Cocanower, born Dec. 6, 1871, and died at his home in Pioneer, Feb. 17, 1937. His early childhood was spent in Kansas. The father died when Sylvester was about five years old. The family later moved back to their former home in Williams County, Ohio. He married Dora Divine Sept. 30, 1897, and to them were born three cbildren. Besides the wife and children he leaves four grandchildren, one sister and one brother. While yet a young man he united with the Church of the Brethren and a short time later was made a deacon in the church. His never failing desire to work for his church and community lives now in the memory of his many friends as a source of consolation.—Mrs. Ottie Fisber, Pioneer, Obio.

Conner, Ellen Catherine, youngest daughter of Conrad and Catherine Lint, was born Aug. 20, 1850, in Berlin, Pa., and died Feb. 12, 1937, at her home near Maxwell, Iowa. She came to Iowa with her parents in 1859. Witb the exception of four years in Quinter, Kans., she spent the remainder of her life in Iowa. She married John Conner Dec. 30, 1875. To this union seven children were born. One daughter died Aug. 31, 1935, and her busband Dec. 28, 1918. She united with the Brethren church fifty-five years ago and remained faithful until death. Funeral services at the home by Bro. T. U. Reed.—Mrs. J. W. Beal, Maxwell, Iowa.

Fields, William Stephen, was born in Waynetown, Ind., Sept. 23, 1865, and passed away March 2, 1937, at Colorado General hospital. At the age of eleven years he with bis parents moved to Iowa, later to Nebraska and in 1920 came to Colorado. His first marriage took place about July 3, 1887. To this union were born four children. June 20, 1914, he was married to Laura M. Chewy. He leaves bis wife, three children, ten grandchildren, one great-grandchild, two sisters. Bro. Fields became a Christian in early life, identifying himself with the Methodist church and later in 1915 united with the Church of the Brethren. In his active years he was interested in music and young people's work. He was a strong believer in tithing and found great joy in giving to the Lord's work. Services in the Thompson Mortuary, conducted by the writer, and burial in the Fairmount cemetery.—I. J. Sollenberger, Edgewater, Colo.

Flohr, Sister Myrtle Anne (Kelley), wife of Eld. Chas. G. Flohr, died March 16, 1937, at the home of her daughter, Mrs. Willis Musselman, Fairfield, Pa. She was 62 years old. She was sick only about a month. She was baptized over forty years ago and continued faithful to tbe end, being a consistent, spiritual helper and adviser to her husband in his ministry. She is survived by her husband, one son, a daugbter and one grandson. Interment in the Union cemetery with services by the writer and Eld. W. G. Group.—H. M. Stover, Waynesboro, Pa.

Fry, Jacob Henry, the son of Jacob and Mariah Landis Fry, born in Miami County, Ind., May 25, 1858, departed this life Feb. 6, 1937. He spent his entire life in the same community. March 7, 1895, he was married to Sarah B. Hollingshead of Wabash County. To tbis union one daughter was born. She passed away Nov. 7, 1896. In 1925 he united with the Brethren churcb, remaining faithful to the end. Surviving are his wife and two brothers. Funeral services at the home by Bro. Geo. E. Swihart, assisted hy Bro. J. E. Morphew and Rev. Sands. Interment in the Wallace cemetery.—Wm. H. Eiler, Denver, Ind.

Journay, Sister Martha, quietly slept away on Sunday morning, Jan. 31, 1937. Since falling and breaking her hip several years ago, she had been confined to her home most of the time, although she was usually brought to church for the love feasts. She was preceded in death by her husband, Albert Journay, a number of years ago. She is survived by a daughter and five grandchildren. Funeral services were held at the Sterling Church of the Brethren, with the pastor, B. N. King, officiating. Interment in Riverside cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Meyers, Maurice E., son of Mr. and Mrs. Jonathan Meyers, born Sept. 18, 1898, in Cedar County, Iowa, and died at his home near Robins, Iowa, on March 10, 1937. Aug. 26, 1929, he married Olive Booze and to this union were born three children. While yet a young man he became a member of the Church of the Brethren. He leaves his wife and children, his mother and three brothers. His father died twenty-one years ago. Funeral services in the church in Robins by his pastor, Bro. O. A. Myer, with burial in the Dunkard cemetery.—Mrs. O. A. Myer, Robins, Iowa.

Moothart, Floyd H., son of David and Ardella Moothart, was born at Primghar, Iowa, April 17, 1889, and died Feb. 18, 1937, at Culbertson, Mont. Mr. Moothart was instantly killed when a delayed charge of powder went off in tbe coal mine in which he had been miming coal. In the early years of bis life he was a member of the Brethren church, but had been a Seventh Day Adventist for the past twenty-five years.

He was also superintendent of the M. E. Sunday school at Culbertson at the time of his death. Funeral services were held in the M. E. church at Culbertson. Rev. Aagte of the M. E. church and Rev. Kiez of the Adventist church conducted the services. Burial in Hillside cemetery. He had lived a beautiful Christian life and will be greatly missed by his family and neighbors. He leaves his wife, four daughters, one son, his aged mother, one sister, and two brothers, one his twin.—Mrs. Henry Barr, Froid, Mont.

Plaine, Daniel Howard, born in Carroll County, Md., Dec. 18, 1846, and died at his home in Panora, Iowa, March 16, 1937. He came with his parents to Iowa in 1866. Nov. 29, 1870, he married Catherine Bower; she passed away Dec. 3, 1916. March 23, 1923, he married Laura Clemson who died Oct. 20, 1931. He became a member of the Church of the Brethren May 13, 1934, and remained in that faith until death. Funeral services at the church near Panora by the writer with burial in the cemetery near by.—Irving Haughtelin, Panora, Iowa.

Purdy, James H., son of Mr. and Mrs. Nelson Purdy, was born near Laketon, in Wabash County, Ind., Aug. 6, 1876, died at the hospital in Wabash, Jan. 1, 1937. He was married to Ora May Ogden who with two infant children preceded him. Five brothers and two sisters survive. Services in Ijamsville by Bro. Geo. E. Swihart, assisted by Bro. C. C. Miller. Interment in Laketon cemetery.—Wm. H. Eiler, Denver, Ind.

Reckart, Joseph Walter, born Jan. 16, 1869, died Sept. 19, 1936. He married Barbara E. Reckart Oct. 9, 1889. His wife preceded him several years ago. He leaves two daughters, five grandchildren, two great-grandchildren, one brother and three sisters. He united with the Brethren church at Mt. Dale a number of years ago. Funeral services at Mt. Dale church by Geo. W. Vansickle with burial on the home place.—Grace Sisler, Hazelton, W. Va.

Rodeheaver, Ruth Ellen, born at Mt. Dale, W. Va., March 15, 1936, died at Gibbens Glade, Pa., Jan. 29, 1937. She was the daughter of Chancy and Grace Uphold Rodeheaver. Funeral services at Mt. Dale church by Geo. W. Vansickle, assisted by Walter Vansickle. Burial at Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Savage, Bro. Arthur A., born Aug. 21, 1869, and died at his home near Mt. Dale Nov. 5, 1936. He was the last of a family of thirteen children. He had been in ill health for about six years but bore it very patiently. He united with the Church of the Brethren at Mt. Dale nineteen years ago. He married Sarah E. Kelley Aug. 22, 1894; to this union were born eight children. He leaves his wife, seven children and eleven grandchildren. Funeral services by Geo. W. Vansickle, assisted by Rev. Jeffreys.—Grace Sisler, Hazelton, W. Va.

Shaulis, Bro. Chas. E., aged 52 years, died March 13, 1937, at the hospital, Johnstown, Pa., where he was a patient for two weeks. His death was due to asthma and heart failure. He was a member of the Sipesville Church of the Brethren for many years. He leaves his wife, two sons, one daughter, three brothers and one sister. Services by the writer, his pastor, assisted by Bro. H. Q. Rhodes, in the Sipesville church, with interment in the church cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Snavely, Sister Anna, passed away March 19, 1937, at the age of 95. At the age of six she was brought from Lancaster County, Pa., by her parents to the vicinity of Sterling, where she continued to live. Her husband, Levi Snavely, preceded her in death four years ago. She was the mother of ten children, seven of whom survive her. There are twenty-one grandchildren and a number of great-grandchildren. Funeral services were held in the Sterling Church of the Brethren, with the pastor, B. N. King, officiating, and with Bishop A. C. Good, pastor of the Science Ridge Mennonite church, assisting. Interment was in the Science Ridge cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Teets, Sister Mary Martha Virginia De Berry, died Feb. 2, 1937, at the home of her son, Floyd, at Mt. Dale, aged 68 years. She married Harrison Teets May 20, 1888, who preceded her nine years ago. She was the mother of ten children; surviving are two sons, four daughters, five stepchildren, three brothers, several grandchildren, stepgrandchildren and great-grandchildren. She united with the Brethren church at Mt. Dale early in life and was faithful until death. Anointing services were called for several days before her death. Funeral at Mt. Dale church by Geo. W. Vansickle with burial in the Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Tewart, Sister Alice M., died Feb. 21 in Mercy hospital, of pneumonia; she was forty-six years old. Her husband, Bro. Alfred Tewart, died two years ago last month. She leaves two daughters and three sons of the home, four of whom are yet in school, and two married daughters. Funeral services were held in the home Feb. 22 by the writer. The body was taken the next morning to Middletown, Ohio, for burial. Brother and Sister Tewart had united with the Church of the Brethren in Middletown some years ago.—J. C. Inman, Canton, Ohio.

Wray, Sister Casander Layson, born April 25, 1856, in Missouri and died March 18, 1937, in a hospital at Merced. March 22, 1874, she married Geo. C. Wray who died March 4, 1926. Two brothers and two sisters remain. She united with the Church of the Brethren at an early age and lived a beautiful Christian life. She with her husband, who was a deacon, did much pioneering through the middle west, coming on to California. Here they lent a willing hand in the Lord's work in a number of congregations in the Northern District among them being Laton, Reedley, Macdoel, Chowchilla. The last five years she lived in Chowchilla. Services by Bro. J. R. Wine with burial in the Madera cemetery.—Mrs. Grace McDaniel, Chowchilla, Calif.

CHURCH NEWS

CALIFORNIA

Empire.—On Jan. 22 our father and son banquet was held at the church. Six of our number attended the Bible institute at La Verne in February. On Feb. 12 the women of the church observed the World Day of Prayer. The five women's groups of the church held a banquet on March 12. After seven years of pastoral service in Empire, our pastor, Bro. M. S. Frantz, decided to close his labors here Aug. 31, 1937. Our quarterly business meeting was held March 10 at which time a new pastoral board consisting of seven members from different departments of the church was organized; they are now trying to secure a successor for the work here.—Mrs. Pearl Kappler, Empire, Calif., March 23.

Hermosa Beach.—The church has just been refreshed by a two weeks' evangelistic meeting conducted Feb. 7-21 by Bro. Frank Howell of Los Angeles. He with the pastor and wife called in a number of homes while here and many friends were made. Five were haptized and one received by letter during the meetings. Three were baptized before this time. At our quarterly business meeting March 5 good reports were given. Our love feast will be April 29 at 7:30 P. M. We were honored with a visit from the district officers of Women's Work March 11. In the evening they conducted an inspiring service of music, reading and discussion. Our women are meeting their obligations well. We had the privilege of attending the play by the Anti-Saloon League, Death Takes the Steering Wheel.—Mrs. Vinna Bowman, Hermosa Beach, Calif., March 19.

San Diego.—The first Church of the Brethren of San Diego celebrated its eighth birthday Sunday, March 7. Everything seemed to be in harmony for the all-day meeting. The presence of God seemed to be there from the morning session till the close at evening. There was a large number of guests from the district. The morning service was conducted by the officers of the Women's Work of the district, who gave us an idea of the good work they are doing. After the church services there was a birthday dinner. David Bomberger was the toastmaster. A lovely birthday cake with eight candles, baked and decorated by Mrs. Hazel Bomberger, was very appropriate for the day. After dinner Bro. Frantz took charge of a service in which the mortgage of the church was burned. The ceremony was a very significant part of the program, as having no mortgage on the church will help the church in doing a greater work in the future. Bro. C. C. Kindy spoke some encouraging words and it was good to have our former pastor with us. Much spiritual benefit was derived from the afternoon business meeting held in the church by the Ministerial and Mission Boards. The talks and suggestions given by the fine Christian friends were an inspiration to all. At the evening meeting the young people's C. E. decided to help in a financial way by sharing its collection each Sunday and giving half of the money taken in to the support of the church.—Ruth M. Allen, San Diego, Calif., March 20.

DELAWARE

Wilmington.—Since the beginning of our church year there have been five persons baptized and three letters accepted. Church and parsonage were painted in fall. An oil burner was installed in church, the money to pay for the burner having been donated by a friend. The boys' club held mothers and sons' banquet which was attended by forty-five boys. We have had several guest preachers among them being Rev. Harvey Squires (Presbyterian) and Rev. Alora (Baptist). Miss Emma Huey, an ardent worker for the cause of temperance, also spoke to our young people. The Ladies' Aid held two suppers, are having soup sales at regular intervals and are doing some quilting. At their monthly meeting they are having the study of "Congo Crosses." B. Y. P. D. plans to entertain the spring conference to be held Saturday, April 24. The committee in charge of programs has endeavored to present a variety of programs in the attempt to interest the young people. They will present a candlelight service Sunday evening, March 28. The several classes which are organized are doing a good piece of work. One class has started a building fund, another is purchasing the new Brethren hymnals, and still another is raising money to be used in redecorating the church at some future date. During Holy Week we are having three different speakers, closing Thursday evening with love feast. A sunrise service will be held on Easter.—Mrs. Clarence M. Wickersham, Jr., Newark, Del., March 23.

FLORIDA

Winter Park.—Sister Sadie Miller was with us March 21. Her talks to the children and young people and at both morning and evening services taught us much about the need for the gospel in India and of what our church is doing there. Recent Sunday evening services that interested folks in the neighborhood as well as our members were a talk on the effects of alcohol, illustrated with charts and specimens, by Miss Ada Rose Demorest, a national W. C. T. U. worker, and a peace talk by Mr. Sligh, illustrated with colored lantern slides. Bro. E. S. Coffman was with us for two weeks last fall. Eleven boys and girls and one man united with the church. He gave us much food for thought and several suggestions about improving our methods and work. A successful Vacation Bible School in our new building last summer has led to thoughts of early preparation for next summer. The Sunday-school attendance has been over 100 each Sunday this month. We have had a greater number of winter visitors since our church is in a more accessible location. We welcome them and invite all members coming to Florida to arrange to spend a Sunday in Win-

ter Park. The district Sunday-school meeting will he held here May 2, preceded the evening before hy a conference of workers with Bro. Coffman.—Cora Price Bowen, Winter Park, Fla., March 25.

IDAHO

Boise Valley church met in council March 6. Our love feast was set for March 26. A committee was chosen to plan for a Vacation Bible School. Brethren David Betts and Austin Eiler were chosen delegates to district meeting. Our pastor gave an interesting report. Our Bible institute held in January by Bro. W. E. Buntain was a great treat to those permitted to attend. Our members are looking forward to Annual Meeting.—Mrs. Russell Brockus, Meridian, Idaho, March 20.

ILLINOIS

Canton.—The regular council meeting was held March 10. The Ladies' Aid gave a splendid report of their year's work, $400 having been raised hy quilting, serving dinners and haking doughnuts. Forty-eight meeetings were held during the year, with an average attendance of nine. New officers to take charge March 1 were chosen, president of Women's Work heing Mrs. Elmer Rench; director of Aid, Mrs. Maggie Rohrer. Jan. 7 the Week of Prayer was held in our church. Canton church lost four valuahle workers when Mr. and Mrs. Harry Bucher and two children moved to Waterloo, Iowa, in January. The missionary society meets the second Friday of each month to study Congo Crosses. The first Sunday in eath month the Sunday-school offerings are sent to home missions and a banner is given to the class contrihuting the largest amount. The men's class was the proud possessor in February, the young married folks in March. Achievement offering on Feb. 14 was $39. A series of home prayer meetings has been held each week since Feb. 10 in keeping with the Easter spirit. The young married people's class held their annual hirthday supper Feb. 25. They have completed a friendship quilt and are offering it for sale to raise funds for the class.—Mrs. Evelyn Rose, Canton, Ill., March 24.

Franklin Grove.—Our church enjoyed the privilege of a fine revival service conducted by Bro. Rufus Bucher of Quarryville, Pa., during the first two weeks of February. Five were baptized on the following Sunday. Beside the gain in our membership our entire community was benefited spiritually hy the stirring messages he brought to us. Our church has experienced a year of growth spiritually and financially. Many worth-while services have been conducted, our attendance has increased and our fiscal year was closed with a hudget fully met. In addition a sizable sum was contributed hy individuals through the church channels to various needs. Our pastor and wife, Brother and Sister Paul B. Studebaker, have done splendid work and have the support and co-operation of the congregation as was evidenced hy the large vote to retain them for another year.—Mrs. Leroy J. Miller, Franklin Grove, Ill., March 25.

INDIANA

Anderson.—This church is now in the midst of a great revival conducted by Bro. J. O. Winger of North Manchester. Large crowds are greeting Bro. Winger each evening. We had delegations from White Branch, Buck Creek, Arcadia and Indianapolis, all of whom made contributions in song. The time of our love feast has been postponed from March 25 to the first Saturday in May at 7:30 P. M. The Manchester College quartet will sing tomorrow evening and other delegations are scheduled for this week until the close Sunday evening.—Nila Alldredge, Anderson, Ind., March 21.

Antioch church (Killhuck congregation) held its regular council meeting with Eld. Perry Hoover presiding. Sunday-school officers were elected, the same ones holding over. Arrangements were made for the revival which will begin March 29 with Brother and Sister Paul Studehaker of Franklin Grove, Ill., evangelists.—Mrs. Ethel Turner, Muncie, Ind., March 22.

Bremen church met in council March 5. Financial reports showed that all bills are paid and a substantial surplus in the treasury. The basement has been remodeled to afford better Sunday-school facilities for juniors and the heginners and for other services. Further improvements are being considered. Our communion services will he held Easter Sunday evening. General Sunday-school attendance has steadily increased over last year and a general atmosphere of good will and spiritual growth attend all our Sunday services under the able direction of our pastor and wife. The young people's organizations have been quite alive and are sponsoring some vital church projects in the way of needed furnishings. The Ladies' Aid meets twice each month and has contributed liberally to all church projects, besides making hedding for flood relief. Quite a hit of work is planned ahead for the Aid. The church lifted an offering of nearly $35 for flood relief. Our mother and daughter hanquet will he held the second week in May.—Mrs. Edna Mae Younker, Bremen, Ind., March 20.

Michigan City.—March 20 a deputation team of North Manchester gave a fine program consisting of devotion, songs and a play, Where Love Is, God Is, which we all appreciate very much. Our pastor, Bro. Paul Lantis, has not been able to be with us on account of health conditions. Bro. Kenneth Long of Bethany has been taking his place. The interest in Sunday school and church is keeping up. Our Sunday evening services are interesting and well attended. Bro. Long is giving us a series of pre-Easter sermons. An offering of $11.75 was received for the flood sufferers. Our achievement offering of Feb. 14 amounted to $21.18. The Ladies' Aid meets every second Wednesday at different homes. At present they are working on a quilt and other needlework. Mrs. Anna Warnke is the president and the Aid is gradually growing.—Mrs. Rose Gorden, Michigan City, Ind., March 22.

Santa Fe church met in business meeting March 18. We elected T. A. Shively elder for another year; trustee, Omer Wolf; treasurer, Raymond Dillman. Other officers were replaced also. Earl Fewell was chosen clerk; the writer, Messenger agent and correspondent. Our church will have a series of meetings the first two weeks in June with Bro. Moyne Landis, minister.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., March 20.

Spring Creek church met in council March 8. We decided to increase by one-third our apportionment toward rebuilding the church at Marion, Ind. A committee was appointed to have charge of Children's Day services. One Sunday evening in February the B. Y. P. D. groups of two neighboring churches and the district B. Y. P. D. cabinet came here for a joint meeting. Another Sunday evening the Anti-Saloon League of Indiana sent us a speaker who gave a rousing message on the need for action. The women's group continues active. They recently furnished material for a large cupboard for the church kitchen and three carpenters of the congregation donated the time required to build it.—Mrs. Chas. Heckman, Sidney, Ind., March 20.

IOWA

Panther Creek church met in business meeting March 4. Dale Emmert was chosen church clerk and the writer, correspondent. A committee was chosen to see what can be done about locating a full-time pastor at this place. Bro. L. A. Walker and wife, Mrs. D. L. Royer and Bro. T. R. Messamer attended the regional conference at McPherson. We had the pleasure of having Bro. C. D. Bonsack of Elgin with us last Sunday morning.—Mrs. C. G. Wicks, Adel, Iowa, March 20.

KANSAS

Gravel Hill.—The territory covered hy report of boundary committee includes an area of about 400 miles, the east line running through Burlington, north line through Hartford, west line seven miles west of Hartford, and south line through Virgil and Yates Center. The pastor and departmental leaders arranged committees and dates for special programs during the year. Raymond R. Peters, field secretary, visited our church in January. Virgil C. Finnell of the Anti-Tobacco League, gave a convincing illustrated lecture March 12. C. Ernest Davis was speaker at a meeting March 18 in the interests of McPherson College. Two interesting programs were presented by the young people: one on Frances Havergal and one on Fanny Crosby.

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

DISTRICT MEETINGS

Maryland, Eastern, Thurmont, April 28.
Maryland, Middle, Welsh Run, April 21, 22.
Ohio, Southern, Pitsburg, April 14, 15.
Pennsylvania, Eastern, White Oak, April 28, 29.
Pennsylvania, Middle Spring Run, April 13-15.
Pennsylvania, S. E., N. J. and E. N. Y., Germantown, April 21, 22.
Virginia, Northern, Linville Creek, April 16, 17.
Virginia, Second, Staunton, April 28-30.

LOVE FEASTS

California

April 29, 7:30 pm, Hermosa Beach.

Florida

April 18, Miami.

Idaho

May 14, Bowmont.
June 6, 7:30 pm, Nezperce.

Illinois

May 2, Panther Creek.

Indiana

April 24, 7:30 pm, Nettle Creek
April 24, West Manchester.
April 24, Beech Grove.
May 9, 7 pm, Rossville.
May 22, 7:30 pm, Middletown.
June 5, 7:30 pm, Mt. Pleasant.
June 6, 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.

Kansas

May 2, 7:30 pm, Belleville.

Maryland

April 28, 5 pm, Woodberry, Baltimore.
May 1, 2 pm, Piney Creek.
May 2, 6:30 pm, Pipe Creek.

Missouri

May 5, Bethel.

Nebraska

May 23, Bethel.

Ohio

May 23, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.

Oklahoma

April 26, Thomas.

Oregon

April 17, Albany.
May 14, 8 pm, Grants Pass.

Pennsylvania

April 18, Mt. Pleasant.
May 1, 2, Little Swatara.
May 2, 6:30 pm, Roaring Spring.
May 2, Ephrata.
May 2, 6 pm, Hanover.
May 2, 7 pm, Green Tree.
May 8, 9, 1:30 pm, Annville.
May 16, Dunnings Creek at New Paris church.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 30, Fredericksburg, Meyer house.

Texas

June 13, Pampa.

Virginia

May 8, Oak Grove.
May 15, Midland.

Washington

May 8, Richland Valley.

Sixty-five people attended the farewell for the E. L. Endsley family who have been active in our work. Oscar R. Fike and family who have labored diligently in our midst for the past six years are taking up a pastorate near Cordell, Okla. The ministerial board has been authorized to co-operate with Verdigris to secure another pastor. They are also to find an evangelist for meetings this fall.—Clara Kaufman, Gridley, Kans., March 22.

Verdigris church met in council March 21. We will observe the Lord's supper jointly with the Gravel Hill congregation on the evening of April 24. Bro. Oscar R. Fike who has been our pastor and elder for several years asked to be released in order to go to a larger field of service in the Washita church, Okla. While we regret to have them leave, we decided to grant their request as being best for the increase of the Lord's work. Our congregation has taken measures to establish a local library. Bro. S. E. Lantz who is in his eighty-ninth year has donated his books for our use.—Mrs. G. E. Shirky, Madison, Kans., March 22.

MINNESOTA

Worthington church met in business meeting March 2. Mrs. Ray Fowler was chosen delegate to Annual Conference. A revival meeting will be conducted by Bro. Oliver H. Austin of McPherson, Kans., sometime this spring or summer. Our communion will be held at the close of the meeting. Last Sunday three young people were received into the church by baptism. Plans are being made for a Vacation Bible School to be in charge of Elsie Finckh.—Mrs. H. H. Hauenstein, Reading, Minn., March 20.

MISSOURI

Bethel.—Our church met in business session on March 21. Our pastor, Bro. Eby, was in charge. Our pastor tendered his resignation which was accepted to be effective the last of August. We decided to ask a young brother to come and be of service to us this summer. Communion services will be held the fifth of May. We are planning to have a Bible School sometime this summer. We are planning to redecorate the church this spring. Our Sunday school has not been so well attended through the winter months. Only one Sunday with no services but the roads were so bad that only the ones close could be there, but we are hoping for better roads now since spring is here and we can all be back in our places. We are in need of a pastor to begin the first of September. If any one is interested, please write to this correspondent.—Mrs. John L. Marti, Mound City, Mo., March 22.

NEBRASKA

Lincoln.—At the church business meeting March 5, it was decided that the deacons are to visit the members once a year. Heretofore we have had no prayer meeting so it was decided to have prayer meeting the same night we have Bible study which is Tuesday night. A great interest has been taken in this meeting which is shown by the large attendance. The last few times we have had an average of thirty. The Kensington under the leadership of Mrs. H. S. Lambert should be recommended very highly for the good work and support they have given the church. March 12 they gave a supper and cleared about $27. Most of the money was turned over to the budget. B. Y. P. D. enjoyed an all-day meeting Sunday, March 14, covered dish luncheon at noon and light lunch at night. We had with us as a special guest Bro. John P. Kelley, president of the Nebraska B. Y. P. D. Everyone enjoyed him very much and also learned many new things. We had an attendance of thirty-five.—Bernice Schwartz, Lincoln, Nebr., March 23.

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VIRGINIA

Salem church met in council Feb. 20. We decided to have our series of meetings sometime in the near future. We also decided to do some remodeling to the church. Instead of having a love feast here this spring, we planned to have one at Jubilee instead. Delegates to district meeting are Bro. Scott Cline and Emmert Dettra with Bro. Robert Lynn, alternate.—Ollie Cline, Stephens City, Va., March 12.

WASHINGTON

Richland Valley church met in council March 2. The meeting proceeded at once in matters pertaining to the building of woodshed, etc. A complete change has also been made in the front of the church, shortening the main audience room fourteen feet, raising the rostrum, allowing plenty of room for the choir seats, piano, baptistry and a special prayer room. At this time the work is almost complete. The Women's Work has provided the money for the remodeling inside and the men of the community are donating the work. Both groups of workers include nearly 50 per cent who are not members of the church. We are having sunrise services on Easter as well as an Easter program, sermon and dinner in the church at noon. The community church and Sunday school at Mossyrock has been invited to be with us for Easter services. Our love feast will be May 8. Any Brethren passing through or visiting after Annual Meeting will be welcome.—Mrs. E. L. Whisler, Ajlune, Wash., March 16.

Whitestone.—On March 5 the church closed a ten day series of meetings held by our field man, Bro. Paul Longenecker. The meetings, extremely helpful and inspirational, were well attended. At Christmas time Brother and Sister C. E. Holmes, our pastors, visited their children who are attending La Verne College. Bro. James Arbogast preached for us the three weeks they were gone. A drive to place the Messenger in over 75 per cent of the homes was successful.—Edith Stiverson, Tonasket, Wash., March 13.

WEST VIRGINIA

Eglon church met in council March 3. We chose Bro. Earle Fike of Roanoke, Va., to hold our revival sometime during the summer. The achievement offering for the entire congregation amounted to $199.85. Bro. Jacob Huffman is sponsoring a singing class on Saturday evening in the church. We are looking forward to next summer when we plan to have Prof. Huffaker of Hagerstown with us for a singing school. Our Christmas program was rendered by the young people and children. Jan. 10 the Westernport choir presented a beautiful cantata at the Maple Spring church. We are glad to report that three-fourths of our members have subscribed for the Messenger. We feel that the community will be greatly benefited by the influence of our church paper in so many of our homes. The B. Y. P. D. is progressing nicely during the winter months. We have been studying such subjects as Prayer, The Modern Dance Evil, Certain Hymn Stories. In the near future we are planning exchange programs with neighboring churches. On Feb. 11 the B. Y. P. D. sponsored a valentine party as a part of our recreation program. The Aid Society has been very active during the winter. At present they are sponsoring the remodeling of the church kitchen.—Flora Harsh, Eglon, W. Va., March 14.

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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., April 17, 1937 No. 16



YOU CAN HAVE A DAILY VACATION CHURCH SCHOOL

The picture shows the Daily Vacation Church School held at the Shelby County Church of the Brethren near Leonard, Mo., last June. Thirty-nine boys and girls were enrolled. The average attendance was thirty-four. The six teachers were: Mrs. Leroy Miles, Mrs. Frank Folger, Miss Margaret McConnell and the Misses Jewell, Irene and Beulah Miles. We are indebted to the last named for this interesting picture.

* * * *

More than a million children are enrolled during the summer in over ten thousand Vacation Church Schools. Each year this joyous vacation experience in Christian living is made available to an increasing number of children.

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How can a nation endure, when more than fifty per cent of its children are receiving no systematic instruction in the religious and moral sanctions upon which our democratic institutions rest? A consideration of these facts should startle every thinking man and women interested in child life and the future of the church and state.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Ministers

"Ministers of a new covenant"

Monday: 2 Cor. 3: 4-11

The one title which unites the Lord and his servants is minister. He who came to minister and give his life a ransom for many calls us to be his ministers, his servants. It is not an official title. It simply expresses the relationship in which all of us stand to Christ. We have the privilege of proclaiming a new covenant for our Lord. We hold no office but we are bound to him and his children by the bonds of service.

I like the title minister because it implies no authority but rather an obligation to serve. We are not in this world to rule but to serve. We are not here to get but to give. We are his ministers, the revealers of his grace, the testimony of his love and the proclaimers of his gospel. Would others say that our attitude was one of forwardness and superiority or meekness and humility?

Lord, grant that this day we may serve thy children and in serving them love thee. Amen.

Transformed Lives

"We . . . beholding . . . the glory of the Lord are transformed into the same image"

Tuesday: 2 Cor. 3: 12-18

Here again the apostle affirms the superiority of the gospel of Christ over the law of Moses. The brightness in the face of Moses faded but the glory of the Lord in us is unfading. It appears not only in our faces but works an inner transformation in our character. Gradually but surely the likeness of Christ is wrought in us. Not by our effort or imitation but by the gracious influence of the Lord through his indwelling Spirit we grow in his likeness.

How do our lives appear when measured by this standard? Are they really transformed by the Spirit of Christ? Are the things of earth growing "strangely dim" and the things of the Lord increasingly precious? Would our friends see the glory of the Lord in our actions this day? Does the fruit of the Spirit grow readily in the garden of our souls?

Father, forgive our shortcomings and grant us a deeper devotion. Amen.

Conscience

"Commending ourselves to every man's conscience in the sight of God"

Wednesday: 2 Cor. 4: 1-6

There is no compulsion in the gospel. It is presented to every man's conscience and then the responsibility is with the individual. Conscience is no magical voice; it is the considered judgment of a mature individual enlightened by the Holy Spirit. We can influence and modify our conscience and therefore should be careful of all the influences that play upon our lives. At one time we may sincerely condemn a given action but by gradual association and familiarity our conscience changes until we conscientiously approve of that which formerly we condemned. Conscience is a valuable guide only if we remain close to the Lord and his Word through which the Spirit speaks.

Can I discover points on which my conscience has changed? Have the changes been from the unconscious influence of my associates or the definite guidance of the Spirit? Is my conscience more or less acute than it was five years ago?

Gracious Spirit, woo our spirits with thy love and make them sensitive to thy voice. Amen.

Earthen Vessels

"We have this treasure in earthen vessels"

Thursday: 2 Cor. 4: 7-15

This great treasure of "the knowledge of the glory of God in the face of Jesus Christ" like the gold and silver of the ancients, is in fragile vases of clay. The divine power of this gospel is marvelously shown by the fact that it has spread in spite of the frailty and weakness of its ministers. The church exists today in spite of the perversions through which it has passed. The light of the glory of Christ shines through our very imperfect lamps but the very frailty of the lamps enhances the glory of the light. We are only earthen vessels subject to much suffering but to us is entrusted the glorious treasure. Each time we are attacked if we rise again we witness to the "exceeding greatness of the power of God." Amidst the disappointments and sufferings of life we can be comforted with the knowledge that our human weakness only makes more evident the divine power working in and through us.

Father, we thank thee for the glorious privilege of witnessing for thee. Amen.

The Unseen Eternal

"The things which are seen are temporal; but the things which are not seen are eternal"

Friday: 2 Cor. 4: 16-18

It often is difficult for us to believe that the unseen eternal things are real. Suffering and distress are so near and so cruel that we simply can't realize that they will soon pass away while the unseen glory of Christ and the joys of eternity will abide forever. However it is more often the temporal joys rather than the "light afflictions" that separate us today from the unseen eternal. We are absorbed in these present satisfactions that we are absolutely unconcerned about eternity. The sensory joys are so immediate while eternity seems very distant. But whether it be cruel suffering or thrilling satisfaction all belongs to this transitory world of time. It will all pass away, and only the eternal things of God will abide. Where are our eyes fixed? On the things of time and sense or the eternal things of God?

Grant us vision, Lord, that we may see that which is eternal. Amen.

Well-Pleasing Unto Him

"We make it our aim, whether at home or absent, to be well-pleasing unto him"

Saturday: 2 Cor. 5: 1-10

Life held no fears for the apostle Paul. He had only one ambition and that was that he might be well-pleasing to his Lord. Whether he died or whether he should live until the return of Christ he knew that he would stand before his Lord and he yearned to hear the "Well done." How we strive to please our friends and our employers! How we worry over what they may think of us! But the Christian's one concern should be to please his Lord!

There is much mystery surrounding the future. It is easy to engage in speculation and good Christians often separate over mysteries on which no one can be certain. However the solemn reality of judgment can not be disputed and although we never come to judgment unto damnation we must appear before the Lord from whom nothing is hid. We should so live "that if he shall be manifested, we may have boldness, and not be ashamed before him at his coming."

Lord, we would please thee this day in word and thought and deed. Amen.

WEEKLY QUIET HOUR

The Ministry of Silence

Read 1 Kings 19: 11, 12

In our noisy world silence is difficult to find. Not always do we find it even in the church, but without it we will be likely to miss the "still small voice."

Silence is the opportunity for prayerful meditation, for the appreciation of Divine forgiveness, and for the communion of our spirit with the Lord.

Have you ever been impressed by the deep silence of the universe? "The stars above us and the graves beneath us"? Noise is one of the achievements of men and a real barrier between us and God.

"Silent Spirit, dwell with me,
I myself would quiet be."

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., April 17, 1937 No. 16

EDITORIAL

Not of the Mob

LESS than half of the fifty-six members of congress who voted against a declaration of war in April of 1917 are living today. But already, and in the short space of twenty years, those still alive have the satisfaction of seeing their position largely justified.

Those who were not of the mob are keeping green the memory of their historic stand. The twentieth anniversary was celebrated recently with a dinner. In any day of impatience there is much to commend the position of those who refuse to be stampeded. Time and truth are on the side of those who think before they act. H. A. B.

Highways and Byways

NOT three hundred yards ahead was the well-paved highway with cars passing freely and continuously. The director of an important department of church activities and his companions in the interrupted travel surveyed the situation. Between them and the coveted position on the highway was "a great gulf fixed," albeit the gulf consisted of nothing more than a rod or two of impassable mud. Its impassable character was convincingly established by the fact that it was already occupied by a luckless car waiting for a near-by farmer to bring a team of horses to bear upon the problem.

The case for the director hastened to its climax. Some backtracking was plainly the first step toward progress, though backing a car uphill with a narrow margin of safety on either side was not wholly to his taste. Not to confuse the reader with too much detail, suffice it to note here that an old proverb about the advantages of the farthest way around got a fresh vindication. That way proved to be not only the surest but the quickest way home.

Which is a thought with great possibilities for all directors of church activities. Life is full of temptations to turn aside from patient and persistent pressing onward down the main road. Leaving the highway for an alluring byway isn't always as grand and glorious as it looks. Improved methods sometimes fail to live up to their promise. Wise leaders test them well before trusting them too much.

The "luckless car" of the first paragraph was still waiting for farm relief as the director passed along in sight of it later in the evening. Its occupants were probably weighing the pros and cons of shortcuts and modern travel methods. E. F.

Again "The Right Day"

ABOUT seven years ago two of our good women got stirred up on the Sabbath question. Sister A had been listening to some radio talks on the subject and her legalistic mind was soon convinced that our seventh day friends have the right of it. She began to live in accord with her new light and so for her there was no longer any problem.

Sister B's troubles were not so easily quieted. She felt pretty sure that our church position was sound and yet she could not answer Sister A. Wouldn't the MESSENGER help her out? She wanted an article published that would *prove* that Sunday is the right day, and that Saturday, therefore, is wrong. We did not try to comply with her request but we did suggest a half dozen facts we thought worthy to be considered by anybody undertaking to prove anything on this subject. These suggestions were embodied in an editorial published in the MESSENGER of August 9, 1930.

Now comes Sister C raising the same old question. Some of her friends are asking her about it. From things that drift our way occasionally we know that others are concerned and sometimes troubled. We venture to bring to their notice the same six facts suggested to the inquiring sister of seven years ago. We reproduce here only that part of the original editorial.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Permit us to call special attention to point 5. If that simple fact were taken seriously, it would mark the end of the seventh day question once for all. But if you care to review all six of them, here they are:

1. The seventh day is the day which follows the six days that went before it, regardless of the name or number by which it happens to be known at any given time or place. This is the first and most important fact to be nailed down fast before it gets away.

2. The change in Sabbathkeeping from the day called seventh to the day called first was never made by any divinely accredited decree. It just grew. The first Christians, being also Jews, kept the Jewish Sabbath as the weekly rest day. Very early they began to observe also the first day of the week as a day of worship in honor of Christ's resurrection. Gradually the Jewish observances fell away, among them the Jewish Sabbath, the rest idea in it being taken over into the Lord's Day as it was called. This thus became the Christian Sabbath, combining the two ideas of rest and worship.

3. Our seventh day friends observe the day which the civilization in which they live calls the seventh, but this is not the same seventh that the ancient Jews observed, not even the same that they themselves observe the world around. Could not the friends of our radio convert make it possible for her to take a trip around the world? It might do her good in more ways than one. Let her travel westward, keeping faithfully every seventh day from the time she leaves home until she gets back. Being loyal to the Word of God she will scornfully ignore that human device called the international date line which arbitrarily changes the name and number of the day and would make one of her weeks have but six days. She will go right on working six days and resting on the seventh, albeit they are a trifle longer than the days of her friends who remain at home. When she reaches her home again she will find that her seventh day coincides exactly with the one the home folks call the first. Or, if she can't go, possibly she can persuade our correspondent to make the trip in the reverse direction, and they can still get together on "the right day."

4. Jesus taught that the law (Matt. 5: 17, 18), including of course the Sabbath law, was permanent and inviolable, meaning by that, however, not the statutes, not the form, but the principles, the spirit. In nothing is this more evident than in his treatment of the Sabbath. The basis of it was human need. It was made to meet that need. That was why God hallowed it by his own example, not because there was a certain space of time between one certain sunset and the next that was more sacred than any other. The Sabbath law is permanent, eternal, not in the particular form in which it was first stated and practiced, but in the essence of it, the spirit of it. That essence or spirit is the human need of frequent recreation, physical and spiritual. Whatever method of observance adequately meets that need is faithful keeping of the Sabbath law.

5. There is no such thing known to man as "*the* seventh day" correctly counted from creation down, and any such claim is too preposterous for respectful consideration. If accurate chronology were attainable, which it is not, the result would still be a variable quantity, depending on how far you had traveled from the land of Canaan and whether east or west. And if there were two of you traveling in opposite directions the result when you met would be interesting indeed.

6. It is futile and foolish to try to prove that either the seventh day so-called or Sunday the first day is "*the* right day," to the exclusion of every other. There are, however, three very good reasons for observing Sunday as the Christian Sabbath. (1) It commemorates an event than which there is none more significant for Christian faith. It has the advantage of the suggestive value of the most sacred associations. Why not keep on using them? The instinct of the early Christians on this point was sound. (2) It is the general practice of Christendom with a rational and explicable history behind it. Why try to upset this when there is no good reason for it? (3) As truly as any day it is the seventh after the six days that precede it. To say the least, it is as good a seventh day as any other.

We are "ministers of a new covenant; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." E. F.

For God and Conscience in 1937

THERE are some places it is necessary, and some men who are brave enough, to stand for God and conscience in 1937. In the *Mennonite Weekly Review* for March 17 there appeared excerpts from a letter written by a south Russian Mennonite to relatives in Canada. A few sentences will serve to suggest the problems these people face in this very year.

"And now one more report of another tragedy which we experienced in the past few weeks. Here in the town of .... thirty-two men, from among our brethren in the faith, were tried and sentenced. . . . Now four . . . have been sentenced to death, while the rest are to be sent into exile from three to five years."

Among the four condemned to death was Elder Heinrich Janz, who "made several long talks and gave testimony of that which we hold precious and sacred, stating that in spite of these persecutions we will remain steadfast in our faith and religious confession. May the Lord grant these witnesses his much strength and help." H. A. B.

THE GENERAL FORUM

What, Then, Is Man?

BY ORA W. GARBER

When we the splendor of the starry vault behold
(Its myriad twinkling lights, some bright, some dim,
A panorama vast before our eyes unrolled,
Suggesting power divine and majesty untold)
There comes to us the question, many centuries old,
"What, then, is man, that thou shouldst think of him?"

All over this infinitude of space
We find each star in its appointed place.
Bright meteors streak across the night's dark face
But of their pathways leave no lasting trace.

The constellations, sparkling, bright,
Quaint pictures traced with dots of light
To ornament and grace the night,
Declare their great Creator's might.

Canst thou, O God, whose power these stars display,
Love mortal men created out of clay
Who on this tiny planet spend their day
And in thy universe but small part play?

Dear ones, let not your questioning life's sweetness mar.
You children are of God by very birth,
For you in his own likeness truly fashioned are
As living, loving souls, to him more precious far
Than any radiant but lifeless, soulless star,
Than all of these you are of greater worth.

Polo, Ill.

The Christ of the Heavenly Road

BY HOWARD H. KEIM, JR.

In our rapidly changing society nearly everyone is seeking new ways of doing things and going places with greater speed and less effort. The old adage that the longest way round is the shortest way home probably has some truth in it which is hidden from us in our hasty nearsightedness. Certainly many people seem to forget the words of a young Galilean who nearly two thousand years ago said: "I am the way" (John 14: 6). If we should ask, "The way to where?" the answer comes back from the context, "The way to God." In this Galilean we find the way, and the only way to spiritual reality and satisfaction. Yes, there are other ways leading to other things and places, but if you want to find God there is no short cut around Jesus by which you may ever arrive. You may be one of the group who insists on finding God through nature; but if so, Jesus leads the way. He was a child and a student of nature. Perhaps you seek divinity through reason, but you will never improve upon the reasonableness of the Master's explanation of the character and nature of our heavenly Father. Or maybe you wish to discover the Creator by way of beauty. Then how can you fail to see the beautiful purity of a life which reveals God at every turn? The same might be said in regard to those who seek God through love, service, friendship, suffering, or defeat. Jesus has led the way. Those who would go to the Father by any of these ways, though they may deny the name of Christ, must accept his philosophy of life if they hope to find even a shadow of God.

Our great modern heresy is that of work righteousness. Many would like to substitute morality for spirituality, self-righteousness for the righteousness of Jesus Christ. We want to make our own ladder to climb to heaven when a better one than we can possibly construct, though we attain the years of Methuselah, is ready and waiting for us to use. In the phraseology of E. Stanley Jones, Jesus is the Christ of the heavenly road.

The Galilean leads his disciples toward the heavenly mansions in the way of *service*. The evangelist records of him that he "went about doing good" (Acts 10: 38; cf. Matt. 4: 23). He didn't go about merely having others do good, but he identified himself and his ministry of teaching, preaching and healing, with every human need (Luke 4: 18, 19). He set the example, and the contagion of his life of service was effective in changing the lives of others. When the religious leaders of the day complained of his methods he explained that he "came not to be ministered unto but to minister" (Mark 10: 45).

In the Sermon on the Mount Jesus defined the nature of the happy or blessed life and followed this definition quickly with a statement of responsibility. When one has discovered the secret of a happy life he can not lock it up and keep it. The ideal state of life is retained only through use. The Teacher likened Christian service to two well known subjects, salt and light. The Christian is to be a giver of self in protecting, flavoring and saving life. We are taught that God has an equally great affection for the weak and oppressed as for the strong and successful (Matt. 5: 45). We are to give of ourself in God's great redemptive program which recognizes the human personality as the supreme value. No offense must be given lest a weaker conscience be damaged and a life lost through our liberty, lest we become a stumbling block to another.

Every true Christian is a pioneer, pushing back the frontiers of sin and darkness and ever laying claim to new areas of life and society in the name of King Immanuel. We must not be satisfied to merely hold the fort, we should ever be aggressively engaged to establish the good and overcome the evil. Wherever the Christian contacts life he gives it a new flavor which is of Christ Jesus. We perform our true function on-

ly when we are giving of ourselves in sacrificial service.

The Christian's contact with life is to be a light penetrating the darkness and helping others to find the way through the maze of conflicting emotions, desires, passions and traditions. If ever humanity needed guidance it is now. "The light shineth in the darkness" (John 1: 5), but sometimes lives darkened by sin do not apprehend the light because we give forth only a dim and flickering reflection of the true Light. Ours is not an entirely easy task. The evangelist who makes converts by the argument that Christian living is easy does his believers a positive harm and increases the likelihood of their early disaffection. Our task is difficult because it requires something more than harmlessness, something more than staying out of jail, something more than respectability. It is easy to be a floater and go with the current, to enter the wide gate and walk down the broad way of destruction. It takes character to buck the current and leap the falls, to enter the narrow gate and follow the straightened way to eternal life. But we not only have the strenuous task of being dynamic and aggressive, we have the extra task of being humble while doing it, of calling attention not to ourselves but to God. Paul did it beautifully.

Jesus leads us toward all ultimate good by the way of sacrifice. He said: "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16: 24). Yet Jesus was not an ascetic as has sometimes been supposed. The ascetic, John the Baptizer, was apparently alarmed by the fact that Jesus feasted with his sinful friends (Luke 5: 29), so he sent a deputation to inquire if he were really the Messiah (Luke 7: 19). The spirit of sacrifice is the spirit of giving, carried to infinity. Jesus wanted his followers to have full and joyous lives, but he knew that these blessings could come only through the spirit of giving or sacrifice so he led them and us by way of the cross.

The trait of self-sacrificing love is a dominant trait in the life of the Master. He said: "Give to him that asketh thee; and from him that would borrow turn not away" (Matt. 5: 42). Our giving, of course, like the giving of God, should be conditioned by love. Love can not give where the act will work injury. Jesus believed and demonstrated that giving in the right spirit brings big returns, not always in specie, but in joy and satisfaction. In the picturesque language of the Galilean countryside he said: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over" (Luke 6: 38). And again, "The sower went forth to sow" (Matt. 13: 3). The sower was Jesus. No one ever sowed with such a lavish hand. He was not troubled because some seed fell on sin hardened hearts. He was not rancorous because some of his hillside listeners were shallow souled sons of the earth. Nor was he bitter because of the presence of the thorny lived Pharisees. He knew some hearts were good, some minds pure and some souls eager for the abundant life. That which he heard from his Father in the night vigils he sowed broadcast during the day to his friends. He gave his life in sacrificial love because his supreme joy was in giving. That is like God, and that is the way to God.

In the National Art Gallery in London is a painting entitled *Domine, Quo Vadis?* This is its legendary basis: The apostle Peter in old age was ministering to the Christians in Rome. A persecution arose. Peter was imprisoned and sentenced to die. Some of his Christian friends helped him escape prison during the night. Outside the city of Rome the aged apostle was fleeing to a neighboring town when he met the Christ hastening toward the city. Peter said, *"Domine, quo vadis?"* "Lord, where are you going?" The Master replied: "I'm going to Rome to die in your stead." So Peter repented, returned to the city, and according to the legend was crucified upside down. I think the spirit of the legend is true. If we refuse our cross we crucify Christ afresh.

The Christ preceded his followers in the way of evangelism. He demonstrated that success in winning converts to the Way depends not on force, but on love; not on high-pressure coercion, but on depth of living. The genuine religion of Jesus is contagious. When people really live like him the world can not long be ignorant of the fact that such people have been with Jesus. When Christians are hated and instead of returning hatred, they love their enemies and do them good, when they are cursed and instead of cursing back, they pray for their persecutors, or when being ill treated they return deeds of kindness, the world knows they have a way of life that is not only different, but better. Love is the most contagious thing in the world.

Jesus rejected the old standard of justice by way of revenge, or "an eye for an eye and a tooth for a tooth." Revenge is always achieved at too great a cost. And what is worse, it has no logical end short of the extermination of all parties concerned. His program was to excel in love. "If you love only those who love you, what reward do you get for that" (Matt. 5: 46)?

Historic Christianity has witnessed the conversion of the heathen in a great variety of manners, some even at the point of the sword. Jesus' method was the way of love. It was also the way of personal contact. Today Jesus touches human hearts and walks with doubters in the way, through us. There is still a place for public evangelism but this method is effective in winning souls for the kingdom only to the extent that

it is accompanied by personal work. The trouble with too many of us is that we think we have to wait for a special season of the year or for a period of public evangelism before we can make these personal contacts. So we lose many golden opportunities to help people find their Lord. We need to be tactful but most of us are entirely too timid in speaking for our Master. Almost any time and almost any place can lend themselves to personal evangelism when a Spirit-filled child of God is out to help lost sheep into the fold. The world was amazed and confounded and made to marvel by the activities of the early church (Acts 2: 6, 7). We might cause some amazement today if we would get out of our religious strait jackets and begin truly following the Christ of the heavenly road, who seeks to lead us upward by paths of service, sacrifice and evangelism.

Huntington, Ind.

Dwarfed Christians

BY WALTER S. COFFMAN

"Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Luke 18: 17).

One of the greatest capacities little children have is to grow. The normal child may grow in four dimensions, as Jesus did—physically, mentally, socially and spiritually (Luke 2: 52). To fail in any one of these is to remain a dwarf.

We pity the physical dwarf because his growth was arrested. He is subnormal physically. But he can not help it; and we can not help it. So we pity him and do what we can to make life as pleasant for him as possible.

We also pity the mental dwarf because his growth was arrested. We call him uncomplimentary names such as idiot, imbecile, moron. He can not help his condition, and we can not help it. So we pity him and do what we can to make his life as pleasant as possible.

We have not pitied the social dwarf; for we have felt that he is responsible for his condition, at least to some extent. We call him the criminal. As a matter of fact, he is a social dwarf. His growth was arrested before he grew to the point where he can respect the rights of people. He will rob his fellow men of property, virtue, even life.

Not all social dwarfs are in penal institutions. The banker who robbed the bank legally from the inside is no taller socially than the robber who cracked the safe. The lawyer who freed the prisoner who he knew was guilty of the crime is as short of social stature as the criminal himself. And what shall we say of the farmer who does not respect the rights of his neighbor regarding the line fence? And the matron who helps along the bad reputation of her neighbor by thoughtless and malignant gossip? And the preacher who is intolerant of his neighbor's honest opinions? And so on?

Jesus gave us a classic short story illustrating the social dwarf and the normal social person. The robber, priest and Levite on the Jericho road are the dwarfs, while the Good Samaritan is the normal social grown-up. Where do you fit in? If you pass by on the side of distress and need, obviously you are a dwarf. And what is to be done with you? Are you to be pitied? Can you help your condition?

Next to be considered is the spiritual dwarf. He fails to recognize the rights of God. Some people have felt that the Good Samaritan is the epitome of all that is expected of people. But we all know those who get along well with their fellow men are good neighbors, and yet there is something to be desired in them.

The spiritual dwarf does not recognize the rights of God in the world. He passes up God's right to be worshiped as the Creator and Preserver of life. He refuses to recognize God as the owner of all the wealth in this world. When he sits down to his meals, he does not recognize that God is the giver of every good and perfect gift. When he gathers his crops he does not recognize God as the one who caused the rain to fall and the sun to shine. And when he fills his wheat bins and corn cribs he does not realize that God is the Owner while he himself is only a steward. When he sits in worship, making use of God's plan of salvation, he refuses to recognize God's fatherhood of all people, especially those who have not yet received the gospel of peace. And so on.

Just what is our status in this respect? Are we responsible? Or are we to be pitied because we can not help this condition? Or can we still begin to grow in this respect and continue to develop toward normalcy? What should be done with salt that will not flavor and with light that will not enlighten?

God is attempting to create man in his own image, the same intent that he had in the beginning. What sorry images some us are, all because we allowed our spiritual growth to be arrested. Yes, *allowed* it to be arrested. For we are responsible creatures.

Jesus is the full-grown spiritual being. What lengths we have yet to grow! We ought to continue to develop, growing toward Christ as the Ideal. Jesus increased in wisdom and stature, and in favor with God and man. That was the normal development for him. It is also for us.

Cerro Gordo, Ill.

Come, Let Us Reason Together

BY CHAS. D. CASSEL

Are we still interested in the simple life, as we were diligently taught by our fathers? Were they only following a fancied notion, or were they following a great principle? Had they come in contact with a great personality, the Master Teacher of great principles, who always led his hearers to recognize the truth? Have we failed to appreciate the truth (which is always simple) while it was within our reach? Has our Brethren heritage any value for us? Is it worth bothering about? Will we do better than Esau?

Will we not take a survey of the true riches and embrace them, that the power and influence of the church may be felt as it was in the past, when, as Paul writes in Philpp. 3: 16, we walked by the same rule and minded the same thing, being born of God, led by his Spirit to come out from among the world and be a separate people (2 Cor. 6: 17)? Naturally, in the judgment of the world, we seemed a peculiar, simple folk, known, however, to have most profoundly consecrated and dedicated our lives to the worship and service of the Master. Now, because we purposed to be identified as soldiers of King Emmanuel, both at home and abroad, we enjoyed the approval of God and the confidence of the people, who sought our acquaintance and inquired into our fellowship. Lives thus consecrated to God are not soon moved by worldly fashion and pleasure, as our first consideration is to please him and follow his example.

To have Jesus first in our lives is fundamental. He will not accept of anything short of this; and, having been thus blessed, we begin to fulfill the purpose of our creation. To enjoy the glorious privilege of associating with such a great Personality, the very source of life and holiness, must necessarily bring out of us the deepest spirit of humility. This also is fundamental; for how can we, with the Spirit of Jesus, manifest our contempt upon sin and at the same time engage therein?

Having in possession these basic principles, we are ready for effective work in the Master's vineyard. Now our first obligation is to adapt ourselves to the will of God, and the pleasure of his consecrated worshipers, the church, for we must have a perfect will to do God's will and be ready to sacrifice any and everything that would hinder our progress in the divine life, and do all in our power to maintain the purity of the church. To know how to discipline ourselves is necessary, for then, and then only, are we capable of helping others to a higher plane of life, which becomes our next obligation, for we are in a large measure our brother's keeper; we are all much inclined to look up to some one. Consequently we, like Jesus, must teach by example as well as by precept, as Paul puts it, "Follow me as I follow Christ." As to being our brother's keeper, how many of us live up to the promise we made on Matthew Eighteen in reconciling offenses? We sadly lack the courage John the Baptist had in telling folks wherein they were wrong. To seek another's welfare and not our own rids us of all selfishness and brings unspeakable joy to the heart of the believer. To console ourselves as we continue to live more or less according to our carnal natures must necessarily bring disappointment; this happens when we seek our own welfare.

We must accept the word of God in childlike simplicity, as Jesus says in Matt. 18: 3: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Anything short of this brings complications and misunderstandings; consequently our lives must be simple, as Paul writes in 2 Cor. 11: 3: "But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." So likewise must our worship be simple; it must consist of praise to God and edification to his people, that which builds Christian character. For God expects and rightfully deserves praise from appreciative hearts.

Therefore, being inspired to follow the Lord in all his commandments, how satisfying and fitting it is to surround the Lord's table, engage in feet-washing, the kiss of charity, the Lord's supper and commemorating his suffering and death, the price of our redemption. Who would not desire such fellowship of saints and divine aspiration?

In view of the foregoing, will we not take advice from the prophet Jeremiah, when he says by the direction of God, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6: 16). He rightfully calls the way old, because these principles are older than the world itself; they are

My Son

You're here to play a part, my son,
Upon this grim old earth,
And so where'er your lot is cast
Do credit to your birth;
Put not your faith in friends nor luck,
But play your part alone;
Be not ashamed 'fore God or man
To call your deeds your own;
Take pleasure in your duties,
And make your work your play;
In all things that you undertake
E'er do the best you can,
And the world will be the better
For you'll grow to be a man.

—Unknown.

eternal; they originate with God, and so to recognize them means eternal rest. To ignore them means to fall short of this blessing, because this is the only source of eternal happiness.

Humbly submitted to stir up our pure minds by way of remembrance.

Manheim, Pa.

Attention

BY EZRA FLORY

BEFORE me in my open Bible are the words: "Take heed therefore how ye hear." We have frequently considered, "What ye hear." No doubt *how* we hear is as important as *what* we hear. Some people are quick to criticise the preacher in his *what* of deliverance. Has not the preacher as much right to declare that audiences differ? Of some audiences I should say they are mere congregations. The speaker is compelled to gain attention. Others bring their attention with them. Who has not labored when eyes declared as plainly as words, "I am not listening"? Who has not preached with zest thinking that his audience was being well indoctrinated, only to discover later that his words fell as water off ducks' backs. As a rule what has gone in at one ear and out at the other would better never have gone in.

Books are speakers and reading is listening. Take heed *how* you read is as important as take heed *what* you read. Some people read books, not for thought, but as a slowing mental process from a busy day of routine. I think it was Thackeray who called this sort of reading without thinking, "a nightcap." Such reading is as useful as daydreaming. Books that neither furnish information which is material for thought, nor power which inspires thinking, are useless except for entertainment. I hear people say, "This is a reading age," or "James is a great reader." That proves nothing. Are we a thinking people? Reading that is not a help to thought is time wasted and the boy who is reading without thinking would much better be out at play with his mates.

Take heed *how* you hear. It were better hearers should attend to what is heard, than to cultivate a spirit of inattentiveness which shrivels the soul. See people pay a few pennies for a mass of printed matter in which valuable information and rubbish are thrown together in a daily paper. See them look at the headlines; read here and there a paragraph, smile at a joke, shudder at a tragedy, then throw the paper down. It is doubtful if after an hour a report of what was read could be made. It is called skimming the paper. It is certain the cream is not gotten and perhaps not even good foam. Such reading is waste of brain power and worse than a waste of time. Such inattentive reading, like inattentive listening, makes attentive reading more difficult.

Minds grow not by masses that pass inattentively, but by what is assimilated, related to other materials and carefully filed mentally.

Religious reading is sometimes made an excuse for not thinking. Such reading is perhaps the worst of all unthinking reading. Why should Protestants look upon Roman Catholics who repeat the paternoster and keep account of the number of times it is read by counting beads? Is it any better to skurry through a chapter of the Bible and impute it unto ourselves for righteousness? It is not the amount of Scripture we read which profits; it is the amount of thinking which we give to the reading. One man reads his chapter a day. Another reads a sentence, "Blessed are the meek; for they shall inherit the earth." He considers the grasping profiteer who grinds the poor of the earth, and wonders how this Scripture can be true. Then he turns the text over and over in his mind; compares it again with life. The promise and the perplexity mix in his subconscious thinking. Gradually he perceives that while the greedy do get possession of the earth it is not permitted unto them to enjoy what they have unjustly grasped. Then he knows it is not to acquire; it is to receive as a gift. He looks at the text again and gradually comes to realize that the greedy do not enjoy what they possess. They are not blessed in their possessing, that he who gives his energies and his enthusiasms not to acquisition, but to service, and accepts as a free gift what life gives him, is the one who enjoys life. This man has gotten more out of a single verse of Scripture in reading and thinking than his neighbor who has read an entire chapter as an excuse for not thinking.

"Take heed how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he seemeth to have" (Luke 8: 18, with American Revised note).

New Paris, Ind.

The Greatest Adventure

BY REBECCA FOUTZ

YOUTH craves adventure, action daring. Is there anything that provides more real opportunity for these than a true Christian life? What is needed is not a professing Christian life, but one true to God and Christ and the Word—a redeemed life that acts as a leaven of righteousness instead of being leavened by sin; that confesses Christ both in word and deed amid the present day challenge to his deity and to his supremacy as the only way of life. Doing thus will test all of youth's powers and give his desires their fullest outlet.

The world makes much of physical courage and prowess. These are well in their place, but what they require is often easy compared to moral and spiritual

courage. A person may risk his life to rescue another; an athlete may make a world record but lack the courage to say no to temptation, especially if it means the taunts of associates.

The world today is in much need of the moral and spiritual courage of Christian youth. There are great causes to be championed by those who are daring enough to go against the current. Missions are a real challenge that are being challenged by indifference and doubt and unbelief. And peace, temperance, race relations, crime prevention and economic justice are pressing issues that only the teachings of Christ can solve by being applied and lived by those who have the courage to follow the way of the Master.

This may not be spectacular, like taking part in Olympic games. It may bring the jeers of the crowd instead of their cheers. But so laboring and living will mean a more abundant life for some fellow man. And Christ said that he came that men might have such a life.

Adventure of any kind is not for the weakling. This is quite true of a real Christian life. And before looking to far fields, it is best to exercise daring right where you are. For it is often the case that following Christian principles where we live and work requires more courage than many possess.

Honesty, truthfulness and clean speech are first requisites. Then can you resist the seductive appeal of the ever present cigarette or deck of cards, even though the taunt of "goody-goody" is thrown at you? Or say no to the treat of a glass of beer, offered with the jaunty, "Come on and be a sport, it won't hurt you"? Or refuse to place a bet on the races or some game?

Daniel was offered food and drink that was forbidden by the laws of God, whom he served. And although he was a captive in a strange land, he had the courage to go against the powers of an autocratic kingdom in order to be true. Are you daring enough to be a Daniel?

The scriptural injunction to "flee youthful lusts" was written centuries after Joseph did that and unjustly served a prison sentence for his fidelity to right and conviction. That took far more courage than any deed on the field of physical battle. But he said how could he so "sin against God"? And because he had such respect for God, he had respect for his own body and soul and kept them clean. Have you the strength and courage to do as well?

Joseph and Daniel were two youths who were far from home, serving as slaves to people whose standards and religion were quite different from theirs. But because they had the courage, by relying on God, to overcome temptation their lives and characters benefited and influenced empires and history. This would not have been the case if they had come down to the level of their environment and did as "Rome" did when in "Rome."

Do not think that the tests or conditions that you meet are new or that you have to decide about the right and wrong of things that those of another day did not have to face. In each age there are surface variations in what is offered, but the principle of it is as old as man, and the motive that prompts you to accept or reject is also that ancient.

The motion pictures take sin, even vile and revolting sin, and try to gild it to make it alluring. Such attempts are as old as sin. Man has often used this device in his pastimes—a gorgeous setting that appeals to the senses, the while exploiting the lowest. And dancing still in this day is performed around the golden calf of lust as it has been all down through the ages.

The lust of the world and the meat of the world are still offered to youth and they must choose as did those two lads centuries ago. In the strength of the Lord may you prove as courageous and daring as they did.

The Christian life is the life of highest adventure as well as the only worth-while life. And what is just as true is that the Christian life does not deny one anything that is really worth while.

Philadelphia, Pa.

What Is Brethrenism?

BY CHARLES A. BAME

My first word is that I do not like the title. The essence of Christianity can in no sense be an ism, and it is for the sake of euphemism that I use the subject as it relates itself to two former articles: "What Is Christianity?" and "What Is Salvation?" What is the heart of the message of the Brethren? This is the theme of our discussion.

It could well be considered from the negative standpoint. Originating nearly two hundred years after the real beginning of the denominational idea, it is not Lutheranism. Luther had called the people of God "back to the Bible," but had not called them all the way back, and the founders of the Brethren called after them: "All the way back."

It is not Calvinism, for that, too, had been in the world of denominations for one hundred years before the coming of our organization. The travesty of some modern teachers and preachers is that at this late date either they do not know their background or they are deliberately trying to hitch sections of our following to these older systems of theology and causing schism.

It was out of these two systems of theological

thought that the founders of the Brethren churches came. Not so long ago, a leader of one of our groups said in a Brethren address: "Alexander Mack was a Calvinist!" But he failed to say that he left Calvinism, and that not one line of his scanty writings gives a single hint that he did not leave it cold, completely and entirely. Brethrenism was neither one, or it would not have succeeded or lived. If Brethren do not teach and preach something more, they are not Brethren at all.

Constructively and positively, there are a number of teachings and practical life principles that reach beyond the common teachings and practices of other denominations; and they, together with the fundamental teachings of all evangelical churches, constitute Brethrenism. To be guilty of dropping these practices or to slight the teachings of these doctrines and commandments is to betray the reason for our existence and to become a traitor to the founders, dissipators of a rich heritage and recreant to our duty as professed Brethren.

First of all, the reason for a new denomination was the failure of the then existing groups to obey the full and plain teachings of the Bible. It was because there was a certain evasion of the plain and apparent teaching of the commandments of Jesus, and an evident indifference to the pious life which God's people were expected to live, that the founders severed their relations to the existent systems and organized separately. The newly discovered art of printing had put the Bible into the hands of many, and there stared at these devoted people the plain teaching of God's Word so clearly that they could no longer neglect obeying, teaching and preaching them. This they could no longer do in the older denominations.

Among these new emphases were: (1) Separateness of God's people from the world. That separateness took many forms. It made these Brethren stress new ordinances, make new denials against war, slavery, intemperance, titles, degrees, worldly honors and offices and finally, fashionable dress. For these newly discovered teachings of Jesus, they strove, migrated, endured, contended, debated, taught and lived. The seriousness of Christianity of the first century was born anew.

(2) Literally, they had no other disposition than to regard the Bible as the whole unadulterated message of God to man. Never doubting its inspiration, nor questioning its authenticity, never denying a single book, nor questioning a single miracle, it was the unfailing, authoritative Guide Book for men trying sincerely to follow and seriously to copy the life exemplified by the Man of Galilee who had come to earth from God to become to all men, "the Way, the Truth and the Life." Any neglect was unpardonable, any failure was cowardice, any questioning was doubting, and any omission was rebellion. It was all seriously to be regarded, honestly to be obeyed and for any malfeasance to this high conception of the Bible, pardon was to be sought humbly of the church and of the Master and Lord of all.

(3) Jesus Christ was Lord of all. Indeed, if I were pressed to say in a word what was the new thing the Brethren brought to the then Christian world, and the reason for their preservation and progress, I would say at once and without equivocation, the Lordship of Jesus Christ is the sum total. It was his Lordship that demanded obedience to all his commandments, denial of home and fortunes for his sake. It was his Lordship that made them separate themselves from wars, intemperance, slavery and oppression of others. The Lord had ordered and his subjects and friends would obey; there was no alternative. "Whatever he saith unto you, do it," was the principle that dominated them in every phase of life: religious, social and national. This led them into conflict with the authorities in each of these fields, but it did not discourage them nor frighten them into surrender. No principle needs greater stress today than this nor is any more neglected, perhaps.

(4) Brethren tried to live the "simple life," as it came to be characterized in the last half century. Many yet live who have heard the foremost leaders of our people continually and purposely call each other by their first names. Some of them were honored with degrees who never used them attached to their names lest they violate the word of Jesus: "Be not called Rabbi." Neighborliness, honesty, sobriety, plain living and dressing, homes unadorned inside and outside with finery and extravagant settings, all were a part of the separateness from the other world which they delighted to believe was a part of the Christain life of humility and happiness. To them be honor and laudation. May their kind never cease. Here, then, is what Brethrenism is: along with the common fundamental teachings of all Protestantism it goes beyond to stress with all vigor, the full and unreserved attempt to obey all the teachings of the Word of God and to live a surrendered life of devotion and communion with the Lord Jesus Christ, separated from the ties of worldliness and greed, even to opposition to war, intemperance and slavery in all its forms, accepting uncompromisingly, the authority of Jesus Christ as Lord of all life and each life, using all simplicity in demeanor as it relates to one another. It is Christianity in all its fullness, in all sincerity and truth, in so far as it is possible for saved, sanctified and surrendered people to live it in the flesh.

Linwood, Md.

HOME AND FAMILY

Since I've Yielded Wholly to Him

BY LEOTA RAUCH

Since I've yielded my life to the Master,
What a wondrous rapture I feel.
Ah, what sweet and what holy communion,
As there at his feet I kneel.

Chorus

For my heart said yes! yes to the Master,
When I said good-by to sin;
And I know by his hand I am guided,
Since I've yielded wholly to him.

I have sacrificed all on the altar,
Old friends and my loved ones so dear;
His yoke I have taken upon me,
And I walk with him without fear.

I have peace passing all understanding,
A peace which the world can not give,
For I'm walking and talking with Jesus,
In his presence I daily live.

So in sweet consecration to Jesus
All my time and devotion shall be,
For the way of the cross I shall follow
Till in heaven his face I shall see.

Lafayette, Ind.

Middle-aged and Stranded

BY ELIZABETH R. BLOUGH

"I'LL put the old chair by the window; and oh, here are the very pillows which I was afraid we had left behind. We hurried so; and Amos, you have been doing too much. I can work on without you; I am going to put the dishes in the cupboard."

And with that Ethel Weldon attacked a barrel in which their dishes were piled together as securely as possible, even as has been the method of packing dishes since housekeeping began. Her father had given her this house with its ten acres of land. He had come here every summer to fish in the river flowing by.

Amos sat down by the window. "Middle-aged and stranded," he said it with a rueful smile. "Glad for the refuge this home proves to be," he continued. He had been a professor in a small church school, yet he had managed their family income with ease and success. But the depression changed their property and stocks into liabilities. A severe attack of la grippe left Amos Weldon an invalid. Unable to continue teaching, Ethel taught music; but they could not live on what she earned. They knew well that cities and large towns are full of college men and music teachers who can get no positions; many music schools have closed their doors.

"Oh, but this isn't so bad, we have a good roof over our heads and there is firewood for months to come." Ethel was not one whit discouraged, but then she had never known privation or want.

"If you can contrive to get enough for me to eat I'll get well here," said Amos. "There is nothing to hinder. I want to get into that garden to pull the weeds so that the asters and columbines may have their chance."

"Of course you'll get strong here; I am one marvelous cook."

Amos seemed interested in the mass of weeds in the garden, but he said musingly: "To think we prospered and had plenty until I was forty and now all that we worked for is gone!"

"Don't let's whine about it. I've been reading about Elijah; he must have been forty years old or more when the ravens fed him. And another thing, we were not as dependable in the old Sandy Creek church as we should have been."

"Don't I know it?" groaned Amos; a twinge of rheumatism made him groan again.

Ethel went on relentlessly, "We took a good many automobile trips, and let what would, happen to our Sunday-school classes."

"And Oscar Cluett left my class for that very reason and quit coming to church."

Ethel began looking for things. She was going to the grocery, her market basket was in the kitchen. She wanted a blanket for Amos, he might need it to ward off a chill while she was gone. Her gloves? They were in her purse; she found her wraps, then she sat down facing Amos and began:

"This has been on my mind for some time; I do want to unburden myself. Here we are, two respectable members of the Brethren church. In college you taught your classes in the laboratory, I had a few music pupils; the money we saved is gone. But that is not our only loss. We could have done far more for our church if we had not been so bent on having a good time. Let's not go on in the old way. Let's put the kingdom of God first."

"Agreed," said Amos. "I would rather not look mournfully into the past; we should have put Christ and the church first."

"Well, I thought of this before we lost all we had. Now we are like Shammah, one of David's great friends. The Philistines ravaged one-half of his field of lentils, then he stood in the midst of the ground and defended it, and slew the Philistines. One-half was irretrievably lost, but he said that they should come no further. Here we are, with the chance of

making good—a slim chance maybe, but let's hold it and keep it."

"And you want to start going to church tomorrow, our first Sunday here?"

"Yes, Amos, and we take up whatever duties they assign. We need the discipline, they need the service."

"Remember how we talked of owning our own aeroplane? Now I wonder whether old Hannah has gas enough to get you to town and back again!"

"Wait and see what a supper I shall cook for you," was Ethel's last word. As she drove along she said to herself: "We need sustaining grace that will mean power for our daily needs as God has promised." In the grocery, she noticed two young men who looked like students. She overheard them talking of losing what they had hoped to have in school this year. Amos could tutor them in exchange for farm produce, poultry and eggs, milk and butter. "We'll find work to retrieve our losses," mused Ethel as she turned homeward. "I'll give music lessons in exchange for almost anything they can offer me too." The old house seemed a real refuge where they might retrieve their losses.

Hatfield, Pa.

Children Who Are Different

BY HELEN HOAK EIKENBERRY

Parents, do you think sometimes of the heartaches of the children who are different? Don't we want to lighten the burdens of these unfortunate little folks as much as we can? You realize that it is our children who can make them happy, or desperately unhappy.

I wish to tell of an incident which has recently taken place in the community where I live.

Ray is a boy about ten years old, a bright boy, and a member of one of the church choirs for children. But Ray's father got himself into money trouble and has been arrested. Because of this Ray has been taunted, and even beaten, by some of the boys. His head was cut open with stones which were thrown by some of the members of his choir. I just heard that Ray has bravely gone back to practice again, after being away for several weeks. Can you imagine the humiliation he will no doubt be forced to suffer? You see, it is our children who can make a boy like Ray forget the disgrace, or they can go on torturing him with the thought of it.

Too often we have seen children who couldn't pass in school pointed out and whispered about and publicly teased by other children. We have seen little ones tormented and laughed at because the houses they lived in needed paint, or because they wore long stockings, or because their nationality and speech were different. We have even seen unfortunate crippled children mimicked and snubbed and laughed at.

How many heavy little hearts there are because your children, or mine, have been thoughtless and cruel to these poor little ones who are different. They are so much in need of love and friendship, and only the children with whom they must meet in school and Sunday school can give it to them. One child to lead out in friendliness and love can do much to determine the attitude of a whole group. The reverse is just as true.

Parents, will you take the opportunity to observe your children's attitude toward the child who is different? Will you try to instill in them a desire to protect and befriend those who so need that protection and friendship? Perhaps you have not thought much about it. But if you can imagine a child of yours as one of those unfortunates you will know the cruel burdens they bear.

A parent, teacher or any grown person can not really heal a wound in a child's heart which has been made by other children. The child can find comfort and temporary forgetfulness with mother or father, but tomorrow he must face his troubles again. But the other children could heal that wound!

One of the saddest things about these hurt little children is the fact that they are often too sensitive to tell mother or father what they have to face. Just the knowledge that they are different causes them to suffer alone. It is too hard to even talk about.

These children are in every community. You have some near you. They need nothing but love and consideration. Will you teach your children to understand them, prepare your children to help them?

Sterling, Ill.

HOME AND FAMILY FUN

The Child and Home Play

BY ROBERT W. TULLY

Here are some questions loving parents may ask themselves. They need not be discussed in public, but surely need to be answered in private and once answered ought to be expressed in home improvement.

1. Is this home dominated by adult interests?
2. Is it a fair place for a child's growth?
3. Just how much of a place does a child have here?
4. Is the home organized to aid the child's play, work and worship?
5. Where, at what, and with whom can the child play?
6. What is our adult play atmosphere and attitude?
7. As adults, at what do we play?
8. Does enough of our play life include our children?

Attention . . . Answer . . . Act.

Burnettsville, Ind.

OUR MISSION WORK

The Garden

BY MODENA M. STUDEBAKER

As he spoke, he gave to us beautiful thoughts . . .

It was as if he picked the blossoms of his mind
Carefully, one by one, to give us varied kind.
Till when his mellow voice had slightly paused, then ceased,
It seemed as though to each of us he had released
A bouquet of lovely thoughts, whose rich perfume
Lingered like heavy incense o'er the hushed room.

I whispered, "God, to have a garden of thoughts like his,
Mine are too plain—but now I know just why it is.
He must have spent long hours each day a weeding out
The petty thoughts, the selfish wish, the foolish doubt;
Then nursed and carefully tended every tiny thought
Which with just a hint of loveliness was fraught.

"God, the beauty of his garden is so rare.
I would make another like it, tall and fair.
And work there steadily through sunny hours each day
Until I, too, have rich bouquets to give away."

Garkida, Africa.

"The Voice of India's Women"

BY MABEL MOOMAW

WOMEN representing almost every province in Hindustan met in Ahmedabad, one of the principal cities of western India, Dec. 22-27 in the eleventh session of the All India Women's Conference. In this corporate body of conference delegates there was a wide variety of castes and creeds ranging from Maharanies (queens) to Harijans (untouchables) including Hindus, Moslems, Sikhs and Christians. The ideals expressed and the resolutions passed by this representative group have been called "The Voice of India's Women."

Among the foreign delegates were Miss Harrison representing several women organizations in London, and Mrs. A. C. Rice of the International Y. W. C. A., New York. A large number of messages were received from women's societies and individuals in foreign lands as well as from many residing in India, expressing their greetings and sincere wishes that the conference might have wisdom, vision and unity in all its deliberations and decisions.

The Conference was presided over by Margaret Cousins who has had a very prominent part in all sessions since the first conference was held in Poona in 1926. In her opening address before a large audience, the presiding officer reviewed the accomplishments of the past decade and brought a fresh draught of idealism for the future.

It was largely due to the agitation and support of this united body of women that the Age of Consent Bill and the Sarda Act were passed in 1928, preventing child marriage. The conference has encouraged the establishment of women's societies in every province in India. In these societies, home arts are taught and reading classes are conducted, which are a noble attempt in solving the appalling illiteracy problem of this great land where only two per cent of the women can read and write. Efforts have been made to formulate health schemes that will improve the conditions under which thousands of India's women must work in mills and factories. Much has been done to eliminate the immoral traffic in women and children and to prevent the sale of opium which is used so much by mothers who must be on duty in the mill or in the field with their small babies. It is a great temptation for a mother to use a small portion of this drug which will keep her small child sleeping or quiet while she must work, helping to earn the few pice that are so necessary for her family.

The All India Women's Conference has sent delegates to several International Conferences and they took a major part in bringing about the first All-Asian Conference in 1931 which was held in Calcutta. Public opinion has been formed concerning women's questions due to the efforts of the united body, that did not exist previously.

The accomplishments of the past have been most encouraging, yet very small when considered in proportion to the great problems of India's womenhood still unsolved. They are steppingstones to the ideals that are to be reached.

The statement, "we are a solidarity of sisters," was used repeatedly by a number of the speakers. This spirit of sisterhood and unity was evident and of particular significance as we listened to the discussion of the educational and social problems of the women of this great land who are so divided in language, dress and old caste barriers. They were facing together a common task.

The resolutions passed by the conference this year concerned renewed efforts in removing illiteracy, more rigid enforcement of the child marriage acts, removal of "untouchability," prevention of immoral traffic in women and children and the establishment of social welfare centers in urban and rural districts.

One of the outstanding women of the conference was Mrs. Sardaben Mehta of Ahmedabad who took a leading part in making arrangements for this large conference and who has long been known in Gujarat as a sincere and devoted worker for her Indian sisters of all castes. She spoke to a large audience of over a thousand women at one of the morning sessions urg-

ing more individual effort. "If each woman here could, during the coming year go out and teach ten of her sisters to read and write, how far-reaching would be the result! If illiteracy in our country is removed we 'educated' women must serve with a true missionary spirit."

The concert given by Ahmedabad talent was a noteworthy event. Musical numbers were given by different groups of adults and school children. It was most significant that a group of Harijan women (of the untouchable caste) were included and the "garbo" (Indian rhythmic song) that they gave was very much appreciated. As in many activities of the conference, so it was in this concert, all castes of India's women took part.

A short temperance playlet was given. It presented a young couple who were happily married. Soon the husband became a victim of the habit of drink. We saw the little mother in the different scenes making every effort to save her husband from a life of sin, all the time showing him the loyalty and devotion so characteristic of Indian women. The playlet ended tragically in the death of her husband, leaving her hope for a more beautiful home life unfulfilled. However, all were encouraged to go out and help the many mothers who are finding life just as it was portrayed.

The accommodations for the delegates and visitors in the various camps were very good. The hospitality and kindness of our India hostesses will be one of the pleasant memories of the conference.

May this spirit of unity and idealism inspire those who seek to serve India's women, challenging them to more effective and humble service. May the torch be carried on to the peasant women in the distant villages, to the women in secluded purdah apartments and to other women of the various classes, that they may know more of abundant living.

Anklesvar, India.

What to Pray For

BY ANETTA C. MOW

Week of April 17-24

For the year 1937-1938 foreign mission study is to be about the Moslem world. The two books for adults are: *What Is This Moslem World?* by Charles Watson, and *Mecca and Beyond,* by Mr. and Mrs. Edward Dodd. The foreign mission study books for the young people and the intermediates are also concerning Moslem lands. The study of these books will bring to mind the work our own church has been doing among the Mohammedans and the followers of Islam in Africa and India.

In northern Nigeria in Africa there are many Mohammedans living among the Bura and Margi tribes, and many of the head men and native officials of the villages are men of Islam faith. Our missionaries in Africa are in daily touch with these Moslem people. For centuries, northern India has been a stronghold of Mohammedanism, and today although they are not in power the Moslems represent a large proportion of the population. Many Mohammedans live on the western coast and are found scattered throughout the cities and villages. Thus our missionaries have many contacts with them as they carry on their regular service among the Hindu castes and aboriginal tribes.

All who have attempted to preach the Gospel of Jesus Christ to the Moslems confess that theirs is a difficult task. Dr. Samuel Zwemer once likened it to Simon's admission when he said, "Master, we have toiled all the night, and have taken nothing." However since the year 1806, when English Protestant missions began their work among the Moslems, hundreds and even thousands of Mohammedan men and women have become faithful Christians, and that in the face of severe testings.



Brother and Sister Baxter Mow

Let us pray for all the Moslems in India.

Pray for every one who has turned from Islam to Christ.

Pray for the missionaries who work among the Mohammedans.

Pray for Brother and Sister Baxter Mow and their family.

Pray for the Indian Christians who serve among their Moslem neighbors.

Pray for our churches in America who shall study about the Mohammedans this year.

Elgin, Ill.

Toledo School of Missions

BY WILBUR BANTZ

The First Church of the Brethren, Toledo, Ohio, began its School of Missions on Jan. 10 and concluded Sunday, Feb. 14. There were three groups organized under leaders, each group studying at the same time. The adult group was under the leadership of Clarence Baker, the young

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, April 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Effects of Alcoholic Beverages.—Gen. 13: 13; 19: 23-25; Deut. 32: 31-33; Prov. 23: 29-32.

Christian Workers, Hindrances to the Kingdom.

B. Y. P. D., The Church Member Is a Steward of His Possessions.

Intermediate, Gambling.

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Gains for the Kingdom

Six baptisms in Reedley church, Calif.

Two baptisms in Topeka church, Kans.

Two baptisms in Sabetha church, Kans.

Nine baptisms in Detroit church, Mich.

Three baptisms in Stanley church, Wis.

Eight baptisms in Norristown church, Pa.

One baptized at the La Porte church, Ind.

One baptism in Black Swamp church, Ohio.

Ten baptisms in the First Altoona church, Pa.

Eight baptisms in the Independence church, Kans.

Twenty-four added to the Long Beach church, Calif.

Four baptisms in Calvary church, Los Angeles, Calif.

Four baptisms in Woodworth church, Ohio, Bro. E. G. Diehm, pastor-evangelist.

Six baptisms at Onekama, Mich., Bro. Ralph G. Rarick of Mexico, Ind., evangelist.

Five baptisms in Central church, Roanoke, Va., Bro. M. Guy West, pastor-evangelist.

Six baptisms in Lindsay church, Calif., Bro. Niels Esbensen of Freeport, Ill., evangelist.

Eighteen baptisms in Salamonie church, Ind., Bro. Leo H. Miller of Ft. Wayne, Ind., evangelist.

Twenty-two baptisms in Tyrone church, Pa., Bro. Wm. N. Zobler of Lancaster, Pa., evangelist.

Five baptisms in Franklin Grove church, Ill., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Three baptisms in Connellsville church, Pa., Bro. N. D. Cosner of Westernport, Md., evangelist.

Nineteen baptisms in Windber church, Pa., Bro. C. C. Sollenberger of Uniontown, Pa., evangelist.

Nineteen baptized and two reclaimed in Anderson church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Four baptisms in Florin house, West Green Tree congregation, Pa., Bro. Rufus Bucher of Mechanic Grove, Pa., evangelist.

Twenty-four baptized in the Brethren faith, Falls City, Nebr., Brother and Sister O. H. Austin of McPherson, Kans., evangelists; two preferred another church; one awaits baptism.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Forror of Brethren, Mich., April 26 at Pontiac, Mich.

Bro. C. F. Holsopple of Myersville, Md., April 19 in the Pleasant View house, Md.

Brother and Sister B. M. Rollins of Keyser, W. Va., May 3-16 in Elbethel church, Pa.

Bro. Robert L. Cocklin, pastor, April 18, at Three Springs house, Perry congregation, Pa.

Bro. Samuel Lehigh of Hanover, Pa., May 2 at Kreider house, White Oak congregation, Pa.

Bro. Paul Meyer from West Conestoga, Pa., May 9 at South Annville house, Annville congregation, Pa.

Bro. B. B. Ludwick of Markleysburg, Pa., April 18 to May 2 at Union Chapel, Markleysburg congregation; May 9 to 23 at Furnace schoolhouse, same congregation.

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Personal Mention

Northern Missouri is to be represented on the Nampa Standing Committee by Eld. J. H. Mathis, with Eld. J. A. Eby as alternate.

Northwestern Ohio has chosen Eld. S. L. Cover as Standing Committee delegate to the Nampa Conference, with Eld. J. A. Guthrie as alternate.

"Grandma Fitz," nearly ninety-nine—see Personal Mention of April 3—has had a fall and is suffering with a broken limb. She endures remarkably well, our correspondent says, but "longs to go home."

India, China, Africa, all had personal representatives at the Mission Board meeting. There were Brother and Sister L. A. Blickenstaff from India, Brother and Sister J. Homer Bright from China, Bro. William Beahm from Africa. Sister Beahm, feeling none too well, had remained with friends in Chicago.

Bro. Omer B. Maphis, superintendent of Bethany hospital, and Bro. Frank N. Sargent, a trustee for the same institution, were among our recent visitors. They did not tell us what it was about but we guessed their errand had some connection with hospital welfare. A corner conference they were having with another important person looked that way.

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Northwestern Kansas sends Eld. Lewis Naylor to the Nampa Conference as Standing Committee delegate, with Eld. W. W. Gish as alternate.

Bro. Fred A. Flora and Sister Flora are now arranging their schedule of dates for evangelistic meetings and Bible conferences. They are open to engagements for the fall and winter following Sept. 26. They may be addressed at South Bend, Ind., R. 4, Box 463.

The Chairman of the General Ministerial Board gave us a few very friendly words after the board meeting was over. He has been telling his Manchester people some things we Brethren believe and why. He was becomingly modest about it but we managed to discover that his congregation likes that sort of preaching and wants more of it.

Bro. J. K. Miller, layman member of the General Mission Board, spent the winter at Sebring, Fla., as is his wont in recent years. The April meeting of the Board makes him leave Florida earlier than he likes, but he did it again this time, leaving Sister Miller with friends at Sterling, Ill., while he attended the meeting. All this on their way to their Cedar Rapids home.

Bro. M. L. Moats, Prescott, Mich., wishes to add his testimony to that of the many who have been marvelously healed by divine power. Given up to die by his physician in an acute attack of appendicitis he called for the elders, received the anointing and at once began to get well. He thinks "we could go through life a great deal better if we would rely on the Lord more."

Mrs. J. S. Noffsinger of Washington, D. C., wife of the Director of the National Home Study Council, and their daughter, Pauline Joy, who is now the wife of Dr. Eugene A. Joliat, a professor at Wesleyan University, Connecticut, sailed April 7, on the S. S. Washington for Europe, where both will continue research for several months in the field of French historical literature in Belgium.

Dr. D. W. Kurtz dropped in on us quite unexpectedly in the late afternoon of last week's Wednesday. Almost at the same time four other Bethany men—Wieand, Lear, Slabaugh, Keller—appeared in the hall. The explanation came presently. There was a Bethany Executive Committee meeting on the program and because some of the men involved were busy in board meetings they had it here.

Two General Board meetings, Mission and Ministerial, brought the full membership of both to the Publishing House last week. Twelve men in all—remember their names? See last issue of every month—not counting secretaries and visitors, they also assembled in joint session for the consideration of problems common to both boards. Perhaps they will tell you soon something about the business transacted.

Bro. I. D. Heckman of Cerro Gordo, Ill., made a very brief call at the Publishing House Monday, April 5. The sad occasion for it was the untimely passing of his nephew, Paul H. Heckman, as mentioned last week. To that mention let us add here that a brief and fitting tribute service was conducted by Brother Bonsack and Pastor J. Clyde Forney, before the departure Monday evening for McPherson, Kans., for final funeral service and interment.

Getting down to the Publishing House one morning last week a bit earlier than usual we found the Chairman of the General Mission Board in a sitdown strike. That was his own name for it. He was sitting before a typewriter striking the keys. When the girl came in to whom that job belonged, we fell to talking about other things, such as the family health. Sister Winger is much improved. Brother Winger would be all right, his words again, if he had a new eye.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Diamonds From Daniel, by W. G. Heslop. Nazarene Publishing House. 189 pages. $1.

A treatment of the Book of Daniel by one who believes thoroughly that in Daniel we have a record of what transpired along with a revelation of what is to be and the final summing up of all things. The author has no doubts about the time when the book was written nor the authorship. In this he differs from those who find no prophecy in Daniel but only a record of things years after they had transpired.

Treating the account chapter by chapter and in many instances phrase by phrase the author gives his interpretation both as to the meaning and the times of fulfillment. Two specific examples must suffice as illustrations. As he sees it, Nahum saw the day of the automobile in which we are now living and the present Nazarene movement: "'They shall jostle one against another **in the broad ways.'** THE BROADWAYS of New York, Chicago, Los Angeles, San Francisco and London . . . while Daniel foretold THE AGE OF TRAVEL. 'Many shall run to and fro.'" And, "It is very remarkable that the prophet not only foretells the birth of the Holiness movement with its distinctive, Methodist-Nazarene doctrine of entire sanctification as a second work of grace but he also foresaw and foretells the terrible testings and trials, through which God's sanctified saints must pass. 'Many shall be purified and made white AND TRIED.'"

While not all would be willing to follow the author in all of these prophetic interpretations many will find fine applications of truths that are stressed here and there.

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About Going to Annual Conference

1. The Conference is to be held in Nampa, Idaho, June 16-22, 1937.

2. Nampa is located on the Portland division of the Union Pacific Ry., nineteen miles west of Boise, Idaho, the capital of the state.

3. There is no convention rate. The railroads are giving no rates to any conventions since they have reduced their fares for the regular travel.

4. Those having clergy permits can travel coach east of Chicago for one and one-half cents per mile. West of Chicago the clergy coach rate is one cent per mile.

5. The western roads are giving a very liberal round trip summer rate. If one desires to go on to the coast arrangements can be made to go one road and back another. These rates go into effect the first of June.

6. Consult your local agent for a round trip rate. These agents will have the schedule of rates and will be glad to furnish the information.

7. If you are not going on to the coast, but expect to buy to the Conference and return, you should know that there are no summer excursion fares to Nampa. In that case buy your round trip excursion to Boise, Idaho, and rebuy from there to Nampa.

8. The summer excursion fares are good to return as late as Oct. 31, 1937. There is a cheaper coach rate to Boise with a limit of 21 days. Again I say, consult your local agent for rates from your starting point.

J. W. Lear,
Transportation Agent, Church of the Brethren,
3435 Van Buren St., Chicago, Ill.

THE CHURCH AT WORK

MINISTRY

Schools for the Continuing Education of the Ministers in Town and Country

What Are the Purposes of the Schools?

The main purposes of the sessions held are: (1) To help pastors become acquainted wth tested methods of town and country church work. (2) To assist them in getting an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts with agricultural leaders.

What Kinds of Courses Are Offered?

The following courses were offered during recent years at one or more of the schools:

The Larger Parish Plan
Social Problems of the Modern Family
Religious Education and the Church School
The Country Church and Our Generation
Agricnlture of the Old Testament
Inter-Church Co-operation
Weekday Religious Education
Dramatics and Pageantry
Country Church Efficiency
Problems of Rural Youth
Introduction to Mental Hygiene
Women's Contribution to Leadership
Community Recreatiou
Principles of Social Case Work
Problems of the Public Speaker
The Minister's Message
The Sunday School in the Rural Church
Adult Education in Rural Life
Rural Values: An Appreciation of Rural Life
Town-Country Church Readjustments
Leadership Training in Religious Education
Rural Sociology
Agricultural Economics

Instructors are persons who have had a wide variety of training and experience.

What Is the Expense?

The cost of attending schools is being kept down to an absolute minimum. Camping facilities are available in connection with some of the institutions listed below. Charges are made only for board, room and registration and these costs range from about $15 to $25 for the two weeks' session. Certain of the Home Mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms. At certain of the schools there are special activities for women.

Schools Planned for 1937

Wisconsin Rural Leadership Summer School, University of Wisconsin, Madison, Wis. June 28-July 9. Write: Prof. J. H. Kolb.

Auburn Summer School of Theology and Religious Education, Auburn Theological Seminary, Auburn, N. Y. June 28-July 15. Write: Pres. H. L. Reed.

Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va. July 12-21. Write: Prof. B. L. Hummel.

Pastor's Summer School, Hollister, Mo. Aug. 3-13. Write: Rev. C. E. van der Maaten. Oct. to May—809 E. Grand Ave., Spriugfield, Mo. After May 1—Hollister, Mo.

The West Virginia State Ministers' Conference, Jackson's Mill, West Va. May 10-14. Write: Rev. A. H. Rapking, Lost Creek, West Va.

Rural Leadership School, Purdue University, Lafayette, Ind. June 21-Jnly 2. Write: Prof. O. F. Hall.

Seminar on "The Church and Agriculture," Garrett Biblical Institute, Evanston, Ill. June 14-July 16. Write: Prof. M. H. Leiffer.

The Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House. July 26-Ang. 1. Write: Dean S. J. Case, Pres. Albert W. Palmer, or Dean Edward S. Ames, 1156 E. 57th St., Chicago, Ill.

The Rural Church Institute, Duke University, Durham, N. C. June 14-25. Write: Prof. J. M. Ormond.

North Dakota Summer School for Ministers, Jamestown, N. D. July 12-17. Write: Rev. H. C. Hocke, Congregational Headquarters, Fargo, N. D.

Summer Institute for Rural Religious Leaders, Washington State College, Pnllman, Wash. June 28-July 9. Write: Prof. Paul H. Landis.

Institute of Public Affairs, University of Virginia, Charlottesville, Va. July 4-17. Write: Miss Marjorie McLachlan.

Cornell Summer School for Town and Country Ministers, Cornell University, Ithaca, N. Y. July 18-30. Write: Prof. Dwight Sanderson.

Suggested Four Year Course of Study

1. Rural Sociology A
   - 1st year—General Rural Sociology
   - 2nd " —Social Psychology
   - 3rd " —Surveys and Community Organization
   - 4th " —Program and Methods
2. Rural Sociology B
   - 1st year—Rural Economics
   - 2nd " —Farmer Movements and Co-operative Marketing
   - 3rd " —Agencies with which to Co-operate
   - 4th " —General Education—Home and Community
3. The Rural Church
   - 1st year—Conditions and Problems
   - 2nd " —Organization, Program and Methods
   - 3rd " —Pastoral Visitation—The Project Method
   - 4th " Interchurch Relations
4. Message and Preparation
   - 1st year—Message Content—Science and Religion, Christian Ethics, Bible, etc.
   - 2nd " —Religious Education—Organization, Program and Methods
   - 3rd " —Worship—Evangelism
   - 4th " —Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry
5. Recreation—for Home and Community
   - 1st year—Play and Games—Values and Technique, Participation
   - 2nd " —Drama, Pageantry, Music
   - 3rd " —Boys' and Girls' Work
   - 4th " —A well-balanced community recreation program
6. Services of Agricultural Extension
   - By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.

Recommendations of the Summer Schools Committee of the Home Missions Council, January, 1927

Recommendations

1. That the schools be held for a minimum of ten working days, but suggest fifteen working days if possible, with one hour for each course per day.

2. That a standard term's work consist of five courses, one of which shall be recreation.

3. That each school arrange its courses in such a way that students may select a major theme which they will follow throughout their studies year after year, with minor courses as supplementary work.

4. That the foregoing suggested curriculum be used by the schools as a model.

Prepared by Committee on Town and Country, 105 E. Twenty-second St., New York, N. Y.

CHRISTIAN WORKERS' TOPIC

Studies in the Parables

The Value of the Kingdom

May 2

I. A treasure worth more than all of one's possessions (Matt. 13: 44).

There is a joy in giving up all for it. What is your experience?

II. A pearl—more lovely than all goodly pearls (Matt. 13: 45, 46).

Worthy of diligent search.

III. Worthy to be placed first in one's life.

(1) Before food and clothing (Matt. 6: 33).

(2) Before one's father, mother, wife, children, brethren, sisters, and life itself (Luke 14: 25-33).

IV. For discussion:

(1) Why do so many church members put the kingdom second or third in importance?

(2) What would happen in your church if everybody put kingdom first?

WOMEN'S WORK

Plays on Home Life

The following is a list of plays suitable for use in programs on Home Life and for Mothers and Daughters' Observances. They are available through the General Mission Board.

Homes and Homes, by Modena Studebaker. Four characters, two mothers and two daughters aged about twelve years. Time, ten minutes. This is a contrast picture of wrong and right mother and daughter relationship.

Scene 1. Setting: a room at home before school time. The mother is indignant, irritated, nagging and critical and the daughter is cross, retorts, and is hopeless. It is a case of misunderstanding and distrust.

Scene 2. Setting: one home at the close of school. The mother is sympathetic, understanding and co-operative. The daughter is responsive, enthusiastic and co-operative.

This short play is free to all who order it from the General Mission Board.

The Deferred Payment Plan, by Irene Slater. This is a Mother's Day play. Characters: 13 adults, 7 grandchildren. Time: 30 minutes. Place: the Paige home on Sunday afternoon. Father and Mother Paige return from church to find their children and families all there to surprise them. The oldest sons explain the Deferred Payment Plan. Every one dreads the old-fashioned installment plan, but glory in helping to carry the debt they owe their mother. They present a chair as one payment. Various sons and daughters show their appreciation. The grandchildren participate by giving various songs, stories and poems. Price 10c.

As Families Go, by Mary Miller. This is a play-discussion combination prepared in part by a camp group of young people. A talk on the Importance of Home Life is arranged as well as the opportunity to list things done the right and wrong way in family living. Two scenes are planned. Scene 1: characters, 3 men and 4 women including father, mother, grandmother and children. It is evening and suppertime. The scene brings out family conflicts, twenty-two of which are listed. In scene 2 the same family is seen in contrast. Things are done right in family living. This may be used as a whole program including the talks. Price 10c.

The Two Builders, by Florence Studebaker. A play in five acts, 6 characters. Time: 40 minutes. Price, 10c. This play is a story of how two mothers went about building their homes and the lives of their children. The one, building on the rock, sent her daughter out prepared for life, the other, building on the sand, sent hers out to shipwreck in divorce courts.—Mrs. E. G. Hoff, Elgin, Ill.

YOUNG PEOPLE

Community Recreation

The leader of young people can not unquestioningly accept all community programs for recreation, or all the standards for recreation followed by the general public. Some projects are good, and these the church should cooperate in to the best of its ability, helping in leadership, in support, and in encouragement. Others are distinctly unwholesome, and must be combated and antidoted. Some are mixed—good in some respects and bad in others. In regard to these, often there is a division of opinion among the leaders in church and school.

The leader may ask himself regarding recreational facilities in the community now, and any new proposals. Do these provide more abundant life for the youth of this community, or would they if properly managed? Is the present program adequately supervised, and by some one who understands youth and can help them be creative? Does it have in it elements that are contrary to what our church believes? If so, has it good points, and could we provide for these through the church, avoiding the objectionable factors? Can the church make a contribution in any way, and should it? If the church has been ignored in the planning of a community recreation program, it might be well to plan how the church might be recognized, and given a voice in the decision as to what happens in the character-making or breaking leisure time hours of the boys and girls.

CHILDREN'S DEPARTMENT

Vacation Church School, 1937

BOOKS AND BULLETINS FOR THE PASTOR, DIRECTOR AND THE PLANNING COMMITTEE

Bulletin—How to Plan and Conduct a Vacation Church School (ready May 1) 25c, 1937.

Bulletin No. 803—Curriculum Materials for Vacation Church Schools, Revised, 1935—10c.

Bulletin—The Church in Co-ordination with Community Agencies, 25c, 1937.

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TEXTS IN THE NEW CO-OPERATIVE SERIES OF VACATION CHURCH SCHOOL TEXTS

Beginners

Our Happy World, by Esther Freivogel. 1934, $1.
I. The Child's Home.
II. The Child's Helpers.
III. The Child's Larger World.

or

Let's Go Out-of-Doors, by Jennie Lou Milton. 1935, $1.
I. Working Out-of-Doors.
II. Living Out-of-Doors.
III. Homes for All.
IV. Sharing with Father and Mother.

Primary

Learning About Our Church, by Ellen E. Fraser. 1934, $1.
I. As a Building.
II. As a Group of People.
III. Making the Community a Happier Place.
IV. Finding Out Where Help Is Needed Most.
V. Showing God's Love to People Everywhere.

or

Exploring God's Out-of-Doors, by Rebecca Rice. 1935, $1.
I. For the Beautiful and Curious.
II. For God's Provisions for Life.
III. For the Things That Are Always.
IV. For Man's Ways of Working With God.
V. For Finding Ways of Sharing Our Discoveries With Others.

or

Bible Homes and Homes Today, by Elizabeth Reed. 1937, probably $1. Ready not later than May 1.

Juniors

Friends at Work, by Elsie Ball. 1934, $1.

I. Friends in the Community.
II. Friends in Far Lands Working Together.
III. Friend Around the World.

or

Living in Our Community, by Florence Martin. 1935, $1.

I. My Community: How Does It Help Me? How Can I Help It?
II. My Leisure Time: How May I Use It for the Good of My Community?
IV. City and Country Neighbors.

or

Learning About War and Peace, by Imogene McPherson, probably $1; will be available some time in May.

Intermediates

Discovering God in the Beautiful, by Nathan L. Clyde. 1934, $1.

I. In Nature.
II. In Music.
III. In Pictures.
IV. In Sculptures.
V. In Architecture.
VI. In Christian Personality.

or

We All Need Each Other, by Mary Jenness. 1935, $1.

I. In Our Enjoyment of Nature: The Holy Land in Our Town.
II. In Securing Our Food: Foods From Everywhere.
III. In Our Leisure Time Activities: Stamps to Make Friends.
IV. In Working for Our Common Good: We Will Change the World.

OTHER GOOD 1937 TEXTS

The following books, although not a part of the co-operative series, are very worth while:

Exploring Our Neighborhood, by Eakin. Teachers' Manual $1.25; Pupils' Work Book, 25c.
Preparing for the Exploration.
Exploring Our Churches.
Exploring Our Government.

Choose those courses that fit best with the needs of your children.

* * * * * *

All books listed above are in the Elgin Loan Library. We regret that the heavy call for these books, all within two months' time, makes it necessary to limit their use to one week's examination only, and not for actual use in the school.

INTERMEDIATES

Goals for Intermediates

One of the things that Jesus spoke to his disciples about was that of making adequate plans for their work. He used as an example the man who was going to build a tower. Jesus asked them if first such a builder would not sit down and count the cost to see if he had enough to finish it, for fear that after only the foundation was laid he would have to give up its completion. One sometimes wonders if there are not departments in the church that are carried on simply because they were started by some one years ago, and so to perpetuate that which was started, they are kept going. Is this true of your intermediate department? Or do you have definite goals in mind for all those who are attending? The ultimate goal for all church work as stated by our Board of Christian Education is the acceptance of Jesus Christ as personal Savior, the development of Christian character, and service to society. But there are other goals which are attainable for this particular age group. At the intermediate planning conference they listed them as follows:

1. To know and accept Christ as Savior, and to make a determined effort to live as a Christian in every situation.
2. To learn to live as a friend with people, including those of other classes, races or nations.
3. To develop the ability to choose wholesome associates.
4. To learn how to earn, save, spend and share money.
5. To discover one's own abilities and likings, and develop skills.
6. To become a sharing member in the home.
7. To grow into an active participator in and supporter of the church.
8. To develop a wholesome attitude toward sex.
9. To develop hobbies, so that leisure time is well spent; to be able to entertain one's self.
10. To learn to know the Bible as a guide, and to appreciate the best that is found in literature and art.
11. To learn the art of meditation and communion with God; to know God as a Friend and as Creator.

Let us therefore measure our intermediate department by these goals or any other set that you might wish to make. Know where you want to go and then go that way. This is just a little sample of the material contained in the report on intermediate work to be gotten free by writing to the Board of Christian Education, 22 State St., Elgin, Ill.

PEACE

Financial Report Special Peace Fund

(See first issue of June, 1937, Gospel Messenger and schedule No. 28 of General Mission Board Annual Financial Report for complete financial report for the year of this Special Peace Fund.)

Contributions for the Special Peace Fund for December, 1936, and January and February, 1937, are as follows:

California—$3.00
So. Dist., Glendale, Ariz., $3.00 ..... $ 3.00

Colorado—$10.23
W. Dist., First Grand Valley, $10.23 ..... 10.23

Illinois—$55.21
No. Dist., Indv., $.75; Bethel, $2.00; Sterling, $9.11; Indv. (Freeport), $5.00; Chippewa Valley, $6.90 ..... 23.76
So. Dist., Virden, $7.56; Astoria, $7.50; Decatur, $16.39..... 31.45

Indiana—$188.58
Mid. Dist., Indv. (Burnettsville), $5.85; Andrews, $2.00; Clear Creek, $4.00; Salamonie, $20.63; Loon Creek, $1.00; Pleasant Dale, $6.77; Spring Creek, $8.55; Huntington City, $6.75; Markle, $12.31 ..... 67.86
No. Dist., Nappanee, $4.31; Osceola, $17.03; B. Y. P. D. (Peru), $5.00; Pleasant Hill, $1.10; Fort Wayne, $12.13; North Winona, $2.40 ..... 41.97
So. Dist., B. Y. P. D. (Nettle Creek), $29.00; Rossville, $6.75; Rossville, $10.00; Anderson, $18.00; Anderson, $15.00 ..... 78.75

Iowa—$92.22
Mid. Dist., Des Moines Valley, $4.50; Panther Creek, $10.46... 14.96
No. Dist., Root River, $9.58; Ivester, $43.28; Worthington, $2.00; Indv. (Hancock), $6.00 ..... 60.86
So. Dist., English River, $16.40 ..... 16.40

Kansas—$20.72
N. E. Dist., Buckeye, $5.06; Washington, $1.52 ..... 6.58
N. W. Dist., S. S. (Maple Grove), $6.99 ..... 6.99
S. W. Dist., Indv. (McPherson), $5.00; Bloom, $2.15 ..... 7.15

Maryland—$170.32
E. Dist., Members and Young People of Bethany, $22.75; Frederick City, $50.31; Bethany, $25.50; Mothers and Daughters (New Windsor—Pipe Creek), $3.18; Union Bridge (Pipe Creek), $11.31; Union Bridge (Pipe Creek), $10.34; University Park $33.66 ..... 157.05
W. Dist., Oak Grove, $3.82; Oak Grove, $1.20; Westernport, $8.25 ..... 13.27

Michigan—$26.27
Grand Rapids, $3.59; Elmdale, $18.13; Thornapple, $2.45; Indv. (Battle Creek), $2.10 ..... 26.27

Missouri—$25.22
Mid. Dist., Warrensburg, $6.21; Spring Branch, $2.50; Happy Hill, $2.50 ..... 11.21

No. Dist., Indv. (Plattsburg), $5.00; Women's Circle (Plattsburg), $3.00; South St. Joseph, $1.01; Wakenda, $5.00 ..... 14.01

North and South Carolina—$3.65

New Haven, $3.65 ..... 3.65

Ohio—$71.16

N. E. Dist., B. Y. P. D. (Owl Creek), $5.00; Maple Ave., Canton, $4.80; Lincoln Heights, $5.00 ..... 14.80

N. W. Dist., Black Swamp, $2.08; Fairview, $22.58 ..... 24.66

So. Dist., East Dayton, $3.15; Pitsburg, $13.55; West Charleston, $5.00; Peace Action Group, $9.00; Indv. (Brookville), $1.00 .. 31.70

Oklahoma—$2.00

Indv. (Thomas), $2.00 ..... 2.00

Oregon—$15.27

Indv. (Ashland), $5.27; Mabel, $4.00; Ashland, $6.00 ..... 15.27

Pennsylvania—$90.27

E. Dist., Indv. (Richland), $2.00 ..... 2.00

Mid. Dist., Beech Run (Aughwick), $1.25; Juniata Park, $5.78; Indv. (28th St. Altoona), $5.00; Huntingdon, $51.11 ..... 63.14

S. E. Dist., Indv., $5.00 ..... 5.00

So. Dist., Lost Creek 8.77

W. Dist., Meyersdale, $11.36 ..... 11.36

Virginia—$207.77

E. Dist., Manassas, $16.13; Mt. Carmel, $4.50; Valley View, $6.72; B. Y. P. D. (Nokesville), $2.00 ..... 29.35

1st Dist., Green Hill, $3.00 ..... 3.00

No. Dist., Unity, $.50; B. Y. P. D., Pine Grove (Greenmount), $6.00; Indv. (Linville Creek), $2.00; Greenmount, $6.95; Rileyville, $8.75; Mt. Zion, $45.28; Harrisonburg, $12.62 ..... 82.10

Sec. Dist., Summit, $11.14; Elk Run, $11.55; Barren Ridge, $5.50; B. Y. P. D. (Middle River), $5.86; Sangerville, $15.90; Buena Vista, $5.15; Bridgewater, $1.72; B. Y. P. D. (Mt. Vernon), $5.25; B. Y. P. D. (Staunton), $5.00 ..... 67.07

So. Dist., Brick (Germantown), $16.90; B. Y. P. D., Brick (Germantown), $4.35; Bethlehem, $5.00 ..... 26.25

Washington—$6.82

Ellisforde, $6.82 ..... 6.82

West Virginia—$15.14

1st Dist., Valley River, $8.00; Petersburg, $2.84; Greenland, $1.79 ..... 12.63

Sec. Dist., Bowden, $2.51 ..... 2.51

Total for three months $1,003.85

Toledo School of Missions

(Continued From Page 15)

people were taught by the writer, and the Brethren League was under the supervision of Mrs. Mae Hardwick. The two older groups studied the "American Negro" by Corinne Brown, and the Brethren League studied the "Call Drum," developing much interest in the construction of a map of Africa.

There was an average attendance of fifteen in the adult group, of twelve in the young people's group, and nineteen in the Brethren League group. The total average attendance was forty-six.

An offering was taken each night in each group. The adult group offering amounted to $5.05; the young people gave $3.45; the Brethren League $10.45. There was also a general offering of $6.05, making a total offering received of $25. The total expense for the school was $5.53. We also collected pencils and bandages.

During this period of six weeks there were special added attractions. One evening we had a stereopticon lecture on "Our Missions in Africa," another evening a very interesting address was given by the secretary of the Indiana Ave., Y. M. C. A., Mr. Leo Marsh. This is a Y. M. C. A. for colored people, and Mr. Marsh is a fine Christian colored gentleman. He spoke on "Developing a Better Understanding Between the Races." On the closing night we witnessed a three reel motion picture study of "Africa Joins the World." This was edited by the Federal Council of Churches and is a very fine study of African life, the conditions of the African people, and what the missionary is doing for them. We have felt the school was much worth while and hope to use the same plan for stewardship and temperance study.

Toledo, Ohio.

The Marathi District Meeting in India

The eighteenth annual conference of the Second District of the Church of the Brethren in India, met at Ahwa, Feb. 12-15.

The theme of the conference program was "Growing Christian Character," the text Matt. 5: 24: "Ye are the light of the world." Brethren E. K. Zeigler and N. Maida of our church in Gujarat were our guest speakers. Their messages were much appreciated by all.

Bro. Zeigler and family, accompanied by six Indian brethren, came by cart from Vyara a distance of over fifty miles. They camped out two nights on the way in villages where they gathered the people togcther for fellowship and worship. They preached, they sang, they lived the gospel message as they traveled.

The conference welcomed Bro. Chalmer Shull back after a year's absence by electing him chairman of the conference for the ensuing year. The conference accepted the invitation of the Dahanu church for the conference for 1938.

E. Ebbert, Conference Secretary.

Ahwa, Dangs, India.

CORRESPONDENCE

INTERVIEW WITH DR. CHARLES M. SHELDON

Recently I spent a day in Topeka, Kans., the capital of the state. While in the city I remembered a little book which I read when a college freshman. The book was the famous work, "In His Steps," by Dr. Sheldon of Topeka, Kans. I decided that I would attempt to have an interview with this famous man. I called him over the telephone and told him that I was a young minister from Independence and that I had read his book and would like to meet him and ask him a few questions. The appointment was set for four o'clock in the afternoon.

At the appointed hour I rang the doorbell. Dr. Sheldon, an old man now over eighty years of age, greeted me and invited me into his lovely home. We were soon comfortably seated and he began to ask me many questions; I began to feel that I was being interviewed. Dr. Sheldon explained that he wanted to know what I was doing and how I was running my church. Then he wanted to know what was the main object of my coming. I suggested that as a young minister I was hopeful of gaining some helpful information from one who had lived long and well in the same profession.

The following are the suggestions which he gave me:

1. We should make more use of music in our churches. Frequently spend an entire service singing good hymns. At such services new hymns should be learned. It is possible for the entire congregation to sing some of the great cantatas. Use should be made also of antiphonal singing.

2. We preach too much. Our church program should be varied. The order of service should not always be the same. It would be well at times to have the sermon first and the worship service last. People like variety.

3. Make large use of story telling. There are many unfinished stories in the Bible. Take up these stories and complete them. For instance the man who carried the cross of Jesus. The Bible does not say any more about him. What happened to him? What did that experience mean to him? This type of story can be used very effectively in the Sunday evening services. If the minister would be more creative and be willing to vary from customary procedure, fewer churches would find it necessary to discontinue their Sunday evening services.

4. A minister should do a great deal of reading, but he can learn more from people than from books. Sermons which grow out of human interest and need are the ones which help people and in turn will bring more people to hear you.

5. Every church should have a fund from which members could borrow when in need. This method has helped a large number of young people through college who never would have gone without such help. The church must provide financial help to its needy members.

6. Every minister should make it easy for his members to come to him for interviews, in which many of them would confess their sins, and seek advice. This is one of the great opportunities for the modern minister.

7. The churches must co-operate in many of their efforts. The social problems require a united front by religious forces. Preparing the way for peace is one example, where such action is needed.

This interview with Dr. Sheldon stands out as one of the rich experiences of my life. He was friendly and appeared to appreciate my coming. I spent an hour with him rather than fifteen minutes as I had planned. As I was about to drive away in my car Dr. Sheldon came running across his lawn, and asked me if I would take him down town. He had his car in the garage and he wanted to get down town so that he could bring it home. I counted it a privilege to take this famous old minister to his car.

For the past ten years it has been a custom of mine to have personal interviews with as many outstanding people as possible. I look back on these experiences as being some of the most helpful things I have encountered in my career. It is the easy thing to pass up such opportunities; but not the profitable thing to do. The following men have been some of those with whom I have had personal conferences: Dr. Robert E. Speer, Dr. Sherwood Eddy, Dr. Kirby Page, Dr. David Seabury, Dr. Albert Palmer, Dr. Edward Steiner and Dr. Charles Sheldon. I could add a long list of men and women in our own denomination who have made profound impressions on my life through personal conferences.

Raymond R. Peters.

Independence, Kans.

MODERN IDOLATRY

Idols! What is an idol? Idols are images worshiped or a person unduly loved or honored. Then if we love the world, or worldly amusements that God is not the author of, we become idolators. The Scriptures say in a number of places that no idolator can enter the kingdom of heaven. The Second Epistle of John tells us that if we assist in or sanction any of these worldly pleasures or fashions we become partakers of evil deeds. The Lord wants his followers to come out from among the world and be a separate people.

Paul tells us in Rom. 16: 17 to mark them that cause divisions and offenses contrary to the doctrine which ye have learned and avoid them. Read the following scriptures and you will understand why we should avoid them: Acts 15; Philpp. 3: 2; Col. 2: 8; Rom. 16: 17; 1 Cor. 5: 9-11; 2 Thess. 3: 6; and Titus 3: 10. In 2 Tim. 3: 4, 5, Paul speaks of a class of professors and their religion that he does not seem to thing very much of. Now let us see what God the Father thinks of this same people and their religion. Read Isa. 29: 13 and Ezek. 33: 30-32. From the reading of the above scriptures we see that the Father does not think any better of that class of people and their religion than Paul the apostle. Now let us see what the Lord Jesus thinks of the same class. Read Matt. 7: 21-27; Luke 6: 46.

In Matt. 28: 19 the Lord commanded the apostles, and that commandment applies to you and me the same as it did to them, to go and teach all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." This scripture means just what it says, all things, not just some part that suits our fancy. When the Lord started on the work he was sent to do he set an example that we should follow him. He came and was baptized by John in the Jordan and we have an account of how the act was performed in Matt. 3: 16, and again in Mark 1: 9-10. In the latter part of the tenth verse and following we see how well the Father was pleased with the act his Son had just performed. The Lord tells in Mark 16: 16 that he that believeth and is baptized shall be saved; again in John 3: 5 Jesus tells Nicodemus that except a man be born of the water and of the Spirit he can not enter into the kingdom of God. How can a man be born of water, unless he is first immersed so it can be possible for him to come up out of the water? Paul says in Rom. 6: 4: "Therefore, we are buried with him by baptism into death: that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life.

With all this scripture before us how can any man or woman hesitate one moment about immersion being the form of baptism taught by the Lord and his disciples, unless they have been misled by some false prophet or teacher?

James D. Boggs.

Paddockwood, Sask., Canada.

SEVEN MEN BEFORE THE PRESIDENT

The following is a portion of the Religion in the News broadcast for Saturday, March 6, Walter W. Van Kirk speaking. These broadcasts are a regular feature over WEAF and network, 6:45 to 7:00 P. M. Eastern Standard Time.—Ed.



This is the group which called at the White House. They are, left to right: Alvin T. Coate, Friend; A. J. Neuenschwander, Mennonite; C. L. Graber, Mennonite; Rufus M. Jones, Friend; Paul H. Bowman and Rufus D. Bowman, Brethren. Patrick Malin is not in the picture.

Seven gentlemen walked up to the front door of the White House the other day and pushed the bell. The door was opened. These seven men walked in and presently they found themselves talking with the President of the United States. There were no press reports, no ballyhoo, no flashlights. The President agreed however, that the statement presented to him by these seven gentlemen might be printed in the religious press, and it was there I found the story, in the Friends Intelligencer, and in the Brethren and Mennonite papers.

These seven gentlemen represented the Historic Peace

Churches of the United States, the Society of Friends, the Church of the Brethren and the Mennonites. In a quiet manner and without the use of superlatives or bombast, these churchmen told the President that the historic peace churches, in keeping with their position for the past 250 to 400 years, could not participate in another war. It doesn't take much imagination to reconstruct this White House scene. The President, in the course of a week, talks to a lot of people. Not infrequently he talks to the officers of the army and the navy, and on these occasions there is to be sure, a lot of give and take about guns, battleships, army posts and military airplanes. But this was an interview of a different kind. These gentlemen were not adorned with gold braid. By their sides no swords were dangling. These seven gentlemen were men of peace. And this is what the spokesman of the Mennonites said to the President: "We wish," he said. "to assert again our patriotism and wholehearted loyalty to our country, even now as we appear before you to state our inability, on the grounds of our conscience and religious convictions, to participate in war or military service of any type. As a matter of record now, we humbly state to our government that, before God and our conscience, we can not assume responsibilities or services, the purpose and end of which is the destruction of human life."

The representative of the Church of the Brethren then spoke up. "It is our conviction," he said, "that all war is incompatible with the spirit, example, and teachings of Jesus; and that it is wrong for Christians to support or engage in it." He paused a moment. And then he went on to say, "We earnestly solicit your co-operation, Mr. President, now, and if, or when a war comes, in discussing and dealing with the types of service in which those of us with deep religious convictions on peace may serve in the spirit of Christ, with constructive benefit to humanity and without compromise of conscience."

The spokesman of the Society of Friends then had his say. He handed the President a paper, a white paper, if you please, and on this paper were written these words, "Friends will make heavy sacrifices to transmit their spirit of love and faith, but they can not, as followers of Christ, endorse war methods or support them, or be themselves a voluntary part of a system engaged in war." "We feel," said this Friend to the President, "an obligation to make this conviction a matter of record with our government, now, in peace time, not only in behalf of members of the Society of Friends, but for any others who, for religious or conscientious reasons would take a similar position."

But this was only half the story and in some respects the least important half. During the World War, the President was told, Friends carried on an experiment of love and service by reconstructing many destroyed villages in the war zone and in northern France. As soon as the peace treaty was signed, the Friends went to Germany and fed the German children who had been starved by the blockade, and in Poland, Austria and Russia these quiet, peace-loving Friends carried on their work of relief and rehabilitation. The spokesman of the Mennonites told the President that many of the Mennonites who first came to this country did so because of military conscription abroad and that during and since the World War, in emergency relief work, they had assisted in the migration of many thousands of people to the United States, Canada, Paraguay and Brazil, from countries where political, religious or military persecution exists today. These peacemakers, standing before the President, summed up their case by expressing their conviction that true love of country does not mean hatred of others, and that only the application of the principles of peace, love and international goodwill, could make for the highest welfare of the country.

No one, we think, could possibly question either the sincerity or the patriotism of these peace-loving people. We don't know what the President said to these representatives of the Historic Peace churches, but our guess is that he will not soon forget the occasion when seven men stood before him to ask nothing for themselves, but only that they and their comrades in the faith might be permitted, in times of peace and in times of war, to preach and to practice their gospel of reconciliation and goodwill.

TO THE EDITOR AND TO YOU

Dear Editor: I noted a paragraph in the January Christian Herald concerning gravestones and funerals about which I should like to comment.

I quote as follows: "There is a great Protestant denomination leading a movement to humanize and Christianize the funeral, suggesting that there be no exhibition of the dead, no playing on the emotions of the bereaved by the minister, that the cruel burden of funeral expense should be considerably lightened, and that the money spent for flowers be given instead, in memory of the deceased, to some religious or humanitarian cause."

I do not know what denomination is referred to, but I should like to see you urge several phases of the idea upon your readers. If the Church of the Brethren took the matter seriously and applied the money saved to our Annual Conference Budget—well, the General Mission Board could send out some of the new workers that are badly needed on the mission field. We could all give many examples of funerals and the erection of gravestones which cost dollars, even hundreds of dollars, and did the dead no good but impoverished the living. There are many more fitting memorials to a good life than a large block of granite, an "imperishable casket" and many sprays of perishable flowers.

Lassa, Nigeria, Africa. Harold A. Royer.

WHAT HAVE WE THE RIGHT TO EXPECT?

There are some things that it would seem the church has the right to expect. There are some things, I think, that we ought to be able to take for granted. It would seem that when a man occupies an important position in the church, the membership would have the right to expect certain things and certain attitudes to be taken by that man which would be in harmony with the teaching of the church of which he is a member. I do not think it would be asking too much, or saying more than ought to be said, to say that the same thing ought to be true of every member of the church.

Now honestly, ought there to be any question where a church member stands on the liquor question? Should we know without asking what his attitude on war should be? Ought there to be any question where a follower of Jesus would stand on the social issue? If he can't be depended upon now, will he if you change the "system"? Will a change in the system make a bad man good? Can you legislate goodness into him any more than you can compel him to dress a certain way? That seems to have been given up you know.

Now seriously, just what, if anything, have we the right

to expect of churchmen, especially of the leaders? Somehow we just naturally feel that a person that belongs to as good a church as we belong to ought to be placed in the proper column without much difficulty. It was said at one time that if it was known that a man belonged to the Church of the Brethren, he was considered all right so far as his word was concerned. Hallisy Brothers, operating a grocery store close to the Bethany Seminary, said to me one time: "Any one coming from that school can get credit at this store." The Hallisys were Catholics.

Now do we always live up to this high standard? Is our word as good as our bond? Or has our bond slipped in value just a bit? Is the fact that a man is an active elder in the church pretty good evidence that his teaching and leadership would ring right? Have we the right to expect it? What would you conclude, if you did not know, the attitude of a leader would be towards an ungodly man running for office in state or nation, if that man did not have an overwhelming amount of good that would in some way partly overbalance the evil effect of putting such an one into an important position of trust? If that office seeker were an ungodly wet, wouldn't it require some pretty good things that he was advocating on his part to influence a Christian man to vote for him? We do not need to let any one on the outside get hold of this, but seriously, have people the right to expect anything in particular of a Christian?

I was told that an elder not so long ago told his Sunday-school class that "the Bible is a good Book to live by, but we do not need to follow it as closely as we used to." Is this good instruction for the average Sunday-school class? Are we seriously in need of more elders of this type? This class of men is usually found on the front seat of the gospel wagon. Should we find any difficulty in harmonizing the fact that a man is a leader in the church, and yet he spent a whole class hour in the Sunday school upholding an ungodly man running for an important office? Time was that we would not vote at all. Now we find ourselves upholding and even voting for men of very doubtful character and policy. Has the pendulum swung just a little too far? If we were to attempt to correct the evils of this "unspanked" generation, where would you suggest beginning? I would say on some of us leaders. I believe the trouble has always been with us. It might be said with considerable truth that anything that children do should be allowed in their father's house. But somehow we just have a bit of feeling that when father goes away to preach the children at home should find something better to spend time at than playing cards. If the attitude of father and mother has been what we have the right to expect, the children will not do that.

Is it not a little more than we ought to expect to hear a child of a father who is a leader say: "Oh, he doesn't care if we play cards"? I remember being told by a young person, that he felt out of place at a picture show until he saw his pastor and family there. Is there something even in this fast generation that we ought to have the right to expect? We could say a lot more things if we were to go to Washington. But let's not do that. Let's stay home, within the church.

T. A. Eisenbise.

La Verne, Calif.

POWER TO WITNESS

There was quite a stir in the land when the Bible was taken out of the schools. We do not hear much about it now. But in the church the-born again have power to witness and the Word will fare better there. The Word is written in the hearts and that which is in the heart will be spoken. We have power not to be ashamed to witness for our Savior. We are most happy to do so. Nothing can separate us from the love of Christ. Though others may scoff, we go on our way rejoicing in our cross. This surely proves what a wonderful Savior we have to lift us to these heights. No amount of words could express our thankfulness. Neither can any amount of words express adequately his loving care for us. Because where God is concerned there is no limit. So while others may use their tongues to scoff we will use ours to praise our Redeemer.

Glendale, Calif. Mrs. Lulu Terford.

SAMUEL S. NEHER

Samuel S. Neher, the sixth of the eleven children of Joseph and Hannah Neher, was born Feb. 24, 1878. He answered the last call on March 26, 1937. His age was 59 years, 1 month and 2 days.

He was born and grew to manhood on the farm three and one-half miles northwest of this city. At the age of sixteen, under the preaching of Bro. I. B. Trout, he accepted Christ. He was baptized by Bro. A. L. Wright. Early in life he spent some time in the south. Here he attended Citronelle College in Alabama. Later he returned to this community and taught in the public schools.

Two years later he went to California. While there he met Miss Emma Fike of Milledgeville, Ill. They found in each other agreeable companionship and when they returned from California they were married at the home of her father in Milledgeville. This union was blessed with five children. Charles Emerson, who preceded him in death fourteen years ago; Joe of Antioch, California; Mildred, who teaches at Chester; Clarence, who is a senior of Manchester College; and Royal, who is a senior of Chester high school.

The first year of their married life was spent on the farm in this community. The heavy work of the farm seemed too much for Bro. Neher. At this time Albaugh-Dover Company of Chicago was organized and he was asked to take a position with them. He accepted this place and moved to Chicago.

This was the time when Bro. E. B. Hoff and Bro. A. C. Wieand were starting Bethany Bible School. It was then located on Hastings Street. Bro. Neher became a charter student of the school. He became greatly interested in the work of the church and Sunday school. On Feb. 9, 1906, his faithfulness was recognized and he was called to the deacon's office along with Bro. O. G. Brubaker. In September of the same year he was called to the ministry with Bro. A. F. Wine. When we opened the mission at Douglas Park, Bro. Neher was selected as the first Sunday-school superintendent.

In 1907 he moved with his family near Twin Falls, Idaho, where he remained for eleven years. He was deeply interested in religious work. In 1909 he was advanced to the second degree of the ministry and in 1915 to the eldership. He found opportunity to preach in churches and schoolhouses. For three years he had charge of the Sunday-school teachers' training work of the county and state. He was elected treasurer of the first mission board of the district of which Bro. L. H. Eby was chairman. Later he was selected as district evangelist which took him into western Montana, Idaho and Oregon.

In 1918 he was called as pastor to Kingsley, Iowa, which

position he held for three years. He then accepted a call to the pastorate of the Pyrmont church in Indiana. He served this church just one year when his parents who were declining in health requested that he return to the farm in this community.

The remainder of his life he spent on a farm near North Manchester, where he was actively engaged in the work of the Walnut street church.

The funeral services were at the Manchester church in charge of H. L. Hartsough, L. H. Eby and Edward Kintner.

H. L. Hartsough.

North Manchester, Ind.

MARY HARDY

Sister Mary Hardy was born in Stephenson County, Wisconsin, Aug. 22, 1854. She was the daughter of Abraham and Ellen Studebaker. She spent most of her youth in Wisconsin. She united with the Church of the Brethren at the age of eighteen under the influence of Bro. Enoch Eby's preaching. From her youth she loved the church and served wherever she could.

At the age of twenty-five she married James Hardy, who was later ordained to the ministry. The larger part of their married life was spent in and around Kansas City. Six children were born to this union. All of the children united with our church, with the exception of one, who died in infancy.

Four years ago, Sister Hardy moved with her daughter and family to Independence, Kans. She soon won her way into the lives of the people of Independence. She was always at church and her pleasing personality was a blessing to every one.

On the morning of June 27, 1936 Sister Hardy fell and broke her leg. She never recovered from this injury. She passed away Nov. 9, 1936, at the home of her daughter, Mrs. Viola Kepler, at the age of 82 years, 2 months and 18 days. It was the writer's privilege to know Sister Hardy but a few months. The moments spent at her bedside will always be remembered. She would often ask about the church and at times would want to know what I preached about. Often when I would ask her if she would like for me to pray with her, she would answer in a sweet tone of voice "I wish you would."

She is survived by two daughters: Mrs. Phoebe Harris of Kansas City, Kans., and Mrs. Viola Kepler of Independence, Kans.; one son, Lyman Hardy of Olathe, Kans. Also surviving are one brother, one sister, fifteen grandchildren and six great-grandchildren. One daughter passed away in 1918 while studying at McPherson College, preparing for foreign mission work.

Funeral services were conducted by the writer at Independence and she was laid to rest by her life companion in the Olathe cemetery. Services at the grave were in charge of Eld. H. T. Brubaker.

Raymond R. Peters.

Independence, Kans.

WRIGHT GOLDEN WEDDING

Brother and Sister J. M. Wright of Loveland, Colo., observed their golden wedding Feb. 13, 1937. Bro. Wright lost his eyesight twelve years ago, while living on a ranch in Cherry County, Nebr. They moved from Hastings, Nebr., to Loveland, Colo., nearly five years ago. They united with the Brethren church thirty-seven years ago. They have two daughters, four sons, eighteen grandchildren and four great-grandchildren.



Mrs. Chas. Fetters.

Lisco, Nebr.

FLORA BOWEN PROWANT

Flora Bowen Prowant was born Oct. 3, 1864, near the home in Wysox Township where she passed away March 22, 1937, at the age of 72 years, 5 months and 19 days. She was the only child of Ferdinand and Frances Bowen, with the exception of an older brother who died in infancy. Her father died when she was but one year old. From that time on she and her mother made their home with the grandparents. At the age of nine, with her mother and her grandparents, she made a trip by covered wagon to Stromsburg, Nebr., where the family remained for a year to prove up on a homestead, after which they returned to their home in Illinois. After receiving her elementary education in the country schools, she attended high school in Lanark.

Feb. 18, 1885, Flora Bowen was united in marriage with John J. Prowant, in the home of her grandfather, John S. Palmer, by Eld. George Zollers, at that time pastor of the Hickory Grove church. To this union were born twelve children, two of whom preceded her in death. She is survived by her husband; seven sons—Alvin, Voyle, John F., Arlie, Fred, Forest and Frank—and three daughters—Benlah Hoak, Margaret Cormany and Frances Miller. There are twenty-three grandchildren and two great-grandchildren.

Mrs. Prowant's entire married life was spent in and near Chadwick. Much of the time she shared her home with her mother, who preceded her in death by twenty years.

In her early married life she united with the Church of the Brethren at Dutchtown church, of which she remained a faithful member until her death.

Mrs. Prowant and her husband made a number of pleasant trips to California in the latter years of their life together. All but the first of these journeys were to visit with several of their children and their families who had made their homes there. They had returned from the last of these visits just one month before Mrs. Prowant's death. In November of 1933 the entire family was re-united in the home, the only time in the past eleven years. Feb. 18, 1935, was their golden wedding anniversary.

Mrs. Prowant was one loved by all. Those who knew her best loved her most. She was a mother to those who needed a mother, and a daughter to those who needed a daughter. She was ready for the summons of her Maker: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Chadwick, Ill.

V. V. Prowant.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bohrer-Grosh.—By the undersigned, at his residence, April 5, 1937, D. H. Bohrer of Olin, Iowa, and Miss Ida M. Grosh of Clear Spring, Md. —S. B. Miller, Cedar Rapids, Iowa.

Butson-LeGros.—By the undersigned, at the Roanoke church, on April 4, 1937, Bro. Robert Butson and Miss Anita LeGros, both of Jennings, La.—Glenn Harris, Jennings, La.

Gindlesperger-Shroyer.—At the home of the writer, March 20, 1937, Charles Lewis Gindlesperger of Stoyestown, Pa., and Sister Clarabelle Shroyer of Tire Hill.—Arthur L. Rummel, Johnstown, Pa.

Kuehl-Vosdingh.—Married by the undersigned at his residence, Delbert Kuehl and Sister Sarah Vosdingh, both of this city, March 28, 1937. —S. B. Miller, Cedar Rapids, Iowa.

Lantz-Coregan.—By the undersigned, at the Florence church, on March 28, 1937, Claud Lantz of Constantine, Mich., and Virginia Coregan of Elmhurst, Ill.—Geo. S. Sherck, Constantine, Mich.

Swinehart-Bean.—By the undersigned, at the home of the bride's aunt in Sturgis, Mich., Dec. 13, 1936, Lloyd Swinehart and Ella Maud Bean, both of Three Rivers, Mich.—Geo. S. Sherck, Constantine, Mich.

FALLEN ASLEEP

Bailey, Bro. David Peter, aged 70 years and 10 months, died at his home Jan. 18, 1937, following an illness of but a day. A son of Eld. John P. and Martha Bailey, he was born at Lawrence, Kans., Feb. 28, 1866. As a young man he moved to Mt. Etna, Iowa, where he was

married to Bessie May Shupe. She survives him with two daughters, three grandchildren and one sister. In 1912 the Baileys moved to Trigo, Calif., where he was instrumental in obtaining a site and helping to build a church of which he was a charter member. He was baptized at the age of twenty-eight and from that time on was very active in church work. He was a deacon and active member of the Men's Work group; at one time he was Sunday-school superintendent. Funeral services at the La Verne church by W. I. T. Hoover, assisted by Bro. M. J. Mishler and interment made in the Evergreen cemetery west of La Verne.—Grace Hileman Miller, La Verne, Calif.

Bowers, Mrs. Emma Jane, daughter of John and Tamer Arnett, was born June 13, 1868, in Darke County, Ohio; she died Jan. 6, 1937. Her father died when she was but five years old and her mother when she was twenty-three. She united with the Church of the Brethren at the age of fourteen. When twenty-four years old she married Edw. I. Bowers; to them were born two sons and three daughters. She maintained her faith in God and the church of her choice until death. The two sons survive with the husband and a granddaughter. Funeral services by the writer at the church in Muncie with burial in Beach Grove cemetery.—J. Andrew Miller, Muncie, Ind.

Brubaker, John W., the son of Samuel F. and Martha Brubaker, was born in Montgomery County, Ill., April 26, 1869, and died at his home in South English, Iowa, March 14, 1937. He married Laura A. Neff Feb. 22, 1893. To this union five children were born. He leaves his companion, four children and twenty-one grandchildren, two brothers and two sisters. The family moved to Kansas in 1907 and to South English in 1915. In 1918 he was seriously injured in an accideut and afterward never was able to walk. For over eighteen years he had spent almost the entire time in bed, bearing his misfortune with great patience. On March 3 in moving from the bed to his wheelchair, he fell and as a result gradually failed until death relieved him. Funeral services at the Brethren church with burial in the church cemetery.—Mary Coffman, South English, Iowa.

Cubbage, Sister Mittie Lee, born July 9, 1880, and died March 20, 1937. She was in failing health for years but the immediate cause of death was pneumonia. She married Bro. Ashby Cubbage and to them four sons and one daughter were born. One son died in infancy. She united with the Brethren church in young womanhood and lived faithful to her vows. She also leaves two sisters and two brothers. Funeral services in Leaks Chapel church hy the writer, assisted by Bro. E. L. Cave. Burial in the cemetery near by.—H. F. Sours, Luray, Va.

Groft, Bro. Oliver B., died of pneumonia, March 20, 1937, at the home of his son-in-law and daughter, Brother and Sister Irvin R. Little in Westminster. He was 89 years old. He had been a member of the church for many years and was the last of the thirteen original members of the Westminster church. Three daughters survive, also five grandchildren and three brothers. Funeral services in the Westminster church by the pastor, Bro. A. Stauffer Curry, assisted by Eld. Geo. A. Early and Eld. H. M. Stover. Interment in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Howard, Margaret May, born in Cleveland, Ohio, Sept. 2, 1916, died Feh. 10, 1937. She united with the Tire Hill Church of the Brethren Oct. 6, 1933. Surviving are her husband, Harold Howard, parents, two brothers and two sisters. Bro. Arthur L. Rummel preached the funeral sermon in the Stahl Mennonite church, assisted in the service by Rev. Sanford Shettler. Burial in the Mennonite cemetery.—Mrs. Arthur L. Rummel, Johnstown, Pa.

Hughes, Mrs. Victory Whitson, daughter of John and Alzie Whitson, was born Jan. 22, 1860, and died March 4, 1937. In 1877 she married Garrett D. Hughes, to which union were born seven children, all of whom are living. Besides her husband and children, she is survived by forty-six grandchildren and twenty-one great-grandchildren. —Mrs. Carl H. Welch, Relief, N. C.

Jester, Thos. E., youngest son of Wm. and Lucy Jester, born in Yadkin County, N. C., on April 18, 1865, and died March 10, 1937. He married Sarah E. Cable Jan. 19, 1888. They later moved to Indiana and established a home in Delaware County near Gaston. He united with the Christian church but later hecame a member of the Baptist church near his home. Just a week before his death he was stricken with paralysis and taken to the hospital where he died. He is survived by the widow and one brother. Funeral by the writer in Elm Ridge mausoleum where the hody lies.—J. Andrew Miller, Muncie, Ind.

Keifer, George, aged 79 years, died at the home of his daughter. He is survived hy two sons and three daughters. Services at Merkeys by Brethren I. D. Gibble and Geo. Snyder with burial in adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Kirkendall, John W., son of Mr. and Mrs. Ephraim Kirkendall, born Jan. 28, 1859, in Iowa, and passed away in a Sioux Falls hospital, following an illness of mastoid infection. He with his parents left Iowa during his early childhood and moved to a farm in Kansas. He was baptized and was an active member of the Dunker Brethren church in Independence, Kans. Jan. 1, 1880, he married Rehecca Needles. To this union twelve children were born. In November, 1915, he located on a farm near Parker, S. Dak., where he remained until 1936 when he retired and moved near Sioux Falls, where he resided at the time of his death. He leaves his wife, ten children, forty-four grandchildren and twenty-one great-grandchildren. Funeral services at the Parker Presbyterian church by Rev. Middents and Rev. Tell. Burial in the cemetery near Parker.—Mrs. J. K. Kirkendall, Parker, S. Dak.

Klein, Naomi, daughter of Mrs. Cathrine Klein, born Nov. 12, 1915, and died March 7, 1937. She united with the Church of the Brethren at the age of ten. Surviving are two brothers and one sister. Funeral services at Elizabethtown church by Bro. R. W. Schlosser with burial in Mt. Tunnel cemetery.—Katie Shearer, Elizabethtown, Pa.

Masters, Sister Sudia Fleming, daughter of John and Missouri Fleming, born April 6, 1871, and died Feb. 5, 1937. She married Bro. Jason Masters Dec. 9, 1887. To this union were born three sons and one daughter, all of whom survive, as well as her husband, a brother and seven grandchildren. Funeral services at the home by Carl H. Welch, assisted by Bro. Vance Tipton and Bro. J. H. Griffith.—Mrs. Carl H. Welch, Relief, N. C.

Merkey, Mary Ella, born near Cloud Chief, Okla., Dec. 29, 1923; she died March 8, 1937. At the age of eleven she united with the Washita congregation, Church of the Brethren. She leaves her parents, Brother and Sister John Merkey, two sisters and four brothers. Funeral services at the Washita church by the undersigned.—Albert Williams, Thomas, Okla.

Reber, Emma, aged 68 years, wife of Bro. John Reber, died at her home. She was an active member of the Church of the Brethren for many years. She is survived by her husband and a number of sons and daughters. Services at Zieglers meetinghouse by Ira D. Gibble and Geo. Snyder with burial in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Rhinehart, Sister Julia, widow of Ephraim Rhinehart, died March 24, 1937, aged 74 years. She was for many years a member of the Church of the Brethren. Surviving are a daughter, son, sister, five grandchildren and four great-grandchildren. Services in Mummerts meetinghouse by Jacob Stauffer and J. E. Myers. Interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

Weddle, Fred, aged 32 years, son of Joseph and Sister Flora Weddle of near Willis, died in a hospital in Roanoke, Va., of pneumonia, March 17, 1937. Seven years ago he married Miss Gertrude Spruce and to them were born four children. Besides his wife, children and parents, he is survived by nine brothers and sisters. Funeral services in the home by the Rev. Childress and Eld. A. N. Hylton. Burial in the family burial ground.—Mrs. Ava M. Cannaday, Willis, Va.

Weddle, Sister Lyda Howell, born Sept. 25, 1861, and died March 3, 1937. Dec. 13, 1885, she married Jos. S. Weddle. She was a charter member of the Pleasant Hill church, having belonged to the Brethren church for more than fifty years. Since the death of her husband fourteen years ago, she had made her home with her daughter, Mrs. H. E. Keith, of Willis. Besides her daughter, she is survived by two sisters, one brother, three grandchildren and two great-grandchildren. Funeral services in Pleasant Hill church by Eld. A. N. Hylton with burial in Pleasant Hill cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Williams, Sister Glennie Wonderlich, born near Ollie, Iowa, Sept. 15, 1881, and died Jan. 24, 1937, after an illness of many years. She leaves her husband, two sons and her mother. While her health permitted, she was an active worker in the church, teaching in the children's department and helping wherever else she was needed. After she became bedfast her chief interests continued to be the welfare of the church and her home. Funeral by Bro. D. F. Shelly with burial in the Brethren cemetery.—Enid Wonderlich, Keokuk, Iowa.

Ziegler, Daniel Webster, infant son of Brother and Sister Reuben Ziegler, died at the home of his parents after an illness of pneumonia. Services at Zieglers by Brethren Jacob P. Merkey, Geo. Snyder and Elias Frantz with interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

CHURCH NEWS

CALIFORNIA

Calvary.—On Feb. 7 Bro. V. F. Schwalm, president of McPherson College, preached at the morning service on The Need of God. Feb. 10 the film, The King of Kings, was shown. The men's organization had their regular monthly dinner Feb. 18, followed by pictures of Boulder Dam. While Pastor Howell held revival services at Hermosa Beach, the Sunday evening services were conducted by J. W. Cline Feb. 14 and N. J. Brubaker Feb. 21. Bro. Cline also led the prayer meeting during the pastor's absence. Bro. Edgar Rothrock brought the morning message Feb. 28. Grandma Harriet Vinson went to join a long-mourned companion Feb. 5. She will be missed, especially at the Aid where she was always found busy quilting. Funeral services for Mrs. Hattie Harter were held Feb. 9. Special pre-Easter services were held in the main auditorium with the older divisions of the Sunday school meeting together. An Easter sunrise service was held at the church, followed by breakfast sponsored by the men's organization. Bro. Howell brought a message on The Underground Road. At the regular morning service he delivered a stirring message on The Source of Eternal Life. In the evening four were baptized. A pageant, The Challenge of the Cross, was given by the Fellowship class and the choir, directed by Mrs. Frank Howell. Mr. and Mrs. Paul Duke have for the past few years supervised the girls' and boys' clubs, meeting during the week. The Boy Scouts are led by Ralph Duke, the senior Girl Reserves are in charge of Mrs. Paul Duke, assisted by Mrs. Wayne Duke. The junior Girl Reserves led by Rosemary Rahn and Mrs. Frank Howell meet with the Blue Triangle girls. A special effort is made to interest the children in Sunday school and practically all of them attend regularly. The various clubs have been the means of building up the departments of the Sunday school, especially the high school division. Our treasurer, Benj. Van Dyke, reports a fine increase in funds received, due to increased

offerings and rentals from the court adjoining the church.—Ethel C. Smith, Los Angeles, Calif., March 31.

Lindsay church met in council March 17. The usual reports showed that the work is going forward. The trustees and finance board were authorized to redecorate the interior of our building and build new steps at the front entrance. We plan to have this work done before our homecoming day which will be April 11. Just recently we have had a time of spiritual refreshing, when Bro. Nicls Esbensen was with us in an evangelistic meeting. The preaching of the word brought many into a closer walk with God and convicted many others. Six were baptized, uniting many homes. Three others have come into fellowship by letter. The influence and inspiration of these meetings did not end when our evangelist left, but at the next prayer meeting a definite plan for personal evangelism through the next six months was put in operation. There is a growing interest in our weekly prayer meeting. Recently Rev. Zimmerman, a converted Jew who conducts a Jewish mission in Los Angeles, was with us. We are beginning a study of the Gospel of John with our pastor, Bro. W. M. Platt, as teacher. The young people will present an exchange program in the Raisin City and Bakersfield churches sometime soon.—Hazel Marie Kennedy, Tulare, Calif., March 27.

Reedley.—The regular services throughout March have been evangelistic in character. These efforts, supplemented by prayer meetings and personal work, came to a climax on Easter with the baptism of six fine young people; one was also received into fellowship. A program was given Easter morning followed by a sermon by Bro. John Strain. Our love feast will be held Sunday evening, May 2. Two of our young sisters attended the regional conference in La Verne. Special offerings were taken on achievement day, Easter and for the flood sufferers. Our women's missionary society is finishing the study of Congo Crosses. Our district officers of Women's Work met with us on Feb. 24. The pictures of our Africa mission were shown Feb. 6. —Mrs. Mamie Sink, Reedley, Calif., March 31.

IDAHO

Nezperce.—Our church met in business session March 14. Delegates were selected for the coming district meeting: Sisters Anna Smith and Sadie Johnson; with Sisters Ada Billups and Cynthia Thomas, alternates. The date for our love feast was set for June 6 at 7: 30 P. M.—Mattie E. Thomas, Nezperce, Idaho, March 26.

INDIANA

Anderson.—Our revival conducted by Bro. J. O. Winger closed last night. Nineteen were baptized, two reclaimed and one awaits baptism. The interest was fine throughout the services. We were favored with a musical program last Monday evening by Manchester College quartet. Our communion will be held the first Saturday evening in May.—Nila Alldredge, Anderson, Ind., March 29.

Salamonie.—This church recently experienced a very successful series of evangelistic meetings. Bro. Leo H. Miller, pastor at Fort Wayne, came March 7 and labored earnestly with us for two weeks. Bro. Miller gave us some very wholesome teaching in regard to home life, church activity, and fundamental church doctrines. Besides his strong sermons he brought some very fine instruction by means of still film pictures. Each evening these fifteen lectures portrayed in simple and most effective manner "What It Means to Be a Christian." Such lessons were not theoretical and technical but fundamental, vital and practical. They appealed both to children and to adults. Personal work, too, was carried on in vigorous fashion. Although sickness in the pastor's family hindered him from actual participation in much of the calling, nevertheless this phase of the work was well cared for by the men of the congregation. Eighteen were baptized in a very beautiful service the evening preceding Good Friday and two more await the rite as soon as health conditions permit. It was a dramatic moment in the closing service when a man seventy-four years old and his wife came forward. Our communion service Good Friday evening was likewise unusually impressive. Bro. William Ulrich officiated. We trust that this has been a genuine revival—one that will cause this church to continue its evangelistic and soul nurturing activities.—W. C. Stinebaugh, Huntington, Ind., March 29.

IOWA

English River.—Our quarterly council was held Feb. 27. Bro. W. H. Brower was elected Annual Meeting delegate with Sister Elmer Flory, alternate. We decided to get new screens and new shades for our church. The Men's Work organization had a sign bearing the name of the church placed on the main highway pointing to our location. Services were held Jan. 17-19 while Bro. Davis and Bro. Williams were here from McPherson College. Our services have been moving forward under the direction of our three resident ministers—Bro. J. D. Brower, W. D. Grove and W. H. Brower. At the close of the past year the older men and women's Bible class reported 144 calls in homes. Our response to flood relief was very good.—Mary Coffman, South English, Iowa, March 29.

South Keokuk church met in council March 13. Sister Irene Wallerich was re-elected Sunday-school superintendent and Bro. Stanley Williams, assistant. Brethren Leo Power and D. F. Shelly were elected delegates to district meeting, with Sisters Power and Shelly, alternates. Sister Irene Wallerich was elected Sunday-school delegate. We decided to hold our love feast Sunday, May 30.—Enid Wonderlich, Keokuk, Iowa, March 31.

Waterloo.—We are very glad to report that our remodeling program is completed. On March 21 we had a rededication service at which time Bro. Blough's sermon was on the subject, My House Shall Be Called a House of Prayer. The following Monday evening was the family dinner, held in the new social hall, with 175 in attendance. Rev. McCartneysmith was the guest speaker and it was also an occasion for honoring our junior basketball boys. Remodeling of the basement into a large parlor is the largest single feature of the program, but almost every other part of the building has been improved in some manner. In the church auditorium a choir loft has been built to the left of the pulpit. The pulpit platform has been extended three feet in each direction. An archway behind the pulpit has been closed off by a sliding door, which opens to the baptistry. A landscape was painted on the under side of the baptistry cover, which when open can be seen from the auditorium as a background for the baptismal service. The entire interior of the church has been redecorated. A new entrance to the basement has been constructed at one corner of the building. The floor of the basement was lowered six inches, and a new concrete floor laid. The furnace was also moved to the rear of the basement parlor, and a blower system added to force hot air to all parts of the building; new pipes were installed throughout. The kitchen has been moved downstairs. At the front end of the parlor will be a raised platform for use during programs and other events. The work has been done over a period of seven weeks without missing a single Sunday service. Feb. 21 a peace program was given in which all departments took part. A very fine Easter cantata was presented by the choir on Sunday evening.—Mrs. Thomas Thompson, Jr., Waterloo, Iowa, March 31.

KANSAS

Independence.—Fifteen people were added to the church membership on Easter, eight by baptism and seven by letter. We had a good pre-Easter meeting; the pastor did the preaching. The departments of the Sunday school had charge of the worship each night. We are expecting several more to unite with us soon. Our goal for 1936-37 is to increase our membership from 167 to 200.—Raymond R. Peters, Independence, Kans., March 31.

Sabetha.—At the business meeting Dec. 13 Milton Lichty was elected church clerk to fill a vacancy. It was decided to have a missionary program and offering the first Sunday night of each month. We also decided to assist the Sunday-school children in projects to raise mission money this summer. Dec. 20 the children gave their Christmas exercises and in the evening the B. Y. P. D. presented the play, In Perfect Peace. A white gift offering of $30 was received. Christmas Eve the young people sang carols in twenty-four homes. Feb. 2 Brethren C. E. Davis and O. P. Williams, representing McPherson College, were in our territory lecturing and working the field. We joined the other churches of the city in Prayer Day, prayer week, Thanksgiving and pre-Easter services, including Good Friday. We with the other churches individually carried out the eight Sunday Lenten services, during which time Mrs. Ona Sell gave a serial story which was inspirational to all. Our pastor attended the regional conference at McPherson and reported much inspirational experience received. Our birthday banquet was held Feb. 28; the offering was over $50. Easter morning the young people sang carols in twelve homes. In the evening the young people presented the cantata-play, He Lives. Our B. Y. P. D. attendance and interest are gratifying. The communion was held March 25 with Bro. Harvey Hostetler of Morrill officiating. Before the communion two were baptized.—Mrs. Ivan Keller, Sabetha, Kans., March 30.

Topeka.—Miss June Yearout, twenty-one-year-old girl evangelist from Boulder, Colo., conducted a three weeks' evangelistic meeting in February. Two persons made public confessions for Christ, but everyone who attended any of the meetings received an abundance of inspiration and spiritual uplift. Miss Yearout delivers a powerful and straightforward message. Her sermons are based upon a thorough knowledge and a very human understanding of the Bible. The church was crowded nearly every night, many persons coming long distances to hear Miss Yearout. Brethren Williams and Kinzie, McPhersan College representatives, spoke at the Sunday night meeting, March 21. Several improvements have been made in the church building recently. Last year a basement was dug under the church; last fall the old chairs were replaced by benches, and just now a baptistry and new rostrum are being built. The new baptistry was dedicated Easter night when two persons were baptized. Following the baptismal service a song and story program, "Joseph of Arimathea," was presented. Miss Neva Root was the reader. A B. Y. P. D. rally of the northeast district of Kansas will be held in the Topeka church May 1 and 2.—Mary M. Smith, Topeka, Kans., March 30.

MARYLAND

Piney Creek church met in council March 13. Prayer meeting leader is Raymond Rhineman; Sunday-school superintendent, Harry Ecker; assistant, Raymond Rhineman. Delegates to district meeting are Bro. Silas Utz and Birnie Bowers; alternates, Bro. John Spangler and Edw. Copenhaver. Bro. C. F. Bucher was re-elected elder for another year. The Ladies' Aid has been doing a good work, also the B. Y. P. D. We decided to hold our love feast May 1 at 2 P. M. We elected Charles Bowers as our church treasurer. The agent handling the Maryland History of the Church of the Brethren has sold all of this congregation's allotment of this interesting book. The B. Y. P. D. gave an interesting program on Easter evening.—Vergie A. Bowers, Taneytown, Md., March 30.

MISSOURI

Shoal Creek church met in council March 11 with Bro. Oscar Argabright presiding. We decided to hold our love feast Friday night,

April 9. We also decided to see about providing a way for the group to go to Jasper to the ministers' conference and young people's rally on April 4.—Mrs. Wilbert Erisman, Fairview, Mo., March 27.

OHIO

Eagle Creek.—At the beginning of the year the sisters of the church decided to reorganize the Aid Society which has been inactive for the past year. Maxine Baumgartner was chosen president. The sisters have completed two friendship robes which were given to sick members of the church, and now are working on friendship pillows. Jan. 31 Bro. D. O. Cottrell, pastor of the Bellefontaine church, gave an interesting lecture on the Holy Land, showing pictures he and his wife had taken while there. Feb. 7 an offering of $67.51 was taken for flood relief. Recently the quarterly business meeting was held. Delegates elected to district meeting were Clara Rhodabaugh and Mrs. Irene Bowers. Upon their return an interesting report of the meeting was given. Starting March 21 our church sponsored a week's pre-Easter meeting, in charge of our pastor, Bro. J. J. Anglemeyer, and Bro. Gale Freed. Bro. Haldeman, pastor of a neighboring church, also delivered one message during the week. The messages were inspiring and uplifting. On Easter the junior department of the church gave an interesting program in readings and songs.—Mrs. Reba Bame, Williamstown, Ohio, March 31.

Hartville church met in council Jan. 7. The various organizations gave favorable reports showing that we really are at work. A recommendation was made that our fall communion date be moved forward from November to August to better accommodate the older folks. A program for special days throughout the year was formulated. A community leadership training school was conducted in the Lutheran church Jan. 5 to Feb. 8 with Bro. Mulligan as dean. Bro. Walter Young of Canton directed our chorus in a series of music classes each Tuesday evening for six weeks. World Day of Prayer was observed Feb. 12 in a community service at the Lutheran church. The Lenten season was observed with joint services with the Reformed congregation each Thursday night. During Holy Week we experienced the renewal of the most unusual events in the life of Christ, as we worshiped in the evangelistic services conducted nightly by Brethren Eldon Petry and C. H. Petry and our pastor. Union services were held on Good Friday afternoon at our church with Rev. G. M. Lubold of the Lutheran congregation bringing the message. The high school glee clubs furnished music. On Easter morning the children presented a program after which Bro. Mulligan delivered a sermon. As a direct result two were added to the fold. At this service two were also received by letter. In the evening the B. Y. P. D. presented a pageant, The Half of My Goods. The annual missionary offering amounting to $47.85 was received at the morning service; this goes toward the support of Bro. I. W. Moomaw, our missionary in India. Bro. Ray Keim was with us Feb. 21. The achievement offering amounting to $126.95 was received Feb. 14. An offering of $59.05 was received for our new camp site, the Zion church, which has been purchased at a cost of $2,000. Men of our congregation have helped on the camp project. The Ladies' Aid has been busy quilting this winter and gave $20 toward the general women's project. The Women's Work organization has completed the study of Congo Crosses. April 4 the African pictures will be presented in conjunction with the study of this book. A men's and boys' retreat was held in the church March 30 with Bro. J. C. Inman, speaker. Our congregation gave $74.50 toward the Cleveland church debt. The B. Y. P. D. has been responsible for one Sunday evening service each month this winter and otherwise meet for their own service each Sunday evening preceding regular church service. More than 75 per cent of our members are receiving the Messenger this year.—Mrs. Russell Stickler, Hartville, Ohio, March 30.

Marble Furnace church met in council March 17. Delegates elected to district meeting, which is to be held at Pitsburg, are Burneda Storer and Ruth Swinger; alternates, Marion Hedrick and Spencer Storer. Chester Storer having moved away, Marion Hedrick was elected trustee in his place. Our three pre-Easter services were profitable and uplifting. Bro. Walter Swinger preached both Tuesday and Wednesday nights. Our love feast Thursday night was a very solemn, spiritual meeting. Bro. Ross Davidson officiated; he presented many thoughts worth remembering. Our young folks have charge of the church services the first Sunday night of each month.—Mrs. Lucy Ramsey, Peebles, Ohio, March 29.

Painter Creek.—On Monday evening, March 1, was the beginning of our evangelistic effort with Bro. Roy K. Miller assisting. He gave us a series of spiritual and inspiring sermons. His stories and object lessons to the children were interesting and helpful to all. The attendance was not as large as it should have been because of much sickness in our community both among children and adults. Our pastor and the evangelist together made a fine team of Roys, as they went about trying to comfort the sick, inspire the members and warn the unsaved. We were very happy in receiving ten new members into church fellowship, most of whom have prospects of a long life of service before them. Six of these were Sunday-school boys, one a young mother and three young ladies who have a fine record of Sunday-school attendance to their credit. At our business meeting on March 18 Opal Honeyman, Ethel Loxley and Millard Snider were chosen delegates to district meeting to be held in our adjoining church at Pitsburg on April 15. The question of a Daily Vacation Bible School this summer was left to the local board of Religious Education.—Mrs. Levi Minnich, Greenville, Ohio.

Pleasant View.—While there has been much sickness during the winter months which cut down our attendance, yet the interest has been good and the program of the church spiritually helpful. Early in November Prof. L. W. Shultz of Manchester College spent sometime with us in the interest of peace. Our annual father and son banquet was served by the Ladies' Aid. About seventy men and boys enjoyed the fellowship meal and listened to the program. The main part was a speech by Raymond Smith, judge of the probate court, and music by a male quartet from a neighboring Mennonite church. Our pastor brought us a special message on Thanksgiving eve. It was our privilege to entertain the district B. Y. P. D. conference the week end after Thanksgiving, Prof. Warren Bowman of Juniata College being the main speaker. The Christmas season was observed by a children's program and a cantata by the adults, What Child Is This? The young people sang carols for the sick, aged and shut-ins on two different occasions during the holiday season. The sermons by our pastor during December were especially adapted to the Christmas season and helped us to a greater appreciation and understanding of the coming of the Christ. On New Year's night the ladies of our Aid Society entertained their families at a covered dish supper. We have just finished our mission study classes. The adults were led by Don Lackey, the young people by Bro. I. C. Paul, and the children by Juniata Byerly. A district essay contest was held in connection with these classes and Dorothy Byerly of this church won the award—a free scholarship to Camp Mack. The subject was The Christian's Responsibility to the American Negro. Recently a group from the Manchester Volunteer Band brought us a message on peace in a

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

DISTRICT MEETINGS

Maryland, Eastern, Thurmont, April 28.
Maryland, Middle, Welsh Run, April 21, 22.
Pennsylvania, Eastern, White Oak, April 28, 29.
Pennsylvania, S. E., N. J. and E. N. Y., Germantown, April 21, 22.
Virginia, Northern, Linville Creek, April 16, 17.
Virginia, Second, Staunton, April 28-30.

LOVE FEASTS

California

April 21, McFarland.
April 29, 7:30 pm, Hermosa Beach.
May 2, 7:30 pm, Reedley.

Florida

April 18, Miami.
April 25, 7 pm, Sebring.

Idaho

May 14, Bowmont.
June 6, 7:30 pm, Nezperce.

Illinois

May 2, Panther Creek.
June 6, 7 pm, Cherry Grove.

Indiana

April 24, 7:30 pm, Nettle Creek.
April 24, West Manchester.
April 24, Beech Grove.
May 2, Liberty Mills.
May 9, 7 pm, Rossville.
May 20, North Webster.
May 22, 7:30 pm, Middletown.
June 5, 7:30 pm, Mt. Pleasant.
June 6. 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.
May 30, South Keokuk.

Kansas

May 2, 7:30 pm, Belleville.

Maryland

April 25, 5 pm, Woodberry, Baltimore.
May 1, 2 pm, Piney Creek.
May 2, 6:30 pm, Pipe Creek.
May 16, 6 pm, Westminster.
May 22, 2:30 pm, Longmeadow.
May 23, 6:30 pm, Monocacy.

Michigan

May 8, Pontiac.

Missouri

May 5, Bethel.

Nebraska

May 23, Bethel.

Ohio

April 18, 7 pm, Hartville.
May 23, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.

Oklahoma

April 26, Thomas.
May 1, Big Creek.

Oregon

April 17, Albany.
May 14, 8 pm, Grants Pass.

Pennsylvania

April 18, 7 pm, Fairview.
April 18, Mt. Pleasant.
May 1, 2, Little Swatara.
May 1, 2, 2 pm, Spring Grove at Kemper house.
May 2, 7 pm, Connellsville.
May 2, 7 pm, Norristown.
May 2, 6:30 pm, Roaring Spring.
May 2, Ephrata.
May 2, 6 pm, Hanover.
May 2, 7 pm, Green Tree.
May 8, 9, 1:30 pm, Annville.
May 9, Smithfield.
May 9, Perry at Farmers Grove.
May 15, 16, 10 am, Falling Springs at Hade house.
May 16, Dunnings Creek at New Paris church.
May 19, 20, White Oak at Graybills.
May 22, 1:30 pm, Conestoga at Bareville.
May 23, 7 pm, Snake Spring Valley.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 30, Fredericksburg, Meyer house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.

Texas

June 13, Pampa.

Virginia

May 8, Oak Grove.
May 15, Midland.

Washington

May 8, Richland Valley.

short play. We observed family night with a covered dish supper. After this hour of fellowship we held our regular quarterly council. We enjoyed the presence of our elder, Bro. J. J. Anglemyer, and wife during the entire evening. Our pastor has filled the pulpits of the County Line and Lima churches, once at each place, in the absence of the regular pastors. We sent $50 to the Red Cross for the flood sufferers, besides clothing, bedding and food.—Mrs. I. Clifford Paul, Lima, Ohio, March 26.

Silver Creek church met in council March 6. Arthur St. John and Bro. Dale Moyer were chosen delegates to district meeting. We decided to hold our love feast May 23, commencing at 10:30 A. M. We are expecting Bro. H. P. Garner of North Manchester to come to this church to act as pastor, beginning April 1. We are looking forward to a successful year in the Lord's work.—Mrs. Ottie Fisher, Pioneer, Ohio, March 24.

Woodworth.—The holidays were full of events and activities as usual. We were glad to have with us those attending college. The cantata, Another Wise Man, was rendered under the direction of Sister Esther Garver, assisted hy Bro. E. G. Diehm. The January church council authorized the pastoral committee to engage an evangelist to conduct a series of meetings. Bro. A. C. Miller of Pottstown, Pa., was secured, and began a two weeks' revival Feb. 7. The messages were challenging and inspiring. The committee arranged teams to take the evangelist to visit in the homes of members and also those interested in the church. More than fifty homes were reached during the first week. Thus interest and enthusiasm were established from the start and all meetings were well attended. The revival closed Feh. 21 but the church unanimously prevailed on Bro. Miller to remain with us one day longer in order that we might hear his lecture, Being a Brother. An exceptionally large crowd came out to hear him. The B. Y. P. D. cahinet has planned Sunday evening meetings for the early spring months; these programs have been very successful and well attended. The Ladies' Aid was again successful in getting The Gospel Messenger in 75 per cent of the homes. We were privileged to have Bro. Virgil Finnell hring us one of his timely messages Feb. 1. The offering was given him to help carry on his good work.—Mrs. Lurtie Huffman, Poland, Ohio, March 31.

OKLAHOMA

Big Creek.—An interesting and impressive program was rendered on Sunday morning, Dec. 20. In the evening we were favored with a hymn festival of Christmas music directed hy Sister D. J. McCann, interspersed with scripture reading by our pastor. Feh. 28 we had an all-day meeting with a fellowship meal at noon. Quarterly council convened March 18. Sunday-school officers were all re-elected. Sister Beulah Kinzie was elected president of Christian Workers and Sister Bessie Kinzie, superintendent of the junior band. Our love feast will be on Saturday evening, May 1. We were favored with a good program on Easter morning. At this time the church was presented with a beautiful picture of Christ the Good Shepherd hy the junior Sunday-school class and their teacher. In the evening the young people gave the play, The Call, portraying again the Easter message.—Abbie S. Pote, Ripley, Okla., March 31.

OREGON

Albany.—The quarterly business meeting was held March 20. We will hold our communion service on April 17. It was decided to retain our pastor, Bro. D. A. Miller, for another year. Mrs. Holl, with Mrs. Nofziger as her helper, was elected director of children's work. March 14 Bro. Lee Nelson from Portland was with us in the interest of the young people's peace program. March 7 following a hasket dinner in the church, the Fife hrothers who were holding evangelistic services in the Christian church, hrought us a message.—Mrs. E. C. Bowman, Corvallis, Ore., March 26.

PENNSYLVANIA

Altoona (First).—The church is preparing for a revival with Bro. J. H. Cassady, evangelist. Cottage prayer meetings are being held in the weeks preceding the meetings which will begin April 4. Ten were baptized by Bro. Long on the afternoon of Easter Sunday. A pipe organ has been installed recently. The Sunday school is conducting a contest in the memorization of scripture. The pastor devoted a series of morning services to Old Testament teaching on the coming kingdom of God. He is about concluding an evening series of study in the gospel of Luke. The interest and attendance in the Wednesday evening Bihle study is good. In this meeting Bro. Long is very ahly conducting a serial study of the prophecy of Isaiah. Easter night the young folks gave the cantata, The Thorn-Crowned King. A recent Sunday evening service was given over to a splendid program by the a cappella choir of Juniata College.—Ada C. Sell, Altoona, Pa., March 31.

Annville.—On Sunday evening, Feh. 21, the young people's chorus

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from the Richland church rendered an inspiring program. The spring council was held March 6. Our delegates to district meeting are Brethren H. H. Gingrich and C. W. Winters. The welfare board secured Bro. David Snader from Akron who preached a helpful and spirit-filled temperance sermon at our Sunday morning service, March 7. On Easter eight applicants were received into the church by baptism. In the evening an Easter program was presented by the Sunday school. The Christian Workers' Society is sponsoring a program to be given by the East Petersburg a cappella male chorus on Sunday evening, April 18, in the Annville church. The date set for our love feast is May 8 and 9 beginning Saturday at 1:30 P. M. It has been planned to start a series of revival efforts at South Annville house on Sunday evening, May 9, with Bro. Paul Meyer from West Conestoga as evangelist.—Esther G. Bucher, Annville, Pa., March 30.

Elizabethtown church observed the week of prayer which was called for by the Federal Council of Churches of Christ in America through its Department of Evangelism. The speakers for the week were: Jan. 3—Bro. Hershman, our assistant pastor; Jan. 4—Bro. Hiram Eshelman from West Green Tree church; Jan. 5—Bro. B. W. D. Ebersole from the Hershey church; Jan. 6—Bro. Ralph Frey, Jan. 7—Bro. A. C. Baugher, Jan. 8—Bro. R. W. Schlosser—last three were home ministers; Jan. 9—Bro. Whitacre from Harrisburg church. They brought us very helpful messages, drawing us nearer to Christ. March 4 our church held its bi-monthly council and elected Bro. H. K. Ober and A. C. Baugher as delegates to district meeting. For the past eight weeks Sister Martha Martin taught a class on the Old Testament. This class met on Wednesday evenings simultaneously with prayer meeting, and a number of the Sunday-school teachers and officers were enrolled in the class. The B. Y. P. D. of our church has been meeting every Sunday evening since Jan. 1 and has had very interesting discussions on the subjects, "What It Means to Be a Christian," "The Place of Recreation in the Church," "The Doctrines of the Church of the Brethren," and "How to Prepare for Easter." On the evening of Palm Sunday the intermediates presented a pageant on "The Church" as a climax to their Sunday-school lessons for the past three months. We had pre-Easter services Wednesday, Thursday and Friday nights. Easter Sunday morning our pastor preached a very helpful sermon which was the means of four accepting Christ. Easter evening the primaries and juniors of our Sunday school rendered a few special numbers in music following a pageant called "The Challenge of the Cross," given by the young girls' class.—Katie Shearer, Elizabethtown, Pa., March 30.

Fredericksburg.—Since our December council meeting our Sunday-school officers were elected as follows: Union house, John Lentz, superintendent; assistants, Elmer Gibble, Ammon Merkey; Fredericksburg, Ammon Meyer, superintendent; assistants Paul Bashor, Mina Lineweaver. Feb. 28 three were received into the church by baptism and one was reclaimed. At our council March 13 Brethren Henry Ober, Henry King and Ora Gibble took the voice of the church in the matter of an elder. The resignation of Eld. E. M. Wenger as elder in charge was reluctantly accepted. The rising vote of thanks was intended to express to him in a small way our appreciation of his efficient and sacrificial services during almost thirty-one years of shepherding the flock. He has served in the ministry over forty-five years. We elected Bro. Samuel Meyer elder in charge. Bro. Lewis Wampler and Elmer Gibble were elected delegates to district meeting. March 21 Sister Martha Martin was with us in a Bible institute. We expect to hold a series of revival services at the Union house, closing with the love feast May 29 and 30 at the Meyer house, to begin at 10 A. M. We have the promise of Bro. Graybill Hershey to be with us two weeks. June 6 we expect to have an all-day German meeting at Union house.—Mrs. Robert Hostetter, Fredericksburg, Pa., March 27.

Green Tree.—The quarterly council meeting was held March 3. Delegates were elected for district meeting to be held April 23 at Germantown: H. S. Replogle, Eli Stoltzfus and Mrs. Elmer Neuhauser. Calvert Ellis will be with us April 25 for a Bible institute. On May 16 a representative of the Gideons will speak. Love feast will be May 2 at 7:00 P. M. Services will be held each evening of the week previous. Recently through the aid of two women's Bible classes the church has been papered and painted. The young people's society visited the Norristown B. Y. P. D. Sunday evening, March 21. Early morning Easter services were held and later a children's program. In the evening a drama was given, sponsored by the C. E. Society.—Edith B. Replogle, Oaks, Pa., March 29.

Hanover.—At the quarterly council on Dec. 30 the following officers were elected: B. Y. P. D. director, Milton M. Baugher; director of children's work, Eleanor Rohrbaugh. A. C. Baugher of Elizabethtown College held a Bible conference here on Jan. 9 and 10. There was spiritual help for those who attended these meetings. Our offering for flood relief, lifted on Jan. 31, amounted to $57.71. Jan. 31 the B. Y. P. D. gave a home mission playlet entitled In Perfect Peace. We had with us the afternoon and evening of Feb. 26 Brethren Funderburg and Blickenstaff who gave talks which inspired interest in missions. They also showed pictures of various phases of church work. Feb. 28 the B. Y. P. D. gave a musical program including a playlet by the junior girls, Thy Kingdom Come. The pre-Easter services were well attended. Our three local ministers filled the pulpit on successive nights and gave us worth-while thoughts befitting Holy Week. Our love feast will be held on Sunday, May 2, at 6 P. M.—A. P. Hetrick, Hanover, Pa., March 29.

Hollidaysburg.—We are sorry to report that three of our members died since the last report: Harry King, Albert Albright, Mrs. Hampton Delozier. Early in February we had our annual father and son banquet which was well attended. March 14 Rev. O. Bruce Paulson of the Men's Dry League of Pennsylvania spoke in our church. We expect to have our mother and daughter banquet in April. Several material improvements have been made in our church. We are crowded for classrooms in our Sunday school and hope soon to be able to enlarge the basement. The attendance has been good all winter.—Wesley Brubaker, Hollidaysburg, Pa., March 20.

Ligonier.—Since our last report Bro. C. D. Brendlinger of Penn Run, Pa., was with us in a service as was also Rev. Boone of the Baptist faith. Easter morning the children and young people of the Sunday school rendered a very pleasing program under the direction of Mrs. Ross Kinsey and Miss Helen Jones. Our Sunday school and church services are well attended.—Mrs. W. E. Wolford, Ligonier, Pa., March 31.

Little Swatara.—The church met in council March 20. The young people were granted the privilege of forming an organization and rendering an occasional program. Delegates to district meeting are Brethren Geo. Snyder, Elias Frantz and Earl Keeney. Our love feast will be held May 1 and 2 beginning at 10 A. M. A revival will begin May 2 at the Merkey house with Bro. David Snader, evangelist. May 6 the district missionary and Sunday-school meeting will be held at the Ziegler house.—Elizabeth Meyer, Myerstown, Pa., March 26.

Tire Hill.—Oct. 18 we had rededication services, our church being remodeled and rededicated free of debt. A great interest was manifest at the beginning of Sunday school and continued throughout the church service when Bro. John F. Graham gave a spirit-filled message. In the afternoon Bro. John Ellis gave a good message. Bro. Jerome E. Blough gave a history of the Tire Hill church which was very worth while. Then Bro. John F. Graham spoke. Everything was very fitting for the occasion. In the evening we enjoyed another spiritual feast by Bro. Graham. This was the second rededication service at this place. Brethren Jerome E. Blough and John E. Kauffman were present at the dedication and also the two rededication services. Oct. 19 Bro. H. Q. Rhodes began our revival meetings. Each evening we enjoyed a fine sermon, also special numbers in song and readings. Nov. 1 we had a love feast as a climax to our meetings. Bro. Rhodes was with us, also Bro. Jerome E. Blough, who helped to make the feast a success. In the absence of our pastor on March 7 Bro. Wm. H. Rummel gave two good sermons. March 28 we had a sunrise service—one not to be forgotten. Eighty-five persons were present. The Sunday school and church services were also well attended. At the close of the sermon the ladies' Bible class presented each member of the class that was fifty years old or over with a lovely white potted hyacinth. They also presented the pastor and wife with a gift. In the evening the children gave a program. The attendance and interest are steadily increasing.—Mrs. Arthur L. Rummel, Johnstown, Pa., March 30.

TEXAS

Pampa church met for an all-day meeting March 21 with Sunday school and preaching in the forenoon. After dinner we met for our quarterly business meeting. All Sunday-school officers were elected for the next six months with Amos Harris, superintendent, and Brice Hubbard, assistant. The church decided to have a two weeks' series of meetings, conducted by the pastor, S. E. Thompson, to begin Sunday, May 30, and close with a love feast Sunday evening, June 13. We are trying out the plan of having a 5 o'clock vesper instead of service at 8 P. M. This plan so far seems to suit our people better than the night service. After having secured a favorable location for our new church and purchased two lots, paying $1,000 for the same, our building program has been postponed until after harvest. We are hoping that when we get in our new location we shall be in position to push the work to a degree of success. The work in Pampa is greatly handicapped because we do not have a suitable building in which to worship. The Pampa church will be on the air over station KPDN, Sunday, April 11, at 2 P. M., with the pastor in charge. If you listen to the program, we would be glad to hear from you.—Mrs. S. E. Thompson, Pampa, Tex., March 24.

VIRGINIA

Cloverdale.—The Cloverdale, Troutville, Daleville, and Roanoke churches co-operated in a music institute held at Cloverdale from July 27 to Aug. 2, conducted by Prof. A. F. Brightbill. The average attendance was seventy-seven. On Aug. 9 Chas. E. Resser of Washington, D. C., delivered an inspiring message. Our pastor, Bro. M. G. Wilson, attended the Massanetta Springs Bible Conference in August, which is held annually near Harrisonburg; well-known speakers are secured and the conference is a great inspiration to church leaders. From Sept. 27 to Oct. 4 Religious Education Week was observed beginning with promotion Day on Sept. 27 and closing with rally day and installation services on Oct. 4. Church night was observed on Friday, Oct. 2, with special emphasis on the importance of the Sunday school in the community. During the summer the B. Y. P. D. conducted the worship period at the Sunday evening services. Father and son week began with a special program on Sunday night, Nov. 8, and a banquet was held at the parsonage on the following Tuesday night which was well attended. Our church was well represented at the regional conference held in Roanoke Nov. 12-14. A week of services was conducted at our church from Nov. 14 to 22 by Bro. C. C. Ellis. The purpose of the meeting was to bring inspiration to the membership of this church and churches of this vicinity. Three accepted the invitation to become Christians and as a result of personal work following the meeting eight were baptized. We feel that we were co-operating with the National Preaching Mission in a very practical way; and that our con-

gregation was especially strengthened by the unusually fine sermons presented by Bro. Ellis. The young people gave a Christmas pageant, assisted by the choir and a chorus of young people. The junior choir gave a Christmas play-pageant entitled "Janet's Christmas." They also sang carols Christmas Eve and took baskets to needy families.—Lurline Showalter, Roanoke, Va., March 20.

Elk Run church met in council March 13. Delegates to district conference are W. F. Masincup and Carl——. We have chosen the envelope system as a means of raising our budget for this year. We decided to have an old folks' singing which will be held sometime in April. The B. Y. P. D. is planning to give a peace play in the near future. The Aid Society has an enrollment of about fifty-one; their work is progressing nicely. The Society has been having sewing bees for the purpose of helping those in need.—Anna Lee Smith, Mt. Solon, Va., March 23.

Harrisonburg.—Our regular council was held March 3. We are planning to lay a cement walk from the front of the church around to the side entrance. The delegates to district meeting at Linville Creek church are Bro. J. D. Wampler and Bro. M. H. Adams. Five church letters were read and accepted. Some of our members attended the spiritual life institute at Bridgewater. All departments of the women's organization are active. The mothers and daughters held their banquet on Feb. 16. The plans were made by the home enrichment leader. The pageant, Who Is My Neighbor? was sponsored and directed by the Aid Society. A number of young girls took part also. The Aid Society has been busy quilting. Our Women's Work gave $25 to the national project. The sick and unfortunate in our midst have been remembered by flowers or food and clothing. An offering was lifted for the flood sufferers. The B. Y. P. D. entertained the Mt. Zion-Luray group with the aim of developing a larger circle of friends. Our Sunday-school superintendent, M. W. Garber, has been asking different classes to take charge of the morning devotions. Seventy-five per cent of our members are taking The Gospel Messenger. The group of women who are studying Africa have found it quite interesting. The achievement offering was $24. The B. Y. P. D. gave an inspiring Easter sunrise service of pantomime and music. The senior and junior choirs gave an Easter program in the evening which served as a climax to the pre-Easter sermons by our pastor, Bro. J. M. Henry. An Easter offering was lifted.—Mattie Miller Texier, Harrisonburg, Va., March 31.

Midland church met in council at the Midland house March 6. It was decided to fix the road by the church. Reports of the Midland and Mt. Hermon Aid Societies were given. Our Sunday school rendered a very successful Christmas program on Dec. 23. This is the first time we attempted to run our B. Y. P. D. through the winter months, and it has proved to be a success. Our B. Y. P. D. has a social once a month and we meet at different homes. At one of the meetings we decided on a name and motto for our B. Y. P. D. The name is Willing Workers and the motto, United we stand, divided we fall. We also decided to adopt the plan of the Sunshine Friend. The Sunday school and B. Y. P. D. sent a contribution to the flood sufferers. A greater interest has been shown in the Sunday school during the past year as the attendance is better and all seem to do their part. We have The Gospel Messenger in 100 per cent of the homes. The Aid Society put it in the homes of those who were not able to pay for it. Our love feast will be held at the Midland church May 15 at 7 o'clock.—Virginia Long, Bealeton, Va., March 23.

WEST VIRGINIA

Beansettlement.—Since our fall council the work bas been progressing under the new officers. The young people gave a box supper and the proceeds will go toward the painting of the church. The young people also gave a play, What Shall It Profit? a temperance lesson. Preparations are under way to paint the interior of the church, and the digging of the basement also is under consideration. It is hoped that it will provide room for Sunday-school classes and other meetings of the church. The Ladies' Aid has been doing splendidly since its recent organization. The pastor conducted a pre-Easter meeting; the theme followed was Personal Righteousness. A study was made of the ten most famous hymns, slides being used which were enjoyed by many. These services were conducted with an Easter program.—Mrs. Olive Peters, Rockoak, W. Va., March 31.

Mt. Dale church met in council Jan. 24 with Bro. Chester Thomas and Geo. Vansickle. Officers elected for the coming year: clerk, Emra Sisler; Messenger agent, Walter Vansickle; correspondent, the writer. Bro. Geo. Vansickle preached the fourth Sunday of February. Bro. A. J. Beeghley of Somerset, Pa., evangelist, is to begin a two weeks' meeting at Mt. Dale on Sept. 11, closing with a love feast Sept. 26.—Grace Sisler, Hazelton, W. Va., March 26.

Terra Alta Co-operative Brethren church met in business meeting March 21. C. A. Thomas, elder of the Church of the Brethren, had charge. A committee was appointed to consider a part-time pastor for our church for the coming year. The finance board is to look after the general repair of church and grounds. Five young folks were appointed to organize a young people's meeting. It was decided to have an evangelistic meeting in June. The Brethren elected Bro. Claude Studebaker of Pittsburgh for their elder. Three deacons and their wives were installed: Frank Guthrie, Melvin Slaubaugh, Revie Slaubaugh. Bro. D. B. Spaid of Eglon assisted in this service. We were delighted with a visit and musical program given by the Bridgewater male quartet. The coming of Brother and Sister D. W. Kurtz and son was indeed a refreshing season for us.—Ethel Thomas Whitehair, Terra Alta, W. Va., March 22.

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Tried and Proven

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., April 24, 1937 | No. 17

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

The Constraining Love of Christ

"For the love of Christ constraineth us"

Monday: 2 Cor. 5: 11-17

Paul here continues his defense and reaches the climax as he discloses the secret of his life. "The love of Christ" is constraining him. This does not mean Paul's love for Christ, but Christ's love for him. Because he appreciates so well all that the love of Christ has meant to him he is limited to one course of action. He can not turn aside for selfish purposes. He must go forward in the service of his Lord, constrained by the love of Christ. Because Christ died for us we should yield ourselves to him, die to self and rise to a new and higher life. "Wherefore if any man is in Christ he is a new creature." "The love of Christ" appreciated and appropriated is the supreme motive for the transformation of character. If a person really appreciates all that Christ has done and can do for him his life will reveal a daily growth in grace.

Father, may we see again the matchless love of the Lord Jesus. Amen.

Ambassadors of Christ

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us"

Tuesday: 2 Cor. 5: 18-21

Paul and his companions were the representatives of God through whom God was urging men and women to become reconciled to him. They were telling the good news of reconciliation: "God was in Christ reconciling the world unto himself." He had cancelled the debt of guilt, "not reckoning unto them their trespasses" since Christ had died in their place.

We are the ambassadors of this good news, not the minister alone, but every man, woman and child who is the Lord's own is his representative. We are acting for him. It is a serious business to act as the representative of another and one must know the mind of the other man in order to act intelligently for his interests. Do we have the mind of Christ? Do we know his plans and feelings? Can we conscientiously say that we know the Lord well enough to be his representative?

May we this day, O Lord, have thy mind and spirit. Amen.

Stumbling

"Giving no occasion of stumbling in anything"

Wednesday: 2 Cor. 6: 1-10

Nothing is more common than stumbling. In the Christian life many just learning to walk and many who do not walk circumspectly stumble and fall. But woe to us if we are the cause of another's fall! Our offense may be unconscious, but the results will be no less disastrous. We must be very sensitive to the conscience of our weaker brethren if we do not occasion stumbling in those for whom we should take a second thought.

None of us is without influence upon other persons and even when we may think that we are away from all who know us, yet we should "commend ourselves as ministers of God." How anxious we are that our friends approve of us! Why should we not be as anxious to help our brethren on the road to life by being careful of our actions, that in no way which we can avoid, we give offense. There are things which we should avoid not because they are evil but because they might be misunderstood and another would stumble.

Lord, make us sensitive and careful in our choices. Grant that we may cause no one to offend. Amen.

Separation

"Come ye out from among them and be ye separate"

Thursday: 2 Cor. 6: 11—7: 1

This is a strong appeal for separation from the world. Paul did not mean that these Christians should leave Corinth, but he is calling for a moral and spiritual separation from evil. They were to keep themselves free from such intimacies and fellowships as might ally them with idolatry. The Christian moves among his fellow men, but all the while his allegience is to another sphere of life. This does not necessarily mean loneliness because the companionship of the Lord is more than compensation for all that the world offers. God promised his presence to his people of old and this is here quoted by the apostle. If we come out from among them, he will be our Father. Our spirits will be continually assailed by the world, just as Israel was always tempted to idolatry, but rest and lasting satisfaction can be found only in the Lord.

Father, deliver us from the idols of the marketplace. Amen.

The Comfort of Friends

"God comforted us by the coming of Titus"

Friday: 2 Cor. 7: 2-7

Paul was deeply devoted to his friends and very lonely without them. His journey from Troas to Macedonia was filled with anxiety and then when his spirit was at its lowest ebb Titus came bringing good news from Corinth.

There are persons all about us for whom life is too much. The struggle is more than they are able to bear alone. They need the comfort and strength of a friendly word and a moment of understanding, but we hurry by absorbed in our own interests and seemingly unconscious to their needs. If we know the comfort of a sincere friend we should be anxious to share our strength with another. Am I lifting the burden for anyone about me? Would anyone come to you as a friend in a time of extreme difficulty? Is the fellowship and mutual helpfulness of the early church and of our brotherhood characteristic of your congregation?

Father, may I this day be a friend to someone who needs what I can give. Amen.

Calm After the Storm

"I rejoice that in everything I am of good courage concerning you"

Saturday: 2 Cor. 7: 8-16

In the previous chapters Paul has been defending himself against unjust charges, but now the spirit and passion have subsided. His reconciliation with the Corinthians is complete, and he expresses his assurance of the mutual confidence existing between them. He has no regrets for the strong letter which he wrote previously because they know his love for them and it produced "godly sorrow."

Storms, discipline, rebuke and disillusionment will come. Our spirits flame up but do they subside when others try to make things right? Paul could easily have held a grudge against the Corinthians because they had questioned his very sincerity, but instead he is "of good courage" concerning them. Can we be magnanimous when the other man holds out the hand of fellowship?

Father, give us the forgiving spirit even when there is no effort to make things right. Amen.

WEEKLY QUIET HOUR

The Care-Free Life

Do you worry? Have you ever realized that when you worry you are not trusting? The Lord expects you to trust. His shoulders are broad enough to carry your cares.

Read Luke 12: 22-31.

"The peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in Christ Jesus."

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., April 24, 1937 No. 17

EDITORIAL

They Want Real Meat

SPEAKING of the warm reception given to a series of sermons on what to believe, a discerning pastor made some wise observations. He had seen how hungry his people were for that kind of meat. Nothing interested them more. It's such a queer, distracting time we're living in, they want light on the deep things, fundamental things.

But not abstract theorizing on the *metaphysics* of the Trinity. No, none of that, but the practical aspects of the subject, if there are any such, and there are. Is God really a very present help in time of trouble and can people get close to him now, as the doctrine of the Holy Spirit teaches? And is he, in his character and attitude to men, like Jesus was, as the doctrine of the Deity of Christ would teach us?

Doctrine can be made practical and helpful. It can touch life. It must do this to be of any value. And when it does do this, it is of infinite value.

It takes preachers and teachers who can see what it is about any doctrine that is vital to human need, what it is that feeds the hungry souls of men and women. Yes, people do want doctrinal food, but they want food. E. F.

Dictators and Their People

WHAT is the purpose of life? Is it that men may become persons or automatons? Is it that the meek may hear good tidings, the brokenhearted find healing, the captive gain liberty, those in bonds escape their chains? If so, consider the dictator and his people. Sir Robert Falconer of Canada has well said:

"What do dictatorships do for people? They may give good government in the way of material efficiency, make the railroads run on time, build magnificent automobile roads, get people to work at armaments, even construct imposing living quarters for the people and restrain outbreaks of discontent. But after experience of years of such tutelage, the dictator habit will be so ingrained that it will create a child's mind which will have to cry for help. The people will not have grown up politically or morally. So a despotic state is no breeder, in the long run, of clear-eyed men, but it is a cramping workhouse for dull, spiritless adults."

H. A. B.

A Vest Pocket Full of Faith

IT was an old vest which had not been worn for years. In the right side pocket was found a slip of paper about four inches square. On it were four tiny triplets of words, monosyllables all, twelve words in all, and all about faith. They were: faith in truth, faith in men, faith in life, faith in God.

What did it mean? The bones of an old sermon outline, or editorial perchance? Four great things to believe in, surely, a kind of "foursquare gospel." But what about faith in Christ? Is not that the most important of all? And that was missing.

But was it? What are these four objects of faith but factors involved in faith in Christ? What are they but an X-ray picture of that very thing?

Was not he the unswerving champion of faith in truth? Was it not he who urged men to seek the truth above all things because it would make them free? Can you believe in it and follow it, as he did, when it leads into different and dangerous paths? And when for the time it is crushed to earth, can you believe, as he did, that it will rise again? And can you wait until it does, and go on loving it, living for it, dying for it?

Christ believed in men, in their possibilities, in their supreme value. He placed them above all property, all institutions, everything. He counted it the greatest of crimes to cause one of the least of them to stumble. He loved them to the uttermost. He lived for them. He died for them. To believe in Christ, you must believe in men.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

To believe in Christ, you must believe in life, in its infinite worthwhileness. And to believe in life, as distinguished from mere existence, you must believe in Christ. For it is he that makes life meaningful. He came that men might have it in abundance. In him we learn how to find real life by losing life falsely so-called. And how one might gain the whole world and yet forfeit all that makes life worth the name. One can believe in life when Christ shows him how.

Faith in God follows quickly, inevitably, comfortingly, upon faith in Christ. For this is not faith in some sort, any sort, of Supreme Being but faith in such a God as Jesus revealed. It is faith in the God of whose substance Jesus Christ is the image. It is faith in his Father, and ours. To believe in this God is at the same time the simplest and most sublime act of faith. E. F.

The Meeting of the General Mission Board

THE April meeting of the General Mission Board convened at Elgin, April 6-8, for three busy days. J. Homer Bright and wife from China, L. A. Blickenstaff and wife from India, and William Beahm from Africa, were present to share their counsel and experience from the various fields. Some prospective missionaries and students were present from Bethany Biblical Seminary, and many others attended various sessions from time to time.

At the conclusion of the meeting it was found that there were more than a hundred recorded actions of the Board, and there were probably more than that number which were discussed but did not reach the form of a decision. Sometimes unrecorded actions are both more difficult and more important to the cause. Our people can judge something of the many things that come before a Board from these numerous items that affect the local churches, the mission fields, and thousands interested in the cause everywhere.

President Winger in his opening message called attention to the importance of the many lives and causes represented in our extensive agenda of business. He reminded us that many lives would be affected by our decisions and that the greatest care, sympathy and guidance would be needed in our work. Sister Bright led in the opening prayer and the secretary reported on the many things transpiring of importance in the business of the Board since the last meeting. Among these items were the sailing of Ralph Townsend to India in January, to be a teacher in the Woodstock School, and the sailing of Mary Alice Engel, a registered nurse, returning with the Kulps in March to the work in Africa.

On account of the missionaries present the attention of the Board was called immediately to the work in the various fields so that we might have their help and counsel while present. India has an urgent need for at least two missionary families and a single sister, as new workers. The office had done its best to touch our younger generation in behalf of this call, but only three applications of men were on hand, and these were for other fields. Kathryn Kiracofe of Ohio, was appointed to this field, dependent somewhat on further approval of health conditions because of a recent operation. Our people can see that the need in India is most urgent and if the Lord lays it on the heart of some well qualified young teacher or pastor to take up this work it will be meeting an urgent need indeed. In addition to this situation, Bro. A. S. B. Miller and family offered their resignation from the field. They hesitated much to do this but felt their family interests, with other things, made this urgent at this time. The Board accepted their resignation only in the same spirit of regret with which it was offered.

It is doubtful if our people appreciate the extent of service in the Inter-Mission Business Office of Bombay. Bro. L. A. Blickenstaff, now on furlough, is one of three treasurers who have inaugurated one of the most successful co-operative organizations in the business end of modern missions. Located in Bombay, they are doing business for nearly fifty mission boards, all of which are getting the benefit of an increasingly efficient service, saving money on their drafts and shipping; with two and a half million dollars passing through their office during the past year. The treasurers of the Methodist Episcopal and Congregational Boards share the responsibilities of the office.

Those returning from the India field this year on furlough will be Bro. D. J. Lichty and wife, Elsie Shickel and Emma Ziegler, while Olive Widdowson, Sadie Miller, B. Mary Royer and Dr. Barbara M. Nickey will return to the field provided health conditions do not interfere in any case.

China asks for a teacher in their Tung Chow School in lieu of a cash appropriation from our Board. This was rather encouraged and a teacher with missionary sympathies and interest would find this a delightful place to render service. They would prefer a young man for the present year, prepared to teach history especially. Dr. Lloyd Cunningham and wife from California were appointed to go out this fall to China, as well as Susie M. Thomas of West Virginia to take the place of Sister Horning who was called to her reward some weeks ago. They are asking also for an evangelist and no doubt would like to have another single lady or two and may call for such later in the year.

In Africa they are planning to extend their territory and at this meeting the Board voted to authorize the opening of a new station and made necessary appro-

(Continued on Page 13)

THE GENERAL FORUM

Star Dust

BY ALDA BICKNELL

Let's take our souls to fly tonight
Along the Milky Way,
But let us drop all hates and fears,
The heavy weights, today.

And when our eyes are filled with dust
From stars so pure and white,
Let's take our souls to earth again
To bask in beauty's light.

Bridgewater, Va.

Our Need of God

Psa. 91: 1; Job 23: 3, 8, 9

BY V. F. SCHWALM

1. How Men Try to Live Without Him

MANY people are apparently trying to live without God in these days. Recent statistics show that approximately one-half of our population is in no way connected with any religious organization—Protestant, Catholic or Jewish. Either these people are indifferent to religion or else not interested in the kind of religion offered them by our churches today.

There are at least three reasons for this lack of interest in religion. First, there have been certain discoveries in science, especially in the fields of biology and psychology, which have led many to take positions which they believe to be incompatible with faith in a Christian God.

Second, many people have thought of religion as a means of getting what they want. And as science has seemingly made God progressively less essential to the running of the universe, they have been willing to forget God. That is, as science has given men more and more of what they want by way of comfort, health, pleasure and knowledge they have found God and religion less necessary.

Then, third, since the world war there has been great disillusionment among many men along many lines. In the intoxication of wartime idealism, when we thought we would save democracy, end all class distinctions and forever end war, we believed in the improvability of the world and the perfectability of men. But after a little while we became disillusioned, we lost faith in wartime ideals,in wartime leaders, in democracy, in the goal of peace, and in our general disillusionment we also lost faith in religion.

Who are some of these groups who are trying to live without God?

There are, first of all, the scientific naturalists. Their belief is difficult to define. In general, they are a group composed of those who have rejected the medieval concept of the body as evil to be persecuted and subdued. They reject the ancient idea of the dualism of life—body and soul at war with each other. They have taken the position that the body is good and the way to life is to discover the primary human instincts and urges and follow them.

Their favorite slogan is: "Every man has a right to his own life." "Animals we are and animals we will remain, and the only hope of our redemption, if there be such hope, is through our animal nature," so says one of their representatives.

These people, in their extreme representatives, reject all forms of restraint and restriction on the natural impulses and instincts of life. The conventions of society, the restraints imposed, high standards of morality and the sacrifices demanded by religion are all regarded as so many handicaps on the freedom of the individual, and hence obstacles to the achievement of happiness. Puritanism with its insistence on self-control and self-denial is the object of the venomous attack of this whole school of thought. Monogamous marriage, and sex taboos are evidences of immaturity or of medievalism.

"This vogue has largely passed into history. Other views of man, besides that of a muddle-headed animal, with a sex urge and delusions about himself are at present in the ascendant in fiction, as in life. But that vogue has left an ugly smear. And much of the slushy, slimy slop called literature produced in the twenties, and early thirties, and still found in our libraries has its roots in that philosophy of life.

Another group that is trying to get along without God is that composed of the humanists. They differ widely in kind. The list contains the names of many men prominent in the cultural and journalistic life of America. It is difficult to attempt to make a general statement about their belief without misrepresenting some of them.

In general it seems fair to say that they believe in man's adequacy and his sufficiency without calling upon any superior or Supreme Being for help. Professor Otto urges humanists to give up the quest for any companionship with a being behind or within nature, that they assume the universe to be indifferent to the human venture and recognize that man is the sole custodian of his ideals. This is not said in defiance but as a calm recognition of a condition under which man is compelled to live his life. He advises men to recognize their common condition and in the spirit of togetherness attempt to develop a progressively ennobled humanity, to build on earth the fair city they have looked for beyond this life.

Walter Lippmann, in his *Preface to Morals,* takes the same position. He frankly acknowledges his loss of religious faith. He does not rejoice in it. He apparently rather laments it. But he does not turn to a hedonism or a philosophy of naturalism, but rather stoically accepts his place in the universe and sets out to build a philosophy of life by which he can continue to fight for the same cultural values that he has formerly approved.

In this, the humanists differ from the naturalist. With this loss of faith they do not turn to any loose philosophy of human freedom. Having given up faith in the Christian God they still believe in the values which a Christian morality has approved. They do not find it necessary to account for these supernatural means. They believe these are values in life which man has found worth while in building a noble civilization, and could give themselves to the pursuit of these values: love, service, loyalty to wife or children, devotion to the beautiful and true. These are the ideals which they hold.

In brief, humanism believes in the dignity, the adequacy, the sufficiency of man perfecting himself without calling on any such being as we call God for help.

It is fair to say that this group contains some men with cultured, self-disciplined minds—men who have given themselves unstintingly to serve worthy causes in America.

In addition to these two groups, which are self-conscious groups of men and women who have rationalized their positions and taken it intelligently, there are two other groups I would mention. The first of these is the out and out materialists. I do not refer now to those who have chosen to take the philosophic position of a materialist, but rather that large group of men and women in the world who have so given themselves to serving the material ends of life, as to make for themselves an unconscious philosophy of life. They may not be in the church. They may live day by day only for the material side of life and refuse to give any time or thought to anything except the material side of life. But they are not all otuside the church. I say this with no unkindness. But they may be in the church, accept the creeds, attend the services, and support the churches and yet have material things as the *summun bonum* of life. They may be rich, they may be poor. As far as any determining influence of religion in their life is concerned, as far as any sense of companionship with the Unseen growing out of a co-operation with him is concerned, as far as any softening influence or the sense of God is concerned, they live their lives without God. As long as no crisis appears in life—they get along—but in reality and in fact they are trying to live without God.

Another type of person who may not have philosophically accepted the doctrine of naturalism or hedonism is the person who is caught in the net of modern enticements of pleasure. These people flit butterfly-like from one momentary pleasure to another making that the highest goal of life. From Hollywood to Broadway, from the Gulf to the Lake Shore drive and on every Main Street there are these pseudo-Epicureans.

They fill our theaters and dance halls. They sit in automobiles by the roadside. They stimulate their jaded nerves with alcoholic drinks. They fill the night with weird shrieks and lurid laughter as they race our streets in modern palaces of pleasure. Their days are full of languor and their nights of revelry. These seekers after pleasure have left God out of the picture and are trying to live without him.

It has been suggested by a noted American writer that when God fades out of a life, the thing that follows historically is an effort to substitute physical sensation for God. A temple to Aphrodite is usually erected by the crumbling temple of Jehovah or of Christ. It would seem that the amazing craze for dine and dance halls, for theatres and games, for prizefights and every kind of decent and indecent pleasure among young and middle-aged today, can find an explanation only on some such basis. The inundation of American ideals with the mad craze for pleasure can be compared to nothing I know of in history, so much as the days of the gladiatorial fights, arena scenes, and of the doles and circuses of a decadent Roman Empire.

There is very little time for God in such a life, and often after a few years of self-indulgence, these people will agree with Frank Crane when he said: "It is not pleasant to arise from the feast of life with the taste of ashes in your mouth."

McPherson, Kans.

Is Brethrenism Practical?

BY CHARLES A. BAME

THE true test of any institution is its utility and availability. It must have vitality to give service. It must live and meet a need or cease. If ever there was a time when things could live for the sake of being venerated, it certainly has passed. Conversely, whatever lives and serves for two hundred and twenty-five years must be useful and available. Thus in generalities, we have laid a foundation for the existence of the Brethren church in the world.

Climaxing the series of articles from my pen is this one. The more I thought of the other three, the surer was I that this one should follow. Our religious convictions and practices must be motific or we have failed in the fulfilling of the words of our Lord and Master:

"If a man love me he will keep my word" (John 14: 23).

It is because of this declaration of our Lord that our heritage should be known and stressed among us. Fortunate are we for that heritage. Jesus made his faith work and so, says James, must we. When there were five thousand people far from home, hungry and tired, Jesus would not say, "Depart and be warmed and filled," nor "We have not enough," as a disciple suggested. He made his faith bring what compassion demanded of him. How practical he was.

Brethrenism has been tested and proved. To be sure it had reality and certainly has lived ever since the coming of the Son of Man. It had been practiced and experienced many years before it was known by that name, even by its founders; but it has abided 225 years and anything that can live so long is practical and utilitarian. Useless things do not abide.

But what has kept it alive? I do not say and would not wish that it has not had an emotional side. It is an experimental religion as anyone knows who has studied its past or knows its present. Witness the passing of the salutation of the Holy Kiss a number of times during those earliest communions; witness them as the writers and singers of the earliest and most pretentious religious music of the colonial period; witness the tears that have flowed all these decades as parents watched their neighbors and children march to the altar to give their lives to the Lord and Savior, Jesus Christ. It is intellect that enlightens and balances; it is emotion that moves, clings, drives and compels. Both are necessary and both have been a part of the Christianity of the Brethren in all their history.

Anyone may know from the history of our people, and especially the writings of Alexander Mack and his contemporaries, that duty was the new emphasis of this new organization among the denominations of the time. Mack had heard and doubtless preached the necessity of faith, Calvinistic as must have been his early teaching; but the failure in the religious life of the time was disobedience to the written Word of Jesus Christ. Too much of the New Testament was "vaporized" into thin air. In all the writings of Mack that I have been able to get, it was obedience that he sought to bring again into the life of Christians. To him "faith without works is dead." Religion to be worth the denials it asks must be practical. Mack taught one hundred years before, what is said to have been a very laconic reply of the Duke of Wellington who when asked what he thought of missions is said to have replied: "What do I think of missions? What are your marching orders?"

Duty as it related to Christ meant unflinching obedience to Christ's commandments. Keeping the "royal law" (James 2: 8) and the "whole law" (James 2: 10) was as strictly applied by these conscientious "obeyers" of Jesus Christ to the New Testament as were the commandments of Moses to the Jews. "Whatsoever he saith unto you do it," was woven warp and woof into the fabric of every true member of that early group. That teaching obtained among us to the present generation and pray God, it shall never be otherwise.

Duty as it related to one's self meant an absolute unworldliness and separateness from the world, its pleasures, its ambitions, its wars and its intemperance. It kept one from many enticements that would otherwise have come to him; it drove him to a peculiar form of dress that made him a witness wherever he appeared; it avoided for him many a temptation that would otherwise have come to him and perhaps, overcome him.

Duty toward his neighbor made the Brethren person risk his fortune for the wicked brother or neighbor who got his name as surety on a note and, for his kindness, was left to pay. It led him to loan his tools and implements to people whose purpose was not to return favor for favor but to take advantage. And despite all the advantages taken of him, he prospered often where his unscrupulous neighbor failed.

Duty to his government made him one of the most respected of citizens and most faithful partriots unless the demand was to go to war. His loyalty to his heavenly citizenship made the King of kings a King above the rulers of the earth to him. If it were to go to prison for his devotion to the greater King, he was willing; but to cheat his nation, president or governor of taxes or to break the laws of state, nation, township or county, was far beneath him. It was no part of his philosophy that one could take that which belonged to his country or to escape the taxes he knew it was his duty to pay.

In all this time, what was happening to the less practical Christianity which was mainly emotion? It was disgusting to the Dunker brother to see his neighbor get so full of religion in the winter and so empty in the summer. A religion that consisted in loud yelling and shouting, jumping over benches and rolling on floors was not the kind of which he read in his Bible and consequently, he took small part in it. He was too practical for that unless it would remain all the year through—even the lifetime.

It would be a great source of justification for these old Brethren to return from their graves and discover that that sort of Christianity had so nearly passed away; that the churches built on that sort of emotionalism have now become great promoters of much of their practical teachings—great teachers and promoters of peace, temperance, social welfare, fidelity to the

commandments of Jesus Christ and preachers of a practical religion even as Brethren always do.

One question remains: would they be happy to know of the progress of things in their own groups? Would they opinely fail to protest against the backward swing of morals and the unprotesting attitude of many of their posterity? Would not grandmothers cry to learn that many of their granddaughters are good dancers and efficient users of all the modern accouterments used to falsify their real faces; and would the paternal side of the house protest against their posterity selling wines and beer in the popular "joints" of the times? Let us remember that our heritage demands of us that we keep the faith and prove it by our works. That Brethrenism shall always teach and practice honesty, fidelity, soberness, separateness, temperance and forever strive to make Christianity like that of our Lord and Master, Jesus Christ.

Linwood, Md.

The Roamer Looks at Rebels

BY JOSEPH VAN DYKE

Around the dome of the capitol building at Providence, R. I., is this inscription by Tacitus, "Happy days indeed are those when you are permitted to think as you like and say what you please." The commission that chose those daring words of the Roman historian must have been thinking of Rhode Island's own rebel, the "divinely mad" Roger Williams, who founded a new colony in the wilderness rather than deny the inspiration of his own religious genius.

I suppose Alexander Mack and the other seven were called rebels in their time, for the basis of the German Baptist church, our ancestor, was a rebellion against the sterile formalism of the early eighteenth century Protestantism, itself a revolt against a church grown empty spiritually although powerful in temporal affairs. And those early Brethren knew persecution, too. Driven from place to place they finally turned to America and, like the Pilgrim fathers before them, transplanted their faith in new soil. Rebellious fellows were Mack and Naas and Becker and Sower and all the others.

Martin Luther, a little earlier, was a great rebel, too. He braved the excommunication of the most powerful ecclesiastical machine which ever existed. When he nailed his Ninety-five Theses to the door of the Wittenberg church, he was proclaiming his trust in his own inward experience rather than in the beliefs of the institution of which he had formerly been a part. He was forced to speak by the compulsion of his vision.

So, many a man, in every century since the beginning, has followed the leading of the still small voice within him rather than the strong voice of authority without. The greatest rebel of all was a gentle Man who spoke not only of a way of life that was good, but also condemned a way that was false and worthless; who, for his rashness, was given martyrdom, and who, by that death, rescued the world from the strangle hold of a dying religion that could no longer save man whom he loved.

In the perspective of history we know they did not suffer in vain. Because of that first great rebel we have Christianity. Because of those sturdy German protestants we have Protestant Christendom, and from it our own church. Because of Roger Williams, and others like him, we have religious freedom in America. But not all our rebels are dead. We have them yet, thank God, still divinely mad, still questioning and seeking and still risking their careers and their lives for the sake of their vision.

A rebel is not a small-souled man, a faultfinder, one who has failed to rise in the councils of his church and so takes to carping criticism. Such there are, but no one would dream of defending them or their littlenesses. A rebel is a great-souled man, one who loves God and his fellow men with his whole heart, and who has the unique ability, denied to most of us, of establishing direct connection with the source of truth and light. He has an experience with divinity which most can never have; he sees what most can never see.

There are two courses open to him: he can be silent, or he can speak. The true rebel is silent for a time—he wants to be sure. But finally he finds he is obliged to share his treasure with some one else if he is to continue to receive it. Like manna it can not be hoarded. So he opens his mouth and speaks. Sometimes he has eager listeners. More often he is misunderstood, ridiculed, subjected to petty persecution; but he talks on. Becoming alarmed, the priests of the old system begin to persecute him in earnest. But he will not stop. Only death can close the lips that have been touched by the living coal from the altar; only death can release him from his fealty to his personal insight into the infinite spirit of God.

To the established church the rebel is always a thorn in the flesh. If he tears down the old, how are they to know that he can help to build something better in its place? How can they be certain he is not a prophet of evil in the guise of a prophet of God? How can they be sure of continued power if the people hear and accept these new and outlandish ideas? Better let one perish, they say to each other. Fear and inertia combine to maintain the *status quo;* to encourage the common people to trust the prophetic messages of the distant past but to look askance at those of the present; to smile tolerantly at the young madman as long as he is without a following, but to crush him ruthlessly if he threatens their monopoly.

There are always three possible attitudes to take towards a rebel. The first is indifference. If he is a pseudo-rebel, a mere spoiled child, that will finish him in short order. If he is not, indifference will have no effect upon him at all. The second is uncompromising hostility. That was what Christ faced and Martin Luther and Alexander Mack and Roger Williams. It is a stupid weak attitude and presupposes fear in the person who assumes it. It may banish or excommunicate or kill the person of the rebel, but it can not destroy his ideas if they are true. The third attitude is that of sympathetic tolerance or love-in-action. I would like to offer it to you as the real solution to the problem of heretical rebels.

It means simply to listen to what he says with an open mind, to listen without prejudices and without credulity, and without fear. It means to resist the insidious temptation to be unfair because the new doctrine, if accepted, may mean the loss of prestige or position. It means to love the speaker no matter how the spoken word hurts cherished convictions. It means to care more for the truth than for one's self, to be willing to sacrifice anything one has in order to pierce a little closer to the meaning of the universe.

There is nothing except illusions to lose in doing this, and everything to gain. If the words are false, the rebel mistaken or an impostor, nothing will have been injured by giving the fellow a hearing. Truth always rises, but error is not so resilient. We need not be afraid, and we can not afford to turn down messengers that may prove to be angels from heaven.

I think we need to love our rebels. It is the solution to many things. We need to draw the larger circle that Edwin Markham tells about in his little four-line poem:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win;
We drew a circle that took him in."

Burt, Mich.

Co-operation in Harness

BY ROLAND L. HOWE

Two cars came near colliding. One driver rebuked the other thus: "Don't you know this is a one-way street?" Came the retort: "Vell, ain't I goin' von vay!" "No," replied the first, "you're not going; you're coming!" A disregard of direction by the difference between right and wrong.

If we unharness co-operation, so to speak, by withdrawing its "ration," we mutilate this well-meaning word and leave it destitute of both sustenance and action. It is so commonly used, misused and abused as to be stripped of much of its birthright. It is more preached than practiced. A popular definition is pulling together. Under the plea of trying to show that it ought to mean something more, perhaps personal reference may be overlooked:

We lived on a central Pennsylvania farm, and worked! Father secured the land eighty-odd years ago. Visiting Illinois observers were heard to say they would not have had it as a gift, but that was perhaps a little overdrawn. It had three stones to one dirt, not by actual count—just a rough guess. That was the suspicious visible content of my stone-picking generation. What was more deceiving, however, and far more troublesome, was underneath the surface!

Father turned me loose to plow at the tender age of thirteen, which did not mean much at that stage except on our farm, or one like it if one could be found. There it meant a man's job, and father was trying to make a man of me. He applied the usual urge of the times, and an encore was never necessary. Father was easy to understand.

The incident occurred on the uppermost part of the farm lying along the mountainside. I had finished plowing one field after much labor during the week. It was Saturday evening—time to relax. The horses seemed to sense the quitting hour, and were a bit uneasy. Anxious to make a good report to father, who was indisposed, I decided to open up the adjoining field by going once around "geeing it off," if you know what that means. All at once the horses stopped with a sickening thud—the plow stuck! (Observe with suitable sympathy the meaning of "stuck," and stress it.) The point of the share had nosed underneath a corner of a hidden boulder. All the weight and muscle I could muster failed to budge it. It was like a heavy long-term mortgage—fixed! I meditated out loud, using some language not intended for prayer, and not explained in Cruden's. This did not bring the answer. I sat on the beam trying to penetrate the gloom. An X ray of my inward feelings would have presented a unique spectacle of utter dejection. Presently I detected a sign of intelligence. (Do you believe in signs?) This one took possession and prompted quick action. The off horse was spirited. Old Frank, in the lead, was the one to be trusted. I unhitched him and brought him around to the handle end of the plow, and made the singletree fast. My bright idea was to let Frank pull the plow loose. When secure and all set, I gave the signal, "Ged-ep!" Things moved—more things than planned, and in directions not calculated. I had not figured on both horses obeying my command. The spirited animal, left standing alone hitched to the front, was the first to respond. He not only quickly took up the slack, but unwittingly matched himself against the dead weight of his slower mate, who was becoming set for unexpected resistance, preparatory to

the opposite move. Something had to give. The spirited horse broke his gearing and was off on a gallop to the barn, his week's work completed, plus a major part in the wreck. Faithful old Frank patiently stood by in mute sympathy. Again I meditated profoundly, surveyed and took stock. The plow was badly dismembered—I mean busted!

Where similar conditions obtain, in whatever field the plowman plods, things break, time is lost, and value destroyed. Here I had splendid co-operation in the sense of pulling together, but the pull was in opposite directions. We should be very careful how we are headed before getting under way.

Hidden boulders that obstruct the ministerial plow and retard congregational progress, with the disturbance of spiritual and material values, are not unknown. Conservative action can usually remove an obstacle or surmount a difficulty when they appear in the open, but the concealed menace that brings up with a cold sudden shock, tries the patience of Job and all his God-fearing relatives. The erosion of time, with its alternating freeze and thaw, may bring impending perils to the surface eventually, even as the boulders of the field. Then and only then can they be handled with merited consideration. They may receive burial under the rites of a fuller understanding and forgiveness, or become subject to disintegration as soil fit for fruit for the Master.

We have a number of good pullers in our church—willing and consistent. Without them we would lack the fruit of constructive progress. But the ever present problem is to get *all* to *pull,* and to pull one way. Taut traces, either in double or single harness, mean uninterrupted service.

Slackness involves serious consequences. It often tangles things up in a hopeless mess like a spool of thread in the playful paws of a kitten, or the back-lash on a reel. Give a game fish slack line, and he's gone. Give one's self slack line, and power is wasted or lost entirely to the work in hand. Teamwork is also broken where the "singletree" clatters at the heels. A steady forward pull with one's mind on the load, is the better way.

There was also a part of the gear we used to call the "tie-back" strap. This was considered necessary to equalize the pull by restraining an overwilling animal from taking more than his share. Doubtless the average church finds some of its members overloaded because of laxity in others and reluctance to see the work lag. Tie-back straps might not be out of place even in a church if consistently applied. But they are generally appropriated by a class of members who have given up pulling, or have never gotten under way. They misuse them as holding back straps or halters. If we could only promote the "halters" by stepping them up to pullers, how much better and greater service the church could render, and speedier too, with never a fear of collusion or collision!

There was still another part of the harness indirectly related to the traces. They served as collateral aids for strengthening concentration. We called them "blinkers." They were used on the headgear of horses that had a chronic habit of shying at every passing object. It might ease the pilgrim's progress in many places if it were possible to create an effective "blinker" device to shut out the fears of those who shy and tremble at every turn from the beaten paths of tradition and custom!

The First church of Philadelphia has passed through a series of experiences not intended as a part of its program. It always emerged measurably triumphant, although invariably at some cost. The fact that a remnant always stood firm, is the answer. When one analyzes the events of the past, it may be said that the strength of the movement today, although by no means what it should be, is the natural outgrowth of adjusted differences. Both the pulpit and the pew among our own number, and those of sister churches as well, gave prolonged life to our local problems—many of minor moment. What we might be, if these retarding factors had not been revived from time to time, is problematical. It might have been worse; it ought to have been better. But there can be no real, live, progressive movement of any kind without some differences. This is human. The real virtue is being able to keep going in the right direction, meanwhile overcoming or minimizing negative effects by patience, judgment and wise counsel. Though sometimes at the expense of many tears and misgivings, they invariably win in the end. This course is not always taken; consequently the breach widens and gets beyond the range of profitable reaction. Then things break.

Let us be reasonably rational and recognize the "one-way street." Let us keep our co-operation in harness, and be sure that it works.

Philadelphia, Pa.

No Escape

BY DAN B. JORGENSEN

Those who seek religion as an escape from reality are treading on dangerous ground. One can not retain a sin, an ungodly complex, or a hidden snake; and by clamping down the lid, keep it out of sight. Such an attempt produces the mental wrecks of our asylums today. Disintegrated personalities are those who keep a lot in their lives, which is never put on the show window. No Christian can keep a devil in the cellar of his heart.

Wheaton, Ill.

HOME AND FAMILY

In My Father's House

This poem by Robert Freeman was selected by Mrs. Mary Emmert Strayer of La Verne, Calif., with special reference to the recent death of her cousin, Jacob Raymond Thomas of Hagerstown, Md. See in Fallen Asleep columns, page 24.

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living, in another room.

Living, like the man who loves me,
Like my child with cheeks abloom,
Out of sight, at desk or schoolbook,
Busy, in another room.

Nearer than my son whom fortune
Beckons where the strange lands loom;
Just beyond the hanging curtain,
Serving, in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold,
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy
Waiting in another room?

Mothers of American History

BY HELEN HOAK EIKENBERRY

1. Pilgrim Mother

(*Dressed in Pilgrim costume, with little girl, also dressed in Pilgrim costume.*)

I AM one of the Pilgrim mothers who came with the first little group of Pilgrims from England, to build our homes in a strange land, facing the hardships and dangers of a stormy voyage in a frail ship on a vast ocean, landing on a barren, lonely coast in bitter weather. But these hardships were as nothing compared to the joy in our hearts when we realized that in our new homeland we might worship God unmolested, and teach our precious children the way of God. Whatever discomfort and fears we had known vanished as we all knelt upon the rock where we landed, and prayed, and sang a hymn of thanksgiving. But our brave little sons and daughters could not always hide their whimperings, because of the cold and hunger. And how our hearts yearned to bear their troubles for them through that first long, cold winter! And our good husbands, how they struggled to save us all from privation and death!

We were all as one family, we mothers all as sisters, helping each other in sorrow and sickness, in births and deaths. And there were many births and deaths! Together we did our large washings, made our clothing, taught the children, waited together sometimes through long hours of agony for the return of our men, fearing that the Indians might have become hostile. Together, at the end of that first winter, we looked sadly at the burial ground on the hill, where most of us had a baby, or a husband, or some other loved member of the family.

Then, after the planting and the harvesting, came that first Thanksgiving Day born of grateful hearts for God's goodness to us. How happily we mothers spent the hours preparing the feast to which our Indian neighbors so gladly came!

As a Pilgrim mother, I thank God that our sacrifice was not in vain; that our stern, though loving teaching of the children produced stalwart and just citizens for this great country of America. May earnestness and the love of God pass on from parent to child through all the future generations of Americans!

2. Pioneer Mother

(*Dressed in pioneer costume, holding a little boy with one hand and a Bible in the other.*)

I am a pioneer mother of the plains beyond the Mississippi. For weeks our family and relatives rolled across the prairies in heavy covered wagons, drawn by slow oxen. We emigrated when the government made it possible for us to homestead, because we so longed to own our own farm home. The traveling was hard, and the children fretful. We dared not communicate to them our fear of the Indians who sometimes resented the white man's intrusion in the west. Arriving at our destination, my good husband and I were struck with homesickness for the dear little town which we had left so far behind. But with stout hearts we set about building a rude cabin there in the west while we tried to forget past associations and think only of the future. The cabin became a home indeed, not beautiful to the eye, but beautiful because of the family love that dwelt in it. How eagerly we awaited the arrival of the stage-coach and news from the east, for my parents were back there. How we welcomed the traveling minister when he stopped at our place on his preaching tours! How we were all inspired by the prayer meetings and long, powerful sermons of warning! The meetings were held in our cabin. How hungrily even the children listened to every word of religious teaching!

What a comfort this Bible was to the pioneer women! We read it as our families gathered about the hearths each evening. How this Bible healed my broken heart when I received the news that my dear old mother and father had passed away back in the east, and I knew that I should never see them again in this world. Many other women suffered the same griefs, and were comforted in the same way. In it all, this

blessed Book gave me strength and courage and hope. With my Bible in one hand, and the hand of my little boy in the other, I knew that I could face the future with confidence and not be afraid.

3. Modern Mother and Child

I am the modern mother. Great is my love and admiration for the early mothers of America. Often do I think of their hardships and trials. But my problems are of a different nature. How sincerely do I long to protect my children from the dangers of modern society! The parents and children of today are not facing the danger of Indians, or lack of physical comforts. Our enemies are more subtle and deceiving. I would not fear the wild ocean or the trackless forests as I fear the lure of the broad highway and the bright lights. I would not fear the possibility of merciless hunger for my children as I fear the seducement of liquor and bad habits and low morals. God help me to paint the right, and live it, more attractively than the Evil One can paint the wrong!

We mothers of today need greater wisdom and closer guidance in our lives and teachings than the mothers of the past. May we faithfully, lovingly stand by our task of forming character, which can safely step out from under our care at last, facing in the right direction, carrying to the future generation the great ideals of honesty, justice, purity and love for God and man.

Sterling, Ill.

I Am the Radio

BY P. R. HAYWARD

A Message to Parents

I am the Radio

I am a few pieces of wood, some coils of wire—and a flame of human genius.

At the touch of your fingers, I bring the world and its wonder to your side.

And that world, such as it is, exactly as it is, I offer, without effort, to your child.

I cause him to laugh with me at the buffoons, the fools, and the verbal cartoonists of the day.

I make him shudder and bite his nails, crouched in his chair, as I bring him the roars of beasts, the hammer of guns, the schemes of daring and fascinating desperadoes.

I carry him away, out of the drab everydayness of the best home you can provide him, and make him worship strange scenes, new delights, and strong personalities.

These become his heroes; these set his ideals; these come in by pervasive and inevitable channels of subtle influence to undo or to reinforce all that you seek to do with him.

I am another of those new powers in education slowly undermining the work of the old.

And those who control and create me know not what a thunderbolt they forge when they fling my forces out upon the world.

I am the Radio.

Hinsdale, Ill.

"And a Little Child Shall Lead Them"

BY ANNA ESTELLE JENNINGS

THE cloud on Peter Albert's brow deepened as the clouds hung heavier over his head. Just a few days previous he had complained that his crops would burn up if rain did not soon come, but now there had been enough rain and he had planned to plow the corn on the following day. If it rained any more, however, he would be unable to carry out his plans.

Peter's young daughter, Doris, noticed his worried look and lovingly inquired of its cause. Doris exclaimed, "Why, daddy, you never go to church any more, but all the people have been praying for rain and yesterday every one seemed so happy that their prayers were being answered. Did you know that the district Sunday-school meeting is being held tomorrow? Mother and I are anxious to go for they always talk about such interesting things. You used to take us and I think you enjoyed them too, but now you always seem too busy to go anywhere."

While Doris talked the cloud passed from Peter's brow and a smile replaced it as he recalled a similar occasion in his boyhood. His father, who would not think of missing church, had caused Peter to beg to go when he had tested Peter's sincerity by pretending they were not going to church that day.

The clouds in the sky rolled away with those on Peter's brow and Peter still smiled, for his friends in the neighboring community would receive a refreshing shower on their parched crops. The cornfield was now in fine order to plow but he had already decided to put that off until another day. He and the family were going to the Sunday-school meeting and they were going to ask old Mr. and Mrs. Jones to go along. The old couple always enjoyed religious meetings but they seldom attended for they had no car.

The following day was bright and sunshiny and the Albert family merrily hastened through their work in anticipation of an enjoyable day.

That evening the two families returned to their homes even happier and more satisfied than they had been in the morning. Peter was especially happy for he had seen many of his old friends and met their families; but better than this, each topic which had been discussed had seemed so real to him and had challenged the best in him. Doris noticed the change and commented on it to her mother. Even the horses must have noticed the change for Peter declared that they pulled better.

Peter never regretted having spent the day in the meeting but felt repaid many times over, especially when he reaped a fine crop of corn in the fall.

Brownsville, Md.

OUR MISSION WORK

The Meeting of the General Mission Board

(Continued From Page 4)

priations to carry this out. Miss Dorothy Meyers, R. N., of Hollidaysburg, Pa., was approved for the much needed medical help in this field. We trust nothing will interfere with her being able to go in due time. There is also an urgent need in Africa for two men and their wives to care for this expanding work. These workers are not available at the present moment, and here again is a challenging call to any who believe that the gospel is the power of God unto salvation.

In all three of our fields there was never a larger opportunity for service. With something like a mass movement toward the church in India, with a sympathetic government encouraging us in China, and the large increase in response in Africa, all three fields challenge the Christian young men of the church. A number of splendid folks have offered their services, but because of age, family conditions, debts, or some other things difficult to overcome, we have to turn down even some of the few who would be willing, and might otherwise render splendid service.

A number of grants were made for needed work in districts and churches in the homeland, as well as a little help to our aged ministers and widows. This work is done in connection with the Ministerial Board and several hours were spent in earnest fellowship with them facing the many needs that ought to be met, and others which ought to have a more liberal support.

A session was spent in the consideration of the best place for reviving the interest of our young people in a more dynamic faith in the gospel, encouraging them to meet the challenge of the work at home and abroad with a consecrated spirit of devotion and sacrifice. Suggestions were made and some decisions passed that we trust will lead to a stimulation of our interest and dedication to the world wide mission of Christianity.

Some appropriations were made to help increase the literature in all of our fields. Missions often teach these people to read and then do not have money enough to provide reading matter, which permits communists, political and religious fads and fancies to furnish most of the literature. This is too bad. We are glad to report that William Beahm completed the translation of the New Testament before he left Africa this year, which will now enable the people in Buraland to have the entire New Testament in their own language, something they have never had before. This is a real achievement, with the many other duties of missionaries, and must be followed with other good reading matter.

Some of our missionaries are becoming interested in writing books and we hope in the next year or two to have one or more to add to our missionary fund of information and inspiration for the home church.

William M. Beahm was asked to join L. A. Blickenstaff in making the addresses at the Nampa Conference. Bro. L. S. Brubaker was asked in connection with his young people's work to perform the duties of candidate secretary in interesting our young people in the mission field. It was also voted that it is our conviction that we should have at least one woman member on the General Mission Board. This matter will be presented to the Conference at Nampa.

Much time was given to careful consideration of the financial responsibilities of the Board in handling the investments of the church. We are glad to say these are in increasingly better shape than a few years ago. The giving of the churches this year exceeded last year by about $10,000. For this we are glad, and yet if we can all see the great opportunity and challenge in these days this will be increased in the years ahead. Our national life has become so interdependent that America can not go forward except as we take into consideration the need of the whole world.

After these three busy days and nights, there was a group of tired and weary brethren who had wrestled with these problems and interests in a faithful way. We thank God for these tasks and we trust the Lord will give us courage and sacrifice to do our best and make the most of the opportunities that lie before us.

C. D. B.

The Tithe of the Land Is the Lord's

BY ELIZABETH WEIGLE

In a certain church a group of young people, whom we shall call the Leaguers, needed money. In former years they had held suppers, bazaars and ice-cream socials, they had given plays, they had sold soap, metal sponges and jello in order to raise their budget. This year the chairman of the finance committee had been too busy with other duties to get his committee to work. And now the Leaguers were in dire straits. The treasury was empty and the needs were many. What to do? "Let's have a tithe program and bring our tithe at that time," said one of the leaguers. He had been thinking seriously for some time about this problem of giving to the church, and tithing had been his solution.

So a program was planned—of an educational nature. The reasons for and the advantages of tithing were discussed. As a climax slides on stewardship, which had been procured from the Board of Christian

Education, were shown. Then the tithes were given. When the envelopes were opened, the result went beyond the budget requirements.

Then and there the leaguers decided that never again would they use any money-making scheme to raise money for their budget; they would tithe. Each year in November a program would be given at which the tithes would be presented for the budget of the league.

The year rolled around and the time for the tithe program came near. Since the first program had been an educational one, the committee decided that this one should be worshipful and inspirational and that a play with a sharing theme should be part of the program. *The Way of the Lord* by Margaret Bro was chosen as the play. The program in detail is given below.

If the purpose of worship is to lead one to something higher, to inspire one to better living, then this was truly a worship program. The whole atmosphere contributed to the spirit of worship. The church was dimly lighted; in front of the altar was a box with T-I-T-H-E in large wooden cutouts on the top, silhouetted by colored lights. This was the center of interest. The most inspiring thing of the evening was the giving of the tithes. Immediately after the last words of the play were spoken, while the thought of sharing one's possessions was uppermost, the leaguers brought their envelopes and dropped them into the box.

What has been the result of this tithing on the part of the leaguers? As far as financial returns are concerned, the results have far exceeded the expectations. This year the amount was double the budget needs. Besides, these young people have carried the idea of tithing to other departments of church work. Raising money by any other means than sharing one's income finds a cold reception with this group. The tithing is voluntary; no one knows just who tithes and who doesn't. Out of an organization of fifty active members, thirty-three envelopes were put in the box.

"It is much better to take a share of one's income each week for then one always has money for worthy causes. I give more than a tithe to make up for the years I did not tithe," is the testimony of one leaguer.

First Program

Prelude
Slides on Stewardship
Hymn—Take My Life and Let It Be
Announcements
Hymn—My Offering (first stanza)
Scripture and Prayer
Piano Solo
Talk—Methods of Tithing
Violin Solo
Talk—Joys of Tithing
Duet—When Christians All Learn How to Tithe
Talk—Great Men Who Tithe
Tithe Offering
Mizpah Benediction

Second Program

Prelude—Violin and Cello Duet
Songs—Great Giver of All Good; Take My Life and Let It Be
Scripture—Malachi 3: 8-12
Prayer
Offertory
Playlet—The Way of the Lord
Tithe Offering
Duet—When Christians All Learn How to Tithe
Mizpah Benediction

"When Christians All Learn How to Tithe"

(Tune: Since Jesus Came Into My Heart)

What a wonderful change in the world will be wrought
When Christians all learn how to tithe;
We will then reach the goal for which long we have sought
When Christians all learn how to tithe.

By our schools and our hospitals then we will stand,
When Christians all learn how to tithe;
We will build them and make them the best in the land,
When Christians all learn how to tithe.

Not a soul will be left to its darkness and woe,
When Christians all learn how to tithe;
But of God and his love every creature shall know,
When Christians all learn how to tithe.

Every nation will soon be King Alcohol's foe,
When Christians all learn how to tithe,
Because his true nature the whole world will know,
When Christians all learn how to tithe.

We will then have a peace we have ne'er had before,
When Christians all learn how to tithe,
And our hearts will be glad and rejoice evermore,
When Christians all learn how to tithe.

Chorus

When Christians all learn how to tithe,
When Christians all learn how to tithe;
Oh, the dollars will roll, bringing joy to each soul
When Christians all learn how to tithe.

—Mrs. Albert Feitz.

What to Pray For

BY ALICE K. EBEY

Week of April 24 to May 1

THIS week we are to remember in prayer all the missionaries in the homeland. Ask them why they are not at work in their appointed field in a foreign land. Those who are detained or retired on account of lack of funds, or because of age or ill health will answer, "God knows we would joyfully return if we only could." Pray for them that they may not fret, but may learn to give themselves wholeheartedly to whatever opportunity for service the Lord may show them.

The names of those on furlough are given on page 31 of this issue of THE GOSPEL MESSENGER. Pray that their weary bodies may be rested. Pray that through special study in their line of work, and through contact with spiritual souls in the homeland, they may receive new information and inspiration for the task that waits their return. Pray, too, that all missionaries may bring to the home churches, a new vision of the ripened harvests and the scarcity of harvesters in other lands. Breathe a special prayer for missionary parents who must needs leave children here when they return.

Remember, too, the new workers who will shortly sail to take up new and difficult tasks in new and strange lands.

Pray that the missionaries among us may consecrate themselves more fully to the work to which God has called them and that they may inspire us all to a deeper consecration.

North Manchester, Ind.

Christianity Is a Pioneering Religion

CHRISTIANS are not content to merely celebrate what has been, but are busy creating what ought to be.

The history of Christianity is that it pioneers ahead of the thought of the masses. Later on the masses, seeing the good thing advocated by Christianity, take up what the church started and carry it on under the name of government or society in general.

Examples of this may be cited such as educational institutions. Some of our most famous universities and colleges were in the beginning schools initiated entirely by the church. Many mission schools at home and abroad started entirely by the church were found to be such good things that the state or the government took them over. Shortly after our Greene County school in Virginia was launched to serve a great population of children who did not have access to adequate school opportunities, the state of Virginia put in an improved school system which really took over much of the work which our church had started to do.

It is true in our India and Africa fields that after the missionaries have started boarding schools and day schools entirely at mission expense the government sees it to be such a good move that government funds are given to help the work.

The Leper Colony in Africa, initiated entirely as a ministry of healing and mercy to the afflicted lepers, has now been considered by the government such a worthy work, as well as a responsibility of the state, that much financial help is being given for it.

All of these cases come to our mind as we have just received a letter from Missionary I. W. Moomaw in India. Some months ago he wrote to the Mission Board suggesting that we seek to find some friends who would contribute some thoroughbred poultry, young stock, which could be shipped to India to build up the flock at the Vocational School. It was found that the expense would be quite high to do this and at this date no definite steps have yet been taken. Now, his letter reports a recent communication from the Department of Agriculture in India saying they have observed the splendid work which the Church of the Brethren Mission is doing in the line of developing better hens that will lay more and larger eggs, and that they are ready to come to the help of the mission in financing the getting of some thoroughbred stock. The Department of Agriculture there intends to import from England the stock that is needed, and so it will not be necessary for us to seek contributors who would give the pullets and expense of sending them from America.

The church has sometimes deplored the fact that the state and state relief agencies come along and take over in the name of the state, work of relief and such like, which was first launched by the church. Should we not, though, instead of deploring the fact, rejoice that the church can pioneer, and that what it does is found to be so good that society is willing and ready to carry forward the service that meets human need?

Monthly Financial Statement

During the month of March contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $6,662.25. The total received for the year beginning March 1, 1937 was $6,662.25, detail as follows:

	Receipts for March	Total receipts since 3-1-37
World Wide Missions	$ 997.09	$ 997.09
Women's Work Project	463.63	463.63
Home Missions	206.60	206.60
Foreign Missions	182.55	182.55
Junior League Project	196.96	196.96
Intermediate Project	7.00	7.00
India Mission	49.32	49.32
India Boarding School	13.57	13.57
India Share Plan	81.25	81.25
India Missionary Supports	821.90	821.90
China Mission	126.46	126.46
China Share Plan	25.00	25.00
China Missionary Supports	567.74	567.74
South China Mission	6.00	6.00
Africa Missionary Supports	190.91	190.91
Africa Mission	223.39	223.39
Africa Share Plan	58.25	58.25
Africa Leper	40.00	40.00
Conference Budget Undesignated	1,775.78	1,775.78
Conference Budget Designated for—		
Board of Christian Education	439.33	439.33
Bethany Biblical Seminary (at Elgin)	79.50	79.50
Bethany Biblical Seminary (at Chicago)	82.00	82.00
General Education Board	4.85	4.85
Conference Budget Share Plan	33.57	33.57
Youth Serves	10.40 Dr.	10.40 Dr.
Total Budget items	$6,662.25	$6,662.25
Non-Budget items—		
General Flood Relief	22.00	22.00
Special Peace Fund	169.44	169.44
Men's Work Project	9.61	9.61
	$6,863.30	$6,863.30

The following shows the condition of General Mission Board foreign and home mission finances on March 31, 1937:

Income since March 1, 1937	$ 7,395.62
Income same period last year	4,761.13
Expense since March 1, 1937	14,023.64
Expense same period last year	15,106.87
Mission surplus March 31, 1937	9,288.35
Mission surplus February 28, 1937	15,916.37
Decrease in surplus March, 1937	6,628.02

KINGDOM GLEANINGS

Calendar for Sunday, April 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Obedience of Noah.—Gen. 8: 20-22; 9: 8-17.

Christian Workers, The Kingdom Grows.

B. Y. P. D., The Church Member Shares His Religious Experience With Others.

Intermediate, Gambling and Games of Chance.

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Gains for the Kingdom

Two baptisms in Sterling church, Ill.

One baptism in Fredonia church, Kans.

Four baptisms in Spokane church, Wash.

Two baptisms in Grand Rapids church, Mich.

Three baptisms in Payette Valley church, Idaho.

Six baptisms in Staunton church, Va., Bro. J. C. Garber, pastor-evangelist.

Two baptized at Danville, Ohio, Bro. J. W. Lear of Chicago, Ill., evangelist.

Fourteen baptisms in Ft. Wayne church, Ind., Holy Week services by the pastor.

Three baptisms in Camp Creek church, Ind., Bro. N. H. Miller, pastor-evangelist.

Twenty-five baptisms in Muncie church, Ind., Bro. R. K. Showalter, pastor-evangelist.

Four baptisms in Haxtun church, Colo., Bro. Chas. Dumond of Sterling, Colo., evangelist.

Thirty baptized in Omaha church, Nebr., Bro. Hatton, the pastor, in pre-Easter meetings.

Ten baptisms in Manor congregation, Md., Bro. J. T. Glick of Bridgewater, Va., evangelist.

Twenty-one conversions in Salem church, Ohio, Bro. Chas. Flory of Union, Ohio, evangelist.

Five baptisms in Waterford church, Calif., Bro. Edgar Rothrock of La Verne, Calif., evangelist.

Seven baptisms in Westminster church, Md., Bro. McKinley Coffman of Troutville, Va., evangelist.

Ten received in Rouzerville church, Pa., Bro. O. H. Hassinger from Boiling Springs congregation, evangelist.

Sixteen baptized and two reclaimed in Bryan church, Ohio, Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Eighteen baptisms in Wenatchee church, Wash., Bro. Paul Longenecker and wife of Yakima, Wash., evangelists.

Twenty-one baptisms in Shamokin church, Pa., Bro. Wilmer A. Petry of Mogadore, Ohio, evangelist; seven baptisms since.

Forty baptized and eight received on former baptism in Cumberland church, Md., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. J. Brougher of Greensburg, Pa., May 17 in First church, York, Pa.

Bro. Robert L. Sherfy of Frederick, Md., May 2 at South Brownsville church, Md.

Bro. Edw. Stump of North Liberty, Ind., May 9 in Mechanic Grove church, Pa.

Brother and Sister O. H. Austin of McPherson, Kans., May 5 in Worthington, Minn.

Bro. S. C. Godfrey of Red Lion, Pa., May 24 at Blainsport house, Springville church, Pa.

Bro. Howard Merkey of Manheim, Pa., May 2-16 in Codorus church of Codorus congregation, Pa.

Brother and Sister Paul Weaver of Elizabethtown, Pa., May 16-30 at Ridge church near Shippensburg, Pa.

Bro. Geo. L. Detweiler of Meyersdale, Pa., May 3-16 at Maple Spring (Quemahoning) church at Jerome, Pa.

Bro. John R. Snyder of Tyrone, Pa., May 11, Aughwick church, Germany Valley house, Pa.; May 24, Middle Creek, Somerset County, Pa.

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Personal Mention

Bro. A. C. Auvil's correspondents will please note his change of address from Thornton to Fairmont, W. Va., R. 5.

Brother and Sister E. H. Eby have changed their street address. The new number is 3435 Van Buren St., Chicago.

Bro. Foster B. Statler, pastor of the Huntingdon church of Middle Pennsylvania for lo, these many years, has accepted a call to the pastorate of the Mount Morris church of Northern Illinois. We presume the transfer takes place about Sept. 1.

The Polo church of Northern Illinois came to see us last week, in the persons of Pastor Ora W. Garber and Bro. J. P. McIlnay, with the More Important Halves of their respective selves. Friends often stop to see us when they are going somewhere else, but these folks did us the unusual honor of setting apart a day for this special use. They wanted to see the Publishing House, its activities and the people whose daily work is done there.

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Bro. Grant Mahan writes us from his new home at Rehobeth, Md., under date of April 15: "Our trip up from Florida was in the main delightful, though rather a severe trial to our afflicted son. On the way we visited the Bok Tower, the Silver Springs near Ocala, Fla., and at the last took a look at Washington in cherry blossom time. And all these objects were very good to see."

Brother and Sister G. C. Long of Irricana, Alberta, will please accept our somewhat belated congratulations. We did not know about it sooner. March 17 they celebrated their golden wedding with the help of about 195 relatives and friends from near and far. There were presents, good wishes and good fellowship, the latter marked by singing and many personal reminiscences. They have four children living, one deceased, fourteen grandchildren and five great-grandchildren. May family life increasingly multiply the example of the long-married Longs.

Bro. John D. Ellis, writing for his travel companions, Bro. Parker M. Filbrun and Bro. Calvin Bowman, as well as himself, said under date of March 20: "We have just left Bombay, India, on our trip around the world. It was our most happy experience while in India to visit a number of our mission stations there. To try to describe it would be impossible. The work is certainly more than deserving of your earnest prayers and your financial support. Our visit in the land of our Lord was a high mark also of the trip. And now we travel on to Singapore and then to Hongkong and Shanghai, China; then up to Nanking, Peiping and the Great Wall of China; then through Manchukuo and down through Chosen, Kyoto, Tokyo and Yokohama. Then across to Honolulu and San Francisco and the Panama Canal back to New York. We hope to arrive around the first of June."

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Miscellaneous Items

Men's Work of Middle Indiana will meet in a district session at Salamonie church May 2 afternoon and evening. Good addresses and fellowship at suppertime. . . . **Middle Indiana young people** are meeting in their annual conference at Markle church May 8 and 9. Conference begins Saturday afternoon and closes Sunday night. All youth and their leaders are invited.—L. W. Shultz, North Manchester, Ind.

Spanish Neutral Relief Fund

After careful consideration the Board of Christian Education urges every member of the church to make a sacrificial peace offering on May 2, to be used in feeding and clothing the suffering children of Spain. Please read the article on page 13 of the April 10, 1937, issue of The Gospel Messenger for details. If you can't give through your local church, send your individual gifts. We need an initial gift from every church to match the proposed gifts from Mennonites and Friends. This will be a united testimony of the Historic Peace churches. To continue this program we suggest that each church plan to give, if possible, one dollar or more per month, or one penny per month for each person enrolled in the church school. According to present plans Dan West will go as our representative to Spain by Sept. 1. A Friend is sailing in May and a member of the Mennonite church will soon follow. This is a continuation of our Special Peace Action Fund and credit can not be given on our conference budget. Send your sacrificial offering to the General Mission Board, Elgin, Ill., designated for the Spanish Neutral Relief Fund.

Does your church have some unused but usable Hymns of Praise, Nos. 1 and 2, which you would donate or sell for a small sum? The Osceola church of Northern Indiana would like to hear from you. Please write the pastor, Bro. Ervin Weaver, R. 4, Elkhart, Ind.

Responses to the Easter offering for Christian Education are coming in nicely. To date out of the one hundred forty-nine offerings received, Elkhart City (Northern Indiana); Washington City, (Eastern Maryland); Second South Bend (Northern Indiana); Pasadena (Southern California); and Elgin (Northern Illinois and Wisconsin) have sent in the largest amounts. Many other churches have given correspondingly well according to their church school enrollment.

Program of the Annual District Conference, Second District of Virginia, Staunton church, April 28-30. **Wednesday,** 10 A. M., meeting of the ministerial association. 1:30 P. M., business session of the elders. 8 P. M., The Work of the Laity. Addresses: A Layman Looks at the Church.—Curtis O. Robertson. The Women's Work in the Program of the Church.—Mrs. F. F. Holsopple. **Thursday,** 10 A. M., Ministerial and Missionary Conference. Providing Leadership for the Future Church.—C. C. Wright. Missions in Africa.—Wm. M. Beahm. 1:30 P. M., Educational Program. The Contribution of the College to the Church As I See It.—John S. Flory. The Place of Education in the Mission Program of the Church.—Wm. M. Beahm. 8 P. M., Youth Program. Youth's Share in Making the Community Christian.—Robert Garber. Youth and the World Crisis.—Wm. M. Beahm. **Friday,** 9:30 A. M., Business Session.—N. D. Cool, Bridgewater, Va.

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Annual Conference Transportation Items

1. Summer tourist tickets good until Oct. 31, from Chicago to Nampa and return: standard $76.80, intermediate $61.45, coach $51.20; standard lower berth $12.75, tourist lower berth $6.75.

2. Anyone desiring to go on to the coast, returning the southern way: through tickets may be purchased permitting stop at Nampa for the Conference. The rates for this extended trip from Chicago and return are as follows: standard $68.80, intermediate $68.80, coach $57.35.

3. The rate from St. Louis is as follows: standard $81.50, intermediate $65.20, coach $54.35.

4. The rate from Kansas City: standard $75.60, intermediate $60.50, coach $50.40.

5. The rate from Omaha: standard $75.60, intermediate 60.50, coach $50.40.

6. The rate to Nampa for 3, 4 and 5 is a little less.

7. Rates have not been submitted to me by Eastern and Southeastern representatives as to rates from division points in their areas. Consult your local agent.

8. If a number are going from a certain section, it would be convenient to work up a coach load. In that way you could have your own coach the entire distance.

9. I quote from a schedule sent me from the Union Pacific: "The Pacific Limited, train No. 21, completely air conditioned, leaves Chicago via C. & N. W., 10:30 A. M., Monday, June 14, arrive Nampa, Union Pacific R. R., 9:00 A. M., Wednesday, June 16. This train carries standard and tourist sleepers and coaches through from Chicago to Nampa without change."

John W. Lear, G. R. T. A.,
Church of the Brethren,
3435 Van Buren St., Chicago, Ill.

THE CHURCH AT WORK

EVANGELISM

A Program of Evangelism in the Local Church

Planning a Program

Call Together the Leaders, or if you have a department of evangelism in your church, call together that department. Confront the group with the fact that your church has no detailed information relative to the unchurched of the community, that you do not know how many there are, where they live, or what their names are. Confront the group with the further fact that your church has no program of evangelism worthy to be called a program. Impress upon the group that by the very nature of the office they hold the responsibility for creating such a program is primarily theirs. Challenge them to proceed at once to remedy the situation. Then lead them in the enterprise!

Survey the Situation. Your first step should be to study the situation. (a) Go back over a period of ten years and discover your annual record of additions and subtractions. Figure the annual ratio between the number of members in your church and the population of your community to determine if you have been keeping pace with population growth. (b) Study your church roll and make a list of all inactive members. (c) Carefully study your church school enrollment for evangelistic prospects. (d) Organize a community survey (perhaps interdenominationally), making a house to house religious census.

Plan a Church Program. In the light of all the facts revealed by your studies, plan for your church an evangelistic program extending over the next three to five years. Make sure that your program satisfies all of the principles of sound program building as set forth in another section of this statement and that it takes into account all of the groups within your community that your church should reach.

Set Goals. For the purposes of motivation and measurements set definite evangelistic goals for your church. Break total goals down as far as it seems wise into goals covering special time periods and special groups and constituencies to be reached.

Carry It to the Church. When you have studied the situation, planned the program, and set the goals, carry the whole matter to the official board and congregation and get them to make your plans and objectives the plans and objectives of the entire congregation. This is a most vital matter, for our need is not so much for more departments of evangelism but for more evangelistic congregations.

Guiding Principles

Variety. A three- to five-year program of evangelism must have variety. No one method is adequate. People differ in temperament and must be approached in many different ways. What is effective evangelism for some types and classes is ineffective for others. Furthermore, the workers within the church tire of any one method after a time and need variety to restore their interest. With a wealth of proven plans and methods available, there is no excuse for a local church to fall into a deadening rut in regard to its evangelistic activities.

Coverage. An adequate evangelistic program must take into account the fact that there are various types and age groups to be reached: there are business and professional people; there are the relatively unschooled laboring masses; there are boys and girls in their early teens; there are young people; there are those who have previously been members of the church but have grown indifferent; and there are those who have had little contact with the church and have never before confessed Christ. Rich and poor, cultured and uncultured, young and old—they must all be reached for Christ and his church!

Continuity. Too frequently a church's evangelistic activities are but isolated projects, bearing no relationship to each other or to the year-around program of the church. An evangelistic meeting is held and while it is going on everybody is excited about "winning souls"; but the meeting closes and the interest of the church drifts in other directions until something else happens to focus its attention once more on its evangelistic function. If a church really is to be an evangelistic church its interest in the winning of men and its program of evangelism must be continuous. Not hot today and cold tomorrow, but forever interested in and working away at the task of bringing men to Christ!

Maximum Use of Resources. The Great Commission was not directed to preachers alone; it was directed to all Christians. Of what use is it to have church school teachers if boys and girls are not led by them to confess Christ? Why continue an official board, the members of which devote no time to the calling of men to a godly life? Why waste time eulogizing Andrew—who ran to call his brother, Simon—to congregations who never run to call anyone? One of the most important factors involved in planning an evangelistic program for the local church is to see that the maximum number of workers are drawn into the plan.

The Follow Through. An adequate evangelistic program must provide for an efficient follow through. The task of the church has only begun when it gets an individual to confess Christ. There is still the necessity for getting the newly won convert definitely tied into the life of the church. He needs to be encouraged to attend church regularly. He should be brought definitely into the fellowship activities of the church. He should be enrolled in the proper church school class. He should be led to make a worthy financial pledge to the work of the church at home and abroad. If all of this is not done his last state may be worse than his first!

Program Elements

We suggest herewith certain evangelistic program elements. Each church should, of course, so plan its total program as to fit its local needs, but the elements incorporated in such a program are quite universal in character.

Analysis of Church Roll. The program of evangelism in most churches can well begin with a study of the church roll to reveal present members who have already become or are likely soon to become religious casualties. The church that can not hold the members it already has is not likely to do much with any new members it may win. Form a committee of the most widely acquainted members of your church. Have this committee go carefully over the membership roll of the church, making a list of all members who have grown cold and indifferent or who have dropped from sight. Then organize a friendly visitation in which your ablest and most active members go to call upon the indifferent members and definitely seek to re-

enlist them in the life and work of the church. Many churches need such a friendly visitation more than they need an evangelistic meeting. Having once started the listing and contacting of indifferent members the process should be made continuous. The pastor and a special committee should conduct a periodic examination of the membership roll to determine members needing special attention and encouragement.

The Community Survey. At least once every two or three years a church should make a complete canvass of the community about it to discover the religious affiliation of all who live within its reach. Where there are other churches in the same community the survey may well be made on an interdenominational basis. If such a survey is made it should be carefully organized, the routes of the various canvassers being plotted on a map. Canvassers should be schooled in their work well in advance of the survey. Record forms should be prepared with the utmost care if blanks of local origin are used, or they should be ordered from some reputable church publishing house. Data collected by a community canvass should be promptly tabulated and used as the basis for an aggressive program of evangelistic activity. Information about unchurched people is of no value unless promptly acted upon!

Evangelism of Youth. A few years ago we heard a great deal about the fact that eighty per cent of church members were won through the Sunday school. More recently we have not heard so much about the evangelistic function of the Sunday school. Is it possible that religious education, in its more general emphasis on "living the Christian life," has in some instances lost a definiteness of appeal which it once had? Youth is still the age of committal and the church that does not have as its basic concern the holding of its children in the church is headed for deterioration. Regularity of attendance at Sunday school should be checked and encouraged. The worship services of the church should be made attractive to youth. Only teachers of positive Christian life and experience should be used in the Sunday school. The most modern and improved materials should be made available. A constant check should be kept on the pupils who are not members of the church, with a view of making regular approaches to these young people to challenge them to definite committal.

The Prospect List. Every church should maintain a list of prospective members. This should be in the form of a card file or loose-leaf notebook. Space should be provided on each card or notebook sheet to record the name of the individual, address, such general information about the prospect as may be known, and a cumulative case record where a record can be made from time to time of the approaches that have been made to the prospect. In other words, the church's prospect list should be of just such a character as the prospect list that any aggressive insurance saleman maintains in connection with his business.

The pastor and the evangelistic committee ought to live very close to this prospect list. The list will be the foundation upon which successful evangelistic meetings, decision days in the Sunday school, evangelistic visitations and pastoral calling will rest. Without such a carefully maintained list of prospects the church can only proceed blindly in its evangelistic program.

The Evangelistic Meeting. Evangelism and evangelistic meetings were once practically synonymous, but of late years other evangelistic methods have become popular and the evangelistic meeting has fallen somewhat into disrepute. It is our conviction, however, that the special evangelistic meeting can still be made to perform a very useful and beneficial function in the life of a church and should be built into any long-time program of evangelism that a church may plan.

An evangelistic meeting can be conducted in several ways: an evangelistic company, consisting of preacher, singer and other workers, may be employed; the local pastor may do his own preaching and employ only an evangelistic singer; an exchange meeting may be worked out between two pastors; or a meeting may be entirely home force. Most churches will profit from a three or four weeks' meeting held by a special evangelist at not longer intervals than every two to three years. Meetings held by evangelists could be interspersed with home force meetings and visitation evangelistic campaigns.

Visitation Evangelism. Visitation or two-by-two evangelism consists of organizing and training a group of active Christian workers to go out two by two into the offices and homes of prospective church members and there try to bring them to a decision for Christ. The visitation usually covers one week of time and is followed by a week of preaching services. Such a visitation is a most wholesome thing for a church to use once every two or three years. The department of church development and evangelism will be glad to supply additional information concerning the setup of a visitation campaign. "The Evangelistic Congregation," by Alfred L. Murray ($1.50), will be found to be helpful in this connection.

Pastoral Evangelism. Pastors must come to a new realization that their first task is that of winning men to Christ and his church. No pastor should ever dare to say, "I have been too busy this week to talk to anyone about uniting with the church." This is his primary function, and if he has neglected it for other things he is guilty of putting the minor ahead of the major. Every pastor should have a personal prospect list, consisting of men and women whom, for one reason or another, he feels he can approach more effectively than anyone else. He should "live" with this list more than with any other in his possession. Never a week should go by without his devoting some time to calling upon individuals on his personal prospect list. Unless the pastor sets an example of personal soul-winning he can not expect his members to be much concerned about the task.

An Evangelistic Commission. Some churches have found it profitable to create an evangelistic commission, whose function it is to carry on a continuous program of personal evangelism. The members of the commission meet briefly each week in connection with the midweek service and receive their assignment for the coming week. Only one name is given to each member of the commission each week. Commission members are expected not only to win men and women to the church but to follow them in their new life and see that they find their way into the full fellowship and activity of the church.

The Block or Regional System. Some churches have blocked off their entire parish into districts or areas not to exceed four square blocks in size. In each district an active church member is designated as captain. The function of the captain is to inform the church office of any church members moving in or out of his district and to call upon any new families moving into the area to find out what their church affiliations are, and, if possible, win them for the church. The captain may also be responsible for stimulating a certain amount of social life among the church members living in his area.

Instruction Classes. Evangelistic instruction classes are of three kinds: (1) those that fall within the regular curriculum of the church school, (2) special classes designated to fit candidates for church membership, and (3) training classes for new members. The new church school curriculum is rich in materials designed to train boys and girls for intelligent church membership. Every pastor should make sure that this material is being used by the teachers of his school in an effective way.

Special classes designed to fit candidates for church membership are usually taught by the pastor himself and are frequently limited to boys and girls. Such classes give a pastor a chance to become intimately acquainted with the young people coming into his church and provide him an opportunity to give direction from the very beginning of their Christian experience.

Training classes for new church members are taught by the pastor. These classes should be graded; that is, adults, young people, and children should be handled in separate groups, since their problems of adjusting to the Christian life will be different.

It is impossible to overemphasize the importance of classes for prospective and new Christians. It is not an easy thing to live the Christian life and the church owes it to all who come to it to give them careful and intelligent guidance in matters pertaining to the Christian way.

Seasonal Evangelism. Our first word in connection with seasonal emphasis in evangelism is a word of caution. Use great care not to overemphasize the seasonal in your program, especially the Easter season.

And yet the seasonal adaptation of a church's program should not be overlooked for it gives color and tone to the whole process. Easter, Pentecost, Christmas, Mother's Day, Children's Day and similar occasions can and should be used as times for special evangelistic emphasis and appeal.

Helps in Evangelism

Evangelism in a Changing World, A. M. Bailey, $1.50.
The Evangelistic Congregation, A. L. Murray, $1.50.
Evangelism for Today, Lin D. Cartwright, $1.

Prepared by the Department of Church Development and Evangelism, The United Christian Missionary Society, Indianapolis, Ind.

WOMEN'S WORK

Plays and Program Material

List of plays and material suitable for use in programs on Home Life and Mothers and Daughters' Observances, continued. Available through the General Mission Board, Elgin, Ill.

Material for Mother and Daughter Programs by a committee: Mrs. J. Z. Gilbert, Mrs. Leland Brubaker, Mrs. Stanley Keim and Lillian Grisso. Most suitable for banquet occasions. There are five suggestive programs.

(1) Story of Brides. One purpose is to deepen marriage and home ideals. Ten brides participate. Each in her own, her mother's or grandmother's costume, presents something, a prayer, a song, poem, or a story.

(2) A Candlelighting Service preceded by two addresses: The Daughter I Should Have Been and the Mother I Want to Be. Various spirits, comradeship, confidence, patience, etc., carry candles which are lighted by the Spirit of Love. These in turn light those of the hostesses, who again in turn light those at their tables. Pledges follow.

(3) The Old Fashioned Mother may be put on out of doors. Some one talks on the theme. Various scenes such as a sugar camp, kitchen, bath tub and family worship are depicted accompanied by song and poetry.

(4) Centers around the idea of airplanes. A toast is given to the pilot and one to the co-pilot. There is the whir of the propeller, chartering the course and so on.

(5) A few suggestive poems, thoughts and songs.

Chimneys. This is a dramatic presentation of Longfellow's poem, "The Golden Mile-stone," arranged by Mrs. E. G. Hoff. 11 characters. Time: 30 minutes; 5c. A reader and assisting musicians carry forward the action. There are five tableaus showing what goes on under our chimneys as well as the primacy of the home.

And So He Made Mothers, by Applegarth, is a Loan Library book. This is an exceptional book with many beautiful stories about mother. These are suitable for many occasions besides Mother's Day. Some of these stories may be adapted to dramatization. It also gives several appropriate worship services, as well as thirteen banquet suggestions such as Old Mother Hubbard's Cupboard, Mother Goose Comes to Town, The Mother Bird's Nest, Alma Mater, In Mother Nature's Garden.—Mrs. E. G. Hoff, Elgin, Ill.

CHILDREN'S DEPARTMENT

Why Are You Teaching?

Why are you a teacher of children? Mrs. S is teaching the junior class because nobody else can be found who is willing to take the responsibility of that class on Sunday. Miss L, a high school student, is teaching beginners because a number of the other girls at school talk about their church school classes, and she didn't want to be "out of style." Mrs. P is teaching because she has been at the job for twenty-five years (though without any training), and the superintendent is afraid to ask her to resign. Mr. B is teaching because the church school board is divided in their thinking, but he was asked to take the class in order to strengthen the forces of one side. He never did teach before, and knows very little about handling junior boys, yet he wouldn't think of giving up the class without a protest, nor does he have time to spend at those foolish training classes that the "other side" is attending. Miss W is teaching because she knows somebody must assume the responsibility if the work of the church is to be carried on, and she wants to do whatever she can. She loves children, and considers the privilege of guiding children in Christian living a great task entrusted to her. And perhaps there are as many reasons for teaching as there are teachers. After all, the big question is: "Why are you teaching little children?"

Is there some great purpose motivating your work in the church school? If not, why not? Helping to build Christian character is too responsible a job to be left to those who are but half interested in the work of Christ, or are not willing to give themselves wholeheartedly to the achievement of great objectives for Christ. And what are your objectives? What are you trying to do to the boys and girls who come to you week after week? How do you know if you are moving towards those objectives? What are you doing to help to clarify those misty objectives in the distance?

Here is a secret for you if you are not certain why you are teaching a class, or don't know what you are trying to do by habitually meeting your class week after week. If you will spend a few hours with an author or two who has

defined certain goals of teaching, you will be surprised how much clearer those misty objectives become. Without clearly defined purposes or objectives, it is difficult to measure one's progress or attainment.

Suggested readings:

Purpose in Teaching Religion, G. Walter Fisk.

*Teaching Religion, A. J. W. Myers.—Mary Grace Martin.

*In Elgin Loan Library.

YOUNG PEOPLE

On to Nampa!

Now the pull of the spirit of our next Annual Conference! You and the church in general have a lot at stake in this coming Conference, so let's pull together. Plan to be there for the opening session and stay for the entire meeting. Wednesday afternoon we will have a great meeting together with Board members (Ministerial, Mission, Christian Education, District and local), officers and directors of children's work, young people's work and adult work, which includes both men's and women's work, and also all the staff of the Elgin offices.

Wednesday evening is the beginning of our sectional conferences. This will be a period chock-full of good things, both inspirational and interesting. Not one of these sessions ought to be missed so that you can get the full import of the work.

We are not coming together primarily to hear speeches but to pray, plan and work. We will not be satisfied unless this Conference results in definite forward moving programs out in the local churches. This can not happen properly or in the full unless you are present.

"If we could get a vision of what God wants this world to be, it would be worth going to jail for, worth losing our job."—Grace Sloan Overton.

Plan for the Nampa Conference and see if you can not get there a clearer vision of what this world ought to be and where you fit into the plan of making it just that way.

MUSIC

A Great Summer Master School of Church Music

There is that within us which looks not down, nor out, but up, which always craves the beautiful expression of reverence and adoration; of worship and praise; of which the strange mysterious power of music becomes the most successful medium.

To discover anew the principles underlying this handmaiden of religion is the express purpose of the Summer Master School of Church Music at Camp Alexander Mack, May 30 to June 6 inclusive. The camp is sponsored by the Board of Christian Education and Camp Mack.

In such a day as this, when in the minds of increasing numbers of intelligent and appreciative laymen, music shall not be used as though it were something in itself to be shown off, but always as a ministry to worship, it becomes a great privilege for the Church of the Brethren to be under the tutorship of H. Augustine Smith, a world authority on church music and hymnology, and others, to gain a new grip and grasp on the principles underlying our work as church musicians.

Dr. Smith will lecture three times daily and conduct a master rehearsal each evening which singers within reach of the camp are invited to join for the training and insight gained under his leadership. If you can not be a full-time camper, come when you can during the day and evening.

This camp follows a music institute in the Goshen City Church of the Brethren, Goshen, Ind., Friday evening, 7:30 o'clock; Saturday afternoon and evening; and Sunday morning. The concluding session will be held at Camp Mack, Milford, Sunday evening 7:00 o'clock, C. S. T., May 30. The last session will be in the form of a public musical program rendered by the various choirs and choruses of the district. Rehearsal for this will be held on Sunday afternoon at Camp Mack 3:00 o'clock, conducted by H. Augustine Smith.

This institute is sponsored by the Board of Christian Education and Men's Work of Northern Indiana. For all lovers of good music. The singers of all churches are urged to attend. The leaders for this institute will be Alvin Franz Brightbill and H. Augustine Smith.

Schedule will be in next week's issue of The Gospel Messenger.

For further information write to: L. W. Shultz, North Manchester, Ind., or George U. Heeter, R. R. No. 5, South Bend, Ind.—A. F. Brightbill.

CHRISTIAN WORKERS' TOPIC

Parables of Wisdom

Sunday, May 8

I. The Unjust Steward (Luke 16: 1-13).

1. This worldly man was considered wise in that he provided for the future.

2. How may a Christian be similarly wise today?

II. The Ten Virgins (Matt. 25: 1-13).

1. Five virgins were wise in that they had their lamps burning when the bridegroom came.

2. How may a Christian be similarly wise today?

III. The Two Builders (Matt. 7: 24-27).

1. One man was wise in that he put a solid foundation under his house.

2. How may a Christian be similarly wise today?

CORRESPONDENCE

A BOUNTEOUS STATE, OUR IDAHO

Do I speak of apples and corn and wheat,
Of cherries and peas and milch cows, too?
I might, for here these things grow quite complete.
But I shall speak of a far different thing—
Of food for the tired body and mind,
Of sunsets rare and heights sublime,
Of flowers ne'er equaled in the gardens of kings,
Of a state so filled wth all kinds of things
That within its borders it can take you
From bewildering spaces of desert gold,
To purple haze of its mountain peaks.
Why go afar for beauty's sake
If desert scenery thrills you?
Why sail the seas and climb the Alps
If it's altitude that calls you?
And should it be that it's just trees in bloom,
That these to your soul the most of beauty speak,
Remember, Idaho's blossoming trees are rare,
I doubt if they can be excelled anywhere.
Fishermen, Idaho knows what that's about!
For those whom only stretches of timber please,
Idaho produces lumber that is quite famed.
For close at hand are those quiet aisles of trees
Where one with nature can forget all fear and doubt.
Then, while songs are sung of rivers, I think

Of old Snake River, winding her tireless way;
To make life more pleasant for those by her side,
To quench their thirst, at the end of a sunny day.
They, perhaps, have never sung of her beauty and charm
For to them the river means plenty of water for a farm.
This river of ours goes by on her way,
Giving drink to the thirsty creatures of earth,
And causing our state to burst forth
In a wealth of new beauty each spring.
Sometimes moving along at a rapid pace
To reach some especially thirsty place,
Then quietly gliding through a lonely glen
Chuckling to herself at the fickelness of men.
Then there are waterfalls surprisingly clear
And craters that really surpass those in the moon.
So if you've never been sight-seeing in our state,
You can not be on your way too soon.
And yet, this pageant of beauty quite rare
Will forever stay with us in Idaho's care.
So whether you choose to start early or late
You'll fall completely in love with this versatile state.

Payette, Idaho. Millie B. Rumley.

DISTRICT MEETING OF NORTHWESTERN OHIO

District Meeting of Northwestern Ohio was held in the Lick Creek church near Bryan, Ohio, March 16 to 18. This meeting proved to be one of the best we have held in our district, and I think one of the best I have attended for a long time. The meeting proved to be one of the largest in point of attendance as well as one of the best. The Lick Creek church, of which Bro. Dewey Rowe is pastor, is made up of about 150 members, a very fine type of loyal and earnest workers. They have just finished remodeling their church. A new floor, rostum, pulpit arrangement and complete change of their basement has been made. They are still planning for classrooms and other added equipment as soon as they can see their way clear. With everything in a neat and artistic arrangement, we had a good setting for our meeting. We received an impressive welcome from the church and its pastor; and from their elder also, Bro. Edward Kintner, who was present throughout and added his presence and wise words of counsel.

A number of visiting brethren were present and helped and encouraged greatly: Bro. G. A. Snider, Prof. Shultz, Prof. Kintner and Bro. Bagwell of Manchester. These with Brethren Holly Garner, Funderburg, Blickenstaff and others gave us a boost to begin with.

Elders' meeting began on Tuesday at 1 o'clock. There was also a women's meeting at the same time. Brother and Sister G. G. Canfield were with us at these meetings. Both meetings were good. Bro. George Garner was moderator of the elders' meeting and Bro. H. H. Hendricks was writing clerk.

The evening session began at 7:30 o'clock. The theme of the meeting was "Christ's Call to the Church." The first speaker of the evening was Bro. Wilbur Bantz, pastor from Toledo, who presented the subject of "Christ's Call to Prayer." It was a challenge to prayer. This was followed by "Christ's Call to Discipleship," by the writer, presenting this call as the highest and greatest opportunity of life. These talks were followed by an address from Bro. D. D. Funderburg of Elgin, who threw the doors wide open and invited us to enter the very heart of the meeting, which we did for we were already eager to do so. This was a fine message, in fact Bro. Funderburg, who was our main speaker, gave us three fine messages.

A good night's rest over, we were back to church for breakfast. Morning worship was led by Bro. Musselman. The forenoon session was missionary, with Bro. George Throne as chairman. The subject of "Christ's Call to Faithfulness," was presented by Bro. J. F. Hornish and was a call to loyalty. Bro. A. P. Musselman spoke on "Christ's Call to Action," and gave us an inspiration to work. The main address of the morning was given by Bro. L. A. Blickenstaff, our financial secretary on the India mission field. His message on missions stirred our very souls. He said: "It takes a warm missionary heart to warm a heart in missions."

Bro. H. H. Hendricks was chairman for the program after dinner, that represented the Educational Program. Echoes from camp were given in a number of short but very enthusiastic addresses by the young people and intermediates, telling what camp life had done for them. Then Bro. Funderburg brought us another fine message.

At three o'clock the Women's Work program began, with Mrs. S. L. Cover, chairman of the meeting. An address was given by Mrs. H. R. White, a colored lady from South Bend, Ind., on the subject: "God's Call to Racial Understanding." A business session followed with mothers and daughters' fellowship supper at five. While the supper was in progress Bro. L. W. Shultz gave the men a message and call to peace. Later Bro. Bantz was chosen to represent our district on the peace problem. Following the fellowship supper a colored lady from Defiance gave a very fine message to the women and many of the men sat in to hear also. At six o'clock a play was given by the young people of the Silver Creek church. At 7:30 a talk on worship was given by Bro. L. D. Young, followed by an oratorical contest. The four contestants were young people from our schools of missions, which were held in our district in January and February. They wrote and committed their essays on "The Responsibility of the Christian to the American Negro." They were well given and the winner was given a scholarship to Camp Mack. Camp history and purposes were presented by Miss Hattie Joseph and the closing number for the day was an address by Bro. Funderburg.

The business began next morning at nine o'clock. Eld. J. J. Anglemyer was moderator, S. L. Cover, reading clerk, and J. F. Hornish, writing clerk. Bro. Anglemyer is a good moderator and that means a good deal towards having a good meeting. Reports of churches and committees were heard, officers elected and plans made for a bigger and better year. S. L. Cover was chosen to represent the district at Nampa Conference in June with Eld. J. A. Guthrie, alternate. Eld. A. P. Musselman was chosen as moderator for next year, with the next district conference to go to the Eagle Creek church.

We all, I think without exception, felt that we had a wonderful district meeting and had fellowshiped with some of the finest people that God ever made. We also had a sort of feeling that we were proud to live in Northwestern Ohio.

Marion, Ohio. S. L. Cover, Reading Clerk.

WOMEN'S WORK MEETING

The women of Northwestern Ohio met in district conference at the Lick Creek church near Bryan, Ohio, March 16 and 17. On Tuesday afternoon we had a round table discussion led by Sister Throne; she used a wheel representing the different parts of Women's Work. March 17 the theme of our afternoon meeting was Christ's Call to

His Church. The president, Sister S. L. Cover, had charge of the service. An address, God's Call to Racial Understanding, was given by Mrs. H. R. White. Following this our mother and daughter fellowship supper was held. A short address was given by Mrs. C. C. Derricotte(colored), and a play, Ordered South, by Silver Creek church.

Our officers for next year are: President, Mrs. Geo. Throne, vice president and director of Aid Society, Mrs. Dewey Rowe; missionary director, Mrs. Orville Noffsinger; mother and daughter director, Mrs. Rosetta Cottrell; secretary and treasurer, Mrs. Andrew Korn. Our secretary's report showed that the work is progressing. We have given for the national project, $227.77; foreign missions, $90; home missions, $67.50; district work, $33; local churches, $989.64. We have 325 members, held 256 meetings, including Aid Society, mothers and daughters, missionary, peace, temperance. We gave help to Camp Mack, Old Folks' Home at Fostoria, flood sufferers, Africa missions and helped the needy at home. We are praying that the inspiration of this meeting may be carried forward that our work may increase.

Mrs. Ella E. Korn.

Millbury, Ohio.

TRAGIC DEATH OF SISTER J. C. BEAHM

Martha Emma Beahm was born Oct. 27, 1881. She was next to the youngest in a family of fourteen. Her parents, James Madison Shockley and Ruth Elizabeth Shockley, were pious Methodist Christians. Her father was a pioneer preacher in the mountains of Patrick County, Virginia.



Brother and Sister J. C. Beahm

It was here Martha Emma was born and passed a carefree girlhood, and here at the Meadows of Dan on Sept. 16, 1896, she married J. C. Beahm, a young minister of the Church of the Brethren. She united with this church in her early married life. To this union were born five daughters and four sons, all active church members, and all with her when she died.

She gave of herself unstintingly to her family. In addition to her household duties she taught her first three children to read and write. Somehow she found time for songs, stories and games. Through these everyday channels she poured out the riches of her soul. Her simple childlike faith, her absolute conviction that the Bible is wholly a Book of Truth were engraven on her children's hearts. Through all these busy years she maintained a keen interest in her husband's teaching and preaching.

As her children grew older she entered more actively into the work of the church. She was a great help to her husband in the ministry—none realizing this more than he. She was a studious Sunday-school teacher and an earnest and efficient Aid Society worker. At County Line she organized their first body of women; they worked together in great felicity. One of her rare traits was the ability to pity an unjust critic while still denouncing his act and comforting the one criticized. The way she had these so finely balanced saved many a difficult situation. Her keen sense of humor and her unconscious graciousness endeared her to everyone. She considered her lot a happy one, believing it a blessed privilege to be a minister's wife.

Jan. 28, she was preparing to return to her home in Greencastle, Pa., after having spent a week visiting her daughter, Mrs. Jesse Whitacre, whose husband is pastor of the Shamokin church. She refrained from turning on the light lest she waken the children and so in the half light of the early morning she mistook the stair entrance for the bathroom door. She plunged down the entire flight. She was helpless in body but able to call. Her daughter and son-in-law rushed her to the hospital. Her family were summoned. Everything possible to human hands and minds was done but to no avail. Her anguished husband and children were with her up to the time of her death Sunday morning, Jan. 31.

The Shamokin hospital showed marked consideration of the stricken family in the privileges accorded them. Her last words were spoken on Saturday morning at ten o'clock. Her family who survive are her husband, Eld. J. C. Beahm of Greencastle, Pa.; Ruth, wife of Eld. Jesse Whitacre, pastor of Shamokin church; Estelle, wife of J. S. Rittenhouse, Easton, Md., pastor of Ridgely, Md.; Lucile, wife of Prof. Howard Barkley of Greensburg schools, Greensburg, Pa.; Wilbur Beahm, a minister and teacher in Mount Joy, Pa. (married to Esther Ebersole Baker); Russell Beahm, Easton, Md., superintendent of Easton Sunday school (married to Anna Sheridan Lyons); Edith, wife of J. Oscar Lohr, Indian Head, Pa.; May Beahm, who lives at home, teaching near by; J. Charles Beahm, Jr., of Greencastle, Pa. (married to Hazel Bevans Lear); and James Beahm, minister, a junior in Elizabethtown College.

Also fourteen grandchildren, two sisters and five brothers mourn her going. The great profusion of flowers and the hosts of friends who came to mourn were testimony of those who loved her.

The funeral services were in charge of R. W. Schlosser assisted by J. E. Whitacre and E. S. Rowland. Services and interment at Shank's church near Greencastle.

Easton, Md. Estelle B. Rittenhouse.

LANDON BURNETT BERKEY

Landon Burnett Berkey, son of Landon and Chloe (Johnson) Berkey, of Goshen, Ind., and member of the Elkhart Valley church, was killed instantly by an explosion of a gas tank on April 3, 1937.



Bro. Berkey had been an employee of Elkhart County Farm Bureau for the past eight years. He married Emma Shively Oct. 1, 1936. He was received in the church at the age of ten years and called to the deacon's office at the above named church Sept. 28, 1935. Surviving are his wife and parents, one brother, Stanley Berkey; one sister, Mrs. Harry Bainter. All are of Goshen, Ind.

Funeral services were conducted at Elkhart Valley church by the writer, assisted by Eld. Geo. Stull, Eld. N. H. Miller and Rev. Menno Shatto. Interment at Union Center.

Goshen, Ind. Frank Kreider.

PASSING OF BROTHER AND SISTER GEIGER

Edith C. Geiger, wife of David C. Geiger, passed away Feb. 13, 1937, in the home of her daughter, Rose Marie Dennis, San Diego, Calif. She was born in Markle, Ind., Feb. 19, 1853. David C. Geiger was born in Pleasantville, Ohio, March 13, 1853, and died Feb. 25, 1937. Brother and Sister Geiger were married in Markle, Ind., Jan. 30, 1876. After their marriage they took over the farm belonging to the bridegroom's parents. Twenty years later they located in North Dakota on a farm. In the same year they left North Dakota and moved to St. Paul, Minn. Six years later they moved to Tonasket, Wash., where they engaged in fruit farming. In 1922 they moved to San Diego, Calif., where they lived until the time of their death.

Fourteen years after their marriage they united with the Church of the Brethren in Markle, Ind. Soon afterward the Markle congregation called them into the office of deacon in which both served faithfully uutil health failed.

Eight years ago Bro. Geiger suffered a paralytic stroke. He never recovered from his illness and remained an invalid to the end. Sister Geiger's health began to fail fourteen years ago; she also has been an invalid since 1930. At that time their only daughter and husband moved into the home aud cared for the aged couple. Had Mother Geiger not been ill, she and her companion would have celebrated their sixty-first wedding anniversary this year. Both were members of the True Vows, an organization in San Diego for those who are married and who have lived true to their first vows fifty years and over.

Four children were born in their home. One daughter preceded them in death. Both funeral services were conducted by Bro. Fred Flora and the writer.

San Diego, Calif. J.M.Boaz.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brightbill-Yoder.—By the undersigned, assisted by the bride's father, Eld. G. E. Yoder of Windber, Pa., in First church, Chicago, March 28, 1937, Elias F. Brightbill and Olive E. Yoder.—M. Clyde Horst, Chicago, Ill.

Landis-Baker.—By the undersigned, at the Walnut Street church, March 21, 1937, Bro. Verling P. Landis of Peru, Ind., and Sister Wineferd L. Baker, of North Manchester, Ind.—Edward Kintner, North Manchester, Ind.

Landis-Lauver.—By the undersigned, in the Church of the Brethren, Tampa, Fla., on March 17, 1937, Eld. Harvey M. Landis and Sister Hannah Lois Lauver, both of Tampa, Fla.—H. A. Priser, New Lebanon, Ohio.

May-Warren.—By the undersigned, in the Church of the Brethren, Tampa. Fla., Bro. Paul R. May and Sister Elva Warren, both of Tampa, Fla., March 19, 1937.—H. A. Priser, New Lebanon, Ohio.

Ristity-Brumbaugh.—By the undersigned at his home, on March 10, 1937, Mr. Alex Ristity and Sister Mildred Brumbaugh, both of Kent, Ohio.—A. H. Miller, Kent, Ohio.

Vasbinder-Roberts.—By the undersigned in the home of the bride's parents near Spokane, Ohio, Mr. Truly G. Vasbinder of Warren, Ohio, and Sister Wilma A. Roberts of Spokane, Ohio.—A. H. Miller, Kent, Ohio.

FALLEN ASLEEP

Akenberger, Geo. Albert, son of John and Delia Akenberger, born June 26, 1876, near Stony Ridge, Ohio, and died at his residence, March 26, 1937. He married Almeda Wagoner July 31, 1902, at Toledo, Ohio. To this union were born three sons. He leaves his wife, two sons, three grandchildren and one sister. Funeral services in the home by Bro. Geo. W. Garner. Burial in Lake Township cemetery.—Ida E. Garner, Walbridge, Ohio.

Bartwick, Frank, aged 53 years, died at his home in Somerset County, Pa., Feb. 25, 1937, after a short illness of heart failure. He is survived by two sons and one daughter. Services at the home by the writer with interment in Beahms cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Brechbill, Mrs. Alice M., died Jan. 22, 1937, in Marion, Pa., after a lingering illness. She was the daughter of Samuel and Anna Kauffman and was born April 22, 1857, near Mount Alto, Pa. She married John G. Brechbill Jan. 8, 1880; he preceded her Jan. 19, 1929. The first twenty-one years of their married life were spent on a farm in Franklin County, after which they moved to Marion, Pa. They were blessed with three children and lived to see them all unite with the Church of the Brethren. She is survived by the children, a foster son, three grandchildren and one sister. One sister has since passed away. During her teens she united with the Church of the Brethren and for for more than sixty years remained faithful to her vows. She was a devoted Christian wife and mother and her first concern was always for the welfare and happiness of others and the church. Funeral services by Bro. C. E. Grapcs with interment near Greencastle, Pa.—C. C. Bender, Canton, Ohio.

Burkhart, James Kenneth, son of Sister Luella Burkhart Crouse and the late Ellis Burkhart, died at his home in Bareville, March 13, 1937, of pneumonia. Funeral services at the Bareville church by the home ministers. Interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Burman, Sister Catherine, born near Roann, Ind., Feb. 12, 1850, to Jacob and Catherine Burman, and spent her entire life in and near Roann. In early womanhood she was baptized into the Church of the Brethren and she remained true to her faith to the close of her life. Her age was 86 years, 11 months and 1 day. She was the last of a family of four sisters. Funeral services by the writer at the Church of the Brethren.—Edward Kintner, North Manchester, Ind.

Cornell, Mrs. Susan Catherine, wife of John W. Cornell, died March 23, 1937, aged 24 years. She was a daughter of Guy Hahn of Taneytown. She leaves her husband and one daughter, her father, two brothers and one sister. She was a member of the Piney Creek Church of the Brethren. Funeral services at the residence by Eld. Silas Utz with burial in the Harney Lutheran cemetery.—Mrs. Vergie A. Bowers, Taneytown, Md.

Crickenberger, Harriet Virginia, daughter of Frederick and Anna (Garber) Sherfy, was born Jan. 17, 1872, and died March 19, 1937. She was married Dec. 17, 1903, to H. Neff Crickenberger; to this union were born four daughters and three sons. She united with the Church of the Brethren in childhood and lived a beautiful Christian life, always helping others. Funeral services in the Pleasant View church at Mt. Jackson, Va., with burial in the church cemetery. Services by Eld. J. C. Garber, assisted by J. W. Harpine. She leaves her husband, seven children, six grandchildren and two sisters.—Mrs. Ralph O. Compton, Arlington, Va.

Denlinger, Jason Landis, born Feb. 23, 1866, died March 13, 1937, at Stouder Memorial hospital, Troy, Ohio. He united with the Church of the Brethren at an early age and served as deacon for many years. He was married to Katie Eikenberry Dec. 22, 1889. To this union was born one daughter, Mrs. D. D. Funderburg, of Elgin, Ill. His wife, two sisters, daughter and two granddaughters survive him. Funeral services were held in the Troy Church of the Brethren by Eld. Charles L. Flory, assisted by Edward Miller. Interment in New Carlisle cemetery.—Mrs. D. D. Funderburg, Elgin, Ill.

Ferguson, Sarah, widow of Joseph Ferguson, died at the home of her daughter, Mrs. Jos. Dicks, of Scottdale, March 18, 1937. She was born near Salisbury, Pa., on Nov. 3, 1850, the daughter of Jacob and Margaret Shoemaker. Her husband died several years ago. Surviving are two sons, two daughters, thirty-six grandchildren and fifty-seven great-grandchildren. She was a member of the Middle Creek Church of the Brethren for many years. Funeral services at the church by the writer, assisted by Bro. W. F. Berkebile with burial in the near-by cemetery.—J. W. Wegley, Somerset, Pa.

Hedrick, O. W., born May 28, 1877, and died suddenly of heart failure, Dec. 7, 1936. His parents were Samuel and Jane Kerlin Hedrick who moved from near Bridgewater to eastern Virginia about a half century ago. He was baptized in early youth into the Church of the Brethren. His first marriage was to Nettie Virginia Sayers. She bore him two sons. She died ten years ago. The second marriage was to Miss Eunice of Occoquan, Va. They had one son. Two brothers and one sister, the three sons and second wife survive. Funeral by the writer, assisted by Bro. Geo. W. Beahm.—I. N. H. Beahm, Nokesville, Va.

Helman, Sister Bessie, wife of friend Charles E. Helman, died of a heart attack Feb. 28, 1937, aged 53 years. Sister Helman was sick just one and one-half hour. At the time of her death her husband was in Texas on a business trip. She is survived by her husband and two daughters, a brother and a sister. Funeral services were held in the Hade church by Brethren D. E. Stouffer and W. H. Hollinger. Burial was made in the Lincoln cemetery, Chambersburg.—Grace E. Smith, Waynesboro, Pa.

Hewitt, Harry M., born May 20, 1887, in West Virginia, and died at Salem, Ore., on Feb. 8, 1937. He leaves a wife and one son, six sisters and one brother. He was a noble Christian man, loved by many and respected by all who knew him. Interment in Rose City cemetery, Portland, Ore., with services by the writer.—J. M. Barnett, Arago, Ore.

Martin, Calvin, son of David and Sarah Eckert Martin, was born near Mercersburg, Pa., Nov. 7, 1885, and died Feb. 2, 1937. He entered Elizabethtown College where he spent part of a session and later took a correspondence course in both bookkeeping and Bible. He was baptized at the age of nine by Eld. D. M. Zuck. The Broadfording church called him to the ministry April 5, 1916, and he was ordained elder at Welsh Run May 21, 1922, by Elders John S. Bowlus and N. P. Castle. He was presiding elder of the Broadfording congregation for a number of years. He was secretary and treasurer of the Brethren Mutual Fire Insurance Company of Hagerstown, Md., for nineteen years. He served the Welsh Run and Broadfording congregations all his life by being faithful to the church, always ready to assist when possible. He married Rhoda Rice Feb. 24, 1910. He is survived by his wife, one daughter, his stepmother, two brothers and two sisters. Funeral services at the Broadfording church by Bro. C. H. Hinegardner and Eld. D. M. Zuck. Interment in cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Myers, Sister Margaret Etter (Sollenberger), was born Sept. 2, 1860, died Feb. 27, 1937. Death was due to pneumonia. She is survived by three sons and one daughter, two brothers and two sisters. Rain or sun, heat or cold, Sister Myers was to be found in her place in Sunday school and church at the Browns Mill house. Funeral services were held in the Upton church by Brethren Welty Smith and D. E. Stouffer. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Thomas, Jacob Raymond, son of Jacob M. and Anna Rowland Thomas, born March 15, 1913, and died Feb. 20 1937. He died very suddenly after two weeks' illness of influenza and complications. He united with the Church of the Brethren at the age of thirteen and lived a consistent Christian life. At the age of eighteen he suffered a severe attack of tetanus, the result of which he bore with Christian fortitude. There remain his father, mother, two brothers and one sister; one brother died six years ago. Services in the Manor church by his pastor, J. Rowland Reichard, and Eld. Harry R. Rowland with interment in cemetery adjoining.—A. Kathryn Thomas, Hagerstown, Md.

Turner, Mrs. Zaida Faulk, wife of Floyd Turner, and daughter of Terry and Rebecca Fauk, was born in Virginia, Feb. 20, 1916, and departed this life at her home near Kensington, Md., March 31, 1937. Death was due to pneumonia. She is survived by the husband, two children, the parents, two brothers and one sister. Funeral services were conducted by the writer in the Flower Hill Church of the Brethren and burial service in the church cemetery. The departed was a member of the Flower Hill Church of the Brethren and was much concerned as to her spiritual life. While she was ill she called for the anointing service and expressed her desire to place her case with the Great Psysician.—G. L. Baker, Gaithersburg, Md.

Weddle, Uriah T., son of Samuel and Katie Harman Weddle, was born Dec. 9, 1886, and died suddenly March 26, 1937. Jan. 19, 1910, he married Lillie Alderman. To this union were born one daughter and two sons. He had been a member of Topeco Church of the Brethren for twenty-two years and a deacon for twenty years. He lived a consistent life to the end. He is survived by his wife, three children, six sisters and four brothers. Funeral service by Elders A. N. Hylton and L. M. Weddle at Topeco church with burial in Topeco cemetery.—Veda Weddle, Floyd, Va.

CHURCH NEWS

CALIFORNIA

Covina.—During Passion Week our pastor, Bro. Mark Cripe, gave us messages on the cross and its significance to us. We were challenged to live more consecrated lives and follow Jesus' teachings more closely. Four young people were received into the church by baptism on Easter. One was received by letter. Easter was a full day as the churches of Covina held union sunrise services in the Echo bowl in the hills south of town. Rev. Haymen of the Baptist church delivered the message and there was special music. After this service the young married people's class served breakfast at the church to nearly 100. Under the efficient leadership of Mrs. L. G. Eikenberry the Sunday school has been increasing in attendance. An Easter program was rendered by the children, a class of fifteen beginners taking part for the first time. Baptismal service was in the afternoon and in the evening there was an impressive service. The lights were out except one which cast a shadow of a cross on the wall. The pastor read some scriptures magnifying the cross and what it symbolizes, with intervals of song by a quartet. Our Women's Work is progressing nicely. We have nearly all of our quota raised. Dinner is served once a month by the Aid. Our Bible leader, Mrs. Laura Brubaker, gives some scripture reading and whatever inspirational talk she wishes each Aid day. Mrs. Margaret Fesler directs the mothers and daughters' organization which meets at homes each month. Missionary programs are sometimes given in connection with these meetings. Mr. and Mrs. J. P. Overholtzer visited the Orient the past summer, calling at our mission stations in China. He took some moving pictures which were shown at the church Jan. 31. An offering was lifted for the flood sufferers in the Ohio Valley. Mrs. Mary Houser who has lived in this valley for fifty-one years passed to her reward recently.—Eulalia Overholtzer, Covina, Calif., April 8.

Long Beach.—Despite the cold winter and much sickness, our church attendance has continued to increase, and with the coming of spring and Easter, our congregation has displayed a still greater zeal which portends much good for the growth of the church during the coming year. Our pastor, Bro. Luckett, conducted a week of pre-Easter services. In the meantime members of the ladies' missionary society took a religious census of the church vicinity, inviting all who had no church home as well as those of no religious connection, to come and worship with us. Following the sermon on Easter, twenty-four members were received into the church by letter and baptism. Our young people are supporting the church work in a very fine way. They have had complete charge of two of our worship services lately. In April they will present a play entitled What Shall It Profit? Our young men's basketball team has ended the season as victor in their league and is now entering the play-off with other leagues. Our brotherhood continues to be wide awake to all opportunities of helping, not only the church but the community at large. They have already raised nearly three-fourths of the $300 they pledged this year toward the church debt. In March they sponsored a family night pot-luck supper, securing the La Verne quartet as entertainers. Over 130 members and friends enjoyed the occasion. This organization has recently installed ear phones in part of the church auditorium which are appreciated by those whose hearing is defective. They are also continuing to carry on a fine program for the boys of the community. We had the great pleasure of having Bro. D. W. Kurtz deliver a stirring address to us following the regional conference. Our hearts continue sad as we realize Emma Horning will never again be with us nor write us those letters of inspiration from the field of service. Her life has proven profitable not only to China but also to the home churches. In our last church council Bro. Luckett was unanimously requested to remain as our pastor for another year. Both he and his wife are doing commendable service.—Mrs. Frank Hoover, Long Beach, Calif., April 3.

McFarland church recently held their quarterly council. Since it was advisable to postpone our love feast from its regular date of Good Friday, because of our pastor filling a call to hold a week of pre-Easter service at La Verne, we changed to date of April 21, which marks the twenty-fifth anniversary of the McFarland church. Then on the following Sunday we will hold our homecoming. Invitations are to be sent out to all former members who have ever lived in this organization. Of our six pastors during these years our first full-time pastor, Bro. J. Harmon Stover, has gone to the heavenly home. As the five others are all living in California we are hoping especially they will be able to be with us. A very nice Easter service was arranged by the Sunday school and the chorus director, entitled "The Immortal Joy." Our Sunday school is keeping close to the 200 mark. We are very happy because of the work and interest in our B. Y. P. D. Bro. Forrest Eisenbise's work in our revival services was much appreciated; he helped a number make the all important decision as well as building up the membership. Missionary and church offerings are coming up and we are hoping to continue in a greater way for our Master.—Mrs. Ed Baker, McFarland, Calif., March 31.

Waterford.—Our church has just closed an encouraging revival service, conducted by Bro. Edgar Rothrock of La Verne, Calif. Although the weather was very inclement, the attendance was good and much interest was manifested. Seven accepted Christ, five were baptized on Friday evening preceding our love feast which closed the meetings. It was a very fitting climax to an inspiring meeting. Bro. Rothrock officiated, assisted by other visiting ministers. April 4 we enjoyed having with us two young ministers from La Verne College. Bro. Dayton Root, our local young minister, gave us a good message in the morning and Bro. Ellenberger of Ashland, Ore., gave an interesting sermon in the evening.—Mrs. J. R. Peters, Waterford, Calif., April 9.

COLORADO

Wiley.—Our pastor gave nine messages during our Holy Week services, closing Easter Sunday evening. Three young persons were received into the church. Much dust and stormy weather throughout the week hindered some from attending. Each service was a blessing and inspiration to those present. Forty young people, Rev. Williams of the Methodist church, and Mr. and Mrs. Messamer participated in an Easter breakfast and sunrise service near the Arkansas River Easter morning. On March 30 our communion service was observed with a good attendance. Quite a number engaged in the service for the first time. Bro. O. E. Messamer, our pastor, officiated. April 1 our first quarterly birthday supper was a pleasant event in the social life of the church. All those having birthdays in January, February or March were guests of honor, seated at specially decorated tables. On Sunday evening, April 4, the film, "Africa Joins the World," was shown at the church hour; the film may be used at the school and town hall this week. Several are planning to attend the Preaching Mission and Colorado Christian Youth Conference April 15-18 in Denver. April 13 is the date set for our next men's fellowship meeting.—Mrs. MaBell Oxley, Wiley, Colo., April 5.

DISTRICT OF COLUMBIA

Washington City.—We began the year 1937 with an active program. Our pastor's New Year sermon contained many suggestions as to how we might make the coming year more fruitful and attendant with happiness. Our Christmas offering amounted to $130. We used the peace banks as an incentive to give to this offering. Mrs. Rufus Bowman conducted a study class for the young people on the work of the Church of the Brethren in Sweden and Denmark, and for the adults on "Congo Crosses." Feb. 4 the Juniata College choir of thirty-two voices rendered a very impressive message in song under the direction of Prof. Charles Rowland. At the Sunday morning service Feb. 7 reservations were made for the Boy Scout Troop of our church who attended services in a body. An offering was taken at this service for the flood sufferers which amounted to $78. Feb. 14 at the last session of the study course on "Congo Crosses" conducted by Mrs. Bowman, we had with us Mrs. Julia West Hamilton, secretary of the colored Y. W. C. A., who gave us a fine message. One of her outstanding statements was, "My race is here to stay and the white folks can do much towards contributing to their education and trying to understand them better." Feb. 21 while our pastor, Bro. Rufus Bowman, was attending a peace conference at McPherson, Kans., the morning sermon was delivered by Bro. J. H. Hollinger and in the evening Mrs. Rufus Bowman gave an interesting illustrated lecture on their trip abroad. Prior to this lecture a local colored female chorus rendered a program of special songs and Negro spirituals. This was in connection with our mission study course. Feb. 23 our young people held their annual banquet with Rev. Shirkey, pastor of the Asbury Methodist church of this city, as the principal speaker. Feb. 28 Bro. E. M. Wampler, missionary on furlough from China, gave us an interesting message. In the afternoon of the same day our pastor and wife gave a tea in honor of Bro. Wampler and the Chinese students of our Sunday school. March 4 the ladies of our church gave a luncheon at the regular meeting of our woman's organization with Mrs. Kendrick of the Women's Council of the Federation of Churches as the principal speaker. March 10 J. H. Hollinger and wife entertained at their home the young people of our church with eighty present. March 14 while our pastor was at North Manchester, Ind. Bro. J. S. Noffsinger delivered the morning sermon. In the evening of the same day our junior choir gave an Easter cantata, "The Coming of Spring." The children wore costumes which represented the various flowers of the spring time. This choir is under the direction of Miss Edith Frantz. March 15 we held our semiannual council at which time reports were received from the various boards and committees. Delegates to district meeting are Brethren Rufus D. Bowman, J. H. Hollinger, C. E. Resser and J. S. Noffsinger. Our pastor will represent us at Annual Conference. On the first Sunday in March we raised $1,135 towards the reduction of our building debt. On March 28 at the morning service three babies were consecrated to the Lord and five members received by letter.—Mrs. Jacob H. Hollinger, Washington, D. C., April 6.

ILLINOIS

Champaign.—Work in our congregation has heen moving along with a great deal of encouragemeut the last few months. Our Ladies' Aid has been active and continues to find various types of work to do; they have presented several missionary plays at Sunday evening services, one heing entitled The Awakening of Mr. Tightwad. The junior hoys and girls of our Sunday school have formed a choir and have charge of the closing song service Sunday morning. Our Sunday evening choir is composed of our young people who are both willing and eager to he a part of the service. Each department in Sunday school —heginners, primary, junior, intermediate and young people—had a part in the Christmas program. The children's program was given Dec. 20 in the morning and in the evening our young people presented the play, Ourselves and Others. On Dec. 18 the regional young people's meeting was held at our church. On New Year's Eve a "watch" was held at the church. The entire group, including adults, young people and children, sang the old year out and prayed the new year in. A new organization formed in our church, called pastor's council, is proving quite a success. These meetings are held at least once a month, questions and statements concerning the hetterment of our church along with plans for the next month or few months, also any problem the Sunday-school teachers or any group may have are discussed. At our pastor's council meeting, Jan. 5, our pastor, Bro. Merlin E. Garber, was re-elected unanimously to be with us for two years more. Also at this time the Sunday-school and church treasury reports were given, showing an increase. The problem of heing self-supporting has hecome one of our goals, and we have already raised $200 through gifts from members. The B. Y. P. D. through the sale of Christmas cards donated $50 toward this fund. Another result of these meetings is the men's work—the men and sons of the church and the neighborhood meet and enjoy spiritual and social get-togethers. Jan. 17 at the pastor's council Bro. Wieand of Decatur and Bro. I. D. Heckman of Cerro Gordo conducted an impressive service in which our pastor was ordained to the eldership. Our revival meetings were held the two weeks preceding Easter, with Bro. Garher in charge. The services closed Easter Sunday with our sunrise service and our communion service in the evening. Our achievement offering this year amounted to $54.65, an increase over last year. The B. Y. P. D. will begin working soon on the play, Life's Crossroads. At this time we are working to get 75 per cent of our memhers to suhscrihe for the Messenger.—Dorothy Green, Champaign, Ill., April 6.

Cherry Grove church decided to hold her love feast on June 6 at 7 P. M. At our spring council Bro. I. D. Leatherman was elected elder for another year. We have adopted the envelope system of giving for this year. An envelope was given to each child as well as adult, to encourage the early training of giving to the Lord's work. Several of our families are tithing. We believe we will receive a great spiritual hlessing for this organized way of giving. We are again receiving the Messenger in 75 per cent of our homes. Our work is progressing nicely under the leadership of Brother and Sister W. E. West.—Mrs. Vinnie Brunner, Lanark, Ill., April 4.

Polo.—Attendance at church and Sunday school during the winter has heen at a low average on account of icy roads and sickness, hut at present conditions are much improved. Regular council meeting was held March 23. The associate memhership plan was adopted. Bro. Garber's resignation was accepted to take effect Sept. 1. Since coming here Sept. 1, 1935, Brother and Sister Garher have made many friends both in the church and community who regret their leaving. World Day of Prayer was ohserved hy the six Protestant churches of Polo, also union pre-Easter services from March 14 to 19. Services were held at one of the churches each night, special music and spiritual sermons led up to the splendid three-hour service on Good Friday afternoon. Bro. Wayne Carr of Adeline and Bro. Roland McIlnay of Minneapolis, Minn., gave inspiring sermons Feh. 21. Feb. 28 the B. Y. P. D. of Mt. Morris gave a fine missionary play, The Conversion of the Honorahle Mrs. Ling. The men's organization has placed The Gospel Messenger in 75 per cent of the homes, so the henefits of this religious paper are being felt in the church. Good Friday evening we ohserved our love feast with Bro. Garher in charge. The B. Y. P. D. gave a play, The Unlighted Cross, as an Easter message at the evening service. They also presented it at the Brethren church at Franklin Grove March 14 and at the union services in the Lutheran church at Chadwick on March 22. It has been favorahly received at these places and they have received invitations from several other congregations. The Life of Christ in Familiar Hymns was given as an evening program on March 21. A mother and daughter hanquet in May and a Vacation Bihle School are among the coming events planned.—Mrs. Hazel Krum, Polo, Ill., April 3.

INDIANA

Camp Creek church enjoyed special services during Passion Week, under the direction of our pastor, N. H. Miller. As a result of these meetings three were haptized and one reconsecrated. The young people recently gavc a temperance play, A New Mrs. Atwood. They plan to give it at one or more adjoining churches also. The Ladies' Aid recently had a new and enlarged pulpit platform installed in our church. Our love feast will bc Saturday evcning, May 29, followed hy hreakfast at thc church on Sunday. Our Easter offering for the Board of Christian Education was $12.63.—Glenn I. Rummel, Nappanee, Ind., April 8.

La Porte.—We have been favorcd with visiting ministers coming in to help us. Dec. 20 Bro. Arthur Warner of Beaverton, Mich., preached for us. Easter Sunday Bro. Christian Metzler preached the sermon; he was accompanied hy his wife and Sister Ellen Roose of Wakarusa. Feh. 22 at our council Bro. Kenneth W. Murphy was chosen elder. Our church sent $24 for the flood relief.—Mrs. Nathan B. Cross, La Porte, Ind., April 3.

Liberty Mills.—In January at the men's meeting a talk was given hy Bro. L. A. Blickenstaff, missionary from India; this was very much appreciated. The men also reorganized for another year. Don Landis was chosen president. One-half of the corn money received last year was given for missionary work. Jan. 10 and 17 the B. Y. P. D. heard Sister Miller from India tell ahout the people of that country. Jan. 24 our elder, J. O. Winger, told ahout the flood sufferers and an offering of $47.89 was taken for them. The first Wednesday in Fehruary our Aid met and did some work for the flood sufferers. The Aid Society appreciates the lessons at each meeting given hy Mrs. A. R. Eikenberry from the book, Congo Crosses. The Gospel Messenger has been placed in 75 per cent of the homes. Feb. 24 at the mother and daughter banquet ninety were present. After supper there were songs, rèadings and later in the evening a play, Who Is My Neighhor? Feh. 28 the B. Y. P. D. cabinet with our young people and several visitors enjoyed a lunch at the church. Later in the evening the cabinet presented a short program, after which the deputation team gave the drama on peace. March 7 Bro. Alexander Sharp from the Peahody Memorial Home delivered the sermon. In the evening a missionary program was given hy some of our church workers. Miss Gruhb was with us that evening in our B. Y. P. D., trying to explain what she would advise heing done in the B. Y. P. D. meetings. Bro. L. A. Blickenstaff and family were with us March 21 and he gave us another message ahout India. On Easter the pastor, Bro. A. R. Eikenberry, gave us a much appreciated sermon. In the evening music was furnished by the music club. March 29 the council meeting was held. We decided to send our quota of $65 for the Marion church as soon as possihle. We chose A. R. Eikenberry delegate to Annual Conference with Glen Heeter, alternate. We decided to hold the love feast May 2.—Opal J. Miller, Claypool, Ind., April 6.

Maple Grove church met in council Sunday morning, March 21, with Bro. Jacoh A. Miller presiding. It was decided to hold a revival meeting in the near future if we can secure an evangelist, the meeting to be followed hy a communion service. The Manchester College quartet and Bro. J. O. Winger were with us March 6 and 7. They gave four splendid programs. On Saturday night the program was given at Howesville Preshyterian church, Sunday morning at Maple Grove, followed hy dinner at the church. Sunday afternoon they went to the Clay City Preshyterian church, returning in the evening to a packed house at Maple Grove. Everybody enjoyed these programs and addresses very much. April 3 Brethren W. J. Heisey and D. D. Funderburg were with us hoth afternoon and evening and gave us some splendid talks and discussions on the mission fields and some of the prohlems the churches are meeting today. As we are rather isolated, it is a rare treat for our church to have these men come to us with messages of helpfulness and cheer.—Mrs. Alfred Campbell, Center Point, Ind., April 5.

Muncie.—On Easter our pastor, Russell K. Showalter, closed a two weeks' revival service. Twenty-five were haptized and twelve were taken in hy church letter. The memhership was challenged and encouraged hy his stirring messages. Our communion service was held on April 4, the Sunday night following the close of the revival. Most of the new memhers communed. The church school attendance has increased and we are appreciating and enjoying the unified service with the worship and church hour preceding the study period of the church school. April 6 a large delegation attended the revival service at the Killbuck (Antioch) church conducted hy Brother and Sister Paul Studebaker from Franklin Grove, Ill. Because of the earnest effort of the Messenger agent, Mrs. Edw. Wiles, we exceeded our required quota of suhscriptions and are profiting hy the rates of the Messenger club. The young people, including the young married people, have organized and are meeting regularly on Sunday night for discussion and study.—Mrs. L. S. Shively, Muncie, Ind., April 8.

New Hope.—Our Sunday school is increasing in interest under the leadership of Bro. Thornton Borden. Owing to sickness and had weather we had no preaching services since the first of this year. Today we had services hoth morning and evening conducted hy Bro. J. S. Alldredge of Anderson, who is to preach for us the first and third Sunday of each month.—J. W. Coryea, Seymour, Ind., April 4.

Walnut.—During the past three months many interesting and inspiring things have taken place. Interest and attendance are increasing. With spring coming, we are expecting still larger attendance. Our March council was in charge of Bro. C. C. Cripe. Reports of the different treasurers show hills paid and a balance remaining. We were happy to know that the remodeling of the parsonage was all paid hut $20. The different classes of the Sunday school have been taking charge of the worship services on Sunday morning. Our pastor, Bro. C. C. Cripe, has heen giving a series of sermons on Sunday evening on The Choices of Life. The Aid Society gave an interesting program on Sunday evening, Feb. 28, celebrating their twentieth year of work. March 14 the junior class and their teacher gave a fine program about our church, the work they had studied in Sunday-school lessons. Our pastor gave some helpful messages in our pre-Easter services which closed with a program. Seventy-five per cent of our memhers are getting The Gospel Messenger. We are planning for a mother and daughter hanquet for May 14.—Mrs. Ernest Fanning, Argos, Ind., April 3.

KANSAS

Conway Springs.—Dec. 6 pictures of the life of Christ were shown to a full house. Dec. 20 the Sunday school gave a program. Dec. 27

we met in business meeting. In the evening the young people gave the play, Peace I Give Unto You. Dec. 31 the young people's banquet was held with eighty in attendance; it was a great success. An address was given by Prof. C. E. Davis of McPherson College. Dec. 20 a shower of groceries and money was given to the pastor, Paul Thompson. Dec. 27 a similar shower was given to our elder, Ralph W. Quakenbush. We have the Messenger club and so far $30.50 has been sent to the Publishing House for books, calendars and subscriptions. Revival meetings were held two weeks preceding Easter by the local pastors, five of them helping in the work. We held our quarterly business meeting March 21. We decided to take a vote two weeks later to decide whether we would retain our pastor for another year; the vote was to retain him. Easter evening the slides, Friends of Many Firesides, were shown. April 4 Prof. C. E. Davis of McPherson College showed motion pictures of the college and gave a splendid talk telling the needs of the school and the benefits for the leadership of the church. A play, They Just Won't Talk, will be given here on May 2 at the time of the regional conference.—Amos O. Brubaker, Conway Springs, Kans., April 6.

Maple Grove church met in business session on March 6. We decided to adopt the envelope system for our offerings. Plans were made to paint our church house both inside and out. The young people's conference of our district will be held in our church April 30 to May 2. On March 27 we met in special business session. A committee was appointed to locate a pastor as Bro. Neff has accepted the pastorate at Summerfield.—Mrs. Lizzie Miller, Norcatur, Kans., April 3.

Monitor.—March 21 plans were made for our Vacation Bible School in May. Bro. Ogden was elected delegate to Annual Meeting. The fiftieth anniversary of our church will be celebrated June 6. Some of the charter members are expected to come from California. Committees were appointed to complete arrangements for the occasion. Bro. Ernest Davis of McPherson preached a number of pre-Easter sermons which the church enjoyed very much. April 4 a trumpet quartet from the college presented the program. April 11 the a cappella choir will give one of their programs and April 18 we will enjoy the picture, The Church of the Brethren in America.—E. L. Crumpacker, McPherson, Kans., April 8.

LOUISIANA

Roanoke church met in council on March 27. A fund of nearly $2,000 in cash and pledges to be paid within three years was reported as the progress made to date towards a parsonage. Plans for lengthening the Sunday-school class period were discussed and various methods suggested to the superintendent to be tried. It was decided to co-operate again with the United Brethren church in our town in a D. V. B. S. Our spring love feast will be held sometime in June, a definite time to be set later. Bro. Glenn Harris was installed into the ministry. We enjoyed having a number of our young people with us for the Easter services. The primary department gave an interesting short program on April 4. Our Sunday-school superintendent used the group of pictures recommended for the worship services for the four Sundays preceding Easter with excellent interest and results.—Mrs. Glenn Harris, Jennings, La., April 5.

MARYLAND

Longmeadow church held its spring business meeting on March 13 at which time Bro. H. R. Rowland was re-elected elder. Bro. Frank Litton and Bro. Chester Strite were elected delegates to district meeting. Bro. Paul Petre was chosen church trustee. Our communion will be held on May 22 at 2:30. Bro. B. F. Summer conducted one week of revival services prior to Easter. The messages were sincere presentations of great truths. The B. Y. P. D. assisted in conducting the worsbip services. Perry L. Huffaker has heen conducting a singing class at the church each Saturday night. About twenty members are enrolled.—Pauline Rowland, Hagerstown, Md., April 5.

Monocacy church met in council March 26. It was decided to hold our love feasts both spring and fall on Sunday evening. We decided to devote a small part of our Sunday-school hour to teaching the children in group singing. Our delegates to district meeting are Brethren Chas. A. Stover and John Fogle, with Jas. I. Renner and Chas. Gearhart, alternates. We are sending one query to district meeting. Jesse P. Weybright was re-eleeted church treasurer; S. R. Weybright, church clerk; E. P. Schildt, elder for another year. May 16 we will begin a series of meetings in charge of our home ministers. These meetings will be followed by our love feast on Sunday, May 23, with examination service at 10:30 A. M. followed by communion service at 6:30 P. M. The Detour church bouse which has been closed for a number of years has been repaired and will be used jointly by the B. Y. P. D. and the Ladies' Aid.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 6.

Thurmont.—At our members' meeting April 1 four were added to the church by letter. The church school and church services are being well attended. The elders' meeting on April 27 at 2 P. M. and district conference April 28 will be in the Thurmont church.—T. S. Fike, Thurmont, Md., April 5.

MICHIGAN

Crystal church met in members' meeting April 3. An all-day meeting was appointed for June 12 with a communion in the evening. It was also decided to paint the outside of the church this spring. The men held an all-day wood bee March 16 to cut wood for the church. The Ladies' Aid served dinner.—Mrs. Martha E. Shrider, Butternut, Mich., April 8.

Midland church held their quarterly council March 11. We talked of having a love feast in the near future. We had services during Passion Week with neighboring ministers in charge: Bro. Chas. Spencer of Shepherd, Bro. Warner of Beaverton, Sister Stephenson, Bro. Perkins of the Baptist church, Rev. Cooley of the Church of Christ, Rev. V. V. Nicholiss, Presbyterian. These sermons were very much appreciated. March 28 in the evening we had an Easter program.—Florence V. Smith, Midland, Mich., April 5.

Sugar Ridge church met in members' meeting April 3 and the following church officers were elected: Messenger agent, the Aid Society; church correspondent, Mrs. Lida Blocher. The trustees with the men's organization are to do some much needed work on the church grounds. In February Bro. J. E. Ulery gave us ten days in Bible evangelistic work. April 3 and 4 Bro. D. W. Kurtz delivered three of his wonderful lectures to large crowds. The Aid Society has been meeting every week part of the time to do some quilting; we regularly meet every two weeks. The Aid recently served a dinner for the farm bureau, clearing almost $100 to be used in mission work. Church and Sunday-school attendance has been good, everything considered. Attendance is increasing as spring is opening up.—Mrs. Lida Blocher, Custer, Mich., April 5.

MINNESOTA

Guthrie.—An Easter program was presented by the church group to a large audience on Easter Sunday. Besides music and readings, talks were given by Sister Sam Saathoff and Rev. F. K. Allen. Spring council meeting is to be held April 4.—Evelyn Saathoff, Guthrie, Minn., April 4.

Worthington.—Our Easter services were very largely attended. At 10 o'clock the children's department gave an Easter program and at 11 o'clock a group from the men's and women's Bible classes very ably presented "The Red of the Dawn," a service of story and song. In the evening there was an Easter sermon and special music. Recently the young ladies' class of our Sunday school sponsored the support of the world's mission work for one hour. Bro. O. H. Austin of McPherson, Kans., will begin a series of evangelistic meetings in our church May 5.—Mrs. H. H. Hauenstein, Reading, Minn., April 8.

MISSOURI

Shelby County.—The young people of the church gave the play, "The Two Builders," to a very appreciative audience in November. Later the group presented the play at the Christian church at Novelty and also at the Methodist church at Bethel. Each audience responded with a freewill offering. A rural school in the church community taught by Miss Florence Dixon presented parts of their play, "From the Cradle to the Grave." Our Christmas program was in charge of Mrs. Leroy Miles. There were musical numbers, drills, pantomime, and recitations. The offering was $4. The Women's Work group has been meeting every two weeks when conditions permit. They served lunch at a public sale clearing $7. Our pastor, Bro. Gish, gave us a special Easter sermon. In the evening an Easter program was directed by Misses Jewel and Irene Miles. We were able to take advantage of the special club rates on The Gospel Messenger. Freewill offerings from the play, money cleared by the Women's Work group and a generous gift from Brother and Sister O. H. Austin made possible the redecoration of the interior of our church and the repair of the roof. All the work was done by the church group working together. At noon a table was spread from the baskets brought and a very enjoyable time was spent eating together. We feel much encouraged. We are now planning for a Vacation Bible school. We expect a visit from Bro. Jefferson Mathis, our district worker, this month.—Mrs. J. M. Carney, Novelty, Mo., April 5.

NEBRASKA

Enders church celebrated the Lord's supper and communion service on Friday evening, March 26, with Eld. D. G. Wine in charge. An Easter cantata, "The King Eternal," presented on Sunday evening, March 28, gave the Easter message a wonderful appeal. Our church attendance has been gaining steadily and interest in the work has been growing. A new windmill is being put up and the buildings will be painted this spring.—Vesta Wine, Enders, Nebr., April 3.

OHIO

Black Swamp.—Bro. Wilbur Bantz of Toledo held revival services March 3 to 10. Attendance and interest were good, the messages inspirational and educational. We were especially grateful for the cooperation of the Toledo church and for the music which was inspiring. March 7 Bro. Bantz filled the pulpit here and Bro. Garner in the Toledo church. Eight of our members attended the district conference at Lick Creek church. March 14 Sunday morning services were dedicated to Brother and Sister S. D. Baker's forty-eighth wedding anniversary. Our group went to Toledo church for Easter sunrise services, then returned for our service at 9:30. Bro. Geo. W. Garner brought the morning message. At 3:30 P. M. we met for baptismal service for a young woman. In the evening we held our communion service. Ministers were Bro. Uriah Garner, Chester Herrington, who is attending Bethany, and Eld. Geo. W. Garner, who officiated. A union Good Friday service was held in Lake Township at St. Peters Evangelical church, the pastors of each church taking part.—Mrs. Ida E. Garner, Walbridge, Ohio, April 2.

Prices Creek.—Hymns from all churches—a unique program of special numbers of sacred songs from the different churches in the community—was enjoyed by a large crowd Sunday evening, Jan. 31.

Feb. 21 when our pastor filled the pulpit at the Painter Creek church, we had the pleasure of having Bro. D. G. Berkebile with us. He gave us a helpful sermon. Our offering for flood sufferers was $60, besides bedding and other articles. We enjoyed having the deputation team from Manchester College here Feb. 28. Regular members' meeting convened March 17. A good report of the work of the Aid Society was given. Brethren Stanley Miller and E. C. Burnett will represent the church at district meeting; one query will be sent. With the different churches in the community co-operating, about 200 met in an Easter sunrise service. Our special offering on Easter was $80.76. In the evening the cantata, In Joseph's Garden, was given.—Mrs. Ray Lee, Eldorado, Ohio, April 8.

Salem church contributed a nice sum to the Red Cross for the relief of flood sufferers. We observed World Day of Prayer Feb. 12. Feb. 19 we met in council. Delegate to Annual Meeting is Bertus Bucklew; delegates to district meeting, Edw. Miller, Katie Flory, Sylvan Bookwalter and Frank Wenger. We have just closed a successful revival under the leadership of Bro. Chas. Flory, evangelist. We feel that the influence of his inspiring gospel sermons will live on, even though the revival has closed. Preceding the preaching service, four groups met for special prayer and consecration service, which we feel had much to do with the success of the meeting. Special music was rendered throughout the meetings which was greatly appreciated. As a result of Bro. Flory's labor among us we are very glad to report the conversion of twenty-one souls. Our juniors had charge of the worship program Sunday, March 21. They rendered the opening program of the children's missionary project. The young people sponsored a sunrise worship and meditation service at the church Easter morning. This was our first service observed by the whole church and we feel that all received a great blessing from it. The young people also conducted the Sunday-school opening. As this is the golden jubilee year for Salem church we are planning an all-day meeting on Sunday, May 30, with basket dinner, in honor of the fiftieth anniversary of Sunday-school work at this place. A splendid program is being arranged.—Naomi Sibert, Union, Ohio, April 5.

Troy church has enjoyed a very successful winter, even though there has been much sickness among the members. The Sunday school and church attendance has been good and our pastor, Eld. Chas. L. Flory, has given us a spiritual sermon each Sunday morning. He held an interesting revival meeting in his home church (Salem) during the first two weeks in March, twenty-one having been baptized. Bro. Ed Miller and Sylvan Bookwalter filled the Troy pulpit during his absence. Sisters Ada Zimmerman and Cora Smith are our delegates to district meeting. Our Aid Society under the direction of Cora Brill has made and sold almost 1,000 doll match holders since the middle of September, besides quilting and making other novelties. Our young people are doing their share in helping with the church program and the young people's thirty-hour project. Some families have moved away and we are glad to have others moving in.—Mary E. Gnodle, Troy, Ohio, April 4.

OKLAHOMA

Thomas.—Our love feast is to be held April 26 at 7:30 P. M. This will be at the close of meetings conducted by Bro. H. L. Ruthrauff of Hutchinson, Kans., which are to begin April 12. Our elder, Bro. E. R. Herndon, has written a peace play which all the churches of the district are asked to produce on May 30. The Ladies' Aid with help from the B. Y. P. D. girls served dinners to the local Kiwanis club during March. The women have been working with renewed energy since their reorganization in January, with Mrs. B. F. Stutzman, president.—Haven Hutchison, Thomas, Okla., March 26.

PENNSYLVANIA

Conestoga.—Feb. 5 Brethren Donald Royer and Edw. Lander of Elizabethtown College, representatives of the volunteer peace movement, led us in a helpful discussion on the subject of Neutrality. Feb. 7 Bro. Herbert Wolgemuth of Chiques congregation, brought the morning message. Our elder, Bro. D. S. Myer, who has been absent from services for some time, due to illness, is improving nicely and we hope he will soon be able to fill his accustomed place. We appreciated Bro. W. E. Glasmire's able assistance in the pupit on several occasions in our elder's absence. March 21 Bro. Galen Kilhefner of Ephrata preached an inspiring missionary sermon. The church met in council March 27. Good reports were given by different committees, church officers and the Aid Society. Delegates to district meeting are: Mary Hess, John Groff, John Buckwalter; alternates, Anna Hess, Minnie Myer, Ammon Wenger. Bro. Paul R. Myer was elected a member of the Sunday-school advisory board to fill the unexpired term of Aaron Binkley who moved into the East Petersburg congregation. Sunday evening, March 28, a large audience enjoyed the Easter program given by the Sunday school. Bro. Aaron G. Breidenstine gave a masterful address pertaining to the Easter program. Nine letters of membership were granted since our last report. Our love feast will be held at Bareville May 22 beginning at 1:30.—Addie A. Myer, Leola, Pa., April 5.

Coventry.—On the evening of Jan. 11 nearly 200 attended the young people's mass meeting when Leland S. Brubaker, national director of the young people's department of the Church of the Brethren, was the speaker. His subject was "The Youth Building a New World." His talk presented a stirring challenge to the youth represented, to make their best contribution to the betterment of the world. The audience was thrilled by his address. The meeting was attended by young people and members of churches in Pottstown, Birdsboro, Harmonyville, Royersford, Green Tree and Norristown. The World's Day of Prayer was observed Feb. 12 by the congregation in a union service held by the women's international missionary union of Pottstown and vicinity. The Ladies' Aid Society is progressing nicely. They meet each week at the home of Sister Naomi Kulp to do quilting and other sewing. They also held a bake sale, the proceeds being used for communion service supplies. The men's organized Bible class of the Sunday school with Bro. Waldo Dick as president, together with the trustees of the church, have plans drawn up by an architect to reno-

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

DISTRICT MEETINGS

Maryland, Eastern, Thurmont, April 28.
Pennsylvania, Eastern, White Oak, April 28, 29.
Virginia, Second, Staunton, April 28-30.

LOVE FEASTS

California

April 29, 7:30 pm, Hermosa Beach.
May 2, 7:30 pm, Reedley.

Florida

April 25, 7 pm, Sebring.

Idaho

April 23, Payette Valley.
May 14, Bowmont.
June 6, 7:30 pm, Nezperce.

Illinois

May 2, Panther Creek.
May 16, 7 pm, Sterling.
June 6, 7 pm, Cherry Grove.

Indiana

April 24, 7:30 pm, Nettle Creek.
April 24, West Manchester.
April 24, Beech Grove.
May 1, 7 pm, North Winona.
May 2, Liberty Mills.
May 9, 7 pm, Rossville.
May 15, 7:30 pm, Upper Fall Creek.
May 15, 7:30 pm, Arcadia.
May 20, 7:30 pm, Elkhart Valley.
May 20, North Webster.
May 22, 7:30 pm, Middletown.
May 29, Camp Creek.
May 29, English Prairie.
June 3, Rock Run.
June 5, 7:30 pm, Mt. Pleasant.
June 6. 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.
May 30, South Keokuk.

Kansas

April 25, 7:30 pm, Ottawa.
April 25, 7:30 pm, Belleville.
May 10, Fredonia.

Maryland

April 25, 5 pm, Woodberry, Baltimore.
April 25, 5 pm, Sharpsburg.
May 1, 2 pm, Piney Creek.
May 2, 6:30 pm, Pipe Creek.
May 8, 4 pm, Manor.
May 16, 6 pm, Westminster.
May 22, 2:30 pm, Longmeadow.
May 22, Brownsville.
May 23, 6:30 pm, Monocacy.

Michigan

May 1, 7 pm, Buchanan.
May 8, Pontiac.

Missouri

May 5, Bethel.

Nebraska

May 23, Bethel.

Ohio

May 16, 7:30 pm, Columbus.
May 16, 7:30 pm, Chippewa.
May 23, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.

Oklahoma

April 26, Thomas.
May 1, Big Creek.

Oregon

May 14, 8 pm, Grants Pass.

Pennsylvania

April 24, Hatfield, Hatfield house.
May 1, 2, Little Swatara.
May 1, 2, 2 pm, Spring Grove at Kemper house.
May 2, 7 pm, Connellsville.
May 2, 7 pm, Norristown.
May 2, 6:30 pm, Roaring Spring.
May 2, Ephrata.
May 2, 6 pm, Hanover.
May 2, 7 pm, Green Tree.
May 2, York, First.
May 2, 6:30 pm, Philadelphia, First.
May 2, 7:30 pm, Pittsburgh.
May 2, Rummel.
May 5, 6:30 pm, Waynesboro.
May 8, 9, 1:30 pm, Annville.
May 9, Pleasant Hill.
May 9, Smithfield.
May 9, Perry at Farmers Grove.
May 15, 16, 10 am, Falling Springs at Hade house.
May 15, 16, 10 am, Big Swatara, Hanoverdale house.
May 16, New Fairview.
May 16, 6:30 pm, Maple Spring (Quemahoning).
May 16, Dunnings Creek at New Paris church.
May 18, 19, 10 am, Springville at Mohlers.
May 19, 20, White Oak at Graybills.
May 22, 1:30 pm, Conestoga at Bareville.
May 23, Codorus at Codorus house.
May 23, 6:30 pm, Huntsdale.
May 23, 7 pm, Snake Spring Valley.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 2 pm, Akron.
May 29, 30, Fredericksburg, Meyer house.
May 30, 2 pm, Marsh Creek at Marsh Creek house.
May 30, all-day, Ridge, Fogelsanger house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.
June 5, 7 pm, Mechanic Grove.
June 13, 6:30 pm, Yellow Creek at Bethel.

Texas

June 13, Pampa.

Virginia

April 24, 6:30 pm, Summit.
May 2, 6:30 pm, Mt. Zion (Greenmount).
May 8, 6 pm, Mill Creek.
May 8, Oak Grove.
May 15, Midland.

Washington

May 8, Richland Valley.

vate the basement of the church in the near future. The church lawn has been beautified by the resurfacing of the driveways and new parking spaces have been provided. March 9 a farewell social was held in honor of Brother and Sister H. Stover Kulp; parting greetings and messages of encouragement were extended to them, to go forward in their great mission work. Our prayers go with them and may they accomplish much for him who died for us.—Mrs. S. Claude Bealer, Pottstown, Pa., April 5.

Falling Springs church met in council March 6, Eld. Welty Smith presiding. Elders M. C. Valentine and Alhert Niswander were with us to take the voice of the church for the installation of Brother and Sister Franklin Wagaman into the ministry. Bro. Wagaman was licensed last March. Brethren Paul Wilderson and Samuel Plum were elected trustees. Bro. D. E. Stouffer was chosen delegate to the Annual Meeting with Bro. Harry Stamy, alternate. Our love feast will be held at the Hade house on May 15, heginning at 10 o'clock in the morning and closing at noon May 16. We hope to elect a preacher at that time. Brethren Niswander and Dentler were with us at the Falling Springs house on Sunday afternoon, March 28. They gave us a very helpful message which was enjoyed by all present. March 28 was Falling Springs day at the Old Folks' Home near Carlisle. Quite a numher of the brethren and sisters were present.—Grace E. Smith, Waynesboro, Pa., April 6.

Lewistown church and Sunday-school work during the year has been going forward with increasing interest under the direction of our pastor, H. B. Heisey, and superintendent, Earl Strowser. We have had no evangelistic campaign this winter, but since Jan. 1 twenty-two persons have been baptized into the church. We have had as special speakers in our midst Sister Stover Kulp, Africa, Bro. Ernest Wampler, China, and Bro. D. W. Kurtz, Chicago. The following were elected to the office of deacon: Ellis Beaver, Roy Walters, Raymond Lauver, Guy Aurand, Owen Brumbaugh. The young people of the church are practicing for a pageant to be given in the near future.—Mrs. I. F. Benner, Lewistown, Pa., April 5.

Norristown.—Feb. 28 the Byler family of Lancaster favored us with a program of devotion and song which was very much appreciated. Holy Week was observed by having services each night. The following brethren were the speakers: W. G. Nyce, H. S. Replogle, Paul Bowman, Jr., Trostle P. Dick and our pastor. Following the children's program and sermon five hoys and girls of the Sunday school were received into the church through baptism. In the evening the young people presented the drama, The Unlighted Cross. Five letters of membership have heen received since the last report and one was received on confession of faith and former haptism. Our delegates to district meeting are Mrs. J. S. Grater and Mrs. W. H. Row. The love feast will be held May 2.—Emma N. Cassel, Norristown, Pa., April 3.

Perry.—Last October Bro. C. H. Steerman resigned as pastor on account of ill health; he planned to spend the winter in Florida. Bro. Robert L. Cocklin of Mechanicsburg was elected for one year in his place. He began his pastorate Dec. 1. Oct. 14 Brother and Sister Stover Kulp gave very interesting talks on their work in Africa. Feb. 21 Brethren L. A. Blickenstaff and D. D. Funderburg gave interesting missionary talks at our morning service. Our pastor held special Easter services at the Three Springs house in the morning. He will begin an evangelistic meeting at the Three Springs house April 18. The love feast will be held at Farmers Grove house May 9.—Alton J. Shumaker, Blain, Pa., April 5.

Smithfield church met in council March 26. Samuel C. Weyant of Claysburg, Pa., will hold an evangelistic meeting starting Aug. 1 and continuing for two weeks. Bro. Eli B. Hoover and Bro. Calvin Baker were elected delegates to district meeting. It was decided to hold our love feast May 9.—Verna Baker, Martinsburg, Pa., April 5.

West Green Tree.—Bro. H. K. Oher from Elizabethtown held an all-day Bible conference at the Rheems house on Jan. 24. A successful revival meeting at the Florin house was conducted from Feh. 28 to March 14 by Bro. Rufus Bucher from Mechanic Grove. As a result of the meeting four young people accepted Christ. They were received into the church by haptism on March 28. The congregation met in council March 23. Bro. Samuel S. Shearer was re-elected elder to serve for the next three years. It was decided to make an effort to support a foreign missionary. The delegates to district meeting are: Brethren Samuel S. Shearer, John E. Eshelman, John Buffenmyer; alternates, Brethren Hiram Eshelman, John Bruhaker, Henry Becker. Our love feast will be held May 30 and 31.—Mrs. Henry E. Breneman, Elizabethtown, Pa., April 4.

White Oak church met in annual council Feb. 25. Arrangements were made for the district meeting which is to be held at the Longenecker house April 28 and 29. Brethren Chas. Cassel, C. W. Gihble, Milton Hershey and Levi Fahnestock will represent us at this meeting and Bro. Cassel and Bro. Gibhle at Annual Meeting. March 14 Bro. Michael Kurtz hrought us a very good temperance sermon at the

Annual Conference News for All . . .

This year Annual Conference will be held at Nampa, Idaho. The date is June 16-22. The Brethren of the Northwest are going to do all in their power to make it a memorable meeting. Do you recall what Geraldine Eller wrote in the Messenger for March 27? Here is a little reminder:

"You will enjoy to the limit the power and depth of the sermons, stir your soul to the sweep of mighty music, and take part to the full in all the forums. We northwestern people, who know how and to whom it is no handicap, plan to camp in order that there will be no crowding and the visitors may find lots of accommodations in the homes and dormitories. After the meetings are done, you hold the key to the grandest vacation land on earth; mountain, sky and sea are yours."

If you are one of the many who can not attend this Conference, remember the Messenger will make the news of this great meeting available for all. The gist of many of the principal addresses will be printed. The Moderator's address will appear in full. And then there will be the day by day story of the meeting. If you can not go, you can at least read the Messenger!

Perhaps you can borrow a Messenger from a generous neighbor. Better still, subscribe for your church paper. You can have it a whole year for $2.00. But the finest thing would be to organize a Messenger club—now—or in plenty of time to get the Conference news. When 75% of the resident Brethren families subscribe the Messenger can be had for $1.25 per year. It is so easy and economical to have Annual Conference news for all!

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Graybill house. May 2 Bro. Samuel Lehigh of Hanover, Pa., will begin a revival at the Kreider house. Our love feast will be held May 19 and 20 at Graybills and June 2 and 3 at Kreiders, both beginning at 1:30 P. M.—Graybill Hershey, Manheim, Pa., April 3.

VIRGINIA

Antioch.—Since our last report Sept. 28, a number of worth-while events have been taking place, that have been beneficial to the membership body. Our fall communion service was well attended by the members of the church and mission points. Our field worker, Bro. M. E. Clingenpeel, brought the inspiring message on Sunday. The men's organization of our southern district had a great treat at their November meeting by having Bro. Mohler, national president of the Men's Work, McPherson College, with them to inspire them to a greater amount of work, in addition to the good they were already doing. Thanksgiving Day Bro. Russell West, Roanoke, Va., brought an enthusiastic message of the many things we had to be thankful for. Just before the Christmas holidays several of the Sunday-school classes and various organizations took fruit baskets to the shut-ins and unfortunate ones of the community. March 7 Bro. H. L. Alley, Schoolfield, Va., gave a strong Bible message on Stewardship; at this time the annual every-member canvas was made. The church sent $25 to Bridgewater College for the Bible Chair. At a recent workers' conference a committee was appointed to make plans for a Vacation Bible School and a series of Bible lectures at night for the adult group. We had a very impressive pre-Easter service from the B. Y. P. D.'s of the sister churches. These services were beautifully climaxed by the love feast on Saturday evening, conducted by Bro. Joe Bowman, Union Bridge, Md. We were glad to have the Bridgewater Volunteer Band bring us a program on Easter Eve under the direction of Miss Weybright and Ira Petre.—Eunice Naff, Boone Mill, Va., April 6.

Mt. Joy church met in council March 6. Bro. O. L. Bryan and R. L. Helms were elected delegates to district conference. An appropriate and interesting Easter and missionary program combined was rendered on Easter evening, sponsored by the Women's Work and Sunday-school children. At this time a missionary offering of $4.84 was taken. The Women's Work also contributed $10 for flood relief and our members also donated $10. The women recently held a bake sale which was a success. We notice the increase in attendance and offering in our Sunday school. Our pastor, Bro. H. C. Spangler, filled his regular appointment April 4; he brought a wonderful message concerning truth.—Mrs. O. N. Camper, Buchanan, Va., April 6.

Poages Mill.—The B. Y. P. D. gave an interesting program for Christmas. We were successful in getting the Messenger in 75 per cent of our homes this year. The church met in council on March 19. Delegates to the district conference are: Mrs. R. A. Henry and Howard Henry; with Bill Grisso and E. I. Grisso, alternates. It was decided to have all-day services at the church on Mother's Day. Our clerk, Mrs. R. A. Henry, is to make out the list for the church visit. The Loyal Workers' class is to resume their work April 24, which has been discontinued during the winter months.—Mrs. Luther Mowles, Salem, Va., April 7.

Roanoke (Central).—During Holy Week our pastor, M. Guy West, conducted the morning devotions over WDBJ, using the sayings of Jesus on the cross. The city churches co-operated in having noon day services in one of the large Methodist churches. These meetings were attended by great crowds and proved to be very helpful. Bro. West had charge of the service for Wednesday. He conducted evangelistic services at our church each evening which resulted in nine persons uniting with the church on Easter, two more to be received later. Five men were baptized and four women received by letter, two being wives of the men baptized. Harry B. Flora, Mrs. A. D. Miller and our pastor were elected delegates to district meeting.—Mrs. P. E. Faw, Roanoke, Va., April 3.

Staunton.—Sunday night, April 4, was the end of a two weeks' revival. Our pastor, Bro. J. C. Garber, was assisted by Robert B. Garber, a senior from Bridgewater College. Great interest was manifested with good attendance. As a visible result of this meeting six received the rite of baptism. District conference will meet here April 28-30.—Mrs. J. S. Garber, Staunton, Va., April 8.

WASHINGTON

Wenatchee.—Jan. 30 we held our annual birthday party. As it was our pastor's birthday too, he was presented with a large cake and a purse of money. We observed February and March as loyalty months. As a result attendance at Sunday school and church services has increased. Feb. 6 and 7 the older boys' conference met in Wenatchee. Delegates attended our church on Sunday morning in a body. Rev. Paul Peterson delivered the sermon. In the evening of Feb. 7 a drama, The Eleventh Mayor, was given. Feb. 14 the play on home, Colored Glasses, was presented. Our once-a-month church at work night is proving very successful and helpful. The Women's Work has been active the last two months, giving temperance, peace, missionary and home programs at the regular meetings of the Ladies' Aid and the Friendship Circle. March 7-14 our district evangelist, Bro. Paul Longenecker, and wife conducted a preaching mission. The following Sunday eighteen were received in the church by baptism and two by letter. March 21 we were pleased to have Bro. Will Deardorff of Astoria, Ill., a former elder and pastor, preach for us. Our love feast was held March 25 with our pastor, Bro. Will, officiating. A splendid program of music was given by the choir on Easter evening.—Mrs. O. A. Travis, Wenatchee, Wash., April 6.

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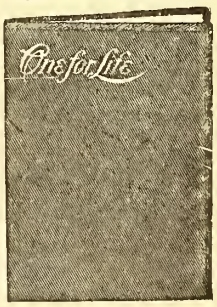
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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E., and Elizabeth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Crumpacker, F. H, and Anna, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

College of Chinese Studies, Peiping, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Ober, Mary Velma, 1936.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.
Hutchison, Anna, Easton, Md., 1911.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa

Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Kulp, H. Stover, and Christina, Williamsburg, Pa., 1922 and 1927.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Harper, Clara, 1926.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, % General Mission Board, Elgin, Ill., 1924.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Grisso, Lillian, 1917.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 306 W. Main St., N. Manchester, Ind., 1920.
Lichty, D. J. and Anna, % General Mission Board, Elgin, Ill., 1902 and 1912.
Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.
Miller, Sadie J., 723 Denver St., Waterloo, Iowa, 1903.
Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.
Royer, B. Mary, Richland, Pa., 1913.
Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.
Ziegler, Emma K., Hatfield, Pa., 1930.

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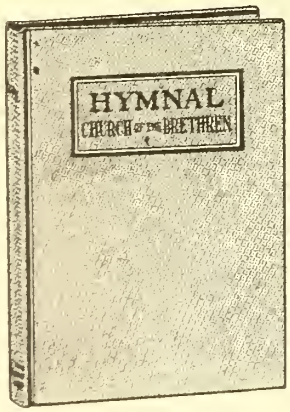
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., May 1, 1937 | No. 18



CHRISTIAN EDUCATION IN CHINA

It was Sister Emma Horning of our mission in China who developed certain widely copied methods in Christian education now in use among the Chinese. The picture above shows her with the women who taught the neighborhood Sunday-school classes in 1932-1933.

Sister Horning's methods were simple, yet graphic and effective. For example, paper cut-outs were used to illustrate Bible lessons. Note the posters held by the women and the small figures displayed on the panel. Amongst other things there are: the Good Samaritan's donkey, the alabaster vase, the disciples in a boat, and butterflies representing the resurrection.

Perhaps her most striking project was that of developing an interest in dolls and toys for Chinese children. In teaching Chinese mothers how to make these, she definitely brightened the lives of countless Chinese children and opened avenues for teaching Chinese parents the truth about Christ and the Christian way of life. *See articles on pages 14 and 15.*

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

The Macedonian Givers

"For according to their power . . . and beyond their power, they gave of their own accord"

Monday: 2 Cor. 8: 1-6

The occasion of the next two chapters was Paul's desire that the Christians in Corinth complete an offering for the relief of their fellow-believers living in Jerusalem. As a basis for his appeal he describes the generosity of the Macedonian churches. Now according to the apostle, generosity is a grace. Liberality is an endowment, a gift from God. A Christian may even have a number of the gifts of the Spirit and lack this grace. As a talent, however, it may be cultivated, and it is important that every believer exercise this gift to the limit of his ability. The Macedonian believers gave not only according to their ability, but even beyond the limits of their resources and their giving was entirely voluntary. They had first dedicated themselves to the Lord and then spontaneously followed this with their money. How do we compare?

Lord, accept us this day as we give ourselves to thee anew. Amen.

Love the Motive

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich"

Tuesday: 2 Cor. 8: 7-15

Love is the supreme motive of the Christian life and as such it must be the motive of all Christian giving. Paul holds it before these Corinthians remembering the supreme manifestation of love in "the grace of our Lord Jesus Christ." Here was love and self-sacrifice in its highest form. For our sakes the Lord sacrificed the glory and majesty of heaven. He took "the form of a servant" and died in our stead.

Do I give because the other person needs it? If so it becomes a question of relative need and whether or not I recognize it. If I give out of a heart filled with love and gratitude the question is not how much should I give, but what dare I keep? It all belongs to him and I am simply his steward or trustee. Do appeals for money annoy me or am I sorry for the distress they represent?

Lord, help me to love your children for whom you gave your life. Amen.

The Deputation

"Avoiding this, that any man should blame us in the matter of this bounty which is ministered by us"

Wednesday: 2 Cor. 8: 16-24

Money which represents gifts of the Lord's people should be administered with scrupulous care. Paul took every precaution that there might be no suspicion about this offering for the poor saints in Jerusalem. He appointed a delegation of three men to receive the offerings and to carry them to Jerusalem.

Confidence in the administration of funds usually increases our giving. None should have any serious question about the handling of the funds of the brotherhood or of most local churches. If I have any funds in my care it is imperative that I take every precaution that there can be no suspicion of mismanagement or waste. The Lord's dollar must be above suspicion.

We thank thee, Lord, for thy stewards who have carefully conserved and used the gifts of thy people. Amen.

Special Appeals

"I thought it necessary therefore to entreat the brethren, that they would go up before unto you, and make up beforehand your aforepromised bounty"

Thursday: 2 Cor. 9: 1-5

Paul urges the Corinthians to complete their collection before his arrival in order that he might devote his energies entirely to the spiritual affairs of the church. In order to accomplish this he sends the deputation ahead. Church benevolences are necessary but it is conceivable that a church may for a time consume its energies in the collection of funds and neglect the things of the spirit. It also is possible that we give only to those ministers and missionaries who make the greatest emotional appeal. Would that we might be so instructed in stewardship and Christian living that special appeals would be unnecessary!

Are our gifts really free-will offerings, gifts of love or are they dollars given after a sweeping emotional appeal which we will later regret? Is our gift a bounty or an extorted tax?

Lord, accept our gifts as the gratitude of our hearts. Amen.

A Law of Nature

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully"

Friday: 2 Cor. 9: 6-11

Here is a law of nature which is applicable in every experience of life and which Paul uses to encourage the Corinthians to be generous in their gifts. If I use only a little grass seed my lawn will be thin but a heavy sowing makes a good turf more probable. Charity is really an investment. I should give liberally, assured that I will get an abundant return. Paul does not mean to commercialize benevolence and it is not the absolute amount given that determines the approval of God but the spirit of the one who gives. "God loveth a cheerful giver." If two people have the same resources and the circumstances are the same the one who gives more will receive the greater blessing. The cheerful giver is always spiritually enriched and often has greater opportunities to exercise the grace of liberality. What will my harvest be?

Father, give us confidence in thee rather than in financial security. Amen.

A Test of Loyalty

"Through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ"

Saturday: 2 Cor. 9: 12-15

We support with our means anything that really interests us. Paul hoped by this offering from the gentile churches to prove to Jewish Christians at Jerusalem the reality and sincerity of the faith of these gentiles. The Jerusalem church would have tangible evidence of their loyalty to Jesus Christ.

The unity of the church was a burden upon the heart of the great apostle and with this offering he hoped to bring Jew and gentile closer together.

Are our offerings representative of our interest and support of the church? Could my offerings be used as a test of my loyalty? Do I give as much for the church as I spend in amusement? Would others recognize your offerings and "glorify God for the obedience of your confession"?

Lord, may I prayerfully choose the offering which I will give on the morrow. Amen.

WEEKLY QUIET HOUR

The Home of Friends

"Tell me, gentle traveler, who hast wandered through the world, and seen the sweetest roses blow, and brightest, gliding rivers—of all thine eyes have seen, which is the fairest land?"

"Child, shall I tell thee where nature is most blest and fair? It is where those we love abide. Though that space be small, ample is it above kingdoms; though it be a desert, through it runs the river of Paradise, and there are the enchanted bowers." (From the Persian.)

Read Luke 10: 38-42.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., May 1, 1937 No. 18

EDITORIAL

The Back of an Envelope

THE envelope had no doubt served its original purpose of bringing some communication to my desk. It had been resting for years in an unobtrusive pigeonhole. The two-cent postage stamp it carried gave it something of an archaic flavor. But my chief interest was enlisted by what was written on the back. Plainly that was why it had so far eluded the wastebasket.

"The heart of the Christian gospel is the truth that God, a loving, seeking, suffering Father-God, is in Christ reconciling the world unto himself, revealing in the death of Jesus the limit to which redeeming love will go to save a child who has gone astray, and in the life of Jesus the type of life which will enable men as children of the Father and as brothers of one another to have an eternal fellowship with the Father."

If you should find an envelope sometime with anything as important as that written on it, please don't toss it aside lightly. Put it away among your most cherished possessions, look at it often or commit its message to memory, that you may meditate upon it day and night. It's good news. E. F.

A Satisfying Mystery

WHAT a joy it is to see wise men admit they can not explain some things. It greatly increases one's confidence in their wisdom. For instance, this:

"The natural scientists, who attacked Christianity so confidently under Huxley's leadership half a century ago, now admit that they can give no real explanation of the universe. They have performed miracles, unbelievable miracles, through the discovery of certain previously unknown laws and properties of nature, but the mystery of the universe remains."

But if they had gone to Sunday school the first Sunday of the second quarter of 1937 they could have obtained some light on the problem, and exactly at the point where it is needed. They have already found out the order in which most things occur. They know what always happens under given conditions. But they don't know what makes it happen.

Right there is where Genesis one comes in so conveniently. That gives the answer. Mystery still? Oh, yes, but it's so different. This is such a comforting, satisfying sort of mystery. E. F.

The New Day in Grandfather's Land

WHAT of grandfather and his philosophy of life in the land of little change? It is now quite evident that those who went west along the Ohio and over the Mississippi must mend their ways or plan for life in a great American desert. But what of those who stayed behind in the hills and valleys from whence our grandfathers came? Have they escaped the changes making such a terrific impact upon the lives of western men?

Let the assistant state supervisor of vocational education for Pennsylvania speak to this point: "It has been necessary for the plain people farmers to meet changing conditions despite the success of systems used by their forefathers. The influx of crop diseases and insects has brought new problems. And the land no longer is new." So this is the way things look today in the land of little change.

And now to personalize the problem of change as it has come even to the people of grandfather's land, consider the case of a representative family in the Schaefferstown community of Lebanon County in eastern Pennsylvania. In this family are six children—three boys and three girls. Here is the perfectly balanced farmer type of family which stands as the chief hope of our continuing nation. But one by one the children of this family began leaving the farm in pursuit of other attractive interests. The oldest daughter gained a master's degree at Columbia and is now a high school teacher. The oldest son finished college and went to

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

work for one of America's great industrial concerns. The second daughter finished college and is now married. The third daughter is a registered nurse. The second son is a licensed airplane mechanic. But one child remains—the youngest son. Thus it came to the point that something had to be done if this substantial family of long rural antecedents was not to be completely uprooted from the soil.

But in the face of all the glamorous outside world was bidding, what had life on the old farm to offer? Seemingly the farm had yielded up a last bountiful harvest in terms of useful human life. Education, industry, the home, medicine and even aviation had received a worthy recruit. What more could be expected from a hundred-acre farm that had been tilled for generations, that was becoming more and more under tribute to disease and pests? Why not let the last son follow the rest of the children and call it enough for the old farm? Who could not see the handwriting on the wall, even in the land of little change?

Yet, in the very fact that the farm had been tilled so long and successfully, was there not the proof that somehow it could be made to continue if only one had the will and could find the way? Now the plain people are reputedly slow to change and in this case another father and mother found it hard to acknowledge they were to fail to provide a child to continue on the beloved farm. And then there was the local county supervisor of vocational agriculture. It seemed to him that there must be some way to prevent the typical impending disaster in the drama of American farm life. And so there were conferences with the father and mother of six. Also conferences with the remaining son of high school age. In these there were doubtless prolonged discussions of what a boy might hope to do on the old farm. But the three who had the cause of rural life at heart had to act swiftly for their last hope was at the turning of the ways.

It is not necessary to repeat in detail the story of how Clayton Hackman, Jr., was ultimately interested in certain farm projects and in the work of the Future Farmers of America. Suffice it to say that he became so interested, and more and more challenged until in a few short years he stood at the top as Star Farmer of America for 1936. What if Clayton did use certified seed, spray for pests, and go in for purebred stock? Had it not been the policy of his forefathers to build upon the best they knew? It was not by accident that they selected farms in limestone valleys, tilled these like gardens, and lived frugally and happily to the end of their days.

In the land of little change the philosophy of the grandfathers is now on trial. But how has it stood up under the latest test? Let the assistant state supervisor of vocational education speak again: "Lebanon County farmers went through the depression times with few failures. Not a bank in the county closed its doors, which may be construed in part at least as a tribute to the frugality of the plain people." It was upon such foundations as these that our star farmer of America builded, justifying the conclusion that in reality he is a present-day exponent of the builders who through the years have laid so deeply and so well the foundations of abundant living in the land of little change.

It would be easy to speak at length of more stars for grandfather in the land where men have somehow mastered the art of building upon the foundations of those who have gone before. Not far from the land of little change is what might be called a star industrial community. A certain manufacturer came back to the land of his fathers to build and build until he is top man in his line. Of course, there are some who shake their heads over what he has done, as there are always those to criticise. But at any rate he has given substance to his dream of an ideal community on a scale such as few if any have done.

Not the least impressive to one visitor to grandfather's land is what is happening to certain of the churches. There is Heidelberg, with an air of substantiality which suggests it will be serving men of faith for many years to come. There is Spring Creek, at the edge of a town, but not completely urbanized. In its recent rebuilding many of the things so dear to the fathers and grandfathers were preserved in its chaste loveliness. And then there is the remodeled and enlarged church at Palmyra. Few churches in a town of this size are more beautifully situated or more complete in appointments. Yes, change has come to the land of little change, but as it comes there is the restraint and insight to build on the good that has come down from the past. This is why one finds star farmers, star communities and star churches in grandfather's land. H. A. B.

Let's Hear From the Committee

THE report of the findings committee is in. We give here that part of it dealing with the relation between character and religion.

"Character is religiously charged whenever child experience rises to climaxes of self-achievement and self-identification with the good, the true and the beautiful in any section of God's world."

Does the committee mean that when children love the good, the true, and the beautiful, they are religious? And that such love helps to make good character? Bless the committee's much-sophisticated hearts, why didn't it say so? Isn't it wonderful what findings committees can sometimes find? E. F.

THE GENERAL FORUM

Spring

BY ROBERT BYRD

Today I walked apart from men
Along a lonely trail.
I saw a place where God had been,
The flowers told the tale.
I smelled sweet odors on the breeze,
Heard whispers in the rills;
I saw where God with magic brush
Had touched the daffodils.

I heard a babble in the brook
I could not understand,
Until I saw his loving touch
And footprints in the sand.
The grass was growing strangely green,
I heard the robins sing,
And in the clouds a silvery sheen
That sang the lay of spring.

I saw a tall and stately tree
Lift up its arms in praise.
And in the sky I seemed to see
A flag of victory raised.
I did not see him face to face
Nor view his visage fair,
But all about in every place
God's fingerprints were there.

Junior, W. Va.

Liberalism in the Church of the Brethren

BY PAUL H. HECKMAN

(Delivered at a Brethren ministers' conference at Parsons, Kans.)

LET us first find a meaning for this word liberalism. Webster gives us no satisfaction for he merely states that it is the holding of liberal principles and theories, which might even be interpreted as freedom from all restraint. But I should like to quote a statesman in regard to the meaning of liberalism. Herbert Hoover, in a recent book, stated that liberalism is the assurance of individual human freedom. In proceeding with his explanation, he stated that liberalism holds that it is solely through the release of the constructive instincts and aspirations of man that society may move forward to its primary purpose. That high purpose is human betterment. "Liberalism in the state," says Hoover, "holds that man is master of the state, not servant of the state." He speaks of liberty as freedom to worship, to think, to hold opinions, and to speak without fear. He also states that man corrects by creating not by criticising. "National progress," he says, "moves with freedom, supplemented by doubt and criticism." It is freedom thus assisted by doubt and criticism that Hoover calls liberalism.

But let us now turn to the church. The church, particularly the Church of the Brethren, would never take the state's interpretation of any word or principle without a close and thorough examination.

Hoover says that the purpose of the state is human betterment. The purpose of the church is also human betterment. But the key stimulus of the church for creating human betterment is far greater, in our minds, than that employed by the state. The source from which comes the power of the church for human betterment is unity with God, or at least a desperate effort to gain that unity with God. Now, what do we as churchmen mean by liberalism? If liberalism means the unquestioned acceptance of every idea and method suggested by anyone, the Church of the Brethren will never have anything to do with it. By her very background, her traditions, and her practices, she has clearly marked herself as opposed to the blind acceptance of anything, dealing with either ideas or conduct. Her high regard for the Scriptures and their interpretation, her loyal allegiance to the simple life and purity of heart would never allow such liberalism to become a part of her polity or practice.

If, however, liberalism is interpreted as freedom to think, to hold opinions, to speak without fear, to criticize, and to create, then, the Church of the Brethren needs to make no effort to employ liberalism, for she already has it. Her very system of church polity assures liberalism of this nature. Our church polity is democratic in the sense that the highest authority is vested in the membership. It is congregational in local matters, but general in all questions of general character. It is republican in the sense that it chooses representatives to execute the will of the church. Such polity in either church or secular organization assures freedom to think, to hold opinions, to speak without fear, to criticize and to create, ever submitting in matters of general conduct to the rulings of the church as a body.

The Church of the Brethren in the past has gone through severe periods of inward struggle. Most of these struggles have been endured because of a sincere effort on the part of all participants to prohibit the inflow of the type of liberalism which would mean the unquestioned acceptance of all ideas and attitudes. Church fathers of yesterday in every church grappled with liberalism as a thing to be shunned by the church and as they saw it they were dead right. Those fathers of the church believed that they were to stand out against the world as a called out body. Conformity and blind acceptance was foreign to those men. Today, that type of liberalism should be just as repulsive to the Christian church as it was one and two centuries ago. The church of yesterday considered itself to be a group of God's called out people to find and do his

will. The church of today must not give up this conviction.

As I study my church history, it seems to me that we have come a long way from the struggles and problems of 1880 to the snags in religious thinking today. I have heard those of older years than I express the opinion that they would like to return to the days of church discipline of thirty years ago. My only contact with that period has come through books and words. Naturally, such a contact removes the sympathetic understanding of that period which would have come with actual living in those days. Personally, I would not want to return to the council meetings of fifty years ago which seemed to exhibit such unchristian bitterness of heart.

I am just a trifle proud to be aware of the fact that my church has had only seven major splits in her two and one-fourth centuries of existence, and that all but two of those have healed, one of the breaches being, today, in the process of mending. But I am afraid that there were wounds in the hearts of individuals which can grow over and be healed outwardly but which will continue to throb and ache with the passing of the seasons.

So far, in this paper, we have seen how liberalism is possible in the polity of the Church of the Brethren. We have mentioned the possibility of two types of liberalism; one we must always reject, the other we already have. We have seen the severe but sincere efforts of the church to keep herself free from the inflow of so-called liberal thought and activity which could only be demoralizing to the high purpose of the church and might lead the Brethren farther from God rather than closer to him, as the founders of our church had so earnestly prayed and labored.

Now let us consider liberalism as we must face it today. What does liberalism at its best involve? New ideas and methods have been and will continue to arise in the secular world which will demand the active consideration of the church. You older brethren have, no doubt, seen many of them, and in our round table discussion may be able to bring up some which in your community have been grave problems, turning up in many unexpected places to tantalize the efforts you are making. How can we best employ a positive liberalism?

Three prime essentials to liberalism as it can be a part of the Church of the Brethren are: first, the elimination of dogmatism; second, an honest searching for motives and values; third, severe and straightforward criticism.

In the first place, we must remove the possibility of dogmatism from our Christian liberalism. It was the dogmatic attitudes of the past which inflicted on the active church its deepest wounds. It was dogmatism which so enfeebled it that those men who tried to think of a better world and were willing to seek the discovery of new facts felt that it was first necessary for them to divorce themselves from the church. It was the dogmatic attitude of the church of yesterday that has had so much to do with what some of us so greatly fear today—religious indifference. If the church fails to meet the religious needs of individuals, people will go elsewhere to satisfy that need.

In the second place, church liberalism in its positive sense means searching. When a man presents a radical idea or makes a serious error, the church with its liberalism does not go to the stationary, immovable law, but it undertakes the much more difficult task of going direct to the heart to find the motives and factors which produced that idea or mistake. Then comes the task of instilling a higher purpose in the heart of the one who has erred in finding the values of such a new idea. The church must discover how it can inculcate the good into its system while the bad is being eliminated. Liberalism, as the church can accept it, demands an ever active search into the world of men to discover reasons and causes for moral laxity and religious indifference. After that, it demands an active program, not against personalities, but against those demoralizing factors which she discovers. The Church of the Brethren holds to the doctrine of sin as a thing to be faced. Never has she believed that it is a thing to be dodged or avoided. Her motivating doctrine of love has kept her from isolating herself from a world of sin. It has driven her out to put all the virile aggressiveness of her active membership into the battle against it. So with the searching demands of liberalism, nothing becomes too far-fetched for examination. Nothing is too secular to be considered. No normal individual becomes too depraved to offer helps which the aggressive church may grasp. With positive liberalism, there is nothing too sacred or too secular to provide material for the outreaching, ever-seeking church. Of course, this searching, when done in the light of removed dogmatism, must have a powerful regard for individual personalities. According to our church's doctrine of man, personality is held sacred. It is possessive of divine possibilities, since man is created in the image of God.

The third thing that liberalism in the Church of the Brethren must have, if it is to be accepted by her church polity and belief, is criticism. Liberalism opens the way to open-minded searching. Then what is found is subjected to the burning fire of analysis. It is this critical analysis of affairs in secular politics which has opened the way for our aggressive peace program. Criticism is, under liberalism, put on the spot by open-minded searching, because it must ever be held in restraint. Never, under liberalism, can criticism be freed

to the full extent of even righteous indignation. Still that critical factor in the church mind remains to be plunged home every time sin is seen. Criticism loses its bold roughness when coupled with the creative desire of the church to build for human betterment by a closer unity with God. Now it takes on the slow, long time, but permanent cure of Christian love and service. Force and harshness, which we know do nothing permanent, lose any hold they might have had on church policy in the past.

Such liberalism truly makes the church an apt place for the worship of the God that Jesus came on earth to reveal. With a liberalism such as this, the member becomes the creator and not the slave of the church and both are enriched by the exchange of positive service. Such liberalism really releases the constructive instincts and aspirations of the Christian making possible the purpose of the church. That high purpose is helping more men to find Christ and live closer to the God he came to reveal. With liberalism of such a nature, the Church of the Brethren can reach greater levels of usefulness. With such liberalism, she faces life with open-minded doubts, demanding an honest search and a complete critical examination. Building and constructing on such a foundation of liberalism, the Church of the Brethren will reach her highest capacity for usefulness.

It is not the purpose of this paper to present a closed argument on liberalism in the Church of the Brethren. It is not nearly so easy to apply Christian liberalism as it is to talk about it. My purpose is to provide stimulus for a valuable panel discussion. There are, no doubt, many difficulties to be encountered by liberalism and you will probably have a number which you can bring up. There are a number of things which would make vigorous material for examination and study. In closing, I leave five questions with you which may provide a take-off for the panel discussion.

1. What does liberalism in the Church of the Brethren have to say about other church teachings and practices than those of our own denomination?

2. What methods does liberalism in our church propose to employ to break down the lethargy of worldly secularism in regard to sloppy thinking and loose living?

3. How can a creative desire be stimulated in church members both old and young so that a liberalism of open-minded searching and criticizing may take root?

4. How can liberalism in the Church of the Brethren help her to adjust herself to the knowledge young people receive in secular education which is new to them and seems to conflict with their religious teachings?

5. Can liberalism in the Church of the Brethren place a vigorous emphasis on daily living which will be vital to young people and replace in their minds the haunting idea that religion holds nothing for them till they reach a state of life foreign to this world?

Deceased April 4, 1937.

Our Need of God

BY V. F. SCHWALM

2. Why We Need Him

If it be true as I have indicated that so many of our people are trying to live without God—one may well ask how they are getting on without him?

Not a few thinkers of our day believe that there is a very direct relation between our godlessness and the social smash-up of the last eight years. Glenn Frank says: "When a people exiles an exalted concept of God from its midst, it dries up one of the main wellsprings of its power." It is his opinion that if our American civilization is to be saved it will have to have a fresh dynamic of religion.

Literary critics tell us that the literature of our time reveals a wistfulness and heart hunger, a desire for that which will satisfy men's thirst for abiding values. "One can not forever go on being a smart, naughty young thing; one has to find a direction in life or fake one," says one young novelist.

Early in life Gamaliel Bradford could write a flippant poem entitled "Exit God," in which he politely bowed God out of the universe. Later in life he wrote:

"But my one unchanged obsession wheresoever my feet have trod,
Is a keen, enormous, haunting, never sated thirst for God."

And in his biography of Moody he ends by saying: "The one supreme, universal need of all mankind is God and that need was never more manifest than in America today."

The one thing upon which practically all Christian men in America agree today is that America needs a renewed faith in the reality, the availability and accessibility of God.

One may well ask, "Why do we need God? Why do we need religion in our lives?"

I. We need God and religion to give a new meaning and significance to life. To many in our day life seems to hang heavy on their hands and not infrequently one hears people ask: "What is it all about?"

If man is only an accidental allocation of atoms and if his life has no meaning above a physical response to stimuli from without on a par with animal creation, then his life can not seem very significant. No wonder we produce our Al Capones and John Dillingers. Or even if life is conceived on the level of the humanists it is still a truncated affair, limited to the here and now. So conceived one could join a famous writer

who said: "I am sixty-eight years old and still find life interesting; whenever I do not I shall junk it." Why not, if life has no meaning save for this world?

But for the religionist who believes in God, life has cosmic and eternal significance. He is no longer an orphan in the universe. He is a co-partner with God and underneath are the everlasting arms.

In his *In Memoriam,* Tennyson says:

"Thou madest man he knows not why,
He thinks he was not made to die,
And thou hast made him, thou are just."

When a lad in the old Baugo church, in northern Indiana, we used to sing:

"I'm the child of a King, the child of a King,
Through Jesus my Savior, I'm the child of a King."

I shall never forget what that hymn meant to my young life by way of stimulating a sense of responsibility and the significance of life.

Studdert-Kennedy once said: "I must have God. Life would be too dull without him. Without him I'd go out and commit suicide. I'd commit murder just to see red blood. I'd go out and get drunk and see blue snakes if I couldn't go out at night and look up into the sky and hear the voice of God amid the silence of the stars."

Men need God to give a sense of significance and meaning to life.

II. We need religion to give us moral insight and power to live up to the moral insight we have.

The deepest moral insights of mankind have been the insights of the prophets of God under the inspiration of the Spirit. Nothing in all literature equals the insights of the Old Testament prophets, up to their time. The moral insight of Jesus has never been equalled since then. Man needs God and the religious consciousness to deepen his moral insights.

But even more, man needs moral power to live up to the knowledge he has. "How can a man make himself do what he knows to be right?" is one of the deepest questions in the realm of practical ethics? Most of us fall short of our best ideals and could join Paul in saying: "I do what I would not." In our best moments we resolve we will be honest, we will be kind, we will be pure and faithful. But when the moment of temptation comes our good resolutions fail us and we go down under the power of temptation.

There are many devices that may help us. We may stay away from unnecessary temptation, we may make careful rules for our life but the best assurance against the power of temptation is given in scripture: "It is God that worketh in you, both to will and to do of his good pleasure." This is the best assurance for the victorious life.

A life that is God-conscious, that walks in daily companionship with him has the greatest assurance of protection against the power of temptation. When a man grows careless in his devotional life, when he ceases to associate with the people of God, then the power of temptation in his life grows correspondingly stronger. The task of the Christian is to keep his life sensitized. It is God in his life that gives him power over temptation. The parent who through twenty years of careful Christian living, and religious teaching weaves the consciousness of God in the very warp and woof of the child's life gives that child its surest power over evil.

Man needs God to give him moral power. Perhaps no nation ever needed moral power more than we in America now.

III. We need God and the religious consciousness to integrate our disintegrated lives. Our hearts are the battlefields of distracting influences. We are drawn higher and yonder by rival claims to our time and our effort. We rush from one thing to another, and are hectically busy. Our lives often give the impression of Much Ado About Nothing. What most of us need is a clear purpose that will take the discordant interests of our life and weave them into a harmonious unity.

The Christian religion offers this purpose. "Seek ye first the kingdom of God." This purpose definitely enthroned will bring order out of the chaos of many of our lives; it will bring freedom and peace that we do not now know. A man is never free until he is captured by something outside of his life bigger than himself. Paul found his peace and freedom on the Damascus Road when he ceased to kick against the pricks and yielded his will to Christ. Then he found a divided life integrated and after that he could exclaim, "This one thing I do." There was integration, and peace, and poise in him, as well as great drive, power and influence in his life.

IV. We need God because our hearts need a response from the universe without, especially for the crises of life. This hunger of men for a response from without has oft been expressed. "As the hart panteth after the water brooks, so panteth my soul after thee, O God," said David. "Thou hast made us for thyself and our hearts are restless until they rest in thee," said St. Augustine. J. J. Davis once said: "Man needs more than the approval of his fellow men on his life. He needs the approval of his God."

Man needs a faith in God to sustain him in his losses, to comfort him in his sorrows, to strengthen him for the crises of life.

In the recent economic crises, when the fortunes of a lifetime were lost overnight, the man who had a sense of God in his life had something to live for even after his money was lost. When men lose loved ones, and are called upon to walk life's way alone, they need a faith that—

"He hath led my dear ones on
And he can do no wrong."

Spurgeon once said, after being out to visit his parish: "I've seen two of my people die this afternoon, and it makes me preach like a lion to see how my people can die." A man who has faith in God and can walk through the valley of the shadow of death and fear no evil, who knows that underneath are the everlasting arms, who can say, "Though he slay me, yet will I trust him," is prepared for life's crises. We need God for all of life and especially for life's crises.

V. We need God to answer the question, "If a man die shall he live again?" Younger people are not so consciously asking this question. They seem more interested in living here—in getting an education, in getting married, in finding a career, and making a success, here and now. But even for them life probably is different because in the substrata of their beings is the faith that man shall live again.

Older people whose house of this tabernacle is frail, where the canvas of life's tent is torn and the ropes sagging, are looking for a house whose builder and maker is God. This is no continuing city for them, but they look for one to come. Their friends are over there and they live in anticipation of meeting them. They want assurance that if a man die he shall live again.

The Christian religion gives this hope. Now comes to them the clear word: "Fear not; I am the first and the last, and the Living one: and I was dead, and behold, I am alive for evermore." And, "Because I live, ye too shall live."

McPherson, Kans.

Were You Aware of This Truth?

BY JAMES H. ELROD

Dr. Albert Edward Wiggam, writing in his feature, "Let's Explore Your Mind," answers the question, "Is there one best way for parents to develop a fine personality in their children?" He says: "My friend, Dr. Henry C. Link, leading psychologist, has made a remarkable discovery, as related in his new book, *The Return to Religion*—now a best seller—and deservedly so. He finds that the two most effective things in producing fine personalities is the fact that the children attend Sunday school and the parents go to church. In homes where these are habits the children are more likely to have finer personalities and be more poised, self-reliant and more apt to be social leaders."

Strange, isn't it, that this great psychologist should discover this great truth! Devout ministers and church workers have been for generations, not only aware of it but have been endeavoring to convince the world of its truth. It may be now that since this great psychologist has said it many who before thought it only the idle talk of religion will believe it. Thanks to those who are willing to speak their convictions at least. We think it takes more than just attending church, however. Attendance at church is good but unless the life is sensitized by contact with the life of Jesus church attendance is not enough.

Wichita, Kans.

Why Nonconformity?

BY GRANT MAHAN

In looking through some old pamphlets, etc., recently I found two tracts issued by the Brethren. The first is entitled *The Standard of Nonconformity,* issued by the Brethren General Missionary and Tract Committee; the second is entitled *Plain Dressing,* and was issued by the Brethren's General Mission Board. Time was when they were considered pretty good tracts, giving the Bible view of the subject.

A quotation from the first named is: "Can we indeed adorn the body, contrary to God's will, and at the same time have the 'adornment of a meek and quiet spirit,' so precious in his sight? Can we really serve God and disobey him at the same time? Is it possible for anyone to serve God in the heart and outwardly disobey him?"

These tracts were written a good while ago, but at present are not much in vogue among us. Can anyone say why there has been such a change in our ideas, ideals and practices? The authors of the tracts gave references from the Bible, and the references read just the same today as they did then; but we have not remained the same; far from it. And the number of those who think the change has not been for the better, but for the worse, is not small.

A passage from the second of the two tracts reads: "To say that men and women may dress as they please, become mere butterflies of fashion, adorn themselves with costly raiment, with gold and pearls, and, at the same time, claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning, and are, therefore, of no account. Shall we take a position of this kind?"

Take the questions in the first quotation. Who will give a satisfactory, a Biblical answer to them which justifies our present practice? And then the question at the end of the second quotation, "Shall we take a position of this kind?" Shall we? But we already have taken just that position, as is very evident to anyone who attends services in a great many of our churches. Were the authors right and are we wrong? Or were the authors wrong and we right? It seems quite evident that no one who believes the Bible will say that those men were wrong in writing as they did.

Times have changed, yes; but the law governing these matters has not changed, and it will not change. The Lord himself said that this law given by him would be our judge in the final day. So it is quite plain that the law not only has not changed, but also that it is not going to change. And so each of us must answer for himself or herself the question: "Shall I be transformed from the world to Christ, or shall I remain conformed to the world, or shall I go back and conform to the world after once being transformed from it to Christ's teaching?" The question must be answered: we answer it whether we speak or write a word in regard to it.

Why be nonconformed to the practices of the world in its fashions and pleasures? It might be better to ask, Why be conformed to it? What do we gain that is of any real value by being conformed? I have known not a few men who conformed to it in order to be able to do more business and gain more money. But of what real value is money in comparison with the things of eternity? The purest coin of the realm will be of no value in the city not made with hands, eternal in the heavens. Then why strive to get so much of it for the few days that one is here? A certain rich man did that, and at the end the Lord called him a fool. Will those who follow in his steps, accumulate all they can to lay up for many years, be called another name?

And when it comes to fashion, what does one gain if he changes and follows every fashion that he sees? What shall it profit him or her? Will fine clothes save them? Lazarus was clothed in filthy rags and yet was carried to the bosom of faithful Abraham, and the man who was dressed in sumptuous apparel found a place where he was anything but happy or comfortable. Fine clothes are essential to fine or high society. But does this society do one any real good? Are the people of high society models which the follower of Jesus should copy? There never has been a time when those belonging to high society were fit models for the professed follower of Jesus. We are not to be high-minded, but to condescend to men of low estate: money and fine clothes do not incline one to be humble, to condescend; rather to exalt those who have either.

If conformity could get one anything that is worth while, anything that endures, anything that would make ourselves and others really happier or better, it might be worth while to strive to gain either or both of the things which are so highly prized by men. So that is, from the purely human standpoint, one reason why one should not be conformed to the world, with its fashions and pleasures. Conformity has nothing worth while to offer one.

The great and all-sufficient reason for nonconformity is that it is in direct harmony with the positive command of God, which says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Rehobeth, Md.

The Nampa Conference Program

BY H. L. HARTSOUGH

Chairman Program Committee

BUILDING the program for our great Annual Conference is a responsible task. Thousands of our people, from all parts of the brotherhood, will assemble at Nampa, Idaho, at a great outlay of money and time. They have a right to expect the very best the church can give in instruction, inspiration and fellowship. They must not be disappointed.

The first duty of the program committee was to select the proper theme or purpose for the Conference. What timely challenge should be deeply impressed upon our people which they will carry on their hearts, back to every local church in the brotherhood?

There is a growing consciousness on the part of religious leaders that the only hope of saving society is a rediscovery of the simple and fundamental principles of character and religion, together with the practical application of these principles to our modern life. Furthermore, we doubt if there is another denomination better prepared for this task than the Church of the Brethren. Many leaders of other churches share this feeling. The time has come for us to stop apologizing for the smallness of our church, and for its handicaps, and make that distinctive contribution to the kingdom of God for which we are so well prepared.

It is around this thought and purpose that the program committee is building the Conference program. We have selected for the conference theme: "The Message of Christ Through the Church of the Brethren." The program proper will open on Thursday evening, with a timely message on "The Great Affirmations of Our Faith." On Friday, Bro. M. R. Zigler will tell us how these great principles of faith are being applied through our church boards to our total program in America. In the afternoon special speakers will tell us how our church is facing the social and moral problems of the day. On Saturday, our theme will find expression in a great address by Bro. V. F. Schwalm on "A Christian and Tides of Modern Thought." The Conference Sermon, "The church Faces the Future," by the Moderator will carry out the spirit of our theme.

We believe that the people attending the Conference should be given the opportunity to hear great sermons

and the interpretation of the Word of God. In order to supply this need it has been arranged that there be morning meditations at 6:30, a sermon at 8:00 and a Bible hour at 11:00 of each day. Sunday will be given over to the preaching and teaching of the Word.

Painstaking effort has been made to give all age groups and organizations of the church an adequate opportunity to promote their interests. At the same time we have tried to prevent sectional conferences from interfering with the inspirational meetings of the Conference. The selection of the large number of speakers, directors and leaders who are necessary in order to have a strong inspirational Conference has been no small task. Effort has been made to have all parts of the brotherhood represented in this group. Two thoughts have been kept in mind in the selection of the speakers: first, that the program may be as strong as possible; the second is that new voices be heard on our Conference program from year to year. Always the committee is faced with the problem of who will be at the meeting as they come to select the speakers.

The committee has studied the program carefully with the following questions in mind: Does it have a great purpose? Is it a strong program? Does it have a great spiritual tone? Will the people attending Conference find practical solutions for their religious problems? Have we overlooked any major interest that should have been emphasized? Have we been fair and wise in the selection of leaders?

We have done our best and pray that God will use the Conference program to his glory. The program will appear in the MESSENGER in the near future.

North Manchester, Ind.

Confession of Individual Sins

BY W. RUSSELL BURRIS

IN Lev. 5:5 we read: "And it shall be, when a soul shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." That is God's command to the people of Israel. This seems to imply that to say "we have sinned" is not enough, but we must say, "I have sinned in this thing." As one writer says, "A child of God will confess sin in particular; an unsound Christian will confess sin by wholesale; he will acknowledge he is a sinner in general; whereas David doth, as it were, point his finger at the sore: 'I have done this evil'; not 'I have done evil' but 'this evil.'"

There must be self-examination so that we may discover our sins, and then confession of them. The prodigal not only experienced a sense of grief and shame at his folly, before finding his way back in sorrow to his father's house, but the pent up emotions of his heart had to find an outlet in full and frank confession before he could taste the sweetness of his forgiving love. "Father, I have sinned against heaven," he cried, "and before thee, and am no more worthy to be called thy son." And then it was that his rags were removed and the best robe in his father's house was put on him instead; then it was that the ring was slipped on his finger as an emblem of love that both forgave and forgot, and he was taken back to his father's heart and home again.

This confession must be frank and full and unreserved. In Psa. 51:2, 3 David says: "Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." No excuse for sin must be mingled with the confession. It is only "if we confess our sins," not if we excuse our sins, that he is faithful and just to pardon them every one.

Our confession must also be humble and contrite. When the prodigal turned homeward he was utterly humbled, sincerely contrite, ready to take the lowest place in the old home now. "Make me one of thy hired servants." Yet such a status as that was all the prodigal could dare hope for in the depths of his self-reproach and self-abasement. He must have been utterly heartbroken to have come down to that.

Prov. 28:13 says: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." It isn't only the confession but the forsaking of sin that is required for forgiveness. Confession is not to be a matter of routine but if it is to be a blessing to us we must forsake the sin we confess. Our confessions must be real, they must be heartfelt. We probably never pray without confessing sin, but do we mean what we say?

We must also have the desire to be delivered not only from the penalty of sin but from the sin itself. We must have a desire for holiness. The pardon meets the desire for holiness and it makes actual holiness a possibility. In his confession and in his prayer, the penitent desires an absolution which shall be not only an authoritative message of peace but also a gracious means of deliverance from sin's power.

One writer says: "Our prayer must therefore be, 'Lord, take my heart and cleanse it, for I can not cleanse it myself; keep it thyself, for I can not keep it for thee.' And he will answer the prayer. He will bring these poor sinful hearts of ours into such close fellowship with himself that his holy nature will be transformed into ours; moment by moment we shall become larger sharers in his victory and his peace: and the hearts in which he dwells will become living temples, full of thanksgiving and the voice of melody."

Arrowwood, Alberta.

HOME AND FAMILY

Going Home to God

BY A. R. COFFMAN

When saints of earth go home to God,
We gently lay the lifeless form
Away to rest beneath the sod.
But love goes on. We'll ne'er forget
Because we know they're with us yet.

The Master said they're gone to sleep.
Lie down a while and rest beneath
His smile, though we in sorrow weep.
But sure as sun doth rise and set
And rise again, they're with us yet.

Today shalt thou share joy with me
In Eden, Paradise of God,
And there the light of heaven see.
So those who bow to love his will,
Or here or there, they're with us still.

"Just going home to him above,"
Beloved Paul in truth did say;
But all are near within his love.
We mourn in pain but not regret.
God's Word is true. They're with us yet.

Martinsburg, Pa.

The Turning Point

BY LEO LILLIAN WISE

"Mom!" exclaimed Davy, "I've just got to have new rubbers. Mine don't keep out the water."

"O Davy!" For the life of her Ann Williams could not keep back a half sob as she ran to see his rubbers.

Just then Ted, her husband, impatiently pushed back his plate to take part in the discussion, saying as he did so: "Ann, if the child needs new rubbers, get them for him."

"But, Ted," now Ann did not attempt to keep the tears back, "I've been trying so hard to save for curtains!"

"Curtains behanged!" Ted rose from the table quickly and his chair went over sideways where it lay.

"And, mom," from ten-year-old Betty, "I've torn my dress."

"Torn your new dress already!" Ann cried unbelieving.

"Oh, not her new dress," mocked Ted tauntingly as he left the room.

The front door slammed viciously as Ted departed for his work. In a daze Ann moved about fixing the dress the best she could for the time being. Hunted rubbers for Betty, and books for Davy. Hustled them off for school. She hadn't had any breakfast and the sight of the dirty dishes sickened her.

Since her head was almost bursting she sought the comfort of a couch before beginning the routine of daily work. Wearily she reviewed life as it had come to be in her home, in the same rut day after day. The never ending bickerings about this and that.

"How does it come," she asked herself perplexed, "that Ted and I can't so much as discuss the grocery bills without quarreling? Or anything else for that matter."

She remembered the ideals with which she had entered matrimony. The desire to have a home that was a home in the truest sense of the word. A place to rear children and send them out into the world bearing aloft torches of faith and fidelity.

"And all they know," she grieved, "is that home is a place where you deal out the sharp words for those whom you profess to love more dearly than all the world beside!"

She resolved that things must change. She must fight to preserve her sanity. Then a thought came to her:

"Fight? Surely that is wrong. We've had too much fighting and controversy. I must seek another path."

But how to find that path, she thought, that was a big problem. Wearily she reached forth her hand for her Testament, a book she had not thought of much for many months. Her fingers turned to the passage: "And my God shall supply all your needs."

"All your needs!" she repeated slowly. "Do I really believe that?"

After a moment she slipped to her knees and silently prayed: "O my Father, help me just this day!" For a long moment she remained upon her knees without saying another word. As she rose to her feet she felt comforted.

Then she began the task of clearing the kitchen. Washed her dishes. Straightened the living room. Had lunch ready when the children ran in the front door.

Several times she was on the verge of uttering sharp reprimands for one thing and another. Resolutely time and again she held back the words. The luncheon hour passed off quietly, a thing that hadn't been done for many and many a day.

"Davy," Ann told her son, "I'll meet you after school and we'll see about getting you some new rubbers."

He tossed his cap into the air and caught it expertly as he ran to meet his chum at the corner.

"And, Betty," Ann said, "you may go along. We'll stop at the drug store for ice cream."

"Really, mom!" the girl was frankly delighted.

"Yes," nodded Ann flinching at the revealing look upon the face of her lovely daughter.

Ann found it had been good for her to be out with the children as she came back to finish preparing the evening meal. The next morning she deliberately sat down for a quiet half hour meditation with her Testament. Her praying was more wordless than conscious petition bearing. She was girding herself for just the present day.

As days passed gradually the atmosphere of the home became more tranquil. Not that they had suddenly stopped all bickerings and misunderstandings; not at all, but Ann was more patient. She was more ready to see that things were peace-giving for Ted as he came in worried from unnerving contacts she did not know about. She began to see that the man needed the peace of a quiet haven.

More and more she was sharing life with her children, learning their likes and dislikes. She was coming to understand their problems and small worries, which were just as important to them as her own were to her.

Then one morning impulsively she asked them to come to her room and she read to them a magnificent passage from the Word. Possessed of a lovely voice she held their entranced attention. When she had finished Betty cried: "O mom, will you read for us another morning?"

"Say yes, mom," pleaded Davy.

"I will," she promised. They bowed their heads for a simple prayer, one that met their needs.

She learned that she could talk to Ted without a sudden flare up concerning the needs of the home, her budget, new clothes, and meet understanding and cooperation from him. Still she had not probed the depths of the lasting gains made in their lives until after one day when she had met Mrs. Keith, teacher of the mothers.

"Ann," began Mrs. Keith, "I want you to do something for me."

"If it isn't too hard," laughed Ann.

"Not hard at all for you," smiled Mrs. Keith. "I want you to give a talk before the Mothers' Club on Home Ideals."

"Home Ideals?" Ann lifted startled eyes.

"Yes," nodded the older woman. "Ann, I've been watching you for a long time. I know there was a time when you were so troubled, yes, harassed. But O Ann! It has been lovely watching you the last year. The radiant look you wear at home and away! The things I've heard your husband say about his wife."

Then Ted *had seen.* The realization made her almost choke for the moment. Humbly, gratefully, she raised her eyes:

"I'll do what I can," she promised.

Bellefontaine, Ohio.

Bad Business

BY ROBERT HENRY MILLER

From start to finish and in every single phase of it the manufacture and sale of liquor is an impostor business. Passing over the havoc wrought by the traffic upon moral and spiritual welfare, the economic count alone is enough to bring upon it the condemnation of all who cherish a sense of economic justice and fair play.

The liquor traffic contributes little to the solution of the unemployment problem. It creates less labor demand than any other business per unit of capital invested. The truth of this will be obvious to anyone who will survey the whole process from vine to stein. Most of the work is done by a microscopic bug. It doesn't put men to work on any great scale.

The liquor traffic is a skinflint as an employer of labor and a purchaser of raw materials. An exceedingly small fractional portion of the total national liquor bill goes to producers, labor and carriers. This should cause no surprise, for a business which lives by poisoning men and women can not be expected to have large sympathy for the welfare of its workers. Legitimate industry returns more than twice as much of its gross manufacturing income to labor and producer as does the liquor traffic.

In taxes the liquor traffice pays less than it costs to clear up the drunken debris strewn in its wake. State and local governments, which in large part bear the costs of liquor's ravages, collect less than five cents of every liquor dollar.

The great need today is for the distribution of wealth. Liquor concentrates wealth more than any other type of investment. The returns to the big investor are immediate and immense, and, thanks to the exploitable infirmities of men, they are sure.

This tax-evading, labor-starving, usurious business diverts $3,000,000,000 a year from legitimate trade. Thousands of homes remain unbuilt, millions of people are underfed and ill-clad, thanks to our mountainous drink bill. Liquor is an economic rat hole, to say nothing of its more deadly effects in the lives of those who touch it.

North Manchester, Ind.

OUR MISSION WORK

Passing of Emma Horning

This account of the life and work of Sister Emma Horning was sent us by Mrs. S. H. Horning of Long Beach, Calif. To it Sister Anetta Mow of the Mission Office added some further facts gleaned from letters from the China field.—Ed.

Emma Horning was born Sept. 9, 1876 in a farm home near Rock Creek church, Malvern, Ill., the daughter of S. H. and Hannah Horning. She was the oldest of five living children and before her birth was dedicated to the Lord's work.



In the spring of 1884 the family moved to a pioneer farming community near Frederick, S. Dak. When quite young she united with the Willow Creek church where she was always active in church and Sunday-school work.

After finishing the country school, she entered high school at Aberdeen, S. Dak., where she graduated with honors. After this she taught in the country schools for several years, earning enough money to attend Mount Morris College. She again taught school for several years and then attended McPherson College where she acted as matron, taught volunteer student Bible classes, and was active in the Y. W. C. A., along with her regular college work and Bible study. She received her A. B. degree from McPherson College in 1906.

Following her graduation, she was approved by the General Mission Board for work on the foreign field. Emma's choice was China, but as the Mission Board was not ready to start work in China, she spent some time traveling in the interest of Bethany Bible School. Feeling that nurse training would be of value on the foreign field, she went to Denver, Colo., for that purpose, but had only started her work when her mother died and she returned to her home at Fruita, Colo., where she remained for the next two years keeping house for her father and three brothers, and teaching in the Fruita schools. During these years she was active in the work of the Fruita church and received much inspiration from the elder, Bro. S. Z. Sharp.

The Mission Board decided to open the work in China in 1908 and Emma was given their permission to go, so after hurried preparations she sailed for China Aug. 30, 1908, with Brother and Sister F. H. Crumpacker and Brother and Sister G. W. Hilton. After more than two weeks at sea and several more in travel in a small boat on the Yanytzu River and in a Chinese freight car, and after suffering many privations, the party arrived at Tai Yuan Fu, the capital of Shansi province, Oct. 12, 1908. Here she stayed for nearly two years studying the Chinese language. From here she went to Ping Ting Chow where, with the exception of one year at Liao Chow, she has worked for the uplifting of Chinese women and children for nearly twenty-eight years. "She has lived to see the granddaughter of one of the first Bible women graduate as the valedictorian of her class in the Union Bible School at Peiping. This young woman has returned to Ping Ting as the head of the woman's school. She has seen many homes made happier, many women able to read their Bibles and take their joys and sorrows to the heavenly Father in prayer."

On her various furloughs she has always tried to prepare herself for better work upon her return to the field by studying and visiting. On the return from the second furlough she visited Palestine and the mission fields of India. How unselfish she was and what others meant to her is beautifully displayed in the following incident during her last furlough, 1936. She planned to spend the spring term at the University of Chicago but shortly before time to go, her aunt Eunice, who was also her stepmother, took seriously ill. Emma immediately gave up her plans and stayed with her aunt, nursing her back to health. Then together they took a trip through eastern United States and attended the Annual Conference. After this Emma attended the university until time to return to China in September. On her return trip to China she visited London, the Brethren mission in Sweden, Finland, Russia, Siberia and Manchuko, all of which was very interesting to her and furnished many thrilling experiences.

About three months after her return to China, while in Peiping attending a committee meeting, she became ill and returned to Ping Ting Chow. She seemed to be recovering satisfactorily and then suddenly became worse and did not recover from the pneumonia and complications that developed in spite of the best of medical care.

With thoughtful consideration her body was laid to rest. The cedar casket bore on its sides the words of the Twenty-Third Psalm, on the lid was printed the message of John 3: 16, while at one end was the date of her birth and death both in English and Chinese.

The funeral service was held in the church on Monday afternoon. Missionaries and Chinese friends gave testimony to the life of earnest devotion which she had lived among them. Bro. Frank H. Crumpacker gave Emma's life history and Bro. M. M. Myers spoke words of assurance and comfort in the message of that hour. Mrs. Chin (Sister Horning's Chinese helper) paid a wonderful tribute to Sister Horning as a fellow laborer who had worked side by side with her throughout the years. The church was filled with friends. At the cemetery, Deacon Hsin gave a few words of hope in behalf of the many non-Christian neighbors who had come to see a Christian funeral. Then the words found in John 14: 1-3 were sung. In themselves they bore a message of victory over death and the grave.

Her fellow missionaries feel that in her going they have met with an irreparable loss. They have said of her that she was exceedingly enthusiastic and energetic in her work and loved the humble and lowly as well as those of larger opportunities in education and higher positions in life. She had only kind words for those who had even never welcomed her into their homes.

Her work for almost thirty years in China was very fruitful, not only within our own mission territory but throughout China. Her plans, projects and ideas were sought by others working in the same field and she humbly shared the best she had. Her writings in periodicals in China were considerable and of value.

Her unusual ability to win the friendship of the children and to gain entrance into the homes of the Chinese women, made her work of inestimable value. Knowing so well the love of mothers for their children and their desire to make something for their little ones, she organized classes where the mothers along with their children met together to sew and make cloth toys. She believed in character training through toys and pets, and through this very process the

parents were taught love, kindness, thoughtfulness, tenderness, industry, responsibility, cleanliness and other virtues. Her central aim was always to win them for the Lord Jesus Christ, and through her teaching along these lines she led many children and their mothers into the Christian fold. Few missionaries were better known or more deeply loved in the homes of Ping Ting Chow than was Sister Emma.

Emma Horning—In Memoriam

BY MRS. ANNA CRUMPACKER

Again the ranks of the China mission has been weakened, Sister Emma Horning has been called to her eternal reward. She is the first of that original group of six, who came to China as representatives of the Church of the Brethren in 1908, to pass on. What a wonderfully unselfish, fruitful life she has lived!

She was born in Illinois in 1876, but most of her early life was spent in South Dakota. Those years on the frontier gave her a rare sense of thrift and an unusually practical mind. Before her birth she was consecrated to the Lord's work. In working for him she found her greatest joy. She loved the beautiful and could see beauty in the common things about her. She collected hundreds of Chinese snuff bottles and she loved them for their beauty.

She was a graduate of the academic course of Mt. Morris College. Later she took her A. B. degree at McPherson College, and also finished a two-year Bible course in that institution. Her postgraduate work was done in Chicago University, receiving her A. M. from there in 1928. She had an ever-increasing range of interests, and an open mind to new methods for the progress of the kingdom. She did original thinking and planning for her work.

After a period of language study, she was located at Ping Ting Chow for women's evangelistic work. With the exception of about a year spent at Liao, Ping Ting has been her field of service.

At the time of her taking up her work, Ping Ting was a most conservative city. Few women under forty-five were ever seen on the streets, all had bound feet, and probably not more than one woman in the entire city could read. Up and down these crooked, dirty, narrow streets she walked, searching for open doors. People were afraid and foreigners unwanted. She walked hundreds of miles through scorching heat and bitter cold, always with a loving heart and eager to tell others of Jesus.

She loved China and her people intensely. Nearly always optimistic, yet she had many hours of discouragement. The ignorance, superstition, poverty and distress bore heavily upon her sympathetic heart. The task was so hard, and at times, seemed almost hopeless.

She did some opium refuge work in an early day. One time she was compelled to go a month without a bath. She just lived with those distressed women a day's journey from the other foreigners and she came home literally tired out.

Trying to train helpers took years of patient labor. The lives of a number of Christians prove that she did not labor in vain, even though some did prove unfaithful.

Her toy-making projects and her work for Christianizing the home won large recognition. She also translated some ancient Chinese literature for women, made a large collection of Chinese stories, but above all she tried to lead others to the loving Father.

She was exceedingly tired when she returned from her furlough last November, but looked forward eagerly to the harvest of souls which she felt was imminent. The wom-

(Continued on Page 20)

What to Pray For

BY LAURA MOYER

Week of May 1-8

Let me take you on a visit to our Italian Mission so that you will be able to understand some of the problems which exist in work of this nature, and so can pray more intelligently for the work.

The church is situated in an Italian neighborhood with a Catholic school and church adjoining in the rear of the building. Our opposers are quite near us and doing all that they can to hinder the work of the mission. The priests and nuns prohibit the children from coming if they know that they attend our Sunday school and weekday church school. The nuns visit in the homes of our people and frighten them because they have changed their faith. They persuade the parents not to send their children to our mission. Some parents are strong in the faith and will disregard the visit, while others will take their children away from our church.

Pray that the parents of these children may come in contact with the gospel, become born again themselves, and be able to give an answer of the hope that is within them.

Pray for the young people who have all kinds of opposition in their Christian growth. Living in a city with all its temptations and allurements these young people especially need our prayers.

Pray especially for six children who covenanted with the Lord in baptism Easter Sunday.

Prayer for the children's work and the visitation work will be greatly appreciated. One at times becomes "weary in well doing."

The parents of our children, your unseen sisters and brothers in the Lord, need your prayers. Many of them have financial difficulties; others have opposition from relatives and friends because they have accepted this new faith.

Pray for Bro. Allegri, the pastor, and the writer as they work in this needy community trying to lead men and women to Christ and upbuilding them in the faith and knowledge. Pray that wisdom and strength physically may be granted to us for this great task with its many difficult problems.

Brooklyn, N. Y.

KINGDOM GLEANINGS

Calendar for Sunday, May 2

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Abraham a Man of Faith.—Gen. 12: 1-9; 13: 14-18.

Christian Workers, The Value of the Kingdom.

B. Y. P. D., The Tragedy of Too Little.

Intermediate, Who Is My Neighbor?

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Gains for the Kingdom

Four baptisms in Covina church, Calif.

Three baptisms in Clovis church, N. Mex.

Three baptisms in Glendora church, Calif.

Seven baptisms in Waynesboro church, Pa.

Two baptisms in Richland Center church, Kans.

Two baptisms in Springfield church, Northeastern Ohio.

Thirteen added to Pike Creek church, Ind., Bro. Roy. B. Teach of Huntington, Ind., evangelist.

Three baptisms in Chambersburg church, Pa., pre-Easter services by the pastor, Bro. C. E. Grapes.

Nine additions to the Ivester church, Iowa, in connection with the preaching mission and twelve with Easter services.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. W. Landis, the pastor, May 9 in Springfield church, Pa.

Bro. J. C. Garber of Staunton, Va., June 1 in Sangerville church, Va.

Bro. Greene Shively of Uniontown, Pa., May 2 at Long Run church, Pa.

Bro. Chas. Forror of Brethren, Mich., May 9 at Shepherd church, Mich.

Brother and Sister E. S. Coffman of Elgin, Ill., May 5-19 in Jonesboro church, Tenn.

Bro. A. J. Caricofe of Luray, Va., May 16-23 in Bethel church, Unity congregation, Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., May 3 in Elbethel church near White, Pa.

Bro. Galen R. Blough of Rummel, Pa., May 10-23 in the Spring Run church, Middle Pennsylvania.

Bro. Simon Bucher of Annville, Pa., May 16 in the Hampton house, Upper Conewago congregation, Pa.

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Personal Mention

Eastern Virginia will have as Standing Committee delegate to the Nampa Conference Eld. J. M. Kline, Sr., with Eld. N. J. Miller as alternate.

Northern Virginia is sending Elders S. D. Lindsay and A. J. Caricofe to the Nampa Conference as Standing Committee delegates, with Elders P. I. Garber and C. E. Long as alternates.

Bro. C. W. Lahman and wife of Franklin Grove, Ill., returning with their son, Joseph, from Florida, where they had spent the winter, included the Publishing House in their homeward itinerary. It happened Monday of last week and gave the week a good start for editors and secretaries.

Bro. Willis O. Neff, formerly of Northwestern Kansas, should now be addressed at Beattie, Kans., in the Northeastern district, where he has pastoral charge of the Richland Center church.

Bro. E. E. Barnhart, now in the sixth year of his pastorate of the Glendale church, Arizona, will terminate his labors there in the near future. Inquiries concerning his acceptance of another field of service should be addressed to him at 129 S. Third St., Glendale, Ariz.

The Auditing Committee, making its annual visit to the Publishing House last week, was thoughtful of the Messenger and its editors. Two Indiana business brethren constitute the committee's present personnel, E. M. Butterbaugh of South Bend and C. J. Kistler of Elkhart.

Sister J. Hugh Heckman, speaking for her dauhgters as well as herself, wishes to thank the many friends who remembered them in their great sorrow with messages of sympathy and comfort. "To know that Paul's short life touched so many others for good brings peace to our hearts."

Bro. Ezra Flory and wife of New Paris, Ind., are changing their place of residence. The month of May will be given to Bible institute work and evangelistic meetings in the east, followed by a visit in the old home community in Southern Ohio. Their new address after that will be 519 S. Third St., Goshen, Ind.

Bro. P. F. Eckerle of Lanark, Ill., ended his long fight with malignant disease last Sunday morning with death as victor, but it was a hollow victory. Elder-in-charge for years and years, preacher of funerals, banker and business counselor to widows and orphans, servant-at-large to his fellow men in trouble, his hold on the affections of his community was too strong for a little thing like bodily dissolution to do any serious damage. Bro. J. Clyde Forney, Elgin pastor and former pastor of the Lanark church, was called to assist Pastor I. D. Leatherman in the funeral service Tuesday afternoon.

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Middle Pennsylvania has chosen as Standing Committee delegates to the Nampa Conference Elders C. L. Cox, E. M. Detwiler and D. B. Maddocks, with Elders S. P. Early and H. B. Heisey as alternates.

To Bro. Frank W. Richard, president of the National Tourist Aid with headquarters at Akron, Ohio, who furnished the cut, and to Bro. Virgil C. Finnell who tells our readers about it on page 22 of this issue, our thanks and yours are due. If you ever travel, better look it up.

Sister Nettie Brown Summer, writing us of the death of her mother, April 21, at Mooreland, Ind., at the age of fourscore, says: "It was her dedication of me to the Lord's work before my birth that was a large factor in leading me to the India mission field where I served for seven years."

Pastor M. Clyde Horst will preach the baccalaureate sermon to the Bethany hospital graduating class, at the First church, Chicago, Sunday, May 9, 8 P. M. The graduating exercises will be held at the same place Wednesday, May 12, 8 P. M., with Superintendent Clinton I. Smith of Grant hospital, Chicago, as the speaker.

Bro. E. F. Caslow, pastor of the Virden church of Southern Illinois, writing the Ministerial Board office here recently, had a word for Messenger readers also. "Sister Caslow seems to be making slight improvement at present but is not sitting up any yet. She has been in bed practically all the time since the middle of last July." Brother and Sister Caslow would appreciate your interest at the throne of grace.

Dr. D. W. Kurtz has been out in the Preaching Mission lately. Pastor O. E. Messamer, Wiley, Colo., writes, April 20: "Just returned last evening from the Preaching Mission at Denver. We greatly enjoyed it all as well as the fellowship with our own and other church people. . . . As at other times we were all glad to claim Dr. Kurtz as one of us. Many expressions were heard naming him as the best speaker of the mission."

Bro. William Beahm and wife of our Africa mission were at the Mission Board offices last week conferring about their furlough plans. Through the enterprise of Bro. Bruce Brubaker, president of the Manchester Student Volunteers and of the Indiana State Volunteer Union, Bro. Beahm was scheduled to address the last named organization at Indianapolis last Saturday and Sunday. The Second Virginia District Meeting at Staunton was on his program this week.

Conference Offering Announcement

May 23 is the date set for the Annual Conference Offering. The missionary and service work of the church is dependent on this annual offering more than on any similar effort during the year. Practically every church in the brotherhood enlists its members in giving at this date. Nonresident members in many congregations are reached by letter.

A new leaflet entitled GLORY LAND FARMING sets forth the appeal for this year's offering. This leaflet and offering envelopes, the same as last year, are available for each member. Pastors or missionary secretaries desiring to get materials in hand early may now write to General Mission Board, Elgin, Ill., ordering the quantity needed. A letter offering these materials is being sent to ministers and missionary committees, but for the congregations at a distance this announcement in The Gospel Messenger gives you early notice of materials available.

Miscellaneous Items

Men and women of both Northern Indiana and Middle Indiana are urged to make early plans to attend the mass meeting to be held at Camp Mack, afternoon and evening of June 6. Dr. D. W. Kurtz is guest speaker for the day. Prof. A. F. Brightbill will direct an evening program of sacred music. The Men's Work and Women's Work of the two districts are sponsoring the day's activities and Bro. Allen Weldy, Men's Work President for Northern Indiana, says there will be something doing every minute from two o'clock on. Goals for the day are 1,000 men and women in attendance and a cash and pledge offering of $500. A further goal is the completion of the Quinter-Miller auditorium by 1940.

The IWM Review is the district organ of the church for Idaho and Western Montana. It is edited by Bro. Clement Bontrager, pastor of the Weiser church. The March and April issues are largely devoted to awakening interest in the Nampa Conference. The membership of the district is strongly urged to make the most of this opportunity to get acquainted with the church at large. Concerning activities of the city of Nampa in preparation for the Conference, we quote: "The city is clearing land for parking. . . . Arrangements for feeding the multitudes are well in hand. The college dining hall, seating some 200, will be used for Standing Committee and various committee breakfast meetings. The gymnasium will be fitted to serve cafeteria, 700 at a sitting. . . . All private beds and rooms will be listed and camping arrangements will be ample."

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Invitation to Join

A Fellowship Party En Route to Nampa

The Mission Board is scheduled to meet at Nampa, Tuesday, June 15 at 9:00 A. M. Board members will need to leave Chicago on the 12th. Other church workers are invited to join in this tourist car. Those wishing to do some sightseeing and visiting around Nampa could do it before Conference.

Suggestion No. 1. Go by way of C., M., St. P. and P., leave Chicago, Saturday, June 12, 7:00 P. M., pass through Elgin 7:55 P. M., and arrive in Omaha at 7:17 A. M., Sunday. Leave Omaha on Union Pacific 10:25 A. M., arriving in Nampa, Monday the 14th, 4:35 P. M. You are invited to come to Elgin on Saturday, the 12th, see the Publishing House and have supper. Your ticket allows a stopover in Elgin. The advantage of Suggestion No. 1 is the Saturday visit in Elgin and early Sunday worship in the beautiful Omaha church.

Suggestion No. 2. Leave Chicago, June 12, 10:20 P. M., on the C. & N. W., going by way of Omaha and riding the Union Pacific from there to Nampa, arriving on Portland Rose, 4:35 P. M., the 14th. This route does not run through Elgin.

Intermediate Tickets (Good in tourist sleeping cars. Lower berth, Chicago to Nampa, $6.75.)

Chicago to Nampa, one way	Full Fare	Clergy (half fare)
(Coach, not good in sleeper, $32.59)	$34.95	$17.48

To make advance arrangements with the railroads for our party, it is desirable to know early (May 10, earlier if possible) who will be interested in joining this party. Indicate your preference of route.

GENERAL MISSION BOARD.

THE CHURCH AT WORK

ADMINISTRATION

Camping Institute

The eighth annual Camping Institute was held at George Williams College, Chicago, April 9-11. Some 400 delegates from various sections of the central states, representing almost every type of camp known, were present. A very substantial gift from the Chrysler Motor Company is making possible a comprehensive study of the whole camping problem of the United States. Mr. Charles E. Hendry of George Williams College has been selected as the coordinator of studies and research. His statement of the preliminary plans gave just a little peep into the big program which will be followed during the next five years in the way of study and research.

Miss Abbie Graham, experienced author, traveler and camper, gave some most interesting addresses on "The Good Life." Among the many things which she said was: "I do not know of anything better to help find the good life than a camp." A representative of the National Park Association told of the work being done by the government in the field of camping and recreation. Representatives of the Church of the Brethren were: Miss Amy Roop of Chicago University, Paul Bowman, Jr., of Crozier Seminary and Leland S. Brubaker of Elgin, Ill.

Help in Planning Church Improvements

Through the co-operation of general mission boards, services of value to pastors and building committees, concerned with any type of building improvement or planning of new churches, may be secured without cost to the local church by communicating with the Interdenominational Bureau of Architecture, 105 East 22nd St., New York City. This bureau is maintained by several denominational home mission and church building boards, belonging to the Home Missions Council. The director of the bureau, E. M. Conover, for ten years was director of the Bureau of Architecture of the Methodist Episcopal church.

Before securing even rough outline plans for a new building or for remodeling, much preliminary work needs to be done. It is in this that the bureau is of special help.

The bureau will gladly advise with pastors or committees in the preliminary period of study, essential to a successful building enterprise. Dozens of questions need to be studied and answered before plans are considered.

For example: for what classes, activities, etc., is the building to be erected or remodeled? Is the site adequate? What types of rooms and equipment are successful in other churches throughout the country? How large a room is needed for each activity, class and group? How much should the improvement cost?

A blank is furnished the church upon which information describing the local needs and conditions is given. A thorough study is made of all the conditions affecting the work of the church, the financial resources available, population served, programs needed, etc. A proposed building program based on the study and guided by years of experience, is prepared and submitted with definite suggestions and advice regarding cost and finances. The recommendations will usually be illustrated by blueprints of outline plans prepared for similar projects, illustrations of church buildings and rooms and equipment. The offices of the bureau or of the consulting architects may be visited for consultation.

Through leaflet literature, stereopticon lectures, magazine articles, displays, books, etc., aid is given in promoting a deeper and more reverent interest in the house of God as an instrument in promoting kingdom advance.

Suggestions and materials are offered to make the building enterprise a means of religious growth in the membership and throughout the community. A postal card addressed simply, E. M. Conover, 105 East 22nd St., New York, N. Y., will bring the blank to use in furnishing information regarding the local situation.—**E. M. Conover.**

CHRISTIAN FINANCE

Stewardship Council Statistics

1936

The statistics from which these per capita figures were derived were furnished by national officials for their fiscal year and include only gifts from living donors. Budget benevolences includes contributions for the budget adopted by the authorized agency. Denominational benevolences includes the budget benevolences and all other contributions for the benevolences of the body reporting.

Total gifts for all purposes sometimes includes contributions not listed in any other place, because these headings do not always agree with those used by different bodies.

Compiled for the United Stewardship Council, Harry S. Myers, Secretary, 152 Madison Avenue, New York City.

A	B	C	D	E	F	G
	PER CAPITA GIFTS					
Religious Body	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes
1 Baptist, Northern	$1.60	$ .04	$1.64	$ .50	$10.94	$13.08
2 Baptist, Southern	1.05	.....	1.05	.....	5.07	6.12
3 Brethren, Church of	1.23	.62	1.87	.47	6.87	9.19
4 Brethren in Christ, United	1.13	.70	1.83	.19	9.10	11.12
5 Congregational and Christian	1.36	.16	1.53	.59	13.27	15.89
6 Disciples of Christ	.85	.35	1.19	.06	5.84	7.09
7 Episcopal, Protestant	2.34	.11	2.45	.....	12.90	15.35
8 Evangelical Church	.....	.....	2.56	.....	16.28	18.83
9 Evangelical and Reformed	1.42	.51	1.93	.12	10.91	12.96
10 Lutheran Church, United	.....	.....	2.06	.....	11.07	13.14
11 Lutheran Conf., American	.....	.....	2.48	.....	10.55	13.04
12 Lutheran Conf., Synodical	.....	.....	2.59	.....	10.79	13.39
13 Lutheran, Other Synods	.....	.....	1.52	.....	6.41	7.93
14 Methodist Episcopal	1.68	.16	1.84	.10	12.34	14.28
15 Methodist Episcopal, S.	1.81	.64	2.45	.19	6.53	9.17
16 Moravian, North	.....	.....	3.95	.19	16.22	20.19
17 Nazarene, Church of	1.65	2.61	4.27	.....	21.29	25.55
18 Presbyterian, United	5.21	1.32	6.53	.46	15.71	22.71
19 Presbyterian, U. S. (S)	4.37	.78	5.15	.20	14.34	19.69
20 Presbyterian, U. S. A.	2.53	.82	3.35	.....	15.87	19.22
21 Reformed in America	3.18	.10	3.27	.62	17.82	21.71
Average, United States	$1.70	$ .40	$2.07	$ .22	$10.07	$12.28
23 Baptist, Ontario and Quebec	3.77	.60	4.06	.....	14.58	18.36
24 Presbyterian in Canada	2.62	.47	3.09	.....	13.15	16.24
25 United Church of Canada	3.65	.11	3.76	.32	13.67	17.75
Average, Canada	$3.45	$ .22	$3.64	$ .32	$13.62	$17.48
General Average	$1.77	$ .39	$2.12	$ .23	$10.20	$12.46

PEACE

Hot and Cold

The strains in Europe are increasing with the piling up of armaments, and the breaking down of faith among diplomats who control governmental foreign and domestic policy. Jennie Lee recently remarked about her country Britain, "Our ways are the ways of the serpent."

Every once in a while things seem to ease up, giving a sense of relief to people otherwise worried. It happened in February for the first time since the summer of 1935, according to Ferdinand Kuhn of the New York Times. "But

this is only a lull," he says, "not a turning point. Every one of the great European powers is taking advantage of the breathing spell to pour out its resources into the maddest armament race in all history."

Tension came between Britain and Italy early in March. Then is smoothed over and the friendship seemed restored. Now it is flaring up again over Spain and Ethiopia.

It is a convenient device for tricksters to use, to "blow hot and cold." It makes personal convictions unstable; then people can be led more easily—anywhere. If we are wise we shall not become alarmed at the threatened disaster, nor over optimistic when "the olive branch of peace grows out of the forest of 8,000,000 bayonets." Given time, the forces now operating will cause the collapse of some "shell" and so ease the tension, or they will break down the international structure into the organized insanity which we call, war.

In the presence of all this we do well to keep cool, to learn at our fastest rate, so that we can not easily be fooled, and to work with "as much as in us is" to build the peaceful ways of life, and hold and build stronger the world structure.

The Church of the Brethren can furnish far more leadership to the peace cause than she has ever done. It is needed now.—Dan West.

WOMEN'S WORK

The Vision Ahead

It was in 1929 that some of the women of our church caught, as they believed, a vision of a larger field of service in the way of a program of activity. Since that time some of us—many of you—have been called into positions of service in helping to plan such a program. To what extent we have been able to lead out toward a realization of that vision can not, as yet, perhaps, be determined; and it is not so important that it should be determined; but I do believe that it is worth while for us to pause sufficiently as we continue to think and plan to be sure that we are moving according to the leading of our Master. Any plan is a poor one that does not meet with his approval.

And so may we, as officers, search ourselves and our work program, applying the touchstone of our threefold goal, which is:

1. To bring ourselves and others into a personal knowledge of the saving power of Jesus Christ.

2. To bring ourselves and others into the nurture and admonition of the Lord, or in simpler words, to develop Christian character.

3. To encourage service in the kingdom of God.

Having done this, may we plan purposefully to make the realization of these goals contribute toward the establishment of God's kingdom on the earth.

Giving Ourselves

We are very thankful that the women have to their credit this year $15,634.39 toward the support of our Women's Work and girls' schools abroad. The average for the past five years, however, is $14,878, or a little less than $15,000, which is the goal. I am sure we have given because we love to translate ourselves into service abroad, and yet there is so much that is being left undone in China, India and Africa, as well as here at home. Our representatives over there could do so much more for the salvation of souls and the building of Christ's kingdom on earth if all of us here would give ourselves more fully in consecration and service.

And so I am pleading with you and with myself that we may, all together, give ourselves in service this year so that our workers abroad may be encouraged, heartened and strengthened and that the Lord may use us there and here to his glory. I believe that if more of the women of our church will live the Christ life that we shall indeed have a message for a world in need, both home and abroad.—Mrs. Ross D. Murphy.

CHILDREN'S DEPARTMENT

Missionary Emphasis in the Primary Course

Missionary education is an integral part of the children's program. In the primary courses there are a number of units that are distinctly missionary in emphasis, as well as numerous other lessons with an indirect emphasis upon missionary responsibility. Are you recognizing these lessons, and doing your best to create desires for sharing with faraway peoples? The following lessons are a few wherein this emphasis may be given:

Primary Course I.

Part 2, Unit IV, has several lessons aiming to build up attitudes of friendliness toward children of other lands.

Part 4, Unit VIII, offers a study of homes of many children. Lessons on helping and sharing with others may also be directed toward faraway children.

Primary Course II.

Part I, Unit II, Neighbors Far and Near, is another opportunity.

Part IV, Unit VIII, Children of All the World at Home and School, directs thinking toward China, Africa, India and other places.

Primary Course III.

Part I, Unit II, God's Love for Everybody, should lead to desire for helping and showing love to people of other races or nations, as well as to those less privileged in our own country.

Part III, Unit VIII, Friends in Other Lands Pleasing God, aims to develop a sense of fellowship with faraway children.

Choose carefully the songs, pictures, poems, prayers, and activities to accompany these lessons, and watch missionary interest grow.—Mary Grace Martin.

INTERMEDIATES

A Program for Intermediates

Any pastor or local church worker knows that between the ages of twelve to fourteen is the greatest dip in the chart of church attendance. This is the time, sad to say, when many times the supervision of this age group is the slackest. It is a very hard thing to get good, understanding intermediate leaders. They can be found though, and ought to be, so that more real supervision could be given to this important group.

The intermediates constitute an integral part of our church. We have at least 15,000 of them scattered amongst our churches. According to statistics, we are now in the midst of the largest number of this age group which we have had for some time.

Their program ought to therefore include at least worship, study, recreation and service as these things relate to the home church and community. More information as to how these things can be planned for the local group,

together with other suggestions, may be found in "Intermediate Program for 1936-37" and "Report of the Intermediate Planning Conference," both available free by writing to Board of Christian Education, 22 S. State Street, Elgin, Ill.

YOUNG PEOPLE

Young People's Delegates at Nampa

The Annual Conference of our church is planned for everyone. Of course there are numerous special meetings held, for we have representatives present from all parts of our brotherhood. This is true of our young people's department. At Conference time we have special meetings of interest to young people. Local problems which you are facing, world problems which interest us all, plans for the year ahead, all this and more—at Nampa.

Now if your group is to get the most good out of all these meetings, you ought to be sure to have a delegate at Nampa. Find out who is going from your group, and then ask them to represent you. If no one seems to be going, then encourage your group to make it possible for one of their members to go. This would be money well spent on your part. It would bring back to your group a fresh report of the Conference. It would enable you to have a part in the planning of your own work. It would make the Conference group a good cross section of our B. Y. P. D. groups.

The church sends their representatives, the Men's Work has its delegates, and the Women's Work is well delegated, why shouldn't the B. Y. P. D.'s have their representatives? They should. So take care that you get in on this. Don't fail.

CHRISTIAN WORKERS' TOPIC

Parables of Service

Sunday, May 16

I. The Talents (Matt. 25: 14-30).

Some people are endowed with more ability than others, but all are expected to use what they have.

II. The Pounds (Luke 19: 11-27).

Some people have more zeal than others. The reward is according to effort put forth.

III. Laborers in the Vineyard (Matt. 20: 1-16).

Christ judges the value of a man's service according to his motives and sincerity. Length of time spent is not the determining factor.

IV. Servant Plowing in the Field (Luke 17: 7-10).

A Christian's best service is none too good, still unprofitable. Jesus expects abundant service.

MUSIC

Summer Master School of Church Music

A Summer Master School of Church Music will be held at Camp Alexander Mack, Milford, Ind., May 30 to June 6. Among the leaders will be: H. Augustine Smith of Boston University, Oliver Seth Beltz of Northwestern University School of Music, Alvin Franz Brightbill of Bethany Biblical Seminary, Amelia Lueck Frantz, famed soloist for Boston Symphony Orchestra and teacher of voice, D. W. Boyer and Paul Halladay of Manchester College, and others.

Special features include a temple of fine arts, synchronized programs of hymns and music illustrated, master lectures on church music and worship by Drs. Smith and Beltz, and master choir rehearsals by Dr. Smith. There will be voice clinics by Frantz and Boyer. Northwestern University is furnishing selected hymns and carols for the camp, compiled by the late Dean Lutkin and revised by Canon Douglas; also special lessons in accompanying on reed and pipe organs and lectures on hymnology by the dean of the camp. Daily schedules are as follows:

Sunday, May 30, 1 P. M., registration; 3 P. M., master choir rehearsal; 8 P. M., great hymn festival.

Monday, May 31, 8:15 A. M., registration completed; 9:45, special worship services; 10:30, opening message, Church Music and Musicians by Alvin F. Brightbill; 2:00, forum setting up aims and objectives for the camp week; 3:30, appointment period; 5:00, faculty meeting; 8:15, illustrated hymn service; 8:45, opening rehearsal.

Daily schedule for Tuesday, Wednesday, Thursday, Friday, Saturday: 6:30 A. M., morning meditation; 8:00, worship services; 8:30, Smith lectures; 10:00, special interest groups; 11:00, The Search for Real Hymn Values; 2:00, second series of Smith lectures; 3:15, special interest groups; 7:30, illustrated hymns and concert recitals; 8:00, rehearsal, massed choirs, directed by Dr. Smith; 9:00, choral festival.

For further information write to L. W. Shultz, Camp Manager, Manchester College, North Manchester, Ind.

Emma Horning—In Memoriam

(Continued From Page 15)

en's meeting filled her with enthusiasm and hope. The choir would have inspired any one who knew the long, long path these women had come. On the other hand, the burden was great. Upon her return from visiting in the homes, with tears in her eyes she would say: "How can I ever stand it? The hunger, the sorrow! America doesn't know what depression means." In January she went to Peiping and Tung Hsien to attend some conferences and committee meetings on Christianizing the Home and other mission problems. The trains were cold and crowded. When she returned she was very sick with influenza. Pneumonia and other complications followed. All that loving hands and medical skill could do, was done, but she slipped away from us. Most of her last days she was unconscious. Awhile before she fell asleep she said: "I see Jesus. He is all-powerful. Pray. Pray."

The Chinese brethren and sisters were grief-stricken, but very helpful. Pastor Yin, Mrs. Chin, and Brethren Crumpacker and Myers conducted the funeral service. Many tribute banners and letters and telegrams of sympathy and appreciation were received. A large crowd, some of whom came from idle curiosity, followed her to the grave. Many informal things were done, but even had Emma known, that would not have been distasteful to her. She said more than once: "The rabble is my crowd. I want to lead them to something better." The cemetery was crowded full of people. How our hearts ached as we laid her away!

Mrs. Chin came with a smile the other morning. She said: "I dreamed I saw Miss Horning last night. She looked so well and happy. I said to her: 'I did not know you were on earth, I thought you had gone to heaven.' Miss Horning replied: 'I have gone to heaven but I can work and pray for you better than ever now.'" And then Mrs. Chin added: "I believe Miss Horning is praying for me now and that comforts me so much."

Truly "She does rest from her labor and her works do follow her."

Ping Ting Chow, Shansi, China.

Congo Crosses

(Women's Study Book for 1937)

Program 6

CHAPTER VI. The Cross of Calvary.

WORSHIP THEME: The Enlarged Trail. By the Cross of Calvary the trail enlarges to the King's Highway.

HYMN: In the Cross of Christ I Glory.

SCRIPTURE: "And when they led him away, they laid hold upon one Simon of Cyrene coming from the country, and laid on him the cross, to bear it after Jesus" (Luke 23: 26).

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

"When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5: 6).

My debt is deep to Africa,
For in the bloody way
Stout Simon stooped to lift the cross
That on Christ's shoulders lay.

And suffering sons of Africa
Adown the bitter years
Have borne the cross of slavery
Of servitude and tears.

Stout Simon was an African;
He bore the cross that day,
But on the backs of Simon's kin
Still cross on cross they lay.

Stout Simon bore my Savior's cross
Along that weary road,
God, let me help to bear the weight
Of Simon's brothers' load.—P. H. J. Lerrigo.

HYMN: Beneath the Cross of Jesus.

PRAYER: Give thanks that through the cross of Calvary there are signs of a new day of Christian advance in Africa. Pray for all missionaries and for all native leaders in the church.

SPIRITUAL: Lord, I Want to Be a Christian in My Heart.

CHAPTER OUTLINE: This chapter shows the power of the gospel to transform all people. It should bring a heart searching on what it really means to be a Christian in Africa and in America.

1. Christianity versus paganism, pages 175-183.
   Civilization must be Christian.
   Christianity contrasted with heathen religions.
   Contacts for Christ's gospel.
2. Growth of Christ's work in the Congo, pages 183-205.
   Growing Christians.
   Giving Christians.
   Praying Christians.
   Singing Christians.
   Playing Christians.
   Working Christians.
   Soul-winning Christians.
   Independent Christians.
   Practicing Christians.
3. Our responsibility, pages 207, 208.

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1. What should be the outstanding characteristics of a real Christian in Africa and in America?

2. Are the requirements of church membership too high in Africa or too low in America?

3. Since reading "Congo Crosses" do you believe our responsibility is greater toward Africa in general and Nigeria in particular? What will we do about it?

Use closing prayer in unison, page 209.

It is suggested that the Church of the Brethren African films be shown in your church.

CORRESPONDENCE

MILE COST TO CONFERENCE

It may be of helpful interest to some of you to know something of the mile cost of auto travel (or have you kept account?) when thinking of coming clear to Idaho to attend the Conference this year.

The Bible does teach us to "count the cost" even in giving our hearts to the Lord, but who would stop there!

Now let us see: Last year the writer was sent as delegate to Hershey and kept actual account of the cost. We traveled in all, about 9,000 miles, part way with our delegate on Standing Committee, but most of the way in our own new car, an eight cylinder, which we picked up en route. The cost of gas and oil amounted to a little less than one and one-half cent per mile. Now divide this by four or five and you have the car cost per person.

West of Chicago you will find, along any of the highways, good camps with rooms, beds, bath, and kitchen at reasonable rates—about the same as for rooms in the east. And if you bring a few pans you can do your own cooking at very little added expense; or better still, borrow your neighbor's trailer—then you have your bed along too.

We want you to come to help us win the west for our Lord, to help us rightly decide the important queries that will come up, and last—perhaps not least—to see the country that God created different.

You will find paved roads all the way, which in some ways are better for safe driving than in the east. It is also easier to make time as there are not so many large cities.

Caldwell, Idaho. David Betts.

JUNIATA MINISTERS' AND WOMEN'S WORK CONFERENCE

The Ministers' and Women's Work Conference will convene at Juniata College, Huntingdon, Pa., May 10 and 11. The program is as follows:

Monday, May 10, Afternoon Session

Chairman—E. M. Detwiler

3:30-5:20

Sermon .....College Student
Sermon Clinic .....Dean J. W. Lear

Evening Session

Chairman—Dr. W. J. Swigart

8:00

Devotions .....D. I. Pepple
Music .....A Cappella Choir
Address of Welcome .....Dr. C. C. Ellis
Address .....Dean J. W. Lear

Tuesday, May 11, Morning Session

8:00-9:00

Panel Discussion—What Place Should Discipline Have in Our Present Church Program? M. J. Brougher (Chairman), Galen B. Royer, M. C. Swigart, D. Howard Keiper and W. K. Kulp.

College Chapel Service

Dr. C. C. Ellis, Presiding

9:00-9:45

Devotions .....Ross D. Murphy

Address .....A. C. Baugher

Post Chapel Conference

10:00-11:20

Forum—Ministerial Problems in the Church of the Brethren, Dean J. W. Lear.

11:30

Luncheon in the College Dining Hall

Afternoon Session

Chairman—E. M. Detwiler

1:15-3:30

Business Session

1:40 The Peace Mission to Spain, Mrs. Ross D. Murphy

2:00 Address—"Relationship Between the College and the Church," Dean A. C. Baugher

2:45 Address—"The Minister's Message for This Generation," Dean J. W. Lear

Women's Work Conference

Tuesday, May 11

10:00-11:20 A. M.

Christian Friendship and Goodwill:

Interpreted through my recent trip to Palestine, Mrs Florence Gibbel.

Forum discussion led by Mrs. Ross D. Murphy

11:30

Luncheon in the College Dining Hall

12:30 Program by the Women's League of Juniata College—College Social Rooms, Mrs. C. V. Mierley, President.

Huntingdon, Pa. Morley J. Mays.

REPORT OF MYRTLE POINT CHURCH WOMEN'S WORK

Th Women's Work has progressed nicely under the leadership of Sister Minne Hermann as president. The Mothers and Daughters was organized with Sister Cassie Barklow as director. They had five meetings during the year. Topics discussed were: "Prohibition," "Mothers of Yesterday," "Forgiveness," "Purity" and "Prayer."

The Aid Society has done good work with Sister Minnie Kroeger as director. They had fifty-one meetings during the year with an average attendance of seven. During the year seven quilts were quilted and three comforters made. Baby clothes were made and given to those in need and two comforters were given. Small washings were done to help others and coverings were also made. The amount made during the year was $66.30.

The missionary work during the year was directed by Sister Florence Root. Eight meetings were held with an average attendance of seven. We have been studying the book, "Congo Crosses," and find it very interesting. Other interesting features of our programs have been poems, Negro spirituals, and the reading of clippings. The drama, "In Perfect Peace," was sponsored by the missionary group and directed by Sister Mildred Miller. It was given March 28 to a large audience. The women gave $33.42 to the Women's Work project.

Officers for the coming year are as follows: Minnie Hermann, President; Florence Root, Secretary; Anna Lett, Missionary Director; Pearl Poland, Secretary; Minnie Kroeger, Director of Aid Society; Cora Mulkey, Assistant; Cassie Barklow, Secretary and Treasurer; Mildred Miller, Director of Mothers and Daughters; Aleatha Robison, Secretary.

Florence Root.

Myrtle Point, Oregon.

NATIONAL TOURIST AID

Since the repeal of prohibition the folks who journey across the continent in automobiles are finding it increasingly difficult to find a comfortable bed and quiet surroundings where they may enjoy a night's rest. Many hotels and even tourist camps now serve liquors and as a result drinking and carousing throughout the night make one long for more homelike surroundings.



Tourists will be rejoiced to learn of the service rendered by a group of Christian business men under the name of the National Tourist Aid. They inspect and license homes that are modern in equipment, isolated from drinking and other disturbances, and make reasonable charges. Since it is often next to impossible to locate a restaurant that does not serve beer these are also being sought out and given approval.

In order that travelers may readily locate these homes and eating places, after they have been granted a certificate of approval, the National Tourist Aid furnishes an attractive metal sign to be mounted along the highway, in front of the home or restaurant that caters to folks who seek these comforts and refinements in travel. You may recognize this sign when traveling by the cut of it shown herewith.

Virgil C. Finnell.

North Manchester, Ind.

MT. HERMON SUMMER ASSEMBLY

Plans are nearly completed for the 1937 summer assembly at Mt. Hermon near Santa Cruz, Calif. The committee is pleased to announce the leadership for this conference: Prof. A. F. Brightbill of Bethany Biblical Seminary, whose contribution to our work will surely prove to be of special interest, particularly because of his emphasis upon church music. Wm. T. Luckett, pastor of the Long Beach church, will be the leader of the young people's group. We anticipate a large number of young people will confer with Bro. Luckett who has had years of successful experience as a pastor. Director of Young People's Work, Leland Brubaker, has informed us that he plans to be at Mt. Hermon to observe firsthand the family type of assembly which we have developed at Mt. Hermon and more recently at Greenhorn. Other local leadership assures us that the 1937 Mt. Hermon assembly will not fall below standards set in past years, and that it will contribute much in the religious life of Northern California.

Our theme is to be Live Christ, based upon the scripture, "For me to live is Christ." The assembly song is Living for

Jesus. The complete program will be published within a few weeks. Meanwhile we urge all who are within traveling distance of Mt. Hermon to plan to attend. The date is July 12-18.

The fourth annual Greenhorn assembly will be held at the Kern County mountain camp in the Greenhorn Mountains Aug. 9-15. This assembly has outgrown its infancy and is now yearly contributing to the spiritual needs of the churches, especially those in the southern part of the Northern District of California. While this assembly was organized at the request of three churches in that section, Greenhorn is planned for the entire district, and the attendance of all those interested is urged. Because of its nearness to the churches in Southern California, members from that part of the state are cordially invited.

The leadership in this assembly differs almost completely from that of Mt. Hermon. At present we are assured of the presence of Bro. Lorell Weiss of La Verne College. Later a more detailed program will be published. Any requests for information concerning these assemblies should be sent to the undersigned, secretary of the assembly committee.

J. E. Jones.

4119 Verrue Ave., Fresno, Calif.

MRS. ANNETTA SELL ROSS

Mrs. Annetta Sell Ross, dietitian at the Nason hospital, Roaring Spring, Pa., died at the hospital, suffering from pneumonia. Mrs. Ross was born in Altoona on Jan. 4, 1904, a daughter of the late D. M. Sell and Mrs. Nancy A. (Dilling) Sell. The mother died before the daughter's first birthday. Mrs. Ross was raised in the home of an aunt, Mrs. Nettie Glass, making her home there up until the time of her death. Mrs. Glass is a very loyal member of the Church of the Brethren. With her husband she attended many a church conference, often taking Annetta along.



Mrs. Ross was graduated from the Altoona high school in the class of 1922, from Juniata College in 1927 and from the West Penn hospital, Pittsburgh, as a dietitian in the class of 1929. Since her graduation she served as dietitian at the Roaring Spring hospital.

Surviving are her aunt, Mrs. Glass, her stepmother, Mrs. D. M. Sell, one son, three sisters and three half sisters. Mrs. Ross was a sister of the late Dr. Byron Sell. She was a member of the First Church of the Brethren.

The funeral was held from the Glass home and at the church by Eld. Walter S. Long. Interment in Rose Hill cemetery.

Ada C. Sell.

Altoona, Pa.

THE DRINKING YOUTH OF TODAY

Prov. 20: 1; 23: 29, 35

What is strong drink and what does it do? Strong drink is any beverage containing alcohol. It deadens and destroys the nerves and minds of our bodies.

In this day and age it takes courage to keep these bodies of ours clean morally and physically. Present-day social standards are very low. It takes courage to say, "No, thank you, I don't drink, and I don't smoke."

Drunkenness is a crime, and those who encourage it for the sake of gain are moral assassins. The laws of today protect the liquor traffic but not the man. They safeguard the right to drink, but not the right of innocent children to have sober fathers and mothers. They protect the property rights of the brewer, distiller and liquor seller, but not those of the mother and father to have bread, shoes and an education for their children. Laws can be thrown around our youth for their protection, but no law can make a boy and girl conserve the purity and strength of their bodies and minds for the holy purpose for which they were created.

A study was made of 3,411 cases of lobar pneumonia at the Cook County hospital. Deaths among abstainers were 18%; among moderate users, 29%, and increase of 11%; and among heavy users, 42%, an increase of 24%.

Some people say that beer is a food, but its food value is small. It can not be taken into the body and used as a reserve food. All it does is create an appetite for strong drink.

In a certain town the grain elevator caught fire. The grain was so thoroughly soaked with water that it was unfit for food, and was not considered fit for hogs. After lying for weeks in a sour and moldly condition, it was finally sold to a brewery and made into beer. That which is unfit for hogs certainly can not be fit for human beings.

The Bible tells us we should be temperate in all things. What do we mean by temperance? Temperance means the right use of a thing. It is the observance of the law of not too much. There can be no temperance in things that are evil. The only attitude which right thinking people can take towards things that are evil is to avoid them absolutely. This is true about drinking intoxicating liquors. They are harmful. There can be no temperance or moderation in inflicting injury upon this body which God has given us to be used for his glory. To injure our bodies in even the smallest way is sin, a crime before God and man.

Drunkenness is one of the worst personal sins known to civilized society—a personal disgrace. It should be avoided by all and especially by our youth of today who will be our fathers and mothers of tomorrow. Even young girls and young mothers go into beer gardens and fill themselves with the poisonous stuff, disgracing themselves, yet thinking it smart! Drunkenness among women has increased 53%.

In 1935 the United States consumed 1,421,896,990 gallons of alcoholic liquors. In 1936 it consumed 1,680,959,471 gallons. In 1936 after beer was voted legal the United States used 259,062,481 gallons more than in 1935 and the sad part of it is that the most of it is consumed by the youth of the nation. In 1935 the United States spent $2,719,946,501.70 for alcoholic liquors. In 1936, $3,316,034,479.44, an increase of $601,087,977.74. With all the money spent for liquor in the United States in one year we could take the gospel of Christ to thousands of people in foreign lands.

It is said that three-fourths of the inmates of a state asylum for feeble-minded children are the offspring of drunken parents. Through drink men become murderers, madmen, outcasts and thieves. Through drink wives are crushed, homes destroyed, children disgraced, babies diseased, families divided and mothers bereft.

The story is told of a boy who pledged himself never to touch strong drink. All through life as opportunity afforded he renewed his pledge. When a young man he learned the bricklayer's trade. His employer was a good man but a hard drinker. At noon the first day his employer told him to go to a near-by tavern and get a pail of beer. He obeyed and took his place at the end of the line. Presently he saw the pail of beer slowly coming toward him. He realized he would have to stand their sneers and scoffs or surrender his principles. He whispered a refusal but the one who passed it cried out, "Take it, Robert. Don't be shy; I pay for it. You are one of us; have your sip of it." The young man said, "Excuse me, Mr. George, I never drank liquor and can not begin now." Mr. George laughed and shouted: "You'll never be a bricklayer till you learn to drink." The young man pausing before Mr. George said, "If that is true, I will go home and tell my father I am discharged; for drink liquor I will not, now or ever. I will not!" To his amazement the boss leaped up, took the young man by the hand and said, "God bless you, boy; stand fast and you will be a man some day." And to the others he said, "If any man of you ever asks him to drink you will suffer for it."

O young people of today, make a pledge never to touch strong drink of any kind and stick to it. Too often young men and women think they can just taste it, and then stop, but it creates an appetite and that appetite keeps getting stronger. At last they feel they must have it.

What we sow in our youth, we are going to reap in our later years, because the Bible says: "Whatsoever a man soweth that shall he also reap." The moral defenses which took parents many years of training and discipline to instill into their children are often smashed in one glass of beer. Beverage alcohol is against all that Christ ever stood for. No Christian can be neutral or indifferent in the struggle. If we are not defenders of the right we are supporters of the wrong. He that is not with me is against me. The youth of today should first accept Christ as their Savior and then plan Christian homes and Christian atmosphere for their children. Christ in our homes and lives would solve the whole problem.

Mrs. Martha Musser.

Lancaster, Pa.

PAUL HUGH HECKMAN

Paul Hugh Heckman, the son of J. Hugh and Jennie Sellers Heckman, was born at Maywood, Ill., on Feb. 16, 1914 and passed away at Elgin, Ill., April 4, 1937—aged 23 years, 1 month and 17 days.



Paul spent his early life in the city of Chicago and its suburb Oak Park. Due to his father's ill health, he moved with his parents to Fruita, Colo., at the age of eleven. Here he completed grade school and enjoyed the out-of-door life afforded by this Rocky Mountain region. Paul went to McPherson with his parents in 1928, and here he completed his high school work in 1932 and then entered McPherson College from which he graduated with his A. B. degree in 1936. During his college course Paul was a typical, jovial young man with a keen sense of humor, taking special interest in debate, oratory, track, Christian Endeavor, deputation work and Y. M. C. A. organizations. He was an influential student and alumnus of McPherson College.

Paul was licensed to preach in 1934 and was ordained to the Christian ministry in 1936. During the past two summers he held pastorates in Guthrie, Minn., and Fredonia, Kans. In his summer work his winning personality won him many friends and assured everyone of his future success in his chosen service to his fellow men. It is a tribute to his leadership that six young people from the churches he served followed him to his Alma Mater.

Last September Paul entered Bethany Biblical Seminary in preparation for his chosen life work, preaching the Word. He gave his all to seminary work and student activities there. His visions and ambitions proved to be bigger than his physical strength, for his health broke early in February. He gave signs of improvement until pneumonia set in. From that time on his condition grew worse and he quietly and peacefully went to meet his Maker on Sunday, April 4, 1937.

Four years ago Paul's father was laid away. He now leaves to cherish his memory his mother and two sisters, Grace, now Mrs. C. Lilburn Gottmann of Center, Mo., and Vera, who lives with her mother in McPherson, Kans., along with a host of friends and relatives. The friendship of a young lady whom he met in his first pastorate had grown into true love.

Thus ends the brief career of a noble young man, one whose sun has set before the day had fully dawned, but who has not failed to leave behind fruitage for those few years that were allotted him and evidences of a life plan upon which a great career would have been built had time been vouchsafed to him.

An impressive service was held in Elgin in charge of Elders J. Clyde Forney and C. D. Bonsack. Mrs. Lilburn Gottmann and Mrs. Ellen Wagoner, his aunt, accompanied the body to McPherson, where Pastor Ray E. Zook of the McPherson church conducted the preliminary services; and the undersigned preached the sermon. This was a challenge to youth to carry on the work and high ideals of Paul. The service was simple and beautiful with music by the college octet and enriched by an embankment of flowers.

On Friday, April 9, a memorial service for Paul was held in the chapel at Bethany Biblical Seminary.

McPherson, Kans. V. F. Schwalm.

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A SCHOOL FRIEND'S WAY OF PAYING HIS TRIBUTE

St. Peter, April 5, 1937.
City of God.

Please give this letter to my old pal, Paul Heckman, who has just come up to join your force. Thanks.

Your humble servant,
G. Green.

Dear Paul:

It's lonesome down here in Mac since you went off and left us. You always were such a friend of mine. I remember when we took rudiments together and how Cheesey used to give us the low-down, and we talked philosophy along with music. And what couldn't you do to my sermons after I worked them up and preached them in preaching class? And now Sink and Lowe and Ogden are out preaching and Willie and Brad are teaching school; Booz—he was here just the other day—is leading out in the youth movement, and I don't know where the rest are, but here I am struggling on trying to get through college, and you . . . well, you got it on the rest of us, up there where this old world can't hold you down any more.

You never did get to meet Henrietta, did you? I wish you could have known her, Paul, for I remember how you used to ask about her. She's a swell girl, fellow, and worth all I told you she was. You told me to go ahead, and I'm glad I did what you said.

Say, how was it meeting up with your dad? I'll bet you have

some swell times together. Has he changed much since he left here? I had thought maybe you might kind of take the place he left down here, but I reckon the Lord had a bigger job they needed done up there. It's a good thing you are well trained for the place, and you can take right ahold. They picked a top hand all right when they sent for you.

You know, Paul, we're glad for your promotion and all that, but we'll kind of miss you here; it's going to be a little lonesome with you gone. I don't know why I should get so busted up when you get a better job, just because it takes you so far away, but I can't help it. Shucks, I'm getting the paper all wet, and the ink will run so you can't read it. I'm sorry I dare not go on, but I just have to quit.

Au revoir,

McPherson College. Gordie.

WE KNEW AND LOVED PAUL HECKMAN

We are saddened to hear of the early death of Paul Heckman. We learned to know and love Paul. We were seeking a summer pastor for our little church of Guthrie, Minn., and McPherson College recommended him. In correspondence with him he not once told us that he was the son of Bro. J. Hugh. He let us accept him for what he had attained to and not on the strength of his well known father. We liked him for that and we remember him for what he was and aspired to be.

He decided to come to the far north church in preference to others more near his home territory because he wanted experience and hard things. He had that splendid characteristic of being able to adapt himself to new conditions and quickly found himself welcome in every home of our community, and they all respected him.

He felt it his business to contact every one regardless of their creed. He was delighted to find that most people expected him to talk to them about religion. Most of all he wanted to serve Christ and the church to his fullest and to give his life in pastoral work.

When he left us to go back to finish his college career he expressed his appreciation of our interest in his comforts and needs, and advice for he was so eager to learn. We feel that his short life has not been lived in vain if his mantle will but fall on the many young men and women who have been greatly influenced by their contact with him, that they in turn will take up his tasks where he left off.

O God, give us more such earnest young men and may the kind All-Father give great comfort to his sorrowing mother and sisters.

O. E. Stern.

Nemadji, Minn.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Lifer-Workman.—By the undersigned, on March 11, 1937, at the home of the bride's parents, Cecil Lifer, son of Mr. and Mrs. Wm. Lifer, and Rosalie Workman, daughter of Mr. and Mrs. Elmer Workman.—Chas. E. Zunkel, Danville, Ohio.

Shaw-Allen.—By the undersigned, at his home, April 13, 1937, Mr. Lionial M. Shaw of Baldwin City, Kans., and Sister Emma Doris Allen, daughter of Mrs. W. F. Allen, Ottawa, Kans.—W. B. DeVilbiss, Ottawa, Kans.

FALLEN ASLEEP

Albert, Kathrine West, daughter of Lorenzo and Sarah J. West, was born in Adams County, Ohio, March 15, 1888, and died April 11, 1937. She married Harry C. Albert Dec. 21, 1921. She united with the College Street Brethren church in 1907 and remained in the faith until death. She leaves her husband and daughter, mother, one sister, three brothers, two stepdaughters. Funeral services from the West Dayton church by Dorsey Hodgden, assisted by Hugh Cloppert.—Dorsey Hodgden, Dayton, Ohio.

Andrew, Lou Frances Gibson, born Feb. 5, 1847, near Roanoke, Va. She died March 26, 1937, at the home of her daughter, Mrs. Ethel Mills, in Topeka, Kans. She married Edwin Berger Dunbar in October, 1877; he died Feb. 17, 1896. In 1900 she married Elias Andrew of Ottawa, Kans., who died in November, 1916. She came to Kansas in 1891, living for many years in the bounds of the Appanoose church and later in Kansas City. She is survived by one son and one daughter. She united with the Church of the Brethren many years ago and remained in the faith. Funeral services in Kansas City; then the body was brought to the Appanoose church for a service by the writer. Interment in the cemetery near by.—J. M. Ward, Pomona, Kans.

Bashor, Jas. Noah, born in Green County, Tenn., March 21, 1853, and died at his home in Empire, Calif., April 1, 1937. Sept. 2, 1897, he married Eliza Flora. Three sons were born to this union. He became a member of the Church of the Brethren in July, 1871 and was installed into the office of deacon in 1897. Thus he lived the Christian life for over sixty years. He was always interested in the welfare of the church. Surviving are the wife, three sons and five grandchildren. Funeral services by Bro. M. S. Frantz, assisted by Bro. J. W. Deardorff at the church in Empire with interment in Modesto cemetery.—Mrs. Pearl Kappler, Empire, Calif.

Bell, Jas. W., born in 1865 near Augusta, Ill., and died at his home in Cerro Gordo, Ill., March 10, 1937. He married Ella Lavy in 1887. To this union eleven children were born. He leaves his wife and nine children, twenty-two grandchildren, one great-grandchild and one brother. A few years ago he united with the Church of the Brethren in Cerro Gordo in which he held membership at the time of his death. Last September Mr. and Mrs. Bell celebrated their forty-ninth wedding anniversary. Services from the church by W. T. Heckman, assisted by I. D. Heckman.—Hazel A. Turney, Cerro Gordo, Ill.

Brumbaugh, Sister Carrie S., wife of Bro. Frank S. Brumbaugh, New Enterprise, died at her home on March 17, 1937, from a heart attack. She was born at Salemville Oct. 14, 1871, the daughter of Nathaniel and Nancy King Stiffler. She married Bro. Brumbaugh March 19, 1898. Surviving are the husband, a son and a daughter, three grandchildren, four sisters and two brothers. She united with the Church of the Brethren in youth and was a faithful, consistent member all her life. Funeral services by her pastor, Bro. Wilfred N. Staufer, assisted by Brethren D. T. Detwiler and Earl Bowser. Interment in the church cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Burgard, Peter B., died April 4, 1937, at his home, York, Pa., after an illness of several weeks. He leaves two brothers and two sisters. Services from a funeral chapel in York by the writer. Interment in Mummerts church cemetery near East Berlin.—W. G. Group, East Berlin, Pa.

Clayton, Jas. E., aged 76 years, died at the home of Mr. and Mrs. A. J. Eller, in Cerro Gordo, March 15, 1937. He was born at Rossville, Ind., in 1861, where he grew to manhood. He came to Cerro Gordo in 1881. He married Mary A. Skiles in 1882; she preceded him nineteen years ago. He was a member of the Church of the Brethren and was held in high esteem by all who knew him. Funeral services from the church by W. S. Coffman, assisted by I. D. Heckman.—Hazel A. Turney, Cerro Gordo, Ill.

Collingwood, O. B., son of Robert and Margaret Boals Collingwood, was born April 25, 1859, in Johnson County, Nebr., and passed away March 30, 1937, in the Receiving Hospital, Detroit, Mich., after more than a year of illness. He united with the Church of the Brethren in 1911 at South St. Joseph, Mo., and was a loyal and true member to his death. He with his family moved from South Bend, Ind., in 1937 to Detroit where he associated with the church of his choice. He married Elizabeth Leslie in 1903. He leaves five sons and two daughters, one son having preceded him in death by sixteen years. Funeral services by the undersigned from a mortuary home.—Arthur O. Mote. Detroit, Mich.

Cripe, Noah, born in North Manchester, Feb. 26, 1850, and died April 4, 1937, at the home of his daughter, Mrs. J. Buckingham, in South Bend, Ind. In 1878 he married Susannah Ullery and to them three children were born. In 1911 his wife died. In 1927 he married Elizabeth Cripe who preceded him in February, 1936. He was a member of the Church of the Brethren. Surviving are two daughters, nine grandchildren and five great-grandchildren. Funeral in the West Manchester church by Eld. A. M. Stine and the writer.—L. H. Eby. North Manchester, Ind.

Cunningham, Alberta Joan, was born March 25 into the home of Howard and Virgil (nee Kern) Cunningham, and died Easter morning. She leaves the parents, two brothers and three stepbrothers. Funeral services from the home near West Alexandria by John Good, with interment in Sugar Grove cemetery.—Mrs. Howard Cunningham. West Alexandria, Ohio.

Delk, Mrs. Ella, born April 17, 1862, in Montgomery County, Ohio, died Feb. 20, 1937, at the home of her daughter, Mrs. W. R. Bollinger, Oak Park, Ill. Her husband, Chas. Delk, died about fifteen years ago. She is survived by one daughter, two sons and three brothers. There are three grandchildren. Sister Delk became a member of the Church of the Brethren at the age of sixteen and remained faithful until death. Brief services at the home of her daughter by the writer. Further services by Eld. Roy K. Miller at Pitsburg, Ohio.—M. Clyde Horst. Chicago, Ill.

Dennis, Kenneth H., born in the vicinity of Amarilla, Tex., March 21, 1897, and died in the hospital at Cleveland, Ohio, March 31, 1937. He was married to Sister Olive Miller, Akron, Ohio, May 28, 1929, and is survived by his companion and a son. Funeral services in the First

Church of the Brethren in Akron, assisted by Eld. C. H. Petry. Interment in Green Lawn cemetery.—A. H. Miller, Kent, Ohio.

Evers, J. Edward, died Feb. 27, 1937. In his passing Summit congregation lost one of its most faithful members. He had served as deacon in the church for a number of years, also as treasurer. He was seldom absent from church services. Although his health had been failing the end came very suddenly. He was born near Centerville in 1870 and spent his entire life in that community. He was the son of John and Lidia Whitmore Evers. He married Miss Gertrude Plecker who survives with one daughter, one son, one sister and four grandchildren. Funeral services at Summit by Bro. John T. Glick, assisted by Robert Garber with burial in near-by cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

Fisher, Hattie Powell, was born at Pacific Junction, Iowa, on Sept. 3, 1875, and lived in that community for thirty-five years. In 1894 she married Daniel Secrist who died in 1901. Four children were born to them. In 1903 she married Andrew Baine who lost his life in an accident in 1906. They had two daughters. She married R. T. Fisher in 1908. In 1913 the family moved from Iowa to Haxtun and since that time she had made her home here. She had four children by the last marriage. In addition to her husband and eight children there are also several grandchildren, a sister and three brothers. At the time of her death she was 61 years old. She was a member of the Brethren church. Funeral service at the church by Bro. E. F. Weaver.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Fitz, Sister Susan Elizabeth, wife of Ellsworth Fitz, was born in Middleburg, Pa., and died at her home in Wayneshoro, Pa., April 9, 1937, aged 70 years. She was the daughter of Jos. and Sarah Barnhart Sampson. Several years ago she gave her heart to the Savior and united with the Church of the Brethren. She is survived by her husband, two sons and a daughter. Services by her pastor, Eld. Levi K. Ziegler, with interment at the Price church.—Sudie M. Wingert, Wayneshoro, Pa.

Garber, Mrs. Amanda, daughter of Daniel and Naomi Yant, was born at Altoona, Iowa, June 5, 1859, and died at Nampa, Idaho, Dec. 31, 1936. She united with the Church of the Brethren at an early age and lived a devoted life. She married Aaron S. Garber Dec. 31, 1881; they celebrated their fifty-fifth wedding anniversary four weeks before her death. Five children were born to them, all of whom with the husband survive; also four grandchildren, two brothers and one sister. In 1902 they moved to Nampa, Idaho, where they have since resided. Funeral in the church by the pastor, Bro. Mark Schrock, with interment in Kohlarlawn cemetery.—Mrs. A. H. Johnson, Nampa, Idaho.

Geiger, Theresa, daughter of Herbert and Amanda Harding, born March 4, 1884, and died at her home in Meyersdale, Feb. 8, 1937. She is survived by her husband, Calvin, her father, two sons, four daughters, three sisters, three brothers and sixteen grandchildren. Funeral services by the pastor, Bro. Detweiler, with interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Gibble, William M., died at his home in Sporting Hill, on Feb. 10, 1937, in his 72nd year. His death occurred very unexpectedly of pneumonia after an illness of less than a week. He was serving in the office of deacon for sixteen years and was vitally interested in the work of the church. Very seldom did he miss the midweek prayer service. He was conservative in his views but very tolerant, and a friend of both young and old. Surviving him are his wife, two brothers and two sisters. Funeral services were conducted in the Fairview church by the home ministers.—H. A. Merkey, Manheim, Pa.

Haines, Joseph, born near North Manchester, Ind., Nov. 9, 1862, and died at the home of his son, Emmet C. Haines, in Glendora, Calif., Jan. 29, 1937. He married Etta May Matson March 8, 1882, who passed away April 5, 1920. He united with the Church of the Brethren, Eel River church, Ind., in 1893. Funeral services in Glendora church by the pastor, A. P. Becker. The remains were taken to his old home at South Whitley, Ind., for interment.—Mrs. S. H. Hosfeldt, Glendora, Calif.

Holdeman, Sister Clemma, wife of Ivan Holdeman, died quite suddenly at the Elkhart general hospital, April 4, at the age of 45 years. She was born in Elkhart County, the daughter of Samuel and Dorothy Speraw. She united with the Church of the Brethren in girlhood. She is survived by her husband, her father, and three daughters. A son preceded her. Funeral services at the Elkhart City church by the writer, assisted by Bro. E. C. Swihart. Interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Hoover, Calvin C., born July 29, 1859, died April 4, 1937. He united with the River Brethren church in 1886 and was taken into the Church of the Brethren in 1923. He is survived by his wife, two daughters and five sons; two daughters preceded him. Funeral services in Rummel cemetery.—Mrs. Chas. Statler, Windber, Pa.

Horner, Janet Fay, infant daughter of Mr. and Mrs. Leroy Horner, was buried Jan. 18, 1937. Burial in Rummel cemetery. Services by the pastor, Galen R. Blough.—Mrs. Chas. Statler, Windber, Pa.

Hostetler, Elmira, the daughter of Levi and Caroline Hostetler, was born Nov. 25, 1861, near Meyersdale, Pa., and died at the hospital in Horton, Kans., April 6, 1937. In 1865 she came with her parents to Franklin Grove, Ill., where her father died in 1873. In 1880 the family came to Morrill, Kans., where she had made her home since with the exception of some time spent in Oklahoma and also at Sabetha, Kans. She became a member of the Church of the Brethren in 1896. For the past twenty years she was president of the Aid Society. Her health began to fail about a year ago; her last illness was from pneumonia. She is survived by one sister, a brother and a half brother. Funeral from the church by the pastor with burial in the Morrill cemetery.—Harvey Hostetler, Morrill, Kans.

Jacobs, Andrew, died at his home near York New Salem, April 4, 1937, aged 61 years. He was the last surviving member of the Israel Jacobs family. He was a member of the Pleasant Hill Church of the Brethren for many years and was faithful to his Lord and the church of his choice. Surviving are his wife, who was Sister Emma Miller, one daughter, one grandchild; one daughter preceded him. Services at the North Codorus church by Eld. Daniel Bowser and J. C. Sellers with interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Joseph, Sister Annie, died at the home of her daughter near Dover, Pa., March 30, 1937, aged 91 years. She leaves one daughter, two sons, fifteen grandchildren and eight great-grandchildren. Funeral services by the writer with interment in Mummerts meetinghouse cemetery.—W. G. Group, East Berlin, Pa.

Kershner, Sister Susan Ida, nee Rowe, wife of Bro. M. F. Kershner, died at her home near the Willamsport Station, on Feb. 25, 1937, aged 81 years. Dec. 31, 1879, she married Bro. Kershner and to them were born four daughters and three sons. One daughter preceded her mother. She had been a faithful member of the Manor congregation for at least forty-two years. She is survived by her husband, three daughters, three sons, six grandchildren and one great-grandchild. Funeral services at the home by Brethren Rowland Reichard and Harry Rowland. Interment in Riverview cemetery, Williamsport.—Naomi H. Coffman, Fairplay, Md.

Laughman, Bro. Claire, died at his home near Hanover, Pa., aged 27 years. He had been blind for about four years. He was a member of Pleasant Hill congregation. Surviving are his parents, Brother and Sister Benj. Laughman, and three brothers. Services at Mummerts meetinghouse by Eld. S. M. Lehigh and the writer with interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Leatherman, Bro. Elias K., died Feb. 16, 1937, at the home of his daughter near Hampton, Pa., aged 80 years. He served as minister and elder for almost forty years. He leaves eight sons and one daughter. Funeral services at York Springs by the writer and Bro. Paul Miller, with interment in Hampton cemetery, Upper Conewago congregation.—W. G. Group, East Berlin, Pa.

Maisack, Sister Florence, nee Moats, died at the home of her father, in Tilghmanton, Md., on April 2, 1937, aged 36 years. She was reinstated in the church a few months ago. She is survived by her parents, husband, one daughter, six sisters and a brother. Funeral services at the Manor church by Bro. Rowland Reichard with interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

McCleary, William, son of Wm. B. and Sarah McCleary, was born May 3, 1876, and died at his home in Meyersdale, April 8, 1937. He is survived by his wife, six sons, one daughter and one sister. Funeral services in the Meyersdale church by the pastor, G. L. Detweiler. Interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Merchant, Mrs. Rachel, was born Oct. 10, 1858, near Laporte, Ind., and lived in the same community all her life. She died March 26, 1937. May 1, 1879, she was united in marriage to William Merchant who preceded her in death about twenty-three years. March, 1880, they united with the Church of the Brethren remaining faithful unto death. Sister Merchant was a very consistent Christian woman, serving the community, the church, and the Lord in many different capacities. She served as a Sunday-school teacher for many years; she was active in the work of the Sisters' Aid Society, and took a very deep interest in missionary education and missionary work. Three daughters, one son and a number of grandchildren are left. Services conducted by the undersigned, assisted by the home ministers in the Laporte church.—J. W. Grater, South Bend, Ind.

Metzger, Joseph, son of Jos. and Elizabeth Metzger, born in Kosciusko County, Aug. 29, 1866, and died April 4, 1937. He married Sarah Garber and to this union were born five children, two having preceded him. He united with the Church of the Brethren about thirty-five years ago and remained faithful. He leaves his wife, three daughters, twelve grandchildren and two great-grandchildren. Funeral services at the home by the writer, assisted by Eld. Ira Kreider. Interment in Eel River cemetery.—Hugh Miller, North Manchester, Ind.

Miller, Earl Willard, son of Dwight and Elizabeth Miller, born in Marlboro Township, Stark County, Ohio, April 12, 1920; he died March 23, 1937, of pneumonia. His home had always been in this community. His parents survive.—Mrs. Elden M. Petry, North Canton, Ohio.

Patton, Mahle Viola, daughter of Eld. Lee and Arrilla Patton, was born Oct. 13, 1902, in Newark, Ohio, and died March 7, 1937, in the hospital in Lima, Ohio. Her mother preceded her twenty-five years ago. She united with the Church of the Brethren at the age of seven years and was an active worker in the church and Sunday school and faithful in all her duties. She spent fourteen years in teaching, thirteen years being devoted to the schools in Marion Township, Henry County, Ohio. A kind disposition gained her the respect and goodwill of both pupils and patrons of the school. There remain the father and one brother. Funeral services by the writer.—J. L. Guthrie, La Fayette, Ohio.

Plecker, Mrs. Lucretia Evers, daughter of Wm. and Eliza Evers, died March 16, 1937. She was born near Centerville on Nov. 15, 1862. She was a faithful member of the Church of the Brethren, having united with the church at the age of nineteen. She will be greatly

missed in the Aid Society, Sunday school and all church services. She is survived by one son, two grandsons and two sisters. Funeral services at Summit by Bro. C. B. Smith, assisted by Robert Garber. Burial in near-by cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

Slater, Mrs. Anna Margaret, the daughter of Mr. and Mrs. Peter Ebie, born July 16, 1874, in Wayne County, Ohio; she died March 31, 1937. She married Monroe Slater in October, 1893. To this union were born eight children. She leaves four sons, two daughters, two sisters, one brother, her mother and fifteen grandchildren. She accepted her Savior when about eleven years old and united with the Church of the Brethren at Beech Grove, in which she was faithful and loyal until death.—Grace Irvin, Creston, Ohio.

Statler, Ephriam, born Sept. 22, 1859, died March 31, 1937. His wife, Mary Ann (Seese) Statler, passed away about eight years ago. To this union nine children were born, two having preceded him. Funeral services in Rummel church by the pastor, Galen R. Blough. Bro. Statler was a member of the church for sixty years.—Mrs. Chas. Statler, Windber, Pa.

Stookey, John Allison, was born Nov. 19, 1859, in Ohio, departed this life at his home near Carwile, Okla., Jan. 30, 1937. He married Mamie Ginder Jan. 2, 1887. To this union five children were born, two daughters having died in infancy. He lived an honest, moral life, and late in life made the good confession of faith and was baptized into the Church of the Brethren. Surviving are his wife, two sons, one daughter, four grandchildren and four sisters. Funeral services in Pleasant Plains church by Eld. J. E. Ayres, assisted by Rev. Wright of the Christian church of Helena, Okla.—Mamie Stookey, Carwile, Okla.

Strawser, Omega, born June 14, 1853, died April 7, 1937, at his home in Terra Alta, W. Va. He was married to Ella Van Sickle in 1888. Five children were born to them, one daughter dying in infancy. He leaves his widow, four children, one sister, twenty grandchildren and one great-grandchild. He became a member of the Church of the Brethren when quite young and while in good health attended church regularly. Funeral services in the Co-operative Brethren church at Terra Alta by Eld. E. T. Fike. Interment in Terra Alta cemetery.—Ethel T. Whitehair, Terra Alta, W. Va.

Tressler, Sarah Catherine Shumaker, born Dec. 16, 1863, and died at the home of her daughter in Meyersdale, April 6, 1937. For about twenty-five years she had been blind. She is survived by three daughters, two sons, one brother and one sister. Funeral services in Meyersdale church by the pastor, G. L. Detweiler. Interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Winand, Robert, died at his home in East Berlin, Pa., March 9, 1937, aged 80 years. He was a son of Frederick and Amanda Kennedy Winand. He leaves his wife, one daughter, twelve grandchildren, one sister and two brothers. Services from the home by Rev. Paul Gladfeter (Lutheran), assisted by the writer. Interment in the Hampton union cemetery, Adams County, Pa.—W. G. Group, East Berlin, Pa.

CHURCH NEWS

ARKANSAS

Springdale church met in council April 9 at the home of Sister Leona Bowman. Bro. A. W. Adkins was in charge. Sister Leona Bowman was elected secretary and treasurer in the absence of Bro. C. C. Sutton. We regret the loss of Bro. Sutton and family from our midst; they will be greatly missed. Church letters were granted them. We decided to have a revival this fall with a love feast following. We were glad to have Bro. Oran Harvey with us. Bro. Adkins preached an inspiring sermon at night at Silent Grove.—Mrs. Chas. Hershey, Springdale, Ark., April 13.

CALIFORNIA

Glendora church met in council March 5. We decided to co-operate with the other churches of the town in a Vacation Bible School this summer. Bro. Birkin of Bakersfield filled the pulpit very ably on the evening of Feb. 7. Feb. 14 we had the pleasure of having with us Brother and Sister J. Overholtzer of Covina who have lately made a trip to the Orient. They gave a very interesting account of their visit to the China Mission, illustrated with the moving pictures which they had taken. March 3 one was received into the church by baptism. The directors of Women's Work were with us on March 10. We enjoyed a fellowship supper after which they gave an interesting program. We had the pleasure of having Sister Allie Eisenbise of Chicago preach for us on the evening of March 7. We had pre-Easter services three evenings and took part in an Easter sunrise service which was very impressive and inspiring. In the evening two were taken into the church by baptism. Following this a cantata, The Victorious Christ, was given by the choir and Mrs. Chas. Haines.—Mrs. S. H. Hosfeldt, Glendora, Calif., April 10.

Pomona.—Dedication of the new home of the Church of the Brethren, now located at Fifth and Thomas Streets, took place Easter Sunday, March 28. After careful consideration, the building committee recommended this property which we purchased from the Calvary Baptists. The building was redecorated and a few changes made. Our former building, which was damaged by fire on Dec. 13, 1936, will become a clinic. We also commemorated the thirtieth anniversary of the founding of the Pomona congregation in 1907, services being held during the week of March 29. We had a different speaker each evening. Bro. Lorell Weiss has resigned as our pastor to take a position as assistant to President Ellis M. Studebaker at La Verne College. Our elder, Bro. Edgar Rothrock, has consented to act as part-time pastor for the church. An Easter cantata, Christ Victorious, was presented Sunday evening, March 28, by the choir under the direction of Bro. Robert C. Walker; following this Bro. Edgar Rothrock preached his first sermon for us. Brother and Sister J. P. Overholtzer from Covina presented colored moving pictures of the Orient on April 4.—Mrs. Lois Fasnacht Noll, Pomona, Calif., April 7.

COLORADO

Haxtun.—Our two weeks' series of revival meetings came to a close on Easter morning. We are glad to report that four gave their hearts to God, and we feel that much good has been done. Bro. Chas. Dumond of Sterling conducted the meetings and brought us some very forceful and inspiring messages. As our meetings closed here, Bro. E. F. Weaver went to conduct a series of meetings in the Sterling church, as previously arranged by the two pastors. Baptismal services were held Sunday afternoon, April 4, with Bro. Weaver administering the rite to four applicants. Because of existing circumstances our love feast date was changed after previous report was sent in. In the absence of our pastor, the services were conducted by different ones including Bro. R. P. Baker, Bro. Tracy Hardy and Bro. Holmes. We appreciate their helpful messages. March 14 we had a basket dinner and a short program as a farewell to several families moving away. Our pastor and wife very pleasantly entertained the Sunday-school teachers and officers at their home recently. It was decided that our Easter offering go to the Board of Christian Education.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 12.

IDAHO

Nampa.—The quarterly council last Wednesday in March elected delegates to district meeting and Annual Meeting. April 7 the men's meeting had a rally to boost Conference. Committee of arrangements met April 7—California, Oregon and Washington as well as Idaho represented. Everything is being done for the comfort of visitors. Be sure to take your overcoat with you. There are vast piles of snow in sight at this writing. Spring is here but it is cold. Pastor Schrock is leaving Nampa Sept. 1. If you have any questions about Conference ask the writer.—H. J. Keim, Nampa, Idaho, April 12.

Payette Valley.—Since our last report we have received several new members. Three were baptized. Our council meeting was held Feb. 18. The love feast is to be the fourth Friday of April. Easter Sunday was a very special day. We had an unusually fine program. The choruses were beautiful and the fine readings and songs were well rendered. The children's songs were excellent, showing the fine training they had received. Almost the entire Sunday school had dinner together at one of the member's homes which was greatly enjoyed by all present.—Marvel Bowers, Payette, Idaho, April 9.

ILLINOIS

Sterling.—Two fine programs were presented on Dec. 20, the children's Christmas program in the morning, and the adults' program in the evening. A beautiful and fitting candlelighting service on Jan. 3 was of great inspiration at the beginning of a new year. In January and February Bro. King preached a series of meaningful sermons on our Lord's Prayer. Our congregation contributed liberally to the cause of flood relief. On Jan. 31 a group of children from the religious education department of the public schools gave a very fine play entitled "That Home in Nazareth." Also, at this time a pantomime on "Home, Sweet Home" was given by some of our children. Bro. Wm. Puterbaugh was elected superintendent of the Sunday school, to take the place of Bro. Galen Hauger, who moved to Canton, Ill. On Sunday afternoon, Feb. 7, Bro. Rufus Bucher, who was holding evangelistic meetings at the Franklin Grove church, preached a very inspiring sermon. A large group of our members found it possible to attend his meetings at Franklin Grove upon two occasions. An excellent pageant, "Church of My Dreams," was given by a number of our young people and young married people on Sunday evening, Feb. 21. A feature of our mite box program on Feb. 28 was an appropriate playlet. Our congregation was greatly pleased with a number of beautiful vocal selections, sung by Marvin Brightbill, who visited us on March 21. During the week preceding Easter Bro. Ezra Flory, our former pastor, held a class in Bible instruction, which was very helpful and well attended. It was a pleasure to see Brother and Sister Flory again. Our church co-operated in the union Good Friday services held in our city. In the evening we held our own service with Bro. King giving the message. Our Easter program was given on Sunday evening with the children taking the leading part. A happy climax to the program came with the baptism of two of our Sunday-school girls. Two other members have been received by letter, and one infant dedicated.—Helen Hoak Eikenberry, Sterling, Ill., April 9.

INDIANA

Elkhart Valley.—Our regular members' meeting of March 26 was full of interest. Our communion service is to be May 20. At this service Emma Berkey, the wife of Landon B. Berkey, was installed into the deacon's office, Bro. Berkey having been installed while single. Eight days later he was instantly killed by an explosion. We decided not to send a delegate to Annual Meeting but to increase our offering. The revision of our membership will be made by a committee appointed by the church previously, as to active and inactive members.—Mary L. Kreider, Goshen, Ind., April 12.

Ft. Wayne.—There has been an excellent attendance in the Sunday school this quarter, under the leadership of Bro. Schwartz. The open-

ings have been espccially interesting. Also during the last quarter our pastor has been giving some special doctrinal sermons. The different organizatious of the church have been functioning quite efficiently. The Men's Work recently constructed four new screens used in Sunday-school equipment. The sewing circle of the Women's Work has been meeting regularly each quarter. During February two of the most outstanding features were an amateur program, sponsored by the young people, and a church supper sponsored by the Women's Work on Feb. 19. March 7-21 our pastor held a revival at the Salamonie church. During his absence we had quite a varied program. On the evening of March 7 the Wesley players presented the play, What Men Live By. On March 14 Herbert Dilling was with us in the morning and in the evening David Blickenstaff and party from Manchester conducted an interesting discussion on Peace. On Palm Sunday Bro. R. H. Miller preached in the morning and in the evening he discussed the Threefold Aspect of Communion. During four nights of Holy Week services our pastor carried out the theme, Watchers at the Cross. Thursday night fourteen were baptized (in January also one was baptized). On Good Friday we had communion. Easter began with a sunrise service, followed by breakfast at the church sponsored by the B. Y. P. D. At the regular morning services there was the dedication of eleven babies. In the evening the choir presented Our Living Lord.—La VerneDee Keel, Ft. Wayne, Ind., April 10.

Mexico.—A high day was experienced at our church on Achievement Sunday, Feb. 21. Bro. Leland S. Bruhaker, general director of young people, with his family, was present from Elgin, Ill. Bro. Bruhaker, in the forenoon church service, gave us his vivid word picture of the work of our mission fields. Our achievement offering was made at this time, to the amount of $163.75. This church for some years has been committed to special missionary emphasis, giving support on the field to Missionary Lillian Grisso in India. Afternoon and early evening sessions were primarily in the interests of young people. Guests were present in a large number from the young people of our district. A program was given by the group, closing with Bro. Bruhaker's challenge to youth. At the supper hour about 150 representatives of youth met around the tables, being directed in the hanquet and social periods respectively by Prof. Lawrence W. Shultz of the college, and Brother and Sister Robert Tully of Burnettsville. In the concluding service of the day, Bro. Bruhaker gave gratifying visual instruction to a packed church, releasing his moving picture on our mission in China. This was followed hy another soul-stirring message from Bro. Brubaker. Our regular quarterly business meeting convened March 4. The various groups directing our church activities presented encouraging reports. Instead of having our annual revival in October or November it was decided to have it this year in August. Mexico church will he represented at the Nampa Annual Conference, with delegates to he chosen in the next council. Sister Neva Bourden of Nappanee, who directed the music in our Jarboe revival in Novemher, returned March 15 and conducted a two weeks' music institute. A choral group was organized which, under her instruction and direction, several times presented an Easter cantata—"The Song of Triumph." It was first presented in our church at Logansport, forenoon of Easter Sunday. In the evening a capacity audience received the rendition here at Mexico. Elders Walter Balsbaugh, Leslie E. Ockerman and Frank Fisher, of our local ministry, with a number of our young people and a part of the choral group, participated in the Good Friday ohservance, held in the (Progressive) Brethren church, Mexico. Sunday evening, April 11, our thirty-five memher choral group, together with others of our congregation, plus the entire department of children and young people from our Mexico Welfare Home, made a goodwill tour to Nappanee church, Northern Indiana. Sister Bourdon there connected again with the choir and they again sang to a large and appreciative audience "The Song of Triumph." The primary department of our Sunday school is being ably directed hy Sister Lawrence R. Deardorff. The regular midyear promotion was observed April 4. Brethren Harley U. Fisher and Ralph G. Rarick are the two other elders of our five who make the ministry of our Mexico church. The former gives some additional service to Upper Deer Creek church, being their presiding elder. The latter has heen giving extra time to the preaching appointments of the Mexico and Corinth (Progressive) Brethren churches, in the absence of their pastor, Rev. Lester V. King, who has taken a new pastorate at Oakville. Bro. Rarick was also away two weeks at Easter as the guest speaker in Eld. J. Edson Ulery's interesting church at Onekama, Mich.—Mrs. Ralph G. Rarick, Mexico, Ind., April 15.

Osceola church met in quarterly meeting March 25. It was decided to have Bro. Dewey Rowe hold our revival the last week in August and the first week in September, also to get a song leader. It was decided to get some new songhooks, and this was left to the Sunday-school board.—Eva Pontius, Elkhart, Ind., April 10.

Rock Run church met in council April 2. Communion date was set for June 3 and harvest meeting for Aug. 22. We are planning to have union meetings from July 4 to Aug. 29. Jan. 21 the fathers and sons held an oyster supper at the church. The Sherck male quartet from Middlebury gave us an inspiring message in song on March 14. Easter evening we had pictures of our Africa mission field and its work which gave us a clearer idea of the work our missionaries are doing.—Ruth Hartsough, Goshen, Ind., April 13.

KANSAS

Appanoose church is in the midst of a revival conducted by Sister June Yearout, who came to us Sunday, April 4. Good interest is shown and we have had good attendance at each service; in fact it is the best interest and attendance at any time for years. Sister Yearout

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

LOVE FEASTS

California

May 2, 7:30 pm, Reedley.

Idaho

May 14, Bowmont.
June 6, 7:30 pm, Nezperce.

Illinois

May 2, Panther Creek.
May 8, 7:30 pm, Yellow Creek.
May 16, 7 pm, Sterling.
May 23, 7 pm, Lanark.
June 6, 7 pm, Cherry Grove.

Indiana

May 1, 7 pm, North Winona.
May 2, Liberty Mills.
May 8, 7:30 pm, Buck Creek.
May 9, 7 pm, Rossville.
May 15, 7:30 pm, Upper Fall Creek.
May 15, 7:30 pm, Arcadia.
May 20, 7:30 pm, Elkhart Valley.
May 20, North Webster.
May 22, 7:30 pm, Middletown.
May 27, Pleasant Valley.
May 29, Camp Creek.
May 29, English Prairie.
June 3, Rock Run.
June 5, 7:30 pm, Mt. Pleasant.
June 6. 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.
May 30, South Keokuk.

Kansas

May 2, Richland Center.
May 10, Fredonia.
June 5, 8 pm, Parsons.

Maryland

May 1, 2, 3 pm, Welty.
May 1, 2 pm, Piney Creek.
May 2, 6:30 pm, Pipe Creek.
May 8, 4 pm, Manor.
May 9, 7 pm, Locust Grove.
May 15, 4 pm, Beaver Creek.
May 16, 6 pm, Westminster.
May 22, 2:30 pm, Longmeadow.
May 22, Brownsville.
May 23, 6:30 pm, Monocacy.

Michigan

May 1, 7 pm, Buchanan.
May 8, Pontiac.
May 23, 7:30 pm, Shepherd.
June 12, Crystal.

Missouri

May 5, Bethel.

Nebraska

May 23, Bethel.

Ohio

May 2, 7 pm, Trotwood.
May 2, Springfield (N. E.)
May 16, 7:30 pm, Columbus.
May 16, 7:30 pm, Chippewa.
May 23, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.
June 12, West Alexandria.

Oklahoma

May 1, Big Creek.

Oregon

May 7, Portland.
May 14, 8 pm, Grants Pass.

Pennsylvania

May 1, 2, Little Swatara.
May 1, 2, 2 pm, Spring Grove at Kemper house.
May 2, Palmyra.
May 2, Lower Cumberland (Mohler).
May 2, 6:30 pm, New Enterprise.
May 2, 7:30 pm, Upper Claar.
May 2, all-day, East Petersburg.
May 2, 6:30 pm, Reading.
May 2, 6:30 pm, Huntingdon.
May 2, 7 pm, Martinsburg.
May 2, 7 pm, Connellsville.
May 2, 7 pm, Norristown.
May 2, 6:30 pm, Roaring Spring.
May 2, Ephrata.
May 2, 6 pm, Hanover.
May 2, 7 pm, Green Tree.
May 2, York, First.
May 2, 6:30 pm, Philadelphia, First.
May 2, 7:30 pm, Pittsburgh.
May 2, Rummel.
May 5, 6:30 pm, Waynesboro.
May 8, 9, 1:30 pm, Annville.
May 8, 2 pm, East Fairview.
May 8, Indian Creek.
May 8, 9, 1:30 pm, Richland.
May 9, Pleasant Hill.
May 9, Smithfield.
May 9, Perry at Farmers Grove.
May 15, Lower Claar.
May 15, 16, 1:30 pm, Upper Conewago at Mummert house.
May 15, 1:30 pm, Heidelberg.
May 15, 16, Mountville.
May 15, 16, 10 am, Falling Springs at Hade house.
May 15, 16, 10 am, Big Swatara, Hanoverdale house.
May 16, 6 pm, Lewistown.
May 16, New Fairview.
May 16, 6:30 pm, Maple Spring (Quemahoning).
May 16, Dunnings Creek at New Paris church.
May 18, 19, 10 am, Springville at Mohlers.
May 19, 20, White Oak at Graybills.
May 22, 1:30 pm, Conestoga at Bareville.
May 22, 23, 10 am, Schuylkill at Big Dam.
May 23, Springfield.
May 23, Codorus at Codorus house.
May 23, 6:30 pm, Huntsdale.
May 23, 7 pm, Snake Spring Valley.
May 25, 26, 10 am, Chiques at Chiques house.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 1:30 pm, Welsh Run.
May 29, 2 pm, Akron.
May 29, 30, Fredericksburg, Meyer house.
May 30, 5 pm, Carlisle.
May 30, 2 pm, Marsh Creek at Marsh Creek house.
May 30, all-day, Ridge, Fogelsanger house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.
June 5, 7 pm, Mechanic Grove.
June 5, 1:30 pm, Mingo.
June 6, Middle Creek.
June 13, 6:30 pm, Yellow Creek at Bethel.

Tennessee

May 8, 6:30 pm, New Hope.

Texas

June 13, Pampa.

Virginia

May 2, 6:30 pm, Mt. Zion (Greenmount).
May 8, 6 pm, Middle River.
May 8, 6 pm, Mill Creek.
May 8, Oak Grove.
May 15, Midland.
May 23, 7 pm, Linville Creek at Cedar Run.
May 25, 7 pm, Timberville.
May 30, 7 pm, Unity at Bethel.

Washington

May 8, Richland Valley.

preaches the Word with power and three have already taken their stand for Christ.—Mrs. J. M. Ward, Pomona, Kans., April 15.

Fredonia.—The district young people's rally was held March 21 at Galesburg church and our church was well represented. March 15 Bro. Finnell of North Manchester, Ind., gave us an interesting lecture and showed slides on tobacco, its harmful use and evils of smoking, particularly why girls should not smoke. He also presented his lecture and pictures in the Fredonia public schools. March 19 Bro. Ernest Davis of McPherson College presented slide pictures of college life, telling the college needs and asking for loyal support in their campaign for funds. Our district is very happy to announce a camp for intermediate boys and girls to be held June 7-10 at Camp Cauble near Fredonia. Since our last report one member was received into the church by baptism. We met in council April 1. The date for the love feast was set for May 10. We commemorated Easter with a short program, followed by baptismal services (our new baptistry was recently installed). We were especially glad to have with us Brother and Sister Eli Studebaker, our oldest workers in the church. Our church was saddened by the death of Paul H. Heckman, who served us in the capacity of summer pastor last year. April 6 the ministers of the district held an all-day meeting and the Aid served both dinner and supper to the group.—Ruth Fiscus, Fredonia, Kans., April 10.

Independence.—The Christmas activities were outstanding for our church. Dec. 20 the Sunday school gave a very interesting program in the morning, sponsored by Mrs. Lloyd Watkins. In the evening the church gave a cantata, "The Music of Bethlehem," under the direction of the pastor's wife, Mrs. Raymond R. Peters. The church was well filled for both programs. During the latter part of January our pastor attended the field men's meeting in Chicago. Feb. 12 the adult classes held a joint social meeting in the basement of the church. Feb. 19 there was a fellowship banquet for the men of the church which was attended by about fifty and enjoyed by all. Feb. 21-27 the pastor and wife attended the regional conference at McPherson, and reported an interesting meeting. March 5 the young people sponsored a birthday banquet, the proceeds to go to McPherson College. March 14 Bro. C. E. Davis, our former pastor, gave an educational talk and showed pictures of McPherson College. The young people held an Easter sunrise service, following which they had breakfast together. The church used the sacrificial banks during Lent. The offering from these amounted to $26.69. During Holy Week the pastor held meetings. Fifteen united with the church, eight by baptism and seven by letter. This makes twenty-one added to the church since Bro. Peters came in September. Bro. Peters spoke at the Presbyterian church in the Good Friday services. He is taking an active part in the affairs of the city. The intermediates and young people are planning to be well represented at camp this summer. The treasurer's report at the council meeting March 30 showed that our budget for the first six months of the church year had been reached with all bills paid.—Mrs. Amanda D. Griffiths, Independence, Kans., April 9.

Parsons.—Our church has been refreshed by having Bro. D. W. Kurtz of Bethany Biblical Seminary of Chicago in our midst; he conducted the pre-Easter services for the churches of the city. He also gave us two interesting talks on March 21 and on Easter morning. Much spiritual benefit was derived from the meetings which were enjoyed by all who attended. Bro. Kurtz conducted a very beautiful consecration service for two children. Our young people presented a pageant entitled The Story of a Song. Our Aid Society is steadily growing under the leadership of Mrs. L. W. Reece. We meet once a week on Tuesday afternoon and do quilting. C. Ernest Davis, field representative of McPherson College, was with us in March in the interest of the college. Arrangements were made for our love feast to be held June 5 commencing at 8 P. M.—Mrs. J. A. Campbell, Parsons, Kans., April 10.

Pleasant View.—Dec. 20 our young people presented a pageant entitled The Star of Hope. Bro. Glen Finfrock, teacher of the young people's class, entertained the group at a watch party. During the winter months offerings have been received towards mission work, the flood sufferers and McPherson College, totaling $70.17. C. E. Davis of McPherson College received $105 toward the endowment fund of the college. Our Ladies' Aid is giving towards this college endowment fund twenty-five cents per member of mothers and daughters over twelve years of age. Our Aid gave $12 toward the women's and girls' project on the foreign field. We made three comforters for the Red Cross and now we are busy quilting; we meet the first and third Thursdays of each month when general weather and road conditions permit. At our last meeting it was decided to give $25 to the church budget. In February nine of our members, including the pastor and wife, attended the regional conference at McPherson. Our pastor, in an effort to increase interest, has been having the young people, the Ladies' Aid and the primary department, each on different Sunday evenings, responsible for the devotionals preceding the worship hour. Our communion service was held March 27 with the pastor officiating. Easter Sunday the primary department rendered a short program. After the morning service the children of the primary department enjoyed an Easter egg hunt on the church lawn. At the evening service the primary department led the devotionals which were very impressive. With the coming of warmer weather and good road conditions we feel that each one is anxious that renewed effort he put forth in the advancement of the kingdom.—Mrs. Barbara Showalter, Hutchinson, Kans., April 12.

Richland Center church met in council April 8. Bro. W. O. Neff of Norton, Kans., was recently chosen pastor of this church and he had charge of the meeting. Good reports from various activities of the church were read. Two have been received by baptism since our last report. Bro. Snell, our former pastor, who has been in failing health for several months, submitted to an operation in a hospital at Kansas City on April 3; he is slowly recovering. Our Sunday-school and church attendance is on the increase. We have a promising group of young people who take active part in the Christian Endeavor and church work. We are planning to hold a Vacation Bible School in June.—Mrs. H. R. Tice, Summerfield, Kans., April 12.

MARYLAND

Brownsville.—The week of pre-Easter meetings, held in the Brownsville church, was attended with interest. Eld. J. S. Bowlus, Pro. Clarence Holsopple, pastor of Myersville and Pleasant View, Bro. E. C. Woodie of Beaver Creek, Bro. Robert L. Sherfy of Frederick City church, and our pastor, Bro. H. C. Eller, had charge of these meetings. Three decisions for Christ were made. There was a deficit in the church treasury and a goal of $150 was set to be reached during the meetings. Easter Sunday over $162 had been received. Bro. Robert L. Sherfy will begin a two weeks' series of meetings at South Brownsville church on May 2. Our church council was held April 4. Delegates elected to district meeting were Sister Laura E. Fouch, Brethren Clarence Gordon, Kenneth Edwards, John W. Phillips. Our love feast will be held May 22; the hour is undecided.—Mrs. Ira L. Kaetzel, Brownsville, Md., April 12.

Cumberland church in the past few months has been steadily but surely growing, both in membership and in spiritual strength, under the able leadership of our pastor, Bro. W. J. Hamilton. A continuous spirit of revival seems to permeate the whole church, stimulated no doubt to some extent with the idea of a new church home some time in the near future which will be more adapted to worship, and more adequate to the need of the growing membership. We have now an active and inactive membership of better than 350, with a seating capacity of about 200. Plans were formulated recently to build a new church in 1938 (if the Lord wills it so) on a cash beforehand basis, to which the members and friends have been responding nobly. We closed a three weeks' evangelistic service Sunday, April 11, with love feast and communion. It was necessary to serve two love feasts on the 4th and 11th in order to accommodate all communicants; 200 in all communed. Bro. B. M. Rollins, assisted by his wife, conducted a wonderful three weeks' revival. In all sixty-five souls were brought into the kingdom: thirty-six by baptism and the remainder by former baptism, reconsecration and letter. The Sunday school has increased in the past three months to an average swinging around 175, with a set goal of 215. It has become necessary for Bro. Hamilton to extend his week-end work in Cumberland as pastor a couple more days in order to take care of the increasing demands on a pastor's time here. —C. L. Snoeberger, Cumberland., Md., April 14.

Green Hill.—We are glad to welcome Brother and Sister Ira Eby who spent the winter with their granddaughter and family at Ridgely. The Sunday school gave an inspiring Christmas program in which both young and old took part; also a white offering was taken. The juniors have memorized the books of the Old and New Testaments and are starting to memorize the disciples in alphabetical order. The Aid has been doing very commendable work in the community; they contributed a comforter to the flood relief and lifted a special offering during the time of the recent flood. We were happy to see the generosity shown, $40 being the amount given. We have been discussing a community hall or something similar which we need badly for Sunday school and recreation for the children. The B. Y. P. D. had charge of the opening exercises Easter morning, also gave a program in the evening. Plans are under way for our Mother's Day program which the Sunday school gives every year in the afternoon.—Fannie Johnson, Green Hill, Md., April 12.

Manor congregation met in business meeting March 27 with Bro. Harry Rowland in charge. He was re-elected elder for another year. Bro. Geo. Baker was elected church trustee. Delegates to district meeting are Bro. Harry Highbarger and Sisters Ruth Reichard and Ruth Otto, with Bro. Wm. Kershner and Sisters Katie Miller and Ethel Thomas, alternates. Five letters of membership were granted. May 8 at 4 P. M. has been selected as the date for our communion service; and April 25 for communion at Sharpsburg. The appearance of the Downsville church has been improved by the erection of a platform, pulpit, adding pulpit chairs, library table and new floor covering for the aisles. The renovation was completed just before our series of meetings which began March 7 in charge of Bro. J. T. Glick of Bridgewater, Va. Bro. Glick preached eighteen gospel sermons during his two weeks' stay. He also visited in fifty or sixty homes. We worked earnestly for the salvation of souls as well as for the strengthening of the members. As a result of the meeting ten have been received into the church by baptism.—Naomi H. Coffman, Fairplay, Md., April 11.

Westernport.—The young people, on March 14, presented a very inspiring play, "The Witness." Our pre-Easter services were held March 23, 24, 25 and 26. These meetings were well attended. Easter Sunday morning, March 28, the children gave a beautiful program. The service in the evening was an illustrated sermon on "Passion Week and the Resurrection." On the following Tuesday evening the topic for the prayer meeting service was "The Appearances of the Risen Lord." Sunday evening, April 4, a Fanny Crosby song and worship program was given. The program was sponsored by our choir leader, Russell Devore, pianist, Ralph Fike, and the choir. All songs that were used were written by Fanny Crosby. Our pastor talked on the life of Fanny Crosby and gave the background of some of the songs she had written. We are studying the Book of James at our

prayer meetings on Tuesday evenings. It is a very interesting study and I am sure we will all be helped to understand more of God's Word by attending the prayer meeting service and Bible study.—Mrs. Dorsey Rogers. Westernport, Md., April 14.

Westminster.—The past three months have been full of rich spiritual blessings for our church. The Sunday morning services have been well attended. The pastor, Bro. A. Stauffer Curry, gives a short children's sermon before the regular sermon which is helping to interest the children in the church service. Jan. 10 the motion pictures of our Africa mission work were shown. Bro. I. S. Long of Baltimore preached a most inspiring sermon Jan. 12 in a special prayer service for the new year. Jan. 17 Bro. Robert L. Sherfy of Frederick, Md., exchanged pulpits with our pastor and brought us a spiritual message. The young married people's class had a get-together supper Jan. 20 with an interesting program. Jan. 24 the young people had charge of the evening services and three young men from the seminary spoke. The Men's Work had Dr. Shroyer from the seminary as the speaker at their meeting Jan. 27. The Women's Work held their annual meeting Jan. 29 in the form of a covered dish supper. The aims and plans of each department were given by the directors of the different departments. Mrs. Geo. A. Early was re-elected director of Women's Work. The B. Y. P. D. had some splendid discussions at their meetings in February on International Relations. The discussions were climaxed on Feb. 28 by the presentation of the peace play, 1918 and Now. In March the story of the American Negro was reviewed at one meeting and another Sunday lantern slides of the women of other countries were shown. Feb. 14 the missionary society presented the play, The Persecution of African Christians, and a good offering was received for the women's project. The World Day of Prayer service was held in our church with good attendance. March 6 Bro. Dan West met the B. Y. P. D. leaders of the district here in a peace conference which was most instructive and inspiring. Our church greatly enjoyed the concerts this winter of two of our college choirs: Juniata on Feb. 2 and Elizabethtown March 7. Bro. McKinley Coffman of Troutville, Va., held evangelistic services March 21 to April 4. He labored earnestly and preached the Word with power. Seven were received into the church by baptism. At a council meeting of the Meadow Branch congregation April 7 it was decided to organize Westminster as a separate congregation. Eld. Geo. A. Early was elected elder of the new organization and all other officers and committees continued until their time expires. Five trustees were elected: Frank Garner, Edgar Royer, Harry Yingling, John Beard, Jesse C. Royer. Delegates to district meeting are: Bro. A. Stauffer Curry and Bro. H. Edgar Royer; Eld. Geo. A. Early and Eld. L. H. Brumbaugh, alternates.—Mrs. H. Edgar Royer, Westminster, Md., April 10.

MICHIGAN

Buchanan.—Under the leadership of Brother and Sister Chas. Light of Sturgis the work at Buchanan is growing. The evening services are as well or better attended than the morning. A few Sundays before Easter the pastor gave us a very helpful outline and explanation of the Passion Week which not only helped our younger people but also some of the older ones. Our love feast will be held May 1 at 7 P. M. We are planning a Mother's Day program, also looking forward to a Vacation Bible School. A number of our children and young people are planning to go to Camp Mack this summer. We find our teachers' meetings, held once a month, to be very helpful. The Ladies' Aid under the leadership of Sister Conard has been very busy this winter and still has much work to do.—Grace Weaver, Buchanan, Mich., April 11.

Grand Rapids church enjoyed a very happy Easter season. Bro. Forror was with us during Holy Week, preaching each evening and being helpful in the homes. Two were anointed and two were baptized. We held our communion service on Saturday evening preceding Easter. The choir enjoyed Easter breakfast at the church. They rendered the cantata, Eastertide, at the evening service. We are trying to lift our indebtedness on the church so that we may have a full-time pastor and do much greater work in our community and elsewhere. We are now planning a homecoming to be held May 2. Bro. Kurtz will be with us both morning and afternoon; basket dinner at noon. Lillie Overholt has been appointed children's worker. The ladies have adopted the cent a meal method; they have held two bake sales.—Grace Oaks, Grand Rapids, Mich., April 15.

New Haven.—The men of the church put on a special program on the Sunday before Thanksgiving. It consisted of readings, stories and songs in keeping with the day. They met and cut wood for the church. Now they have planned to repaint the church building. On Dec. 20 the children put on a Christmas program. The young people planned the Easter program and now the mothers are preparing the Mother's Day program. Our school took up an offering of $40 for the flood sufferers and the women's organization also sent a comforter. The Ladies' Aid Society reorganized the first part of March. At our recent members' meeting the church officers whose terms had expired were re-elected and delegates to district meeting were chosen. It was decided to have a love feast some time this summer, the date to be announced later.—Lois Sherrick, Carson City, Mich., April 14.

OKLAHOMA

Oklahoma City church has chosen the following officers for 1937: Elder, Ora Huston; clerk, Ruth Keel; Messenger agent, Gladys Rush; correspondent, Loretta Huffman. We feel that our choice of officers has been a wise one as each is indeed filling his place to the best of his ability.—Loretta Huffman, Oklahoma City, Okla., April 13.

PENNSYLVANIA

Hatfield congregation met in council with our elder, Norman S. Frederick, presiding. This was a busy day on account of the work usually presenting itself from our spring council. Delegates to district meeting are Brethren Norman S. Frederick and the writer; alternates, Brethren Frank Munzinger and David N. Cassel. One query will be sent to district meeting. Our love feast will be held on April 24 at the Hatfield house.—J. Herman Rosenberger, Souderton, Pa., April 12.

Huntsdale church met in council April 5. Our love feast will be held May 22 at 6:30 P. M. We decided to represent by letter at Annual Conference this year. Our Ladies' Aid is kept busy quilting; they meet every Wednesday afternoon. The Sunday school is increasing in attendance and interest with Bro. E. L. Mellinger as superintendent. We elected Bro. John A. Leer assistant superintendent to fill a vacancy. We also decided to have an evangelistic meeting.—Mrs. A. A. Evans, Carlisle, Pa., April 12.

Long Run.—Eld. Samuel G. Meyers brought the message, Jesus at Home. Services were also held at Zimmermans church. Revival meetings will begin May 2, conducted by Greene Shively from Uniontown. Sunday school will be held at 9:30, with services following.—Mrs. Quinton A. Kunkle, Parryville, Pa., April 13.

Mechanic Grove.—On Sunday evening, April 4, more than fifty ministers of Lancaster County from many denominations exchanged pulpits. Rev. White of our local Methodist church, and our pastor, Bro. R. P. Bucher, exchanged pulpits for the evening service. Rev. White gave us a fine message. At our recent council meeting Bro. Wm. Bucher and Bro. Lester Schreiber were elected delegates to district meeting. Our revival meeting will begin May 9 with Bro. Edw. Stump of North Liberty, Ind., evangelist. On June 5 at 7 P. M. we will have our love feast, preceded by a self-examination service at 2 P. M.—Martha A. Bucher, Quarryville, Pa., April 12.

Pleasant Hill congregation met in council March 26 at Pleasant Hill. We decided to change the date of our love feast, which will be held May 9, self-examination service at 10 A. M., love feast at 6 P. M. Sunday school will be held as usual at 9 A. M.—Paul K. Newcomer, Spring Grove, Pa., April 13.

Rouzerville church held a revival meeting beginning Feb. 21 and continuing until March 8. Our evangelist was Bro. O. H. Hassinger from the Boiling Springs congregation. The meetings were well attended and a highly spiritual interest prevailed. Ten were received into the fold, one received on former baptism. We all rejoiced greatly for these new members.—Mr. M. E. West, Waynesboro, Pa., April 2.

Springville church met in council March 22. Our delegates to district meeting are R. P. Royer, Israel Mohler, Sara Bollinger. We expect to open a series of evangelistic meetings at the Blainsport house May 24 with S. C. Godfrey of Red Lion, Pa., as evangelist. Our love feast will be held at Mohlers house May 18 and 19 at 10 A. M.—Mrs. Abram G. Zug, Lincoln, Pa., April 13.

Windber church enjoyed a successful revival from March 8 to March 21 with Bro. C. C. Sollenherger from the Uniontown church, evangelist. His sermons each evening were inspiring as well as instructive. The attendance and interest were excellent throughout the meeting in spite of inclement weather part of the time. We were also greatly benefited by the help of Sister M. A. Huggins from Brooklyn, N. Y., who directed the music. As a direct result of the meeting nineteen were baptized, one was received by former baptism and five were received by letter. We held our spring love feast and communion service on the last day of our revival, March 21. This was largely attended. The churches of our town held union Holy Week services with a three-hour service on Good Friday. The children, assisted by the junior choir, presented the program on Easter morning with a songalog in the evening by the adult choir. Our pastor, Bro. Hertzler, dedicated a new pulpit Bible, a gift of one of the families, at the morning service. In Decemher we were the recipient of a beautiful hand painting of the Good Shepherd, the gift of another family.—Ruth Berkey, Windber, Pa., April 5.

VIRGINIA

Summit church has been progressing much the same as last year. Some of our young people however are away at school, while others are working in different localities. We are also saddened by the death of two of our most efficient members in the last few months. Our council met April 4. The young people gave a play on Easter night entitled Barabbas. Last Wednesday Mrs. Hopkins, an able W. C. T. U. worker, met with our organization and gave some very practical information. Our Aid Society is growing in numbers and planning more work this year under the supervision of Mrs. J. T. Glick. A number of our young people are attending a training class in Harrisonburg this week. Delegates to district meeting are W. J. Glick and S. I. Cline, with W. A. Craun, S. F. Wise and C. Frank Craun, alternates. Our love feast will be held April 24 at 6:30 P. M. —Mrs. H. E. Cline, Weyers Cave, Va., April 8.

WASHINGTON

Tacoma church the past week has had a series of meetings conducted by Bro. Paul Longenecker, district field worker from Yakima, Wash. The meetings closed the evening of April 4 with a love feast at which Bro. Longenecker officiated. Several brethren from Seattle were present for the love feast. Our meetings we believe have been profitable spiritually and we were considerably encouraged by the sermons and visits of our brother. We also appreciate the coming of two mem-

bers from other localities, which adds to our small membership.—W. H. Greenawalt, Tacoma, Wash., April 5.

WEST VIRGINIA

White Pine.—Bro. B. B. Ludwick began a series of evangelistic meetings at this church Oct. 4 and continued until the 18th, closing with a love feast in the evening. As a result of the meeting five were baptized and communed that day. Another applicant was baptized later. Oct. 11 we bad an all-day meeting at the church with three sermons by Bro. Ludwick. A basket dinner was much enjoyed, as we had with us friends and relations, tbe Arnolds from Kitzmiller and Petersburg, and the Parkers from Mt. Storm. They are fine musicians and entertained us during the services. This is our third reunion with these gifted people and we are looking forward to another one sometime tbis year. Bro. Ludwick is an earnest worker in tbe cause of Cbrist and the cburch and preaches with power. The young people organized the B. Y. P. D. Nov. 29 and elected Bro. I. L. Hockman, president. The choir from Westernport, Md., with their director, Bro. Russell Devore, and Pastor Newton D. Cosner, came Jan. 8 and rendered a Christmas cantata. In February the young people of Tearcoat with their pastor, Bro. Carter, brougbt us a message in the form of a play, The Eleventh Mayor. At the spring council in March we reorganized our Sunday school electing the same officers, with C. L. Cunningham, superintendent. We also decided to secure a pastor for one year and Bro. Raymond Martin was chosen. We also re-elected Bro. W. W. Bane, elder, for one year. The young people had a good Easter program consisting of scripture, talks, reading, music and prayer.—Sarah C. Cunningbam, Purgitsville, W. Va., April 8.

WISCONSIN

Stanley church met in council March 23. In the absence of our elder, Bro. Lewis Hyde, our pastor, presided. A number of our members have gone westward and settled in Oregon and Washington, while others are contemplating the move. The question of a series of meetings was raised and it was decided to have a joint meeting of the three churches to be held in the Stanley church; time to be decided when we can secure an evangelist. The church decided to retain our pastor for anotber year. It was also decided to adopt the ministerial placement and policy plan of the Conference of 1936. As our pastor has continued his work four years without a vacation, he has asked to be allowed six weeks in order that he may be able to attend the Conference in Idaho and also visit tbeir children in California. A special service was held on Good Friday evening. Afterward a mother and her son and daughter were baptized. The young people are responding with the penny-a-day project and we believe there is a brighter day ahead for the Stanley churcb. This change bas been brought about by a lift from tbe Mission Board.—Mrs. Jacob Winkler, Stanley, Wis., April 3.

The Church of the Brethren

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (Jobn 5:28, 29; 1 Tbess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; Jobn 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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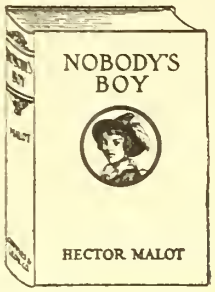
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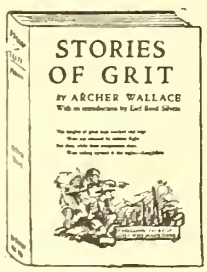
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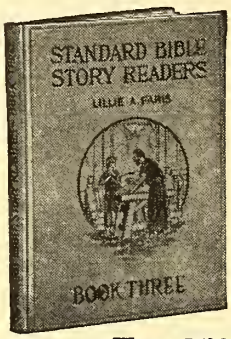
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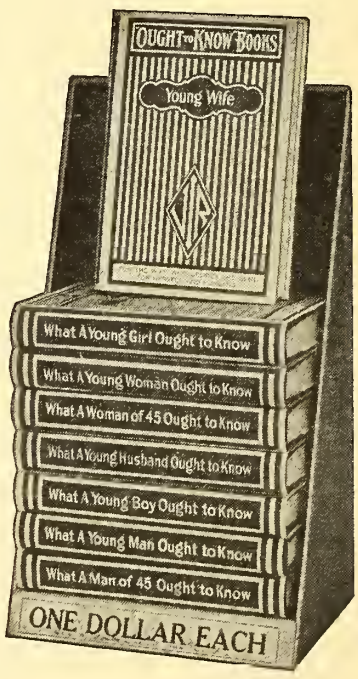
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., May 8, 1937 | No. 19



"THERE IS NO PLACE LIKE HOME"

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"So is the kingdom of God as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."—A. S. V.



"It is with the Realm of God as when a man has sown seed upon earth; he sleeps at night and rises by day, and the seed sprouts and shoots up—he knows not how." —James Moffatt Translation.

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Man alone can not grow corn. Man plants the good seed in good soil and the harvest comes. We know not how. The church alone can not save souls or redeem the world. The church sows the seed and the harvest comes. We know not how.

Paul was a great glory land farmer. A great host of others have gone before us. Livingstone, Carey, Moffatt, McCann, Stover, Heckman and our forefathers who pioneered in America. All the servants of Christ today who patiently sow the seed are glory land farmers.

You too may be a glory farmer. May 23 is the date for the Annual Conference Offering. With the money given then the seed will be sown by our missionaries now on the fields, by new missionaries to be sent, by our Bethany Biblical Seminary, by our Christian Education and the whole brotherhood program.

How much seed will you sow? One dollar will support the whole program of the church for two minutes. Think what that means. By your offering you may bear the cost of a great seed sowing program for full two minutes. Ten dollars will provide for twenty minutes. Have you been touched by the power of the Holy Spirit as was St. Paul when he said, "Unto me, . . . was this grace given, that I should preach . . . the unsearchable riches of Christ."

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

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Vol. 86 Elgin, Ill., May 8, 1937 No. 19

EDITORIAL

Longing for Quiet Goodness

Do you remember the objective in Paul's mind when he exhorted the young pastor at Ephesus that prayers be made for all that are in authority? "That we may lead a quiet and peaceable life in all godliness and honesty."

So that's what kings and presidents are for? And all entrusted with supervising the fortunes of the rest of us? They are set to guide us in the art of upright living, simple, quiet, honest living.

Then that must be the unpretentious thing that we ourselves should aspire to, most of all. And the ideal to keep in the forefront of whatever responsibilities for leadership may come to us.

Quiet and peaceable lives, lives lived in all godliness and honesty—there is nothing our times need so much as that. E. F.

Man and His Years

THERE are tests for maturity and senility to which most men conform. Thus the young man is reckoned to become of age at twenty-one. But that this figure is an arbitrary one is patently evident to all who have taken the trouble to observe how young men at the age set for maturity vary with respect to training and natural endowment.

The age for retirement is not quite so definitely fixed. Some years ago a certain doctor gained notoriety by suggesting that sixty years is the limit of man's usefulness. From sixty-five to seventy years seems to be the time most commonly accepted as the time for retirement. And yet, with what sublime increase of the higher power some people pass the mark set for senility!

Thus of Goethe's years beyond seventy it is written: "It is to this last period, too, that we owe the Conversations with Eckermann, which have preserved to us much keen criticism of men and things, for during these declining years he continued to be in closest touch with the intellectual movements of his own country and of others."

Of Bible worthies, who has not heard of such vigorous octogenarians as Abraham, Moses, Joshua and Caleb? But this is not a special plea for old men. It is primarily a reminder that whether young or old, there are exceptions to the rule. Brilliant things have been accomplished before conventional twenty-one, just as great contributions have been made after the usual time set for retirement. The really significant factor is the man—not his years. H. A. B.

Mothers Should Be Wise Also

WILL the mothers of the church forgive us, if we have a different word for them this time? A word we have never said to them before, because we were afraid? Perhaps we should still be afraid to say it, but we think it better to trust them to understand. And understanding, to forgive.

Not one jot or tittle do we take back of all that we have ever said, and it has been much, in appreciation of mother love. It is the top-notch type of all that is finest in self-denying sacrificial service. It is the nearest approach in human relations to that basic quality which is perfect in God alone. God *is* love. So are mothers, almost.

But mothers can do one thing which God can not. They do not, perhaps, quite equal fathers in this regard. But even they can sometimes act foolishly. It would be far better if they were always wise. A case or two from recent contacts will illustrate the point.

One of the best mothers we ever knew has a son who clerks in a store a few blocks from home. On Saturday nights there is much extra work to do. After the doors are finally closed to the public, there is cleaning up and arranging of the goods in order, so that

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

sometimes it is as late as one o'clock when the son gets in. But no matter how late it is that mother stays up to await his coming. She *never* goes to bed until she sees her boy safe within the shelter of the home.

Such devotion as this, God bless her, must warm the cockles of any heart. Yet it leaves something to be desired. And that something concerns not the effect of this practice upon her own health and strength. There is little point or profit in urging mothers to take care of themselves. They are not built that way. And don't we all know that we would not love them quite so much if they listened to our warnings? The different word we want to say to them has to do with the effect of their unreasoning and unreasonable anxiety —upon the boy. We plead for him.

No doubt this particular son fully appreciates his mother's concern, but unless he is very different from most sons he would think more highly of her if her devotion were matched by other qualities he prizes. Tangible evidence, for instance, of more confidence in him. Does she think of him still as a babe-in-arms unable to exist without her constant care? Doesn't she know that he is almost a man now, altogether one in his own eyes? Which is it that she doubts, his ability or his integrity, or both? Sons like to be trusted, as well as loved. The sterner virtues, as a rule, have a stronger hold on their esteem than the soft and sentimental ones. Mothers should covet, and deserve, the admiration of their sons, as well as their affection.

Our thought turns to another son and another mother, a mother who came from the east to visit her son in the west. She found customs and conventions different from those which prevailed in her home community. She saw the officiating minister at a wedding gowned in a clerical robe, very simple and graceful withal, but nevertheless a robe. She heard music soft and sweet and soothing, but different from what she knew at home. The son feared that these new and different things might offend her. Did they? On the contrary she thought them beautiful and impressive.

And the son—was he ashamed of his mother's old-fashioned dress and ways? Not a bit of it. He was proud of her, in the best sense of that word he was proud of her, and happy to introduce her to his most cultured friends. How could he help loving her all the more for being so sensible as well as good?

So there's our different word, mothers. Can you forgive us for saying it? E. F.

A Reader Speaks Up

It was in a valued exchange that we found the following from a reader: "In my judgment there is still too much space taken up with articles written by those who live, in their mind at least, too far from the scene of action."

And then this frank reader we are quoting went the second mile when he continued: "Most of the speeches at church conferences and other gatherings are made by men who are in the larger and better-paid charges, who have somewhat lost touch with the country sections. I am wondering why once in a while some common plug who has been called small simply because his salary was small, is not called upon to give his views on some of these country problems. All the brains are not in the county seat or in Chicago."

We are leaving writers and program makers to guess why the words of this forthright reader are given space here. H. A. B.

Liquor Propaganda

Of paramount significance in the development of the liquor problem since repeal has been the increasing evidence that the liquor interests are doing all in their power to influence and bring pressure to bear upon various sources of factual information generally regarded by the public as impartial and unbiased.

Among others, the activities of the liquor propagandists in this field, according to the findings of this division of the American Business Men's Research Foundation, are the following:

(1) A nationwide attempt to silence or subsidize newspapers in their record of and comment upon results of the relegalized traffic in intoxicants, including the entire range of the American press, from metropolitan papers down to the humblest country weeklies.

(2) Attempts to place in an embarrassing position, educators who would otherwise speak frankly and fearlessly on the effects of alcohol and the traffic, through legislative enactments specifically allotting liquor taxes for school purposes.

(3) Attempts to intimidate legislative members by official trade demands and presentation of liquor propaganda.

(4) Attempts to give appearance of government sponsorship to liquor-selling methods and promotion programs. Attempts to imply government sponsorship by appointments of former government officials to liquor organization positions.

(5) "Boring from within" strategy, or efforts to dupe business groups, fraternal orders, churches, etc., into sanctioning and supporting the liquor traffic. Attempts to influence National Safety Council to suppress reference to beer in accident reports.

(6) Attempts to mislead prospective customers recruited from the nondrinking classes, especially among youth and women; unwarranted claims and unscrupulous cleverness of appeal in countless display advertisements in the press, on billboards, mail-order folders, etc.—*American Business Men's Research Foundation.*

THE GENERAL FORUM

When I Go Home

BY ROBERT BYRD

When I go home . . .
Somebody meets me at the door
And gently clasps my outstretched hand,
Then whispers greetings o'er and o'er
That only love can understand.
Somebody lends a sunny smile,
A smile of love made just for me,
Which brightens up the weary mile
And stills my wild and stormy sea.

When I go home . . .
I feel secure from storms of doubt,
A settled calm I feel within,
A love gate keeps the tempter out.
I tread the paths where God has been.
My heart grows young and throbs with joy
When by my fire I sit and talk
Or climb the hills with buddy boy
Or out within the forest walk.

When I go home . . .
I sit at tables simply spread,
And breathe a short but grateful prayer,
Then taste of heaven's sweetest bread,
For God and all his hosts are there.
Soft steps resound upon my ears,
Sweet voices call from heaven's dome;
I know that through the coming years
I'll find no sweeter place than home.

Junior, W. Va.

Mothers Are Needed

BY FAITH SWIHART WEIGOLD

THE cry *Mothers Are Needed* could ring equally well for fathers—we need both, for mothers and fathers with true home ideals are our hope.

We are facing strenuous days. Perilous times are these. Mothers of this generation are breaking down seriously, and we have now to rear our tender charges under conditions much more serious than was that under which we were reared; and it appears we face our tasks with less decision than did our mothers. Christian mothers, we must be awake! Our duty is to keep inviolate the trust God puts into our hands. We dare not regard our own ease and security as preceding that of the little ones being shaped for eternity. Our work is an eternity work.

God has seen fit to entrust into my care two little girls. It is my task to direct and train them in the way of beautiful and helpful life. What they become will largely be a reflex from what I am planting in them. If I fail in my obligation to them, I shall be guilty before God. They are my clay to shape into objects of beauty, or mar into destruction; and if I neglect my duty to them I am responsible for the loss. If I do faithfully my task, then is my companionship and my love theirs; if I slip that duty aside and neglect them, my companionship will be supplanted by that of others of their own choosing, and frequently their choice is that of one unsuited to their good.

This thing occurs: a mother not feeling the weight of motherhood, often permits the little one of her begetting to go unchaperoned, perhaps with a nickel in dimpled little hand to see a movie—there to absorb whatever is on the screen—good or bad. If mothers mean to use the pictures in their task of training, they should do it discreetly.

Our Christian obligations go farther than food, shelter and raiment. They elevate the true and beautiful. They prompt one's selection of music, story, life, scenery, foliage, flowers, odors, tones and colors. The home is where beautiful growth is carefully nourished.

This story came over the radio recently illustrating why many people do not love the Bible. It said a young man met a beautiful young lady. They learned to love each other. Once he said: "Have you read a certain book?" calling it by name. She said: "No, but I have it in my library." He said, "I happen to be the author of that book."

If we love God we are interested in all of his work. The home is part of his work—the product of the good home is the grandest accomplishment of this life. If it be parent and child, how sweet their companionship! If it be with God, how interesting is his Book! If it be sweet music we can not be satisfied with stale trash! If we seek that which fills us with new longings of beauty and truth, we can not be filled! If we have the natural love for our little ones, we can not be inattentive to noble impulses.

Sisters, we have the task of tasks—the next generation is our product. That generation lies charged to our account and we dare not allow careless indifference to overthrow us in our responsibility. This call remains: *We need mothers!*

Glendale, Ariz.

The Love of God

BY D. E. CRIPE

IT was in the night he talked with Nicodemus that Jesus, by the authority of heaven, spoke these gracious words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This truth of the love of God for the world was then spoken for the first time. It has been a comfort and consolation to the Christian from that day to this.

Yet the disciples did not fully understand the far-reaching meaning of the words. They thought salvation was for the Jews only, and that the world God loved was the world of the Jews; that there was no salvation for the gentiles, and that God had no love for them. Later on these disciples learned that salvation was for the gentiles as well as for the Jews, and that God loved them also.

There was still another class of people of whom perhaps the disciples never thought in connection with salvation. These were the sad, unfavored ones who had lived and died before Christ had come to earth. For four thousand years people were born, lived and died without promise, without hope, and without God in the world. The sin of Adam's transgression had separated them from God, and while that sin remained there was no salvation for them. If they could be saved with that sin weighting them down, the world would not have needed a Savior.

And yet who could conceive of a loving and just God who would consign to endless destruction millions of human beings who had no opportunity of being saved? Jesus never said much to his disciples about those people who had died before his coming. He did mention Tyre and Sidon, Nineveh, Sodom and Gomorrah, and spoke of a judgment which was awaiting them. Perhaps Jesus said so little to his disciples about the unsaved dead because man in the flesh can do nothing for them. But it was revealed to at least some of the apostles that in his love and his wisdom God had not forgotten those unsaved people.

In writing to the gentile Christians Peter thought it well to explain God's dealing with the people who had lived and died before Christ atoned for the Adamic sin. He reminded them that after Christ had been put to death in the flesh, he was quickened by the Spirit, by which also he went and preached to the spirits in prison; who sometime were disobedient when once the longsuffering of God waited in the days of Noah while the ark was being prepared (1 Peter 3: 19, 20).

Noah had preached to some, and could offer them a temporal salvation from the flood in the ark, which was all the blessing he himself received. They would not accept this salvation, and perished. Their spirits were not in prison as a punishment for their sin. Sometimes a prison is a shelter of safety, as it was to Paul in Cæsarea, to Luther while translating the Bible. Here these spirits were secure from the enemy of souls, and not one could wander away and be lost.

Later in the same epistle (1 Peter 4: 6), Peter refers to this subject again, after mentioning that the quick and the dead are to be judged, and says: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

Here Peter makes a broader statement, saying the gospel was preached to "them that are dead," which includes the entire human family that died before Christ atoned for the sin of the world, those who had no Christ to accept in their lifetime. This does not apply to those who have lived on earth since Christ made the atonement on the cross.

We are told that Christ preached the gospel to the spirits in prison. That God gave his Son, and whosoever believeth in him should not perish, but have everlasting life. It was as easy for Christ in the Spirit to preach to the spirits in prison, as it was to preach to men in the flesh. Those who were in the spirit were as free to choose to believe on Christ, or to reject him as were those who were still in the flesh. Thus did God in his great wisdom and mercy give to the antedeluvian world, and to all the human race who lived after the flood down to the time of Christ, the same privilege to be saved as he did to those who were here in the flesh.

Paul seems to have had the same knowledge in regard to these unsaved people as Peter had. In writing to the gentile church at Ephesus he says: "Now that he ascended, what is it but that he also descended first into the lower part of the earth" (Eph. 4: 9)? Paul does not tell us why Christ descended into the lower part of the earth but we know that in his earthly ministry he never went so far that he did not find some one who needed him. And we can be sure some mission of mercy called him there. This was before his ascension, and may

The Hooked Rug

(To Mrs. Winona Miller)

BY MARY STONER WINE

The fragments of silk all faded and worn
With dye that is fadeless, the colors transform
To green and to yellow, to black and to blues,
To taupe and to golden and rose-colored hues.
Then into the pattern she patiently weaves
The flowers, the petals, the stems and the leaves.
While carefully hiding all edges and seams
The mother is weaving fond mem'ries and dreams,
Fond mem'ries so precious, when her baby dear
Was in her "red rockie," so happy so near,
And now for that baby, a fond mother too,
Her mother is hooking a rug bright and new!
And though she is busy with toiling all day,
She weaves in the shadows and calls it her play.
For is she not dreaming, sweet dreams for her own,
Sweet hopes for the future and her little home?
Each line is a memory, each stitch is a dream,
From leaf and from petal a mother's love gleam.
The background and border all tell of her care,
Each flower and blossom a mother's fond prayer.
O rug of fair beauty, the love that you hold
Is precious, and richer than treasures of gold.

Covington, Ohio.

have been the time when "He led captivity captive, and gave gifts unto me." Perhaps this was at the time his overwearied body was resting in the tomb.

It is much to know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But to know that his love was so great and far-reaching that he gave every human being born into the world, the privilege of being saved, makes his love wide as the heavens, and it is a privilege and a joy to love such a loving Father.

John, the loving and beloved disciple, the last of the apostles, in his old age, when he had seen so much of God's dealing with his children and his love and mercy to them, and had seen the blessings that are prepared for the faithful, was made to exclaim what no priest or prophet ever uttered, *God is love!* And as upon second thought he repeated, *God is love,* O that men everywhere would love God!

Wichita, Kans.

Our Older Mothers—And Grandmothers

BY MARY POLK ELLENBERGER

Said at a Mothers and Daughters' Banquet

I HAVE been wondering why the committee selected *ME* to greet *US*. Perhaps they remembered we have had similar experiences; we have traveled that long road called the "Path of Life."

Many times it has been hard and rough, and the clouds hung low, but always there were friends who cheered and encouraged us onward.

There were valleys so dark, yea even the valley of the "Shadow of Death," so sombre that we had to grope our way, but never so gloomy but that we gathered the white flowers of hope and held them to our hearts.

The hills too were steep and wearisome, but ambition, faith and aspiration for our loved ones gave us strength to climb on.

Our joys too have been of much the same nature; we have carried like burdens, and have undergone the experiences common to womanhood in our day and generation. This being the case, no doubt the committee realized that a strong bond of love, sympathy and understanding exists between us that only God and the older mothers understand.

We have "looked unto the hills" for strength, until now we stand upon the summit of the hill of life; from that we can look both ways.

Upon the crest of that hill—for those who have lived well, is the crown of achievement studded with gems of precious memories. Looking backward, the rough road, the dark valleys, the steep hills have receded, and are shrouded and softened by the purple mist of time.

While looking forward with the eye of hope and faith we strive to pierce the veil between us and the promised land.

Hence it is with real pleasure that we bring a greeting to our older mothers and our grandmothers.

We greet you with love and reverence—you who have born the heat and the burden of the day, whose tasks of love and sacrifice are about finished. Yet a little while you linger with us, loath to leave this world where God speaks from every side in many different languages; "where earth's crammed with heaven and every common bush is afire with God." This world you have helped to make better and more beautiful; thus you are loath to leave loved ones here even while yearning to meet those gone before.

Yet a little time you tarry with those to whom you gave life, yea, and a lifetime of service as well, and now are lending a kindly helping hand to the manifold duties about you. Your presence is a benediction to those who come after you, a noble example of fortitude and loyalty to those who are to carry on after you are gone. Our grandmothers—we use the term advisedly, "for after all a grandmother is a parent whose continued love and kindness makes her grand"; for she has achieved the object of her being, has realized her high and holy purpose, and has reached her goal in life.

Old Mothers

"I love old mothers, mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.

"There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep unfaltering eyes,
That far outreaches earth's philosophies.

"Time with caressing touch about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend sweetness to their speech.

"Old mothers, as they pass with slow timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers! As they pass one sees again
Old gardens, winding paths, and old roses and old loves."

Our older mothers and grandmothers, may God bless you with love, peace, happiness and comfort during the brief interlude between your busier years and that day, when the very last of earth's alloy is burned out by divine fire; when the ship of silver sails and soundless oars shall come to bear you, unafraid, away upon your last great adventure, over the silent river where the rays from your life's slow descending sun cast irridescent tints upon the darkling waters that lap the golden shore.

And when at last you reach the portals of the "Gates Ajar" through which you will pass from our

earthly vision forever, may you hear that welcome plaudit: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

A mother's heart! So like God's own it is! True motherhood has touched his garment's hem for strength and wisdom. And I'm quite sure, we honor him today in honoring them. Our older mothers, our truest and tenderest wishes are yours.

Tekamah, Nebr.

The Forgotten Lemons

BY GEORGE W. TUTTLE

We discovered them only yesterday; two layers of forgotten lemons. Once they were the choicest of fruit, juicy and delightful, but now they are withered and worthless. We had other lemons curing and it chanced that this lot had become covered with old gunny sacks and so, in accordance with the old proverb, "Out of sight, out of mind," the lemons had been forgotten until their hiding place was uncovered many months later.

What of our good intentions? Do they ever become covered and forgotten, left to wither and die? Are they ever covered with the sacks of pleasure or of selfish ambition, or even with some blanket of foolish self-conceit or of pride? Good intention seed must be planted or it loses its germinating powers and becomes as worthless as were those forgotten lemons.

What of that deed of kindness we planned only yesterday? Did we not plan to put heart o'cheer into a weary fellow traveler, or to make victory more easy for some one who was sorely tempted? Will the deed come to fruition today or will the sacks of thoughtlessness and forgetfulness soon cover it, and the intended kindly deed fade away into oblivion? The juice of human kindness and of God-given love for others must needs flow freely. "Freely ye have received; freely give." Mark you that those lemons had received freely; sun, water, fertilizer, care, etc. Freely they would have given had they not been covered and forgotten, and thus withered and lost.

Deferred duties often wither until they seem nondesirable and juiceless in our lives. Why not respond swiftly to the call of duty? The "living present" means today, not tomorrow. Surely the Bible injunction to do good as we have opportunity means to do good today.

The witness we should bear in prayer meeting becomes warm and living and vital if spoken now: a testimony to the goodness and care of our Father, praise for new light and peace, or possibly an acknowledgment of the joy that comes to us in fellowship with those who love our Lord. Speak out today before experiences wither and seem to lose their juice and joy.

Past blessings and joys should not be forgotten like those lemons. Shall we not cultivate a lively sense of gratitude that looks back joyfully over past blessings, and that exclaims? "There hath not failed one word of all his good promise."

Pasadena, Calif.

Conference Business

REPORT OF COMMITTEE ON CHURCH DISCIPLINE

To the Annual Conference of 1937:

We, your committee appointed by Conference of 1935, to study the topic of Church Discipline, desire to offer the following statement:

A Summary of Principles

The New Testament gives abundant evidence for church discipline. There are two reasons for church discipline: first, to save the wrongdoer (2 Thess. 3: 11-15; 1 Thess. 5: 14; 2 Cor. 2: 5-11); and second, to maintain the moral standards of the church (1 Cor. 5).

Who should be disciplined? All persons come short of perfection but not all persons should be disciplined by the church. There are two kinds of sins: (1) Sins of nonspirituality, the shortcoming of the saints, who live moral lives but not perfect lives. For these we have the regular services and the ordinances of the church for the "edification of the saints." (2) There are also sins of immorality, the acts that fall below the standard of decency or morality, or the code of respectability that is necessary for the Christian. Persons who disgrace themselves and the church by doing the immoral or unchristian act should be disciplined.

Basic Law of Church Government

Jesus, in the eighteenth chapter of Matthew, gives to us the basic law for living with others in the kingdom of grace. We reaffirm our acceptance of this principle to guide us in our relationships with each other. If this direction is followed there will be little difficulty between members of the body of Christ. If members refuse to follow this direction, the church is directed to proceed with disciplinary measures (Matt. 18: 17).

Methods of Procedure

The responsibility for guiding church life rests primarily on the elders and pastors (2 Tim. 4: 1-5). Over a period of years the character of church life will be largely determined by the example and teaching of the official body and by their methods of church government. The faithful minister can not be negligent or unconcerned about the sins of the members of the church (Acts 20: 26-32).

The duty of helping maintain a high standard of conduct rests upon every member of the church. Every member should be faithful to the teaching of Matthew 18 and to the teaching of the Word concerning proper conduct on the part of Christians. If any member discovers cases of sin in the church, if it is possible for him to convert such a sinner, that member has done a good deed (James 5: 19, 20). If he feels that the matter is too great for him individually, let him, after much prayer, tell it to the elder or pastor of the church or both.

Let pastors and elders receive seriously all information and complaints about the conduct and order in the churches under their care, and proceed with prayer and the direc-

tion of the Holy Spirit. Tactful, prayerful procedure on the part of pastors and elders will be able to correct most minor offenses. In case of grave offenses, or where the pastor or elder fails to convert the erring member, they should counsel the official body and the church, and, with the direction of the Holy Spirit, work for the good of the individual members and for the purity of the church.

Let the elders take mutual counsel in the elders' meetings of the district, and there mature any necessary policies in regard to the conduct and practices of the churches under their charge. If any congregations of the district become out of sympathy with the churches of the district or with the brotherhood, the elders of the district possess authority to deal with such congregations.

We recommend a careful study of the history of the church and of our Annual Meeting Minutes as safe counsels for shaping the religious life of the church. We urge a faithful study of Scriptures, that we may know the will of God concerning the conduct of the individual and the church.

Conclusion

In conclusion we would impress upon the minds of our members that the great remedy for the evils of worldliness is to be absorbed in the great work that Christ has left us to do (Matt. 28: 19, 20). Our greatest need in our brotherhood is for a revival of spiritual life and a rededication of life to the kingdom of God (Matt. 6: 33).

F. E. Mallott,
Secretary of Committee.

Northern Virginia

Since the Annual Conference of the Church of the Brethren is one of the largest religious conventions in the world and represents an enormous investment of time, energy and money; and

Since this Conference has been and still is one of the most powerful influences in the church for unity and progress; and,

Since the Conference has become so large in attendance and so complex in its program, organization and interests; and,

Since a Conference with such large possibilities for the spiritual welfare of the church should always be managed and administered in such manner as will conserve for the brotherhood every possible advantage and value;

Therefore, we, the Unity congregation petition the Annual Conference of 1937 through the district conference of the Northern District of Virginia, to appoint a committee of five competent brethren to make a comprehensive study of our Annual Conference and its relation to the program of the church. We request that this committee be instructed to bring recommendations to the Conference of 1938 and it be directed to give particular attention to the following problems:

1. The plan of the general management of the Conference as regards suitable location and proper accommodations for the Conference and the work which it is expected to accomplish.

2. The plan and method of building and administering the Conference program.

3. The execution of Conference decisions, the promotion of movements inaugurated by Conference action, and the general supervision of the organization and machinery which is involved in holding a successful and stimulating Conference.

4. The duties of Conference officers in relation to the Conference and to the brotherhood at large.

Passed to Annual Conference.

REPORT RE: FRATERNAL RELATIONS

There have been no significant developments in our fraternal relationships with the Progressive Brethren church during the year. We recommend that we reaffirm the provisions of our Conference report of 1936, assure the Brethren church of our spirit of brotherliness and co-operation, and continue our committee for the sake of such guidance as may be needed in this important area of our church life.

Fraternal Relations Committee.

ANSWER TO QUERY RE: HOME FOR SUPERANNUATED MINISTERS, MISSIONARIES AND TEACHERS

The General Boards have given careful study to the generous offer made by the District of Texas and Louisiana to use the Falfurrias Industrial School property as a home for superannuated ministers, missionaries and teachers, and report to the Conference of 1937:

1. We commend the district for its foresight in offering this property to the brotherhood and suggest that others might well do likewise in disposing of property when changing conditions lead to its disuse.

2. We do not at present see an open way to accept the property, but suggest that the district hold it for its own use and for future consideration in connection with plans the General Boards are contemplating for retired ministers, missionaries and teachers.

General Ministerial Board.
General Mission Board.
General Education Board.

ANSWER TO QUERY RE: ASSOCIATE MEMBERSHIP

The problem presented by this query is complex and we have found no plan which is altogether free from objection. We desire to urge caution in this matter in order to preserve harmony in the local congregation and conserve the positions and practices of the Church of the Brethren which are clearly scriptural.

We urge our churches to refrain from proselyting, but where there are members of other Christian bodies who desire to become members of the Church of the Brethren, that they be received in the regular way into full satisfactory church membership.

In congregations, however, where there are members of other denominations, who for good reason find fellowship in their own body impossible, and who desire to fellowship with the Church of the Brethren while maintaining membership in their own denomination, we recommend that, where it can be done without discord, local congregations be authorized to extend to such persons the opportunity of spiritual nurture and Christian fellowship as associates of the local church on such plan and conditions as are approved by the local congregation as being in harmony with the spirit of Christ and the purposes of the Church of the Brethren. In all such cases we urge that the local church satisfy itself that the person concerned is in good standing in his own denomination.

General Ministerial Board.

HOME AND FAMILY

Reminiscence of Mother

BY MAE B. GRAYBILL

I remember, I remember,
As this vision comes to me,
Of a sweet-faced little mother,
'Tis a treasured memory.

I can see her sitting there
In her favorite rocking chair,
Her hair is streaked with silver,
Her face is lined with care.

Her eyes expressed that something
Only a mother can possess,
Like windows of an open soul,
They revealed a holy loveliness.

Her hands, they were not beautiful,
Roughened from toil for years;
But they were gentle, loyal hands
As they dried my childish tears.

She taught me how to say
A little bedtime prayer,
It was like a fertile seed
That she had planted there.

She was richly blessed with gifts,
Worth far more than gold;
Of sacrifice and love,
And forgiveness uncontrolled.

As on through life I must go,
I know there will be no other,
My thanks to God, I do bestow,
For tender memories of mother.

Manheim, Pa.

Keeping Mother Alive

BY MAUD MOHLER TRIMMER

How still everything was now that the last guest had gone! And so empty. It was as if the house had a heart that had ceased to throb. Preceding the funeral and in the days just before neighbors and friends had come in to express their sympathy and offer help. It had been so hard to meet them that it was a relief to have them go, yet now that the hustle and bustle was over the loneliness of the remaining members of the family pressed down on them like a smothering blanket.

The family were all there, that is, father, John, Frances, Eloise and Harriet, but the most important one, the one who brought sunshine and joy to the home—mother—would never be there again. Her empty chair stood by the window where so often she sat mending or sewing watching for them to come struggling home from work. Eloise could not bear to look at that rocker. At the sight of it the dull, heavy pain in her heart grew intense. To relieve herself she rose and began straightening the room. The chairs that were carelessly grouped around the room where the callers had left them she put back in their places, a few inches from the wall, so that they would not rub the plaster, just as her mother had taught her. She bent down to pick up a carnation head and a bit of asparagus fern that had dropped from the funeral bouquets. She carried them to the fireplace and tossed them in.

Over the fireplace hung a portrait in oil of their mother that had been painted by an artist the summer before, a lifelike picture. Eloise looked at it, bowed her head and cried bitterly. Frances went to another room and came back with a piece of curtain net and covered the picture so that it could not be seen. Eloise longed to cry out and beg her to leave it exposed, for she longed to look on the dear face though it hurt like a knife thrust, but she could not speak. She ceased sobbing and went to her chair. Except for an occasional sob there was no sound in the room.

"The clock has stopped," said Harriet at last, looking at the little clock on the mantel, the one mother always wound. "I will start it."

"No," protested John. "Let it alone. We will leave mother's things just as she left them."

Father opened his mouth as if to speak, but didn't.

Eloise had been her mother's assistant. It was tacitly agreed that she should fill the post of housekeeper. The others were employed in business, Frances in the library, Harriet in a doctor's office and John as his father's assistant in the law office.

So it was Eloise who prepared a sketchy meal. There was little food in the house, and she had no interest in preparing it, but it mattered little as no one had any appetite.

The next day the family went about their usual business and Eloise was left alone. The others little guessed how hard it was for her. Their work took their minds away from their sorrow for a time, while everything about her reminded Eloise of her loss. As the days dragged past sometimes a neighbor dropped in, but as the funeral became history it happened with less frequency. The gloomy house repelled visitors. Since the others had agreed to leave their mother's things untouched there could be no rearrangement indoors, no chance to forget grief. Eloise often stopped work to unburden herself in tears. All the time her heart would moan, "Gone, gone forever. O mother, how could you leave us?"

At the first breath of spring she went outdoors to work in the flower beds. To her delight she found the

violets in bloom. Because her mother had been so fond of them, she had brought roots from the woods and they had planted them together. And the lilies of the valley that she bought as a surprise for her mother were also in flower. A rich voice interrupted her musings and she looked up to see the kindly face of Bridget O'Conner beaming at her.

"And how are ye, this fine spring marnin'? Pears to me you look kinda peeked."

"And I haven't felt so well in days," said Eloise reproachfully.

"You mustn't grieve yer heart out, dearie," said Bridget. "Whin a saint goes to glory the rest of us ought to rejoice. You folks ought to get down on yer knees ivery day to thank God for such a mither. Ye've got something to live up to. She would grieve to see you weepin' yer eyes out."

"But I miss her so, Biddy."

"That's natural, but you mustn't kape thinkin' of how yez feel, but of what she would want yez to be doin'. Ye can't guess what's in me mind, darlin'."

"Why, no, Biddy. What can I do for you?"

"Could you spare me one of thim vi'let roots? Yer mither set sich store by thim I'd like to have a plant to mind me of the sweet cratchure, not that I'd iver forgit, but that I'll kape in mind what I want to remember about her."

"Of course you may have it and I will give you a bouquet."

"Thank you so much. You are yer mither again. But do you mind how she was always laughin' and singin'? I'm thinkin' she would be ill-pleased to see you all givin' up to yer sorrow. Maybe the good Lord has sint her to be your gardeen angel. I'm sure grieved that ye take so little after her smilin' ways."

Just then they heard a merry whistling and Eloise recognized the air as one her mother often sang. Her tears flowed.

"Wherever did you learn that?" Biddy asked the boy.

"Her mother taught it to me."

"What are you sniveling for again?" asked Bridget of Eloise. "Don't ye know yer angel mither is still alive? She will live as long as that song is sung, in the lives of all those who learned it of her, and those they teach. Faith, and like as not years beyond this some one will be singing it because she taught it. Every time these vi'lets bloom we'll be thinking of her swate ways and just so long she will be alive on the earth."

Eloise looked joyous.

"Why I never thought of that."

"Sure, I know you didn't. You kept thinking of her poor, worn body, when ye might have thought of her soul set free. And I'm thinkin' ye've forgotten something else. Your mither had work to be doin' on earth. Who else would think of givin' a wee bit of cheer to an auld woman and a brave smile to the kiddies to say nothin' of kind acts to ivery mon, woman and child she could reach? Who's doin' her work now? I heard a man tell once of a torch that was tossed from soldier to soldier in auld Scotland, and the bye what got the torch would go on fighting after the ither had gone. Who's carrying yer mither's torch?"

"Thank you so much for what you've said. Come to see me, won't you?"

"Sure, and that I will."

Eloise continued picking flowers but her thoughts wandered.

"I'll carry the torch," she promised herself.

She gathered lilies of the valley and a bit of wild fern to add to her violets and re-entered the house. How gloomy it was! How unlike their mother had kept it. And they thought by keeping her things untouched to honor her! Why, mother was sunshine and laughter and cheer! She made the house a cozy retreat in bad weather and a haven of rest when they came home tired and discouraged. How had she done it? For the first time Eloise studied her mother's methods. She would not change anything her mother had placed until the others wished her to, although she felt that a change of setting might product a change of thought.

The room was so clean and orderly that it had no more hominess than a hospital. Eloise drew back the heavy drapes from the windows and let the sunshine stream in. Then she had another inspiration. She went to the china closet and took out her own cut glass bowl that her father had brought to her from one of his trips. She filled it with polished apples and set it on the library table so that its facets caught the sunbeams and reflected rainbow tints on the wall. She gathered more violets and lilies and arranged them in a low bowl before her mother's portrait, first taking off the lace that enveloped it. Tears came to her eyes as she looked on the likeness of her dear mother, but they were no longer tears of bitterness. The rest of the flowers she put into another bowl which she set on the dining room table. She patted all the cushions to an inviting plumpness and arranged the chairs so that they invited occupation. There was little she could do. Even so the change she wrought was amazing. The place was falling back to its old charm.

It had been so dreary. The family had been coming home sad faced and quiet. There was none of their old-time banter and fun. On the contrary sighs and sobs broke the silence. That must be changed. They must all carry the torch.

She had made the house as attractive as she could. What more could be done to chase away the sadness? Mother had liked to surprise them with dainties. Eloise decided to garnish the food and make a batch of cookies. Mother had liked to make them and share them with the children of the neighborhood. So she made some heart-shaped sugar cookies and carried a plate to the children next door.

"Bless your heart!" cried the neighbor. You are just like your mamma and I thought we would never see her like again."

Eloise had never had a more precious compliment. Now that was something to live up to. She would honor her dear mother by her life. Mother should not be forgotten. When her father came home she was astonished at the light that shone in his face.

"I thought at first.... It seemed .... Thank you so much, daughter. This is like old times."

Eloise had dressed in her prettiest house dress, combed her hair carefully and worn her beads. Harriet, John and Frances looked at her in surprise and disapproval. They glanced at the portrait and then at her with shocked eyes.

"Eloise, have you forgotten so soon? How can you be so frivolous?" asked Harriet.

"I have just discovered that our mother lives," answered Eloise, "and I am going to keep her alive. As long as the things she taught and did influence the lives of others, she lives. Mother did a great work while she was here and we must go on with it. As for me, I intend to try to carry out her desires and ideals. Mother wanted us to make other people happy, and how can we if we go about nursing our sorrow? I tell you we have done her an injustice. I love mother as well as any of you and I am going to be what she would have me be. That is the way to keep her immortal."

"I have felt often of late that she is near us," said father. "Your mother lives. I am glad one of her children knows that. She has simply had her promotion to a higher work. Eloise has the right idea. Mother would wish us to be brave and happy. And I know her children will not fail her."

John rose and wound the little clock, the one mother wound each night before she went to bed and that had stopped when she went to her other home.

"Mother lives," he said, "and all the house seems alive, too. The clock is its voice. When we hear it we will remember."

"We will not forget," said Harriet. "Eloise has flowers beneath her portrait to honor her. Let us keep them there, and we will honor her by our daily lives.

Long Beach, Calif.

Mothers of Tomorrow

BY MAUDE C. JONES

Each generation is a reflection of the preceding and a foundation for the succeeding one. New and shocking innovations may be instituted, but part of the old is always carried over into the new, be it good or bad, lofty or base, worthy of emulation or demoralizing in its effect on humanity. The ages of history are of varying lengths. We know not when one begins and another leaves off. Some one has aptly said that God's sentences are long, with sometimes a thousand years between the subject and predicate, but rest assured, he will finish them in his own good time and way without human intervention. So, comparatively speaking, is the lifetime of an individual. As children we stand at the threshold of life peeping through the door that stands but slightly ajar, and beyond us spreads a beautiful panorama, a magnificent view: flowers and sunshine; birds and butterflies; amber-hued clouds with edges tipped in gold gilding a faraway horizon. There are no rugged hills to climb, no boulders in the flower strewn path ahead, no storm clouds looming in the distance, no freshly mounded graves where shattered hopes lie buried too deep for human ken. With our limited knowledge we see only the long, long vista of years stretching out ahead of us like a smooth, white highway and always at its further end is a perfect rainbow with the pot of gold beneath it.

And because this road from childhood to maturity is so enchanting and alluring, so fraught with possibilities and opportunities, we strive in vain to push wider the door and enter at once into the realm beyond. But God mercifully intervenes. In his omniscence he knows our need of childhood's golden age, although to us it is one of those times where there is a long, long interval between the subject and the predicate of time's sentences. We chafe against the delay. Why must we wait? Why tarry so long in childhood land when there lie just ahead such enchanting regions to explore? And then finding our attempts futile to open wider the door we go back to our play.

> Oh, the blessed and wise little children,
> What sensible things they say;
> When they can't have the things they wish for
> They take others, and cry, "Let's play."

And as we play, the years slip by unnoticed, bringing school and high school and college or work. Before we are aware, the door has swung wide open and we have been admitted into grown-up land, and life with its mysteries and stark realities stares us boldly in the face and then—what?

The wheels of time seem to be reversed. We look back and wonder where the years have gone. Childhood with its forward look! Adulthood with its back-

ward look! How different! And before we have taken time to analyze the situation, to get our bearings, to really know what it all means, we are confronted with the stupendous task of rearing and guiding and training a new generation. We awake with a start to the realization that we are the parents of today and that our boys and girls are standing at the threshold of life, even as we stood only a few short years ago, and we are shocked at our meager knowledge of how to handle our job. For job it is, the biggest and most responsible job in the world. And whether we have acquired it by choice or circumstance, it is ours to perform, and what has been our preparation for it? Bewildered and panicky, we ask ourselves, What have I done to prepare myself to be a mother?

What are my qualifications to train a new life? Has my manner of life through youth been such as to contribute favorably to my children? Does it make any difference what I learned, where I went, how I conducted myself, with whom I associated, how I cared for my body, how clean I kept my thoughts, or how closely I followed the teachings of my Creator? Do I believe the age-old Biblical adage that the sins of parents are visited on the children to the third and fourth generation of them that hate him? Do all these things make any difference with my posterity? Ah, do they make a difference! Would to high heaven they did not! Did I sow the wind? Then must I reap the whirlwind. The inevitable laws of God and nature are not revoked for me or mine.

For pleasure or pain, for weal or for woe,
'Tis the law of our being, we reap as we sow.
We may try to evade them, may do what we will,
But our acts like our shadows will follow us still.
Though life may appear a desolate track,
Yet the bread that is cast on the water comes back.
For this law was enacted by heaven above
That like begets like, and love begets love.

But in looking back over our own lives, can not we, the mothers of today, profit by our mistakes and miserable shortcomings and woeful ignorance and endeavor to steer our children into better, cleaner, wiser channels of parenthood than we ever dreamed existed in our youth? Today the world is reaping the awful aftermath of a hellish conflagration between nations. Tomorrow our children are going to reap the harvest from the seed sown today and what will that harvest be? We need only to stop long enough to observe the seed that is being sown to answer that question. Do figs grow on thistles or grapes on thorns? Whatsoever is sown must be harvested, and the harvest is much greater than the amount of seed sown. Will drinking and smoking and petting and necking and midnight carousals and promiscuous relationships at night clubs and roadhouses and beer gardens and grills and parked automobiles have any influence on the children of today's potential mothers? Oh, that some one might be able to paint a picture depicting the awful curses that are today being heaped on the unborn babies of tomorrow, because of the laxity of morals and the letting down of the bars of social decency among both youth and adults.

Youth time is happy time, the diamond gem set in the circlet of years, but happiness does not call for flippancy or immorality, or disregard of natural and spiritual laws. Youth time is sowing time, but why sow the kind of seed that will bring shame and heartache and remorse of conscience to one's own later life and ostracism and despair and eternal damnation to the second, third and fourth generations?

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

Syracuse, Ind.

HOME AND FAMILY FUN

A Mother's Job of Joy Spreading

'Tis true I have never been a mother, yet I remember my mother as the greatest joy spreader in the world. Oh, yes, she made slingshots for her boys and doll dresses for her girl. Always she seemed willing to see that her children had a happy play life.

Please do not misunderstand! Many times she just told us to go on outdoors and play and quit pestering her. Yet she was ever helpful.

Sure, we had a swing and trapeze (I never could hang by my heels) and a croquet set. Mother suggested and dad furnished. There was a sandpile, spoons and dishes, and mud pies. Mother furnished the spoons and recipes and became the official taster. "Um-um," she would say. "That looks good; are you sure they have baked it enough?"

And who was princess of the gang? Mother! Especially on cookie day. Where did the old rug come from for the tent? Mother! And who put it up? Mother!

And as for the pets, who said with tenderness, "Oh, aren't they cute?" when the new bunnies came? Mother! Who fed the dog and cat that you might call them your own? Mother! Who spreads joy? Mother!

Such is the job of the world's greatest joy spreader. May she be prepared with material and a prayer, and a great big sense of humor.—*Robert W. Tully, for the Recreational Fellowship.*

OUR MISSION WORK

What to Pray For

BY MARY A. KEIPER

Week of May 8-15

THIS week is set aside to remind us of The Junior Missionary Project for 1937. The subject for study is "Visiting in Buraland Villages." The texts describing units of work with outlines and stories are two: "In the African Bush," by Jewel Huelster Schwab. (One of the stories is about Baby John who was rescued by our missionary, Dr. Homer Burke.) For primaries, "The Call Drum," by Mary Entwistle and Elizabeth Harris. Teachers will find "God's Candlelights," by Mabel Shaw, excellent for background and full of teaching methods.

Let us pray for all those who represent us in Africa.

Pray that we as leaders may realize more fully that the missionary enterprise is now in the hands of those who teach youth.

Pray that the junior groups throughout the brotherhood may be deep in the study of Africa.

Pray for the juniors and their leaders that they may develop an increasing interest in the missionary cause.

Pray that there may be a continued willingness on the part of the juniors to share their gifts and interests with their little friends in faraway Africa, thus promoting a spirit of world friendship toward children of other lands.

Pray that we may lead the children to become bearers of good tidings to all mankind and show that,

"In hearts too young for enmity,
There lies a way to make men free;
When children's friendships are world wide
New ages will be glorified;
Let child love child, and strife will cease;
Disarm the hearts, for that is peace."

Hollidaysburg, Pa.

Is There no Challenge in This?

A LETTER from Bro. D. J. Lichty, speaking of his work among the villages of India, refers to one of their former boarding school boys in the following words: "He married in a certain village, helped his father-in-law to raise improved crops, and after teaching a group of Bhil people, called us to baptize them. We baptized twenty-six men and women. Two weeks later he called at our tent to inform us that thirty more were preparing for baptism. He also said that these people were asking us to camp in their village for a week. While there we expect to baptize most of the people in an adjoining village who are now under daily instruction. In still another village another boarding school boy has ten applicants waiting for baptism. Men from this village walked thirty-five miles to urge us to come and help them. All around us we need only to knock the least bit and the doors open to us. One hesitates to leave the field for furlough with such opportunities before us."

Yet others urge that Bro. Lichty and his good wife need rest. The tropical conditions are exhausting their strength. But what a joy to face these opportunities for service. Of course there is a lot of nurturing and teaching yet needed, but this is the real joy of the task—to get the work under way and watch the people grow in knowledge of the truth. There is no time here to worry about secondary matters and criticize the human failures of men. These are all evident enough; but the people are finding Christ in whom there is forgiveness for sin. He will lead them to God and the life abundant.

Is there not some one among us who shall find a challenge in these opening doors? Is there any better investment for life or means than to lead these folks to the Lord? Shall we leave the missionaries now overworked to struggle amid these opportunities single-handed? Jesus has not recalled his commission to go into all the world. We must not fail him. Moreover, we hate war which threatens the world. Is there any "moral equivalent" that gives any greater promise? Who will answer, "Here am I?"

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Friendly Play

"My Master was a Comrade,
A trusting Friend and true,
And he who would be like him
Must be a comrade too;
In happy hours of singing,
In silent hours of care,
Where goes a loyal comrade,
The Master's man is there."

—William George Tarrant.

Call to Worship: Luke 6: 31.

Prayer Verse:

"Teach me to work as hard
And play as fair
In thy sight alone
As if all the world saw."

—William DeWitt Hyde.

Hymn: I Would Be True.

Responsive Reading:

Leader: "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run, that ye may attain."

Juniors: "The body, Lord, is ours to keep
In glowing health and strength for thee."

Leader: "Every man that striveth in the games exerciseth self-control in all things."

Juniors: "Our skill of hand and strength of limb
Are not our own but thine;
We link them to the work of him
Who made all life divine."

Leader: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Juniors:

"I will give thanks unto the Lord, who hath helped me;
Because he is at my right hand,
I shall be strong.
Therefore my heart is glad,
And my soul rejoiceth:
In thy presence is fullness and joy;
And pleasures for evermore."

Prayer:

God, our Father, we thank thee that children everywhere may call thee Father. We are glad that children of other lands can play games as we do. May we be thoughtful and kind to children from other places who live in our midst. We pray that we may learn to understand each other better as we play together. We want to be loyal comrades and playmates others will enjoy. Amen.

Story: Camping, chapter 2, from In the African Bush, by Jewel Huelster Schwab.

Hymn: In Christ There Is No East or West.

Offering:

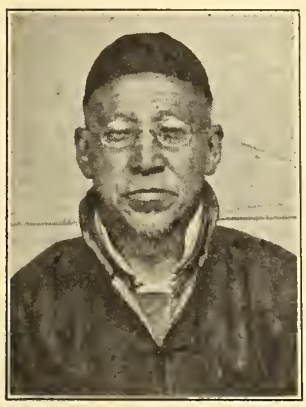
"O Lord of heaven and earth and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?"—Christopher Wordsworth.

Benediction.

Sketch of the Life of Deacon Jung

BY F. H. CRUMPACKER

Bro. Jung was born 77 years ago. He came from what is known in China as the merchant class. For several years he served as an apprentice, and later was a business man. When about fifty he started a business of his own, such as we know in the states as a secondhand store. He barely made a living in this, and with other griefs he began to take opium.



Naturally this led him downward, rather than helping him. Here is where he came in touch with the church. About twenty-five years ago, when our mission was just beginning work in Ping Ting, he came to the opium refuge to break off the habit. He stayed a month and in this time became interested in the gospel. He stayed on another half month and with the help of the praying people in the church, and a real will of his own, crowned by the love of Christ, he broke away from the habit and stayed clean of it ever afterward.

He soon was sent out to preach, for he early had an unusual grasp of the gospel. He was a real leader among his people. Many of the present workers in the church, and several who have gone to their reward, have looked on Bro. Jung Tsoa as the one who helped them to know the Lord. His immediate family and many relatives have come into the church. One of his sons is in the financial field at Nanking and Shanghai as an assistant to Finance Commissioner H. H. Kung. He was a country evangelist for a long time, at times doing double work by teaching in a primary school where he lived. In his later years he was brought to the central station at Ping Ting where he taught and led the Women's Bible School.

He and Sister Emma Horning worked very closely in this school and it is singular that both should go home to heaven within three weeks' time. He was a deacon in the Ping Ting church and the natural leader of that body for several years. The community respected him very much and he was widely known both in and outside of the church. He passed quietly on two days before Christmas of 1936. The communion service was held in the church the first of December. He was anxious to have a part in it, but could not come to the church, and so requested the elder to bring to his home the communion. This was done and he appreciated it very much. His children wrote Scripture verses on the coffin and pinned other verses to the banners carried before the coffin in the funeral procession. Ping Ting church misses him very much and his home folks say the place is so lonely without his sunny life that was there so long. May God raise up others to take the place of the faithful who pass on.

Ping Ting, China.

News From the Africa Field

BY MODENA M. STUDEBAKER

Language Study

Sister Faye Moyer has gone to Minna to take a five or six months' course in Hausa language study. In her educational and evangelistic work she needs the Hausa as well as the Bura language. So we are happy that she may have this opportunity for additional study. Sister Moyer learns language readily, and it should be a distinct advantage to have one of the teaching staff, conversant in Hausa.

Speaking of Languages

It is quite impossible for one at home, accustomed to hearing and speaking English to everyone he meets on the street or in the shop, to understand what language barriers mean in Africa. At the hospital just now, we have at least six different languages spoken. Recently a step forward has been taken in hospital evangelism. Two fine Bura Christians who speak Hausa well were chosen by the local church to help in the evangelistic work with the non-Bura speaking patients at the hospital. Since Hausa is widely understood, we had hoped that we might now reach most of the patients. But let us take a short tour among the patients and see what happens. First, in the wards lies a swarthy man on the bed, his ankle cuffed and held by a heavy chain to the foot of the bed. He is a prisoner brought in by the government, for treatment. When we try to speak to him in Hausa, he shakes his head vigorously. He no speaks Hausa nor Bura. He speaks Nowa. We look around in despair. A little girl comes hobbling up and tells us that one of the other patients can speak both Bura and Nowa. So we call the man, and he interprets

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, May 9

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Abraham a Man of Prayer.—Gen. 18: 17-32.

Christian Workers, Parables of Wisdom.

B. Y. P. D., The Temptations of Too Much.

Intermediate, Neighbors Near at Hand.

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Gains for the Kingdom

Seven gains at Payette, Idaho.

Three baptisms in Lanark church, Ill.

Seven baptisms in Salem church, Iowa.

Three baptized in the Peru church, Ind.

Eight baptisms in Uniontown church, Pa.

Seven baptisms in Yakima church, Wash.

Two baptisms in Okeechobee church, Fla.

Five gains in Beaver Creek church, Ohio.

Five baptisms in Bakersfield church, Calif.

Eleven baptisms in Juniata Park church, Pa.

One baptism in Meadow Branch church, Md.

Ten baptisms in First church, Philadelphia, Pa.

One more baptism in Westminster church, Md.

One baptism in the South Waterloo church, Iowa.

Five baptized in the First Grand Valley church, Colo.

Six baptisms in Calvary church, Los Angeles, Calif.

Five united with the church, Pleasant Hill congregation, Md.

One baptized and one received by letter in the Bradford church, Ohio.

Five baptized and twelve received by letter in the Lititz congregation, Pa.

Four baptisms in Portland church, Ore., pre-Easter services by the pastor.

One baptized in the Pleasant Run church, Va., Bro. A. J. Caricofe, evangelist.

Seven baptized in the Salem church, Iowa, Bro. Chas. Colyn, administrator.

Six more baptisms at Rouzerville, Pa., following meetings by Bro. Hassinger.

Nine baptized in the Walnut Grove congregation, Va., Bro. I. N. H. Beahm, evangelist.

Fifteen baptisms in Mt. Pleasant church, Pa., Bro. M. G. Wilson of Cloverdale, Va., evangelist.

Six baptized in the Santa Ana church, Calif., Eld. Edgar Rothrock, evangelist. **Three** received by letter.

Eighteen baptisms in Second church, South Bend, Ind., Bro. Ray Shank of Gettysburg, Ohio, evangelist.

Sixteen born into the kingdom and two reclaimed in Lick Creek church, Ohio, Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Forty-three baptized and one received on former baptism in Eaton church, Ohio, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Henry King of Heidelburg, Pa., May 23 at Myerstown, Pa.

Bro. B. M. Rollins and wife of Huntingdon, Pa., May 17 in the Penn Run church, Pa.

Bro. H. M. Snavely of Carlisle, Pa., May 10-23 in Flower Hill church, Md.

Bro. John Glick of Bridgewater, Va., May 16 in Middletown Valley church, Md.

Bro. Nevin H. Zook of Lebanon, Pa., May 16 in the Snake Spring church, Pa.

Bro. Edgar Landis of Back Creek congregation, May 16 in Welsh Run church, Pa.

Bro. Ezra Flory of Goshen, Ind., May 9 in the Center Hill church, near Kittanning, Pa.

Bro. Jesse Whitacre of Shamokin, Pa., May 9 in the Huntsdale church, same state.

Bro. Paul Myer of West Conestoga, May 30 in Manor house, Mountville congregation, Pa.

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Personal Mention

Sister Sadie J. Miller, India bound for her fifth term of service in that field, will sail from New York on May 15, S. S. Samaria, Cunard Line.

Middle Maryland has chosen Eld. John S. Bowlus to represent the district on the Nampa Standing Committee, with Eld. H. R. Rowland as alternate.

The Standing Committee delegate to the Nampa Conference from Southeastern Pennsylvania, New Jersey and Eastern New York is Eld. H. S. Replogle, with Eld. J. D. Reber as alternate.

Eastern Maryland sends Elders J. Walter Thomas and Frank E. Williar to the Nampa Conference as Standing Committee delegates, with Elders S. Ira Arnold and William E. Roop as alternates.

Evangelist Oliver H. Austin says: "A wonderful meeting we had at Eaton with forty already baptized and one received on former baptism. Twenty-one of this number being husbands and wives."

Southern Ohio has chosen Elders D. G. Berkebile, J. W. Fidler and H. M. Coppock as Standing Committee delegates to the Nampa Conference with Elders G. O. Stutsman, Hugh Cloppert and J. H. Good as alternates.

Bro. Ervin Weaver, pastor of the Osceola church of Northern Indiana, returning from Rochester, Minn., where he had gone for consultation with the Mayo Brothers, gave us a call and spent the week end at Elgin. Along with a little special treatment he seems to need rest, recuperation and a steadier pace.

Bro. W. C. Sell, who will represent the Center Hill church of Western Pennsylvania at the Nampa Conference, hopes to visit his aged father who lives at Lockerby, Utah. For two weeks preceding the Conference and a week following it he would be available for evangelistic meetings at points not too far removed from his route of travel. Churches interested should write him at Kittanning, Pa., R. 4.

Bro. U. S. Royer of Newton, Kans., has been "staying in Grandfather's Land since the Hershey meeting, making this the golden jubilee of my life, since it was 50 years ago that we migrated to Kansas; . . . helped to cut by hand and husk the best corn I have seen in all my life, also been privileged to tread out some unmuzzled on Sundays." Bro. Royer will turn homeward soon, making a few stops along the way. If he can be of service at some weak or neglected points, he will be glad to help. He wants to stay on the firing line as long as he is able and "not make any more noise about it than necessary."

Miscellaneous Items

The Hill-Sheppard bill (H1954-S25) is calling out serious criticism as its implications become better understood. The Council for Social Action of the Congregational and Christian churches characterizes the bill as "misleading, unnecessary, and dangerous to American liberties." Write your congressmen for a copy of the bill and his interpretation of what it means. Protests against the passage of the bill should be by personal letters to your congressmen. Our own Peace Commission urges immediate action.

A well known evangelist writes: "Last November a brother and his wife came into our church from the Old Order Brethren because he was feeling the urge of missions and personal work. This penned up impulse was given right of way during our meeting and he was certainly a power for good. . . . Many of those who came during our meeting had Old Order background and this good man in talking to them would say: 'If the Old Order church is your choice, God bless you, but do something for your soul.'"

That old church of ours, battle-scarred and storm-wrecked, which was turned into a hospital for wounded soldiers of both armies after the battle of Antietam "will be restored for the seventy-fifth anniversary of the battle this summer. Plans for the restoration were made by the Washington County Historical Society. . . . The society has a considerable amount of material from the old building and this will be worked into the new structure. However, the price asked for the old site is so high that the new building will be erected on ground near by." So we learn from a newspaper clipping sent us by Sister Annie Wine, correspondent from Forestville, Va.

"Be it resolved: That the El Paso County Ministerial Alliance, meeting in Colorado Springs in regular monthly session April 13, 1937, desires to go on record as having no connection whatever with the Pike's Peak Bible Seminary located in West Colorado Springs, Colorado, and wishes it to be understood that it gives no endorsement whatsoever to that institution, and that a copy of this resolution be sent to all the denominational papers in the United States." The accompanying letter of the secretary of the Ministerial Alliance says: "We are asking your help to give this matter publicity for we know of no other means by which to warn the unsuspecting. Ministers, almost entirely from small churches, are patronizing this school and receiving various doctor's degrees. The institution has a faculty, in spite of their advertising, of only one man."

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With Our Schools

Bethany Biblical Seminary

Two helpful lectures by Dr. O. D. Foster on the political and religious conditions in Mexico were enjoyed recently by the faculty, students, and friends of Bethany.

Dr. A. C. Wieand was recently honored by the Board of Directors, who voted him the designation President Emeritus, in recognition of his service to Bethany Biblical Seminary as founder, former president, and life-long Bible teacher.

Bethany had the privilege of serving as host to an inspiring and helpful Conference on Ministerial Education in the Church of the Brethren, Dec. 28 to 30. The conference was sponsored by the General Ministerial Board with representatives from the Brethren colleges and other organizations responsible for the development of the leadership of the church in attendance.

Dr. C. E. Resser, curator of the paleontological section of the Smithsonian Institute, Washington, D. C., and a member of the National Council of Men's Work, gave an interesting lecture in the Bethany chapel, Tuesday evening, Feb. 9, on the influence of geographical factors on the life of man.

In keeping with the significance of holy week, the Faith Players presented in a challenging and impressive manner, a three-act play, "The Rock," March 24, in the auditorium of the First church. On March 26, the First church choir rendered the cantata, "The Seven Last Words," as a fitting message for Good Friday evening.

Rev. Paul R. Reynolds addressed the students and faculty, Tuesday evening, Feb. 2, in the Bethany chapel. The subject of his lecture was: "New Life in Old China." Mr. Reynolds, a member of the Society of Friends and at present field secretary of the Congregational Education Society, formerly spent fifteen years as a missionary to China. His field of service was located in Shansi Province, where he was closely associated with the workers in our own mission stations.

Rev. Anton T. Boisen, Chaplain of the Elgin State Hospital and Research Professor at the University of Chicago, gave an interesting lecture Tuesday evening, Feb. 23, in the Bethany chapel. Along with him were the Rev. Beatty, an associate at Elgin and at the University of Chicago; and the Rev. Seward Hiltner, executive secretary of the Council for the Clinical Training of Theological Students, with headquarters in New York City. Following the public lecture, a conference was held with students who are especially interested in clinical work as supplementary to their training for the ministry.

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Annual Conference Notes

I am advised by Mr. C. A. Cox, chairman of the Central Passenger Association, that those who are not buying on to the Coast with stopover privileges at Nampa, or in other words, those who are going no farther than Nampa, will get a better round trip rate to buy a round trip excursion ticket to Boise, Idaho, and then pay the regular fare from there to Nampa.

The round trip fare from Chicago to Boise, Idaho is: Standard $67.20; Intermediate $58.75; Coach $48.46. The round trip fare from Boise to Nampa is 80c in sleeping cars and 71c in coaches.

Some have written in that their local agents do not know much about our meeting. This comes about because there are no convention rates authorized. They will be familiar with the summer excursion rates. When you talk with them, however, you must remember that there are no scheduled summer rates to Nampa. The division schedule is Boise, Idaho. If you are going on to the coast then the only thing essential is to make sure of a week stopover privilege at Nampa.

Some have written in asking me to help them boost for some special plan or trip they are working up. Now I can not do that. I must deal with all the roads and ethically I can not act with special favor toward any. So if I turn down your invitation to join in your special scheme you will understand why.

Don't forget you can arrange to go out on one road and back another way. The roads over which you select to travel will be according to your own choice and largely determined by the places en route you are enterested in.

John W. Lear, Agent,
Church of the Brethren.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Thoughts

"Bringing every thought into captivity to the obedience of Christ"

Monday: 2 Cor. 10: 1-6

Our thoughts are often very unruly. A person may carefully control and discipline his actions and yet have difficulty in keeping his thoughts upon things which he approves. We sometimes allow satisfactions in our thoughts which we would not dare to express in action. However, the mind is just as real a place of sin as the hands. Our Lord was more concerned about our thoughts, our motives, than he was about our actions. It was pure hearts that he sought. Have you tried to bring your thoughts into captivity to the obedience of Christ? Can you in prayer keep your mind centered upon the Lord? Although I live at peace with my brother, is my mind free from envious or hateful thought? Have I actually tried to discipline my thoughts? Whatsoever things are good and true and holy upon these I will think.

Guard our thoughts, O Father, and lead them in ways well-pleasing unto thee. Amen.

Cowardly Criticism

"His letters . . . are weighty and strong; but his bodily presence is weak, and his speech of no account"

Tuesday: 2 Cor. 10: 7-11

It is much easier to write a letter than to tell a man his faults face to face. The boss usually sends a letter of dismissal; it is so much less painful than telling you personally. In Corinth Paul's enemies had sneeringly said that his letters were so much more severe than his words when he was present. The apostle resents this charge and assures the Corinthians that his personal words will be just as courageous as his letters. Paul never feared to expose evil and never courted favor at the expense of truth. We, like him, should speak "the truth in love" and then will not need to send letters to cover our cowardice. Do we shrink in the presence of those who in their absence we loudly criticise? Honesty and courage are virtues which grace can make real in our lives.

Lord, grant us courage in the face of evil and love in our hearts for the evildoer. Amen.

A Mutual Admiration Society

"They themselves, measuring themselves by themselves, and comparing themselves with themselves"

Wednesday: 2 Cor. 10: 12-18

The apostle admits that there are certain persons in Corinth with whom he can not compare himself. Their own achievements are their standard of excellence and they spend their time in congratulating each other. In this mutual admiration society Paul admits that he is out of place because he feels that there is much yet undone and he really can take no credit for himself since he is only a servant of Christ glorying in the grace of God.

How do you regard your spiritual achievement? Are you satisfied with your attainments? Are you proud of doing the right? Do I share with those who lavishly congratulate our church on its achievements and principles, forgetting its shortcomings and the thousands without Christ? Or are we humble servants of our Lord, ever striving to attain?

Lord, forgive our conceit and show us thy glory. Amen.

False Teaching

"I fear, lest by any means . . . your minds should be corrupted from the simplicity and purity that is toward Christ"

Thursday: 2 Cor. 11: 1-6

The pure and simple gospel is always in danger of perversion. There have always been those who preached another Jesus, a different spirit and a different gospel. With these there can be no tolerance, the only course is separation. But it is easy to add our individual interpretations to the simple gospel and anathematize all who do not follow us in all details. Our fathers founded our denomination to maintain the simple gospel. If we betray it the Lord will raise up others to be his witnesses. Paul knew how foolish was his boasting, but he could not endure the pain of seeing those whom he had brought to a knowledge of Christ led astray by these false teachers from Jerusalem. Does false teaching pain your soul or does it arouse your bitterness? Are we jealous for the souls of men or angry at the heretic? The preaching of "another Jesus" should merely increase our zeal for the living Lord.

We would, Father, that others might know thy Son as Savior and love him as Lord. Amen.

Imputing Motives

"Did I commit a sin in abasing myself that ye might be exalted?"

Friday: 2 Cor. 11: 7-15

It is easy to impute unworthy motives to persons in places of responsibility. Their actions are known by everyone but their real motives can seldom be determined. Because Paul had declined to accept financial support from the Corinthians lest he might be suspected of mercenary motives the false teachers from Jerusalem said that he knew he was not a true apostle. Nothing more slanderous could be imagined. It is no wonder that he accuses these men of being servants of Satan. It is very dangerous to ascribe evil motives to good actions. Indeed it is dangerous to judge motives at any time because so rarely can we be sure of the real reason for any action. Rather than judge others we should examine our own motives and be certain that they are pure and true. Is our sincerity above question?

May we be slow to judge others, our Father, but quick and severe in our judgment of ouselves. Amen.

An Anticlimax

"Through a window was I let down in a basket by the wall, and escaped his hands"

Saturday: 2 Cor. 11: 16-33

Here is a brief pen sketch of the apostle's life. It is a recital of great suffering and perseverance for the Lord and his gospel and then abruptly at the end he tells of his escape from Damascus at the beginning of his ministry. What an anticlimax this seems after the terrible experiences which he has previously recounted? But I wonder if in memory Paul did not see it as the most acute suffering of his life? Physical suffering is nothing in comparison with hurt pride. He had entered Damascus a distinguished representative of the Jewish council and then had to leave by night like an escaping criminal. Do you remember the first time your pride suffered for the Lord? Do you recall when you gave up worldly glory for the gospel? The renunciation of self is more acute pain than any physical disability, but the reward is eternity itself!

We thank thee, Lord, that thy grace is sufficient for all the experiences of thy children. Amen.

WEEKLY QUIET HOUR

Spring

Read Psa. 148: 1-13.

Have you watched the return of spring, the new green blades of grass and the opening of the apple blossoms? Have you felt the balmy breezes and heard the thrush at twilight? Has spring restored your hope and increased your courage? Have you looked up into the night sky beyond the stars to the Father of lights, the Giver of every perfect gift?

"Young men and maidens, old men and children, praise the name of the Lord: for his name only is excellent, and his praise above heaven and earth!"

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Parables of Prayer

Sunday, May 23

I. The Unjust Judge (Luke 18: 1-8).

A Christian ought always to pray and not to faint. God's answer may be delayed. Have we fainted, or are we still praying?

II. The Lazy Friend (Luke 11: 5-13).

Prayer is work. Involves asking, seeking, knocking. God is a good Father, knowing what is good for his children.

III. The Pharisee and the Publican (Luke 18: 9-14).

A Christian can not trust in his own goodness and be effective in prayer. Humility is essential.

LEADERSHIP TRAINING

A Course on "Planning for Children in the Local Church"

At the close of a course on the above subject (course 211A in First Series), ten students enrolled answered the question, "How has this course helped you?" Their answers are as follows:

1. "It has given me a greater understanding of little children and has made me see that the teacher in the church is largely responsible for the nurture and guidance of the Christian teaching of children. And it has helped me better to see each child as an individual, needing different understanding and approach."

2. "It has helped me to have a better understanding of the objectives of religious education and how they may be carried out."

3. "It has deepened my realization of the need of having children help in planning church work."

4. "A need for better teaching and better arrangement of our church schools."

5. "It has caused me to read books which have broadened my view; it has shown me clearly the need of trained teachers; it has helped me to feel that a consecrated life is most important of all."

6. "I found it very helpful to discuss teaching methods with others and gain their point of view."

7. "This course has helped me to realize the importance of dedicated Christian teachers. It has given me the desire for better books and literature; it has helped me to realize some of my weak points in teaching; it showed me the need for knowing my Bible better and of preparing lessons more systematically."

8. "It has helped me to realize further the great responsibility of touching child life, and that careless and ignorant work is really sinful in proportion to the issues at stake and our opportunity for acquiring knowledge and training in our work."

9. "It has given me a larger vision of the possibilities in training little children in the church school, a realization of the importance of good story-telling if one wishes to be a successful teacher of children."

10. "To realize my responsibility more, and a deeper interest in my class."

The class was held in Glendora, Calif., and was taught by Mrs. A. P. Becker, director of children's work for Southern California.

Other courses in the First Series for children's workers are as follows:

The Children We Teach
Teaching Children in the Small Church
Planning for the Nursery Child
Teaching Beginner Children
Teaching Primary Children
Teaching Juniors

Bulletin 501, First Series Courses (10c), tells all about them. You may secure this bulletin from the Board of Christian Education.

YOUNG PEOPLE

Nampa Conference

Meetings Planned Especially for Young People

Wednesday, June 16

2:00-5:00 P. M. Young people meet in joint session with Mission Boards, Ministerial Boards, Boards of Christian Education for the purpose of discussing the total church program.

6:30-9:00 P. M. Young people meeting together for worship and later to divide into various planning groups where special interests will be considered. Time for getting acquainted and the playing of a few games will be given.
Planning groups scheduled:
Missions
Home Life
Peace and Economics
Recreation
Intermediate Leaders
Young People's Officers and Advisers

Thursday, June 17

8:00-8:45 A. M. Young people meeting together for worship.

8:45-12:00 A. M. Planning groups to finish their work and prepare any item of business which is to be presented at the afternoon session of young people.

1:30-3:30 P. M. Young people planning the year ahead (business session).

3:30-4:30 P. M. Music and worship period for the entire group.

Saturday, June 19

4:00-7:00 P. M. Young people's outing with various forms of recreation. A 25c picnic supper will be served. This is to be followed by a vesper service arranged by the Idaho B. Y. P. D. Place will be announced at Conference.

Sunday, June 20

5:30-7:00 P. M. Young People's Fellowship Supper in one of the local churches. Time of fellowship and singing. Address by the Conference moderator, Dr. Paul H. Bowman.

7:30 P. M. Great period of meditation and singing with the combined choirs of the Conference and the city churches of Nampa assisting. Young people to have an important part in this meeting.

The whole Conference is for you, but these sessions might be of special interest:

Thursday evening: Great Affirmations of Our Faith—Edward Frantz.

Friday morning: The Work of Our Boards—M. R. Zigler.

Friday evening: Conference sermon—The Church Faces the Future—Dr. Paul H. Bowman.

Saturday morning: A Christian and Tides of Modern Thought—Dr. V. F. Schwalm.

Saturday evening: Peace—Dr. C. Ray Keim.

Sunday morning: The Kingdom of God—Dr. D. W. Kurtz.

Monday afternoon: Great missionary convocation and Conference offering. Addresses by L. A. Blickenstaff of India and William M. Beahm of Africa.

We believe that you will find this to be a most helpful and inspiring program. Clip this schedule and save it. Tell others about the Conference. Send your delegate and be there yourself.

WOMEN'S WORK

United Effort

As I have come to see it, members of the district cabinet should study, and as much as possible, plan together the entire program of Women's Work. This should be done in the light of the total church program of the district. The several officers may be given specific tasks, or departments of activity, for study and development and especially the responsibility of working personally with as many local churches as possible. Now that we have district boards of missions and Christian education we should study the program of these boards and find our place in sharing the responsibility of carrying forward such programs.

A worthy goal for the next five years would be to realize an active adult service group in each district of the brotherhood, comprised of the men and women working cooperatively to carry forward the Christian educational and missionary program of the entire church.

In accomplishing this, we shall not necessarily need to lose any of our identity or individuality as a Women's Work organization, but we may need to plan a more purposefully directed co-operation with, and support of, the entire church program. I believe, if they will, the woman may have a unique place in carrying forward the future service program of our church. Due to their past experience and faithfulness to the church, the women may be deemed worthy to lead out in the realization of certain phases of activity in the church program.

What has been said thus far applies to the local church as well, but since the real activity is with the local church may we further consider this problem. Let us have as our immediate goal in each church throughout the brotherhood a woman who will function as program director. Here again our aim should be a co-operative adult program. This woman should study, with the pastor and the various boards, the needs of the church and the possibilities of service. In the light of this study, she should develop a working force among the women with sufficient freedom of organization to meet the needs as they appear. When the right woman is discovered, or developed, her period of office should be determined by her ability and willingness to serve.

As we look forward then into the immediate years ahead may we aim to realize:

1. A cabinet of women in every district, organized to serve the entire church program and as an integral part of that program, but with specific duties to accomplish.
2. A district cabinet developing and adapting its organization to best accomplish this end.
3. Our present distinctive service projects, adding new ones as the need may arise.
4. At least one woman in each local church who is giving herself undividedly and wholeheartedly to the working out of this program.

May we in a peculiar and special sense seek to deepen our own spiritual experiences through fellowship with Jesus Christ.—Mrs. Ross D. Murphy.

INTERMEDIATES

Program for Intermediates

Last week we made some suggestions as to what the program for intermediates should include. It is one thing to make a program, and then another to see that that program is followed. There are, however, certain channels through which this program can and should naturally function. This list is not at all inclusive and perhaps you would like to add to it. The items starred are regarded as most strategic for next year.

1. Church service.
2. Sunday-school worship.
*3. Sunday-school study hour.
4. Sunday evening period.
*5. Weekday period, clubs, etc.
6. Personal devotional life.
*7. Home.
*8. Camps.
9. Vacation church schools.
10. General conferences, denominational, local, district and regional.
11. Co-operation with other educational agencies such as school, etc.
*12. Personal counseling by one who has earned the right.
13. Church council and official church channels.

Of course intermediates must be a part of the local church program, but some of these channels will have more meaning to them than others. A study of the total intermediate program by intermediate leaders is a very essential thing if intermediates are to be cared for in an adequate way. Any one of the above mentioned channels has great possibilities and we hope that you will begin to develop your intermediate work along one or more or all of these lines. Very good suggestions are to be found in "Intermediate Program for 1936-37" and "The Intermediate Planning Conference Report." Write to the Board of Christian Education, 22 S. State St., Elgin, Illinois, for these materials which will be sent free upon request.

CHILDREN'S DEPARTMENT

Children's Choir at the Nampa Conference

There will be a children's choir on Sunday morning at the Nampa Conference. All children under twelve who can memorize the hymns to be used are urged to join.

There will be a rehearsal under Professor Brightbill's direction on Sunday morning during the Sunday-school hour.

The two hymns to be used are: "How Strong and Sweet My Father's Care" (Murray), and "This Is My Father's World" (Barnes).

These two songs are found in the following books: Junior Church School Hymnal,* Hymnal for Boys and Girls,* and Junior Hymns and Songs.* "This Is My Father's World" is also found in the Brethren Hymnal.

On Sunday evening there will be a music program. The adult choirs of Nampa are being asked to join with our own adult choir for that evening. Professor Brightbill is asking that we have one number provided by a junior choir (children 9-12). This junior choir will likely include children from all the churches in Nampa. The hymn to be used is "Fairest Lord Jesus" (Willis), found in the following books: Junior Church School Hymnal, Hymnal for Boys and Girls, and Junior Hymns and Songs.

So—it is hoped that all junior children (ages 9-12) who are planning to attend the Nampa Conference will memorize beforehand three songs:

How Strong and Sweet My Father's Care
This Is My Father's World
Fairest Lord Jesus

and that all younger children who can do so memorize the first two of the above songs.

Further, there will be many boys and girls over the country on Conference Sunday, June 20, who will want to join the Nampa choir, in spirit, even though they will be singing in their own churches. Last year reports came in to the Elgin office from many such groups.

* In Elgin Loan Library.

News From the Field

(Continued From Page 15)

the services. The prisoner was at first dreadfully bored by the services, but now his face lights up with pleasure as we come into the ward.

Let us go on. Here is a ward with six operative cases in it. As the Hausa evangelist begins to speak to them, he discovers that only two of them speak Hausa. So he asks around until he finds a patient who can interpret to at least two more of the men. So the glad tidings are told in Hausa and relayed on in Pilasar. The prayers and songs must likewise be interpreted. The interpreter begs for some Bible pictures to take home with him, so that he may show his people the pictures of Jesus too.

Down in the huts we come to two women for whom we simply can find no interpreter at all. So all we can do is to salute them, and point to the pictures of Jesus and say, "Bingel Allah," which means "Child of God," and seems to be understood by everyone.

Another group is from the Benjaram tribe, and must hear the stories through still another interpreter. And so it goes. Africa—the land of our black brothers—is a land with the many and varied tongues.

Christian Mothers in the Making

The Friday night prayer meeting was conducted by the boarding school girls and their leaders. A splendid group of them sat together on the mud benches at the front of the church. Different girls had short talks to give. They did them so perfectly I suspect the talks must have been memorized. The songs which they sang, fairly rang, not only in the chorus, but all through the verses. The leaders had certainly trained the girls well. These lithe, eager little girls, we pray, will be the more intelligent, Christian mothers of tomorrow. The school has a great opportunity with them.

The Leper Colony

Dr. Bosler reports some interesting facts regarding the leper colony. Our leper colony has now been established for seven years, and to date 1,030 cases have been admitted. Many of these cases have left the colony or have died. At the present time there are 500 cases under treatment. Recently a new formula has been used in the colony, which is much less painful on injection, and seems to be more effective. It is the formula which is used at the United States Leper Colony at Carville, La.

All lepers who are physically able are asked to have a farm. The farms cover many acres and the 500-acre tract which was given by the government for our leper colony will soon be largely under cultivation. The government has recently promised to enlarge the tract to approximately twice its present size.

In the past, we have carried on our leper colony school of about 150 students, in the church, hospital, or any of the buildings which were available. We are so happy now to have a very good school building. There are two units, each containing three classrooms. The patients are now taking a new interest in learning to read and write. The gospels are used as reading texts.

A Christian Burial

A splendid training center lad recently died at the hospital. He was to have graduated this year, and he was the most promising boy of the class. It was a very sad case. He had not yet accepted Christianity, although he had been considering and weighing it. It was requested, however, that he be given a Christian burial.

As is the custom in this tropical land, the body is laid away as soon as the grave can be dug. The boy died at 3 o'clock in the morning hours, and at about 10 o'clock, the solemn little procession wended its way from the hopsital to the near-by burial ground. The body was wrapped in a blanket. The blanket was secured by bandages, wrapped around and around the corpse, in the fashion of Jesus' day. The body rested on two palm leaf mats. The body was carried by about eight of the boy's friends, four on each side of the mat. Before the procession started, the wife was led home, weeping and pulling against her friends' restraining hands. The wives usually do not go to the grave.

At the grave, one friend knelt by the mat, and catching the mat in his hands, wept so bitterly and volubly, that he had to be led away before the services were begun. Scripture was read in both Bura and Hausa, and prayers and songs offered. Then the body was lowered into the dirt grave, one mat reposing beneath the body, and one on top. Short palm boards were then placed over the mat, to give a degree of permanence. Then two women, carrying water appeared, and poured the water on the loose dirt beside the grave. A man with a native hoe then mixed this into a muddy consistency. The mud was handed into the grave in huge handfuls, and the grave completely sealed shut. Then the remaining loose dirt was thrown in on top, and the crowd quietly dispersed. It may be possible that through the death of this loved boy, his fellow classmates may be drawn to the Christian light. Let us pray that God may lead on, perhaps in this way—perhaps in another.

CORRESPONDENCE

A TESTIMONY

I have enjoyed very much reading the articles on divine healing. I, too, have had an experience, similar in some respects to those I have read, and yet not altogether.

Mine was on this wise. For years I was afflicted. An operation seemed imperative, and yet I felt the Lord with his power could easily adjust my difficulties and heal my body. I worked with him in every way I could, and prayed for healing. I also told him that if he would restore my health I would pay the price of the operation for the work of his kingdom, this not to be a part of our tithe money. He healed me from this particular trouble, and I will never cease to praise him for his healing power in my life. "Great is the Lord, and greatly to be praised."

I should like to add a word of appreciation for our good church paper. To me none is better, and it comes second in helpfulness to my Bible. Would that all the families in our brotherhood had this splendid paper of good things coming into their homes each week. I can not express in words my appreciation for it, and I want you to know it. Long live our Gospel Messenger and her editors.

Lititz, Pa. Mrs. Ella Moore.

NATIONAL HOSPITAL DAY

May the 12th, annually, is the one day of all the year when a concerted effort is made to make the public aware of one of the greatest enterprises in the country.

Because of certain professional standards, we do not hear so much about these great "temples of healing," but the investments in property and life saving devices aggregate millions of dollars.

In 1936, there were 8,646,885 patients reported to have entered our hospitals, which was an increase of 929,731 patients over the previous year. This means that taking our population as a whole, one person in every fifteen was a patient in a hospital.

There were 831,500 babies born in hospitals last year, which was 69,152 more than the previous year. There were a total of 332,516,856 patient days in all the hospitals of our country. If we were to take as an average cost the round figure of $5 per patient day the cost of caring for this great crowd of people would be a staggering sum. Thus you will see the justification for the opening sentence of this paper. Of the above total number of patients the church hospitals admitted 2,286,064 patients, the remainder found a haven in various types of government and non-profit organization hospitals.

Can you visualize this vast group of sick folk? Can you also see that great army of professional folk (doctors, nurses, technicians, etc.) and nonprofessional people whose work is to help the sick? This is no small task and it calls for the best intelligence and training our land can give.

Our hospitals "stand by" ready to serve. In these days we hear much of the shorter working day and week—but, our hospitals are on the job twenty-four hours of every day in the year. When these shorter working days and weeks come to the hospitals it means more employees. More employees mean more expense, mean higher costs of hospitalization. Hospitals are not institutions making a lot of money. When you are dealing with human life monetary values sink into insignificance, but it does cost to care for folk and give them the best service materially possible.

You can call any hospital any hour of the day or night and receive a response. There are the doctors, nurses, laboratory technicians, anesthetists, all available and ready to help the individual who is suffering. And who among us has not appreciated this "ready to serve" policy when illness strikes in an unguarded moment?

Visit your community hospital on this great open-house day. Find out how many kinds of linens are necessary for the proper care of the sick. Look into the various departments and learn what the X-ray, clinical and pathological laboratories are doing to save human life. Look in on the operating department and see the care exercised to provide sterile and aseptic conditions when the surgeon works on the human body.

See the maternity department and learn what has been done to save mother and baby and return them to their happy home.

There are the dietary and housekeeping departments that must work efficiently and co-ordinate with other departments.

Our church is represented in this enterprise by Bethany hospital here in Chicago. While the institution is not large, yet it is rendering a great service in the name of the Christ whom we all serve. This institution has been recognized by its fellows in this field and given the credit and courtesy which it rightly deserves.

Bethany hospital has a staff of splendid and qualified doctors and nurses as well as personnel in other departments.

If you are near to Chicago on May 12, visit us! Our annual commencement, graduating nurses from our school of nursing, will be held on the evening of May 12. We cordially invite our many friends, and especially all who pass through Chicago en route to Conference at Nampa, Idaho, in June. Stop over with us and see this our own "temple of healing."

Chicago, Ill. Omer B. Maphis, Superintendent.

Note: Statistics quoted in this paper are from Hospital Number of Journal of American Medical Association of March 27, 1937. These figures were compiled by H. F. Sanger of our General Education Board.

THE RELIGIOUS TREND IN SWEDEN

The official religion of Sweden is the state church, Lutheran. Lutheranism has held its ground for over 300 years. There are some Catholics in Sweden and Catholicism is slowly gaining ground. Of course the Jews, being everywhere, are also in Sweden and have synagogues in all the larger cities. During the last century a number of free churches have sprung up in this country, such as Baptist, Methodist, Swedish Mission, Pentecostal, Adventist, Church of the Brethren and others.

In this country the official religion has had great preference. One who is not christened and confirmed is considered a heathen. In other words, to be christened at the age of a few weeks and confirmed at thirteen or fourteen makes people Christians. The midwife is authorized to christen a child at birth, if it gives little evidence of surviving life. For, should it die before being christened, it is lost, according to their faith.

Certain professions can not be held without adhering to the state church. Even in vocational life the question was raised, and is raised, when young people of fourteen or fifteen seek employment. Of course, to be confirmed one must be christened. If this was not done in infancy, it

must be done before confirmation. Some of the state priests will yet refuse to perform the marriage ceremony of such as are not confirmed, though according to law they are compelled to do so. About the only thing an unconfirmed person was eligible to was for burial, which the priests insisted on performing even after the free churches were granted this privilege according to law.

The past century has brought about numerous changes along these lines. There is religious freedom, but many are still bound by tradition and it will be some time until there is full freedom. From fifty to sixty years ago, we are told, there was a great religious awakening in this country. This brought about a more spiritual condition in the state church, as well as many accessions to the free churches. This awakening was not confined to the churches, but found its way to the legislative bodies, and laws favorable to the free churches were passed.

It will be readily understood that the farther a free church is separated from the state church, the greater its problems for pushing its work. The free churches stand divided, each having its own peculiar faith and practice and not a little contention within their groups. The state church of the past has stood united, which has added to its strength and influence. State church adherents have not been backward in using this effective weapon.

But time brings about changes, and we are not yet at the end of these. If there is more or less contention and division among the free churches, this condition is no longer confined to them. The state church of the present is at the beginning of this condition. It might be stated here, that the strongest of Sweden's free churches have their children christened and confirmed by the state church, which also is the secret of their numerical strength. The strongest of these are working for separation of church and state. This would give them the lead in church work.

The free churches have, with their Sunday school and young people's work, caused an awakening among the younger priests of the state church. In order to hold the rising generation, or keep them from the free church work, they were forced, at least in the cities, to hold Sunday school and organize young people's societies. Teachers in the public schools serve mostly as teachers in the state church Sunday school. All the state church priests do their best to enroll those they confirm in their respective young people's society. Their success, however, is not so great as to hold them long. Worldliness soon takes the upper hand.

Of late years there has been more or less friction in the state church between the "old guard" and the "new guard" of priests. Among the orthodox, there are those of catholic influence. Among the younger priests there is a desire for more freedom and a friendly relation with the free church ministers. The later has resulted in ecumenical work in the cities of the country. The ministers' association of Malmö has occasionally been invited to a joint meeting of ministers and priests. The writer was present at one of these. The subject of prayer was discussed, which was quite edifying. We are invited again to a meeting where they will discuss marriage and divorce. The cause for this is, that some priests are conscientious as to the performing of a marriage of divorced persons.

Lately there appeared another class of priests, which has grown out of the former "new guard" of priests. This party is taking a determined stand and will evidently cause not a little trouble. It is composed of extreme liberalists. The papers are giving considerable space to the matter. The controversy was brought on by a certain priest departing from the established ritual. The liberal priests argue that the time is here for a reform in the state church. And they are right in some of their arguments. They claim the church must speak the language of our day. This refers to both form and spirit. Church attendance is decreasing, the educated classes especially absenting themselves from church. There is need of reform in the church, with less formal ritual and more to invite attendance and create interest.

But the critics do not stop here. One of the leaders of this party does not go around the stump, for he says: "The time is here for a serious reform in the state church." But what do they recommend as a substitute? The answer is: New theology. This is the cure they recommend for a changing world on the way to destruction as fast as time can carry it. This position, however, is not limited to the state church priests of Sweden. There is much disturbance along this line in most of the free churches. Why not build on the solid rock that has stood the pressure of evil during the past, that remains unchangeable, and against which the gates of hell shall not prevail?

The fight is on. The state church can no longer boast of its unity as before. If we can read the signs of the times, it will aid the forces in the country, for a separation of state and church. But when this day comes the religious problem will be far from solved. A freedom from the state church may result in freedom for the masses from all forms of religion, as in several other countries near at hand. The situation presents a tremendous challenge to the Christian church and all true Christian religion. A study of the signs of the time causes one almost to tremble. When the Son of man cometh, shall he find faith on the earth?

J. F. Gräbill.

Malmö, Sweden.

McPHERSON COLLEGE FIFTIETH ANNIVERSARY

The fiftieth anniversary of the founding of McPherson College will be celebrated May 28-31. It is interesting to note that the actual date of the appointment of the college locating committee at the Ottawa Annual Meeting was May 30, 1887.

The celebration opens with an educational day program on Friday, May 28, at which time delegates from other colleges of the state and of the church will be present. At 10 A. M., the contribution of McPherson College will be discussed as follows:

1. To the Community—Homer Ferguson, local business man and trustee representing the community.

2. To the Church—S. J. Miller of the Class of 1895.

3. To the State—Paul B. Lawson, Dean of the College of Liberal Arts of the University of Kansas.

President V. F. Schwalm will present A Forward Look.

Following a luncheon at noon with Professor R. E. Mohler as toastmaster, there will be an afternoon session at which time the greetings of other colleges will be presented. Then the Fiftieth Anniversary Address will be given by William Allen White, the Sage of Emporia.

In the evening the Thespian Club will present a play, "For All of Us."

Saturday morning, May 29, will be given over to the Senior Class Day Program. At noon various classes will hold their reunions. At 3 P. M., there will be an alumni business session and, at 6:30 P. M., the alumni and college anniversary banquet will be held.

On Sunday morning, May 30, Edward Frantz, a former president of the college, will preach the baccalaureate sermon. At 2 P. M., J. J. Yoder of the Class of 1913, will preside at a Historic and Reminiscence Program. There will be an informal tea at 4:30 P. M. and a musical vesper service at 7:30 o'clock.

On Monday morning, May 31, at 10 A. M., D. W. Kurtz, president from 1914 to 1927, will deliver the commencement address, following which there will be luncheon for the guests of the college.

It is expected that we shall have with us every living former president of the college, many of the old-time teachers, and a host of students and graduates from all through the years. The college has endeavored to pack into three and a half days the greatest celebration in its history and desires to invite former students, graduates, constituency, and friends from everywhere to return for this period of rich fellowship.

C. Ernest Davis.

McPherson, Kans.

BRO. CALVIN E. MARTIN

Calvin Elias Martin, son of David L. Martin and Sarah Eckert Martin, was born in Franklin County, Pa., Nov. 7, 1885, the last of a family of six. His boyhood days were spent in the quiet rural community; he worked on the farm until he was of age. The last twenty years of his business career were spent in the employ of the Brethren Mutual Fire Insurance Company at Hagerstown, Md. Failing health caused him to retire four years prior to his death.

He was married to Rhoda Ellen Rice of Maugansville, Md., on Feb. 24, 1910. They had one daughter, Garnette, now a senior at Elizabethtown College.

Bro. Martin felt the call of God at an early age. When he was nine, during a series of meetings held at Claylick meetinghouse by Bro. Sam Stouffer, he asked to be admitted into the church. He was the first of a group of twenty, including his brothers and sisters, to ask for church membership. He attributed his early conversion to the teaching of his Christian mother. After twenty-two years of church fellowship, he was called to the ministry April 6, 1916. He was ordained to the full degree of the ministry May 21, 1922. He served as presiding elder of Broadfording congregation, Md., for three years.

A very fitting account of his life is briefly given in these words found on a page of his diary: "Nothing great has been accomplished, but trying to do the will of the Lord." He was zealous for the cause of missions, active in visiting the sick, earnest in his desire to see young people learn of God, and sincere in all matters religious. He was sympathetic, patient and courageous. Denied a strong physical body, he developed a brave, courageous spirit, which enabled him to maintain his faith in God, despite physical suffering. His courage, patience and faith were a Christian inspiration to his brethren.

His body was laid to rest in the Broadfording cemetery on Feb. 5, 1937. Services were conducted by the writer. Only God in heaven can measure the extent of the influence of a Christian life, such as that of Bro. Martin, upon the souls of men.

C. W. Hunsberger.

Mercersburg, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Brooks.—By the undersigned, April 5, 1937, in the parsonage, Bro. Donald Bowman of Corvallis, Ore., and Sister Viola Brooks of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Brower-Werkman.—April 10, 1937, by the pastor, in the home of the bride, Sister Edith Werkman and Bro. Ernest Brower, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Houck-Lippy.—By the undersigned at his home in Westminster, Md., April 8, 1937, Albert Burns Houck and Sister Ruth Naomi Lippy.—Geo. A. Early, Westminster, Md.

Miller-Hoover.—By the undersigned, at the Brethren parsonage, April 16, 1937, Walter William Miller and Lena Miriam Hoover, both of Black Lick, Pa.—N. M. Shideler, Pittsburgh, Pa.

Moser-Wagner.—At the home of the undersigned, near Westminster, Md., March 25, 1937, Bro. John H. Moser and Sister Anna M. Wagner, both of York, Pa.—Wm. E. Roop, Westminster, Md.

FALLEN ASLEEP

Ball, Sister Hattie Sellers, born Aug. 31, 1882, died June 9, 1936. She married Bro. Frank Ball July 24, 1904, and was the mother of four sons and two daughters. Early in life she joined the Brethren church and was a faithful member for forty years. She was anointed twice. Her husband preceded her nine years ago. Funeral services at Fairview Methodist church by her pastor, Bro. Laughrun, with burial in the church yard.—Mrs. A. C. Diehl, Jonesboro, Tenn.

Bradshaw, Mack Richard, born March 12, 1876, at Granby, Mo., the son of Mr. and Mrs. Wm. Bradshaw, died March 3, 1937, at his home, Webb City, Mo. His mother died when he was four years old and he was reared by an uncle and aunt, Mr. and Mrs. Wm. Richards. He spent most of his life in Joplin and Webb City, Mo. Dec. 31, 1899, he married Vitie Anne Amos. To this union seven children were born. Dec. 4 he became ill with heart trouble from which he suffered all winter. In 1924 he was baptized into the Church of the Brethren and in November, 1930, was called to the deacon's office. He was always willing and ready to serve his church or Sunday school. He is survived by his wife, two sons, one daughter and one grandson. Funeral services at the First Baptist church in Webb City by Bro. Galen Barkdoll and Rev. Lee Porter. Burial in Carterville cemetery.—Mrs. Galen Trowbridge, Carthage, Mo.

Clark, Sister Mary, daughter of Bro. H. H. and Elizabeth Sellers Bacon, born Feb. 26, 1898, and died Dec. 2, 1936. She married Jas. L. Clark April 17, 1918; to them were born two sons who survive with the stepmother, five brothers and one sister. Her husband died several years ago. In early life she united with the Brethren church at New Hope and remained faithful. At the time of her death she was Sunday-school superintendent, teacher and vice president of the Aid Society. Funeral services at Fairview Methodist church by her pastor, Bro. Laughrun, assisted by Bro. I. N. H. Beahm. Burial in the church yard near by.—Mrs. A. C. Diehl, Jonesboro, Tenn.

Edwards, Abbie Evaline Potts, born July 13, 1839, at Stony Creek, Tenn., died April 17, 1937. She married Joseph Edwards in 1857. Twelve children were born, six of whom preceded her. As a widow she came to Rocky Ford with her family in 1888. She united with the Rocky Ford church. Funeral by the undersigned.—X. L. Coppock, Rocky Ford, Colo.

Eikenberry, Daniel, son of Isaac and Sarah Eikenberry, born at Flora, Ind., Oct. 17, 1850. He moved to Cerro Gordo, Ill., in 1875. Aug. 1, 1876, he married Susie Troxell. Feb. 23, 1890, he married Mary Williams of Osborn, Ill. To this union was born one son. From 1894 to 1910 they lived at Dallas Center, Iowa, and from 1910 until his death April 15, 1937, he resided at Rocky Ford, Colo. He was a member of the Church of the Brethren for more than fifty years. Funeral by the undersigned, assisted by Eld. Roy Miller.—X. L. Copock, Rocky Ford, Colo.

Evans, Sister Sarah, aged 77 years, died in the bounds of the Kaskaskia church, April 10, 1937, at the home of her daughter, in Beecher City. Services at the church by the writer. She was laid to rest beside her husband, L. W. Evans, who preceded her ten years ago. Both were members of the Brethren church.—D. T. Wagner, Beecher City, Ill.

Fiedler, Helen Gertrude, daughter of Brother and Sister B. H. Shank of Navarre, Kans., was born July 7, 1910. She spent her entire life in the Navarre community. She accepted her Savior on April 23, 1922, and became a member of the Navarre church, serving faithfully in various capacities of the church. Her talent for music and ability in dramatics made her a great favorite in school and in the church. It was during her last year of teaching that she was united in marriage to Everett L. Fiedler on Dec. 24, 1935. Last summer she was stricken with an affliction that demanded a major operation. She recovered and returned home but was again stricken. She was removed to a hospital in Kansas City, Mo., on Dec. 12, 1936, and died April 10, 1937. She is survived by her husband, one son, parents, one brother and two

sisters. Funeral by her pastor, assisted by Rev. R. O. Taylor. Burial in Navarre cemetery.—W. A. Kinzie, Navarre, Kans.

Gilbert, Chas. H., died at his home near Manchester, Md., April 14, 1937, aged 66 years. He was a successful farmer for many years, residing on the the same farm. His first wife was Sister Emma Wagner, who died about twenty-seven years ago. He leaves his second wife, Mrs. Nora Gilhert, a son, two daughters and one brother. Funeral in the Meadow Branch church hy the undersigned, with interment in cemetery adjoining.—Wm. E. Roop, Westminster, Md.

Gilman, Bro. Lewis, born Dec. 3, 1859, at Hagers Grove, Ind., and died in a hospital in Chippewa Falls, April 7, 1937, of pneumonia. Feb. 12, 1880, he married Mary Colbank. To this union were born nine children. His wife and three children preceded him. The family came from Nebraska to Stanley, Wis., in 1905 and settled on a farm near the Worden church. After the death of his wife he moved to Chippewa Falls. He is survived by six daughters, forty-three grandchildren and thirty-one great-grandchildren. Funeral services in the Stanley church by Bro. Lewis Hyde with interment at Stanley.—Mrs. Jacob Winkler, Stanley, Wis.

Grassmeyer, Mrs. Mary, aged 83 years, died at her home, following an extended illness. As a young woman she became a member of the Monticello Church of the Brethren, but because of ill health could not attend regularly. She leaves her husband, Henry Grassmeyer, and seven children; five children preceded her. Services at Pike Creek with interment in adjoining cemetery.—Mrs. Morris Mastin, Monticello, Ind.

Leinart, Sister Barbara Herman, daughter of Jacob and Anna Mary Herman, was born Aug. 18, 1876, in Lancaster County, Pa., and died March 24, 1937. She was born, lived all her life and died in the same house. She united with the church at the age of seventeen. Oct. 20, 1898, she was united in marriage with Bro. Albert C. Leinart and they were called to the office of deacon in November, 1922. This office was very well filled. She is survived by her husband and three daughters. The cause of her death was a stroke on Jan. 14, followed by another on March 20. Funeral services in the Mountville church hy Eld. Norman K. Musser and Harry C. Neff. Burial in the adjoining cemetery.—Florence K. Herr, Millersville, Pa.

Marshall, Bro. Wesley W., born at Hoadly, Va., died April 10, 1937, aged 82 years. He married Johanna Sandoal Sept. 14, 1924. He united with the Church of the Brethren in 1928. His wife survives. Funeral by Bro. Davis Nolley, assisted by Brethren N. J. Miller and A. Taylor. Burial in Valley cemetery.—Vernie Diehl, Nokesville, Va.

Miller, Bro. David Jackson, son of Worley F. and Elsie Miller, born July 4, 1850, and died June 18, 1936. Dec. 26, 1871, he married Julia H. Miller and to them three sons and three daughters were born. He united with the Brethren church at Pleasant View many years ago and remained faithful to the end. He called for the elders and was anointed during his last illness. He leaves two sons, two daughters ond one sister. He with his wife was a charter member of the Central Point congregation and was called to the office of deacon. They did much toward the building of the church house and upbuilding of the congregation. After the death of his wife he moved to the home of his daughter in the bounds of New Hope church. Funeral service at the Oaks cemetery.—Mrs. A. C. Diehl, Jonesboro, Tenn.

Miller, Bro. John L., aged 90 years, died March 20, 1937, at the home of his daughter. He is survived by four sons and one daughter, also a number of grandchildren and great-grandchildren. He was a faithful member of the church for many years and a regular attendant at services as long as health permitted. Funeral services in Palmyra church by Elders F. S. Carper, J. C. Zug and J. H. Longenecker. Interment in the Spring Creek cemetery at Hershey.—Mae E. Basehore, Palmyra, Pa.

Nickey, Mary, daughter of Henry and Margaret Cooley Utz, born in Gettysburg, Pa., Dec. 25, 1855, and died in the home of her daughter and son-in-law, Brother and Sister Cloyd Herbst, near Manchester, Md., March 31, 1937, after an illness of several months. She was baptized into the church when she was sixteen years old. She married Samuel Nickey in 1884; he died about eighteen years ago. Two sons and three daughters survive, also fourteen grandchildren, three great-grandchildren, one brother and one sister. She was faithful to her church. Funeral services in Westminster church by the writer, assisted hy Bro. N. S. Sellers. Interment in Meadow Branch cemetery.—Geo. A. Early, Westminster, Md.

Shadle, Mrs. Pauline F., aged 32 years, wife of Norman Shadle of Chambersburg, died at the local hospital. She was a member of the Church of the Brethren. She is survived by her parents, Mr. and Mrs. Wm. Helmuth, and eleven brothers and sisters. Funeral services in the church by the pastor, C. E. Grapes, with interment in Lincoln cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Shous, Sister Minnie, daughter of Henry and Harriet Leckington, born in Stephenson County, Ill., March 29, 1875, and died March 30, 1937. Two sons and two daughters remain. She united with the Church of the Brethren several years ago and remained faithful. Funeral at Lena, Ill., by the writer.—P. R. Keltner, Freeport, Ill.

Snyder, Saul, born near Baltic, Ohio, on Jan. 23, 1870, and died March 17, 1937, at a Columbus tuberculosis sanitarium, after a long illness. He united with the Church of the Brethren in youth. He leaves two sisters and four hrothers. Funeral at the Baltic church by Eld. Ed Shepfer with burial in Shutt cemetery near Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

Stantz, Catharine, daughter of Seth and Frances Domer, born in Holmes County, Obio, Nov. 4, 1870. She died at the home of her son Lloyd at Navarre, Ohio, on March 23, 1937. In 1897 she married Nelson Stantz; to this union one son and two daughters were born. She united with the Church of the Brethren in her youth. Funeral at tbe Baltic church by Eld. Ora De Lauter, assisted by Eld. Ed Shepfer. Burial in the Fisher cemetery near Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

Tolsen, Sister Ellen, died in the bounds of Welsh Run congregation on Dec. 15, 1936, aged 76 years. She was a member of the church most of her life. Sbe is survived by nine children, forty-seven grandchildren, fifty-two great-grandchildren and four brothers. Funeral services in the Brethren church at Welsh Run by Bretbren Edw. Landis and Frank Laughlin with burial in cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Wisler, Leander E., born on June 11, 1870, at Nappanee, Ind., and died at his home on March 20, 1937. In 1885 he went to Harper, Kans., and in 1910 came to the Zion community. . He was a member of the Baptist church. In 1893 he married Bertha Litsey and to them nine children were born. He is survived by his widow, three sons and four daughters, all members of the Brethren church. Interment in the Zion cemetery, services by Bro. Ralph Petry.—Mrs. Lloyd R. Maust, Cando, N. Dak.

Wood, Wm. Rice, was born Feb. 16, 1861, to Eliza Ann (Sandridge) and Clifton Wood; he died March 9, 1937. For the last eleven years he had made his home in this community with his sister, Martha Fannie Via, who was buried one month ago. When he came to this community he was a member of the Baptist church but soon united with the Brethren and remained a loyal consecrated member. He gave of his time and means for church causes. He is survived by six sons, three daughters, four half brothers, one half sister and a number of grandchildren. His wife died Aug. 18, 1911. Services by Bro. S. D. Miller in Lower Union church with burial in Lower Union cemetery. —Ethel Via Kindrick, Free Union, Va.

Young, Frances Catherine, daughter of Wm. and Fanny Beck, was born in Montgomery County, Ohio, Nov. 30, 1861; most of her life was spent in Preble County, Ohio. She married Isaac Young and the one daughter born to them preceded the parents. After her husband's death last June she went to live with an only brother, Wm. Beck, in Omaha, Nebr. She died April 16, 1937. Funeral services by the writer at Eaton, Ohio. She was a consistent member of the Church of the Brethren.—A. G. Crosswhite, Eaton, Ohio.

Zug, Sister Mary L., daughter of Ephraim and Barbara Zug, was born Nov. 22, 1899, and died at her home near Lebanon March 21, 1937. At the age of fifteen years she united with the Church of the Brethren. Surviving are her mother, two brothers and two sisters. Her father and one sister preceded her. Services at the Midway church by Eld. S. K. Wenger and Nathan Martin with interment in adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

CHURCH NEWS

ILLINOIS

Lanark church met in council March 11. Our love feast will be May 23 at 7 P. M. Mrs. Beatrice Royer was elected church clerk. Last fall some of tbe men painted the outside of the church. Tbe interior of the auditorium and two Sunday-school rooms have just been redecorated. A number of men and women also cleaned the church. On Sunday evening, March 7, the B. Y. P. D. of Mt. Morris church presented the play, The Honorable Mrs. Ling's Conversion. A second dramatization of family worship was given in a very pleasing manner on Sunday evening, March 14, hy a young man, his wife and two children. Holy Week was observed in Lanark with union meetings in the different churches. Each church had a part in the Good Friday services at the Methodist church. About fifty young people met for sunrise services and breakfast at the church. Tbe Easter program was given in story and song in the evening. The Easter Vision was a beautiful service. The same program was rendered in the Mt. Morris church on April 4 and in the Polo church April 11. Three men were haptized on April 4, two of them coming from other churches in town, renewing their covenant and joining their wives here.—Mrs. Ada Royer, Lanark, Ill., April 16.

Mount Morris.—The annual Mt. Morris-Manchester alumni banquet was held here April 16. Both the program and attendance were good. Prof. J. O. Winger gave the address, and musical numbers were given by a male quartet from the college. On Saturday evening following the banquet a deputation from the college presented a play, "Where Love Is There God Is Also." This was preceded by a reading given by one of the deputation and two musical selections by tbe male quartet. We appreciated having this group and the messages were inspirational. On April 13 we hold our regular quarterly business meeting. Miss Jane Wingard and the writer were chosen as delegates to the Annual Meeting to he held in Nampa, Idaho. Bro. F. B. Statler of Huntingdon, Pa., preached for us on March 14. He also was guest speaker at the men's meeting held the following Monday. He was interested in tbe work here, so at a special meeting we extended a call to him. He accepted the call and will assume the pastorate Sept. 1. We are rejoicing in this fact, and are trusting God for continued leading and guidance. We have been very fortunate in having brethren from Elgin and Bethany to fill our pulpit. We are deeply grateful to them and their messages have helped a great deal in carrying on the work here. We also had a number of the motion pictures of the Mission work shown here and these have been most interesting as well

as inspirational. On April 25 Bro. Leland Brubaker will be here to show the pictures of the mission work in China. Under the able leadership of Prof. Ira Hendrickson the men's work is accomplishing much. They have lifted the parsonage debt, which was one of their projects. They are busy on other projects and with the enthusiasm that is manifest great things for the Lord will be accomplished. The women's and young people's organizations are active also and are doing their part in the program of the church. Our love feast will be held May 2, and our elder, Bro. O. D. Buck, will be with us to conduct the service.—Bertha Vetter, Mt. Morris, Ill., April 21.

Yellow Creek church met in council March 13. In February an offering was taken for flood relief to which the people responded heartily. Our love feast will be held May 8 beginning at 7:30 P. M.—Mrs. Addie Blocher, Pearl City, Ill., April 17.

INDIANA

Elkhart City.—In January we held a reception for the seventy-one new members gained during the past year. At the evening services from New Year to Easter our pastor, Bro. G. W. Phillips, presented a series of messages on Love, Marriage and Home Life which were very interesting. The B. Y. P. D. took notes and used them as the basis for their discussions each succeeding Sunday evening. On March 18 Mrs. J. Homer Bright, missionary to China, talked at a meeting of the W. M. S. An Easter play, The Terrible Meek, was presented the evening of March 28. The choir also sang special numbers both morning and evening. The Africa motion picture film was shown April 11. At our council meeting April 16 we selected Brother and Sister Phillips as delegates to Annual Conference. A pastor's cabinet, consisting of the heads of various church organizations, has been inaugurated. We have pledged $400 this year toward the support of Sister Velma Ober, missionary to China. Efforts are being made to liquidate the church debt in the near future. The mothers and daughters will have a banquet the morning of Mother's Day. Our communion service will be May 2. We have had ten additions by baptism and seven by letter since the last report.—Mrs. Elbert Miller, Elkhart, Ind., April 22.

Pike Creek.—The evangelistic services which began on March 28 were climaxed Sunday evening, April 11, when 112 members assembled for the love feast and communion. Bro. Roy Teach officiated, assisted by Brethren A. R. Bridge and Frederick Hollingshead and the deacons. As a result of the meetings which were in charge of Bro. Roy Teach, thirteen members were added to the congregation. This makes a total gain of twenty-four in membership since last August. A beautiful baptismal service was held Sunday afternoon at the Christian church. Roll call was held Sunday morning, April 11, with 62 per cent of the membership present. Bro. Teach gave some very encouraging messages. There was a record attendance each evening to hear the helpful and worth-while messages he gave.—Mrs. Morris Mastin, Monticello, Ind., April 20.

Pleasant Valley.—We are rejoicing since March 1 for we have paid up all of our district deficit that has accumulated for years. Our entire mission offerings for last year were over $375. Besides that we took an offering of $40 for flood relief and sent about $40 worth of clothing and food. The Aid Society prepared the latter. Last fall we received a gift in money from an unknown party, to be used in papering the church. This we had done. Then the B. Y. P. D. presented new window shades. Next will be the painting of ceiling and woodwork which will make our church a very pleasant place in which to worship. Last November we enjoyed a two weeks' Bible study and revival service by Bro. Fred Flora. We will secure Bro. J. Edson Ulery for our revival next November. We enjoyed an impressive Christmas service by the children and young people. At Easter the young people took charge of the opening devotions preceding the sermon. Our interest and attendance have been above average all winter and spring for which we are grateful. The evening services which were at one time about to be discontinued, have gained remarkably in both attendance and interest. We will hold our communion service on May 27.—Mrs. Nohle Bowman, Middlebury, Ind., April 19.

IOWA

Union Ridge.—On Easter Sunday the young people and children of the Sunday school gave an interesting message in readings and songs. The church met in business meeting April 2. We invited Brother and Sister Earl E. Jarboe to remain with us for another year. It was decided to have a two weeks' revival meeting to begin June 14 to be conducted hy Brother and Sister B. M. Rollins of Keyser, W. Va. We will have our love feast in connection with the meetings. Sunday evening, April 18, Dr. S. B. Miller of Cedar Rapids, Iowa, gave a helpful message. After the service Bro. Miller sang for us and we had a fifteen-minute song service which will long be remembered by those present.—Mrs. Ezra Burn, Hampton, Iowa, April 20.

MARYLAND

Beaver Creek.—Our church met in council at the Beaver Creek church March 19. It was decided that the finance committee should continue their responsibility for the church finances. The present pastoral program will he continued another year from Sept. 1. Bro. E. C. Woodie was re-elected elder for a term of three years; Bro. Harry Grossnickle, clerk; Bro. C. E. Fahrney, church treasurer; Carrie Moser, Messenger correspondent. The two women's organizations are taking charge of the Messenger agency. They now have the Messenger in more than 75 per cent of the homes. Katie Fahrney and Carrie Moser were elected delegates to the district meeting with John Wishard and Roy Kline, alternates. A series of meetings has been planned to begin Oct. 24 with Bro. A. Jos. Caricofe of Luray, Va., evangelist. Our love feast will be held May 15 at Beaver Creek church beginning at 4 P. M. It was decided that the official board revise the church membership list. A parsonage fund has been started and a committee has been appointed to get information concerning the building or the buying of a parsonage. A series of pre-Easter services was held in our church as follows: on Sunday morning, March 21, our pastor took charge of the first service; on Monday the mothers and daughters' organization of the church. On Tuesday Bro. Henry Eller, pastor of Brownsville, and Bro. E. C. Woodie, pastor of Beaver Creek, exchanged pulpits. Wednesday the Ladies' Aid of San Mar had charge and secured Bro. Kinsey of New Windsor, Md., to show slides of Passion Week. The men of our church had charge of the services on Thursday with special speakers on their program. On Friday Bro. E. C. Woodie and Bro. Baker of Downsville, Md., exchanged pulpits. Bro. E. C. Woodie took charge of the service and on Sunday morning our pastor closed the series, his subject being The Living Christ.—Carrie Moser, Boonsboro, Md., April 16.

Frederick.—We met the club requirements of Gospel Messenger again this year, placing the paper in more than 75 per cent of our church homes. The Men's Work organization has elected Harry B. Grove as president. This organization meets every two weeks on Sunday evening, and is studying Christian Stewardship. Jan. 17 our pastor exchanged pulpits with Bro. A. Stauffer Curry at Westminster, Md. The evening of Jan. 17 our young people presented a program in the Methodist Protestant church in Buckeystown, Md. They have adopted a project of purchasing and framing six religious pictures for the various departments of the Sunday school. Several have already been presented. Jan. 24 a program entitled "The Story of the Brides" was given by the Home Enrichment department, Mrs. John Wolfe, director. Feb. 3 about fifty-five church officers, Sunday-school teachers and workers enjoyed a supper conference. Discussion of plans for a fuller church program were taken up. Feb. 5 the Juniata College choir gave a fine program of sacred music under the direction of Prof. Charles Rowland. Preparatory to our evangelistic services a committee of thirty-seven volunteered their services to give one night a week for visiting in the homes of members and prospective members. Evening worship of Feb. 7 was in charge of the Men's Work organization. Feb. 21 the same evening service was in charge of the missionary department, Miss Florence Garner, director. Special music and addresses were given by Bro. and Mrs. S. Ira Arnold, returned missionaries. Feb. 28 was roll call Sunday when a special effort was made to have all members attend church. Our offering for missions this year was approximately $100 more than last year. March 2 our revival was begun by Bro. Russell West of Roanoke, Va. Special music was furnished by a group of singers from the Hagerstown church. These meetings were very well attended, and much good has been accomplished. Twenty-two have been received into membership by baptism and two by letter. March 19 we held our semiannual council. Delegates elected to the district meeting are Brethren Walter Thomas and Roy Leatherman; alternates, Mrs. John Wolfe and Mrs. John Zimmerman. Brethren Walter Thomas and Lawrence Rice were called to a year's service as licensed ministers. Bro. Norman Ford was relicensed for another year. The licensing of these young men and the ordination of our pastor and wife to the eldership are our major activities for the first half of this fiscal year. Planning to further his education and training for the ministry, our pastor has tendered his resignation to take effect Aug. 31, which the church accepted with regret. We feel Brother and Sister Sherfy have done a commendable work for the church at this place and pray God's richest blessings upon them in their work. The pastoral report for the first half of our fiscal year shows the following information: Conducted six radio programs over our local station, WFMD; five children have been dedicated; 315 pieces of mail to members and prospective members; 506 pastoral calls. Average Sunday attendance: morning worship, 164; evening worship, 74; Sunday school, 210; B. Y. P. D., 26. Present church membership, 371. Sunday-school enrollment, 309. March 24 our preparatory service for communion was in charge of Bro. Clarence Holsopple of Myersville, Md. The communion was held March 25, Bro. Sherfy officiating. The evening service of March 28 was under the direction of Mrs. Emmert Bowlus. An Easter play was given entitled The Third Day. April 2 the Men's Work organization of the Eastern District of Maryland held a supper and conference in this church. About ninety-five attended. April 4 was building fund Sunday.—Mrs. John Wolfe, Frederick, Md., April 5.

Locust Grove church met in council on April 10. Our love feast will be held on Sunday evening, May 9, at 7 o'clock. Delegates to district meeting are Wm. Baker and Bro. Biddinger, with Norman Klein and Wm. Purdum, alternates. Bro. Wm. Baker was chosen elder for the coming year. Our Sisters' Aid met on April 14 with seventeen present. Our young people gave a program at church Sunday evening, called Social Dangers.—B. R. Purdum, Mt. Airy, Md., April 16.

Meadow Branch congregation closed its series of meetings April 4, held in the Westminster house by Bro. McKinley Coffman. Bro. Coffman delivered many spirit-filled messages. Seven expressed a willingness to unite with the church. An aged lady was baptized the day before the Meadow Branch love feast, held in the country house on Thursday evening before Easter. Eld. E. P. Schildt officiated with Brethren Oren Garner and Jno. D. Roop, Jr., assisting. At a special council of the congregation on April 7 it was decided to organize Westminster into a separate congregation. Eld. Wm. E. Roop was almost unanimously re-elected for two more years as presiding elder

of Meadow Branch congregation. Bro. Chas. Geiman was elected church clerk for the same congregation for two years. Brethren Samuel Bare, Scott Garner and Howard Warehime were elected to the office of deacon. Trustees retiring on account of the formation of the new congregation were replaced by electing Brethren John Garner, Arthur Naill and Scott Garner in their stead. Delegates to district meeting are Bro. Garner and Wm. E. Roop; alternates, Brethren J. W. Thomas and Arthur Naill. The young people of the church recently held a meeting in Roop's Sunview club house at which time a meal was served to about thirty. Afterward all enjoyed a delightful social time, during which one of their number, Sister Ruth Lippy, recently married, was given a shower of presents.—Wm. E. Roop, Westminster, Md., April 20.

MICHIGAN

Shepherd.—At the council meeting held March 1 Bro. C. A. Spencer was elected elder for the coming year. Plans were completed for the coming of Bro. D. P. Schechter who had been invited to come to us as pastor for the next two years. On April 9 a reception was held at the church for him and his family who arrived from Battle Creek April 7. We are very happy to have them and feel that it will mean new life for our church. On May 9 Bro. Chas. Forror expects to begin a two weeks' revival service with us, closing with a love feast on Sunday, May 23, at 7:30 P. M.—Iva A. Harmon, Shepherd, Mich., April 21.

NEBRASKA

Omaha.—Our church has experienced a great spiritual uplift. Our pastor, Bro. Hatton, conducted one week of pre-Easter meetings with splendid results. Thirty were baptized and two received by letter. On Easter morning the children presented the Story of a Song, following which the pastor gave a wonderful message. Our Easter offering was $20. In the evening the choir presented the cantata, Eternal Life. Our Sunday school is growing. Bro. Hatton has organized another boys' club called Friendly Indians. There are thirty-three boys in these two groups. April 7 we had our third quarterly all-church night. We presented the missionary pictures of India which were interesting and enjoyed by all. Bro. Hatton is doing some field work; at present he is at Octavia and expects to go to Kearney soon.—Mrs. A. J. Fry, Omaha, Nebr., April 10.

NEW MEXICO

Clovis.—We have cause to rejoice that three more, a father and two daughters, have been born into the kingdom. Our pastor being absent in evangelistic meetings, the Sunday school gave a service on Easter morning, and in the evening the young people and adults gave a helpful service program. We plan for our love feast the latter part of May.—Mrs. Minnie B. Rodes, Clovis, N. Mex., April 10.

NORTH DAKOTA

Kenmare church met in council April 4. Mrs. Ada Stice was chosen Sunday-school superintendent. We called for the district meeting which will be July 11-15. We also decided to have a week's meeting the third week of May conducted by Bro. Ralph Petry of Cando. Visiting brethren were Ralph Petry and Ray Harris.—Doreen Ankenbauer, Kenmare, N. Dak., April 13.

Zion-Cando.—At the spring quarterly business meeting various plans were made. A pre-Easter service of one week was conducted in Cando church by our pastor, assisted by W. W. Smeltzer and Royer Meyers. A series of meetings is to be held at the Zion church the last two weeks in June by our pastor, Bro. Ralph Petry. A men's organization has been perfected with Dan Lewallen, president. Miss Velma Cartwright has been appointed children's director. She will have charge of the missionary project this year. The county Sunday-school convention will be held at Zion church in June. Our Sunday school and church services are much better attended since road conditions are improved.—Mrs. Lloyd R. Maust, Cando, N. Dak., April 21.

OHIO

Eaton church from March 31 to April 20 has experienced the richest spiritual uplift and the largest ingathering in her history. The meeting was under the efficient leadership of Brother and Sister Oliver H. Austin of McPherson, Kans., it being their second revival in this church. Ever since February the church with our pastor, Bro. Frank Eby, has looked toward this meeting with prayer and personal work. Not only our evangelists and our pastor, but some of the laymen worked untiringly in this meeting; in fact all the members co-operated in a wonderful way. The attendance and interest were most encouraging from the first night to the last. Bro. Austin's messages were scholarly, spiritual and effective. The Christ was lifted up and Christians urged to nobler living. Sister Austin added greatly to the interest of the meeting by conducting the worship program in a unique manner. Her stories charmingly told, were enjoyed by all and both the junior and the girls' chorus did excellent work under her direction. As a direct result of the meeting forty-four confessed the Christ. Forty-three of this number have been baptized and one received on former baptism, others are coming very soon. Of this number twenty are husbands and wives of whom the oldest is seventy-one. The meeting was climaxed on Tuesday night, April 20, when holy communion was observed. Bro. Austin officiated in a manner which lifted us into the very presence of God.—A. G. Crosswhite, Eaton, Ohio, April 21.

Lick Creek church met in council March 5. The usual reports showed that the work is going forward. We decided to hold our love feast on Sunday evening, May 16, beginning at 7:30. By unanimous vote we decided to retain our pastor, Bro. Dewey E. Rowe, for another year beginning Sept. 1. Delegates to district conference were our pastor and Bro. Clyde St. John. Bro. Rowe was also chosen delegate to Annual Conference. Following our remodeling program, on March 14 we had rededication services with Eld. Frank Kreider as the main speaker of the day. He gave us a very timely message at both the morning and afternoon service which was much appreciated. The Manchester male quartet also gave us several fine numbers. March 16-18 the district conference convened in our church. Large crowds were present throughout the conference which proved a spiritual uplift to the people of our community. We had an Easter sunrise service, followed by a fellowship breakfast at the church. In the evening a group of our people gave the pageant, Come Ye That Mourn. On Monday following we began our revival meetings, conducted by Bro. J. Edwin Jarboe of Syracuse, Ind. For two weeks the meeting continued and much interest and enthusiasm were shown. As an immediate result of the meeting sixteen were born into the kingdom and two reclaimed. Several delegations of members from surrounding churches gave special numbers of music and we appreciated their help and interest. Our B. Y. P. D. is planning a series of studies on the peace program of the church and probably will close the study with a peace play. On Mother's Day we are planning a program with a consecration service for the new babies. On the last Sunday of May we plan to lift our conference missionary offering.—Mrs. Leo Stombaugh, Bryan, Ohio, April 21.

Sidney.—Our pastor, Bro. R. H. Nicodemus, who suffered an injury in an automobile accident, was able to fill the pulpit again at the beginning of the year. We are grateful to divine providence for restoring Bro. Nicodemus. At the present time Sister Nicodemus is bedfast and the prayers of the brotherhood are asked in her behalf. At our March council meeting Bro. C. G. Erbaugh of the District Ministerial Board presided while three deacons were called to service. Brethren Lowell Erbaugh, Robert Neher and Clyde Albaugh and their wives were duly installed. A series of pre-Easter meetings was held, climaxing in deeply significant Easter day services. Five young lives were dedicated to the Master. On Monday following Easter our communion service was conducted by Bro. G. L. Wine of the Covington church, assisted by Bro. C. F. McKee of Dayton.—Mrs. Lowell Erbaugh, Sidney, Ohio, April 12.

Springfield (N. E.).—On Sunday evening, March 21, Attorney H. Wm. Holsinger of Cleveland, Ohio, nephew of our pastor, gave a lecture to a full house on the subject, Crime, the Danger Signal for American Youth. The sermons during our pre-Easter meetings, March 21-28, were brought by our pastor; one message was given by Bro. C. H. Petry. As a direct result two were received as members by baptism. Our young people met at the church for an Easter sunrise service. At the close of the program two trumpets heralded the message, He Arose, which was very impressive. In the evening the young married people's class gave a pageant, He Lives. Our men's group is represented at the meetings of the Summit County laymen's association by Brethren Ralph Ingold and Clifford Rininger. They bring to the church interesting reports of the aims of the organization. Our Ladies' Aid is busy quilting each week; this week they will also do papering at the parsonage. The church contributed to the Red Cross during the flood crisis. A fellowship supper was held at the church April 14. All those having sunshine bags brought them in, containing their contribution, which netted a tidy sum for the Aid. We plan to have such a supper every three months.—Mrs. Fred Young, Mogadore, Ohio, April 19.

West Alexandria.—The members of the church met for a business meeting April 2. Delegates to district conference at Pitsburg are Bro. Groff and Russel S. Landis; alternates, Walter G. Campbell and Roy Brower. June 12 was selected as the date for our communion. April 4 a peace program was given by Dr. Hoff and students of Manchester College. The Third Day, an Easter cantata, was rendered on Sunday evening to a large and appreciative audience.—Mrs. Howard Cunningham, West Alexandria, Ohio, April 15.

West Milton.—Our church gave an offering for flood relief which was given to the Red Cross. Feb. 14 a deputation team from Manchester College presented a program here. As a part of our worship service on temperance Sunday and again on Easter, Sister G. W. Minnich gave interesting readings entitled The Two Cups and The Master Is Coming. The Ladies' Aid at their January meeting elected new officers for the ensuing year; the president is Sister Howard Dohner. The Aid is progressing nicely in its various activities, with quilting and other miscellaneous work. Previous to Easter they held a market and bazaar which netted $53. Feb. 21 the missionary committee presented a play, entitled The Unlighted Cross. Another play, Barabbas, was given at Easter time. Both plays were impressive and enjoyed by appreciative audiences. On Sunday evening, Feb. 28, and also the following Sunday, Miss Ann Shilling, one of the teachers in our high school, gave a very good description of the Passion Play as she saw it presented in Europe. Again this year the church decided to put the Southern Ohio Herald into the homes of resident members. The B. Y. P. D. is directed by Bro. Mark Shellhaas; they have organized and present programs on Sunday evenings. The president is Bro. Leonard Lutz. April 11 the Cantilena choir of Manchester College presented a program. At our last council meeting Brethren S. A. Blessing and J. P. Miller were chosen delegates to district meeting with Bro. G. W. Minnich and Sister H. Dohner, alternates. We also elected new deacons at this meeting: Brethren Ralph Mishler and Wilbur Erbaugh.—Mrs. Irvin Furlong, West Milton, Ohio, April 16.

White Cottage.—Achievement Sunday, Feb. 14, our offering was

$130.24 for missions, putting us over the top for our quota this year; but since we had a deficit last year this will help to balance our account. Our Sunday-school average for the past quarter was eighty. It is starting out better this quarter. The B. Y. P. D. team from the Canton church was with our B. Y. P. D. March 14 in the interest of the central meeting place. All organizations of our church are helping financially for this project. Bro. Chris. Sowers brought the message that evening, explaining more fully about the district camps to be held this summer. We enjoyed very mucb having these young people with us. Our pastor, Bro. J. D. Zigler, held a week's pre-Easter meeting, closing Easter with a consecratory service for the babies of our congregation; three babies were consecrated at this time. While there were no accessions as a result of these meetings, those who attended were brought closer to Christ with a resolve to do more for his kingdom. Bro. Zigler, as he always does, brought very inspiring messages. For the evening service on Easter, Atty. A. A. George of Zanesville gave his interpretation of the Passion Play as he saw it in Germany. This was very interesting and instructive. March 31 the B. Y. P. D. held their annual banquet in the church basement, with Rev. Paul Runk of the First Church of Christ as main speaker. His subject portrayed The Upper Room. More than thirty young people were present. We held our regular members' meeting April 16, when all the officers of the church and Sunday school were chosen. Only a few minor changes were made among the officials. We are glad tbe Ziglers are to continue with us. They have done and are doing a good work bere. The B. Y. P. D. paid $25 on Missionary Evelyn Horn's support, helped furnish coal for the parsonage, besides helping on the church debt, and in other ways. The Golden Rule class of older ladies sent three boxes of bandages and gifts to Nurse Evelyn Horn, also pay regularly on the church debt. Other organizations of the church have been doing more or less for growth of the kingdom here. Our prayer meetings have been held in the homes during the winter but are in the church again now. Those who do not attend these surely miss a blessing for they are helpful and instructive. Bro. Zigler is still helping the Olivet church by preaching for them each Sabbath morning at 9:30, returning and preaching for us at 11 o'clock. If anyone knows of members of the Church of the Brethren living in Zanesville or its vicinity, please notify Bro. J. D. Zigler, White Cottage, Ohio, or the writer. Much as we would like to send a delegate to Annual Conference, we feel we are not financially able to do so this year. More of our people will keep in touch through the Messenger, for never before was it read so generally here as now.—Mrs. J. F. Shrider, South Zanesville, Ohio, April 20.

OREGON

Portland.—Beginning Marcb 22 pre-Easter revival services were held. Our pastor, Bro. H. Sbank, brought us inspirational and helpful messages. Four-minute speakers from our membership and motion pictures of educational value added much to the meetings. Five accepted Christ and four of these young people were baptized Easter evening. Bro. Shank is now in Nampa, Idaho, attending a meeting of the committee of arrangements for the General Conference to be held there in June. We of the west are enthusiastically anticipating this great gathering so near our homes. Our young people sent in their quota for the support of Bro. Beahm in Africa. This department is growing and doing splendid work. Our church in Portland is located at N. E. Killingsworth Ct. and N. E. Bortbwick Ave. We hope that any one traveling this way will stop and worship with us. Our love feast will be held on May 7. The Sunday-school convention will be held at Mabel, Ore., May 9.—Mrs. Helen Palmore, Portland, Ore., April 21.

PENNSYLVANIA

Carlisle church met in council April 5. Eld. C. B. Sollenberger of the Newville church was called in to handle the pastoral question, as the term of our pastor had expired. The church followed the recommendation of the local ministerial board and Annual Meeting, making the term of the pastor indefinite. Our pastor was retained. The pastor gave an interesting report which was accepted. The vote to retain Brother and Sister Snavely was unanimous. The trustees, church, Sunday-school treasurer and various committees gave their regular reports. We plan to dedicate our baptistry the second Sunday in May. Our love feast will be held May 30 at 5 P. M. Bro. L. K. Zeigler of Waynesboro will be with us in an evangelistic effort in November.—J. E. Faulkner, Carlisle, Pa., April 20.

Chambersburg.—Our church enjoyed a beautiful Eastertide. We conducted pre-Easter services each evening beginning March 21. The preaching was done by our pastor, C. E. Grapes; his sermons were both interesting and instructive and the attendance was splendid. As a direct result of the meeting three of our young people were baptized on Easter afternoon. Our love feast on Easter Sunday was well attended. We held our Bible institute on April 3 and 4, with R. W. Schlosser of Elizabethtown as instructor. His lectures were very much appreciated by all our people.—Mrs. Geo. Haldeman, Chambersburg, Pa., April 16.

Chiques.—At our quarterly council on Feb. 27 various reports were given which proved we had a successful year. Delegate to Annual Conference is Bro. Herbert O. Wolgemuth. Delegates to district meeting are Brethren Elmer Zug, David Gibble, B. G. Stauffer; alternates, Henry B. Shearer, Fanny Shearer, Geo. Summy. Recently our young people rendered a program at the Chiques house. March 10 and 17 peace meetings were conducted by Bro. Frank S. Carper from Palmyra, Pa. We felt this type of a meeting would be a great help to our young people. March 20 and 21 Bro. E. S. Kiracofe from Elizabethtown College conducted a Bible institute at the Chiques house. Our young people rendered a program at the Neffsville Home Sunday evening, April 4. Our love feast is to be held at the Chiques house May 25 and 26 at 10 A. M.—Fanny Zug Shearer, Manheim, Pa., April 16.

East Fairview.—Our annual Bible institute was held on Sunday, April 18, and the Saturday evening previous. Bro. R. W. Scblosser of Elizabethtown, the instructor, gave us rich messages on the following themes: Angels, The Doctrine of Prayer, The Scriptures and The Church. Our young people are sponsoring a peace program on April 25 and have secured Bro. F. S. Carper to give the address. Our delegates to district meeting are Brethren H. A. Merkey and J. N. Weaver. A program will be rendered the evening of Motber's Day. Our attendance at morning services has increased and a keen interest is manifested.—Mrs. H. A. Merkey, Manheim, Pa., April 20.

Juniata Park church has just passed through a very successful evangelistic campaign conducted by "The Good News Trio" composed of Evangelist George T. Stephens of High Point, N. C., his daughter, Eleanor, pianist and young people's worker, and Jack M. Murray of Wheaton, Ill., chorister and teacher. The church house was filled to capacity almost every night and a few nights some were turned away; the evangelist had a loud speaker installed in the belfry of the church to attract those who passed by and many paused for a few minutes to hear tbe old-time hymns sung or the message of the evangelist. It was not only a season of refreshing for Park church, but was the means of many decisions in other churches. In all there were 122 decisions or reconsecrations reported. Miss Eleanor Stephens and Mr. Murray organized a young people's group; their aim is to carry on the work which has been started and to prepare themselves for greater service for the Lord Jesus and his church. To date eleven received baptism and many more are expected in the near future. The total offerings for the two weeks amounted to $741.—Purcel R. Bratton, Altoona, Pa., April 19.

Lower Cumberland (Mohler house).—We are much encouraged by the interest and very good attendance during the winter months. Dec. 27 our Sunday-school children gave a Christmas program and March 28 an Easter program. We held our council meeting April 7. Bro. Walter Cocklin was ordained elder. We will have an all-day meeting and love feast May 2. We elected delegates to the Sunday-school meeting to be held in Carlisle in August. We are looking forward to an evangelistic meeting to begin Sunday evening, Aug. 8, with Bro. G. Howard Danner, Abbotstown, in charge.—Mrs. Ethel Snyder, Mechanicsburg, Pa., April 16.

Meyersdale.—The local churches observed the week of prayer beginning Jan. 11. To create an added interest in our Sunday evening church services, our pastor, Bro. G. L. Detweiler, during the quarter answered questions which members had previously put in a box. About twenty of our members have pledged to pay the interest on our church debt so that the other funds received will be used to reduce the principal. Our mothers and daugbters' banquet was held Feb. 11 with nearly 200 in attendance. The proceeds were used for national and district missions, our Old Folks' Home at Scalp Level and Camp Harmony. Our Sunday school and church are comparing with the Greensburg congregation all the Sunday services. The past quarter our school averaged 270, for the morning service 243, and the evening service 193. Our loyalty crusade began with enlistment Sunday, Feb. 14. A union service was held in our church in the evening. Dr. Chas. E. Schaeffer of Philadelphia was the speaker. Bro. D. D. Funderburg and Bro. L. A. Blickenstaff, of our India mission, were here in the afternoon and evening of Feb. 18. They discussed and showed motion pictures of our church at work in America and Bro. Blickenstaff told of his work in India. Feb. 21 was consecration Sunday. The choir gave a program of Negro spirituals in the evening of family Sunday, Feb. 28. Pilgrims of the Way, a Biblical play, was presented by the young people on youth Sunday, March 7. They also gave it at Garrett March 22 and at Maple Glen March 23. The proceeds were used for the support of Sister Burke in Africa. Stewardship Sunday was March 14. The father and son banquet was held March 18 with about 200 in attendance. Palm Sunday evening we had a Fanny Crosby memorial service. Holy Week services began March 24. A group of intermediate girls presented a playlet at the Easter sunrise service. In the evening over 300 members surrounded the tables for love feast and communion.—Delta Arnold, Meyersdale, Pa., April 12.

Mingo.—The young people have had some very interesting as well as inspirational meetings this winter. They are meeting once a month to study Bible Doctrines, Missions and Music. They also are having charge of the Sunday evening service once a month. Feb. 14 they rendered a missionary program at which time Sister Sara Sbisler of Indian Creek gave us a very timely and challenging message. On Easter they rendered a musical program. April 11 the speaker was Sister Kathryn Holsopple of Royersford, Pa., and she gave us a very inspiring message on consecration and service. March 13 we met in regular council with Eld. J. N. Cassel presiding. The Sisters' Aid Society gave a report of the splendid work they have done during the year. They made out very well making and selling various articles, and also received $60 from the rainy day bags. The building committee reported the work is progressing nicely at the Skippack house and we expect to have our dedication in the near future. We are looking forward to a Vacation Bible School at both houses this summer, Mingo to start June 28 and Skippack, July 12. Our revival meetings are to be held from May 23 to June 6 at the Mingo house, with our love feast June 5 at 1:30 P. M.—Carrie K. Hoffman, Collegeville, Pa., April 21.

New Enterprise.—A worth-while offering was lifted in our church on Feb. 10 for the benefit of the flood sufferers. The Messenger is again coming into 75 per cent of the homes of our church people. The Volunteer group of Juniata College gave a well received program of addresses and music one Sunday in March. The Aid Society with Sister Rosa Reasy, president, and the missionary society with Sister Catherine Replogle, leader, have started the year with renewed energy. The past year has been a commendable one. This year the missionary society will study the book, Congo Crosses; also each member has chosen a missionary with whom she will correspond and remember in prayer. Sister Staufer will serve again as director of Women's Work. Prior to Easter our pastor, Bro. Staufer, brought a series of helpful sermons on The Principles of the Spiritual Life as found in John's gospel. Easter morning a group of singers from our church, directed by Chas. Baker of Salemville, presented in a most impressive manner portions of The Messiah to a large and appreciative audience. Sept. 20 Bro. J. A. Robinson of Johnstown will open an evangelistic meeting in our church. At a recent members' meeting delegates to district conference were elected: Brethren D. P. Hoover and Wilfred N. Staufer and Sisters Sara Replogle and Wilfred N. Staufer.—Mrs. Rutb C. Hoover, New Enterprise, Pa., April 10.

New Fairview.—Feb. 7 we lifted an offering of $190.34 for flood relief. Feb. 28 Bro. H. H. Moyer from Reading gave us the morning sermon. In the afternoon Bro. Moyer spoke again, followed by D. D. Funderburg and L. A. Blickenstaff, returned missionary from India. The last two speakers also had charge of the evening services when an offering was lifted for missions. March 20 and 21 Prof. R. W. Schlosser from Elizabethtown College conducted a Bible conference using as topics: Prayer, The Church, The Scriptures and The Angels. At the council meeting April 5 we decided to represent in conference this year. Our love feast will be held the third Sunday in May. Elders A. S. Baugher and S. C. Godfrey were present to install our licensed preacher, Bro. J. L. Miller, into the ministry. Our total mission offering for the year amounted to $893.32; of this amount $303.10 went for flood relief.—H. B. Markey, York, Pa., April 12.

Palmyra.—Sunday evening, March 7, the chorus from Bowmansville rendered a program of sacred song. March 9 our mothers and daughters' association held their quarterly meeting. Sister Martha Martin from Elizabethtown was the guest speaker. Our pre-Easter services were conducted by Bro. F. S. Carper. One accepted Christ during these services. March 23 after the evening service a number of our members gathered in the social room of the church in observance of the twenty-fifth anniversary of Bro. Carper's election to the ministry. The service was planned as a surprise for Bro. Carper. Short talks of appreciation for the services rendered to the church by Brother and Sister Carper were given by the ministers and also a number of the lay members. March 28 a group of young people rendered a pageant, The Morning Light. April 4 the a cappella choir from Elizabetbtown College gave a program of song. Our Sunday school observed rally day April 11 with Bro. Nevin Zuck of Lebanon as guest speaker. Our love feast will be held May 2, an all-day service.—Mae E. Basehore, Palmyra, Pa., April 16.

Philadelphia (First).—Sunday evening, Feb. 28, Bro. C. C. Ellis gave us a very spiritual and helpful sermon. March 11 we gave a farewell supper to Brother and Sister Stover Kulp. At 8 o'clock we gathered in the church auditorium when both gave interesting talks. Afterward we surrounded the altar in a consecration service. The offering amounted to $115 for the African work. Sunday morning, March 14, P. R. Markley and Roland L. Howe gave us incidents in the lives of members who are remembered long for their Christian loyalty to the church; tbis was inspiring. On Palm Sunday evening the women had charge of the services, conducted by Sister Murphy. The Lenten offering was received, amounting to $181. At the close of Good Friday services the organist's wife was received into tbe church by letter and baptism. Easter morning eight were baptized and the following Sunday evening two more. Sister Ross D. Murphy and the writer were appointed to represent the churcb at Annual Conference. The delegates to district meeting are Mrs. Christine Rosenberger, Philip R. Markley, A. Rhan and the writer; alternates, Mrs. H. H. Funk, Frank H. Creutz, Mrs. Walter Eckenrode, Mrs. J. H. Compton. —Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 20.

Pittsburgh.—Three special services were held during Passion Week. Wednesday eve was devoted to discussing questions vital to our spiritual welfare. The questions were brought in answer to our pastor's request to find the yearnings of our hearts. Thursday the missionary committee put on an illustrated study of the work in India. Friday, union services of five churches from twelve to three and in the evening we had our usual meditation service with pictures of the crucifixion. Easter Sunday a union sunrise service in Schenely Park. On Easter morning we had a cantata by tbe quartet and soloist; in the evening service was a drama by the young people, "For He Had Great Possessions." Our Bible School superintendent, Bro. C. L. Burket, has been having the adult classes in turn give the devotional program at the opening of Sunday school. These have been a source of interest in the work. A happy event for many of our church family occurred on St. Patrick's Day when it was found to be the twenty-fifth wedding anniversary of our pastor, N. M. Shideler, and wife. They were invited to meet with us in the church social room and were surprised to find the room decorated for the occasion. Some appropriate gifts and a sum of silver, a wedding bouquet and a wedding cake were presented during the program of songs and short talks, all of which made every one attending feel very close to the work for our common cause—the building of the family of Christ. At a recent council seven letters of membership were granted. It was

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idabo.

LOVE FEASTS

California

May 16, 4 pm, Los Angeles, First.

Florida

May 9, Sunnyland.

Idaho

May 14, Bowmont.
June 6, 7:30 pm, Nezperce.

Illinois

May 8, 7:30 pm, Yellow Creek.
May 16, 7 pm, Sterling.
May 23, 7 pm, Lanark.
June 6, 7 pm, Cherry Grove.

Indiana

May 8, 7:30 pm, Buck Creek.
May 9, 7 pm, Rossville.
May 15, 7:30 pm, Upper Fall Creek.
May 15, 7:30 pm, Arcadia.
May 20, 7:30 pm, Elkhart Valley.
May 20, North Webster.
May 22, 7:30 pm, Middletown.
May 23, 7 pm, Four Mile.
May 27, Pleasant Valley.
May 29, Camp Creek.
May 29, Englisb Prairie.
June 3, Rock Run.
June 5, 7:30 pm, Mt. Pleasant.
June 5, 7 pm, Pipe Creek.

Iowa

May 9, Iowa River.
May 27, Libertyville.
May 30, South Keokuk.
May 31, Soutb Waterloo.

Kansas

May 10, Fredonia.
June 5, North Solomon.
June 5, 8 pm, Parsons.

Maryland

May 8, 4 pm, Manor.
May 9, 7 pm, Locust Grove.
May 15, 4 pm, Beaver Creek.
May 16, 6 pm, Westminster.
May 22, 2:30 pm, Longmeadow.
May 22, 5 pm, Brownsville.
May 22, 6:00 pm, Pleasant Hill.
May 23, 6:30 pm, Monecacy.
May 29, Grossnickles.
May 29, 2 pm, Broadfording.

Michigan

May 8, Pontiac.
May 23, 7:30 pm, Shepherd.
June 12, Crystal.

Minnesota

May 30, 7:30 pm, Lewiston.

Nebraska

May 23, Betbel.

New Mexico

May 24, Clovis.

Ohio

May 9, 7:30 pm, Mohican.
May 16, 7:30 pm, Swan Creek.
May 16, 7:30 pm, Lick Creek.
May 16, 7:30 pm, Columbus.
May 16, 7:30 pm, Chippewa.
May 22, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.
May 30, 7:30 pm, Wooster.
June 12, West Alexandria.
June 5, 10:30 am, Poplar Ridge.

Oregon

May 14, 8 pm, Grants Pass.

Pennsylvania

May 8, 9, 1:30 pm, Annville.
May 8, 2 pm, East Fairview.
May 8, Indian Creek.
May 8, 2 pm, Spring Creek (Hershey).
May 8, 9, 1:30 pm, Richland.
May 9, Pleasant Hill.
May 9, Smithfield.
May 9, Perry at Farmers Grove.
May 15, Lower Claar.
May 15, 16, 1:30 pm, Upper Conewago at Mummert house.
May 15, 1:30 pm, Heidelberg.
May 15, 7 pm, Jennersville.
May 15, 16, Mountville.
May 15, 16, 10 am, Falling Springs at Hade bouse.
May 15, 16, 10 am, Big Swatara, Hanoverdale house.
May 15, 7:30 pm, Buffalo.
May 16, 7 pm, Ambler.
May 16, Koontz.
May 16, 6 pm, Lewistown.
May 16, New Fairview.
May 16, 6:30 pm, Maple Spring (Quemahoning).
May 16, Dunnings Creek at New Paris church.
May 18, 19, 10 am, Springville at Moblers.
May 19, 20, White Oak at Graybills.
May 22, 1:30 pm, Conestoga at Bareville.
May 22, 23, 1:30 pm, Myerstown.
May 22, 23, 10 am, Scbuylkill at Big Dam.
May 22, 23, 10 am, Upper Codorus.
May 23, 6:30 pm, Shamokin.
May 23, Springfield.
May 23, Brothersvalley.
May 23, Codorus at Codorus house.
May 23, 6:30 pm, Huntsdale.
May 23, 7 pm, Snake Spring Valley.
May 25, 26, 10 am, Cbiques at Chiques house.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 1:30 pm, Welsh Run.
May 29, 7 pm, Jennersville.
May 29, 2 pm, Akron.
May 29, 10 am, Antietam.
May 29, 30, Fredericksburg, Meyer house.
May 30, 5 pm, Carlisle.
May 30, 2 pm, Marsh Creek at Marsh Creek bouse.
May 30, all-day, Ridge, Fogelsanger house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.
June 5, 7 pm, Mechanic Grove.
June 5, 1:30 pm. Mingo.
June 6, 7 pm. Coventry.
June 6, Middle Creek.
June 13, 6:30 pm, Yellow Creek at Bethel.
June 20, 6:30 pm, Quakertown.

Tennessee

May 8, 6:30 pm, New Hope.

Texas

June 13, Pampa.

Virginia

May 8, 6 pm, Middle River.
May 8, 6 pm, Mill Creek.
May 8, Oak Grove.
May 9, 7:30 pm, Lebanon.
May 15, Midland.
May 22, Pleasant Hill.
May 23, 7 pm, Linville Creek at Cedar Run.
May 25, 7 pm, Timberville.
May 29, 5 pm, Hinton Grove.
May 30, 7 pm, Unity at Betbel.
June 26, Lower Union.

Washington

May 8, Richland Valley.
May 22, Yakima.

decided to bave another benefit supper to get funds to clean and redecorate the churcb auditorium. Our love feast will be held May 2, at 7:30 P. M.—M. Elizabeth Barnett, Pittsburgb, Pa., April 12.

Rummel.—Jan. 3 H. Spenser Minnicb preached at the morning service. At our January business meeting it was decided to elect three new members on our deacon board and at a special council March 31 Brethren Wm. Lebman, John Statler and Maurice Knavel were chosen. They and their wives were installed at our council on April 8. Bro. G. E. Yoder, pastor of Scalp Level church, assisted at both of these services. We repainted the interior of our church tbis winter. Our pastor, Bro. Galen Blougb, has accepted the call of the Ephrata church and will close his work bere Sept. 1. He has tendered his resignation as elder and Bro. Murphy has been selected to serve. On Easter evening the Sunday school presented a fine program. The school is progressing nicely under the leadership of Bro. Wm. Lehman. Tbe average attendance for the first three months of the year was above tbat of last year. Our church united with other churcbes of tbe community in week of prayer services and also pre-Easter services. Bro. Paul Yoder of Juniata College was with us in a Bible institute April 3 and 4 and gave splendid messages. May 2 is the time set for our love feast. We are planning for services four evenings the week prior with Brethren D. Howard Keiper and Chas. Blough doing the preacbing.—Mrs. Chas. Statler, Windber, Pa., April 12.

Schuylkill.—Dec. 25 the Big Dam Sunday school rendered a Christmas program. Bro. Irwin Heisey gave the address. Dec. 27 Bro. Harry G. Fahnestock preacbed a splendid sermon at Swope Valley house. March 14 a young people's program was held. Bro. Wm. Forry of Lebanon gave tbe address. Our council was held March 15. Delegates to district meeting are Sister Dora Herring and Bro. Wm. Buch; alternates, Bretbren Harry Daubert, Arthur Wolfe. Recently the following visiting brethren have preached for us: Cyrus Krall, Perry Sanger, Wm. Forry and Nathan Royer of Kansas. An Easter program was rendered by the Sunday school. Our love feast will be held May 22 and 23 at 10 A. M. at Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., April 19.

Shamokin.—March 14 Evangelist Wilmer A. Petry of Mogadore Ohio, closed the meeting with twenty-one baptisms. Bro. Whitacre bad seven baptisms since the meeting. Services were held Easter morning at 6:30. Rev. Paul E. Baer, pastor of Mennonite Bretbren in Cbrist cburch, gave the morning prayer and Elnor Long gave a reading. In the evening the young people of the church gave an Easter program. April 5-11 Bro. Wm. Kinsey of New Windsor, Md., the chalk talk artist, conducted a series of services which were enjoyed by all. —Betty Down, Shamokin, Pa., April 13.

Springfield.—Our pastor, Bro. Geo. W. Landis, who was chosen about two years ago, has met his responsibility with unusual success. In appreciation of his services the congregation unanimously extended increased remuneration to him. Elsie Breisch and Miriam Steely were elected delegates to district meeting, witb Minnie Knechel and Alfred Landis, alternates. The Sunday school purcbased Bibles for the cburcb pews. It was decided that the missionary superintendent, Florence Knechel, read the missiongrams eacb month. The Sunday scbool gave a program on Easter morning. A short program will also be given on Mother's Day. Tbe B. Y. P. D. gave a railroad program as a special feature for the second anniversary of the organization. This group also sponsored an Easter dawn service. The Quakertown folks joined us in this service which consisted of special music and messages by Brethren Herbert Miller and Geo. Landis. Recently we bad an amplifying system installed in the church; this will be dedicated on Sunday afternoon, May 9. The evening of May 9 marks the beginning of our two weeks' revival service by the pastor; it will close with the love feast May 23.—Kathryn Knechel, Allentown, Pa., April 16.

Uniontown.—Our quarterly council meeting was held Feb. 8. Some items of business discussed were the enlargement of the rostrum to make more room for the chorus and the presentation of programs; and to install folding doors between two classrooms so they can be used as a dining room. Both projects have been completed, tbe work being donated by different brethren of the church. We are grateful for tbe fine spirit of co-operation that has been manifested in tbe church activities during the winter months. Especially do we feel encouraged by the fine offerings received each week and on our building fund days. The finance board has worked out a plan by which each class has a part in raising $250 each quarter; this is not a pledge but a goal to work for. The young people have been busy this winter in preparation of exchange programs which have been given in the different churches of the circuit. Feb. 12 the B. Y. P. D. of Connellsville brought us a temperance play. Feb. 25 Mt. Pleasant gave the play, Building Life's Cathedral. March 7 our own group gave the peace play, The Eleventh Mayor. An offering was taken at each meeting to help with their budget. During the absence of our pastor, who was conducting evangelistic meetings in Windber, the pulpit was filled by Brethren Geo. Wright, Robert Byerly and H. H. Glover. World Day of Prayer was observed by the different churches of the city, services being held in the Baptist church. A series of sermons on the Prophets has been used for Sunday mornings by our pastor, Bro. Sollenberger. The last of these was Jesus Christ, the Matchless Prophet. The evening service has been centered on the Home or the Problems of Married Life. An offering of over $50 was lifted on Jan. 31 for flood relief. Our missionary giving through the General Mission Board for the year ending March 1 was $498.76. A fellowship supper was enjoyed by members of class six and their wives on Jan. 29. Bro. D. D. Funderburg and L. A. Blickenstaff were with us the afternoon and evening of Feb. 18. Lenten services were held from Tuesday to Friday with the love feast on Good Friday evening. During tbese meetings tbree were baptized and one received by letter; previous to this five were received by baptism. Five of our group attended the supper conference at Somerset on April 1 for pastors, superintendents and workers. An interesting women's meeting was held at the church March 30. The treasurer reported that we have given for local work $500; national project, $45; district missions, $25; Old Folks' Home, $20; redecorating a room at Juniata, $20. Easter was fittingly observed with a program in the evening by the children and young people.—Mrs. Alta Lowdermilk, Uniontown, Pa., April 20.

Waynesboro.—From Marcb 8 to 28 Brother and Sister I. S. Long of Baltimore, Md., labored with us in evangelistic meetings. Each evening previous to the preaching service Sister Long told a group of interested children (the older folks "listening in") some of their experiences in India where she and Bro. Long worked for twenty-seven years. In his characteristic manner Bro. Long presented the gospel truths in their simplicity. Several confessions of Cbrist and three reconsecrations were made. Seven adults have united with tbe church by baptism. A group of six children are receiving weekly instruction from our pastor preparatory to baptism. Jan. 31 tbe a cappella choir of Juniata College presented a pleasing program in our cburch. In the afternoon and evening of Feb. 23 Brethren L. A. Blickenstaff and D. D. Funderburg met with us, bringing information concerning our mission fields and considering vital church problems. During February a leadership training class under tbe instruction of our pastor studied the course entitled Personal Cbristian Living. At our evening service on Easter a chorus of twenty-five voices sang the cantata, The Living Christ. At our recent quarterly business meeting plans were presented and approved for extensive church renovations. The purchase of a duplicating machine for use of cburcb and Sunday school was authorized. It was decided to bave our love feast on May 5 beginning at 6:30.—Sudie M. Wingert, Waynesboro, Pa., April 13.

Welsh Run.—On April 10 we held our council meeting. Bro. Clyde Shipp was elected superintendent of the Sunday school for the coming year. Bro. W. H. Hunsberger was re-elected trustee for five years. Delegates to district meeting are Brethren Clyde Shipp, Frank Laughlin, C. H. Hunsberger. Bro. Edgar Landis of Back Creek congregation is to bold our series of meetings beginning May 16 and closing with tbe love feast on May 29 at 1:30 P. M.—John D. Martin, Mercersburg, Pa., April 20.

Yellow Creek church met in council on March 31. Our love feast will be held Sunday, June 13, at 6:30 o'clock at Bethel house. Delegates were elected to district meeting to be held at Spring Run church: Geo. Clapper and Horace Clapper; alternates, E. P. Dilling and Harry K. Clapper. Brethren E. M. Detwiler and D. I. Pepple of the ministerial board were with us and Bro. Percy Kegarise was licensed to the ministry for one year. On Easter Sunday Bro. David Hanawalt of Spring Run church delivered the sermon; his theme was The Dawn of Hope. Bro. S. L. Helsel of Roaring Spring recently gave an interesting missionary sermon.—Mrs. Bertha Snyder, Hopewell, Pa., April 12.

TENNESSEE

New Hope.—Our church met in council March 13. We sent our quota to the Dr. Bosler fund. The church voted to adopt the budget system for the coming year; also made arrangements for our love feast whicb will be held May 8 at 6:30 P. M. We now have preaching services each second, third and fourth Sunday. Our young ministers, Bretbren Nile Hilbert and Fred Bowman, fill an appointment each month. Recently we have made some needed improvements at the church. In placing cement steps at the front which add greatly to the appearance as well as convenience. We also set beautiful sbrubbery in the front. In connection with Bro. Laughrun's regular appointment on March 13 we held a dedication service for the new steps. Eacb division of our church work is moving along nicely. Our Women's Work recently reorganized, electing Mrs. I. T. Garst, president. Bro. I. N. H. Beabm of Nokesville, Va., plans to meet witb our cburch in the near future while on his way to the Nampa Conference. Our Easter services were in charge of Bro. Nile Hilbert.—Mrs. A. C. Diebl, Jonesboro, Tenn, April 16.

VIRGINIA

Mt. Horeb.—At a business meeting on March 21 we decided to organize a Sunday school in our cburcb. The classes are to meet at 10:30 for an hour with tbirty minutes' preaching directly afterward. Our first meeting on April 4 was very successful. The school has three divisions: the children with Sister W. T. Haynes, teacher; the young people with Mrs. Chas. Robertson, teacher; the adults, with Bro. M. R. Hove, teacber. Bro. Sweitzer was elected superintendent. We are using Brethren literature. We hope to bave many more meetings in the future and feel that our Sunday school will add much to the church as a whole.—Edna Mae Elgin, Columbia, Va., April 12.

Sangerville church met in council April 2. This was our visit council and we were glad to have with us Bro. A. S. Thomas, W. H. Zigler, O. S. Miller. These brethren gave us interesting talks. Bro. Levi Sanger and Willis Simmons were elected deacons. Delegate to Annual Meeting is J. M. Foster; alternate, J. L. Driver. Delegates to district meeting are Otho Zimmerman, I. B. Miller, S. L. Wine, A. L. Miller, Glen Wine. We are glad to report that we again have tbe Messenger in 75 per cent of the homes. The B. Y. P. D. gave an Easter program. North River district Sunday-school convention is to be held at Sangerville church June 9. Our meeting will begin June 1 with Bro. J. C. Garber of Staunton, evangelist. Bro. Homer

Miller will hold a meeting at Emanuel church in August.—Fannie Shull, Sangerville, Va., April 14.

Lower Union.—The Locust Grove congregation met in council at the Lower Union church house on March 13. It was decided that we attempt to keep a more efficient church record and in order to do this, we appointed an assistant clerk to take minutes of business transacted outside of regular council. These minutes will be read before the regular session of council and such of it as this body deems to be of value to the permanent record will be added by the clerk. We are trying to make a revised list of the membership, to be entered in a permanent record. We decided to try to secure a summer pastor this year and put the matter in the hands of the ministerial committee. March 21 the young people's group reorganized. Sister Barbara Via is president and Bro. J. W. Via, adult adviser. March 27 the men repaired the cemetery fence and cleaned the cemetery. Bro. J. W. Via delivered an inspiring Easter sermon. April 14 Bro. W. M. Kahle met with our people for round table discussion. We were indeed glad for this meeting and feel that he brought us much new inspiration. A group of young people from Manassas (Cannon Branch) brought us a delightful worship program which was greatly appreciated. At the same time Sister Alice Blough of Cannon Branch church gave our ladies an interesting discussion on Woman's Work. We are hoping that through her inspiration we may organize our women in a working group best suited to our needs. We have not had a definite organization before and feel that there is indeed a wide field for work here.—Ethel Via Kendrick, Free Union, Va., April 20.

WASHINGTON

Olympia church met in council March 23. The question of a new location for our church was finally solved with the purchase of six lots very near to our present place on East Fourth Avenue. We are anxiously awaiting the time for our property to be sold so that plans may be started for our new building. Our pastor, Bro. H. D. Michael, and wife, who have been with us for three years, are closing their work here at the end of the year, which necessitates our looking for another pastor. Our summer assembly location has been chosen and plans are well under way for a meeting again this year. The location is five miles from Olympia at Long Lake. Several from our group are planning to attend Annual Conference in Nampa.—Mrs. Charlotte Summers Michael, Olympia, Wash., April 13.

Spokane.—A joint sunrise service was held at Coeur'd Alene park on Easter with several churches participating. Our church was invited to have breakfast afterward with the Garden Springs community church which was enjoyed very much. A program was given by the children in the morning and in the evening a cantata was given by the young people and adults. We were happy to receive four Sunday-school children in the church by baptism Easter evening. Three of these children gave their hearts to God during Bro. Harper S. Will's meeting; the other accepted the Lord on Easter morning. Plans are being made for a joint Sunday-school convention to be held at Chewelah May 2. At this convention the ladies of our church plan to put on the Pink Rose, with musical arrangement. We were happy to have with us at prayer meeting and on Friday Bro. Jay Eller from Wenatchee, Wash. His subject was Christian Living. Our pastor, Harry Hanson, is preaching some powerful sermons.—Mary Force, Spokane, Wash., April 13.

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Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., May 15, 1937 No. 20

LIVE IN PEACE

At the end of this turbulent letter the apostle places an affectionate conclusion. He does want them to live in peace, and he knows that if they strive to be of the same mind they will be peaceful and the God of love and peace will be with them. How we need this admonition today! It is so easy for strife and bitter difference of opinion to enter the church, but if we honestly strive in the local church and in the brotherhood to understand the viewpoint of the other person harmony will be easier. Do we try to force our opinions on others or do we really seek the truth? If love and peace should characterize any denomination it should be the Church of the Brethren. Am I counted as one who is on the side of peace and love in the church, or am I recognized as the leader of a faction? Is the church more nearly of one mind because of my efforts? "Seek peace and pursue it."—*Calvert N. Ellis in Daily Devotions, page 9 of this issue.*

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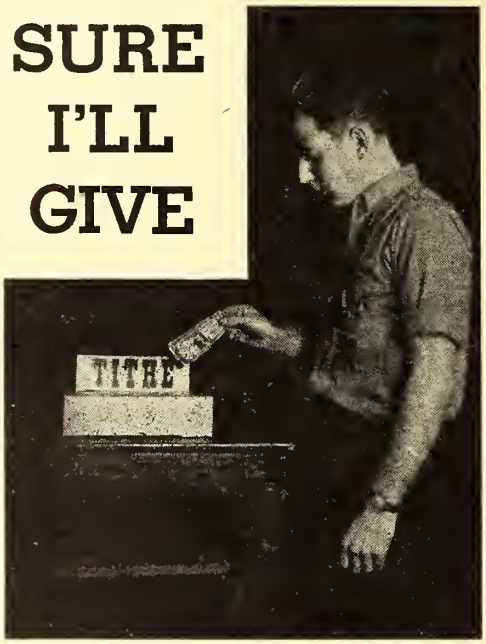
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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

I am spiritually interested
. . . and I am able . . .

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., May 15, 1937 No. 20

EDITORIAL

Cigarets and Onions

PERSONS who do me the honor of reading what I write have been well advised of my chief quarrel with the smoker. I have other counts against him, but I do not say too much about these, suspecting that there may be enough of the Pharisee in me to thank God that I am not as other men, that my vices are just different from the smoker's.

On the one point, however, I am as adamant as ever. I am not yet ready to forgive him for preferring his pleasure to mine by befouling the air which I must breathe. And when he happens to be a minister who preaches fine sermons about "looking . . . also to the things of others," my wrath waxes all the hotter.

Speaking of this the other day a friend reminded me that onion laden breath also is offensive to many persons. If you should meet this friend please explain to him that this is precisely the reason that common courtesy expects me to refrain from indulging in this delicacy when I go out into society. Then ask him to explain why that same courtesy makes no like demand upon the smoker.

As for the frequent comparison with tea, coffee, candy and all such luxuries, this is quite beside the point. My friends who drink coffee swallow it all themselves. They never squirt any of it in my face.

There are many personal indulgences which are wasteful of money, injurious to health and questionable on other grounds. I know of none which equals the smoking habit for its subtle potency in dulling the edges of that fine sensitiveness to the pleasure of others, which is the very essence of good breeding, not to say of Christianity. E. F.

On Great Affirmations

THERE was something appealing about the phrase "affirmative convictions" which I found in the program. Negative convictions are not nearly so promising of help. There are indeed things which must be denied but a satisfying experience can not thrive on denials. What one believes is far more important than what one does not believe. It is more nourishing. The spiritual vitamins are there.

How refreshing is the touch of men and women whose long and strenuous conflicts with life's actualities have blossomed into a deep, strong, clear faith in great realities. How comforting to hear them talk out of a rich experience, not boisterously, but quietly, calmly and confidently. And how inspiring and reassuring to see them live that way.

It takes just that, long, faithful, unpretentious living with deep convictions to give poise and peace and power. E. F.

Why Join the Church?

"THERE are three institutions which we can not get on without—the family, the state and the church." With the church one of such a trilogy it is clear that thoughtful persons will give point by point consideration to the question: Why join the church?

To Share a Great Fellowship

A church member is one who has joined the company of those who would be disciples of Christ, the Savior of men and the great Exemplar of noble living. Hence, in choosing to join the church one is really deliberately deciding to cast his lot with the cloud of witnesses who through the ages have dared to live the best they knew.

To Find Congenial Work

It was Christ who came with release for the weary and appreciation for the neglected. It was Paul who showed how every member in the church has his place, just as every organ has its useful function in the body. Thus a second challenge to church membership lies in the fact that it tends to open doors to congenial and worthy things to do.

To Help Build True Brotherhood

The Master lived and taught that all men are broth-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

ers, the sons of one kind heavenly Father. It is the increase of brotherhood which makes possible the civilized community with its schools and libraries, hospitals and asylums, its security for home and loved ones. Joining the church means that one has decided to give his support to the institution which is basic in the building of true brotherhood, both in the home and the world community.

To Realize Closer Communion With God

Unusual individuals have found God alone, as when Moses turned aside to see the burning bush. But for the average man the surest path to closer communion with the Ruler of All is by way of the tested avenues provided by the church. It is in the assembly of those who have come together to sing or study, to meditate or pray, that one is most apt to find the utmost inspiration through worship.

To Discover More and More Truth

There are parables of our Lord which teach that growth is the law of the kingdom. The Holy Spirit is to guide Christians into all truth. It is through him that the greater things are possible. Paul places emphasis upon seeking to attain unto the fullness of Christian stature. All of which is to the point that church membership is really a quest for more and more truth to the end that the disciple may grow more and more like his Lord.

To Find Complete Satisfaction

There are many who have traveled far in the hope of finding happiness. The Prodigal Son was one. Thus it is that there is a special graciousness in the invitation extended by the Head of the church: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The church does have an answer to the heart's deepest longings; it does offer the surest and shortest way to abundant satisfactions now in this time, and finally in the life eternal.

To Triumph With Righteousness

But the supreme appeal of church membership lies in the fact that it is a call to partnership in the greatest and noblest of all undertakings, making operative God's plan for the redemption of man. It is through the church that the strength of individuals is united and the purpose of God given concrete expression at home and on the mission field. And against the onward moving church the gates of hell can not prevail. The supreme appeal of discipleship is to have some share in the final triumph of Christ and his truth and righteousness.

Then why join the church? To share in a great fellowship, to find congenial avenues for expressing one's highest aspirations, to help build brotherhood both in the home and the world community, to realize a closer and yet closer communion with God, to grow in a knowledge of truth and its meaning in terms of personal living, to realize the true and complete satisfactions of life, and to share in the final triumph of the Christ and his kingdom of righteousness. H. A. B.

Why Is Kagawa So Popular?

We are now far enough away from his recent visit to America to look deliberately at Kagawa and try to see why he was so popular. Like it or not, agree with him or not, the fact remains that he simply won his hearers. He may be right, he may be wrong in many of his theories and teachings, but all the same he filled the largest halls to overflowing.

Why is this?

Is it his theology? Some agree with him; others differ. Even you and I can find flaws in his theology. There are many who are more profound and consistent in their theology. And yet they do not draw the crowds he drew.

Is it his knowledge of the Bible and his interpretation of its teachings? But thousands know the entire content of the Bible better than he does, and even his best friends will not accept all of his interpretations of Bible teachings.

Is it his oratory? None who heard him would set him up as an orator. Thosuands are more eloquent in speech and more logical in presentation. And yet they speak to empty seats. Many who came to hear him either did not hear or could not understand.

Is it his theory of co-operatives? Others are advocating co-operatives fully as much as he does. Besides, perhaps as many disagree with his theory of co-operatives as agree with him. No other advocate of co-operatives gets the hearing that Kagawa has been accorded.

Is it because he has won the ears of the world? But what is there in the man or his message that the world runs after him? What does he have that others do not have? In what respects does he differ? Why will folks run after him? Why will they read his books? And all this when they do not live what he teaches.

May the following suggest a partial answer?

1. Perhaps somewhere in Japan he met the same Christ that Paul met on the Damascus road.

2. Perhaps like Paul he accepted that Christ and like Paul learned to say, "Christ liveth in me."

3. Perhaps folks see in him one who is trying to live the Christian life.

4. And all of this may be summed up in these few words: His words, his looks, his personality impress his hearers that they see before them a man who is simply, honestly, really trying to the best of his understanding to live the Christ life toward God and man.

J. E. M.

THE GENERAL FORUM

Quiet Faith

BY VIRGINIA DANIELS

O lady of the quiet faith,
I want to be like you.
Serene you walk through storm and shower;
Unselfishly, you serve each hour—
Teach me, that I may, too.

O seeker of the quiet faith,
Yearn not to be like me—
But higher yet you must aspire
Till love and grace you do acquire
From Christ of Galilee.

And when you walk in quiet faith,
His grace will set you free;
His love will make you serve the lost
And follow him, whate'er the cost.
He died for you and me,

MacBeth, W. Va.

Has the Church of the Brethren a Right to Exist?

BY H. F. KING

ANY organization needs to show its function to be desirable, or of necessity, to find a place for existence among its fellow organizations.

It must be vital in purpose or it will lose out in the great race of the "survival of the fittest."

In this day of so much "Inter-denominationalism" or "Un-denominationalism," it is essential to reflect whether or not the individuality of denominations is of any value.

Some theories may be faulty, and doubtless some are, because of the differences in principles and practices, taught in different groups, which in observations are not in harmony, nor indeed can be.

Some claim that the "church" is the body of *all believers,* and no denominations will be recognized in eternity. We do not claim any pre-eminence because of the name of the church body, but: "Whosoever doeth the will of my Father, the same is my brother and sister and mother." If all "believers" are the church, then James 2: 19, "Thou believest that there is one God; thou doest well: the devils also believe and tremble," would include even demons.

Denominations as a group are not accorded any preference in the Bible. In the Old Testament the sons of Abraham seem to have had some recognition because of the promise to their ancestor, but here too each individual was responsible for his own piety. "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able to raise of these stones children unto Abraham." "Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (Luke 3: 8, 9). Jesus cursed the fig tree that did not bear fruit.

In the title of this article we refer to a comparably small church. Why should she continue? Is her cause worthy? Her claim is that she offers to the world the peculiar teachings of the New Testament, and if she has a right to exist, and to continue, these must continue to be her tenets.

The origin of this church dates back to a time when the churches, then in existence, did not emphasize all the New Testament ordinances and so the pious group responsible for the origin of our church organized themselves into a new congregation group. Since then our church rulings and decisions, from Annual Conference, have been following the belief or conviction that the voice of the majority is the voice of God. This conviction becomes stronger when such decisions are based on and in harmony with the teachings of the New Testament. On this theory, we, "The Church of the Brethren," base our origin as a church, or as a natural outgrowth of the Pietistic movement following the Reformation. Our ancestors were largely a rural people, and the early church houses were invariably country churches. In later years our membership has moved to some extent toward cities, and with this trend comes a test for the principles as considered valuable in our earlier existence.

If we would continue to be "The Church of the Brethren" we can not allow a compromise of our peculiar teachings as found in the early church practice, which was the result of prayerful study of the Scriptures and under the Holy Spirit guidance incorporated into the life and substance of the church structure, by opening the door of the church ordinances to such as believe and exercise what we can not sanction in our fellowship.

If we have a right to exist because we have our fundamentals on scriptural foundations, we must not fail to continue in them. If our doctrinal teaching has no distinctive value, we had better disband and unite with some group that would eliminate the overhead of rival groups. But if there is a justifying place for our denomination to exist and to continue, even if a small group—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32)—we must not yield gospel teaching, and individual piety, so that we can accommodate our neighbors.

The courage of Nehemiah to stand firm for God, in the light of Samaritan offers of help to build the wall, makes him the hero he was, and this is why he is held

up to us as worthy of study and inspiration. May our delight be to serve God and obey the peculiar principles, and methods of observing them, rather than try to find some other way.

Long live the New Testament church, and may her loyal sons and daughters cherish her peculiar rites and services, until Jesus comes!

Myerstown, Pa.

Come and Go

BY I. B. NISWANDER

THE entire plan of salvation for the human family is primarily wrapped up in these two words: *come* and *go*. The invitation to a sin-burdened world over nineteen centuries ago was: "Come unto me all who are burdened and heavy laden, and I will give you rest."

Although this invitation was given centuries ago, it is still ringing through the ages, *come*. Come unto me, unload your burden and find rest. Come unto me and find refuge from the enemy of your soul, who is ever alert to bind you with his chains of slavery. Do not stand still, go forward. When you have answered the call, and have *come,* you are then ready to *go,* to go forward.

When the Israelites received the call from Jehovah to flee from Egyptian bondage, and come to a land flowing with milk and honey, they answered the call and started under the leadership of Moses; they came, but they found their coming was not all smooth traveling. They found the Red Sea lay in their path. When they were halted by the sea, the Egyptian army pursuing them from the rear, they became discouraged and began to murmur and criticize Moses for bringing them to disaster and death.

Moses seemingly forgot himself, and told the people to stand still and see the power of Jehovah. When Jehovah said: "Why do you tell the people to stand still? Command them to go forward!" But consider the conditions under which they had to go. Jehovah told Moses to lift up the rod, and stretch out his hand, and divide the waters of the sea. As we have said, this invitation to come was given centuries ago, and many have accepted the invitation, and have accepted Christ as their Deliverer from the bondage of sin, and have answered the call to go. "Go ye into all the world, and tell the people how to obtain this rest, this peace of mind and of soul."

This going may sometimes be difficult; it may be met by opposition. But Jehovah protected Israel from the enemy by a cloud, and at the same time gave Israel a light for a guide. In our present-day going we have the light of the gospel, not only to guide us, but also a rod with which to remove obstacles, and overcome the enemy.

This command to go comes not only to ministers and pastors, neither was it given only to Moses, but was given to all the people. But in this going, it is very important that we do not neglect taking the rod (the gospel) with us. This is as necessary as it was for Moses to have the rod to get the people started over the Red Sea. Some of the people may be found standing still, some of them perhaps because of fright, some because they do not know the way—no Moses with a rod, no gospel, no good news, showing them the way.

May not those of us who have come, and who have found the way, not only point the way, but may we by our lives and daily walk, show those lost souls the way, and get them started on that way.

Deceased, April 9, 1937.

More Than Outward Nonconformity Necessary

BY GRANT MAHAN

NONCONFORMITY has been much stressed among us in times past; and it is right that it should have been. But sometimes and in some places too much stress has been placed upon one phase of nonconformity. This was brought forth forcibly by a well-known brother in a letter to me more than ten years ago. The writer of the letter has since departed this life. He wrote of a time when for some years he lived in a congregation where the order of dress was strictly enforced.

He found no fault with the order, but he did feel that some of the brethren of the congregation in their zeal for the order of dress neglected "the weightier matters of the law." They were like some of the Jews of whom Jesus spoke: they were careful to have the outside look right, but they were not careful enough of the inside. It seems that the heart concealed dead men's bones and much uncleanness. And Jesus condemned such men: their lives were not right before the Lord. And if their hearts were wrong in his day, they do not know the way—no Moses with a rod, no gospel, no good news, showing them the way.

Several cases were mentioned, but one or two impressed me most. He wrote of one brother who had a difference with another brother, and said he never would forgive the other or be reconciled to him: he was strict for the order of dress, but he was so neglectful of the most important things in the new life revealed in Jesus—loving and forgiving. We can not be Christ's disciples without loving our brethren, nor can we be such without forgiving them. If we say we love God, and at the same time cherish hatred toward even one brother or sister, we are liars. And if we do not forgive from the heart, neither will the Lord forgive us. The Christian religion is a religion of the heart: out of the heart are the issues of life.

Nothing we can put on the outside can make up for what is lacking on the inside, in the heart. As we are in our hearts, so we are in God's sight. Man may be deceived by what we say and do and what we appear to be; but God never is, and he is never deceived as persons sometimes think they can deceive: he does not need testimony to show him what man is, for he knows what is in man.

Another point made in the above letter was that of covetousness. Some men, while being outwardly transformed, were inwardly just as they had been before: the mind had not been renewed, and so they could not learn what is that good, and acceptable, and perfect will of God. We are to covet earnestly the best gifts; but covetousness, the coveting of the things of this world, is idolatry: idolaters have no place in the heavenly city.

Our church did well when it taught and practiced nonconformity to the world in life and appearance. In the main, the membership did not believe that this outward difference was enough to make them faithful and obedient servants of the Lord Jesus. They knew that evil desires could not be cherished in a Christian heart. The most faithful members of the church have ever striven for purity and simplicity of life: they have not loved the world, nor have they loved and coveted the things of the world; for they have ever known that the world and all that belongs to it is not enduring. They have sought the eternal rather than the perishing, and were blessed in the seeking and living as they did.

By all means let us keep ourselves unspotted from the world as spoken of by Jesus. Worldly adornment is not for the child of God. But let us be just as diligent to possess the spiritual graces, avoiding the fruits of the flesh. The outside must be cared for, but much more the thoughts and intents of the heart. It is good to appear righteous before men; but if our goodness is confined to appearance we shall some day be made known for what we are, and our good influence will turn to evil influence. How often has the inconsistency of a professing Christian been the cause of others turning away from the Christ. If the light that is in us be darkness, how great is that darkness. We need the life, both inward and outward, that will lead men to glorify God because of what they see in and through us.

Holiness must be the great object of our striving. The command to do that, to seek holiness, comes direct from the Lord, for he has said: "Be ye holy as I am holy." But we must not imagine that nonconformity to the world in outward appearance is our main duty. Some things we are to avoid and other things we are to seek after. We shall do well if we follow the instruction of Peter where he says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the adornment of a meek and quiet spirit, which is in the sight of God of great price."

Rehobeth, Md.

Sunset Vision

BY EVELYN SAATHOFF

Come walking through the sunset to me;
Take my welcome hand.
Let the warm red glow enfolding,
Make you understand
The mystery of God's love about us,
The glory of his will,
The pattern of his fine designing
Weaving us no ill.

Guthrie, Minn.

A Letter to My Pastor

BY ROSA M. BENNETT

Dear Brother Pastor: Last Sunday you gave us such a very worth-while, such a very soul-inspiring sermon. It was a sermon carefully planned, a sermon deeply studied, a sermon from the heart, a sermon prayed over.

The church was filled. God was there! The pews were filled with friends I love, filled with many I would like to know better—and as I said, God was there.

You gave to us a sermon of retrospection, one covering the year just ended, also a sermon of expectation or anticipation of the year we are just entering.

Should I allow my pew neighbors, my fellow worshipers, to receive all the good, obtain all the blessings from your God-inspired sermon? Heaven forbid!

Then in introspection what do I find? I did that I should not have done, or wherein did I fail to do that which I should have done?

As I try to see clearly, impatiently brushing aside excuses that try to obscure, try to obstruct clear vision, I come to the very humiliating conclusion that my chief failing or transgression belongs in the "failed-to-do" class and in simpler, unadorned, naked language consists of *the letters I did not write.*

"What letters?" I hear you ask.

Oh, the letters of comfort, the letters of cheer, the letters of encouragement, the letters of consolation, the letters of friendly interest and brotherly love—these are the letters *I did not write.*

And so, my dear Brother Pastor, for your sermon of last Sunday, from the bottom of my heart, I thank you!

Copley, Ohio.

The Nampa Conference

June 16-20

BY H. SPENSER MINNICH

Secretary Program Committee

In the May 1 Messenger, H. L. Hartsough, chairman of the committee, sets forth the high points of the Nampa Conference Program. Now on page 12 we present the program. With the tremendous need for the spirit of Christ throughout the whole world we could well wish the Conference might bring the solution for every problem. Glancing at the program you will find sectional conferences on many subjects. The sermons and addresses treat vital problems within our church life and our ministry to the world. The speakers are giving many hours of preparation and you will be richly rewarded for attending.

Quite probably the Committee of Arrangements of which H. G. Shank, Portland, Oregon, is chairman and A. R. Fike, Moscow, Idaho, is secretary, will authorize some further statement concerning the arrangements. In this issue we are able to picture on the last cover page the grounds and buildings of the Northwest Nazarene College. We are accorded the use of these beautiful grounds. A large tent with capacity for 3,000 will be the place for the main sessions. The college chapel in the administration building will be excellent for simultaneous meetings. The college dormitories and dining hall will be available. The homes of the city will offer rooming places and there will be provision for tenting on ground right adjacent to the campus and park. Restaurant facilities are being provided. Arrangements for broadcasting are being made for the Saturday, Sunday and Monday sessions.

Henry Bradley, 808, 12th Ave. So. is chairman of the lodging committee and all reservations for rooms should be forwarded to him. School busses will be available to give free rides to homes in which people stay or for group luncheons that may be some blocks distant from the campus.

The Nampa Chamber of Commerce is taking a genuine interest and has been made responsible for many details of entertaining the Conference. In my visit to Nampa last January I was impressed with the eagerness of the city of Nampa to do everything possible to help us have a successful conference. These Idaho people believe in their country and we may well expect them to put their best foot forward to impress us with their state.

Elgin, Ill.

Handclasp

BY MILLIE B. RUMLEY

I know handclasps can really be
The muted harp of sympathy.
I know handclasps can truly tell
All things two hearts may know so well,
But do not often speak about.

The handclasp of a friend may bring
A chaos of remembering.
The handclasp of a child, 'tis true,
Can joyous laughter bring to you
Or understanding sympathy.

The handclasp of the one you've known,
But haven't seen since you are grown,
Will bring back dreams of youth, untold,
And childhood's days again unfold . . .
The far sweet days of no return.

Payette, Idaho.

Conference Land

BY CLEMENT BONTRAGER

Number 1

Millions in gold have been taken out of the hills and streams of our northwest. However, our real wealth is not gold but sturdy manhood and womanhood. Possibly no one has done more to make Idaho popular than has William E. Borah. Though not a native son of Idaho, Borah has absorbed the spirit and the characteristics of his adopted state. The strength of the mountains has become woven into the very texture of his soul. Idaho's highest peak is named after him. Some one has called him "Rock-Ribbed Borah." It is in Borah's country that our Annual Conference is to be held this year, and it is our sincere hope that many of you will avail yourselves of the opportunity of attending.

Too much can not be said in praise of this general section of country. You will enjoy the agricultural sections. Fertile valleys, mighty rivers, deep canyons and majestic mountains all conspire to make this one of nature's most attractive wonderlands. On clear days mountains are everywhere visible in Idaho. The state is called: "The Gem of the Mountains." The name "Idaho" comes from an Indian expression, "Ee Da How," meaning, "The sun comes up over the mountain." Several years ago I talked with one of the very few white men who had ever braved "The River of no Return," the mighty Salmon. He showed me pictures he had taken of scenery and wild life on his hazardous journeys. Some were close-ups of bear and deer. There are places in Idaho where man has not yet bothered nature very much—places where nature is still herself. In these places even the animals have no fear of man. They are only curious. (Lest some of you from the east should misunderstand, let me say that bear do not roam the streets of Nampa; and it has been some little time since there has been an Indian massacre!)

We mentioned Mr. Borah. We are all proud of him. However, in this northwest there have lived and labored men and women of greater stature than he. Back of Oregon, Washington and Idaho are three missionaries: "Men that have hazarded their lives for the name of our Lord Jesus Christ." And back of these missionaries are some earnest Nez Perce Indians making a long journey to St. Louis for the white man's Book of Heaven. What better place to hold an Annual Meeting? What better memories to inspire the best in us as we gather at Nampa? Our very history is steeped in religion. Next week we tell the story of the Nez Perces search for the Book of Heaven.

Weiser, Idaho.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Sufficient Grace

"My grace is sufficient for thee: for my power is made perfect in weakness"

Monday: 2 Cor. 12: 1-10

Three times Paul had prayed for the thorn in the flesh to be removed, but the messenger of Satan continued to buffet him. The thing for which he specifically prayed God did not grant, but the Spirit gave him strength sufficient to make him a victor over his infirmity. This is the meaning of victorious faith—to claim the sufficient grace of God which makes us strong in the presence of weakness, more than conquerors through him that loved us. The Lord does not promise us the gratification of our every desire, but he does assure us of grace sufficient for every circumstance.

Have you tested the mercy of God? Have you found his strength sufficient in time of difficulty? When your fondest hopes were crushed did you find new courage to carry on? The promise is not for ease and comfort but for grace sufficient.

We remember, Lord, the times of trial when underneath we found thy everlasting arms. Amen.

Yearning for Souls

"I will most gladly spend and be spent for your souls"

Tuesday: 2 Cor. 12: 11-18

A passion for souls builds our churches and supports our missions. When the church ceases to be evangelistic it ceases to be. It is the reaching out of one soul for another which explains a growing church. Paul was anxious to convince these Corinthians, his spiritual children, that his zeal had no ulterior motives. He received nothing for his labors save the knowledge that they had found the Lord. For their souls he was willing to give himself unreservedly.

Do I have a sincere interest in the souls of my friends? Does Christ mean so much to you that you are anxious for others to know him? It is easy to grow indifferent, but if we realize what he did for us we will yearn that others may know him. We know how much the Lord has brought to our lives and we are anxious that others should have the same joy.

Lord, place the unsaved upon our hearts as a burden. Amen.

Humbled of God

"Lest again when I come my God should humble me before you"

Wednesday: 2 Cor. 12: 19-21

On a previous visit the apostle had been very much distressed by the condition of the Corinthians and he is anxious that when he arrives the next time he shall not find the same thing. Whatever just pride he might have, had been deflated by the conditions he found and he calls this experience humbled of God. Does God deliberately defeat a person in order to keep him humble? I do not think that he does, because to think this would be to ascribe to God motives that are less than God, but I believe that our God does permit disappointment and defeat; and later, we realize that through these experiences we saw and understood more clearly. The pastor is grieved to hear of the sins of the members and it is a cause for deep humility; the testimony of the church has been impaired and the work of the Lord handicapped.

"I will hear what God the Lord will speak: For he will speak peace unto his people, and to his saints." Amen.

Self-Examination

"Try your own selves, whether ye are in the faith; prove your own selves"

Thursday: 2 Cor. 13: 1-5

Judgment of the faith of others is dangerous but we are urged to examine ourselves and test our own faith. We are so ready to judge the faith and life of other members of the church but rarely do we frankly face and recognize our own condition. Christ is dwelling in us but would others recognize the fact? Do our lives reflect our faith? Do we "adorn the gospel of God our Savior in all things?" We can know whether or not we are in the faith and wholesome concern for our spiritual condition will bring improvement. Attendance upon the services of the church is not the only test of our faith; we must live in the Spirit every hour of every day as we grow in grace. What assurance do we have that we are Christians? Can we point to specific things that the Lord has done for us? May we this day examine ourselves!

WEEKLY QUIET HOUR

The Willing-hearted

Read Ex. 35: 21-29.

It is said that those brought gifts for the tabernacle "whose heart made them willing." What a glorious offering it was! They were building a new church and it was financed by the willing-hearted. "The children of Israel brought a freewill offering unto Jehovah." This is the way the Lord's work should be supported. We can claim a blessing if our offerings come from willing hearts consecrated to him. No gift however small if given by a willing heart goes unnoticed by our loving Father.

Lord, we know our weakness but we trust thy grace. Amen.

The Power of Discipline

"We also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply"

Friday: 2 Cor. 13: 6-10

Paul wished above all else that the Corinthians would repent and that he could avoid the necessity of inflicting discipline. He had defended his authority and opposed his enemies with only one end in view, and that was the welfare of the church. He did not wish to drive anyone from the church but desired above all else to build them up in the faith. He expected them to repent.

How do we think and speak of those who have sinned? Do we have malice toward them? Are we angry with them? Would we rather see them separated from the church than repentant? Paul loved the Lord's own and he could not bear to think of even one of them as lost. Discipline is very necessary as Paul himself says, but we should first use every effort to win the sinner back to the way of the Lord and we should never cease to love him and pray for his restoration.

Deliver us, O Lord, from thinking more highly of ourselves than we ought to think. Amen.

Live in Peace

"Be of the same mind; live in peace: and the God of love and peace shall be with you"

Saturday: 2 Cor. 13: 11-14

At the end of this turbulent letter the apostle places an affectionate conclusion. He does want them to live in peace, and he knows that if they strive to be of the same mind they will be peaceful and the God of love and peace will be with them. How we need this admonition today! It is so easy for strife and bitter difference of opinion to enter the church, but if we honestly strive in the local church and in the brotherhood to understand the viewpoint of the other person harmony will be easier. Do we try to force our opinions on others or do we really seek the truth? If love and peace should characterize any denomination it should be the Church of the Brethren. Am I counted as one who is on the side of peace and love in the church, or am I recognized as the leader of a faction? Is the church more nearly of one mind because of my efforts? "Seek peace and pursue it."

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit" be with us all. Amen.

HOME AND FAMILY

Giving

BY EDNA M. MADEIRA

All that we give in Christ's dear name
Is ours forevermore;
It is recorded way up there,
It helps to swell our score.

All that we keep within our grasp
We are 'most sure to lose;
Talents and wealth and helpful deeds—
To give or hold, we choose.

Then let us give, not grudgingly
To every needy brother,
For thus we give to our dear Lord:
Giving to another.

Harrisburg, Pa.

'Tis Spring

BY IDA M. FISHER

'Tis Spring. Look there!
Flashes of red and blue in air,
Cardinals calling, "See here! See here!"
Robins and bluebirds caroling near,
"What cheer! What cheer!"

EMILY came into the kitchen humming. She had been out looking for the first signs of spring. She felt sure there were crocuses peeping through the ground, because she had heard a cardinal singing, and every spring when she heard the cardinal's calling, "See here! See here!" she knew it was time to look for that unmistakable evidence that spring is here. This morning she had discovered three tiny flowers, a pale blue, a yellow and a lavendar and she knew that in a few days the crocus bed would be aglow with color.

Now she saw the big cardinal; he was on the old willow tree down at the bend of the creek, just below the house. She felt sure it was the same one that had its nest in that old tree last year. He was very bold and kept calling, "Here, here! See here!" just as though he wanted to be sure that she saw him. He really arrived too early for spring sometimes, it seemed, but this time he had planned his coming just about right, as the sun was now melting the last snow of the winter.

Emily, standing by the kitchen window, watched him flitting in and out of the tree, meanwhile thinking it would soon be time to begin the digging of flower beds, the ploughing of fields and the planting of seeds. How she loved the farm! Every season brought such beautiful changes, but she loved spring best because as she said, "It is God's awakening time, when hope seems highest." And Emily needed hope.

Her heart was very heavy sometimes. A great sorrow had come into her life and at times she felt as though she could not bear it. But hope whispered to her: "Wait, perhaps sometime your prayer will be answered and you may yet have the happiness for which you are longing."

Each spring seemed to renew her hopes and so she kept on waiting, hoping, trusting and praying. She busied herself in various ways but still she was very lonely. In her solitude and loneliness she would live over the memories that were so dear to her and utter a supplication that was ever on her lips. She tried to appear happy, when so often her heart was very heavy. But her sorrow was her secret, so she bravely bore it alone, praying that God would see fit to answer her prayer.

Her mother, busy with household affairs, looked at her standing by the window and said, "Well, did you find any flowers?"

"Yes, I did," answered Emily. "The crocuses are coming and so are the buds on the pussy willows. I think the violets down by the creek will soon be coming. I must go down and see one of these days. Mother, just listen to that cardinal calling, 'See here! See here!' I declare, I believe he sometimes says, 'What cheer, what cheer!'"

"Maybe he's trying to tell us that spring's here!" said her mother.

"Oh, I do hope he will build his nest in that old willow tree. We could watch him from this window. Why, I do believe he has a twig in his mouth. He *is* building his nest. I am going to sit by this window with my sewing and watch him."

"Well," laughed her mother, "you will probably sit there with your sewing but I doubt very much if you get any sewing done. However, I believe I'd like to watch him too."

"Over there is a robin on the garden fence and another one in the lilac bush. Listen to them singing their song, 'Cheer up, cheer up!' If the birds had their way, I am sure there would be a lot of cheer in this world," said Emily. "How I wish we could all be as happy as the birds."

Just then Emily's father and big brother Bob came into dinner. "I think," said her father, "that we can begin ploughing next week. Bob, after dinner I guess we'll look over the tractor and see that it is in good working order."

"Oh, my," said Bob, "won't I be glad to be riding that tractor next week, turning over the sod!"

"Well, Emily," said her mother, "when you hear two farm men talk like that, you can be right sure that spring is really here."

"I guess we all are glad," said Emily, and the robins sang, "Cheer up, cheer!" while the cardinal proclaimed, "Spring's here! Spring's here!"

Lewistown, Pa.

What's Your Hobby?

BY GRACE HILEMAN MILLER

"HAVE a hobby during 1937 and keep yourself fit and cope with the younger people," was the enthusiastic challenge of the speaker at a tri-county garden club monthly session recently. "Potted plants make an ideal hobby, so interesting and may be so practical and inexpensive," she continued.

This woman's manner and method were most challenging, she backed up her testimony with dozens of specimens of potted plants from her own collection. After meditating over what was said, I was thoroughly convinced that every one does need a hobby of some type; and I was just as sure that many people do have hobbies which they and others do not recognize as such.

I believe that hundreds of women of the Church of the Brethren have Sisters' Aid Society projects for their hobbies which absorb their spare time and furnish an avenue for service in the name of the Master. Groups of Aid Society women have selected quilting as their hobby and put in thousands of stitches to earn money for missionary work at home and abroad.

The hobby of Sister S is visiting the sick, shut-ins, the downcast and discouraged. Yet she herself is well up in years and not so very strong, but being of a cheerful type, she brings cheer to hundreds of folks each year.

Mrs. H, a deaconess, recently suffered the amputation of one limb above the knee. However, she says: "I can still do my share of the deaconess work by writing letters and by calling people on the telephone."

"I raise flowers for the church," remarked Mrs. B, as a friend admired her garden. "I need to work out of doors in the ground much of the time and have decided that I may do my bit for the Master in this way."

"Tell me about the problems which you meet in your work, so I may help you through prayer," pleaded a returned missionary, confined to her home by ill health. She kept spiritually fit by setting an hour each day apart to pray for her friends active in the work of the Master.

A busy wife and mother, whose time seems to be demanded in her home from morning until night, decided that she could let her light shine by singing hymns and gospel songs about her work. Many a weary traveler has been cheered on his way by this earnest songbird. One day her own little girl went singing down the street on an errand. A woman hearing her said: "She must be one of Mrs. A's girls, for she sings as cheerfully as she does."

Perchance, there are many people in the Church of the Brethren who need a hobby right now to help them get spiritually well, as well as physically fit, and then to stay fit and thus be able to cope with the challenge. "So let your light shine that men may see your good works and glorify your Father who is in heaven."

La Verne, Calif.

Memories of Mother

BY ROY WHITE

IN the middle of the night, unable to sleep, my mind reviewed several precious memories in which mother was the heroine. How she must have loved all of us! Then, bit by bit this came to me:

My Prayer

Dear Lord, if I should fail to be
A faithful counterpart of thee
In love—that greatest gift of all—
Before I stray beyond recall,
Help me feel toward my brother
A spark of love such as my mother
Felt for me.

It required perhaps an hour to complete it. I presented it to God with deepest emotion. But today in a busy world, new doubts assail me; did my subconscious mind play a trick on me as it slowly retraced the words of some long-forgotten poem? Certainly I could not hope to monopolize this sentiment. Perhaps even the words belong to another—but I love them. There is something saving and almost divine in a mother's love.

Chicago, Ill.

HOME AND FAMILY FUN

Home Recreations

H—is for humor, hikes and handcraft.
O—is for outings as a family.
M—is for music.
E—is for evenings spent at home.

R—is for reading.
E—is for eating together at meals.
C—is for croquet, checkers and chess.
R—is for ruma and varied recreation.
E—is for evening worship.
A—is for after-dinner fun and antidotes.
T—is for table tennis and toys.
I—is for intelligent conversation.
O—is for open-house for entertaining.
N—is for nature study and natural nerve tonic.
S—is for swimming and all sports.

Home Recreations.—Earl M. Zigler, Petersburg, W. Va., for the Recreational Fellowship.

NAMPA CONFERENCE PROGRAM

General Conference Programs

Nampa, Idaho, June 16-22, 1937

Being the 139th Annual Meeting of the Church of the Brethren
Conference Director, Edgar Rothrock
Music Director, A. F. Brightbill
General Exhibits in Tabernacle

STANDING COMMITTEE

First meeting 1 P. M., Wednesday, June 16 in library basement of College Administration Building.

BOARD MEETINGS

(In College Administration Building Basement)

Board of Christian Education—June 14, 1:30 P. M., Room 4.

General Mission Board—June 15, 9:00 A. M., Room 6.

Board of Christian Education and General Ministerial Board. Joint Session, June 15, 7:30 P. M., Room 4.

General Ministerial Board and General Mission Board. Joint Session, June 16, 8:00 A. M., Room 6.

Council of Boards—June 16, 10:00 A. M., Room 6.

General Ministerial Board—Room 10.

Women's Work Council—June 16, 9:00-11:00 A. M., Room 8.

Electors Bethany Seminary—Room 4.

SECTIONAL CONFERENCES

WEDNESDAY FORENOON, JUNE 16

8:00-11:00 Regional and District Women's Forum.
Mrs. J. Z. Gilbert and Mrs. R. D. Murphy, presiding

WEDNESDAY AFTERNOON

2:00- 4:00 General Meeting of All Sectional Groups—College Chapel—
Ross D. Murphy, Chairman

2:00- 2:15 Devotional Service, Robert Tully.

2:15- 3:00 The Church Today, M. R. Zigler.

3:00 Way of Unifying the Church Work—
Children, Ruth Shriver.
Youth, Leland S. Brubaker.
Adult, D. D. Funderburg.
Women's Work, Anetta C. Mow.
Men's Work, R. E. Mohler.
Administration, J. Clyde Forney.

WEDNESDAY EVENING

1. Women's Work—College Chapel

7:00- 9:00 Theme: Dedicated Homes, Mrs. F. H. Barr, chairman.
Devotions: Home Dedication, Women of Fruitland church.
The Home in Panorama (Pageant, "The Hanging of the Crane"), Women of the Nampa church.
Our Contribution to the Christian Home, Mrs. J. Z. Gilbert.

2. Young People—Room 22

6:30- 7:00 Worship and Fellowship period for entire group, Earl M. Zigler.

7:00- 9:00 Planning Groups—
Peace and Economics, Henry Hackman.
Missions in God's World, C. D. Bonsack.
Recreation, Up-to-the-Minute Plans, Robert Tully.
This "Business" of Making a Home, Mrs. J. H. Mathis.
Young People's Advisers and Leaders, Rachel M. Zigler.
You and Your Intermediates, Raymond R. Peters.

3. District Boards, Ministers and Others Interested—Tabernacle

7:00- 9:00 Interpretation of 1936 Report on Home Missions, M. Clyde Horst.
Interpretation of Work of Each District Board and Its Relationships—Home Missions, Ministerial, Christian Education, M. J. Brougher.

4. National Council of Men's Work

7:00- 9:00 Program to be arranged by R. E. Mohler.

THURSDAY FORENOON, JUNE 17

7:00- 8:00 Breakfast Conferences.
1. Children's Work—Western Directors—Room A.
2. Standing Committee and District Board Members—College Dining Room—"Working Together Administratively," M. R. Zigler.

1. Women's Work—College Chapel

Mrs. R. D. Murphy, Chairman

8:30-11:00 Theme: A Lantern in Her Hand.
Devotions: "Behold Thy Mother," Mrs. Lucile Heckman.
Business, Mrs. R. D. Murphy.
The Women's Project, H. Spenser Minnich.
Mother Hearts in India, Mrs. D. J. Lichty.
The Christian Mother in China, Mrs. E. L. Ikenberry.
Mothers in Moslem Lands, Miss Anetta C. Mow (Introducing 1938 Mission Study Books).

2. Young People—Room 22

8:00- 8:45 Worship and Music by entire group.

8:45-12:00 Continuation of Planning Groups.

3. District Boards, Ministers and Others Interested—Tabernacle

9:00-11:00 A General Consideration of Church Administration, L. W. Shultz.

11:00-11:30 My Work as a District Executive, J. H. Mathis.

11:30-12:00 The District Board Administering Through the District Executive, Jay Eller.

4. National Council of Men's Work

8:00-11:00 Business Session. Program to be arranged by R. E. Mohler.

THURSDAY AFTERNOON

1. Young People—Room 22

2:00- 3:15 Planning the Year Ahead (Business Session).

3:15- 4:00 Worship.

2. Adult Session (Men and Women)—Chapel

2:00- 4:00 Theme: The United Christian Adult Movement, D. D. Funderburg.

3. District Boards, Ministers and Others Interested—Tabernacle

2:00- 4:00 District Boards and the Ministry, Ralph E. White.
District Boards and Youth Work, Jesse Dunning.
District Boards and Adult Work, U. S. Kreider.
District Boards and Children's Work, Ruth Shriver.

5:00- 7:00 Camp Planners' Dinner—College Dining Hall—Room A.

GENERAL CONFERENCE SESSIONS

THURSDAY EVENING

Tabernacle—Edgar Rothrock, presiding.

7:30- 7:50 Introduction of Mayor by Mark Schrock.
Welcome, Mayor R. Lewis Ord.
Response, E. M. Studebaker.

7:50- 8:10 Scripture and Prayer, G. S. Strasbaugh.

8:10- 9:15 Address—Great Affirmations of Our Faith, Edward Frantz.
Responses.

FRIDAY MORNING, JUNE 18

6:30- 6:55 Morning Meditations, Galen K. Walker, College Chapel.

7:00- 8:00 Breakfast Conferences—
1. Intermediate Leaders—Intermediates at Worship, Rachel M. Zigler (College Dining Room B).
2. Children's Work—Western Directors (College Dining Room A).
3. Ministers and Laymen, Men as Stewards, Jay Eller (College Dining Room).

Tabernacle—Paul K. Brandt, presiding.

8:10- 9:00 Worship.
Sermon—The New Creation, M. J. Brougher.

9:00-11:30 Children's Period—See Bulletin Board.

9:30-10:30 The Work Assigned Our Boards, M. R. Zigler.
The Laity's Part, Ross Heminger.

11:00-11:55 Bible Hour and Worship, Harper Will.

FRIDAY AFTERNOON

Tabernacle—Levi K. Ziegler, presiding.

2:00- 4:00 Theme: The Church Faces Social and Moral Problems.
Worship and greeting from our hosts, the Nazarenes.
Nazarene Church, Dr. Russell V. DeLong.
Facts About Alcohol and Narcotics, Curtis Bowman, M. D.
The Problems of Amusement, R. W. Schlosser.
Helping You Meet the Problem, C. E. Davis.

1:30- 3:00 Children's Period—See Bulletin Board.

3:00 Intermediate Boys and Girls Recreation—See Bulletin Board. Leaders—Herman B. Landis and Glen Harmon.

4:15 Scenes from India—India Missionaries directed by Mary Blickenstaff (Chapel).

5:15- 7:00 Supper for Pastoral Association—College Dining Hall. D. D. Funderburg, presiding.
Business Session.
Address—Rufus D. Bowman.

FRIDAY EVENING

Opening Business Session of Annual Conference—Tabernacle

7:00- 9:00 Worship.
Conference Sermon—The Church Faces the Future, Paul H. Bowman, Moderator.
Letters and Greetings.
Appointment of Committees and Boards.
China Moving Pictures—Leland S. Brubaker (in tabernacle after close of business session).

SATURDAY MORNING, JUNE 19

6:30- 6:55 Morning Meditations, Mrs. D. J. Lichty, College Chapel.

7:00- 8:00 Breakfast Conferences—
1. Student Ministers—Seminary and College, Leland S. Brubaker.
2. Intermediate Leaders—Intermediates at Play, Herman B. Landis, Room B.
3. Children's Work—Western Directors, Room A.
4. Ministers and Laymen, Men of the Church Unite for Action, R. E. Mohler (College Dining Room).

Tabernacle—H. V. Townsend, presiding.

8:10- 8:50 Worship.
Sermon—Being Christlike, C. G. Hesse.

9:00-10:00 Our Responsibility to Childhood and Youth.
1. The Home, Mrs. Van B. Wright.
2. The Church, E. M. Studebaker.

9:00-11:30 Children's Period—See Bulletin Board.

10:10-11:00 A Christian and Tides of Modern Thought, V. F. Schwalm.

11:10-11:55 Bible Hour and Worship, Rufus Bucher.

SATURDAY AFTERNOON

Adult Session (men and women), Tabernacle, D. D. Funderburg, presiding.

2:00- 4:00 Theme: Beginning at Jerusalem.
Offering Service, J. Z. Gilbert.
Christian Teacher and Laymen, R. E. Mohler.
Minister, J. H. Mathis.
Pastor's Wife, Women's Work, Mrs. R. D. Murphy.
Lay Woman, Nora Rhodes.
Missionary Banker, L. A. Blickenstaff.
India Missionary, D. J. Lichty.
China Missionary, E. L. Ikenberry.
Africa Missionary, William M. Beahm.
Africa Layman, Clarence Heckman.
Reading, Mrs. L. A. Blickenstaff.
(Suggested Outlines: (1) How I got started in Christian work. (2) The needs for Christian work in my field. (3) My purpose for the future.)

1:30- 3:00 Children's Period—See Bulletin Board.

4:00- 7:00 Outing for Young People—See Bulletin Board.
Events: Recreation, Basket Supper, Vespers.

SATURDAY EVENING

5:00- 8:00 College Dinner—Methodist Church, 12th Avenue and 4th St., South. (Make reservation at Exhibit Booth.)

7:00- 7:50 Dramatic Presentation from China—Directed by E. L. and Olivia Ikenberry—College Chapel.

8:00 Tabernacle—Jas. H. Elrod, presiding.
Peace Message, C. Ray Keim.

SUNDAY MORNING, JUNE 20

6:30- 6:55 Morning Meditations—J. F. Baldwin, College Chapel.

7:15- 8:30 Breakfast Conferences.
1. Children's Work—Western Leaders, Room A.
2. Ministers and Laymen—Church Attendance, W. T. Luckett (College Dining Room).

9:00-10:15 Sunday school.
General Superintendent, R. E. Mohler.
Adults—Tabernacle—Superintendent, D. D. Funderburg. Teacher, M. Clyde Horst.
Young People—Chapel—Superintendent, F. H. Barr; Teacher, W. W. Slabaugh.
Intermediates—Room 22—Superintendent, Herman Landis; Teacher, Earl Zigler.
Juniors—Room 25—Superintendent, Mrs. Marie Pence.
Primaries—Room 75—Superintendent, Mrs. C. H. Deardorff.
Beginners—Room 14—Superintendent, Mrs. Glen Montz.

10:25-10:40 Tabernacle—Junior Choir.

10:40-12:00 Tabernacle—Worship and Sermon.
The Kingdom of God, D. W. Kurtz.
Closing Hymn—129.

11:00-12:00 College Chapel.
Worship.
Sermon—The Radiant Life, J. A. Robinson.

(Continued on Page 24)

OUR MISSION WORK

Achievement!

BY MRS. O. R. HERSCH

ACHIEVEMENT DAY for missions! Each year this brings to my mind a wealth of opportunity for each member of the Church of the Brethren. It is always a great challenge to me. I think back to the first Achievement Day after we moved to the home farm about five years ago. We came to buy the home farm as my father, S. C. Harley, a deacon in the Manassas church, was no longer able to farm it. In February my father was suffering and trying desperately to recover from a severe stroke of paralysis. He had with him a trained nurse and a doctor visiting him often twice a day. Debts were accumulating rapidly, yet when Achievement Day for missions came, he gave us five dollars to place in the church offering to help bring the Manassas church up to the goal which would at least equal the giving of the year before. My father never made great speeches, yet his interest and influence was always to advance the work of the kingdom. For years he was treasurer of the Manassas church and always had a deep concern that this church give liberally to district and world wide missions. As each year comes and passes into history, I am deeply concerned that our church should continue to loyally support the great cause of missions. Another year has passed and I wonder how many of our churches and church members feel satisfied that the Master will say of them, "Well done, thou good and faithful servant"? Did we give to the uttermost? If not, let us go forward with this new year and determine to do more for Christ and the church in the whole world through world wide missions.

Some day we, as my father, may lie upon a bed of pain and strive to regain our health. My father slowly recovered until he enjoyed life for a few months. Then a second stroke called him home. With the exception of a few weeks when a nurse was needed constantly, I had the privilege of caring for my father. To him the nights were so long, and often he would lie awake and talk of his hopes and aspirations for his children. There were two girls and two boys in our family—all grown and married except Chester, a sophomore then at Bridgewater College. To each of us he had given two years or more of college training and he said he would like to see Chester finish his college work and enter the ministry if he so desired. Bro. Rufus Bowman visited in our home during father's illness and he enjoyed that visit greatly. Father said afterward: "I would like to have my boys, Samuel and Chester, become great influences for good in the Church of the Brethren, like Rufus Bowman." During my father's illness I learned to know him better and I cherish the truths and ideals I learned from him. I wonder if we, as younger parents, have such noble aims, aspirations and ideals for our children as many of our parents had for us? When we come to the close of life, what shall we have achieved for Christ and the church? What shall we leave as the ambitions and ideals for our children?

(*While Sister Hersch's article grew out of Achievement Day experiences, the coming Conference Offering means just as great an opportunity to further the work of the church. Let us keep achieving throughout the year. Take a generous Conference Offering.—Ed.*)

Manassas, Va.

What to Pray For

BY BROTHER AND SISTER J. HOMER BRIGHT

May 15-22

As this week you remember I. E. and Elizabeth Oberholtzer in the evangelistic work at Liao Chow, do not forget that the group of missionaries at their station has been greatly reduced and responsibilities much increased. It is a mountainous district and travel is difficult and slow, yet the stories of the simple faith of Christians hidden away in mountain villages ever bring





Brother I. E. and Sister Elizabeth Oberholtzer

us joy and they help our representatives there to forget the hardships of travel. Read again the story of Deacon Wen Lao Lan in the April 10 MESSENGER, page 18, to get a picture of these earnest Christians. Pray for Brother and Sister Oberholtzer as they seek to encourage these mountain folk. Pray for them as they encourage their assistants in pastoral work, and open new villages as opportunity arises.

Association with the juniors in both the boys' and girls' schools is unique for through them new homes and new villages are constantly being touched. The

hospital also furnishes many contacts with patients and friends. Bro. Oberholtzer is treasurer of the hospital. Pray for Dr. Yang, superintendent of the hospital, who last summer was forced to take a few months' rest because of tubercular infection. The doctor and his staff must run many risks as so many virulent diseases are treated amid limited sanitary facilities.

Mrs. Oberholtzer will soon be closing up her work in the women's Bible school, and in the girls' school as well. She will return to America this summer with her two daughters who have finished high school in our American school at Tungchow. Sister Oberholtzer's teaching and encouragement for both teacher and pupil has been appreciated. The gentry of Liao Chow and also of the surrounding villages are very appreciative of the teaching being given their women. Now some of these same gentry have themselves become interested in learning of Christ, and a group of their younger men asked for a special conference with the deputation when they were in China. Pray for Miss Chao, the head teacher of the women's school, that she may continue her work with the grace and dignity of a scholar, and with humility that wins from all ranks.

A Letter of Appreciation From a Hindu

BY GOLDIE E. SWARTZ

When the depression began to affect the mission work in India we were advised to curtail somewhere, and this "somewhere" fell most heavily on the Vada station. Accordingly one bungalow was put up for sale. The one remaining missionary family was assigned a second station thus requiring the division of their services between the two places. The country boarding school at Pinzal was closed. The four village schools were abandoned and all the teachers given release save one who was located elsewhere. Since then the small Christian group there has been carry on mostly by themselves more or less encouragingly. They meet together on Sunday for Bible study and worship and are eagerly praying that a resident missionary may again come among them and that more intensive and extensive work can again be pursued.

Not only is the little Christian body there eager for the station to be occupied again, but the non-Christians desire it as well. When one compares this present attitude of welcome and gratitude with that of the hostile state a score of years ago when the first missionaries (the Brubakers and Berkebiles, three of whom were promoted to higher service in early life) were pelted with rotten potatoes and the like, it is significant and most heartening to know that leaders in the community have stated their desire for a re-occupancy of the station, and have expressed their avowed purpose by sending a formal appeal to mission headquarters for the same.

In connection with the above explanation the following will be read with much interest. It is a letter which appeared in the Dnyanodaya, a Christian weekly issued in western India. The writer is a Hindu cloth merchant residing in Vada only a few furlongs from where our little Christian group worship. The letter is addressed to the editor of the above named paper, and translated reads thus:

Victory to the Glorious Christ

To the fortunate Devadath Narayan Tilak—Humble Greetings:

For a number of years the activities of the C. B. Mission in our taluka [county] were truly of a very extensive nature but for the last five or seven years they have been coming gradually almost to a close, which is a very deep regret. Following the instructions of Christ this mission, i. e., Church of the Brethren, has been doing Christian service at numerous places for the spiritual, moral and social uplift of the communities. For these splendid activities any fair-minded Hindu feels sincerely grateful and inspired. For the giving of primary education to the backward classes of our Vada Taluku such as Warali, Thakkur, etc., this mission had opened up many schools, both village and boarding. When we look back over this fifteen or twenty years of benevolent service by this mission in giving religious and primary education it is to see that they have done a most gracious and beneficial service. But I think that now, in the present distressing times, the above reviewed type of service, especially of boarding schools, is much more needed than formerly.

Your humble (one),

(Signed) Laxmidas Velji Thakkur,
Vada, Thana Dist.

Dahanu, India.

Through the Night

BY MODENA M. STUDEBAKER

O'er those who lie on beds of racking pain,
Whose bodies throb with its relentless strain—

God, rest thy cool compassionate hand.

To those in that vast silent suffering throng,
In humble cot where weary hours stretch long;
Or where white clad figures noiselessly
Slip down dim corridors unceasingly;
In stately homes where pain has left its blight
And on those who toss through sleepless night—

God, rest thy cool compassionate hand.

And in the morning when with heavy eyes
They see the dawn's faint promise in the skies,
And then the sun in glorious fulfillment
The symbol of thy gracious promise sent,
That thou canst surely life renew again!
O Father, love them now, and grant to them
The quietness, the strength, which thou canst bring—
That suffering, they may triumphant sing.

Garkida, Africa.

KINGDOM GLEANINGS

Calendar for Sunday, May 16

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Forbearance of Isaac.—Gen. 26: 12-25.

Christian Workers, Parables of Service.

B. Y. P. D., Sufficient for My Needs.

Intermediate, Neighbors Far Away.

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Gains for the Kingdom

Ten baptisms in Elkhart City church, Ind.

Three baptisms in the Flint church, Mich.

Seven baptized in the Salem church, Iowa.

One baptized in the Glade Run church, Pa.

Three baptized in the Ambler church, Calif.

Two baptisms in the Glendale church, Ariz.

Six baptized in the Appanoose church, Kans.

Four baptized in the Lost Creek church, Pa.

Four baptized in the Four Mile church, Ind.

Five baptized in the Brownsville church, Md.

Four added to the West Dayton church, Ohio.

Three baptized in the La Verne church, Calif.

Three baptized in the Locust Grove church, Pa.

Five baptized in the Outlook church, Washington.

Seven baptized in the Payette Valley church, Idaho.

Four baptized and one received by letter in the Fairview church, Ind.

Two baptized and two received by letter in the Shade Creek church, Pa.

Seven baptized and one renewed faith in the Poplar Grove church, Ohio.

Eighteen baptized and eleven by letter and reconsecration in the Syracuse church, Ind.

Fifteen baptized and three received by letter in the Mt. Pleasant church, Pa., Bro. M. G. Wilson, evangelist.

Three baptized and one received on former baptism in the Gratis church, Ohio, Bro. Wm. M. Deaton, pastor.

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Our Evangelists

Will you share the hurden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. M. Rollins and wife, May 17 in Penn Run church, Pa.

Bro. Galen R. Blough of Rummel, Pa., May 10 at Spring Run, Pa.

Bro. Frank Carper of Palmyra, Pa., May 30 at Mt. Olivet church, Pa.

Bro. T. G. Weaver, the pastor, May 16 in Middlebury church, Ind.

Bro. Roy K. Miller, the pastor, May 16 in the Pitsburg church, Ohio.

Bro. Gorman Zook of La Grange, Ind., June 20 at Cedar Lake church, Ind.

Bro. Emra T. Fike of Oakland, Md., May 16 to 30 at the Valley Pike church, Woodstock congregation, Va.

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Personal Mention

Middle Iowa will be represented on the Nampa Standing Committee by Elder Earl Deardorff, with Elder M. W. Eikenberry as alternate.

Northern California will be represented on the Nampa Standing Committee by Eld. Andrew Blickenstaff, with Eld. J. F. Baldwin as alternate.

Bro. Leonard M. Lowe having accepted a call to the pastorate of the Bowmont church, changes his address from Parsons, Kansas, to Bowmont, Idaho.

The Nampa Standing Committee man from Oklahoma, Panhandle of Texas, and New Mexico is Elder Albert L. Williams, with Elder D. J. McCann as alternate.

Bro. Oscar R. Fike is taking up pastoral work in the Washita church of Oklahoma, and his address is accordingly changed from Gridley, Kansas to Cordell, Oklahoma.

Standing Committee delegates to the Nampa Conference from the First District of Virginia are Elders J. S. Showalter and Russell G. West. We are not informed as to alternates.

Sister Sarah Burger is now residing in the Brethren Home at Greenville, Ohio. A light stroke prevents her from writing for a while but she will be glad to hear from her friends at any time.

The Standing Committee delegates to the Nampa Conference from the Second District of Virginia are Elders D. B. Garber and John T. Glick, with Elders John S. Flory and D. H. Miller as alternates.

Eastern Pennsylvania has chosen Elders R. P. Bucher, A. C. Baugher and Michael Kurtz as Standing Committee delegates to the Nampa Conference, with Elders Nathan Martin, James M. Moore and Joseph N. Cassel as alternates.

Two Mount Morris brethren, out on an important item of business one day last week, dropped in at the Publishing House for a short call. The brethren were H. N. Butler and Ralph Thomas, and their business was finding preachers for the Mount Morris pulpit until Pastor Statler takes up his work there.

Bro. Samuel W. Mohler of Octavia, Nebr., nearly eighty-seven and a long-time reader of the Messenger was a welcome last week's visitor. He spends his winters in the home of his daughter who is Mrs. Dr. Chiasson of Lyons, Ill. The Chiassons brought him over to see the Publishing House before his return to Nebraska. They were welcome too.

Dr. Sylvester Jones, who personally investigated the Spanish relief needs honored the Messenger offices with a call last week in company with Mrs. Jones, on the very day (May 4) their son was sailing to Spain to serve in this good work. You will remember, if you see what appears on these pages from week to week, that our own Dan West is likely to have a part in this service later.

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Miscellaneous Items

The Monitor church of Kansas has changed the date for celebrating its 50th anniversary from June 6 to Sept. 18, 19. This according to word from Galen B. Ogden, the pastor, Conway, Kans.

McPherson College favors the Messenger files with a copy of the annual catalogue number of the college bulletin for which service the thanks of our office are headed toward McPherson.

The North Solomon church of Northwestern Kansas is planning for a love feast on Saturday, June 5, with a homecoming meeting the Sunday following. A welcome is extended to all for both services.

The Nampa Conference program appears in this issue of the Messenger, beginning on page 12. At the suggestion of Paul H. Bowman, moderator of Conference this year, the titles sometimes used before names of speakers have been dropped.

Nampa Conference news is available for 25c! There are certainly hundreds of our people who would be glad to know they can get the nine issues of the Messenger for June and July for a quarter. Pass the word and the convenient coupon along! Others may care to send the Messengers carrying this year's Conference news to children or friends. There is a convenient coupon for this also. See announcement on page 28.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Children in the Family, by Harold H. Anderson. D. Appleton-Century Company. 265 pages. $2.

For once we have a book that treats the family without reminding us on every page that we are living in a world of ever-changing conditions. We have here a book that views parents and children in the family as they are—neither saints nor demons—just folks, every one of them. Somehow we feel the author is speaking of us and to us; the folks he deals with are so much like ourselves.

The author could speak from the laboratory and research angle but wisely he leaves them in the rear and faces the very conditions parents must face daily as they deal with Nancy and Billy. By telling us how other parents dealt with their children he points the way for other parents to deal wisely with their own children.

George D. Stoddard who wrote the Introduction says: "Dr. Anderson's style is engagingly simple. His illustrations are apt and often touched with humor. They encourage the reader to bring forth his particular collection of child-centered stories. This all to the good, for the anecdotes carry meaning. We ourselves 'get the point,' and what is more we come around gradually to an acceptance of the dynamic ideas which distinguish the work."

As I read the book I was impressed with the writer's simple and dignified treatment, his profound grasp of the problems in hand, his understanding of and sympathy with both children and parents in ordinary and extreme situations and the hopeful outlook on every page.

If you are a parent, or if you deal with children, you can well afford to give this book a careful reading. You will be richly repaid in many ways.

An Introduction to Paul, by Paul Sevier Minear. The Abingdon Press. 50 cents. 84 pages.

This book is a brief introduction to Paul for those who know little about him, and a hasty reveiew for those who are fairly well acquainted with his life and writngs. Outstanding features are the three nationalities that helped to shape Paul's life—Jewish, Greek and Roman; his training as a Hebrew which later was completely modified by his allegiance to Christ; his mission work; and the struggle with Judaizing Christians.

The author presents Paul as a man among men facing the many problems that men had to face in his day, a pioneer blazing new and untrodden trails. The reader is helped to see the struggles through which the early church went as

(Continued on Page 24)

The Conference Offering

"Ask and ye shall receive"

In last week's Messenger, page 2, appeal was made for the Conference Offering. We stated that the program calls for an average of $1.71 per member per year. The giving last year was only $1.32. Why was it not more? Is it possible that in the name of Christ we have suggested too small a program?

Two bushels of wheat bring more than $1.71.

Ten gallons of gas costs more than $1.71.

One good felt hat makes us dig down for more than $1.71.

Think of it! Suggesting to a member of a church that he give the magnificent sum of $1.71 to the general church program, less than ½ cent per day, for the world wide proclamation of the gospel in a world on the verge of moral and spiritual breakdown!

Today we read a message from Chiang Kai-shek the avowedly Christian ruler of China. We quote: "Without religious faith there can be no real understanding of life. . . . I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. . . . Never before has the sacred Book been so interesting."

Think of it! China, the country we have wrongfully called the land of the heathen, is now ruled by a man confessing the name of Christ. We should rejoice to see the outcome of Christian missionary work in China. We, the Church of the Brethren, are assigned a territory there with over a million souls. No other church is working there. We have as much responsibility in India and Africa. Our program calls for only $1.71, but the response was only $1.32 last year. Has the spirit of Christ gripped you enough that you will give ten bushels of wheat, or a fat calf or the produce of one acre? Would you like to tell the program makers that they have planned too small? The church Boards and the missionaries are but servants doing Christ's bidding as you permit. What will you say with dollars in the May 23 Conference Offering?

Do You Vote for a Missionary Advance?

Year Ending Feb.	Missionaries: India	China	Europe	Africa	Total
1921	65	48	7		120
1924	64	52	7	6	129
1927	60	49	3	17	129
1930	54	34	4	21	113
1933	46	30	4	23	103
1934	40	29	4	21	94
1935	41	28	4	24	97
1936	39	28	2	22	91
1937	37	31	2	22	92
1938					?

Giving to Conference Budget for Years Ending Feb. 28

Year	Total Contributions	Per Capita
1924	$292,520	$2.50
1926	300,086	2.44
1930	361,079	2.68
1931	288,362	2.08
1932	233,379	1.63
1933	201,716	1.35
1934	183,847	1.19
1935	195,376	1.22
1936	197,931	1.23
1937	214,918	1.32
1938	?	?

THE CHURCH AT WORK

ADMINISTRATION

Superintendents' Conference

A meeting of pastors and church school superintendents in Western Pennsylvania was held in the Somerset church, April 4. At six o'clock over seventy workers were in attendance at a supper conference. Bro. H. B. Speicher presided in the dining hall and Bro. W. J. Hamilton was the speaker. The Camp Harmony program for the summer was announced, and the possibility of a new dining hall for the camp was presented.

The evening meeting was held in the church auditorium. The attendance and interest were encouraging. Bro. M. J. Brougher presided. Bro. Speicher spoke on the present educational setup of the local church, the provision of instruction for each age group and the relation of superintendents, pastors, and the Board of Education to each other and to each department of the church. He emphasized the apparent need of a trained leadership.

Bro. D. Howard Keiper of the Morrellville church presented the needs of the local workers with children and stated ways in which the superintendent and pastor can help the children's workers to do their best.

Some of the points stressed were: the necessity for superintendent and pastor to read at least one good book a year on children's work in the church, the importance of finding a local children's leader, and then helping her to grow in the work by releasing her from other duties in the church program and helping her in a financial way to secure magazines and to attend training classes, the value of providing a comfortable and beautiful room for the children so that they may feel that they too are a part of the church.

"How a Church School Program Can Be Arranged to Meet the Needs of the Adult" was the subject of the address by Bro. T. F. Henry.

He said in part: "Adults do not get the best possible help from the church school hour in too many schools. The study of the interests of the group would often enable the adult leader to provide different courses during the year in which a more comprehensive knowledge of the Bible might be secured, or help on a much needed problem might be offered, such as parent education or world citizenship or the social question from a Biblical standpoint."

So much interest in the conference was manifested that a motion to hold a similar meeting in April of next year was passed by the assembly.—Mrs. H. B. Speicher, District Director of Children's Work, Western Pennsylvania.

PEACE

Some Reasons for Hope

Twenty-five years ago most people believed that civilized countries had outgrown the war method of dealing with international problems. That belonged to backward people.

International relations then were the concern of statesmen and professors—not of the common people. Those things were too difficult to understand anyhow.

The killing of Indians, Britishers, Mexicans, Southerners, Spaniards, and others in the past century may have been regrettable, but it was necessary for our civilization, and so was justified—perhaps even the will of God, so many thought.

The World War shook us out of those smug positions. We know now that we are not too highly civilized to engage in war. We know that international problems concern every person. And we are coming to have a more sensitive conscience on the indiscriminate slaughter of healthy youth.

Young people themselves are coming alive on this question far more than they were twenty-five years ago. From a number of recent contacts I have increasing evidence of a positive interest in the problem of peace and war. And I am grateful.

We have heavier and more complex problems now than twenty-five years ago. But with the getting rid of some old illusions, the better understanding of the interdependence of all peoples, and the increased sensitiveness of conscience, I think we have reason for hope.—Dan West.

EVANGELISM

A Church Mission by the Laity

(Recommendations to the Local Church Regarding Evangelism)

Aim: Every church member an active Christian.

The Co-operative Commission on Evangelism and Synodical Executives, meeting jointly in Chicago, recommended that a Church Mission by the Laity should immediately follow the Preaching Mission which is conducted in co-operation with the National Preaching Mission, and that preliminary steps for the development of the Church Mission should begin at once.

The objectives of the mission were set forth as follows:

1. A more definite, vital and sacrificial service for Christ on the part of the ordained officers in the churches.
2. A reaffirmation of faith on the part of every church member and an acceptance of Christ's program in every area of life.
3. Every church member trained to witness as his Christian experience.
4. An Invitation Committee in each local church assuming responsibility for winning others to Jesus Christ as Savior and Lord.
5. A program of evangelism for the laity in every church.

Why a Church Mission?

There has come to be through the ages too great a chasm between the written word and the living and spoken word. Christ must live and speak in the lives of the members of his church, and the acts of the apostles must be a continuing process.

Even as the disciples found the risen Lord leading them into ever widening areas, so must his followers today carry the message of redemption to a sin-weary world. He still calls men to follow him; but that call now, as in the first century, carries with it the commission to "Go tell." The entire future of the church depends upon the Christians' response to his command.

The Foundation

A movement of this kind will grow as it did in Christ's day: first, a very small group; then a larger one; and then Pentecost. Preliminary steps:

1. Gather together in small numbers in local churches, those who are so concerned for the world situation that they are willing to commit themselves entirely to his leadership and service. In order to fit themselves for and accept his commission, they will agree—

(a) To study carefully the Acts of the Apostles in the light of using them as a plan for their own lives.

(b) To offer intercessory prayer daily for the deepening of the lives of the pastor and active church members, those who attend the services but are inactive members, the indifferent members who no longer attend the church services, and the nonchurched of the community.

(c) To join with others in small groups for prayer and the exchange of experiences.

(d) To assist in developing other prayer groups.

(e) To help the pastor in an "outside parish."

2. The Church Mission in the individual church will be under the leadership of the pastor and session. The foundation will best be laid by a call to renewed consecration on the part of church members. "My Certificate of Church Membership" has been prepared for use in making this appeal.

A Christian Fellowship

The groups originating in synods, presbyteries, and local churches will do well at their first meeting to discover what Christ really means to them personally and what they mean to him in the advancement of his kingdom.

No one could withstand the apostles and their message because they were conscious of his power in their lives. There must be born in the church today such a realization of Christ's power in the individual life that Christian people will be impelled to witness to its force in their own experiences. Consider the following:

1. What Christ Means to Me.
2. The World Situation as it Affects the Christian Church.
3. The Purpose of the Christian Church.
4. The Present Situation in the Church of the Brethren.
5. The Place of the Laity in Making the Church Effective at Home and Abroad.
6. What Do I Mean to Christ?

The Resultants

A Church Mission by the laity should result in some very definite advances in the kingdom.

1. A concern for consistent church attendance should be born in the hearts of the people.

"One of our most strategic churches had great difficulty in securing a new pastor. They finally called a man. They were not sure that he could handle the difficult situation. So the elders entered into a covenant to speak to someone every day commending their new pastor and his message. The result was that the church soon became crowded and this so challenged the preacher that he preached better than he ever did before. That was some years ago. This church is still crowded."

2. A new interest in the whole work of the church should be grounded in the lay membership.

"I heard the pastor of one of our prominent churches congratulate the seventy-five persons whose names were on the bulletin that they were doing the whole work of the church. He then said that fifty per cent of the membership of the church did not even know what the seventy-five were doing."

3. Intercessory prayer for the pastor and the work of the church should become a daily practice.

"A total of thirteen prayer groups, composed of not more than six people, were organized in one church. The men and women were in separate groups. They met once a week for a period of half an hour for the sole purpose of prayer—first, for the minister; second, for themselves, that their spiritual experience might be deepened; third, for the local church and the whole church of Christ. The knowledge that these groups were meeting week by week brought to the minister a fresh sense of power and deeply affected the life of the congregation. Many of the members of these groups accepted responsibility for winning people to Christ and his church. At one communion, seventy new members were brought in through such personal work."

4. Witnessing should become the natural way for lay members to relate their Christian experiences.

"The moment one recognizes that he possesses something of infinite value, that moment he is under a holy obligation to share that possession. Every one who finds in Christ the Lord of Life is bound to ask the question, once put under the same circumstances by a great inquirer after life: 'What wilt thou have me to do, Lord?' The disciple of Jesus must be under a sense of compulsion. 'Woe is me if I preach not the gospel,' has been the feeling across twenty centuries of those who have without reserve gone forward with Christ."

Adapted from a statement suggested by the Board of National Missions, 156 Fifth Avenue, New York City.

YOUNG PEOPLE

Young People at Nampa Conference

Opportunity at the Nampa Conference is being given to young people to get together and discuss some of the important issues of the day. Six planning groups (discussion groups) have been arranged for this year. Four of them have definitely to do with fundamental interests of young people, while the other two are planned more definitely for special leadership. Every one of these groups will make a very thorough study of its field and will, if the members feel it is important, bring a report of their discussion to the business session on Thursday afternoon. I am very happy to announce at this time the leadership of these groups and want to urge that your group plan to be represented at as many of them as possible.

Missions in God's World .....Dr. Chas. D. Bonsack
This "Business" of Home Making .....Mrs. J. H. Mathis
Peace and Economics .....Henry Hackman
Up to the Minute Recreational Plans .....Robert Tully
You and Your Intermediates .....Raymond R. Peters
Young People Officers and Advisers Mrs. Rachel M. Zigler

There is much that could be said about each one of these groups. We are very fortunate in the leadership secured and believe that you will not fail to take advantage of this fine opportunity.

INTERMEDIATES

What Can Intermediates Do In the Church?

There are some pastors and not a few intermediate leaders who are asking the question: "What is there for intermediates to do in the local church?" In some churches there does not seem to be a great deal for them to do, while in others there do seem to be many opportunities open to them. This group will not force themselves into places of responsibility, but if given the chance will prove that they can very well handle work which some of their adults always looked after. And it will surprise you many times how well they can do certain things and how much it means to them to be asked to help care for the work of the church.

This question was discussed at our intermediate planning

conference and we made up a list of things which we felt this group could do in the churches. It seemed too adultified, so we asked some of our intermediate leaders to ask their group what they would like to do for the church. This list then came direct from the intermediate group and there are some mighty fine suggestions here for pastors and others who are interested in giving their intermediates an important part of their church program. These suggestions are stated in the words of the intermediates.

Attend church.

Help with women's work—wash dishes, wait tables, count money for penny suppers, run errands, etc.

Give plays and program for the young people and for the adult Sunday evening meetings.

Plan and give the worship part of Sunday church services.

Help clean church.

Entertain parents.

Serve on important church committees so that we can learn how to do things when we get older.

Help the men when they repair the church.

Give our money—give a part, maybe a tenth of what we earn.

Fold Sunday-school papers and give them out.

Help raise money to buy things for the church.

Give exchange programs.

Distribute church news.

Mow lawns and shovel snow for old people.

Be thoughtful, kind and considerate of all ages.

Visit the sick, especially those of your own age.

Usher in church.

Help prepare for the love feast.

Help with welfare work.

And there are still other suggestions which we can not mention here. This ought to be the beginning of a list of activities which your group can make and carry through to completion. Check your group to see what they are doing and then what they can and ought to be doing.

CHILDREN'S DEPARTMENT

Materials for Children's Day

Children's Day falls usually on the second Sunday in June but can be observed on any other Sunday in June. Here are some plays and pageants that can be used.

Child in the Midst, The, by Katharine S. Hall and Edith Fairfield.

Thirteen characters (may all be children), and one prolocutor. One scene, thirty minutes. A simple pageant wherein children of various nations appeal to Liberty for protection and care. Service of worship suggested. Short and easy to produce. Abingdon, 15c.

Children of Galilee, by Elisabeth Edland.

Ten children, mostly juniors, and three young people. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who had been away, and listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God. May be used for Easter. Abingdon, 25c.

Children's King, The, by Elisabeth Edland.

Sixteen or more girls and boys. A simple play dealing with the children of Jesus' time and their love for their King. Contains parable of the prodigal son and part of the Christmas story. This is a book, the first part of which is given over to suggestions for dramatizing with children, and the second part of which contains four plays beside the one mentioned. Abingdon, 75c.

Every Child, by Elisabeth Edland.

Twenty-five participants needed and more are desirable. Several intermediates and seniors required. A pageant showing America's gifts to her children, such as Health, Education, and Good Conduct, the results of Love. Contains a thrust at child labor; and 1 Corinthians 13 is included. Though called a Christmas pageant it may be used at any time of the year. In "Spring and the Brown Meadow." Abingdon, 35c.

Message of the Christ-Child, The, by Marian Manley.

Fourteen to twenty persons, mostly children. A simple little play picturing the superstition and fear which children of China realize, and how the message of Christ frees them from fear. Spirits of nature pictured symbolically. Easily adapted for Christmas presentation. Abingdon, 25c.

Out of the Bible, by Lyman Bayard.

Portrays children of the Bible in dramatic fashion. A large Bible constructed of wood and black cambric constitutes the stage setting. The children of the Bible appear one by one in its open pages. The closing tableau presents the Holy Family. Pageant Publishers, 35c.

Who Bids? by Whinery.

Thirty-five participants are needed and more are desirable. Life is the auctioneer, and Pleasure, Wealth, Fame and Service make bids for the Child. Lorenz, 30c.

A new leaflet on "Plays and Pageants for Children" is now available, free for the asking, from the Board of Christian Education. Any of the above plays may be purchased from the Brethren Publishing House.

CHRISTIAN WORKERS' TOPIC

Parables of Brotherhood

Sunday, May 30

I. The Good Samaritan (Luke 10: 25-37).

Christian brotherhood implies tugging at the other fellow's burden.

II. The Unmerciful Steward (Matt. 18: 23-35).

Christian brotherhood implies mercy and forgiveness.

III. Dives and Lazarus (Luke 16: 19-31).

A Christian brotherhood will not have some living in luxury while others are starving, lacking necessary food and shelter.

IV. Sheep and Goats (Matt. 25: 31-46).

Eternal brotherhood demands social service: the giving of food, drink, clothes, shelter, companionship.

CORRESPONDENCE

Bethany Biblical Seminary Commencement Activities

The commencement activities of Bethany Biblical Seminary include the following events, to which all alumni, former students, and friends of the institution are cordially invited:

Oratorio, "The Creation," by Hayden, sung by the A Cappella Choir of Northwestern University School of Music, with Professor Beltz conducting, May 18, 8:00 P. M., in the First church auditorium.

Oratorical Contest, May 19, 8:00 P. M., in the Bethany chapel.

Graduation Recital, by Miss Geneva Suttle, May 20, 8:00 P. M., in the Bethany chapel.

Final Chapel Service in charge of the graduating class, May 21, 10:30 A. M., in the Bethany chapel.

Alumni Meeting and Banquet, featuring talks by Brethren Wieand, Kurtz and Slabaugh, May 21, 6:30 P. M., in the dining room of the Bethany hospital.

Seminary Communion Service, May 22, 7:00 P. M., in the social room of the First church.

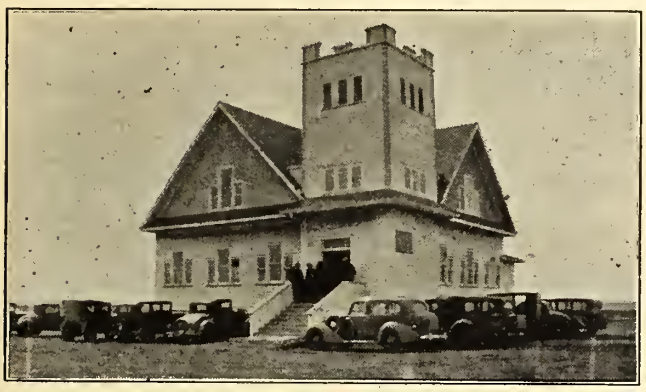
Baccalaureate Service, with President Kurtz bringing the message on "The Adventure of Faith," May 23, 11:00 A. M., in the sanctuary of the First church.

Commencement Exercises, with Dr. A. J. Brumbaugh, Dean of Undergraduate Students, University of Chicago, delivering the address on "A Peculiar People," May 23, 8:00 P. M., in the sanctuary of the First church.

Chicago, Ill. Ira D. Scrogum.

THE END OF THE WORLD?

We, the members of the First Irricana Church of the Brethren of Irricana, Alberta, Canada, wish to protest the assumption which many American Brethren seem to have



Irricana Church, Alberta, Canada

that the American-Canadian boundary line marks the end of the world. We wish to add our invitation for "you to come home with us after the meetin'" to that expressed by a representative of Washington, Oregon, Idaho and Western Montana. We also consider our district a part of the northwest.

If you visit Annual Conference at Nampa this summer perhaps you will go on the Old Oregon Trail, or possibly a more southern route. What could be more complete than a return trip over the Canadian Rockies? Certainly the boundary line does not mark the end of scenic beauty. After seeing the orange groves of California, the potato patches of Idaho, the hop fields of Oregon, the apple orchards of Washington, you ought to see the wheat fields of Western Canada before you go home.

If you take U. S. Highway No 95 north from Nampa, or from Spokane, it will take you right to the line at Kingsgate, B. C. From there continue northeast until you come to Cranbrook. At Cranbrook the northern route is the most scenic. It leads past Radium Hot Springs, the beautiful Kootenay Park, near Lake Louise and Yoho Park, Banff National Park, and then on to Calgary. The route east from Cranbrook crosses the Rocky Mountains at Crow's Nest, leads on to MacLeod and up to Calgary. Three Churches of the Brethren are close to Calgary: Arrowwood, First and Second Irricana. A little farther east in Saskatchewan are the Vidora and Merrington churches. Another very good way to return or go might be through Yellowstone Park, then up to Glacier Park across the line to Waterton Park and Waterton Lakes. A short trip of 180 miles north takes you up to Calgary and vicinity.

The First Irricana church, hostess of 1937 District Conference of Western Canada, sends a special invitation to you all by order of council of April 11, 1937, to visit at any time. District Conference is held the middle of July, with young people's camp on the Blackfoot Indian Reservation, near Arrowwood, immediately preceding it. Don't let the boundary line limit your trip to Nampa this summer.

Irricana, Alberta, Canada. Bernard H. Suttle.

MIDDLE PENNSYLVANIA CONFERENCES

The District Conference and Ministerial Meeting of Middle Pennsylvania were held April 13 to 15 in the Spring Run church near McVeytown, Pa. Brethren L. A. Blickenstaff and D. D. Funderburg were with us through the conference and gave us messages that were very helpful. The Women's Work and the Men's Work held important places on the program. Dr. C. C. Ellis gave an address to the ministers on the theme, Fundamental Christian Doctrines, that rejoiced the hearts of the men who were present.

The officers of the Elders' Meeting were: Ira C. Holsopple, moderator; Glen Norris, reading clerk; H. B. Heisey, secretary.

The officers who were in charge of the District Convention were: E. M. Detwiler, moderator; D. I. Pepple, assistant moderator; Paul R. Yoder, reading clerk; Foster B. Statler, writing clerk; H. B. Heisey, assistant writing clerk.

During the meeting, Bro. A. E. Wilt, one of the trustees of the Morrison Cove Home for the Aged, told us of plans to enlarge and improve the institution, and then surprised us with the glad news that no solicitation for money would be made among the churches, that certain individuals had provided sufficient money to cover the whole cost of the improvements.

The election of members to the Standing Committee of our national convention to be held in Nampa, Idaho, resulted in the following choices: C. L. Cox, E. M. Detwiler and D. B. Maddocks. The alternates are S. P. Early and H. B. Heisey.

The District Meeting next year will be held in the Martinsburg church. The officers chosen for that meeting are: S. P. Early, moderator; J. H. Clapper, assistant moderator; H. B. Heisey, writing clerk; J. H. Clapper, assistant writing clerk.

A total of eighty-six delegates constituted the voting body of the 1937 conference.

The members of the Spring Run church cared for the conference in a commendable way.

H. B. Heisey,
Lewistown, Pa. Assistant Writing Clerk.

MIDDLE MARYLAND DISTRICT MEETING

Situated on the western plains of the beautiful north end of the Shenandoah Valley, is the historic old Welsh Run Church of the Brethren. Here more than three hundred assembled on the 21st and 22nd of April for the business of district meeting of Middle Maryland. The hospitality and warm fellowship in which we found ourselves was rare. Many of us will long remember those generous people and that quaint old place of worship.

On the afternoon and evening of Wednesday the conference was privileged to enjoy two inspirational messages

from returned missionary, Sister Anna Hutchison of China. Regional Field Director, W. M. Kahle, also gave some most helpful and stimulating suggestions relative to our youth in the church.

Following a period of devotions led by Dr. J. M. Henry on Thursday morning, retiring moderator Elder J. S. Bowlus presented the officers for the meeting. They were: Elder E. C. Woodie, moderator; Elder H. C. Eller, writing clerk; Bro. Perry L. Huffaker, reading clerk.

Thirty-four delegates were seated representing twelve congregations. Elder J. S. Bowlus was elected as delegate on Standing Committee with Elder H. R. Rowland as alternate. Two women were elected to serve on the District Board of Christian Education, namely: Mrs. E. C. Woodie and Mrs. A. M. Dixon. District Meeting for 1938 was granted to the Leetown congregation. Two queries on the matter of church membership standards from the Hagerstown and Brownsville congregations created some serious concern in the conference. They were calling for a sixfold standard for membership in good standing, namely: attend church at least once each month; give some time for Bible study and prayer; attend communion services at least once each year; make regular contributions to the work of the church; be willing to be used in some service of the church; and examine your life from time to time, live above reproach morally, and strive to attain more and more of Christian growth and character. The keeping of an accurate record of membership attendance at all services of the church was also recommended. The conference passed the papers and urgently requested the churches to put them into practical use at once.

Officers elected for next year were: moderator, Elder A. M. Dixon; reading clerk, Elder E. C. Woodie.

Brownsville, Md. H. C. Eller, Secretary.

ELD. J. E. BARNHART

Eld. Josephus E. Barnhart, son of Anthony and Sarah F. Barnhart, was born near Ladoga, Ind., July 15, 1862. He died at New Carlisle, Ohio, April 2, 1937, at the age of 74 years, 10 months, 17 days.

When he was less than a year old his parents moved to Clark County, Ohio, where he grew to manhood. He attended the public schools here and prepared for the teaching profession by attending National Normal University at Lebanon, Ohio, and the Central Normal College at Great Bend, Kans. He taught for twenty years in the public schools of Ohio and Kansas.

On Jan. 21, 1886, he married Emma Hertzler, daughter of Levi and Catherine Hertzler. That same year they moved to Pawnee Rock, Kans. After struggling for ten years against crop failures and low prices the couple returned to Ohio, after spending one year in Missouri. He resumed his teaching profession here, which profession he had followed during the years in Kansas.

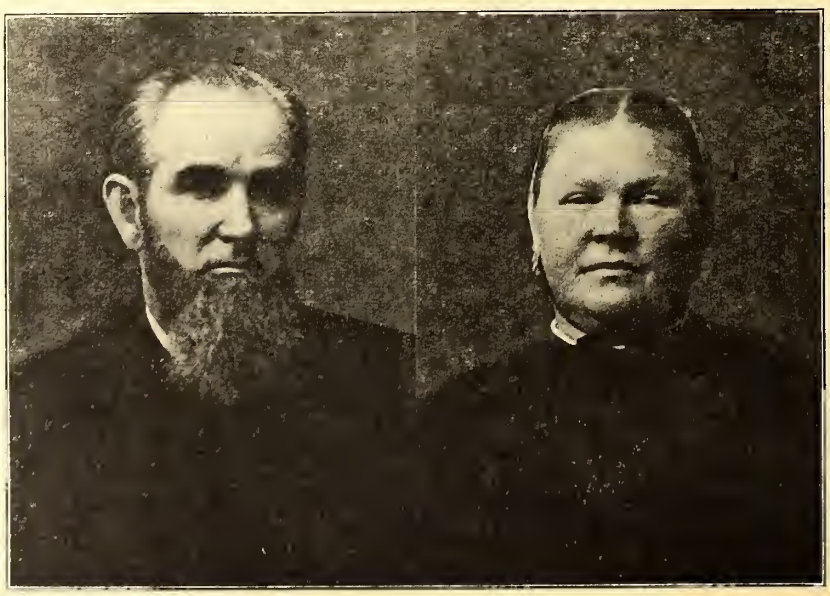
He united with the Church of the Brethren in 1885, and was called to the ministry at the Eden Valley church, Kans., in 1894. He was ordained to the eldership at the Donnels Creek church, Ohio, in 1904. He was soon given charge of this large congregation, with several preaching points to arrange for, which responsibility he carried with considerable credit, until his affliction compelled him to relinquish his ministerial duties. During a part of this time he served on the Southern Ohio Mission Board, as its first elder-member. A man with a beautiful Christian spirit, his services to the church left their impressions long after he was forced to inactivity by health failure.

There were born to Brother and Sister Barnhart six sons and three daughters, all of whom survive. Of the sons, Jesse, Paul and Howard reside at New Carlisle, Ohio; Leonard of Syracuse, Ind.; Lawrence at Bethany Biblical Seminary; Walter at Springfield, Ohio. The daughter, Alma (Mrs. Roy Teach), resides near Huntington, Ind.; Laura (Mrs. Dan Isler), at Dayton, Ohio; Ruth (Mrs. Max Zinn), at New Carlisle, Ohio. The companion and mother died on Dec. 17, 1924.

For twenty-seven years Eld. Barnhart was under the hand of affliction, and during the last twenty years was an invalid. For one so active, as schoolteacher, music teacher, elder and preacher, and as a father, to be forced to cease suddenly all his labors must have been a great shock. But he bore it all with patience, and there was no bitterness through it all.

Funeral services were held at the New Carlisle church, conducted by the pastor, Bro. H. H. Helman, assisted by Brethren J. H. Eidemiller and J. B. Gump. Burial in the New Carlisle cemetery. H. H. Helman.

New Carlisle, Ohio.



A JOURNAL OF RELIGION

The Church of the Brethren is a small denomination and a co-operating part of the larger group of people who strive to bring in the kingdom of God, but in the field of literature we need some adequate method of challenging the great thinkers that are now serving our church as teachers and writers, for keeping the pastors up-to-date with the best that our men formulate, and for building up a general church literature which will serve and conserve the ideas and ideals of the church.

As a church we have grown up to the extent that we are not today characterized by our farmer-preachers but by our teacher-preachers and by a membership which is demanding that every phase of our church activity shall not

be inferior to the radio programs we hear and the literature we read. We have men and women who could write on modern problems to meet the special needs of our people but a glance at our present church literary output shows that this literary power is being drained off into other fields of interest where there is a demand for literary work.

I'm proposing that under private or church management, or under the same editoriship as the Messenger, a journal of religion be launched which would carry, semiannually perhaps, a hundred pages of articles longer than those used in the Messenger and shorter than book length. The articles would be for ministers and teachers and would tackle the problems of the church in a scholarly and more extended fashion.

It seems to me that everyone concerned in such a project would be benefited by it, and it also seems to me that until something of this sort is done there is a definite limit to the progress we can make as a church.

Chicago, Ill. Ernest Shively.

ISAAC BURNER NISWANDER

Isaac Burner Niswander, the youngest son of Bro. Henry and Sister Lydia Burner Niswander was born in Rockingham County, near Bridgewater, Va., Dec. 26, 1853. He passed away peacefully after having arisen for the day, April 9, 1937, aged 83 years, 3 months and 13 days.



He was united in marriage to Annette Florence Fry, Jan. 18, 1880, near South English, Iowa. To this union two sons and one daughter were born. He established his family home in Nebraska where he lived for a number of years. He and his wife united with the Church of the Brethren in Arkansas where he became active in Sunday-school work. He was elected to the ministry in 1903 in Oklahoma. Most of his active work for his Lord, however, was in pioneer Sunday-school work which he entered into with joy and sincerity. It was always a great inspiration to him to see young people turn from the worldly and sinful amusements to active Christian work and many times he assisted his children in preparing their first programs of active work.

He with his companion moved to La Verne about ten years ago where they had since resided, having spent more than fifty-seven years together. He was a constant and faithful member of the "Evening Glow" Sunday-school class. Although his hearing was impaired, he greatly enjoyed the new ear phones which were installed in the church several months ago. His poetic temperament led him many times to sit at his typewriter and transcribe a poem which he had jotted down just as it came to him, He maintained a clear mind and a steady hand until the last. Although he had grown steadily weaker he was in his yard and fed his chickens only the evening before.

Besides his companion he leaves two sons and one daughter: Virgil E. Niswander, of Selma, Calif., W. Earl Niswander of La Verne, Calif., and Mrs. Alpha E. Stump of Lomita, Calif. There are five grandchildren and two great-grandchildren, besides a number of nieces and nephews in other parts of the country.

Services were conducted Monday, April 12, at the Church of the Brethren by the Pastor Galen K. Walker, assisted by Brethren Edgar Rothrock and D. L. Forney. Interment was in the Evergreen cemetery at La Verne, Calif.

A poem written only a few days before his death to be given at their monthly Sunday-school class meeting entitled, "We'll Never Grow Old," was sung to the tune, "Haven of Rest," by Prof. and Mrs. B. S. Haugh.

A great consolation to those left to mourn his departure is expressed in the following lines:

Father went to sleep one day,
The Master called at early dawn;
He has not gone so far away,
Yet we must realize he's gone.

We know we'll miss his smiling face,
And see his vacant chair;
But when we reach our Savior's place,
We know we'll meet our father there.

La Verne, Calif. W. E. Niswander.

NEUTRAL RELIEF FOR SPAIN

American relief workers to feed refugee children and mothers in both loyalist and insurgent Spain sailed May 4. This is the first unit to go abroad representing the nonpartisan Spanish Child Feeding Mission which has been launched by Quakers in co-operation with other religious, peace and social organizations.

Before entering Spain the workers will be joined by Miss Emma Cadbury, a Philadelphian, who has directed Quaker relief work in Vienna for thirteen years. Miss Esther L. Farquhar, social worker in Cleveland, will proceed to Barcelona where English Quakers have established refugee feeding stations. It is expected that the American relief will largely supplement meals for children in refugee colonies. The loyalist government reports 250,000 children have been gathered into these colonies and 116,000 other children under ten years of age are still in Madrid. Throughout loyalist territory there is serious food shortage. Wilfred Jones, a Chicago social worker, is expected to enter Nationalist Spain and, through insurgent officials at Burgos, determine what can be done to alleviate the needs of refugees in that area. Some 30,000 war orphans are known to be lacking clothing and medical supplies.

Also appointed to serve on the relief mission are Patrick M. Malin, assistant professor of economics at Swarthmore College, and Dan West, representing the Church of the Brethren.

Henry Tatnall Brown, chairman of the committee in charge of the mission stated that "absolutely no partisanship will be shown" but that American food and clothing will be distributed impartially on both sides, according to need. "We are in no sense supporting one side against another," he said. "Our sole interest is to save the lives of some of the innocent victims of this war, and through nonpartisan sympathy and goodwill to overcome hatred and point the way to reconciliation."

Mr. Brown, a prominent Philadelphia manufacturer, was for a time in charge of the Quaker feeding of children in Germany following the war. At that time the American public contributed nearly $9,000,000 to save children starving as the result of the blockade and subsequent economic chaos in Germany. Under his direction more than a million children were fed daily.

The food situation in Spain, according to reports received by the American Friends Service Committee, is exceedingly grave. More than a million refugees have

thronged into the eastern seacoast provinces, doubling and tripling the population in many cities. Acute food shortage is reported in Madrid where English Quakers are opening feeding stations. There is urgent need for milk, flour, meat and sugar and for cod-liver oil to prevent rickets and tuberculosis among children who already exhibit evidences of malnutrition.

Many religious organizations and church groups are cooperating with the Friends Service Committee to extend an appeal for funds throughout the country. They include the Federal Council of Churches, the Mennonites, the Church of the Brethren, the Unitarian church. Local committees are being organized in various cities to assist the Service Committee's campaign which has headquarters at 20 South Twelfth St., Philadelphia.—From a statement released by American Friends Service Committee.

NAMPA CONFERENCE PROGRAM

(Continued From Page 13)

SUNDAY AFTERNOON

2:00- 4:00 Education Program, J. W. Lear, presiding—Tabernacle.
Worship—Harvey Hostetler.
The Christian College and the Church Program—A. C. Baugher.
The World Sunday School Convention, Rufus D. Bowman.

1:30- 3:00 Children's Period—See Bulletin Board.

4:15- 5:10 Exposition of African Life, Directed by Wm. and Esther Beahm and Clarence and Lucile Heckman.

5:20- 7:00 Fellowship Supper for Young People—In Christian Church, 13th Avenue and 4th St., South.

(Secure tickets, 30c, by Saturday A. M. at Youth Table in Exhibit Booth.)

Speaker—Paul H. Bowman.

SUNDAY EVENING

7:30 Worship in Hymn Singing and Meditation—Tabernacle.

Nampa City Church Choirs United With Conference Choir

Prelude—Hymn Tune by the Choir—
"To Thy Temple We Repair" Tune (Purity).
"Our God, Our Help in Ages Past" (Mosley).
"Breathe Upon Us, Holy Spirit" (Showalter).

Invocation

Hymns by the Congregation
"Since O'er Thy Footstool Here Below."
"O For a Thousand Tongues to Sing."

We Test Our Lives By Thine

Theme Hymn—"Immortal Love Forever Full."

Scripture Lesson—John 1:1-14.

I. **The Birth of Faith**
Hymns—
"Fairest Lord Jesus"—The children's choirs united with the Conference children's choir.
"Breathe on Me, Breath of God"—Combined choirs.
"Strong Son of God, Immortal Love"—Congregation and choirs.
Poem—Faith.
Antiphonal Singing—Choir and Congregation.
Congregation, First Verse, "My Faith Looks Up to Thee."
Choir, First Verse, "Thou Art the Way to Thee Alone."

II. **The Flash of Hope**
Scripture—Romans 8:35-39:

"Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit." (Unison.)

Hymns—
"Lo, a Gleam From Yonder Heaven," Congregation.
"Where Cross the Crowded Ways of Life," Choir and Congregation.
Poem—Hope.
Antiphonal (Verse for verse by Choir and Congregation).
Choir, "O Jesus, Master, When Today."
Congregation, "O Master, Let Me Walk With Thee."
The Evening Prayer.

III. **The Flame of Love**
Scripture: Eph. 3:14-21.
Hymns—
"Gracious Spirit, Holy Ghost," Choir.
"Spirit of God, Descend Upon My Heart," Congregation and Choir.

IV. **The Sermon**—"Magnificent Obsession," Leland S. Brubaker.

V. **Offertory**
Hymns—
"Serenity"—Wallace, Choir.
"Crown Him With Many Crowns," Congregation and Choir.

VI. **The Hallelujah Chorus**—Handel's Messiah, Choir.

VII. **The Benediction.**

MONDAY MORNING

6:30- 6:55 Morning Meditations—Galen Bowman, College Chapel.

7:00- 8:00 Breakfast Conferences.
1. Intermediate Leaders—Intermediates at Work in the Church, Raymond R. Peters—Leader. (Room B.)
2. Ministers and Laymen, Men and Missions, D. J. Lichty. (College Dining Room.)

8:00 Business Session—Tabernacle.

9:00-12:00 Children's Period—See Bulletin Board.

MONDAY AFTERNOON

Seating arrangements for the Missionary Convocation on the platform will be made for Standing Committee, ministers who have served thirty-five years, parents of missionaries, detained missionaries, members and secretaries of all General Boards, national officers for Council of Men's and Women's Work, missionaries on furlough, Conference Budget Field Men, members of District Mission Boards, home missionaries and Student Volunteers.

1:30 Missionary Convocation, Otho Winger, presiding.
Hymn Singing.
Worship.
Music.
Missionary Address—William Beahm.
Missionary Address—L. A. Blickenstaff.
Music.
Offering—Directed by Chas. D. Bonsack.
Consecration Prayer—D. J. Lichty.
Music.

5:00- 7:00 Conference Budget Field Men's Dinner—Dining Hall, Room A.

MONDAY EVENING

7:30 Edgar Rothrock, presiding.
Sermon—The Message of This Conference to Our Church—Otho Winger.

9:00 Moving Pictures, Church of the Brethren at Work in America—College Chapel.

TUESDAY MORNING

8:00 Business Session.

Our Bookshelf

(Continued From Page 17)

she tried to rid herself of old beliefs and lay hold of the new teaching which Christ had brought. Naturally this was not an easy task and not all saw face to face and eye to eye. Much of Paul's work was to evolve a body of believers that clung to the old that was still applicable and to establish the new that was so essential. Paul had to meet the opposition within the church as well as that so strongly established in the heathen world. Many were not willing to accept his apostleship because he had not been a follower of Christ while here on earth. This clarifying of

the background which Paul had to meet explains many of his statements in his writings to the churches.

The page devoted to a chonological summary of Paul's life, and the two pages contrasting Paul's world with ours of today graphically stress points that will be appreciated by all, because they give much in little.

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With Our Schools

Bridgewater College

Bridgewater announces the May Festival for Friday, May 8, at 3:30 P. M., followed by an organ recital at eight o'clock P. M. The organist is the famous boy organist, Virgil Fox of Baltimore.

Bridgewater won first place in both sections of the State Oratorical Contests for men and women sponsored by the Tau Kappa Alpha Fraternity on April 23. Edgar Crumpacker of Roanoke and Opal Craun of Gala, were the Bridgewater representatives. The women's trophy, a silver cup, has been awarded to Bridgewater three times in the last four years.

Bridgewater has been favored with an unusually rich chapel schedule this semester: Dean Gifford of Harrisonburg State Teachers' College, President Wade S. Miller of Shenandoah College, Dr. M. E. Dood of Louisiana, Dr. Guy R. Fisher of Staunton, H. Spenser Minnich of Elgin, Folger McKinsey, columnist of the Baltimore Sun and other speakers of prominence have been on the schedule.

The college announces commencement for June 4-7. Graduation exercises will be held at 10:00 A. M. on Monday the seventh. The address will be delivered by Dr. Ivey F. Lewis, Dean of the University of Virginia. The music conference for choristers and music leaders of the eastern section of the church is scheduled to be held at the college beginning Tuesday evening, June 8. Nelson T. Huffman, Perry L. Huffaker, H. Augustine Smith, R. G. West, Ruth E. Weybright, and C. L. Rowland are among the leaders.

Founders Day of 1937 was a service of unusual interest. Supt. C. K. Holsinger, son of the gifted singer, George B. Holsinger, delivered the address. A large oil painting of Hoffmann's "Christ Among the Doctors" was presented to the college in behalf of the Alumni Association. It is to occupy a central position in the college chapel. The honorary degree, Doctor of Humane Letters, was conferred on Supt. Holsinger. M. R. Zigler of Elgin, and Rufus D. Bowman of Washington were honored with the degree Doctor of Divinity.

Juniata College

Bro. Lynn A. Blickenstaff, lay missionary and financial agent of the Church of the Brethren in India, spoke to the student body in chapel on Monday morning, April 19. His explanation of his work was interesting.

Dr. William Mather Lewis, president of Lafayette College, Easton, Pa., and one of the most influential educators in eastern United States, has been announced as the commencement speaker on Monday morning, June 7. President Ellis will preach the baccalaureate sermon on the preceding Sunday morning.

One hundred and sixty high school seniors from four states were guests of Juniata on Saturday, April 17, for the competitive examinations, on the basis of which fifteen scholarships will be awarded. Thirty of the number took the tests in the senior high school, Camden, N. J. Those on the campus had lunch in the dining hall and attended a baseball game.

President Ellis was elected president of the Huntingdon Rotary Club at its recent annual election, succeeding a prominent local dentist. Together with the secretary he has been chosen to attend the district convention in Annapolis, Md. Dr. I. Harvey Brumbaugh of the college faculty, was once president.

Two opportunities for missionary giving are afforded the students of Juniata College: through the offerings of the Sunday morning Bible hour for the support of Bro. J. M. Blough in India, and through the work of the Student Volunteers for the support of Bro. H. Stover Kulp in Africa. Both men are Juniata graduates. For the former $243.95 has been raised so far this year; for the latter $431.32.

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Conference Business

Eastern Pennsylvania

1. To the Annual Conference of 1937, Greeting:

WHEREAS the resolutions passed by the Annual Conference of 1934 contained the following statement:

"The year 1938 will be the two-hundredth anniversary of the founding of the Sower printing press at Germantown. We recommend that the church observe in that year a bicentennial celebration in recognition of the beginning of our publishing interests in America and other activities of the church which were sponsored by the Sowers. We suggest that the Conference of that year be held as near the mother church at Germantown as is possible and that a Committee on Plans and Program for that celebration be appointed by this Conference. We further recommend that all Brethren bodies be invited to participate in this celebration." (See A. M. Minutes 1934, page 47.)

THEREFORE, we, the District Ministerial Board of Eastern Pennsylvania, by request, ask Annual Conference of 1937 through the District Meeting of Eastern Pennsylvania to grant the Annual Conference of 1938 to the eastern zone for the purpose of making possible the features as suggested in the above resolution.

Passed to Annual Conference.

2. To District Meeting of Eastern Pennsylvania:

Inasmuch as the grave of Christoper Sower is in the bounds of the Mingo congregation, and has a poor crumbling marker, we the Mingo church, feeling that steps should be taken to have the present marker replaced by a more imposing one, giving every congregation in the brotherhood an opportunity to share in the project, ask District Meeting of Eastern Pennsylvania to appoint a committee of three to formulate and execute plans for this project within the present year.

Answer by District Meeting: We decide that Annual Conference of 1937 appoint a Committee to carry out the request in the query.

3. To the Annual Conference of 1937:

We, the District Ministerial Board of Eastern Pennsylvania, by request of the Elders' Meeting of our district, hereby ask Annual Conference of 1937, through District Meeting of Eastern Pennsylvania, to interpret the action of Annual Conference of 1936 in the adoption of the Report of General Ministerial Board on Ministerial Placement and Policy especially on the meaning of "General Recommendations" as contained on pages ten and eleven pertaining to the voting by ballot by councils in the retention or the election of pastors and requiring three-fourths of the number of votes cast to adopt a report. Some councils in all sincerity interpret "Recommendations" as being optional and this creates confusion in the brotherhood.—District Ministerial Board.

Passed to Annual Conference.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gochenour-Shank.—At the home of the writer March 28, 1937, Landen Lee Gochenour of Woodstock, Va., and Miss Frances Lee Shank of Mt. Clinton, Va.—S. I. Bowman, Harrisonburg, Va.

Lowe-Dick.—By the undersigned at the parsonage of the Coventry church, March 18, 1937, Morris S. Lowe and Jane M. Dick of Waynesboro, Pa.—Trostle P. Dick, Pottstown, Pa.

Rinehart-Fahringer.—By the undersigned at the Coventry church, April 17, 1937, Wilber A. Rinehart and Lulu Fahringer of Pottstown, Pa.—Trostle P. Dick, Pottstown, Pa.

Sensebaugh-Myers.—By the undersigned, at his residence, April 17, 1937, Dale Sensebaugh of Trotwood, Ohio, and Evelyn Myers of Trotwood, Ohio.—E. O. Norris, Richmond, Ind.

FALLEN ASLEEP

Blough, Jemima, aged 88 years, died April 18 at the Scalp Level Old Folks' Home, where she resided for three years. She was the daughter of Michael and Sally Barnhart Blough and was born in Somerset County. Funeral services at the Maple Spring Church of the Brethren, of which she was a faithful member, by Bro. G. E. Yoder, pastor of the Scalp Level church, assisted by Bro. J. M. Geary, with interment in Maple Spring cemetery.—Mrs. Nora A. Stutzman, Hollsopple, Pa.

Bonds, Bassaman Carrol, born in Calcasieu Parish, Louisiana, Nov. 28, 1852, died at his home near Hufsmith, Tex., April 18, 1937. He was an invalid several weeks. He became a Christian in his early youth and at the age of twenty-one he began to read a portion of the Bible each day. This practice he continued until he lost his vision a few months before he passed away. In 1910 he united with the Brethren church and lived faithful unto the end. He is survived by two children, W. R. Bonds and Miss Nannie Bonds of Hufsmith, Tex., and six grandchildren, besides a host of relatives and friends. Funeral services at his home by Brethren J. K. Seber of Katy, Tex., and J. A. Miller of Manvel, Tex.—Mrs. Jessie Mahaffey, Hufsmith, Tex.

Brant, Albright. Bro. Elmer Brant was born at Berlin, Pa., Feb. 15, 1886, and died Feb. 5, 1937, at the home of his sister and brother-in-law, Brother and Sister Frank Albright. Funeral services had been planned but before they could be carried out, Bro. Albright, with whom he lived, died very suddenly. The funeral of Bro. Brant was then postponed and a double funeral service was held at the Pike church at Brotherton by the pastor, Bro. H. Q. Rhodes. Bro. Albright was born July 25, 1881, and died February 7, 1937. He is survived by his wife, mother, four brothers and three sisters. Interment in Berlin cemetery.—Mrs. A. R. Knepper, Berlin, Pa.

Bucklew, Mary L., was born Aug. 3, 1864, and died in her home at Augusta, W. Va., April 18, 1937. She is survived by one daughter, Mrs. C. E. Grapes of Chambersburg, Pa., two sons and three granddaughters. She had been a member of the Church of the Brethren for over fifty years. She suffered a stroke of paralysis and lived only a little more than a week. Funeral services in the Methodist church at Augusta by Eld. B. W. Smith. Interment in the Augusta cemetery.—C. E. Grapes, Chambersburg, Pa.

Cupp, John Edward, was born June 24, 1877, and died March 10, 1937, following an illness of several months. He was a son of Frederick V. and Elizabeth H. Stoutamyre Cupp. He married Fannie B. Furr in January, 1900. She survives him with four daughters, four sons and seven grandchildren. He united with the Church of the Brethren at the age of twenty-three and from that time on was a faithful church worker. He was a deacon for a number of years. Funeral services at the Lebanon church by Bro. J. C. Garber, with Bro. P. F. Cline assisting. Interment in Pleasant View cemetery.—Marie Cupp, Staunton, Va.

Evick, Mary Almeda, was born in Jackson Township, Allen County, Ohio, Nov. 15, 1861, and departed this life April 24, 1937. She was the daughter of James and Margaret Evick. Her father, mother, a brother and two sisters preceded her in death. She united with the Church of the Brethren over forty years ago and was faithful until the end. She had been an invalid for six years. She leaves to mourn her loss three nephews and two nieces. Funeral services in the County Line Church of the Brethren by the writer. Interment in the La Fayette cemetery.—J. L. Guthrie, La Fayette, Ohio.

Funk, Sarah Ann, a daughter of the late Abraham and Hannah (Kauffman) Hottel, was born in Springfield Township, Bucks County, Pa., Nov. 2, 1851, and died Jan. 14, 1937. At the age of 18 years she united with the Springfield Church of the Brethren, and for 68 years Mother Funk lived a consistent Christian life. On Dec. 21, 1872, she was united in marriage with John G. Funk. Father Funk served as a trustee of the Springfield Church of the Brethren for many years. On Sept. 11, 1913, he met with a serious accident which resulted in his death on the same date. Twelve years following her husband's death, Mother Funk began living with her children, and it was in the home of her daughter that she passed peacefully to her reward. Her survivors are the following children: Mary, wife of Titus Bachman of Center Valley, Pa.; Henry H. of Glenside, Pa.; also three grandsons and two great-grandsons. Funeral services were held in the Springfield Church of the Brethren by her pastor, Bro. George Landis, assisted by Bro. Quincy A. Holsopple, with interment in adjoining cemetery.—Mrs. H. H. Funk, Glenside, Pa.

Gnagey, John Elmer, was born in Meyersdale, Pa., July 7, 1873, the son of Joel and Kathrine Gnagey, and passed away at his home in Milledgeville, Ill., Feb. 11, 1937, after an illness of two years. On Dec. 7, 1899, he was married to Alice Blough and to this union were born three sons and two daughters, all of whom survive. Early in life he accepted Christ as his Redeemer and continued faithful to the end, serving his church to the best of his ability. At one time he served as Sunday-school superintendent for seventeen years. His home life and also his business life were ideal. Services were held at the Milledgeville church conducted by his pastor, Dr. W. S. Bell, assisted by Bro. J. E. Miller of Elgin, Ill.—Virginia Gnagey, Chadwick, Ill.

Hessong, John T., was born in Frederick County, Md., March 10, 1850, and died at his home near Bunker Hill, Ind., April 15, 1937. He had been in failing health for some time, but was confined to his bed less than a week before his death. He was the son of John T. and Mary Johnson Hessong, and was one of fifteen children. He came to Miami County, Indiana, in 1871 and here the remainder of his life was spent. On May 27, 1891, he was united in marriage with Susie Myers and to this union three children were born, all of whom survive. The wife died in August, 1932. Other survivors are two sisters, one brother and two granddaughters. For more than thirty years he was a loyal member of the Church of the Brethren. Funeral services were held from the Pipe Creek church with Bro. Frank Fisher of Mexico in charge, assisted by Bro. T. A. Shively. Interment in Metzger cemetery.—Martha O. Hessong, Peru, Ind.

Hoffman, Bro. Henry, aged 57 years, died at the Community hospital at Somerset, Pa., April 12, 1937, as a result of injuries sustained in an automobile accident, which occurred the Saturday night previous, when his car skidded on an icy road and overturned. He is survived by his wife, five sons, two daughters, five sisters and two brothers. Funeral services at the Pike church at Brotherton by his pastor, Bro. H. Q. Rhodes.—Mrs. A. R. Knepper, Berlin, Pa.

Hovatter, Mary (Wilson), daughter of Johnson and Catharine (Nicola) Wilson, born March 16, 1858, died in the Union chapel congregation Feb. 12, 1937. She was married to John Hovatter, a minister of the Church of the Brethren, May 18, 1879. There were four sons, Staley, Dallas, Walter and Gay. Her husband and one son, Staley, preceded her some years ago. She became a member of the Church of the Brethren in 1874 and was always faithful to her church and her God. She was of a kindly, quiet disposition. She anxiously worked to build up a mission at St. George. Services by the writer in the Shiloh church. Interment in the cemetery near by.—A. C. Auvil, Fairmount, W. Va.

Kline, Lydia Florence, daughter of Peter and Elzina Zinn, was born near New Carlisle, Ohio, Sept. 28, 1876, and died at her home near Dayton, Ohio, April 16, 1937. She was married to Clyde Leathley Sept. 11, 1895. One daughter was born to this union. Nov. 4, 1915, she became the wife of Harry Kline. This union was dissolved by the death of Bro. Kline Dec. 5, 1934. A member of the Church of the Brethren since childhood she remained faithful unto death. She leaves one daughter, two stepsons, two stepdaughters, eleven grandchildren, four brothers and two sisters. Services at the Beardshear United Brethren church by the writer, assisted by Rev. W. Crawford Jones of the Calvary Gospel Tabernacle. Interment in Willowview cemetery.—Hugh Cloppert, Dayton, Ohio.

Lyle, Mrs. Berth Akerman, was born at La Fayette, Ohio, July 14, 1871. She was the daughter of James Akerman and Cynthia Boop. She married John Lyle over forty years ago and to this union were born one son and one daughter. They were also foster parents to more than twenty-three children. She was never satisfied unless she had other children in her home. She was a member of the La Fayette Christian church and worked in that church since childhood. She died in the Lima Memorial hospital from burns received while kindling a fire. She is survived by her husband, one son, one daughter and twenty-two foster children, her mother, three brothers and two sisters. Funeral services in the La Fayette Christian church by the writer. Interment in the La Fayette cemetery.—J. L. Guthrie, La Fayette, Ohio.

Manges, Sister Georgia Miller, was born Dec. 2, 1900, and died Feb. 12, 1937, at her home near Point Bedford County. She was a faithful member of the church for three years. She is survived by her husband, Rush Manges, and seven children, among them twin babies five weeks old. Funeral services were conducted by Bro. D. I. Pepple with burial at the Fishertown cemetery.—Mrs. Ross Callihan, Alum Bank, Pa.

Rinehart, Mrs. Emma Jane, wife of Paul Rinehart, died at her home near Taneytown, on April 13, after a year's illness. She was 63 years old. She was a daughter of Wm. G. and Rebecca Fleagle Ohler. Besides her husband, she leaves one son and a daughter, five grandchildren, one great-grandchild and a sister. Services in Piney Creek church by Clayton Bucher, assisted by Silas Utz, Geo. Bowers and Birnie Bowers.—Mrs. Gergie A. Bowers, Taneytown, Md.

Schrock, Sister Anna Walker, aged 87 years, died at her home near Friedens, Pa., on April 21, 1937, after a lingering illness. Her husband, Israel Schrock, preceded her eleven years ago. Two sons also preceded her. She is survived by one son and seven grandchildren. Services in the Rayman church by her pastor, Bro. H. Q. Rhodes. Burial in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

CHURCH NEWS

CALIFORNIA

Bakersfield.—Since our last report in November five bave been received into tbe church by baptism and one by letter. The Sunday school has also increased in number. We need more room and chairs in the primary department. The young people are doing good work in their class. They prepared a splendid program recently, giving a play, Crusaders for Christ, which was very impressive. Accompanied by their teacher, Mrs. Ann Fike, they presented the same program in the cburches at Reedley and Laton. In return the Reedley young people gave a missionary play in our church. Both programs carried a real message. The church grounds have received special attention. The gravel driveways are a real improvement and plans are being made to paint the building both inside and out. We expect the baptistry finished in the near future. Our offerings continue to grow and real interest is shown in Jewish evangelization; also the missionary work of the church, including the district missions and for Miss Minneva Neher. We were able to send $16 for Jewish refugees last month. Our pastor, Bro. Leonard Birkin, has given us very helpful sermons, some of them on the Signs of the Times. Sunday evenings he gives Scriptural drawings for the benefit of the cbildren. Bro. John Walton has been relicensed to preach another year and is using every opportunity that presents itself to give out tbe word of God. Bro. Ira Metzker is also to be ordained for the ministry early this summer. We were recently privileged to have with us both Sunday morning and evening Rev. Harry Golding from the Hebrew Christian Synagogue of Los Angeles. He is doing missionary work among the Jews through a number of the coast states. We are planning to have him with us for a two weeks' meeting in October. Plans are under way for Vacation Bible School. Bro. Birkin is to be superintendent.—Mrs. Myrtle E. Fox, Bakersfield, Calif., April 26.

Santa Ana.—We have just completed a two weeks' series of meetings. Eld. Edgar Rotbrock was the evangelist. The meetings were well attended. The messages were inspirational and instructive. As a result six were baptized and the membership was greatly strengthened spiritually. Our love feast was held Sunday evening, April 18. There were more in attendance than have been for many years. Elder Lorell Weiss of La Verne presided. In the last few months Brethren N. J. Brubaker of Los Angeles, Lynn Blickenstaff of India and H. J. Harnley of McPherson brought messages that were greatly appreciated. The latter two talked on mission subjects. The annual Fathers and Sons' banquet was held in March. Byrl D. Harper was toastmaster and Pastor W. T. Luckett of Long Beach the principal speaker. A successful School of Missions was held in February. Each of the Christian Endeavor societies studied missions separately in their own societies the first hour, then met together for the second hour, each Sunday evening. Talks were given by C. Ross Atherton, a missionary from Africa, and by Bro. H. J. Harnley, speaking of Africa. A program was given by the young people and the final program was given by a Mexican Boys' Club of this city. Five of our members were installed as Orange County Cbristian Endeavor Officers during the recent County Convention. They were: Brother and Sister Asbury Henard, Junior Superintendent and Adult Superintendent; Alberta Hoover, Statistical Secretary; Harold Baker, Quiet Hour Superintendent; and Harry Whitney, Vice President. The choir has been doing excellent work under the direction of Mrs. Jay Myers. Easter evening they gave a song and story program entitled "Makers of the Cross." Mrs. Gorman Rensberger was reader. The three Wednesdays preceding Easter, our local elder, Bro. J. M. Wyne, led prayer meetings, covering the life of Christ. Then following eacb of these meetings on Thursdays, pictures of the life of Christ were shown by the Palestinian Foundation. Since our last report three have been received by letter.—Mrs. H. B. Landis, Santa Ana, Calif., April 28.

COLORADO

Denver.—At the business meeting April 21 Bro. John Whiteneck of Kansas was elected by the church as our pastor. Bro. S. G. Nickey of Colorado Springs has taken charge of the work here since Bro. Breon left, until we could secure a permanent pastor. Two committees were appointed at the business meeting, one to see about a building suitable for a parsonage and the other to raise funds for purchase of same. The children of our Sunday school gave a splendid program Easter morning. In the evening the Wide-awake class presented a program during the preaching hour. Our Sunday-school offerings the first Sunday of each month go to missions. Preaching mission was held recently in tbe city. Bro. D. W. Kurtz of Bethany was among the speakers.—Hazel Hardman, Littleton, Colo., April 22.

First Grand Valley church received five new members by Christian baptism as a result of the pre-Easter revival followed with a communion service at the close. On April 11 a group of gospel workers accompanied our pastor, O. H. Feiler, to the Glade Park mission for the afternoon services, and on the same evening the Fruita church gave a musical program here. The church choir, directed by Mrs. B. R. Spitzer, gave an inspiring Easter cantata to a large and appreciative audience. Several hundred worshipers gathered on Easter Hill for a sunrise service. Our pastor, who represented the district as trustee to McPherson College, and Sister Pearl Lapp, director of children's work, both gave helpful reports from the Regional Conference. As our appreciation of the Western Slope Church of the Air, in charge of Rev. M. E. Neville, we were happy to give a liberal offering and pledge a monthly support to the good work. July 26 to 31 is the date announced for the Young People's Camp at Sunset Lake on Grand Mesa. We look forward for a Mother's Day service and consecration of children on May 9. When on your way to the Annual Meeting stop and see our beautiful valley and worship with us over Sunday.—Edna Widegren, Grand Junction, Colo., April 16.

FLORIDA

Okeechobee.—March 15 Bro. E. S. Coffman began a two weeks' meeting with us here. Two were baptized and a number reconsecrated as a result of the meeting. We praise Bro. Coffman for the zeal and effort he put forth which resulted in a new spirit being manifested and we feel that the Lord is with us. A council meeting was held the last day. It was decided to build a tabernacle on a lot that was recently purchased for a church building. April 11 we held our love feast. Our Aid Society is doing fine with Mrs. Victor as president. The Aid purchased the silverware for the communion services. May 5 we are planning to have a Mothers and Daughters' banquet and program. We are still studying the book, Congo Crosses.—Arodella Worth, Okeechobee, Fla., April 21.

Sunnyland.—In our revival just closed, we were glad to have Brother and Sister E. S. Coffman with us for two weeks. On Tuesday evening Sister Sadie Miller gave us a lecture on India which all enjoyed very much. On Sunday Bro. Fred Hollenberg talked to us on missions. We expect to have our love feast May 9. Our Sunday school gave a pageant Easter night. We appreciated having with us some of the ministers from the north and we hope that next winter more will come and preach and enjoy our services. Our Aid has been very busy this winter quilting. Every other meeting we call get-together and go from one member to the otber and sew for them.—Mrs. R. L. Stokes, Sunnyland, Fla., April 22.

ILLINOIS

Bethel.—At our business meeting in January the church decided to retain Bro. J. W. Lear as our elder for another year. The reports of the different departments of the church were given, also the pastor's report and the program for the next six months was presented. The report of the Women's Work showed a good interest in their programs twice each month and a contribution of $400 to local church and missionary projects in the past year. Sister Leland Brubaker brought a message to this group concerning their work in China. April 15 Sister Anetta Mow and a group of women from the Elgin church reviewed for us the book, Congo Crosses. The women have done some quilting and sewing also. The programs for the work of 1937 are printed and in the hands of each woman. April 1 after a fellowship supper for the church group, shadow pictures depicting scenes from the life of Booker T. Washington were given and we were favored with music by a Negro quartet. Instead of each group having a separate program on Sunday evening, our pastor planned several programs including all groups. Under this arrangement Bro. Leland Brubaker showed the pictures of work at our three missions. They help much to bring a vivid picture of the results of missionary work and open opportunities for service. Other programs were given by members of our own group followed by a short talk by our pastor. Bro. Roy White of Douglas Park, Chicago, brought us a temperance message April 18. A chorus of eighteen voices gave an Easter cantata on Palm Sunday. During the pre-Easter services three of our Sunday-school pupils decided to follow Jesus. One more has been added since then. Nine have been added to our group by letter in the last year. Bro. Horst, pastor of the First church of Chicago officiated at our communion service on April 4.—Dessa M. Kindy, Naperville, Ill., April 24.

Oakley, Brick church.—The work of the church has been progressing much as usual during the winter. The church met in council on Marcb 18 and church officers were clected for the coming year. It was decided to hold a Vacation Church School this summer—a definite step forward. A committee was elected to be responsible for arrangements. Mrs. John Wieand of Decatur has been secured as director for the school. The young people presented two plays on the evening of Easter Sunday which were much appreciated. Bro. Walter Coffman, pastor of the Cerro Gordo church and director of Men's Work of the district, gave an address on April 18. The women of the Decatur cburch will present a play on the evening of May 2.—Mrs. D. L. Blickenstaff, Oakley, Ill., April 27.

INDIANA

Bethany church met in council March 4 with Bro. A. E. Clem, moderator. The mission board of Northern Indiana met to discuss the needs of mission work. March 14 Bro. Galen Bowman was with us both morning and evening. The peace band of Manchester College was with us the evening of April 11. Bro. Daniel Clem is superintendent of the Sunday school. Sister Neva Niles is president of C. W. M. On Easter morning the children gave part of the program and in the evening the chorus gave the cantata, The Victorious Christ. They are planning a Mother's Day program.—Mrs. Bertha B. Weybright, Syracuse, Ind., April 26.

Four Mile.—Our communion service will be held May 23 at 7 P. M. Our church services have been moving along nicely during the year. On March 17 we had our quarterly church night with a covered dish supper and a social time together. Our Easter services were well attended with an Easter message by Bro. McCune and special music by the choir both morning and evening. On April 2 Brethren Blickenstaff, Funderburg and Heisey were with us in the afternoon and evening, their messages being much appreciated. We had a fellowship

supper together. On April 18 four new members were received into the church by baptism.—Ethel Brower, Liberty, Ind., April 26.

Peru church had a Christmas program and White Gift offering on the Sunday before Christmas. On New Year's Eve we had prayer meeting, after which a very nice program was conducted by Bro. Oherlin. After this service a well-filled basket was presented to Bro. Oherlin and wife in appreciation of their devoted services. Jan. 6 Bro. Oberlin gave us a very timely temperance sermon. Our church contributed to the Red Cross for the relief of those in the flood area and our Ladies' Aid sent money to the Cincinnati church. The World Day of Prayer was held at the United Brethren church with Bro. R. H. Miller of North Manchester in charge. We observed communion services on Thursday evening before Easter, Bro. Thos. A. Shively in charge. At Easter time we observed Good Friday by meeting with the other Protestant churches of the city. We also had sunrise services and a good crowd for the regular preaching hour. In the evening the pageant, The Christian Trail, was presented. The B. Y. P. D. had charge of the devotional services April 4. Musical meditation, "E'en Though It Be a Cross," was used. Three have been added to the church by baptism since our last report. The new addition to our church is moving along slowly but surely. The new addition will give us seven more Sunday-school rooms which are badly needed. The date of dedication is now set for June 6. We are now in the midst of a revival effort conducted by a very competent spiritual leader, Bro. Howard Kreider of Milford, Ind.—Mrs. Daisy Peters, Peru, Ind., April 27.

IOWA

Libertyville church met in council. The budget of the church was discussed and also the work with our home church. The young people's conference of our district will be held at our church June 12 and 13. Our love feast will be held May 27. Bro. Virgil Finnell gave a lecture at the church April 22 on Tobacco. The lecture was illustrated by picture slides. Our Ladies' Aid is having success in selling embroidery work. We are now working on a quilt top and some are crocheting. Since we have been hindered in our winter work by weather and roads, we are hoping for a busy, profitable summer.—Helen Carter, Batavia, Iowa, April 23.

South Waterloo.—At our recent business meeting Bro. W. H. Yoder, pastor, was elected delegate to Annual Conference, with Bro. Samuel Fike as alternate. Five representatives from the Sunday school attended the State Sunday-school convention at Davenport in April.

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Our supply of hymnals has been increased by the addition of fifty new books, while a large number of the old ones were rebound in a most satisfactory manner at the Brethren Publishing House. Still others were repaired by the Aid Society. Sister Sadie Miller returned April 18 after having spent the winter in Florida. The young people of the community were invited to participate in an Easter sunrise service sponsored by the Waterloo Y. M. C. A., and quite a number took advantage of the opportunity. We enjoyed a splendid sermon in the forenoon, and a fine musical program was rendered by the music department that evening. The church welfare committee sponsored a temperance play, The Whirlwind, which was given by local young people, and has been repeated since. This play had been presented at a Rural Life Conference at Ames, Iowa, last fall. Our welfare committee secured copies through the Brethren Publishing House, and had it worked out for our own church. The Orange Township High School Glee Clubs presented numbers from their contest music at a church program given by members of the B. Y. P. D. in March. This is an annual treat that is much enjoyed by all. The junior and intermediate departments gave a missionary program at the opening of Sunday school March 21, when they gave a review of the missionary project of 1936 and presented the project for the coming year. The W. C. T. U. and missionary groups have worked out a year of programs together. Two of the local clubs have presented the material in Congo Crosses at the last two meetings, and later programs will be on social welfare, temperance, citizenship and character building. Bro. Harlan Smith filled the pulpit Feb. 28 while our pastor was attending the regional conference at McPherson, Kans. The preceding Sunday was so stormy that no one ventured out. The Anti-Saloon League provided a speaker for the services April 18. This is an annual feature. Plans have been made to hold the communion services May 31. We are looking forward toward a revival service in 1938. One new member was added to the church recently by baptism. The local Hi-Y boys presented an evening program recently. Work on the new parsonage has been begun recently. It is located across the road from the church, just south of the house occupied by the church custodian.—Mrs. E. H. Snavely, Waterloo, Iowa, April 23.

KANSAS

Appanoose church has been enjoying a spiritual feast the past three weeks in the evangelistic services conducted by Sister June Yearout of Boulder, Colo., who came to us on April 4. We have had splendid interest and good attendance. On Sunday, April 11, we had an all-day service, with Sunday school and preaching in the morning, at which time Sister Yearout gave an inspiring address on the Atoning Christ. A basket dinner was enjoyed in the basement at noon, and in the afternoon Miss Eva Baumgartner, pastor of the Baptist church at Woodlawn, near Sabetha, spoke to us. In the evening Sister Yearout again spoke to a crowded house. We had an interested and large attendance all the following week and on Sunday, April 18, we had another all-day service at which time Sister Yearout spoke in the morning on The Spirit-filled Life. In the afternoon she spoke on what the Church of the Brethren stands for in regard to baptism, peace, Lord's supper and communion, and the prayer covering, after which we went to a near-by stream where Elder J. M. Ward administered the rites of baptism to six applicants who had made the decision for Christ. Four were Sunday-school boys between the ages of 12 and 16 years and the other two were a man and his wife past middle age. Good interest continued through the third week and on Thursday, Friday and Saturday evenings Sister Yearout gave a series of three prophetical sermons on the signs of the times and the Second Coming of Christ. The meetings closed Sunday evening, April 25, with a full house. We feel the Appanoose congregation has been much encouraged and built up in the work of the Lord through these services and pray that the inspiration received may help us through the coming year to do greater service for the Master.—Mrs. J. M. Ward, Pomona, Kans., April 27.

MARYLAND

Flower Hill.—An enjoyable program was presented on Easter Sunday. The home mission play, entitled "In Perfect Peace," was given in the church on Sunday, April 11. A large crowd was present. The play was sponsored by the Women's Work with Sister Anna Holsinger as head of the missionary department. Sister Dorcas Davis, head of the Mothers and Daughters' phase of the Women's Work, is preparing for a Mother's Day program to be given on Sunday evening, May 9. We have secured the services of Bro. H. M. Snavely of Carlisle, Pa., to begin evangelistic work with us May 10 and continuing until May 23, closing with the love feast and communion service. Bro. Jesse P. Weybright, chairman of the District Mission Board, was with us for council April 11. The deacon brethren were chosen as a committee to have oversight of the cemetery. The pastor and wife were chosen as delegates to the district conference.—Mrs. G. L. Baker, Gaithersburg, Md., April 21.

Middletown Valley congregation met in council at the Grossnickel church on April 11. Delegates elected to district meeting which is to be held at Thurmont, Md., are John M. Grossnickel and Harvey I. Leatherman. Eld. C. N. Frushour was elected elder for another three-year term. Our young people gave a very interesting play on Easter night entitled The Easter Light. The young people are also planning an exchange program at the Beaver Creek church in the near future. We are looking forward to the coming of Bro. John Glick of Bridgewater, Va., on May 16 to hold a two weeks' evangelistic meeting, closing with our love feast on May 29. The Aid Society and the young people are continuing their activities.—Mae S. Grossnickel, Myersville, Md., April 22.

NEBRASKA

South Loup.—We have been greatly encouraged by the increase in attendance in Sunday school and church. Bro. John P. Kelley has left our group and we miss him as a minister and brother. Bro. James W. Ward is now in charge of Sunday morning and evening services and has been bringing us some very inspiring sermons. Bro. W. Harlan Smith, a Brethren missionary who has been in China for some time,

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

LOVE FEASTS

California

May 16, 4 pm, Los Angeles, First.
May 16, 7:30 pm, Empire.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 23, 7 pm, Lanark.
May 23, 7 pm, Milledgeville.
May 30, 7 pm, Sterling.
June 6, 7 pm, Cherry Grove.

Indiana

May 15, 7:30 pm, Upper Fall Creek.
May 15, 7:30 pm, Arcadia.
May 20, 7:30 pm, Elkhart Valley.
May 20, North Webster.
May 22, 7:30 pm, Middletown.
May 23, 7 pm, Four Mile.
May 27, Pleasant Valley.
May 29, Camp Creek.
May 29, English Prairie.
June 3, Rock Run.
June 5, 7:30 pm, Mt. Pleasant.
June 5, 7 pm, Pipe Creek.
July 5, 7 pm, Cedar Lake church.

Iowa

May 23, 7:30 pm, Garrison.
May 27, Libertyville.
May 30, South Keokuk.
May 30, 7:30 pm, Panther Creek.
May 31, South Waterloo.
June 6, Salem church.

Kansas

June 5, North Solomon.
June 5, 8 pm, Parsons.

Maryland

May 15, 4 pm, Beaver Creek.
May 16, 6 pm, Westminster.
May 22, 2:30 pm, Longmeadow.
May 22, 5 pm, Brownsville.
May 22, 6:00 pm, Pleasant Hill.
May 23, 6:30 pm, Beaver Dam.
May 23, 6:30 pm, Monocacy.
May 23, 6:30 pm, Beaverdam.
May 29, Grossnickles.
May 29, 2 pm, Broadfording.

Michigan

May 23, 7:30 pm, Shepherd.
June 6, Lansing church.
June 12, Crystal.

Minnesota

May 30, 7:30 pm, Lewiston.

Nebraska

May 23, Bethel.

New Mexico

May 24, Clovis.

Ohio

May 16, 7:30 pm, Swan Creek.
May 16, 7:30 pm, Lick Creek.
May 16, 7:30 pm, Columbus.
May 16, 7:30 pm, Chippewa.
May 22, 8:00 pm, Middle District.
May 22, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.
May 30, 7:30 pm, Wooster.
June 5, 10:30 am, Poplar Ridge.

Pennsylvania

May 15, Lower Claar.
May 15, 16, 1:30 pm, Upper Conewago at Mummert house.
May 15, 1:30 pm, Heidelberg.
May 15, 6:30 pm, at Pine Glen house.
May 15, 7 pm, Jennersville.
May 15, 16, Mountville.
May 15, 16, 10 am, Falling Springs at Hade house.
May 15, 16, 10 am, Big Swatara, Hanoverdale house.
May 15, 7:30 pm, Buffalo.
May 15, 16, 2:00 pm, Maidencreek.
May 15, 7 pm, Ambler.
May 16, 6:30 pm, Hollidaysburg.
May 16, Koontz.
May 16, 6 pm, Lewistown.
May 16, New Fairview.
May 16, 6:30 pm, Maple Spring (Quemahoning).
May 16, 6:30 pm, Mechanicsburg.
May 16, Dunnings Creek at New Paris church.
May 16, 6:30 pm, Shade Creek.
May 18, 19, 10 am, Springville at Mohlers.
May 19, 20, White Oak at Graybills.
May 22, 1:30 pm, Conestoga at Bareville.
May 22, 23, 1:30 pm, Myerstown.
May 22, 23, 10 am, Schuylkill at Big Dam.
May 22, 23, 10 am, Upper Codorus.
May 23, 6:30 pm, Shamokin.
May 23, Springfield.
May 23, Brothersvalley.
May 23, Codorus at Codorus house.
May 23, 6:30 pm, Huntsdale.
May 23, 7 pm, Madison Ave. church at York.
May 23, 7 pm, Snake Spring Valley.
May 25, 26, 10 am, Chiques at Chiques house.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 1:30 pm, Welsh Run.
May 29, 7 pm, Jennersville.
May 29, 2 pm, Akron.
May 29, 10 am, Antietam.
May 29, 30, Fredericksburg, Meyer house.
May 30, 5 pm, Carlisle.
May 30, 2 pm, Marsh Creek at Marsh Creek house.
May 30, Penn Run.
May 30, Pike church at Brotherton.
May 30, all-day, Ridge, Fogelsanger house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.
June 5, 7 pm, Mechanic Grove.
June 5, 1:30 pm, Mingo.
June 6, 7 pm, Coventry.
June 6, 6:00 pm, Manor church at Purchase Line house.
June 6, Middle Creek.
June 13, Mt. Olivet church.
June 13, 6:30 pm, Yellow Creek at Bethel.
June 20, 6:30 pm, Quakertown.
July 11, 6 pm, Montgomery church.

Texas

June 13, Pampa.

Virginia

May 15, Midland.
May 22, Pleasant Hill.
May 23, 7 pm, Linville Creek at Cedar Run.
May 25, 7 pm, Timberville.
May 29, 5 pm, Hinton Grove.
May 29, 7 pm, Unity at Bethel.
June 26, Lower Union.

Washington

May 22, Yakima.

was with us April 14. He brought us some very interesting facts.—Mrs. Ruby E. Wing, Litchfield, Nebr., April 22.

TENNESSEE

Cedar Grove met on the regular meeting day with Bro. Glenon Brown and wife present. Bro. Brown preached Saturday evening and Sunday morning. We had a large attendance at both meetings. We have fifty or more people attending our Friday night prayer meetings. They are very earnest and enjoy taking part in the meetings. Bro. Brown will be back at meeting day in May on the Saturday before the second Sunday.—Martha Sizemore, Rogersville, Tenn., April 26.

VIRGINIA

Cooks Creek.—In the fall Bro. A. J. Caricofe of Luray, Va., conducted a series of meetings at Pleasant Run church. One was added to the church by baptism. Each evening Bro. Caricofe told stories to the children which were enjoyed by all. Special music was rendered by the Sacred Quartet from Harrisonburg, Male Quartet from Mill Creek. and the Gem Quartet from our own church. "The Prodigal Son" in song was given by the young people of Cooks Creek. Bro. Caricoie's messages were stirring and were appreciated by large audiences each evening. At the November council it was decided to use the budget system for the year. We are glad to report that seventy-five per cent of our members are receiving the church paper. At the February council delegates to the district meeting and Annual Meeting were elected. I. C. Early, J. H. Bowman and Ralph Myers served as delegates at our district meeting. Eld. O. F. Bowman was appointed delegate to Annual Meeting and Eld. L. S. Miller, alternate. In March the B. Y. P. D. of Cooks Creek gave "The Life of Christ" in song at the Mt. Zion church, Luray, Va. The young people were very kindly entertained in the home of Brother and Sister Emmer Huffman by the young people of Mt. Zion church. We are expecting to receive a return program by them in the near future. April 11 the B. Y. P. D. reorganized and re-elected Robert Garber president of the organization. The old and new cabinets of the B. Y. P. D. met April 23 and discussed plans for the next few months. The district Sunday-school meeting will be held at Garbers church May 15. The communion service will be held at the Hinton Grove church May 29 at 5 P. M. Bro. Guy West has been secured to conduct the revival services in Dayton which will begin the latter part of July.—Ruth Bowman, Harrisonburg, Va., April 24.

Lebanon.—Our regular council was held April 14. Two delegates were elected to attend the district meeting in Staunton. The interior of the church is being remodeled. Offerings were lifted for the flood sufferers and the Hayes Memorial Orphanage. The Ladies' Aid also contributed to these two causes. Bro. Minor C. Miller, secretary of the Virginia Council of Religious Education, who was a delegate to the World's Sunday School Convention held in Norway, recently visited our B. Y. P. D. and gave a very interesting talk on his trip. A number of new books have been added to our Sunday-school library. We expect to hold a series of revival services during the latter part of July to be conducted by Bro. C. M. Key of Roanoke, Va. Our love feast will be held Sunday, May 9, at 7:30.—Marie Cupp, Staunton, Va., April 23.

Linville Creek, Timberville, Unity.—A music institute was held in Timberville church March 7-10 with Lester C. Huffman in charge. This was followed by a series of seven lectures by Bro. Minor C. Miller of Bridgewater. Mr. and Mrs. Joe Miller had charge of the Holy Week worship at Linville Creek church. Each evening forty-five minutes were given to the interpretation and singing of hymns significant of Holy Week, closing with fifteen minutes of devotional meditation. During Holy Week our pastor, Bro. S. D. Lindsay, conducted a series of sermons in the Fairview church (Unity). The singers of the three congregations rendered an Easter cantata under the direction of L. C. Huffman. This was given in Linville Creek church on Easter evening; at Fairview on Good Friday evening and at Timberville March 21. April 4 it was broadcast over our local radio station. April 9 at Linville Creek church, Bro. Cecil Showalter of Keyser, W. Va., gave an illustrated lecture, The New Approach to Alcohol. Many attended leadership training course given in Harrisonburg U. B. church. Visiting ministers have been Bro. M. R. Zigler of Elgin, Ill., at Cedar Run church and Bro. H. Spenser Minnich at Linville Creek and Timberville. The Unity B. Y. P. D. held a St. Patrick's Day social in the Tenth Legion school. The Timberville B. Y. P. D. entertained Unity and Linville Creek groups with an April Fool party. Unity B. Y. P. D. enjoyed a ten-mile hike to Pitts Spring on April 25. The spring tri-congregational women's meeting was held in Timberville church March 11. The day was spent in sewing for the Aid Society, entertaining and closing with a devotional program and an address by Mrs. Frances Kline. The summer meeting will be held in Unity on June 17. The district meeting was held in Linville Creek church April 16 and 17 with a large attendance. The young people met for round table on April 15. Bro. Guy West, the speaker, used the subject, Christian Youth Building a New World. Love feasts and communion will be held at Bethel in Unity congregation May 30; at Cedar Run, Linville Creek congregation, May 23; at Timberville on May 25, all at 7 P. M. Bro. A. J. Caricofe of Luray, Va., will hold a series of meetings in Bethel church, Unity congregation, May 16-23. Preceding this Lester C. Huffman will hold a music institute May 9-14. Bro. H. K. Ober of Elizabethtown, Pa., will conduct a series of meetings in Cedar Run church Aug. 22-29. Preceding these meetings Bro. A. J. Fitzwater will conduct a music institute. Aug. 29 district young people's conference will be held at Timberville church. Bro. Ober will give the lecture, Orange Blossoms, during the afternoon session.—Elma A. Emswiler, Broadway, Va., April 21.

Mill Creek.—On Jan. 24 the Linville Creek B. Y. P. D. brought us an interesting pageant entitled "The House on the Sand." Our members took part in the World's Day of Prayer services which were held at Rochland Mill church. Our Sunday school raised money to send to the flood sufferers in the west. We also sent food, clothing and comforts. The B. Y. P. D. held a George Washington social in February. The members of our congregation gave our elder, Bro. C. E. Long, a card shower on his birthday recently. Bro. Cecil Showalter gave us an interesting and helpful illustrated lecture on Alcohol. Minor C. Miller brought us the message on Easter morning. The Sunday school has been making progress, with a workers' conference each quarter to lay out the plans. We recently purchased tables and sand table for the primary department. We are looking forward to the coming of Bro. Samuel Lindsay of Timberville to hold our revival this fall. We met for spring council on March 27. Reports were given of the Aid Society work and of the church treasurer. It was decided to purchase new spot lights for the outside lighting of the church. The colored male quartet of Harrisonburg will render a musical program in the near future. New ushers were appointed for our Sunday morning services. It was decided to give to the support of Bible teaching at Bridgewater College. Five delegates were appointed to represent our church at our District Meeting at the Linville Creek church. The Port Republic high school will hold their baccalaureate service at our church on Sunday night, May 9. We are anxiously looking forward to the coming of Bro. J. W. Lear who has consented to hold a Bible institute at this place sometime during 1938. Choristers, pianists and organists were elected for the coming year. Our spring love feast will be held May 8 at 6 o'clock. Our council closed with a very impressive installation service. Bro. William Rodeffer, senior at Bridgewater College, was installed to the ministry. Bro. A. J. Caricofe preached a very interesting installation sermon, which closed the meeting.—Lera Bowman Jarrels, Penn Laird, Va., April 28.

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Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., May 22, 1937 | No. 21



Publisher's Photo Service

THE CALL OF THE CAMP

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Church of the Brethren Camps, '37

Camping at one time was the sport of the hunter, the fisherman or the hearty lover of the out of doors. Rarely did the family as a whole venture forth to vacation under canvas. Last year, however, the American Camping Association estimated than ten millions of people attended camps in the United States at a cost of one hundred million dollars. According to percentages our church ranks very high in those attending camps. Over four thousand of our number were in camp last year and already this year we have sixty-seven definite camp periods scheduled. The list which follows may not be inclusive, but gives the dates of all camps as reported to Elgin.—L. S. Brubaker.



CAMP BETHEL

C. S. Ikenberry, Daleville, Va., Manager

Junior Girls .....June 14-21
Intermediate Girls .....June 21-28
Junior Boys .....June 28-July 5
Intermediate Boys .....July 5-12
Young People .....July 12-19
Youth Leadership .....July 19-26
Adults .....July 26-31

CAMP HARMONY

H. B. Speicher, Boswell, Pa., Manager

Intermediate Girls .....June 18-28
Young People .....July 8-20
Harmony Assembly .....July 20-26
Junior Boys .....July 26-29
Junior Girls .....July 29-Aug. 1
Intermediate Boys .....Aug. 17-27

CAMP MACK

L. W. Shultz, N. Manchester, Ind., Manager

Cabinets .....May 14-16
Music Camp .....May 30-June 5
Training School .....June 28-July 3
Recreation Institute .....July 16-18
Intermediate Girls' Camp .....July 18-30
M. Ind. B. Y. P. D. Retreat ..July 30-Aug. 1
Young People's Camp .....Aug. 1-13
Intermediate Boys' Camp .....Aug. 15-27

CAMP LA VERNE

Older Boys' Camp .....July 21-28
(Ernest Carl, 2601 Ninth St., La Verne, Calif.)
Young Boys' Camp .....July 28-Aug. 4
(Ernest Carl, 2601 Ninth St., La Verne, Calif.)
Younger Girls' Camp .....Aug. 4-11
(Mrs. C. P. Sheaffer, Cucamonga, Calif.)
Older Girls' Camp .....Aug. 11-18
(Mrs. C. P. Sheaffer, Cucamonga, Calif.)
Young People's Camp .....Aug. 18-24
(Frank D. Howell, 5306 Denker Ave., Los Angeles, Calif.)
Family Camp .....Aug. 24-30
(Frank D. Howell, 5306 Denker Ave., Los Angeles, Calif.)

NORTHERN CALIFORNIA ASSEMBLY

J. E. Jones, 4119 Verrue Ave., Fresno, Calif.
Northern California Assembly ....July 12-18

OREGON ASSEMBLY

Francis Barr, Myrtle Point, Oregon

Camp Myrtlewood (Oregon Assembly) .....
.....July 27-Aug. 3

WASHINGTON ASSEMBLY

Orin Michaels, 9th & Pine St., Olympia, Wash.

Tong Lake (6 miles from Olympia) ..Aug. 4-9

IDAHO ASSEMBLY

Mark Schrock, 515 19th Ave., S., Nampa, Idaho
Camp Stover (at Nampa) .....Aug. 10 to 15

CANADA

Bernard H. Suttle, Irricana, Alberta, Canada
Blackfoot Arrowwood Camp .....July ?

OKLAHOMA

Camp Little Wolfe, ...Aug. 9-14
Miss Haven Hutchison, Thomas, Okla.

KANSAS

H. L. Ruthrauff, Camp Director, 526 E. 8th St. Hutchinson, Kans.

J. H. Elrod, Manager, 1141 N. St. Francis, Wichita, Kans.

Camp Wa-shun-ge (Y. P. Camp) ..Aug. 16-21

SOUTHEASTERN KANSAS

Raymond Peters, 210 N. 16th St., Independence, Kans.

Intermediate Camp .....June 7-10

PINE LAKE (Iowa)

Alberta Yoder, 26 S. Edison Ave., Elgin, Ill.
Young People .....Aug. 9-14
Co-ed Intermediate .....Aug. 14-19

MISSOURI

J. H. Mathis, Plattsburg, Mo.

Co-ed Intermediate Camp .....July 19-24
(Excelsior Springs) Raymond Peters, Director
State Young People .....Aug. 16-21

CAMP CONEWAGO

J. Z. Herr, Elizabethtown, Pa.

Intermediate (Age 12-14) .....Aug. 1-7
Senior Intermediate (Aug. 15-17) ..Aug. 8-14
Young People's Camp (Age 18-24), Aug. 15-21

GREENHORN CAMP

Miss Grace Weimert, 1235 Harrison St., Fresno, Calif.

Family Camp .....Aug. 9-15

CAMP PENIEL

Mrs. E. S. Hollinger, Chestertown, Md.

Intermediate Girls .....July 20-25
Intermediate Boys .....July 27-Aug. 1
Young People .....Aug. 2-7

CAMP HOPE

Robert Byrd, Junior, W. Va.
Earl Zigler, Director, Petersburg, W. Va.

Young People .....Aug. 8-14

TENNESSEE

John B. White, 1701 Ashwood Ave., Nashville, Tenn.

Young People .....July 7-10

CAMP SUGAR GROVE

Paul Kinsel, Brookville, Ohio

Intermediate Girls .....July 5-16
Intermediate Boys .....July 19-30
Summer Assembly .....Aug. 6-8
Adult Camp and Leadership Training .....
.....Aug. 9-14
Young People's Camp .....Aug. 15-21
Young Adults' Camp .....Aug. 29-Sept. 4

EGLON CAMP

Earl M. Zigler, Petersburg, W. Va.

Young People .....Aug. 20-22

WAHILO, N. E. OHIO

Ora DeLauter, R. 5, Canton, Ohio

Intermediate Girls .....July 25-31
Ministers' Retreat .....Aug. 3-6
Intermediate Boys .....Aug. 9-14
Young People .....Aug. 15-21

LEWISTOWN, ILLINOIS

C. H. Shamberger, Elgin, Ill.

Young People .....Aug. 9-14

MIDDLE MISSOURI

(Ozark)

D. C. Gnagy, Warrensburg, Mo.

Young People (State) .....Aug. 16-21
Intermediate Camp (May combine with No. Mo.)

NORTHERN ILLINOIS

Ralph White, Naperville, Ill.

Intermediate (Naperville Camp Ground) ....
.....Aug. 16-21

CAMP CARMEL—NORTH CAROLINA

Clayton B. Miller, Warrensville, N. C.

Young People .....July 12-17

WESTERN COLORADO CAMP

Grand Mesa .....July 26-31

NORTH DAKOTA AND E. MONTANA

Kenmare District Meeting and Y. P. Conference .....July 11-15

NEBRASKA

Family Camp, Crete .....Aug. 2-7

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., May 22, 1937 No. 21

EDITORIAL

"Ever Learning"

It is not enough to be "ever learning." This is the thought behind an interesting verse in Paul's second letter to Timothy. Here he writes of certain persons who were "ever learning," yet "never able to come to the knowledge of the truth" (2 Tim. 3: 7).

Of course experience is a great teacher, even as many have discovered either to their advantage or sorrow. But what point is there to touching a red-hot stove, if one does not sooner or later come to a knowledge of the truth that such stoves should be avoided, or at least handled with asbestos gloves?

Even the first touching of such a stove is usually a concession to man's stubborn insistence on firsthand experience. What, then, shall we say of the persistent experimenters to whom Paul refers? It seems their eagerness to learn was really a cloak for continuance in evil doing. They kept up the fiction of ever learning because they desired to go on sinning.

And so there is a point to repeating that one must be more than a perennial learner. The sooner he can put two and two together, and get four, the better it will be. We live not just to learn, but "to come to the knowledge of the truth." H. A. B.

Not a Good Name for It

The writer of the long and learned discussion which lies before me calls it all propaganda—this unceasing effort to persuade people to do something which the persuader thinks important—and observes that the commercial kind is more successful than the others. Advertisers of liniment and toothpaste are more effective propagandists than moral uplifters and promoters of good causes. His words are none too encouraging to teachers and preachers.

Might we as well quit then? No. We are indeed often oppressed by a sense of the futility of our efforts. But in the long run they do a little good. The run is longer and harder than we thought. We must give up our dreams of swift and spectacular success. Perhaps we should work more and talk less. Our task is delicate and difficult. But it is infinitely worthy. It requires faith and patience. And then some more faith and patience. E. F.

Macedonians and Americans

How the Latter Could Equal the Former

The church thought is turning toward the Conference, now only a few weeks away. Tomorrow, May 23, is Conference Offering Sunday. If we follow the example set by the Macedonian churches of the first century, the offering will be very generous. They gave not only more than Paul expected, not only "according to their power," but "beyond their power." Can you imagine it?

And that is only half of the story. They did it of their own accord. They did not wait to be urged and pleaded with. In fact the pleading was on the other side. They entreated Paul to take it. Just listen: "Beseeching us with much entreaty in regard of this grace and fellowship in the ministering to the saints." Quite remarkable, surely, those Macedonian Christians.

But there is a reason for everything and so there was for this. The solution of the mystery lies in these words: "But first they gave their own selves to the Lord." See? It was a matter of order. When the right thing is done first everything else follows in its place. The right thing for any Christian to do first, Macedonian or American, is to give himself to the Lord. Money comes easily after that.

To understand this better we should look a little further into the action of those Macedonians. Paul says, "They gave their own selves to the Lord, *and to us* through the will of God." That makes it plain that they could not give themselves to the Lord without giving themselves to their brethren. For the only use the Lord had for them was to help him help their brethren. He had all the angels he needed in heaven.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

He wanted some to work for him on earth. That is what the Macedonians did and they did it, "through the will of God." It was God's will for them to do that sort of thing.

In my boyhood community there was a farmer who gave some of his wheat to the Lord. He did this every harvest time by leaving a few shocks out in the field for the Lord, as he explained it. But it was only wasted. The Lord never got a bit of it. He doesn't eat wheat anyway. He uses it to feed hungry men and women and children.

So if we want to give something to the Lord, we shall have to do it by giving it to some of his other children, some of our own very human brothers. And that is just as true in giving ourselves to him. We can only do this by giving ourselves also to them.

There is another word that needs saying here since we are thinking, today and tomorrow, about the coming Conference. Giving ourselves to our brethren not only requires that we use our money for their need, but it demands that we share our whole selves with them. There's more to us than money. There is hope and sometimes fear, and aspiration, wonderings and opinions, and experience. What is the Conference idea but the sharing of these things? We are going to Nampa to exchange thought and feeling about the kingdom of God, and how the church can more effectually help the kingdom on. And we are doing this in order that our individual lives may be enriched and empowered for greater service to this end.

We give ourselves to the Lord by giving ourselves to each other and, insofar as opportunity permits, to all our fellows. And that means giving all there is of us, money, strength, sympathy, understanding, resources of whatever kind. Why should not American Christians be as fully committed to this principle as the Macedonians were? Read the eighth chapter of Second Corinthians again and see how happy this way of living made these people. Such joy could be ours too.

Giving yourself to the Lord is such a meaningful thing. And such a life enriching thing. E. F.

What the Tombs Tell

It is by way of tombs that modern man has recovered much of his detailed knowledge of peoples and civilizations of the past. Egypt has yielded many facts of interest to the archæologist, as readers will recall in connection with Tutenkhamon and what was found in his grave. Though King Tutenkhamon's own reign was brief and inglorious, it is now known that "his reign happened to fall at the culminating point of the earliest known intellectual revolution—a revolution which profoundly modified, even transformed religion, thought and art."

And now the land of Tutenkhamon has yielded another treasure revealing details of life in the past. This time it is the tomb of Demed, of which we read: "The walls were richly decorated and painted with murals of fish, birds, and hunting scenes. Many copper utensils and several razors were found, some inlaid with gold leaf. A number of these articles were new examples of the ancient period art. Heretofore the tomb of Ti had been considered the best preserved and most perfect example of art within that period—4500 B. C.—4300 B. C."

What will the tombs of our time tell to the men of coming generations—provided our world stands that long? But whether it be in terms of tombs or character, we are building for eternity. H. A. B.

Let the Brethren Awake!

As a denomination the Brethren have suffered considerably from an inferiority complex. As a result they have frequently failed to appreciate their heritage of culture and faith. Time and again they have been at the point of surrendering some basic value, only to discover that they had the pearl of great price which others were seeking.

For example, there is our free ministry system. Now the free ministry system has its limitations, but it is rather interesting that at the time we seem determined to change, certain of the higher-ups in other denominations should begin to show great interest in our formula.

Or again, there are the familiar ideals for which the Brethren of the past were noted. It is probably harder to hold to these today than it once was. At least there was never before such organized pressure to standardize life. And yet, those who look at life soberly, taking the long view, realize that if civilization is to stand men must somehow recover the art of simple and satisfactory living.

Our problem resolves itself into one of methods rather than principles. For it has often been pointed out that principles do not change, though methods may. The task, then, is to reinterpret principles in terms of the needs of our life today. Such was the Master's problem and method. He came not to destroy but to fulfil. We must be sure to hold fast to that which is good.

But can Brethren rise to the situation? Can they match the need with the living deed? At the recent General Mission Board meeting it was told how one missionary brother had finished translating the New Testament into the Bura language, and on a different field another missionary had done a most significant work in organizing mission finance. One could multiply illustrations to show how Brethren have risen to the occasion. We believe they still can—and as a denomination. Then Brethren, awake! H. A. B.

THE GENERAL FORUM

God Speaks to Me

BY ORA W. GARBER

When down some flowery lane I walk
I pluck a blossom from its stalk,
And as I hold it in my hand,
Though I but dimly understand
How such a wondrous thing can be—
God speaks to me.

I wander through the leafy wood
Where trees, which many years have stood
As proof of God's creative power,
Form many a charming restful bower;
And through the voice of every tree
God speaks to me.

I hear the sighing of the breeze
Across the meadows, through the trees.
I hear a wind, enraged and wild,
Across the fields where snow is piled,
And in its movement, wild and free,
God speaks to me.

I stand beside the mighty deep
Where faithful gulls their vigil keep.
All over this vast blue expanse
The waves retreat but to advance.
And in the murmur of the sea
God speaks to me.

Polo, Ill.

Contributions of the Christian College

BY J. G. MEYER

Dean of the School of Education of Manchester College

First Half

All educational institutions build character in one form or another. The church, the home, the school and other educational institutions, at their best, are personality and citizenship moulders, community and nation builders. So long as those who work in these institutions are agents in the hands of the Great Master of the universe they are fellow workers with him—the divine artisans, artists, creators. But all of us are made to bow our heads in humility and at times in shame because of our failure to build character as successfully as we should like. This failure comes not so much from our failure to work hard as from our failure to be fellow workers with him. In fact, our biggest problem is to keep our churches, our homes, our schools and colleges, sufficiently Christian to deserve the name Christian.

Perhaps no other institution, excepting the home and the church, is so deeply intrenched in our society as the Christian college. The liberal arts college had its origin more than a thousand years ago in the court schools created by Charles the Great back in the eighth century. And the court schools were successors to the catechumen schools operated by the early Christian church for the instruction of its converts. These early Christian schools developed ultimately into the older European universities in which even yet religion has a basic place. The first American college, Harvard College, founded in 1636, was started by church leaders who dreaded to leave an illiterate ministry to the churches, "When," as they put it, "our present ministry shall lie in the dust." It is only proper that we should take a little time to think of the contributions and importance of the Christian college on this the three hundredth anniversary of the founding of our first American college.

Where did John Harvard three hundred years ago get the idea for starting Harvard College unless he got it from Europe? In fact, Harvard College was modeled after the Christian colleges of England. It was not long after the founding of Harvard until other Christian colleges were established in America. Gradually one denomination after another started colleges here until now they number four or five hundred and are to be found from coast to coast and from the Great Lakes to the Gulf of Mexico.

No one need doubt that the genuinely Christian college makes invaluable contributions to the welfare and life of the community, the nation, and the world. The Christian college builds character. It attempts to make the Christian way of life so attractive that students may embrace Christianity more fully. When at its best, the Christian college builds attitudes and dispositions that dispose one to be honest, to be loyal, to cooperate, to have the will to give and serve, to develop a passion for fine workmanship, to be courteous and refined, to be appreciative and thankful, to do one's duty and shoulder responsibility rather than to claim one's rights or to look for personal privileges and favors. How valuable and indispensable are those citizens in a community who taboo selfishness and who by their own example put a premium on genuine service and on ennobling sacrifice!

From their earliest beginnings in Europe down through the years the Christian colleges have had two or three dominant aims, namely, to make possible and to foster a liberal Christian education, to develop the highest possible type of Christian character, and to produce Christian leaders for church and state. In fact, all elementary and secondary schools as well as most of the higher institutions of learning were started by the church and consequently in their early history the schools on all levels were largely dominated by Christian ideals and purposes. We sometimes are made to wonder if our democratic form of govern-

ment itself would ever have been possible without the influence of Christian ideals. At any rate, as our American democracy expanded and grew in complexity the church-established schools and colleges no longer met the rapidly developing needs. As a result, the state stepped in and established state schools on all levels: public elementary schools, public high schools, and state colleges and universities.

It was about seventy-five years ago when the state colleges and the state universities were started in our country and when the Christian colleges began to take second place in the education program. But until fifty years ago even the state colleges drew their teachers from men and women trained in Christian colleges. These Christian leaders sought the truth, that it might make them free. The transition, therefore, of education from the church to the state was gradual and the changes from Christian to secular education were not very noticeable. However, during the last few decades we have come to discover that our state schools and some of the so-called Christian colleges are being manned by a new breed of leaders who seem to lack stamina to pursue their ideals or else lack ideals worth following. Even in the time of Horace Mann schools and colleges were branded as being "godless." And in so far as this is true today our Christian colleges face the challenge of supplying Christian teachers and leaders to help stay the spread of harmful pagan influences and to foster the more adequate and more ennobling way of life, the Christian point of view.

If ever there was a need for Christian leaders and if the Christian college ever faced a challenge, that time is now. The dearth of righteous leadership is a sad phenomenon in our age. That our civilization lacks and desperately craves upstanding, outstanding Christian leaders is a fact that "would be pathetic if it were not tragic." Our civilization is indeed a race between education and catastrophe. The race is on now. Which will win, education or catastrophe? The bleachers are crowded. "Behold, how great a cloud of witnesses!" Almost everybody is cheering for education to win. A few powerful factions are rooting for catastrophe to win. We need on our team preachers, teachers, business men, parents, citizens, presidents and administrators of our state colleges, leaders in public education, in the community, the state, and nation who are trained in the Christian philosophy of life. What a challenge for the Christian college! What an opportunity for the church and church members to give encouragement, moral backing, and financial support!

We need leaders who have a deep sense of duty, who have a keen sense of the menacing realities of the age, whose voices ring true and rise clearly above the din and clamor of the times, who have a vision that keeps the people from perishing, who have faith in the power of the infinite God, and who are willing to follow the leadership of the Spirit of God. Where could such leaders be found should our Christian colleges fail to produce them? How can our Christian colleges produce such leaders unless we keep these colleges Christian, unless we are willing to influence the finest and the best high school graduates to go there? Shall we allow the state school to have all of the wheat? Shall we send only the chaff to the church college? No, a thousand times no!

North Manchester, Ind.

Father, Forgive

BY HOWARD H. KEIM, JR.

FATHER of infinite mercy, thou who out of thy great heart of compassion hast looked upon us in our wretchedness and sin, in our confusion and bewilderment, and hast loved us with a Father's love, we humbly bow before thee. We thank thee that thou hast entered into our inner being and shown us a nobler way of life. We thank thee for those joyous moments when we through Jesus our Lord have entered into thee, so that our spirit has been fused with thine in a blessed fellowship, so that to do thy will was our highest ambition.

We would commune with thee just now. Thinking of our many sins, we seek thy forgiving and cleansing presence. Sometimes we have been selfish and narrow and haughty. Sometimes we have been self-righteous, Pharisaical and hypocritical. Sometimes we have imperfectly controlled our temper. O Father, forgive us. Thinking of our weakness we beseech thee for the power of thy Holy Spirit in our lives. Endow us with the New Testament power to turn men and women to thee through Christ. Thinking of our indifference we would be fired with a new passion for righteousness. We know that we can not bear fruit if we are rooted in shallow soil, not if the soil of our souls is occupied by thorns and thistles. Help us to go deeper in our spiritual quest that we may be like trees planted by the streams of water.

Bless we pray thee those who are ill or afflicted in any way. Prompt us to minister unto them. Send us out in friendly and sacrificial service to win back into the kingdom those who have become disinterested. Help us to put uppermost in our hearts the quest for souls. Bless our brethren of every race and nation who seek thy fellowship. Strengthen within each one of us our resolve to be faithful unto thee and to one another.

In the spirit of our Lord we pray. Amen.

Huntington, Ind.

The Life With a Purpose

BY L. H. PROWANT

"For me to live is Christ, and to die is gain" (Philpp. 1:21).

"This one thing I do" (Philpp. 3:13).

A LONG time ago a great warrior, judge and leader of Israel said: "As for me and my house, we will serve Jehovah." This was a noble resolution; it showed a life with an aim, a purpose. Jesus was tempted. He had an aim, a purpose, and abided by it. Peter and John before the Jewish council said: "We can only speak the things we see and hear. Is it better to serve man than God? Judge ye." Such resolution will stand the test of conscience.

It is evident to any careful thinking and observing person that to an alarming extent there are many people who have no definite aim or purpose in life beyond the mere gratification of their instincts. They spend most of their time with trifles that have no relation to anything past, or to any plan for the future. Such people are like rudderless ships driven about by shifting winds.

Of these, large numbers turn to crime, some to seeking only pleasure, some to suicide, while many arrive at old age as a child that has played aimlessly all day and grown sleepy as night approaches. What a crying need there is for a vision of Jesus Christ and the excellency of the knowledge of him in the individual life!

If this could be realized men would become new creatures in Christ Jesus with definite aims and purposes in life. Their longing souls would then find the joy, peace and satisfaction which passeth all understanding, because they have seen the eternal.

The words of Paul, "For me to live is Christ, and to die is gain," spoken so sincerely, reveal a life motive so definite as to bring the whole life under discipline. Life needs a purpose, a fixed goal. Such a life has a powerful influence since all of its forces are engaged to reach its objective. Like the fire engine that races down the street, or the river that rises above objects in its path, it is invincible. Those who are moved by lofty purposes can never be permanently defeated. The Bible is filled with records of lives of victorious men who had noble and right objectives.

This fixed purpose in life stimulates deep thinking, something which is to be desired. One's thoughts and meditations are the result of what we have seen and heard or experienced, hence as we read God's word we learn of how man came into existence, that we are created in his likeness and his image. We learn of his will and purpose, of the fall of man, God's plan of redemption and of man's prospects for the future.

The secret of power in the lives of many great men was the conviction that they were needed. Thus God could use them to deliver his message. God had a message for the antediluvians. God revealed to Noah that he was the man to deliver the message. So also God spoke through Abraham, Moses, the prophets and Paul. These all knew on whom they had believed and were persuaded that he was able to accomplish his purpose. Seeing then that we are compassed about with so great a cloud of witnesses, we need to decide what we want to do, and to do it. It is important that every true believer should find God's will for his life. It is great to be saved, even if our knowledge of God's plan for our lives is imperfect. But it is important that we early find our relation to a life purpose, and when revealed, let us not fail through unbelief or because the task seems overwhelming. Think of the stars of the religious world: Luther, Mack and the Wesleys.

When we can not see our way, let us trust and still obey. He who bids us forward go, can not fail the way to show. A definite life purpose may result in persecution, trials and problems. It did to others, and Jesus said: "The servant is not greater than his Lord."

The life of the great apostle reveals that his life was united in effort with others. There are in most cities a number of independent Christians who seem proud of their freedom, or that they own no allegiance to any organized body of believers. They go where they are led to go. For them there is no burden to carry, no responsibility to any organized effort. They render no direct service anywhere. Their efforts lack the unifying power of a life purpose and for that reason their efforts are to a large extent wasted.

There is nothing which can be presented to the mind of man that will give greater urgency in service, than to know that he has a part in an eternal plan. And so we sing: "A home in heaven, what a joyful thought, as the poor man toils in his weary lot."

Flint, Mich.

Heaven Unexplainable and Most Glorious

1 Cor. 2:9

BY A. G. CROSSWHITE

(Synopsis of a sermon delivered by the author in his home church, Eaton, Ohio, on the fifty-eighth anniversary of his Christian ministry, Nov. 15, 1936.)

"But, as it is written, Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

THROUGH the courtesy of our esteemed pastor, Bro. Eby, and the co-operation of our ministerial board, and, above all, the providential care of our heavenly Father through all these years, I am privileged to spend this glad day with this large assembly of my dear brethren and sisters, neighbors and friends. First of all, I would be glad to read to you a number of letters

of congratulations and encouragement from my fellow-laborers in Christ's vineyard; among which is a telegram from Dr. C. C. Ellis, President of Juniata College; and an equally dear one from Bro. Edward Frantz, our MESSENGER editor, but I must desist as the time is short and the Holy Spirit desires utterance through the Apostle to the Gentiles in the most pleasing message of all his inspired writings.

My subject was to have been *The Passing Years,* which would logically have suggested a symposium of reminiscences, mostly beyond the recollection of our present day co-laborers; and, to me, a most delightful theme; but wisdom dictates a consideration of the foregleams of a future state, most glorious although unexplainable.

"A country far from mortal sight;
Yet, O by faith I see:
The land of rest, the saints delight,
The heaven prepared for me."

To the heaven-bound pilgrim this is a good picture—a negative rather, from which a skilled artist will bring forth the next thing to the original; which, after all, can be fully enjoyed, but not described. Like the man born blind, as described in the Ninth Chapter of St. John, he knew he was once blind but now he could see, and, that was enough. It will readily be seen that the writer is dealing with negative results, without attempting a reason for his analogy. Had he been privileged to do so he might have told us many things about that trip he made to Paradise some fourteen years before (2 Cor. 12: 4), but since he was in doubt as to whether it was a physical or spiritual experience, he, as well as we, have much to wonder at, certain that while tabernacling here in the flesh, we must pass the time of our sojourning in the valley of humiliation.

It is altogether likely that a full explanation of that blessed experience would have greatly militated against the enjoyment of the wonderful surprises that God is arranging for his saints over there.

1. "Eye Hath Not Seen"

Consider for a moment a panoramic view of all that your own natural eye has seen, or is capable of seeing, in both nature and art; then assist the optic nerve with the strongest magnifying lens yet invented; and then slowly follow the ever-changing scenery through every continent on the globe for six thousand years, if that could be possible; finally, comparing the experiences of a thousand millions of others, and yet one can have only a faint realization of the wonderful works of God as seen by the natural eye. The thrilling sensation of a view of a beautiful landscape from the mountaintop, sunset at sea, the total eclipse of the sun, earth's costliest and most beautiful paintings in every art gallery or the wonders of the finest museums, or whatever might prove to be the most interesting or instructive, and you have still before you the impassable barrier—"eye hath not seen." Before I ever saw the Mississippi River I imagined I might be satisfied if I could only see the "Father of Waters" and then I was not satisfied, for it had its boundaries, and there was something greater yet beyond; and, so from one ocean to another, from one continent to another; and nothing will satisfy until I see Christ, for whom my soul is longing, in all his glory.

2. "Ear Hath Not Heard"

Sound is just as broad as vision, and just as much to be enjoyed. The old conch shell at home had the ocean's roar in it, and, for a long time, was all I knew of its majestic, lulling sound. Never till I stood upon its pebbly shore and tried to fathom its restless mission, was I quite sure that even this is only emblematic of the "sea of glass" and the "river of life" in the sweet beyond. I wanted to hear the great organ in the Mormon tabernacle at Salt Lake City, Utah. I thought I could be satisfied with that; and, so I was, so far as human endeavor is concerned, but the first few chords were disappointing. I was expecting too much. There was too much of the human in me, till I lost myself in the rhapsody of angelic voices that seemed to accompany the harmony that lifts you up to a higher plane where you either imagine or actually revel in echoes from the throne. I couldn't believe for a time that the great organ and the accomplished performer were responsible for such music as I care not to have duplicated this side of the pearly gates.

But one night my ear caught a different strain not set to music of our earthly type. It was a prayer. My little thirteen-year-old girl was saying her evening prayer for the last time—

"Jesus, tender Shepherd, hear me;
Bless thy little lamb tonight.
In the darkness be thou near me,
Watch my sleep till morning light."

Then shortly we laid her to rest in the little white shroud in the little white casket. We were following on until the dawning of that beautiful morning when faith shall become sight, and we shall see and hear and know what we had longed so much to know down here. My brethren and sisters, pray for me that the few days allotted to me may be even more joyous than the milestones I have passed; and, one day I hope we may have a happy reunion over there.

But there is one more phase of the subject that I wish to notice briefly—

3. Beyond the Heart's Conception

"Neither hath entered the heart of man, the things which God hath prepared for them that love him." When any condition exceeds the fondest anticipation it certainly must be most glorious, and well worth striv-

ing for. Your prayers are exceedingly helpful, but that is not enough. I want your presence, I want you to go along. It will not be far for many of you, and you will never regret it. There must be something to it or Paul would not use the same paradoxical statement in Eph. 3: 17-21: "That ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." And his benediction upon his Ephesian brethren is mine upon you, my dearly beloved: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Eaton, Ohio.

Tell the World

BY PIUS GIBBLE

BENITO MUSSOLINI has said: "Eternal peace is absurd and impossible." Well, who said it wasn't? The people, however, are not yet convinced. When they are, blood will flow from old scars; boys will march to a futile death; mothers will mourn; wives will weep; and civilization may be lost in the fray. The people, however, still have hope. They are still willing to be persuaded that peace is the shortest, the easiest, and most honorable way. It is our duty to start this education now. Let us call on all patriotic men who hate bloodshed and death to help us fight for peace. We shall not fight with swords, nor cannon, nor machine guns, nor gas, nor bayonets, nor tanks, nor barbed wire, nor secret schemes; we shall fight with the spoken and printed word. We must cover the world with peace propaganda and Christian teachings of love and brotherhood—our weapons must be the truth echoed and re-echoed into the ears of millions. We must all help. We must start at home.

If you would like to keep the world out of war, and that is the only way you can keep America out of war—for when war breaks out there will be no neutrals, then join us. Whenever any one tells you that world catastrophe is in the offing, point to his wife, his children, his mother, his friends, his country, his home, his sweetheart, his hopes—point to the future, and tell him that *war is absurd and impossible!* Say it with sincerity, for war is already absurd and with an aroused public opinion it will soon be outlawed and impossible.

Astoria, Ill.

Conference Land

BY CLEMENT BONTRAGER

II. "The Book of Heaven"

When President Jefferson, in 1804, sent Captains Lewis and Clark on an expedition into the northwest, he little dreamed of the desire for better things they would arouse in the red men of that territory.

Facts seem to be fairly well established that in about 1831 or 1832 a group of Indian chiefs, possibly Nez Perces, journeyed the long distance to St. Louis and "petitioned William Clark to have sent among them white men who would tell the Indians of their God and the Book he had given them. They reminded Clark that their fathers had heard of the white man's God through him and Captain Lewis."

This was a hazardous journey. Some of the rugged chieftains died on the long trek. The survivors were royally treated when they arrived, and shown every courtesy. After wintering at St. Louis there was only one survivor. Before starting for the northwest again he made an eloquent address in which he told of the object of the journey, the dead companions who would not return with him, and that now, at last, he was returning without the Book.

Although the Indians failed to get their "White Men's Book of Heaven," news of the affair aroused great interest in missionary work among the Indians, and was a direct cause of so many going west as missionaries the next few years. Among those to go was Jason Lee. His destination was Oregon. On July 27, 1834, he conducted the first religious service ever conducted in Idaho at Fort Hall, not so far from where Pocatello now is. This service was attended by his own traveling companions, some fur trappers, a company of Indians and half-breeds. Jason Lee, the missionary, might well be called the Patron Saint of Oregon.

In 1835, Rev. Marcus Whitman, also a physician, went as far west as to an Indian rendezvous, located in what possibly is now some place in Wyoming. There he met a band of Indians. Seeing their desire for religious instruction he returned east to enlist others as missionaries. He felt that women missionaries were needed as well as men, so he tried to get married people. Taking his own advice, he married.

One hundred one years ago, in the spring of 1836, two young married couples started out for the northwest. They were Dr. and Mrs. Whitman, and Rev. and Mrs. Spaulding. Near the Great Divide they met, on July 4, the Indians who were anxiously awaiting the coming of their teachers. "The Indian women were not content until they had saluted with kisses Mrs. Whitman and Mrs. Spaulding, the first white women they had ever seen." The Indians were sorely disappointed in the fact that the missionaries had to go on to Fort Vancouver, on the Columbia, before proceeding to the Nez Perce country. One Indian wanted to go along and remain with them while at Vancouver. One ponders in reverent awe as he thinks of this intense desire for the things of God on the part of these red men. How different some subsequent history might have been had white men always been true to the God they claimed to represent. Before Christmas of 1836 the missionaries were settled: the Spauldings at Lapwai (in what is now Idaho) and the Whitmans near Walla Walla, Washington.

Weiser, Idaho.

HOME AND FAMILY

Civic Righteousness

BY O. P. THOMAS

By civic righteousness is meant
Clean living by God's plan;
A right relationship with him,
And love, goodwill to man.

A man was walking down the street
With an unsteady gait;
Strong drink had robbed him of his strength
And brought him his sad fate.

And after came his little boy,
A lad of tender years;
That youth should follow in his steps,
Bedimmed my eyes with tears.

But thousands tread this sinful way,
And thousands more do follow;
In sin and ruin deep they plunge
To meet a sad tomorrow.

Each drunkard was one time a child
In pure simplicity;
Shall youth be led to such a life,
And such a misery?

Christ blessed the little ones who came,
And on them laid his hands;
Must hearts so innocent and pure
Be bound by sin's demands?

When righteous rulers make the law,
Evil will then be purged;
The dens of vice will be destroyed,
And Christian action urged.

Oh, that our youths' environment
Be wholesome, chaste and pure,
That joy and peace and piety
Forever may endure.

Spiesville, Pa.

The Small Town Mayor Speaks Out

BY H. H. HELMAN

JOHN WILLIAMS was not the same man he had been nearly ten years ago. No, not by many a jugful. No person was more conscious of that difference than John himself, as he stood before the Commercial Club of Townville, as the speaker on the occasion of its annual banquet. The fact is, John had difficulty choking down his emotion as he sat at the table trying to enjoy the banquet meal being served by the ladies of the church.

If you had overheard some of the conversation that took place in the kitchen, as the ladies were preparing and serving the banquet meal, you would have gathered a pretty thorough understanding of what kind of a man the former John Williams had been.

Said Mrs. Sim Thompson: "I'll never forget when their first child was born. Mrs. Williams sent for me to come and there lay John on the sofa in the living room, too drunk to know fully what was going on, but sober enough to say, 'Come in, Sue, come right on in.' It wasn't until the next day that he recognized that he was the father of a fine boy. I felt sorry for the little tike, being born into a home with a drunkard father. But law, look what a successful young man he became in spite of—"

"Not *in spite of,* Sue; but, *because of,*" interrupted Mrs. Nan McCoon, the long-time leader of the temperance movement in Townville and much surrounding territory. "Remember that prohibition came just as Roland entered high school. The Eighteenth Amendment saved that boy from following in the footsteps of his father."

"Not only Roland, but the other boys as well." This from Grandma Dell Jones, who saw her own son lowered into a drunkard's grave just one year before the "noble experiment" went into effect.

"It saved more than John Williams' boys, ladies. We'll never know how many Townville boys might have been drunkards," continued Nan McCoon.

"I'm not worrying about the *might-have-beens,* Nan. I'm worried about the *might-bes.* With the stuff being sold right here in our restaurants, who knows how many of our boys are already on the way to a drunkard's life," offered Mrs. Joe Pierce, who held in her own heart the secret that her own boy, just eighteen, had returned home drunk but the week before.

At this juncture there was a sudden applause in the dining room, and the ladies peeked out to see John Williams rising to his feet, ready to address the citizens of Townville.

The mayor was noticeably nervous. He fidgited and twitched, hemmed and halted. Finally his tongue found words.

"Gentlemen," he said, "citizens of the village of Townville. You have asked John Williams to speak to you this evening. You do me great honor, as you also did when you chose me to be your mayor.

"I shall speak as John Williams, a citizen of Townville. Not as John Williams the Mayor. There is scarcely a man here who doesn't know my life history."

He paused to get composure. The banqueting citizens looked at each other knowingly. There was a felt silence. The man continued:

"You will pardon if I talk about John Williams, while I speak, between the lines, of something equally interesting to you all and to myself.

"The humble John Williams standing before you

now is not the John Williams many of you always knew. If the man that is, were the man that was, you would not have invited me to speak on this occasion. Nor would he have spoken, if invited.

"I have not forgotten the days I have just recalled to your memory. I never shall. The Bible says, 'The memory of the just is blessed.' In my case, 'The memory of the *unjust* is blessed,' since it helps one to be thankful, upright and useful."

The audience was considerably ill at ease, over the trend of the mayor's address. The listeners seemed to feel that his references to his past were unnecessary. They had not yet comprehended the between-the-lines part of his talk. They were apprehensive and curious.

"In the first place," continued the mayor, "you will recall that I live in the same home my family occupied many years ago. The same home and yet not the same home. Yes, both the home and the owner have been remodeled, or better, *reconstructed*. I have a very vivid memory of the day we moved from that home. It was the most sobering experience of my life up to that time. I remember, Frank Strout," Williams was now addressing the silver-haired banker sitting a few chairs to his left, "the day you told me you must foreclose the mortgage on us. I never told Carrie—not until the day we were to move out. I hadn't the heart to tell her. What a wife she was, and is, gentlemen! How brave she was, though miserably unhappy. And let me add, she is a very happy matron of that little home of ours now."

There was a quiver in John Williams' voice, and a hushed silence over the room, extending even to the eavesdroppers in the kitchen, for they loved Carrie Williams.

"Do you remember, gentlemen, that on the day we moved from our then dilapidated home, national prohibition went into effect? Of course you would not remember it as I do. It is a fact. Those two things sobered John Williams, figuratively and actually. When I carried out the last bit of belongings from that little home, I resolved, God helping me, I would move back into it some day. God helped me. Prohibition helped me. You good citizens helped me. The church, whose ladies are serving this meal, helped me. From the next Sunday following the beginning of prohibition, I took my family and began the habit of regular attendance at Sunday school and church. The day came when we moved back. Not a sobering day, but a happy day. Our cup of joy was running over. It is still full. Do you remember, Frank," again addressing the banker, "the day I came in and said I wanted to buy back the property? I remembered how surprised you were when I laid down one thousand dollars in cash to bind the purchase."

Turning again to his eager listeners, he continued: "Thirteen years of prohibition, gentlemen, and of sobriety, enabled your humble speaker to move back *home*."

Then John Williams entered into a discussion of the value of good homes to a community, and continued by pointing out factors that make for good citizenship, concluding with regrets for the repeal of prohibition.

"The saloon, in all its vicious elements, is back with us," he concluded. "We are in the process of making drunkards again. We have no so-called saloons in our village. I am proud of that. But intoxicants are sold over our counters. *The habit of drinking is being formed in Townville*. If liquor does to a single boy, from one of our homes, what it did for me, it will be a price too great for the paltry profits we get from it. As your mayor, I would like to see our little village bone dry."

John Williams had unburdened his very soul to his fellow citizens of Townville. Many and varied were the comments passed from man to man after the banquet. Pastor Burgess said it was the best sermon ever preached in Townville. Pete Cory pronounced it the best lesson ever taught there, speaking as the teacher of the Men's Brotherhood, in the Sunday school. Not one man criticized the mayor.

Mayor John Williams went home that evening feeling relieved. He had given his testimony, one that came straight from the heart. But before he retired the mayor had two callers, two business men. They were the sole purveyors of intoxicants in the village. Clasping his hand, these men assured him that no more liquor would be sold over their counters.

John Williams' heart was over full. He was sincerely a temperance man, not for his own sake, but for the sake of those drink could destroy.

An idea came to him that night, which he disclosed only to his wife. Not until four new signs appeared, one at each entrance to the village, did his friends discover what it was. Each sign read:

THE MAYOR OF TOWNVILLE
WELCOMES YOU TO A DRY
TOWN. TRADE HERE, LEAVE
SOBER AND SAVE DOLLARS.

New Carlisle, Ohio.

The God My Mother Had

BY E. E. BARNHART

Oh, there are gods of wood and gold
The god of self and gods untold;
But none of these can help my soul
When storms arise and billows roll;
When life is perilous and the going's bad,
I want the God my mother had.

Glendale, Ariz.

OUR MISSION WORK



Reader's left: Bura village headman. His name or title is Bulama. He is responsible for collecting taxes in his villages, settling disputes, and acting as adviser. Reader's right: Sambu, an influential Bura man from a neighboring village.



On the Other End *of the* Mission Dollar

BY D. W. BITTINGER

THE chief of one of our larger villages had become quite interested in the Christian message. Always when your missionaries went to his village for services, he came out quickly, crawled upon the saluting rock under the central village tree, and sent his voice ringing up and down the ravines and valleys of the village in a piercing cry, "Prayers! Prayers! Come out, old and young, man and maid." And they came, sometimes several hundred of them.

About twice a week he would come down to the mission homes to salute. All morning long he wished to sit with the missionaries in discussions. At several special church days he was there with almost his entire village.

After about a year he said very earnestly, one day: "I have now learned some things about the new road and I want to follow it." Of course we were delighted and hopeful and encouraged him in his desires. Still later he amplified his desires and reasons. "I am ready now to become a follower. I am eager to become a good Christian. As I sit in my hut and hear your motorcycle go by on the road above here I am astonished at the speed with which it putt-putts along. I think about what pleasure I could get from such a machine and what an envy I could create throughout this whole country. I want to become a child of God so that he will love me as much as he loves you, and so that he will give me a motorcycle and many other of these nice things that you have. How long will it be, do you think, after I have become a Christian until I can expect a mtorcycle from heaven?"

The missionary dollar spent with as much care as your missionaries knew how to spend it, had seemingly not had the hoped for effect on this dear gentleman. We sat down to give that a few good thinks.

In another village near by another old man evinced interest in the new philosophy. He also came to church and to the mission homes to salute. One day he said: "I am too old to learn the new way, but all my children I want to place in your hands. I am no more their father, you are. You are also my father although my years are three times yours. You bring up these children in the new way and perhaps I can see my salvation through them."

Before we left for furlough we worked late at night packing supplies left for the last minute. But before day, about four oclock in the morning, we heard some one under our bedroom window, and when we went out it was this good old man, sitting on the ground, his head between his knees and his blanket pulled up to cover his entire body. From between the ragged edges of the blanket he spoke in a husky voice: "I have thought much of this new way. I have seen you take the young men down into the water for baptism and I too have wanted to go. Now you are going away and I have come to ask you again about it. I have several wives. They have been my wives when I was sick and when I was well. They have cooked my food and hoed my farms. They have given me children. I can not now drive them away when they are old. I can not tell you what to do, you must tell me. You are going away now. I shall never see you again. When you come back I shall be dead. I have come before break of day to shed tears at your going, my father. I am an old man and may not shed my tears in the presence of the many younger people who will come soon to say their good-bys to you. So I sit by your window and weep alone. You go back and rest; I shall weep until daybreak and then go."

Needless to say your missionaries left Africa with strings that pulled backward was well as forward.

It was your mission dollar that made possible the contact with these two good men. In each case it was further contact that was necessary to clear up the way.

God has spared them both. One has now been baptized and the other, I think, has given up most of his hopes for a motorcycle and is thinking of other aspects of the way.

The mission treasurer sees the dollars come and go. These two examples illustrate some of the work they are instrumental in doing. He believes they are well spent, and worth, to you, the sacrifices you make in sharing them with these folks so far away.

The light beaming from one old man's face as he comes out of the baptismal pool, water running off his beard and holy happiness in the sparkle of his eye, is worth a good many dollars—if one can measure it that way.

Garkida, Africa.



Big Sister Chao and one of the children she cared for

Rich in Things of the Spirit

BY OLIVIA D. IKENBERRY

A COUNTRY village bride, on her visit to her father's home after her wedding, found two foreigners living in the courtyard. Every day they told people about Jesus. She heard the villagers grumbling: "Trouble will surely come to them for entertaining foreign devils."

The bride pondered these things, attended further classes, and learned all she could. When thirty-five, she was baptized.

Her first grandchild was a beautiful little girl, whom the villagers ignored because it was a girl. Soon strange tales began to circulate about the village that the grandmother bathed the baby every day and that she would kill the child.

But in spite of all that was reported, the girl child grew and flourished. The time came when all properly cared for girls had their feet bound to make the lily feet. Only girls having tiny feet made good marriages. Would you believe it, that grandmother would not allow the child's feet to be bound? That was what came of associating with foreign devils!

Family fortunes changed. Money was scarce. When one of the foreigners asked the grandmother, to whom she gave the name Big Sister Chao, to take care of her little ones, she consented. When they went to the capital of the province to live, she went along and stayed with them for nine years.

After that family left, times became harder. She took her troubles to Jesus. One night she dreamed a dream. A big, black gate opened up and inside was light and happiness. Pondering on her dream, she was sent by one of her friends to the home of a foreigner who had three little ones to care for. As she reached their gate, lo! it was the gate of her dreams!

A year or two later a wee baby girl came to the foreigner's home. When she was a little over a year old the mother became ill. For nine months Big Sister Chao cared entirely for this baby and kept her in excellent health. This was not an easy task, for Big Sister Chao was over sixty years old.

One day as the mother stepped into the room where her baby lay she heard these Chinese words on the lips of the faithful caretaker:

"Jesus, my Savior, give baby food, give baby clothing, help baby be a good girl."

Big Sister Chao is an illiterate Chinese woman, but those who live with her know that Christianity has given her an abundant life.

Ping Ting Chow, China.

What to Pray For

BY GERALDINE ELLER

Week of May 22-29

MISSIONS in America, west of the Mississippi. "Why," you ask, "should there need to be missions in America?" Let one home missionary describe his territory to you. "On the north and west we have the beautifully wooded Cascades, with little communities tacked away in the valleys, too small to support a church and too far over winding roads for the people to attend the city churches. . . . We have also the irrigated land where the "desert is made to blossom as a rose," yielding millions of dollars' worth of produce. We have missions here because most of the population must necessarily live in rural communities. . . . There is land mostly covered by sagebrush, where the rattlesnakes and coyotes are still holding sway, but mission boards look forward to the day when the dam

will be finished. As this is farmed, another opportunity will be presented to spread the gospel. . . . Then there is the grain land where there is very little rainfall, but enough to grow wheat. Here each man must have from 100 to 1,000 acres and thus homes are far apart."

Multiply this specific location by the number of districts from the Mississippi to the Pacific Ocean and you have the challenge of home missions in the west. Pray for the leaders who are making every sacrifice that they may stay and serve in this area. Pray for the boards that their disposition of the small amounts of money and the lives of the field men, that they have to invest, may be done wisely and well. Pray for the General Mission Board as it allocates the funds, that the highest and best interests of the greatest number may be served. Let us pray for ourselves that our hearts may be opened and our spirits respond to the call to serve Christ whether by living in the area or by proxy in giving to those who do serve here. Pray that we may daily in our lives demonstrate Christ to the community.

Spare us ever again the heartbreak that came in Seattle. A fine young Chinese man was sent here to study, because he was the eldest son, and would on the death of his father become the head of the family, responsible for the business, the home, and the younger brothers and their wives and children. Knowing him to be a member of a Protestant church in China, we invited him to our Brethren services. "No, thank you," he politely said. "Before I came to America I was a Christian, but I see most of the folks over here get ahead pretty well and get along by just being members." Oh, the shame of it! Let us pray for ourselves that we may all be home missioners. May we do home mission work in western America, with our *lives,* our time, our talent and our money. *Prayer* is our stay and shield.

Wenatchee, Wash.

Monthly Financial Statement

During the month of April contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $6,510.98. The total received for the year beginning March 1, 1937 was $13,173.23, detail as follows:

	Receipts for April	Total receipts since 3-1-37
World Wide Missions	$ 969.48	$ 1,966.57
Women's Work Project	327.25	790.88
Home Missions	116.15	322.75
Foreign Missions	69.14	251.69
Junior League Project	7.51	204.47
Intermediate Project		7.00
India Mission	86.72	136.04
India Boarding School	20.00	33.57
India Share Plan	87.75	169.00
India Missionary Supports	683.20	1,505.10
China Mission	60.59 Dr.	65.87
China Native Worker	7.55	7.55
China Share Plan	16.25	41.25
China Missionary Supports	446.02	1,013.76
South China Mission		6.00
Africa Missionary Supports	867.59	1,058.50
Africa Mission	263.25	486.64
Africa Share Plan	74.20	132.45
Africa Leper	10.00	50.00
Conference Budget Undesignated	533.45	2,309.23
Conference Budget Designated for—		
Board of Christian Education	1,765.60	2,204.93
Bethany Biblical Seminary (at Elgin)	85.16	164.66
Bethany Biblical Seminary (at Chicago)	13.00	95.00
General Education Board	82.26	87.11
Conference Budget Share Plan		33.57
Youth Serves	40.04	29.64
Total Budget items	$ 6,510.98	$13,173.23
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	248.55	248.55
Special Peace Fund	14.23	183.67
Men's Work Project	28.00	37.61
	$ 6,801.76	$13,665.06

The following shows the condition of General Mission Board foreign and home mission finances on April 30, 1937:

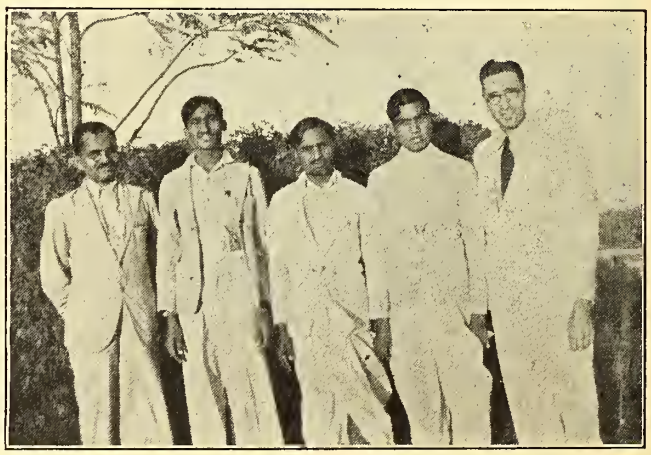
Income since March 1, 1937	$15,916.37
Income same period last year	11,032.42
Expense since March 1, 1937	28,091.56
Expense same period last year	24,232.53
Mission deficit April 30, 1937	.49
Mission surplus March 31, 1937	9,288.35
Decrease in surplus April 30, 1937	9,288.84

News From Anklesvar, India

BY MABEL W. MOOMAW

The Ten Commandments of Sportsmanship Passed On

In Our Young People a few months ago were printed the Ten Commandments of Sportsmanship by Bob Tully. At the Vocational Training School these Ten Commandments



This is the committee representing the staff and students of the Normal Training School at Anklesvar. Members of this committee plan the young people's programs that are given every Sunday afternoon. I. W. Moomaw to the right; P. G. Bhagat to the extreme left.

were translated into Gujarati and one of the students printed them on a large poster. This poster is one of several that hangs in the school library. A little later these ten statements were published in a Gujarati magazine, also in an English magazine published in India. In this way many young men of India are partners with the readers of Our Young People in striving to maintain a high standard of sportsmanship in their school and interschool games.

(Continued on Page 20)

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Our Lord

"Who gave himself for our sins, that he might deliver us out of this present evil world"

Monday: Gal. 1: 1-5

This salutation does more than name the writer and send greetings to the readers; it is a sentence summary of the entire letter. "Paul, an apostle, not from men, neither through man"—a defense of his apostolic authority; "Our Lord Jesus Christ, who gave himself for our sins"—justification by faith; "that he might deliver us out of this present evil world"—the Christian life of victory. These are the subjects of the letters, but behind them all stands "Our Lord." He is the real subject of all Paul's writing. This one "who was delivered up for our trespasses and was raised for our justification" is the channel through which we receive the grace and peace of God. He laid down his life freely for our sins. We or the Galatians are not saved by the things we do, the ritual we observe, but by the atoning death of our Lord.

We praise thee, our Lord, for thy love and grace to us in Jesus Christ. Amen.

Fickleness

"I marvel that ye are so quickly removing from him that called you in the grace of Christ"

Tuesday: Gal. 1: 6-10

In place of the usual thanksgiving Paul has here a severe rebuke. He is astonished at the suddenness with which the Galatians have turned and followed the false teachers. They had yielded so easily to the Judaizing doctrine and shown their instability. Have you noticed how easy it is to be blown about by every wind of doctrine? Can a fluent persuasive speaker make you change your mind?

How much effort have we made to root and ground ourselves in the faith? If we do not know clearly what we believe and why we believe it any clever speaker or writer representing any one of the many isms of our day will be likely to lead us astray. A thorough knowledge of Christian truth and the teachings of the church is the best security against fickleness. Stable maturity should be the goal of every Christian.

Lord, increase our knowledge and strengthen our faith that we may be mature disciples. Amen.

Contemplation

"I went away into Arabia"

Wednesday: Gal. 1: 11-17

Paul tells us here what Luke in the Acts does not mention. After his dramatic conversion Paul went to Arabia for approximately three years. He needed time to think over the tremendous change that had come into his life and to learn the will of the Spirit. Everyone of us needs more time for contemplation and meditation. Only as one withdraws from the conflict and haste of our life can he see things in proper perspective, and only in quiet solitude will he find God.

Do you have a daily quiet time? Have you heard the still small voice recently? Do we know the strength and peace that comes from quiet meditation? Does my attitude in the Lord's house promote quiet and contemplation? The mysteries of God await the quiet search of the one who takes time. Great souls have usually been to Arabia.

Help us, O Spirit, in times of quiet to fix our minds on the Lord and his will. Amen.

Compensation

"They glorified God in me"

Thursday: Gal. 1: 18-24

To look back upon life and know that some one thanks God that you passed his way is the greatest compensation life can give. The joy of the Judean churches was in marked contrast to the distrust of the Galatians and Paul uses it to defend his authority.

Does anyone glorify God because of you today? Has your life meant enough to even one soul that he thanks God for you? In a world of suffering and misunderstanding, deceit and distrust have you shared burdens?

The Judean churches glorified God because of the great change that had come in the life of Paul. They were so impressed by his faith and witness that they praised God. What do our fellow Christians think of us? Is our Christian life so consistent and our testimony so clear that they praise God for us and draw strength from our example? Could we honestly be taken as examples of Christian faith?

Lord, make us conscious of our influence and thoughtful of our actions because of it. Amen.

Absolute Equality

"God accepteth not man's person"

Friday: Gal. 2: 1-10

Recent events have caused us to wonder if all men are born equal and certainly not everyone has equal opportunities in this life, but before God all men are equal because "God accepteth not man's person." All about us we see decisions affected by outward appearance and political influence, but none of this can ever count with God. Before him we all stand in the same place. Even among his own the Lord plays no favorites. This should be a source of encouragement to many. Perhaps we will never belong to the world's great because we have had few advantages, but in the sight of our heavenly Father no one has any advantage over us. The only absolute equality this world will ever know is the equality before God. In his sight we all are sinners redeemed by the blood of the Lamb slain from the foundations of the world.

O God, we thank thee that thou considerest not the outward things as men do, but lookest upon the heart. Amen.

The Indwelling Christ

"Christ liveth in me"

Saturday: Gal. 2: 11-21

A vital spiritual union with Christ is a reality in which every Christian should rejoice. Through faith we are united to our Lord. "That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." This union with Christ destroys none of my personality; I still live an actual life "in the flesh," but through faith I am united to my Lord and receive new power for living, new strength to conquer in my everyday life. This One who loved me and gave himself for me is my salvation and my strength. This is the mystical element in the Christian faith.

Can I honestly say that Christ dwells in me? Is he the chief interest of my soul? Do I recognize his presence? Is he an appendage to my life or is he pre-eminent in all things? Has he given me power over temptation?

My Lord, may I trust thee more fully, love thee more perfectly and obey thee more completely. Amen.

WEEKLY QUIET HOUR

Galatians

The theme of this letter is Christian liberty. Paul is defending the gospel against the Judaizers who insisted that Christians must observe the Jewish law. This is the Christian's Magna Charta. The Galatian churches were likely those churches of central Asia Minor founded on Paul's first missionary journey. In the first two chapters the apostle defends his divine commission, in the second and third he explains the doctrine of justification by faith, and in the last two chapters discusses the Christian life.

Read Acts 13: 14—14: 28.

KINGDOM GLEANINGS

Calendar for Sunday, May 23

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Weakness of Esau.—Gen. 25: 27-34; 27: 41-45.

Christian Workers, Parables of Prayer.

B. Y. P. D., Finding Time to Live.

Intermediate, Doing Chores at Home.

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Gains for the Kingdom

Six baptized in the Lebanon church, Pa.

Seventeen baptized in the Salunga church, Pa.

Fourteen baptized in the Thomas church, Okla.

Twenty baptized in the Huntingdon church, Pa.

Eight baptized in the Three Springs church, Pa.

Eight baptized in the New Enterprise church, Pa.

Four baptized in the Independence church, Kans.

Eleven baptized in the Pleasant View church, Md.

Nine baptized in the Pleasant Plains church, Okla.

Four baptized and two received by letter in the Hartville church, Ohio.

Two baptized and two received on former baptism in the Ladoga church, Ind.

Four baptized, one reclaimed, and one received by letter in the Parkerford church, Pa.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Nevin Zook, June 13 in the Frostburg church, W. Md.

Bro. Newton D. Cosner, May 26 in the Maple Grove church, Md.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 1 in the New Haven church, Mich.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 14 in the Union Ridge church, Iowa.

Bro. S. Paul Daugherty of Augusta, W. Va., to begin May 30 in the Shady Grove church, W. Va.

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Personal Mention

Africa is not to be without representation on the Nampa Standing Committee. Elder William Beahm has been chosen to serve in that capacity.

Bro. S. Paul Daugherty, Augusta, W. Va., is available for two more evangelistic meetings this summer. The open dates are July 11 to 23 and the latter part of August.

Bro. D. J. Lichty is expected to reach America in early June, in time for the Nampa Conference. He will represent the First District of India on the Standing Committee.

Dr. W. W. Slabaugh of Bethany Biblical Seminary was an interesting if not interested caller at the Messenger offices last week. He will spend several months in summer camps and assemblies in the far northwest, going, of course, by way of the Nampa Conference.

Bro. H. P. Garner, former India missionary, is now giving pastoral service to the Silver Creek church of Northwestern Ohio. His address is changed accordingly from North Manchester, Ind., to Pioneer, Ohio. He writes: "We believe we will like it as they seem to be very fine people."

Northeastern Kansas will have Elder W. A. Kinzie at the Nampa Conference as Standing Committee delegate, with Elder Harvey Hostetler as alternate.

Bro. John H. Oxley of Bloom, Kans., will take pastoral charge of the Verdigris and Gravel Hill churches of Southeastern Kansas June 1. His new address will be Gridley, Kans.

Alternate delegates to the Nampa Standing Committee from the First District of Virginia, we have learned since last week's mention, are Elders C. E. Eller and J. W. Ikenberry.

One Standing Committee delegate to the Nampa Conference will not have far to go since he comes from Nampa itself. Elder Mark Schrock represents Idaho and Western Montana.

Bro. D. D. Harner, pastor of the church at Colorado Springs, will broadcast devotional services May 24-28, 7:15 A. M., Mountain Standard Time, over KVOR (1270), Colorado Springs, Colo.

Bro. H. C. Early, Dayton, Va., added two more to his fourscore years on May 11. He "received a good many tokens of love and interest by telegram, letter, cards and radio," all of which he appreciated. There was one which he liked specially well. It said: "We wish you more birthdays here below and endless life after the sunset." That **is** fine, isn't it? Don't you wish that for him, too?

Bro. Parker M. Filbrun and his around-the-world travel companions arrived at San Francisco May 5, and three days later, Bro. Filbrun sailed for New York by way of the Panama Canal. Brethren John D. Ellis and Calvin Bowman were to take the same route about a week later. Among the vehicles of transportation used in their 27,000 miles of travel, besides trains, boats and buses of various kinds, were the horse tonga, ox tonga, ricksha, etc.

Bro. Niels Esbensen will terminate his nine years' pastorate of the Freeport church of Northern Illinois, Sept. 1. During this period the church and Sunday-school attendance have increased about fourfold with corresponding spiritual growth. Chairman Dan Fierheller of the local ministerial board says "this has been brought about largely by the hard and consecrated work of Brother and Sister Esbensen." With great reluctance the church sees them go to another field of labor.

Chairman W. W. Slabaugh of the Board of Directors of Bethany Biblical Seminary asks us to announce that Dr. Rufus D. Bowman, pastor of the Washington City church, has accepted a call to the presidency of the seminary, thus filling the vacancy created by the resignation of Dr. D. W. Kurtz. On account of health conditions due to differences in climate Dr. Kurtz has accepted a call to the pastorate of the La Verne church of Southern California. The seminary will no doubt soon make a more formal and complete statement.

"**Brother Premchand** [P. G. Bhagat], my colleague here in the Vocational School, who interpreted for your brethren when you were here, has been appointed as a delegate to the World Missionary Conference to be held in Hanchow, China, in 1938. There were but three delegates appointed from Bombay presidency so we are thankful that this position of trust has been given to Premchand. He will act well his part." So writes Missionary I. W. Moomaw from Anklesvar, India, April 16, to Y. P. Director Leland Brubaker.

Bro. C. F. McKee, pastor of the Fort McKinley church of Southern Ohio, will speak in the Cincinnati church both morning and afternoon, Sunday, May 23. It is an all day missionary meeting. The music will be good too. Bro. E. C. Sipple invites you in behalf of the church to "come and enjoy the day with the Cincinnati Brethren."

Bro. J. Perry Prather, pastor of the West Dayton church, is heading a party for the Nampa Conference and is prepared to answer questions from persons in his section about rates, extended tours, etc. If you are interested in joining his group write him at 18 College St., Dayton, Ohio. Persons interested in traveling by bus should write Bro. C. V. Coppock, R. 2, Tippecanoe City, Ohio.

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Miscellaneous Items

Juniata College is next to have our thanks for a copy of the college bulletin, being the catalogue for 1936-1937, with announcements also for 1937-1938.

"You may use it in any way you see fit, all of it, a part of it, or you may put it in the waste basket. . . . I have had a lot of fun writing it anyhow." Very generous and gracious, but not all contributors feel that way about it.

Southern Pennsylvania will hold its annual Ministerial and Sunday-school meeting in the Carlisle church Aug. 3 to 5. Bro. H. M. Snavely, secretary of the Program Committee, wants ministers and others interested to know this now so they can make their plans accordingly. Pastors Rufus D. Bowman and James M. Moore are expected to be at this meeting.

The Music Institute scheduled for May 28-30 in the Goshen City Church of the Brethren, Goshen, Ind., includes the following sessions: Friday evening, 7:30 o'clock; Saturday afternoon and evening; and Sunday morning. The concluding session will be held at Camp Mack, Milford, Sunday evening 7:00 o'clock, C. S. T., May 30. The last session will be in the form of a public musical program rendered by the various choirs and choruses of the district. Rehearsal for this will be held on Sunday afternoon at Camp Mack 3:00 o'clock, conducted by H. Augustine Smith.

Radio addresses on the plan and purpose of the World Conference on Church, Community and State to be held at Oxford, England, July 12-26, may be heard as follows: May 27, The Church and International Peace, John Foster Dulles; June 3, The Church and the World Situation, Francis B. Sayre; June 10, Human Freedom in the Modern World, Arthur H. Compton; June 17, Church and State in Relation to Education, Henry Sloan Coffin. Broadcasts are through the courtesy of the National Broadcasting Company and the Federal Council of Churches. The time is from 6:20 to 6:30 P. M. Eastern Standard Time.

Nampa Conference Grounds. The splendid picture on page 32 of last week's Messenger was too large to permit a title or explanation. Referring to it you will note the central administration building for the Northwest Nazarene College. In it Standing Committee and the Sectional Conference will meet. Directly back of it is the college dining room where the breakfast conferences will be held. The buildings to the right and left of the dining hall are the women's and men's dormitories. The large building to the right of the administration building is the gymnasium which is to become a cafeteria. The large tent to seat 3,000 will be erected in the front of the campus or in the city park among the trees in the immediate foreground. The city lies to the right and open space for pitching of tents to the left of the picture.

"Church of the Brethren Camps, '37" is the heading for the list of camps appearing on page 2 of this Messenger. If you know of any Brethren camps not listed we are sure Bro. L. S. Brubaker, director of Young People's Work, Elgin, Ill., would be glad for whatever information you can supply.

"Glad You're Coming to Conference," writes Bro. Mark Schrock of Nampa, Idaho. And he is speaking for all of our good Brethren of the northwest. See page 21 in this issue for the official statement concerning Nampa Conference arrangements. If you are going to Conference be sure to read Bro. Schrock's article.

The North Solomon church in Portis, Kans., will have a love feast, homecoming and reunion June 5 and 6. All day meeting on Sunday. All persons who have had any connection with this congregation are invited to share in this occasion of good fellowship. Please notify Pastor S. G. Bucher, Portis, Kans., of your coming.

The Fourth National Music Camp of the Church of the Brethren will convene at Camp Mack Sunday evening, May 30 for a week's session. A. F. Brightbill of Bethany Biblical Seminary, Chicago, will be the dean of the camp. All those who are interested in music are welcome to enroll. One need not be a professional musician. Anyone who wishes to study church music and hymns is welcome. It will be a week of enjoyment of the best in fellowship and music. Each evening Dr. H. Augustine Smith will speak and direct the choirs present. On Friday evening he will direct a pageant of his own production. Dr. Smith is an international figure. He has worked and directed fine arts in every continent but Africa, and he is scheduled there in 1940 to direct a choir of 1,000 voices in the World's Sunday School Convention at Cape Town. Then at this music camp there will be present: Madame Amelia Lueck Frantz, a dramatic soprano; Dr. Beltz of Northwestern University; Professors Boyer, Halladay and Hoff, and Mr. Eugene Teeter from Manchester College; Prof. Nevin Fisher from McPherson College; Mr. Don Malon of the Lyon & Healy Music Co., Chicago will install a pipe organ for the week as a demonstration. Your church should have your musicians, your music committees, and your ministers enrolled in this camp. Enrollment fee is $7 for the week. For information write L. W. Shultz, North Manchester, Ind.

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With Our Schools

Manchester College

The Commencement exercises will be held May 28 at 9 A. M. in the gymnasium-auditorium. Bishop Francis J. McConnell will give the class address. The baccalaureate sermon will be preached by President Otho Winger on Sunday evening, May 23, in the gymnasium-auditorium. To these exercises all friends are invited.

The college has had a large attendance all year. In recent weeks, since the eight-months schools have closed, one hundred fifty public schoolteachers have enrolled. So at present there are more than eight hundred students on the campus each day. The attendance has not only been large, but the quality and spirit of the work all year have been very good.

The May Day program, May 7, was largely attended by hundreds of visitors, as well as by the large student body. The exercises were held in the new Kenapocomoco Park along Eel River. In the evening the senior class presented to the college one of the latest Hammond organs. Professor Porter Heaps of Chicago gave the opening concert to a large audience.

THE CHURCH AT WORK

MINISTRY

The Pastor's Wife

I am indebted to my home and its beautiful soul pictures for the feelings that I experience when I think of the place of the pastor's wife in the world. She receives a challenge beyond that of wifehood and motherhood! Being a pastor's wife is a tremendous responsibility, it is a hard calling, it is a beautiful reality. All of one's life must be put into the fire and tempered to the right degree in order to render the highest service. The call to be a home-builder is a beautiful one; the call to couple that bidding with service to humanity as a pastor's wife is a greater one. If we are to answer that challenge, the call to be a pastor's wife, let us educate ourselves for the task.

The study of this subject together with my home background, has opened new vistas for me. There are worlds of learning of which I had never dreamed. I want to express in words those things that I feel in my soul for a pastor's wife, because of my revelation. I will refer to the pastor's wife as "she" throughout this paper.

Let us look first at the personality of the ideal pastor's wife. She is not necessarily beautiful, but she has a beautiful soul that she has acquired by living with people. She has a healthy body, one that she has cared for in every detail. With her health she has the foundation for happiness. She can be a better sweetheart-wife, a more understanding mother, a more capable leader in her church, and a finer co-worker for her husband—because she has been ever-careful in her health habits. Her health will always be conspicuous in her mind, for she wants to be able to live abundantly for her Master and her loved ones.

She has a bubbling personality—winsome and sweet, yet deep and genuine. She has developed this personality by making wise adjustments. She knows that in the future she will be faced with many a difficult situation, that life is a series of adjustments. She tries to face the little things now, to be happy in spite of changed plans and lost dreams, in order that she will be able to adjust to the larger things that she will meet as a pastor's wife. Very closely akin to her beautiful personality lies her trait of poise. She has learned to speak with ease, to sing and play without embarrassment, to master emotional upheavals with a level head. The pastor's wife will always be an example of poise and self-control.

There are so many things for her to remember, to plan, to execute. She has no time for worry. Of course things present themselves that might give her an opportunity to worry about, but she has no time for them. If her energy and intellect and emotions are used up on worry she will not have them for all the important things. She is too wise to make a poor choice.

It is in the home that the pastor's wife displays her true qualities. She is a home builder. Her house becomes a personality, because she has breathed into it her own sweet, charming and radiant personality. With the aid of her home economics education she transforms ugly walls, bare floors and dingy corners into a harmony of color and balance. Her creative imagination forms a home where only a house existed before. The home is sweet smelling, tidy and artistic. Within these walls her husband fills his soul with food for his parishioners. Here, too, her babies are born and live—growing later into men and women.

The home demands much of her. She has a small income. She must be a wise spender of money. She takes the money and time that is given to her and uses it to meet every need in the best way. She can not choose expensive foods; she knows how to get the greater number of calories, the required vitamins out of the simple foods. Although the food is simple—her table is delightfully attractive. There are little surprises for her husband and the children. There is no coaxing necessary to get the little one to eat. They love to eat at that beautiful table. Then, too, they have helped to prepare the meal—why shouldn't they want to eat it? Mother not only lives her budget of time, she is instilling in the minds of her little ones the beauty of that plan—she is even helping them to learn the value of time and money.

The pastor's wife has the unique opportunity of living and working every day hand and soul with her husband. If she has vision she will be able to see his work and understand it to the fullest. She is a cheerful wife, a suitable companion for her husband. Most of all she is his pal, for she has found that she can help him most when she knows him as a pal. He does not need adverse criticism nearly as much and as often as he needs encouragement and inspiration. In fact, she can show him his poor qualities and eliminate his faults by constantly showing him the good things that he does. No husband likes a nagging wife, a jealous or an unthoughtful one. She has learned to be exceedingly wise in choosing her time for criticism. When he is weary of body and heavy of soul she helps him to find rest; when he is hungry she feeds him wholesome food in the proper quantities; when his intellect invites criticism, she matches his mood.

The pastor and his wife are a happy, congenial couple, because they have learned to do things together. They read, they talk, they play, they travel, and greatest of all they pray together. This sense of doing things together makes them able to grow in the same way, better able to help each other. Because they can talk with one another, there is nothing that they can not face. Here is a poem that expresses what a true pastor's wife should always hold uppermost in her relations with her husband:

Precaution

By Elaine Emans

"They say a wife and husband, bit by bit,
Can rear between their lives a mighty wall
So thick they can not talk with ease through it,
Nor can they see across, it stands so tall!
Its nearness frightens them, but each alone
Is powerless to tear its bulk away,
And each, dejected, wishes he had known
For such a wall, some magic thing to say.

"So let us build with master art, my dear,
A bridge of faith between your life and mine,
A bridge of tenderness, and very near
A bridge of understanding, strong and fine—
Till we have formed so many lovely ties
There never will be room for walls to rise!"

After the children arrive, she learns to adjust herself to them. She knows that they are a part of her, but that they must assume the right part. Her love for her children does not crowd out her love and affection for her husband, nor do they overshadow her work at the church. Through the guidance of the heavenly Father she is able to find a beautiful balance for all three.

Again I see her, a vital part of the church that her husband is serving. It is her church too. They are messengers of the goodwill to that church, but they are working

with the people, not driving them. This attitude of "working-with" has led her to assume a quiter rôle than is the custom. We do not see her in all the responsible places in the church. She is the power behind the organizations, rather than the head. She uses her time planning and dreaming for all the groups in the church. After her dreams are completed, she proceeds to inspire those about her with the dreams. In fact, she makes them believe that the dreams for future improvement are their very own ideas. Perhaps she will show them how to carry out those ideas; certainly she will help educate leaders that can fill the responsible positions.

Her power comes in "being" her own sweet personality. She does not need to do so much of the actual labor in the kitchen, in the Aid Society, in the other numerous gatherings. Her presence alone is the big factor. They have learned from her the pettiness of gossip. She treats each one with equal consideration as far as it is humanly possible. She knows the blessedness of silence in conversation.

People know this lady of the manse as one to whom they can bring their most intimate problems. They feel free to come to her, because she has won their confidence. Nothing given to her in confidence is passed out to anyone. Her children, least of all, are the sharers in those confidences. Because of all that she is, of all that she represents officially, she is a very lonesome soul at times. Her heart craves chums and pals—she knows she is not free to form such ties. Even with this handicap, she is probably the happiest of people, because she is doing the thing she has chosen to do—her heart is happy. Always there is the blessed companionship with her heavenly Father and her husband.—Mrs. Ralph T. Finnell.

WOMEN'S WORK

The Conference Program

The first draft for the Women's Conference Program has been made and it gives promise of a time of refreshing and inspiration for every woman who will have the happy pleasure of being present.

Beginning with Wednesday forenoon, the district officers and women of the district are requested to meet with the national officers for the discussion of plans and goals. Although this is very early in the week, it is hoped that every officer will make a diligent effort to attend.

On Wednesday afternoon there is to be a general meeting of all sectional groups. The leaders of children, youth and adults (both men and women) are to combine in a joint session. Two main subjects are to be presented: The Church Today and Ways of Unifying the Church Work. All women who have the cause of the church at heart will want to have a part in the program of this hour.

Wednesday evening will prove a treat to the women. The service will be inspirational. The theme is: Dedicated Homes.

The forenoon of Thursday will be devoted to business and to the presentation of helpful literature. The mission study program for the coming year will also be announced in a manner that will make each woman determine to help her church to become more missionary minded.

Again on Thursday afternoon, as on the previous day, the women are to meet in a united session with the men. The United Christian Adult Movement is to be the theme of this discussion.

Since the church more and more is coming to realize that the adults—the men, the women and the young people—need to unite more fully in the total program of the church, it is urged that every woman attend these joint sessions. These united services are as truly meant for the women as they are for the men, and the women will receive as much benefit from them as will the men.

On Saturday afternoon the women and the men will again unite for the two hours, or from 2 to 4, in a service of witnessing and testimony. The theme is based on Acts 1: 8. Each speaker will bring a warm, throbbing testimony of the power and inspiration of God in his life and work.

It is our prayer that every woman who attends the Conference shall return home with the consciousness that she met God in every service.

PEACE

Youth Needs to Be Taught About Peace

Recently I had a chance to observe a small group of university students—with a few faculty members present—under emotional pressure. A young Scotchman, very likable and evidently sincere, was telling them about the war in Spain. With quiet assurance at first he told of the causes underlying the struggle, the poor training of the Loyalist soldiers, the Italian and German conscripts and the meaning of it all.

As he went on there was something familiar about the burden of his thought. Change a few words—Spain to Belgium, Fascism to German Imperialism, etc., and the date 1937 to 1918, and it is essentially what we were told a short generation ago. "But this is different!" the ardent crusader explained. So we were told then. There was a painful similarity—even to the fooling of eager youth.

Even some of the professors warmed to the cause as the eloquent Scot told us that the future of British democracy will be settled on Spanish soil. He is so "much of a pacifist" that he left his country to get behind a machine gun to destroy war and fascism. How very much like "the war to end war."

The spirit of adventure just as fine, but the method, the same old folly. Youth does not know that. Youth must be taught.—Dan West.

CHILDREN'S DEPARTMENT

Examination for a Primary Teacher

1. Do you know the names of all the children in your group?

2. Have you visited the homes of all your pupils during the past year?

3. Do your children like to come to church school?

4. Do you know what is meant by "experience-centered teaching"?

5. Can you state three laws of learning? How are these laws of learning related to your teaching?

6. What activities have you used during the last month with your group?

7. What per cent of workers' conferences in your church school have you attended during the past year?

8. How many books pertaining to your work have you read in the last six months?

9. What periodical for teachers do you consult regularly?

10. By what criteria do you select the songs you use with your department?

11. Do the children know for what their offerings are used?

12. Can you tell a story well?

13. What is the title of the unit of study you are now using?

14. When did you last attend an institute for children's workers?

15. Do you spend an hour each week in preparation for your session with the children? (That's really too little!)

16. Are you regular and punctual in attendance?

17. Do you know what you are trying to do as a teacher? What general objectives do you have in mind? What are the specific objectives of your present unit of study?

18. Do you enjoy your work with children?

19. How can you become a better teacher?

20. Will you try?

Can you pass this examination? Well, don't tell anybody if you didn't. After all, the most important question is No. 20. If you can answer that affirmatively, you will probably wish to get better acquainted with some of the following literature which may help you.

1. Your Bible.
2. Smither: Teaching Primaries in the Church School.
3. Whitley: A Study of the Primary Child.
4. Lewis: The Primary Church School.
5. McLester: Our Pupils and How They Learn.
6. Carrier: How Shall I Learn to Teach Religion?
7. Munkres: Which Way for Our Children?

Of course, the Elgin Library is ready to serve you.—Mary Grace Martin.

YOUNG PEOPLE

Only Three More!

Three more what? Why only three more weeks till time for the Nampa Annual Conference. What difference does that make to us? We are too far away and it costs too much to get there. . . . It might make all the difference in the world for your local B. Y. P. D. Of course, to get the benefit of the meeting they would need to be represented there. Have you noticed the program planned for the young people? It is suggestive, helpful and inspiring. Why not do something about it? Don't say, "It can't be done." The greater the task the greater the challenge. The people of the northwest are coming in trucks, autos, busses and on trains. Perhaps a few of you can go together and help pay the expenses of driving a car. Maybe a few dollars would make it possible for your group to have a delegate there. There are a lot of ways to get this thing done. We hope you will take it seriously and really do things to be there or to have your group represented. ON TO NAMPA!

INTERMEDIATES

Intermediates at Nampa Conference

Plans have been made for both the intermediates and their leaders at our coming Annual Conference at Nampa. A special study group for leaders, meeting Wednesday evening and Thursday morning under the able leadership of Raymond R. Peters, will be most helpful to all who take part in it. If you are leading intermediates now, or if you plan to in the future, you ought to be present at this planning group. Three breakfast conferences with emphasis on worship, play and work in the church for our intermediates will give many specific and definite suggestions for local leaders. On Thursday and Friday afternoons recreational periods have been planned for the intermediates themselves. These periods will be full of good things and will you not pass this information on to your groups so that they will know that they have something to look forward to? For your convenience the detailed program follows:

Wednesday evening, 6:30-9:00, Planning group. You and Your Intermediates, Raymond R. Peters.
Thursday morning, 8:00-12:00, Planning group.
Thursday afternoon, 3:00, Recreation for Intermediate Boys and Girls, Herman B. Landis and Glenn Harmon, leaders.
Friday morning, 7:00-8:00, Breakfast Conference for Leaders. Intermediates at Worship, Rachel M. Zigler.
Friday afternoon, 3:00, Recreational Period for Intermediate Boys and Girls, Herman B. Landis and Glenn Harmon, leaders.
Saturday morning, 7:00-8:00, Breakfast Conference for Leaders, Intermediates at Play, Herman B. Landis.
Monday morning, 7:00-8:00, Breakfast Conference for Leaders. Intermediates at Work in the Church, Raymond R. Peters.

CHRISTIAN WORKERS' TOPIC

Parables Concerning the Lost

Sunday, June 6

Luke 15

I. The Lost Sheep (Luke 15: 3-7).

Some souls are lost by reason of their own carelessness and indifference.
Rescued by the help of the shepherd.
Joyful reception.

II. The Lost Coin (Luke 15: 8-10).

Some souls are lost by reason of another's neglect.
Found through diligent effort of friends and neighbors.
Rejoicing over a sinner that repents.

III. The Lost Boy (Luke 15: 11-32).

Lost by reason of one's deliberate purpose.
Came to himself through meditation and common sense.
Received with open arms by the father.
Restored.

News From Anklesvar, India

(Continued From Page 14)

The World's Day of Prayer

We have just received letters from friends in the homeland telling of the observation of the World's Day of Prayer, asking if the day was observed by the Christian people here. This special day was observed in our Christian community at Anklesvar as well as in many Christian communities throughout India. At seven o'clock in the morning students and many from rural homes came to the church for a united prayer service. In the afternoon the Christian women met together for prayer. Two Hindu women friends called at our home while the prayer service was being conducted on our veranda. They were told of our purpose of meeting, and they too sat with bowed heads while prayer was offered for the kingdom of God throughout the world. The women's meeting was not large. When they were informed of the service some said: "We would be glad to come but we must go to the fields to work." (It was the busy cotton picking season.) So many of our Christian mothers toiled in the fields and could not attend the planned services but we believe that some of these devoted followers, as they toiled in the fields, were among the large number who silently prayed for his kingdom on this World's Day of Prayer.

Anklesvar, India.

CORRESPONDENCE

GLAD YOUR'RE COMING TO THE CONFERENCE!

This article, prepared by Bro. Mark Schrock and approved by Bro. A. R. Fike of the Committee of Arrangements and E. W. Rising of Nampa, is the official statement regarding accommodations at Nampa Annual Conference.—Ed.

To make your planning for the trip to the Nampa Conference a bit easier, we offer the following information and suggestions:

First, if you are equipped with a trailer house, or a tent and camping equipment, we suggest that you bring them along. The City of Nampa is making the east half of the beautiful Kurtz Park available for tents; and trailer houses will be located on grounds adjacent. Much of this is within 500 feet of where the large tent will be located. Ample drinking and toilet facilities will be provided within easy reach of all. Electric lights will be strung over this area for proper lighting. For these camping sites and facilities, a small charge of 25c per day is made. Those locating in this section will be near all of the Conference meetings and also very near the eating places established on the grounds. Other camping grounds near by will be free. If you prefer to prepare your own meals, you should bring your own camp stove or cooking facilities. You will also need to bring your own utensils and dishes, as well as your bedding.

Tourist parks are located at various edges of the city, and will be able to care for a limited number. Here you will be able to find a variety of prices and accommodations. Single cabins with double beds, and with cooking facilities, range in price from 75c per day to $2.50, depending upon the newness of the equipment, quality of beds, and whether you want private or community bath or toilet facilities. Extra cots can be added for an extra person at about 50c per night. Larger cabins with room for four people range in price from $1.50 to $5.00 per day. Most of the tourist park operators prefer not to reserve their cabins without the occupants having seen the cabins, due to the large variety of accommodations. Besides the four or five tourist camps near Nampa, others are located near Caldwell about nine miles west, and several between Nampa and Boise, about twenty miles east. For these cabins, you should bring your own linens and blankets, as well as cooking utensils and dishes. Some places will furnish bedding for an extra fee of about 25c per bed per night. Others have no bedding to rent.

The college dormitories are available for Board members and Standing Committeemen; and others who need to be near the Conference. These rooms will be very moderately priced, and are the closest rooming places for the Conference. Besides the regular bathroom facilities, wash bowls and pitchers will be provided each room to hasten accommodations. One dorm will probably be used by men whose wives accompany them, and the other by men who come alone. No cooking facilities are available here, but the college dining hall near by will be in operation, and will be the place where most of the breakfast conferences will be held. Prices for a room with a double bed will be $1.00 per night, or $5.00 for the week.

Hotel rooms a little more than a mile from the Conference can be secured for from 50c to $2 per day. These can be secured only by advance reservations.

Rooms in private homes throughout the city willl be available, with prices ranging from $1.00 to $1.50 per day for two folks in a double bed, and from 50c to 75c per person for single beds.

Where a large group of people plan to come together, such as the B. Y. P. D. of Washington, by bringing your own bedding and by making special arrangements in advance with the General Committee, expenses can be cut somewhat. Churches and public buildings will be supplied with cots at $1 per week per cot. It is possible that special eating arrangements can also be made in advance, with most of the work done by the group, and expenses figured on a co-operative basis.

Meals will be served at the college dining hall and in several other places on the ground. Special dinners will be provided by women's clubs and other groups in the city. Prices per meal will range from 25c to 35c for breakfast; 35c to 50c for lunches; and 50c to 60c for dinners. Lunch counters will also be provided on grounds.

Free transportation will be provided delegates upon arrival, from the depot to Conference, and from Conference to rooming places. School busses are being provided to furnish transportation for groups going from the Conference ground to special eating places and other meetings and functions in other parts of the city.

It will be a favor to us and to yourself if you will drop us a card telling us how many will be coming in your group, when you expect to arrive, and what accommodations you will be wanting. Reservation fees equal to one day's lodging or camp site price should accompany any reservation, with a statement of date from which reservations begin. Should you not occupy the room within twenty-four hours after date reservation was to begin, we will be free to rerent same.

Correspondence for information and reservations should be addresed to "Brethren Conference Headquarters," care of the Nampa Chamber of Commerce, Nampa, Idaho.

NAMPA CONFERENCE NEWS

Have you noticed that Nampa Conference news is available for 25c! There are certainly hundreds of our people who would be glad to know they can get the nine issues of the Messenger for June and July for a quarter. Pass the word and the convenient coupon along! Others may care to send the Messengers carrying this year's Conference news to children or friends. There is a convenient coupon for this also. See announcement on page 28.—Ed.

EASTERN PENNSYLVANIA DISTRICT MEETING

The seventy-first regular District Meeting of the Eastern District of Pennsylvania was held in the White Oak congregation at Longenecker's meetinghouse on April 28 and 29, 1937.

The elders' meeting convened at 9 o'clock on Wednesday and while they were in session a spirited missionary meeting was held in the main auditorium at which time Elder D. D. Funderburg and L. A. Blickenstaff, together with local talent, brought inspiring messages.

The district meeting proper was opened at 3 o'clock on Wednesday by Elder M. J. Brougher of Greensburg, leading devotions. The outgoing officers, Elders H. K. Ober, R. W. Schlosser and Nathan Martin, received the credentials from 105 delegates, all the congregations of the district being duly represented.

At the evening session interesting reports of the various mission points were received and Elder H. K. Ober

preached a sermon on Church Government to a crowded house.

The organization of the meeting resulted in the election of Elder Rufus Bucher, Moderator; A. C. Baugher, Reading Clerk; and F. S. Carper, Writing Clerk.

Encouraging reports from Elizabethtown College and the various boards of the district were received.

The District Solicitor Treasurer, John C. Zug, reported total funds passing through his hands for both general and district work amounting to $39,397.89.

Three queries were sent to the Annual Conference.

The matter of providing a home for returned missionaries from Eastern and Southern Pennsylvania, on the campus of Elizabethtown College, was referred to the District Mission Boards of Eastern and Southern Pennsylvania.

Elders R. P. Bucher, A. C. Baugher and Michael Kurtz were elected as delegates to the Annual Conference for 1937, alternates, Nathan Martin, James Moore and Joseph Cassel.

A vote of appreciation was given to R. P. Bucher, who has served on the Home Mission Board for twenty-five consecutive years and to John C. Zug as Solicitor Treasurer for the district who has also served for the past twenty-five years.

The meetings were very largely attended. A splendid spirit of unity and brotherly love characterized every session of the conference.

The hospitality of the White Oak congregation and the spirit of fellowship was greatly enjoyed.

Elder D. D. Funderburg led our thoughts in the closing devotionals.

F. S. Carper,
Writing Clerk.

Palmyra, Pa.

SIGNS OF CHRIST'S COMING

The Word of God tells us of many conditions that will be existing in the world prior to Christ's coming. We are told of signs in the heavens, signs in the physical, social, industrial, political and religious world. We are seeing the signs today which were predicted centuries ago. How eager and anxious we should be to have our friends saved, and to be sure that we are ready for the coming event. "Behold! he cometh quickly," is written in the heavens and in the earth beneath.

The clash of arms among nations, the futile efforts to preserve peace, strife between capital and labor, the corruptness of society, the lack of spirituality in the churches, and the spread of the gospel to all corners of the earth are only a few of the signs. We feel sorry when we see the sorrow and misery that exists; then we thank God for better days ahead when conditions will be changed. Then sin will be banished, and sorrow, anguish and woe shall give place to peace and joy forevermore.

Our Master likens the days of his coming, to the days of Noah and Lot. Their hearts were engrossed with the physical and materialistic. They ate, drank, and married wives. The sins of Sodom were idleness and wine and fullness of bread; and along with these came self-sufficiency, pride, drunkenness, and the long train of evils that results when man rejects God.

The moral breakdown in society has led to immorality. Crime and lawlessness are no longer mainly found among the dissolute and hardened; but also among those of tender years. Lawyers are bribed and courts corrupted. "Judgment is turned away backward and justice standeth afar off: for truth is fallen in the street, and equity can not enter." The physical degeneracy of society is bringing forth a terrible fruitage taking thousands upon thousands into untimely graves every years.

The prophet Joel declared that in the days preceding Christ's coming the nations would prepare for war. How vividly has this been fulfilled in the past years! Just recently we received a letter from a friend saying that he with others had been sent to Washington, D. C., to implore the army officers for more ships, planes, and war materials that 2,000 men might be sure of employment for at least another year. What a waste of time, money and material! If that money could be spent on sending the gospel and in feeding and clothing the needy, what great good could be accomplished!

HE'S COMING SOON

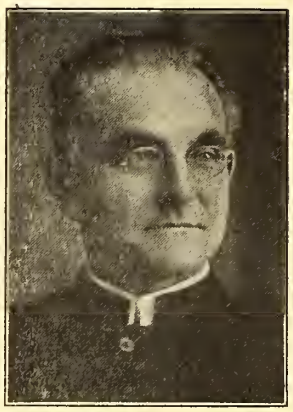
"It matters not, he's coming soon;
It may be night, it may be noon.
Oh, why should we repine, despair?
He's coming through the clouds and air.

"The stars will from the heavens fall;
The sinner then on God will call.
It may be night, it may be noon;
It matters not, he's coming."

Middlebury, Ind. Orpha Mishler.

IN MEMORIAM—ELD. LEVI WINKLEBLECK

I wish to give a brief sketch of Elder Levi Winklebleck as I knew him personally and intimately. Engaged in church work, our association ripened in a fellowship only broken by his passing, and to be reunited over there.



For the greater part of his life Bro. Winklebleck was a typical and true pioneer. His early church activities were in the vicinity of Hartford City and Bethel Center, Indiana, of which Bro. Geo. L. Studebaker, (recently deceased) wrote about in the Messenger, not so long ago. From Indiana Bro. Winklebleck came to Modesto, Calif., in the winter of 1908 and 1909. He was associated with the movement called "Church Extension by Colonization." His greatest desire was to colonize this territory with good religious families, as much as was possible. As a result of his correspondence with people in nearly every corner of the United States and Canada, the church at Empire was organized March 14, 1909, with eleven members. Some time later, Bro. D. L. Miller, in passing through this section of the country, stopped at Empire and held some meetings. Several were baptized, which was an inspiration to the church and it began to grow. By this time the membership represented seventeen states and Canada. People began coming so rapidly that each Sunday new faces were seen at the services.

Having accomplished the thing he had set out to do, Bro. Winklebleck, returned to his former home in Indiana.

A large section of land adjoining the Empire colony on the east, belonging to T. K. Beard Land Co., was opened for settlement by the extension of the irrigating project. Mr. Beard desired to locate religious and industrious people in this territory. He was well acquainted with Bro. Winklebleck and his successful work in the colonization of the Empire section. He made a trip to Indiana to per-

suade Bro. Winklebleck to do for the Waterford territory what he had done for that at Empire, which request Bro. Winklebleck complied with. So rapidly was his efforts rewarded that a group of splendid church workers was organized at Waterford in the fall of 1917.

As a tribute to our dear brother, and the result of his untiring efforts in hard work and sacrifice, physically and financially, there stand three strong churches—Empire, Waterford and Modesto.

This pioneering work began in 1908. I have seen this work grow and am confident that without the untiring effort of Bro. Winklebleck these strong and splendid churches, now established, would not be here, as other people were contemplating a settlement in the Empire section at the time he was able to secure this land for colonization by our people.

Paralysis caused Bro. Winklebleck to lie helpless for many months. He wished very much, to live and once more attend church services in the Waterford church (his last colonization project); but the Lord took him to enjoy that mansion which he so earnestly desired.

Just a few days ago, a prominent attorney of Modesto, said to me, "Our good friend Winklebleck has passed on." This attorney remarked that Bro. Winklebleck had conducted the most successful colonization work he ever knew. Bro. Winklebleck was esteemed by business men of Modesto, as well as by those of the church. He leaves a momento and heritage that will live on in the generations to come.

J. W. Deardorff.

Waterford, Calif.

A MESSAGE FROM MY BED

I am trying to write this letter while in my bed. Folks who know of my illness may wonder about my condition. About the middle of December I was taken with the flu, and instead of going to bed and resting, I tried to fight it off. By New Year I thought I was almost well, but soon there was a return of a complication of ailments which put me to bed awhile, and I had several very sick spells. For a few weeks I would improve only to have another relapse, putting me lower than before. And so the winter passed into spring, and on the night of April 7, I had a severe heart spell, and since then I have been confined to bed all the time. Mrs. Blough has gone through much the same ordeal, only most of the time she has been able to keep on her feet. Wife and the children take good care of me, there are many visitors, and the ministers offer fervent prayers for me, and have anointed me twice. But the time grows long. The time of the spring love feast is here and I can not go. For sixty years I have missed but a few feasts in our church. How I long for the tabernacle services! We crave an interest in all your prayers.

Holsopple, Pa. Jerome E. Blough.

A FEW OBSERVATIONS

I would like to give my reasons why we are having such a lack of attendance at our preaching services. My findings corroborate what Mrs. J. J. Smith mentioned in The Gospel Messenger of April 10. The important thing is contained in Solomon's words: "Train up a child in the way he should go, and when he is old, he will not depart from it."

The emphasis should be put directly upon the training, and the responsibility upon the parent or guardian to do the training. Parents should train children before they can be taught—train them to attend church services rather than to be absent from them. And as sure as it was spoken, no one thus trained can ever depart from that training. It is stamped upon his soul never to be erased.

Children are being trained first and then taught to not attend church; and the harvest is being reaped in sadness.

If children sometimes grow up to go wrong under such training what can be expected of those not trained, and more especially those who are trained to not attend church?

Riverside, Calif. L. D. Bosserman.

HELP FOR THE BLIND

For some time I have desired to write an article setting forth the opportunities, advantages and privileges that can still be enjoyed by those who, like myself, are sitting in darkness and comparative isolation, cut off from the world about them.

But hitherto circumstances have prevented me from carrying out my intentions. It was two years after I lost my sight at the age of sixty-two before I learned that all the states keep teachers in their employ who visit the homes of the blind to give adults such instruction as they desire, which they make known by sending for an enrollment blank through the state superintendent of instruction. Perhaps this will reach friends or acquaintances who are blind, but who do not know that they can still enjoy life in many ways through the agencies thus provided.

Instruction is given in reading and writing Braille, in handwork such as basket weaving and crocheting, and in piano playing, piano tuning and typewriting. The preference is to teach the two last in class groups.

By writing to the Matilda Zeigler Magazine for the Blind at Monsey, New York, or to the American Foundation for the Blind, New York City, information will be given as to who is the superintendent of your state. Thus you can obtain the alphabet in the new form of reading which is so easily read that it can be taught to the adult blind by home friends without the state teacher's aid.

The Braille system of reading is founded upon a cluster of six raised or embossed points arranged in two rows vertically. All the letters of the alphabet, the numeral signs and punctuation marks, are formed from one or more of these points. For example, the first ten letters of the alphabet are formed from the upper four of these six points, thus making a square. The upper left one of the four standing alone is "A." Add another point beneath and it is "B." Thus various arrangements of the dots provide convenient symbols for the letters of the alphabet.

There is a system in which real letters of the alphabet are printed in raised type very plainly, so that older, rougher fingers can plainly distinguish them. Only plain open letters are employed. The complex letters like "Q" and "M" are not used. "M" is formed by turning a capital "L" backward. I take the time and space to describe these forms so others will have the courage to take up the study of them. After I started there was an interruption of two years, so I was sixty-six years old before I completed the course. I have taken the pains to describe these systems so anyone who wishes to keep up with the world will be encouraged to use them.

At Anderson, Ind., is a library for the blind which furnishes the books of the Bible. It requires twenty-one books for the entire Bible. Two Gospels, or the equivalent number of pages are in each volume. I have read the New Testament, and Matthew and Mark twice. These books must be returned when read, but no postage is re-

quired for sending or for returning any book for the blind. I rejoice every day in having the opportunity to read the Word again.

Cerro Gordo, Ill. Joseph Oliver Barnhart.

PASSING OF MRS. J. M. FRANTZ

Cora Belle Johnson, daughter of Eld. Wm. and Rebecca DeBolt Johnson, was born Sept. 21, 1869, in New Salem, Pa., near Masontown, one time called Jacob's Creek.

The brothers and sisters in the Johnson family, in order of age, are: Alphaeus D., Ulysses G., John S., Cora Belle, Francis, W. L., Lucetta and Alice. All are living except Cora Belle, who is the first to depart from this earth. She answered the call April 3, 1937, aged 67 years, 6 months and 12 days. Her father, Eld. Wm. Johnson, was a most valued and highly respected preacher in the Church of the Brethren for many years.

The Johnson family moved from Pennsylvania to Baltic, Ohio, in 1875. Here Mrs. Frantz attended school. She moved with her parents to Conway Springs, Kans., in 1885. She was baptized on Thanksgiving Day, Nov. 30, 1884, in the Sugar Creek church, near Baltic, Ohio.

On Feb. 25, 1892, she was married to John M. Frantz at her parents' home in Wichita, Kans., so had been married a little over forty-five years when death came.

Three children were born to this union. An infant son died at the age of three days. Lowell M. and Russel J. Frantz, the only other children, remain.

Brother and Sister J. M. Frantz went to housekeeping in Conway Springs, and lived there until 1919, when they moved to La Verne. Here they had resided in their beautiful home until she answered the call of the angel of death.

Sister Frantz made use of her talents in several ways. She taught in Sunday school for many years and was active in other church work. She was vice president of the La Verne Aid Society for several years, and served as its president for three years. She was always highly respected for her counsel and good judgment as a leader in women's work. For eight or ten years she served as president of the Aid Society in the Kansas church, before moving to La Verne.

She was a most patient sufferer for a number of months before her decease.

Sister Frantz was a very faithful and devoted wife and mother, very industrious and capable as a home maker. Her presence and help in church work was most commendable.

She will be greatly missed in both home and church as a worker who went about her business quietly and unobtrusively. She was always a regular attendant in worship until ill health prevented.—Adapted from La Verne Leader.

A TRIBUTE TO SISTER SUSIE ROWLAND

Returning from Mt. Morris, Ill., to Hagerstown about twenty-three years ago, Sister Susie Rowland associated herself with the Hagerstown church and Sunday school. Directed to our class by Bro. A. B. Barnhart, in a short time she proved herself a strong supporter of the class by her kind words, her work and financial aid. It was always her desire that the class co-operate with the school and be subject to the church at all times. Every pastor privileged to work with Sister Susie soon learned that nowhere could a more loyal co-worker be found. It was her steadfast belief that each and every pastor was called by God through the church and she always aimed to be one of the laity of the church who held up their hands. The pastor's residence was always a second home to her and all who worked or came in close contact with Sister Susie spoke in a most appreciative way of her loyalty and faithfulness.

Quietly, unassumingly and with joy in her heart, with no race or religious prejudice in mind, she visited many in this community, making here and there a friendly call, ofttimes supplying a need. Real joy and pleasure she found in doing something to make others happy. I recall her kindness and many gifts to my father, an invalid for ten years. And I would not be true if I did not express appreciation at this time her fine spirit and mark of respect to my mother at the time of her passing.

Miss Susie proved by her life that the "inasmuch" of the Bible is the practical phase of a true Christian life and religion, and like Paul, that "God is no respecter of persons." This is one of the needs and a lesson that each and every one of us must learn.

There is no one more highly respected by the young people than is Miss Susie. The temptations of today are only different in form to the temptations yielded to in her day and age. When the young people of today made a mistake, she shielded and guarded them with words such as these: "Look at some of our older people." Her work and her life is a challenge to every member of the Sunday school and church. Recently a church official in talking, remarked that in his mind: "Sister Susie is more than a missionary."

The frost of the years has silvered her hair, the tint of youth has faded from her cheek, and the cares of life have made their marks upon her face. But, friends, as we look into her kindly eyes, hear her speak and study each fleeting smile, we see real beauty—beauty such as the sunset, when the sun seems to rest for a while on the horizon just before sinking from view and we sense the fine spirit of one of whom it can truly be said: "She has done what she could because of her love for humanity and God."

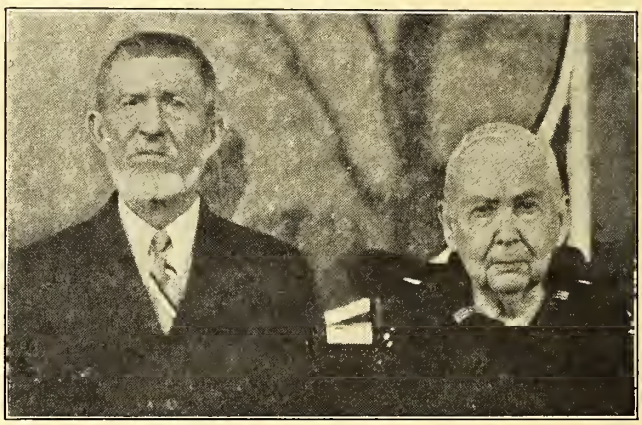
Sister Rowland left Hagerstown and is now making her home at San Mar. Our class arranged a special service in her honor which was held in the church. Representatives from the Ladies' Aid, young people, and other Sunday-school classes, and our pastor, Bro. A. M. Dixon, representing the church, contributed to the program. Sister Rowland was presented with gifts from the class and friends.

Hagerstown, Md. Gamma L. Krider.

THE HUFFMANS WED SIXTY-THREE YEARS

On April the twelfth a number of friends and relatives gathered at the home of Brother and Sister Huffman. The occasion was the eighty-sixth birthday of Sister Huffman. While there facts began to assert themselves until it was felt that a story should be written about this remarkable old couple.

They live in a large commodious farmhouse, located about four miles southeast of Warren, Ind., on the land entered from the government in 1834 hy Bro. Huffman's father. A Huffman home was estahlished on this spot in 1834, while the wild turkeys, bears and the Indians shared the wilds with them. Brother Levi was born in this home Oct. 20, 1850, and has never left these fertile acres. At the accustomed age he became extremely interested in a little girl who lived on the adjoining section. Their interests were mutual and on New Year's Eve sixty-three years ago, they were united in marriage. This



little neighbor girl was Martha Coolman, who also knew no other homes but these, one on the north side of the road and the other on the south side where she has resided with her husband these sixty-three years. They have two daughters, Mrs. Chas. Goodmiller, who with her husband share the beautiful home with the aged people. The other daughter, Mrs. Josephine Hardman, a widow, lives in Warren, Ind.

During the second year of their married life they were baptized into the Church of the Brethren by Elder Wm. Deeter. They have now been serving in the deacon's office for fifty years.

These are indeed remarkable old people. Bro. Huffman is still able to rise early in the day and attend to his chores. He has always been a lover of fine stock and still maintains a real joy in producing fat hogs and cattle. Sister Huffman says she just loves to wash dishes, which act she still continues from day to day. She says she hopes she can do it as long as she lives.

They have been readers of The Gospel Messenger since its beginning. They are eager to get it each week and can read it without the aid of glasses. In their old age they still keep up family worship daily.

In their younger years they were the stay and pillars in the old Sugar Grove church. The hospitality of their home has blessed many, especially the ministers and visiting members of the church. To visit with them is still a great inspiration. Bro. Huffman is witty and a good conversationalist, while Sister Huffman is one of those sweet, gracious aged sisters whose chief concern is the physical and spiritual welfare of all about her.

The Lord has blessed them with plenty and to spare. All through their lives they have been liberal givers to the calls of the church as well as the needs of the community. They still love to give in the name of the Lord.

May inspiration and the spirit of helpfulness continue to flow from this typical old-fashioned Dunker home. May the Lord be their Guide and stay all through the years they have yet to serve him.

The writer was one of those present at this celebration. Along in the afternoon Bro. Huffman handed him the Bible. Then all visiting and social functions ceased while the friends and relatives with this remarkable old couple sat quietly together before God, as scripture was read and prayer was offered.

Brother and Sister Huffman are living in the eighty-seventh year of their life, in the sixty-fourth year of wedded life and fiftieth year in the deacon's office; they still love the church and serve it. They are yet ardent readers of The Gospel Messenger.

May God bless and keep them in his grace.

Huntington, Ind. Roy B. Teach.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Kummerer-Shelly.—By the undersigned, Miss Mildred Shelly, of Vernfield, Pa., and Mr. Howard E. Kummerer, of Trumbauersville, Pa., at the home of the bride, April 17.—Paul M. Robinson, Ambler, Pa.

Warner-Weir.—By the undersigned, in the Ambler church, Saturday, March 20, Miss Verna K. Weir, of Horsham, Pa., daughter of Brother and Sister Robert Weir, and Mr. Alfred M. Warner of Glenside, Pa.—Paul M. Robinson, Ambler, Pa.

FALLEN ASLEEP

Anderson, Paul, born in Sweden, Sept. 2, 1876, died at his home in East Peoria, March 31, 1937. He was confirmed in the Lutheran church at the age of 12 years. Before his death he united with the Church of the Nazarene. Nov. 21, 1932 he was united in marriage with Sister Jennie Kenyon of Lowpoint. Two daughters were born to this union, one dying in infancy. He is survived by his wife and daughter Gloria. Funeral services in the Oak Grove church of the Brethren.—M. A. Whisler, Lowpoint, Ill.

Chapman, Martha Louise, daughter of Henry and Mary Jane (Byrne) Heckman, was born in Goshen, Ind., Oct. 22, 1914, and died March 18, 1937, at her home in Toledo, Ohio, where she lived for the past five years. She was united in marriage to Melville Chapman, May 31, 1930. To this union was born one daughter. She united with the Church of the Brethren Nov. 26, 1922. She leaves to mourn her loss her husband, one daughter and her father. Funeral services at the West Goshen church. Burial in West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Fahrney, Mrs. Maude M., daughter of William and Malinda McKee, was born Aug. 18, 1891, in Fleming County, Ky. Early in life she came to Preble County, Ohio. She was united in marriage to Pearl Murray in 1908. About the year 1920 she united with the Church of the Brethren at the Wheatville church and remained faithful. Nov. 30, 1927, she was united in marriage to Jesse Fahrney. After several months' illness she passed away on April 3, 1937. She leaves her husband, six children, seven grandchildren, three sisters and three brothers. Funeral services in the Gratis church by the writer assisted by Rev. Ankrum of the Progressive church. Interment in the Gratis cemetery.—Wm. M. Deaton, Eaton, Ohio.

Deeter, Sister Amanda Jane, was born June 24, 1857, in Elkhart County, and passed away April 27, 1937, aged 79 years. She died very suddenly of a heart attack. Although not in very good health for about a year, Sister Deeter seldom missed services. She is survived by five children, Vernon Cory of Syracuse, Harvey of Cromwell, Joe of Elkhart, Mrs. Chas. Cron of Syracuse, and one brother, 7 grandchildren, and 4 great-grandchildren. Funeral services were held at the Syracuse church with Bro. J. Edwin Jarboe officiating, assisted by Bro. Lee Cory of Milford, a nephew of Sister Deeter. Burial in Syracuse cemetery.—Mrs. Lillian Middleton, Elkhart, Ind.

Fackler, Bro. Wm., was born in North Baltimore, Ohio, Feb. 2, 1872, and passed away at the age of 65 years after a very serious operation. He was a very faithful member of our church. He is survived by his wife, Addie; one daughter, Mrs. Robert Bell of Elkhart; three sons, Forrest of Goshen, Harry of Syracuse, and Wm. Jr., at home; three grandchildren, one brother and five sisters. Funeral services were held at the Syracuse church by Bro. Otha Warstler and Bro. J. Edwin Jarboe. Burial in Syracuse cemetery.—Mrs. Lillian Middleton, Elkhart, Ind.

Gibbs, Sister Araminta J., wife of Bro. C. B. Gibbs, departed this life, after a lingering illness, on April 8, 1937, at the age of 62 years, 9 months and 28 days, at her home in Monterey. Deceased was twice married. Her first husband, Leslie Bussard, preceded her in death about twenty-four years ago. She leaves her second husband, Bro. C. B. Gibbs, one son, and four stepchildren to mourn her loss. She was a faithful member of the Valley Bethel Brethren church, where an appropriate funeral service was conducted by Bro. R. E. Bussard, with other ministers assisting. She was laid to rest in the Big Valley cemetery. We will greatly miss this good woman now gone from our midst.—Mildred E. Bussard, Bolar Springs, Va.

Hatcher, Elmira, was born in the vicinity of Fairmount, Ind., on Feb. 29, 1860, the daughter of Garrison and Elizabeth Dawson. She spent the early part of her life in Grant County, and as a young woman taught school for a few years. She married William Landon Hatcher at the age of 23. To this union were born four sons—Charles of Muncie, William of Peru, Walter of Fort Wayne, and Harry of Mishawaka, and three daughters—Zennie Warner of Leeds, N. Dak., Lena Steele of Jonesboro, and Cora Hampton of Marion. All these survive. She and her young husband first affiliated with the Methodist Protestant church, later transferring their membership to the Church of the Brethren. When her husband was called to the ministry in 1895, she became his aid in carrying on a lifetime of devotion to their church. He preceded her in death almost eleven years ago. Besides her own children, she leaves nine grandchildren and one great-grandchild. Funeral services were conducted by the undersigned.—Otho Winger, North Manchester, Ind.

Kintner, Benjamin Franklin, was born to John and Rebecca Kintner in Defiance County, Ohio, Nov. 4, 1855. When he was less than four years old he and his family moved to the farm northwest of Ney where he spent the remainder of his life. It was to this farm that he brought his bride, Mary Walker, on April 7, 1878. Five children grew up in their home, Edward of North Manchester, Ind.; Mrs. Effie Berkebile of Union City, Ind.; Owen and Elizabeth of Wenatchee, Wash., and John who lives on the home farm. Bro. Kintner received his education from the common schools of the vicinity, but he also attended some of the so-called select schools to prepare himself for teaching. Seven winters were given to teaching, but his interests turned to farming and to this he devoted the remainder of his life. In the spring of 1879 he and his companion were baptized into the Church of the Brethren. A few years later the church deemed him worthy and called him to the deacon's' office where he served as long as he was physically able. He was the first church clerk of the Lick Creek church and he kept the record of her council meetings for many years. He saw changes in the church in the fifty-eight years he was a member of it, but he welcomed any of these that would help the church to greater usefulness. His wife was called to her reward June 23, 1935, and he went to join her April 24, 1937, at the age of 81 years, 5 months and 20 days. He leaves besides the 5 children, 19 grandchildren and 7 great-grandchildren and many other relatives and friends. The body was laid to rest in the cemetery at Ney, Ohio, the writer officiating.—Dewey Rowe, Bryan, Ohio.

LoGuire, Sister Laura D., born Feb. 2, 1864, in Wabash County, Ind., died at her home in Mexico, Ind., March 23, 1937, aged 73 years. She was the daughter of John and Louisa Zook. In 1883, she was married to Simon LoGuire who survives, with two daughters, two brothers and a sister. She became a member of the Church of the Brethren at the age of seventeen and lived faithful to the teachings and doctrines of the church. Funeral services at the Mexico church by Elders Frank Fisher and Walter Balsbaugh with interment in the Greenlawn cemetery adjoining the church.—Mrs. Ralph G. Rarick, Mexico, Ind.

McFarlin, Mary Ann, born in Lacon, Ill., Sept. 18, 1856, died at her home in Washburn, Ill., April 15, 1837. She was left motherless at the age of 6 months. When she was 7 years old her father was called to service in the Civil War. She then made her home with her grandmother, Mary Anna Miller. She was united in marriage to Levin McFarlin, who preceded her in death Dec. 24, 1934. Their children numbered six, one passing away in infancy. Two daughters and three sons survive. She united with the Oak Grove Church of the Brethren over 30 years ago, and was faithful to the end. Funeral services in the Oak Grove church by Bro. M. A. Whisler. A large concourse paid their respects to the departed.—M. A. Whisler, Lowpoint, Ill.

Meyers, Ellen, was born near Meyersdale, Pa., Jan. 31, 1861, the daughter of Samuel J. and Caroline Miller Fike. She was united in marriage to S. J. Meyers, Dec. 1, 1884. They celebrated their golden wedding anniversary two years ago. To them were born four children, one daughter and three sons, all of whom survive. At the age of fifteen years she united with the Church of the Brethren at Milledgeville, Ill., remaining a faithful member of this congregation to the time of her death. She was a devoted wife and loving mother. Officiating at the service were Bro. J. E. Miller of Elgin, Ill., and Dr. W. S. Bell of Milledgeville, Ill.—Mrs. R. H. Meyers, Milledgeville, Ill.

Miller, Abe, son of Michael and Phebe Miller, was born in Marshall County, Ind., April 20, 1869, and died March 22, 1937, aged 67 years, 11 months and 2 days. He was the youngest child of a family of 15 children. Only three of this family survive, Malinda Miller, Katie Neher and Susie Lukenbaugh, all of North Manchester, Ind. He was married to Grace Redeye Sept. 22, 1894. To this union were born four children, one of whom died in infancy. Surviving are Ethel Kreig, and Edgar Miller of Fort Wayne, Ind., and Ralph Miller of Live Oak, Calif. There are two grandchildren, Miriam Kreig and Lavon Miller. Bro. Miller united with the Church of the Brethren in 1894 and was an active member of the South Whitley church at the time of his death. He was always a loyal and joyful Christian. Funeral services were held in the West Manchester church by Paul Kendall, assisted by Edward Kintner. Burial was made in the church cemetery.—Paul Kendall, Columbia City, Ind.

Miller, Elizabeth, daughter of Christian and Marion Brinkley was born March 13, 1854, and died April 17, 1937. She leaves to mourn her loss, 2 brothers, 2 sisters and three children. She was a faithful member of the Church of the Brethren for 56 years. Funeral services were held at the Brookville church, conducted by Bro. Fidler.—Mrs. Ida Ullery, Brookville, Ohio.

Miller, Nellie Kathryn, born May 24, 1929, and died March 8, 1937, at the home of her grandparents, Brother and Sister Frank Miller. She is survived by her parents, Leon and Marie Miller, and two sisters. Funeral services were conducted at the New Paris Church of the Brethren by Bro. T. B. Mickle. Burial in the Schellsburg cemetery. —Mrs. Ross Callihan, Alum Bank, Pa.

Miller, Sister Esther R., born in Richland Township, Miami County, Oct. 6, 1861, died April 16, 1937, at her home near Mexico, Ind., aged 75 years. She was the daughter of Daniel Miller and the last of a family of fifteen children. She was married June 2, 1881, to Bro.

Daniel A. Miller. Surviving are the husband, a son, a daughter, and five grandchildren. She had been a loyal member of the Church of the Brethren since her youth. Funeral services at the Mexico church by Eld. Frank Fisher assisted by Eld. Walter Balsbaugh with interment in the Greenlawn cemetery adjoining the church.—Mrs. Ralph G. Rarick, Mexico, Ind.

Moul, George W., born in Adams County, Pa., July 6, 1872, died suddenly in the Annie Warner Memorial hospital in Gettysburg, Pa., April 11, 1937. Death came as he was about to be discharged from the hospital, where he and his wife were patients for four weeks following an automobile accident. Mr. Moul retained his membership in the Lutheran church but had decided to unite with the Church of the Brethren upon his return from the hospital. Even though not a member, he was one of the most active workers in the Madison Avenue church since its organization. His last contribution to the church was a dual type, all-metal bulletin board which he, assisted by bis brother-in-law, had built. This beautiful electric sign now stands as a monument to his friendly interest in our church. He is survived by his widow, one son, three grandchildren and one brother. Services at his late home in York by the writer. Interment in Greenmount cemetery in York.—M. A. Jacobs, York, Pa.

Musser, Bro. Jacob M., son of Jacob and Mary Meyers Musser, was born May 5, 1853, near Berlin, Pa., and died at his home in Berlin on March 1, 1937. He united with the church in his youth and in later years became one of the charter members of the Brethren church of Berlin. At the age of twenty-nine he was united in marriage to Elizabeth Beachy. He is survived by his wife, two sons, three daughters and twelve grandchildren; also one sister, Rebecca, widow of Elias Lichty of Carleton, Nebr. Funeral services were conducted in the church by his pastor, Rev. N. V. Leatherman. Interment in Berlin cemetery.—Mrs. A. R. Knepper, Berlin, Pa.

Myers, Sister Barbara Catherine, died at her home in Forestville, Feb. 28, 1937, aged 76 years. She was the daughter of Benj. and Catherine Wine. She married Bro. Jos. Myers Oct. 8, 1878. To this union were born three sons and three daughters. She united with the Church of the Brethren Aug. 23, 1899, and lived a consistent Christian life. She is survived by her husband, three sons and one daughter. Funeral at Flat Rock church by Eld. J. Carson Miller, assisted by Galen Wine.—Annie R. Wine, Forestville, Va.

Nusbaum, Susan, was born in Olive Township, Elkhart County, Ind., March 16, 1858, the daughter of Mr. and Mrs. John Shaum, and died April 13, 1937, at her home in Goshen, Ind. She was the widow of David Nusbaum who died in 1899. She spent her entire life in the communities of Wakarusa and Goshen and was a member of the Church of the Brethren for many years. Surviving are nine children, thirty-five grandchildren, three great-grandchildren, one sister and two brothers. Funeral services at West Goshen church by Brethren M. D. Stutsman and Samuel E. Miller.—Mrs. Mina Ganger, Goshen, Ind.

Roberts, Sister Effa Miller, was born Nov. 9, 1888, in Lima, Ohio, and died April 2 at a Los Angeles hospital after a few days' illness, aged 50 years. She, with her husband, W. T. Roberts, and their son and daughter, came to La Verne, Calif., from Ohio fifteen years ago. She was a member of the Church of the Brethren. She is survived by her husband, invalid son, a married daughter, four sisters and a brother. Funeral services were held at the graveside April 5, with Bro. Edgar Rothrock officiating; interment was made at the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Shaffer, Sister Cora Pierce, daughter of Jesse and Elizabeth Pierce, born Dec. 7, 1869, departed this life April 12, 1937. She was married to Bro. L. G. Shaffer April 19, 1891. There were nine children, seven sons and two daughters; three preceded her. There were also twenty-four grandchildren and one great-grandchild. Besides these her husband and two brothers survive. She was a devout Christian, always ready to do for the church and to give a hope of that within. She was a member of the Pine Grove church near Oakland, Md. Funeral services by the writer in the chapel of the Fike-Watson funeral home in Terra Alta, W. Va. Interment in the Pine Run cemetery.—A. C. Auvil, Fairmount, W. Va.

Sizemore, Sister Huldie, daughter of Jessie and Jean Robert, was born in February, 1869, and died April 3, 1937. She married Joe Sizemore and to this union were born five sons and two daughters. She became a Christian in early life and united with the Brethren church near Cedar Grove. She lived a faithful, Christian life until death. She is survived by three sons, two daughters, two sisters and three brothers. Funeral services conducted by Rev. Guy Wilder. Burial in Home cemetery.—Martha Sizemore, Rogersville, Tenn.

Smith, Sister Margret Hoover Davies, born in Bedford County, Feb. 27, 1862, and died April 10, 1937, at the home in Springhope. She is survived by her husband, Bro. George Smith, and one son and one daughter; also by six stepchildren, one sister and three stepbrothers. She was a member of the church for many years. Funeral services were conducted at the Reformed church at Fishertown by Bro. D. I. Pepple. Burial in the church cemetery.—Mrs. Ross Callihan, Alum Bank, Pa.

Snyder, Sister Margaret Ann, daughter of Simon and Sarah Dunkle, was born March 25, 1860, and died March 29, 1937. She was a member of the Church of the Brethren for forty-one years. She was in failing health for many years. She married George A. Snyder Nov. 6, 1881. To this union five children were born. She leaves a husband, four daughters, one son and six grandchildren, all members of the Church of the Brethren. She also leaves one sister and one brother. Funeral services in the Snake Spring Valley church by Bro. D. I. Pepple, assisted by Bro. David Stayer. Interment in the Everett cemetery.—Fannie E. Snyder, Everett, Pa.

Stevens, Jacob, aged 86 years, died March 31 at his home near Hollsopple, Pa. His wife, Lucindo (Miller) Stevens, died Jan. 18, 1937. Brother and Sister Stevens had been married sixty-eight years. He was a member of Maple Spring church for many years. Surviving are six sons, four daughters, two brothers, forty-two grandchildren and forty-four great-grandchildren. One daughter died in infancy. Services in the Maple Spring church by Bro. C. W. Blough and Bro. J. M. Geary. Interment in Maple Spring cemetery.—Mrs. Nora A. Stutzman.

Taylor, Sister Eliza, passed away on April 27, 1937, at the age of 86 years. She was born Aug. 9, 1850, in Ind. She leaves to mourn her going one sister, Mrs. Kate Myers, of Cedar Rapids, Iowa. Funeral services were held April 29, in the Yocom chapel in Marion, Iowa, with the Rev. Frank Ward of the Sunshine Mission in charge. Burial was made in the Oak-Shade cemetery in Marion, Iowa.—Mrs. O. A. Myer, Robins, Iowa.

Varner, Ida Mae Flohr, wife of C. Edward Varner, daughter of Brother and Sister M. R. Flohr, Lees Cross Roads, Pa., died in the Carlisle hospital March 12, 1937. She was a member of the Huntsdale Church of the Brethren. She united with the church in Shippensburg in January, 1924. She is survived by her husband, one daughter, her parents and seven brothers and sisters. Funeral services in the Shippensburg church, conducted by Bro. O. J. Hassinger of Boiling Springs, Pa., and Bro. Olden D. Mitchell of Shippensburg, Pa. Burial in Spring Hill cemetery.—Anna J. Flohr, Shippensburg, Pa.

Weimer, Sister Sarah M., was born April 1, 1847, at Circleville, W. Va., and died April 3 at her home at La Verne, Calif., aged 90 years and two days. She moved to California 32 years ago from Oklahoma, resided at Laton for 16 years before coming to La Verne 16 years ago. Funeral services were conducted at the La Verne church by Bro. Galen K. Walker, the body was taken to Laton for interment. Mrs. Weimer was a faithful member of the Church of the Brethren. She is survived by three daughters, six sons, 24 grandchildren and 19 great-grandchildren.—Grace Hileman Miller, La Verne, Calif.

Wolfe, Sister Blanche, oldest daughter of Mr. and Mrs. A. R. Wolfe, of Roanoke, Ill., died on April 2, 1937. She was born and lived all her life in Woodford County. The cause of death was streptococcus infection. She will be greatly missed as she had been one of the main song leaders of our church. Her age was 43 years, 7 months and 14 days. She united with the Church of the Brethren in September, 1918. She leaves her aged mother, Sister Anna Wolfe, one sister and four brothers as follows: Esther Wolfe Noffsinger, Glen and Charley of Roanoke, Ill., Orval of Benson, Ill., and William of Detroit, Mich. Her father, A. R. Wolfe, and three infant sisters preceded her. There are also twelve nieces and nephews living. The burial services were held at the Panther Creek church by the undersigned, assisted by Bro. M. A. Whisler of Lowpoint, Ill. Interment in the cemetery near by.—J. E. Small, Roanoke, Ill.

CHURCH NEWS

CALIFORNIA

La Verne congregaton will begin work on Sept. 1, with **Dr.** D. W. Kurtz of Chicago as pastor, having extended him a call early in March which he has accepted. He will take the place of Bro. Galen K. Walker, who tendered his resignation late in January; he will complete his eighth year Sept. 1. At a recent council meeting Dr. Kurtz was elected elder, M. J. Mishler was re-elected assistant, Charles I. Myer, clerk, and I. D. Yoder Sunday-school superintendent. Brother and Sister John I. Coffman of McFarland conducted a week's pre-Easter meetings; the direct visible results were the baptism of three Sunday-school children and a quickening of the spiritual life of many members of the church. The Ladies' Aid society is busy preparing for the annual May sale of needlework and cafeteria dinner in the evening; the proceeds for both will go to the church building fund. The annual conference of intermediate girls of the district of Southern California and Arizona occurred in our church April 24 under the leadership of Mrs. C. P. Shaffer.—Grace Hileman Miller, La Verne, Calif., May 3.

IDAHO

Papette Valley church held our love feast the fourth Friday in April as usual. All enjoyed it very much. We had an old-time love feast and all received a blessing. A number partook of communion for the first time. Sunday, April 18, seven were baptized; two young girls, a little boy, and one father and three little sons. A number from our church plan to attend our District meeting at Clearwater church and most of us expect to attend our Annual Meeting at Nampa in June.—Marvel Bowers, Payette, Idaho, April 29.

ILLINOIS

Chicago (First church).—On Jan. 3 Dr. J. W. Lear brought us a wonderful message on The Radiant Life. On Jan. 12 we enjoyed an illustrated lecture at Bethany chapel by Dr. O. Delmer Foster on The Mexico of Yesterday, Today and Tomorrow. Many of our members took advantage of the opportunity to attend the peace rally held at Orchestra Hall, and report a wonderful meeting. The Faith Players presented a comedy-drama at John Naas Hall on Feb. 12, 13 to a

large and appreciative audience. The proceeds of the play were used to pay for stage equipment. We are greatly inspired each and every Sunday by the wonderful messages brought to us by our pastor, Bro. Horst. On Feb. 14, Dr. M. E. Brown, Field Secretary of the National Forum Association, gave an interesting discourse on race relations. Our choir director, Prof. A. F. Brightbill, is continuing to make the services more spiritual with anthems and special programs of music. It seems that the sanctuary has a more holy atmosphere each Sunday. March 24 the Faith Players presented the dramatic production, The Rock, as part of the pre-Easter services, and on Friday the choir presented the Seven Last Words. Bro. Horst used as his subject for Easter morning, The Meaning of the Resurrection of Jesus, and gave us a very wonderful message. Our communion service was held both Easter and the following evenings and this service was partaken of by 336 members. On April 4, Dr. C. C. Ellis of Juniata College spoke to us at the morning service, and again at Bethany chapel on Monday, April 5. We extend again an invitation to all those who are in Chicago to make our church their church home while they are here, and ask that all churches outside the city notify us as to where the members who should worship with us can be reached.—Ray S. Dean, Forest Park, Ill., May 1.

Oak Grove church met in council May 2. Church officers were elected as follows: Elder, Bro. M. A. Whisler; clerk, Allie Kenyon; treasurer, Wm. Hace; trustee, Ivan McFarlin; Messenger agent and correspondent, Mrs. M. A. Whisler. A committee was named to prepare a Children's Day program. Another committee was chosen to get plans and prices for remodeling our church. Delegates to our district meeting are John Raney and Ralph Whisler, alternates, Myrtle Moreland and Roland Braun. Delegate to Annual Meeting, Mrs. M. A. Whisler. We are preparing a Mother's Day play for May 9. Our church contributed to the flood relief and also to the Spanish relief.—Mrs. M. A. Whisler, Lowpoint, Ill., May 4.

INDIANA

Cedar Lake church will hold an evangelistic service beginning June 20, closing with a love feast on July 5. Bro. Gorman Zook of La Grange will be the evangelist. Bro. Zook is now part-time pastor. Our attendance has been good considering the amount of illness in the community. The Aid Society has been quilting and piecing comforter tops to sell. We donated money for flood relief and also to the Women's Christian Temperance Union Educational Fund. We were able to have the Messenger club rate again this year. This means more than the reduction in price, it means that the Messenger enters seventy-five per cent of the homes. We feel that Bro. Zook's coming and working with us will deepen the interest of the church members that it may create a desire to do more for Christ and the church.—Mrs. Walter Kern, Garrett, Ind., May 5.

Fairview.—Since our last report four young men were added to our number by baptism, two young girls await the rite, and one young lady was received by letter. A Delco lighting system has been installed in our church. The Aid Society and church decided to buy new carpets for our church. A peace program was given the evening of April 4, and an offering of $10 was lifted to help promote the peace cause. Thirty-six dollars was given for the flood relief. Our church held their council meeting the evening of May 4. Elder John W. Root was chosen delegate to Annual Conference, and Joseph E. Fisher alternate. They decided to give twenty-five dollars to the Spanish relief. There will be a Mother's Day program rendered May 9. There will be an all-day service at the church May 30. A missionary sermon in the forenoon and the Munn brothers will give a message in song in the afternoon.—Anna E. Wagoner, La Fayette, Ind., May 5.

Syracuse.—At Easter time our pastor received into church fellowship eighteen by baptism, and eleven by letter and reconsecration. Our communion was held on Easter evening and was well attended. Bro. Jarboe was away in a revival in April and during his absence our pulpit was filled by Bro. E. C. Swihart of Elkhart, Bro. Lee Cory and Bro. Milo Geyer of Milford. On April 21, our father and son meeting was well attended. Bro. T. E. George of Goshen gave the address of the evening. We have just completed a new rostrum in the church and some other improvements are under way. We have decided not to have our regular yearly anniversary service in May, but will wait until later in the season and combine it with the fiftieth anniversary of the huilding of the church. Our Union Vacation Church school will begin May 10. Sister Jarboe, Sister Mary Gibson, and Sister Kathleen Gibson will be the instructors from our church. Our Aid Society meets very week. Our regular services are well attended and the spirit in all the work is extra good.—Mrs. Lillian Middleton, Elkhart, Ind., May 5.

West Goshen church met in council March 11. Bro. Foster Berkey was selected delegate to Annual Conference with Bro. M. D. Stutsman alternate. This church enjoyed special services during Passion Week by our local ministers. The missionary society prepared and sent a box to the Africa mission consisting of bandages, bath towels, kimonos for babies, wash cloths and pencils. The basement has recently been cleaned and repainted which adds much to its appearance. The chorus meets once each week and recently gave two programs which were greatly appreciated. Bible study and prayer meetings are held Wednesday evenings at which time we are studying Romans.—Mrs. Mina Ganger, Goshen, Ind., May 1.

MARYLAND

Pleasant Hill, Monrovia.—Our church met in council March 28 with Eld. E. C. Bixler presiding. Reports of the secretary and treasurer were accepted, the treasury showing a small balance on hand. It was decided to send our quota of $125 to the district trustees. Our love feast will be held May 22. Our board of religious education consists of Sisters S. Ira Arnold and Mary McGolerick and Bro. Wm. Leadbetter. Norman S. Lease was chosen church secretary and John Main treasurer. Delegate to district meeting is Norman S. Lease with Wm. Leadbetter, alternate, Mary McGolerick, Jess Main and H. H. Harshman. Bro. Bixler was retained as elder. To the Ladies' Aid goes the honor of working for a new furnace in our newly constructed basement. This will be financed by the Aid having two suppers in the near-by town of New Market twice a year, spring and fall. These suppers are largely attended. The Aid accepts cash contributions and also sells needlework. Our pastor, Bro. S. Ira Arnold, was retained for an indefinite time. Bro. Arnold held one week's meeting preceding Easter. Five new members were united with the church. It was decided to beautify the grounds surrounding the church during the coming year. On April 25 the church accepted the call for a contribution for relief of women and children in Spain.—Norman S. Lease, New Market, Md., April 26.

Pleasant View.—We held a pre-Easter evangelistic meeting conducted hy the four community denominations, Lutheran, Reformed, Church of God and Brethren. Each pastor taking his turn at each church. The meetings were uplifting and quite refreshing to all who attended. A pageant, The Uplifted Cross, was rendered by the young people on Easter morning. On the evening of April 18, Sister Anna Hutchison brought us quite an interesting message on her work in China, at which time an offering was taken for the General Mission Board. On April 19 a series of meetings was begun, conducted by our pastor, Bro. C. E. Holsopple. Eleven souls made their choice for Christ and were baptized. Although there was some bad weather, the meetings were well attended. Delegations from surrounding churches came in bringing messages in song which were quite helpful and inspiring. The meeting closed May 2, with our love feast. The usual offering was taken for home missions. On April 14, the church gave a fellowship supper in honor of our elder, J. S. Bowlus, who has rounded out his thirty-fifth year of service in his home church. Invited guests were Dr. H. C. Erdman, Rev. Clark Smith, Rev. Frasier, C. N. Frushour, Eld. Irving Stotelmyer, H. R. Rowland and the home pastor. Each of these contributed much to the occasion. Bro. Gaver presented Bro. Bowlus with a musical chime clock and the writer with a beautiful spring bouquet. There were other flowers in profusion, in the shape of kind words and appreciation for past service. Why not give flowers to the living? S. Q. Ausherman gave the speech.—Mrs. J. S. Bowlus, Jefferson, Md., May 4.

MICHIGAN

Lansing.—We met for our business meeting with Bro. H. M. Peters in charge. Our love feast will be June 6. We had a father and son banquet on April 3, with Bro. J. O. Winger as guest speaker. The ladies served the supper. The men's organization of the South West District met at South Woodland with Dr. D. W. Kurtz as guest speaker. He gave a very fine talk on Men's Work. Our Sunday school is going along fine.—Chas. Tombaugh, Lansing, Mich., May 5.

Long Lake church met in members' meeting April 21 with our Elder, J. E. Ulery of Onekama in charge. As we do not have a resident pastor, plans were made for the summer and we are looking forward to the coming of Bro. Lewis Brumbaugh and family from Westminster, Md., to be with us again this summer. Church officers were elected for the coming year with Bro. Ulery, Elder, Bro. Wm. Landis, foreman, Bro. John Landis, trustee and church treasurer, Bro. Wm. Landis, Sunday-school superintendent and Sister Etta Landis, church chorister.—Dollie Landis, Manistee, Mich., April 28.

MINNESOTA

Barnum.—Our quarterly business meeting was held March 27, with Bro. Oscar Stern, moderator. A finance committee was appointed to make out our church budget for the coming year. Also a program committee to plan programs for special Sundays during the year. We plan to have a short series of meetings followed by a love feast some time during the early summer. Our Sunday school gave a program on Easter Sunday during the Sunday-school hour, followed by a few numbers in song by the young people after which Bro. Stern gave the Easter message. Our missionary society meets every third Thursday of each month to study "Congo Crosses." Our prayer meetings which were well attended and much interest shown, were held every week throughout the winter in the different homes. April 11 we had a peace program which was very interesting. The snow is gone now and we greatly appreciate the coming of spring. This is a beautiful country in spring and summer and any of our members or friends coming through are given a welcome to stop and visit and attend our church services with us.—Mrs. Mary A. Finifrock, Barnum, Minn., April 26.

MISSOURI

Happy Hill.—Oct. 4 was Rally Day. A program was given in the morning and in the evening installation services for the new church and Sunday-school officers. The play, The Lost Church, was presented by the young people. The Christmas program consisted of special music, a short play by the children and the play, Peace I Give Unto You, by the young people. On Dec. 31 a "penny-a-spoon supper" was served in the basement. This was followed by a program including a debate with a neighboring church. After the program a social

time was enjoyed in the basement until 11:30 when all engaged in a prayer service until midnight. The program of the entire evening was sponsored by the young people. Our elder, Bro. D. C. Gnagy of Warrensburg, was with us Sunday night, Nov. 29. At the close of the evening service Miss Maud Stump, who has been working with us, was given a license to preach. On the Monday night following thirty-three members enjoyed a love feast and communion service together. The church has been redecorated and some repair work done during the winter. The Women's Work group assisted materially with this work. The young people recently donated a beautiful picture of Hoffmann's The Boy Christ. At the close of the Easter program we were made to rejoice when two of our girls accepted Christ. We plan to have a "No-Foreign-War" mass meeting in our community April 25. Our church is to entertain the District young people's rally on May 9. —Reta Beshore, Rich Hill, Mo.

Osceola church met in quarterly business meeting on Sunday afternoon, April 18, Bro. D. C. Gnagy in charge. At this meeting it was decided that we have a two weeks' Vacation Bible School, the date to be set later. Our boys and girls are enthused and anxious for a Bible school. We are also trying to raise money to purchase some new Bibles to be used in church work. We are very glad to report that we have a new roof on our church and we feel that we have accomplished a big thing. The money was subscribed by members and a very generous gift was sent by Brother and Sister Glen Minert of Nelson, Nebr., nonresident members. As we can not have preaching on Sunday mornings we have been having some very inspiring worship services immediately after Sunday school, some member taking charge each time. Every one has been very willing to help. Sunday, April 25, the intermediate class took charge of the worship. It is very encouraging to see these boys and girls willing to lead and serve the Master. Easter Sunday we made a drive to have a large attendance at Sunday school. It was a very cold, stormy day but we had an attendance of 65. The Ladies' Aid is working faithfully each Thursday and help much with the financial affairs of the church work. Bro. D. C. Gnagy, our pastor, preaches one Sunday evening in each month. We are beginning to make plans for our annual decoration service, which will be an all-day service. We pray that we might have a closer walk with Jesus and that in some way we might strengthen some that

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are weaker. There are so many temptations to draw our young people away that it means more thought and help from the older ones to encourage them.—Mrs. Barnett Walker, Osceola, Mo., April 26.

NEW MEXICO

Clovis church will hold their love feast on May 24. Clovis is on the main line of the Santa Fe railroad and perhaps a numher of the Brethren will pass through on their way to or from Annual Conference. If any could arrange for a stopover it would he much appreciated, since we are so far from other congregations. Should any minister or missionaries or any other church workers find it possible to stop off at Clovis at any time we would be glad to arrange for services at the church any night of the week, if we are notified of your coming.—Lester E. Fike, Clovis, N. Mex., April 22.

OHIO

Bradford.—We had the pleasure recently of Eld. Theodore Eley hringing us an encouraging message in a county pastoral exchange. Also Mr. Dowdell of Dayton, Ohio, gave us an illustrated temperance lecture that was both informative and impressive. A group of young people from the West Dayton church recently rendered a play, The Prince of Peace, which made a deep impression on the audience. Our church co-operated in conducting Holy Week services which seemed to increase the spiritual appreciation of the Easter season. In our recent members' meeting one letter of membership was received and twelve were granted. Eld. G. E. Weaver was retained as pastor in co-operation with the Harris Creek church. Bro. Weaver recently submitted to an appendectomy at Bethany hospital and is recovering in a gratifying manner. Sisters Ida Royer and Hannah Evans represented us at the District conference of Southern Ohio. Our Aid Society reported receipts of nearly $600 for the fiscal year. They sponsored a henefit supper for the Ohio River flood victims which netted $85. Our Sunday school also lifted an offering of $25 for this cause. Easter morning sunrise services were conducted by Eld. John M. Stover. A young lady was received by baptism on Easter morning. Committees have been appointed to prepare for the observance of Mother's Day. Eld. S. E. Porter had the misfortune of receiving a fall which injured one of his feet. We hope for a speedy recovery.—J. E. Overholser, Bradford, Ohio, April 25.

Beaver Creek church has experienced many blessings since our last report. Bro. Hugh Cloppert was re-elected elder for the coming year. At the Christmas season our children rendered an impressive program on Sunday morning which included a "White Gift Service" participated in by the whole church. In the evening the cantata, "The Child Jesus," was presented with orchestral accompaniment and tableaus under the direction of Mr. and Mrs. Joe Gilbert, our ministers of music. This cantata proved wonderfully inspirational, both to those who listened and to those who took part. On Feb. 7 Paul Kinsel of the B. Y. P. D. cabinet came to us with a special message for the young people. His message on "Doing the Impossible" was much appreciated. On Feb. 21 Mrs. E. R. Fisher of Trotwood gave us our Achievement Day message. This was instructive as well as inspirational. An offering of $75 was taken for the church budget. Our church answered the call of the flood sufferers, sending $25 to the Red Cross and $20 to the affected churches in our own district. Our women have heen busy doing good. Gifts of money and supplies have gone out to the needy of the community. At our last council the Aid Society reported a balance of over $100. Since that time they have paid their 1937 Women's Work pledge. On Sunday, March 21, Bro. I. W. Fidler of Brookville, Ohio, began a week of evangelistic efforts. He brought us spirit-filled messages of Christ and him crucified. As a result many hearts were rekindled with new zeal for the Master and five souls confessed Christ. The climax of the week came on Easter morning with the message, "The Triumphs of the Empty Tomb." Special music, both instrumental and vocal, added to the enjoyment of the Easter day. In the afternoon we met for baptismal services and in the evening for a love feast. Bro. Fidler officiated at this service and a real spiritual feast was enjoyed by all. Our Sunday-school attendance has been increasing slowly. We are enjoying singing on Sunday evenings. Mr. and Mrs. Gilbert are leading us in this singing. This church desires to be a real force for good in this community. We appreciate the splendid co-operation shown by many in the community who are not members of this church.—Mrs. E. F. Couser, Dayton, Ohio, April 21.

PENNSYLVANIA

Brothersvalley.—Our Easter service was held on Easter Monday evening when the school presented the beautiful pageant entitled The Easter Cross. April 3 the a cappella choir from Juniata College, led by Prof. Rowland, was with us and rendered a fine program to a large audience. April 18 Bro. J. Lloyd Nedrow from Sipesville, Pa., brought the morning message, while our pastor, Bro. Rhodes, filled the pulpit at the Sipesville church. Some of our young folks are attending school at Juniata College. Our love feast will be held on May 23.—Mrs. A. R. Knepper, Berlin, Pa., April 27.

Jennersville church met in council April 1, 1937, with our pastor, Bro. Ebersole, in charge. Bro. Rufus Bucher was present and presented the letters of Brother and Sister John Ebersole which were gratefully accepted by the members of the church. Brother and Sister Ebersole have moved from Lancaster into our church community and we are glad for their assistance and influence among us. Several officers were re-elected at this meeting. Bro. John Willis and Bro. Ebersole were elected delegates to the District Conference. Brother and Sister A. C. Baugher of Elizabethtown College were with us in a Bible Institute on April 11. Bro. Baugher gave us three inspiring messages. Our love feast will be on Saturday evening, May 29, at 7 o'clock.—Mrs. Lula K. Grinestaff, Oxford, Pa.

Koontz church met in council April 6, Eld. D. I. Pepple presiding. Some of our brethren and sisters asked permission to place a musical instrument in the church. This was granted, provided it could be done in peace and union with all concerned. Brethren Jason Hoone and Henry Koontz were elected delegates to represent the church at Spring Run at the District Meeting. They brought hack a report of some of the work of the conference. The church made a choice of several evangelists for the year 1938, the clerk to correspond with them for some suitable time. Bro. Calvin N. Ellis held a Bible Institute April 10 and 11 which was very much appreciated by all. Our love feast will be held in the Koontz house on May 16; Sunday school at 9:30, preaching, 10:30, love feast in the evening.—H. S. Koontz, New Enterprise, Pa., April 20.

Lititz.—Our Preaching Mission was held the second week in February, the Akron, West Conestoga, White Oak and East Petersburg congregations co-operating with us. Feh. 28 the Elizahethtown College a cappella choir rendered an excellent program of sacred music. Fol-

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

LOVE FEASTS

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 23, 7 pm, Lanark.
May 23, 7 pm, Milledgeville.
May 30, 7 pm, Sterling.
June 6, 7 pm, Cherry Grove.

Indiana

May 22, 7:30 pm, Middletown.
May 22, 7 pm, New Salem.
May 23, 7 pm, Four Mile.
May 27, Pleasant Valley.
May 29, Camp Creek.
May 29, English Prairie.
June 3, Rock Run.
June 5, 7:30 pm, Mt. Pleasant.
June 5, 7:30 pm, New Hope.
June 5, 7 pm, Pipe Creek.
June 6, Blue River.
July 5, 7 pm, Cedar Lake church.

Iowa

May 23, 7:30 pm, Garrison.
May 27, Libertyville.
May 29, 7:45 pm, Brooklyn.
May 30, South Keokuk.
May 30, 7:30 pm, Panther Creek.
May 31, South Waterloo.
June 6, Salem church.

Kansas

June 5, North Solomon.
June 5, 8 pm, Parsons.
June 5, 6, Portis.

Maryland

May 22, 2:30 pm, Longmeadow.
May 22, 5 pm, Brownsville.
May 22, 6:00 pm, Pleasant Hill.
May 23, 6:30 pm, Beaver Dam.
May 23, 6:30 pm, Monocacy.
May 29, Grossnickles.
May 29, 2 pm, Broadfording.

Michigan

May 23, 7:30 pm, Shepherd.
June 6, Lansing church.
June 12, Crystal.

Minnesota

May 30, 7:30 pm, Lewiston.

Nebraska

May 23, Bethel.

New Mexico

May 24, Clovis.

Ohio

May 22, 8:00 pm, Middle District.
May 22, 10:30 am, Silver Creek.
May 29, 7:30 pm, Bear Creek.
May 30, 7:30 pm, Pleasant View church.
May 30, 7:30 pm, Wooster.
June 5, 10:30 am, Poplar Ridge.

Pennsylvania

May 22, 1:30 pm, Conestoga at Bareville.
May 22, 23, 1:30 pm, Myerstown.
May 22, 23, 10 am, Schuylkill at Big Dam.
May 22, 23, 10 am, Upper Codorus.
May 23, 6:30 pm, Shamokin.
May 23, Springfield.
May 23, Brothersvalley.
May 23, Codorus at Codorus house.
May 23, 6:30 pm, Huntsdale.
May 23, 10 am, Lower Conewago at Bermudian.
May 23, 7 pm, Madison Ave. church at York.
May 23, 7 pm, Snake Spring Valley.
May 25, 26, 10 am, Chiques at Chiques house.
May 26, 27, 10 am, West Conestoga, Middle Creek.
May 29, 1:30 pm, Welsh Run.
May 29, 7 pm, Jennersville.
May 29, 2 pm, Akron.
May 29, 10 am, Antietam.
May 29, 30, Fredericksburg, Meyer house.
May 30, 5 pm, Carlisle.
May 30, 2 pm, Marsh Creek at Marsh Creek house.
May 30, Penn Run.
May 30, Pike church at Brotherton.
May 30, all-day, Ridge, Fogelsanger house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.
June 5, 7 pm, Mechanic Grove.
June 5, 1:30 pm, Mingo.
June 6, 7 pm, Boiling Springs.
June 6, 7 pm, Coventry.
June 6, 6:00 pm, Manor church at Purchase Line house.
June 6, Middle Creek.
June 13, Mt. Olivet church.
June 13, 6:30 pm, Yellow Creek at Bethel.
June 20, 6:30 pm, Quakertown.
July 11, 6 pm, Montgomery church.

Texas

June 6, Pampa.

Virginia

May 22, Pleasant Hill.
May 23, 7 pm, Linville Creek at Cedar Run.
May 25, 7 pm, Timberville.
May 29, 5 pm, Hinton Grove.
May 29, 7 pm, Unity at Bethel.
June 26, Lower Union.

Washington

May 22, Yakima.

lowing the program the B. Y. P. D. entertained the choir in the church basement. March 12 the Elizabethtown College Alumni Association held its annual reunion and dinner in the church basement, with an attendance of sixty-three. Our spring council was held March 17. Delegates to District meeting are Bro. and Sister James M. Moore and Eld. H. M. Eberly. On Palm Sunday Bro. Moore preached on "Jesus' Triumphal Entry." The men's chorus sang "The Palms." Passion week services followed. Our love feast was held on Good Friday. Eld. Christian Gibbel officiated at the communion service, assisted by Eld. J. I. Byler and Eld. A. P. Geib. On Easter Bro. Moore preached on "The Five Appearances of Jesus on Resurrection Day." April 13 Brother and Sister Moore entertained the Alexander Mack Bible class in the church basement at its quarterly meeting. Bro. John G. Hershey led an interesting discussion on "The Attitudes Christians Should Take in Labor Disputes." April 18 Eld. H. A. Merkey, of Manheim, Pa., preached a temperance sermon for us. Since our last report five have been received into the church by baptism, and twelve by letter. The Sisters' Aid Society has placed a bulletin board in front of the church. Our Daily Vacation Bible School will be held June 14-25.—Florence B. Gibbel, Lititz, Pa., April 24.

Locust Grove church met in council Thursday evening, April 22, with our elder, Bro. A. L. Rummel, presiding. We increased our pastor's salary. Since our last writing three were received into the church by baptism, one coming from the United Brethren faith. We have almost finished several rooms in the basement for Sunday-school classes. On Christmas we had an appropriate program rendered by the Sunday school. Jan. 8 the Good Cheer Bible class gave a program at the Old Folks' Home. In November our pastor held a two weeks' meeting at the Pleasant Hill church. The pulpit during his absence was filled by Bro. Pletcher of Pleasant Hill. Our love feast will be held May 2.—Mrs. W. G. Wilson, Johnstown, Pa., April 27.

Markleysburg church met in council March 19, Eld. B. B. Ludwick presiding. There is one church building in this congregation, used for funerals only in the past several years. A committee was appointed to investigate the possibility of having the church repaired for preaching services as there are quite a few members living in that section. We had a very fine service on Good Friday evening. There were over 300 in attendance and it lasted two and three-quarter hours. Every one seemed to be very much interested in the speeches and music and no one became restless. After the service at the church, the Bethel unit of the Markleysburg congregation came to the parsonage with a large donation for the pastor and family. This was the second donation. The Markleysburg and Asher Glade units had a donation prior to this one and the Dorcas Circle also had two tons of coal delivered to the parsonage. These donations were very much appreciated. March 14 we had our installation service for the pastor, with Brethren C. C. Sollenberger, pastor of the Uniontown church, and R. E. Sbober, pastor of the Connellsville church, officiating. Feb. 28 a B. Y. P. D. was organized at the Furnace schoolhouse with Roy Fisher as president. This is the first young people's society ever organized in this unit and it is progressing nicely. March 4 a B. Y. P. D. was organized in the Union Chapel unit, with Clarence Vansickle president. This society is starting off with fine interest. The date set for the organization of the young people's society in the Markleysburg unit is May 9, at 7:00 P. M.—Mrs. B. B. Ludwick, Markleysburg, Pa., April 28.

Myerstown church together with Richland and Heidelburg observed the week of prayer with local ministers from the three congregations in charge. Feb. 27 and 28 A. C. Baugher conducted a Bible institute. The church met in council March 1. We decided to discontinue the Sunday school at the Tulpehocken meetinghouse and transport the children to Myerstown. We also decided to make some repairs on the inside of our church. The work is being done now and services are conducted at Tulpehocken until the church is finished. Delegates to district meeting are Harvey Frantz and Frank Layser with Lester Bucher and Cora Spangler alternates. March 21 our B. Y. P. D. gave a pre-Easter presentation. The children rendered an Easter program March 28. Our B. Y. P. D. is at present taking up the study of the African mission field under the supervision of Cora Spangler and Mae Royer. The date set for our love feast is May 22 and 23 beginning Saturday at 1:30 P. M.—Helen C. Bucher, Myerstown, Pa., April 21.

Quakertown.—The young people of our church give a special invitation to both young and old of all the other churches to come and share in our Saturday evening services. It is much better to assemble in God's house and partake in the spiritual things of life than to partake of the things of the world. Our speakers for the months of March and April were Bro. Norman Paullin of Philadelphia, Bro. A. A. Price of Harleysville, Rev. Hartman of the Mennonite Brethren in Christ church of Quakertown, Bro. Reuben Brumbaugh, Almont, Pa., our pastor, Bro. J. H. Miller, Rev. Charles Diddin of Swanksville and Bro. A. C. Baugher of Elizabethtown. We surely appreciate Bro. Baugher's live messages and his visit with us. We trust that he will be able to visit us again in the near future. March 29 we held our quarterly business meeting with our elder, Bro. H. S. Replogle, as moderator. Our congregation has decided to pay $75 per year to the Mission Board and as much more as we can give. Bro. S. S. Lint and the writer are delegates to the District Meeting at Germantown. We also planned that our pastor hold one or two weeks' evangelistic meetings prior to our love feast which will be June 20. Good Friday our church met with the other denominations of the city holding the service in the Reformed church. Easter Sunday morning the children of the Sunday school gave a short program and Sunday night the church choir rendered a cantata, "The Child Divine." Sunday afternoon, April 25, the Co-Workers Sunday-school class sponsored a sacred program of music, given by the Zion Hill male chorus. This chorus consists of members from all denominations. Our pastor had charge of the devotion period and also gave a short talk on music. Nine of our young people attended the conference held at Wilmington church. Each one came back home with something to give to those who could not be there so our B. Y. P. D. program Sunday night, April 25, consisted of reports from this group. They also sang our conference hymn which we received at the conference. We feel that we as young people have a great work to do and it is a challenge to each and every one of us in the district to do our part.—Mrs. Raymond Bleam, Coopersburg, Pa., April 26.

Scalp Level.—Feb. 14 Brethren Funderburg and Blickenstaff gave interesting lectures Sunday morning, afternoon and evening. Our Easter program was given by the children. April 4 our morning worship period was given over to the glee club of Juniata College. Our church held its regular quarterly conference April 14. Our delegate to Annual Meeting is Bro. G. E. Yoder with Bro. S. B. Hoffman, alternate. We decided to have a father and son banquet this year. Our church being twenty-five years old, it was decided to hold a silver celebration and homecoming sometime during the summer.—Mrs. Ethel Livingston Willer, Scalp Level, Pa., April 21.

VIRGINIA

Schoolfield.—Since the last report the work of our church has gone steadily forward. Oct. 4 an installation service was held for Sunday-school teachers and officers. Nov. 11-22 Bro. Frank Layman was with us. He preached sixteen helpful evangelistic sermons and visited in many homes. The pastor and family attended the regional conference at Roanoke, Nov. 13. Nov. 28 nine of our people attended the preaching mission, Raleigh, N. C. Nov. 29 was held the best attended love feast here in recent years. In the early fall our church was painted

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inside, which gave it a more worshipful atmosphere. Dec. 20 an excellent Christmas program was rendered. Jan. 4-8 our pastor attended the spiritual life institute at Bridgewater and brought us a helpful report. March 7 our pastor preached a stewardship sermon at the Antioch church. In his absence we gave the play, "Great Possessions." Ten attended one evening the preaching mission at Roanoke conducted by Dr. D. W. Kurtz. Five attended the worship and recreational institute at Roanoke, March 12 and 13. Nine attended the B. Y. P. D. round table at Bassetts, April 2. For the past three months our pastor taught afternoon and evening classes once a week, using as a text, "Exploring the Bible," by Bro. Hoff. Sister Alley, as director of children's work, is supervising the Junior Project, "Visiting in Buraland Villages." The women's work group meet in the homes every week for worship, work and business meetings. The B. Y. P. D. have worth-while programs each Sunday evening and twice a month have charge of the worship service on Sunday morning. The socials held do much to develop friendliness and co-operation necessary for successful work. At present the young people are succeeding with their project of securing new songbooks for the church. We are also glad to report that we have succeeded again this year with our Messenger club. March 28 an extra well-attended Easter program was given. Jan. 16 and April 17 our regular quarterly councils were held with Eld. H. W. Peters, Leaksville, N. C., presiding. April 18 we held our first workers' conference to which all church officers were invited. By this means we saw our church program as a whole as never before. It is planned to have a Mother's Day program and a mother and daughter fellowship supper May 7. Our Vacation Church School is being arranged for the last half of June and our revival for later in the summer.—Mrs. W. C. Swift, Schoolfield, Va., April 28.

Walnut Grove.—Beginning April 3 and closing April 18 the church experienced an inspirational revival with Bro. I. N. H. Beahm of Nokesville, Va., as evangelist. Large crowds were present each evening to hear his heart-searching messages. The interest was intense from the first. Nine were added to the church by baptism and one restored. Bro. Beahm's sermons were vital and challenging. He is a man of strong convictions and states them fearlessly. He denounces sin in every form, but has a warm sympathy for the sinner. He took much interest in our children and young people and visited every home in the valley, and some out in the mountains, doing personal work which added much to the success of our revival. By his coming we feel that the church has been wonderfully blessed and strengthened. On Saturday before the meeting closed on Sunday we enjoyed a spiritual love feast with fifty surrounding the Lord's table. We were glad to have with us a number of nonresident members and some visitors, among the latter Brother and Sister A. M. Laughrun of Jonesboro, Tenn. Bro. Laughrun assisted Bro. Beahm in officiating, and also brought a wonderful message at our examination service. On Sunday after Bro. Beahm's closing message we experienced another wonderful occasion in which the church called Bro. Paul Lewis, son of Brother and Sister S. E. Lewis to the ministry. He was installed by Brethren Beahm and Laughrun. We are very thankful for these spiritual blessings. Not only have souls been born into the kingdom and one of our much loved young brothers been called to the ministry, but the spiritual life of the church has been enriched and deepened.—Mrs. Walter J. Short, Taylors Valley, Va., April 26.

WASHINGTON

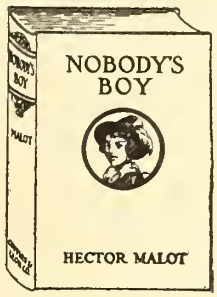
Yakima church convened in business meeting April 13. It was decided to have our love feast on May 22. May 23 our joint Sunday-school convention will be held at Yakima. We decided to try the unified service through July, starting the morning services at 9 o'clock. We have secured Bro. Longenecker as our pastor for another year; however, half of his time is given to field work. Delegate to Annual Conference is the writer, with Bro. Robert Faw, alternate. Delegates to district meeting are Bro. Eddie Nolander and Revie Miller, with Sister Lucy Ardinger and Jeannie Riffey, alternates. In the absence of our pastor, Bro. Nolander gave us a good sermon. Also the gospel team of Christian Endeavor Union of Yakima district gave a program. The Sunday school gave a short Easter program in the morning, followed by a consecration service for babies conducted by Bro. Longenecker. In the evening the play was given, The Things That Are Cæsar's. The day closed with seven being added to the church by baptism. April 11 Bro. Longenecker gave us the sermon. April 9 the Aid gave the play, The Ladies' Aid Going on a Strike. We served lunch and made around $36. April 7 our pastor met with the committee at Nampa to complete arrangements for the Conference.—Katie Baldwin, Yakima, Wash., April 20.

WEST VIRGINIA

Crab Orchard.—Our regular council was held March 7. Two alternates and two delegates were elected to district meeting, but only one of each was able to attend: Bro. Alton Martin and Bro. Glen Paisly. A new ministerial committee was elected and a committee to receive donations for new songbooks. We selected the Brethren Hymnal as the new book. The completion of new Sunday-school rooms was discussed and we decided to complete them as soon as possible. We also discussed installing a pool in the church but that was left for a later decision. We took out insurance on our church and furnishings. The Sunday school is increasing rapidly and we feel that with the opening of spring it will increase more. The Women's Work is getting along nicely having been able to give several helpful donations where needed. Mrs. D. F. Gamble was re-elected president. We plan to give a play on May 9.—Mrs. Ruth Spangler Quinter, Crab Orchard, W. Va., April 21.

Books for the Home

NOBODY'S BOY (Sans Famille), ...$1.50
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Vitalis, once a renowned singer, but now a strolling street performer, with monkey and dogs, buys the lost boy Remi from his brutal father, and makes him a part of the wandering show by which the old man secures his precarious living. In the course of many desperate hardships, the kind old master and the trained animals perish, leaving Remi and one dog to continue the struggle of living. Meanwhile the boy gets a clue to his parentage and finds his real mother.

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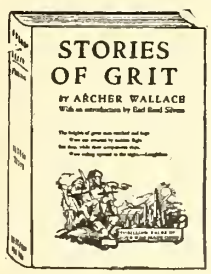
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., May 29, 1937 | No. 22



Where Flood Relief Was Needed

(See Flood Relief on Page 20)

Above: Church of the Brethren in Cincinnati, Ohio, Bro. H. M. Coppock, pastor; below: Church of the Brethren near Constance, Ky., Bro. Orion Erbaugh, pastor. A fine job of flood relief work was done at these two points, thanks to Brethren Coppock and Erbaugh and wholehearted support from Southern Ohio. Read the story entitled "Flood Relief" on page 20.

(TABLE OF CONTENTS ON PAGE 16)

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

BETHANY BIBLICAL SEMINARY

Changes Presidents



D. W. KURTZ
Retiring President

Bethany Biblical Seminary has had two presidents in its past history. A. C. Wieand was president during the period 1905-1932. In the autumn of 1932 D. W. Kurtz entered upon his term of presidency. For five years President Kurtz has led the school. Under the necessity of changing climates, President Kurtz has resigned to re-enter the pastorate. The trustees announce that the Seminary awaits the coming of its third president—Rufus D. Bowman of Washington, D. C.



RUFUS D. BOWMAN
Incoming President

WHAT DR. KURTZ HAS DONE

Dr. Kurtz assumed the presidency of Bethany just as the world blizzard we called the depression was reaching its worst. In spite of the difficult circumstances, the school and the church responded at once to the inspiration of his leadership. The student body increased. During trying years of financial lack, a cheerful and devout spirit continued.

The five years during which Dr. Kurtz was president will be recorded as significant years. There has been distinct progress in several respects in the life of the school.

Dr. Kurtz has been a stimulating teacher. His matchless pulpit ability has been a great inspiration to our student ministers. As an interpreter of the doctrines and history of our own people he has given significant service. His loyalty to the work and progress of the Church of the Brethren has been heartening.

Those associated with the school regret to see Dr. Kurtz leave Bethany. They rejoice in his continued interest in the work of the Seminary. As pastor of the La Verne congregation he will continue to carry heavy responsibilities. It is hoped that the warmth and sunshine of Southern California will relieve his sinus trouble.

Dr. and Mrs. Kurtz will be much missed in the east and middle west. The Pacific coast region has gained.

THE MAN FOR THE TASK

For some one to take the place of Dr. Kurtz at Bethany is most difficult. The spirit of love and sacrifice for the church which has characterized the school must continue. The truth of the gospel of Christ must be interpreted to a distracted and wayward world. The ministers of the Gospel must know men and their needs as well as the message of hope and life from God. Experience in the actual problems of the ministry in modern life is most desirable on the part of those who would train others. We can expect success only from those who are prepared, and who have the spirit to serve and sacrifice.

The trustees of Bethany looked for a man who would possess these qualifications. They found the man but he was busy in a pastorate. It seems almost a shame to disturb the successful pastorate of Rufus D. Bowman in the Washington City church. But as reluctant as he and the congregation were to surrender their happy and growing fellowship, they have both consented for the sake of the larger interests of the church. Bro. Bowman knows the church and loves it. He understands people and their need. He is a scholar and an administrator.

He comes to the Presidency of Bethany with the vigor of youth seasoned in a rich experience and with a devotion to Christ and his church which makes him a worthy member of the succession of Bethany's presidents.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., May 29, 1937 No. 22

EDITORIAL

A Brethren Rural Authority

THERE are many communities the country over, once strongly Brethren, that are so no more. The writer is best acquainted with conditions in the west. In connection with these he has sometimes wondered if it would not be a good plan to build new churches on wheels, then when the migratory Brethren decided to move they could take their church house with them. The principal catch in such a plan is that the families which make up a rolling congregation seldom move in the same direction.

Of course, in newer sections of the country considerable moving about is to be expected. It is a part of the overhead expense chargeable to the cost of finding the right locations. However, it is quite another and more serious matter when old and proven Brethren communities lose out. Sad to say there are far too many localities in which just that has taken place, or even now is in process of taking place. It would seem that as a rural people with a great heritage we should somehow manage to cope with the current rural situation. And especially since the problem concerns not alone ourselves. Present rural trends are very generally felt to be jeopardizing the future of the nation.

Now we would not be understood as deprecating all shifts in population. Many changes are perfectly sound and necessary. Indeed, the American people are facing a future in which there will be profound shifts in population. Such a prospect makes it the more imperative that unwise moves be reduced to the minimum. And especially, that proven localities are not given up for the glittering prospects that so often fail to materialize.

What we mean to say is that the American rural crisis is real, that our people have a stake in the outcome, and that it is up to the Brethren as much as any group to find the way out. Yet, real as the crisis is, we have a conviction that the essentials of a solution would not be as difficult as it seems. The main problems are: to see the importance of the situation, unite our forces and begin experimental efforts to find the most effective ways to get the needed things done.

Moving in this general direction, it would seem to us that the first concrete thing to be done is to give the rural opportunity its proper glory. There is much to be said in favor of living in the country. It is not by accident that the rich insist on country places and the city poor trample parks and forest preserves. Nor is this all. Modern improvements are making it more and more possible to live in the country and yet enjoy the really best in what the city affords. And from the standpoint of the future of our church it is quite as important that we have the right young people determined to remain close to the land as it is that they do some other things about which we have cast a halo of glory. If this is true, and we certainly believe it is, then let us all say so with more emphasis in the home, the school, the church, the college and the seminary.

However, it will take more than a mere chorus of praise in favor of rural opportunities to make it possible for all of the right young people to stay on the farm, or find some other agreeable vocation in a proven Brethren community. There will have to be a general conviction as regards the importance of the life issues involved. Here is as good a place as any to say that we do not mean to advocate all our young people should stay by the land. But we do insist that where there is a preference it should be honored. That is, those who want to stay by the farm or the home community should somehow find that leaning respected and even measurably realized. And so for those born for the city. In any case all should know that one tragedy of American life today is the tremendous number of country folk living dreary and futile lives where the sun seldom shines, where noise is perpetual and where soot and dirt are pervasively omnipresent.

So much for the theory involved. But when young people who prefer the country have difficulty in real-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

izing their choice, what can be done? We are assuming that the young people in question are themselves doing their utmost to realize their ambitions; also that parents, relatives and friends are utilizing all their resources to help those who are trying to help themselves. Now, after having canvassed personal and family or friendly resources, and utilized these to the utmost, it should be possible to turn to a *Brethren Rural Authority* for further aid. This authority would be set up to do substantially what James R. Gish did when he bought a farm and located a Brethren minister on it. His system made Brethren communities from the ground up. Incidentally it was financially profitable both to the preacher and Bro. Gish. The fact is, Bro. James R. Gish was but doing in his own personal way what some groups follow as standard practice; that is, making it possible for their worthy young people to get a start and thus help themselves.

But would not a *Brethren Rural Authority* involve more personnel and more overhead expense? Not as we think it could and should be organized. There is the National Council of Men's Work. Suppose this Council would designate a subcommittee of five from its number to act as a central clearing agency for ideas, information and the handling of a revolving fund. Local Men's Work groups would give this central agency its local outlet and do most of the work. But just how would such a *Brethren Rural Authority* operate?

Let us consider a distressing case. A fine old Brethren community finds that it has been exporting its aggressive sons and daughters for generations. It has arrived at the critical point where there is no young blood to carry on. Yet the community is Brethren in background, proven farming territory, and certainly more promising than many new or untried communities. Then some aging prophet in this community turns to the *Brethren Rural Authority* for aid. Let us say that this central agency knows of a young minister and wife, farm reared, college trained in agriculture, church-minded, and with a little nest egg to invest in the right proposition. Here is where the *Brethren Rural Authority* could help buy a farm home the young people can handle, and locate them on the same with an option to buy and pay out in a term of years. Consider what such a chain of efforts would do for a community, for struggling young people, and for the church! And one such missionary young couple might be able to save a whole community—at least that has happened many times in the days that are past.

Again, assume that farms in a good Brethren community are passing over into outside hands. Perhaps some corporation or monied individual is literally buying up the county. Local Men's Work activity, plus some outside help from the *Brethren Rural Authority,* could help keep some of the valuable young men in the community and perhaps turn the tide. But best of all other Brethren communities, getting a vision of what can be done, even with local resources, would begin to see that those who should stay in the home community got their chance.

We almost forgot about the money required—that revolving fund mentioned some paragraphs ago. How in the world are we going to raise that? Do not worry, it is all raised! There are a lot of church institutions with funds to invest. All we are asking is that a little of this be set aside as a revolving fund, being plowed back into the very communities from which it was first gathered, there to produce some thirty, some sixty and some an hundredfold in rejuvenated church communities. It seems to us that perplexed loan officers would jump at the chance to invest at least a part of their funds where it would yield a double income—interest, and revived Brethren communities.

Obviously the limits of these pages do not permit of more than a sketchy outline of the nature of the rural crisis we face and what a *Brethren Rural Authority* might be made to do for us. But if the idea is one which leads to thought in a field demanding immediate and thorough consideration, then the purpose of this writing is accomplished. H. A. B.

Speaking of Culture

HERE'S a phrase I picked up from where I know not now, and set it down because it stirred me and helped me. Let's look at it together: "Possibilities of a wider and deeper human culture."

That first word tells of what might be if we care enough. The saddest words of tongue or pen are *not*, "It might have been." They are rather, "It might be yet, but never will." Think of that, will you? Possibilities of great things looking right at you and pleading with you, and you throw them away. What could be sadder than that? Don't let it happen to you.

"Human culture" just reminds us of what God made us for. It's making the most of what he put in us, and that's nothing less than his own image. We have marred it shamefully and he wants us to recover it and shine it up. Or, changing the figure, to grow it up to full maturity, the stature of the fullness of Christ.

These words "wider" and "deeper" are wonderfully suggestive also. The implications of "wider" do not stop until they take in the whole human race. The culture God wants us to have widens and widens until it makes us brothers of all mankind. That's true broadmindedness. And "deeper"—well that means just going on down and down into the recesses of your being until the very roots of you take hold on God.

E. F.

THE GENERAL FORUM

War or Peace?

BY ALDA BICKNELL

I think the world is mad from fear and greed,
Two evil shapes that stalk both day and night
Filling the minds of men with hate and fright
For which no human soul has any need.
"Prepare for war!" these demons cry to all
Alike. "Prepare for war or you'll be lost!
Build bigger ships and guns; count not the cost;
Tomorrow you will hear the war drum's call!"

Must Christians heed the words that demons speak?
Oh, surely not! It is for them to pray:
"Thy kingdom come, thy will be done!" though weak,
To ask for strength to follow in his way,
The way of love, the only road to peace.
Oh, let us work today that wars may cease!

Bridgewater, Va.

A Memorial Day Address

BY J. PERRY PRATHER

Broadcast over WHIO May 30, 1935, under direction of the Dayton Council of Churches

THIS is Memorial Day! What does it mean to us? "What meaneth this service?" is the question that Moses said the youth of Israel would ask in the latter days, of the older generation as they observed the Jewish national memorial day, which is recorded in Ex. 12: 26. When it was instituted it served to recall a memorable crisis. "For God hath delivered us out of the hand of Pharaoh." The occasion was not one of glorification of war, nor the exploits of heroes, but a celebration for deliverance.

It matters not what the individual attitude toward the subject of war may be, every one ought to find in his or her heart a spirit that will enable them to hold a memorial service for those who have gone on before, or who have died in the army camps or on the fields of battle around the world. It ought also to be a memorial day service for all our loved ones who have died, and for all the great that have ever lived and died. A memorial day for every one. This day should be universally observed as a solemn occasion with sacred memories being called to mind.

A Casual Remark

We are told that at the outbreak of the Civil War, a young German came to this country and joined the Union Army. One day he made a casual remark to a comrade, that it was the custom in Germany to scatter flowers once a year on the graves of the departed soldiers of the fatherland. He said nothing more. Tradition has it, that this chance remark, repeated by others, led to the establishment of our Memorial Day. We do know that Gen. John A. Logan, commander of the G. A. R., issued an order in which May 30, 1868 was to be observed as a Memorial Day for the decoration of the graves of fallen soldiers. Immediately following the Civil War, Memorial Day was almost as sacred as the Sabbath, as entire communities mourned those who did not return.

A Sacred Day

As the years have come and gone many things have come in to crowd out such idealism and high sentiment. Our duty today is to keep Memorial Day sacred to the unnumbered dead who lie in the burial grounds of the world. We should not allow blatant and unprincipled peoples to pervert this sacred holiday. We have perverted almost every sacred day of the year. The Fourth of July means noise and firecrackers. Thanksgiving means a time of gorging, and Christmas an avalanche of presents.

Memorial Day is not for the glorifying of war, or for militaristic propaganda. This day should be a step in the direction of peace. I would not detract one whit from the heroic death of our soldier boys, but I do believe they have died in vain. They represent tens of millions of murdered boys, lying somewhere under the sod. Taken in the prime of life and forced to die—heroically, yes, but, oh, how uselessly! They,

"Struck by the envious wrath of man,
Have sunk,
Extinct in their refulgent prime."

It is a heavy price we pay. Too heavy, for all the glory that accrues. Let us vocalize our opposition to the whole business of war, and to the spending of our national wealth in the building of greater armaments. Great armaments but engender the suspicion and hatred of our friends around the world. The promotion of friendship is a better way to insure the peace of mankind.

The First Memorial

It is most significant that the first memorial day was a peace move. It originated on southern soil by James Redpath, a New Englander, who was with Sherman on the memorable march to the sea. After the war he went south to teach school. While there he noticed the unkept graves of the soldiers. Fences were broken down. The cows freely pastured in the cemetery, trampling underfoot the wooden markers that marked the graves. He brought this to the attention of the citizens of the town. A new fence was built and on the first day of May, 1866, he marced with a group of southern children who carried flowers to decorate the soldiers' graves. This was two years before Gen. Logan set apart the national observance of Memorial Day.

What a fine peace move to heal the wounds created by war! Think of it, a northern man leading in the first memorial service in this nation—and that in a southern graveyard! This is comparable to our soldiers placing flowers on German graves, while the army of occupation was still in Germany. Memorial Day, though launched as a peace move, has, like every other holiday we have touched, been perverted. At first there was no cannonading, no shout of victory, no singing of the glories of General Grant's conquering the armies of General Lee, no shouting of the exploits of bravery and valor of the Union army. When we stoop to glorify war on Memorial Day, we are little less than pagan.

Think Peace

In the words of Grant, "Let us have peace." These words are sweet, not because of victory, but because the Union had been saved. No indemnities no hard conditions were asked. "Men, take your horses. You will need them for the spring plowing." My friends, let us talk peace. Jesus said "Blessed are the peacemakers." Such is the meaning of Memorial Day. May we soon learn a better way of living than by war. May God bless America and make her a leader in promoting peace.

We ought to pray unto God, thanking him for all the faithful souls who have blest the world, whose lives still shine as a great light. We ought to thank him for those who generously lived for others' good; for all who chose suffering, rather than sin. We need to be taught mercy by being merciful. We need the fruits of a blessed life abounding in our hearts this day. Oh, God! make us lovers of peace and despisers of discord and evil! God help us heal the scars that sin and selfishness produce. May our observance of this day serve to make our hearts tender. Make us to know that our national privileges have been bought with a price, and then we will devote ourselves anew to the cause of "peace on earth, and goodwill among men." It takes faith to allow ourselves to be led by the spotless Christ against the dark and vicious forces in our world. God give us that faith today.

Dayton, Ohio.

Lead the Leaders

BY I. N. H. BEAHM

HAVING enjoyed Sunday school and preaching hours with the saints at Terrace View recently, and then into the near-by and comfortable Christian home of Brother and Sister E. H. Whitten, I felt the urge to write a "piece" to my friends "scattered abroad."

Also, having scanned the MESSENGER of Feb. 27, at page 7, Bro. Grant Mahan's article, "Preparing for Leadership," seized my attention. It is readable and helpful.

Then again in same MESSENGER at page 18, I found pungent paragraphs pertinent to the question, "What is your church doing for its leaders?"

In answer to this salient query, some very glowing promises are offered about future reports.

There is surely some good wholesome humor among the "14 Points" about the great question, which by the way suggests the seemingly grotesque and somewhat paradoxical title offered above. There is a pervading spirit in this official document about leading the leaders. Hence, this simple discussion happens to be forthcoming.

Such quotations as "Growing better leaders" and "Enough good leaders" and "Balancing your leadership" and so "There is no unused talent in your church" all seem to jingle of making leaders of all. Let us be exhorted, however, that an "Army of generals never won a battle."

In these days of superstressing of leadership, we seem to be reversing the gospel order of Christian work. Yea, the present-day emphasis put on leadership tends to pride, egotism, self-exaltation and human glory.

Our beloved Paul in 1 Cor. 11: 1 puts it just right: "Be ye followers of me even as I also am of Christ." The teaching here is humble faithful followship instead of conceited leadership. True religious service is to be measured by followship instead of leadership and lordship.

Jesus is the Ideal, yet the Son doeth nothing except what he seeth the Father do. He is the good Shepherd. He makes it clear when he says: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10: 11). The Bible idea is rising by service, by giving one's life in service. This continuous pounding on leadership tends to make hirelings. Then why not make the aim or goal be for serviceship instead of leadership; for followship instead of lordship? The idea of leadership is antagonistic to fellowship and followship.

He who would rise in prestige and power must use the Jesus method. Christ puts it so nice: "But he that is greatest among you shall be your servant" (Matt. 23: 11).

Paraphrasing some Coleridge lines, we have,

> "He prayeth best who loveth and serveth best
> All things both great and small;
> For the dear God who loveth and serveth us,
> He made and loveth and serveth all."

Once there lived a Bro. H. A. Shaver. This good man, though of broad and liberal culture, grew weary of college atmosphere. He heard so often about getting students—getting money—getting buildings—getting classroom equipment—getting degreed teachers—getting standardization—getting prestige—getting grad-

uates—getting positions for college output, that he tired of get! get! get! He conceived the idea of giving food to people—giving work to people—giving pay to people—giving salvation to people. Yes, giving! giving! giving!

A teacher caught the better measurement idea. He gave it to the southern college with its hundreds of young men and women. That college shouted to the teacher, "Come again! Come back!" Yea, serving and giving form Christian idealism. Let some one give "14 Points" on serving and giving as stairways to blessedness among men.

Does a herd of horses lead its leaders? No. Horses have horse sense. Do sheep lead their leaders? No. Do cattle lead their leaders? No. Do horses, cattle, sheep lead leaders? No. They yield. One need not lead leaders. One can not drive a rubber nail into hard wood with a sledge hammer. One can not lead leaders to lead by telling them to whistle to keep courage, neither by buying them with ready cash nor by filthy lucre.

"And when he—Jesus—had called unto him his twelve disciples, he gave them power" (Matt. 10: 1). That is why the enemy exclaimed: "These that have turned the world upside down" (Acts 17: 6).

"Anathema Maranatha" to so much leadership (1 Cor. 16: 22)! Trained leaders wish not to begin low and to go slow. They wish to begin with a good-well-rounded membership built up through years of hard faithful service, of good efficient unprofessional shepherds, per chance.

Great business leaders should illustrate this idea. They grow up in their businesses. Great pastors build or grow in their flocks.

It was Mr. N. G. of Roanoke County, who more than threescore years ago, went to college, and when on Saturday his father told him to shingle the smokehouse roof, he began at the comb or top. He failed and flunked and fizzled at the job. When some of us went to school, there was only one grade—that was upgrade.

Read again Matthew Ten.

Read again First and Second Timothy.

Remember power came to Timothy "by prophecy with the laying on of the hands of the presbytery" (1 Tim. 4: 14).

Away with leading the leaders!

Paul teaches to follow him because he follows Christ. Following is the paramount thing. Then follow. "He goeth before them, and the sheep follow him" (John 10: 4).

The church at Antioch was led by the Holy Ghost.

Barnabas and Paul were led by the Holy Spirit in establishing a whole line of churches. On their returning to Antioch they ordained elders in every church. Thus led and blessed, they established a group of self-supporting congregations. How is that for leadership? Barnabas, the main one on this New Testament enterprise, was taken direct from the farm with Paul academically trained. Let us get back to Apostolic church doings.

Nokesville, Va.

Contributions of the Christian College

BY J. G. MEYER

Dean of the School of Education of Manchester College

Second Half

We would be terribly disturbed if word should reach us now that an army was invading our country, rapidly wresting from us our homes, devastating our fields, and ruthlessly killing and carrying away our loved ones. We indeed have reasons to be greatly disturbed and to be stirred out of our positions of indifference and complacency. Not only is the existence of our homes and local communities threatened, but our entire country is now being invaded by three vast armies threatening not only our homes and our churches but even our national existence. First, there is within our borders now an army of thirty million Protestant children below twenty-five years of age not enrolled for religious instruction in any Sunday school, much less are they enrolled in a Christian college. They are learning the pagan rather than the Christian way of life. Second, there is an army of more than fifty million individuals in our country above nine years of age who are not identified with any church: Jewish, Catholic, or Protestant. What a menacing army that is! Third, there is a vast army of multiplied thousands of selfish individuals who in their destructive influence range from those who are openly opposed to Christian co-operation, who glory in taking advantage of others whenever possible, who find satisfaction in cutthroat competition, selfish gain, and endless profiteering, to the nominal, lukewarm, selfish church members who are only passively, but insidiously, dangerous.

These three interlocking armies constitute a triple alliance which threatens the life of our democracy, our homes, our religious liberty—our all. We are sounding the clarion note that the membership may stand together, that the church and the Christian colleges may marshall their forces, reserve and otherwise. The day is far spent. We must not delay. Christian education is the strategic point at which the church may be successful with a counter attack. This is the greatest door of opportunity. This is the vantage ground for the forces of right to occupy. Delay is perilous. United action is our only hope.

Then, too, the entire history of the world shows that culture without Christian ideals is a liability rather

than an asset. Secular education or a Prussianized education is largely a prostitute education, more dangerous than a sharp, two-edged sword. It threatens the life of the world. But Christian education, guided by eternal principles, stands foursquare for the defense of the ideals of liberty, justice, industry, thrift, co-operation, respect for authority, reverence for the sacred, in a word, for life at its highest and best. We must aim to make our people good, rather than shrewd, powerful and wealthy. We must not forget that the soul of education is the education of the soul. In the service of these high ideals, Christian education can overcome the menace of a prostitute education and give us another chance. This passion, this high motive, brings to the Christian college a responsibility unique and heavy, but fruitful of untold, unending good.

The Church of the Brethren is false to her history and false to her spirit if at any time she fails to welcome and foster real scholarship and genuine culture. She is destined to fail in her mission unless she supports Christian education. The Church of the Brethren was founded upon no tradition. She was born neither of blindness nor of ignorance. She was founded upon principles and under protest, which required well-educated and well-trained leaders who were strong and skillful defenders of the faith.

The Pietistic movement, in Germany, was both an educational and a religious movement. Out of that movement grew this church of protest. That little gathering at Schwarzenau was profoundly schooled in the Book of Truth, as well as in church history, the philosophy of the simple life, and the doctrines of protest that had sprung up under such men as Arnold of Marburg, Saur of Wittenburg, Arnold of Halle, Spener, Hochmann, Felbinger and kindred spirits.

Before the church was a score of years old she made strong and permanent impressions upon the life and thought of colonial America. No historian can point out a group of men who exerted a wider and more wholesome influence upon the development of American religious thought. When one stops to consider that more than five hundred thousand volumes came from the press of the church before the American Revolution, one is inspired with her early and splendid history. The period of thirty or forty years before the Revolution was a period of momentous beginnings and development. From the press of Christopher Saur there came almanacs, Bibles, hymn books, newspapers, and almost countless other publications both secular and religious. Alexander Mack and his co-workers were great scholars, possessing a profound knowledge as well of things in general as of the Bible. Brumbaugh says, "We began an educated and powerful church, let us try with all our energies to restore the church to her early and splendid history. We shall thus best serve our day, best serve the church, best serve the great Head of the church, the Son of God."

How did we come to oppose higher education? There were three causes at work that brought on this change of attitude. The mother church had to undergo bitter and cruel treatment at the hands of university men. The members were driven from their homes, cast into jail, put to death. Elder Peter Keyser's grandfather was burned to death at the stake in Amsterdam. Then again, when the early church emigrated to America it was not long until the American Revolution broke out. The church faced new problems. Members refused to shed blood and they refused to become oathbound to the new government. This classed them as traitors and Tories. Christopher Saur was arrested, cruelly treated, and his printing press and many thousands of Bibles destroyed. The third cause that functioned in gradually divorcing the church from higher learning was the fact that many of our early brethren left Germantown to take up farming in sections where higher education was unknown. There could be only one result—a lack of interest in higher education.

But today the church colleges are coming in to their own again. A sufficiently large number of schools and colleges have sprung up among us. These Christian institutions are here to fill a big place in the church and the world. There is no higher calling, there is no nobler work, there is no better investment. The cause of Christian education is one of the most fundamental of human interests. And there never was a time like now when all of life's best interests large and small made such strong demands on Christian education.

In summing up, we shall do well to remember that the Christian religion "is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility." We shall also do well to remember that a civilization that divorces itself from the Christian's exalted concept of God "dries up one of the major wellsprings of its power" and "must yield inevitably to disintegration and decay."

Therefore, in the light of this discussion, the biggest contribution of the Christian college is for it (1) to serve as guardian of the major wellsprings of power, (2) to introduce our choice young men and women more fully to their spiritual inheritance and then to send them out into positions of responsibility and leadership as torchbearers of the great Light that came into the world to show the way, (3) to develop strong personalities and to equip them with right techniques of Christian living to the end that they may live victoriously in difficult and strategic positions in life, (4) to inspire men and women with a sense of social re-

sponsibility in such fashion as to guarantee their genuine devotion to human welfare.

We may safely conclude, then, that the Christian college, if properly controlled, directed and supported, may continue to be a tremendous factor in blessing the church and the world. To oppose the Christian college would bring defeat to our own high purposes. To be neutral is to turn away from one of the greatest opportunities of being a blessing, even to generations yet unborn. But to throw our energies on the side of Christian education, to use our influence and our means to promote the Christian college would help to replenish recruits for pulpit and press, Sunday school and public school, home and mission field, and to make a permanent contribution to the progress of mankind and to the coming of the kingdom.

North Manchester, Ind.

Conference Land

BY CLEMENT BONTRAGER

III. "Giants"

"There were giants in those days." We have already mentioned Rev. Jason Lee, Patron Saint of Oregon. If he be such, then Dr. Marcus Whitman ought to be called the Patron Saint of Washington and Rev. Spaulding the Patron Saint of Idaho. A mighty triumvirate, these three.

After having labored for some time, Dr. Whitman became convinced that the time had come for the United States to take over the Oregon territory as a part of her own possessions. One autumn, on horseback, he set out for Washington, D. C. Winter overtook him. He faced almost insurmountable odds—almost perishing in the mountains. But he pressed on and finally arrived at his destination. He was successful in convincing the "powers that be" that the Oregon country ought to be U. S. territory. As a direct result of Whitman's efforts great numbers of immigrants turned their faces northwestward. The country began to be settled with white people.

The Spauldings were busily engaged in usual missionary activity. Spaulding taught the men how to farm. A printing press was secured and hymns and portions of the Bible were printed in the native language of the Nez Perces. Mrs. Spaulding, being somewhat an artist, made water-color pictures which were a great help in illustrating the Bible lessons. She taught the women how to keep house. The first white child to be born in what is now Idaho was born to the Spauldings, Eliza. The Whitmans opened a school for white children and of the Spaulding children, Eliza at least, was taken there to take advantage of it. It was soon after her arrival at Wailatipui (where the Whitman station was located) that one of the great tragedies of that day took place.

The country was fast being settled by white people, and a report had gotten circulated among the Indians by a half-breed, in the employ of Whitman, that the whites were trying to poison the Indians and would either kill them or drive them from their lands and homes. This rumor, no doubt, received confirmation, in the minds of the Indians, when an epidemic of measles broke out. One day in November, 1847, Dr. Whitman was called to minister to some sick natives about thirty miles distant. Spaulding was there at the time and accompanied Whitman, remaining with the sick while the doctor returned home. On Monday, Nov. 29, 1847, two Indians came to the door asking for medicine. The room in which Whitman was at the time was that in which the white children had assembled for school. While Whitman was preparing the medicine, at a given signal, the Indians rushed in, tomahawked Spaulding and killed all the men in their way. Mrs. Spaulding was wounded and died a few hours later. Possibly all present, including the children, would have been killed had it not been for an old chief who dashed up at a critical moment and demanded otherwise.

When Spaulding heard of the tragedy he was torn between two duties: go to Wailatipui and see what had happened to his daughter, were she still alive, and to return home and see to the safety of his family there. How could he be sure that the Indians at Lapwai were to be trusted? He decided to return home. To avoid suspicion he walked most of the way, disposing of his horse. To his joy he found the Nez Perces trustworthy. His wife and family were safe. However, it was deemed wise not to risk staying on at Lapwai in that troublesome time and arrangements were made to remove to western Oregon. It is to the everlasting credit of the Nez Perces that they furnished a large escort to provide safety for the missionaries as they made this journey. Years later Spaulding returned to his Nez Perces and died among them. His grave is beside the scenic Highway, the North and South: Idaho U. S. No. 95.

Weiser, Idaho.

The Legend

BY PHILIP DAVIS

Frustrate hopes and shattered dreams
Fill the past, as fog the night, with vague unrest.
For centuries, through slaughter and brutality
We stumbled on, diseased, insane, and blind.
Today in gore we stand and wipe our sweaty brows
With bloody hands that gouged out eyes of babes
And tore out tongues inspired to speak by God.
We reason crucified, to please a ghastly god of war
Who stands in filth, a monstrous beast with brutish head,
With curling lip and doubting, sneers;
"Am I my brother's keeper?"
The very stench of him, despair, doth stupefy our souls;
We speak of peace yet think of war.

O God, bear yet awhile our bullish necks and brains;
Send vision to our bloodshot eyes, for yet there's hope.
Our souls still echo haunting strains from legend lovely,
A Child . . . cradle . . . a cross against an evening sky,
These seem dream woven and lost beyond recall,
Pitiful in fragile beauty, or else a devilish myth
To plague our hearts with thoughts of searching love
Which alone can heal our lives and calm our warring wills.
Oh, wean us from our bestial hates
And fill our souls with love and faith;
Show us justice and the love of mercy
That we may walk toward thee.

McPherson, Kans.

HOME AND FAMILY

Friendship

BY NILA ALLDREDGE

A lovely flower is friendship sweet—
It blooms in every clime;
It's found within the palace great,
In huts it grows as fine.

It breaks down old partition walls
Of prejudice and spite;
And causes men of every hue
To strive for truth and right.

They look with kindly eyes upon
Their every fellow man;
And thus the flower of friendship grows
In great Jehovah's plan.

And oftentimes. as we have heard,
This flower of friendship true,
Will as a mighty giant grow—
Become a lover's too.

So treasure well this flower divine,
A treasure all may know;
And may it bring to every life
A richer, brighter glow.

Anderson, Ind.

Love and Restraint

BY GARRY CLEVELAND MYERS

Author of **The Modern Parent** and **The Modern Family**; editor of the magazine, **Children's Activities**

How can there be lofty character without self-control? Now self-control presupposes earlier control from outside the individual, especially during his earlier childhood. Hardly can we hope that the child will acquire self-control without adequate restraint from his parents who also exercise great self-control.

Now books and magazines are full of pages warning parents against the evils of restraining children. Some parents have, indeed, supposed that they should let their children do about as they please, since these parents have been told that if they restrain their children these children might become criminals or neurotics. It might be much nearer to the truth if these parents were told that unless they properly restrain their children in the early years, tempering restraint with love, these children will be headed for a penal institution for the mentally sick.

One reason why so many writers have advised parents to throw restraints to the winds is because some parents have employed restraints excessively, and have punished their children ruthlessly and unreasonably; these parents have failed to balance the restraints with love. Restraints without sufficient love become brutality. On the other hand, parental love just can not long survive in the home where adequate restraints are wanting. Where is the parent who always can be tender and lovely to the child who does as he pleases?

The wise parent, as soon as the child begins to toddle, begins to train that child to know and feel that there are certain (few) things he must not have and certain (few) things he must not do. And not with the tongue, but with the hand, this child is taught. Nor does the parent begin at the top but at the bottom. The young child learns through physical pain to avoid a few forbidden acts, and later discovers that the forbidding has been reasonable.

This young child hears *no* or *don't* just once as he feels the physical pain which puts meaning into these deterrents. The thing or act always to be avoided by him becomes itself painful as also does the single word uttered just once at the same time. Perhaps the best technique is the good old-fashioned spank, bare hand applied to the child's bare bottom, and the barer the better.

Now what is painful is avoided by the child and it is the more readily avoided if at the same time there are many things he can do or have that give him pleasure. In the ordinary course of his daily experience there ought to be available a hundred things which are well for him to do and which will give him pleasure to one thing he ought to be forbidden.

The more skillful we are as parents the more the child will find to do that we approve and the more pleasure he will derive from doing them. Nevertheless it is futile to suppose, as some seem to do, that the stage always can be set that he will never need to be forbidden, that he should never hear *no* or be forbidden. Some restraints will be necessary. Let no parent be deceived to think they won't.

Properly trained in the unambiguous meaning of *no* before the age of three or four, the child has had a good foundation established in his nervous system for safety, regard for the rights of others and respect for authority—the alphabet of citizenship. So trained in the early years, this child will probably escape all whippings and other sorts of physical punishment after four or five years of age; for, after he has learned the meaning of *no,* rarely heard, other means of punishment can easily and effectively be substituted—such as having to sit in a certain place doing nothing for a definite time (and twenty minutes is a long while).

Nevertheless, many children who have been spanked thousands of times from infancy have not learned obedience. Many criminals, indeed, were spanked, whipped, beaten brutally from babyhood. Very true. But the punishment was not administered intelligently. The parents had not mastered self-control. The deeds

punished for and the mode of punishment had not been planned beforehand by both parents co-operating as one. Nor had they balanced the restraint with sufficient love and affection. During the hundreds and thousands of moments when the child needed no forbidding is the time for cultivating tender and affectionate parent-child relationships, by communicating with this child in quiet, tender tones, answering all his questions kindly, listening patiently to all he has to say, feeling and expressing deep interest in all he does that seems worth while to him, and guiding and encouraging him in constructive and inventive self-amusement and in wholesome fun with other children about of his age. The more genuine the companionship of the parent and child when he is doing right, the fewer times he will be tempted to do wrong and the more effective the rebuke or punishment when he does do wrong. *Love and restraint.* Let there be a balancing of the two by parents in the rearing of their children.

Cleveland Heights, Ohio.

Ultimatum

BY ADA CASSELL SELL

"MOTHER, may we have jello to play dishes?"

"Yes, darling."

"And crackers?"

"Yes."

"And milk?"

"Yes."

"Mother, I like you," wistfully from four-year-old Faith, who knew better than an older person would have known, that her mother was feeling very badly.

"I like you too, sweet," answered mother, turning away to hide her brimming eyes. Six-thirty came and supper was not as nice as it would have been an hour before. Jim had not come home. Mother knew that awful, sinking feeling, that sense of discouragement that came over her when it was gradually being riveted upon her consciousness that Jim had undoubtedly stopped on the way home from work to drink. Too often the hands crept from 6:00 to 6:15, with no Jim; then they diminished their speed until the minutes just had to pass, to the accomplishment of mother's fear, and at last the half-hour struck.

Mother thought she might as well let her two little girls eat their supper from their play dishes. As for herself, she drank a cup of milk and left the rest of the supper untouched. No one knows, except women in like circumstances, what it means to get a nice evening meal, and then unset a table that had not been used. Had Jim been delayed for a noble reason, it would have been different. It was all so silly, all so futile; why couldn't one know ahead of time what folks like Jim were going to do? It was only a small matter to make a nice supper, and set the table nicely, with larkspur from the garden contributing a lovely blue, to put on a fresh print dress, and arrange one's hair nicely—only to have to admit at 6:30 that one's husband was out drinking. Even if it was a small matter to do the work for nothing—sometimes small matters hurt more than big ones.

"That's daddy!" sang out Faith, opening the door.

"Is your mother in?"

"Yes, sir!" almost whispered Faith, with a hurried withdrawal upon seeing the shabby, unkempt man at the door.

"May I have a little dry coffee?"

"Wait a minute."

Mother pushed the lock on, prepared a plate for the stranger, and opened the door long enough to hand it out to him.

My! how jumpy and fearful every slight thing made her! Just when having Jim at home would have been so reassuring, why did he have to do the way he did? It was no use to tell Mr. Owen not to sell it to Jim. She had tried that. No use to beg Jim to let it alone. She had tried that, also. Drink was rapidly making him into something less than a real man. Mother's hands clenched as she imagined what their future as a family would be like.

"Muvver, where daddy?" lisped two-year-old Jane.

"He'll come, dear," reassured mother for the tenth time.

"Isabella said my daddy gets drunk! He doesn't, does he, mother?" begged Faith.

"Get the A B C book and More Mother Stories. Shall I read to you?"

"Oh, yes, mother!" rejoiced Faith, with childlike unconsciousness of not having had a reply to her pitiful query. Mother so often had to change the subject, to invent ways to produce a happy atmosphere, when her own heart was so hungry.

When 7:30 came, the two girls were in bed asleep. Mother was being entertained by an alternately lugubrious and hilarious visitor. To know whether she came to wound or to comfort the weary mother might have been a matter of doubt to the person lacking in discernment. Not so with mother. She knew the visitor received a warped sort of pleasure from her recitals of gossip about Jim. The accounts of Jim's escapades were not at all cheering. It was with difficulty that mother controlled her temper. She wanted in the worst way to tell her visitor to let her alone, that she didn't think there was anything funny about being drunk. The visiting lady had even tried to comfort mother by telling her lots of others were the same

way, at least once in a while. It had been so funny on the avenue the time of the convention. Absolutely comic how some of the out-of-towners had disported themselves!

Finally, the lady took her departure, and mother sat down to read. Three short stories, her chapter from the Bible, and numb of heart she tried to pray. She had prayed so often, and the answer had been otherwise than she might have wished. At midnight she undressed and went to bed. It was a little later than usual when her husband swayed all over the stairs, trying to keep his balance, and soon she heard him in the bathroom, deathly sick with nausea. In a maudlin way he staggered into the room, and flung himself at full length upon the bed, without undressing first.

Then the new stubborn feeling asserted itself. Why did she have to stay with a man like that? Why couldn't she take the girls and go away, somewhere, anywhere? Why not? Not that her love for her husband had died, but it's pretty hard to give expression to a potential capacity for living when respect is gone.

Her father would never countenance her leaving her husband. He believed the Bible gave a woman one and only one ground for leaving a man. That was not drunkenness; therefore her father was adamant in his opposition to her leaving her husband. She could stand it herself. But her two little girls! Motherlike, she was strong in her desire to guard them, from possible harm, from disillusion, from all that was sordid. As long as they did not see him in a drunken condition, as long as he did not hurt them, as he had upon occasion without provocation struck her, she might be able to endure it.

Things went from bad to worse. Indeed, how could liquor lead a man from bad to better, pray tell? The homecoming hour grew later and later; to be more correct, earlier and earlier. Mother's life was a dull, aching, wretched business. Father's obstinacy persisted. Let Mary do the best she could. In the meantime, they would pray for Jim.

"But, father, I can hardly bear to think of her alone at night, with the two girls, and Jim coming home in such a condition."

"Mary must do her duty, dear."

"Duty! duty! duty! Sometimes I think you put it far in advance of love!"

The stern, hidebound heart of the old man refused to bend.

One night Jim stumbled into the wrong room. It made him curiously angry. Grabbing sleeping Faith roughly from her crib, he beat her unmercifully. He let her go and was going to punish the baby for somehow being at fault in letting him get into the wrong room. It was only the perverted reasoning of a polluted brain that could lead him to blame his little children.

By that time mother, a little fury, prevented him. With superhuman strength she steered Jim across the hall to his room, to his bed, where he soon fell into a drunken stupor.

"Why did daddy whip me? sobbed Faith.

"If you forget about it, Faith, mother will get you a new dolly, and make new dresses for it, and a little trunk to put them it."

"Oh, joy! I can't wait, mother!" sang out Faith.

The little girl, with the blessed, blissful forgetfulness of childhood, had had horror diverted into channels of rejoicing by a loving mother.

"Me dolly, mother?" called baby.

"Yes, darling."

"Let mother dress you, and don't make any noise. Let's play forfeit game, if you talk out loud you'll have to pay a penny."

Noiselessly, relentlessly, without one iota of indecision, mother saw to it that the three of them were dressed, had extra clothes in a suitcase, and flashlight in hand, started across the lot with them. Then the two squares to the home of her childhood.

"Are we going to see grandma?" asked Faith.

"Yes, dear."

Mary went around the house until she was under her own mother's window. She did not call. She remembered how easily mother used to wake for any and every noise.

"That you, Mary?" mother called quietly from the upper window.

"Yes, mother," breathed Mary, her voice almost breaking with relief.

"I'll be right down."

"Don't wake father."

"No."

Anyone or anything that could wake father before his rising hour would be doing well.

There were no explanations. Mother understood. They always do, by some deep-running stream of understanding and loving.

"Do you think we can stay here a while?"

"Of course! And perhaps this step you have taken will bring Jim to his senses when nothing else would. He does love you."

"And I him."

So the little girls had a second lullaby time that night. And the night wore on, the night that hid under its black curtain so much of the sordid and the sad. But the same night promised a dawn.

Altoona, Pa.

OUR MISSION WORK

1937-38 Women's Mission Study

BY NORA M. RHODES

THAT all women's groups may know more definitely of our own denominational work, four programs are being prepared for our use in the fall months. For September there will be one on our project work, *The Girls' Mission Schools;* October, *Life Sketches of Women Missionaries;* November, *Our Witness in America,* featuring home missions; December, *The Great Partnership,* dealing with missions and stewardship. These programs will be ready in the early summer in ample time for their use this fall.

This coming year beginning in January we shall have an opportunity to become familiar with the Moslem world. Our textbook will be *Mecca and Beyond.* The book is well written by Dr. and Mrs. Dodd, missionaries of wide experience with the Mohammedan people. The book deserves the careful study of every group of women in our brotherhood. There will be program outline helps to aid in the study of this book.

Further announcements regarding the mission study programs of this next year will appear later in the season.

Dallas Center, Iowa.

What to Pray For

BY MARTHA SHICK

Week of May 29 to June 3

IN the large cities of the United States we have all nationalities represented—Chinese, Japanese, Italians, Jews, Filipinos, Negroes, and many others. In the smaller towns, and even on ranches in the west, we find quite a few from other countries. With the exception of the comparatively few students who enter our schools, most of these peoples have come for mercenary purposes. But their greatest need is not wealth, but Jesus Christ in their lives. And it is our great opportunity to assist them in finding him.

A difficult task presents itself on account of the different languages of the people, their various customs and their besetting sins, most of which are not known by us in America. Especially is it difficult to reach an adult who knows our language so imperfectly and who never acquires it so as to fully understand the significance of many things the Bible teaches.

We are thankful that God's spirit moved Bro. Geo. W. Hilton, the year before he sailed to our China mission field, to open work for the Chinese in Chicago. A similar mission was begun later in other cities, including Detroit, Mich., Washington, D. C. and Los Angeles, Calif., where the work continues up to the present. There is also some personal work being done by members here and there.

The work among the Italians in Brooklyn is known to all of the readers of our church papers. The Jews in some of our cities are receiving some teaching, as well as some work being done among Negroes.

Pray for the superintendents and teachers of these various groups, that the spirit of God may always direct and divine wisdom be given abundantly.

Pray for those who are being taught, that the Holy Spirit may open their hearts, convict and teach them.

Pray for those who have already confessed Christ, that they may lay hold on him fully.

Pray for the church in America, that her heart may be burdened with the souls of these peoples in our midst as was the soul of the apostle Paul burdened when he saw the many without a Savior.

McFarland, Calif.

The Garkida Leper Colony

BY HOWARD A. BOSLER

THE Garkida leper colony was established in 1929 through the untiring efforts of Dr. Robertson. At that time the British government granted our mission 500 acres of land and promised to furnish subsistence for the lepers. The American Mission to Lepers has given grants annually for the surgical and medical supplies and for the general expense of the colony. Our church has had the great opportunity of caring for these lepers by supporting workers to serve these unfortunates. We can be happy that in times of reduced funds we have still been able to serve in a work for which the entire working budget was furnished from sources outside our church offerings, thus reserving our funds for other mission work.



Our leper colony was one of the first to be established in northern Nigeria and soon became the recognized leper colony for the majority of the northern provinces of Nigeria. The government has been faithful in furnishing the subsistence for the lepers and there has been a gradual growth in the size of the

colony. In the past eight years there have been 1,035 patients admitted. At present we have 500 patients in the colony. All have been influenced by Christianity. Many have died. A great number have returned home for various reasons. We can not measure the good that we have been able to do, but those who have been in the colony are sure to carry Christian influences with them. They have had the Church of the Brethren to act the Good Samaritan to them.

Under the able supervision of Desmond Bittinger the church at the leper colony is becoming one of great strength. The spirit of worship is felt in all their services. Christ to them is so real that his Spirit communes with them and they are growing in Christian experience. Dr. Ernest Muir of the School of Tropical Medicine, Calcutta, India, visited us recently and stated that he was impressed by many things at our colony; but most of all by the attitude and work of the church. When we know that Dr. Muir is a medical man and interested in leprosy in general the world over, it made us happy to hear him say this for that is the part of the work about which we are most concerned.

There are millions of lepers in the world and in Nigeria alone there are more than 200,000. Lepers have been treated for many hundreds of years with very poor results. A few years ago we read that there was a cure for leprosy and a general interest in the welfare of the leper was developed throughout the world. Large sums of money are being given for leper work and many people are giving their time in caring for them. Still, scientifically, there is no cure for leprosy. However, medical men have found that proper diet, exercise and those things which build up the general condition of the body will arrest all the symptoms. After a few years of injections and general care the patient may improve and by all appearances be well. But if he leaves the colony and returns to his native environment, living on a poor diet he may become as badly, or even more infected with leprosy than he was before. Even though we can not cure them in large numbers it is worth while to segregate them since leprosy is a contact disease. So at present we are segregating 500 lepers who otherwise would be out in homes among the children and in the various villages of the country, and in this way we are not only helping the sick but we are doing a good work in preventive medicine.

With such a large group of segregated people it is necessary to furnish them with some of the things which any community needs for contentment and happiness. So we have developed a large group of quite skilled workers who are masons or can do carpenter work. There are eighteen medical assistants who take daily morning and evening temperatures and do the routine treatments for common ailments as well as the injections of chalmoogra oil for the treatment of leprosy. There are salesmen in the market as well as butchers, barbers, tailors, hairdressers, ropemakers, gardeners, blacksmiths, health officers, police, schoolteachers, storekeepers, and general supervisors. There are but two nonleper helpers who assist in carrying on the general administration of the colony. Most of the work is carried on by the patients themselves. Many of them are quite strong and well most of the time and are able to farm.

We have recently started several villages throughout the 500-acre tract instead of the large centralized village of the original plan. This will put them near their farms and stimulate the production of food as well as make it a more peaceful place to live. Can anyone imagine any group even in America of 500 sick people carrying on their own community activities in harmony and with no quarrels? This group with their own native chief and court try to keep peace and order among the many tribes represented. Tribes in general do not love each other. Each village has its own wells (40 feet deep), chapel, dispensary and community officials. This new system seems quite successful. Farming is on the increase and a spirit of friendliness is growing since the tribes are divided into their separate villages.

One of our best unifying institutions is the school where about 125 children meet and learn to read and write. From this more educated group come our church leaders and helpers in the medical and community activities.

The government has recently promised to increase its grant of land when we feel it necessary, and has expressed itself as very appreciative for what is being done for the lepers. Officials visiting the colony remark that they have never seen such a large group of sick people so happy and contented but there are times when we find them otherwise.

The doctor is not only constantly seeing the sick and supervising the general work but there always seem to be cases being appealed for his decision. It is to be expected that there will always be some who will fight, steal, lie, run away and break all rules of segregation. The social and moral problems are many. This makes the work difficult, but it is the most interesting and the most worth-while work we have ever done. It is a great privilege to see these miserably sick pagans become well and happy Christians. Pray that we may have the wisdom of Solomon, the patience of Job and the love of Jesus sufficient to carry on this work so that it may bear much fruit for the kingdom of God.

Garkida, Africa.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Only One Question

"Received ye the Spirit by the works of the law, or by the hearing of faith?"

Monday: Gal. 3: 1-5

Faith is central in the Christian gospel and salvation is by faith alone. Obedience to the law can bring no fuller salvation or higher sanctity. To prove the sufficiency of faith Paul asks the Galatians if they received the blessings of the Spirit through the observance of the ceremonial law or by believing in Christ? Obviously it was the hearing of faith which brought them the gifts of the Spirit.

The fruit of the Spirit in our lives does not grow from definite observances or the fulfillment of legalistic requirements but only as we pattern after the mind and spirit of Christ will we have love, joy and peace. Faith and faith alone is the ground of our salvation. We trust our Savior to do for us what we can not do for ourselves. Faith in Christ is not only our way of salvation but also the channel through which we receive all spiritual blessings.

Increase our faith, O Lord, that we may trust thee more completely. Amen.

Abraham and Faith

"Abraham believed God, and it was reckoned unto him for righteousness"

Tuesday: Gal. 3: 6-14

Paul shows that faith was no new invention of his but was the principle through which blessings have come to the people of God in all the ages past. Abraham, the father of the Jewish race, believed and all who live by the principle of faith are the true children of Abraham and heirs of the promised blessing.

However no one must think that Paul looks upon faith as a substitute for righteousness. Faith is a living principle and through it righteousness is not only imputed to us but we receive the power to live a righteous life. Our righteousness will grow as our faith increases. When we yield ourselves to Christ we receive the Spirit and he builds a new life in us. Do we expect our own good lives to bring us home to the Father's house or have we believed Christ and has his Spirit begun a new life in us?

We thank thee, Lord, for thy saints who have trusted and loved thee and left us a witness. Amen.

An Illustration

"Brethren, I speak after the manner of men"

Wednesday: Gal. 3: 15-23

In the close argument Paul uses to defend the truth of justification by faith he drops an illustration taken from everyday life. He pauses in the midst of his abstract discussion to give his readers a breathing space. Just as a signed and sealed agreement between two men can not be annulled by a third party, so the law which was given to Moses did not affect the gracious promise of God made many years earlier to Abraham.

Pointed illustrations make truth more vivid and more likely to be remembered. The parables of Jesus are perfect examples of illustration. Jesus was God's illustration, the Word made flesh. There are times when it is necessary to "speak after the manner of men" and eternal truth could be made more meaningful if we did. Jesus always kept the point of contact between himself and his audience and used the life about him as illustration.

O Spirit of God, make us sensitive to the life about us that we may see the eternal in the temporal. Amen.

Our Tutor

"The law is become our tutor to bring us unto Christ"

Thursday: Gal. 3: 24-29

The Old Testament has a real place in the Bible and is worthy of our study and meditation. The Mosaic law was a stern tutor for the Jewish race preparing them for the coming of Christ. And it also is our tutor, revealing to us our need of righteousness and preparing us for faith in Christ.

Have you ever measured yourself against the standard of the Old Testament law? The standard is perfection and an honest person will feel that his condition is nothing less than hopeless. But it is good to measure ourselves and to realize what God expects because then we appreciate his great love. The law shows us our sin, how far short we come from what God expects, and prepares us to trust his Son. "If ye are Christ's, then are ye Abraham's seed, heirs according to the promise."

Father, we thank thee for the provisions of thy grace that when we were yet sinners Christ died for us. Amen.

Spiritual Immaturity

"Thou art no longer a bondservant, but a son; and if a son, then an heir through God"

Friday: Gal. 4: 1-7

Where do we stand in our spiritual experience? Could we be likened to the Jews under the law whom Paul calls slaves? Do we stand in fear of God dreading the punishments of his broken law? Or do we know him as a loving heavenly Father to whom we can go as sons and with whom we enjoy the holiest fellowship? As Christians we sometimes fail to realize our privileges and remain as immature as children when the Lord is waiting to recognize us as sons, "heirs and joint-heirs with Christ Jesus."

How foolish for the Galatians to fall back from their high position of spiritual privilege as sons of God to the standing of slaves under bondage to the law! But do we worry? Do we expect merit for simple attendance upon religious service? Few of us are in a position to judge the Galatian Christians. Let us move in and occupy our inheritance as sons of God!

Lord, help us to trust thee more fully that we may grow in grace. Amen.

The Divine Initiative

"Now that ye have come to know God, or rather to be known by God"

Saturday: Gal. 4: 8-11

God is the great Creator and Initiator of this vast universe. Through Christ we "have come to know God," says Paul, but immediately he changes his figure of speech and insists that "to be known by God" is a more accurate description of the experience. He will give none of the credit to man. Even faith is not a human achievement but a gift of God. "By grace are ye saved through faith." The very knowledge of God is due to his gracious revelation. We are recognized by God and accepted by him as sons.

And yet it is this Creator who is Lord of all to whom we cry, "Abba Father!" He has revealed himself as our loving heavenly Father. Do we realize the great privilege which we have? We indeed have all spiritual blessing in Christ Jesus! We who once were aliens from the household of faith have been brought nigh and shall share the glories of eternity with him!

Our hearts continually praise thee, O Lord, for thy great love. Amen.

WEEKLY QUIET HOUR

Memorial Day

We honor the devotion and sacrifice of those who died that this republic might live, but they are only a very small part of the vast company of those who have sacrificed themselves. Only sacrifice can bring to life the most beautiful and best. Do you have anything to which you have given yourself? Is there anything you feel is worthy of your "last full measure of devotion"? We can never fully appreciate the sacrifice of others until we have given ourselves unreservedly and completely to a great cause.

Read John 14: 25-31.

KINGDOM GLEANINGS

Calendar for Sunday, May 30

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrigbted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Remaking of Jacob.—Gen. 28: 16-22; 32: 24-30.

Christian Workers, Parables of Brotherhood.

B. Y. P. D., Mastering My Moods.

Intermediate, My Attitude Toward Home.

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Gains for the Kingdom

Six baptized in the Elbethel church, Pa.

One baptized in the Arcadia church, Ind.

One baptized in the Blue River church, Ind.

Ten baptized in the Morgantown church, W. Va.

Three baptized in the West Conestoga church at the Lexington house, Pa.

Four baptized and three received by letter in the Twin Falls church, Idaho.

Five baptized and one received on former baptism in the Williamsburg church, Pa.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. M. Coppock, June 2, at the Afton church, Nebr.

Bro. Oliver H. Austin and wife, Sept. 5, in the Wichita church, Kans.

Bro. Wilmer Petry of Akron, Ohio, this fall at the Blue River church, Ind.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 28 at Lewiston, Minn.

Bro. J. H. Miller of Elizabethtown, Pa., June 6-20, in the Quakertown church, Pa.

Bro. S. Paul Daugherty, Augusta, W. Va., June 20, at the English River church, Iowa.

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Personal Mention

China will be represented on the Nampa Standing Committee by Eld. E. L. Ikenberry, with Eld. W. Harlan Smith as alternate.

Bro. L. M. Davenport, president of the Council of Men's Work, changes his address from Los Angeles to 674 Elliott Drive, Pasadena, Calif.

Bro. L. A. Walker and singers from the Panther Creek church, Iowa, will be on the air from station KFNF, Shenandoah, Iowa, on June 6 from 3:15 to 4:00 P. M.

Bro. Robert W. Tully, whose special interest in providing "recreational fellowship," for the family has been apparent in recent Messengers, changes his address from Burnettsville, Ind., to 207 Mill St., Goshen, Ind.

Bro. Roy B. Teach, pastor of the Loon Creek church of Middle Indiana for nearly ten years, is taking up the pastorate of the Brookville church of Southern Ohio. His address is changed from Huntington, Ind., to Brookville, Ohio.

Bro. J. E. Forbes, Charmco, W. Va., pastor of the Bethany church, invites you to attend the dedication of their new house of worship on June 27. A special welcome is extended to those living in the First Virginia and Southern Virginia districts. The church is on U. S. Route 60, one mile east of Thornton, W. Va., and 122 miles west of Roanoke, Va. You can drive it from Roanoke in three hours.

President Otho Winger of Manchester College is scheduled to speak at the dedicatory services in the newly remodeled church in Peru, Ind., June 6. Pastor Chas. R. Oberlin says the house had become inadequate for the needs of the community, after a quarter of a century of service, and has therefore been enlarged.

Bro. John Middlekauff has been called to the pastorate of the Fairview church, Georges Creek congregation, Western Pennsylvania. His equipment for service was greatly enhanced about a week ago through the kind assistance of Doctor Ellis at the hymeneal altar. They will occupy the Fairview parsonage on or before Sept. 1.

Bro. L. W. Berkey and wife of Goshen, Ind., mourning with Christian fortitude the tragic death of their son, as told in our issue of April 24, and the bereaved but brave daughter-in-law, were recent week-end visitors with Elgin friends and at the Publishing House. They were on their way to the Nampa Conference, and thence to the Pacific coast.

Bro. I. C. Paul, Lima, Ohio, very properly thinks many of our ministers who can not go to Nampa might be glad to know of the Winona Summer School of Missions at Winona Lake, Ind., June 21-27, especially since one of the themes for study is the Church in Rural America. For more detailed information, write Mrs. John Walter, 1034 N. Mapleton Ave., Oak Park, Ill.

Bro. J. A. Naff, Boone Mill, Va., writes us that the "Ministerial Board of Southern Virginia visited five churches of the district over the week end of May 15-17. Being impressed with the Conference News offer of The Gospel Messenger, we brought this to the attention of the churches and received thirty-one subscriptions with a promise that others would follow."

When Bro. Ezra Flory wrote May 15 from the midst of his meetings at Kittanning, Pa., he was about to celebrate the thirty-sixth anniversary of his election to the Christian ministry. He did it the next day, with the recollection of having preached seven thousand sermons. Almost the last thing on his card was: "Eager to get to our new home, 519 S. Third St., Goshen, Ind., June 1."

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Bro. H. F. Weybright invites persons on their way to the Nampa Conference to stop and enjoy some of the meetings which Bro. H. M. Coppock is beginning June 2 in the Afton church, twelve miles north of Cambridge, Nebr. Take Route 6, inquire of the Co-operative Oil Co., in Cambridge for H. F. Weybright. Those wishing to write Bro. Coppock may address him at Cambridge, Nebr.

Sister Eva G. Price of Poplar Bluff, Mo., is rejoicing in her safe return home from a three month's trip to Indiana which she had left forty-two years ago. Among her reasons for gratitude are her deliverance from death in an automobile wreck and the privilege of meeting Sister Anetta Mow, whose father and mother she had known, and hearing her tell of her missionary experience in India.

Two hospital patients of the Wooster church of Northeastern Ohio will appreciate your sympathetic interest. Sister Anna Garver, wife of the late Simon Garver, after several months in the Massilon City hospital with a broken limb, is back in her Orrville home improving. Sister Anna Burger, wife of Bro. Albert Burger, is in the Cleveland Clinic hospital, following an operation which seems to have been successful.

Bro. Minor M. Myers, after noting in his letter of April 23 the fine Mission Conference they had this year referred to their disappointment in missing three of their number: "Nettie Senger who has been in one of our sister mission stations was unable to get there even though she had hopes for a while. And Mrs. Oberholtzer and Mrs. Sollenberger were unable to come. The latter was not well enough to make the trip and besides she is getting ready for furlough."

Bro. Geo. L. Detweiler, pastor of the Meyersdale church of Western Pennsylvania, is a very infrequent visitor at the Publishing House. With him this time were three other brethren skilled in the fine art of good singing, Perry Huffaker, Paul Halladay and Alvin Brightbill of Hagerstown, Manchester and Bethany respectively. The Music Commission was having a meeting and before the day was quite done, the quartet above named delighted the third floor office force by showing us in several choice numbers, how the theory of music can be converted into profitable practice.

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Nampa Conference Accommodations

Those attending Nampa Conference will enjoy genuine western hospitality, if one can judge from the spirit already manifest by the citizens of Nampa. The city administration, chamber of commerce, churches and service clubs are all on tiptoe to extend a hearty welcome to the Brethren who will be coming to Nampa, June 16-22.

On May 18, at the regular Conference planners' meeting, reports from the heads of committees showed preparation well in hand. The citizens are generously opening their homes to Conference guests. Arrangements for a cafeteria at the Conference grounds were announced, in addition to other eating places to be located there. Two school busses are to be in constant service at the grounds and four are available when needed. The public speaking system being installed in the big tent is to be constantly supervised by an expert to assure all that the programs shall be heard.

Recently a new city administration has been installed in Nampa. The new mayor was present and reported that the new organization had pledged one hundred per cent co-operation in caring for the Conference, that they are contributing the services of the city engineer to see that the facilities of the city are made available for the Conference, and that he is instructing the police department to put on extra police for protection of camps and properties of the Conference.

In a previous statement in these columns it was announced that various services of the Conference would be on radio broadcast, especially those during Saturday, Sunday and Monday. In answer to inquiries, let it be stated that the Nampa broadcast station KFXD operates on a frequency of 1,200 kilocycles and is sufficiently strong that its programs have been picked up in Australia, but owing to the fact that 29 other stations are on practically the same dial spot, reception during the day is not very successful for long distances. It is a little better at night.

I believe it has not yet been announced that Nampa has two good hospitals, and one, the Samaritan, sponsored by the Church of the Nazarene, is directly across the street from the Conference grounds.

I am confident that the city of Nampa, with its splendid Brethren constitutency, can entertain the 1937 Conference in a very acceptable way.—H. G. Shank, Chairman of the Committee of Arrangements, Portland, Oregon.

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Standing Committee for 1937

Africa ..... William Beahm
California, Northern ..... Andrew Blickenstaff
California, Southern, and Arizona ..... G. K. Walker, Frank Howell
Canada, Western ..... J. S. Culp
China ..... E. L. Ikenberry
Colorado, Eastern ..... X. L. Coppock
Colorado, Western, and Utah .....
Denmark .....
Florida and Georgia ..... C. E. Bower
Idaho and Western Montana ..... Mark Schrock
Illinois, Northern, and Wisconsin ..... Niels Esbensen, Ralph White
Illinois, Southern ..... M. A. Whisler
India, First ..... D. J. Lichty
India, Second .....
Indiana, Middle ..... W. C. Stinebaugh, T. A. Shively
Indiana, Northern ..... Galen Bowman, T. G. Weaver
Indiana, Southern ..... W. J. Heisey
Iowa, Middle ..... Earl Deardorff
Iowa, Northern, Minnesota and South Dakota ..... J. A. Eddy
Iowa, Southern ..... Charles Albin
Kansas, Northeastern ..... W. A. Kinzie
Kansas, Northwestern ..... Lewis Naylor
Kansas, Southeastern ..... R. E. Loshbaugh
Kansas, Southwestern ..... Jas. H. Elrod
Maryland, Eastern ..... J. Walter Thomas, Frank E. Williar
Maryland, Middle ..... J. S. Bowlus
Maryland, Western .....
Michigan ..... H. V. Townsend
Missouri, Middle ..... I. V. Enos
Missouri, Northern ..... J. H. Mathis
Missouri, Southern, and Arkansas ..... A. W. Adkins
Nebraska ..... Paul K. Brandt
North Dakota and Eastern Montana ..... Chas. A. Zook
North and South Carolina ..... W. A. Reed
Ohio, Northeastern ..... G. S. Strausbaugh, C. H. Deardorff
Ohio, Northwestern ..... S. L. Cover
Ohio, Southern ..... D. G. Berkebile, J. W. Fidler, H. M. Coppock
Oklahoma, Panhandle of Texas and New Mexico ... Albert L. Williams
Oregon ..... Geo. Shade
Pennsylvania, Eastern .... R. P. Bucher, A. C. Baugher, Michael Kurtz
Pennsylvania, Middle ..... C. L. Cox, E. M. Detwiler, D. B. Maddocks
Pennsylvania, Southeastern, New Jersey and Eastern New York ..... H. S. Replogle
Pennsylvania, Southern.. C. R. Oellig, G. Howard Danner, L. K. Ziegler
Pennsylvania, Western ..... W. K. Kulp, H. Q. Rhodes
Sweden .....
Tennessee ..... Frank Isenberg
Texas and Louisiana ..... M. H. Peters
Virginia, Eastern ..... J. M. Kline, Sr.
Virginia, First ..... J. S. Showalter, Russell G. West
Virginia, Northern ..... Samuel D. Lindsay, A. Jos. Caricofe
Virginia, Second ..... D. B. Garber, John T. Glick
Virginia, Southern ..... S. H. Flora, J. B. Peters
Washington ..... Noble Deardorff
West Virginia, First ..... D. B. Spaid
West Virginia, Second ..... Henry C. Sanders

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Director of Conference Publicity

The Standing Committee of the Conference of 1936 requested the editorial staff of the Brethren Publishing House to assume responsibility for the release of Conference news to the public press. In pursuance of this action Prof. C. Ernest Davis of McPherson College has been appointed Director of Publicity for the Nampa Conference. He has accepted the position and we bespeak for him the loyal cooperation of all who are interested in securing fair and suitable newspaper reports of Conference activities and personalities. Bro. Davis will welcome assistance and suggestions, but all concerned will please understand that releases to the press should be made with his knowledge and at his direction. Until he leaves home for Nampa he may be reached at 1503 E. Euclid, McPherson, Kans.—E. F.

THE CHURCH AT WORK

ADMINISTRATION

Washington Family Assembly

The family type of summer assembly for the district of Washington will be held Aug. 4 to 9, 1937, at the Tong Lake Resort, which is six miles from Olympia. "Demonstrating Christ to the Community" will be the assembly theme with "Are Ye Able?" as the theme song of the summer conference.

Although district leaders will carry much of the responsibility of the assembly program, the following assembly leaders will come from outside the district to help with the specialized leadership: W. W. Slabaugh, Bethany Biblical Seminary, will be the instructor of Bible; C. Ray Keim, Manchester College, will represent peace; Alvin Brightbill, Bethany Biblical Seminary, will direct the music; Bob Tully, high school teacher, Burnettsville, Indiana, will lead the recreation; and Vernon Heckman of Southern California will represent La Verne College.

Jess Dunning of Wenatchee will be the camp director. He will be assisted by Bill Finley of Tonasket. The camp management will be in charge of Orin Michaels of Olympia with Haven Walters of Seattle as his assistant.

Children are registered for the assembly without charge. Those of junior high age will be charged 50 cents for the camp period and the young people and the adults will pay 75 cents as a camp registration fee. All other expenses will be whatever the people choose to make them. One can eat at the central dining hall for a small fee, rent cabins for $3.00 a week, or families can come prepared to camp and prepare their own meals.

Special children's work is set up separately and cared for by the district director of Children's Work, Orville Booth, Wenatchee. The special Intermediate work is under the direction of Glenn Harmon of Tonasket.—Geraldine Eller.

LEADERSHIP TRAINING

Who Is Administratively Responsible for Better Leaders in Your Church?

A recent bulletin on the organizing of the local church programs says that one of the big reasons our programs of leadership education have been so weak is that we do not have a good enough understanding as to what people are responsible for planning the program of leadership growth.

The pastor, Sunday-school superintendent, and all the major heads of departments and committees making up the pastor's cabinet should feel themselves jointly responsible for planning and carrying through the program of leadership education for the church; and the pastor, or pastor and superintendent jointly, will guide the actual carrying out of plans. In some churches, leadership training is the entire responsibility of the Board of Christian Education; we are coming to realize that all leaders, church as well as Sunday school, need growth and guidance and it should be decided whether the Board of Christian Education shall be administratively responsible for this total leadership program or whether, where there is a pastor's cabinet, this responsibility might better be lodged with it.

In some larger churches it will be deemed best to have a committee charged with the definite responsibility of leadership education, or some one person appointed to be responsible. If so, this committee should be free from all other duties, and should be considered a major committee of the church. It would need to carry on with a close relation to all other committees, and the chairman should be a member of the pastor's cabinet. Whatever representative group your church has should help develop and approve all plans.

All people having a responsibility in planning for the growth program should read often: "Enlisting and Developing Church Workers," price 10c.

It will help, too, to have the following materials, preferably one each, for the members of the planning group:

New Standard Leadership Curriculum, First and Second Series, free.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering A-Level Units in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self Rating Scale for Church Workers, 15c dozen copies.

MINISTRY

The Qualities of a Great Preacher

The following lines recently appeared as an expression of appreciation of the qualities of a great preacher as exemplified in the life of the late S. Parkes Cadman. While every minister should strive to be his own best self, he can still learn much from a man like Dr. Cadman.

Unrivaled master of the spoken word,
Whose startling genius claimed our rapt suspense,
What magic power begat thy polished phrase,
What Muse inspired thy flaming eloquence?

Great preacher, fashioned in Olympic mould,
Whose interest compassed every race and creed,
Thou wert a voice for every worthy cause,
Nor counted sect, but only human need.

True pastor, loyal shepherd of thy flock,
Well didst thou care for all within the fold,
Thy word sustained the lonely and bereaved,
Inspired the weak and made the fearful bold.

Renown was thine. On ether waves were borne
Thy name and fame to earth's remotest end,
But never didst thou lose the human touch,
The great admired, the humble called thee friend.

Great soul! Lead on! Forever lead us on!
And free us from the bandage of the sod,
Thou art not gone! Thou livest ever more,
A prophet, priest—a stalwart man of God.

CHRISTIAN WORKERS' TOPIC

Parables of Judgment

Sunday, June 13

I. The Two Sons (Matt. 21: 28-32).

The judgment of God is according to the reality of one's faith.

Mere lip service does not stand in judgment (Matt. 7: 21; James 2: 14-19).

II. The Wicked Husbandmen (Matt. 21: 33-41).

Jesus is the Owner and Lord. Faithfulness as stewards makes a difference in judgment.

III. The Barren Fig Tree (Luke 13: 6-9).

Fruit-bearing is a fundamental requirement. Service is the price we pay for the space we occupy (see John 15: 16a).

IV. The Rich Fool (Luke 12: 13-21).

Covetousness is a sin that will not stand in judgment.

V. The Great Separation (Matt. 25: 31-46).

Habits of helpfulness are significant in the final judgment.

WOMEN'S WORK

To Nampa on Time

Wednesday, June 16, will be the first session of the Women's Work conferences at Nampa. The program planned will be practical, worshipful and inspirational. The theme, Dedicated Homes, challenges your best interest. The worship period will include a service of dedication for a new home. Mrs. J. Z. Gilbert of Southern California, whose home has been a dedicated home, will speak out of her rich experience in this field. There will also be a dramatic presentation of Longfellow's poem, "The Hanging of the Crane," which paints six pictures of home life from bridal days until the golden wedding anniversary. This home, dedicated when established, fulfills its high and holy purpose. If you are planning to attend Conference, place this date on the list of the programs you want to attend.—Mrs. E. G. Hoff, Elgin, Ill.

YOUNG PEOPLE

Camping Time Is Here

Many camps are being offered our young people for this summer. Turn to page two of the May 22 Gospel Messenger and take notice of the date of your camp or the one closest to you. Then make some definite plans to have your young people made aware of the approaching camp season. Now is the time to begin making your plans for your group to be in camp this summer.

"What you do when you have nothing to do shows more about you than what you do when you work." Most of our camps now give courses in hobbies such as: music, dramatics, leather work, basketry, wood carving, etc. These and many other activities make the camp a place of unusual interest.

At camp teaching possibilities are excellent. From the very first day the camper is taught that he has a definite responsibility in the camp. Public opinion in the camp in the form of camp spirit does much to transform an antisocial individual into a really worth-while person. Camp discipline is a good way of taking off rough corners. The best teaching situations are made available to the teacher. Such factors as insufficient rest, improper food, lack of exercise, and many other things of this nature are entirely eliminated. Thus the teacher has almost an ideal setup. Camp enlists the whole life of the camper. At a recent meeting in Chicago called in the interests of camping, Miss Abbie Graham, noted author and a seasoned camper, said: "There is nothing better to produce the good life than camp." The fellowship, the beauty of nature, vesper inspiration, campfire soul stirring addresses, all these make of camp a place never to be forgotten. These experiences are available to your young people's group this year and we hope that you will see, as their leader and adviser, that they receive these benefits.

INTERMEDIATES

Intermediate Club Work

For some years we have been promoting the pioneer clubs for our intermediates. We believe that they are meeting a need in our church and recommend them for wider use. We have the materials on hand in Elgin and would be glad to furnish them for you.

Much can be said in favor of clubs for this age group. Whether you call them that or not, some weekday activity ought to be planned. The intermediates like it and will put much into it if proper leadership can be secured. If it is impossible for you to have a group of your own, perhaps you can co-operate with the 4-H club in the country or with the Y in the city. "Where the organizations are already working and are willing to co-operate with the church, it is quite possible to work out a club program for the community that would meet the needs of the intermediate age group."

"A program which would include worship, a simple dinner at the church, Bible study, and special interest groups might be planned to care for the rural situation. The entire family would stay for the day and there would be no evening service."

These recommendations of the intermemdiate planning conference are in the interest of your clubs:

1. That we afford and prepare leadership for community clubs.
2. That we recognize the trend of community clubs to desire the help of the church.
3. That we recognize certain clubs and ask to be recognized by them as co-operating with them.
4. That we continue our Pioneer Program.

CHILDREN'S DEPARTMENT

Juniors and the Bible

"Must we study the Bible again?" asked a bored junior, and the teacher began to give forth a number of words concerning how "all good people" should study the Bible. Some weeks later the teacher was wondering why Teddie no longer came to church school.

"Why don't you come along to our church school?" urged another junior of his friend one day. "We're making a village like the one Jesus lived in, and we have games and things. We have great fun, and we learn a lot, too." The teacher of this class was not surprised to find her class out-growing the former circle of chairs.

Why the difference in attitudes of the juniors? Probably because the one teacher believed in activity as an aid to learning, while the other teacher did not.

One group of juniors engaged in the following activities while studying a unit on Jesus and the Bible.

1. They took tests, and discovered how little they really knew about the Bible.
2. They read the Bible to find the knowledge which the tests revealed they lacked.
3. They made a village of Nazareth on a classroom table, and learned something about the village in which Jesus lived as a lad.
4. They read more books to discover more facts about Palestine and the Bible.
5. They wrote original stories about Jesus.
6. They visited a synagogue in the city, and learned something about Jewish forms of worship.
7. They made a scroll containing the names of the books of the Bible that Jesus had access to read.
8. They prepared an exhibit for parents and shared their learnings with them.

Some folks may have said they were not studying the Bible when they were playing test games, or making houses

for the Nazareth village, but other folks would say that these juniors actually learned more Bible in several months' time than the juniors who sat in classes listening to sermons by a teacher such as Teddie had. What do you think about it? How are you making Bible study attractive to your juniors?—Mary Grace Martin.

CORRESPONDENCE

TESTIMONIES FROM SOME MEXICAN DAILY BIBLE READERS

Several weeks ago the teacher of a young people's Sunday-school class at a Mexican mission Sunday school handed out a copy of a daily devotional reading book to each member who would promise to read the daily page and scripture reference.

Last Sunday this teacher sought to learn what benefit this procedure was to the young people. So she went around the class with the question: "How is this daily devotional program helping you?" The answers follow: "It helps me to pray," came from a very timid consecrated girl. A short concise prayer is included in this book for each day. "It helps me to think," stated a brother of the timid girl. He referred specially to the short sermonette for each day. "Well, I learn a lot," was the testimony of a bright fourteen-year-old boy. He appreciates the entire program, Bible reading, sermonette, thought and prayer for the day. After a moment's thought, the sixteen-year-old class president remarked: "It increases my strength to live right at high school."

La Verne, Calif. Grace Hileman Miller.

TEN COMMANDMENTS OF THE NEW TESTAMENT

Last fall a group of young people met at Camp Harmony to discuss various phases and problems of young people's work. During our thinking we mentioned how positive the Christian life is. Many of the Old Testament writings, particularly the Ten Commandments, are negative. Only two out of the Ten Commandments are expressed in a positive way.

The teachings of Jesus expressed in a new way the thought of the commandments. In place of saying, "Thou shalt have no other gods before me," and "Thou shalt not steal," he says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and again, "Thou shalt love thy neighbor as thyself." Taken together, these two commandments cover all that is given by Moses.

The Ten Commands in the words of Jesus, but in the original order might look like this:

1. "Thou shalt have no other gods before me."

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37).

2. "Thou shalt not make unto me any graven image."

"Thou shalt worship the Lord thy God and him only shalt thou serve" (Matt. 4: 10).

3. "Thou shalt not take the name of the Lord thy God in vain."

"Let your speech be yea, yea; nay, nay" (Matt. 5: 37).

4. "Remember the Sabbath day to keep it holy."

"It is lawful to do good on the Sabbath" (Matt. 12: 12).

5. "Honor thy father and thy mother."

"I must be about my father's business" (Luke 2: 49).

6. "Thou shalt not kill."

"Love your enemies and pray for them that persecute you" (Matt. 5: 44).

"Everyone who is angry with his brother shall be in danger of the judgment" (Matt. 5: 21).

7. "Thou shalt not commit adultery."

"What therefore God hath joined together, let not man put asunder" (Mark 10: 9).

"Go thy way; from henceforth sin no more" (John 8: 11).

8. "Thou shalt not steal."

"Give to him that asketh thee, and from him that would borrow of thee, turn thou not away" (Matt. 5: 42).

9. and 10. "Thou shalt not bear false witness; thou shalt not covet."

"Thou shalt love thy neighbor as thyself" (Matt. 22: 39).

"Love your enemies, bless them that curse you" (Matt. 5: 44).

Much has been said about the new method of teaching, but no one has improved on the method of the Great Teacher. "If ye love me, keep my commandments."

Windber, Pa. L. John Weaver.

FLOOD RELIEF

(See Cover Page)

As the Executive Secretary of the Board of Christian Education, and at the invitation of H. M. Coppock, pastor of the Cincinnati Church of the Brethren, and Orion Erbaugh, pastor of the Constance church in Kentucky, I visited the flood district of these two churches. I am glad to report that through the initiative of leaders of Southern Ohio and especially of these two men, the Church of the Brethren has been able to express sympathy and concern to the members of these two churches and their neighbors. Money, food and clothing were sent from over the United States to aid in this relief.

These two men, in co-operation with other leaders of Southern Ohio, have demonstrated that the Church of the Brethren can administer relief in a most significant way and probably has set an example that should be followed throughout our church in case of emergencies.

After investigating the work I feel that everyone who contributed to this project can rest assured that the work has been efficiently administered. It is a real joy to be directed into homes where food, clothing, furniture, bedding, etc., were given in the days of extreme need and to realize that because of the generosity of the Church of the Brethren these families were made happy. These people certainly must have a finer appreciation for the work of the Church of the Brethren because of this service rendered.

The following is a report of flood relief as given by Orion Erbaugh and the District Meeting of Southern Ohio:

REPORT OF FLOOD RELIEF

Amount deposited in Farmers & Citizens Bank	$1,756.31
Amount direct to H. M. Coppock	535.90
Total	$2,292.21
Amount expended	1,508.28
Balance April 14, 1937	$ 783.93

This money has been expended for direct relief, such as groceries, fuel, mattresses, furniture, emergency bills, paper, paint and general rehabilitation expense, some cash toward rebuilding of homes, repairing of Cincinnati church, repairing of Constance church and parsonage, also cleaning of drift and debris off church property at Constance.

We feel that the churches and individuals have responded nobly, not only from Southern Ohio, but all over the Brotherhood. In behalf of the folks in the flood area we want to express our appreciation for your interest in this work.

DISTRICT MISSION BOARD OF SOUTHERN OHIO,
Orion Erbaugh, Secretary-Treasurer.

Elgin, Ill. M. R. Zigler.

DISTRICT MEETING OF THE CHURCH OF THE BRETHREN IN AFRICA, 1937

This year our District Meeting was held in the Garkida church, March 10-12. A number of the Christians went a few days early to attend the Refresher Institute that was held for the community center workers. They do not get into the home churches very often and they are glad for a few days of fellowship and training at this time.

Bro. C. C. Heckman delivered a sermon on Wednesday evening which was appreciated by all. Thursday was devoted to talks and each church put forth a special effort to bring special numbers of music to the meeting. In the evening we had communion.

Friday morning we had our business meeting. Dr. Burke was the retiring moderator and Bro. Desmond Bittinger the moderator elected.

Bro. William Beahm was chosen to represent the church in Africa on the Standing Committee at the Conference. The Leper Colony church asked if they might organize as a separate church from Garkida and it was granted.

The leaders in the various community centers gave reports of their work. On the whole they reported that the communities were interested in having schools and dispensaries in their villages. One village will have to close its school and dispensary because we have no one to go there this year. All of the churches have more villages calling for schools and dispensaries than they can finance and in several cases there are not enough young men trained.

Lassa church asked for the District Meeting in 1938 and the invitation was accepted.

Gladys H. Royer.

Lassa, Nigeria.

DISTRICT MEETING OF IDAHO AND WESTERN MONTANA

The District Meeting of Idaho and Western Montana convened in the Clearwater church, May 5-7, 1937. The first sessions were held on May 5, at 2:00 P. M., when the elders, the district men and the district women met in separate sessions. The ministerial session was held on Thursday morning. We listened eagerly to a capable analysis by Bro. Harry Thomas on the subject, "Reduced Church Attendance: Its Cause and Cure." The new ministerial policy received emphasis when Bro. G. R. Montz interpreted it from the standpoint of a minister and Bro. A. L. Gross spoke for the laity.

On Friday morning the emphasis was Christian education. There were sectional conferences for young people, men and women. Able addresses were given on Child Guidance by Sisters Harry Thomas, Van B. Wright and a teacher in the local school, Mrs. Coe. Wallace Sewell spoke on the subject, "Youth Building the Kingdom." Evening addresses were on a high plane. Bro. Mark Schrock spoke on, "The United Christian Advance," Wednesday evening. This was the keynote address. Bro. C. Noble Stutsman spoke on Thursday evening on "Reflections From the Field Men's Conference." On Friday evening Bro. Van B. Wright spoke on "Missions in the Book of Acts." A play, "In Perfect Peace," was given by the Clearwater young people following the missionary address. An offering for missions was taken which eventually totalled over $26. Inspirational worship services began each day's activities. The entertainment by the local people was handled in a spirit of Christian courtesy, and very capably.

The business session elected as officers the following: Moderator, Bro. H. H. Keim; Reading Clerk, Bro. G. R. Montz; Writing Clerk, Bro. Clement Bontrager. The District Board of Administration and Church Extension received as new members Brethren G. R. Montz, B. A. Tharrington and Clement Bontrager. The Board as organized is as follows: Chairman, Bro. A. R. Fike; Vice-Chairman, Bro. Albert Mohler; Secretary, Bro. C. Noble Stutsman; Secretary of Property and Finance, Bro. B. A. Tharrington; Secretary of Ministry and Missions, Bro. C. Noble Stutsman; Secretary of Christian Education, Bro. G. R. Montz; Secretary of Peace and Moral Welfare, Bro. Clement Bontrager.

The docket of business was rather light. Strong sentiment was expressed in favor of increasing salaries of some underpaid pastors. Appropriate and practical results took place as a result. For the first time the District Writing Clerk was elected for a period of three years. It was decided not to elect the Moderator one year in advance. A commission was appointed to study the best time of year to have our district meeting, with the thought in mind of making it possible for our young people to attend.

The men and the elders were much concerned over plans incident to the coming Nampa Conference. Arrangements were effected to have the men arrange to save those interested in new homes from land sharks. (There will be an information booth on the grounds.) Bro. Mark Schrock was elected as member on the Standing Committee for 1937.

Altogether this meeting was outstanding. The inspirational meetings were above the average. The spirit and tone of the entire meeting was on a high plane. Behind the scenes things took place which can not but help to build a better Church of the Brethren for Idaho and Western Montana. The delegate body was the largest in years. Next year's conference goes to Twin Falls.

Clement Bontrager,
Writing Clerk.

Weiser, Idaho.

A CIVIL WAR STORY

During the so-called Civil War, my wife's family lived in Virginia. Her father, George Barnhart, was the youngest of four brothers, all of whom were elders, in what was then called the Dunkard or German Baptist Brethren church. He was in the field plowing, my wife, with her older sister, Mrs. Morton of Grants Pass, Oregon, had just taken their father some drinking water, when there came several soldiers with a rope to take him to the training grounds, to train for war. He told them to let him take the children to the house, and put up his team, that he would go with them, and they would need no rope.

Upon reaching the training ground he would not take war training, so they put him to cooking for the soldiers. After a couple weeks, finding he was really conscientious as a pacifist, they sent him home to his family. He said afterwards that he fared very well at cooking, as most men preferred fat side meat, leaving him plenty of ham to eat. My wife's father died about fifteen years ago. His widow died at our house nearly two years ago, at ninety-seven years and six months of age.

While it required real courage to meet the soldiers with the rope, who manifested the courage of cowards to take a pacifist preacher from his home and family, to train him to fight, he won out by complying with 2 Cor. 10: 4: "For

the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds."

The same principles will win today in attacks on pacifists. According to Prov. 16: 7: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." The reason the plan did not work when Christ was put to death was because it was not God's plan at that time, hence, the great advantage we have in this age. It required the courage of cowards to attack Christ, and does now, to attack people whose moral and Christian principles won't allow them to fight. Pacifists have the greater courage.

B. F. Wampler.

Carthage, Mo.

EASTERN CONFERENCE OF SACRED MUSIC

The Second Conference of Sacred Music for the Church of the Brethren to be held in eastern United States is scheduled for June 8-13. It will be held at Bridgewater College, Bridgewater, Va. Meals will be provided in the college dining hall, and students will lodge in the men's and women's dormitories.

It is expected that students will be drawn chiefly from the eastern and southern regions. It is urged that pastors, church officers and Sunday-school superintendents give thoughtful consideration to the possibility of sending persons from the local congregations to this conference of sacred music. Local B. Y. P. D. groups should arrange to have at least one of their number attend this conference. Music committees will find here an unexcelled opportunity to become more widely acquainted with the forward looking music program of the church.

Courses and Instructors

I. HYMN SINGING AND CHANTING: CHORAL RITUAL AND WORSHIP

H. Augustine Smith, M. A., Litt. D., is the Director of Fine Arts in Religion at Boston University. Dr. Smith taught both in the Chicago Theological Seminary and in the University of Chicago. In 1917 he became a member of the faculty of the Boston University School of Religious Education and Social Service, and since then has been a national and international force for better music, art and drama in religion. Dr. Smith has organized and directed worship, assembly singing, choirs and choruses, art tours and picture study, pageants, and has lectured during the past twenty years to over 6,000,000 people in 1,500 cities on four continents.

II. (A) BUILDING THE YEARLY MUSIC PROGRAM IN THE LOCAL CHURCH

Perry L. Huffaker, B. A., B. Mus., Director of Christian Education and Director of Music in the Hagerstown (Md.) Church of the Brethren.

(B) SPECIAL MUSIC

Charles L. Rowland, B. Mus., Director of Music in Juniata College.

III. (A) VOICE CULTURE FOR SINGERS AND SPEAKERS

Professor Rowland; Professor Huffman.

(B) INTERPRETATION IN SOLO SINGING; THE SINGER'S REPERTORY

Mr. Huffaker, Professor Rowland, Professor Huffman.

IV. INSTRUMENTAL ACCOMPANYING AND SOLO PLAYING

Ruth E. Weybright, B. M., Instructor in Piano and Organ, Bridgewater College.

V. CREATING EFFECTIVE WORSHIP PROGRAMS

C. G. Hesse, pastor of the Church of the Brethren, Bridgewater, Va.

VI. ORCHESTRA

Perry L. Huffaker.

The orchestra will be formed from students in the Conference of Sacred Music. Orchestra work will include methods of organization and conducting, knowledge of instrumentation and the technique of playing various orchestral instruments.

Registration and tuition: $1. Board and lodging for the five-day period: $5. Total cost: $6 for the conference. There will be no other expenses of any kind during the session.

The management will appreciate it if those persons who can plan in advance to be present will write for reservations in the dormitories. Address all communications to Nelson T. Huffman, Bridgewater, Va.—From Bulletin of Information, Conference of Sacred Music, sponsored by the Music Commission of the Church of the Brethren.

A TRIBUTE TO THOSE WHO HAVE PRAYED

Often during the fourteen years of preparation for going to India as a missionary, and especially during the years in college, I wondered why the Lord should have so called me, for I knew that my ability was only very meager. So also during the years of service while in India, did I often wonder why God should have so called me, though quite knowing that I was where he wanted me to be. Not until I returned on furlough did I find an answer to my oft wonderings. Then while visiting in the home of my first Sunday-school teacher I learned that while I was a member of her class of boys she definitely prayed that God would choose one of the boys and prepare and send him out as a missionary. She did not attempt to make a selection, but definitely prayed that one would so go. Why I was the one chosen is a secret yet with God. But I am satisfied that God did hear and answer the prayers of the Sunday-school teacher of this class of boys. And I am made to wonder if God isn't waiting to answer the definite prayers of other Sunday-school teachers. Wouldn't it make a greater difference if more teachers would so definitely pray?

I never visit my old home town but that I visit the home of my first Sunday-school teacher. Such visits always afford me deep enjoyment, also this teacher's occasional letters across the years, and especially at Christmas time. On her next birthday my teacher will be threescore and ten. Her class teaching days are already done, and before many more years she will go home to receive the crown God is holding in reservation for her for a life of faithful, loving, prayerful service. May God raise up in the church more such Sunday-school teachers who will so intercedingly stand in the background of far-flung servants and far-reaching service.

While in India I would occasionally receive letters from two faithful servants of God who again and again assured me of their continued praying on my behalf. The one was my Bible teacher while in college, Bro. M. W. Emmert of sainted memory. He assured me that every day in prayer he remembered me before a throne of grace. How much helpfulness there is in such faithful prayerfulness only those who go so far away and so keenly sense their need can really know. The other was and is a semi-invalid whom I learned first to know a year before going to India.

A real intercessor she was and still is. Sometimes for weeks and months this sister is confined to her bedroom on account of physical infirmity, but never has she suffered any soul infirmity. A soul does not necessarily need a sound body in which to do sound praying.

During this past year, which has proved to be the most difficult of all my years so far, but terminated the most blessed, there were three persons, and each from a different denomination, who were given to much prayer on my behalf. Again and again in communications from each, and so often at a time of greatest need, I would be assured of their most definite poured out prayers on my behalf. They would say that they were just definitely led of God to so pray. How blessedly helpful such assurance!

And now at last, while daily walking and living in the blessed Spirit-filled life after a long, long quest, I bow in deepest gratitude unto God for the faithful intercessory service of those who in their prayers would not let me go. Only God can fully measure the worth and service of true and faithful intercession. And only he can reward.

Fellow Christian, what about your life as an intercessor? Are there those for whom you are continuing to pour out your heart in intercession before a throne of grace? God looked, "And wondered that there was no intercessor." Is he looking for you?

Frankfort, Ind. B. F. Summer.

WHO IS MY BROTHER?

Christ established his church here on earth and his disciples or followers are carrying on the work of that church. In all Christian churches men believe in the fatherhood of God and the brotherhood of man. But do we actually practice our belief?

I recently attended a convention of the Kansas Council of Christian Education where a young minister of the African Methodist Episcopal church was one of the principal speakers. He is a very intelligent man, well educated and very able. He gave some splendid addresses. He told of many instances where he had been discriminated against by hotels and restaurants because of his race. This does not surprise us, for perhaps the proprietors were not Christians and such was done for economic reasons. However, I feel that we, as Christians, should even protest against such discrimination. But the instance that has caused me the most thought was that in which a pastor had invited him to speak at his Sunday morning church service and had to recall the invitation because of the objection of some of the official board. This happened in one of our own Brethren churches. He did not mention where it happened, nor what church, but I happened to know where he was supposed to speak that certain Sunday morning.

Let us turn to our Bibles and in Mal. 2: 10 we read: "Have we not all one father? Hath not one God created us?" Then again in the latter part of John 8: 41: "We have one Father, even God." Now does this mean that only members of the white race can claim God as their Father, and just those of the white race are our brothers?

Let us pray God to come fully into our hearts and cleanse them of the sin of race prejudice. May we be willing to accept not only our white brother, but also our black brother, or brothers of any race. Then we can truly call God our Father and Christ our elder Brother.

Madison, Kans. Awilda Johnson.

"HE WORKETH" (PSA. 37: 5)

Never in my life have I realized the meaning of the words, "He worketh," as I do now.

All winter the snow came down, interspersed about every third day with sunshine, until on the level, we passed the fifteen-foot mark. Beautiful snow! When winter put her arms about us, her robe was covered with what appeared to be millions of sparkling diamonds. The forest about us was most picturesque, and we made steady, quiet progress with our projects.

When news came in to us over the radio of floods, cyclones, flu, explosions, sit down strikes, accidents, and wars, we realized how perfectly wonderful, to be so well situated as we have been. Although we are in a secluded place, our very seclusion is a blessing.

I said, "Good-by until the birds sing," in my last message to you. The birds truly are singing, and there is a song in our hearts. We see the work of the great Creator all about us, and the beauty of our lovely winter is giving way to spring.

Our prayer has been for God to open the way that others might enjoy the wonderful modern pioneer life with us. Annual Meeting is to be our neighbor, and any who care to are invited to include us among their interests as they journey. We have just completed plans to add to our equipment for next year. This includes a shop, a garden plot and farm interests. We are nearer town, close to a telephone, and can drive to town with a car most of the year. We will make arrangements for you if you will correspond with us.

Elice Neher.

Quincy, Calif.

BARBARA ELLEN (MISER) BINGAMAN

Another dear one has gone from our midst. There is one more pair of hands to beckon us to the golden shore, yet we can not say that her place in the home, her place in the neighborhood, or her chair is empty, for her presence filled these places in such a way for so many years that she leaves to us a memory almost tangible, like the fragrance of some delicate flower.



At last there came the earthly end of a well spent life, a life of something accomplished, something done.

Barbara Ellen (Miser) Bingaman, daughter of Harrison and Susan Miser was born in Snyder County, Pennsylvania, March 23, 1853, and died April 6, 1937, aged 84 years and 14 days.

During her early childhood, with her parents she moved to Illinois where she lived until 1929 when she went to North Manchester, Ind., to live with her daughters.

It was on Oct. 19, 1873, that she was united in marriage to Adam L. Bingaman and thus formed a companionship that was destined to carry them through fifty-five years of happy and inseparable lives. To them four children were born, one of whom died at the tender age of fifteen.

The family resided in Cerro Gordo, Ill., until Feb. 13, 1928, when her devoted husband was called away. Bravely

did she face this trial of life, knowing she was being sustained by her firm and steadfast faith in the Master.

On Oct. 10, 1876, she and her husband united with the Church of the Brethren and both remained devoted servants until the time of their departure.

Not long after they became members of the church, her husband entered the ministry, and his success was due, to a great degree, to the sacred devotion of his wife.

Grandmother had been confined to her bed for two weeks and on Monday the doctor was called and said the only thing we could do was to make her comfortable. Without any apparent recognition of what was going on around her and without suffering, the heart action became weaker until on Tuesday she quietly fell asleep.

She leaves to mourn her loss, three daughters—Mrs. J. E. Shively, Mrs. Elda F. Leedy, and Mrs. Harry E. Leedy all of North Manchester, Ind., two granddaughters, two great-grandsons and a host of relatives and friends.

There were short services conducted at the home of her eldest daughter by Brethren Moyne Landis and Amos Nickey, who had always been a close and devoted friend of this family.

The family then took the body to Cerro Gordo, Ill., where funeral services were held at the Church of the Brethren by Brethren W. T. Heckman and I. D. Heckman. Grandmother was laid to rest beside her husband in the Cerro Gordo cemetery.

North Manchester, Ind. Irene Leedy.

CHRISTINE REICHARD BEACHLEY

On Dec. 9, 1936, the spirit of Christine Reichard Beachley returned to the One who gave it. The church, her friends and loved ones suffer a great loss, but their loss is her gain.

Christie was born near Hagerstown, March 18, 1876. She attended school at Juniata College where she united with the church at eighteen years of age. She was married to Van C. Beachley Dec. 22, 1897. Two children, Donovan and Louise are surviving benedictions of this union.

Her parents, Louise Funk and Winfield Scott Reichard, were the founders of the Hagerstown church, which had its small beginning in 1884. Many years were spent nourishing this small enterprise, which now has the distinction of being the largest church in the brotherhood. Bro. Reichard was the elder and the predominant spirit in the church so long as he lived. Their memories are still beacon lights in the Hagerstown church.

Christie grew up with the church and very early became an active part of it. She was superintendent of the primary department for about thirty-five years. She was always attracted by children and was especially winsome and persuasive with them. She was not only the mother, but the grandmother of the primary department, for she shaped and moulded into the second generation, the lives of the youth of the Hagerstown church. Hundreds have been touched in the impressionable years of childhood who now rise up and call her blessed. The imprint of the Christ, whom she loved and served, will be stamped on others in the generations to come, through the strong influence of her life. She planted the first seed of love for Christ and the church in many a heart and she watered and nourished it. Only eternity will reveal how many trophies will be paid at the Master's feet as a result of her labors.

A fitting memorial has been placed in the Hagerstown church to her memory. I quote from the Church Bulletin:

A BRIGHT AND SHINING LIGHT

"After Christie Beachley's death it was discovered in her account book that a certain amount of tithing money had not been contributed to the Lord's work. The amount has been contributed to the church and from the proceeds a pair of beautiful lamps have been installed back of the choir loft. What a fitting memorial, so Sister Beachley's light shone and will shine 'far down the future's broadening way.'"

Her work and influence in the church were not limited to the children's department. The young sought her counsel, the old respected her ability, the finance board sought her advice and the advisory council her judgment. Multitudes valued her friendship and those who knew her best, loved her most.

Her fidelity to her home and parents was beautiful and emulative. "Mother Reichard" made her home with Christie after "Da-Da's" death. She was an invalid for ten years. No sacrifice was too great, no desire burdensome for her comfort. Few daughters entered into the care of an invalid mother as cheerfully as did Christie.

She was most generous in sharing her home with others. Hospitality was the rule of her life. Her many friends found her a gracious hostess. Frankness and sincerity were marked characteristics. Generosity, enthusiasm and cheerfulness were contagious elements of her personality.

Thus ended the life of our friend, whose devotion to Christ and the church, whose loyalty to home and friends, and whose love of truth and beauty shall yet live and challenge us throughout our lives. Our joy drowns our sorrow when we think that suffering is ended—she rests in eternal and serene peace. We draw from the storehouse of pleasant memories, thankful that we have been privileged to share the beauty of her character.

"They never quite leave us, the friends that have passed
Through the shadows of death to the sunlight above.
A thousand sweet memories are holding them fast
To the places they graced with their presence and love."

Bridgewater, Va. Mrs. A. B. Miller.

OUR LOSS IS HIS GAIN

Jacob Michael Garber, son of A. D. and Magdalene Wine Garber, was born near Mt. Sidney, Va., Nov. 24, 1860. He was baptized into the Church of the Brethren in September of 1880. He quietly left us April 7, 1937.



Last Oct. 8, as the result of a fall down a flight of steps, his right arm was dislocated and broken above the elbow. Following this there was a hard fight against pneumonia, which left him too weak to overcome.

It is hard to part with near and dear ones. But, when we see them suffer in a helpless condition, and repeatedly hear them say they want to go, then why grieve? God has a right to claim his own (Psa. 24: 1). Our consolation is that the Father knows and forgives our weakness.

One brother, George F. Garber of Lorain, Ohio; two sisters, Mrs. Byrd Garber Manuel and Mrs. Rebecca Garber Kindig of Washington D. C., are yet on this side of the river. Father, mother, stepmother, three brothers and three sisters have gone on before.

Yes, "we are going down the Valley one by one." These are the words that met our ears in music as we followed the casket into the Valley church, Augusta Co., Va., the church of his childhood. Funeral services by Brethren H. C. Early and S. D. Miller, who were schoolmates. Rebecca G. Kindig.

Washington, D. C.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Applegarth-Sturtevant.—At the home of the undersigned at Haxtun, Colo., May 1, 1937, Bro. Blaine M. Applegarth and Miss Ethel Sturtevant, both of Wauneta, Nebr.—Roscoe P. Baker, Haxtun, Colo.

Boone-Thomas.—By the undersigned in the Olympia Church of the Brethren, on May 2, Mr. Kenneth Boone and Miss Allegra Thomas.—H. D. Michael, Olympia, Wash.

Churchward-Richardson.—By the undersigned at the Church of the Brethren in Fort Wayne, Aug. 23, 1936, Wilbur Churchward and Martha Richardson, both of Fort Wayne.—Leo H. Miller, Ft. Wayne, Ind.

Fence-Warner.—By the undersigned in the church on March 28, 1937, Howard Fence of Petroleum, Ind., and Treva Warner of Bluffton, Ind.—Leo H. Miller, Ft. Wayne, Ind.

Hylton-Bergen.—By Rev. Robt. Munger, a Presbyterian minister on Feb. 17, 1937, at the home of the groom's uncle, Mr. Wm. E. Wolf, Hollywood, Calif., Wayne Wolf Hylton of Caruthers, Calif., and Margaret Bergen of Buhler, Kansas.—Osman P. Hylton, Caruthers, Calif.

Montz-Bolinger.—By the undersigned at the Church of the Brethren in So. Whitley, Ind., March 21, 1937, Lloyd Montz and Catherine Bolinger both of So. Whitley, Ind.—Leo H. Miller, Fort Wayne, Ind.

Snell-Smitley.—At the parsonage by the undersigned, March 13, 1937, Donald Snell and Esther Smitley both of Fort Wayne, Ind.—Leo H. Miller, Ft. Wayne, Ind.

FALLEN ASLEEP

Bechtel, Mary Ellen, daughter of George and Nancy Swank, was born in Knox County, Ohio, March 20, 1855, and departed this life May 5, 1937, aged 81 years, 1 month and 15 days. She was married to Simon Bechtel in 1877 and to this union were born five children. Three children and her husband preceded her in death. Surviving are one son, one daughter, one sister, seven grandchildren, one great-granddaughter and many relatives and friends. Sister Bechtel was a member of the Owl Creek Church of the Brethren and was faithful in her church relationship. Services by the writer from the Owl Creek church with interment in adjoining cemetery.—Ira E. Long, Ankenytown, Ohio.

Becker, Sister Lizzie B., daughter of the late Levi and Anna Bruckhart Becker of Lititz, born Feb. 7, 1865, died May 3, 1937, at the Brethren Home at Neffsville, being a guest for 22 years. She was crippled in her young years but with crutches and a wheel chair was able to get around. She was faithful to her church for 44 years. She is survived by one brother and one sister. Funeral services at the Middle Creek church by the home ministers. Interment in the adjoining cemetery.—Mrs. Emma G. Hess, Neffsville, Pa.

Cain, Hannah Ellen, was born in Johnstown, Pa., Feb. 28, 1854, and departed this life at the home of her daughter, Mrs. John Mishler, May 6, 1937. She moved with her parents to Iowa, when a girl. In 1878 she was married to Wm. Lichty and moved to Kansas. She united with the Church of the Brethren when a girl and was faithful to her convictions until death. She leaves four children, fourteen grandchildren, five great-grandchildren, one sister, two half sisters and one half brother. Final tributes were given her life on May 8 in the church of her choice, conducted by the writer. Burial was made in the Sabetha cemetery.—Leroy Sell, Sabetha, Kans.

Gass, James Robert, son of J. R. C. and Margaret Gass, was born in Johnson County, Mo., March 20, 1852, and died March 12, 1937, at the age of 84 years, 11 months and 22 days. He was united in marriage to Eliza Abbington in 1879. To this union eight children were born. His wife and three children preceded him in death. He united with the Church of the Brethren in 1911, and soon after was elected to the deacon's office. In all of his religious duties he was loyal and true. He leaves to mourn his passing five children, nineteen grandchildren and four great-grandchildren. Funeral service in Macomb, Mo., by the undersigned, burial in the cemetery near by.—A. W. Adkins, Cabool, Mo.

Griffith, Sister Elsie Replogle, wife of Rocmer L. Griffith, passed away after a short illness. She was born on Jan. 19, 1894, near Martinsburg, the daughter of Christian and Nannie Replogle. Mrs. Griffith was a consistent member of the Church of the Brethren since she was 11 years of age, and always took an active part in all the church work, as well as in the community affairs. Surviving are the husband and these children: Mrs. Merle Robinson of Millville, W. Va.; Mrs. William Fleck of Orbisonia; Clyde, Roy, Ida, Nannie, Herman, Dorothy, Bernadine, Ruth and David, at home. She is also survived by one brother, W. Arthur Replogle, of Altoona; her mother, and four grandchildren. Funeral services were held in the Memorial church with Bro. A. R. Coffman officiating, assisted by Bro. F. A. Zook. Interment was made in Fairview cemetery.—Kathryn Long Lehman Martinsburg, Pa.

Hershey, Mrs. Kate B., passed quietly away early on Easter morning after an illness of about five weeks. She was 71 years of age and received the Messenger as long as this writer can remember. During her illness when she could do nothing else, she would read the Bible and Messenger.—Mrs. A. Rohrer Keller, Lititz, Pa.

Hull, Alice Jane, wife of Lewis Hull, who is a deacon in the Carlisle congregation, was born April 10, 1880, and died Feb. 17, 1937, after just one week's illness of pneumonia. She united with the church at an early age and was a faithful member until her death. For many years she was active in the Aid Society of the local congregation. She is survived by her husband, one son, Luther, and two daughters, Cathrine and Margaret, all members of the Carlisle Church of the Brethren. She is greatly missed in both community and church. Funeral services were held in the Church of the Brethren, Carlisle, by the writer and Bro. J. E. Trimmer. Interment in the Westminster cemetery.—H. M. Snavely, Carlisle, Pa.

Jenkins, Frederick Cleveland, the son of W. H. and Rebecca Susan Jenkins, was born Dec. 15, 1885, at Luray, Va. He passed away on Feb. 3, 1937, aged 51 years, 1 month and 19 days. He was married May 28, 1930, to Martha M. Wilcox of Oakton, Va. Bro. Jenkins joined the Brethren church in early manhood. He was interested in the work of the church and attended regularly as long as his health permitted. He will be greatly missed. Funeral services were at the Mt. Lion church, Feb. 7, by Rev. A. W. Campbell of the Baptist church, assisted by Bro. E. L. Cave. Interment in the cemetery near by.—Mrs. B. M. Flory, Vienna, Va.

King, Sarah Elizabeth Noffsinger, daughter of Samuel and Sarah Noffsinger, was born in Defiance County, Ohio, Dec. 25, 1854, and departed this life March 16, 1937, at the age of 82 years, 2 months and 19 days. When a small child she united with the Church of the Brethren. In August, 1871, she was united in marriage with Casper King from Van Wert County, Ohio. To this union were born two sons and two daughters. A daughter, Ida, died in infancy and a son, Milton, died at the age of 22 years. Surviving are a son, Albert, of Garrett; a daughter, Mrs. Viola Ketner, of Continental, Ohio; an adopted daughter, Mrs. Nellie Caylor, of Davenport, Iowa, and a foster son, Walter Kern, of Garrett, also fourteen grandchildren, and twelve great-grandchildren. In Dec., 1911, she moved to Garrett, Ind., where she resided until her death. Funeral service was at the Auburn church with Bro. Jessie Gump officiating. Burial at Union cemetery.—Mary E. Kennedy, Garrett, Ind.

Morehouse, Sister Ellen, died April 19, 1937. She was the daughter of Brother and Sister Daniel and Anna Forney, and was born in Somerset County, Pa., Jan. 12, 1860. When seven years of age she came with her parents to Elkhart County, Ind. Feb. 4, 1880, she was married to Abraham Morehouse. Six sons and two daughters were born to them. Two sons and one daughter preceded her. Her brother, Elder Hiram Forney, also preceded her in death. In 1882 she united with the Church of the Brethren and was very faithful, having attended the Bethany church for 70 years. She served with her husband 40 years as deacon. She will be greatly missed in all services. Services conducted by Bro. C. Metzler, assisted by the writer.—A. E. Clen, New Paris, Ind.

Neterer, William Henry, son of Samuel and Elizabeth Hunsberger Neterer, was born in Harrison Township, Elkhart County, Ind., Oct. 10, 1866, and died April 29, 1937, aged 70 years, 6 months and 19 days. On Sept. 26, 1889, he was married to Matie Shank, who was taken in death May, 1902. To this union were born three children, two girls and one boy, the latter dying at birth. On Jan. 5, 1909, he was married to Lottie Gongwer. To this union was born one daughter. He leaves to mourn his death his wife, Lottie; three daughters, Mrs. Beryl Smith of Elkhart, Mrs. Marie Martin of Goshen, and Ruth Neterer at the parental home; three grandchildren; three brothers, Jeremiah of Seattle, Wash., John of Jones, Mich., and Samuel of Goshen; one half-brother, D. H. Rohrer of Houston, Tex. Two brothers preceded him in death. Bro. Neterer united with the Yellow Creek church on Nov. 7, 1926, and remained a devout member until death. Funeral services were held at the Yellow Creek Church of the Brethren by Irvin Miller and the undersigned. Burial at the Yellow Creek cemetery.—David Miller, Nappanee, Ind.

O'Donghue, Sister Anna Cathrine, born May 25, 1860, died April 10, 1937, at the Brethren Home at Neffsville, Pa. She lived formerly at Brooklyn, N. Y. She was a faithful member of the Church of the Brethren. Three sons and one daughter remain. Funeral services at the Brethren Home by Elders H. L. Hess and Charles Cassel. Burial in the adjoining cemetery.—Mrs. Emma G. Hess, Neffsville, Pa.

Sious, Sarah J. (Evans), departed this life April 28, 1937. She was the wife of Jobe Sious who with one son preceded her in death. She was united in marriage June 15, 1872. To this union were born six children, three sons and three daughters. She was received into the Church of the Brethren in 1878, and lived a faithful and devoted life. Funeral services were held at the Bethel church by Bro. Albert S. Arnold, interment in the Sious cemetery.—Minnie Sious, Old Fields, W. Va.

Stebbins, Edward H., son of Sarah Keen and John H. Stebbins, was born Feb. 6, 1875, in Jefferson Township, Montgomery County, Ohio. He departed this life April 18, 1937, at the age of 62 years, 2 months and 12 days. He was the youngest son in the family of seven children. An infant brother and sister preceded him. In November, 1894, Bro. A. G. Crosswhite held a series of meetings in the Lower Miami church, at which time he and his wife-to-be were baptized. They remained faithful and loyal members of the church to the end. On Feb. 16, 1896, he was united in marriage to Ada Rohrer. To this union

were born four children—three sons and one daughter. The fine Christian influence of his home is measured by the fact that all of the children are members of the Church of the Brethren. All are living near by and attend the Lower Miami church. A large part of his life was spent on the farm where he trained his children in the useful arts of life. Since 1914 he had been actively engaged as a plumber and electrical contractor. He was not in the front rank of talkers, but whenever there was any work to be done at the church he was always there, giving liberally of his time, materials, labor and money. He received real joy in keeping the house of the Lord in good repair. He was regular in Sunday-school and church attendance. He had been failing in health for several years, but was active to the last. He leaves to mourn his passing his wife, four children, ten grandchildren and a host of friends and relatives. The funeral services were held in the Lower Miami church by the undersigned. His body was laid to rest in the beautiful cemetery near by.—J. Perry Pratber, Dayton, Ohio.

Wampler, Bro. Charles W., oldest of 9 children born to Isaiah and Barbara Young Wampler at Knobnoster, Mo., died after a brief illness at Whittier, Calif., April 22, 1937, age 69 years, 7 months and 1 day. In 1898 he was married to Mrs. Nannie Harter who survives him with two children, Mrs. Sadie Harter Jones, and an adopted son, Elvin L. Wampler. Chosen to the ministry in his early manhood he took a Bible course at McPherson College. Several years were spent in the active ministry as pastor at Olathe, Kans. His later years in California were given to ranching and mercantile business, in which he was successful. His benefactions to individuals and institutions were generous. He was "not slothful in business, fervent in spirit, serving the Lord." Of his near kindred he is also survived by two brothers, one sister and his mother, 92 years of age.—Edward Frantz, Elgin, Ill.

Wolfe, David R., was born June 1, 1885, and passed away of a heart attack on March 13, 1937. He was a member of the men's Bible class of the Methodist church in Boiling Springs. Surviving are his wife, Sister Beulah Ditmer Wolfe, one son and two daughters. Funeral services were held at the home on March 18, with Brethren John Rowland and Otho Hassinger officiating. Interment in the Kutz church cemetery.—Mrs. O. J. Hassinger, Carlisle, Pa.

CHURCH NEWS

COLORADO

Rocky Ford.—The young married ladies have organized a "So and Sew" club under the leadership of Mrs. Marvin Frantz. Our aim is to help those we feel worthy of help and who are unable to always find a way. We have fifteen new members, eleven of them by baptism and four by letter. On Easter the youngsters gave their program in the morning and a series of short plays and pantomimes were presented in the evening by the different classes. Dr. D. W. Kurtz will conduct a campaign of Bible lectures here in our church from June 25 until July 4. We hope to have much interest and fine fellowship during this time. Our church with the Baptist and Presbyterian formed a united campaign with Gypsy Pat Smith as the leader. The meetings lasted three weeks with a large attendance each night. The Sunday-school and church attendance is growing each week. We are indeed thankful and graciously happy in this.—Mrs. Marvin Frantz, Rocky Ford, Colo., April 29.

FLORIDA

Tampa.—In honor of Mother's Day the Sunday school presented each person with a carnation. A program of song and story, God's Gift to Earth, was rendered in a very impressive manner by eight young ladies. In the evening our spring love feast was held with Elder H. M. Landis in charge. Thirty-nine were present, eleven of them under seventeen years of age. The echoes from the Sunday-school convention given us by our ministers are much appreciated by those of us who could not attend that meeting.—Sarah H. Lauver, Tampa, Fla., May 10.

Winter Park.—We were hosts to the district Sunday-school convention on May 1 and 2. Brethren E. S. Coffman and M. R. Zigler held a conference of workers on Saturday evening. The district gave Bro. Coffman a vote of thanks for his services the past several months throughout the district. As a church we are pioneering in Florida, and these brethren told us the reasons for some of our problems and suggested ways of meeting them which we hope will help us to build a strong church. Bro. Zigler spoke on: Why a Church of the Brethren in Florida? He stressed the importance of our message to the world as a church.—Cora Price Bowen, Winter Park, Fla., May 11.

IDAHO

Twin Falls.—Since our last report three have been received by letter and four by baptism. Letters were recently granted to Elder and Mrs. H. E. Fasnacht who went to California. Our love feast was held on Good Friday evening, with a record attendance. April 12-17 Bro. Wright broadcast the morning watch over KTFI. Palm Sunday six children were dedicated. Easter morning at sunrise the Inter-Church Youth Affiliation conducted a union service at Shoshone Falls, the Niagara of the west. The B. Y. P. D. was host to the congregation of our church, serving a delicious breakfast. In the evening The Terrible Meek was rendered. On May 2 the ladies' missionary society presented films on our mission work in Africa. The parsonage was redecorated this spring. The Sunday school recently purchased some new furniture and Bibles. Brother and Sister Wright were our delegates to District Conference at Clearwater. The mother and daughter banquet was held May 14. We shall be glad to welcome any Bretbren, who, in traveling to Conference, would find it convenient to stop over and worship with us. After the Conference the Austins are to hold a revival service here. We are glad to have Brother and Sister Wright with us for another year because of the fine work they are doing.—Dorothy Kessler Ronk, Twin Falls, Idabo, May 11.

INDIANA

Blue River.—Our love feast will be June 6. Our Sunday school is increasing in interest and attendance. At our Easter service one was added to the kingdom. Our pastor and the pastor of the South Whitley church exchanged pulpits one Sunday in April. Both the pastors and the church members enjoyed it very much, and received much inspiration. We have secured the service of Bro. Wilmer Petry of Akron, Obio, for our revival meetings this fall.—Mrs. Gertie M. Ott, Churubusco, Ind., May 12.

Ladoga.—Since our last report two have been added to the church by baptism, and two received on former baptism. The two baptized were intermediates who dedicated their lives to Christ in honor of their mothers, on Mother's Day. This service was very impressive. There is a beautiful spirit in the church here, and it is gratifying to see these young folks coming as the Spirit moves, and without high-powered evangelism. They feel that it is the natural thing to do, and they do it. All of our young folks and intermediates except one are now members of the church.—Walter Heisey, Ladoga, Ind., May 11.

Middlebury church met in council April 9. Reports of the treasurer and boards show the various departments working and progressing nicely. One was received by letter of membership. It was decided to redecorate the interior of the church. Sister Weaver, wife of our pastor, was asked to serve as delegate to the Annual Conference. The men's organization is sponsoring a project of raising several acres of potatoes. A series of meetings to be conducted by our pastor is planned to begin May 16, the services to close with a communion. A number of our members have been ill during the winter. Sunday school and church attendance has kept up very well. A program for observance of Mother's Day has been planned.—Mrs. Harry H. Eby, Middlebury, Ind., April 29.

New Hope.—Our Sunday school is increasing in attendance and in interest under the superintendency of Bro. Thornton Borden. We are preparing for a council meeting on Saturday night, May 8. We still have preaching services on the first and third Sunday of each month. We are planning to have a children's program on Children's Day. Our preaching services are conducted by Bro. J. S. Aldridge of Anderson, Ind.—J. W. Coryea, Seymour, Ind., May 6.

Pyrmont.—Bro. John Wagoner, a student from North Manchester College, brought us a very interesting message on Easter Sunday morning. An Easter program was given in the evening. On April 11, Brother and Sister J. I. Kaylor, from De Graff, Ohio, were with us. Bro. Kaylor preached a very inspiring sermon. Mr. Hall, landscape architect, met with a group of men at the church and directed the planting of some shrubbery on the church lawn. Mother's Day was very fittingly observed by a sermon in the morning by Bro. G. F. Wagoner, a basket dinner at noon, and the men's quartet from Manchester entertained us in the afternoon. Our Sunday-school attendance is increasing with the coming of spring weather.—Miss Uda Wagoner, Delphi, Ind., May. 11.

West Goshen.—We met in council May 11 with our elder, Bro. Foster Berkey, in charge. A number of letters were granted after which a report of the pastoral visit was given. It was decided to continue the pastoral visit for the coming year. Our communion services will be held May 20 at 7:30. Bro. J. O. Winger of North Manchester will be with us on June 6 and bring a missionary message, after which the Conference Offering will be taken.—Mrs. Mina Ganger, Goshen, Ind., May 12.

IOWA

Council Bluffs.—The work at this place is gradually growing in both attendance and interest. Eastertime was fittingly observed. Friday evening before Easter the members assembled for a communion service, thirty-five in all (all home folks) with our pastor, Bro. Homer Caskey, presiding. A very sacred hour was enjoyed together. Easter Sunday morning after the Sunday-school hour a short service was conducted by the pastor as a dedication service for the children. Two babies were presented for dedication by the parents. This service was very impressive. Following this the Sunday school children rendered a very beautiful Easter day program under the direction of Mrs. O. C. Caskey. At 8 P. M. the young people climaxed the day by presenting a beautiful pageant, The Morning Light. The church was well filled both morning and evening. The young people's group has been recently reorganized with Miss Margaret Barber president and Margaret Thoreen, secretary. The Adult Bible class was recently organized with Mrs. John Ambrose as president. Bro. O. C. Caskey is the teacher. The new name adopted for this group is Loyal Leaders. They served a noonday luncheon on April 8, which netted their organization about $16. They have their social meetings once each month. The Women's Council meets twice each month. At the last meeting, Mrs. D. Rinehart, the president of our local W. C. T. U., met with us and gave us some helpful ideas as well as some startling facts. We are now planning for a Mothers

and Daughters banquet about the 20th of May. Last Sunday the church unanimously decided to co-operate with the Friends and Mennonites in the Spanish Neutral Relief as a peace testimony by the request of the Board of Christian Education. Our offering on May 2 will go for this cause.—Leah Sorenson, Council Bluffs, Iowa, April 29.

Salem.—Supday April 18, was a great day for our church. On April 4, a young married man, who had married one of our sisters told Bro. Colyn that he wanted to be baptized into the church. It was then arranged that he would be baptized April 18. In the meantime they hoped that others would feel it in their hearts to do likewise. Several calls were made on the people that we thought were contemplating to accept Christ as their Savior. When the call was made on April 18, for those to come forward who were ready for baptism, seven came forward. The young man mentioned above, our ten year old son, David, a husband of another one of our sisters, two young men, and a young man and his wife. It was indeed a wonderful service and some expressed it as the nicest baptismal service they had ever witnessed. It was no special revival. There was no excitement and no emotional feelings, just a group of seven who were ready to join the church. If the home influence is what it should be and folks live up to their convictions the influence permeating from such lives will win many hearts for Christ. Our love feast will be Sunday evening June 6. We invite brethren and sisters who can do so, to stop and be with us at that time as they are on their way to Annual Meeting.—Nora Colyn, Prescott, Iowa, May 5.

KANSAS

Gravel Hill and Verdigris congregations voted unanimously to call John Oxley of Bloom, Kans., as our pastor. Bro. R. E. Loshbaugh of Fredonia was elected elder, and Bro. W. J. Kaufman insurance agent. About ninety people attended the farewell dinner for the Fikes. The Aid Society presented them with a lovely name quilt in appreciation of their past services. Seventy-five mothers and daughters attended the banquet on May 7. Sister Fike was the toastmistress.—Clara Kaufmay, Gridley, Kans., May 11.

Mont Ida.—The evening of April 10 Bro. Finnell of North Manchester gave an illustrated lecture telling the evils of tobacco. His subject was Why Girls Smoke. The lecture was well attended. We were glad to have Bro. McWhorter of Hugo with us April 4. He preached and a basket dinner was held at the church. Bro. Fike of Gridley presided at our business session the evening of April 21. Bro. Ralph Loshbaugh of Fredonia was chosen elder to fill the vacancy to be left by Bro. Fike. He and his family are leaving the district to take charge of the work at Cordell, Okla. We will greatly miss this excellent family.—Mrs. M. C. Shaefer, Garnett, Kans., May 5.

MISSOURI

South St. Joseph.—We held our communion service May 5, with Bro. Milton Early, pastor, presiding. It was indeed a very nice quiet service. On May 7 the Aid Society held their mother and daughter banquet, the mothers serving supper in the church basement and the daughters giving the program in the main auditorium. The tables were set in the form of a rectangle with mothers seated outside and the daughters seated on the inside opposite their mothers. There were twenty-three mothers and twenty-three daughters. The program was so interesting that it was requested for Sunday evening at which time it was rendered to a full house. On Saturday evening between these services Bro. J. M. Mathis showed moving pictures of the church work of the Church of the Brethren in America. These pictures are very instructive as well as interesting. Mother's Day was observed at the church.—E. N. Huffman, St. Joseph, Mo., May 10.

OHIO

Fostoria church work is making progress under the leadership of Bro. Walter Swihart. On Jan. 10, we opened our School of Missions under the leadership of Sister Dorothy Newhouse. Bro. Swihart very graciously gave up his Sunday evening hours to this work. We had four classes: The adult class, taught by Marie Dull, used the study book, Consider Africa. The young people, taught by Gladys Earl, studied The Story of the American Negro. Mrs. Floyd Clevenger assisted by Kathryn Harshman and Ruth Clevenger, had the Juniors, and they studied In the African Bush. The Primary children with Nellie Schubert as teacher used The Call-Drum. They made a very realistic African village. The school lasted six weeks and was very interesting. We all gained new light and understanding of the needs of our colored brothers. We also used picture slides on Africa. One Sunday evening the Colored Gospel Singers came and favored us with several songs. We look forward to another School of Missions this year. Bro. Vrgil Finnell filled our pulpit on Feb. 14, and gave his illustrated lecture on the evil effects of tobacco, and liquor. An offering of $90.72 was sent to flood sufferers through the local Red Cross. The World Day of Prayer was observed on Feb. 12. It was a beautiful service. Women from most of the other churches of the city came and worshiped with us. The Mother-Daughter organization held a meeting in the Oscar Byerly home on Feb. 26. A mother and daughter banquet is planned for May 13. There has been an unusual amount of illness among our people this winter. Bro. Clint Newcomer passed to his reward on Feb. 8, after several months of illness. He was a faithful member of the church and served in several capacities, but had to give it all up because of his health. Logan Sellars, wife and daughter, Thelma, were severely injured in an automobile accident on Feb. 27, while returning from a visit with friends at Greensprings. They are now recovering, thanks to the grace of God. We met in regular church council on Feb. 25, and a special council was called for March 12. The trustees reported the new furnace completely installed. The newly appointed advisory board is organized into a working unit and it is expected to do much to help solve church problems. Our love feast was held on Good Friday night, with Bro. I. Cool assisting Bro. Swihart. Bro. Robert Byerly of Uniontown, Pa., preached the Easter morning sermon. We also had a sunrise service in charge of the B. Y. P. D. In the evening the primary children gave a program and the church chorus gave a beautiful Easter cantata, Now Is Christ Risen. On April 24 the Student Volunteers from Manchester College gave a very fine play and program, which put across a real message, and was much enjoyed by the audience. The Women's Work group is now reviewing the mission study book, Congo Crosses. This is a revealing picture of our African sisters as cross bearers. Our Bible study class meets every Wednesday night with Bro. Swihart as teacher. We are now on the 12th chapter of Romans. We are finding this a most wonderful book, and learning new lessons on consecrated living for Jesus.—Mrs. Lena Hall, Fostoria, Ohio, May 4.

Middle District.—Our regular council was held the latter part of March. Bro. H. M. Coppock had been serving this church as elder for a number of years, but as his work called him elsewhere, Bro. C. V. Coppock was chosen elder for the next three years. At this meeting a committee was chosen to make plans for the remodeling of our church house. This church is one of the few in Southern Ohio which has never been remodeled. Our Sunday school and church services are increasing in number at present far above the enrollment. For some time each class has been asked to contribute something for our programs. In that way it works no hardship on a committee. At Easter we put on a very nice program this way. Our love feast will be held May 22 at 8 o"clock.—Mrs. Ethel Coppock, Tippecanoe City, Ohio, April 30.

Poplar Grove.—We are pleased to report the addition of eight new members to our church since the first of the year. Three were baptized at the conclusion of our revival services which were ably conducted by our pastor, Bro. D. G. Berkebile, in the two weeks preceding Easter. One wished to renew her faith, and four had been baptized a short time before. The church greatly appreciates the splendid service of Brother and Sister Berkebile and also the fine cooperation with our Elder, Theo. Eley. A vacation Bible school is to be held this summer, although definite arrangements have not been made. The Mothers and Daughters' organization enjoyed an address given by Mrs. Ray Shank. On April 10, the "Cantilina Choir" of Manchester college, under the direction of Prof. D. W. Boyer, gave a program to us and the Union City church. One Sunday this spring we exchanged ministers with the Pitsburg church. We were pleased to have Bro. Roy K. Miller of the Pitsburg church fill our pulpit.—Homer Halladay, Greenville, Ohio, May 4.

West Dayton—In Perfect Peace, a missionary play was presented March 14 by the young people. A portion of the offering was for the benefit of the 30-Hour Project. The young people presented the same message before the Bradford congregation April 4. Bro. Prather met with the various classes of the church during the week of March 15-19. A fellowship supper was followed by an address by the pastor and class meetings. Wednesday, March 24, Bro. Prather conducted the preparatory service and on Thursday evening the congregation met in rememberance of the Lord's supper and holy communion. The young people's department sponsored the annual Easter Dawn Service and breakfast with an attendance of 100. The morning Word was preceded by the consecration of babies and Easter music. The choir, directed by Cleo. W. Wetrick, sang a beautiful cantata at the evening service. The church met in council March 31. Our pastor, Bro. J. Perry Prather, is faithfully laboring in the Lord's work and he is bringing many soul-searching messages of God. Two sisters and two brothers have been added to the kingdom during the Easter season. Bro. Clarence Erbaugh, representing the District Ministerial Board, licensed John Wm. Detrick to the ministry April 4. Sister Kathryn Royer, former missionary to Constance, Ky., is rapidly recovering from a recent major operation. Your prayers and rememberances have been greatly appreciated by our sister. Sister Royer"s mail address is: % 1601 W. Second street, Dayton, Ohio.—J. Wm. Detrick, Dayton, Ohio, April 30.

OKLAHOMA

Bartlesville.—We have a live Sunday school. Our local children's director, Mrs. Stella Hurst, has something special every Sunday morning for the children. The church observes the special days with programs in a very fine way. The second Sunday of each month we sponsor a service at the county poor farm. Last Sunday the young people arranged a special Mother's Day program which was much appreciated by the inmates of the home. We save up our church and Sunday-school papers and give them to these old people and to those in the county jail. Bro. Eller, our pastor, conducted a two weeks' pre-Easter revival service, which we feel did much good. We had no conversions during the meetings; but eight were baptized following our Mother's Day program. The Bartlesville church is a mission point. There is an unusual condition existing here in that some of the members live so far away they can not attend the regular services, but have continued to support the church in a financial way. Our elder, Bro. Edwin Groff, lives thirty miles away, but he and his wife and family are usually here for the services every Sunday morning, and on time, too.—Mrs. George R. Eller, Bartlesville, Okla., May 11.

Pleasant Plains.—We have just enjoyed a revival meeting under the

direction of Bro. Lester Fike of Clovis, N. Mex. Nine were haptized and all of us received new inspiration for the work of the kingdom. Bro. Kenneth Thralls, a member of our congregation, has been licensed to preach for one year and Bro. Lowell Prentice was chosen for deacon. We have started a paper in connection with our home department. It is called Cheerio Weekly. It was originally intended for the shut-ins and stay-at-homes and contained a short report of the services each Sunday. However, the regular attendants expressed a desire for it so we are now making a copy for every home.—Cecil Ford, Aline, Okla., May 10.

Thomas.—A love feast April 26 marked the close of our two-week revival with the evangelist, Bro. H. L. Ruthrauff, of Hutchinson, Kans., officiating. During the afternoon fourteen were received into the church hy baptism and enjoyed the services for the first time as members of the Church of the Brethren. Bro. Ruthrauff's messages made a strong appeal to the hungers of men. We feel that the church has heen huilt up and strengthened through his efforts and those of our pastor, A. L. Williams, who accompanied him on visits into more than sixty homes of the community. A number of the members renewed their desire to follow more closely their Master by standing or going forward during the meeting. We are looking forward to district conference and B. Y. P. D. camp in August.—Haven Hutchison, Thomas, Okla., May 7.

PENNSYLVANIA

Boiling Springs.—Bro. Clarence Sollenherger of Carlisle was with us in an evangelistic service in December, portraying in each sermon some characteristic of the life of Christ. The sermons were instructive and inspiring to young and old. Dec. 20 the children rendered an especially good program. Bro. Ira Hart from Mechanicsburg filled the pulpit during the absence of our minister in February. His sermons were much appreciated. March 4 and 5 Bro. Kiracofe held a Bihle Institute on Ideals of the Life of Christ, giving practical helps for all. Our love feast will be held June 6 at 7 o'clock. Bro. Harper Snavely of Carlisle has promised to be with us.—Mrs. O. J. Hassinger, Carlisle, Pa., May 11.

Center Hill (Glade Run) church is progressing splendidly. There has heen much sickness during the winter, but in spite of it we have a good attendance at each service, and all organizations are active and husy. Since our last report one member has heen added to the church by baptism, and one transferred by letter to an Ohio church. Our pastor, Bro. W. C. Sell, held a consecration service for babies on Easter morning, at which time eight were consecrated, and received their certificates and pins. On May 30 he will consecrate the other babies who could not be present on Easter. Easter evening our Ladies' Adult Bihle class gave a pageant entitled, Jean Valjean, Or a Life Transformed. Bro. H. K. Ober from Elizabethtown, Pa., was with us April 22 and gave a deeply appreciated lecture on Orange Blossoms, and also beautiful stereopican slides of Japan. Bro. Ober also spoke twice in our Kittanning high school. Our men's hrotherhood sponsored Bro. Ober's lecture. They have been very active the entire past year. They are making plans now to redecorate the inside of the church, and then will begin on their landscaping project to beautify the grounds. We are having our Mother's Day May 2 with Bro. Ezra Flory of New Paris, Ind., as the special speaker. We will give honor to all on our home department list at that time. Our pastor has heen hringing splendid and timely messages on Christ's convictions concerning cardinal doctrines. Everyone is so well pleased with all of the messages at each service, also his Bihlical character-sketch messages. May 9 to May 23 will he our evangelistic services with Bro. Ezra Flory as our evangelist. The love feast will he May 23. The church has asked our pastor to represent us at the Annual Conference if it should be possihle for him to go. The second Sunday in June will be our Children's Day program which will he given hy the Junior-Intermediates with Mrs. Carmon Bowser in charge. June 13 we are planning on golden wedding services in honor of three aged couples who have had over fifty years of wedded life.—Mrs. Carmon Bowser, Kittanning, Pa., April 29.

East Petersburg.—Since our last report we have had an evangelistic meeting at Salunga heginning April 12. Bro. M. J. Brougher of Greenshurg, Pa., hrought us very inspiring and uphuilding messages. The attendance and interest were very good throughout the meetings. Seventeen accepted Christ. On May 2 sixteen were haptized. In the evening we had our love feast with Bro. B. W. S. Ebersole of Hershey, Pa., officiating. One young man will he received in an adjoining congregation. On June 6 we will have our children's meeting at Salunga, and on June 20 it will he at East Petershurg. Bro. S. Clyde Weaver will be the delegate to Annual Meeting.—Mrs. Emanuel Seifert, Landisville, Pa., May 9.

Greencastle.—We are glad to he enrolled as a congregation which has secured subscriptions to The Gospel Messenger from seventy-five per cent of the homes of the congregation. Our series of meetings conducted in January hy Bro. E. S. Rowland was very interesting and helpful. In our council meeting we failed to secure a pastor, hence the pulpit is still being filled hy various ministers. Our leadership training class was well attended, and has completed the present course. Sister Margie Fox, the teacher, made it inspiring all the way through. The love feast was held on May 4. Bro. C. E. Grapes of Chambersburg officiated. It was indeed a spiritual feast.—J. C. Beahm, Greencastle, Pa., May 11.

Huntingdon.—The H. Stover Kulps of Africa were with us over the week end of Feb. 14. Motion pictures of the work in Africa, Friday evening; informal conversation about Africa, Saturday evening; and addresses Sunday, brought a great deal of inspiration. The Brights of China came a week later and hoth spoke very helpfully on Sunday evening. April 18 Lynn A. Blickenstaff of India spoke most effectively from the point of view of a hanker and layman. The Volunteer group of the college had charge of the service Jan. 24, at which time a good offering was received for the work of H. Stover Kulp in Africa. Feh. 28 an excellent program was given hy the a cappella choir of the college, under the direction of Prof. Rowland. An Easter story and song service was presented on the evening of Easter Sunday by a choir under

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the direction of Prof. Rowland. Services were held Wednesday, Thursday and Friday evenings of Passion Week. Six young men have been added to the board of deacons since last fall. During the past quarter twenty have been baptized. The District Meeting of Middle Pennsylvania was held at the Spring Run church, April 13-15. During the past quarter the church lost three members by death: Robert W. Roth, Arthur Coffman and Mrs. R. M. Barrick. Our love feast was held May 2, with 261 present. We have recarpeted the church auditorium and repainted the interior of the church. The father and son banquet was held Jan. 22. Bro. Foster B. Statler has indicated his desire to close his ministry with the Huntingdon church, effective at the close of the present pastoral year, Aug. 31. Bro. Statler will accept the pastorate of the Mount Morris church in Illinois. For eleven years Bro. Statler has faithfully served this church and it is with deep regret that the fine relationship must be severed.—R. B. Stambaugh, Huntingdon, Pa., May 7.

Lebanon.—Since our last report six persons were received into the church by baptism. There are two other persons yet to receive this rite, one, an aged brother who accepted Christ after the close of our revival. April 25 was Children's Consecration Sunday. Six babies were consecrated and thirteen received cradle roll certificates. At our recent council meeting the church agreed to assume the support of Sister Bollinger in India. Henry Bucher was elected as music director. The mother and daughter organization is planning for their annual banquet on June 8. We will observe our love feast on May 16. Dr. R. W. Schlosser will officiate at the services of the day. May 30 has been designated as church loyalty Sunday.—Mrs. Carl W. Zeigler, Cleona, Pa., May 9.

Lost Creek (Bunkertown house).—Feb. 21 Brethren D. D. Funderburg and L. A. Blickenstaff were with us in a mssionary conference, afternoon and evening. These brethren brought us fine messages, and in the evening with the lantern they inspired us with pictures from the home field as well as abroad. March 6 and 7, Dr. E. S. Kiracofe of Elizabethtown College gave us three messages at our Bible institute, on the subject, Jesus' Ideals. This service proved a special uplift for our people. March 14, we opened our pre-Easter revival at the Bunkertown house, our pastor doing the preaching. During Passion Week he spoke on: "The Choices of His Last Week." We closed our meeting on Easter Sunday evening with the love feast, with two hundred surrounding the tables. Four were added to the church by confession and baptism before the communion service. April 18 the Elizabethtown College Chorus gave us a fine program at our regular morning service time. May 17 our pastor, Bro. J. A. Buffenmyer, will open a two weeks revival at the Oriental house, and close with the love feast on May 30 at 6:30 P. M.—Mrs. J. A. Buffenmyer, Bunkertown, Pa., April 30.

Martinsburg.—Dr. E. J. Pace conducted a Bible Institute in our church May 9-14. He showed stereopticon slides in connection with his lectures. A mother and daughter banquet was held May 7. A splendid program was given and all had a delightful evening. World Day of Prayer was observed on Feb. 12 by an interdenominational meeting held in the Church of God. On Feb. 21, Brother and Sister H. Stover Kulp and son Phillip were welcome guests at our morning services. Bro. Kulp gave the address of the morning and Mrs. Kulp sang several selections. The special missionary offerings of morning and evening services amounted to $110.70. The mission study class studied the book, Congo Crosses, during the winter months. The class offering for missions was $44. On Easter evening the B. Y. P. D. presented an Easter program. Special Lenten services were held in our church during Passion Week. A circuit rally was held in the Waterside Church of the Brethren April 11. Brethren Reiman J. Shaffer, Samuel Weyant and Kenneth Morse were the speakers. Our church was well represented at District Meeting in the Spring Run church, April 13-15. On April 16 Bro. L. A. Blickenstaff, missionary to India, and D. D. Funderburg of Elgin, Ill., were guest speakers. Our communion service was held May 2, with 300 at the tables. The Men's Work organization sponsored a very interesting program at the April missionary meeting. Interesting talks were given on different phases of missionary work. The Juniata College Volunteer Band presented an inspirational program Sunday morning, April 25. A community daily vacation Bible school is being held in our town May 10 to 24.—Kathryn Long Lehman, Martinsburg, Pa., May 10.

Midway.—The Aid Society rendered a program on Jan. 17. Sister Frank Carper was our guest speaker. We had pre-Easter services March 25 to 28, conducted by the home ministers. March 28 the B. Y. P. D. presented a play, And the Blind Shall See. Dr. Kiracofe, professor in Elizabethtown College, who was with us April 24 and 25 in a Bible institute, gave us splendid instruction on the Teachings of Jesus. Delegates to the district meeting in the White Oak church were Brethren S. K. Wenger, Henry W. Patches and Mark Keller. Our delegate to the Annual Conference is Bro. A. S. Heisey. We held our love feast May 8 and 9 with Eld. G. N. Falkenstein officiating. On May 9 the B. Y. P. D. from Hershey presented a pageant, Behold Thy Mother!—Nora Zug, Lebanon, Pa., May 11.

Montgomery church met in a council meeting April 17, at 1:30 o'clock. Elder W. N. Myers opened the meeting by scripture reading, which was followed by prayer. The secretary's report was then read. A motion was made and passed for the trustees to see about papering and painting the church. It was decided that we buy forks, spoons, and tablecloths for the church. Our love feast will be on July 11, at 6 P. M. It was discussed as to whether or not we should take divorced persons into the church.—Wave Jay Fetterman, Glen Campbells, Pa., May 4.

Mt. Olivet.—On April 10 and 11 Elder R. W. Schlosser held a Bible institute for us and it was a mountaintop experience. His messages were very helpful and inspiring. The attendance was not so large due to illness in the community. We are looking forward to our series of meetings to be held May 30, with Bro. Frank Carper of Palmyra, Pa., in charge. The meetings will close with our love feast June 13. We will not represent at annual conference.—Mrs. Ada Brandt, Millerstown, Pa., May 4.

Mt. Pleasant.—Our church has just closed a very successful revival meeting conducted by Bro. M. G. Wilson of Cloverdale, Va. The last night was the love feast service when 141 surrounded the tables. This was our largest love feast. Fifteen were received by baptism, and three were received the following Sunday by letter. We feel our entire membership was benefited spiritually by his messages. Our church is being served by a joint pastoral plan with Bro. W. K. Kulp as pastor. At the present time he is giving us a series of sermons on the Ten Commandments. Our Sunday-school attendance has been good through the winter months, although there was considerable sickness in the congregation. Our B. Y. P. D. meets every Sunday evening. During the last two months they exchanged programs with several other B. Y. P. D. groups in our section. They gave the play, Building the Cathedral of Life. Our Women's Work has been active. They gave $25 to the National Project. The Men's Work sponsored our Father and Son's banquet last fall at which time they organized for the new year. Through their efforts The Gospel Messenger has been placed in 75% of the members' homes this year. Our greatest handicap is a large debt, and an unfinished church building. This debt could be greatly reduced by a refinancing plan if money was available. We are hoping the time will come when we can realize a finished church.—Mrs. Bert Strohm, Mt. Pleasant, Pa., April 30.

Parkerford.—During January we gave liberally to the flood sufferers. We observed the World's Day of Prayer with the churches of the community. In the afternoon of March 7 the Byler family rendered a musical program. Many of the folks of our town enjoyed the program with us. In the evening the young people of Mingo gave us a splendid program. On March 9 the district Christian Endeavor rally was held in our church. After the address by Bro. Gehman we all enjoyed a fellowship lunch in the basement. Volunteers from Juniata

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

LOVE FEASTS

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 30, 7 pm, Sterling.
June 6, 7 pm, Cherry Grove.

Indiana

May 29, Camp Creek.
May 29, English Prairie.
June 3, Rock Run.
June 5, 7:30 pm, Mt. Pleasant.
June 5, 7:30 pm, New Hope.
June 5, 7 pm, Pipe Creek.
June 6, Blue River.
June 9, 8 pm, Wakarusa.
July 5, 7 pm, Cedar Lake church.

Iowa

May 29, 7:45 pm, Brooklyn.
May 30, South Keokuk.
May 30, 7:30 pm, Panther Creek.
May 31, South Waterloo.
May 31, 7:30 pm, Dallas Center.
June 6, Salem church.

Kansas

June 5, North Solomon.
June 5, Abilene.
June 5, 8 pm, Parsons.
June 5, 6, Portis.
June 6, 7:15 pm, Newton City.

Maryland

May 29, 2 pm, Broadfording.
May 29, Grossnickles.
May 29, Stone Bridge.
June 5, 4 pm, Long Green Valley.

Michigan

June 6, Lansing church.
June 12, Crystal.

Minnesota

May 30, 7:30 pm, Lewiston.

Ohio

May 29, 7:30 pm, Bear Creek.
May 30, 7:30 pm, Pleasant View church.
May 30, 7:30 pm, Wooster.
June 5, 7 pm, Eversole.
June 5, 10:30 am, Poplar Ridge.
June 12, West Alexandria.

Pennsylvania

May 29, 1:30 pm, Welsh Run.
May 29, 7 pm, Jennersville.
May 29, 2 pm, Akron.
May 29, 10 am, Antictam.
May 29, 30, Fredericksburg, Meyer house.
May 30, 5 pm, Carlisle.
May 30, 2 pm, Marsh Creek at Marsh Creek house.
May 30, Penn Run.
May 30, Pike church at Brotherton.
May 30, all-day, Ridge, Fogelsanger house.
May 30, 31, West Green Tree.
June 2, 3, White Oak at Kreiders.
June 5, 7 pm, Mechanic Grove.
June 5, 1:30 pm, Mingo.
June 6, 7 pm, Boiling Springs.
June 6, 7 pm, Coventry.
June 6, 6:00 pm, Manor church at Purchase Line house.
June 6, Middle Creek.
June 13, Mt. Olivet church.
June 13, 6:30 pm, Yellow Creek at Bethel.
June 20, 6:30 pm, Quakertown.
July 11, 6 pm, Montgomery church.

Texas

June 6, Pampa.

Virginia

May 29, 5 pm, Hinton Grove.
May 29, 7 pm, Unity at Bethel.
June 26, Lower Union.

rendered a program of music and missionary talks on March 14. A sunrise service was held at the Baptist church on Easter. The pre-Easter services were well attended and good interest manifested. Following the meetings four were received into the church by baptism, one reclaimed and one received by letter. April 24 Bro. Gehman and five of our young people attended the B. Y. P. D. conference at Wilmington, Del. They were greatly impressed by the challenges given by Brethren Funderburg and Blickenstaff. Our love feast was May 2. During the winter months the men of the church have been very active. They have been making great improvements in the church basement and the Ladies' Aid and Women's Bible class gave a large sum of money to help purchase the needed furnishings. The baccalaureate service will be held in our church May 31. We are planning to have a vacation Bible school in July.—Mrs. Clayton H. Gebman, Parkerford, Pa., May 5.

Shade Creek church met in council April 4, Bro. J. F. Graham presiding. We decided to hold our love feast May 16, 6:30 P. M. in the Berkey church. Since our last report two have been received into the church by baptism and two have been received by letter. April 4 the B. Y. P. D. from the Berkey church gave a songolog, "Jean-Val-Jean." Nov. 16 to 18 Sister Olive Widdowson spoke in our churches of the work in India which was very interesting. Easter night the young folks from Ridge church gave a cantata, The Galilean—Nellie Lehman, Blough, Pa., April 29.

Three Springs just closed a series of meetings which was conducted by our pastor, Bro. R. L. Cocklin. During these meetings eight souls accepted Christ and were received into church fellowship. We feel the church has been greatly strengthened by these meetings. We believe there will be others who will join in with us during the summer months, as there are those who are very near the kingdom. We are planning for an all-day peace and purity meeting on May 30. We earnestly petition the prayers of the brethren in our behalf for our sweet-growing church by the stream along the hillside.—Ada Gutshall, Blain, Pa., May 8.

West Conestoga.—Jan. 17 Bro. Harry Fahnestock preached at Middle Creek. Our church and Sunday school gave about 190 dollars to the flood sufferers. Feb. 14 Bro. David Snader preached at the morning services. Bro. Graybill Hershey preached at Middle Creek March 7. Our church met in council March 20. Delegates to District Meeting were Brethren H. B. Markley, Henry Hess, and R. E. Myer. We decided to support Bro. I. W. Moomaw on the India mission field. On March 21 the young people gave a program at the Brethren Home. April 4 Bro. Paul Myer preached a missionary sermon at Lexington. Bro. Jonathan F. King preached on April 11. We held a revival meeting at the Lexington house with Bro. Michael Kurtz of Richland as the evangelist. He gave us spirit-filled messages. Three accepted Christ. Our love feast will be held at Middle Creek May 26 and 27 at 10 A. M.—Amanda Weaver, Lititz, Pa., May 11.

VIRGINIA

Staunton.—The Annual District Conference of the Second District of Virginia was held in our church, April 28-30. The conference began with the meeting of the Ministerial Association of the district. There was much interest and enthusiasm in this meeting and the attendance was the largest in the history of the organization. The conference selected the following theme: Religion Is the Chief Concern. In the conference the following phases of the church work were emphasized through special programs: The work of the laity, youth program, ministerial and missionary conference, and education. Our guest speaker was Bro. William M. Beahm, returned missionary from Africa. Bro. Beahm delivered three addresses during the meeting as follows: Missions in Africa, The Place of Education in the Missionary Program of the Church, Youth and the World Crisis. Bro. Beahm's presence and his clear and concise manner in the presentation of the different topics be discussed added much to the spirit and life of the meeting. Sister Beahm spoke to the women's organization during the noon hour on Friday. It was the best meeting that has been held in recent years. One of the important items of the meeting was an increase of our financial obligation to the work of the church. We hope to realize throughout the year an increased inetrest in the many activities indicated throughout the conference.—N. D. Cool, Bridgewater, Va., May 5.

WASHINGTON

Outlook church met in council March 5, with Elder C. A. Wagner in charge. Bro. B. J. Fike will be our delegate to Annual Meeting. On January 10 Bro. E. L. Whisler came and held a two weeks' meeting. The attendance was very good even if we did have zero weather part of the time. He gave us much spiritual food. Three came forward to walk in newness of life. Our pastor held meetings the week before Easter. The children gave a program Easter morning. We gave a cantata, The Risen Christ, that night to a well filled house. It was given at Sunnyside the next Sunday night. They brought their cantata to us the following Sunday night. Since our last report we have baptized five.—Mrs. S. A. Shockley, Granger, Wash., April 30.

Tacoma.—On April 25 a Men's Work organization was started in our congregation. Bro. Milo Barnhart of Olympia, Wash., with Bro. Orin Michael assisted in this work. Bro. Barnhart is the district organizer for the Men's Work. Some Brethren from the Seattle church were also present to encourage the making of this organization. We have but a few men, but can probably do more than formerly, through this organization. Since our last report, two more members have moved into our midst.—W. H. Greenawalt, Tacoma, Wash., May 8.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
Oberholtzer, I. E., and Elizabeth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China
Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China
Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough
Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.
Hutchison, Anna, Easton, Md., 1911.
Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa
Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Kulp, H. Stover, and Christina, 1922 and 1927.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Utz, Ruth, R. N., 1930.

On Furlough
Beahm, Wm. M., and Esther, % General Mission Board, Elgin, Ill., 1924.
Heckman, Clarence C., and Lucile, Polo, Ill., 1924.

India

Ahwa, Dangs, Surat Dist., India
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Messer, Hazel E., R. N., 1931.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Blough, J. M., and Anna, 1903.

Woodstock School, Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.

On Furlough
Blickenstaff, Lynn A., and Mary, 306 W. Main St., N. Manchester, Ind., 1920.
Lichty, D. J., and Anna, % General Mission Board, Elgin, Ill., 1902 and 1912.
Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.
Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.
Royer, B. Mary, Richland, Pa., 1913.
Widdowson, Olive, 1434 Second Ave., York, Pa., 1912.
Ziegler, Emma K., Hatfield, Pa., 1930.

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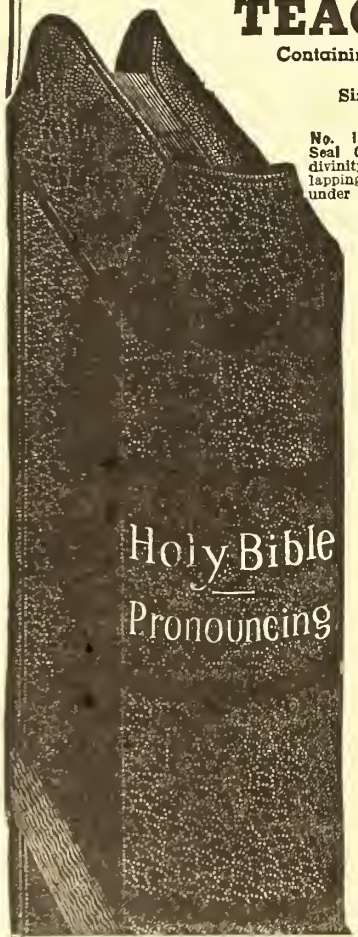
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B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*

b ch. 3. 26.

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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., June 5, 1937 No. 23

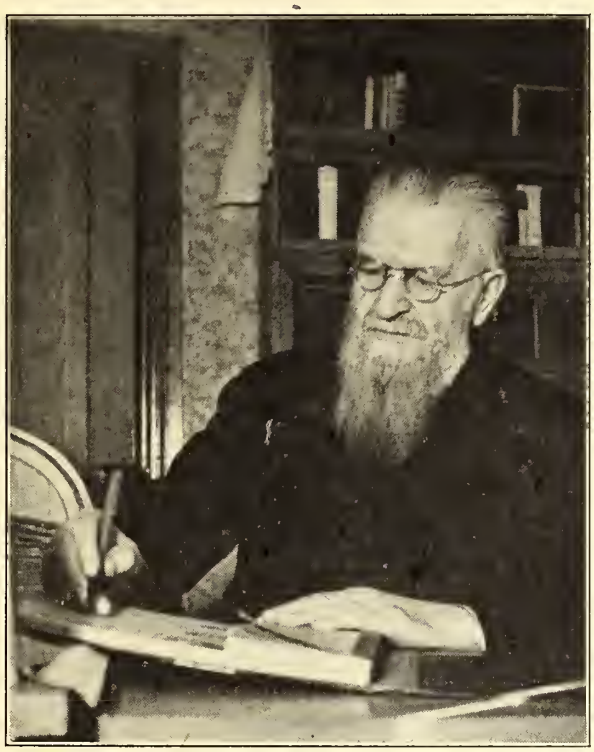


Photo By H. Spenser Minnich

ELDER JOHN C. ZUG

District Treasurer—Eastern Pennsylvania

The April, 1937, Eastern Pennsylvania District Meeting was the 25th anniversary for Bro. Zug as district treasurer. The district re-elected him. The wish was expressed that he might serve the district as efficiently for another twenty-five years.

During the quarter of a century he received and transmitted to the General Mission Board for purposes within the Conference Budget the sum of $594,761.41, more than a half million dollars. Bro. Zug, in commenting about his years of service, wrote: "It is interesting to think over the years and recall the various experiences, some of which were very pleasant to remember and others we try hard to forget."

Eastern Pennsylvania contributors can well derive a real joy in having had a significant part in the rebirth of souls into the kingdom and in the growing churches abroad.

ANNUAL REPORT NUMBER

(TABLE OF CONTENTS ON PAGE 12)

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Affection

"My little children, of whom I am again in travail until Christ be formed in you—"

Monday: Gal. 4: 12-20

This is a tender and affectionate appeal of Paul to his Galatian converts. "I beseech you, brethren" and "my little children" are not common expressions of the great apostle, but they represent a necessary part of the Christian faith and life. It is possible to overemphasize the intellectual part of our worship and forget that hearts are lonely and discouraged. Our faith is first of all a heart attitude, and expression of devotion. It is still true that God is love and that we need the comfort and strength of that love. Does our faith satisfy our emotional needs? Do we have a tender feeling toward our Lord? Do we have a circle of friends with whom we can share the deep things of the spirit? Do we join heartily in the congregational singing? Our Lord loved us and gave himself for us. Have we returned that love with affectionate devotion?

Lord, thou knowest that I love thee. Help me make that love more vital. Amen.

An Allegory

"Which things contain an allegory: for these women are two covenants

Tuesday: Gal. 4: 21-31

Paul appeals to the Old Testament to show these Galatians that they can not be saved by adding legal observances to their faith in Christ. Abraham took Hagar to assist the Lord, but it was Isaac, the son of Sarah, who was the child of promise. So those who trust in Christ are the true sons of God and not those who seek his blessing by putting themselves under the law. This illustration from the Old Testament the apostle calls an allegory. The allegorizing or spiritualizing interpretation of Bible history has been severely criticised and often in its extreme forms deserves to be, but nevertheless the Old Testament is God's great picture book and if we search we can find the great principles which he meant to portray. In temporal relations it often is possible to find eternal significance.

We thank thee, Father, for thy Spirit which is the guide into all truth. Amen.

Spiritual Freedom

"Stand fast therefore, and be not entangled again in a yoke of bondage"

Wednesday: Gal. 5: 1-12

One shrinks to realize the strong language that Paul uses here but we must remember that to attempt to save oneself by ceremonies is simply a form of paganism. We would do well to share his righteous indignation at all forms of legalism. Galatianism is a popular heresy of our day. To great masses of church members religion is simply a weary round of rites and duties, and they trust themselves and their own achievements for salvation. We must be constantly on our guard lest the services of the church become mere forms without meaning and we forsake our spiritual freedom in Christ for a legalism which is little better than these Galatians. We need always to remember that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." Are the ordinances of the Lord's house means of grace to me or are they simply forms to be gone through with?

Lord, may each ordinance grow in meaning and value with each passing year. Amen.

Flesh and Spirit

"For the flesh lusteth against the Spirit, and the Spirit against the flesh"

Thursday: Gal. 5: 13-26

Liberty dare not become license and to guard against this the apostle draws a sharp contrast between the flesh and the Spirit. The flesh does not mean the body in contrast to the mind, but rather refers to the whole body of sinful impulses from which no person, even a Christian, ever completely escapes. There will always be warfare between th Spirit and the natural desires. The old appetites, weaknesses and tendencies remain in the heart of even a true child of God, but if he lives in the power of the Spirit and permits the Spirit to direct him the flesh will lose its power and the fruit will be evident. Evil desires should not cause a Christian undue concern unless they are cherished and the very fact that we are aware of them is evidence of the working of the Spirit.

Our Father, may we this day walk by the Spirit. Amen.

The Law of the Harvest

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"

Friday: Gal. 6: 1-10

This is an old and familiar proverb, a law of which no one should have the slightest doubt. One may deceive himself by escaping for a time the consequences of his acts, but he can be assured that "God is not mocked." Simply to conceal a wrong act is not to escape its consequences.

To sow to the Spirit means to reap a harvest of eternal life. There are laws of the spiritual life just as effective and certain as the laws of physical nature. We must learn what they are and endeavor to place ourselves in conformity to them. The Father has given us his Spirit and he expects us to use the Spirit as we grow in grace.

Can I say that my life is lived in the power of the Spirit? Do you see the fruit of the Spirit forming in your life? What harvest are you expecting? "Let us not be weary in well-doing!"

Lord, we thank thee for the sunshine and the rain and the promise of harvest. Amen.

The Cross of Christ

"But far be it from me to glory, save in the cross of our Lord Jesus Christ"

Saturday: Gal. 6: 11-18

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride."

There is something strange in boasting or rejoicing in a cross. It is the symbol of ignominy, shame and death. Yet this is exactly what the apostle Paul is doing and he has a good reason. It was this cross of Christ which brought him his salvation and began a new life in him. To the finished work of Christ Paul can and need add nothing. This is the center of Paul's gospel. Beside the matchless love of Christ nothing is worthy of comparison. Because he went to that shameful death we are new creatures in him.

The observances of the law seem paltry in comparison with the sacrifice of our Lord. There is nothing which we can do that deserves to be mentioned in the same breath with the death of Christ. The death of our Lord is absolutely sufficient for our salvation now and forever. "He is our peace."

May the grace of our Lord Jesus Christ be with your spirit. Amen.

WEEKLY QUIET HOUR

Home

"There is a distinction between a house and a home. A house is built of matter, but a home is a spiritual creation. It is built of obedience and love. A house can be destroyed by fire, but a home can be destroyed only by an evil spirit. Selfishness can do it; so can jealously and so can hate."—Charles E. Jefferson.

Read Eph. 5: 28-31.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., June 5, 1937 No. 23

EDITORIAL

Main Stream Activities

If on some fine morning all mothers should forget to get breakfast, or if the sun should fail to rise, there would be wonderment throughout the land. Indeed, the whole program of life is based upon the dependable ongoing of quiet but main stream activities.

The significant things in church life are no exception in this respect. It is usually the new or the unusual that attracts attention. But when these are forgotten or assimilated, the main stream of church activities will be flowing on and on quietly blessing home, community and nation.

It is especially proper to remember this in June, or at Conference Offering time. Each special offering throughout the year has its pertinence and place. And yet, the Conference Offering is unique. May one and all join in a mighty boost for the main stream activities of our church. It is the success of the basic church program which makes the rest possible. H. A. B.

Things We Have Always Known

In a well-known magazine devoted to the interests of the American home there recently appeared a good article dealing with the current gambling craze. The author was at pains to show how the evil effects of gambling are being registered in the lives of children. Now the pathetic aspect of the situation is, that in an enlightened age such as our own is supposed to be, it should still be necessary to write an article on the subject mentioned. What the article stated thoughtful people have always known. Of course, gambling is unsound by any line of careful reasoning it is considered.

How many other fads the crowd embraces with a shout, only to discover in time that here were some more disgarded ideas furbished up for a new run in popular favor! It would seem that when once the truth is out all men would profit by the same. But such is rarely the case. Long ago the prophets found that it is: "Line upon line, line upon line; here a little, there a little" (Isa. 28: 10).

This is all because some people must learn for themselves, while even those who should know better fail to hold fast the things they have long known to be right. H. A. B.

For Christ and the Church

To let our voices ring for Christ and the church is easier than to yield, wholly yield, to his Spirit's power, but the hymn asks us to do both. The first declares our life objective. It takes the second to make the declaration good.

And it takes the second to make the church an effective instrument for extending the rule of Christ. It is only as the Spirit of Christ controls the life of the church membership that his name can be truly exalted, no matter how loudly our voices ring for him.

Christ and the church belong together. You can not be for one without being for the other. You are for both if you are doing your best to make Christ supreme in the whole church life.

The church is not identical with any organized effort to represent it. Even the Church of the Brethren is an imperfect expression of it. But members of this church can be for *the* church most effectively by striving to make their church the closest possible approximation to *the* church. All that this requires is a Christlike membership.

The church is made up of people. Any church is. Our church is. The problem is surprisingly simple. All we need is better people. Some think we need better preachers, better pastors, better teachers, better schools, better boards, better buildings, better programs, better methods. They may be right but if so, it is only that all these may help to produce better people.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

We really do need better people in our church. There are indeed many excellent types. There are many noble, consecrated lives in our church membership, for which we thank God and rejoice. There are also many indifferent ones. And some worse than indifferent. A brother who has seen much of life, one who in younger and stronger years filled places of large responsibility and trust, writes of his deep disappointment with Brethren practice. What saddens him most is that some set to shepherd the flock seem not much ashamed to have it so. There is still a vast deal of room for improvement in many Brethren lives. Even some who let their voices ring for Christ and the church are far from yielding to his Spirit's power.

Of all people, this should not be true of Brethren. With them, it is only a matter of reducing that initial B to lower case. It means making Brethren into brethren, changing name to fact. It means dropping down from lofty clouds of the theoretical and professional to the lowly walks of the practical and actual.

There is nothing narrow or little about this business of being for Christ and the church. It is in fact the most gigantic undertaking ever conceived. It involves being for everything that Christ is for. That means all of Christ's brethren, both those who are in the church and those who are wandering around outside, some far from the fold. Many of them are hungry and cold, sick and in prison. It may be the prison of somebody's tyranny over them, or that of their own ignorance and prejudice, or that of their fears and sin. But if you are for Christ you are for them too, which means that you can't let them alone but must try to help them.

Do not let that word yield mislead you into thinking that this is merely a passive submission to something done to you. That other word power should straighten you out on that. Being for Christ and the church is the most aggressive enterprise in the world. The yielding is only for the purpose of having "his Spirit's power" injected into your blood. Once that is done there will be plenty of action. The Spirit of Christ, though the perfection of gentleness and patience, is the most dynamic energy known.

What an ideal, what a life purpose—for Christ and the church! To let our voices ring for it is well, if we fail not to take the spiritual hypodermic which alone can make it mean something. E. F.

Are You a Born Student?

At Oregon State College a survey of 230 girls was recently made to determine the relation of study habits and natural abilities to scholastic standing. The girls included in the survey at the Corvallis school were representative of common college types. Hence the findings should be of general interest.

Sad to say, those students receiving a grade average of more than "C" were shown to spend less time in study and more on relaxation than the majority of those receiving a lower grade. This was interpreted to mean that students are born, not made. It will be of interest also to note "that most co-eds at the institution get their eight hours of sleep every night, spend approximately 15 per cent of their time studying, and use almost as much time before their dressing table."

But to return to the conclusion that students are born rather than made. If this is true, what of the prospects of those who can not make more than a "C" though they study to the limit of their time and strength? In condolence we submit the following: Grades may show power to memorize rather than to utilize. There is the case of two brothers. In college one was a shark and the other a failure scholastically. But today in the business world the shark is a failure and the poor student a grand success.

Remember, too, about the hare and the turtle. Experience shows that the race is not always to the swift. You may not be a born student, but you may be something else just as important. H. A. B.

This Reminds Me

I have just been reading some "peace" material in our publications. It seems we are exceedingly active on the subject just now. Fine! But many of the articles remind me of an incident in a class in rhetoric just fifty years ago. The teacher asked each member of the class to talk for two minutes on some subject that was assigned him. There was no time for meditation. The talk had to begin at once and the limit was two minutes.

When he called on me he assigned the topic, Temperance. He gave general topics and such as he knew the student was more or less familiar with. I started out and spoke until he called time. Then came the crticisms offered by the other members of the class. The last to offer a criticism was the teacher. He said: "What Mr. Miller said was well said, but was not on the subject. I assigned temperance but he spoke on the evils of intemperance."

As I see it, too much of our peace talk deals with war. I have long since noticed that an Annual Conference we get along fine until the discussion turns to peace. At once we find ourselves at variance and heated discussions follow. We get along fine until we turn to a discussion of how to promote peace, how to be neutral, how to be Christian in times of war, and then the fur begins to fly.

I am wondering what would happen if all peace writers and speakers would forget war for six months and begin to preach the gospel of peace so nobly set forth by the Prince of Peace. J. E. M.

THE GENERAL FORUM

Common Things

He talked of very common things,
Those days in Galilee:
The things that folks knew all about,
No puzzling mystery.

To men he spoke of vines and corn,
Of seedtime, harvest, too;
Of catching fish and tending sheep:
The work they had to do.

He talked to women of their lamps;
Of salt and meal and oil,
Of yeast and bread and patching clothes;
He sanctified their toil.

And now, in kitchen or in field
Or in the market place,
We have no echo of his voice,
No glimpses of his face.

O Master, come again to us
In that old simple way!
Touch with thy grace the commonplace
As in that far-off day!

—Floy Lawrence Emhoff, in Agricultural Mission Notes.

Our Church Around the World

BY DEWITT L. MILLER

THE ideal of Jesus was that every man, woman and child in the world should possess the abundant life. So long as the church tries to make life more worth while for people it is in harmony with Jesus. You and I are Christian when we participate in the program of the church with the idea of making the lives of people better the world over.

Our denomination is small as denominations go, but it has a world-wide program. They say the sun never sets upon the British Empire. We can truthfully say the same for the Church of the Brethren. The story and background of the program of our church is filled with humor and pathos, heroism and adventure, drama, tragedy, success and human interest. It is a story that we all ought to know. It is a story that will make us proud of our church. It is a story that will challenge us to a larger share in the program that it represents.

The story is too long to tell, but if somehow we can catch a glimpse of this great work in panoramic form we may be interested in seeking the rest of the story for ourselves.

The first part of this story is one of pathos and oft-times sadness. For years the church was served by a free ministry (and still is in many places), a ministry that received no financial support. Our missionaries have never received more than enough to care for the barest of expenses. But these ministers and missionaries had and have a deep consecration and a bold spirit of adventure with regard to the work of the kingdom of God. They have made possible the rich spiritual heritage which we enjoy today. They served their day and generation as well if not better than we are serving ours. But old age comes on apace and many ministers and missionaries face the sunset of life with no money to buy bread and no coin with which to rent a place to live. Of these there are some with no loved ones able to care for them in these closing days of their lives. Is it not the Christian thing to do for the church which they served unselfishly and devotedly to provide at least the necessities of existence for those faithful ones? It would be inhuman; it would be ingratitude if we did not supply their needs. So the Conference in its budget has set aside a very modest, and I am sure inadequate, sum to care for those who can no longer care for themselves. This is not charity. It is a delayed payment in return for complete unselfish service. If the budget is not raised some of those dear ones may have to suffer.

The second part of our story deals with a situation growing out of the first part. Our leaders do grow old. It is necessary to replace them. There was a time when our constituency was largely uneducated. In the last one hundred years our colleges, our training camps and training schools and even many of our more up-to-date church schools are turning out a constituency that is educated, cultured and capable of critical, intensive and constructive thought. The time used to be when a college graduate, with a few courses in Bible and religious education, coupled with his academic training, could go out and be the minister in any of our churches. Today the recommended standard holds up the three-year seminary course.

In order to provide this training we have a seminary. Two men of vision, Dr. E. B. Hoff of sacred memory and Dr. A. C. Wieand, present President-Emeritus, founded Bethany Biblical Seminary. From the first the school has advanced in scholarship and comprehensiveness of curriculum. In recent years the school has gained quite favorable recognition among the leading seminaries of the Chicago area because of the quality of the students and the profound scholarship of a number of the faculty members. It is necessary for the church to maintain a seminary because without it differences in doctrinal and theological thought would appear to confuse and even disrupt the thought life of the church. It is the part of wisdom to maintain the school and the part of greater wisdom to back it with sufficient financial support that both students and faculty might be released in the interest of a better

trained, more progressive, future ministry and leadership for the church. Let our prayers and our money be back of the president and his splendid faculty as they endeavor to adequately prepare our future leadership.

The third part of our picture concerns the group that receives the smallest share of the Conference budget. It is the General Education Board composed of all the college and seminary presidents and other outstanding educators of the church. This group meets once or twice a year and appoints committees to carry on the various duties of this board. This board has made a study of the financing of small church colleges. This is an important study in the light of the financial requirements for standardization. They have studied the problem of standardization and have helped to get three of our senior colleges standardized with the very best standardizing agencies. This board also administers a student loan fund for worthy but needy students. In the recent past it has been studying how the colleges can most effectively help the churches in the regions in which they are located. They have been at work also upon the problem of correlating the work of the colleges and the seminary in the training of ministers. At a recent conference they studied adult education and trends in higher education. This board endeavors, as its secretary reported to the last Annual Conference, to make the work of our colleges "definitely Christian and educationally sound."

The contribution of our colleges to the total life of the church can never be estimated. This contribution is due in no small part to the work of these college presidents and consecrated church educators. They receive too little support for their splendid work. In raising the Conference budget we help carry on this important work.

The fourth part of our picture concerns the program of the General Ministerial Board, composed of elected representatives of each of the five regions of the brotherhood and the general secretary, Bro. M. R. Zigler, with an office at Elgin. This board, acting co-operatively with the District Ministerial Boards and the local ministerial committees, is responsible for the placing of ministers. It is not a board of bishops but a board of recommendation for ministers and churches in order that the various churches might get the right sort of ministry. In connection with their work they have written a ministerial code of ethics for ministers and churches which has received favorable recognition from many other denominations. They have devised a plan of ministerial placement and policy for the churches that will bring order out of chaos when all ministers and all churches adopt it. This board is responsible for the recruiting of ministers from among the promising young men of the churches in co-operation with the district and local ministerial committees. It concerns itself with the standardization of the ministry. They seek to impress ministers with the dignity of their calling and the need for extensive and thorough training. They have prepared a home training course for those ministers who in the past have been denied the privilege and opportunity of a seminary education.

In addition to these very important functions this board serves as a board of fraternal relations. It is their duty to establish friendly relations for the church with all Christian bodies. For the past number of years they have been working definitely with the problem of the union of all Brethren peoples into one great fraternity. For their work this board ought to have much more than the Conference budget allots them.

The fifth part of our picture concerns the work of the Board of Christian Education. Bro. Zigler serves as secretary of this board in connection with his work as secretary of the Ministerial Board. The work of this board is most comprehensive and represents one of the most thorough pieces of work which the church is doing.

The first part of its work concerns the age group programs. We have office secretaries for adults, young people and children. We have a peace secretary. We have a consultant on intermediate problems. We have an eastern representative on this board. More than this there are many of the best trained people within the church membership who act in an advisory capacity on this board. The office secretaries and others connected with this board study the problems related to the fields which they represent and constitute a veritable bureau of information for church school teachers and church officers. In this connection is maintained a loan library for the use of all the churches where the latest information in every department of church work is maintained. This is a marvelous service for the churches. Through our efficient secretaries and the advantages of the loan library the churches in the most outlying districts have access to the very latest information on all phases of church school work, music, organization, recreation, young people's work, stewardship and all the rest.

The board also conducts a research program. The Board of Christian Education has asked each college faculty to make certain thorough-going research studies. Elizabethtown has been asked to study rural life problems; Bridgewater temperance and moral welfare, Juniata the problems of home and family life, La Verne individual life in its relationship to the Christian ideal, McPherson the problems of economic and industrial relationships, Manchester the problems of peace and international relations and Bethany is studying the matter of reinterpreting the Christian message

and evangelism. The best thought life of the church is being concentrated upon these problems and these faculty groups comprise an agency that can issue expert counsel and advice upon any of these important problems.

In this connection we might note the recent drafting of a mental health committee composed of the best psychologists and psychiatrists within the membership of the church.

The Board of Christian Education also promotes the publication of Christan literature. They publish church school supplies and literature in connection with our very up-to-date publishing house. Bro. E. G. Hoff supervises this work and represents the church in positions of responsibility in connection with the International Council of Religious Education.

When we review the work of the Board of Christian Education, only a portion of which has just been called to our attention, it is amazing that such a comprehensive, thorough and important piece of work can be carried on for the amount stated in the Conference budget. This work is all necessary to the life of the church. It is a work of which we may be justly proud. Let us support it adequately.

The final part of the program which we want to mention deals with our extension program. Just as the work of these other agencies deals with life and human relationships, so the work of the General Mission Board takes the benefits of our program to the world at large. Under the leadership of our beloved Bro. C. D. Bonsack and our efficient educational and promotional secretary, H. Spenser Minnich, this board carries on Christian work in the United States, Denmark, Sweden, India, China and Africa.

The General Mission Board assists churches through its home mission program by helping supply pastors, aiding district field men, financing projects in weak districts, giving aid to struggling congregations in strategic territory, and is always on the alert for ways and means of extending the range of our usefulness and service as a church in the world.

In the foreign program of this Board, which includes evangelism, medical work, industrial work and leper work, we share in the work of twenty-two missionaries in Africa, twenty-eight missionaries in China, thirty-nine missionares in India and two in Scandinavia. These ninety-one workers minister to the spiritual, moral, mental, physical and economic needs of eighty-three hundred members of our church and countless thousands of nonmembers. Let us not forget that on the foreign field each church is alloted so much territory and when we fall down in our mission program that territory suffers.

Each phase of the work of the General Mission Board presents a thrilling challenge. Each phase of their work is replete with stories of real adventure and Christian heroism. It ought to fill us with joy to know that we have a part in such a great and worth-while work. But in presenting the challenge of this work we can do no better than read the message of Bro. Bonsack to our last Annual Conference upon his return from his visit to the foreign fields.

"This report is of the first year in the second half century of mission work. . . . The first fifty years saw much progress. . . . It grew from a few dollars to over four and a half million in gifts for the work, and from no workers specially set apart to more than four hundred different folk sent to the foreign fields, besides the many in the homeland. No one can measure the influence of the years for the kingdom of God.

"The beginning of the second fifty years finds the world in turmoil. Established philosophies of society and governments are being tested and changed. The resort to war, hate and nationalism still hangs like a nightmare across the world. The world never needed the gospel of love and brotherhood more than now. Perhaps, too, there never was a time when Christianity was looked to for hope and guidance as at the present. The world is humiliated. The ethnic religions are being repudiated. Humanity waits for some sure way and word to lead them on."

. We of the Christian faith believe that Jesus Christ is that way and that word. The program of our church is a world program. Every dollar given to the support of the church is a dollar given to speak that Word to men and lead them into the Way. Our program includes every area of human experience. It includes all races. It is not limited by national boundaries. It is our response to those words: "Go ye into all the world."

The church asks for $275,000. This may seem like a lot to some, but it is a most inadequate amount for such a vast and important program. It is less than two dollars a member per year. Some ought to give a hundred times that much. But whatever we give we must give enough so that the church can have what it needs to carry on.

It may take some sacrifice. But just think of that vast army of men and women who have sacrificed home, comfort and convenience; think of those who have served with no expression of appreciation tendered them; think of the great need in the world; think of our great program that must be carried on for the sake of him who gave his all; and remember that our Lord has said: "Inasmuch as ye did it unto one of these least, ye did it unto me."

In our giving to the church for the Conference budget let us remember the words of one of Francis Havergal's hymns:

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?"

Cleveland Heights, Ohio.

The Roamer Looks at Debate and Argument

BY JOSEPH VAN DYKE

LAST winter I was inveigled into learning the rudimentary steps of formal debate. It was a small time affair, a tournament of amateurs, and my colleague and I survived the first four bouts only to be defeated in the semi-finals. During those weeks of hurried conferences, research, and rounds of speech and counter-speech, I learned nearly all I know about the principles of debate.

Informal argument I have existed in always, as a fish does in water or a bird in air. It is my native element. Being a lover of words and ideas, I have used the one to exploit the other, in season and out. I have argued at all hours of the day and night, and with commoners and kings (strictly local ones). By many exciting sessions, ending in victory, defeat, compromise or stalemate, I have learned some of the assets and the liabilities of personal argument.

In both argument and debate, I found, one is not primarily concerned with getting a clear view of an obscured truth; one is committed to an attempt to prove one contention valid and the opposing view false. A debater is trained to argue either side of the question, to hide truth that he has found, if that is necessary, instead of bringing it out in the open. He does not talk from conviction, but from necessity. He is forced by the rules of the game to appear convincing and enthusiastic in upholding an attitude he believes to be wrong. Like a shyster lawyer, defending a privately confessed criminal, he must argue against the truth he is privy to. There is, in nearly all debate, a measure of insincerity, a deliberate clouding of the issue where clarity would be fatal to a favorable decision by the judge. Scarcely ever is there a passionate eagerness to discover and accept a new truth. Both debate and argument are the mental exercises of egotists, born talkers who want to prove their own brilliance at the expense of fellow egotists, not quite so brilliant. There are kinder ways of stating it, but this is at the bottom of it all.

The typical arguer (unlike the debater) is not the informed man, or the highly intelligent one. He is rather the ignorant, the prejudiced, or the man with a little, poorly orientated, learning. He does not argue from a wealth of facts or theories, but a paucity. The periods when religious controversies flourished were eras of ferment, but not of great scholarship or spiritual advance. The great debaters and their listeners were men passionately devoted to a prejudice, tirelessly trying to find proofs for dogmas they had accepted without adequate reason. The political spellbinder is a crafty man closely connected with a national party, and dependent on its patronage for his prestige and his job. Therefore he must ignore the total situation and become an apologist; he must learn how to paint one side white and the other black. It is his only defense against personal oblivion.

The arguer uses a technique of deductive reasoning. It is, in brief, a method of finding truth by starting with a theory and trying to find logical support for it. Opposed to deductive reasoning is the method of some philosophers and all scientists: inductive reasoning. It aims to discover universal truth by building up from observed facts a logical framework of support for an idea which appears at the end, not the beginning. Although both methods are legitimate, it is obvious that one class of thinkers, the objective scientists, have taken greater strides in a single century by using inductive reasoning, than they did in all the preceding centuries by the deductive technique.

It is fun to argue. I have argued politics, religion, education, and a hundred other subjects with great delight. I think, in spite of the handicaps, I learned a few things. But we must not fool ourselves into thinking that we argue from devotion to truth. We do not. And debate is fun, too, and lively mental exercise. But it is not an impartial search for what is true, and we delude ourselves if we believe that. It is recreation of a high order, and stimulates research. We should not claim more for it.

There is something better than either. Instead of debate, we have the open forum, patterned on the Roman and Greek ideal of interchange of opinion. It is not formal; it has no rules except those of free speech and sincerity. A handful or a roomful of people can conduct a forum. Closely allied to it is the private discussion; a pooling of ideas by two or more friends, persons who wish to discover more truth than either has had possession of before. From it may issue better or truer points of view and finer philosophies of living. In camps, in college dormitory rooms, in certain schoolrooms, that is happening day by day.

I judge I will always love to argue. But I am glad I have learned the higher virtues of other kinds of talk. I hope, as the years go by, I will argue less and discuss more. We need exercise, but we will get muscle-bound if we do not work our brains as well as exercise them.

In Athens the Stoics and Epicureans disputed about their differing philosophies while Paul stood on Mars' Hill and proclaimed an Unknown God. In all the monasteries of the middle ages learned monks argued theological subtleties while the people moved in utter darkness. Today we turn on our radios and listen to shouted diatribes that appeal to ignorant prejudices and low passions, while truth suffers and hungry people cry for relief.

We can do better than argue.

Burt, Mich.

Conference Land

BY CLEMENT BONTRAGER

IV. "New Jerusalem"

Idaho history had its setting in religious yearnings and missionary activities. Religion continued to occupy a prominent place in the thinking of many of her pioneers as the following shows. The historian says, in telling about one of the early territorial conventions: "The moral interests of the commonwealth were not neglected. One law was entitled 'An Act for the Better Observance of the Lord's Day.' It provided that no theatres, racing grounds, games of chance or noisy amusements should be kept open on the first day of the week." It might be of interest to know that arrangements have been made by the powers that be at Nampa that no outside attractions shall be permitted during our Conference. Nampa is making the Church of the Brethren Conference the big event!

The first Brethren to settle in Idaho were Bro. Thomas Stewart and family, who located at Moscow in 1876. Two years later a church was organized there. In the late nineties Brethren could be found in the vicinities of Weiser, Payette and Nampa. Nampa church is the largest in this district and has a very interesting history. The church there was organized on Nov. 13, 1899. The first building was dedicated in the spring of 1901. As early as March of 1899, Bro. J. H. Graybill did preaching in a rented house. Elder Graybill is the dean of Brethren ministers in Idaho; and it is hoped that he may live to see the Annual Meeting of the church he loves and has faithfully served, held in the city he did so much to help build. Another veteran of Brethrenism is Bro. H. H. Keim, still active in the church and a business man who has done much to make your stay at Conference pleasant. Well, back to history. By 1904 the Nampa church had grown to 200!

. . . .

Summer of 1885. A dry creek bed in the midst of a parched sagebrush plain. It was difficult to make a living there; little money was in circulation, and sagebrush actually passed as legal tender. It is said of a struggling newspaper in that community that vegetables were accepted in exchange for subscriptions. This little community was humorously called, "New Jerusalem." Some one said:

"Water, water everywhere,
But not a drop for Nampa."

Now that unheavenly town was none other than our host to the 1937 Conference—Nampa, Idaho. There was finally an abundance of water for Nampa and an oft repeated miracle happened: the desert rejoiced and blossomed as the rose! Since then Nampa has grown to become one of Idaho's larger cities. It would be much more in keeping with the facts to call the place "New Jerusalem" than it was fifty-two years ago.

We invite you to this "New Jerusalem." Your presence will give help and inspiration to your brethren and sisters who are trying to follow in the steps of great missionary pioneers. For since the days of Lee, Whitman and Spaulding, many have come with unholy ambitions. Many have left their religion east of the Rockies. Unlike the three great missionaries, many have come, not for God but for gold, not for a creed but for greed; and today one of our greatest mission fields is this vast northwest territory. Great areas of untouched human possibilities await the inflow of divine streams of grace: await the coming of the "healing waters." There is need for other Lees, Whitmans and Spauldings to rise again. Yes, we invite you to come to Nampa to receive a mighty inspiration at a great Conference, and to help inspire us, your brethern, as we strive to be true to a noble past. Will you help us to build the City of God out here: a real "New Jerusalem"?

Weiser, Idaho.

Fireside Reminiscing

BY CORA ADAMS

The seasons of the year go riding by,
As gallant soldiers on parade,
And I know not which I like best
In all this joyous cavalcade.

The brooks herald the elfin spring,
And blossoms twine her sunny hair,
While violets kiss her dainty feet,
What, then, could be more fair?

Now summer flings her garlands wide,
Fair goddess in a lacy gown,
Her hand a golden scepter holds,
And on her head a rainbow crown.

Gracious, triumphant autumn comes,
A stately queen of the pageant she,
List, to the notes of her jeweled harp,
The fairies dance in ecstacy.

The raging snowbound northern wind,
With icy fingers grips the night,
Before the glowing logs, a dog
Leads on the pack in dreamland flight.

A girlish voice catches the strains
Her slender fingers can provoke,
While brother shuns his Latin verbs
For Chaucer and his English folk.

Near by, in favorite easy chair,
Father rests from tasks, content,
Cheerful his voice in repartee,
Or now a weightier comment.

The fire still flickers on the hearth,
Ah me, why hold my memories fast
When every fleeting breath of time
Is ever lovelier than the last?

Chambersburg, Pa.

A Great Missionary Challenge

BY LEANDER SMITH

In the present emergency it is estimated the Federal Aid is being given one family out of every eight. This help is all material—being in the form of food, shelter, school books and medicines. From a further study of statistics gathered by government case workers, it is revealed that ninety per cent of the people receiving aid never go to church and have no religious affiliations. This fact at once constitutes a tremendous missionary challenge and opportunity to all Christians.

Federal agencies are supplying bread, but Jesus said: "Man shall not live by bread alone." Simply ministering to the physical needs alone is not enough. Grinding, bitter poverty and extreme need have left their inevitable marks upon our unfortunate people. They need inspiration and courage. They need spiritual recovery in order that material recovery may not leave them dependent and in an attitude of continual expectancy from the government or any other relief agency. Manifestly the federal case workers with an average of over one hundred families can not enter into all the problems of each family. Right here is where Christians have a definite obligation and a glorious opportunity.

In every section of the country where we have churches let our church people first get acquainted with the officials in charge of relief and with what they are trying to do for the needy. Then let our people select needy families for whom they will assume the more than the bread program of Jesus. Aiming only at bringing to them inspiration, courage, hope, faith, or the gospel message in the spirit of love. Christian people have the opportunity to speed recovery and hasten the coming of the kingdom. Sitting down with their less fortunate friends and neighbors under the compulsion of the Great Commission, and in the spirit of our Lord, and seeking to enter into their problems and spiritual needs through sympathetic insight furnish a marvelous missionary opportunity for Christians right at their doors. Surely none of us will be so blind as not to see this wide-open door.

Is not the fact that ninety per cent of those receiving aid have no religious affiliations a superb testimony to the worth of Christianity? True the figures are taken from statistics gathered in different sections of the country, but they can not be far wrong for our nation. Likewise these same figures are a staggering presentation of the spiritual needs of our nation. Surely our Christian folk will see this opportunity at their very door and, under God, make the most of it.

What shall it profit our nation if material recovery come, and the multitudes find not our Christ? Let us enter into this great opportunity to minister to the souls and spiritual needs of this great segment of our population even as the government is seeking to minister to their bodies and physical needs.

This is the greatest opportunity that our church has ever had to do some real constructive Christian service for the unsaved. Let us be about our Father's business.

North Manchester, Ind.

Adventurous Faith

BY HOWARD H. KEIM, JR.

One of the great religious needs of the world today is an adventurous faith in the lives of professing Christians. The need is for a faith which knows no defeat or discouragement. A religion that is weak, fearful or vacillating can neither conquer the evils of the world nor point the way for anyone else to do it. We need an adventurous faith which will make our Christianity, our church and our lives dynamic, aggressive and creative for Christ. This is fundamental to Christianity. It is to the shame of our modern interpretation of the life and teachings of Jesus that we as Christians have not been able to lead the way in a moral and spiritual recovery that would bring with it an economic and social regeneration. We have become like the church at Laodicea, neither cold nor hot, just a nauseous lukewarm. A few years ago we were prone to say, "We have gotten riches and have need of nothing," and knew not that we were "wretched and miserable and poor and blind and naked" (Rev. 3: 17). We have been satisfied to talk about "gains for the kingdom," which have been poor enough at best, when anyone who is cruel enough to do it can point to a thousand *losses for the kingdom* which are caused by our blasé and tawdry lives, so woefully remote from our divine pattern.

Abraham was a notable man of faith. We are told that "by faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out . . . for he looked for a city . . . whose builder and maker is God" (Heb. 11: 8, 10).

I. The modern world is languishing because contemporary Christians have not had an adventurous faith in seeing visions of a world of righteousness and truth and justice. How truly has the wise man spoken, "Where there is no vision the people perish" (Prov. 29: 18). Abraham was a man of vision, traveling far and looking for a city of God. After reaching the land of Canaan he was taken to a mountain and instructed by Jehovah whom he served to "lift up his eyes and look," for all that he could see was to be his inheritance (Gen. 13: 14, 15).

Jesus succeeded in helping his early disciples catch a vision of their great task. He said, "Lift up your eyes and look on the fields that they are white already unto the harvest" (John 4: 35). Some modern Chris-

tians need to climb a mountain with Jesus and catch a vision of their task as workers in God's tremendous harvest. Catch a vision also, as did some of the earlier disciples of the matchless life and character of Jesus.

If the Christian church of today hopes to make any worth-while impression on our social order it dare not lose its vision, its missionary and evangelistic spirit.

High in the Andes Mountains of South America, on the border of two modern nations, is a statue of Christ. More important is the fact that something of the Spirit of Christ has found lodgment in the hearts of the people of those two nations causing them to understand and love rather than suspect and hate one another. Christ will always do that for people if he has a chance. If we will only follow him to the higher altitudes of experience we will catch visions that will warm our hearts and keep us true to our aim as we pass through the deep dark valleys that follow.

II. Today we need a faith which will adventure through *hardship*. The patriarch had a faith which carried him through all the dangers and hardships of the long desert journey to Canaan.

Nineteen centuries ago a little group of eleven men, unlearned in worldly wisdom, set out to conquer the world for their Lord Jesus Christ. The early church was remarkably successful because their faith could surmount every hardship. Stonings, whippings, imprisonments, persecutions, even death of the cruelest kind held little fear for them. They rejoiced that they were privileged to suffer shame for the name of Christ (Acts 9: 16).

Our hardships are few compared with these. But we should have such an attitude toward those hardships which do come our way that they will strengthen rather than weaken our faith. When the faithful of past generations crossed rivers, mountains, seas, and deserts to carry the good news to those in need, we certainly should have enough of the adventurous faith to carry us over the picket fence, up the cement steps or even over the five or six miles of good roads in our modern automobiles to speak the same message of good news to our neighbors who are depending on us to transmit God's saving word of love to them.

If the life of Jesus had been easy we might have some reason to ask for exemption from hardship, but that was not the case, neither is it according to the plan of God. Jesus said: "He that loseth his life for my sake shall find it" (Matt. 10: 39), and "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake" (Matt. 5: 11). There was prepared for Jesus a wilderness and Gethsemane and a cross that he might through those experiences glorify the name of his heavenly Father and bring salvation to men. Our lives will count for the same ends in proportion to our victory over the wilderness experiences which face us. Our lives radiate the divine, only as they become sacrificial and vicarious. Without hardships we would be selfish and weak. God provides resistance that our moral and spiritual power and faith may become strong through exercise.

III. Christians today need more of the kind of faith which will lead them to adventure in *sharing*. When Abraham changed locations as he frequently did he immediately set up an altar to Jehovah. He had the missionary spirit of sharing his religion with others.

We Christians might well be thinking, saying and doing more about a share our Christ program. Too many of us have put our Christian light under a bushel and allowed the salt of our religion to become insipid. We have lacked adventurous faith in the matter of sharing. Our world is in need of friendly co-operation in all areas of life. It is truer now than ever before that "none of us liveth to himself and none dieth to himself" (Rom. 14: 7). Our world is suffering from a dearth of fellow feeling, or brotherhood. It is this as much as anything which has dried up the wellsprings of commerce and industry. There has been too much selfishness, too much of a desire to get rich at the expense of making others poor.

A good deal has been said recently about fellowship, but many have failed to catch the full meaning of the word which involves a pooling of resources or a sharing of life.

It is said that in Italy during the seventh century there was a small organization of Christians known as "The Brothers of Jesus" who met frequently for fellowship and prayer and then went forth to live Christ in their various walks of life. When a novice presented himself for membership he was asked, "Have you passed through the fires of brotherhood?" to which he was expected to respond, "No, but I wish to make the adventure" (International Journal of Religious Education, July, 1935, p. 8). When we have adventured through the fires of brotherhood surely we can have no more race prejudice, class hatred or nationalism.

At a recent young people's retreat at Camp Mack a large group of youthful leaders of the Church of the Brethren designated, among other things, as a goal toward which they wish to forge ahead, the idea of sacrificial service, involving interchurch programs, deepening the spiritual life and a goodwill campaign. Such ideals in the lives of the younger generation are a hopeful sign for the future. After all, one needs something of the spirit of youth to have an adventurous faith which will enable him to see great visions and give him the stamina to surmount every obstacle and hardship in order to share his blessings with others.

Oh, for an adventurous faith in the life of every individual who has named the name of Jesus!

Huntington, Ind.

KINGDOM GLEANINGS

Calendar for Sunday, June 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Joseph's Readiness for Service.—Gen. 41: 33-44.

Christian Workers, Parables Concerning the Lost.

B. Y. P. D., The Cost of Keeping fit.

Intermediate, Good and Bad Movies.

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Gains for the Kingdom

Five baptized in the Freeport church, Ill.

Six baptized at the Sipesville church, Pa.

One baptized in the Lincoln church, Nebr.

Seven baptized in the Rummel church, Pa.

Five baptized at the New Paris church, Pa.

One baptized at the Peace Valley church, Mo.

Seven baptized in the Spring Run church, Pa.

Eight baptized in the Bartlesville church, Okla.

Eight baptized in the Quemahoning church, Pa.

Five baptized at the Pleasant Hill church, Ohio.

Three baptized in the Snake Spring church, Pa.

Three baptized at the West Conestoga church, Pa.

Sixteen baptized in the Worthington church, Minn.

Six baptized and one reconsecrated at the Elbethel church, Pa.

Five baptized and four received by letter at the Cabool church, Mo.

Eleven baptized and four reinstatements in the Dry Valley church, Pa.

Fourteen baptized in the Nettle Creek church at the Brick house, Ind.

Fifteen baptized at the German Valley church, Aughwick congregation, Pa.

Eleven baptized and four received by letter in the Rocky Ford church, Colo.

Nine baptized and three awaiting the rite in the Maple Ave. church, Canton, Ohio.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Dewey Rowe of Bryan, Ohio, Oct. 24 at Bethany church, Ind.

Bro. J. L. Driver of Bridgewater, Va., Sept. 1 at Chimney Run, Va.

Bro. Oliver Austin, of McPherson, Kans., May 26 at Sheldon, Iowa.

Bro. Nevin H. Zuck of Lebanon, Pa., June 13 in the Frostburg church, Md.

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Personal Mention

Bro. Edward K. Ziegler changes his address from Vyara to Bulsar, Surat District, India.

Bro. D. E. Sower and wife of Ashland, Ohio, with their good friends, Brother and Sister Worst, also of Northeastern Ohio, were among our early last week's visitors.

Dr. D. W. Kurtz, retiring president of Bethany Biblical Seminary and former president of McPherson College, was the commencement speaker last Monday at the last named institution. It was the fiftieth anniversary celebration of the founding of the college.

Bro. DeWitt L. Miller, pastor of the Cleveland church, was a delegate of the Cleveland Church Federation to the biennial institute of A Movement for World Christianity, held last week in Rochester, New York. He has promised to tell Messenger readers something about the stimulating things he found there.

Bro. Walter M. Young, pastor of the Maple Avenue church, Canton, Ohio, says: "Our church has observed the special days according to the Church at Work Calendar and those for this month have been rich in meaning. We've experienced some outstanding days and have tried to make them meaningful."

Bro. H. Stover Kulp writes from Africa that the field out there is opening up as never before. The harvest is great but the laborers are too few. He pleads especially for a nurse, and now just as Brother Bonsack had one lined up for the place she finds that she can not go. So what are you going to do about that?

Bro. Clement Bontrager, the final installment of whose interesting communications on "Conference Land" appears in this issue, says: "I think we shall have a wonderful Conference at Nampa. Everything sems to be shaping up to that end. That it will prove a blessing beyond computation to our struggling churches in the great northwest, I am very sure. Hope the brotherhood at large shall receive a great blessing from it all."

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Miscellaneous Items

Camp date corrections for Northeastern Ohio should be noted as follows: Intermediate Boys' Camp, July 26-31: Intermediate Girls' Camp, Aug. 9-14. This is just an exchange of dates as listed in The Messenger for May 22, page 2. We have Bro. Clyde Mulligan of Hartville, Ohio, to thank for this information.

The Queen Esther Class of the Morgantown church, West Virginia, certainly has a fine record for the year closing May 1. In that time the class has made and paid out a total of $93.72, not including the $10 the class sent for the Nampa Conference Offering. The Queen Esthers are efficiently organized for work with Miss Allie D. Fike as president.

The alumni and friends of Bridgewater College and the Brethren of Virginia and the Southeast will welcome the opportunity of attending the Bridgewater commencement on Monday, June 7 via of "the air." Station WSVA, Harrisonburg, Va., operating on a frequency of 550 kilocycles will carry the program from 10:00 to 11:00 A. M. The address will be delivered by Dean I. F. Lewis, of the University of Virginia.

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New Gish Books

No. 219. The Funeral Message, by Earl Daniels. This is not a funeral manual. It is a stimulating homiletical analysis of the funeral message; and a unique appraisal of the significance of the funeral service to the minister, to the bereaved family, and to the church. The audience, so often composed of nonchurch attendants, is considered. The pastor's opportunity of witnessing for Christ to them is most helpfully stated. The types of subjects, the wide variety of appropriate material, how recent points of contact between the deceased and his family and friends may be used, the handling of difficult situations (such as suicide, murder and accident), all these and many other general and peculiar characteristics are concisely yet fully set forth.

The seven chapters are titled as follows: The Significance of the Funeral Message, Choosing the Subject, The Biographical Sermon, The Occasional Sermon, The Doctrinal Sermon, The Funeral Service, and Ten Commandments for Funeral Messages.

No. 220. Religion in Shoes, by Hunter B. Blakely. From the year 1934 comes the story of "Religion in Shoes," in the person of Brother Bryan of Birmingham, who for more than forty years has walked the streets of that great industrial city, ministering in the name of Jesus Christ to high and low, to gambler, drunkard, prostitute, and to those who by the grace of God have been kept from flagrant sin. The reason for this book is the uniqueness of the story of this man, who has sincerely followed Jesus.

There are fourteen chapters in the book, titled as follows: The Making of the Man, Bryan Grows Up With Birmingham, The Building of His Church, "Inasmuch As," His Daily Round, The Confessional at Avenue G, "Let Us Pray," The Father, The Unconventional Preacher, The Sympathetic Pastor, The Minister Citizen, Holding a City's Heart, The Land His Master Trod, and His Christ.

The price of these books to ministers of the Church of the Brethren, through the Gish Fund, will be: No. 219, The Funeral Message, 50c; No. 220, Religion in Shoes, 50c.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

How to Win Friends and Influence People, by Dale Carnegie. Simon and Schuster. 350 pages. $1.96.

How to succeed has been the problem of the ages. Many have attempted to solve the problem, give the answer and let others into the secret. That is why we have so many books along this one line. Various are the names of and authors of these books. Most of them follow some one definite line of argument. Some establish schools in which they train business and professional men.

One of the latest books along this line is How to Win Friends and Influence People. The title is well chosen for it makes the personal appeal. The author has built up a large constituency as is evidenced by the many and large printings since the book first appeared in October, 1936. On February 17 of this year the thirteenth printing came from the press and the total copies numbered 225,000. Such a record is phenomenal in view of the fact that most books printed never sell the first thousand.

What accounts for these sales? The personality of the author, the forceful presentation, the countless personal illustrations to substantiate what is said, the simple fundamental principles set forth and the contagious enthusiasm that bubbles on every statement.

Let me give a case in hand. The subject of Part Three is Twelve Ways of Winning People to Your way of Thinking. The twelve ways suggested in brief are: (1) Avoid argument. (2) Respect the other man's opinions. Never tell a man that he is wrong. (3) If you are wrong admit it promptly and emphatically. (4) Begin in a friendly way. (5) Get the man to say, "Yes, yes." (6) Let the other man do most of the talking. (7) Let the other man feel that the idea is his even if you have suggested it. (8) Always try to see the other man's point of view. (9) Be sympathetic with his ideas. (10) Appeal to the nobler motives. (11) Dramatize your ideas. (12) And throw down a worthy challenge. Each of these principles is illustrated by what some have done and how they did it. That makes the reader feel that he too can do the same thing.

Whom will the book help? Many. There is the man with an inferiority complex who needs to be stirred. But the man with a superiority complex will not need the same treatment. There are, however, sufficient illustrations to take the conceit out of him. The teacher, the preacher, the common man, the down-and-out will find much to help them. If the principles suggested are followed by the upright, conscientious Christian man or woman the results will be good. Naturally others may use the same principles for a bad end. The value of such a book depends on the user and how he uses it. If you are what you should be the book will make you a bigger force for good.

Conference Business

Second District of Virginia

The Staunton church petitions Annual Conference of 1937 through the District Conference of the Second District of Virginia to appoint a commission to make an exhaustive study of the general boards and committees of the church with the view of simplifying them, reducing unnecessary expense, increasing the efficiency of our general church machinery, and establishing a more orderly and logical integration between the local church and our general church organization. We request that this commission report to the Conference of 1938.

Passed to Annual Conference.

HOME AND FAMILY

If I'd Only Understood

BY MILDRED MICHAEL

I'd have added to their pleasure,
Been a truer, wiser friend,
Had I known that their tomorrow
Ended just around the bend.

I'd have scattered far more sunshine
'Cross the pathway of their life,
Had I sensed their hidden sorrow,
Their despair and inner strife.

I'd have slowed my steps and waited
'Mid life's busy hurrying throng,
For some weary, wayward soldier
Who was lost—unsaved—alone.

I'd forgive, forget completely
Some misdeed a friend had done,
Had I known a like temptation
Over which I'd lost—or won.

I'd have loved them all more dearly
With that love of brotherhood,
Had I been a bit more lenient
So I'd only understood.

Flora, Ind.

The Children's "Best Time of the Year"

BY FLORENCE M. BOLLINGER



"This is the best time of year," say the children of the missionaries when they gather together at Annual Mission Conference time.

THE Annual Mission Conference at Bulsar, India, brings our mission children together as at no other time during the year. The Conference of March 3 to 10, 1937, was a red letter event, for this year all of the missionaries and all of the children were present for almost all of the conference. A mission family of thirty-five to forty can enjoy a great deal of inspiration and pleasure as well as a lot of work in a week's time. And while the missionaries were working very hard, what a time for fun and working up of school spirit it was for the thirteen children of the India mission! It was just too bad that David Moomaw had to get the flu, and that Betty Jean Brooks had to be sick, causing them to miss a few days of the fun.

If there was one common meeting place it was under or on the great banyan tree which stands in front of the old bungalow. What tales this great tree could tell of the children who have played there climbing over its great arching limbs, hiding in its branches since the early days when W. B. Stover first built this bungalow as his home and planted the banyan in the center of the garden!

There were several evenings of special fun and recreation between the dinner hour and the more serious work of a later hour. And it was in this period when we saw what the boys and girls and also their parents could do in the way of music, stunts and other entertainment. Space forbids relating much of this. But those who were present will not forget the spiritual comradeship they felt as in the reverent hush of the twilight hour they joined in singing "Day Is Dying in the West," followed with other well-known songs. All told, we seemed to be musically inclined and the harmonica band proved to be very popular. Although some of the records seemed to be a bit scratched or cracked, as in the case of Lowell's whistling record, the human phonograph was certainly a success as a new invention. I suppose the human Ford would have gone all night, with Ed as driver in spite of flat tires and squeaky horn, if the back-seat driver had sat still awhile. But at this point the appearance of jello fruit salad and home baked cookies came as a relief to those who had laughed too much.

Some one remarked during the meeting that the future would see more second generation missionaries than had the past in our Brethren mission. Who can doubt it when we see our boys and girls leading out in the morning worship services in a beautiful and perfectly natural way. The conference theme, *I Will Build My Church,* gave us all food for thought. In a service planned by Lorita Shull she used a poem by Toyohiko Kagawa called *Discovery.*

In the spirit we prayed with Lorita: "O Christ of the church for whom many men and women have given their lives, teach us, we pray, that we may become real followers of thee. Show us the way to go and guide us as we walk therein.

"We thank thee for the many men and women who have caught the vision and have worked toward it.

Help us catch that vision and give us the inspiration and strength to follow it.

"While we do not ask for fame and glory, help us that we may really get something accomplished as we strive toward bringing the message of goodwill to thy people. We ask thee to bless all other missions and Christians who are working for thee. In Christ's name we pray."

When David Moomaw led the worship service he allowed the audience to share in inspiring scriptural responses and songs. Humility, personified by Lorita Shull, Stewardship by Lois Mow, and Bible Bearer by Lowell Bollinger, helped us to see in the church ideals of life and service.

It was a time for personal consecration when David Moomaw as leader read a beautiful prayer. With this prayer the song, *Into My Heart,* came to us, then silent prayer, followed by repeating Psa. 19: 24.

Our children are learning young that to be a true Christian implies joy in one's own personal life and joy in service to others. Last year during Conference time five of them took the covenant of baptism. Their radiant faces reveal their joy. Bro. Ziegler who had especially prepared them for baptism is with them in this picture.

Ralph Townsend, the mission's new representative teacher for Woodstock school, arrived in India just a few days before the beginning of conference. We were more than glad to welcome him into our midst and have him present through most of the conference sessions before going to Landour to take up his new duties in the school. As parents, we are grateful to see in him a fine type of young manhood coming to India to share in the directing and moulding of these children's character, and not only of these, but of the several hundred other children who go to Woodstock. These are the children who shall be the church of tomorrow.

One familiar figure of other years was missing this year. It was Rex, the children's friend. This dog had seemed like a mission mascot for years. Rex had regularly come to mission conference, had visited at many of the mission stations, and had gone to Landour most years when the heat got too bad on the plains. Last spring, as an honored member of the Moomaw family, he was at Prospect Point, our mission bungalow at Landour. Alas, who knows whether some soldier thought he would make a fine pal, or whether a leopard from his jungle hiding place stole him at night, but Rex mysteriously disappeared one night and no word has been heard of this fine dog since. The children at Prospect Point will miss him a lot this year. He had been there to send them off to school in the morning and to bark a welcome at their return in the evening.

Mission conference closed on a Wednesday noon and most of the mothers hurried home with the children for a final packing of trunks and bedding rolls, and preparation of food for a two days' journey.

The Bulsar railway platform was alive with excitement as mothers and fathers and eager children waited for the train at 1:30 A. M., Monday, March 15. There was not an unhappy or tearful child in the lot. The luggage was piled about on the platform. All were waiting for the Delhi Express which would carry the school party northward. Mrs. Brooks was caretaker. We must leave the children here, but if you would like to follow them on their trip, read "The School Bells Ring for Missionary Children in India." This article appeared in *Our Boys and Girls* of Sept. 5, 1936.

School has now begun. Wonderful memories of three unbroken months of united happy home life will be our stay in these months of separation. Letters will go between and "God bless the children" is every day on the lips and in the hearts of every mother and father and many friends as well. Through a separation of a thousand miles we claim "the peace which passeth all understanding" and feel that God does bless and care for the children in a wonderful way.

Ahwa, Dangs, India.

HOME AND FAMILY FUN

Outdoor Suppers

MOTHER, have you ever taken the family outdoors for the meal? Why not? They will think it is a real picnic and treat.

Of course it would be foolish to prepare a full meal. Why not just have a family "doggie roast." Send Junior after some firewood and locate it in an open spot near some trees. Some potato salad or baked beans prepared beforehand could be enjoyed. Buns serve much better than bread at such an outing. Raw carrots will help to add the needed vegetable, as would slices of cabbage and pickles. Olives would add spice. A family cake or better still, cookies would top off the meal. As for the drink . . . water, fresh water, is still refreshing.

The fun is in the informal time together. It is in watching mother jump when her wiener pops. It is in laughing with Betty as catsup creates a red line from crimson lips to two pink ears. The joy is in being a family, happy, carefree, eating in the open around an open fire.

Let's go outdoors for supper.—*Robert W. Tully, for the Recreational Fellowship.*

THE CHURCH AT WORK

TEMPERANCE

Temperance Materials

For Children

Alcohol Education for Juniors 10c
Answers to Alcohol 20c
Children and the Alcohol Problem 5c
Helping Juniors Meet the Problem of Alcohol 20c
Juniors and the Liquor Problem 25c
Keeping Our Balance. Eva Taylor 25c
Studying the Liquor Problem (program unit for junior boys and girls) 25c
"That Awful Ethel" 15c
What Alcohol Is and What It Does 15c

For Young People

Alcohol, the Cheater (a study course for intermediates) 15c
Liquor Problem, The (discussion unit) 25c
Prohibition—a Program Unit (Patterson) 25c
Value of Temperance (Patri) .....Free
Youth Action on the Liquor Problem 15c
Youth Faces the Liquor Problem (a study course) .. 15c

For Adults and General Use

Are You Awake? (temperance poems) 50c
Christian Education and the Alcohol Problem 10c
John Barleycorn, Public Enemy No. 1 ..... 10c
Liquor Problem Up-to-Date .....Free
Minutes of the Annual Conference of the Church of the Brethren on Temperance and the Alcoholic Problem (compiled by John S. Flory) 25c
National View of the Liquor Traffic in the U. S. Since Repeal and the Relegalizing of Beer, A .....Free
Scientist Experiments with Alcohol, The 25c
Syllabus in Alcohol Education, A 20c
To Drink or Not to Drink 25c

ADMINISTRATION

Bouquets

"It has been suggested that as secretary of our Sunday School Workers' Conference, I write you of the reading of library books from the Elgin library that we have been doing this past winter. We have had two shipments and nearly all of our teachers and leaders read at least one, many two or more, of their own choosing. We spent one conference evening on reports and discussion of the most interesting and helpful things which we had read. It proved a most valuable and interesting meeting. We greatly appreciate this opportunity of getting such helpful reading material at so small a cost and feel that our Sunday school will profit because of it."

"Just a word of thanks for the helpful suggestions and words of encouragement received from you from time to time. May we continue to work for greater kingdom."

"The posters on temperance and peace were received and used with much success, and our Sunday-school offering on March 28 was ordered sent to your fund for Christian education. We appreciate any help you may be able to send."

Do you use the service and materials of the General Boards?

CHRISTIAN WORKERS' TOPIC

Chapters of Pure Gold

The Abiding Chapter—John 15

Sunday, June 20

I. "If ye abide in me" (vs. 1-9).
a. "The same beareth much fruit."
b. "Ask whatsoever ye will."
c. "Apart from me ye can do nothing."

II. "If ye keep my commandments" (vs. 10-12).
a. "Ye shall abide in my love."
b. "Your joy shall be made full."
c. "This is my commandment, that ye love one another."

III. "Ye are my friends" (13-15).
a. "If ye do the things I command you."
b. "Greater love hath no man than this."
c. Jesus the true friend.

IV. "I chose you" (vs. 16-25).
a. "To go and bear fruit."
b. "Out of the world."
c. "If they persecuted me, they will also persecute you."
d. "A servant is not greater than his Lord."

V. "But when the Comforter is come" (vs. 26, 27).
"Ye also bear witness."

LEADERSHIP TRAINING

Growing on the Job

"All people learn best when they are in the midst of a job."

Are you teaching a class? Acting as superintendent of your Sunday school? Or superintendent of a department, or chairman or member of the finance committee, trustee board, music committee? And would you like to grow on the job?

If you would, there are many opportunities. There is your **experience** itself, which is a constant teacher. "We learn to do not by having others tell us what to do (although it helps), nor by watching others show us how to do (this helps too), but most of all by doing and through practice.

But study, along with the doing, is a help. And if you wish to study, there are great and rich resources awaiting you.

You may prefer to chart your own course. Many people do; and there are values in doing it that way.

You may prefer to have some one else block it out for you. If so, there is value in that way too. The First and Second Series courses of the New Leadership Curriculum can all be done by individuals working alone—an adaptation of the correspondence courses of former years.

You may—or may not—wish to work for credit. If you are interested in credit, ten hours of study and guided activity is required for a credit in the First Series courses and twenty hours for Second Series courses.

How to go about it. Examine Bulletins 501 (10c) and 502 (20c) for lists of courses. Choose your course and write the Elgin office, Board of Christian Education, indicating what it is. You will then receive a list of instructions as to what to do in your ten or twenty hours of work. There

is no charge, either for this instruction or for issuing you a "course card" which is your credit certificate. Most of the recommended books and magazines are in the Elgin Loan Library and can be used without cost except for postage.

Is this your best way of growing? If so, summer vacation is a good time to dig in.

WOMEN'S WORK

An Invitation to the Northwest

The sky is clear and blue. The sun is shining brightly, encouraging the fields to put forth their green carpets. The trees are getting new coats of green, flowers are blooming in all their glorious colors, while the birds are singing their songs of praises. Off in the distance the mountains are losing their blankets of white and are looking blue and rugged.

What is nature trying to say? She is telling in the best way she knows how, that she is giving an invitation to everyone to come to Annual Conference this year in the northwest.

Around the Conference grounds nature is doing her best to provide green grass and shade for beauty and comfort.

All winter, men have been coming and going, making plans for the 1937 Conference. All churches, clubs and people of the town, are interested and working to make the strangers, coming within their gates, welcome and comfortable.

On many occasions, such as this, the women stay at home to keep the "home fires burning." But everyone needs a vacation sometime, so why not use the Conference as an opportune time, and put cares aside, and have a real vacation?

We are giving you our warmest and heartiest invitation to attend the 1937 Conference at Nampa.—Mrs. Mary E. McClure, Idaho District President of Women's Work, Nampa, Idaho.

YOUNG PEOPLE

In Spite of Me

A woman one time asked a preacher who was a man of God if he did not think the world was growing worse. He replied, "If it is, madame, it is true in spite of me." Wouldn't it be fine if we could all say that, which of course means that as individuals we are doing all that we possibly can to make this old world better? Constructive service calls for so much more strength, time and originality. It is easier to lapse to the level of the fault finder who is as keen as a lynx to see mistakes but blind as a bat to see the good things of life.

The approaching months offer a wealth of opportunities to you for the enrichment of young people's lives. Annual Conference—a great time of fellowship, instruction and inspiration, is almost upon us. Summer district conventions are being arranged. Camps are already cleaned up and bustling with activity. Work camps are scheduled. All this and more is within your reach, the means by which you can help your young people.

Leaders, if things go wrong, if plans miscarry, if the horizon grows heavy with clouds, may it be in spite of you. In the face of the greatest struggle any human heart ever knew, Jesus said: "Be of good cheer, for I have overcome the world." Let us each do our part, bringing it and fitting it into a temple fit for God.

INTERMEDIATES

Intermediates in Camp

Of the sixty-seven camp periods planned for this summer, twenty-seven are definitely for our youth up to the age of sixteen. Several places the intermediate group will be a part of the summer assembly. Last year over 1,200 intermediates enrolled in our camps.

It is of lasting interest to them to be in camp. The impressions gained there many times change life's whole outlook. Now as camping season draws near, you as leader can well afford to take time to help as many of your group to get to camp as possible. "As a member of the older generation you owe to your youth the opportunity to spend some of his time out of doors, under the stars, climbing hills, rambling along the brook, watching sunsets, looking for bugs, butterflies, and stones—for these are the things which they find so interesting at summer camps."

Overnight camps are becoming more popular and furnish much fun and help. Travel camps or gypsy camps, where a number of places of interest are visited, take the eye of the boy or girl.

Opportunities for companionship between leaders and youth and youth of the same age are splendid in camp. We urge you to do something about this. A very excellent study of Intermediate camps has been made and we will send it to you free upon request.

CHILDREN'S DEPARTMENT

A Note Fom Mrs. A. P. Becker* to Boy and Girls

Dear boys and girls:

We need you at Nampa at the Conference. Really we have a lot of plans that need every boy and girl who can come to Nampa. We expect to have a lot of fun and also to learn many worth-while things.

For our fun there will be plenty of green grass and nice shade trees, a slide or two, a number of swings, and other things which will interest children from the primary and beginner groups. Juniors will find their curiosity stirred by secret and mysterious notes telling them games to be played, stunts to be performed, stories to be told, treasure to be hunted, etc.

Of course we won't play all the time, but will find real joy in talking with missionaries and hearing about their work in India, China or Africa. We will want to read and study some of God's Word each day, for there will be many things that remind us of the heavenly Father. We will sing old and new songs, and learn about the people who wrote some of our beautiful hymns.

Then, on Sunday we ought to have several hundred boys and girls to sing for the grown folks! Of course if we can't get that many we will just find every boy and girl on the Conference grounds and together sing the very best we can to make up for those who are not there.

And Monday is our picnic! I really can't tell you now about all the plans for that day. Anyway, you love surprises, don't you? In the afternoon the grown folks have their missionary meeting and I'm sure we will want to go to that, to see all the missionaries at one time, to hear about the great work of missions, and to give our offering to help the missionaries.

Can we depend upon your help at Conference? We all want to have a good time and you can help make it a truly good time.

*Mrs. Becker will have general supervision of children's activities at Nampa. Many other people will be helping her.

ANNUAL MISSION REPORTS

Fifty-Second Annual Report of the General Mission Board

For the Year Ending February 28, 1937

BY CHARLES D. BONSACK
Secretary General Mission Board

We record with joy and gratitude the blessing of the Lord upon the work entrusted to the General Mission Board for the last fiscal year. To the many workers on the field, and those who gave and prayed at home, we are grateful. Only with this sustained help and interest can the work go forward. We rejoice too, in the increasing interest and responsibility being assumed by the national leaders on the field, and to whom much credit is due for the progress of the work.

The Mission Cause

Missions represent the heart of our Christian faith. They have prospered amid obstacles and opposition. They suffered recently from the more deadly thing of indifference. Nationalism, confusion in religious priorities, materialism, multiplying claims on the time and money of the church, and general worldliness have diminished the interest of a former generation. We will do well to revive the interest in our mission program. The hunger for peace, the interdependence of the nations and the terrible need of half of the world's population demand that the gospel of hope and goodwill must be lived and shared with this multitude. God awaits the church that dares to claim the world for Christ. A faith with that objective will revive the church at home.

The Work Grows

The General Mission Board feels keenly the responsibility of its task. Our work is scattered over four continents. To encourage and direct the workers at home and abroad; to struggle with living conditions, schools and literature among many governments and languages; to select personnel adapted and trained; to care for those who because of age, illness or otherwise, must come home and adjust to other work; to safely invest nearly two millions of dollars of the church's funds, collect interest, make transfers of titles and deeds constantly; to secure funds that the work may not suffer, and to spend $167,205.18 judiciously, is a challenge to our faith, strength and wisdom.

Many problems come up in a work so wide and varied. All are not yet solved and likely never will be, but we are doing the best we can to please the Lord and to serve the church.

Progress

We thank God for the progress of the work. Some of our missionaries have had a large part in significant tasks. A most successful venture in the business end of modern missions; the completion of the New Testament in the Bura language in Africa; the co-operation of government in the support of schools, hospitals, leper work, etc.; growth of mission stations and churches; the splendid rural village uplift; the medical organization to reach the villages; the high grade hospital service—all these and other notable tasks accomplished have been led by many of our own missionaries in a way for which we are most grateful. The evangelistic work and the organization of churches has proceeded well with the limited personnel. This vital part of the task suffers first in any reduction of workers. A few consecrated families are urgently needed. Many villages in our fields are yet unreached. The co-operation of the American Mission to Lepers in the gift of $2,800 annually for our leper work in Africa is deeply appreciated.



Naranji V. Solanki is the elder at Khergam, supervises the district work and is active as an evangelist. Standing at his left is Benabai, his wife. Mother of the ten fine children shown in the picture, Benabai has also managed to teach for years in the Khergam schools. Where is there a family in the home land that can equal this?

Personnel

In the fifty years that our foreign mission work has been in progress the church has sent about 220 missionaries to the field. Of these 29 have passed on to their reward. Ninety-three are in service on the field or on furlough. About 96 are serving the church at home according to their strength and ability. Only 17 are getting some regular support at the present time. About 38 were helped in the days of adjustment, but are now making their own way for the present

which indicates a spirit of devotion and loyalty. Of the 93 in service, there are 37 in India, 31 in China, 23 in Africa and two in Scandinavia. We record the death in February of Sister Emma Horning in China. She was a pioneer in that field and gave 28 years to service there. It is with a feeling of great loss to the work that we record her death; but certainly one of great gain to her.

During the year Alva Harsh and wife (Mary Hykes Harsh), with Mary Gauntz and Velma Ober, were sent to China; Ralph Townsend to India; Mary Alice Engel to Africa. Even with these six new workers, we have only increased the number reported a year ago by three.

The Church on the Field

The communicant church membership in all fields is now nearly 9,000, with an almost equal number under instruction. India reports at the close of the year 5,876, with a hundred baptized since. China reports slightly less than 2,500; Africa around 400. The last named has had more baptisms in the past year than in all former years of the mission together. Scandinavia has a couple of hundred. There are 21 organized churches in India, seven in China, three in Africa, and six in Scandinavia.

Our hope for the church is in the zeal of the national Christians themselves. As they understand more clearly the purpose of the work, and experience the deeper things of Christianity, there awaken new power, life and hope.

In America

The churches in the homeland, helped by the Board, number forty-five in twenty-seven different state districts. Some have been helped financially by the Board helping to pay interest on loans. Summer pastors have caused both young men and churches to discover hope and power within themselves. Bro. E. S. Coffman still continues his helpful evangelistic work and counsel to many churches here and there. Evangelistic interest, growth in membership and more stable organization has resulted in many places.

The Needs

With the progress in small areas, one is apt to overlook the tremendous needs. As long as thousands sleep on the streets of the cities of India, as long as millions of mothers are the suffering burden bearers in these lands, as long as ignorance and superstition keep the people in misery and on the verge of starvation, as long as the loving Christ in his redemption is unknown, we dare not withhold this power of the world's hope and call ourselves Christian. We need trained missionaries with sympathy and a Christian experience of life. We need adequate funds to keep a reasonable force of workers on the field. We need a church that believes that Christ is the power of God to meet all human need and that prays for the work to be led of the Lord.

Financial

We append herewith the brief Comparative Statement for the past two years. Instead of a deficit as last year of $10,000, there is now a balance of $15,000. This was due to a slight reduction in the cost of the work, increased giving from the churches, but more especially to the sale of the Greene County, Virginia, farm to the United States government. Without this sale there would have remained a deficit. We are glad to report improvement in the investment accounts. The report with the treasurer's comments, follows:

Comparative Statement of Mission Funds

Receipts

	1935-1936	1936-1937	Increase (I) Decrease (D)
Contribution of living donors	$135,514.80	$145,320.88	$ 9,806.08 (I)
Bequests and lapsed annuities, net income from investments, etc.	32,201.62	48,231.85	16,030.23 (I)
	$167,716.42	$193,552.73	$25,836.31 (I)
Endowments and annuities	42,891.31	9,675.00	33,216.31 (D)

Expenditures

	1935-1936	1936-1937	
Administration	$ 8,009.15	$ 8,129.85	$ 120.70 (I)
Missionary Education	7,778.72	6,365.41	1,413.31 (D)
India Mission	57,024.86	57,598.66	573.80 (I)
China Mission	33,779.49	29,951.71	3,827.78 (D)
South China Mission	527.95	326.04	201.91 (D)
Sweden Mission	5,439.77	4,918.51	521.26 (D)
Denmark Mission	151.40	139.41	11.99 (D)
Africa Mission	31,645.08	31,668.34	23.26 (I)
Home Missions	23,635.95	28,107.25	4,471.30 (I)
	$167,992.37	$167,205.18	$ 787.19 (D)

General Report

(Figures herein are given in convenient round sums)

The increase in income from living donors reflects the improved giving toward the Conference Budget. The increase in income from all other sources is from the sale of the Greene County, Virginia, farm and school property.

The expenditures for the year were remarkably close to the previous year; in fact, there was a decrease of nearly $1,000. Missionary Education shows by comparison a decrease as in the previous year we had the extra printing of the Five Year Mission emphasis at a cost of $1,000, and spent $400 more for film projection. India remains about the same. For China there was no general reduction in program, but the decrease shown is mainly due to the balance belonging to missionary supports not withdrawn by the field treasurer in the closing days of the year. The decrease for South China further reflects the efforts to make the work increasingly self-supporting. Sweden shows a decrease in expenses. Denmark and Africa hold very close to the limit of work of the previous year. Of all the departments Home Missions shows a genuine increase in spending activity.

Foreign exchange continues closely related to American money so there is not much fluctuation. There was a slight net gain of $1,500 over last year in all fields.

We are gratified that our investment income deficits of several past depression years have turned to a gain for this year. After all expenses of management, payment of fixed annuities and special endowments, there was a surplus of $6,800 compared with a deficit of $1,300 last year and $2,800 two years ago. The gross income on all our investments, including those delinquent which are mostly farm mortgages, was 3%.

Recommendation

The mission cause constantly feels the sustaining devotion of our good women. The Board, at their April meeting, decided to recommend to the Conference that a woman be added to the Board membership. They further recommend that this woman be nominated by the National Council of Women's Work to be approved by the Standing Committee and the Conference in the usual way.

Annual Report for the Scandinavian Mission, for 1936

BY J. F. GRAYBILL

The Scandinavian Mission is the oldest of the Church of the Brethren missions and holds the honor of being the beginning of a greater work in the church, for which we praise the Lord and rejoice in the development of all our mission work in the various fields.

The past year we have kept at the work as best we could by the strength and wisdom given us by God. We have been more than usually encouraged in more than one way. The visit of Brother and Sister Rufus Bowman in July was very profitable to us and the work here. Their time was too limited, but the best use was made of the time at their disposal and we praise the Lord for the encouragement they have given us.

Sister Emma Horning's visit was also greatly appreciated. We only regret that her time did not permit a visit to the mission in Denmark. We would gladly have kept her longer, but duty in China called her on. How little did we think, when she was here, that she would be called to higher service so soon.

A few others, while strangers to us, have cheered us with their visits. Miss Turner, from Flemington, N. J., Public School Librarian, brought us personal greetings from dear friends in New Jersey. Mr. Malmborg, landscape gardener at the Masonic Home at Elizabethtown, came with fresh greetings from many of our friends at Elizabethtown. The day before leaving he had talked with our Swedish brother living there. Mr. Malmborg and wife have their parents ten miles from Malmö and their few hours' call was greatly appreciated. They were glad to take our greetings along on their return to the States. After so long a separation from friends one can understand what such visits mean.

These are some of the things, added to messages of encouragement, that make the burden of the work lighter and urge us on in our divine calling. There are also other experiences that give us courage. In Denmark three young people have united with the church. One is a promising young man for whom we have prayed for some time. He has surrendered his life to God, united with the church, and is taking active part in the work. His father was a faithful deacon for many years. The young man has a good heritage and is well rooted and grounded in the faith. We believe we have the answer to our prayers for material that can be developed for leadership in the church. Help us pray to this end. Our dear brethren, Chr. Hansen and Martin Johansen, who were good pillars in the church in Denmark have been called to their reward.

Concerning the work in Sweden there is also cause for encouragement. While the death toll has been unusually high, younger ones have united with us to take their place. The work at the Vannaberga church, to which Sister D. L. Miller contributed the first donation to make the mission home possible, was partly ruined by the unfaithfulness of the worker at that place. A young minister from the Olseröd church has done good work at Vannaberga during the past year. While there have been no accessions, the interest and attendance has greatly improved and the future for the work at this place looks brighter.

Even financially there is marked development. This is especially evident at Olseröd. The cost of living has increased without a corresponding increase in wages. This is most noticeable in larger cities. Therefore the financial problem is better solved in the country. This year the Olseröd station will be able to support its work in part. The debt on the mission property has been paid. It may be interesting to know that this church has taken the responsibility of part of the debt in providing a mission house, which is the property of the brotherhood.

Perhaps some people would not consider such minor things as signs for encouragement. One must work under disadvantages to appreciate minor things. God has taught us to take notice of the minor things and see light and new hope in them.

As we grow older and our remaining years for service grow less, we are greatly encouraged by the least indications for development in the work. We thank God for every ray of light that appears above the horizon. While health conditions have been against us the past year, we have much to be thankful for. Our faith has often been tested. Even for this we thank God. We shall not doubt nor grow faint. This is the Lord's work. If we are his true servants, and allow him to have his way with us, he will give the victory. Therefore, we continue in the work under his guidance. Though one goeth on his way weeping, bearing precious seed, he shall come again with joy, bringing his sheaves with him. On this promise we rely. We commit our way unto him, trust in him, and he shall bring it to pass.

Financial Report for Sweden

Receipts

From General Mission Board Treasurer		$3,072.95

Expenditures

Missionaries' support, etc.	$1,172.75	
Native workers' support	1,081.93	
Traveling, property expense, publication	787.21	3,041.89
Balance		$ 31.06

Financial Report for Denmark

Receipts

From General Mission Board Treasurer	$ 236.27

Expenditures

Traveling, property expense and publication	167.46
Balance to 1937	$ 68.81

Malmö, Sweden.

India Mission Report for 1936

BY LYNN A. BLICKENSTAFF

A REVIEW of Christian missions in India during the year of 1936 shows a decline in the number of foreign missionaries at work there. Since 1931 there has been a sharp decline for all missions, amounting to nearly thirty per cent. The Church of the Brethren foreign staff in India today is less than one-half the number of missionaries once on the field. A comparison of figures for 1936 with the previous year shows a decline also in the number of Indian workers employed. Doubtless this is one of the serious effects of financial stringency and the mission has been compelled, for this reason, to abandon and curtail work in some of its territory.

There is evidence that the challenge of forced entrenchment has been definitely met by the workers remaining at the task and definite gains are reported in the progress of the work remaining open. For example, the number of 344 added to the church during 1936 is 87 more than for the previous year and gains are shown in the number of places where religious services are held; total church membership (now nearly 6,000); number of villages where Christians reside; others under Christian instruction, including an increase in the number of teachers and pupils in Sunday school. How much greater might have been these gains for the kingdom if a program of retrenchment had not been forced on the field?

Figures fail to record the heavy additional energy and effort expended by an already overburdened staff in "holding the fort" and it needs to be emphasized that the present condition can not be continued without losses which will be reflected not

1936 INDIA MISSION STATISTICS

Table 1. Foreign Staff

Date of First Work in India	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1894	*37	8	3	11	15		8

* Nine of this number on furlough.

Table V. Philanthropic

Mission Stations	Widows' Home				Baby Home			
	Institutions	Total	Women	Children	Institutions	Total	Boys	Girls
Anklesvar ...	1	10	6	4				
Dahanu					1	17	7	10
Totals	1	10	6	4	1	17	7	10

Table II. Church in the Field

Church Congregations	Native Staff				The Church									Contributions for Church Work—Dollars
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places of Reg. Wor.	Baptized During Year	Christian Community	Total Church Membership	Christians Living in Villages	Others Under Christian Instruction	Sunday Schools	Sunday School Teachers and Pupils	
Agaswan	6		4	2	1	4	42	480	363	363	90	5	222	20
Ahwa	17	1	14	3	1	3	6		200	50	300	4	225	95
Amletha	4	1	3		1	1	3	190	82	82	183	2	193	50
Andada	2	1	1		1			125	88	88	300	1	31	29
Anklesvar	26	2	20	4	1	7	27	1,300	870	630	180	6	482	258
Bamanvel	3	1	2		1		10	170	120	10	90	2	110	24
Bulsar	16		12	3	1	1	10	500	312	8	300	8	500	191
Champavadi ...	3		3		1	1	35	225	152	152	50	2	85	26
Dahanu	5	1	3	1	1			80	30	23	81	1	45	200
Gadat	5		4	1	1	4	25	550	464	464	90	5	186	17
Jalalpor	15	2	8	5	1	5	6	481	433	371	1,200	6	578	180
Jamoli	4	1	3		1	2	1	225	82	82	85	3	93	20
Jitali	2	1	1		1	4	49	450	211	211	500	3	87	24
Khergam	25	2	21	2	1	14	23	550	364	247	730	14	774	347
Kikakui	4		4		1	4	26	400	202	202	160	5	179	23
Palghar	3		3		1			20	36	16	50	2	62	2
Rohid	2		2		1	4	20	300	249	249	40	4	153	61
Umalla	8	1	7		1	1	14	500	253	253	200	4	350	150
Unai	8	1	7		1	7	9	275	150	150	200	8	200	85
Vada					1			50	28	28		1	30	2
Vyara	19	5	12	2	1	9	28	1,500	1,179	980	245	12	504	218
Totals	177	20	136	21	21	71	334	8,371	5,876	4,659	5,074	98	5,089	2,022

Table III General Education

Mission Stations	Total Under Instruction. All Schools	Kin.		Elementary Schools				High & Middle Schools				Industrial Schools				Tch. Train. Schools				Edu. Fees—Dollars
		Kindergarten	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions	Total Pupils	Male	Female	
Ahwa	412	1	23	14	346	299	47	1	19	19		1	24	24						
Anklesvar	546			11	332	246	77	2	129	86	43	2	73	69	4	1	12	12		405
Bulsar	995			23	886	734	152	3	79	57	22	1	30	30						28
Dahanu	81			4	81	77	4													
Jalalpor	535			16	493	343	150	5	42	29	13									36
Palghar†	50			2	50	38	12													
Umalla-Vali ...	393			10	348	292	56	1	45	30	15									
Vada*																				
Vyara	950			25	856	682	174	1	68	43	25	1	26	26						
Totals	3,962	1	23	105	3,392	2,711	672	13	382	264	118	5	153	149	4	1	12	12		469

† Closed Aprpil 1.

* Work closed in first half of the year.

Table IV. Medical

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries										Medical Fees Rec'd—Dollars
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatment in Dispensaries	Visits to Homes	Major Operations	Minor Operations	Obstetrical Cases	Total Individual Patients	Total Treatments	
Ahwa											1	1,200						1,300	
Bulsar	1	1	1			3	2	1	23	434	1	22,167	148	65	391	34	4,212	22,315	9,057
Dahanu		1	1	1			3	1	30	681	1	17,117		298	*	77	4,872	17,117	4,140
Umalla			1								1	738							
Totals	1	2	3	1		3	5	2	53	1,115	4	41,222	148	363	391	111	9,084	40,732	13,247

* Major and minor combined.

only in figures but in impaired health and efficiency of personnel.

Doors are open as never before. Who has not heard of India's challenge to the entire Christian world in its movement among depressed outcastes? Bhils, aboriginals, many resident in the field of the Church of the Brethren, are in this movement toward Christ. They are known for their independent character and high standards of morality. Inquirers could be encouraged to come in families and in villages. They desire to know the way of the more abundant life! They have a right to be taught! It is somebody's obligation to teach them! There can be no question as to whose responsibility it is for the territory assigned to and accepted by the Church of the Brethren!

Opportunities for presenting the Christian message are by no means confined to the illiterate untouchables. The educated higher castes also are seeking for that which their present religion has been unable to give. Is Hindu orthodoxy coming to its limit? Evidence everywhere, including encouraging results in our own field, indicate that it is so.

Medical work, at an absolute minimum of expense to the home base, continues to offer a challenging opportunity for service in the name of the Master.

Educational activities render wide service in the spirit of Christ with a view to meet crying needs socially and economically, and when such service is rendered in that spirit men are pointed to the One who is the Way, the Truth and the Life.

The task is an unfinished one. It is well begun. Who is willing that a task so well begun shall remain unfinished? The staff on the field, both foreign and native, is unwilling to leave the work unfinished. A substantial increase in the contribution of funds in 1936, by the Indian church for the work, is an indication of attitude. If the church in the homeland, in proportion to its wealth and ability to pay, will do as well, lost positions can be reclaimed and the work can go forward to a glorious harvest which is already white and waiting, and the Master in ways known and unknown, through his church here and there, will work out his eternal purpose of love for India and for the whole world.

Bombay, India (Now on Furlough).



Evangelistic Touring in India

China Mission Report for 1936

BY MINOR M. MYERS

The Lord has blessed his work in China this past year. Many people gladly heard the gospel message both among the lowly and the educated. That several of China's national leaders are Christians heightens respect for the Christian religion. Wang Ching Wei, formerly opposed to Christianity, while still premier in the national government, addressed the National Convention of the Y. M. C. A. expressing hearty approval and great appreciation of its work and contribution to China's youth.

Our mission family and work sustain a keen loss in the passing of our beloved colleague, Emma Horning. She was not only our cheerful friend, but was always thinking of new ways by which she could teach the love of Christ. Her mind was young, always seeking, energetic and creative. She humbly and gladly shared her best with all. Deeply we regret that we have no one to take her place in carrying forward the work she developed. Our staff is short. We feel keenly the absence of those on furlough.

Evangelistic and Church Work. The need and responsiveness of the villages have caused our staff to overreach physical strength. New villages have called for gospel teaching, but these calls can not be answered yet. Workers are too few and money is too scarce. The tent and band methods of evangelism were used again this year with good results, the emphasis being as much to build up the Christians in the understanding and experiencing of Christ as to gain new converts. Bible classes for women and children were also conducted. When the tent remained for long at a center other villages within a radius of five miles were also visited. In one case, twenty-one villages were thus reached.

Classes for members and for inquirers were held in some forty places. Personal work and pastoral care had its place whether the workers were in a group or alone. Progress was made in organizing church groups. Deacons were elected in some places; in other responsible committees were appointed. The plan was to make the work village-centric. Another need which looms large all over China is training for lay service. Supplied with lay leaders, the evangelists and missionaries could give more service to other undeveloped places. At Ping Ting the lay training class was attended by nineteen promising men. A similar class was planned for Tsinchow but was cancelled on account of the illness of Nettie Senger who had it in charge. The Religious Education Committee of the National Christian Council has taken definite steps to promote a national program of Training for Lay Service.

Practically all the stations held retreats for their workers. Bible conferences and spiritual life institutes in sister missions were attended by a number of our staff with real spiritual benefit.

Special revival services were conducted by outside evangelists at three of our stations. Several members of long standing experienced a change of life which is now bearing good fruit. The activities of the young people in the church and community at Ping Ting and Tai Yuan are most commendable. Choruses, dramas, conducting children's services, singing and preaching in villages are some of their undertakings.

The women's schools at the four stations did good work. The enrollment was about average. At Liao and Ping Ting the schools give three- to five-year courses of eight months per year. The women are taught reading, Bible and home



Grave of Winnie Cripe who died on the China Mission Field Dec. 1, 1934

life enrichment including care of children. At Show Yang and Tsinchow the schools have short terms. At Tsinchow a wool department gives the students practical work. They learn the processes of converting raw wool into useful garments. Being paid for work done, students meet most of their school expenses. This type of intensive training in schools has changed and improved many homes. Some of the Liao and Ping Ting graduates have been sent out to teach village classes in the one thousand characters. By living in the village for several months these students reflect the spirit of Christ which they learned in school.

The primary schools and kindergarten had unusually good enrollments. At Liao, where the educational work in the county is backward, our schools hold a place of leadership. Seven passing the county official examination with highest honors were graduates from our schools. Bible classes are taught on a voluntary basis, and most of the students attend Sunday church services regularly. Since Winnie Cripe's death, the girls' school has had little supervision from a busy missionary. There is a pressing need for a full-time worker to work in the girls' school.

Government schools at Ping Ting are very good academically but lack in character training and do not have religious emphasis or environment. Minerva Metzger says, "The religious interest in the schools continues to be fine. The weekday Bible classes are well attended, almost one hundred per cent." Because so many day students have to gather coal and run errands at home on Sundays the Sunday school is not so well attended. A children's church was organized a few years ago and recently the Y. P. D. took charge, conducting it with enthusiasm, under the direction and guidance of Miss Metzger.

The lower primary school at Show Yang has not been registered, nor has a missionary helped with it in 1936. Because of the extremely small budget lower grade teachers were employed. Plans are on foot to put it on a more satisfactory basis with better teachers and improved supervision. The religious atmosphere and teaching, however, have been commendable.

Medical Work. Along with the regular medical program, the medical staff is doing valuable work in educational and evangelistic ways. Improved equipment has been procured. A high type of Christian service is emphasized. The patients are regarded as persons, not just as cases. More patients were cared for and the local receipts were larger than in any previous year. Co-operation with local practitioners in western medicine and giving them helpful advice from the hospitals marked a new venture in this year's medical work. Several workers, technicians and mechanics were sent away for short term training. A training class for rural workers in health and simple practice began in the early part of the year. Dr. Parker found supervising both Ping Ting and Liao hospitals very strenuous. The two hospitals are separated by six hours of very difficult travel. We are asking the Board for another doctor. Notwithstanding the many difficulties, this has been a good year for the medical work.

Rural Service. Hand in hand with rural evangelism, are a number of things not strictly evangelistic. Adult education classes for the illiterate were conducted at four stations. At Tsinchow a farm exhibit was held in co-operation with the county officials. This exhibit indicated a growing interest in improved farm products. Better seeds were distributed. Experiments were made with wheat.

1936 CHINA MISSION STATISTICS

Table 1. Foreign Staff

Date of First Work in Field	Total	Ordained Men	Unordained Men	Wives	Single Women	Short Term Workers	Residence Stations
1908	31	9	1	10	11	0	5

Table II. Church in the Field

Church Congregations	Native Staff				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Worship Places	Baptized During Year	Total Membership	Others Under Christian Inst.	Village Classes for Re. Inst.	Sunday Schools	S. S. Enrollment	Contributions for Church Work	Contributions for Church Building
Ping Ting Hsien	11	1	6	4	1	5	61	1,313	250	16	1	300	$276.00	
Tai Yuan Fu ...	2	1		1	1		8	135	60		1	20	326.00	
Tsin Chou	8		5	3	3	7	24	154	192	15	1	60	50.00	
Show Yang	3	1		2	3	2	19	226		2	1		121.00	$759.33
Liao Chow	10		5	5	2	8	22	533		9	2	300	100.00	
Totals	34	3	16	15	10	22	134	2,361	502	42	6	680	$873.00	$759.33

Table III. General Education

Mission Stations	Total Under Instruction All Schools	Kindergartens		Elementary Schools				Bible Schools				Total Local Receipts—Local Currency
		No. Kindergartens	Pupils	No. Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Men	Women	
Ping Ting	293	1	36	1	237	160	77	1	20		20	$1,914.82
Tsin Chou	52	1	22					1	30	6	24	
Show Yang	44			1	34	13	21	1	10		10	7.07
Liao Chow	271	1	40	2	209	148	61	1	22		22	110.00
Totals	660	3	98	4	480	321	159	4	82	6	76	$2,031.89

Extension work in sheep breeding is being carried on. This is proving a great benefit to the farmers. The first cross of foreign sheep with the local strain improves the quality and increases the amount of wool about five times and in addition produces a much larger animal. These and other services rendered the needy people, whose livelihood is very difficult, increase the prestige and influence of the church in the community. Seeing that there is no ulterior motive back of this service the people more gladly hear the message of Christ.

Table IV. Medical

Missions Stations	Foreign Staff		Native Staff						Hospital and Dispensary												
	Physicians	Nurses	Physicians	Internes	Trained Assistants, Men	Trained Assistants, Women	Student Nurses and Assistants	Workers	Hospitals	Beds in Foregoing	Inpatients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Total Individual Patients	Total Treatments	Medical Fees Received—Local Currency	Total Hospital Operation Expenses	Per Diem Per Capita Cost for Inpatients	Average Cost for Treatment—In and Out Patients
Ping Ting ...	1	1	2	1	7	5	16	16	1	57	703	1	4,790	95	53	368	1,391	19,063	$14,756.96	$17,500.00	$1.26	$0.94
Liao Chow ..			1		2	1	7		1	33	293	1	3,789	18	24	167	1,218	9,893	3,656.25	6,136.80	1.03	.63
Totals	1	1	3	1	9	6	23	16	2	90	996	2	8,579	113	77	535	2,609	28,956	18,413.21	$23,636.80		

The Africa Mission Report for 1936

BY WILLIAM M. BEAHM

The Staff

During this year the results of extending the term of service showed up in a substantial way. For the year opened with three families on the field who would have been due for furlough according to former arrangement. One of these families, the Kulps, left for their furlough in April. There were new additions to the staff during the year, but we were happy to welcome the Boslers back in February.

The result of the extended term of service, in health and efficiency is difficult to determine, but we are happy to report that with two or three exceptions the year has been one of good health.

Buildings

The work on the hospital ward buildings at Garkida and the school buildings at the Leper Colony was completed. At the end of the year work was begun on an additional unit to the training school buildings and plans are on foot for the erection of the hospital dispensary at Garkida. An exciting fire in the grass roof of the girls' dormitory caused great danger to several other buildings, including a residence. It was felt wise therefore to make all the roofs fireproof. This involves galvanized iron ceilings and roofs for several buildings. At the cost of postponing some of the new buildings already begun, this work is to go forward. A new residence was begun at Lassa.

The Schools

No new regular schools were begun, but the one at the Leper Colony was registered. The scope of the training school has been substantially enlarged to give more specific training in evangelism, nursing and clerical work in addition to the further development of the training of teachers. The quality of the work being done has received increasing appreciation and commendation from government departments and mission stations whence the pupils have come. Each year one can see gratifying development of genuine qualities of leadership in the students.

Medicine

In addition to the steady increase in the number of patients coming for healing to our hospitals and dispensaries, there have been other phases of the medical work worthy of note. One is the obvious improvement in the skill and interest of the African helpers who have continued their training in our medical department. Another has been the steady heightening of the reputation of the European staff in the thinking of the African community. More even than in civilized communities, the development of the service of healing here is dependent upon the personality and reputation of the missionary who ministers to those in need. Another phase worthy of note has been an enlarged appreciation of the need for wide and intensive field work. From a medical point of view this means more effort in public hygiene. From a mission point of view it means a wider acquaintance with the people of our area in terms of their local needs. This means the wholesome insight that the people themselves who are burdened with ills are of infinitely more value and interest than the ills which burden them. That is to say, Ali Tarfa himself is a more fascinating fact than his blood count.

The American Mission to Lepers

The American Mission to Lepers in co-operation with our mission is helping to provide food, clothing, medicine

1936 AFRICA MISSION STATISTICS

Table 1. Foreign Staff

Date of First Work in Africa	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Resident Stations
1922	20	7	1	8	4	3

Table II. Church in the Field

Church Congregations	Native Staff Supported by Native Church	Organized Churches	Other Service Points	Baptized During the Year	Church Membership	Under Instruction for Membership	Total Christian Community	Sunday Schools	S. S. Enrollment	Classes for Religious Instruction	Contributions
Garkida	10	1	57	63	143	100	243	1	230	23	$179.09
Lassa	2	1	12	12	63	38	101			2	52.45
Marama	3	1	21	8	41	70	111	1	80	3	56.56
Leper Colony		1		82	115	75	190			2	*
Totals	15	4	90	165	362	283	645	2	310	30	$288.10

* No report.



Reader's left: Irene Bittinger and a women's class, likely in the care of children; right: Dr. Bosler, Faye Moyer, Lucile Heckman and Modena Studebaker and children at a chief's compound.

Chief Makadas stands next to Dr. Howard A. Bosler.



and other supplies for the leper homes and hospital at the Garkida Leper Colony. The medical attention, the supervision and the Christian teaching are done without extra compensation by our own missionaries.

The Church

The growth of the church in both numbers and spirit has been outstanding. While there has been the age-old problem of reviving the membership and restoring the backsliders, God has shown his power in quickening the hearts of a large number of newly redeemed folk. The responsibility for nurturing these while seeking still others is being increasingly accepted by the group of growing African Christians. The delights of the Christian life are being more clearly appropriated and the expressions of joy and victory through native songs and living testimonies would gladden the most despondent heart. It is gratifying to report that the manuscript for the whole Bura New Testament was completed during the year and should soon be going to press. The Gospels and Acts were published during the year in one volume, and the Epistles and Revelation are to be issued in a companion volume. It is a Book of the people and their language. May they increasingly become a people of the Book. Thus will there grow up a church rooted and grounded in truth.

Table III. General Education

Mission Stations	Elementary Schools				Training School		Village School Enrollment
	Schools	Boys	Girls	Total	Training School	Students	
Garkida	1	142	40	182	1	54	123
Lassa	1	72	17	89			
Marama	1	69	6	75			
Leper Colony	1	72	34	106			
Totals	4	355	97	452	1	54	123

Table IV. Medical

Mission Stations	Phsicians	Nurses	Native Assistants	Hospitals	Dispensaries	Village Dressing Stations	Total New Cases	Major Operations	Minor Operations	Obstetrical Cases	Total Dispensary Attendance and Hospital Days	Nursery Babies
Garkida	1		15	1	1	4	1,713	56	112	19	20,600	
Lassa	1	2	17	1	1	5	2,189	57	182	7	28,783	22
Marama		1	5		1	1	1,197		11	6	5,936	
Leper Colony	1		16	1	4	1	118	6	501	3	59,709	
Totals	3	3	53	3	7	11	5,217	119	806	35	115,028	22

The Outlook

It has now been six and one-half years since any new stations have been opened in our territory. This period has been used in the more intensive training and preparation of the mission staff and the African workers. But the time has now come when it is felt that the future progress of the work depends upon spreading our program out over a larger area. There should be a new station opened early in the new year. And there are three or more other centers of population which should be occupied as rapidly as can be done. Our stakes have been strengthened and we should now lengthen our cords. Under God's guiding hand and his Spirit's enabling power may the work go on.

What to Pray For

BY C. D. BONSACK

Week of June 5-12

INDEED if there was ever an opportunity for the ministry of prayer it should be on behalf of our Annual Conference, the one for this year especially so. With these days of doubt and fear, change and uncertainty, there is only one voice that can speak with authority and that is God through the church. Pray that those who plan, attend and speak at the Nampa meeting may be channels of the divine mind and voice. Pray that we may face our work and make such decisions as shall make the church increasingly the body of Christ through which he may lead the world to hope and victory.

Pray that the great missionary convocation may be an occasion when we shall again see the world needs that await the gospel of hope and salvation; that those who speak may humbly, but boldly, declare the message of radiant hope and life to meet this need; that those who dedicate their lives at that service may do so gladly and be blessed of God as they go forth to their work, whether it be back in the home churches, or out on the world's frontiers of other languages and races. Pray that in some way the needs at home and abroad

may challenge again those whom the Lord can use best in the interpretation of Christ to a weary and distracted world.

The great offering of life and money at our Conference for the total work of the church at home and abroad is something unique in religious gatherings. There is perhaps nothing quite like it in any other American church gathering. Pray that it may be a generous and cheerful offering both in life and means, worthy of the cause it serves, of those who give, of the tremendous needs awaiting its wise use, and above all, of the Lord who gave *all* for us.

Elgin, Ill.

Supports of Missionaries

Each missionary receives a personal support. The following list shows the supports being provided in a special way:

California

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.
Glendora Primary Department, partial support of Gordon Shull (son of C. G. Shull), India.
Glendora Sunday school, "Willing Helpers' Class," William M. Beahm budget,* Africa.
La Verne congregation and Sunday school, Lynn A. Blickenstaff and wife, India; Susan S. Shull, India.
La Verne congregation, "Friendship Class," Stephen Blickenstaff (son of L. A. Blickenstaff). India.
Long Beach Sunday school, Lucile G. Heckman, Africa.
Northern California Sunday schools, Minneva J. Neher, China.
Pasadena Sunday school, "Fellowship," "Seniors," "Men's and Women's Bible" classes, Dr. Lloyd R. Studebaker, Africa.
Southern California Aid Societies, Modena Minnich Studebaker, Africa.
Southern California Sunday schools, Clarence C. Heckman, Africa.

Colorado

Rocky Ford congregation and Sunday school, partial support of Ernest M. Wampler, China.

Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

Illinois

Cerro Gordo Sunday school, Dr. A. R. Cottrell, India.
Chicago congregation, Dr. Daryl M. Parker budget,* China.
Decatur Sunday school, Harriet Ann Beahm (daughter of Wm. M. Beahm), Africa.
Franklin Grove congregation, Mae W. Miller, India.
Girard Sunday school, one-half support of Dr. Laura M. Cottrell, India.
Mount Morris College Missionary Society, D. J. Lichty, India.
Mount Morris Sunday school, Sadie J. Miller, India.
Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.
Virden Sunday schools, one-half support of Dr. Laura M. Cottrell, India.

Indiana

A friend, Nettie M. Senger budget,* China.
Manchester College Sunday school, partial support, Laura J. Shock, China.
Manchester College Student Volunteers, Clara Harper budget,* Africa.
Mexico congregation, Lillian Grisso, India.
Middle Indiana Sunday schools, Mahel W. Moomaw, India.
New Paris congregation and "Truth Seekers' Class," partial support, Chalmer G. Shull, India.
New Paris (Individual), Ruth Utz, Africa.
Northern Indiana Sunday schools, Mary Schaeffer, China; Marguerite Burke budget,* Africa.
Northern Indiana B. Y. P. D.'s, Clara Harper budget,* Africa.

*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.



Africa mission staff and children at Lassa Annual Meeting, 1937.

Southern Indiana Sunday schools, Dr. Howard A. Bosler budget,* Africa.
West Goshen congregation, Anna Warstler, India.

Iowa

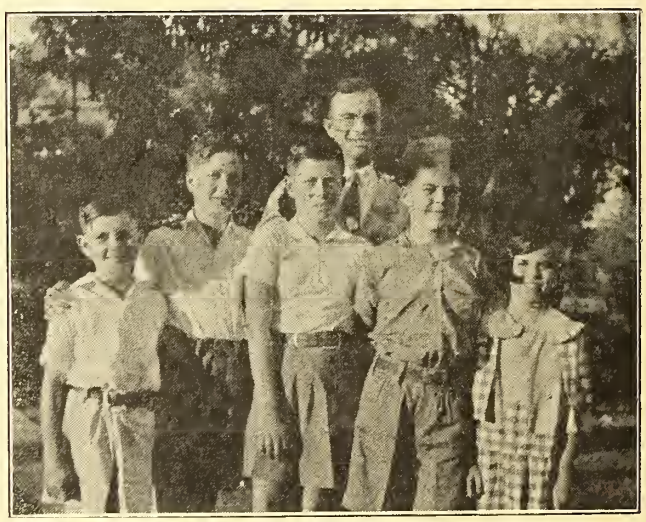
English River Sunday school, Nettie M. Senger, China.
Dallas Center Sunday school, half support, Harold and Gladys Royer, Africa.
Ivester congregation, W. Harlan and Frances Smith, China.
Panther Creek Sunday school, one-half support of Olivia D. Ikenherry, China.
South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.
South Waterloo Sunday school, Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.
South Waterloo Sunday school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

Kansas

Northeastern Kansas Sunday schools, Ella Ebbert, India.
Southwestern Kansas congregations, Frank H. Crumpacker, China.
Yoder, J. D. (Monitor congregation), Myrtle Pollock, China.

Maryland

Baltimore (Individual) partial support, Alva Harsh, China.
Eastern Maryland Sunday schools, Ruth Utz budget,* Africa.
Hagerstown, Harlan J. Brooks and wife, India.
Maryland B. Y. P. D.'s, Anna B. Mow budget,* India.



The five children in this picture, reading from the reader's left are: Richard and David Moomaw, Stephen Blickenstaff, Lowell and Virginia Bollinger. Bro. Edward K. Ziegler stands behind the group. These five children were baptized at the India mission conference in 1936. The picture was supplied us by Mrs. Florence M. Bollinger. *See her article on page 14.*

Our picture shows the Wang brothers and their families. Kuei Lin, the older, is a helper in a missionary's home. Kuei Jung, the younger, obtained an education, is a teacher and a deacon. He can fill the pulpit too. The two brothers have their own home and with their families live together harmoniously in one court. Their wives and older sons are also members of the church.



Middle Maryland Sunday schools, Minerva Metzger, China and Mary Hykes Harsh budget,* China.
Western Maryland congregations, Ida C. Shumaker budget,* India.

Michigan

Michigan Sunday schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.
Michigan Sunday schools, Junior Depart.. Maurine Miller (daughter of A. S. B. Miller), India.
Michigan Sunday schools, Edith Bosler, Africa.

Ohio

Bear Creek congregation, Anna M. Lichty, India.
Black River congregation, one-half support, Corda L. Wertz, China.
Center congregation, I. W. Moomaw budget,* India.
Eagle Creek Sunday school, Catherine R. Oberholtzer (daughter of I. E. Oberholtzer), China.
Freeburg congregation, Corda L. Wertz budget,* China.
Greenville congregation, Ernest Joseph Wampler (son of E. M. Wampler), China.
Happy Corner Sunday school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
Hartville congregation, partial support, I. W. Moomaw, India.
Individual, support of Dr. Howard A. Bosler, Africa.
Lima Sunday school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
Moyer brothers and sisters, partial support of Faye Moyer, Africa.
Netzley, Effie K., Corda L. Wertz budget,* Africa.
Northwestern Ohio Sunday schools, one-half personal support and part of budget,* Faye Moyer, Africa.
Olivet congregation, A. D. Helser, Africa.
Olivet Aid Society, one-half support, Esther Mae Helser (daughter of A. D. Helser), Africa.
Owl Creek congregation, one-half support, Lola Helser, Africa.
Pleasant View Sunday school, one-half support, Corda L. Wertz, China.
Poplar Grove (Individual family), Donald Eugene Wampler (son of E. M. Wampler), China.
Salem congregation, Minnie F. Bright, China.
Southern Ohio Sunday schools, partial support of Elizabeth W. Wampler, China; O. C. Sollenberger, China.
Trotwood congregation, Elizabeth Oherholtzer, China.
Wertz, Clara, Corda L. Wertz budget,* China.
White Cottage congregation, one-half support, Evelyn Horn, Africa.

Oregon

Oregon B. Y. P. D.'s William M. Beahm budget,* Africa.

Pennsylvania

Big Swatara (Individual) partial support, Alva Harsh, China.
Carlisle congregation, partial support, Alva Harsh, China.
Carson Valley congregation, one-fourth support, Esther Beahm, Africa.
Chiques congregation, Alice M. Grayhill, Sweden.
Coventry congregation, H. Stover Kulp, Africa.
Eastern Pennsylvania Sunday schools, I. E. Oberholtzer, China; Desmond Bittinger, Africa.
Elizabethtown congregation, Irene Bittinger, Africa.
Ephrata congregation, Mary Hykes Harsh, China.
Family in Southern Pennsylvania, E. L. Ikenberry, China.
Greencastle congregation, "Willing Workers' Class," partial support of Emma K. Ziegler, India.
Green Tree congregation, Clara Harper, Africa.
Greensburg congregation, D. J. Lichty budget,* India.
Hatfield, "Other Folks" class, Frances Maxine Miller (daughter of A. S. B. Miller), India.
Heidelberg, Myerstown and Richland Sunday schools, Desmond Bittinger budget,* Africa.
Huntingdon congregation and college, J. M. Blough, India.
Jones, Ralph (Mingo congregation), Robert Ziegler (son of Edward K. Ziegler), India.
Lancaster congregation, Mary Schaeffer budget,* China.
Lebanon congregation "Helping Hand" class, Alberta Sollenberger (daughter of O. C. Sollenberger), China.
Maple Spring (Quemahoning congregation), partial support, Esther Beahm, Africa.
Martinsburg (Clover Creek congregation), Dr. Daryl M. Parker, China.
Mechanic Grove Sunday school, "Willing Workers' Class," partial support of Lois Mow (daughter of Baxter Mow), India.
Mechanic Grove congregation, "Sunshine Scatters Class," partial support, Joseph Mow (son of Baxter Mow), India.
Middle Pennsylvania Sunday schools, Martha Neiderhiser Parker, China.
Middle Pennsylvania B. Y. P. D.'s, Wm. M. Beahm, Africa.
Midway congregation, Edward K. Ziegler, India.
Palmyra congregation, J. F. Grayhill, Sweden.
Peach Blossom congregation, two-thirds support, Anna Hutchison, China.
Richland congregation, B. Mary Royer, India.
Richland congregation, "Gleaners' Class," Patricia L. Bittinger (daughter of Desmond Bittinger), Africa.
Roaring Spring congregation, Anna Crumpacker, China.
Salunga Sunday school (E. Petersburg congregation), Baxter M. Mow, India.
Scalp Level congregation, personal support and budget,* Dr. H. L. Burke, Africa.
Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.
Snake Spring congregation, "Faithful Workers' Class," J. Homer Bright, China.
South Annville Sunday school (Annville congregation), partial support, Gladys Royer, Africa.
Southeastern Pennsylvania Sunday schools, Phillip and Naomi Kulp Kulp (son and daughter of H. S. Kulp), Africa.
Southern Pennsylvania Sunday schools, Christina Kulp, Africa.
Spring Creek congregation, Eliza B. Miller, India.
Spring Run and Pine Glen Houses (Spring Run congregation), Dr. Barbara Nickey, India.
Tire Hill, partial support, Esther Beahm, Africa.
Walnut Grove (Johnstown congregation), Mary Gauntz, China.
Walnut Grove (Johnstown congregation), "Good Samaritan Bible Class," one-third support, Anna Hutchison, China.
Waynesboro congregation (Missionary Association), Minor M. Myers, China.
Western Pennsylvania Sunday schools of Seventh Circuit, Anna Lichty budget,* India.
Western Pennsylvania Sunday schools, Ida C. Shumaker and Olive Widdowson, India, and V. Grace Clapper, China.
Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
West Conestoga congregation, I. W. Moomaw budget, India.
White Oak congregation, B. Mary Royer,* budget, India.
Woodhury congregation, "Adult Bible Class," partial support, Harold Royer, Africa.
York First Sunday school, J. M. Blough budget,* India.

Tennessee

Tennessee congregations, partial support, Dr. Howard A. Bosler, Africa.

Virginia

Bridgewater Sunday school, Anna B. Mow, India.
First and Southern District Sunday schools, partial support, Elsie Shickel, India.
Madison congregation and Novella E. Utz, Ruth Utz budget,* Africa.
Manassas congregation or B. Y. P. D., Edward Ziegler budget,* India.
Northern Virginia Sunday schools, Edward K. Ziegler budget,* India.

West Virginia

Eglon congregation, Ilda Ziegler, India.
Sandy Creek congregation, Verna Blickenstaff, India.

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 27, 1937

MISSION INCOME AND EXPENSE

INCOME			
World Wide Fund (Schedule 27) ...		$ 95,356.86	
India Mission (Schedule 1)		25,476.65	
China Mission (Schedule 2-A)		18,715.85	
South China Mission (Schedule 2-B)		149.00	
Sweden Mission (Schedule 3)		1,067.50	
Denmark Mission (Schedule 4)		2.50	
Africa Mission (Schedule 5)		28,834.97	
Home Missions (Schedule 6)		23,949.40	
Memo—			
From Living Donors		145,320.88	
From Other Sources		48,231.85	
Total Mission Income			$ 193,552.73
			$ 193,552.73
DEFICIT March 1, 1936—			
World Wide Fund (Schedule 27)		$ 28,270.73	
Less Balances—			
India Funds (Schedule 1) .....$	8,197.42		
China Funds (Schedule 2-A)	1,213.00		
Denmark Funds (Schedule 4)	1,429.13		
Africa Funds (Schedule 5)	7,000.00	17,839.55	$ 10,431.18
EXPENSE—			
Administration (Schedule 7)		8,129.85	
Missionary Education (Schedule 8)..		6,365.41	
India Mission (Schedule 1)		57,598.66	
China Mission (Schedule 2-A)		29,951.71	
South China Mission (Schedule 2-B)		326.04	
Sweden Mission (Schedule 3)		4,918.51	
Denmark Mission (Schedule 4)		139.41	
Africa Mission (Schedule 5)		31,668.34	
Home Missions (Schedule 6)		28,107.25	
Total Mission Expense			167,205.18
BALANCES February 27, 1937—			
World Wide Fund (Schedule 27) ...		910.19	
India Fund (Schedule 1)		8,197.42	
China Fund (Schedule 2-A)		1,213.00	
Denmark Fund (Schedule 4)		1,429.13	
Africa Fund (Schedule 5)		4,166.63	15,916.37
			$ 193,552.73

BALANCE SHEET AS AT FEBRUARY 27, 1937

ASSETS

CURRENT			
Cash on hand and in bank		$ 43,059.81	
Contributions Receivable		26,350.91	
Accounts Receivable—			
Foreign bills paid and advances ....$	7,121.88		
Contingent Advances	199.84		
Gish Testament Fund—Overdraft (Schedule 14)	269.35		
Gish Publishing Fund—Overdraft (Schedule 14)	109.78	7,700.85	
Advances to field treasurers (Schedule 21)—			
India Mission	11,103.59		
China Mission	8,117.24		
Sweden Mission	2,108.98		
Denmark Mission	124.60		
Africa Mission	15,310.50		
South China Mission	157.70	36,922.61	$ 114,034.18
GENERAL SECURITIES			
Church Extension Bills Receivable (Schedule 16)		34,235.73	
Contingent Investments Receivable (Schedule 17)		92,260.00	126,495.73
INVESTMENTS FOR ENDOWMENT AND ANNUITIES			
Farm Real Estate Mortgage Loans..		286,619.41	
Farm Real Estate Sale Contracts..		50,239.29	
Farm Real Estate		159,221.38	
City Real Estate Mortgage Loans..		41,750.00	
City Real Estate Mortgage Bonds..		142,369.00	
U. S. Government Bonds		161,725.00	
Railroad Mortgage Bonds		140,944.43	
Public Utility Mortgage Bonds		393,715.38	
Industrial Bonds and Debentures ..		108,715.00	
Liquid Investment Securities		39,612.84	
Common Stocks		115,267.50	
Preferred Stocks		23,225.50	
Brethren Publishing House (equity)		50,000.00	1,713,404.73
			$1,953,934.64

LIABILITIES

CURRENT			
Accounts Payable		$ 8,405.20	
Notes Payable (Schedule 23)		21,370.13	
Foreign Transmission Certificates Outstanding (Scbedule 22)		859.77	
Special Funds—			
Denmark Poor Fund (Schedule 14) $	1,484.93		
General Relief and Reconstruction (Schedule 14)	149.51		
Sundry (Schedule 14)	1,217.39		
Student Loan Fund (Schedule 14) ..	807.39		
Book and Tract Work (Schedule 14)	5,400.53		
Ministerial and Missionary Relief Fund (Schedule 13)	5,650.01		
Board of Christian Education (Schedule 28)	2,131.89		
Special Peace Fund (Schedule 28)..	1,646.09		
Africa Leper Fund (Schedule 14) ..	13.69		
Men's Work Project (Schedule 14).	7.50	18,508.93	$ 49,144.03
GENERAL FUNDS			
Church Extension Fund (Schedule 15)		44,764.63	
Contingent Agreements (Schedule 17)		92,260.00	137,024.63
ENDOWMENT AND ANNUITY FUNDS			
Mission Endowments (Schedule 9)—			
World Wide	737,675.61		
India	8,087.05		
China	1,967.55		
H. H. Rohrer Memorial	837.26		
Mary A. Culp Memorial	418.62		
Floyd F. Rhodes Memorial	2,850.00	751,836.09	
Miscellaneous Endowments (Schedule 10)—			
Ministerial and Missionary Relief ..	3,508.38		
Gospel Messenger	15,185.82		
Gish Estate	47,444.82		
Book and Tract	24,199.16	90,338.18	
Endowment Annuity Bonds (Schedule 11)	457,342.68		
Mission Annuity Bonds (Schedule 12)	326,454.27	783,796.95	1,625,971.22
RESERVE FUNDS			
Mission Building and Contingent Reserve (Schedule 18)		58,556.69	
Reserve for Mission Advances (Schedule 20)		67,321.70	125,878.39
MISSION SURPLUS			
World Wide Fund (Schedule 27)....		910.19	
India Fund (Schedule 1)		8,197.42	
China Fund (Schedule 2-A)		1,213.00	
Denmark Fund (Schedule 4)		1,429.13	
Africa Fund (Schedule 5)		4,166.63	15,916.37
			$1,953,934.64

Schedules

1. India Mission Fund

Balances, March 1, 1936—			
Quinter Memorial Fund		$ 6,571.91	
India Village Fund		950.00	
Dahanu Family Line Hospital Fund		63.05	
Stover Memorial Fund		583.96	
J. B. Emmert Memorial Fund		28.50	$ 8,197.42
Receipts—			
Contributions—			
India general donations .....$	1,779.34		
India Native Workers	158.62		
India Boarding School	710.33		
India Share Plan	2,583.18		
India Missionary Supports	18,725.27	23,956.74	
Endowment Income (Scbedule 19)—			
Floyd F. Rhodes Memorial	72.50		
India general endowment	208.33		
Rohrer Memorial	21.57	302.40	
Floyd F. Rhodes Memorial Endowment (Schedule 9)		50.00	
Book and Tract Fund (Schedule 14)..		150.00	
Bequests and Lapsed Annuities (Schedule 24)		1,017.51	
Total receipts			25,476.65
From World Wide Fund to balance (Schedule 27)			32,122.01
			$ 65,796.08
Expenditures—			
American Missionaries—			
Supports .....$	23,429.93		
Less refunds	519.62	$ 22,910.31	
Educational grants		150.00	
Attending conferences		36.05	

Publications to field		43.35	
Transportation to field		1,439.21	
Doctors' literature		100.00	
Unclassified expense		40.93	
Total expense directed from home field			$ 24,719.85
Annual Budget Expenses (Field Operating)—			
Ahwa—			
Boarding School	787.47		
Evangelistic	1,066.44		
Property Expense	101.80		
Station Expense	363.05	2,318.76	
Anklesvar—			
Evangelistic	1,305.26		
Farm	33.66		
Girls' Boarding School	817.16		
Practical Arts	268.12		
Property Expense	209.53		
Station Expense	254.20		
Vocational Training School	2,905.98	5,726.59	
Bulsar—			
Primary School	450.91		
Khergam Boys' Boarding School	814.54		
Evangelistic	1,276.89		
Khergam Evangelistic	1,480.00		
Khergam Girls' Boarding School	836.37		
Wankal Industrial School	198.10		
Property Expense	250.91		
Station Expense	200.00	5,507.72	
Dahanu—			
Evangelistic	348.19		
Property Expense	147.62		
Station Expense	185.68	681.49	
Jalalpor—			
Evangelistic	1,765.46		
Girls' Boarding School	300.00		
Property Expense	98.18		
Station Expense	145.46	2,309.10	
Palghar—			
Boys' Boarding School	308.16		
Evangelistic	608.57		
Property Expense	126.97		
Station Expense	105.98	533.42	
Umalla—			
Evangelistic	1,697.00		
Property Expense	91.40		
Station Expense	266.62	2,055.02	
Vyara—			
Boys' Boarding School	588.84		
Evangelistic	2,134.52		
Girls' Boarding School	1,222.85		
Industrial School	254.23		
Property Expense	144.19		
Station Expense	199.81	4,544.44	
General—			
Administrative Offices	574.68		
Baby Home	256.32		
Bible School—Gujarati	1,085.38		
Council Fees	96.36		
Furlough	4,921.42		
Landour Property Expense	126.82		
Medical	72.73		
Missionary Children School Expense	311.81		
Publishing	127.27		
Rural Reconstruction	20.59		
Training	414.52		
Vacations	169.28		
Widows' Home	121.96	8,299.14	
Total Annual Budget Expense			31,975.68
New Property (New Land, buildings and equipment)—			
None			
Gross Expenditures			56,695.53
Less—			
Excess credits on New Property expenses realized from sales (carried forward)			783.84
			55,911.69
Loss on exchange—			
On missionary supports		723.01	
On Annual Budget items		988.18	
		1,711.19	
Less exchange on New Property (excess credits)		24.22	1,686.97
Total Expenditures			57,598.66
Balances, February 27, 1937—			
Quinter Memorial Fund		6,571.91	
India Village Fund		950.00	
Dahanu Family Line Hospital Fund		63.05	
Stover Memorial Fund		583.96	
J. B. Emmert Memorial Fund		28.50	8,197.42
			$ 65,796.08

2-A China Mission Fund

Balances, March 1, 1936—			
Liao Chou Girls' School Building		$ 813.00	
Ping Ting Girls' School Building		400.00	$ 1,213.00
Receipts—			
Contributions—			
China general donations	$ 1,530.65		
China Native Worker	254.55		
China Boys' School	30.91		
China Girls' School	54.83		
China Share Plan	954.45		
China Missionary Supports	15,043.48	17,868.87	
Endowment Income (Schedule 19)		50.68	
Bequests and Lapsed Annuities (Schedule 24)		491.30	
Book and Tract Fund (Schedule 14)		100.00	
Farm Improvement Fund		205.00	
Total Receipts			18,715.85
From World Wide Fund to balance (Schedule 27)			11,235.86
			$ 31,164.71
Expenditures—			
American Missionaries—			
Supports		$ 18,435.89	
Less exchange sharing	$ 294.17		
Salaries not withdrawn (estimate)	3,000.00	3,294.17	
Net cost supports		15,141.72	
Medical grants		132.41	
Furlough rents		427.94	
Attending Conference		55.44	
Publications to field		25.00	
Transportation to field		1,789.95	
Doctors' literature		30.00	
Furniture allowance		75.00	
Freight for returned missionaries		48.74	
Rehabilitation returned missionary		250.00	
Unclassified expense		38.46	
Total expense directed from home office			$ 18,014.66
Annual Budget Expenses (Field Operating)—			
Liao Chou—			
Rent	22.00		
Repairs	219.48		
Boys' School	874.99		
Girls' School	837.41		
Men's Evangelistic	637.50		
Women's Evangelistic	641.67		
Medical	1,220.95		
Language Teacher	60.00		
Miscellaneous	53.63	4,567.63	
Ping Ting—			
Rent	14.18		
Repairs	274.38		
Girls' and Boys' School	1,700.00		
Men's Evangelistic	1,251.74		
Women's Evangelistic	587.41		
Medical	1,264.90		
Language Teacher	69.37		
Miscellaneous	129.92	5,291.90	
Shou Yang—			
Repairs	31.17		
Boys' and Girls' School	238.53		
Men's and Women's Evangelistic	692.00		
Medical	45.00		
Miscellaneous	84.42	1,091.12	
Tai Yuan—			
Rent	540.00		
Repairs	1.65		
Men's Evangelistic	375.00		
Women's Evangelistic	109.22		
Language Teacher	36.00		
Miscellaneous	2.55	1,064.42	
Tsin Chow—			
Rent	55.00		
Repairs	72.93		
Men's Evangelistic	657.67		
Women's Evangelistic	375.00		
Language Teacher	60.00		
Wool Work	100.00		
Miscellaneous	10.00	1,330.60	
General—			
Agency Hire	250.00		
Furloughs	2,327.80		
Inter-furloughs	329.45		
Language School	448.00		
Miscellaneous	420.83		
Tung Chou Tuition	296.46		
National Christian Council	175.00		
Tung Chou Contribution	400.00	4,647.54	
Total Annual Budget Expense			17,993.21
New Property—			
None.			
Memo—Projects uncompleted carried forward $750.00			36,007.87

Less—			
Exchange gain—			
On Annual Budget items		7,095.01	
Less exchange loss on gold grants		1,305.32	
		5,789.69	
Rental Tientsin property		80.49	
Special adjustment refund		185.98	6,056.16
Total expenditures			29,951.71
Balances, February 27, 1937—			
Liao Chou Girls' School Building		813.00	
Ping Ting Girls' School Building		400.00	1,213.00
			$ 31,164.71

2-B South China Mission Fund

Receipts—			
Contributions—			
South China general donations			$ 149.00
From World Wide Fund to balance (Schedule 27)			177.04
			$ 326.04
Expenditures—			
Annual Budget Expenses (Field Operating)—			
School Operating	$ 49.19		
Bible Woman	35.41		
Moy Gwong Support	450.00		
Building Repairs	24.83		
Total Annual Budget Expenses			461.05
Less exchange gain			135.01
Total Expenditures			$ 326.04

3. Sweden Mission Fund

Receipts—			
Contributions—			
Sweden general donations	$ 17.50		
Sweden Missionary Supports	1,000.00		$ 1,017.50
From Book and Tract Fund (Schedule 14)			50.00
Total Receipts			1,067.50
From World Wide Fund to balance (Schedule 27)			3,851.01
			$ 4,918.51
Expenditures—			
American Missionaries—			
Supports	$ 1,000.00		
Less exchange sharing	8.05	$ 991.95	
Publications to field		3.50	
Unclassified expense		.06	
Total expense directed from home office			$ 995.51
Annual Budget Expenses (Field Operating)—			
Malmö—			
Publication	105.86		
Traveling	292.67		
Native Worker	241.20		
Native Worker, Rent	53.60		
Missionaries' Taxes	137.60		
Missionaries' Rent	172.89	1,003.82	
Vanneberga—			
Native Worker	14.01		
Property Expense	4.29		
Traveling	67.00	85.30	
Kävlinge—			
Native Worker	337.08		
Native Worker, Rent	72.36	409.44	
Olseröd—			
Native Worker	369.04		
Property	78.84		
Traveling	60.30	508.18	
Total Annual Budget Expense			2,006.74
New Property (New land, buildings and equipment)			
Malmö—			
Part payment on church debt			2,000.00
Gross expenditures			5,002.25
Less exchange gain on Annual Budget items			83.74
Total Expenditures			$ 4,918.51

4. Denmark Mission Fund

Balance, March 1, 1936—			
Denmark Church House Fund			$ 1,429.13
Receipts—			
Contributions—			
Denmark general donations			2.50
From World Wide Fund to balance (Schedule 27)			136.91
			$ 1,568.54
Expenditures—			
Annual Budget Expenses (Field Operating)—			
Traveling	$ 52.62		
Interest on loan	48.64		
Publications	66.20		
Total Annual Budget Expenses			$ 167.46
Less exchange gain on Annual Budget items			28.05
Total Expenditures			139.41
Balance, February 27, 1937—			
Denmark Church House Fund			1,429.13
			$ 1,568.54

5. Africa Mission Fund

Balance, March 1, 1936—			
Garkida Training Center			$ 7,000.00
Receipts—			
Contributions—			
Africa general donations	$ 9,451.03		
Africa Missionary Supports	13,281.67		
Africa Share Plan	1,139.45		
Africa Leper	262.82	$ 24,134.97	
From Book and Tract Fund (Schedule 14)		200.00	
Dove Memorial Fund (Schedule 14)		1,000.00	
Carnegie Foundation (Garkida Training Center)		3,500.00	
Total Receipts			28,834.97
			$ 35,834.97
Expenditures—			
American Missionaries—			
Supports	$ 13,327.56		
Less refund	100.00	$ 13,227.56	
Attending Conferences		22.20	
Publications to field		17.10	
Transportation to field		1,238.42	
Doctors' literature		150.00	
Reisner tour in Africa		40.00	
Christian Literature Fund		77.20	
Institute of Languages and Culture		10.00	
Commissions on drafts		146.74	
Unclassified expense		2.59	
Total Expense directed from Home Office			$ 14,931.81
Annual Budget Expense (Field Operating)—			
Garkida—			
Education	1,213.91		
Medical	899.10		
Evangelism	387.79		
Residence Equipment	432.26		
Premises	727.90		
Shop	193.86		
General	603.31		
Mail	121.40	4,579.53	
Lassa—			
Education	678.25		
Medical	680.40		
Evangelism	379.26		
Residence Equipment	121.03		
Premises	192.19		
Shop and Farm	121.50		
General	338.52		
Mail	72.90		
Nursery	315.90	2,899.95	
Marama—			
Education	631.31		
Industrial	144.55		
Medical	340.20		
Evangelism	242.39		
Residence Equipment	290.49		
Premises	363.77		
Shop	82.93		
General	508.20		
Mail	70.61	2,674.45	
General—			
Furloughs	673.70		
General Administration	843.73		
Literature	242.51	1,759.94	
Total Annual Budget Expense			11,913.87

New Property (New land, buildings and equipment)			
Cost of partly completed projects (to be itemized when completed)		1,697.18	
Less the same last year		83.91	
Actual New Property Expense			1,613.27
Specials—			
Property fire and storm loss		1,007.50	
Garkida Dental Equipment		100.00	
Helsers at Minna—			
General Expenses	233.71		
Work Budget	600.00		
Return home	641.16	1,474.87	
Helsers at Kano		172.03	2,754.40
Loss on Exchange—			
On Supports		226.59	
On Annual Budget items		201.16	
On New Property items		27.24	454.99
Total Expenditures			31,668.34
Balance, February 27, 1937—			
General Fund		666.63	
Garkida Training Center		3,500.00	4,166.63
			$ 35,834.97

6. Home Mission Funds

Receipts—			
Contributions—			
Home general donations		$ 6,793.22	
Home Share Plan		52.00	$ 6,845.22
From sale Greene County farms			17,104.18
Total Receipts			23,949.40
From World Wide Fund to balance (Schedule 27)			4,157.85
			$ 28,107.25
Expenditures—			
Aid to Districts—			
Florida and Georgia		$ 180.00	
North and South Carolina		640.00	
Tennessee		1,200.00	
Southern Virginia		779.98	
First Virginia		240.00	
Eastern Virginia		1,149.92	
First West Virginia		180.00	
Second West Virginia		689.94	
Western Maryland		399.96	
S. E. Pa., N. J. and N. Y.		974.92	
Western Pennsylvania		124.98	
Northwestern Ohio		137.46	
Michigan		794.98	
Canada		170.00	
North Dakota and Eastern Montana		124.98	
Northern Illinois and Wisconsin ...		91.66	
Southern Illinois		1,176.74	
Southern Iowa		300.00	
Nebraska		400.00	
Northeastern Kansas		75.00	
Southeastern Kansas		914.95	
Eastern Colorado		566.61	
Oklahoma, Panhandle of Texas and New Mexico		1,014.47	
Northern Missouri		399.96	
Middle Missouri		615.90	
Southern Missouri and Arkansas ..		565.43	
Southern California and Arizona .		600.00	
Idaho and Western Montana		1,650.00	
Oregon		1,100.00	
Washington		774.96	$ 18,032.80
Interest on Church Debts—			
Lake Ridge, N. Y. (E. Pa.)		300.00	
Richmond, Eastern Virginia		500.00	
Piqua, Southern Ohio		146.69	
San Diego and Glendale, So. Calif. and Ariz.		261.00	
Grand Rapids, Michigan		260.33	
Alliance, Northeastern Ohio		360.00	1,828.02
Summer Pastors—			
North Dakota and Eastern Montana		80.92	
Southeastern Kansas		210.00	
Northern Missouri		150.00	
Middle Missouri		25.00	
No. Iowa, Minn. and S. D.		40.00	505.92
Greene County, Virginia, Mission*—			
Pastor		450.00	
Telephone		5.75	
Electric power		36.52	
Day labor		251.10	
Feed, live stock		9.05	
Gas and oil		10.00	
Miscellaneous		3.56	
Land sale expense		1,078.82	
Auction sale expense		46.00	
Total field expense		1,890.80	
Insurance on parsonage		22.40	
Travel closing sale of farm		184.62	
Gross expense		2,097.82	
Less income—			
Refund insurance premium .....$	130.50		
Parsonage rent	20.00		
Grain and stock sold	606.64		
Auction and general sales	2,413.98	3,171.12	
Excess income over expense			1,073.30
Traveling Evangelists—			
E. S. Coffman—Appointments in Maryland, Illinois, Virginia, Pennsylvania and Florida—			
Mileage 2,735		1,403.06	
Part cost of trailer		250.00	
		1,653.06	
Less offerings—18 meetings		691.01	
		962.05	
O. H. Austin—Special, Middle Missouri		30.00	992.05
Miscellaneous—			
Brooklyn Italian Church debt		666.67	
Cleveland, Ohio, Church debt		4,500.00	
Home Mission Council		100.00	
Federal Council Commission on Evangelism		25.00	
International Bureau of Architecture		33.34	
Compensation insurance		25.76	5,350.77
Home Secretary Department Expense—			
Salaries and office help		1,596.24	
Traveling		519.94	
Rent		42.00	
Stationery and supplies		20.07	
Telephone and telegraph		14.46	
Postage		84.37	
Literature and Loan Library		107.82	
Miscellaneous		3.47	
Conferences		83.42	2,470.99
			$ 28,107.25

* To close of work August 31, 1936.

7. Administration Expense

General Secretary's Department—			
Salaries and office help		$ 3,085.87	
Traveling		208.45	
Rent		147.00	
Stationery and supplies		39.93	
Telephone and telegraph		34.49	
Postage		87.67	
Committee of Reference and Counsel		499.00	
Freight—Moore library		44.69	
Miscellaneous		6.43	
Conferences		54.90	
Board members' expense		461.22	
Information service		30.24	
Medical examinations		13.00	
Student Volunteer Work		11.36	
Foreign deputation		65.37	$ 4,789.62
Treasurer's Department—			
Salaries and office help		1,876.07	
Traveling		53.69	
Rent		118.50	
Stationery and supplies		330.78	
Telephone and telegraph		30.01	
Postage		273.46	
Miscellaneous		24.71	
Fidelity bonds		32.50	
Interest on borrowed money		600.51	3,340.23
Total Administration Expense			$ 8,129.85

8. Missionary Education

Salaries and office help		$ 3,443.34	
Traveling		261.03	
Rent		183.00	
Stationery and supplies		151.90	
Telephone and telegraph		32.11	
Postage		446.48	
Literature and Loan Library		1,511.23	
Missionary Education Movement		75.00	
Year Book (share)		210.42	
Men's Work		293.27	
Field Men's Meeting		41.70	
Miscellaneous		15.60	
Visual Education		435.68	
Deputation travel		246.54	
Exhibits		29.25	
		7,376.55	
Less—			
Literature sales .....$	887.31		
Visual Education sales	123.83	1,011.14	
Total Missionary Education Expense			$ 6,365.41

9. Mission Endowment

World Wide—			
Balance, March 1, 1936		$739,416.98	
Receipts numbered—			
165755	$ 200.00		
166981	500.00		
168791	100.00	800.00	
Transfers—			
From Annuities (death lapses—Schedule 11)	31,415.00		
From Bequests (Schedule 24)	250.00	31,665.00	
		771,881.98	
Less—			
Loss on investments (Schedule 26)..		34,206.37	
Balance, February 27, 1937			$ 737,675.61
India—			
Balance, March 1, 1936		8,333.09	
Receipts—none			
Less—loss on investments (Schedule 26)		246.04	
Balance, February 27, 1937			8,087.05
China—			
Balance, March 1, 1936		2,027.41	
Receipts—none			
Less—loss on investments (Schedule 26)		59.86	
Balance, February 27, 1937			1,967.55
H. H. Rohrer Memorial—			
Balance, March 1, 1936		862.73	
Receipts—none			
Less—loss on investments (Schedule 26)		25.47	
Balance, February 27, 1937			837.26
Mary A. Culp Memorial—			
Balance, March 1, 1936		431.36	
Receipts—none			
Less—loss on investments (Schedule 26)		12.74	
Balance, February 27, 1937			418.62
Floyd F. Rhodes Memorial—			
Balance, March 1, 1936		2,900.00	
Receipts—none			
Less—transfer to India Mission (Schedule 1)		50.00	
Balance, February 27, 1937			2,850.00
Total Mission Endowment			$ 751,836.09

10. Miscellaneous Endowment

Ministerial and Missionary Relief—			
Balance, March 1, 1936		$ 4,008.63	
Receipts—none			
Less—			
Transfer to Ministerial and Missionary Relief (Schedule 13)	$ 500.00		
Loss on investments (Schedule 26)..	.25	500.25	
Balance, February 27, 1937			$ 3,508.38
Gospel Messenger—			
Balance, March 1, 1936		15,644.90	
Receipts—none			
Less—loss on investments (Schedule 26)		459.08	
Balance, February 27, 1937			15,185.82
Gish Estate—			
Balance, March 1, 1936		48,888.27	
Receipts—none			
Less—loss on investments (Schedule 26)		1,443.45	
Balance, February 27, 1937			47,444.82
Book and Tract Work—			
Balance, March 1, 1936		24,899.76	
Receipts—			
No. 168639		25.00	
		24,924.76	
Less—loss on investments (Schedule 26)		725.60	
Balance, February 27, 1937			24,199.16
Total Miscellaneous Endowment			$ 90,338.18

11. Endowment Annuity Bonds

Balance, March 1, 1936		$483,757.68	
Receipts numbered—			
163798	$ 250.00		
163870	500.00		
165957	2,000.00		
166484	250.00		
168644	2,000.00		
169471	1,000.00	6,000.00	
		489,757.68	
Less Transfers—			
To World Wide Endowment—death lapses (Schedule 9)	31,415.00		
Refund on annuity	1,000.00	32,415.00	
Balance, February 27, 1937			$ 457,342.68

12. Mission Annuity Bonds

Balance, March 1, 1936		$338,554.27	
Receipts numbered—			
164406	$ 1,000.00		
166566	500.00		
167176	1,000.00		
167341	100.00	2,600.00	
		341,154.27	
Less transfers—			
To Bequests and Lapsed Annuities—death lapses (Schedule 24)		14,700.00	
Balance, February 27, 1937			$ 326,454.27

13. Ministerial and Missionary Relief

Balance, March 1, 1936		$ 385.96	
Receipts—			
Gish Estate Endowment (Schedule 19)	$ 293.33		
General endowment (Schedule 19)...	100.22		
Conference Budget (Schedule 14)...	11,900.00		
Contrihutions	100.00		
Brethren Publishing House (Schedule 25)	4,000.00		
Endowment (Schedule 10)	500.00		
Total Receipts		16,893.55	
		17,279.51	
Expenditures—			
In assistance to ministers and missionaries or their widows		11,629.50	
Balance, February 27, 1937			$ 5,650.01

14. Special Funds

General Relief and Reconstruction—			
Balance, March 1, 1936		$ 149.51	
Receipts—(designated for)			
China Famine Relief	$ 19.66		
Flood Relief	567.34	587.00	
		736.51	
Expenditures—			
China Famine Relief, Inc.	19.66		
American Red Cross	541.14		
District Mission Board, Southern Ohio	26.20	587.00	
Balance, February 27, 1937			$ 149.51
Sundry Balances—			
(No change from last year)			
Japan Mission Fund		98.80	
Philippine Mission Fund		81.40	
Porto Rico Mission Fund		234.42	
Arah Mission Fund		50.00	
South America Mission Fund		152.34	
New England Mission Fund		52.50	
Cuba Mission Fund		331.27	
Australia Mission Fund		16.00	
Jerusalem Mission Fund		200.66	
Total Sundry Balances			1,217.39
Student Loan Fund—			
Balance, March 1, 1936		1,782.39	
Receipts—none			
Expenditures—			
Loans made		975.00	
Balance, February 27, 1937			807.39
Gish Publishing Fund*—			
Expenditures—			
Purchase of hooks		1,609.98	
Miscellaneous		12.29	
Total expenditures		1,622.27	
Deficit, March 1, 1936		579.78	
		2,202.05	
Receipts—			
By sale of books	918.95		
From Gish Endowment (Schedule 19)	1,173.32	2,092.27	
Deficit, February 27, 1937			109.78
Conference Budget—**			
Receipts		74,307.46	
Expenditures		74,307.46	

* See close of Schedule 28 for further details.
** See 1937 Conference Booklet or Minutes for details.

Book and Tract Work—

Balance, March 1, 1936		5,578.14	
Receipts—			
Contributions	35.80		
Endowment note interest	11.70		
Endowment Income (Schedule 19)	622.49		
Total receipts		669.99	
		6,248.13	
Expenditures—			
Rebates on endowment	15.75		
Tract mailing	30.92		
Tract publication	300.93		
Contributions—			
India Fund (Schedule 1)	150.00		
China Fund (Schedule 2-A)	100.00		
Africa Fund (Schedule 5)	200.00		
Sweden Fund (Schedule 3)	50.00		
Total expenditures		847.60	
Balance, February 27, 1937			5,400.53

Gish Testament Fund—

Deficit, March 1, 1936	424.70	
Receipts—By B. P. H. sales	155.35	
Deficit, February 27, 1937		269.35

Denmark Poor Fund—

Balance, March 1, 1936	1,484.93	
No receipts—no expenditures		
Balance, February 27, 1937		1,484.93

Africa Leper Fund—

Balance, March 1, 1936	1,285.63	
Receipts—		
Contributions—		
From American Mission to Lepers	2,100.00	
	3,385.63	
Expenditures—		
Withdrawn by Africa Mission Treasurer	3,371.94	
Balance, February 27, 1937		13.69

Memorial Funds—

Balance, March 1, 1936	1,000.00	
No receipts		
Expenditures—		
Transfer to Africa Mission Fund (Schedule 5)	1,000.00	

Men's Work Project—

Receipts—		
Contributions—1937 Project	7.50	
Balance, February 27, 1937		7.50
Total of Special Funds		$ 8,701.81

15. Church Extension Fund

Balance, March 1, 1936	$ 44,757.00	
Receipts		
Interest on loans	19.10	
	44,776.10	
Expenditures—		
Discount on prepayments	11.47	
Balance, February 27, 1937		$ 44,764.63

16. Church Extension Bills Receivable

Balance, March 1, 1936		$ 39,184.95	
Loans Made—			
None			
Payments on Loans—			
Fresno, California	$ 925.00		
Brooksville, Florida (balance)	350.00		
Battle Creek, Michigan	286.47		
Johnson City, Tennessee	80.61		
Malmö, Sweden	2,587.14		
Richmond, Indiana (balance)	600.00		
Wiley, Colorado	120.00	4,949.22	
Balance, February 27, 1937			$ 34,235.73

17. Contingent Agreements

Balance, March 1, 1936	$ 96,404.00	
New Entries—three	7,020.00	
	103,424.00	
Ledger Write-offs—		
As losses or through liquidation	11,164.00	
Balance, February 27, 1937		$ 92,260.00

18. Mission Building and Contingent Reserve

Balance, March 1, 1936		$ 48,725.46	
Receipts—			
Bequests and Lapsed Annuities (Schedule 24)	$ 19,882.18		
Brethren Publishing House earnings (Schedule 25)	16,000.00		
Investment Income (Schedule 19)	6,781.63	42,663.81	
		91,389.27	
Expenditures—			
To World Wide Fund (Schedule 27)	24,000.00		
Investment Losses—pro-rata share on Mission Annuity investments (Schedule 26)	8,832.58	32,832.58	
Balance, February 27, 1937			$ 58,556.69

19. Investment Income and Expense

Receipts—			
Interest and dividends from—			
Farm Mortgage Loans		$ 12,659.23	
Farm Real Estate Contracts		1,242.24	
City Real Estate Loans		2,185.28	
City Real Estate Bonds		2,994.58	
U. S. Government Bonds		4,868.30	
Railroad Bonds		6,263.44	
Public Utility Bonds		20,197.06	
Industrial Bonds		5,216.55	
Liquid Investment Securities		3,455.79	
Common Stocks		1,165.00	
Endowment Notes		81.82	
Foreign Bank Balances		61.10	
Total Receipts			$ 60,390.39
Expenditures—			
Annuities Paid			$ 45,300.23
Endowment Income transferred—			
Rohrer Memorial (Schedule 1)		$ 21.57	
India general (Schedule 1)		208.33	
Floyd Rhodes Memorial (Schedule 1)		72.50	
China general (Schedule 2-A)		50.68	
Mary A. Culp Memorial (Schedule 27)		10.78	
C. C. Wenger Trust		75.00	
Book and Tract Work (Schedule 14)		622.49	
Ministerial and Missionary Relief Fund (Schedule 13)		393.55	
Gish Publishing Fund (Schedule 14)		1,173.32	
Gospel Messenger (to B. P. H.)		391.12	3,019.34
Office Expense—			
Salaries and office help		2,887.90	
Traveling		82.21	
Rent		132.00	
Stationery and supplies		131.38	
Telephone and telegraph		50.95	
Postage		110.72	
Workmen's Compensation insurance		42.60	
Safety box rental		16.50	
Hold-up/Burglary insurance		113.45	
Security shipment insurance		11.96	
Miscellaneous		14.44	
Information service		6.50	
Fidelity bonds		32.50	
Annuity publicity		5.61	
Investment Advisory Service		500.00	
Bank Custodian Service		689.53	
Security transfer expense		145.39	
Field Men expense		313.55	
Recording expense		2.00	
			5,289.19
Surplus, transferred to Mission Building and Contingent Reserve (Schedule 18)			6,781.63
			$ 60,390.39

20. Reserve for Mission Advances

Balance, March 1, 1936		$ 66,555.30	
Receipts—			
India Land Investment Fund	$ 756.14		
India Bulsar/Dahanu Medical	20.60	776.74	
		67,332.04	
Expenditures—			
China Agricultural Work		10.34	
Balance, February 27, 1937			$ 67,321.70

21. Advances to Field Treasurers

India—			
Balance, March 1, 1936		$ 10,243.89	
Charged for—			
Drafts bought	$ 50,000.00		
Advices sent	6,199.53		
Other transfers	1,113.14	57,312.67	
		67,556.56	
Credited for—			
Expenditures on field		56,452.97	
Balance, February 27, 1937			$ 11,103.59
China—			
Balance, March 1, 1936		5,474.56	
Charged for—			
Drafts bought	23,123.41		
Advices sent	7,356.20		
Other transfers	850.93	31,330.54	
		36,805.10	
Credited for—			
Expenditures on field		28,687.86	
Balance, February 27, 1937			8,117.24

Sweden—			
Balance, March 1, 1936		2,321.40	
Charged for—			
Drafts bougbt	2,049.80		
Advices sent	40.03		
Otber transfers	622.76	2,712.59	
		5,033.99	
Credited for—			
Expenditnres on field		2,925.01	
Balance, February 27, 1937			2,108.98
Denmark—			
Balance, March 1, 1936		64.59	
Charged for—			
Drafts bougbt	178.60		
Otber transfers	20.82	199.42	
		264.01	
Credited for—			
Expenditures on field		139.41	
Balance, February 27, 1937			124.60
Africa—			
Balance, March 1, 1936		16,233.99	
Charged for—			
Drafts bougbt	19,558.77		
Advices sent	8,045.87		
Otber transfers	3,792.99	31,397.63	
		47,631.62	
Credited for—			
Expenditures on field		32,321.12	
Balance, February 27, 1937			15,310.50
Greene County, Virginia—			
Balance, March 1, 1936		435.80	
Charged for—			
Remittance sent	200.00		
Sales and local credits	2,817.56	3,017.56	
		3,453.36	
Credited for—			
Expenditures on field	1,815.80		
Refund bank balance	1,637.56	3,453.36	
South China—			
Balance, March 1, 1936		295.34	
Charged for—			
Drafts bougbt		188.40	
		483.74	
Credited for—			
Expenditures on field		326.04	
Balance, February 27, 1937			157.70
Total Advances to Field Treasurers			$ 36,922.61

22. Transmission Certificates

Balance Outstanding, March 1, 1936				$ 797.45
Receipts—numbered				
163646	$ 50.00	167561	$ 5.00	
163686	23.14	167631	10.00	
164570	10.00	167640	5.00	
J521	1.25	167721	14.00	
164782	8.00	167755	20.00	
164892	25.00	167833	3.00	
J1011	36.32	168147	10.00	
166392	5.00	168701	4.25	
J1039	11.50	J1129	30.00	
J1043	9.00	J1129	50.00	
166628	100.00	J1129	50.00	
J1048	45.00	J1129	50.00	
167248	8.00	J1129	50.00	
167260	40.00	169187	23.77	
		J1178	150.00	
Total receipts for which certificates No. 2969 to 2997 were issued				847.23
				1,644.68
Expenditures—				
Certificates redeemed				784.91
Balance, February 27, 1937				$ 859.77

23. Notes Payable

Balance, March 1, 1936		$ 16,229.86
Receipts—		
Money borrowed		16,845.27
		33,075.13
Expenditures—		
Notes paid		11,705.00
Balance, February 27, 1937		$ 21,370.13

24. Bequests and Lapsed Annuities

Receipts—		
From bequests—		
Numbered—		
163606 M. B. & C. R.	$ 186.80	
164001 M. B. & C. R.	100.00	
164567 India $475.00; China $475.00	950.00	
165419 India	113.00	
165874 World Wide Endowment	250.00	
166046 M. B. & C. R.	205.17	
166081 M. B. & C. R.	100.00	
166289 M. B. & C. R.	313.95	
166548 M. B. & C. R.	377.54	
JP1080 M. B. & C. R.	1,800.00	
167513 M. B. & C. R.	541.41	
168056 India	413.21	
169821 India $16.30; China $16.30	32.60	
JP1191 M. B. & C. R.	719.24	
JP1191 M. B. & C. R.	893.32	$ 6,996.24
From lapsed annuities (Schedule 12) for M. B. & C. R.		14,700.00
		$ 21,696.24
Expenditures—		
Transfer to—		
M. B. & C. R. (Scbedule 18)		$ 19,882.18
India Mission Fund (Scbedule 1)		1,017.51
China Mission Fund (Schedule 2-A)		491.30
World Wide Endowment (Schedule 9)		250.00
Probate Papers		2.75
Refund part bequest		52.50
		$ 21,696.24

25. Brethren Publishing House

Receipts—		
Earnings transferred		$ 20,000.00
Expenditures—		
To Mission Building and Contingent Reserve (Schedule 18)	$ 16,000.00	
To Ministerial and Missionary Relief (Schedule 13)	4,000.00	$ 20,000.00

26. Reserve for Investment Losses

Receipts—		
Transfers from the following Funds to cover losses—		
Mission Building and Contingent Reserve (Schedule 18)		$ 8,832.58
World Wide Mission Endowment (Schedule 9)		34,206.37
India Mission Endowment (Schedule 9)		246.04
China Mission Endowment (Scbedule 9)		59.86
Ministerial and Missionary Relief Endowment (Schedule 10)		.25
H. H. Rohrer Endowment (Schedule 9)		25.47
Gospel Messenger Endowment (Schedule 10)		459.08
Gish Estate Endowment (Scbedule 10)		1,443.45
Contingent Advances (Moomaw Memorial)		224.67
Book and Tract Endowment (Schedule 10)		725.60
Mary A. Culp Endowment (Scbedule 9)		12.74
		$ 46,236.11
Expenditures—		
Charged off losses on following investments—		
Farm mortgage loans—		
Kansas	$ 160.00	
Iowa	1,401.56	
Illinois	3,136.02	
Missouri	524.55	
Wyoming	1,722.83	
Utah	6,045.80	
Idaho	24,320.86	
Oregon	1,587.80	
Colorado	4,528.77	
Total loss on farm mortgage loans		$ 43,428.19
Public Utility Bonds		3,479.17
Real Estate Bonds		4,077.50
Gross losses		50,984.86
Less gains—		
Railroad Bonds	425.00	
Industrial Bonds	4,323.75	4,748.75
		$ 46,236.11

27. World Wide Mission Funds

Receipts—		
Contributions for—		
World Wide Missions	$ 40,297.69	
Student Fellowship Fund	685.39	
Women's Work Project	15,634.39	
Foreign Missions	5,190.37	
Junior League Project	2,247.95	
Intermediate Project	136.25	$ 64,192.04
Transfers from—		
Conference Budget Fund (Scbedule 14)	7,154.04	
Mary A. Culp Endowment Income (Schedule 19)	10.78	

Mission Building and Contingent Reserve (Schedule 18)	24,000.00	31,164.82
Total receipts		$ 95,356.86
Expenditures—		
Administration Expense (Schedule 7)	$ 8,129.85	
Missionary Education Expense (Schedule 8)	6,365.41	
India Mission deficit (Schedule 1)	32,122.01	
China Mission deficit (Schedule 2-A)	11,235.86	
Sweden Mission deficit (Schedule 3)	3,851.01	
Denmark Mission deficit (Schedule 4)	136.91	
South China Mission deficit (Schedule 2-B)	177.04	
Home Mission deficit (Schedule 6)	4,157.85	
Total Expenditures		$ 66,175.94
Deficit, March 1, 1936		28,270.73
Balance, February 27, 1937		910.19
		$ 95,356.86

28. Board of Christian Education

(A) Conference Budget Funds

Balance, March 1, 1936			$ 798.88
Receipts—			
Bank dividend (closed bank)	$ 34.07		
Designated receipts (general)	3,163.84		
Designated receipts (for American Bible Society)	50.41		
Conference Budget Fund (Schedule 14)	15,929.02		
Total Receipts			19,177.34
			$ 19,976.22
Expenditures—			
Administration Expense—			
Salaries	$ 2,696.08		
Traveling expense	425.64		
Rent	75.00		
Office stationery and supplies	161.03		
Telephone and telegraph	34.80		
Postage	218.33		
Literature and Loan Library	768.53		
1936 Year Book expense	194.14		
Group insurance	49.12		
Miscellaneous	63.59		
Regional work	658.37		
Conferences	358.98		
Leadership Training	288.56		
Board Members' expense	589.26		
Contributions	233.33		
Music	112.61		
Visual Education	13.09		
American Bible Society	250.00		
Recreation	124.52		
	7,314.98		
Less Literature and Loan Library sales	217.90	$ 7,097.08	
Peace Department—			
Salaries	687.80		
Traveling expense	22.81		
Rent	27.00		
Office stationery and supplies	31.55		
Telephone and telegraph	14.34		
Postage	109.13		
Literature and Loan Library	266.80		
Conferences	359.91		
	1,519.34		
Less Literature and Loan Library sales	186.88	1,332.46	
Temperance—			
Salaries	55.38		
Rent	18.00		
Office stationery and supplies	8.36		
Telephone and telegraph	.63		
Postage	43.77		
Literature and Loan Library	149.91		
Visual Education	11.05		
	287.10		
Less Literature and Loan Library sales	36.14	250.96	
Adult Department—			
Salaries	929.62		
Traveling expense	109.86		
Rent	45.00		
Office stationery and supplies	171.74		
Telephone and telegraph	3.00		
Postage	22.53		
Literature and Loan Library	121.86		
Men's Work	293.27		
Moving—Secretary	30.00		
Conferences	132.30		
	1,859.18		
Less Literature and Loan Library sales	34.99	1,824.19	
Young People's Department—			
Salaries	1,440.60		
Traveling expense	432.63		
Rent	75.00		
Office stationery and supplies	97.18		
Telephone and telegraph	14.71		
Postage	123.67		
Literature and Loan Library	309.49		
Moving—Secretary	300.00		
Conferences	254.89		
Camps	262.53		
	3,310.70		
Less Literature and Loan Library sales	126.37	3,184.33	
Intermediate Department*—			
Salaries	432.38		
Traveling expense	258.72		
Office stationery and supplies	1.54		
Postage	11.79		
Literature and Loan Library	80.28		
Camps	45.00		
	829.71		
Less Literature and Loan Library sales	40.35	789.36	
Children's Department—			
Salaries	1,868.48		
Traveling expense	307.70		
Rent	75.00		
Office stationery and supplies	44.26		
Telephone and telegraph	33.39		
Postage	200.28		
Literature and Loan Library	505.74		
Miscellaneous	1.03		
Conferences	95.33		
Leadership Training	68.56		
Visual Education	16.97		
District Directors	226.00		
	3,442.74		
Less Literature and Loan Library sales	76.79	3,365.95	
Total Expenditures			$ 17,844.33
Balance, February 27, 1937			2,131.89
			$ 19,976.22

(B) Special Peace Fund

Balance, March 1, 1936			$ 95.60
Receipts—			
Contributions			4,396.58
			$ 4,492.18
Expenditures—			
Salaries	$ 1,011.40		
Office stationery and supplies	49.05		
Telephone and telegraph	8.46		
Postage	277.48		
Literature and Loan Library	1,164.44		
Miscellaneous	3.54		
Conferences	335.20		
	2,849.57		
Less Literature and Loan Library Sales	3.48		
Total Expenditures			$ 2,846.09
Balance, February 27, 1937			1,646.09
			$ 4,492.18

Statement of Gish Publishing Fund for Year Ended Feb. 27, 1937

	Inventory 3-1-36	Bought	Sold to B. P. H.	Sold to Ministers	Inventory 2-27-37
11. Bible Dictionary	6	50		31	25
26. Bible Atlas		25		18	7
31. Twelve Apostles	13			13	
36. Universalism Against Itself	165				165
68 Archæology and the Bible	10	25		14	21
86. A History of the Christian Church		25		14	11
92. Greatness and Simplicity of the Christian Faith	37				37

* To Sept. 1, 1936, merger with Young People's Department.

93. Essentials of Evangelism	10				10
95. Parish Evangelism	21				21
107. Report of Washington Missionary Conference	4				4
108. The One Volume Bible Commentary	23	25	4	38	6
111. Visitation Evangelism	13				13
116. The Local Church	12				12
121. The Clash of Color	21				21
125. The Christian Doctrine of Peace	1				1
126. The Church and Missions	1				1
147. The Lord's Prayer	17			17	
149. The Madness of War	4				4
157. Between War and Peace	6			1	5
162. Church Finance	22			6	16
163. Disciple Winners	1				1
167. The Preacher and His Missionary Message	7				7
171. Which Gospel Shall I Preach?	1				1
176. Open Doors in Religious Education	7			5	2
177. The Christ of the Classroom	3				3
181. Flashlights From History	15			13	2
183. Grace in the New Testament	5			1	4
185. Liberating the Lay Forces of Christianity	26			1	25
192. Cruden's Complete Concordance	14	50		40	24
195. F. B. Meyer	17			5	12
196. Cultural Changes in the Church of the Brethren	24			18	6
198. Jesus and the Rising Generation	1	25		19	7
199. The Finality of Jesus Christ	9	10		15	4
200. Cokesbury Funeral Manual	10	75		67	18
201. Preachers Present Arms	3	25		7	21
202. Home Missions Today and Tomorrow	48			9	39
203. The Christian Message to the World Today	59			16	43
204. Revolution in Economic Life	54			11	43
205. The Life Portrayed in the Sermon on the Mount	105			36	69
206. Our Movie Made Children	12	25	2	18	17
207. Doran's Ministers' Manual (1935)	2			2	
208. Sadhu Sundar Singh	29			12	17
209. Prayer	65			22	43
210. One Hundred Poems of Peace	17	25		28	14
211. Problems of Christian Family Life	61		2	42	17
212. John Frederic Oberlin, A Protestant Saint	21	25		24	22
213. Preaching and the Mind of Today	59			33	26
214. Doran's Ministers' Manual (1936)	123			118	5
215. Evangelism in a Changing World		250		210	40
216. Art of Ministering to the Sick		250		205	45
217. Doran's Ministers' Manual (1937)		300		181	119
	1,184	1,210	8	1,310	1,076

Statement of the Fund

Cost of 1,210 books bought	$1,370.13	
Postage and packing on same	239.85	
Publicity, committee expense, etc.	12.29	
Deficit, March 1, 1936	579.78	$2,202.05
By sales, 1,310 books to ministers	$ 907.80	
By sales, 8 books to B. P. H. at cost	11.15	
Income from Gish Estate endowment	1,173.32	2,092.27
Deficit, February 27, 1937		$ 109.78

Giving of Individual Congregations

For the Year Ending February 27, 1937

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the same. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

1. Florida and Georgia

Arcadia	$ 18.50
Bassenger-Okeechobee	11.00
Brooksville	26.21
Clay County	26.20
Glenside	
Lakeland	60.70
Miami	7.00
Sebring	1,109.47
Seneca	6.00
Sunnyland	25.00
Tampa	93.48
Winter Park	9.37
Unallocated	36.50

2. North and South Carolina

Bailey	
Berea	$ 4.50
Blue Ridge	
Brummetts Creek	
Flat Rock	27.56
Golden	46.25
Green River Cove	
Little Pine	
Lowman Valley	
Melvin Hill	23.18
Mill Creek	25.80
Mountain View	
Mt. Carmel	
New Bethel	
New Haven	
Peak Creek	
Peterson Chapel	
Pigeon River	
Pleasant Grove	
Pleasant Valley	
Riverside	
Rowland Creek	
Spindale	12.00
Upper Brummetts Creek	
Unallocated	2.00

3. Tennessee

Beaver Creek	$ 23.70
Cedar Creek	
Cedar Grove	10.00
Central Point	
Cumberland	
Ewing	21.99
French Broad	57.00
Fruitdale	4.00
Hawthorne	
Jackson Park	11.00
Johnson City	88.21
Knob Creek	28.00
Liberty	
Limestone	24.00
Lone Star	
Meadow Branch	93.52
Midway	
Mountain Valley	4.25
New Hope	
Niota	1.00
Oneonta	5.75
Piney Flats	
Pleasant Hill	56.71
Pleasant Mount	
Pleasant Valley	42.45
Pleasant View	4.62
Rock House	
Walnut Grove	4.00
White Horn	14.68
Wolf Creek	
Unallocated	76.75

4. Southern Virginia

Antioch	$ 342.91
Beaver Creek	20.98
Bethlehem	136.18
Boone Mill	66.33
Burks Fork	9.35
Christiansburg	66.05
Coulson	11.00
Fraternity	123.25
Fremont	2.25
Germantown	142.55
Laurel Branch	26.45
Maple Grove	
Mt. Hermon	23.73
New Bethel	9.68
Pleasant Hill	
Pleasant Valley	6.24
Pulaski	24.50
Red Oak Grove	25.00
Schoolfield	17.22
Shelton	
Smith River	2.10
Snow Creek	30.07
Spray	55.35
St. Paul	14.00
Texas Chapel	
Topeco	105.62
White Rock	
Unallocated	18.76

5. First Virginia

Antioch	$ 1.00
Cloverdale	532.53
Copper Hill	66.43
Crab Orchard	20.00
Daleville	338.57
Greenbrier	
Green Hill	69.94
Hopewell	6.75
Jeters Chapel	
Johnsville	15.00
Lynchburg	60.00
Monroe	20.00
Mt. Horeb	
Mt. Joy	16.00
Oak Grove	150.18
Oakvale	
Otter River	
Peters Creek	201.88
Pleasant View	21.54
Poages Mill	53.12
Roanoke, Central	173.85
Roanoke, First	507.37
Roanoke, Ninth Street	162.38
Saunders Grove	
Selma	32.83
Smiths Chapel	5.00
Terrace View	42.75
Tinker Creek	48.69
Troutville	338.92
Unallocated	239.91

6. Eastern Virginia

Belmont	$ 48.61
Bethel	
Central Plains	
Fairfax	369.21
Hollywood	2.75
Locust Grove	40.00
Madison	54.25
Manassas	456.00
Midland	131.19
Mine Run	
Montebello	
Mt. Carmel	112.00
Nokesville	242.35
Oronoco	32.78
Rappahannock	
Richmond	41.20
Trevilian	7.70
Valley	61.29
Unallocated	132.50

7. Second Virginia

Barren Ridge	$ 627.51
Beaver Creek	195.57
Bridgewater	1,182.72
Buena Vista	60.25
Chimney Run	17.00
Concord	
Crummits Run	
Elk Run	96.48
Hevener	
Hiner	36.66
Lebanon	355.72
Middle River	306.43
Moscow	212.39
Mt. Vernon	116.46
North Fork	
Pleasant Valley	928.86
Sangerville	455.24
Staunton	74.45
Summit	540.55
Valley Bethel	75.32
Waynesboro	115.62
White Hill	19.50
Unallocated	99.37

8. Northern Virginia

Brock Gap	$ 18.00
Browntown Mission	13.37
Cooks Creek	340.71
Damascus	36.75
Flat Rock	192.34
Greenmount	565.21
Harrisonburg	272.29
Linville Creek	279.14
Lower Lost River	
Mill Creek	980.34
Moorefield	5.50
Mt. Zion	125.01
Newport	36.00
North Mill Creek	50.00
Pleasant View	1.50
Powells Fort	
Rileyville	51.00
Salem	42.77
Smith Creek	21.00
South Fork	
Timberville	200.21
Trout Run Valley	
Unity	217.03
Upper Lost River	28.00
Woodstock	62.79
Unallocated	66.19

9. First West Virginia

Allegheny	$ 11.80
Bean Settlement	15.00
Beaver Run	24.21
Capon Chapel	
Cheat River	45.37
Eglon	835.63
Greenland	111.99
Harman	50.50
Keyser	20.50
Knobley	
Morgantown	34.56
New Creek	9.48
North Fork	6.75
Old Furnace	34.35
Petersburg	33.76
Red Creek	13.92
Sandy Creek	511.00
Seneca	
Tearcoat	36.78
White Pine	159.67
Unallocated	30.60

10. Second West Virginia

Beans Chapel	
Bethany	$ 21.00
Bowden	26.93
Glady	6.21
Goshen	
Mt. Hebron	
Mt. Zion	
Pleasant Hill	
Pleasant Valley	71.00
Shiloh	3.00
Union Chapel	
Valley River	18.09
Unallocated	10.00

11. Eastern Maryland

Baltimore, First	$ 341.10
Baltimore, Woodberry	363.36
Beaver Dam	88.00
Bethany	145.00
Bush Creek	262.91
Denton	299.08
Flower Hill	49.13
Frederick	464.50
Green Hill	215.50
Locust Grove	95.00
Long Green Valley	242.96
Meadow Branch	1,384.17
Middletown Valley	569.31
Monocacy	95.47
Piney Creek	40.90
Pipe Creek	975.29
Sams Creek	405.66
Thurmont	84.01
University Park	111.15
Washington City	1,392.10
Unallocated	66.81

12. Middle Maryland

Beaver Creek	$ 248.87
Broadfording	430.64
Brownsville	497.15
Hagerstown	1,332.00
Johnsontown	
Leetown & St. Margarets	24.63
Licking Creek	42.62
Long Meadow	275.06
Manor	322.81
Martinsburg & Vanclevesville	86.54

Pleasant View	981.87
Welsh Run	276.67
Unallocated	100.26

13. Western Maryland

Bear Creek	$ 140.00
Cherry Grove	11.07
Fairview	39.14
Frostburg	5.00
Georges Creek	
Maple Grove	71.25
Oak Grove	
Pine Grove	
Westernport	41.73
Unallocated	

14. S. E. Pa., N. J. and E. N. Y.

Ambler	$ 338.11
Amwell	14.50
Brooklyn, First	4.50
Brooklyn, Italian Mission	35.00
Coventry	622.54
Greentree	670.92
Harmonyville	51.06
Norristown	300.09
Parkerford	209.33
Philadelphia, Bethany	34.00
Philadelphia, Calvary	225.72
Philadelphia, First	692.00
Philadelphia, Geiger Memorial	155.50
Philadelphia, Germantown	338.70
Pottstown	16.75
Quakertown	41.15
Royersford	579.81
Springfield	419.30
Wilmington	34.75
Unallocated	236.40

15. Middle Pennsylvania

Albright	$ 53.70
Altoona, First	1,464.42
Altoona, 28th Street	595.67
Amaranth	2.91
Ardenheim	217.74
Artemas	20.07
Aughwick	131.90
Bellwood	54.61
Burnham	26.40
Carson Valley	167.40
Cherry Lane	82.85
Claysburg	43.66
Clover Creek	508.99
Dry Valley	178.96
Dunnings Creek	195.85
Everett	469.65
Fairview	311.62
Glendale	13.70
Hollidaysburg	227.55
Huntingdon	2,244.38
James Creek	20.00
Juniata Park	43.43
Koontz	69.75
Leamersville	19.33
Lewistown	943.72
Lower Claar	23.70
Martinsburg	568.02
New Enterprise	941.28
Queen	
Raven Run	42.04
Riddlesburg	13.70
Roaring Spring	253.95
Smithfield	27.70
Snake Spring	1,058.93
Spring Mount	135.77
Spring Run	833.02
Stonerstown	25.55
Tyrone	194.60
Upper Claar	14.15
Williamsburg	169.21
Woodbury	699.36
Yellow Creek	220.64
Unallocated	513.95

16. Western Pennsylvania

Allegheny Valley	$ 6.16
Bear Run	12.95
Berlin	17.62
Brothersvalley	66.25
Center Hill	109.30
Chess Creek	
Conemaugh	372.61
Connellsville	40.36
Cumberland	38.00
Elbethel	
Fairchance	23.86
Fairview—Sculton	48.79
Geiger	84.75
Georges Creek	80.14
Greensburg	383.40
Hooversville	56.11
Hostetler	47.76
Hyndman	8.65
Indian Creek	15.17
Johnstown, Morrellville	83.65
Johnstown, Moxham	194.32
Johnstown, Roxbury	184.66
Johnstown, Walnut Grove	1,454.75
Ligonier	148.50
Locust Grove	186.87
Manor	195.15
Maple Glen	111.34
Maple Grove	100.50
Markleysburg	39.72
Meyersdale	437.60
Middle Creek	126.67
Montgomery	7.80
Mt. Joy	373.59
Mt. Pleasant	149.96
Nanty Glo	112.21
Oakdale	29.32
Penn Run	91.10
Pittsburgh	56.35
Pleasant Hill	177.50
Plum Creek	56.00
Quemahoning	519.53
Robinson	67.68
Rockton	79.19
Rockwood	40.08
Rummel	455.90
Salisbury	67.08
Scalp Level	1,259.00
Shade Creek	424.12
Sipesville	146.00
Somerset	304.16
Summit Mills	15.79
Ten Mile	39.02
Tire Hill	310.14
Uniontown	564.43
Westmont	201.65
Windber	74.36
Wooddale	24.50
Unallocated	261.93

17. Eastern Pennsylvania

Akron	$ 255.11
Annville	656.93
Chiques	1,475.71
Conestoga	758.45
Conestoga, West	456.98
Conewago	142.30
East Fairview	554.68
East Petersburg	732.28
Elizabethtown	3,327.57
Ephrata	2,097.09
Fredericksburg	232.65
Harrisburg	449.00
Hatfield	853.04
Heidelberg	343.26
Indian Creek	1,613.28
Jennersville	15.45
Lake Ridge	198.29
Lancaster	1,257.85
Lebanon	666.13
Lititz	750.78
Long Run	9.55
Maiden Creek	421.82
Mechanic Grove	278.42
Midway	728.45
Mingo	1,253.78
Mountville	704.52
Myerstown	546.83
Palmyra	1,952.35
Peach Blossom	361.58
Reading	113.88
Richland	1,624.87
Ridgely	104.28
Schuylkill	82.35
Shamokin	59.48
Spring Creek	571.98
Spring Grove	122.34
Springville	868.61
Swatara, Big	815.68
Swatara, Little	482.46
West Green Tree	552.93
White Oak	1,699.10
Unallocated	199.19

18. Southern Pennsylvania

Antietam	$ 172.29
Back Creek	81.56
Boiling Springs	50.10
Buffalo	96.30
Carlisle	338.80
Chambersburg	110.28
Codorus	545.41
Falling Spring	77.10
Greencastle	195.62
Hanover	281.83
Huntsdale	191.64
Lost Creek	432.40
Lower Conewago	24.35
Lower Cumberland	82.37
Marsh Creek	129.51
Mechanicsburg	207.08
Mount Olivet	129.21
New Fairview	329.97
Newville	53.88
Perry	47.00
Pleasant Hill	72.75
Ridge	103.39
Shippensburg	104.29
Sugar Valley	100.56
Upper Codorus	345.19
Upper Conewago	824.25
Waynesboro	4,947.82
Weltys	316.09
York	1,867.50
(Includes $77.89 exclusively from York Madison Avenue House.)	
Unallocated	67.35

19. Northeastern Ohio

Akron	$ 370.09
Alliance	45.00
Ashland City	774.02
Ashland Dickey	205.39
Baltic	170.85
Bethel	5.00
Black River	907.95
Bristolville	5.00
Canton, First	202.50
Canton, Maple Avenue	22.00
Center	341.77
Chippewa	366.00
Cleveland	66.19
Danville	499.21
East Chippewa	413.85
East Nimishillen	234.17
Eastwood	28.71
Freeburg	69.00
Hartville	389.00
Kent	40.50
Lincoln Heights	108.46
Maple Grove	91.50
Mohican	50.48
New Philadelphia	7.00
Olivet	660.00
Owl Creek	185.69
Reading	285.81
Richland	86.51
Springfield	176.32
Tuscarawas	118.76
West Nimishillen	315.77
White Cottage	250.00
Woodworth	117.04
Wooster	269.17
Zion Hill	116.15
Unallocated	410.00

20. Northwestern Ohio

Bellefontaine	$ 23.94
Black Swamp	241.94
County Line	87.93
Defiance	135.00
Deshler	25.03
Dupont	155.25
Eagle Creek	230.84
Eden	135.50
Fairview	42.41
Fostoria	191.58
Green Spring	254.99
Hicksville	
Lick Creek	141.01
Lima	384.57
Marion	75.49
Oak Grove	64.62
Pleasant View	629.52
Poplar Ridge	192.26
Portage	
Ross	153.88
Sand Ridge	26.11
Silver Creek	326.57
Stony Creek	157.00
Sugar Creek	174.51
Swan Creek	47.85
Toledo	156.00
Unallocated	198.82

21. Southern Ohio

Bear Creek	$ 756.32
Beaver Creek	201.44
Beech Grove	252.01
Bethany	9.00
Bradford	281.02
Brookville	876.41
Castine	136.46
Charlestown	
Cincinnati	161.05
Circleville	19.30
Columbus	17.62
Constance	39.05
Covington	474.08
Donnels Creek	201.45
East Dayton	579.76
Eversole	477.87
Ft. McKinley	505.41
Georgetown	324.28
Greenville	220.23
Hamilton	55.50
Harris Creek	243.35
Lexington	
Lower Miami	375.01
Lower Stillwater	1,130.68
Marble Furnace	19.58
May Hill	24.00
Middle District	172.40
Middletown	4.00
New Carlisle	770.22
Oakland	451.59
Painter Creek	483.31
Piqua	72.50
Pitsburg	367.46
Pleasant Hill	455.54
Pleasant Valley	69.30
Poplar Grove	285.20
Prices Creek	187.01
Salem	936.59
Sidney	17.50
Springfield	285.44
Stone Lick	22.71
Strait Creek	15.10
Trotwood	654.92
Troy	76.50
Union City	252.38
Upper Twin, Eaton	190.25
Upper Twin, Gratis	18.35
West Alexandria	129.31
West Charleston	142.58
West Dayton	377.34
West Milton	293.09
Unallocated	546.68

22. Michigan

Battle Creek	$ 144.78
Beaverton	194.21
Crystal	20.00
Detroit	70.33
Elmdale	105.37
Elsie	12.15
Flint	75.93
Grand Rapids	72.78
Harlan	35.78
Hart	
Homestead	
Lake View	98.96
Lansing	61.13
Long Lake	48.00
Marilla	21.98
Midland	60.82
New Haven	50.00
Onekama	73.35
Ozark	1.37
Pontiac	67.25
Rodney	24.65
Shepherd	201.07
Sugar Ridge	156.06
Sunfield	38.80
Thornapple	47.23
Vestaburg	
Woodland	250.81
Woodland Village	63.50
Zion	25.26
Unallocated	125.70

23. Northern Indiana

Auburn	$ 78.70
Baugo	164.42
Bethany	346.80
Bethel	178.50
Blissville	148.33
Blue River	263.00
Bremen	120.90
Buchanan	44.28
Camp Creek	105.02
Cedar Creek	93.90
Cedar Lake	166.65
Center	50.18
Elkhart City	660.41
Elkhart Valley	147.88
English Prairie	103.00
Florence	72.80
Fort Wayne	465.32
Goshen City	907.21
La Porte	197.75
Maple Grove	34.44
Michigan City	97.68
Middlebury	378.78
Mount Pleasant	350.30
Nappanee	457.09
New Paris	917.41
New Salem	271.47
North Liberty	134.39
North Webster	204.38
North Winona	85.49
Oak Grove	19.50
Osceola	91.72
Pine Creek	193.45
Pleasant Chapel	59.37
Pleasant Hill	53.55
Pleasant Valley	251.01
Plymouth	384.46
Rock Run	252.09
Salem	
Shipshewanna	28.90
South Bend, First	237.19
South Bend, Second	285.86
Syracuse	75.19
Turkey Creek	82.25
Union Center	460.93
Wakarusa	76.45
Walnut	208.14
Wawaka	106.84
West Goshen	1,493.45
Yellow Creek	277.67
Unallocated	1,476.92

24. Middle Indiana

Andrews	$ 86.93
Bachelor Run	210.78
Bethel Center	16.46
Buffalo	30.68
Burnettsville	51.27
Cart Creek	39.11
Clear Creek	341.68
Eel River	306.15
Flora	567.69

Hickory Grove	189.00
Huntington	148.65
Liberty Mills	502.28
Logansport	69.82
Loon Creek	243.01
Lower Deer Creek	62.30
Manchester	3,343.45
Markle	48.34
Mexico	798.30
Monticello	113.25
Peru	306.95
Pipe Creek	595.06
Pleasant Dale	257.61
Pleasant View	124.19
Portland	3.34
Praire Creek	
Roann	50.60
Salamonie	352.89
Santa Fe	84.11
South Whitley	226.04
Spring Creek	604.28
Sugar Creek	
Upper Decr Creek	80.07
Wabash City	48.10
Wabash Country	87.84
West Eel River	64.66
West Manchester	727.64
West Marion	23.06
Unallocated	498.51

25. Southern Indiana

Anderson	$ 692.81
Arcadia	93.69
Beech Grove	108.85
Buck Creek	235.80
Fairview	308.10
Four Mile	295.81
Howard	68.51
Indianapolis	293.55
Killbuck	73.78
Kokomo	99.97
Ladoga	58.70
Maple Grove	84.43
Middletown	18.30
Mount Pleasant	
Muncie	1,258.32
Nettle Creek	844.74
New Hope	
Pyrmont	246.95
Richmond	10.00
Rossville	379.00
Sampson Hill	
Summitville	
Union Grove	138.15
Upper Fall Creek	45.36
White	31.17
Windfall	
Unallocated	114.65

26. Western Canada

Bow Valley	$ 119.57
First Irricana	29.35
Merrington	2.00
Second Irricana	
Vidora	32.62
Unallocated	

27. No. Dakota and E. Montana

Berthold	$ 2.00
Brumbaugh	
Cando	74.08
Carrington	60.44
Egeland	
Ellison	6.00
Grand View	16.11
James River	
Kenmare	46.72
Milk River Valley	
Minot	30.00
Pleasant Valley	
Poplar Valley	34.30
Ray	
Surrey	78.51
Unallocated	29.10

28. No. Illinois and Wisconsin

Batavia	$ 37.54
Bethel, Naperville	118.61
Cherry Grove	159.84
Chicago, Douglas Park	65.06
Chicago, First	1,431.51
Chicago, Hastings Street	20.45
Chippewa Valley	19.15
Dixon	177.19
Elgin	803.61
Franklin Grove	445.34
Freeport	178.59
Hickory Grove	13.22
Lanark	552.91
Lena	127.54
Maple Grove	16.00
Milledgeville	259.19
Mount Morris	1,509.35
Pine Creek	60.00
Polo	376.07
Rice Lake	32.06
Rock Creek	18.25
Rockford	245.81
Stanley	35.88
Sterling	284.40
West Branch	77.45
White Rapids	24.02
Worden	5.00
Yellow Creek	105.02
Unallocated	694.06

29. Southern Illinois

Allison Prairie	$ 54.98
Astoria	165.22
Camp Creek	
Canton	122.50
Cerro Gordo	377.72
Champaign	81.05
Decatur	146.02
Girard	490.52
Hurricane Creek	6.00
Kaskaskia	
LaMotte Prairie	32.57
Liberty	1.00
Martin Creek	5.00
Mulberry Grove	
Oak Grove	41.78
Oakley	41.26
Okaw	228.24
Panther Creek	28.62
Pleasant Grove	
Romine	
Springfield	40.00
Virden	386.17
Walnut Grove	33.75
Woodland	121.88
Unallocated	84.57

30. No. Iowa, Minnesota and So. Dakota

Barnum	$ 50.43
Curlew	296.06
Greene	96.33
Guthrie	20.50
Hancock	55.00
Ivester	1,062.18
Kingsley	163.51
Lewiston	35.50
Minneapolis	28.00
Monticello	17.40
Root River	328.72
Sheldon	128.14
Slifer	
South Waterloo	1,087.68
Spring Creek	76.59
Union Ridge	17.23
Waterloo	202.61
Willow Creek	29.33
Winona	17.00
Worthington	130.24
Unallocated	204.84

31. Middle Iowa

Beaver	$ 36.00
Brooklyn	1.00
Cedar	244.00
Cedar Rapids	1,041.79
Coon River	86.91
Dallas Center	1,182.82
Des Moines, First	123.07
Des Moincs Valley	188.56
Dry Creek	18.27
Fernald	192.93
Garrison	18.50
Indian Creek	6.62
Iowa River	129.91
Muscatine	
Panther Creek	654.61
Prairie City	139.28
Unallocated	366.00

32. Southern Iowa

Council Bluffs	$ 32.11
English River	714.01
Fairview	67.00
Franklin	27.50
Libertyville	159.00
Monroe County	5.00
Mount Etna	87.88
North English	
Osceola	
Ottumwa	10.00
Salem	38.84
South Keokuk	206.02
Unallocated	16.00

33. Nebraska

Afton	
Arcadia	
Beatrice	$ 28.72
Bethel	52.33
Enders	22.89
Falls City	38.00
Kearney	3.50
Lincoln	119.32
Octavia	62.50
Omaha	12.00
Silver Lake	17.00
South Beatrice	135.45
South Loup	2.36
South Red Cloud	2.25
Unallocated	51.97

34. Northeastern Kansas

Abilene	$ 16.10
Appanoose	12.78
Buckeye	55.36
Granada	7.00
Holland	12.66
Kansas City	1.00
Kansas City, First Central	34.00
Lone Star	5.25
McLouth	45.00
Morrill	406.40
Navarre	54.82
Olathe	44.15
Ottawa	94.76
Ozawkie	1.50
Richland Center	70.52
Rock Creek	15.00
Sabetha	72.66
Topeka	119.97
Wade Branch	7.50
Washington	39.47
Washington Creek	
Unallocated	96.52

35. Northwestern Kansas

Belleville	$ 49.73
Burr Oak	
Maple Grove	91.26
North Solomon	21.79
Quinter	268.38
Victor	27.50
White Rock	10.00
Unallocated	20.39

36. Southeastern Kansas

Fredonia	$ 30.85
Galesburg	33.97
Gravel Hill	17.40
Grenola	
Independence	70.55
Mont Ida	23.35
Osage	136.76
Paint Creek	
Parsons	95.90
Scott Valley	3.00
Verdigris	34.86
Unallocated	57.30

37. Southwestern Kansas

Bloom	$ 22.70
Conway Springs	49.50
Eden Valley	26.50
Garden City	140.00
Hutchinson	123.94
Larned	99.10
McPherson	761.71
Monitor	747.34
Newton	29.59
Pleasant View	42.50
Prairie View	43.89
Salem	159.41
Wichita, First	277.00
Wichita, West	6.03
Unallocated	61.08

38. Eastern Colorado

Antioch	
Bethany	$ 7.00
Bethel	28.10
Colorado Springs	137.35
Denver	61.85
Haxtun	107.76
McClave	8.42
Miami	66.11
Rocky Ford	280.01
Sterling	58.95
Wiley	169.19
Unallocated	12.00

39. Western Colorado

First Grand Valley	$ 60.05
Fruita	34.43
Glade Park	
Grand Junction	5.00
Unallocated	26.75

40. Oklahoma, Panhandle of Texas and New Mexico

Ames	$ 53.57
Antelope Valley	
Bartlesville	18.79
Bethel	
Big Creek	32.83
Clovis	53.03
Guthrie	10.00
Monitor	2.00
Oklahoma City	11.00
Pampa	6.41
Paradise Prairie	
Pleasant Plains	38.00
Red River	
Thomas	325.10
Waka	67.69
Washita	149.23
Unallocated	99.00

41. Texas and Louisiana

Falfurrias	$ 45.00
Fort Worth	206.00
Manvel	10.10
Nocona	
Roanoke	120.00
Rose Pine	
Unallocated	19.50

42. Northern Missouri

Bethany	$ 10.00
Honey Creek	1.30
Log Creek	
North Bethel	31.35
North St. Joseph	5.00
Plattsburg	76.61
Rockingham	59.01
Shelby County	4.00
South St. Joseph	18.00
Wakenda	106.31
Unallocated	

43. Middle Missouri

Adrian	$ 6.21
Centerview	
Deepwater	3.16
Happy Hill	18.50
Kansas City	87.00
Mineral Creek	53.74
Osceola	
Prairie View	
Spring Branch	
Turkey Creek	38.00
Warrensburg	97.30
Unallocated	26.80

44. Southern Missouri and Arkansas

Broadwater	$ 3.00
Cabool	95.32
Carthage	8.45
Fairview	50.00
Greenwood	6.46
Jasper	2.00
Mountain Grove	70.47
Nevada	3.00
New Hope	
Oak Grove	5.00
Peace Valley	8.60
Shoal Creek	
Springdale	2.00
Unallocated	15.64

46. Northern California

Bakersfield	$ 142.22
Butte Valley	33.93
Chico	72.49
Chowchilla	72.80
Codora	5.80
Elk Creek	
Empire	594.63
Fresno	483.86
Laton	193.69
Lindsay	258.96
Live Oak	90.97
McFarland	573.73
Modesto	316.64
Oakland	98.88
Patterson	7.00
Raisin	79.04
Reedley	154.10
Rio Linda	22.53
Waterford	399.12
Unallocated	260.47

47. Southern California and Arizona

Covina	$1,260.20
Glendale, Arizona	452.19
Glendale, First	211.16
Glendora	410.25
Hemet	128.46
Hermosa Beach	276.24
Inglewood	66.15
La Verne	2,318.32
Long Beach	557.15
Los Angeles, Belvedere	485.53
Los Angeles, Calvary	354.00
Los Angeles, First	374.70
Pasadena	1,950.88
Phoenix	47.34
Pomona	281.08
San Bernardino	169.97
San Diego	28.47
Santa Ana	200.05
Unallocated	170.20

48. Idaho and Western Montana

Boise Valley	$ 170.00
Bowmont	67.50
Clearwater	26.82
Emmett	47.60
Fruitland	286.10
Moscow	29.13
Nampa	260.70
Nezperce	48.50
Payette Valley	67.67
Twin Falls	48.53
Weiser	7.00
Whitefish	59.50
Winchester	20.00
Unallocated	86.13

49. Oregon

Albany	$ 75.20

Ashland	131.11
Grants Pass	151.16
Mabel	152.60
Myrtle Point	295.91
Newberg	57.66
Portland	130.00
Weston	11.30
Unallocated	1.00
50. Washington	
Ellisforde	$ 296.79
Forest Center	5.00
Mount Hope	3.00
North Spokane	
Olympia	390.71
Omak	84.27
Outlook	84.71
Richland Valley	15.00
Seattle	76.42
Sunnyside	101.57
Tacoma	41.05
Wenatchee	28.25
Wenatchee Valley	454.13
Whitestone	67.99
Yakima	167.86
Unallocated	32.38

Congregations Giving $5.00 or More Per Member

	Members	Average Per Member
Mabel, Oregon	11	$13.87
Cedar, Middle Iowa	18	13.60
Eden, Northwestern Ohio	13	10.42
Pleasant View, Middle Maryland	103	9.53
Mingo, Eastern Pennsylvania	137	9.15
Curlew, No. Ia., Minn. & So. Dak.	33	8.97
Sebring, Florida and Georgia	131	8.46
Indian Creek, Eastern Pennsylvania	203	7.95
Richland, Eastern Pennsylvania	224	7.25
Waynesboro, Southern Pennsylvania	728	6.80
Elizabethtown, Eastern Pennsylvania	489	6.80
Black River, Northeastern Ohio	137	6.63
Muncie, Southern Indiana	191	6.59
Lower Stillwater, Southern Ohio	177	6.39
Cedar Rapids, Middle Iowa	168	6.20
Covina, Southern California	211	5.97
Pasadena, Southern California	356	5.48
Dallas Center, Middle Iowa	217	5.45
Ephrata, Eastern Pennsylvania	395	5.31
Maiden Creek Eastern Pennsylvania	80	5.27
West Manchester, Middle Indiana	139	5.23
Chiques, Eastern Pennsylvania	283	5.21
Chowchilla, Northern California	14	5.20

Summary Classification of Giving

Congregations Giving Per Member	Number	Membership	%	Gave	%	Average in Each Group
$5.00 or more	23	4,458	2.8	$ 29,214.52	13.6	$6.55
$3.50 to $4.99	21	3,408	2.1	13,781.08	6.4	4.04
$1.00 to $3.49	340	68,055	42.	124,632.38	58.	1.83
Under $1.00	523	78,993	48.8	35,418.80	16.5	.45
Nothing	125	7,017	4.3			
	1,032	161,931	100. %	$203,046.78		
Unallocated Giving				11,922.80	5.5	
				$214,969.58	100. %	

Report of Evangelistic Offerings

The following is report of offerings taken at evangelistic meetings held by our traveling evangelist, E. S. Coffman (for the period ended February 28, 1937). These are not credits on the Conference Budget.

Frederick, Eastern Maryland	$ 85.00
Bowmont, Idaho and Western Montana	1.00

General Statistics of Giving for Year Ended February 28, 1937

District	Total Credits	Total Membership	Members Giving Per Capita: Nothing	Under $1.00	$1.00 to $3.49	$3.50 to $4.99	$5.00 or More	Average Contribution Per Member: 1932	1933	1934	1935	1936	Total No. Churches	Churches Contributing: Nothing	Under $25	$25 to $200	Over $200
1. Florida and Georgia	$ 1,429.43	659	6	388	134		131	$1.89	$1.44	$2.13	$1.51	$2.17	12	1	5	5	1
2. North and South Carolina	141.29	1,623	1,050	520	53			.09	.11	.06	.05	.09	24	18	3	3	
3. Tennessee	571.63	2,482	729	1,683	70			.18	.21	.29	.28	.23	30	12	12	6	
4. Southern Virginia	1,279.57	5,305	474	4,831				.25	.19	.19	.22	.24	27	5	11	10	1
5. First Virginia	3,124.64	5,643	300	4,847	496			.61	.47	.59	.64	.55	29	6	8	10	5
6. Eastern Virginia	1,731.83	3,025	194	2,359	472			.78	.59	.68	.57	.57	18	5	2	8	3
7. Second Virginia	5,516.10	5,982	693	3,139	2,150			1.25	.95	.98	.98	.92	22	4	2	8	8
8. Northern Virginia	3,605.15	6,850	544	4,792	1,514			.55	.47	.44	.44	.53	25	4	5	9	7
9. First West Virginia	1,985.87	3,341	334	2,599	408			.59	.48	.41	.54	.59	20	3	7	8	2
10. Second West Virginia	156.23	602	185	366	51			.36	.21	.28	.22	.26	12	6	4	2	
11. Eastern Maryland	7,691.41	4,591		693	3,850	48		1.91	1.57	1.68	1.64	1.68	20			8	12
12. Middle Maryland	4,619.12	3,193	65	1,051	1,974		103	1.54	1.30	1.30	1.21	1.45	12	1	1	2	8
13. Western Maryland	308.19	1,060	258	666	136			.33	.43	.37	.30	.29	9	3	2	4	
14. S. E. Pa., N. J. & N. Y.	5,020.13	3,522		1,394	1,995	133		1.91	1.92	1.45	1.34	1.43	19		3	6	10
15. Middle Pennsylvania	13,843.83	10,478	40	5,034	4,533	871		1.28	1.07	1.07	1.12	1.32	42	1	8	17	16
16. Western Pennsylvania	10,584.00	12,064	70	8,126	3,868			.80	.72	.80	.74	.88	57	2	9	33	13
17. Eastern Pennsylvania	30,391.28	9,833		608	6,396	1,018	1,811	3.52	3.16	3.14	2.88	3.09	41		2	7	32
18. Southern Pennsylvania	12,325.89	6,463		1,957	3,778		728	2.25	1.83	2.11	1.80	1.91	29		1	17	11
19. Northeastern Ohio	8,404.86	5,528		2,418	2,973		137	1.47	1.28	1.27	1.41	1.52	35		4	15	16
20. Northwestern Ohio	4,252.62	3,003	41	1,510	1,404	35	13	1.08	.82	1.15	1.18	1.42	26	2	1	17	6
21. Southern Ohio	14,658.15	10,063	61	3,545	6,280		177	1.20	1.11	1.28	1.30	1.46	51	2	10	12	27
22. Michigan	2,147.27	2,550	46	1,627	823	54		.80	.78	.82	.88	.84	29	3	5	19	2
23. Northern Indiana	13,361.42	8,046	34	2,933	4,829	250		1.25	1.16	1.44	1.47	1.66	49	1	1	27	20
24. Middle Indiana	11,304.10	5,881	80	1,732	3,747	183	139	1.78	1.61	1.61	1.69	1.92	37	2	3	17	15
25. Southern Indiana	5,500.64	3,343	321	921	1,910		191	.88	1.00	1.18	1.76	1.65	26	5	2	10	9
26. Western Canada	183.54	428	46	358	24			.27	.38	.38	.57	.43	5	1	1	3	
27. No. Dakota & E. Montana	377.26	634	134	416	84			.63	.57	.51	.59	.60	15	6	3	6	
28. No. Illinois and Wisconsin	7,893.12	4,742		1,583	2,765	394		2.20	1.89	1.60	1.50	1.66	28		7	12	9
29. Southern Illinois	2,488.85	2,548	154	1,380	1,014			.84	.74	1.05	1.01	.98	24	5	3	12	4
30. No. Ia., Minn. & S. D.	4,047.29	2,237	29	1,071	1,104		33	1.16	1.38	1.50	1.69	1.81	20	1	4	10	5
31. Middle Iowa	4,430.27	1,814	62	745	563	41	403	2.78	3.26	1.99	2.59	2.44	16	1	4	7	4
32. Southern Iowa	1,363.36	1,135	78	557	500			1.23	1.14	1.14	.94	1.20	12	2	2	6	2
33. Nebraska	548.29	1,334	111	1,193	30			.80	.76	.38	.44	.41	14	2	6	6	
34. Northeastern Kansas	1,212.42	1,976	75	1,645	256			1.11	.82	.67	.74	.61	21	1	9	10	1
35. Northwestern Kansas	489.05	885	53	832				1.02	.83	.99	.78	.55	7	1	2	3	1
36. Southeastern Kansas	503.94	885	69	816				.70	.71	.65	.73	.57	11	2	3	6	
37. Southwestern Kansas	2,590.29	2,182		1,010	1,015	157		1.35	1.33	1.08	1.08	1.19	14		2	9	3
38. Eastern Colorado	936.74	1,406	29	1,209	168			.60	.48	.65	.62	.67	11	1	2	7	1
39. Western Colorado	126.23	298	15	283				.68	.52	.85	.72	.42	4	1	1	2	
40. Okla., P. T. and N. Mex.	866.65	1,180	106	823	251			.70	.55	.67	1.07	.73	16	4	5	6	1
41. Texas and Louisiana	400.60	419	187	168		64		.38	.40	.65	.74	.96	6	2	1	2	1
42. Northern Missouri	311.58	1,099	5	990	104			.64	.53	.35	.53	.28	10	1	5	4	
43. Middle Missouri	330.71	833	168	650	15			.71	.50	.46	.55	.40	11	4	3	4	
44. So. Missouri and Arkansas	269.94	625	100	431	94			.29	.26	.23	.43	.43	13	2	8	3	
46. Northern California	3,860.86	2,574	14	457	2,089		14	1.21	.96	1.15	1.23	1.50	19	1	3	9	6
47. So. California and Arizona	9,742.34	3,590		280	2,583	160	567	3.33	2.98	2.65	3.03	2.71	18			5	13
48. Idaho and W. Montana	1,225.18	1,617		1,233	384			.74	.79	.89	.75	.76	13		2	9	2
49. Oregon	1,005.94	529		155	363		11	1.29	1.50	1.25	1.56	1.90	8		1	6	1
50. Washington	1,849.13	1,831	57	969	805			1.08	.75	.94	.80	1.01	15	1	3	8	3
Unallocated	3,961.35																
	$214,969.58	161,931	7,017	78,993	68,055	3,408	4,458						1,032	125	191	435	281
Average of entire Brotherhood								$1.35	$1.19	$1.23	$1.23	$1.33					
Average necessary to raise budget								1.84	1.78	1.73	1.72	1.70					

Champaign, Southern Illinois	35.37
Woodberry, Baltimore, Eastern Maryland	100.00
Madison, Eastern Virginia	21.60
Shiflet Hollow, Mt. Carmel, Eastern Virginia	9.08
Ridge, Southern Pennsylvania	54.04
Shiloh, Mt. Carmel, Eastern Virginia	11.96
Bacon Hollow, Mt. Carmel, Eastern Virginia	3.91
Barboursville, Mt. Carmel, Eastern Virginia	14.62
Burnley, Mt. Carmel, Eastern Virginia	15.04
Cedar Grove, Mt. Carmel, Eastern Virginia	23.30
Evergreen, Mt. Carmel, Eastern Virginia	38.09
Frostburg, Western Maryland	30.00
First Roanoke, First Virginia	100.00
Sebring, Florida and Georgia	100.00
Eustis, Florida and Georgia	8.00
Tampa, Florida and Georgia	38.00
	$691.01

CORRESPONDENCE

A GOOD WORD FOR FATHER

I have been reading much lately about good mothers, which is good, but are we not somewhat selfish in leaving out the good fathers? There are lots of good fathers. If it were not for our good fathers, where would this world be without a Good Shepherd? Please do not forget that a home is incomplete without both father and mother. I think sometimes, we as mothers are willing to take all the praise, and not give father his share. If we love our companions as we should, we would be willing to share each other's burdens, and make the best of it. How easy it is to see others' faults and overlook our own! So let us work together for love, joy and peace.

Wenatchee, Wash. Martha McMillen.

STOPS ON THE WAY

The time came to leave family and home. It took but a few minutes to pack some little hand baggage, and one was enroute to Nampa.

The super railroad man said little or nothing could be done for such a zigzag, prolonged trip across mountain and plain.

The log cabin place and Roanoke were soon in the rear.

At Taylors Valley, Va., crystal mountain streams, lovely people, and lofty peaks were seen with joy. Here one saw the wise and sedate Bro. S. E. Lewis baptize nine precious applicants and then to join with the saints on love feast occasion and to behold the well-known elder and sweet singer, A. M. Laughrun, officiate at council in which Bro. Paul Lewis and Bro. Luther Lewis were chosen to represent Christ as ministers.

At New Hope, Tenn., was a good time of fellowship with those dear folks, presided over by Bro. Laughrun and assisted by Bro. Niles Hilbert.

At Limestone, Tenn., where the straight, tall Bro. J. R. Jackson officiates was a time of joy and happy association.

At French Broad, Tenn., Bro. R. B. Pritchett presides. He is becoming a celebrity in sundry antiques. Much has been reported of his collection and his knowledge of such. But behold! "The half was never told."

At Oneonta church, Alabama, folks were found happy and optimistic, and the Cullers have the work well in hand with zealous assistants.

At Leeds, Ala., one was placed in a unique way, where the Baptist church was used and in charge of the Maxeys. This, too, proved a warm reception and interesting time with a remarkable family. Had a good night with Preacher Jesse Adkins in Birmingham, the Pittsburg of the South.

At Citronelle, Ala., one finds school history and encouragement with the Whites, Petchers and others.

At Fruitdale, Ala., there is a nice church house and interested membership. Bro. G. W. Petcher presides at Citronelle and Fruitdale, and is a dynamic business man and a faithful elder. He is the champion auto driver in all our ministry. His business calls for 5,000 miles a month and 60,000 miles a year. His driving during the past sixteen years would make two round trips to the moon. Much of it is ministerial work. William E. White, his father-in-law ably assists in preaching.

At Big Creek, Okla., one was compelled to make a big jump of 700 miles to meet an appointment. A feast and fellowship of several days was indeed rich festivity of association with the McCanns and Fillmores and Mohlers among Oliver Austin's old scenes, etc., to the intense joy of the traveler.

At Peace Valley, Mo., one found a joy unspeakable for the little plunge eastward of 300 miles. Here years ago that modern Apollos, Lemuel Hilary, dwelt and labored. Here Samuel Weimer, foreman at the Carthage Conference, lies resting in a nearby cemetery. Here the P. L. Fikes and Bossermans and the Jarboes and other faithful hold faith in wholesome manner.

Onward and westward for Nampa with transportation blessings like unto Barnabas and Paul, "being brought on their way by the church (Acts 15: 3).

Nokesville, Va. I. N. H. Beahm.

IS THE WORD OF GOD A HIDDEN MYSTERY?

Is the word of God a hidden mystery to his children (Matt. 2: 25; Col. 1: 26)?

How we can find the power to unlock the hidden mystery (John 6: 27-29; 2 Tim. 2: 15; James 1: 22; Philpp. 2: 12b)?

Wherefore comfort one another with these words. (The keynote (1 Thess. 4: 18.) For the last six months I have been lecturing from a Bible chart, on the following subjects: The Second Coming of Christ, Rapture of the Church, Tribulation, Judgment, Millennium, and others.

It has been a great comfort to me to discover so many outstanding facts concerning the great future God has prepared for those who love him. So I pass this on to you that we might comfort one another concerning the revelation of Jesus Christ and his saints. His second coming is in two parts: the second advent of his second coming he descends to the earth to set up his kingdom; the Millennium, Christ's glorious reign of one thousand years on the earth (Rev. 20: 1-7; 5: 10; 1: 5). This is the beginning of the new heaven and new earth.

I. The Rapture of the Church

Christ is building his church, or gathering it together and when this is completed the rapture will take place, or the first advent of his second coming. This is the meeting in the air, the marriage of the Lamb. The purpose is to make preparation, preparatory to his coming to the earth to set up his kingdom. There will be the resurrection of those that sleep in Jesus, and change for the living believers (1 Cor. 15: 23, 51, 52), who are caught away to meet the Lord in the air (1 Thess. 4: 14, 17). Enoch and Elijah are types of this rapture (Heb. 11: 5; 2 Kings 2: 11).

The meeting of Christ and his bride (1 Thess. 4: 17; Eph. 5: 21-32; 2 Cor: 11: 2). This is our gathering together unto him (2 Thess. 2: 1). And the marriage of the Lamb (Matt. 22: 2-10; 25: 10; Luke 14: 16-24; Rev. 19: 7, 8). So shall we ever be with the Lord (John 12: 26; 14: 3; 17: 24; 1 Thess. 4: 17). It is the hope of the church (Philpp.

3: 20, 21; Titus 2: 13; 1 John 3: 2, 3). It is the redemption mentioned in Luke 21: 28; Rom. 8: 23; Eph. 4: 30. Wherefore comfort one another with these words (1 Thess. 4: 18). Thus the church escapes the tribulation (Luke 21: 34-36; 2 Peter 2: 9; Rev. 3: 10).

II. Tribulation

Then follows a period of unequalled tribulation to the world (Dan. 12: 1; Matt. 24: 21; Luke 21: 25, 26) during which the church (true) having been taken out, God begins to deal with Israel again (Acts 15: 13-17; Psa. 51: 18; 102: 16). He allows them to gather themselves (Zeph. 2: 1, 2); they make a covenant with antichrist (Dan. 9: 27), and pass through great judgment and affliction, until at last they look upon him whom they have pierced (Zech. 12: 10), and they are saved and restored (Isa. 11: 10-12, 60; Jer. 30: 3; 31: 32, 36-40; Zech. 10: 9-12; Rom. 11) never more to be pulled up out of their own land. (Amos 9: 15; Ezek. 34: 28). Antichrist will be revealed (2 Thess. 2: 8; Rev. 13). The vials of God's wrath poured out (Psa. 2: 1-5; Rev. 6: 16, 17; 14: 10; Rev. 16).

Here we call your attention to the two periods of the tribulation. The first three and one-half years is referred to in Rev. 2: 2-7. The two witneses spoken of refer to Moses (Ex. 7: 10-19), Elijah (1 Kings 17: 1; James 5: 17).

After they have finished their prophecies for forty and two months, or the first three and one-half years, then the Beast (Antichrist) makes his first real appearance in person, and kills these prophets. Then we find in Rev. 13: 5, that this beast (Antichrist) has been given power to (continue) for forty and two months, or the last half of the tribulation period, spoken of in Matt. 24: 21-26. Also see Rev. 12: 6-14; Dan. 7: 25; 12: 7.

Is the word of God a hidden mystery to his children?

III. Revelation

There is the revelation of Christ and his saints (the church his body) descending to the earth (Col. 3: 4; 1 Thess. 3: 13) in flaming fire (2 Thess. 1: 7-10) to execute judgment on the earth (Jude 14, 15). Then follows the destruction of antichrist (2 Thess. 2: 8); the beasts and the false prophets are taken (Rev. 19); Gog and his allies are taken and smitten (Ezek. 38: 39); Satan is bound (Rev. 20: 1-3; Rom. 16: 20); the judgment of the nations, or the quick—living (Matt. 25: 31-46; 19: 28; Acts 10: 42; 1 Peter 4: 5); the resurrection of the tribulation saints, which completes the first resurrection (Rev. 20: 4-6).

IV. The Kingdom—or the Millennium. Entrance Luke 12: 36; Rule Luke 19: 17-19

Christ's glorious reign on earth for a thousand years (Rev. 20: 4); with his bride, the church (2 Tim. 2: 12; Rev. 5: 10; Isa. 2: 2-5; Chap. 4; 11: 1; 25: 6-9; 65: 18-25; Mic. 4: 1-7; Zeph. 3: 14-20; Zech. 8: 3-8, 20, 23; 14: 16-21).

Satan is loosed for a little season, deceiving the nations once more; Gog and Magog are destroyed, and Satan is finally cast into the lake of fire (Rev. 20: 7-10; Heb. 2: 14) prepared for the devil and his angels (Matt. 25: 41); then follows the resurrection and judgment (Rev. 20: 12-15; John 5: 29; Dan. 12: 2). The judgment at the Great white throne of all the remaining dead (Rev. 20: 11-15); death and hell are destroyed (Rev. 20: 14; 1 Cor. 15: 26). Then "the ages to come" (Eph. 2: 7) beginning with the new heavens and the new earth.

I believe it is very essential that we teach and preach these great fundamental truths concerning the future, as the Apostle Paul did when he was writing to the church at Thessalonica, regarding the second coming of Christ, and said in 1 Thess. 4: 18: "Wherefore comfort one another."

"He which testifieth to these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22: 20).

Lincoln, Nebr. L. W. Smith.

SECOND WEST VIRGINIA NEWS

The work in the Second District of West Virginia is moving forward. A new church is to be dedicated at Goshen, a little hamlet near Canaan, and two miles south of Eden. The church at this place is nearly half a century old. The old structure was so dilapidated that it was torn down during the past Christmas season and work immediately begun on the new. It is being dedicated Sunday, June 13.

The Council of Women's Work has been started at Beans chapel, and is working nicely. Recently they decided to donate all their Sunday eggs, and it is surprising how the pennies run in dollars. A project of some sort is being planned for the men.

The Junior church (Valley River congregation) is making some progress although the work on the new church is now at a standstill. Everybody seems so busy. The sisters, or the council of Women's Work is doing nicely. They have their regular meetings and seem to have some income in their treasury, which income is growing.

Bible schools are being planned by the field man and his good wife for the majority of the churches of the district. The first school begins at Glady, June 14, with Sister Helen Wolfe of Manchester, Md., and Lois Miller of Harrisonburg, Va., in charge. We anticipate a busy and profitable summer with the children of the district. These girls by the way, are being sent into the district by the Student Volunteers of Bethany Biblical Seminary. We deeply appreciate their thoughtfulness and help.

Junior, W. Va. Robert Byrd.

CO-OPERATIVES

It is doubtful if we are getting the best we could out of our Christian life. There is so much selfishness and greed in our competitive capitalistic system that these make it hard sometimes to live the Sermon on the Mount. There have been several suggestions lately looking toward an improvement of the situation. One of these is consumers' co-operatives, which is good, but does not reach far enough. I have read with much interest the program of the Jordan Valley church in Indiana, where the church bought eighty acres of land, as I understand, for the support of the pastor. This is commendable, but does not reach far enough, for there are lay members in many churches whose needs are as great as those of the pastor. I have in mind a church whose pastor was paid enough to keep him in comfort, but in this same church were needy members.

I contend that needy lay members should have help also. I do not mean that they should continually have help while they live in idleness. That would be like trying to fill a well with the bottom out, and we would never get it full. Some plan should be sought which would give needy members employment. I like the plan adopted by Sherwood Eddy near Hillhouse, Miss. He heard of two thousand one hundred and eighty-eight acres of land for sale cheap. He solicited money from churches and liberal organizations, and bought it. He settled on this land twenty-eight families—some white, some black—who had been share croppers. These families made more money in 1936, than they made while share cropping, in fact more than twice as much, and under adverse conditions. (See Literary Digest for Feb. 6.) The Mormons are doing something similar

to care for their poor. There are many rural Churches of the Brethren where the above plan could be adopted, if the members with money would contribute for that purpose. No one will say that the apostolic church was not led by the Spirit of God, and the Spirit led it to have all things in common. "The earth is the Lord's and the fulness thereof." Cain invented weights and measures, and was the first to make boundaries to land. (See Josephus, Book I, Chap. 2.) It is doubtful if God intended for a man to fence a tract of land, and say, "This is mine." I have given some hint as to how the church could provide for needy members, I have no ax to grind, but I would like for the church to be more like the apostolic church. It is said that eighty per cent of our impressions come through what we see. If this is so, and if people generally could see the church doing the works of God, they would have a good impression, and could not be kept from going to church. There are not many people who have anything against Christianity. It is hypocrisy that they are against.

My plan is for all of the members in the rural churches, who believe it wrong to lay up for themselves treasures on earth, to buy whatever land is needed and settle needy members on it, and provide up-to-date farm tools for the tillage of the land. Thus they could help the needy to help themselves, and at the same time be carrying out the teaching of Paul in 1 Cor. 12: 26—"Whether one member suffereth, all the members suffer with it."

The city churches should organize consumers co-operatives for protection from high prices. Also, they could own manufacturing plants, to give needy members employment. Where the church is part rural, and part city the members could co-operate, the rural members exchanging the products of the farm for manufactured goods made by the city members.

The details would have to be worked out by those interested. If this plan could be adopted, we could be among that number of which the Master spoke when he said: "Inasmuch as ye did it unto one of the least of these my brethren, . . . ye did it unto me" (Matt. 25: 40).

Los Angeles, Calif. W. F. Gillett.

WHAT HAVE WE THE RIGHT TO EXPECT?

I am serious, brethren. Time was that we attempted to discipline the members of the church. I wonder if we have swung a little too far in the opposite direction? There are some things that we will have to acknowledge, whether we want to or not. I am sure that we will agree that there must be some discipline. If it isn't coming through the church I suppose we will have to do it ourselves. There is at least a little room for the most of us to do something along that line. I am wondering too, if after all, there ought not to be some of it done by the church. I am frank to confess that there were certain decisions passed in the church in the years that are past that ought not to have been passed. And some matters that never should have been taken up at all. But now, when I say that, do not think that I would say a lot of things that would appear to be rather loose.

I said in a former article that I believed that the difficulty in the church was largely chargeable to the leaders, and I reaffirm it. Brethren, ought we not have some sort of discipline over our leaders? We spend large amounts for church houses. We spend considerable—not as much as we ought to—for mission work. And yet we allow leaders to teach about what they please. They can exert about the kind of influence over the young that they want to. We are very quiet about it; and perhaps only wink at it. Are not the Catholics ahead of us in this, that their leaders teach the things that are conducive to Catholicism? Ought we not in some way see to it that our leaders teach the things that we are supposed to stand for? I just feel that if we try to build up with one hand that we have the right to expect that the other hand will not tear it all down. I think that the teaching of elders and pastors ought to be within a mile or two of what we stand for, or what we profess to stand for. Haven't we the right to expect a church member to be somewhere in line with the teaching of Jesus?

We hear a great deal about a new "system." Now, really, has Russia anything that is good that is not found in the teaching of Jesus Christ? Why do we get off on these tangents? I believe it is possible for a person to belong to the Church of the Brethren and be as good a person as the world would want to see, don't you? Then why go off with this ism and that new, or perhaps old theory, which has been patched up and dressed a little different? Isn't it rather surprising how many good people allow themselves to think that "the pasture is a little greener on the other side of the fence"? Shouldn't we investigate these new fangled propositions and pseudo cults a little more before we take up with them? Ought not our church to be better supported than it is, before we go to distributing our funds to help some new doctrine or teaching? I am a little surprised when I see a big stalwart Christian with broad shoulders and a good brain going off and advocating some sort of a proposition different from what he has professed to believe all his life. Haven't we the right to expect men and women who have been brought up by the kind of parents that we have had to be a bit more loyal to the principles of the church?

A good brother said to me the other day: "Wouldn't it be a fine thing if we were all converted?" The world is looking for something that I feel they have the right to expect. Do they always see it? Going back to the matter of the "system," that we hear so much about, I feel that God was a wise Creator. If he had wanted us all to be equal he would have made us a little more alike. There isn't any danger of the Board asking me to edit the Messenger. But there are some things that I can do. We ought to be willing and able to see these differences and act accordingly. It is absolutely impossible for us to be equal in the matter of possessions. Unless, of course, all are reduced to the condition which exists in Russia. In the first place we do not have the same ability to acquire them. In the second place we do not have the same ability to use them. I have known some very fine people, who if you were to give them a home wouldn't have it long.

No man has the right to expect that a man ought to divide up his farm into a number of pieces and set up as many families, no not that. What has a man the right to expect of a Christian? I have an automobile. What have the neighbors and my friends the right to feel as to my car? That I should loan it here and there? I do not think so. But what I do think that my neighbors have the right to feel is this: that if they are in need, if there is a person who has been ill, if there is an aged person, or a shut-in in the neighborhood, I just want them to be free enough to ask me if I could take my car and do them a favor. If it is reasonable, and possible I would do it. Do you say: "You are inviting considerable trouble"? No! I am seeking the opportunity to get a lot of pleasure.

La Verne, Calif. T. A. Eisenbise.

MORE ABOUT DIVINE HEALING

The Messenger has had several articles recently on divine healing, and as I read with great interest the testimonies of others I feel moved to give mine.

When Sister Liechty wrote in the Feb. 13 issue she had not had a doctor in ten years, I felt that others should know my experience.

I am now eighty-three years old. Forty-one years ago I had a severe attack of gallstones. The doctors could not relieve me and the Lord spoke to me about the anointing service. I called for this service and was healed. I have had no doctor all these years, except to set a broken hip.

I believe the Lord can heal today all who have faith, and I think the church should emphasize this great teaching in the Epistle of James.

Detroit, Mich. Mrs. Sarah Neer.

IN MEMORY OF ELDER A. B. EARLY

Elder A. B. Early was born Feb. 7, 1847, near Harrisonburg, Rockingham County, Virginia. He departed this life March 16, 1937. He was a son of Joseph and Hester Norman Early, a prominent family in both Rockingham and Augusta counties. His home was near New Hope, Va., within the bounds of the Middle River congregation. Bro. Early united with the church when a young man. He served a term of years in the deacon's office. He was elected to the ministry March 24, 1888, and ordained elder in the year of 1906. He was not only an active minister in the church, taking his turn in the pulpit, which place he was able to fill acceptably, and forcefully, but he was also prominent in business circles. He was a farmer, and as such had few equals. He was a lover of the fields, a close observer of nature, and it was out of this atmosphere, that many of his sermons, which were practical in thought and application, were born. His methods were practical and fruitful, serving to give him prestige in the community. His counsel was much sought in financial circles. These principles were applied to his church activities. His business turn of mind, far-seeing and fair judgment, fitted him splendidly for an important phase of church work. When problems and difficulties arose he was usually able to see the way out. His counsel was conservative and safe. Doubtless his greatest contribution to the church was in this avenue of activity. Truly his works will follow him. "He being dead, yet speaketh." Bro. Early was married twice. His first wife was Miss Hannah Mary Myers; his second Mrs. Mary Early, who survives. Two sons survive from his first marriage: George Early (minister) of Westminster, Md., and Joe Early of New Hope. Surviving sisters are the Misses Mary and Maggie Early of Los Angeles, Calif., and Miss Annie Early of Bridgewater, Va. He also leaves four granddaughters and two grandsons. Funeral services were held from the Middle River church, in the presence of a large gathering of neighbors and friends. Services were conducted by Bro. D. L. Andes, assisted by J. W. Garber and J. W. Wright. Burial in the adjoining cemetery.



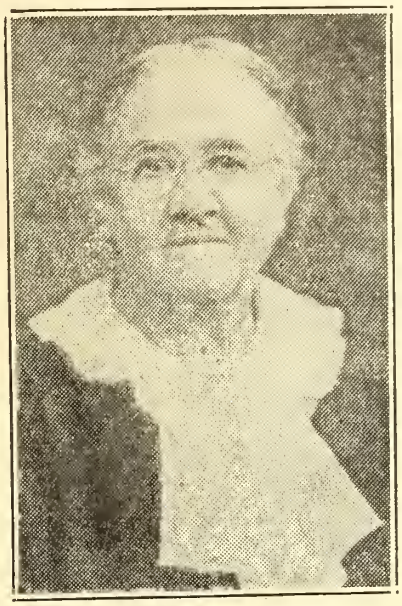
B. B. Garber.

Waynesboro, Va.

SISTER CATHARINE WAKEFIELD

Sister Catharine Wakefield, born March 19, 1861, died April 22, 1937, at the home of her daughter, Mrs. Edward Hileman.

She was a daughter of Frederick and Anna Gumbert, both deceased. She was born in Carlton County, Maryland, and united with the Church of the Brethren at a very early age, being a faithful member and always regular in attendance when health permitted.



She was a mother of eleven children, eight of whom are left to mourn her departure. She always took her children to church and Sunday school, starting with them when they were only a few weeks old. They walked a distance of over a mile to church. Eli Wakefield, her husband, died eight years ago. He was a deacon in the Church of the Brethren for a number of years. He was a son of the late Robert Wakefield who was a minister in the Augbwick congregation.

Sister Wakefield was a kind and loving mother, devoted to her family. She leaves to mourn her passing the following children: Samuel Wakefield of Cleveland, Ohio; Mrs. Myrtle Jackson of Huntingdon, Pa.; Mrs. Annie Bard of Cygnet, Ohio; Mrs. Fannie Boulaz of Columbus, Ohio; Mrs. Rebecca Hileman of Huntingdon, Pa.; Ralph Wakefield of Mount Union, Pa.; Jesse Wakefield of Harrisburg, Pa.; and Mrs. Grace Kurtz of Mapleton, Pa.; twenty-four grandchildren and nine great-grandchildren; two brothers, David Gumbert of Carlisle, Pa., and John Gumbert of Shade Gap, Pa.

Funeral services were held on Sunday afternoon, April 25, 1937, at the Germany Valley Church of the Brethren, with Bro. H. W. Hanawalt officiating, assisted by Brethren Foster B. Statler of the Church of the Brethren at Huntingdon and Jacob Dick, pastor of the Aughwick congregation. Interment was made in the Germany Valley cemetery.

Huntingdon, Pa. R. B. Stambaugh.

JAMES A. BOWMAN

James A. Bowman was born in Franklin County, Virginia, April 19, 1856. He died at his home, Callaway, Va., March 9, 1937, aged 80 years, 10 months and 18 days. But he never grew old, for at the Christmas gathering or surprise birthday dinners, "Granddad," as he was known, enjoyed the children and young people being with him. He united with the Church of the Brethren in early life, and lived a cheerful, faithful life. His patience was beautifully portrayed during his lingering illness. To him death was such a beautiful event that during his last hours he called his children to his bedside and told them the time had come for him to go, and that he hoped to meet them in the future.



Bro. Bowman was a church trustee for a number of years. One thing that made his life so beautiful was his interest in church services. He was present at all church services as long as he was able, and always enjoyed them so much. He expressed a desire several times during his sickness to attend church again. It is easy to say of "Granddad," as the Apostle Paul once said: "I have fought the good fight, I have finished the course. I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

He is survived by nine children, twenty-five grandchildren, six great-grandchildren, three brothers and three sisters. Prior to the funeral services a short service was conducted at the home. The funeral services were conducted at Antioch Church of the Brethren by Bro. J. A. Naff, assisted by Brethren J. B. Peters and E. E. Bowman. He was laid to rest in the church cemetery.

Boone Mill, Va. Eunice Naff.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Curtis-Long.—By the undersigned, March 25, 1937, at Fullerton, Calif., Muriel Curtis of West Los Angeles and Orville V. Long, Jr., of Fullerton, Calif.—O. V. Long, Fullerton, Calif.

FALLEN ASLEEP

Barnhart, Bro. Daniel, son of Joel and Mary Barnhart, was born in Franklin County, Va., on March 1, 1857. On April 26, 1885, he married Isabelle Burnette and to this union were born eight children. Bro. Barnhart was a member of Pleasant Hill church and had been a member of the Church of the Brethren for more than 46 years. He died on Jan. 26, 1937, after a lingering illness. He leaves to mourn his departure, his wife, seven children, a number of grandchildren, two brothers, one half brother, and two half sisters. Funeral services were held in the Pleasant Hill church by Elders A. N. Hylton and Harvey Reed with burial in the Pleasant Hill cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Carbiener, George, was born Aug. 7, 1854. He spent his entire life near Bremen, Ind. In 1885 he was married to Lydia Anders, who died five years later, leaving three children. In 1894 he was married to Elizabeth Rowe, to which union were also born three children. More than twenty years ago he united with the Church of the Brethren and had been very faithful since. About two years ago he suffered a stroke of paralysis and a few months later, a second one, which left him speechless. He bore his suffering and affliction with Christian courage and patience. He died May 15, 1937, at the age of 82 years, 9 months and 8 days. He leaves his wife, four sons, two daughters, twenty-two grandchildren and one great-grandchild. Funeral services were conducted by the writer, assisted by Eld. John Metzler.—C. C. Cripe, Argos, Ind.

Clemons, Mrs. Rolla, was born in 1889, and died Feb. 7, 1937. She leaves to mourn her departure, her husband, seven boys and three girls. She had been a member of Oakvale church for the past three years. Funeral services were held at the Oakvale church by Bro. Eugene H. Kahle, pastor of the Church of the Brethren at Oakvale, assisted by Rev. Barton, a Methodist minister.—Thelma Wimmer, Oakvale, W. Va.

Deardorff, William, son of Henry and Emilie Deardorff, was born in Marshall County, Ind., March 28, 1862, and died Feb. 17, 1937, at the age of 74 years, 10 months and 19 days. He was united in marriage to Rose Nixon who preceded him in death. To this union were born five children. Later on he was married to Joanna Fitzgerald who, with three sons, one daughter, eleven grandchildren and four great-grandchildren, survive. Funeral services were conducted by the writer at the Walnut Church of the Brethren.—C. C. Cripe, Argos, Ind.

Dougherty, Emily Jane, the fourth daughter of a family of twelve children born to Samuel and Elizabeth Beckner, was born in Dallas County, Mo., Aug. 9, 1848. She came with her parents to Indiana during the Civil War. In 1868 she was married to Levi Kitch, who died some years later. In 1883 she was married to Ephraim Dougherty who survives. In early life she united with the Church of the Brethren, being a faithful member for nearly 70 years. She departed this life on April 9, 1937, at the age of 88 years and 8 months. She leaves to mourn her departure, her husband, one daughter, two stepsons, a foster daughter, one brother, three sisters, a number of grandchildren and great-grandchildren. Funeral services were conducted in the Bremen Church of the Brethren by the writer, assisted by Eld. John Metzler.—C. C. Cripe, Argos, Ind.

Garman, Samuel J., died in the Lancaster hospital on April 25, aged 70 years. His wife, the former Stella L. Good, a son, Leroy G. Garman, and two daughters, Mrs. Edna Mae Sweigart of Ephrata, and Mrs. Clayton Weber of Rothsville, survive. A brother, John Garman, living in Nebraska, six grandchildren and four great-grandchildren also survive. Bro. Garman was a member of the Church of the Brethren in Ephrata. Funeral services were held in the Church of the Brethren at Ephrata. Interment in Mohler's cemetery.—Ella Mohler, Ephrata, Pa.

Garvick, Bro. Levi, was born Feb. 19, 1850, and died May 4, 1937, aged 87 years, 2 months and 15 days. Bro. Garvick is survived by his wife, who before marriage was Mandilla Bollinger, nine children, 42 grandchildren and 23 great-grandchildren. Bro. Garvick was a regular attendant at church services when he was physically able. Funeral services were held in the Black Rock church by Brethren C. Geiman and N. S. Sellers. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Gearhart, Bro. Harry, a resident of Shady Grove, Pa., died in the Waynesboro hospital May 5, 1937. He was 27 years of age. He was the son of Ira and Meda Shank Gearhart. About fifteen months ago he consecrated his life to his Savior and united with the Church of the Brethren. He lived an upright Christian life. He was married a few years ago to Stella Hollinger, who survives. He is also survived by his mother, two brothers and two sisters. Services were held in the Waynesboro church by the pastor, Elder Levi K. Ziegler. Interment was made in the Cedar Hill cemetery at Greencastle.—Sudie M. Wingert, Waynesboro, Pa.

Godfry, Bro. Paul E., born Marcb 29, 1895, died at his home near Spry, May 10, 1937. He served as a member of tbe deacon's body and assistant superintendent of our Sunday school, and was church secretary for several years. He is survived by his wife, three daughters, one son, his mother, and one brother, Bro. S. E. Godfrey. Services in the New Fairview church by Brethren Michael Markey and Norman Musser. Interment in cemetery adjoining church.—H. B. Markey, York, Pa.

Hartung, Sister Lela Katharine, was born in Waynesboro, Pa., Aug. 13, 1896. She died at her home in Philadelphia, Pa., Feb. 2, 1937. She was the daughter of Elder C. Rush and Sister Effie Oellig. In early girlhood she gave her heart to her Savior and united with the Church of the Brethren remaining faithful till death. She is survived by her husband, her parents, two sisters and a brother. Funeral services were held in the Waynesboro church, conducted by Elders Levi K. Ziegler and H. M. Stover. Interment was made in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Landis, Alice May Ward, was born near Dallas Center, Iowa, May 2, 1884, and died May 6, 1937, at the hospital in Perry, Iowa, following an emergency operation. She was married to Marion F. Landis August 10, 1911. To this union were born four daughters and one son. The son passed away at the age of fourteen months and her husband preceded her in death March 11, 1923. She united with the Church of the Brethren at an early age and was true to the faith and principles of the teachings of her Lord. She lived to see her children all members of the church. Besides her four daughters she leaves to mourn her departure one brother and one sister and many other relatives and friends. Funeral services were held at the Dunkard Brethren church by the pastor, Bro. D. D. Fleishman, assisted by Elders Roscho Royer and Christian Nissly.—Mrs. Emory Robinson, Dallas Center, Iowa.

Myers, Christina, daughter of George and Mary Heltzel, was born in Lancaster County, Pa., April 1, 1859. She came with her parents to Indiana when just a small child, settling near Argos. In 1878 she was married to John Myers and to this union four children were born. A number of years ago she united with the Church of the Brethren and remained faithful until her death on April 16, 1937, at the age of 78 years and 15 days. She is survived by her husband, two sons, two daughters, two sisters, one brother, sixteen grandchildren and ten great-grandchildren. Funeral services were conducted by the writer in the Argos Christian church.—C. C. Cripe, Argos, Ind.

Naugle, Sister Mollie Elizabeth, was born near Shippensburg, Pa., 55 years ago. She died in an infirmary near Chambersburg, Pa., on May 2, 1937. She was the daughter of William and Ella Latshaw Naugle. Several years ago she consecrated her life to her Savior by uniting with the Church of the Brethren. She lived a quiet Christian life and was regular in her attendance at worship service. She is survived by one sister. Services were held at the home of her sister conducted by Elder Levi K. Ziegler. Interment was made in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

LOVE FEASTS

Colorado

June 13, 8 pm, Denver.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

June 6, 7 pm, Cherry Grove.

Indiana

June 5, 7:30 pm, Mt. Pleasant.
June 5, 7:30 pm, New Hope.
June 5, 7 pm, Pipe Creek.
June 6, Blue River.
June 9, 8 pm, Wakarusa.
June 12, 7 pm, Michigan City.
June 13, Pleasant Hill.
July 5, 7 pm, Cedar Lake church.

Iowa

June 6, Salem church.
June 27, 8 pm, Coon River.

Kansas

June 5, North Solomon.
June 5, Abilene.
June 5, 8 pm, Parsons.
June 5, 6, Portis.
June 5, 6, 11 am, Quinter.
June 6, 7:15 pm, Newton City.

Maryland

June 5, 4 pm, Long Green Valley.

Michigan

June 6, Lansing church.
June 12, Crystal.

Ohio

June 5, 7:30 pm, Eversole.
June 5, 10:30 am, Poplar Ridge.
June 12, West Alexandria.

Pennsylvania

June 5, 7 pm, Mechanic Grove.
June 5, 1:30 pm, Mingo.
June 6, 7 pm, Boiling Springs.
June 6, 7 pm, Coventry.
June 6, 6:00 pm, Manor church at Purchase Line house.
June 6, Middle Creek.
June 13, Mt. Olivet church.
June 13, 6:30 pm, Yellow Creek at Bethel.
June 20, 6:30 pm, Quakertown.
July 11, 6 pm, Montgomery church.

Texas

June 6, Pampa.

Virginia

June 26, Lower Union.

Reed, Omizine W., born June 14, 1856, near Easton, Pa., died on April 4, 1937, at his home in Uniontown, Pa., aged 80 years, 9 months and 20 days. He was the son of John and Harriett Reed. He resided in this section until 21 years ago, when he went to Uniontown, Pa., to make his home with his sister, Mrs. Idella Walters. He was an active member of the Church of the Brethren for 50 years. He leaves to mourn his departure one sister, Mrs. Walters of Uniontown, Pa., and two brothers, Miller W. and Ross E. Reed, both of Morgantown, W. Va. He was a free giver to the church, always paying his dues, and making donations to its cause. Funeral services were held in the Mt. Union church by Obed Hamstead. Burial was made in the cemetery near by.—Mrs. Samuel Hayes, Morgantown, W. Va.

Riley, Anna Belle Wolfe, born Feb. 25, 1856, died at her home near White Rock, Md., April 29, 1937. She was the daughter of William and Catherina Wolfe, and was united in marriage to James Riley on Jan. 5, 1876. She is survived by her husband, five children, twenty-one grandchildren, twenty-two great-grandchildren, three sisters and two brothers. Three children and three sisters preceded her in death. She united with the Church of the Brethren on Jan. 5, 1887, and received the anointing service during her last illness. Funeral services were held in the White Rock church by Bro. Geo. W. Van Sickle, and burial in the cemetery on the Hillery Johnson farm.—Ruby Van Sickle, Hazelton, W. Va.

Ritchey, Samuel B., born Oct. 2, 1856, in West Providence Township, Bedford County, died at his home in Stonerstown. He was the son of Abraham and Catherine Brumgaugh Ritchey. He was married Feb. 5, 1881, to Catherine Kensinger. To this union were born six children, four daughters and two sons. Mrs. Ritchey and five children survive, Iva having preceded him in death in November, 1916. He is also survived by five grandchildren and one great-grandson. Bro. Ritchey lived in Stonerstown most of his life, taking an active part in church and community work. He had been a member of the Church of the Brethren since the early part of nineteen hundred, and has served in an official capacity for many years. He was at all times interested in the welfare of the church. Funeral services were held in the church of his membership on April 19. Bro. H. H. Nye of Huntingdon officiated, assisted by Brethren Paul Yoder, S. P. Early, and J. P. Harris. Interment in the Stonerstown cemetery.—Mrs. C. C. Stapleton, Saxton, Pa.

Rothrock, Jonas, born Dec. 14, 1851, near West Salem, Ill., departed this life May 7, 1937, aged 85 years, 4 months and 23 days. On Sept. 26, 1874, he was united in marriage to Lizzie Hedrick. To this union three children were born, one son and two daughters. One daughter preceded him in death. About forty-five years ago he united with the Big Creek Church of the Brethren. In 1901 he was elected to the deacon's office. He was a faithful member of that church. He leaves to mourn his departure his aged wife, one son, one daughter, ten grandchildren, two great-grandchildren, one sister and a host of other relatives and friends. Funeral services were held at Walnut Grove church by the writer.—Max Hartsough, Calhoun, Ill.

Shotwell, Lawrence Elsworth, was born in London, Canada, June 29, 1876, and died in Los Angeles, Calif., April 8, 1937. He united with the Church of the Brethren in 1922 and remained a member until death. Funeral services in the Glendora Church of the Brethren were conducted by Arthur A. Durr, assisted by Elder A. D. Sollenberger. Interment in Sayre, Okla.—Arthur A. Durr, Glendora, Calif.

Sink, Mary Angeline Guitner, was born Sept. 26, 1855, near Lancaster, Ohio, and departed this life, April 28, 1937, aged 81 years, 7 months, and 2 days. She came with her parents to Darke County in 1874, where she resided the remainder of her life. On March 25, 1883, she was united in marriage with Joseph Sink. To this union were born six children, namely: Harley Sink, New Paris, Obio, Mrs. Myrtle McKibben, New Weston, Ohio, Mrs. Pearl Hohlt and Russell Sink, Greenville, Ohio. Two sons, Harry and Walter, died in infancy. She united with the Church of the Brethren at North Star, Ohio, in 1887, and later transferred her membership to the Valley Church near Lightsville, Ohio, to which she remained a devoted member until death. She leaves to mourn her departure a faithful husband, two sons, two daughters, seventeen grandchildren, four great-grandchildren, three brothers, Henry, William and Charles Guitner, and two sisters, Mrs. J. E. Schlack and Mrs. Ed Cottrell. Funeral services were conducted from the M. E. church, Rossburg, Ohio, on April 30, with Bro. H. Jesse Baker, pastor of the Prices Creek church, officiating.—H. Jesse Baker, West Manchester, Ohio.

Snyder, Margaret Ann, was born March 25, 1860, in Snake Spring Valley. She was one of the thirteen children born to Simon and Sara Evans Dunkle. Nov. 6, 1881, she was united in marriage with George A. Snyder, son of Daniel R. and Phoebe Armstrong Snyder. The Snyders have spent their entire lives in Snake Spring Valley, with the exception of three years in West Providence Township of Bedford County. Sister Snyder united with the Church of the Brethren June 7, 1895, and for many years faithfully helped her husband to serve the church as deacon, and as long as her health permitted she was a faithful attendant at church and on love feast occasions. To Brother and Sister Snyder were born five children, all living, as follows: Elsie (wife of Vaughn Cooper), Phoebe (wife of Eld. Alva Shuss) and H. Guy, all of Everett. The Misses Sara and Fannie, schoolteachers, are at home. Sister Snyder is also survived by one brother, one sister, and six grandchildren. Funeral services were conducted in the Snake Spring Valley church in charge of Eld. D. I. Pepple of Woodbury, assisted by Eld. David A. Stayer of Yellow Creek. Burial in the Everett cemetery.—Albert Ritchey, Bedford, Pa.

Vancide, Hellen Marie Pugh, was born Aug. 20, 1897, and departed this life March 24, 1937, aged 39 years, 7 months and 4 days. She was the daughter of Silas and Anna Sophia Pugh. She was united in marriage to Elmer Vancide June 20, 1934. To this union was born one son, Donald Raymond, who survives. Others surviving are as follows: Her father, five brothers, four sisters, and a number of other relatives and friends. Her mother, three brothers and three sisters preceded her in death. She united with the Church of the Brethren at about twelve years of age and remained faithful to the end. During her sickness she called for the anointing service which was administered according to her request. After her marriage she remained with her father in his home, caring for him and the home interests, until called away by death. Funeral rites were conducted hy Bro. Obed Hamstead in the Mt. Union church. Interment in the cemetery near by.—Mrs. Samuel Hayes, Morgantown, W. Va.

Wesner, Roy O., was born May 7, 1884, and passed away May 15, 1937. Although suffering from a serious spinal affliction since the age of fourteen, he was always an example of industry, patience and kindness. He was a faithful Christian and active member of the church at Sterling, Ill. His mother, two brothers and thirteen nieces and nephews survive him. Funeral services were conducted at the Sterling church with the pastor, B. N. King, officiating. Burial was in West Branch cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Whiteman, Sister Annie, born March 31, 1855, in Hampshire County, W. Va., died at Keyser, W. Va., May 2, 1937, aged 82 years, 1 month and 2 days. She was united in marriage to Edward W. Whiteman in 1872 and to this union were born three chidren, all of whom survive, namely: Mrs. Riley Stickley, Mrs. L. G. Poland and Mr. Walter Whiteman. Her husband, two sisters and one brother preceded her in death. She united with the Church of the Brethren in her teens and remained faithful until death. Her favorite hymn was Take It to the Lord in Prayer. She was anointed prior to her death. Funeral services were held in the Keyser church by Bro. B. M. Rollins, assisted by Bro. C. O. Sbowalter. Interment in the local cemetery.—B. M. Rollins, Keyser, W. Va.

CHURCH NEWS

FLORIDA

Winter Park.—The love feast celebrated May 16 was unusual in that more men were present than women. More than half were young people and children. There was a good spirit and reverent attention throughout. Several visitors from the neighborhood were interested spectators, and they seemed much impressed. Preparations are being made for the daily vacation Bible school. We expect to have the assistance of Bro. Fred Hollenberg, who will also conduct a class for adults on the Sermon on the Mount.—Cora P. Bowen, Winter Park, Fla., May 21.

INDIANA

Arcadia.—We met for communion service on May 15. Our pastor, Bro. R. L. Showalter, officiated. A special members' meeting was held on May 16. Elders D. W. Bowman of Anderson and Frank Hay of Indianapolis were present, and took charge of the business. The following brethren were elected to the deacon's office, namely: James Smeltzer, Clifton Hartly, Gerald Landes and Elsworth Lockwood. Installation services were beld for Sister Dallas Barnhizer as deaconess. At the close of this service one young man was baptized. Our Sunday school is progressing under the leadership of Dallas Barnhizer.—Sarah Kinder, Arcadia, Ind., May 17.

Michigan City.—We met for our business meeting May 15. Our love feast will be June 12 at 7 o'clock daylight saving time. Our pastor, Bro. Paul Lantis, has resigned due to ill health. His successor has not been appointed to our knowledge as yet. We are making plans to landscape the church grounds. The young people are preparing a part of the grounds for a tennis court. We are planning a Children's Day program. Our average Sunday-school attendance is about eighty.—Mrs. Rose Gorden, Michigan City, Ind.

Nettle Creek.—Bro. J. A. Robinson of Johnstown, Pa., closed a very successful revival meeting April 11 in the Nettle Creek congregation, at the Brick house. Bro. Robinson gave us some powerful sermons which have strengthened the spiritual life of the members of our church, and have been a blessing to the people of the community in which the church is located. The attendance and interest were good throughout the entire meeting. As a result of this revival effort fourteen souls were added to the church by baptism. We held our quarterly council meeting April 16. Sister O. D. Werking is our delegate to our Annual Conference. We held our love feast on April 24, with Bro. McCullough officiating. May 2 Sam Morris of Del Reo, Texas, known over the radio as the Voice of Temperance, gave us three lectures on the evils of liquor. He will broadcast again this winter using his influence against this evil. The B. Y. P. D. organization of the church has planned an all-day meeting to be held May 23 at the White Branch house. Bro. J. O. Winger is to be the speaker. We hope that mucb good may come from this meeting. The district meeting will be held in our church the latter part of August.—Mahlon Rinehart, Hagerstown, Ind., May 14.

New Hope.—The church met in council May 8, with our pastor, Bro. J. S. Alldredge, presiding. He was assisted by Bro. O. D. Werking of Hagerstown. Much business was disposed of. Three members of the

finance committee, two trustees and two deacons were elected. All of our services are well attended. The church is planning to hold a love feast June 5 at 7:30.—J. W. Coryea, Seymour, Ind., May 9.

Union Grove.—Our love feast was held on April 25 climaxing our church membership day. Our pastor, Russell K. Showalter, had charge of the radio devotioual program over station WLBC during the week of April 4-10. Our pastor attended tbe peace institute at Manchester College March 12 and 13, and the missionary educational institute at Indianapolis May 3-5. A good delegation of our members attended the Antioch revival on April 3. We received a special peace offering for the Spanish relief project, $11.75, which was sent to Elgin. At our last council meeting the church voted the sum of $1,000 for a church improvement project, which includes the redecoration of the auditorium, remodeling the basement, and the installation of a new heating system. A group of our members gave a program at tbe Muncie cburch on May 9. The men of the church gave a splendid Motber's Day program. An unusually large number of mothers were present. Our mother and daughter banquet was held on May 12. It was a splendid success. Our joint pastoral program with the Muncie church seems to be giving perfect satisfaction.—Mrs. Florence Showalter, Muncie, Ind., May 14.

IOWA

Dallas Center.—At our business meeting Bro. D. D. Fleishman was retained as pastor and elder for another year. The various departments of the church have been active the past year. The Aid Society has been busy sewing and meets almost every week. In our missionary society we are sturying Congo Crosses. The young people recently had our hymnbooks rebound. They are now as good as when they were new eight years ago. We are redecorating the main auditorium of the church, and are making a slight alteration of the rostrum. We are expecting Bro. M. R. Zigler of Elgin to spend Sunday, May 23, with us. May 24 our church in co-operation with three other churches will begin a daily vacation Bible school. Our communion will be held on May 31. Bro. Fleishman will represent our church at the Nampa Conference.—Mrs. Emory Robinson, Dallas Center, Iowa, May 18.

KANSAS

Lone Star.—Our love feast and communion was held on the evening before Mother's Day. Sixty members surrounded the tables. Our elder, Bro. J. M. Ward, officiated, assisted by Bro. W. R. Argabright of Washington Creek church, and our pastor, Bro. L. H. Griffith. On Sunday following the love feast the young people prepared and served a basket dinner. Bro. Virgil C. Finnell met with us in April, and gave us an illustrated lecture, Why Girls Smoke. Sister Pearl Flory, our Messenger agent, succeeded in her campaign to put the Messenger into the homes represented in the church. Our attendance and interest in Sunday school and church is very good.—Mrs. J. W. Gorbutt, Lone Star, Kans., May 14.

Newton.—On Easter Sunday the Sunday school gave an interesting program. April 4 C. Ernest Davis of McPherson brought us a helpful message in the interest of McPherson College. April 28 the church met in council. The date for our love feast was set for June 6. The church decided to contribute to the fund for the widows and children in Spain. The parsonage has recently been painted. May 13 a mother and daughter banquet was held with sixty present. An interesting playlet entitled Honoring Motherhood was presented at the close of the service. The church voted to retain the present pastor and elder for another year.—Mrs. H. F. Crist, Newton, Kans., May 15.

Ottawa.—Bro. Virgil C. Finnell was with us April 11. On Sunday morning he talked about tbe evils of the day, showing the downward tendency of morals among certain classes of people. In the evening he gave an illustrated lecture on Home Life. The following Sunday we were favored to have with us Brother and Sister L. Avery Flemming of Plainville, Kans. Bro. Flemming gave us an encouraging message. Our communion service was beld April 25, with Eld. W. B. DeVilbiss, officiating. On April 30 the a cappella choir of McPherson College gave a most excellent program. This was enjoyed by many of Ottawa's music lovers, as well as by our own church people. Our mother and daughter banquet was held on May 4. Mrs. E. W. Keim prepared the program. A group of our young people, accompanied by their teacher, Bro. S. E. Hume, attended the Young People's conference held in the Topeka church on May 2. Bro. DeVilbiss gave a splendid address on Motber's Day. At the evening service Bro. Sizer paid tribute to the mothers also. Our junior band is much interested in the Sunday evening mission study.—Mrs. H. B. Wheeler, Ottawa, Kans., May 14.

Wichita.—Bro. George Burgin, pastor of the Garden City church in Kansas, was our speaker on May 16. A baskct dinner was held at the church, after which Bro. Burgin gave a talk. We have been enjoying a scries of Sunday evening talks by Mr. Sato, a Japanese student of Friends University. On May 23, he will give the last of the series. The Gospel Band of Friends University will provide the evening services next Sunday. The Color Line, a one-act drama, was given by the young people recently. They will give it at Conway Springs the first Sunday evening in Junc. Last Sunday night we had a Community Sing, a program made up of favorite hymns chosen by the congregation, interspersed with a few special numbers. About fifteen of our young people attended and took part at the Regional Conference at Conway Springs on May 2. The men and boys' organization is having regular monthly meetings, and they are sponsoring the upkeep of church property. The women and girls' organization is also having monthly meetings. The mother and daughter banquet was held on May 14. The Ladies' Aid has been giving church dinners, the proceeds of which have been applied to the pavement tax. Plans are being made for some of our young people to attend Camp Washunga in August. The fellowship class entertained two classes from the First church, on May 11. Our Sunday-school superintendent, Marie Hoag, has been leading some fine discussions at the monthly Sunday-school workers' conference. Plans are being made for an evangelistic meeting to be held the second week in September, conducted by Oliver H. Austin and wife. Our church is located at the corner of West Second and Millwood; stop and worship with us.—Dorothy Stephens, Wichita, Kans., May 15.

MARYLAND

Long Green Valley.—We met in council May 1, with Eld. W. E. Roop presiding. The annual house to house visit was made and reported favorably. The delegates to district meeting made a complete report of our late district meeting held in the Thurmont church, April 28. Sister Emma Prigel, who was to sell the recently published History of the Church of the Brethren in Maryland, reported all books assigned her sold and paid for, and more orders yet to be filled. Bro. W. E. Roop was authorized to appoint or act as our delegate to the Conference to be held at Nampa, Idaho.—Mrs. J. E. Breidenbaugh, Long Green, Md., May 14.

NEBRASKA

Lincoln.—The Easter breakfast was sponsored by the B. Y. P. D. with an attendance of thirty-five. The service was very impressive. On April 4 Mary Page was baptized into our church. April 18, the B. Y. P. D. gave a play entitled In Perfect Peace. It was about a young man who became a preacher against his father's will, but who in the end not only received his father's forgiveness but made a great success in his church. On April 25 our church thoroughly enjoyed having Bro. Smith, a missionary from China. In the morning he gave a most interesting talk on the life of the Chinese people and in the evening showed pictures of China and the work the missionaries have accomplished.—Bernice Schwartz, Lincoln, Nebr., May 14.

OHIO

Wooster.—We have been hostess to a group of young people who had charge of the morning service and came in the interest of a recreation camp for Northeastern Ohio, and also to the B. Y. P. D. group of three adjoining churches. We had a joint program concluded with an address by Bro. Dodge from Black River. Bro. J. Oscar Winger and the North Manchester ladies' quartet honored us with a program. Holy week was observed by services during that time. The grand finale of the week was the cantata, Mary of Bethany, given Easter evening. May 2 the Gospel Harmony Sisters of Lancaster, Pa., assisted by Miss Mary Fasnacht, evangelistic reader, gave a program of real merit which created an atmosphere seldom attained. Consecration of young children and babies with their parents was observed on Mother's Day. At the council meeting it was decided to have our love feast on May 30. Our pastor, W. D. Fisher, has changed his residence from Summitt St., Smithville, to the late Reuben Birchwalter home in Weilersville, where they will be situated nearer the church. Our congregation has arranged with the River Brethren to take over their interest in the church property here, so Wooster church may now have services every Sunday in the month instead of only three times.—Miriam Hoff Fetter, Smithville, Ohio, May 17.

PENNSYLVANIA

Elbethel.—Brother and Sister B. M. Rollins of Keyser, W. Va., conducted our evangelistic meetings May 2-16. Bro. Rollins was with us in a revival meeting nine years ago. Sister Rollins conducted the song service and story hour, featuring rag paintings, and sermons in rhyme. As a result of this meeting six were baptized and one reconsecrated. Sister Rollins' parents from Keyser, W. Va., and Bro. Rollins from Greensburg attended the meetings, as well as people from our local and surrounding communities.—Miss Clarissa Ulery, White, Pa., May 19.

Upper Codorus.—On May 2 Bro. G. W. Group of East Berlin, Pa., began a series of meetings in the Black Rock house, Upper Codorus congregation. The meetings continued for two weeks and were very well attended. Bro. Group labored faithfully and earnestly while among us, bringing us a helpful message every night. We feel that much good will result from his efforts.—N. S. Sellers, Lineboro, Md.

Williamsburg.—Brother and Sister H. Stover Kulp spent several weeks in our town prior to their sailing for Africa. Bro. Kulp gave several addresses and presented pictures of Africa. The church gave a reception for them on March 1. The appeal for the Achievement Offering was answered by a liberal offering. Easter was observed by a sunrise service, which was very impressive. At our business meeting on April 5 Bro. Beery was elected pastor for another year. Brother and Sister Beery were elected delegates to district meeting held at the Spring Run church April 14 and 15. On April 15 Brethren L. A. Blickenstaff and D. D. Funderburg spoke in our church. Bro. Blickenstaff gave a heart-searching message, and the need of India was realized more fully. Bro. Funderburg showed interesting pictures of persons and scenes dear to the hearts of the Brethren people. April 25 was observed as anniversary day. We raised over a thousand dollars to be paid on our church debt. Our love feast was held May 2, with Bro. Berry officiating. Evangelistic meetings were held the week prior to the love feast. During the meetings a number of different ministers filled the pulpit. Five young people were baptized and one was received on former baptism. Bro. Kenneth Morse, a teacher in our pub-

lic schools, has been helpful in our church in many different ways. We appreciate his co-operation. May 14 a mother and daughter banquet was held.—Mrs. Sarah Shelly, Williamsburg, Pa., May 15.

TENNESSEE

Lone Star.—We had unusually good attendance on Mother's Day. A short program honoring mothers, past and present, was presented. A good sermon was preached by our minister, Bro. Foster Leighton. The writer was received into the church by letter. Though the church here is small, it is growing steadily and we feel that it is a great influence for good in the community. At present the Women's Work is unorganized but we expect to reorganize in the near future. A strawberry festival is heing planned for the near future; the money from this will be used to help lift the burden of deht from this church.—Louise Renick, Nashville, Tenn., May 14.

VIRGINIA

Weyers Cave.—A most successful series of lectures were given May 8 and 9 at the Pleasant Valley church near Weyers Cave, hy Bro. Warren D. Bowman, professor of Education and Psychology at Juniata College. Bro. Bowman spoke four times to audiences ranging from 250 to 450 people. Bro. Bowman wove his lectures around the suhject of Marriage and Home Life. His first lecture was Choice of a Life's Mate. On Sunday morning he spoke on The Christian Home, and after the basket dinner which was served at the church he spoke on tbe suhject, Standards That Should Prevail During Courtship. Sunday night he spoke on The Engagement. After each lecture the audience had an opportunity to ask questions. In addition to that, he had private conference with a few of the young people of the church regarding their prohlems. The series of lectures was sponsored hy the home enrichment and mother and daughter committees of the Pleasant Valley congregation.—Frank S. Driver, Weyers Cave, Va., May 15.

WEST VIRGINIA

Morgantown.—Council was held April 6, with Elder Hamstead in charge. A committee was appointed to sponsor special programs. An Easter program was sponsored hy various departments of the church. A Mothers' Day program was given in the evening by the Christian Workers' society. The Queen Esther class will meet at the home of Ethel Clark at Evansdale, Wednesday night. This class is a valuahle asset to the church. The Ladies' Aid is still on the job, hut is mostly composed of older members. Bro. John Long of Meyersdale, Pa., hegan a series of meetings on April 18. A great deal of interest was manifested during this meeting. As a result ten were baptized. Four of them were adults. At the close of this meeting a love feast was held. There seems to he more interest in the work, especially among the young people. Music plays a prominent part in their activities.—Mrs. Samuel Hayes, Morgantown, W. Va., May 17.

The Church of the Brethren

Formerly Called Dunkers

. 1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teacbes the fundamental evangelical doctrines of the inspiration of the Bihle, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visihle return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12;' Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Lahors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every heliever (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above hrief statement is made.

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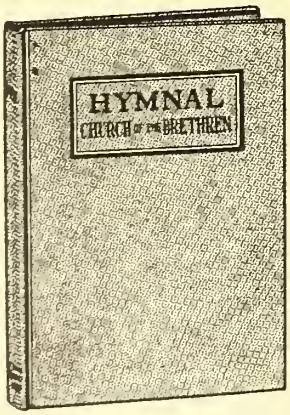
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., June 12, 1937 | No. 24



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MOTHER BEAR AND TWO CUBS, YELLOWSTONE NATIONAL PARK

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Revised List of Annual Conferences

A list of Annual Conferences was published in the Messenger for June 8, 1935, and a revised list July 20, 1935. However, the revised list did not settle the problem, but served rather to uncover more information. Hence the list is reprinted to bring it up-to-date and to suggest that we are still interested in corrections or additions if such can be supplied. Perhaps it should be added that this list is based on such sources as the following: Minutes of the Annual Meetings of the Church of the Brethren (1909), page 910; Winger's History and Doctrines of the Church of the Brethren, page 188; History of Eastern Pennsylvania, chapter on Annual Meetings, and records which can not be given here.—Ed.

Year	Place	Moderator
1742	Coventry (?), Pa.	Martin Urner
1763	Conestoga, Pa.	
1775	Unknown	
1777	Conestoga, Pa.	
1778	Pipe Creek, Md.	
1779	Conewago, Pa.	
1780	Conestoga, Pa.	
1781	Conestoga, Pa.	
1782	Unknown	
1783	Pipe Creek, Md.	
1785	Big Conewago, Pa.	
1787	Pipe Creek, Md.	
1788	Conestoga, Pa.	
1789	Great Conestoga, Pa.	
1790	Coventry, Pa.	
1791	Germantown (?), Pa.	
1793	Great Conewago, Pa.	
1794	Shenandoah, Va.	
1797	Blackwater, Va.	
1798	Little Conewago, Pa.	
1799	Pipe Creek, Md.	
1800	Unknown	
1803	Unknown	
1804	Pipe Creek, Md.	
1805	Unknown	
1810	Antietam, Pa.	
1811	Elk Lick Township, Somerset Co., Pa.	
1812	Unknown	
1813	Coventry, Pa.	
1814	Pipe Creek, Md.	
1815	White Oak, Pa.	John Zug
1817	Unknown	
1818	Unknown	
1819	Great Conewago, Pa.	
1820	Conestoga, Pa.	
1821	Glade, Somerset Co., Pa.	
1822	Canton, Ohio	
1824	Cumberland Co., Pa.	
1825	Cumberland Co., Pa.	
1826	D. Reichard's, Washington Co., Md.	
1827	Lancaster Co., Pa.	
1828	York Co., Pa.	
1829	George Royer's, Franklin Co., Pa.	
1830	Pipe Creek, Md.	
1831	Conestoga, Pa.	
1832	Rockingham Co., Va.	
1833	Lost Creek church, Juniata Co., Pa.	
1834	Stark Co., Ohio.	
1835	Cumberland Co., Pa.	
1836	Cumberland Co., Pa.	
1837	Linville Creek, Rockingham Co., Va.	
1838	Washington Co., Md.	
1839	Huntingdon Co., Pa.	
1840	Morrison's Cove, Bedford Co., Pa.	
1841	Somerset Co., Ohio	
1842	Beaver Dam, Md.	
1843	Mohican church, Wayne Co., Ohio	
1844	Conewago, Pa.	
1845	Roanoke, Va.	
1846	Trout Creek, Lancaster Co., Pa.	
1847	Franklin Co., Pa.	
1848	Wayne Co., Ohio	George Hoke
1849	Somerset Co., Pa.	George Hoke
1850	Bear Creek, Montgomery Co., Ohio	George Hoke
1851	New Hope, Augusta Co., Va.	George Hoke
1852	Turkey Creek, Elkhart Co., Ind.	George Hoke
1853	Beaver Dam, Md.	George Hoke
1854	Ashland Co., Ohio	George Hoke
1855	Aughwick, Huntingdon Co., Pa.	George Hoke
1856	Waddams Grove, Stephenson Co., Ill.	George Hoke
1857	Manor church, Washington Co., Md.	George Hoke
1858	Bachelor Run church, Carroll Co., Ind.	George Hoke
1859	Elk Creek church, Somerset Co., Pa.	D. P. Sayler
1860	Limestone church, Washington Co., Tenn	D. P. Sayler
1861	Beaver Creek church, Rockingham Co., Va.	John Kline
1862	Erbaugh church, Montgomery Co., Ohio	John Kline
1863	Clover Creek church, Blair Co., Pa.	John Kline
1864	Nettle Creek church, Wayne Co., Ind.	John Kline
1865	Rock River, Lee Co., Ill.	H. D. Davy
1866	Antietam church, Franklin Co., Pa.	H. D. Davy
1867	Pipe Creek, Md.	H. D. Davy
1868	Elkhart Co., Ind.	H. D. Davy
1869	Peters Creek, Va.	H. D. Davy
1870	Waterloo, Black Hawk Co., Iowa	H. D. Davy
1871	Berks Co., Pa.	H. D. Davy
1872	Wayne Co., Ohio	H. D. Davy
1873	Meyersdale, Pa.	H. D. Davy
1874	Macoupin Co., Ill.	H. D. Davy
1875	Covington, Ohio	H. D. Davy
1876	De Graff, Logan Co., Ohio	H. D. Davy
1877	New Enterprise, Pa.	D. P. Sayler
1878	North Manchester, Ind.	Enoch Eby
1879	Broadway, Va.	R. H. Miller
1880	Lanark, Ill.	Enoch Eby
1881	Ashland, Ohio	Enoch Eby
1882	Arnold's Kosciusko Co., Ind.	Enoch Eby
1883	Bismarck Grove, Douglas Co., Kans.	Enoch Eby
1884	Dayton, Ohio	Enoch Eby
1885	Mexico, Pa.	John Wise
1886	Pitshurg, Ohio	D. E. Price
1887	Ottawa, Kans.	Enoch Eby
1888	North Manchester, Ind.	Enoch Eby
1889	Harrisonhurg, Va.	S. S. Mohler
1890	Pertle Springs, Mo.	Enoch Eby
1891	Hagerstown, Md.	Daniel Vaniman
1892	Cedar Rapids, Iowa	Daniel Vaniman
1893	Muncie, Ind.	D. E. Price
1894	Meyersdale, Pa.	Enoch Eby
1895	Decatur, Ill.	Enoch Eby
1896	Ottawa, Kans.	D. E. Price
1897	Frederick, Md.	L. W. Teeter
1898	Naperville, Ill.	W. R. Deeter
1899	Roanoke, Va.	L. T. Holsinger
1900	North Manchester, Ind.	D. L. Miller
1901	Lincoln, Nebr.	Daniel Vaniman
1902	Harrishurg, Pa.	D. L. Miller
1903	Bellefontaine, Ohio	S. F. Sanger
1904	Carthage, Mo.	H. C. Early
1905	Bristol, Tenn.	John Zuck
1906	Springfield, Ill.	S. F. Sanger
1907	Los Angeles, Calif.	L. T. Holsinger
1908	Des Moines, Iowa	H. C. Early
1909	Harrisonburg, Va.	D. M. Garver
1910	Winona Lake, Ind.	H. C. Early
1911	St. Joseph, Mo.	D. M. Garver
1912	York, Pa.	H. C. Early
1913	Winona Lake, Ind.	D. M. Garver
1914	Seattle, Wash.	Frank Fisber
1915	Hershey, Pa.	H. C. Early
1916	Winona Lake, Ind.	I. W. Taylor
1917	Wichita, Kans.	H. C. Early
1918	Hershey, Pa.	I. W. Taylor
1919	Winona Lake, Ind.	H. C. Early
1920	Sedalia, Mo.	I. W. Taylor
1921	Hershey, Pa.	Otho Winger
1922	Winona Lake, Ind.	I. W. Taylor
1923	Calgary, Alta., Canada	Otho Winger
1924	Hershey, Pa.	J. J. Yoder
1925	Winona Lake, Ind.	Otho Winger
1926	Lincoln, Nehr.	D. W. Kurtz
1927	Hershey, Pa.	J. W. Lear
1928	La Verne, Calif.	Otho Winger
1929	North Manchester, Ind.	H. K. Oher
1930	Hershey, Pa.	Jas. M. Moore
1931	Colorado Springs, Colo.	Otho Winger
1932	Anderson, Ind.	D. W. Kurtz
1933	Hershey, Pa.	Chas. D. Bonsack
1934	Ames, Iowa	Otho Winger
1935	Winona Lake, Ind.	C. C. Ellis
1936	Hershey, Pa.	D. W. Kurtz
1937	Nampa, Idaho	Paul H. Bowman

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., June 12, 1937 No. 24

EDITORIAL

When Capacity Is Too Small

THERE'S a bunch of tulip loveliness in my window that is almost too much for me. The wonder of it overwhelms me and just about exhausts me. The variety of coloring from the bright and cheery yellow through all the shades of pink on down to the purplish velvety one, most exquisite of all, like the peace of God, passeth all understanding. Its demand on my capacity for appreciating beauty overreaches the supply. It makes me wish I knew some way to sense it all and drink it all in.

And yet some so-called humans try to tell me that nature is just running wild, going nowhere with nothing at all in view. The world is nothing but a big perpetual motion machine. Nothing started it and nothing makes it go. Well, my limited capacity does have its compensations. I can be thankful it isn't big enough to swallow that. E. F.

The Answer of a Good Conscience

ONE of the most successful politicians of our time, as politicians measure success, has told us how he does it. There wasn't any news in that, for we knew already, but there was news in the openness of his confession. He brings obstreperous congressmen into line by threatening to withhold patronage or appropriations in which they are interested. Speaking of a prospective victim who has shown signs of having a conscience, he says: "Well, when Senator —— comes down here wanting help on ——, his conscience won't be bothering him, will it?"

But it looks as if the senator's conscience might bother him, along with disquieting repercussions in other consciences. The successful (?) politician may have miscalculated in assuming that all men are for sale.

To bother people is exactly what consciences are for. And to comfort them after they have successfully negotiated the troubled waters of the bothering stage. "The answer of a good conscience" is a treasure more to be desired than much fine gold, or gold certificates either. So thought the owner of a leather shop in our town, when he found a hundred and twenty dollars' worth in an inner pocket of a handbag left by a wealthy woman for repair. The currency was yellow with age. He might have kept it. The woman had long forgotten it, thought she had emptied the bag completely. But the leather man said he had a conscience which he had to live with.

Let us be glad that some men are that way. And that Mr. Great Politician is in error in supposing that they are all like him. E. F.

Our Stake in the Oxford Conference

A WORLD Conference on Church, Community and State is to meet in Oxford, England, July 12-26. The conference is being called by the Universal Christian Council for Life and Work, in succession to the Stockholm Conference of 1925. "About eight hundred representatives of the churches and Christian organizations of the world, except the Roman Catholic Church, will assemble at Oxford. Two hundred and fifty of them will be from North America."

The purpose of the conference is "to face the grave issues which confront the world today, and to consider the responsibility of the church to them." Five areas will be considered in a rather definite way. These are: the church and the community; the church and the state; the church, community and the state in relation to the social order; the same in relation to education; the church universal and a world of nations. The last is understood to include the problem of the Christian attitude toward war.

To some who read these lines it may seem that the place of meeting is so far away, and the subjects for discussion so academic, that the Church of the Brethren has little or no stake in the Oxford conference. And yet, should we not remember how the world has finally become one interdependent neighborhood? We

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

are concerned as to what happens to other people in distant lands. What is in the air in Europe is bound to affect the atmosphere in America. For example, war in Spain may seem distant; yet, war in Spain or Ethiopia is as near as the radio, the newspaper and one's feelings as stirred by the story of human achievement or suffering.

Whether we wish it or not, we do have a stake in the Oxford Conference. It is to deal with questions that have become painfully near and concrete in Russia, Italy and Germany. There men are having to decide whether they will obey God or man. Will America's traditions of freedom and democracy be able to stand against the tides of contrary thought being generated in some other lands? We do have an interest in the Oxford Conference, and that because it is to face issues which we can not wholly escape.

But our stake in the Oxford Conference is something far more important than merely the gaining of advance information. It is rather that of sharing something on our part. There are ideals which have been the heart of our testimony for more than two centuries. We have a philosophy of life that is being appreciated more and more by others—if not by ourselves. We have something to contribute in the current crisis situation. There should be some way of keeping in touch and of making that contribution.

Months ago this whole matter seemed important enough that the Council of Boards of our church decided in favor of a representative to the Oxford Conference. Standing Committee of last year was approached and concurred in the wisdom of arranging for a representative to go. About this time some one suggested that Men's Work finance the project. And so the Church of the Brethren is to have one official representative at the Oxford Conference. We understand another member of our denomination will go in some other capacity. And there may be others. But whoever goes, let us pray for them and for the Oxford Conference that much may be accomplished toward the increase of the kingdom of God. H. A. B.

Hauling Stuff and Building Houses

THE lack of spiritual resources to match our progress in material things is a favorite theme for homilists nowadays, as well it may be. It is the whole and sole explanation of what's wrong with the world. A recent president of the British Association for the Advancement of Science, Sir Josiah Stamp, had this illustration for it: "We are like a contractor who has too many men bringing materials on to the site, and not enough men to erect the buildings with them."

More stuff than we know how to use—that's it exactly. That's why inventive genius is applied to making deadlier instruments of destruction, rather than to devising constructive agencies of human welfare. That's why we satiate and bore ourselves with sensuous titillations instead of quenching the deeper thirst within us with solid satisfactions.

Alas, how terribly we do need men who know how to build houses for the soul to live in. We have plenty now bringing in new gadgets all the time to make us lazier. How the church should bestir herself, fired by a new sense of the dignity of her calling and a new realization of how much depends upon her. This is the very thing she is set for, to raise up the men who will erect buildings out of the stones which scientists and researchers have been digging from the bowels of our Father's world. E. F.

"He That Regardeth the Clouds"

THIS rainy spring has brought the usual confusion to timid sowers. First of all, there is the problem of when and how to get fields ready for seeding when the ground scarcely gets dry enough to work before there is another downpour. And then there is the actual sowing. How can this be accomplished in the face of a constant threat of rain?

Well, we heard of one sower who was twice at the point of quitting when raindrops began to fall. As many times he gathered things together and prepared to leave the field. But as many times the threat of rain passed over and our sower returned to his work. And thus the sowing was completed. This modern sower's experience recalls a verse to this effect: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccles. 11: 4).

Thus it is through all of life. The overcautious tend to fritter away time and opportunity. Of course it is all important to be right. Then let there be eagerness to discover the right in order that one may strike while the iron is hot. When well over eighty, Uncle Johnny Metzger moved to a western state. At such an advanced age most men would have been content to wait out their few remaining days. Not so, Uncle Johnny. It is said that he planted peach trees and lived to eat of the fruit thereof!

For the man who has something to do or say, life is all too short. One of the most extraordinary things about the poet Edwin Arlington Robinson "was that roughly five-sixths of his work was written in middle age, that the older he grew the more prolific he became. . . . He drove himself faster and faster because he had so much to say and knew that he had so little time in which to say it."

Shall a man regard the clouds? Yes, if he can do so without being filled with confusion and despair. The danger is as the ancient writer indicates: "He that regardeth the clouds shall not reap." H. A. B.

THE GENERAL FORUM

When the Leaves Are Down

BY ORA W. GARBER

When joyous springtime comes with skies of blue
The world is dressed in beauty, rich and new,
And newborn leaves obstruct our distant view.

Soon summer's lovely róbe of verdant hue
Gives way to autumn's gown
Of yellow, red and brown.
And then the wider vistas come in view
When all the leaves are down.

In childhood days life's sky is fair and blue.
Life's tree is robed in foliage rich and new,
Which, in profusion, hides the distant view.

Soon youth's attractive robe of brightest hue
Gives way to manhood's gown,
Gay colors mixed with brown.
And then life's wider vistas come in view
When all life's leaves are down.

Polo, Ill.

The Doctrine of Jesus

BY H. A. CLAYBAUGH

THE reason that we so often go astray is because we do not get started rightly. A correct beginning is essential in a study of the doctrine of our Lord. Many people begin their thinking of Jesus at Bethlehem. They do not seem to realize that the Christ not only existed before the foundation of the world, but he was a co-partner with God in the creation of the universe. Doubt and speculation about the deity and pre-existence of Jesus means confusion all along the way. Those who have the assurance that he was with God before the world was created are the ones who get somewhere in their Christian lives, and the ones who are assured a safe arrival at the end of this life. The Gospel of John was written "that we might believe that Jesus is the Christ the Son of God" (John 20: 31). The apostle Paul said that Jesus "existed in the form of God." And whoever wrote the Epistle to the Hebrews, in the first chapter gives one of the finest pictures of the pre-existent state of Jesus that is to be found anywhere in the Bible. There are facts in both the material and spiritual realms, which can not be intellectually analyzed and fully understood. But we should be grateful that the above truths may be accepted by faith and the believers enjoy their benefits. Some one has suggested that some of the deep things of God should be approached heart first instead of head first.

The next great fact concerning the Christ is almost as far beyond human comprehension as the one above. How the "Word could be made flesh and dwell among us" is a mystery that must be approached heart first. Man needed to see God. When one can say as the apostle Peter once said, "Thou art the Christ, the Son of the living God," it means that such a one has gone far beyond formalism or a mere profession of religion into a religious experience that is genuine. This type of possession is gotten from above. How simple yet how profound was his coming to earth. How unlike man would have planned it! He was accompanied by angels, born in a stable, cared for by humble yet noble folk, left to grow normally, subject to the testings of the evil one, and led all along the way according to the will of God.

The incarnation of Christ is the beginning of a great epoch in the doctrine of Jesus which is often passed by. His life from Bethlehem to Calvary and Olivet was an exponent of the life of God. It was a perfect, sinless life. Even his enemies acknowledged that he was a perfect man. We think too much about the country in which he lived, too much about those with whom he associated, too much about what he said, and alas, too little about the man. We all think too little about his purity, his holiness, his loyalty, his determination, his kindness, his candor, his sympathy, his character—the Man. When we see Jesus we see God.

He not only came to live; he also came to die. A lot of folk wonder about the death of Christ. This wondering has been on for about two thousand years. Some think that his death came because he chose to die rather than to go against his convictions. These people believe that his death was just a supreme example of sacrifice and that it becomes a great challenge to his followers to a like type of faithfulness. Some folk expect to get to glory as a result of moral living and unselfish giving. The Bible declares that "not by works of righteousness but according to his mercy we are saved." The Word states further that "he is the propitiation for our sins" and "the blood of Jesus saves us from our sins." If man is honest he must see that he needs help. One sees also how little progress man can make toward the right kind of life with human effort alone. God's way is the best way. God gave his Son for us. His Son was willing to give himself. "The way of the cross leads home."

With Christ death did not end it all. He arose from the dead. The resurrection of our Lord verifies the fact that he was divine. It makes Christ different from all others. It is man's assurance that he also shall be raised into a new life. It makes service for Christ worth while. "Therefore [because of the resurrection of Jesus] my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord,

for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

The next consideration in a discussion of the existence of Jesus is a merited one. It is a tribute from his Father in heaven. Because he was willing to come to earth and surrender his life for the redemption of man, "God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow. . . . And that every tongue confess that Jesus Christ is Lord to the glory of God" (Philpp. 2: 9-11). That great Coronation Day is yet in the future. For all, then, to acknowledge him as Lord is a matter of necessity. In our imagination we can see a line of infidels, skeptics and unbelievers passing Christ and bowing in recognition to him. It is a great privilege for all who will to do that recognizing now, and that crowning of the Christ in the present life on earth. Many are willing to have him as their Savior but not so eager to have him as Sovereign of their lives. What a world it would be if all nations would give Christ first place in their affairs! What a church it would be if all denominations and all congregations would give Christ the place that he occupies in the picture in the first of Revelations! What a high type of Christian manhood and womanhood there would be if all followers of his would give Christ the first place in their lives! He is eagerly waiting for his rightful place in the nations, in the churches and in the lives of his people.

The last great fact concerning Jesus is his second coming. How different must be this second advent from the first. It may be that some of the modern prophets, who claim to know just how he is to come this next time, will be as far from the way, as those were who had decided just how he was coming the first time. Christ talked about the end of time and his coming again. Paul no doubt expected the Lord's return in his time. An understanding of the times when apocalypses were written will help in a sane interpretation of them. They were written in times of crises. When the cause was in danger, or the saints were being persecuted and despair was just ahead, it is then that some one would appear on the scene with the blessed hope that evil would finally be destroyed, and the right would finally triumph. This hope would help the Christian to bear the unbearable present. Daniel the prophet, Paul the apostle, and John the revelator, because of the tragic times in which they lived, looked to the future for better days. Since the days of the early church periods of crises have been looked upon by many as the fulfillment of John's predictions as to the end of time and the second coming of Christ. The persecutions in the seventeenth century, the unrest in Cromwell's time, the days of Napoleon, and the ravages following the recent World War have all made many think of the predictions of the prophets. Christ said just before he returned from his first visit to earth: "It is not for you to know the times or the seasons which the Father hath put in his own power." He followed this strong assertion with a positive command for Christian service. Christ also said: "This gospel of the kingdom shall be preached in all the world for a witness to all nations: and then shall the end come" (Matt. 24: 14). This is the great challenge for foreign missions. The nations are to have an opportunity to accept Christ as their Savior. It is the task of the people of God to see that the nations have the above opportunity. This great challenge pushes all speculation into the background and makes the spread of the gospel the imperative task of the children of God.

North Liberty, Ind.

"Just As I Am, I Come"

BY W. CARL RARICK

A couple of years ago, one of our ministers was conducting an evangelistic campaign in one of our weaker neighboring churches. I drove over to the meetings one evening and when the invitation was given several came forward. As soon as the services were over, I congratulated the minister on his wonderful success, but he replied, "I never had anything to humiliate me so much as this does." Of course an explanation was sought. The minister said that he was positive that one of the ladies that had come forward that evening had come entirely for the purpose of establishing intimate relations with one of the young men. That when he came to this place, he soon saw the need for definite moral and doctrinal instruction, but in spite of all his teachings these people came just as they were.

Have we misappropriated this splendid old song, "Just As I Am, I Come" until people of low standards use it for their gain? It has been an old rule that every scripture text must be interpreted in the light of its context, and in the light of all other texts on the same subject. Why would not this be a good rule to apply to our songs also and save ourselves from going off on tangents? It may be that we have lowered the idealism of this inspired hymn until we are defeating the very purpose of its inspiration. It may be that some people are coming just as they are, forgetting that there are some demands on man, as well as privileges in accepting the divine plan of salvation. A splendid definition of conversion is, that conversion is the result of a gradual change of valuation of the spiritual and material goods of a man, as a result of which he finally admits bankruptcy and throws himself on the mercy of his creditor—God. But even this must not be too narrowly applied.

When John saw the "Pharisees and Sadducees come to his baptism" he said, "Bring forth fruits worthy of repentance." When the rich young ruler came to Jesus, some definite demands were made. Peter said, "He that feareth him, and worketh righteousness is accepted with him." Zacchæus said, "If I have taken anything from any man by false accusation I restore him fourfold." Paul sent Onesimus back to Philemon in order that everything might be square. In 2 Tim. 2: 20, "If a man purge himself" is given as a prerequisite. There was a time in the Church of the Brethren that the reading of Luke 14: 27-33 on "counting the cost" was always a part of the instructions to applicants for baptism.

Have we debased our standards until some are really saying: "Just as I am, I come, a user of tobacco, a taster of liquor, a jester of integrity, a lover of selfish pleasure, a personality of smart egotism, a boaster of unjust advantage, just as I am, I come"? Can it be that to some the church has come to mean nothing more than any other organization?

May it be, that when we sing this splendid old consecration song, whether as an invitation hymn or otherwise, we will remember that it has a much more profound and deeper significance than would appear on the surface.

Muncie, Ind.

Whose Is the Kingdom?

BY S. M. LEHIGH

THIS was the original issue: Who should be enthroned and worshiped, God or man?

Man was highly favored, created in the image and likeness of God, with access to the tree of life, free from sin and death, only a little lower than the angels and made ruler over all living things created below him.

As the offspring of God, man was an intelligent, holy, free, spiritual, immortal being. His heart and mind were free from prejudice, his body free from blemish. He was supremely happy, for his understanding and will were in perfect harmony with God.

In Rev. 4: 10, 11, we read: "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." God is the Creator, man the creature, made morally subject to the superior's will.

Gen. 2: 16, 17: "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In the next chapter we read, the serpent said unto the woman: "Ye shall not surely die: . . . ye shall be as gods, knowing good and evil." What happened? Man chose self before God. Infidelity was planted in the human heart, the majesty of God's law was broken in the first great apostasy.

Sin brought pride, aspiration to be as God. Man would rob God of his sovereign right over him, and rule independent of God. The heir apparent of this globe would improve the state in which the Creator had placed him. He fell; his selfish intemperance for power brought upon him a bloody cruelty, sin and death, the loss of the tree of life and God's fellowship. His understanding was darkened, the conscience defiled, the will made rebellious, the affections carnal, the thoughts and imaginations only evil continually, the heart "deceitful above all things, and desperately wicked" (Jer. 17: 9). Instead of improving his state, man became the servant of sin, with the "wrath of God abiding on him" (John 3: 36). Man is still choosing self in preference to God.

The human race lived on for 1,650 years in sin. The average length of life of the patriarchs was still more than 900 years. Gen. 2: 6 says: "But there went up a mist from the earth, and watered the whole face of the ground." This indicates that the earth was still much warmer than now and that a tropical climate prevailed from pole to pole. When Noah and his family had entered the ark, and God had shut the door, the great cataclysm occurred. The record says: "All the fountains of the great deep were broken up, and the windows of heaven were opened." All flesh in which was the breath of life perished. So far-reaching is the terrible effect of sin.

Heat and cold, summer and winter, seedtime and harvest were now established in God's second great covenant with man. The first rainbow stood in the heavens as a token of this covenant. Man, beast and bird shall not again perish in a flood, "but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire" (2 Peter 3: 7), for "the heavens shall melt with fervent heat, the earth also and the things that are therein shall be burned up" (verse 10).

The flood did not improve depraved human nature. There in the plain of Shinar they said, "Let *us* build *us* a city and a tower, . . . let us make *us* a name" (Gen. 11: 4).

But God had some worshipers. Enoch walked with God. Noah found grace in his sight. Abraham was called to carry on God's eternal purpose. The "Seed of the Woman" in Gen. 3: 15 already suggested the Virgin birth of Christ. The covenant with Abraham

points forward to the ages to come, when Edenic conditions shall be restored. John was permitted to see "a new heaven and a new earth: for the first heaven and the first earth were passed away."

Finally, when the Savior came he announced the kingdom of heaven, whose subjects were of a new order, really a new creation. He declared that no one could enter this kingdom unless he was born again (John 3: 5). Jesus came to reveal the Father (John 1: 18), to take away sins (1 John 3: 5), and destroy the works of the devil (1 John 3: 8), and to prepare a people for his coming kingdom of glory. Jesus came to bring life and immortality to light.

John 5: 26 says: "As the Father hath life in himself; so hath he given to the Son to have life in himself"; and in verse 21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." This makes it possible for one to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1: 23). This new creature condemns the old man and allows God to rule again on the throne of his consciousness.

The church is here to declare that the world can not be made better; it is under condemnation; man must be regenerated. We hear much of a new task for the church, a new world, a new social order; but it is a new creature that is needed. We hear about physical, economic, social, political emancipation; but what we need is emancipation from sin and death.

The Christian religion makes man conscious that he is a living soul, facing eternity with the wrath of God abiding on him. This brings repentance, where faith in God's Word still exists, and leads to regeneration and makes one an heir of eternal life. The trouble with man is not in his surroundings: it is in his heart. The most ideal conditions of health and happiness that the world could possibly give leave a man still under the original penalty, "Thou shalt surely die." Jesus is the only remedy; but only those who are called out and separated from the world can be saved for eternity.

Last fall the writer was called to a love feast in the largest plain church in the world, in a community of several counties that for true manhood and womanhood can not be duplicated on this globe; and he was impressed with the several hundreds of members well advanced in years, with strong traces of Eden still shining in their countenances. One dear brother, who had done his full share of corn husking, had already passed his eighty-fifth birthday. All seemed happy and contented. The one great security they had was soul security, safe in the blood of the crucified One, heirs of eternal life and glory.

Jesus said (John 12: 25): "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Also:

"I am not of this world."

"Ye are not of this world."

"Love not the world."

"My kingdom is not of this world."

"The friendship of the world is enmity with God."

"Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you" (2 Cor. 6: 17).

Hanover, Pa.

The Place of Music in Our Christian Education Program

BY NELLIE V. MERKEY

THE subject as stated admits of no controversy. The fact is accepted that music does have a place in the program of Christian education and it is left for us to attempt to centralize our thinking to the end that, as we consider the needs and the possibilities in the field, we may arrive at a unified conclusion as to the place which shall be given this most vital force in our Christian education program.

Music, among all of the arts, commands a place which is at once unique and significant. A great master painting may be hung where all may come and go at will to feast upon its beauty, and its message to their souls will become increasingly rich and satisfying. A choice sculptured piece may command the interest and touch the heart anew day after day as the eyes rest upon its beauty. Music is not so. Its beauty is a fleeting thing. Today my soul may be lifted to high heaven on the wings of song. Tomorrow the experience will be but a rich, sacred, beautiful memory enshrined within my heart, never again to be an identical experience because the song has floated back to heaven and the experience is forever gone. Even though I try to recapture the moment of vision, it is changed and I can not hold the beauty of the hour, except as it becomes a part of my life and being. Music is a living, vital thing that comes singing down to us from heavenly places and draws us in our heart and soul close to the Giver of Song. Some one has said that music comes from heaven, and it is the only thing we may take with us there; and again—

"God sent his singers upon earth
With songs of gladness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again."

Not to be seen, nor touched, but to be *felt,* this beautiful art has continued to prove its soul-satisfying beauty to millions down through the ages, and today it is as fresh and new and beautiful as it has ever been.

And now, what place shall it have in our program? What use shall we make of it in our effort to build Christian character? What endeavor shall we make to open new fields of beauty in the realm of music for the many who have not learned as yet to realize the height and depth, the grandeur and sublimity of emotion to be reached through music.

In giving consideration to the topic, a clear understanding of terms used is necessary if we are to be thinking together. I shall use the term Christian education as comprising the program as a whole, including all ages of people, for to my mind Christian education is a continuous, lifelong process. To my mind the term includes the whole work of the church; and, in passing, this related idea might be included, that any activity in which the church engages which does not educate for true Christian living is not worthy of time and effort, nor of the name of Christian work.

The first consideration of the local church in outlining its program is the selection of competent and suitable directors for each department of work. If true success is to crown our efforts at unified Christian service, this is imperative. The work of the kingdom merits the best that we can give and, in choosing persons to direct the work, it is of paramount importance that we give to our best and most able leaders the responsibilities to which they are adapted. Unfortunately there are still churches whose boards feel that the responsible positions are to be dealt out much as a political pie. Some poor, weak Christian is given a Sunday-school class in order to encourage her heart, and a disgruntled person is given a place on the ministerial board in order that he will continue his financial support; with this person at the piano because he has always played at church and would feel badly otherwise, and that person chosen for chorister because he may give promise of some day being able to sing, and so on, and so on! Shame upon us all! The working corps of a local church can never lead the people of a community to triumphant Christian living so long as they themselves need to be babied along to keep them interested in the church. Give us victorious Christians to serve on our boards, and teach our classes, and direct in our worship and our music, and we shall have the victory over sin in every community.

The department of music in the church demands a director with certain definite qualifications. First of all, he must be a Christian, whose heart and soul are radiant with a vital, living faith. No one can sing the message of Jesus Christ into hungry hearts without a glowing love for him. Second, he must have a love and appreciation for the best in the realm of music. One who does not love the best will not inspire in others a regard for more than the mediocre. Third, he must have ability not only to stand up before an audience and sing, but he must have the ability to lead his audience into a spirit of worship that shall be real and satisfying, and that shall inspire every person with a new conception of the power of Jesus Christ in human lives.

This last named characteristic implies that special training is much to be desired; and certainly that careful, prayerful, preparation is an essential.

Perhaps there are those who feel that these qualifications are too rigid. Allow me to quote here from Dr. Ernest MacMillan, who is principal of the Toronto Conservatory of Music. "Of all the features which go to make up our church services, it is the hymns that most directly affect the average man in the pew. In many churches it is in the hymns only that he can take an active part, and it is largely in proportion to his active share in the service that he will find himself to be a member of a congregation rather than an audience. It is hardly an exaggeration to say that, next to the Bible and, in churches with a written liturgy, the prayer book, the hymnbook is the strongest of religious influences. I have no hesitation in claiming that the emotional influence of hymn singing far outweighs that of the majority of sermons. The most eloquent of speakers would be the first to realize that when the limits of eloquence have been reached the emotions demand an outlet in song."

If this man of far-reaching influence and wide experience in the field of church music has so voiced the convictions of many who share with him this high conception of the important place which music holds in our worship service, is it too much for us to say that the director of church music should be one who is called of God to his task, as definitely as a minister of the gospel? This definite Christian experience and personal call to service is of greater importance than special training, though the two together constitute the ideal. I believe that we ought to be immensely concerned in training directors of music, even as we are concerned over definite training in other fields of Christian service.

Our approach toward the use of music in our program will vary with the ages and experience of those with whom we are working, and yet will always be carried out with the same purpose: that of inspiration for Christlike living. I use the word inspiration advisedly, for music properly appreciated is inspiring; and, reacting as it does upon the emotions and finer senses, we ought to make wide use of it in our Christian program.

There is a time and place in our worship for instrumental music. The piano or organ under the reverent touch of skilled fingers will speak to our hearts in quietness and comfort, and will lift us up in our

thinking. There is also a time and place for special numbers of music vocally presented *if,* and let us keep this in mind, *if* the singers have been led to a consciousness that they are singing a message from God himself to hungry and waiting hearts. There is a dignity in worship, and it must be carefully preserved in our music or we shall lose the fine results we had hoped for.

I shall never forget the chilling sensation I experienced at one time when a choir was singing, "Oh, How Wonderful." It was a complete failure as a part of the service, even though the parts were well sung. I can not forget how my whole being revolted at the thoughtlessness that was so apparent in the face of the leading alto singer, nor the complete lack of sincerity on the part of the leading soprano. The words, "I stand amazed in the presence of Jesus, the Nazarene," lost their significance as they came from her lips, and when she came to those solemn phrases, "He had no tears for his own grief, but sweat drops of blood for mine," she was obviously more interested in her beads and the other accessories to her costume than in any other thing. The effect was tragic. Such inconsistency hurts a sensitive soul and makes practically impossible the reaching of any heart. I plead, therefore, for dignity in the rendition of special music, and that we strive to have it add to the atmosphere of reverent worship. This means that for the finest effect, the gospel story must be sung from a Christian heart.

Music, whether vocal or instrumental, should never be used as a means of covering up confusion. In all of our work, even with the tiniest children, the music shall be a part of the worship. A few well chosen words will explain the meaning of a new hymn, and a hymn story may quicken their interest, and a hymn that has been meaningless to them will become interesting and lovely and the children find real joy in singing the grand old hymns of Christendom.

I think children should be encouraged to memorize hymns. This memorization must never be made a burden, but should be so accomplished that the hymns themselves may never become linked with unpleasant memories. The real worth of hymn memorization proves itself in later life, but I can think of no lovelier sight than a group of children singing joyfully, from memory, such hymns as "Fairest Lord Jesus," "Father in Heaven Who Lovest All," or "Praise the Lord, Ye Heavens Adore Him," or one of the many other hymns they will love and which will grow increasingly precious with the years.

Certain hymns have a special appeal for certain ages. We find that many people have the mistaken idea that young people will not sing unless hymns with catchy tunes are chosen. As a matter of fact, these tunes satisfy only a passing fancy, and I have found it to be true that young people truly enjoy hymns of merit—hymns that are expressive of true devotion of heart and life. "Lead on, O King Eternal," "O Thou Whose Feet Have Trod Life's Hill," "Jesus Calls Us," "O Master, Let Me Walk With Thee," and many others which voice the desire for expression through service, are especially loved by young people.

The great hymns of Christian experience are especially appealing to adults, and they always strike a responsive chord in the hearts of all ages. A large place should be given them in our worship programs. There are many who would tell us that we can not make use of the old hymns, and must fall back on the modern tunes that are easier to sing, but which, for the most part, have less of worth. I do not mean to say that none of our modern hymns possess merit, for there are a few which will undoubtedly live on. However many of our modern hymns will not endure even for one generation. If I may quote Dr. MacMillan again, he says, "Let the man in the pew who finds these old hymns hard to sing, reflect that our ancestors found them not only singable but inspiring." A competent director will in time lead a congregation into sincere appreciation of the hymns that have stood the test of a changing world and the passing years.

Every hymn should grow out of and be a contributing factor to the service of which it is a part. The minister's appeal may be crowned by a most gratifying response if the director is alert to his responsibility. On the other hand, how many a minister has felt his heart sink within him when the hymn was announced and he realized that his director of music had failed utterly to follow his thinking, and in choosing at random, had chanced upon a hymn entirely out of harmony with the sermon theme.

In conclusion, I would say, let us have everybody singing! There is nothing that unites us, heart and soul, more truly than singing together. Let us make large use of those hymns that express a triumphant faith, confidence in God, joyous service, and faith in Christ as a personal Savior and the hope of the world.

The right kind of singing in our Bible schools and our churches will send people out into the daily walks of life with a song in their hearts and a living vibrant faith that shall kindle a flame in many another heart. Such people will be a distinct asset to their community and will prove to be a mighty force against the powers of darkness. We can not even estimate the gains for the kingdom that would be made if the great hymns of the Christian church would come to be in the heart and on the lips of every Christian.

Such music in the soul would make such radiant Christian living, that Jesus Christ would be lifted up with such fervor and zeal that we, even in our generation, might see the fulfillment of his own words: "I will draw all men unto myself."

Abilene, Kans.

Faith Versus Worldliness

BY REBECCA FOUTZ

WORLDLINESS is living for the present, for the gratification of the desires of the flesh, whether it be in greed for piling up material possessions regardless of the well being of others or in doing the things of the world instead of what belongs to the Christian. Faith has the far look, sees the ultimate outcome and in weighing this with the things of the world, decides for the eternal values.

We find this clearly shown in the life of all who are given as examples of faith. Noah braved the ridicule of the world of his day to prepare the ark because by faith he believed God about "things not seen as yet" and thereby saved his house. If he had lived as did those about him, he would have perished with them.

Faith caused Abraham to forsake the idolatry of his day which meant leaving his land and people. "And he went out not knowing whither he went, . . . dwelling in tabernacles, . . . for he looked for a city which hath foundations whose builder and maker is God."

It was this far look of faith that enabled Joseph and Daniel and the three Hebrew children to meet the temptations of the world in which they found themselves and endure the persecution that their refusal to share in its worldliness brought upon them. True faith gives the courage to meet the taunts when the world is rejected, for it knows what lies beyond today.

When Moses weighed all the things of the world that could be his beside the service of God and the reproach of Christ, faith enabled him to see that the former was only "for a season," while the latter was "greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward . . . for he endured as seeing him who is invisible."

We find the same thing evident in all who endured present suffering of any kind rather than indulge in the things of the world, in whatever form they made their appeal. They chose the greater, the true values that faith made visible. To all such God and eternity are reality. Faith *knows* the things that are not seen.

What a challenge to us who have all these examples as witnesses! Worldliness, from war and liquor and tobacco to painted lips, beckons and lures. But faith sees it all as the great deceiver and destroyer of mankind that it is and will not accept its tinsel in exchange for the things that endure and are ours for eternity. Our chief concern should be to have faith, for without it, it is impossible to please God.

In regard to all this we meet one of the seeming paradoxes that we often find in connection with spiritual truths. Those who lived for the other world, who were pilgrims and strangers here, were the ones who did the most for this world by rendering real and worth-while service to their fellow man. All of those named and others like them have been a blessing to all generations since their day and will be as long as the world stands.

May we have the faith that forsakes the world and thereby render true service to those of our day and those yet to come.

Philadelphia, Pa.

Whither Are We Heading?

BY MRS. C. T. COLLYER

A World Day of Prayer Talk by a Retired Missionary

WE are earnest Christian women gathered here from several sister churches. It is a beautiful thing to thus assemble for worship on this World Day of Prayer.

We frequently hear our pastors say that what America needs first and most of all is to get back to God. Since I have become a citizen of your community, I wish to take this opportunity to impart to you what I feel deep down in my heart about our need to get back to true reverence for the house of the Lord, its worship services and back to humility and earnestness in prayer. As we are kindred spirits I feel confident that some hearts in this group will say, "Amen."

As Satan has always been busy seeking to distract the Christian from concentration of mind when he tries to pray, there must have been much to hinder the prayer life of even our remote ancestors. If so, then how much more so in our bustling lives with such a different standard of living set, and so many and varied affairs to absorb our thinking!

Some of the less important calls on our time should go unheeded, if they are crowding out our prayer life which is so necessary to spiritual growth and service for our Lord and Savior. Wherever family worship has been relegated to the past, and there is no attempt to revive it, the family lacks much in harmony and natural affection. "The fear of the Lord is the beginning of wisdom." If we neglect the Bible and are ignorant of its teachings, need we wonder why so great a horde of social evils exists in this land which we love to call "America the Beautiful"?

All too many of our church members, who are trying to be good people, lack the reverence that should come over them on entering the church auditorium. There is an indifferent attitude that greatly interferes with worship. So much unnecessary talking is carried on in groups all over the church, even when the minister, entering the pulpit, kneels down to pray. So

prevalent is this serious disturbance to sacred thoughts that many ministers no longer try to pray when entering the pulpit. What a pity if this sacred old form of worship would be given up because of our hindering inattention, when we should be bowing our heads in prayer with our minister, asking that he be helped in giving us a message and that we keep our hearts open to receive it!

Some ministers may come from private prayer in the church study; but they too are likely to be disturbed by well-meaning people who feel that they must consult with their pastor about something before the service begins. We often hear round about us members discussing farming, gardening, housekeeping, shopping bargains, etc., until they are brought to a sudden halt by the announcement of the first hymn.

Before I returned from Korea to America on my first furlough in 1907, I had told the Korean women that our Christian women here in the United States were quiet and reverent in the church service, only inquiring about each other's health and the welfare of others who were absent or perhaps ill—that trivial matters were usually discussed in the vestibule or on the outside of the church. But while here at home that year I found such a growing lack of reverence in the churches that I felt I had best never again repeat to the Koreans my former statement about our reverence in our churches here in the homeland.

There is need of creating a devotional atmosphere for worship; but not just for atmosphere's sake alone. It should be to help us worship in spirit and in truth, for God seeks such to worship him. We can not worship as we aught, no matter what the atmosphere, if we are not ready to forgive others their wrongs toward us, and, if necessary, to seek their forgiveness for our wrongs toward them.

In our services, when the one leading calls us to prayer, it is a great help to him and to us if we take an humble posture and really bow in prayer, even if we do not kneel.

Subjects bow before their earthly kings—our Lord is King of kings and Lord of lords. The Koreans, when approaching their king or emperor, always knelt as close to the ground or floor as possible, placing their two hands side by side, palms down on the floor, and leaned over until their forehead rested on their hands. They take that same humble posture when in prayer before God. What estimate would they place on the sincerity of our worship if they were to see in our churches the many church members whose strong healthy bodies do not even attempt to leave the back of the bench and whose heads scarcely bow? Perhaps they do not even close their eyes to help shut out mundane thoughts. How can they follow the prayer of the leader or concentrate their minds on what should be prayed for?

We are not referring to those who are not strong physically, who have some ailment that hinders their bowing as others might. The cripple can pray without bending, the invalid can pray lying on her pillow, the blind man can pray without closing his eyes. We can lift our hearts in prayer wherever we are, whether at work or bowed in meditation and prayer; but when we come together for the solemn duty and privilege of prayer and worship, we should bow humbly before our Father in heaven.

There is a certain kind of sound that I often wish we could hear more in our churches today. That is the sound of our bowing over for prayer and rising after the "Amen." Often there are so few who bow, that at both the beginning and the closing of the prayer there is scarcely action enough to keep one from hearing a pin drop.

Perhaps you, as I, have had a lady by your side who during the solemn prayer of consecration in the holy communion service got out her paraphernalia and powdered and painted her face.

Even the devotees of pagan religions have a conviction that praying to their god is a duty at certain times. I have watched a worshiper in India, who was a wayside shopkeeper. As the sun was setting he packed up his wares, then spread out his prayer rug, took off his sandals and knelt upon the rug with his hands folded and facing the west. Seemingly oblivious was he to those who passed by.

How we Christians need to reform as to our reverence for God's house and our seriousness in prayer!

In the face of the isms in our land which are trying to stamp out God will we sit in complacence and do nothing about it, or will we turn in alarm and be more earnest and positive in our Christian religion?

Church in the Wildwood

BY MAY ALLREAD BAKER

Set in the midst of moss-hung, ancient pines,
Its walls gleam white, but unadorned and plain.
And leading to the door, a sandy lane,
Half overgrown with grasses wild, and vines.
Three windows on each side; a rough, pine floor;
Worn benches; and a stove for chilly days;
A pulpit plain; songbooks with hymns of praise;
And this is all. Nor is there need of more.
For in no vast cathedral have I heard
A finer sermon than is given here;
Nor sweeter singing than our untrained choir
Mingled, perchance, with notes of some songbird.
It seems, somehow, that God himself draws near
Our wildwood church to bless and to inspire.

Lewisburg, Ohio.

For our own sakes, for that of our children, and that of our community, young people and children and all adults who have not yet come to Christ, let us learn to walk more reverently and humbly with our God.

I leave with you the words of Micah 6: 8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Bridgewater, Va.

The Spirit-Filled Life

BY LESTER E. FIKE

Text: Acts 2: 4

From the record in Luke 24: 49 and Acts 1: 8 we find that Jesus told the disciples to tarry at Jerusalem until they received power from on high; that when the Holy Spirit would come upon them they should be his witnesses, beginning at Jerusalem and then unto the uttermost parts of the earth. In Acts 2: 4 they were all filled with the Holy Spirit and immediately began to witness for him.

The Day of Pentecost was a great day; it was the day on which the church was baptized with "fire." It is well that we turn our minds to the events of that day. The church and individuals need such an infilling as was received that day. Through the Spirit we know God. To neglect the Spirit the church loses power, drifts worldward; its worship and organization become dead formality. Without the Spirit denominations drift into mere ethical cults.

Spiritual harvests are poor today in spite of the fact that we never had so large a force of fully equipped and highly trained ministers and workers. We need an infilling of the Spirit to set us on fire for God. Let us pray for another Pentecost in our church and in our own lives.

On Pentecost they were all filled with the Holy Spirit and began to speak with other tongues. This was not a jabbering of meaningless sounds, but a witnessing for Christ in which the Holy Spirit enabled them to speak in the language of their hearers, or else while they spoke in their own language the Spirit acted as an interpreter so that their hearers heard them in their own language. Whichever interpretation is correct, it was a miracle and the hearers heard the message in their own language (Acts 2: 6). If all the multitude had been of the same tongue this miracle would not have been performed, but was necessary here that the message be received.

A Spirit-filled church is a witnessing church. The first thirty or forty years there were no books about Christ, no New Testament. The church grew by means of talk. If they had talked as much about other things and as little about spiritual things as some professed Christians do today the church would never have lived. But they were Spirit-filled; they must tell others of their Savior. They had power over men's hearts and they won men. A Spirit-filled person is always a witnessing and a soul-winning person.

A Spirit-filled church is a united church. There were 120 and not just 119 in the upper room that day waiting for the promise of the Spirit. "They were all with one accord in one place." Division and strife in a church are not the work of the Holy Spirit, and a group so divided can not claim Holy Spirit power. Think how some church members never unite with the rest of the church in prayer and work. Oh, how these weaken the strength of the church!

A Spirit-filled church is a praying church. This ten-day prayer meeting brought results; 3,000 souls were saved. If all professed Christians today were to become suddenly filled with the Spirit prayer meetings in our churches would be compelled to move out of the corner or the small rooms into the largest auditoriums; churches would be crowded and thousands would be won to Christ. The devil himself would shudder at the sight for "Satan trembles when he sees the weakest saint upon his knees."

A Spirit-filled life is a life of religious earnestness and zeal; of enthusiasm and determination; a life that gives the whole heart to his service. It lasts three hundred and sixty-five days of the year and adds an extra day on leap year. One can not be half-hearted in Christian work and be Spirit-filled. God wants the whole heart or none.

Do you have the Holy Spirit? If so, you are a witness for Christ, zealous and enthusiastic in his service. You are promoting his kingdom in every possible way. Your life is filled with righteousness (Rom. 14: 16-19). In Gal. 5: 16-26 Paul gives us a list of the "works of the flesh" and the "fruit of the Spirit." Any life filled with the Spirit will be fruitful in the virtues named there and be void of the vices named as the "works of the flesh." Some people claim possession of the Spirit even while their lives are filled with enmity, strife, jealousy, envy and other such evils. Paul would say this can not be, for this is evidence that the Spirit is not controlling the life. The Spirit produces such virtues and characteristics as love, joy, peace and kindness. Test your own life by this passage of scripture. If you find you do not have the Spirit, do you want it? You can have it for the asking if you will surrender yourself to him (Luke 11: 13).

The people at Pentecost were not superior to us unless it be that their wills were more fully God-centered. We have numbers, education, church history and the written Bible which they did not have. With these added advantages, and with Spirit-filled lives such as

they had, we ought to accomplish much more than they. There would be no question as to the church growing if only those who are already in the church were completely Spirit-filled. May we pray for an infilling that will mightily arouse the church to its God-given task. Let a great spiritual revival begin in us.

"Thou canst fill me, gracious Spirit,
Though I can not tell thee how,
But I need thee, greatly need thee,
Come, O come and fill me now.

"I am weakness, full of weakness,
At thy sacred feet I bow;
Blest divine, eternal Spirit,
Fill with power, and fill me now.

"Fill me now, fill me now;
Jesus come and fill me now;
Fill me with thy hallowed presence,
Come, O come and fill me now."

Clovis, N. Mex.

A Consecrated Life

BY MAY C. GARNER

In John 15: 16 Jesus says: "I have chosen you and ordained you that ye should go and bring forth fruit." No life is so unhappy and discontented as the life that is without an aim. To one who sets his aim low, success can never come. It is only when we come near to what God intended us to be that we obtain real and satisfying success. Success means accomplishing something good.

Our lives are not altogether earthly for there is within us a nature that craves to be in harmony with Christ. Are we heeding this nature or are we putting it aside? A consecrated life is expected of every follower of Christ. We do not live a true Christian life long until we find that a consecration is necessary.

Living a consecrated life is not wearisome as some may think. When our hearts are set free from sin, then and then only can we find the true pleasure of a sincere service for our Lord and Savior. From his followers, Christ chooses some whom he sees can serve him in special service.

There are many kinds of work that we can do for the Lord. Some of these are: working among the poor and needy, serving in the ministry of song, preaching the gospel, or doing the work of the missionary.

Consecration is not only needed by those who are in a special service, but also by those who are in ordinary service. She who makes a good home, where others are encouraged and strengthened, she who is ready to speak a kind word, she who keeps up an humble everyday service to God, such a one is glorifying him just as much as are they who are in special services.

When God calls us to his service may we not look upon it as a hardship or a sacrifice, but as one follower whose friend upon hearing he had become a Christian, said: "I hear you have given up all your pleasures." "No, no!" said the follower of Christ, "the fact lies all the other way. I have just found all my pleasures, and have only given up all my follies."

Millbury, Ohio.

"Yes, They Are Very Considerate!"

BY GRACE HILEMAN MILLER

"The Mexicans are a very kind people; they are very careful about hurting each other's feelings," stated an Americanization worker before a group of interested women one morning.

My experience had already taught me that these people are very kind, but I had not noticed that they are particularly careful about not giving offense to others. However, I have had a double dose of proof during the past several weeks.

One of our very bright Mexican Christian boys entered high school last September. When I queried one of his teachers, who is also his athletic coach, regarding his school work the other day, he replied: "He is getting along very nicely; he's a fine boy, really about the finest boy in school. We have a number of nice boys at high school, but this fellow is always a gentleman." As I pondered on this statement in the light of my intimate acquaintance with the lad in question, I was sure that this boy's gentlemanliness reduced to its lowest terms is simply consideration for the other person's feelings, even in a robust sixteen-year-old boy.

My second proof came from another sixteen-year-old boy. A certain group of eastern young people made a study of Mexico and her people as a mission study project. As a practical application of certain suggestions, members of this group wrote to our Mexican young people here. In several letters the remark was written: "Your clothes look funny to us." However, our Mexicans, and most Mexicans in the United States, dress like the rest of us. I suggested that these students contacted people of old Mexico in mission study books and the people do dress differently there, while in Southern California even, the average Mexican does not own a native costume to lend friends for a costume play. Sixteen-year-old Christian boy number two spoke up: "Let's take some pictures of ourselves and send to them, and not say anything; we might hurt their feelings and they have not had a chance to really know."

La Verne, Calif.

Comparing With Others

BY I. S. LONG

In a book entitled, *The Vatican: Yesterday, Today and Tomorrow,* by George Seldes, is the sentence: "In 1790, when John Carroll was made bishop of Baltimore, there were only 30,000 Catholics in the United States, grouped around French, Irish and German priests, with French predominant."

After 150 years some of them claim a total of 20,500,000. This means this great church has multiplied herself 683 times in this century and a half. Supposing the Church of the Brethren had as many as 3,000 members in 1790, today by the same sort of growth we should have 2,049,000 members.

Did any other church ever have greater odds against her than the Roman church? I quote from H. Wesley Evans: "The pope and the whole hierarchy have been for centuries almost wholly Italian. . . . We find that even in America the majority of the leaders and of the priests are either foreign born, or of foreign parentage and training. . . . Also, the Roman church seems to take pains to prevent the assimilation of these alien people. Its parochial schools, its foreign born priests, the obstacles it places in the way of marriage with Protestants unless the children are bound in advance to Romanism, its persistent use of foreign languages in church and school, its habit of grouping aliens together and thus creating insoluble alien masses—all these strongly impede Americanism. And, finally, there is the undeniable fact that the Roman church takes an active part in American politics." I think the popes for the last four hundred years have been uniformly Italians. These would seem to me to be formidable obstacles in the gateway of progress. And yet what a record of growth!

I am not quoting as an indictment of said church: but rather to inspire faith in ourselves that we too should gird our loins and pray to be equally zealous for our Christ and the church. I used to hear that our church is "a church of protest." The statement is true, but surely we do not protest against as great odds as the above church. In protesting, we overemphasized several factors, it seems to me, and thus we drew the brakes heavily while climbing a steep grade.

If we take for granted we are today putting first things first, and second things in their places, what is to hinder our growth like that of the Roman church? Nothing but our own apathy and lack of faith and consecration. If we should grow in this fashion, and he tarries till 2086 A. D., our church would have a population of about 109,280,000. You young folks who like big things would be proud of such a church, wouldn't you? Yours is the chance to help build it, by his grace.

Some of you fellows are saying, "It can't be done." Certainly not, with that attitude.

But considering the unchurched world, the billion, three hundred millions of non-Christians, should we not love the Lord with all our heart, mind, soul and strength, our neighbor as ourselves, and try to build the kingdom of God on earth?

Perhaps, you say the time is here for federation or union rather than emphasizing differences. Certainly, we should co-operate with all other Christian bodies, where principles are not violated, and we are doing just that already. By so doing we'll aid the common cause and lose nothing ourselves. I believe myself that Protestantism should move forward toward some sort of corporate union. This will mean strength and a common front. Yet the time will never come when we can cease emphasizing proper ordinances of the house of God, and the great fundamental principles of the faith.

You and I, brethren, shall always strongly advocate pure social living as against companionate marriage and divorce; and bad as our record is, it is fine by comparison with some other groups. We shall continue to urge our living lives of genuine integrity of character so as to continue to be a people who pay their debts. We shall never surrender our sobriety for license to drink and carouse. We shall forever highly resolve to be patriotic to do good, to build, but never to kill and destroy. We shall favor peace as opposed to war, till he comes, I fancy. We shall continue the advocacy of simple living as over against luxurious and extravagant spending of the goods our Master intrusts to us, as stewards. We shall carry on the faith of our fathers and be true till death. Indeed, we have no other thought. If this be true of us I submit, young people, that the moral conscience of the world will be with us, and protest will be less. But whether protest be less or more, we shall fight the good fight of the faith, and win the smile of high heaven.

Let us by all means go on building the Church of the Brethren. In so doing, we need not be clannish nor narrowly sectarian: for a good member of our church is and should be as good a citizen as can be found in the country. We preach the gospel in its fullness, without apologies. Oh, let us give our Christ to the whole world. I used to wish I could climb Everest and with a great megaphone shout to all the mountains on the planet that Jesus, our Savior, lives and is mighty to save, and that earth's prime needs are his spirit and principles. He wills that we so preach and teach. "I beheld a great multitude which no man could number, of all nations, and kindreds and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." There, because somebody is teaching. "Go, teach"!

Baltimore, Md.

KINGDOM GLEANINGS

Calendar for Sunday, June 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Brotherly Love of Judah.—Gen. 44: 18-34.

Christian Workers, Parables of Judgment.

B. Y. P. D., How to Handle Disagreements.

Intermediate, How Can I Decide?

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Gains for the Kingdom

Ten baptized in the Lena church, Ill.

Seven baptized in the Everett church, Pa.

Three baptized in the Ashland church, Ore.

Two baptized in the Salamonie church, Ind.

Six baptized in the Woodberry church, Md.

Fourteen baptized in the Codorus church, Pa.

Five baptized in the Jackson Park church, Tenn.

Three baptized and one reclaimed in the Pleasant Hill church, Va.

Nine baptized in the Woodstock congregation at the Valley Pike church, Va.

Eleven baptized and one received on former baptism in the Middlebury church, Ind.

Twenty-five baptized in the Union Chapel unit of the Markleysburg congregation, Pa.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Hylton Harman of Kansas City, Kans., July 4, at the Topeco church, Va.

Bro. F. D. Anthony of Baltimore, Md., July 25 at the Locust Grove church of Eastern Maryland.

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Personal Mention

Bro. Ralph E. Shober of Connellsville, Pa., has accepted a call to the pastorate of the Frederick church of Eastern Maryland, effective Sept. 1.

Bro. Arthur L. Rummel, pastor of the Tire Hill church of Western Pennsylvania has taken up the pastorate of the Pleasant Hill church, same district. His new address is Johnstown, Pa., Route No. 1.

Bro. Grant Mahan of Rehobeth, Md., writing of his "busy days," says further: "And yet they are enjoyable, perhaps largely because they are busy. I do not see how an idler can ever be really happy. He may have the contentment of dumb brutes but that is poor stuff for a man."

Bro. J. Edwin Jarboe and wife, in the eighth year of pastoral service with the Syracuse church of Northern Indiana, have resigned on account of Sister Jarboe's health. Bro. Jarboe will give his entire time to evangelistic work. Churches desiring his assistance should write him at once at Syracuse, Ind.

Bro. R. C. Flory, former missionary in China and now elder-in-charge of the Grants Pass church of Oregon, "extends an invitation to those attending the Annual Conference at Nampa, Idaho, to tour through Oregon and visit our beautiful Rogue River Valley. Call on us and visit our little church in Grants Pass."

Bro. Ora Kahl and wife of Wenatchee, Wash., are making an extended tour of the east. We liked it that they included us Publishing House people among the friends to be visited.

Bro. W. G. McFadden, pastor of the Lincoln Heights church of Northeastern Ohio "will not be able to get to the Conference but I will look forward to your daily 'box-seat' accounts in the G. M. I always read them even though I attend Conference."

Bro. Clarence Heckman, fresh from the Africa mission field, was a last Saturday morning's surprise visitor. Sister Heckman was with her kindred in Southern Illinois while he was en route to Polo for a Sunday engagement in his old home community.

As many know, Bro. M. R. Zigler was selected by the Council of Boards to represent the Church of the Brethren at the Oxford Conference. See page three for some remarks on our stake in this meeting. The Men's Work group of the Elgin church have raised $78 toward the expense of the trip.

Bro. E. J. Stauffer of Paris, Mo., our efficient Conference treasurer whose mortal hatred of red ink keeps the books in first class condition, and his good wife, were callers at the Messenger offices recently. Visiting a daughter who is in nurse's training in Chicago and other kindred and friends en route, they thought it worth while to see us also.

Sister Myra Brooks Welch, as author of "The Touch of the Master's Hand" and other poems, is better known to Messenger readers than her son Dwight, Y. M. C. A. secretary in Hawaii. But it was he that called on us last week. He is in the homeland on furlough, had been to a convention in Indianapolis and was next bound for Lake Geneva.

Bro. D. D. Harner, pastor of the Colorado Springs church, has tendered his resignation and will close his work there Aug. 31. Bro. Harner has been doing considerable research in the field of pastoral counseling. Presumably he is open to another engagement and any church desiring his services may address him at 2128 W. Bijou, Colorado Springs, Colo.

Bro. J. H. Hollinger, elder in charge of the Washington City church, and Sister Hollinger, returning from a vacation trip to the far west, spent the last week end of May seeing Elgin friends, especially the Bonsacks. Efficient service in teaching a Bible class somewhat softened the disappointment of some of us in being too far away to see them.

Bro. Grant T. McGuire of this year's Bethany graduating class and Sister McGuire were recent Publishing House visitors. Bro. McGuire will give summer pastoral service at Mount Morris, Ill., until the coming of Pastor-elect F. B. Statler, when he will take up a regular pastorate at Pasadena, Calif., filling the vacancy made by the resignation of Pastor F. S. Eisenbise.

Bro. Russel G. West, pastor of the First church of Roanoke, Va., will have your sympathetic interest and ours in view of the severe injuries received in an airplane accident. He was making a short trip to take some pictures "when forced down because of air pit conditions." The results are several broken bones, bad cuts, and one eye badly bruised. No internal injuries have so far been found. One of his greatest regrets is that he will not be able to attend the Nampa Conference and take his part in the program.

Miscellaneous Items

Why people give seems measurably answered by the springs of interest revealed in a letter received in the mission rooms during the past week. From the far west came a letter from the mother of a missionary. She had given her daughter, and now came a gift of money. It seems that dollars tend to follow the dear ones who go to the field.

The Conference Offering. The congregations which do not have a delegate attending the Annual Conference at Nampa, June 16 to 22, will be able to get their Conference Offering included in the missionary convocation offering by sending it direct to the General Mission Board, 22 South State Street, Elgin, Illinois, so that it arrives in Elgin before June 17.

There is a Messenger Poor Fund, the income of which is available for assisting in sending The Gospel Messenger to worthy poor of the church. Occasionally contributions have been received for this fund from persons who happen to know there is such a fund, and who appreciate what it means to have the church paper in a home. The fund is one which might well be increased.

The Rice Lake church of Wisconsin is in need of a minister. There is a membership of about seventy-five. They have no preaching but are keeping up the Sunday school. They are not able to offer full support but hope that "some minister who has some other means of support and who is still eager to help in the Lord's work in a needy field might be willing to come and help us." For further information write Mrs. E. J. Bartlett, 17 Chipps Ave., Rice Lake, Wis.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Living Religion, by Hornell Hart. The Abingdon Press. 260 pages. $1.50.

The subtitle for the book is A Manual for Putting Religion Into Action in Personal Life and in Social Reconstruction. The author believes in religion as a method of living the abundant life that should in some way be instrumental in bringing about personal and social regeneration.

The author is a member of the Friends church and ever dwells upon the benefits of quiet and meditation in meeting life's problems. To him the inner Light means much and he believes that all of us can find help and guidance to the extent that we are able to forget self and allow the higher Power to come into the soul. We moderns have so stressed action in our religion that we fail to understand that even Jesus often withdrew from the crowd and spent hours on hours by himself communing with the Father.

For many to whom life, even the religious life, means hustle and bustle the suggestions so often made that one must withdraw from others and meet his real self will appear too mystical. To those who have experienced the power that comes from serious meditation this book will come as a godsend.

Here is an illustration of what the author means by living one's religion. You may have been in sympathy with relief allowances as handled in your community, or you may have been entirely out of sympathy with it. Study the matter. Go to your relief agency and learn just how much is allowed to one person or to a family. Then you, or you and your family, live on that allowance for just one week. Be sure you do not supplement the allowance in any way. At the end of one week you will be in better position to criticise relief allowances. This puts you in the place of a relief recipient.

If you have trouble with another, sit down alone and relax. Try and see him as he really is. Put yourself in his place and consider what you would do under similar conditions. If things are going bad with you, you will never improve them by striking back, running away, hardening yourself, giving way to gloom or pity, or by worrying. Jesus was right when he said you can not increase your stature by worry. You can gain strength and victory through faith in a universe that is good and abounds in love.

He who will use this manual as a help in meeting the problems that daily face him will sweeten his own soul and find joy in life. He will also find good on all sides and will be brought into close fellowship with men and with the heavenly Father.

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Latest Official Notice

Just received the following from the Passenger Associations:

"May we suggest the advisability of delegates to your meeting purchasing Summer Excursion tickets to Boise, Idaho, and making their own arrangements from Boise to Nampa. The round-trip fare from Boise to Nampa being 71c in coaches and 80c in sleeping or parlor cars. Summer Excursion fares to Boise are effective daily from June 1 to Sept. 30 for tickets with a limit of Oct. 31, valid for transportation in sleeping or parlor cars, upon payment of sleeping or parlor car charge for space occupied, via same route and returning via another. The fare from Pittsburgh, Pa., for such ticket is $93.35. In addition to the above, there are, of course, available fares for travel in coaches on the general basis of 2c per mile in each direction within Eastern territory and 1⅘c per mile in each direction from Chicago or St. Louis to Nampa as advised you by Chairman Siddall of the Western Passenger Association in his letter of March 17th."

"Summer excursion fare to Boise, Idaho, from Philadelphia, Pa., is $113.45, and from Washington, D. C., $110.75, adding thereto round-trip fare from Boise to Nampa 71 cents in coaches and 80 cents in sleeping or parlor cars, will give fare to Nampa, Idaho, where the above meeting will be held. Summer excursion tickets will be sold June 1 to Sept. 30, with final return limit Oct. 31, 1937, and will be valid for transportation in sleeping or parlor cars upon payment of sleeping or parlor car charge for space occupied, via same route in both directions or going via one route and returning via another route."

"The round-trip summer excursion fare from Roanoke, Va., to Boise, Idaho, is $102.20. These tickets are on sale daily June 1 to Sept. 30, limit Oct. 31, 1937."

"From points in Western territory, except Chicago, daily round-trip fares will apply. From Chicago and points east, summer excursion fares to Boise, Idaho, are on a lower basis than the daily round-trip fares, and it is the desire of Western lines interested that summer excursion tickets be sold to Boise, Idaho, with cut-off tickets from Boise to Nampa and return—fares from Boise to Nampa being as follows:

First-class 30-day limit	80c
First-class 6-months limit	$1.00
Coach-class 30-day limit	71c

J. W. Lear, G. R. T. A.
Church of the Brethren.

HOME AND FAMILY

Wonders!

BY OMA BLOUGH

When the golden sun sets in the west,
And all the world has gone to rest,
I love to wander o'er the hills
And listen to the rippling rills.

I see the moon up in the sky
Like a great light ariding by.
And watch the stars come one by one,
The twinkling thoughts of work well done.

I can not know, I can not dream
Of all these wonders I have seen.
They are not made by man, I know;
Or any creature here below.

But there is One, though high above
Sends us these things to show his love.
And I am glad, though small I be,
That his great thoughts reach even me.

Rummel, Pa.

As the Child Grows Older

BY GARRY CLEVELAND MYERS

Author of **The Modern Parent** and **The Modern Family**; editor of the magazine, **Children's Activities**

In the last issue we emphasized the need of early restraint, the need of training the child from the time he begins to toddle that there are some things he must not have and some things he must not do. We emphasized the need of teaching early the unambiguous meaning of *no,* rarely uttered by the parent, rarely heard by the child. This for safety, regard for the rights of others and respect for authority.

In this training of the child we observed that great wisdom and self-control and planning must be exercised by both parents co-operating as one; that restraint is most effective when in all the times between the need of it there is abundant expression of affection, love and sympathy by the parents for the child; that while mere expression of love without restraint soon defeats itself and can't endure, restraint without love becomes brutality and likewise proves futile, building barriers between the child and his parents, making him rebellious, causing him to hate what his parents want him to love most, even hating them.

Some parents who appear to be very successful at training their children to be obedient up to the age of twelve or fourteen, may lose control of these children thereafter. These parents may have hit upon ways of control through punishments. But the methods of punishments which seemed to work so well when the child was three or four may not work when he approaches adolescence—particularly if corporal punishment has not been abandoned long before adolescence. The fear factor may have been dominant in his discipline. Sympathy, affection, parent-child companionship, love and affection may have been very low. There may have been lacking happy enjoyments together in the family, with every member showing great consideration for every other member.

The growing child may not have had the opportunity to assume gradually more and more responsibility for his self-management. Although we want the child to live up to high standards of conduct, we also want him gradually to assume responsibility for his self-control. Just how to achieve this end is not easy to tell anyone. Yet the parents who sit down together often and think through this matter will easily see that it is possible to relax on certain controls just as soon as the child is able to exercise these controls himself. Well-guided in the earlier years, the child should be able to manage himself commendably in scores of situations in which he would have needed careful supervision at the age of four or five.

Our problem as parents is to cultivate right habits of action in our children and imbue them with right ideals, even so inspiring them with the wish to do right, while they are young and with us in the home, that as they grow older and are away from home more and more, these habits and ideals will carry on. You see, we can not be with our children always, nor would it be well for them or us if we could. Our hope is to guide and influence them so well while in our presence that they will pretty surely go on doing right in our absence.

But if the child, even as young as five, tends to do right only to the degree that he dreads being found out and punished by us, then as he spends more time out of our sight and hearing, the hazards to his character will increase. By building on the few basic habits we helped him acquire in his early years, we exert our influence on him more and more as he grows older through the atmosphere of family love and fellowship which we create.

And we know there are great possibilities in these directions. You and I are still doing many things and desisting from doing many other things, because of the influence of those we love, or even of those once "loved . . . and lost awhile," and down through the future generations the influence of these loved ones will live as also will ours.

Cleveland Heights, Ohio.

Their Babes and Ours

BY S. L. BARNHART

At several places in the gospels we have the name and person of Jesus associated with a child or children. I'm thinking now particularly of Mark's account. It seems that some mothers were bringing their babes and children to Jesus in order that he might just as much as "touch them." The disciples, considering this somewhat of an intrusion upon Jesus, tried to restrain the women. But Jesus, the Scriptures say, became indignant with the disciples' conduct and said: "Suffer the little children to come unto me and forbid them not." He went on to say some other things but the incident is closed with these words, and they constitute the germ out of which our thoughts grow: "And he took them into his arms and blessed them, laying his hands upon them." I especially like the rendition of another translation: "And he folded the children in his arms, and placing his hands on them gave them his blessing."

Now I've been familiar with that verse of scripture since childhood, but it never occurred to me until recently that this act of Jesus was any more than a display of his tenderness and his humanity—or an additional glimpse of the range and scope of the great love of this Man.

But it occurs to me now that as Jesus beheld these little children—some infants in their mother's arms, others running merrily and happily about, and all of them totally innocent and unaware of the kicks and cuffs that a wicked world would soon give them, all utterly unconscious as yet of the cruelties and injustices that obtained in the social and political order about them—all, as it were, still living in the dream of childhood not having awakened to the bareface realities of life, his deepest and innermost nature went out to them.

As Jesus beheld these representatives of the innocent childhood of his day, he yearned that he might gather them into his arms and protect them—not just for the moment, but *always!* He yearned to save them from much that would surely mar and bruise and scar their lives.

Of course, we can not know for sure the mind of Jesus in this regard; but we do know that his arms unfolded and he gathered them to his breast and he folded his arms about them and blessed them.

Too, I think there were in his mind, thoughts of the momentous possibilities of a human personality. For what attainment or success is to be compared to the growth unto godliness of a human life? Or, on the other hand, what utter failure is comparable to a human soul sinking into total depravity? And for the most part, each new life born into the world must work out its destiny between these two extremes. At the very best each child should have an even chance to make good. But as Jesus scanned the adult society about him, he must have felt that the cards of life were stacked against these babes.

And Jesus, of all men, would think of such things as these loving mothers brought their children to him, and as he beheld behind the shell of their tiny physical bodies divine spirits dwelling in temples that were as yet unblemished and unspoiled. I think we can best appreciate how Jesus must have felt by trying to recall how we feel when we see a bright, happy, chubby little youngster in the arms of a depraved mother or father. It doesn't have a chance, we declare as we see it doomed to grow to maturity in underprivileged circumstances. How we long that we, or that some one, might snatch it from its environment and save it to all the finer implications of the word *save*. Or at the very best, that it might have an even chance to make good!

Furthermore, I think that the heart of Jesus went out to the children of his day because his keen eyes foresaw hard and bitter days immediately ahead; days that would try the souls and bodies of the most courageous adults. And these children were simply being "born out of travail into travail."

If you think that we've greatly misjudged the situation, listen to these prophetic words of Jesus as recorded by Luke: "Woe unto them that are with child in those days and to those that give suck. For there shall be great distress in the land and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations, and Jerusalem shall be trodden down of the gentiles."

This prophecy was fulfilled literally and history records few less merciless stories. Little wonder then that Jesus rebuked his disciples and gathered these babes into his arms and said: "Suffer the little children to come unto me and forbid them not." And he took them into his arms and blessed them. Just a display of human tenderness? Far more! A delicate revelation of the agonizing love of the Divine One.

But what if Jesus were here today? Would he gather the babes or children of our generation into his arms with just as much concern as he did those in his day? I believe he would! Why do I believe he would? For reasons known to all of us, for reasons which I want to point out, and also because those of our day who have clear vision foresee days immediately ahead that may try the souls of every living man and woman in the civilized world.

Let us turn to this last thought first. I presume one of the greatest desires of a civilized people is to have a chance to make an honest living and to do this in an environment which offers them peace and security. And some of us, who thought our children were being

born into just such a happy situation, or into just such an era, are fast becoming disillusioned. We are being rudely awakened before our dream came true. Furthermore as the prophets scan the horizon, they foresee the possibilities of a good many unhappy things occuring not only abroad, but in this country. And these in a far shorter time than the period of time in which Jesus' prophecy was fulfilled. It's into such an era as this that our children are being born. Too, there is a very noticeable trend in governments, today, toward glorifying the state at the expense of the individual. There is evidence that our own country is not free from this contagion. What creed is it that says: "The whole duty of man is to praise God and glorify him forever"? Well, our boys and girls may come to maturity only to choose at a terrific cost which they will glorify—their nation or their God. A bitter choice to make! They may wish to glorify both. But what if the state claims and demands their first love, then what? These are some reasons why I believe Jesus, if he were here today, would gather the babes of our generation into his arms with just as much awful concern as he did those of his day.

But let us turn to simpler and more readily understood reasons. I am made to think of certain powerful subversive influences that are stacking the cards of life against our boys and girls. I refer to greedy corporate evils that ply their trade at the expense of our youth.

First, I think of the tobacco trusts. They literally spend millions of dollars each year to increase the number of cigarette users. The boys and girls of this generation constitute their market. Their advertising campaign, an insidious and subtle thing, is absolutely devoid of principle. They are motivated by just one unholy greed—*profits*. Their high paid experts have made a scientific study of how to create desire in and break down the resistance of nonsmokers. The men's and youths' trade they've taken for granted. It's your girls' and our women's patronage which they seek now.

From the tobacco corporations we might well pass to the liquor interests. The story of how they increase their traffic is much the same—only worse. A few years ago we sang lustily, "The brewer's big horses can't run over me." But I'm not so sure their trucks, and I speak figuratively, won't run over a good many of our boys and girls before we get them stopped.

Then I think of the movies. If a *steady* diet of their entertainment won't give your boy and girl Hollywood morals in exchange for the more trustworthy ones which you've tried to instill in them, then the opinions of fair-minded observers is worthless. Most of us of any maturity know that the sex instinct of the human family is so sufficiently pronounced that awakening young men and women need something to counteract it, rather than to have it intensified. Yet the movie magnates deliberately set about to increase their profits by catering to the subtle desires of these passions. This is just another instance of how an unrestricted profit system damns the society fostering it.

Well, one could go on indefinitely enumerating and condemning a thousand and one things which pull and tug at young life as it seeks to follow a course of noble ideals and goals. But what value is there in the recitation of any of them? Just this: it helps make us conscious on the one hand, that "the cards of life *are* stacked" against our boys and girls. The society into which we've brought them stands ready to cheat them of their birthright. On the other hand, it causes us to see our responsibility, the church's responsibility, to do something about it. The church over whose threshhold many tiny feet patter and into whose bosom little children are received must catch anew the moral responsibility and implications of taking these babes into her arms, in the name of Jesus.

Not only must the church seek to arm and strengthen our boys and girls against such a day when they may need great moral and spiritual reserves, not only must she stand behind the parents and the home in their noble and responsible task of parenthood and rearing children, but the church must remain intelligently conscious and active against all forms of organized and corporate evil. It must co-operate with other agencies organized to advance truth and righteousness and try to even the chance of young life to make good in the face of what at times seem to be tremendous odds.

Would Jesus, if he were here today, gather the babes and children of our generation into his arms with just as much awful concern as he did those of his day? I believe that he would! Then we who have enough insight to have real concern for the children of our day should also reach down and gather them into our arms and unto our hearts in his name and pray that we may have the courage to accept the moral responsibility of such an act.

Chicago, Ill.

A Child's Prayer

BY YVONNE TANBERG

Dear Lord, guard over me this night,
And keep me ever in thy sight.
Bless the slumbering children as they lie
With eyes closed tight.
Close my weary eyelids, as they are so tired and weak;
Bless the mighty, and the humble, and also the meek.
I thank thee for thy goodness,
I thank thee for thy love;
I thank thee for thy blessings
All sent from heaven above. Amen.

Fostoria, Ohio.

OUR MISSION WORK

My Spiritual Conception of Good Friday

BY GENERALISSIMO CHIANG KAI-SHEK

An address to the Central Conference of Eastern Asia of the Methodist Episcopal Church in session at Wesley church, Nanking, China, Good Friday evening, March 26, 1937. The Generalissimo, necessarily absent from the capital, sent Colonel J. L. Huang, Director of the New Life Movement, with this address which was read both in Chinese and in English translation as his message to this all-China Christian gathering.

WITHOUT religious faith there can be no real understanding of life. Faith in the cause of a revolution is not unlike religious faith. Without faith, human affairs, both great and small, are difficult of achievement. Often when face to face with opposition and possible danger we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a single copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

I am, indeed, grateful for all my fellow Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify, that the name of God may be glorified.

The many virtues of Christ I can not possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the cross are our spiritual inheritance. Entreating forgiveness for his enemies, he cried: "Father, forgive them for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts returning and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences in Sian. Before I went to Shansi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the state. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the state established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the state, and there can never be any considerations of my personal safety."

According to the record of the New Testament, when Christ entered Jerusalem for the last time, he plainly knew that danger was ahead, but triumphantly, on an ass, rode into the city without anguish, without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of duty in the face of danger caused deep concern to the government, worried the people, and for this numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture and with a public trial by the "People's Front." On every hand I was beset by danger, but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, his prayers in the Garden of Gethsemane, and the indignities heaped upon him at his trial. The prayers he offered for his enemies upon the cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during the imprisonment in London. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants and with the Spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven, and upon their repentance, I felt that they should be allowed to start life anew! At the

same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles: (1) On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, any one may accuse me of guilt and put me to death; (2) Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the Spirit of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, his love and his benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experiences.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love—love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of Dr. Sun and his revolution based on *San Min Chu I* (The Three Principles of the People).

Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, can not sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and in religion.

What I have just said represents my spiritual conceptions of Good Friday, interspersed with a few facts out of my own experience. I offer them as a testimony, and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend greetings to the Central Conferences of Eastern Asia of the Methodist Episcopal church and to express my thanks to Christians everywhere for their earnest and continued prayers on my behalf.

Some of Our Problems

BY C. C. HECKMAN

GARKIDA village has recently had a new chief appointed. The old one was getting on in years and was more or less quite unsatisfactory in many ways. The new one, Bubwa Yoksa Tarfa, in much younger and had a number of years in the Garkida school. He reads and writes some, though he isn't as fluent as some others who have been in school the same length of time. He was started on the Christian road but a few years ago, was sidetracked and has not yet gotten back into the proper way. He says he wants to be a Christian and has asked our advice on the best way for him. He has many difficulties to face and persecutions from his relatives and friends.

There has never been a Bura chief that had only one wife. It just isn't done. While this man has only one wife at present, and she is a baptized Christian, he is being urged by all his relatives and by his wife as well, and all the Bura people as a whole, to add to his household. It will mean so much more dignity and display of wealth to have a large number of wives and children. The present wife says there is far too much work for her to manage alone. There is considerable truth in this and we have tried to help him to work out a scheme so that this may be alleviated. But it is contrary to native custom and it is difficult to convince them. There is no such thing as a "hired girl" or a "maid" among these people. Just let a man hire a female helper for his wife and just that soon in the eyes of his friends and neighbors he has added to his number of wives. It just isn't done.

We have talked at length with this young man about the Christian way of life and he says that is the way he wants to go. But what is he to do? He says he can't go on as he is now and in the eyes of all the Buras there is only one thing to be done and they are doing everything in their power to get him to do it. And they are able to put pressure on him in a way that we have no arguments against. Their fathers did this way! The situation reminds one of the men who had a load of peanuts on a donkey. The peanuts were in a bag on one side and in a bag on the other side were enough stones to balance the load. When asked why they didn't divide the peanuts into two bags they said: "Why this is the way our father did; that's the way we do it!" What can one say?

How the other half lives. A speaker recently pointed out that in Oriental lands the people are faced with the same epidemics, financial problems, political problems as we, only they come in exaggerated form and the people there have about one per cent of our resources in the handling of these problems.

We are still hoping that he may be led to do the right thing. At least what we, today, think is right. We are often faced with problems where it is very difficult to decide what is best. What is the right advice to give this young man? What would the elders in District Meeting decide about this matter? What would your pastor do? What would Jesus do? What would you do? Perhaps we won't do what any one of these would have done, but we will do the best we can.

The chief's sister is a leper. It has very recently been discovered. Her husband is one of the leaders in our local church. They are both good Christian people. We have been teaching for many years of the dangers of leprosy. That to have intimate contact with the disease is dangerous. Both these young people are aware of the dangers of the disease. Shall the leper free husband be allowed to separate from his leprous wife? If so, shall he take another wife? If he separates from the leper wife, shall we ask him to live without a wife from now on? What is more important—to save this young man and his wife for the church or to lay down a rule and ask them to abide by it that they themselves admit will be almost impossible if not wholly so? Had we not better err on the side of leniency than to lose these young people from our church and as leaders in our community?

These problems are before us today and they are not settled. We do not know what we will do about them. What shall we do?

We earnestly pray that we may be led in these difficult problems. We are young in the work and these people are young in the Christian way. The road is hard to find sometimes. Your prayers will help us to find the proper solution to these and other problems that come our way.

Garkida, Africa.

What to Pray For

BY KATHRYN GARNER

Week of June 12 to 19

As we turn our thoughts to Sister Elsie Shickel and her work at Anklesvar we are reminded of the self-sacrificing service she has rendered in building up the girls' school there. Her physical strength has seemed limited. Yet because of her great zeal for the work it apparently has not been a handicap. As she breaks away from the work for her furlough we know the pull is hard. Our prayers in her behalf will help.

Then, let us think of the fine group of girls who come to this school. If you could see the contrast between these and those who have not had this privilege I am sure you would want to help in this great work of molding the lives of these girls into strong Christian characters. They will become the mothers, teachers and leaders in their various communities. This is the main school of our mission and many are sent here from other stations. We can all have a part in this great work through intercession.

Pray for Sister Shickel that her every need may be supplied as she leaves the work, and may she be able to make adjustments in the homeland which will best fit her for greater service on her return.

Pray for those on whose shoulders the responsibility of the work falls while she is away.

Pray for the girls in the school that they may make the most of their opportunity, and may they lay hold of the Power that will enable them to live lives that will tell for Jesus when they go forth into the world to serve.

Pioneer, Ohio.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Stewards of Health

Call to Worship:
Leader: Psa. 104: 24.
Response: Psa. 139: 14.

Hymn: Let Us With a Gladsome Mind.

Prayer: That we may be grateful for Jesus' concern for sick bodies; that we may remember that our bodies are the dwelling place of God's Spirit; that we may learn and keep the rules of health; that we may learn self-control so that our lives may be happy and helpful. Pray also that boys and girls of Africa may learn to keep their bodies strong; that our doctors there may have strength and power to bring healing to those who are ill.

Hymn: Father, Lead Me Day by Day.

Scriptures (to be assigned to different juniors):
Luke 2: 52—how Jesus grew.
1 Cor. 6: 19, 20—why a Christian should guard his body.
1 Cor. 9: 24, 25—self-control for an athlete.
Eph. 5: 15-17—a wise way to live.

Hymn: Just As I Am, Thine Own to Be (stanza 4).

Story: Daniel Is True to Himself, Dan. 1: 1-20, or Sickness and Healing, Baby John, from In the African Bush, by Jewel Huelster Schwab, or Assam Walks on the Road, from The Call Drum, by Mary Entwistle and Elizabeth Harris.

Prayer Hymn: O Jesus, Prince of Life and Truth (stanzas 1 and 3).

Offering: "When we give and give our best,
We only give thee that is thine."

Benediction: And the God of peace make you perfect in every good thing to do his will. Amen.

To the Leader: For the August program one of the slide sets on Africa is suggested, since this program will deal with our mission work in that country. The names of these sets are: Finding Our Brothers in Africa and Sharing Christ With Africa. Your reservation should be made soon, if you wish to use either or both. Send to General Boards, 22 S. State St., Elgin, Ill.

THE CHURCH AT WORK

MINISTRY

THE CLASS OF 1937 AT BETHANY

The Class of 1937 at Bethany

The men listed below constitute the graduating class from Bethany Biblical Seminary for 1937. The brief write-ups were prepared from statements submitted through the office of the Executive Secretary of the General Ministerial Board.—Ed.



Samuel A. Harley



Mrs. Elsie Harley



Grant T. McGuire



Mrs. Lula McGuire

S. L. Barnhart is a son of the late Eld. J. E. Barnhart of New Carlisle, Ohio. Bro. Barnhart was born in Clarke County, Ohio, April 2, 1903, and has lived most of his life in Ohio. Some years were spent in four other states—Oklahoma, Indiana, Illinois and Kansas. Three years were spent at Manchester College, but the last year at McPherson College, where Bro. Barnhart graduated with an A. B. degree in 1928. Bro. Barnhart has been a high school teacher; pastor at the Pleasant Plains church, Oklahoma; summer pastor at Loon Creek in Indiana and at Independence, Kans; and student pastor at Batavia, Ill. Mrs. June Myers Barnhart is the daughter of Elder J. M. Myers of Cando, N. Dak. She spent two years at Minot State Teachers College, two years at Northwestern Bible School, Minneapolis and is a graduate of the School of Sacred Music, Bethany Biblical Seminary.

Daniel M. Brumbaugh comes from Saxton, Pa. He was born May 17, 1911. On his father's side the family name is one that means much in the annals of Brethren history. On his mother's side there is a strain of American Indian blood. Bro. Brumbaugh graduated from Juniata College with an A. B. degree in 1934, and this spring from Bethany Biblical Seminary with a B. D. He did student pastoral work in Pennsylvania and was summer pastor at Monticello, Minn. Mrs. Ruth Ross Brumbaugh is a daughter of the late A. W. Ross of our India mission field. She was born at Baroda, India, the last day of November, 1910. She has a B. S. in education from Manchester College and has had three year's experience in intermediate and young people's camps.

Samuel A. Harley was born on a farm in Prince William County, Virginia, July 19, 1906. He is a descendant of Rudolph Harley who came to America with Alexander Mack in 1729. Bro. Harley took his high school work at Hebron Seminary, and his B. A. degree from Bridgewater College in 1928. His seminary work has been divided between Union Theological Seminary and Bethany Biblical Seminary, graduating from the latter this spring with the B. D. degree. Pastoral experience has been varied, with some experience in evangelistic work. The Brownsville and Pleasant View churches of Maryland and the Richmond and Hopewell churches of Virginia have profited from Bro. Harley's pastoral services. Mrs. Elsie Hollen Harley is a graduate of Bridgewater College (1930), and has been a student at Bethany Biblical Seminary.

Edgar S. Martin was born April 27, 1911, in Floyd County, Virginia. Bro. Martin lived at Floyd seven years and at Riner two years. Christiansburg, Va., was his home after this, or until graduation from the Christiansburg high school in 1931 and entrance at Bridgewater College. After graduation from Bridgewater in 1935, the next two school years were spent in Bethany Biblical Seminary from which he graduated this spring with the B. D. degree. Bro. Martin was summer pastor for the Smith River church, Buffalo Ridge, Va., in 1933, and at Carrington, N. Dak., in 1936. During the summer of 1934 he served the Board of Christian Education of Southern Virginia in vacation school work. Mrs. Martin was Edna Wynn of Roanoke, Va.

Grant T. McGuire was born Feb. 6, 1895 in Madison County, Indiana, near Fortville. Bro. McGuire has the B. Th. degree from Chicago Union College, Chicago, Ill. His pastoral experience has been as follows: Two years part time in the Panther Creek church of Southern Illinois; three and one half years in the Canton church, same district; three years in the Walnut church, Northern Indiana; summer pastor at Sheldon, Iowa; student pastor at Decatur, Southern Illinois, beginning in 1936. Bro. McGuire was president of the seminary class graduating from Bethany Biblical Seminary in 1937, from which institution he now has received the B. D. degree. Mrs. McGuire was Lula M. Wolfe, daughter of Eld. Daniel Wolfe of Oklahoma.



Edgar S. Martin



Mrs. Edna Martin



S. L. Barnhart



Mrs. June Barnhart



Daniel Brumbaugh



Mrs. Ruth Brumbaugh

LEADERSHIP TRAINING

What Course Shall I Take by Correspondence?

Last week's article suggested the possibilities for growth through following a correspondence course.

It should be emphasized that there are other and perhaps more worth-while ways of growing than through following a formal course of study. But for many individual leaders this way offers much.

A list of some of the more promising courses follows. Ten hours of work and study are required for a First Series course, and twenty hours for a Second Series course.

First Series Courses

110a. Personal Religious Living.
111a. My Community and the Christian Ideal (good especially for 1936-37 in connection with the emphasis).
120a. Life of Christ.
130a. Meaning of Church Membership.
131a. The Program of My Church.
140a. How to Understand Our Pupils.
141a. How to Teach in the Church School.
210a. The Children We Teach.
211a. Planning for Children in the Small Church.
316a. Christian Youth Building a New World.
410a. Improving the Adult Class.
420a. The Church's Opportunity in Family and Parent Education.
510a. Enlisting and Developing Workers.
511a. Improving Workers' Conferences.
512a. How Jesus Developed Leaders.
520a. How Can Church Workers Get Help?
610a. How to Improve Our Sunday School.
612a. The Work of Church Officers.

Second Series Courses

Group I. General Courses
110b. Personal Religious Living.
111b. My Christian Beliefs.
112b. The Christian Message for Our Present Day World.
120b. How the Bible Came to Be.
124b. Jesus and His Teachings.
130b. The Purpose and Program of the Church.
140b. How Christian Growth Takes Place.
141b. Understanding Our Pupils.
142b. Ways of Teaching.

Group II. Children's Division Courses
210b. The Growth of Christian Personality During Childhood.
211b. Guiding Children in Christian Growth.
221b. Administration of Children's Work in the Small School.
215b. The Child's Approach to Religion.

Group III. Young People's Division Courses
310b. Understanding Youth.
312b. Understanding Ourselves.
313b. Building a Total Youth Program.
314b. Methods for Guidance of Youth Groups.
315b. Guiding Youth Groups in Specific Projects.
316b. The Art of Leadership.
319b. My Life Work.

For information regarding graduation from these courses see: for First Series Courses—Bulletin No. 501, 10c; for Second Series Courses—Bulletin No. 502, 20c.

You may obtain these from the Board of Christian Education, 22 South State Street, Elgin, Ill.

CHRISTIAN WORKERS' TOPIC

Chapters of Pure Gold

The Poor Man's Chapter—Luke 14

Sunday, June 27

I. Jesus a Friend of the sick; rich and poor (Luke 14: 1-6). See also Luke 4: 18.

II. Humility rewarded in Jesus' kingdom (Luke 14: 7-11). See also Prov. 29: 23.

III. Christian hospitality enriched by the poor (Luke 14: 12-14).

IV. The kingdom of Jesus is not reserved for the rich (Luke 14: 15-24). See also Mark 10: 24.

V. The cost of discipleship is not figured in dollars and cents (Luke 14: 25-35).

MEN'S WORK

Men's Work at Frederick

Since January the Men at Frederick, Eastern Maryland, have been busy. They held a program at the County Home and another in their own church. They partially cared for a family while the father was out of work, and assisted the pastor by very fruitful visitation in connection with the Easter revival. They hold meetings regularly every two weeks and have undertaken to build their Sunday-school class up to 50 members. With such a program we may expect to hear from Frederick in the days to come.

WOMEN'S WORK

The West Is Calling You

BY NAOMI ROYER WILL, WENATCHEE, WASHINGTON

"See, I have bought my ticket to Conference already," said one of the women of our congregation with a smile on her face and a ring in her voice that bespoke the joy in her heart. She is eagerly looking forward to June 15 when she can actually start for Nampa and have the experiences so often enjoyed by others. Many of our women in the Northwest are like her. It seems almost too good to be true that this opportunity is at their door. What an inspiration to meet with a large number of the other women of our church in close-up meetings where Women's Work will be planned and to really learn to know the leaders and co-workers we have read about and received letters from!

We think Conference is near, yet we at Wenatchee will have to go 600 miles, and others in our district even farther. We are accustomed though to going miles to any group gathering since our district measures 400 miles east and west and 300 miles north and south. We are out where the spaces are wide and there is still ample room for growth.

It is in our great northwest that the largest piece of construction work ever attempted is being done—the building of the Grand Coulee Dam across the Columbia River in central Washington. When this dam is completed, it is estimated that around a million people will seek new homes in the vicinity. This presents a real challenge to the Church of the Brethren to look ahead and be ready to take its place in caring for the spiritual needs of these people, as the nation through science is planning to care for the physical. Similar projects in reclamation by means of irrigation are in progress in Idaho and Oregon also.

In your trip to Conference you of the East will enjoy not only the meeting, but also nature's miracles to be found in our Northwest. You will want to drive over a few of our scenic highways, as the Natchees Pass through Mt. Rainier National Park and the Columbia River east of Portland. You will want to stop long enough to see some of our Swisslike lakes and let the children play in the snow on some of our snow-capped peaks. You will want to drive through our apple orchards and potato fields and see what has been done with the desert. As you do this you will want to knock at our doors and cross our thresholds and visit our churches.

The West is calling for you. Come and help us make the 1937 Conference a memorable one.

CHILDREN'S DEPARTMENT

A Use for Wrapping Paper

BY MARY GRACE MARTIN

If you are a teacher in the children's division of the church school and see the educational value involved in doing things with the hands, you probably need to keep the cupboard supplied with colored construction paper since there are so many uses for this. Some schools feel they can not afford to keep generous supplies of this paper on hand, and therefore deprive the children of much enjoyment. If that is true in your case, why not try saving the colored paper with which many articles are wrapped that come to the home. Many department and drug stores use wrapping paper of a colored hue, and when these are saved, they may be used in various ways in the church school.

Green paper is especially useful for posters or flower work. From it leaves and meadows can be made, and it makes lovely grass when it is cut fine. To make such grass, use long strips of paper about two inches wide. Let the children cut it into narrow widths, like a fringe, leaving a base of about one half inch at the bottom for the entire length of the paper strip. Thick grass can be made by pasting several of these fringed strips on top of another. It may be used at the bottom of posters, windows, or wall borders from which gay colored flowers may spring.

There are similar uses for the blue, pink, red, or yellow wrapping paper that comes from other stores. Even the brown or gray may be used as poster background if it is doubled or thumb-tacked to a plain surface. At any rate, if you consider construction paper an expense item, do not throw away the colored wrapping paper that comes to your home, and of course, your friends will be glad to co-operate with you if you ask them to save also.

CORRESPONDENCE

WILL YOU CONSIDER THIS?

Bro. N. S. Felthouse of New Plymouth, Idaho, sent us the interesting letter which appears below. It was composed by his second son, Dale, whose untimely passing in his middle twenties cut short a useful Christian life. In the letter Dale imagines himself as receiving an important letter from the heavenly Father.—Ed.

Mr. Dale Felthouse,
316 Thayer Building,
Oakland, Calif.

Dear Son:

I have been informed that you have encountered many difficulties and hardships as you are traveling through life. Whether you know it or not, I am interested in every move you make. Many times I see you making great mistakes from which I could save you many heartaches and worries if you would only ask my advice and guidance before making decisions.

I have circulars, books and special agents throughout the entire country telling of my unerring services, but perhaps you have failed to give these your careful consideration.

Let me say this, seek ye first my kingdom and all things shall be added unto you. Acknowledge me in all things, and I will guide thy paths. All things, whatsoever ye shall ask in prayer, believing, you shall receive. If you love me keep my commandment. Tell your brothers and sisters what a great storehouse I have and that whosoever cometh unto me I will in no wise cast out.

I will be with you until the end of the world, through all time and eternity. Heaven and earth shall pass away, but my Word shall not pass away.

Behold today is the day of salvation. Will you accept it while the Holy Spirit is pleading with you? Remember the Spirit will not always plead and I will have mercy on whom I will have mercy. I shall be expecting your early reply.

[Signed] Your Heavenly Father.

WHO SHALL BE MY WITNESS?

We speak volubly concerning the trends of the day, of thefts and murders and scandals and home-breaking, but how reluctant we often are to discuss the grace and strength of our Christian faith. The destiny of our nation is directly involved in the silence or in the testimony of the church concerning the all-compassionate Christ. The supreme need of our nation in this vexatious hour is a Christ-centered spiritual life. We can not socialize ourselves into a better era; we can not buy ourselves into progress; we can not think ourselves into the dawn of a new day.

Picture this country if we would try Christ's road to recovery, if every man, woman and child within our borders were a Christian. Think what it would mean if all men who are charged with the direction of our national affairs were guided by the spirit of Christ. The corruption that has made America a scandal among the nations, the commercialized vice and the increase of marital infidelity, the growth of divorce and drunkenness—all these appalling sins helped to bring the nation to the throes of the crisis. Yet all this guilt could be removed if faith in Christ were to supplant unbelief.

There is but one way under God by which the heart of America can be turned to heaven, and that is by a momentous spiritual upheaval in the ranks of the Christian church, with the will on the part of every Christian to rise above the reticence of fear and worldliness. What we need in American churches today is not a new translation of the Bible, but a new application of the old missionary principles, and the zeal and testimony of individual members who helped to spread the gospel in the first centuries. It is not organizations, but a resilience in the spiritual forces that exalts forgiveness by the bleeding and dying of Christ. It is not new systems of church management, but renewed emphasis on the preaching of the gospel for the saving of souls that is needed. It is not preachers with only human renown, but men of God with divine endorsement who are needed to place the church before men with the demand to be born again, receiving the promise that whosoever shall call upon the name of the Lord shall be saved

We must have a body of believers who will break the deadening silence by which the cross of Christ has been hushed out of many homes and lives. The need is for those who will meet the command of the ascended Christ: "Ye shall be my witness." The duty of testifying to the grace and power of God through Christ devolves upon all Christians. Do not say that you are not qualified to speak for Christ. The twelve who took up the Savior's battle against the mighty Roman empire were men of little learning and no scholarly attainments. The weakness of God is stronger than men, and God has given us the same promise with which he endued his apostles, the pledge of the Spirit's never failing guidance to help us by placing words on our lips and by lending force and conviction to our weak utterances. W. E. Burroughs.

Independence, Kans.

WHAT HAVE WE THE RIGHT TO EXPECT?

Have we the right to expect that a Christian man will make every effort possible to see to it that the thing is accomplished that he knows ought to be done? Is a Christian man justified to stop short of doing everything possible to set right those things that he acknowledges are wrong? If young people are being poisoned, and we know it, are we justified in anything less than our utmost effort to eliminate that condition? Are we not deceiving ourselves when we say that a condition ought to be corrected, and then we do not raise our little finger to correct that condition? Now really, are we honest with ourselves when we stop short of doing everything possible to eliminate and correct the wrong that we see?

Have we the right to expect that a Christian man will do everything in his power to make the community in which he lives the very best place possible in which to bring up boys and girls? If we can do anything to lessen the tobacco and liquor signs and advertisements in the local paper and along the highway are we justified until that is done? What causes our timidity so many times when we have acknowledged that certain things ought to be done? Are we afraid that we will incur the displeasure of some one? Are we holding some office we are afraid we will lose if we take an aggressive attitude to overcome the evil? Just what is it that causes—our "backbonelessness"? Just what is it that makes us so much like a jellyfish? If "actions speak louder than words," and if "our actions make so much noise that people can't hear what we say," are we kidding ourselves in what we profess to believe? Jesus drove some things out of the temple because he knew they ought not to be there. If some little petty office or position we are holding is the thing that is in the way of our taking a definite stand to help eradicate an evil, then shame on us.

This leads me to say some things about an office that I have been wanting to say anyway. I think I have seen conditions where people were held in a position because those persons would not work at all if they did not have an office. My position is: the church first and myself second. If my occupying a position in the church is for the best interest of the church, then well and good; but never keep me in a position in the church to honor me or to keep me working. When the church is best served and her highest good maintained, then my highest good results. If this principle were adhered to, it would not be so much of a drawing so many times to keep us from taking a stand that we know we ought to take, yet are too timid to take. If the church is best served by my holding the office, and if the good members think so, there is little danger that I will lose my position. If the church does not think I am the proper person for the position, the sooner I do something to cause a change the better. Do we not have the right to think that mature men and women will be fair with the church? Do we not have the right to feel that when a person is in a position of trust in the church that he will not allow himself to betray that trust? Do we not have the right to feel that young people coming from families in the church will take the right attitude on such questions as temperance, war, and all moral conduct in general? If they do not, is there any place where we would be justified to lay the reason?

Not long since I was circulating a local option petition to get a vote before the people. I was surprised to find young people, perhaps young married people with families, who so lacked interest in such a cause as to be wholly indifferent to it. Isn't there something wrong with our teaching when our sons and daughters are not interested in the cause of temperance? I do not see why our young people today are not just as good as the young people of any age. I do find a lot of fault with the way they are being taught. In my mind we have the right to expect a lot better things than are being taught young people by their parents, teachers and leaders of the young. If we had the right kind of teaching in the home, in the church and in the school, we would, in my opinion, have the finest generation of young people that the world has ever known.

Would I be considered prudish to suggest a word or two about dress? Have we the right to expect our mothers to dress their little girls a bit more modestly than they do these days? I have a little suspicion that the average mother does not stop to consider this matter in its far-reaching influence and consequences. But I am reminded, that to "stop and consider" is not in the almanac these days. So it is hardly any use to expect such a procedure. You will remember a few years ago even our best girls would have their skirts to come to their knees. I was wondering if after all we have the right to expect anything in particular of our best women? I believe that in time of peace is the time to prepare for war. If we would think soberly before some ridiculous fad comes along, and condemn such a thing could not we fortify ourselves against some of these extremes that we ought not to expect? By the way, while I know it is not fashionable nor customary to "think soberly," I wonder if such thinking wouldn't help a little? I said to my wife recently: "A woman dressed as that woman is, twenty years ago would have been considered indecent in the extreme." Well, if we have the right to expect different and better things of our Christian women, what is each one willing to do that such a condition may be brought about? T. A. Eisenbise.

La Verne, Calif.

PASSING OF S. D. WIMMER

Bro. S. D. Wimmer was born June 19, 1877, and died March 15, 1937. He leaves to mourn his loss his wife, Mary Ellen Winner; also ten children—six daughters and four sons. All are members of the Church of the Brethren. There are nine grandchildren. He spent the best part of his life near the Oakvale church, where he was a worker for a number of years in that church and other surrounding churches. He was pastor of Olean church during the last two years of his life. During this time fifty-two members were added to this church. In February he called for the anointing which was administered by Sister S. B.

Broughman, pastor of Smith's Chapel Church of the Brethren, and Bro. C. P. Hyton, a deacon at Smith's Chapel. He lived a devoted life for the cause of Christ for many years. His funeral service was held in the Oakvale church conducted by Bro. Eugene H. Kahle, pastor of the Oakvale church, and Rev. Z. F. Mayberry a Methodist minister. He was a devoted husband and father and a friend to all.

A loved one from us is gone,
A voice we loved is still,
A place is vacant in our home
That no one else can fill.

Oakvale, W. Va. Thelma Wimmer.

MINISTERS' AND WOMEN'S WORK CONFERENCE

The Ministers' Conference of the Juniata College territory had its beginning in 1928, during the presidency of the late Dr. M. G. Brumbaugh. The inspiration and the fine Christian fellowship which was manifested in the beginning has prevailed from year to year.

The conference met this year May 10, 11. Bro. E. M. Detwiler of Everett was president of the conference and presided at the opening session, Monday afternoon.

An interesting feature of this session was a sermon by a college student, John Grimley of Southeastern Pennsylvania. He spoke on the words, "And God opened her eyes" (Gen. 21: 19).

Deep sincerity and spirituality pervaded the presentation of the message. God's power to open eyes to the refreshing, sustaining wells from which we can satisfy every need, was clearly unfolded to the comfort of the hearers.

Bro. J. W. Lear, dean of Bethany Biblical Seminary, followed in a sermon clinic. He commended the message in its spirit, content and technique. In building a sermon he said these essentials are necessary: genuineness, native ability, study and organization of material.

Bro. W. J. Swigart presided over the evening session. Dr. C. C. Ellis spoke words of welcome, after which Bro. Lear spoke on the subject, Why Am I a Christian? Christianity is life, and that life is Christ. Christianity is the explanation of life. We were created for God's glory; so he gives us life, both physical and eternal. Christianity provides the opportunity for the greatest investment of life. Also it yields fellowship, comradeship, cleansing from sin, joy, peace and a satisfaction that makes the Christian life the only life worth living.

On Tuesday morning at the chapel service, with President Ellis presiding, Bro. A. C. Baugher, of Elizabethtown College, discussed the subject of loyalty. Loyalty means a commitment to a cause, as Paul's, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and full confidence in the leader will constitute loyalty, quoting Paul, "I know whom I have believed." Now there are gradations of loyalty, as slave to a master, party to a boss and loyalty to institutions, but the highest type of loyalty is to a principle, and that principle most worthy, as Jesus Christ and his cause.

Bro. Lear presided at a forum on ministerial problems in our church. The problems were presented in the form of questions, such as: the purpose of the ministry, kind of ministers, how obtained, distribution, preparation, and the financial relation. The church is responsible for its ministers. The minister is responsible to God and the church. The church honors his call by ordaining him. The call to the ministry is divine; the gift to preach is imparted by the Spirit. The problems must be solved by individual congregations.

Mrs. Ross D. Murphy presented the Peace Mission to Spain. The Friends, Mennonites and Brethren are the historic peace churches, and now these three churches have the opportunity of showing goodwill to needy Spain by giving food and clothing. This work is to be nonpartisan. The brotherhood is entreated to respond to the call.

Bro. A. C. Baugher's closing address was on The Relationship Between the College and the Church. The close relation between the church and education in the early history of our country was cited. Harvard was founded for educating ministers. Then Yale followed because of liberalism. Horace Mann believed that if the common school could be extended to its full capacity, nine-tenths of the crime would be wiped out. Time has proved that the diffusion of schools has not so reacted on the morals of the nation.

Fifty years ago the home, church and school were the controlling influences in life. Today the radio, motion picture and the press largely predominate. The hope for the present is in extending the influence of the Christian college through the teachers, pastors and ministers sent out from it.

The last message of the Conference was given by Dean Lear, on The Minister's Message for This Generation. The church in this generation does differ from the church of the past. Criticisms are offered against the church, and some are true.

"Conditions have changed, and the message of the past is not the message of today. Humanity and the need are the same. What gave peace and joy to Paul will produce the same today." The gospel continues to be the power of God unto salvation. The speaker emphasized the importance of the sacraments in cleansing and purifying the life.

At the business session of the conference the following officers were elected: president, Bro. Trostle Dick of Pottstown, Pa.; vice president, Bro. Wilfred Stauffer of New Enterprise, Pa.; secretary, Bro. C. O. Beery of Williamsburg, Pa.

Brethren W. G. Nyce and W. S. Long prepared lessons on What a Young Christian Ought to Know. The conference expressed appreciation of these lessons and recommended them to the boards of Christian education, of the three state districts of the Juniata College territory, to encourage their publication.

Williamsburg, Pa. Chas. O. Berry, Secretary.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Guymon-Whitsitt.—By the undersigned at the parsonage, May 19, Miss Verna Grace Whitsitt and Mr. Lester LeRoy Guymon both of Decatur, Ill.—John Wieand, Decatur, Ill.

Johnson-Beghtel.—By the undersigned at Bro. Paul Beghtel's home, May 15, Charles Alfred Johnson and Hattie Alice Beghtel of Waterford, Calif.—J. W. Deardorff, Waterford, Calif.

Martin-Hershey.—At the bride's home, May 19, Bro. Paul M. Martin, of Lebanon, Pa., and Sister Mildren Marie Hershey, daughter of Brother and Sister Michael Hershey, of Hershey, Pa. By the undersigned, the groom's father.—Nathan Martin, Lebanon, Pa.

Weaver-Berkey.—By the undersigned at the Berkey church, March 28, Lloyd O. Weaver of Windber, Pa. and Helen K. Berkey of Windber, Pa.—John F. Graham, Windber, Pa.

FALLEN ASLEEP

Bible, Bro. James William, born March 17, 1869 departed this life Feb. 25, 1937, aged 76 years, 11 months and 8 days. Nov. 8, 1888, he was united in marriage in Ida Bell Morral of Oncgo, W. Va. To this union twelve children were born: Mrs. Erwin Dolly, Mrs. John Barkman, Mrs. H. R. Ash, Mrs. Milton Rusel, Homer, Dayton, Blake, Otis, Grant, Fred, Oscar and Melvin. His wife, children, one brother and nineteen grandchildren survive. He was a member of the Church of the Brethren since 1895. Soon after his membership he was elected to the ministry and served faithfully in this office till death. Funeral services were conducted by Eld. Obed Hamstead from Morgantown, W. Va., assisted by E. A. Edwards.—Zadie Harper, Morgantown, W. Va.

Brown, Sister Mary Ann, daughter of John and Susan Replogle Rhoades was born in Henry County, Indiana, Feb. 26, 1857, and departed this life April 21, 1937, aged 80 years, 1 month and 25 days. She was a member of the Buck Creek Church of the Brethren. She was a lover and supporter of missions and willingly gave her daughter, Sister Nettie Summer, to the India mission field in 1920. On Sept. 27, 1877, she was married to Reuben H. Brown and to this union were born ten children. Three sons preceded her in death. Her husband, three daughters, four sons, two brothers, three sisters, twenty-two grandchildren and four great-grandchildren survive. Services at the Buck Creek Church of the Brethren by Elders L. L. Paul and O. D. Werking.—Nettie Summer, Moreland, Ind.

Frantz, Amanda, daughter of John and Elizabeth Crouse, was born June 7, 1859, in Jackson Township, Lebanon County, Pennsylvania and died on April 11, 1937, aged 77 years, 10 months and 4 days. She was in failing health for about ten years and spent the last four weeks in bed. She was joined in wedlock to Reiley I. Frantz who preceded her in death 26 years ago. To this union were born seven children, one son and six daughters. She is survived hy one son, five daughters, fourteen grandchildren, five great-grandchildren, one sister and two brothers. She united with the Church of the Brethren at the age of seventeen and was a faithful memher for 60 years. Funeral services were conducted in the Richland Church of the Brethren and interment at the Frystown cemetery with Elders Michael Kurtz and Charles Zeigler in charge.—Eva A. Bollinger, Richland, Pa.

Geist, Reuben, son of Erb and Rickey Geist, was born in Montgomery County, Ohio, Oct. 2, 1866, and died May 16, 1937. He married Anna Carl, May 14, 1893. About fifteen years later they became members of the Lower Stillwater Church of the Brethren, and remained faithful until death. Sister Geist preceded her husband in death about six years. He is survived by one brother and two sisters. Services at the Lower Stillwater church by the writer assisted by Eld. Ira Oren. Interment in the Ehrstine cemetery.—Hugh Cloppert, Dayton, Ohio.

Harrington, Richard, born June 22, 1863, died May 11, 1937. He united with the Church of the Brethren at the age of 18. For many years he served his church as a deacon and at all times chose to magnify the things of the spirit. In 1889 he was married to the youngest daughter of Elder Joseph B. Bowman of Jonesboro, Tenn. His widow and four children, Pearl, Frank, Harry and Mrs. Fred Tallent survive, also his sister, Mrs. Mary Bowman. Funeral services by the writer at the home of the deceased. Interment in the Niota, Tennessee, cemetery.—John B. White, Nashville, Tenn.

Hibshman, Sister Frances, wife of Bro. Mahlon Hibshman, died at the Lebanon sanatorium, April 22, 1937, aged 63 years, and 18 days. Surviving are her husband, four sons, five daughters and twenty-two grandchildren. One son preceded her in death. Services in the Midway church by Elders Aaron Heisey and S. K. Wenger. Interment in the adjoining cemetery.—Nora I. Zug, Lebanon, Pa.

Krall, Sister Lizzie, was born March 23, 1861, and died at the home of her daughter, Feb. 1, 1937. Surviving are one son, one daughter and four grandchildren. Services in the Heidelherg church by Elders S. K. Wenger and Aaron Heisey. Interment in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Layser, Florence, was born on Jan. 24, 1900, and died March 22, 1937, aged 37 years, 1 month and 28 days. She died in the Lebanon sanatorium. She is survived by her husband, Raymond, two daughters, one grandchild, her father, three brothers and two sisters. She was an active and faithful member of the Church of the Brethren and willing to serve whenever and wherever needed. Funeral services were in charge of Elder Michael Kurtz at the Richland church. Interment at the Royerstown cemetery.—Eva A. Bollinger, Richland, Pa.

Morgan, John William, was born Nov. 29, 1856, and departed this life March 5, 1937, at the age of 80 years, 3 months and 6 days. He was the son of John and Ann Morgan. On June 22, 1884, he was united in marriage to Cynthia M. Brunk who preceded him in death. To this union five children were born; the eldest passed away at the age of three and a half years. He united with the church when a young man and lived a Christian life until the end. He leaves to mourn his loss the following children: Ira Morgan, Clyde Morgan, Ethel McEathron and Etta Dague. Funeral services were held at Appanoose church by Bro. L. H. Griffith of Lone Star, Kans.—Mrs. Ethel McEathron, Pomona, Kans.

Pletcher, Harvey E., son of Abram and Elizabeth Weaver Pletcher was born Aug. 31, 1878, in Elkhart County, Indiana, and died May 15, 1937. He leaves his wife, Nora, daughter of Elder and Mrs. H. M. Schwalm, three sons, his father, two brothers and two sisters. His mother died two years ago. At the age of 18 he united with the Church of the Brethren and was faithful until death. Funeral services at the home by Eld. Earl Nusbaum and at the Rock Run church, where he spent his boyhood and young manhood, by Eld. Burton Metzler and the writer. Burial in the cemetery near by.—H. S. Bowers, Wakarusa, Ind.

Puffenbarger, Bessie, was born March 8, 1918 and died at her home April 21, 1937. She was the eldest daughter of Brother and Sister William B. Puffenbarger. Death was due to pneumonia. She united with the Chimney Run Church of the Brethren, Oct. 2, 1931. She was loved by all who knew her and will be missed in the church as well as in her home. She leaves to mourn her loss her father, mother, two sisters, six brothers and a host of friends and relatives. Funeral services were conducted by Brethren P. E. Ginger, Geo. R. Robertson and J. T. McCutchcon at the Chimney Run Church of the Brethren. Burial in Warm Springs cemetery.—Zella C. Knicelcy, Warm Springs, Va.

Puffenbarger, William B., was born July 5, 1892, in Pendleton County, West Virginia, and died May 3, 1937. Death was due to pneumonia. He united with the Chimney Run Church of the Brethren Oct. 2, 1931, and remained faithful to thc end. A fcw days before his dcath he called for the anointing service which was administered. He is survived by his wife and eight children. Two children preceded him in death. Funeral services were conducted at the Chimney Run Church of the Brethrcn by Brethren P. E. Ginger, Geo. R. Robertson and J. T. McCutcheon. Burial was in the Warm Springs cemetery.—Zella C. Kniceley, Warm Springs, Va.

Shultz, Sister Susan, died Feb. 28, 1937, aged 79 years and 13 days. She is survived by one son and four daughters. Services in the Midway church by Elders S. K. Wenger and Aaron Heisey. Interment in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Wissinger, Joseph, was born in Miami County, Indiana, April 16, 1876, and died at his home April 8, 1937, of a heart attack. He was the son of Isaac and Margaret Wissinger and was one of ten children. On Dec. 31, 1903, he was married to Lydia Baker and to this union two children were born. He was a loyal member of the Church of the Brethren for more than thirty years and had served the church as deacon for a number of years. Besides his wife, son and daughter, he is survived by one brother, two sisters, two half brothers and a half sister. Funeral services were conducted from the Pipe Creek church with Bro. T. A. Shively officiating, assisted by Bro. Milo Huffman. Interment in Metzger cemetery.—Martha O. Hessong, Peru, Ind.

CHURCH NEWS

IDAHO

Payette Valley.—We met in council meeting May 18 with Elder Clement Bontrager in charge. One letter was received. Bro. Robert Grimes was chosen as delegate to Annual Meeting with Bro. Jake Bowers as alternate. The women of the Sister's Aid have kept up the kitchen at the Payette auction grounds every Saturday since 1933 and have helped to pay a great many bills in the meantime. We decided to co-operate with the other churches in town on Sunday evening during the summer. The church is planning on a harvest meeting some time this fall. Several of our number attended our District Meeting at Clearwater.—Marvel Bowers, Payette, Idaho, May 22.

MINNESOTA

Guthrie.—We celebrated Mother's Day with all day services at the church. Bro. F. K. Allen preached in the morning, a basket dinner was served at noon and a program was given in the afternoon. We met in council May 2. Dwight Horner of McPherson was chosen for the summer pastor. The love feast date was left undecided. The B. Y. P. D. is planning for the coming young people's conference to be held here in June.—Evelyn Saathoff, Bemidji, Minn., May 21.

Worthington.—May 5-23 we experienced a wonderfully spirit-filled revival conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. This is a rural community and a very busy time for the farmers but the attendance and interest throughout the meeting were most encouraging. The evangelists with our pastor, Bro. Joshua

ANNOUNCEMENTS

ANNUAL MEETING

June 16-22, Nampa, Idaho.

LOVE FEASTS

Colorado

June 13, 2 pm, Denver.

Indiana

June 12, 7 pm, Michigan City.
June 13, Pleasant Hill.
July 5, 7 pm, Cedar Lake church.

Iowa

June 27, 8 pm, Coon River.

Michigan

June 12, Crystal.

Ohio

June 12, West Alexandria.

Pennsylvania

June 13, Mt. Olivet church.
June 13, 6:30 pm, Yellow Creek at Bethel.
June 20, 6:30 pm, Quakertown.
July 11, 6 pm, Montgomery church.

Virginia

June 26, Lower Union.

Schechter, made many calls and helpful contacts for the church. Bro. Austin's sermons were vital, practical and Christ-centered. Sister Austin's work was equally appreciated. She organized both a young people's and a junior choir. She also conducted the congregational singing and told many stories which reached the hearts of all. May we always live true to the ideals which they so fervently set before us. As a direct result of the meetings sixteen were baptized. We had our love feast on May 24 with Bro. Austin officiating. We feel that the radiance of these blessed meetings will continue through the years.—Mrs. H. H. Hauenstein, Reading, Minn., May 24.

MISSOURI

Peace Valley.—Bro. I. N. H. Beahm was with us May 5-8. His talks mornings and evenings were enjoyed by all and we feel encouraged to press on and upward. One accepted Christ and was baptized. The Mother's Day program was very impressive. Our love feast was May 15. We were glad to have Bro. A. W. Adkins with us on this occasion. Our Sunday-school attendance is very good.—Mrs. W. P. Bosserman, Peace Valley, Mo., May 23.

Smithfork.—We met in council the first of April and made plans for the spring and summer programs. Our attendance has increased with the coming of better weather and roads. Some work is being done on the church lawn including a stone gateway and yard entrance with plates bearing some historical data. On Easter a cantata was given. The vacation Bible school will begin on May 30 and will continue for two weeks. We have organized 4-H clubs for the boys and girls of the community. May 16 our County Extension agent, Miss Thelma Ferrell, gave an address on Character Building Through the 4-H Club. Our church was represented at the Regional State Sunday-school Convention at Brookfield, Mo. The Women's Work group meets regularly with good attendance and interest. We donated some bedding to the Red Cross. May 5 our mother and daughter banquet was held. A most appropriate program was rendered. **Mrs. Mathis** was the director of ceremonies. Our guest speaker, Mrs. Carrie Polk Johnson, spoke on The Baby With Two Mothers and a Sister. Our pastor, Bro. J. H. Mathis, has been quite busy with the district mission work. Mother's Day was observed with an appropriate sermon by the pastor and a special selection by Mrs. Mathis. Bro. J. R. Wine of La Place, Ill. attended our services while visiting with relatives in the community. Bro. Mathis will attend the Conference at Nampa, Idabo. He is the district representative on the Standing Committee.—Ada Sell, Plattsburg, Mo., May 23.

NEBRASKA

Lincoln.—We had an all day meeting May 9. In the morning Bro. Hatton gave a very interesting sermon on Homespun Religion; at noon, a basket dinner was served; in the afternoon a short program consisting of songs, readings, music and a short talk was given, and in the evening the sermon was The Three Biggest Fools in Lincoln. Our revival meetings have just come to a close. The pastor and evangelist made 107 calls. The average attendance during the meetings was 126. As a result of this revival meeting seven were baptized, one reinstated and twenty-five reconsecrated. The offering for the revival meeting amounted to $101. 50. Bro. Hatton officiated at our love feast.—Bernice Schwartz, Lincoln, Nebr., May 24.

NORTH DAKOTA

Carrington.—An all day service was held Easter Sunday, with a basket dinner at noon and a program following. The B. Y. P. D. presented the play, He Lives. The James River congregation also attended. On Mother's Day Bro. Sylvan Stemen preached in the morning and council meeting was held in the afternoon. Ruth Glessner is nursing at Battle Creek, Mich. She started a prayer service in January, and we still have this service in the homes each week. We have secured Bro. Barnhart and wife of Bethany Bible Seminary for the summer months. They will be with us the first Sunday in June.—Mrs. Walter McKee, Carrington, N. Dak., May 20.

OHIO

Pleasant Hill.—On Easter, five young people received baptism. May 4 a deputation from Manchester College gave a program on peace. Mother's Day was observed by a playlet representing the Puritan, Pioneer and Modern Mothers. May 12 a union mother and daughter fellowship meeting of the churches in the village was held at our church. A worth-while program was given. An offering on the first Sunday of each month is given for home missions. May 23 the Conference Offering was given.—Mary West, Pleasant Hill, Ohio, May 24.

OREGON

Ashland.—Bro. H. G. Shank of Portland, Ore., was with us in a revival meeting from April 27 to May 2. Bro. Shank earnestly endeavored to have us see the beauty of giving our lives to the Lord. Three young people were baptized at the close of the meetings. Bro. F. H. Barr of Myrtle Point, Ore., was with us in a Sunday-school convention on May 16. The Ashland young people are still enthusiastically supporting their share of the Wm. Beahm work in Africa. An offering was taken to improve the summer assembly camp ground. We sent an offering of $9.70 for Spanish relief. Annual Conference time is near at hand and we are expecting many of you to include Oregon on your homeward journey. We have only eight congregations with a membership of 529. Does the Macedonian call go forth to those who are resting at ease in Zion, perhaps in congregations with a membership much larger than we have in our entire district? Ashland congregation with less than fifty members has these scattered over a radius of forty miles. There are members living in the cities and villages of Ashland, Medford, Phoenix, Jacksonville and Lake Creek. To those who are looking to the west for new homes, we give a hearty invitation. The need is great for those who love their Lord to help carry on the work in Oregon. We are looking forward with pleasure to have Brother and Sister Stanley Keller in Oregon again this summer in vacation Bible school work among the churches.—Mrs. A. J. Ellenberger, Ashland, Ore., May 28.

PENNSYLVANIA

Codorus.—Our passion week services were held March 21-28. The services were well attended. Our regular quarterly council was held March 29. The following delegates will represent us at Conference: Brethren Obed Frey and M. M. Hartman, with Elders D. Edw. Keeney and S. B. Myers as alternates. On April 25 Elder Greene Shively of Milmont, Pa., preached the morning sermon at New Freedom house, and was at the Shrewsburg house in the evening. Eld. H. A. Merkey of Manheim, Pa., conducted a two weeks' revival at the Codorus house. The services closed May 16. Fourteen souls were received into the church by baptism. Our love feast was held at the Codorus house on May 23 with Bro. Jos. E. Whitacre, pastor of the Harrisburg church, officiating.—Grace K. Keeny, York, Pa., May 27.

Indian Creek.—We enjoyed a Bible institute on April 17, 18, conducted by A. C. Baugher of Elizabethtown College. Four inspiring talks were given. During the week of May 2-9 we had special evangelistic meetings, preceding our love feast. Each service was conducted by a different visiting minister, with Bro. Charles Cassel of the White Oak church officiating at the love feast. The Wednesday evening service was a missionary service conducted by D. D. Funderburg and L. A. Blickenstaff, the latter a missionary on furlough from India. Mother's Day was observed by a short program. At our last council meeting it was decided to take several offerings a year for improvements in the basement. An intermediate department was started this year. The B. Y. P. D. rendered a program in the Harleysville chapel on May 15. We are looking forward to our vacation Bible school again, which is to be held the last two weeks of June. The enrollment has grown steadily each year, and we look for a good school again this year. On Sunday, May 16 we held services at the Neffsville Home. The Friendly class of the Sunday school had a parent's program May 20. The talks and discussions on parent's problems at these meetings are always helpful.—J. Wilford Price, Bergey, Pa., May 24.

Ligonier.—The appearance of the church house has been improved by putting on varicolored brick shingles. The woodwork has been painted white and a row of evergreen trees has been planted in front. May 19 six of our young people, all of high school age, were baptized. We had our communion on May 23 with Bro. Arthur Rummel officiating. May 24 Elder Tobias Henry conducted the council meeting. In the near future water will be piped into the church. A group of folks went to the pastor's home on May 26 and took articles that would be useful on his trip to California.—Mrs. W. E. Wolford, Ligonier, Pa., May 28.

Mechanicsburg.—April 11 we observed rally day with Bro. E. S. Kiracofe of Elizabethtown bringing us the message of the day. April 25 the spring rally of our young people of the western zone of our district was held in our church. The afternoon session was given to the discussion of Christian ideals in our social life, in our recreation, in the use of the Lord's day and in home building. The evening program was given to music conducted by the Chambersburg church. A program was given on Mother's Day by our young people. May 11 our mother and daughter meeting and banquet was held with sixty-five present. Sister Homer Bright was the guest speaker and brought a most helpful and impressive message. Our love feast was held May 16. Bro. G. N. Falkenstein was with us for the day and officiated. Brethren C. H. Steerman and Walter Keeny were also with us in the evening. May 23 we observed Conference Sunday with our women's missionary society in charge of the service. Our revival this fall will be conducted by Bro. W. G. Group of East Berlin.—Jessie Steerman, Lemoyne, Pa., May 24.

Quemahoning.—The Maple Spring church has closed successful evangelistic services, conducted by Bro. Geo. Detweiler of Meyersdale, Pa., who gave inspirational and helpful messages every evening. As a result eight were baptzed. May 2 a cantata, "Jean Valjean" was rendered by the young people of the Berkey church. June 6 has been set for victory day. The goal is set for 400, and we are hoping to reach it. A vacation Bible school is planned for two weeks in June.—Mrs. Nora A. Stutzman, Hollsopple, Pa., May 22.

Sipesville.—The pre-Easter services were conducted by the pastor, J. Lloyd Nedrow. As a result six were baptized. Our love feast was held Easter evening. On Palm Sunday our B. Y. P. D. presented a pageant entitled The Open Tomb. More than twenty of our young people took part and presented it in a very impressive way. On Easter morning the children rendered a fine program. A fine display of flowers added much to the service. A mother and daughter banquet was held in the church May 10. It was well attended and an interesting program was given. Mrs. H. B. Speicher was the guest speaker. Our vacation Bible school will begin May 24, and will continue for two weeks.—O. P. Thomas, Sipesville, Pa., May 22.

Spring Grove.—Bro. Ollie Hevener preached a fine Thanksgiving sermon. Feb. 7 Bro. David Snader was with us and preached a missionary sermon. Our council meeting was on March 27 with Elder M. S. Stoner presiding. Brethren Simon Landis and Horace Wanner were elected as delegates for the district meeting. Our love feast was

held May 1, 2. Brethren Harvey Eberly, S. H. Hess and U. S. Royer preached fine sermons. Bro. Hess officiated.—Noah W. Martin, Ephrata, Pa., May 6.

VIRGINIA

Chimney Run.—Our revival was conducted by the home ministers, Brethren P. E. Ginger and Geo. R. Robertson. There were no additions to the church during the meeting but it was enjoyed by all and was well attended. We feel we have been brought closer together and in years to come will see the results of the work of these good brethren. Our Sunday school is progressing very nicely. We expect our regular revival to be held during the first two weeks of September. Bro. J. L. Driver of Bridgewater, Va., is to conduct the meeting.—Zella C. Kniceley, Warm Springs, Va., May 24.

Pleasant Hill.—At our council meeting Bro. Hampton Marshall was elected elder in charge with Eld. A. N. Hylton assistant. All other church officers were retained for two years. We met in April with Brethren S. B. Alderman and M. E. Clingenpeel and decided to get a part-time pastor. The ministerial board came to our church the third Sunday in May but because of the high school baccalaureate at the same hour the attendance was small. Since our last report three have been baptized and one reclaimed.—Mrs. Ava M. Cannaday, Willis, Va., May 26.

WASHINGTON

Seattle.—We have recently made some improvements on our church building. The basement has been remodeled and at one end we have added a modern kitchen. A lovely electric range was donated. The Men's Work group has worked hard on the improvement of the grounds. A new sprinkling system was installed. At the present time the outside of the building is being painted. May 23 the Sunday-school convention of the coastal churches of Washington was held here in Seattle and nearly 200 attended. Services were held in the morning followed by a fellowship dinner at noon and closed with an afternoon meeting. The theme was How Big Is Our Church? Annual Conference time is rapidly approaching, and as Nampa, Idaho, is only a little over 500 miles from here it has an added meaning to us. The young people of the four coastal churches are planning on going together in a bus. By all working together and cutting down expenses we hope to make it possible for more members to attend.—Lois Smeltzer, Seattle, Wash., May 27.

Yakima.—The members of the men's organization have raised a nice sum of money to paint the outside of our church and will start the work soon. April 25 Bro. Longenecker preached both morning and evening. May 2 the gospel team of Yakima church gave the program. An offering amounting to $6.61 was taken for the Spanish relief. Some time ago our Sunday school started a contest on building up our Sunday school. The side that lost had to give the program and also give the winning side a treat.' May 16 Bro. Longenecker conducted our services. May 22 was our love feast. Bro. C. A. Wagner of Sunnyside, Wash., officiated. Our Sunday-school convention was on May 23. It was a fine meeting and a large crowd attended. We set the tables in the yard and dinner was served out there. The Conference offering amounted to $12.45. Quite a number from the Yakima church plan to attend the Conference. Bro. J. F. Baldwin of Modesto, Calif., will begin meetings here June 27.—Katie Baldwin, Yakima, Wash., May 28.

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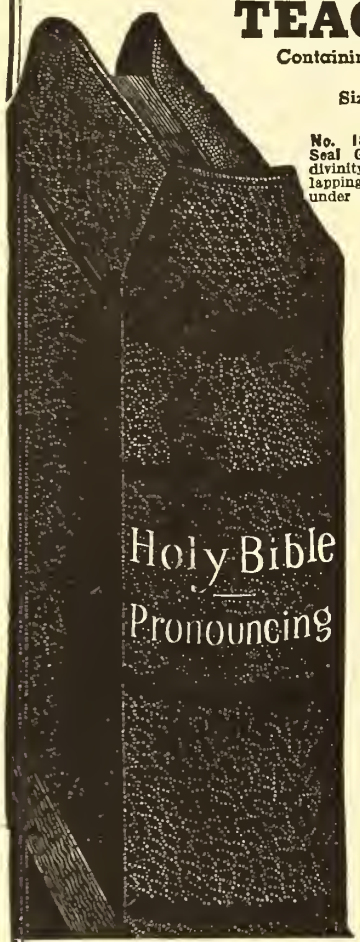
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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., June 19, 1937 | No. 25



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MOUNTAINS OF THE NORTHWEST

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

In the Heavenlies

"Who hath blessed us with every spiritual blessing in the heavenly places in Christ"

Monday: Eph. 1: 1-6

This is a phrase characteristic of this letter of Paul. It appears five times in the six short chapters and nowhere else in the New Testament. It is the Pauline description of our spiritual state, the heavenly realm in which we are already seated. These heavenly places are not some remote future, but are the Christian's present possession. The power of eternity is already ours. We are adopted by God as sons, our sins are forgiven, the Holy Spirit is our Guide and we are assured of eternal glory.

This letter opens with a great hymn of praise filled with majesty and splendor. "Blessed be the God and Father of our Lord Jesus Christ." What part does praise have in our worship? Do we praise the Lord for our blessings before we petition him for new grants? Have you thought on the spiritual blessings which are yours in Christ?

We thank thee, Father, for the gifts of thy grace. Amen.

The Holy Spirit

"Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance

Tuesday: Eph. 1: 7-14

The Holy Spirit is a sign that we belong to the Lord, our assurance of salvation. It is "the Holy Spirit of promise" because his coming was predicted and promised by the Old Testament prophets. Further the presence of the Holy Spirit in our lives is "an earnest of our inheritance." An earnest was a portion of the contract money given to seal the contract, a down payment, and this is exactly what the Holy Spirit is, a foretaste of the spiritual blessedness which will be ours. Our fellowship with the Lord is through the Holy Spirit. This fellowship is not yet perfect but the seal of the Spirit is to assure us of the completed salvation which some day will be ours. We have part of our redemption now, but we wait for "the redemption of our body," for that eternal and glorious life which will be ours as the sons of God.

Give us, grace, O Father, to yield to the voice of thy Spirit. Amen.

Mention in Prayer

"Making mention of you in my prayers"

Wednesday: Eph. 1: 15-23

To know that some one is remembering us in prayer is a source of great strength. It brings assurance and comfort to realize that somewhere, perhaps separated by great distance, another soul is repeating our name to the Lord. There is great value in personal prayer, an individual remembrance. Recently we have heard less of prayer lists and more about the technique of prayer, but no beauty of form can take the place of an individual concern. Our prayer life will take on increasing meaning as we individualize it. What it must have meant to the Ephesian Christians to know that the great apostle ceased not to give thanks for them and to mention them in his prayers! Is there anyone in your community who would be thankful if you remembered him in prayer? Would anyone consider my prayer worth asking for?

May I take time this moment to name over, Lord, those who need my prayers. Amen.

A Spirit of Wisdom

"That . . . the Father . . . may give unto you a spirit of wisdom"

Thursday: Eph. 1: 15-23

This entire chapter is a great hymn of praise and we can read it a second time without exhausting its meaning. I have been struck by this prayer of the apostle that his Ephesian friends might have "a spirit of wisdom and revelation." This does not refer to the gift of the Holy Spirit which they already have, but is the apostle's desire that they might have a wise and understanding spirit "in the knowledge of him." Human philosophy finds its essence in the familiar maxim of Socrates, "know thyself," but Christianity finds its essence in the knowledge of God revealed in Jesus Christ, "And this is life eternal, that they should know thee the only true God, and him, whom thou didst send, even Jesus Christ." The apostle goes on to describe the character of this knowledge of God and his grace. How we need a spirit of wisdom that we may rightly divide the words of truth!

Lord, grant us wisdom and understanding with patience in the things of the spirit. Amen.

Spiritual Death

"Ye were dead through your trespasses and sins"

Friday: Eph. 2: 1-3

It is a terrible picture which Paul paints in the opening verses of this chapter, a world of dead men. There is a state of moral and spiritual death which may accompany a person who physically is intensely alive. One may live an active intelligent life and yet be unconscious of the great spiritual realities of our universe. The soul that is out of communion with God is spiritually dead. "Through your trespasses and sins," writes the apostle, "ye were dead." Spiritual death, however, does not mean inactivity. Indeed, it means the very opposite. It is a time of great activity directed by "the world, the flesh and the devil."

We should pause sometimes and contemplate the pit from which the Lord has brought us. Spiritual death is not nice to talk about and it is easier to speak of immaturity and ignorance, but one will never appreciate all that the Lord has done for him until he realizes the death from which he has been raised.

We thank thee, Father, that thou art rich in mercy and praise thee for the great love wherewith thou hast loved us. Amen.

The Gift of Faith

"By grace have ye been saved through faith; and that not of yourselves, it is the gift of God"

Saturday: Eph. 2: 4-10

We have been raised from spiritual death to sit with the Lord in heavenly places, but the entire experience is due to our relation to him. By faith in Christ we have appropriated his blessings, but even this faith is a gift of God's free grace. It is God's love, not anything that we do, that saves us. "We are his workmanship." But the purpose of it all is that we might live godly and righteous lives. He has given us freely of his grace that we might love and serve him. We are a new creation, "created in Christ Jesus for good works." We can never sufficiently praise the Lord for his love and grace but the least we can do is to live obedient to his will and sympathetic with his children. The supreme manifestation of God's power is in making it possible for us, through faith, to live lives of holiness, of beauty, and of service.

Grant us grace, Father, this day to live graciously, kindly and reverently. Amen.

WEEKLY QUIET HOUR

Faith and Service

"**The tree is made manifest** by its fruit; so they who profess themselves to be Christians are known by what they do. For Christianity is not the work of an outward profession; but shows itself in the power of faith, if a man be found faithful unto the end. It is better for a man to hold his peace, and be; than to say he is a Christian, and not to be."—Ignatius, a church father of the first century in a letter to the Ephesians.

Read Rom. 13: 8-10.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., June 19, 1937 No. 25

EDITORIAL

Great Affirmations of Our Faith

Introductory to Some Things Said at Nampa

IF you were asked to set down or set forth the "Great Affirmations of Our Faith," and to do this within the limits of a single talk of not unreasonable length, how would you go about it? Would you make as many great affirmations as you could think of or had time for, with little or no attempt to justify them? Would you select two or three of the most comprehensive and defend them by means of the most cogent arguments you could produce? Or would you—well, what on earth would you do?

The treatments to follow from time to time will try to show you what one victim did with that problem. In the next two issues the editorial effort will be given to the usual running story, the Conference Echoes, as long usage has named them. And after that there may be occasional other demands on editorial space. But as opportunity offers we desire to present to MESSENGER readers one way of dealing with the things most surely believed among us, as that way was illustrated at the Nampa Conference.

We may say of that way now that it involved almost nothing of argument, strictly so called. The speaker made his affirmations one by one, giving to each, as he went along, a few minutes of interpretation. His idea was that affirmations of great realities need to be understood far more than they need to be proved. All he tried to do was to make their meaning plain. He believes that essential truth is so simple, so reasonable, so irresistible that once its central point and practical bearing are clearly grasped, the assent of a candid mind is inevitable.

Note that practical bearing idea. He laid great stress on that. He left large room for difference of opinion on many questions suggested by the affirmations cited, questions about God's ways of working, questions about things we can not know and have no need to know, questions which lie on the fringes of Christian doctrine. But in one respect he was quite intolerant of any difference or dissent. In each instance he asked: What is the heart of this affirmation? Why is it important to faith? What is there about it that makes a difference in promoting the kingdom of God? Where does it touch practical life?

Was there any significance in the number of "great affirmations" which he made? Are there exactly that many, no more, no less? It is well-nigh certain that some expounders would find more. And some, perhaps, would not need so many to tell it all. The greatest Teacher of all time compressed all affirmations of duty into two. Might not equal skill in things divine do as well with affirmations of faith? Wonder if the Nampa speaker wasn't influenced by the magic of a number made sacred by much usage as a symbol of completeness.

One came away from the tabernacle that evening cherishing a great wish, almost breathing a prayer, that we all might learn, first, how inseparably close the connection is between faith and life, and, second, how to hold great convictions with charity for those who conceive them in other terms; how to discern between affirmations of faith which are really great, and those which are less important. If the report of the Nampa discussion scheduled for subsequent serial appearance in these columns should make any contribution toward the realization of this prayer, the reporter would be glad. E. F.

Cathedral Builders

"WE are little builders," sometimes sing the children. And so are we all, but not always on the same foundation or with identical materials. Some build on sand and some choose the solid rock. Some are content with wood or stubble, and some insist on materials more enduring.

It was Peter who thought of the sincere and eager believer as a living stone in a spiritual house. The

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

temple at Jerusalem was doubtless the inspiration for this figure of speech. But what he saw beyond the temple was a glorious spiritual structure in which every true believer was to be a living stone.

To put Peter's idea in somewhat more modern terms one might think of believers as living stones in a vast cathedral. Expanding and spiritualizing the idea, the cathedral becomes the Christian church with her daughter institutions. Together these have produced and now sustain the noblest elements in our social order.

We are all builders—too often little builders. God grant our building may not be of some Tower of Babel. Rather, may we all be cathedral builders, and thus intent upon realizing the collective aspiration we call a Christian civilization. H. A. B.

The Kingdom of God

Sunday Sermon at the Nampa Conference

THE one phrase that is ever on the lips of Jesus is the *kingdom of God*. His parables are about the kingdom and his point of reference is always to this idea. Men are to seek it, and enter it. "Seek ye first the kingdom of heaven and its righteousness," and all other necessities will be added in consequence. The kingdom is first, it is the supreme value, more valuable than all other values, because it enriches and fulfills all others, and goes beyond them. Men should recognize this value as the hid treasure and the precious pearl. The last judgment is all based on the question whether men belong to the kingdom or not. This is the great, supreme cause which determines the value of all else. All goodness is determined by this standard, and apart from this, there is no abiding value.

Paul writes mostly about the church, which is the body of Christ to promote the kingdom, but he also defines the kingdom. In Rom. 14: 17 he says: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit." It is not a material thing, or to be described in material terms or values; but it is wholly spiritual; it is the reign of God in the heart of man—the reign or dominion of God who is righteous and holy and loving.

Jesus gives us the best definition of the kingdom in the great prayer which he taught: "Thy kingdom come—thy will be done in earth, even as it is done with thee in heaven." The word *kingdom,* both in the Hebrew and in the Greek means *reign* or *rule*. The kingdom of God is the reign or rule of God in the lives of men—in individual hearts and in society. This reign is to be on earth, as well as in heaven. Men are now to enter into this relation. Hence, the call of Jesus to men: "Repent, for the kingdom of God is at hand." Men must change their thinking so the reign of God's justice and love may dominate their lives. God's sovereign goodness is to motivate men in their private and social conduct. The kingdom is the supreme Good, the Ultimate Cause which is the sum of all values and the goal of all life.

Since the kingdom of God is the Supreme Cause which men are to serve, it reconciles all antitheses.

(1) There is no longer any sacred or secular—both are lifted into one eternal harmony in the kingdom. There is no place or time where the kingdom should not be, so all secular things become sacred, and all sacred things become practical for daily life. All is for man—to make him a son of God, and man has no duties that are not related to the purpose of God. This division of life into compartments has always been unfortunate. We must see that all good is of God, and all honest vocations are a part of the kingdom. The sacred is not to be known by places or objects, but where the spirit of God is there is the holy. The kingdom of God unites the sacred and the secular into a new synthesis.

(2) The kingdom of God overcomes the antithesis of the individual and the social aspects of life. Which is the more important? is a common question. Jesus answered this so perfectly that the question should never have arisen. We are to love God with all our mind, and heart and soul and strength; and our neighbors as ourselves. He also said if we go to the altar with our offering and remember that our brother has aught against us, first reconciliation with the brother should be made, then return to the altar. On that last night with his disciples, before he could give them the broken bread and the cup to unite them to himself, he had to achieve peace and brotherhood among themselves. There is no longer an antithesis between personal religion and social religion; for the kingdom of God unites them into one gospel that includes and enriches both. God's will is to be done in the individual and also in society in its corporate life.

(3) The kingdom of God leaves no place for the antithesis of idealism and realism, but unites them into one. Of course, the reign of God is the ideal for all—the "ought," the aim, the goal, the perfect ideal. But this ideal is ever being made real in the lives of the saints, and in Christ it was fully realized. The kingdom is not a mere fancy, nice to think about; but a reality, the power of God in human experience to create a new and better life for all. It is realism of the best kind. Whether we call the religion of Christ idealism or realism matters little, for it is both at the same time. Religion and the religious experience is real; for nothing in human life is a greater fact; and the Christian religion is also the ideal.

(4) Is the kingdom present or future? It is both. Jesus clearly taught that the kingdom of God began whenever and wherever the will of God was done.

Nothing can be clearer than the teaching that where God's will was done there was the reign of God, the kingdom. "If I by the finger of God cast out demons, then *is* the kingdom of God come among you." "The kingdom of God is within you." But it is equally clear that its fullness or its consummation takes time and the time element is in almost every parable of Jesus.

(5) Is the kingdom coming gradually or suddenly? Again the teachings of Jesus make room for both. The usual course of nature, and the workings of the spirit are gradual. "First the blade, then the ear, then the full corn in the ear." This is the usual method in God's universe. But there are also cases where there is a long preparation, then suddenly the harvest comes. The conversion of Paul was a sudden realization of the kingdom of God in his life. No doubt there was a long preparation for the event, but the coming of the light and the power and insight was sudden. So may it be with society as a whole. After a long period of gradual preparation, God's reign may come with sudden power as on the Day of Pentecost. The riches of God are too great for any narrow formula.

(6) Is the kingdom a gift or a task? It is both. Man can not earn it, it is priceless, it is the gift of God, by his grace. Neither the performance of the cultus, nor priestly formula have any merit to earn the kingdom; it is the gift of God. But God does not force his gift upon men; he does not cast his pearls before swine; he respects personality so much that he will not compel men to take his gift. Men are to pray, ask, seek, knock, and strive for the kingdom. Only men who want, really want the kingdom of God can have it. It is ever thus. We have free education for all the children of America; but only they who really want an education will get it. We can not force culture upon people; they who hunger and thirst shall be filled.

(7) The material and the spiritual are as the body and soul. Here again the idea of the kingdom does not make a sharp antithesis, but lifts both above a narrow view into the reign of God. Jesus healed the body as well as the soul. He was not an ascetic. He did not teach that matter, as such, was evil, as did the Neoplatonists and all the ascetics of the ages. "The earth is the Lord's and the fulness thereof." God cares for the birds, and clothes the flowers. God gave us our bodies and they too are sacred, as the instruments of the soul. God wants us to have food, clothing, and shelter; he wants all men to have it, and if we have love enough, all can have these necessities. All that the Creator made is good, and all has a place in his kingdom.

When Jesus came to the end of his career, he no doubt found that his disciples were still bound by the old Jewish view of the kingdom as material and earthly. He had done all in his power, through parables and figures of speech and by demonstration to teach them the real meaning of the kingdom. But they did not see; their minds were too full of the common national hope to get an appreciation of the real meaning of the kingdom. Pentecost had not yet come. The Holy Spirit and experience must give them the insight.

In the last part of his ministry he did not mention the kingdom so much, but he invited their attention to himself, and in the last moments, bound them by the strongest covenants known to his people, to his own person. John seems to have caught the meaning and he gave it to us in the Fourth Gospel. "In him was life, and the life was the light of men." I am the Bread; the Light; the Door; the Resurrection and the Life; the Good Shepherd; the Way, the Truth and the Life; and I am the Vine, ye are the branches. In the Gospel of John we see that Jesus, in himself, is the revelation of all the kingdom of God means. Christ shows what the reign of God is in human form. He is the Demonstration, the Incarnation, the Revelation, the perfect Example of the reign of God upon the earth. In Christ we have the cosmic and the eternal. In him the body and soul are both fully consecrated to the Father. In Christ the ideal and the real come together; in him the sacred and secular are one; the prophetic and the apocalyptic are united—he is the Great Teacher, and also the one who can in a moment reveal the Eternal. In Christ are perfectly revealed the individual and social elements—he showed perfect sonship and perfect brotherhood at the same time. In Christ every antithesis is resolved into the divine harmony—the reign of God on earth. The kingdom of God is the will of God in the lives of people, folks, human beings. Christ shows us in himself what that means.

The great tragedy of Christendom is that much of the time the energies of the church were wasted in a one-sided, or fragmentary view of the gospel. For centuries the church tried to define the faith in *words* and in the terminology of Greek philosophy. Again, the energies were consumed in organization, and they made that an end in itself. In our recent past the church tried to accommodate itself to a machine age, and the pronouncements of science. But the only way to recover the radiance of the early church is to be loyal to the kingdom of God as revealed in Christ. The Christian experience of the kingdom will resolve our conflicts, and we shall become in reality the Body of Christ, a superhuman fellowship that has the life that is hid with Christ in God. This life will be the power of God unto salvation; and this life of the kingdom will again draw men unto Christ, our Lord, and he shall reign forever and forever. D. W. K.

THE GENERAL FORUM

Oh, Grant Me Strength!

BY ROBERT L. BYRD

Oh! grant me the strength for thy work, dear God,
I want to keep close where thy feet have trod.
I want to keep clean from disease and death
That war in my members with every breath.
I want to keep pure as the days pass by
I want to be able to meet God's eye
With a feeling that though an imperfect man
I'm doing, through weakness the best I can.

I want to be able to take the hand
Of all of my fellows and understand.
I'd like to be able to live my life
Above the rabble and stress of strife.
Oh! grant me the strength while amidst the mean
To keep my body and thought life clean.
I want to be able to make men feel
That life is worth living and God is real.

And then when I come to the set of sun
And all of my labors and toils are done
I want to be able to lay life down
With little thought of a jeweled crown
And whatever work through the day I've done
To count it as sheaves for my Master won.
I'd like to be able to meet life's end
With the happy thought that I've found a Friend.

Junior, W. Va.

The Conclusion of the Sermon on the Mount

BY HARPER S. WILL

Bible Hour at the Nampa Conference

MATTHEW states at the end of his record of the Sermon on the Mount that the multitudes who heard Jesus marveled at his teaching. There is no wonder. Who among us has not marveled when he heard the words: "Thy kingdom come. Thy will be done on earth as it is in heaven. . . . Except your righteousness exceed the righteousness of the scribes and Pharisees. . . . Love your enemies"? H. G. Wells in his *Outline of History* concludes his study of Jesus with this statement: "The Galilean is too great for us." The Sermon on the Mount is Christ's constitution for his kingdom. We are awed at its content, yet many of us permit the wisdom of our day to betray our judgment into pronouncing it impractical. Nevertheless, we are not unlike the multitude still in that the actual practice of Jesus' teaching produces surprise wherever we witness it. The mother of a twelve-year-old boy who had become a Christian came to her pastor with words like these: "We marvel at the change that has come in our home. We did not realize that Christ could make so much difference to a boy."

Jesus' teaching method is the reason Matthew gives for the multitude's surprise. "He taught them as one having authority, and not as their scribes." The scribes were like phonographs passing on the sayings of the fathers. But an original phraseology combined with deep conviction and a visible sincerity gave authority to Jesus' words. His words still have authority. There is one thing, and one thing only that gives words permanent authority. That is truth. Truth never dies. "Heaven and earth shall pass away, but my words shall not pass away."

There is no part of the Sermon on the Mount that is more surprising than the conclusion. We call it the Parable of the Two Builders, or of the Two Foundations. With regal authority Jesus declares his words to be the touchstone by which men and nations shall rise and fall. Hear and do, "and it fell not." Hear and do not, "and it fell: and great was the fall thereof." Never did a prophet assume greater authority, but we marvel again in that the centuries are justifying his claim.

Jesus intended that his words become universal knowledge. He did his best to get them to his own countrymen. When the people of Capernaum wanted him to stay with them and become their resident pastor he replied, "I must preach the good tidings of the kingdom to the other cities also," and he went on his way. Before leaving his disciples he made provision for the world-wide proclamation of his gospel. On Olivet during his last meeting with them he said: "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." We are commissioned under divine orders to see that every man has an opportunity to hear. Then it is up to each individual to give his words a reasonable hearing.

However, it is not enough to hear the truth. Truth must be lived. This is where Jesus took his stand. His insistent call to humanity was, "Do." It echoes through every teaching. Hearing is always to be followed by doing. "Doeth" is the keyword of this parable. "Every one that heareth these words of mine, and *doeth* them, shall be likened unto a wise man, who built his house upon the rock . . . and it fell not." "But every one that heareth these words of mine, and *doeth them not,* shall be likened unto a foolish man who built his house upon the sand, . . . and it fell, and great was the fall thereof."

Christian theology has too largely substituted *hear and believe* for Jesus' call to *hear and do.* Our churches are organized primarily for worship and not for work. We have chosen the calm of the sanctuary and forgotten the cross. We have made our religion too much an affair of patient listening when in reality it is a conquest. Any sermon or service of worship that

does not lead to action is a failure. The summons of Jesus, "Go ye, and do likewise" is the need of our day. New power will come to Christendom as it takes its stand with Jesus and insists that truth calls for action; that first, last and always "These sayings of mine" demand that we do something about them. To theorize about the truth, or even to weep over it, is not enough. Only as we do are we his followers. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven." This one test Jesus insisted that every life meet—the test of deeds. "Inasmuch as ye have done it unto one of the least of these my brethren."

Life has its examination days. The storms come to all. The Christian is granted no exemption. Upon the house built on the rock as well as the house built upon the sand, "the rain descended, and the floods came, and the winds blew, and smote upon it." The storm revealed the character of the foundations. The house built on the rock stood the test. The one built on the sand collapsed. So is it with life, Jesus would say. The life built upon Jesus—that truly takes his truth and translates it into action, like the house built upon the rock, will stand the test. Whereas, the life, even through it may hear of Jesus and give mental assent to his truth, if it fails to translate that truth into action, like the house built on the sand, will collapse.

This then is the conclusion of the Sermon on the Mount: Truth must be lived. Something must be done about "these sayings of mine."

Wenatchee, Wash.

Fighting Liquor With Facts

BY ROBERT HENRY MILLER

NATIONAL prohibition was won by the teaching of scientific temperance. But when the Eighteenth Amendment was written into the constitution the teaching stopped. Those who fought drunkenness became drunk with victory. They supposed the job was done and so they flung open the doors and dismissed both teachers and pupils—the temperance lesson was learned once for all and the victory was cinched.

But the adjournment of the temperance educators was the signal for the mobilizing of a vast wet crusade. The process was reversed: as an educational campaign led to legislation making the country dry, so an educational campaign led to legislation making the country wet. The method of education has proved its effectiveness; it has worked both ways.

It would be an error, however, to claim that education is equally effective on both the wet and the dry sides. It is more effective as a weapon of the drys, because facts are on their side. All they need to do is to see and report the facts. The wet propagandist must select his facts and report them with such cleverness as to produce the desired effect.

This is our job for the next ten, twenty or thirty years—not to make up a case against liquor nor seek some subtle skill in addressing the public—but to fill the nation with a resounding witness to the facts.

North Manchester, Ind.

Being Christlike

Abstract of Nampa Conference Address

BY C. G. HESSE

THE subject is suggested by the words of Paul in Second Corinthians the third chapter. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." It is clear what Paul had been reading. He had been reading, how when Moses came down from the mount, where he had been speaking with God, his face shone, so as to dazzle and alarm those who were near him. The people at once recognized that it was the glory of the Lord reflected from him. Moses knew that his glory was only on the skin of his face and would soon pass away. So he put a veil on his face that the people might not see it dying out, and say at once that God had forsaken him, feeling they need not attend him any more. Moses went back to God's presence and took off the veil so as to receive a new access of glory on his face, and thus he went from glory to glory.

It is in this way, says Saint Paul, that we become Christlike. When we go back to the presence of Christ with unveiled face, when we stand in his presence, when we deal in our spirits with the divine Christ, we take on a little of his glory. We have been told many times that Christians should be Christlike; however, in our hearts we may have felt it to be impossible. In the minds of many it means perfection and this is not possible.

What, then, is it in the life of Christ which is possible for us to imitate and be like him? I think the answer is given by Luke in the book of the Acts. He tells us that Jesus went about doing good. Here is the gist of the matter. One is Christlike when the dominant purpose of his life is to do good. Of course, when we think about goodness we know there are two kinds of people who do good. Some labor painfully at being good; with others it is spontaneous. That is the way Christ was. Paul says, "We are transformed," not transform ourselves.

"We are changed in the same image from glory to glory." Here is our first consideration. Some of the finest things in our lives have come without effort. No doubt the best things in our characters came from

some one else; we caught them. A basic law of life is that we grow like what we live with. This is shown in a home where two people have lived together and have profoundly loved each other. They are alike in their likes and dislikes, in thought, tastes and feelings.

Some one has pointed out that it is not our wills that make us, so much as our interior companionships. If we hang beautiful pictures on the walls of our souls, the highest mental images that we know, and live with them long enough, we can not will evil. For this reason some of us are not free. We are not free to lie, to cheat, to slander. Paul never said that it was his will that changed his life and we know that he had a will strong enough. He tells us how it came about in his life. "It was not my will, I lived with Christ. I had an inner fellowship with him." In such words Paul could explain the way he was changed.

Then, too, our becoming Christlike is conditioned by our capacity to be inspired. Paul lived under the inspiration of Christ until he surpassed himself, until he was raised from weakness to strength. How wonderful is the capacity of the human soul to be inspired by great books, great music, great art, by the beauty of nature, by high friendships, by high faiths, by lofty ideals. We may well ask ourselves under what kind of inspiration we are living. Remember the world is sure to find out in the end. Judas did not betray his Lord all of a sudden because he willed it; he had been living for months under the wrong inspiration. Paul did not receive inspiration suddenly to write the classic on love. He had lived with some one for months who was the personification of love. Be not deceived; live on a low inspiration and the world will find it out at last.

Again, consider the quality of this sort of life. Some one has defined a gentlemen as a man who never unintentionally offends anyone. Intentionally he may offend some one. When the occasion requires he may be intentionally severe and stern, but unintentionally when his will is off guard, when his nature is unrestrained he never offends anyone. He is courteous. He is a gentleman. Jesus hated legalism, the morality that never gets beyond the restrained and regimented will. He said: "Consider the lilies of the field, how they grow; they toil not" they do not work at it; they have gotten into true relationship with the sun and something beautiful develops. It comes from within. Jesus also said: "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Another characteristic of this quality is serenity. A certain minister tells about visiting an old meetinghouse in New England which was dedicated to worship about the time the Constitution was adopted. It is now closed most of the time, but once a year the countryside makes a pilgrimage to worship in it. The Sunday that this minister attended the pulpit was occupied by a well known writer and student of English literature. The speaker, in speaking of the influence of the New England meetinghouses on the characters of the people said: "There is no great art without serenity." When one thinks about the life of Jesus one is impressed with the serenity of that life. In his life there was exemplified the greatest of all the arts, the art of living. Some one has said that no people have been more right on social questions than the Quakers. And what have they stressed? Serenity! You can not understand Christ without this. As a young man he introduced revolutionary ideas that would shake the world. Yet he talked about inward peace.

Finally, this matter of becoming Christlike is a gradual process. We are transformed from character to character. It is a progressive matter. To stand continually in the presence of the Savior changes the character. Paul speaks about babes in Christ. They have not had a chance to grow. They need a certain kind of food. But what about some of us when we have been in the church for years and still act like babies? We become offended so easily. We need to be transformed. If we stand in the presence of Christ continuously we shall grow into his likeness. "We are changed into the same image from glory to glory."

Bridgewater, Va.

Practical Religion

BY RUFUS P. BUCHER

Bible Hour at the Nampa Conference

No religion has to offer to the human race what the religion of Jesus Christ offers. The same should be the chief concern of mortals here below. It gives us the sweetest pleasure here and solid comfort when we die.

The religion of Jesus Christ will avail nothing unless it is put into everyday practical living.

Hereby shall all men know that we are his disciples, if we live a consecrated life in his service.

Some evidences that we have this religion are:

1. By bearing the fruits of the Spirit (Gal. 6: 22, 23).

2. By visiting (James 1: 27).

Who? The unfortunate, the isolated, the widows, the orphans, the afflicted. Not only our best friends, relatives, or those whom we expect to return the visit. The apostolic church visited from house to house.

We must learn to do well; seek judgment, relieve the oppressed, judge the fatherless, and plead for the widows (Isa. 1: 17).

Hindrances to Christian religion:

1. Untamed tongues (James 1: 26). (a) Profanity

(James 3: 10). (b) Talebearing (Prov. 20: 19). (c) Gossiping (Prov. 16: 26). Remedy for an untamed tongue: Lord set a watch (Psa. 19: 14; 141: 3).

2. Class distinction (James 2: 9).

3. Worldliness: (a) Must keep ourselves unspotted from the world (James 1: 27). (b) Love not the world (1 John 2: 15, 16). (c) Go not with them (Psa. 1: 1; Prov. 4: 14, 15). (d) Come out from among them (2 Cor. 6: 17).

What the religion of Jesus Christ does:

1. Kills envy.
2. Stops faultfinding.
3. Makes people happy.
4. Drives the devil out of our hearts.
5. Reconciles enemies.
6. Gives power over sin.
7. Takes people out of the mire and puts their feet on Christ, the Rock.
8. Puts light in the grave and robs death of its sting.
9. Gives us a birthright in the kingdom of God.

Do we all have this religion?

Quarryville, Pa.

The Nature and Objectives of Our Peace Program

Abstract of a Nampa Conference Sermon

BY C. RAY KEIM

Let me start with a few basic principles that, in my judgment, must underlie what the Church of the Brethren thinks and does about peace.

In the first place, our peace doctrine is not something we have added to our Christian faith; it is an integral part of that faith, grounded in the great central principle of Christian love. We are *for* peace and *against* war because war violates the Christian way of life. Therefore, we are for peace because we are Christians. We need no other basis upon which to stand and live. On this point our testimony to the world needs to be clear. Tell them that our only peculiarity on the matter of peace is our Christianity. We are not peculiar Christians. We are Christians and therefore are considered as a peculiar people by the world. Let us be sure our peculiarity is always Christian. On this basis, I am willing to be peculiar.

In the second place, our testimony of life must be just as clear on the application of our peace principles to all other phases of living as it is when applied to the problem of war. If our example of the Christian life does not demonstrate to others how the peace principles apply to all other relationships of life, how can we have an effective testimony to give when we take a stand against war? Can we expect much of a testimony of peace in wartime if we have not had a clear testimony to give before? Our stand in war must and ought to represent our Christian convictions, not a spiritually artificial stand we set up to escape the hazards of warfare.

In the third place, it naturally follows from the foregoing statements that the peace education and peace action work of the church must be an integral part of the program of the church. If this is what we stand for, if this is the way we intend to live, then it can not be a side interest for a few specialists on political and international affairs. It must be an integral part of the program and life of the church. Therefore, the regular leadership of the local churches has the responsibility for the peace work of the church. If this is not regular, vital and fundamental work of the church, what is regular work? There is no such thing as a Brethren peace program, either of education or of action, unless it is directed by the regular leadership of the church—the ministry and the Sunday-school leaders, in particular. Our Peace Commission has attempted to work on this basis and we appreciate the enthusiastic response, especially, to such attempts as the every-member canvass for peace and, more recently, the call for aid in Spanish relief.

Our church needs to go beyond educating our own people and developing the basic convictions which are so fundamental, as I have said already. With this in mind, our Peace Commission has taken every opportunity available to give our testimony of peace to others. We have often done this in collaboration with the Friends and Mennonites. We have been the guests of several large conferences of Christian bodies in America; we presented our position to the President of the United States; we shall send to Oxford, England, within a few weeks a peace memorial, representing our message to other Christian bodies throughout the world. But this is not enough. The voice of the church must be heard in every one of our communities. Through interdenominational gatherings, farm institutes, community meetings, and clubs our message of peace ought to be heard. Let us overlook no opportunities. Many can be created if we only try. Our community contacts ought constantly and consistently be a testimony of the life of peace. Some things need to be done through a general plan or project emanating from a central commission or committee, but if the church does no more than carry out such projects, relatively little will be accomplished.

We are primarily interested in the prevention of war, by every means and channel through which our influence can be made felt. But we can not ignore the possibility of the church being faced with a war situation. Many requests have come in recent years that our church formulate a specific statement giving in detail what our position ought to be in time of war.

A Conference committee, appointed in 1935, formulated such a statement and it was approved last year at Hershey. The committee has provided channels whereby these instructions may be brought to every member, through the local officials of the church. This ought to be done promptly.

It is of the greatest concern to this special committee and to the Peace Commission that the testimony of the church may be clear in war, if that terrible tragedy should come. Can we afford, for example, to ask the government in the name of the church and on the highest spiritual claims, to exempt members from military service whose lives have been a reproach to the local church? Are we going to ask exemption for a card-playing, beer-drinking, road-house, movie-mad, dance-crazy church? With us opposition to war is not merely a social theory or political notion—it is a great spiritual principle. The church dare and ought not act on any other principle. Ask yourself what was the spiritual effect of our stand in the last war with particular reference to the local church. This is not an appeal to back down from the high ground which our fathers have taken, but rather a challenge for us to occupy that high spiritual ground.

The situation in Germany and Russia today is food for reflection on the part of the Christian church. I dare not go into that here, but, let me say this: the church will have but two choices left if war comes in America. The church will be expected to furnish the spiritual sanction for the war and urge all to engage in it to the limit, or the church will oppose the war and suffer whatever consequences that stand entails. There will be no middle ground. If the church takes the first she shall gain the whole world and lose her own soul; if she takes the second she shall face tribulation but be spiritually triumphant. All churches ought to ponder this momentous issue today, before it is too late. What are you, as an individual Christian, going to do about it?

I shall close by listing several emphases that I feel the church ought to have today.

1. A vigorous effort in every local church to make the peace principles of the church and their application to all phases of life the living faith of every member.

2. A more extensive sharing of our peace testimony with other peoples, with particular reference to influencing public policies that have to do with peace and war.

3. Engaging in more concrete and definite services that demonstrate our peace philosophy. Many of these will be purely local while others may be general, like the Spanish relief work.

4. A vigorous effort on the part of our pastors and elders to bring the church to a better understanding of what we ought to do and what we ought not to do in case of war.

5. The production of a more extensive literature by ourselves for circulation both within and without the church.

North Manchester, Ind.

Shall We Consecrate Our Children?

BY H. H. HELMAN

THE Old and New Testament Hebrews emphasize the consecration of children. Moses was consecrated by a God-fearing mother. Samuel's mother is an example of the typical Hebrew attitude. Jesus' parents were prompt in attending to the consecration ceremony.



The Boy Samuel—A Consecrated Child

Two methods prevail among Christians today in the consecration of children. One is the method of baptismal consecration. The other is the formal, but non-baptismal method, practiced by denominations who do not hold to the baptism of children. Both are consecration ceremonies, and serve to fix the responsibility of parents for the spiritual training of the child. Some administrators emphasize that the child is thus given to God—that the dedication is to him and to his kingdom. Undoubtedly such a service has a tremendous impression upon the sincere parent, which acts as a safeguard for the child's spiritual being and an impetus for careful training. In this lies the value of child consecration.

There are three prevailing views about the soul and being of the young child. One is that a baby is born bad, that it is a sinner by nature. Those who hold to this view often feel that the baby must be baptized by the minister of God in order that it might be cleansed of its sin and become a child of God. Another view often held is that a baby is born good and innocent. It is angel-pure and fit for the kingdom of heaven. Some who hold this view believe that the baby should be baptized because it is really God's child and they want that fact recognized. The third view is that a baby is neither good nor bad. They feel that the child is neither moral nor immoral, neither righteous nor wicked. The child has no moral qualities but has the possibility of becoming good or bad. How good or how bad it

will be depends upon the training, teaching and environment. Since the baby is incapable of making choices, it is incapable of good or evil. Those who hold this view believe that the kind of a person the child becomes will depend upon what parents do for it and with it in infancy and childhood. For this reason the child is brought to the altar and presented to the Lord, hoping that the church will help them to train and teach the child correctly. They believe that with the help of the sanctuary and the ministry they will be able to make the child God-conscious.

Each of these views harmonizes with the practice of the consecration of children. Much may be gained by it and great disadvantage may result without it. The question is, why consecrate the child? What benefit follows the formal consecration of a baby since the baby does not understand what value is realized by such a ceremony?

To some parents the consecration of a child is the fulfillment of an ancient and modern custom. They point to the consecration of Jesus and to the common practice of their church. The sentiments surrounding the custom are beautiful and impressive. They have developed a feeling that it is the proper thing to do. It is the proper routine of the Christians' responsibility to their children. They feel condemned not to attend to it though they may not stop to consider all that it means.

To other parents the ceremony constitutes a sacred and solmen vow on their part. They know the ceremony may have little bearing upon the understanding of the child itself. It does not comprehend the significance of the ceremony at the time. The important fact to such parents is that they are in this way presenting the child to the Lord. It is their vow and not the child's. It is their vow in behalf of their child whom God has entrusted to them. It is their way of openly professing that the child is God's, and that they purpose to consecrate it in the name of God and his church.

There is a sense in which the consecration ceremony is the church's vow in behalf of the child. It is an offer of its services and its ministry for the spiritual training and development of the child. It constitutes a promise, on the part of the church, to co-operate with the parents in making the child God-conscious and training it for discipleship. If the child fails to develop properly in its religious nature the church assumes part of the blame. The church, and the father and mother, become co-parents in the care and training of the child.

The important fact concerning a consecration ceremony is that the parents, taking a holy and solemn vow in the sanctuary and before the congregation, and the church vowing its assistance, believe it will have some influence upon the life of the child. It will help parents and church to have a vision for the child something like Mary had for Jesus. It will confirm in the parents' mind the fact that the child belongs to God and should be trained for him.

The attitude of the parent will have a powerful influence upon the child. The holy desire and purpose, expressed in the consecratory vow, will temper all they do for the child if it is kept constantly in mind. If it helps to keep parents God- and church-conscious, it will automatically help the child to form proper relations to God and to his church. The parent who can say to the child as it approaches the period of accountability, "You were consecrated to God in your babyhood," presents a concept that can not but move mightily upon the soul of the child.

The consecration ceremony is an act of God's church and of parenthood, in behalf of the child. As a ceremony only it may avail little. But as a ceremony in which desires and purposes are assured a correlative action, it will have untold value. The unconsecrated child has that much less to help make it a child of the heavenly Father. So it must be best to consecrate them.

New Carlisle, Ohio.

Their Unbelief

BY EZRA FLORY

"And he marveled because of their unbelief" (Mark 6: 6)

THIS marveling occurred after Jesus had done much preaching, and had performed many miracles. One can not read over these words without pausing. There are many significant passages in the Bible which I have marked in color. This is one of them. My Bible carries many marks. I had thought one time of offering a book, *How to Mark Your Bible.*

We have all the assured truth about God and a plain way of salvation. Jude one time attempted to write another gospel "of the common salvation," and the Spirit lay upon him the necessity of "earnestly constraining them" to contend for the faith once delivered"—the gospel we have.

Paul insists that Jesus was seen of Peter and others after his resurrection, and then of about five hundred brethren at one time, most of whom were then living, and last of all by Paul himself.

Our gospel is better authenticated than many other manuscripts; therefore why should we not marvel at the unbelief of some people.

Some told Jesus that if one were to go to people from the dead, they would be persuaded. Jesus said that if they would not hear him, they would not believe if one went to them from the dead.

New Paris, Ind.

Helping You Meet the Problem

A Nampa Conference Address

BY C. ERNEST DAVIS

I HAVE no easy panacea to offer for the very real social and moral problems presented by the other speakers on this program. Such problems are not solved in any easy way. I want to propose four approaches to the solution.

First, the physical approach. Often a physical defect leads to some moral problem involving an abnormal craving or appetite. The church should do all it can to promote physical health and well-being. Abnormalities and hurtful appetites should be treated and removed so far as possible. The church can well afford to be interested in sanitation, public health nurses, clinics, sanitariums, hospitals, etc. We need to make use of what medicine, surgery, and other healing sciences—psychology, and psychiatry, have to offer.

Second, the intellectual approach. "Ye shall know the truth and the truth shall make you free." Ignorance takes an appalling toll. We must help the people to know the truth concerning alcohol, tobacco, indecent movies, dancing, dope, gambling and other moral hazards. In some lines, such as literature, people should be taught to have good taste—to be discriminating. We must not take it for granted that everyone is informed concerning these issues. Powerful propaganda calculated to lead even the children of the elect astray, if not the elect themselves, gets in its deadly word of miseducation. As a result you constantly hear folks, young and old, express tolerant ideas toward questionable practices in a manner that is both surprising and disturbing. The church, therefore, must put on a constant program of education in order that the people may at least know the truth. Materials must be made available to parents and others in order that they may assist in this educational task.

Third, the social approach. Many people are dragged down by their environment, others are supported by theirs. We ought to strive to so environ our people that temptations are reduced and helpful surroundings increased. Let evils be restricted and prohibited as far as possible. There is no sense nor reason in turning them loose to prey upon mankind with utter lack of restraint if we can help it. An aroused public conscience can do something about saloons, roadhouses, dance halls, gambling joints and vicious movies.

On the other hand, let us provide healthful, wholesome, constructive amusements and recreation. There is a place for a social program in the life of the church. Among other things the early church continued in "fellowship." These counter attractions help to keep our people from the questionable and harmful. A wise church will make a discriminating use of such activities as boys' and girls' clubs, class socials, all church dinners, banquets for fathers and sons and for mothers and daughters, and playground evenings.

Fourth, the spiritual approach. None of these nor all of them together are enough. Some apparently healthy specimens of mankind who know the right, and are well environed, go decidedly wrong. It is not enough to know the right; we must want to do it. The truth that frees is the truth incarnate in Christ. An absolutely perfect environment is impossible. But, even if it were possible, it is not enough to be socially well environed, we must respond favorably to the good and make use of it. There must be an experience or process that not merely educates the intellect but that also conditions the emotions and inclines the will.

Frankly, if we are to deal successfully with these problems, we must stress genuine conversion in which individuals experience a reversal of emotions and a change of fundamental life attitudes. The things they once hated must be loved and the things once loved must be hated. They must become in fact new creatures in Christ Jesus. Interests in the lust of the flesh, the lust of the eyes, and the pride of life must be superseded by love of the Lord and interest in his kingdom. The expulsive power of a great affection will cleanse the life.

Men must experience the thrill of Christian growth, those changes from "glory unto glory," and the cheap thrills of low amusements will lose their lure.

Life must be crowded full of real work, born of pressing interest, and the problem of excessive idle leisure will not be so dangerous. Let folks have a great aim in life, a consuming passion, a satisfying life work—and that aim, passion, and work related to the kingdom of their Lord—and they simply haven't the time nor the inclination to wander off into disintegrating and destructive amusements and practices.

A church should be busy in evangelism, keeping the membership occupied and interested in reaching others, and also busy in a program that will deepen the spiritual life and promote growth. This will do the most basic thing that I know to solve the problem upon which you seek help.

Conclusion: In brief then, I would suggest, in order to meet the social and moral problems involved in liquor, narcotics and worldly amusements, that we ease the tensions caused by physical and mental abnormalities; give widespread instruction in the truth concerning these dangers and evils; render such assistance as is possible through the building of a helpful environment; and, above all, stress regeneration, putting our emphasis upon genuine conversion and normal growth in the grace and knowledge of our Lord Jesus Christ.

Finally, I would remind our teachers, leaders, parents and ministers of those words of Jesus: "For their sakes I sanctify myself." We must live as we

want our people to live. I think we must even live better than we expect them to live. We must set ourselves apart as "kept for the Master's use," and then the Lord can use and bless our leadership.

McPherson, Kans.

The Roamer Looks at Abstinence

BY JOSEPH VAN DYKE

THAT bright May morning I was walking to school through the fresh cool air when I was pulled to a full stop by a beautiful sight. It was a bank of violets, long stemmed and dark blue, and they seemed to me in their freshness and charm to be an epitome of a young spring morning. I could have picked them if I chose, they would have stood before me all the day in a small vase, but I did not. I stood looking at them for a few minutes, the sun warming my back and all my senses keen and alert, and then I walked on, leaving my bank of blue violets to the next comer.

. . . .

Abstinence is an academic-sounding word. The only vocabularies it gets into are those of the social reformers and the preachers. In our pulpits, as I remember it, we preach abstinence rather fluently. Generally we make it specific and attach it to liquor, and more especially, to beer. That is a wise thing, a very wise thing. It enables us who listen, to concentrate our righteous wrath on what is, so far as we are concerned, a nonexistent dragon, and leave our private indulgences, in other, less publicized fields, precisely alone. It is easy to forget our own weedy fields while we are railing against the lack of industry of the farmers in China. This furor about the liquor industry, so remote from us in reality, has helped us individually more than we would admit. It has kept the flame of moral indignation burning in areas where we are not concerned at all, and consequently left dark and forgotten the areas where we *are* concerned. We have concentrated on other men's sins. With our cloaks of self-righteousness wrapped carefully about us, it has been easy for us to fool ourselves, and we have. We forgot what self-denial, as it applied to us, meant, and abstention became something which only down-and-out drunkards could practice.

Once I was a guest at the love feast of a neighboring congregation when I was younger and bolder. The elder in charge heard me speak at an earlier meeting and asked me to talk a little on self-examination. I accepted. I can always talk and write best when I myself need the thing I am advocating, so I gave what was, I imagine, a fairly good bit of instruction concerning the need of questioning one's own acts and motives. At least I have been trying to take my own advice ever since. I think it is a good habit for other people to acquire and practice periodically. Maybe no better time to start could be discovered than now.

Am I overindulging myself? In just what ways am I gratifying my appetites and passions and desires above what I should? Of what am I denying myself? Can and do I say "No" to myself when there is no outside compulsion? Do I feed my appetites so my body will be served, or do I consider them as ends in themselves to give me sensual pleasure? Did Lent mean anything to me? What constant and intelligent control do I have over myself?

It is easy to pose questions—difficult to make answers. More—it would be embarrassing to answer them publicly. And my answers would not be your answers, though I fancy my questions would be like yours. All our questions, I think, might finally lead to this one: How far shall I go in that matter of abstinence? Where does self-control end and asceticism begin?

I have no desire to be a monk. I distrust a way to God that mortifies the body which God made. Neither do I wish to be a debauchee. There must be a middle ground of sanity and freedom, between license and no restraint on one hand and a dangerous blocking of natural desires on the other.

Appetites and desires are perfectly normal and natural. We have an appetite for food because our body needs fuel for growth and the production of energy. We have an appetite for sex because the body has the biologic urge to reproduce itself. We desire friends because we are social beings, and we want clothes in the mode and new automobiles partly for the same reason. One of our strongest desires is to possess things, though rightly managed it is an asset to our happiness rather than a liability.

But there is a line we cross, a place where we begin to indulge an appetite or desire, not from need, but because we like the sensation for its own sake. At that point vice begins. Sin is not necessarily the doing of a wrong thing—it may be the overdoing of a good thing. Gluttons and drunkards and millionaries have all crossed the line. They have gone past need, and are living on sensation. The normal needs of their bodies have become prostituted, and it will be hard for them ever to go back.

But surely none of us, church members and all, ever cross the line. Not so obviously, no. Our misused appetites are not very spectacular. Generally they are vicious only because of their strangle hold on us. I know a woman who has an appetite for power. She has dominated her home and her church. It is a good thing to lead, but she does not know that it is a wicked thing to injure others in the process. I know a man who has a desire to move in larger circles of influence.

(Continued on Page 26)

The Cart Before the Horse

BY PAUL MOHLER

In other days, when one got his procedure confused, he was often said to have "the cart before the horse," a figure well understood in the age of horses. Such confusion was expected to end in failure. In these days, when so much of church activity seems to be fruitless, perhaps we should look and see if we have horse and cart in proper order.

I remember that some twenty years ago, the Messenger conducted a symposium on the question as to why our church was so much smaller than other denominations not any older. I do not remember the ideas expressed, but I think it was and is a good question, which should have been held before us until the right answer was found. Since then, we have been trying out many practices of the larger denominations; have we chosen the vital principles, or has our imitation been only in the superficial features? It is time for us to check and know.

This question is now complicated with that other question of what is wrong with all the churches that they have allowed the world to descend into the present morass of misery. Have they lost the thing that made them great; or was their great growth but the result of a super-salesmanship in a day of general ignorance and gullability? Again, let us check on the order of the horse and cart.

The Cart Load

My lifetime covers almost sixty years. It began in the days of strong emphasis on certain "commands" in the New Testament and a strict order of righteousness in living: baptism by trine immersion, feet washing, the Lord's Supper taken as a full meal, communion, salutation, nonconformity to the world in dress, amusements and display, nonresistance, non-swearing, non-secretism, honesty, charity, purity, family worship, and a good life in general. Preaching consisted mainly of instruction in and exhortations to righteousness as seen by the preacher. It was likely to be practical, and specific. Church councils, local, district and general, were occupied largely with questions of conduct and the discipline necessary to maintain standards. This program lasted through my formative years and well into those of my greatest church activity. I was devoted to it, both by teaching and by discipline.

The Result

My own life was a good demonstration of the futility of that program. For, careful as I was to observe what I could observe, and hard as I tried to follow our highest standards, I had the same experience that Paul describes in the Seventh of Romans. More discouraging still, I saw the same conflicts and defeats in my brethren in the church, even in its leadership. And our church program, instead of moving forward in unity and power passed into a period of confusion and slackening of progress. In this period, many items have been dropped from our cart load in the hope that lightening the load would speed up our progress; but we are not yet setting the world on fire by our accomplishments. What is the matter?

The Key to the Trouble

Look again over the items in the "cart load" paragraph. All of them are good things to do; but all of them together making up quite a load. How hard we tried to get every good thing on our cart; and how strenuously we worked to strap them on firmly, that none of them should be lost! We were obsessed with the idea that if we got the load right, our horse would somehow shove it along. We did our hard work on the load and took for granted that we had but to ask the Lord for power and wisdom to see us to our goal. Cart before the horse? Evidently so. We believed that God helps them who help themselves; so we set ourselves to the task and said, "Come, on, Lord, let's go."

Wesley's Way

Inasmuch as this discussion arose from comparisons, let us consider a leader in religion who arose soon after our church beginning, John Wesley. I read that "for ten years he had fought against sin, strove to fulfill the law of the gospel, endeavored to manifest his righteousness; but he had not, he wrote, obtained freedom from sin, nor the witness of the Spirit, because he sought it, not by faith, but 'by the works of the law.' He had learned from the Moravians that true faith was inseparably connected with dominion over sin and constant peace proceeding from a sense of forgiveness, and that saving faith is given in a moment." These doctrines, he preached all the remainder of his life, and at his death, he had 135,000 followers, almost as many as are in our fraternity today.

I read further that during the "ten years" mentioned above, when he was a clergyman in the Church of England, "he pursued a rigidly methodical and abstemious life; studied the Scriptures, and performed his religious duties with great diligence; pinched himself that he might have alms to give; and gave his heart, mind and soul to the effort to live a godly life." His cart was heavyladen, but it refused to move. His life at that time was barren of results. He had the cart before the horse. Then came the change in his life mentioned above, and his amazing fruit bearing began. Now the cart moved forward, not because its load was lightened, but because it was properly hitched to the power! And from this small beginning have grown the great Methodist churches whose members number millions, and whose institutions encircle the

earth; all of this while we have been struggling along, trying to hold our own—our natural offspring—and hardly able to do it. Is any more of comment necessary?

Present Weakness

But what is the matter now with these great churches, that they have lost their power? Visit them, and you will see. Back again are they where Wesley began, with a righteousness consisting of modern ethics, philosophy, wealth and culture—trying to save the world by organizational activity in the fields of education, sociology, economics and political activities. Same old process of loading the cart according to their own ideas of human needs, and loading it so heavily that it can not be moved by any power that they possess, with all of their great intelligence, zeal and experience. Cart before the horse again!

The Remedy?

Knowledge of the trouble suggests the remedy. Reverse the order of horse and cart. We must give ourselves wholeheartedly to the task of fulfilling the conditions by which we may find the will of God for us and do it by "the power that worketh in us," coming alone from "him that is able to do exceeding abundantly above all that we ask or think."

Fulfilling Conditions

Let me emphasize the necessity of *fulfilling conditions.* Too long we have thought that all we have to do is to ask for that power. Franklin discovered the source of unlimited electric power, waiting to be used; but it has taken many years of faithful and careful work to learn how to fulfill the conditions whereby we can have that power running our trains, lighting our homes, and cooking our meals. Just as surely, just as carefully, just as wisely, we must work to fulfill the conditions whereby we can have that divine power master our sins, direct our lives, and conquer the strongholds of Satan in this world. We shall not need so many years for that—we may do it quickly by Scriptural instructions—but we shall need to give our whole hearts to the task.

Guidance

When the horse is properly hitched to the cart, the horse guides the cart. The driver may guide the horse, but the horse guides the cart. Put him behind the cart to push, and the cart does the guiding. It may wander on and off the road, into fence corners, sloughs, and deep waters; whereas when the horse is ahead, he can follow the straightest road perfectly.

Christ is naturally the head of our cart, the church. Hitch the church to him so that he can guide it, and he will take it safely and surely along the straight and narrow way that leads to life everlasting. But put him behind and just ask him to push the cart where the church in its councils thinks it should go, and we wander into innumerable difficulties. The cart before the horse never does mean either progress or safety. When the Father guides the Son, and the Son guides the church, everything moves forward in safety and prosperity. "Wait on the Lord."

Pasadena, Calif.

A Doctor Talks to Ministers

By a Public Health Officer of Over Thirty Years' Service

Did you as a minister consult your family doctor twice last year? Do so this year; it may be of great assistance to you and others.

The ministers of the Church of the Brethren to a large extent were raised on the farm. On the farm these boys and young men became vigorous and developed appetites for the good eats of life. When the church called them to serve they were men; these men now ceased their physical activities, but the habit of eating good food was already firmly established and the difficulty was to eat less.

The most excellent men entered soul and body into the work of leading others to follow closely in the footstep of the Lowly One, but neglected the necessary physical exercise needed to keep the brain and heart from being overworked.

The writer has signed thousands of death certificates and has examined hundreds of bodies of those whose death was sudden.

Case I. A very energetic minister in middle life, for a few days felt indisposed but insisted on going to preach that night. Praying he collapsed and died.

Case II. Another very warm friend of the writer, stocky, rosy cheeked, apparently in good health though feeling more or less discomfort about the chest, was at a meeting, collapsed and passed away.

Case III. An ex-missionary who took no physical exercise to keep fit save an occasional walk, sank in the pulpit and was dead.

These were exemplary men, who in their effort to do good neglected the simple necessary things to prolong life. Oh, the heartaches of these churches and their homes!

Brother, if this applies to you, after forty-five rest one hour after dinner; but do not linger at the dinner table. Back away from the table three times a day. Better leave the table hungry every time, that your good service to your family and your church may be prolonged, that they may receive your wise counsel and that it may not be said of you when your name is announced at the pearly gates: "We did not expect him yet for twenty years."

KINGDOM GLEANINGS

Calendar for Sunday, June 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Joseph's Kindness to His Kindred.—Gen. 46: 1-7; 28: 30; 50: 24-26.

Christian Workers, Chapters of Pure Gold.

B. Y. P. D., Annual Conference Again!

Intermediate, What Is Fun?

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Gains for the Kingdom

Six baptized in the Decatur church, Ill.

Six baptized in the Pitsburg church, Ohio.

Four baptized in the Marion church, Ohio.

Two baptized in the Kingsley church, Iowa.

Two baptized in the Fruitland church, Idaho.

Two baptized in the Harmonyville church, Pa.

Six baptized in the Frederick City church, Md.

Twenty-two baptized in the Tyrone church, Pa.

Two baptized in the Maple Grove church, Kansas.

Nineteen baptized in the Spring Creek church, Ind.

One baptized and two received by letter in the Chiques church, Pa.

Eight baptized and four received by letter in the Somerset church, Pa.

Eighteen baptized and five received by letter in the Cincinnati church, Ohio.

Seven baptized in the Lincoln church, Nebr., Bro. Ralph R. Hatton, evangelist.

Seven baptized in the Penn Run church, Pa., Brother and Sister Rollins, evangelists.

Twenty-four baptized in the Trotwood church, Ohio, Brother and Sister Oliver H. Austin, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. D. Fisher of Smithville, Ohio, June 27, in the Mohican church, Ohio.

Bro. John H. Clawson of Robinson, Pa., June 21, in the Sugar Grove church, Pa.

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Personal Mention

Sister Goldie Killion of Fairfield, Ohio, has accepted the summer pastorate of the Auburn church, Indiana, beginning June 6.

Dr. C. C. Ellis is among those booked for the week of Aug. 7 to 15 at the Bethanna Bible and Missionary Conference, Second Street Pike, Southampton, Pa. You can learn more about this and the whole summer's program for Bethanna by writing E. N. Swigart, 6611 Germantown Ave., Philadelphia.

Bro. T. R. Coffman, pastor of the Somerset church of Western Pennsylvania, writes to the Gish Fund Committee: "I am always glad for the books offered under the Gish Fund. I do feel we need something to stir up spirituality. Too many people want to be amused and entertained. Give us a good book on spirituality." How right he is! But how would you "stir up" spirituality? That's a deep-rooted thing that takes time and growth.

Bro. D. E. Miller of Sebring, Fla., writes: "No doubt many of The Gospel Messenger readers will be interested in knowing that the former home of Elder J. H. Moore . . . is to be used in the years to come as a parsonage for the Sebring church."

Elder Z. E. Mitchell of Wirtz, Va., his wife, son Olden D. and daughter Vera, were recent Publishing House visitors. Bro. Olden D. Mitchell is pastor of the Shippensburg church, Pa., Miss Vera is a Bridgewater graduate. The Mitchells were on their way to Nampa.

Bro. Chas. R. Oberlin, pastor of the Peru church of Middle Indiana, Sister Oberlin, Brother and Sister William H. Bittel of the same congregation, all Nampa Conference bound, utilized the opportunity last week to stop a little by the way and make a first visit to the Publishing House. They said they were glad and so were we.

Bro. Warren D. Bowman, professor of education and psychology in Juniata College, has accepted a call to the pastorate of the Washington City church. He will begin his work there Sept. 1, thus filling the vacancy created by the retirement of his brother, Rufus D. Bowman, who at that time will take up the presidency of Bethany Biblical Seminary.

Bro. Jacob Miller of hallowed memory was the first man to preach the Brethren faith in Southern Virginia. And so they are going to unveil a memorial to his honor. It is a part of the celebration of the hundredth anniversary of the Brick church of Franklin County to be held on Aug. 6. The B. Y. P. D. is managing it in connection with the district conference in the Antioch church Aug. 5 to 7. Sister Eunice Naff, chairman of the Publicity Committee, wishes people who formerly lived in the Brick church would plan now a Virginia trip which would include participation in this gladsome occasion.

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Miscellaneous Items

High points in the number of communion services come during May and October. Love feast occasions not previously announced are as follows: Maple Grove, Kans., June 19 at 7:30 P. M.; Bear Creek, Md., June 27 at 6:30 P. M.

The Monthly Financial Statement showing the condition of mission funds is scheduled to appear in the third issue of the Messenger each month. When the third paper comes relatively early in the month, or when mission receipts are heavy, it is not always possible to have the statement ready on schedule. The reader can understand why these factors apply in a special way to this number of the Messenger.

"Brethren Action" is the name of a new paper, the first issue of which has just come to our desk. It contains five mimeographed pages of about Messenger page size. The main feature of this number is a report of the meeting of the "Hundred Dunkers" held at Dayton, Ohio, May 22. The editor is Dr. Elmer B. Royer, 2232 Glenside Ave., Norwood, Ohio, who states the editorial policy of the new journal as follows: "The aim of this paper is to interpret the basic meaning of Dunkerism (tenets of the Church of the Brethren) in the light of twentieth century knowledge and problems. It holds that we can not separate ourselves from our social milieu, but rather that Christianity as a way of life can and should also function in a society of mass production and urban life. It takes the Sermon on the

Mount as its basic philosophy and proposes to be fearless in following the logical implications of that philosophy." It is to be published monthly at one dollar a year. Subscriptions should be sent to Robert J. Noffsinger, 1908 Kensington Drive, Dayton, Ohio.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Christianity and the Eastern Conflicts, by William Paton. Willett, Clark and Co. $1.50. 224 pages.

His long and varied experience growing out of his life as mission secretary and editor fitted the author for a tour and study of the Near and Far East and to observe anew the problems of missions. Meeting natives and missionaries he saw the changes taking place and the conflicts Christianity faces just now.

The book consists of two parts. The first part pictures conditions, problems, trends. Here we have not poorly mastered information, but thoroughly matured judgments. The second part presents the author's observations and conclusions. Those who would really know present-day missions and what to expect in the near future will not be disappointed as they read.

Though prepared especially for those who will attend the 1937 Oxford Conference to prepare them for its deliberations, the book will prove valuable for all who are really concerned about foreign missions.

Growing Old Gracefully, by Charles Courtenay. Macmillan Company. $2.00. 246 pages.

To get the most out of this book one should read it early in life, and read it repeatedly. Those of us who have already grown old it will still reward richly, because it will be a daily reminder of the many ways in which we can make ourselves more agreeable in this changing world which has changed so much since we were young. Written by a man who led an active and useful life, who retired at seventy and at eighty-seven finds himself with tottering legs, dim eyes and ears that no longer hear much, one is surprised at the keen, buoyant and optimistic outlook of the author. Not ignorant of the handicaps of old age he has learned to see the better side and knows how to pluck the fragrant roses from the thorny bush and extract the sweet honey without any poison that may have found its way into the comb. Tottering legs, dim vision and unresponsive ears may handicap in a measure, but they have not hindered him from seeing the good in life, even in handicaps.

When has one grown old? That depends on one's background and outlook. Insurance companies and pension systems have agreed on sixty-five quite generally. The President fixes it absolutely at seventy. The Bible speaks of threescore and ten years, though some may pass that limit. "To outlive our day and generation is no gain if we find ourselves in a world of strangers, unsympathetic and unhelpful," says the author. It would seem to me that one is growing old when he begins to look backward instead of forward and when he finds only good in the past, the present very bad and the future hopeless.

The secret of a happy old age depends much on one's constitution, habits, disposition, character, circumstances, occupation, troubles, proper balance a cheerful forward look and an abiding faith in a loving Father who made and rules the universe. The author is blessed with a soul that is sturdy, courageous, self-reliant. He is not ignorant of the hardships of old age, but he is ever mindful of the rich spiritual resources at hand for those who regardless of age, know how to make the best of every condition. He says, "I am afraid we get so taken up with our ills and aches that we forget the good we can get out of them."

His advice to the younger generation is "Never mind about the tombstone and the grand funeral. Read us a message or two from the Bible, and something out of Pickwick."

To the aged he says: "Nothing is more charming, I think, than old age singing, old age laughing, old age cracking jokes." "Old age may be like an Indian summer; radiant with autumn tints and lighted up with glowing sunshine." "We grow old graciously when we bend our wills and hearts to saying gracious words and doing gracious deeds to our fellows."

Many old people dread the time when they will be "shelved." You must hear a few of his words on that subject. "They don't put things of no value on shelves, do they? . . . No, they choose a shelf for precious delicate things, like old china and old clocks. They can be looked at to advantage there. . . . Perhaps you and I never expected to play an ornamental rôle in life. But you see the unexpected has happened. We prosy creatures have become articles of vertu and bits in a sort of glorified museum, and things of value in a glass window. Will not this help us to occupy our shelf more gracefully? I think it will."

And here is a charming parting picture for one who has grown old gracefully: "There is one bright prospect for old people on the shelf; if they can not be permitted to go down they will by and by go up and ascend to a Higher Shelf. This is a bright outlook indeed and one which makes up for the deprivations of the shelf-life. By and by we old men and women will hear a voice saying, 'Come up higher,' and we will reach the highest shelf of all—the sky-shelf."

If you are old, read the book and grow older gracefully. If you are young, read the book and learn how to live now so that you may be graceful in your old age.

The American Way, edited by Newton D. Baker, Carlton J. H. Hayes and Roger William Straus. Willett, Clark and Co. $1.25. 167 pages.

We have here a Study of Human Relations Among Protestants, Catholics and Jews, which is a summary of the deliberations of the 1935 Williamstown Institute of Human Relations, held under the auspices of the National Conference of Jews and Christians. And we have more than a record of that conference because the problems considered are so basic that they are met everywhere.

Only as we pause to consider the background out of which the American people have come, with conflicting views as to religion, education, society and the state, are we in position to evaluate properly and consider sympathetically our mixed population.

There were differences in points of view as these three great groups, Protestants, Catholics and Jews, sat together, but there was also an honest effort to try to discover how each can best do its part in building our nation into a solidarity that will make for righteousness. Alike heartening are the earnestness and sincerity of those who, though widely apart in faith and practice, attempt to discover the good in other groups and how to improve their own. As Protestants we will be wiser and more tolerant as we read these pages. The same may be said of Jews and Catholics.

HOME AND FAMILY

Rosebuds

BY ORPHA MISHLER

In the garden of tomorrow
Will the roses bloom more fair?
Shall we gather of the rosebuds
That already now are there?
Let us pluck the choicest flowers,
Pass to those we love the best;
Let us count it our plain duty
Ere we pass unto our rest.

Let us scatter of the beauty
That lies round us every day.
Let us not forget our duty
For the needy ones to pray.
Why then wait to gather roses
When the buds hang high and low?
O the joy that we are missing,
When the fields with rosebuds glow!

Middlebury, Ind.

A Forward Look in Home Building

BY WARREN D. BOWMAN

In these days when so many influences tend to undermine the sanctity of the home, it behooves Christian people to take the offensive in home building, and strive to develop the kind of home atmosphere, and the type of reverence for home life that no outside forces can overthrow.

What are some of the specific ways by which we can accomplish this purpose? An attempt will be made to suggest a few procedures and to outline a long range program.

First, study groups on preparation for homemaking should be conducted in every local church, or church community. In some districts several churches of our denomination, or the young people of various denominations, may unite for this study. For example, in a small city of 8,000 population, the young people of all denominations united under one leader for this course, which was conducted during the month of January, 1937. Every young person of appropriate age should have the opportunity to study the various phases of homemaking in an intelligent and reverent manner.

The conduct of such a course demands trained leadership. Some sincere Christian in each community, who has the confidence of the young people, and who possesses the necessary intellectual, scholastic, and personality qualities, should undertake to inform himself thoroughly concerning the various phases of marriage and home life. Some fine young married couple might take this as a project through which to make their contribution to the local church, or to the community. The husband could prepare himself for special work with the young men, and the wife for such work with young women. As a rule, both sexes should meet together for the study course, as each sex should understand the thinking of the other. However, there would perhaps be times when the young men and women might profitably meet separately for the discussion of special problems. The leaders would need to make a continuous study of the subject, and perhaps carry it on through life. They must not only be qualified to lead the study group, but should be prepared to counsel with young people concerning their personal difficulties, upon request. Wisdom would come with experience.

In the second place, each local church should have an appropriate list of books on the various phases of homemaking to recommend for young people, according to their several stages of advancement. Such books should deal with problems concerning friendship, standards of courtship, choice of a mate, the engagement, and wholesome adjustment in marriage. Great care should be exercised in selecting such books and only those that are entirely wholesome, thoroughly Christian in viewpoint, and which check up with the findings of science, should be placed before young people.

Thirdly, in each local church there should be conducted a class for young married people with children, or, who are looking forward to children. This might be an elective course for one quarter in the Sunday school (correlating the Biblical instruction on parenthood with the findings of present-day science), or it might be conducted some time during the week, if this would be more convenient. This course should deal with the training of children of various ages. In our forward look we must realize that many of the factors that make for maladjustment in marriage have their origin during early childhood. The course should give parents information that they can apply directly in dealing with such practical problems as wholesome personality development, discipline, the teaching of religion, formation of desirable character traits, and the creation of a spiritual atmosphere in the home. It should also prepare parents to counsel more effectively with their sons and daughters relative to their preparation for future homemakers. Such a course might also contain many suggestions concerning happy adjustments for married couples.

Fourth, young ministers in divinity school should be trained to counsel with young engaged couples relative to the responsibilities and adjustments in marriage. A number of prominent ministers are doing this at the present time. A few weeks before the wedding the two young people go to their pastor several times, and

he counsels with them concerning their adjustments, suggests appropriate books for them to read, and endeavors to answer any significant questions confronting them. If there are any problems that he is not prepared to answer he may refer them to some book or to some person who is competent to give this information. I am reminded of a prominent city minister who refuses to marry any couple until he has had the opportunity of counseling with them relative to the factors that make for happiness in marriage. It is said that not one of the many couples he has married has been divorced. Ministers should be very cautious in marrying people whose background they do not know.

This recommendation also carries the suggestion that ministers should be trained to counsel with married couples concerning their adjustments, upon request. A few months ago the writer was called into consultation by a pastor who was confronted with a case of maladjustment. It happened that a member of this pastor's church had deserted her husband. The young husband came to her minister, confessed the mistakes he had made in their domestic relations, declared that he loved her, and wanted the pastor to intervene to help bring her back. This young man was not a Christian, but he had the right idea. When difficulties arise in marriage, why should the difficulty not be taken first to an understanding minister, who can consult with the persons involved on a Christian basis? In dealing with such cases of domestic maladjustment, the pastor may at times have associated with him a Christian physician, a Christian lawyer, or a Christian psychologist.

The future minister should also be able to counsel with parents relative to the problems of child training. When difficulties arise in the training of children, if the pastor is trained to give counsel, he could not only render valuable service in terms of character development for the children, but it would also help to keep the family tied up more closely with the church.

To counsel with couples relative to such vital phases of life as marriage adjustments, or child training, demands a thorough understanding of these problems. It demands an understanding and insight that many ministers in service do not possess. But why should it not be a vital part of the training of the future minister?

Before any minister can counsel effectively with young people relative to homemaking, or with the married concerning their adjustments, his own home life must be above reproach. He must earn the right to counsel with others by setting a worthy example. The matter of counseling is one of the newer problems facing the minister. But he should be prepared for this task as thoroughly as he is prepared for other phases of his work.

Concluded Next Week

Huntingdon, Pa.

That Horse Harold

BY I. N. H. BEAHM

A BOY preacher in 1881 rode horseback twenty miles on Saturday to preach his first sermon on the Sunday following—ten minutes, then back home. In the saddle is a good place to think. Many a sermon has been planned in the saddle of Brethren ministers. Richmond University was planned in the saddle.

Saddling is a charming and wholesome exercise. The horse is one of the noblest of animals. A horse knows a straight line is the shortest distance between two points—when he wants water. A horse soon learns his stall—knows his place. When a person comes direct to a point and knows his place, he is "using "horse sense."

Now "That Horse Harold" should be known to the brotherhood. Bro. B. H. Funk, Bedford, Va., tells me of this wonderful horse Harold—his Harold.

Harold still lives and serves. He has gone in and out and all about for thirty-two years. His master is a clerical son of Nimshi. Harold is well educated. He gives the master in the saddle the ease of the old family rocking chair, in his well-mannered disposition and in his winsome movements in any one of his five saddle gaits.

When he jumped a rabbit and pursued it and caught it and killed it, then he joyfully told the other horses of his victory by emphatic gestures of his hind heels and proud toss of his head.

Harold is worthy of the old high-horse compliment—"true as steel, sound as a dollar, gentle as an ox." He is the incarnation of the ancient adage. He is not a farm horse. He specializes on highway service. The chariot and the saddle are his high calling. His contribution to Sunday school and preaching, for more than a quarter of a century, has been intense and regular. He likes the religious life. Twenty-five miles in one day last summer was a joy to man and beast.

Harold is the most widely known horse in Bedford County and certainly the best loved. He is the personification of his master's will. Jesus was so of his Father. Harold has implicit trust in his master. We should so have in our Master whom we serve. He feeds on good diet and bothers not of the future. His favorite chapter should be the Twenty-third Psalm.

Yet this Harold is not a slave. He wears shoes—shoes of peace and freedom. The master has paid more than $100 to one man for shoeing Harold. This smith, by illness, missed once of shoeing this famous horse. Long live that horse Harold and his memory! Many faithful horses have lived and served. Our Harold is a deep dark bay. I should know more of the intelligence and faithfulness of the horse.

Jack, a favorite horse, once saved Mary's life. When

the angry cow meant to slay Mary, Jack quickly and victoriously intervened and averted the angry bovine purpose. Why was the English king willing to give his kingdom for a horse? Some folks now are more interested in the horse race than in the human race. At any rate, I should be able better to preach on the *white* horse and the *red horse* and the *pale* horse and the *black* horse of the Sixth of Revelation. Let there be more preaching on the Four Horses of the Apocalpse or the Book of Revelation.

A few points of rehearsal may be pertinent. The Lord "hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Ex. 15: 1). Absalom rode to his tragic end in the woods of Ephraim on a mule (2 Sam. 18: 9).

The skilled riders of Thessaly were unable to ride Bucephalus, yet Alexander rode him to new and greater fame. Darius the Great on a relay system carried news and packages on horse 209 miles a day from Sousa to Sardis, 1,500 miles in seven days. Jesus rode royally and triumphantly into the Holy City on a donkey colt (John 12: 12-15). Paul Revere on a horse at midnight became the turning point of the American Revolution and freedom. The impending Johnstown flood news of '89 was carried on galloping steed to warn the people.

The horse is a type of war and victory. The horse is prepared against the day of battle (Prov. 21: 31). The "White Horse" "went forth conquering and to conquer" (Rev. 6: 2). That horse Harold was named for King Harold of England, who lost out at Hastings, and by which loss came our English language. Our Harold will lose out in the race of life, but he has carried the gospel to the salvation of many, like the faithful Kate in her 25,000 miles under the saddle of Bro. John A. Cline of Mt. Vernon church, Virginia.

A wildly excited horse in a runaway is one of the most reckless scenes of life, yet when one is in doubt of the road, or in the darkness of night, he may surrender the bridle rein to Old Morgan and fully trust to his unerring instinct and sure-footed wisdom.

Professor M. A. Smythe of the Roanoke National Business College tells a touching story. He grew up among the beautiful mountains of Scott County, Va.—a real farmer and lumberman.

In hauling heavy 30-foot framing, his left foot was on the verge of being crushed off. He was sitting on the rear of the lumber load and driving four horses with check lines. In the terrific moment he gave a kind of grand hailing sign of distress. The near heavy wheel horse, being of unusual strength and intelligence, took in the situation and stopped instantly and held everything intact. On the dangerous turn, for although the foot was starting to be crushed, the marvelous understanding of the horse saved the day and saved the foot.

It is reported that the child of a certain farmer was in imminent danger or had fallen into an open well out in the field. A horse grazing near by understood immediately. He galloped to the farmhouse, ran around the house in a frightened nickering, neighing manner, and thus attracted the attention of the family, who interpreted the message of the horse. The child was saved.

John A. Broadus, famous as teacher and preacher and commentator, tells how two horses having worked together for many years had become, as it were, one, and when the off-wheel horse died and was dragged out on a hillside as food for vultures, his working mate found his way to that horse corpse and was found shedding great big horse tears of sorrow.

Let me hope when "That Horse Harold" dies the Funk family will give him a decent burial at the edge of the pine forest. I am a friend to the horse and a student of his intelligence.

Nokesville, Va.

HOME AND FAMILY FUN

Some Hobbies I Have Seen

1. A THIRTEEN-YEAR-OLD friend shares his extra stamps with me. He keeps his in a small envelope. I try to keep mine in a scrapbook. You can buy stamp albums if you care to.

2. A young lady started collecting quilts. Yes, it's a hobby and her latest addition is a fifty-year-old quilt that has never been used.

3. I stayed in a very interesting home while attending a conference and the family hobby seemed to be "collecting dogs." Not four-legged, tail-wagging dogs, but rather these little "five and ten-cent store" miniatures. And I got a thrill out of that collection.

4. Then, too, there is the boy who is a knife collector. He has all kinds of them. His greatest prize at present is a five bladed knife in which each blade opens only when you press at just the right place on the handle.

5. Then there are poetry collectors and writers. I treasure a first edition volume of verse all written by a friend. And too there is a big scrapbook of poetry.

6. Game gathering—there is my hobby. I love to gather new skill games and game ideas. A great hobby, I would say.

Yet your hobby is a great one too. Why not write it up and send it in? Telll your Brethren friends about your hobby through this column. Address: Home and Family Fun, Gospel Messenger, 22 South State St., Elgin, Ill.—*Robert W. Tully, for the Recreational Fellowship.*

OUR MISSION WORK

Selfless Service

BY MABEL W. MOOMAW

Our friend, who was keenly interested in seeing Indian life, could not be classed among the ordinary tourists who make a rushing tour of eight or ten days in this great land, then feel they have seen India—India the land of many castes, the land of magic, the land of



In the picture, reader's right to left: Mrs. Mabel W. Moomaw, the friend of the story, and Kamalaben.

poverty and yet of fascinating appeal to those who know intimately the simple peasant folk. Our American friend asked to come to our home and become a partner in our friendships and work. She believed that this would help to fulfill her desire to learn to know India's rural people. She wanted to observe the toilers of all classes as they went to and fro on the near-by highway.

To acquaint our guest with some of our neighbors, we visited in a congenial Parsi home where they enjoy many of the ordinary comforts of life! We went to a rather progressive Hindu home where some of the orthodox and cumbersome practices have been gradually sloughed off with a bit of progressive education that has given them a desire for a change from the customs of the past centuries. Then we called in the high caste and restricted Mohammedan home where the women content themselves in their secluded purdah apartments. They lack few of the physical comforts of life, yet their outlook and sphere seem so small that we feel sorry for them. The age old purdah customs can not be challenged, however, especially in our backward rural town.

Still we had not visited the homes representing ninety per cent of India's people, so we turned toward near-by villages where we met the men and women who toil long hours in the fields. Some were successful in their enterprises, while a number had discouragements and misfortunes. Such patiently toil day after day, keeping up hope until the end—or until the moneylender, who has loaned them money at some needed time for an exorbitant rate of interest, can close in and take over all their meagre possessions making them servants for life. We called in homes of the very poorest of laborers and in the homes of the class whom the Hindu lawgiver, Manu, many centuries ago placed as the lowest of all castes and called them untouchable.

The few days hurriedly slipped by and our friend was off to visit Sister Emma Zeigler who was at that time in a distant village in Rajpipla state ministering to the few Christians who are there, and to the many others of various classes who come to her. She returned to us three days later and told us of her experiences, which she considered as outstanding among all her visits to see mission work.

She confessed the doubts that crept into her mind as she went jolting over the rough and dusty roads that led to Sister Zeigler's place of service. "Was this perhaps the best use of time, after all, to come to a remote village with all the inconveniences of this journey?" When she arrived she became so absorbed in all the activity that centered about Sister Zeigler's tent that there was no place in her mind for further doubts.

With a keen sense of observation, our guest followed her missionary friend through the day serving as an understanding helper to the Christian teacher in the small school there, who was carrying on day after day in spite of the many problems of extreme poverty, disease and indifference. She saw her ministering to the sick that came for the simple medicines that she kept with her. She understood the sympathetic council that was given to many who found life full of discouragements. She visited sincere and devoted Christian parents in their simple thatched homes, who had made extreme sacrifices to send their sons to the primary village school and then to the central school at Anklesvar with a vision that they might be better prepared for Christian service.

During the short visit with Sister Zeigler our friend felt the heart throbs of these village folk and realized that just such service as she had observed was the foundation of much of our mission work. Because of such ministry in small village communities men and

women, boys and girls hear the message of love and goodwill and many become bearers of this same light in their remote village homes.

In describing her observations our American friend said: "This visit to see Miss Zeigler's village work has given me a glimpse into some truly selfless service. I can understand so much better the full range of mission work. Until now I have only seen work in the larger central mission stations. I can understand better the fruitfulness of lives that are spent in leading these simple folk toward a better and more abundant living."

Our congenial friend went on her way. We were grateful for her friendship and that we could share with her the vision of Christian service among our Indian friends.

Anklesvar, India.

A Technique of Prayer

This message from Miss Muriel Lester, founder and director of Kingsley Hall, London, who was one of the outstanding speakers in the National Preaching Mission of North America, is most appropriate and suggestive at any time.—A. C. M.

1. LAST thing before you sleep say, "Father, into thy hands I commit my spirit."

2. Directly you wake, turn your thoughts to God in joy; greet him in words, not said words necessarily, but words clear in your mind; think of him as shining beauty, radiant joy, creative power, all-pervading love, perfect understanding and serenity. This will soon become an automatic habit, taking about six seconds, and you will wake with his name on your lips.

3. Some time before breakfast, take at least five minutes for prayer (fifteen is better.) It is good to pray as you walk, so when you're in the country go for a walk before breakfast and have your prayer then. In this prayer you must offer the whole day to God. Remind yourself that he is sure to have some lovely thing just going to happen, and you must have a hand in it; you'll be needed, either as a pray-er, inspirer, adviser, worker, speaker or messenger boy.

4. Take your food at breakfast, and at every meal, as a gift from the hands of God. Remember the hungry and breakfastless, pray for the kingdom of heaven to be set up soon for their sake. There is enough and to spare of everything needful for health and happiness if God's laws are kept.

5. Then, while you're going to work, wedged in bus or tube, or straphanging, remind yourself that all these crowds of people are God's children. Think how near he is to each of them, how dear they are to him, how much they need him.

6. Some time during the day (many people choose midday for this) make special prayers for people you want to help. If they are ill, make a picture in your mind of them with Christ by their side, taking their hand, putting new strength into them. If they are miserable, imagine them with joy gradually filling their hearts; they don't know why, but things don't look so black now, everything seems brighter, rosier; then suddenly they realize Jesus Christ is by their side. If they are getting cynical or going downhill, or being fiercely tempted, a different sort of picture can be made, but on the same lines. You can make your own picture—you become an artist through praying.

7. Before you go to bed, get quiet for a few minutes, walking home, or indoors alone, and let all the things that have worried you, or that made you ashamed of yourself during the day, or things that you haven't understood, come back into your mind. Face them all as you wait quietly, with your mind open and unafraid, in God's presence. Everything will sort itself out satisfactorily. It always does, once you get into this regular habit. The worries clear themselves up. Perhaps your folly or your sin looks sillier, worse than ever now, but the burden of it goes directly you face it fairly and squarely in the presence of God.

If any problem remains unsolved, don't worry; make note to bring it to some one you can trust. The co-operation will help you to find your way through. Remember, when you've got to the end of your tether, there always stands the Savior, understanding every problem, stronger than any foe, the overcomer of every evil, your Friend, Jesus Christ.—*Muriel Lester, in Ways of Praying.*

What to Pray For

BY H. P. GARNER

Week of June 19 to 26

BRO. I. W. MOOMAW is engaged in one of the most far-reaching projects in our India mission work. While the others are working to get men and women to Christ, the Moomaws are training them and sending them out for Christ. The Vocational Training School at Anklesvar is filling a long felt need in the mission in training boys how to live and also how to make a living. The boys then go back to their villages as the leaders in homemaking, farming, carpentry, blacksmithing, poultry raising, or in gardening and truck farming. The best of them become district supervisors or directors of village workers. So you see this school has a far-reaching influence and touches many phases of the community life.

Not all of these boys are Christian, but those who are not have come in contact with the Christian religion and conduct of Christians as well as being under the personal supervision and influence of Brother and Sister Moomaw and impressions have been made and seed has been sown which we trust will bring fruit. Pray that these boys may become Christian and that

they may carry the Spirit of Christ in their lives as they go among their fellow men. Pray in a special way for those who are Christian, who go out as leaders as they will have many trying experiences in their efforts to lift the ideas and ideals of their people.

Pray mightily for Bro. Moomaw as he plans and directs the work in the school, and also as he writes his leaflets and booklets to guide those who go out from him. Pray for Sister Moomaw as she so faithfully fills her part in helping. Physical strength is needed. Sister Moomaw also goes into the homes of the people of the community and only those who have done this, or are doing it, know the light that comes into the life of a woman who must spend most of her days behind curtains or closed doors, as do Mohammedan women. Sister Moomaw also has the Christian homes to visit and help at times. Do not forget their faithful assistant and his wife, Elder and Mrs. P. G. Bhagat. The Moomaws would be much handicapped in their work if they did not have such good helpers. Pray for them.

Pioneer, Ohio.

That One Room

A HINDU, rather prominent and able, lived in an orthodox home, but there was one room reserved for himself where he did what he liked. He was eating meat and drinking wine in that room with a friend, and when the friend asked how he dared do it in an orthodox home, he replied, "Within the four walls of this room I am free to do as I like. The rest of the family do not come into this room."

Do some of us who are trying to follow Christ live in a compartmentalized life of that kind? Do we keep within our hearts one room where we are free to do as we like? Is Christ excluded from that room? Does his Lordship fail to extend there? If so, then his presence is dim and uncertain in the rest of the house of our lives. We can not ask him into part. He will have all or none. That one room, reserved for oneself can make the rest of the house empty of his presence. "Behold, your house is left unto you." He says again: "You wanted the room, you can have the whole house. Take it and live in it—alone." We wanted our way, and he will give us our way—completely. But that permission will be our perdition. For after having our way we will loathe it. After he gives the whole house we shall hate it, for it will be haunted with the ghost of our dead self.

He will come back into the house on one condition—every room and everything, his! Give him that last room and then you will find the whole house lighted with his presence.

A very intelligent and earnest young Hindu said to me as we sat together, "Now don't quote to me any Scriptures. And don't talk about the experience of any one else, but tell me how you found Christ. Tell me minutely and simply." I told him. We prayed together. But there was no light. The next day he came and when we sat down he said, "Do you recognize me? I am sure you don't, for I am a new man. I've found." His face beamed. Then he told me what had happened. He went out the evening before and sat on the rocks to meditate and pray. As he sat there Christ came to him in that word: "'Come unto me all ye that labor and are heavy laden and I will give you rest.'" He said: "I took it and since then I have been inwardly singing."

News From Africa

BY EVELYN HORN

Africa District Meeting

Our District Meeting was held the second week of March from the tenth to the twelfth, at Garkida. All three districts were well represented. The discussions were on District Work. There was a good interest shown.

Blowouts in the Bush

We started from Garkida on Saturday morning for our return trip to Lassa. All during the day we had an unusual amount of tire trouble and about six o'clock that evening another blowout, but this one was not repairable. We were out in the African bush about fifty-five miles from Lassa and about fifteen miles from Mubi, which is quite a large native village. So gathering up a few things which we could carry and with our scant supply of drinking water we started walking to Mubi. After three hours' journey we became tired and decided to rest beside the road. We did not sleep for we had neither beds nor bedding. About one o'clock it became quite cool so we decided to continue our journey. We arrived at Mubi about 4:30 A. M. Here we stayed in a government rest house for the next two days without beds and bedding and only a scant supply of provisions. On Tuesday morning, about 2 o'clock, a trader came along. The tires on his truck were just the same size as those on the Lassa car. So out of the goodness of his heart he loaned us his spare tire, to be returned yet that day. We arrived at Lassa about six o'clock A. M. Needless to say we were happy to be back home again.

A New House

The new house which is being erected on the site of the Burkes' old residence is ready for the roof.

Eager for the Kulp's Return

We are all anxiously awaiting the return of the Kulps. May the Lord bring them safely to us.

Longing for Rain

The water supply for our dry season gardens is quite low this time of the year. So we are looking forward to the rains, as disagreeable as they are at times, for without rain we would have no food.

Meningitis Epidemic

A very unfortunate thing happened here the week before Easter. An epidemic of meningitis broke out in several of the near-by villages. The schools were closed and all public gatherings were prohibited as far as possible. Therefore our special classes and Easter program were also postponed. We have not heard of any new cases recently. We are hoping we can soon reopen school and continue our special classes.

THE CHURCH AT WORK

MINISTRY

How Can the Pastor's Wife Serve Best in the Program of the Local Church?

It would be easy for me to give my own philosophy and my program. However, I am not so sure that my ideas are best. In fact I am constantly seeking new light and observing new trends as I try to do my part in the program of the local church.

We knew so little about pastoral work when we began. No one seemed to be able to tell us just where to take hold. True, we had been in training and had the theory of it well outlined in our notebooks. Working it out proved to be a much harder proposition. The nonresident elder of our first charge wrote that he was leaving it with us and gave no instructions as to what we should do.

After some struggle and many mistakes we started out on a program of helping as many people as possible in as many ways as possible and have followed that program quite closely through the years. This does not always mean helping them to do for themselves. It may mean finding a place in which they may serve. It may also mean listening while some troubled soul confides in one the secret fears of an unhappy life.

Realizing the inadequacy of any one person's viewpoint, and being interested in the layman's reaction to the question, I set out to interview friends whose thinking I respected and whose honesty I could trust. These interviews gave me the opportunity of finding out what folks are expecting of a pastor's wife and I appreciate the thought which these people have put on the subject.

The following is the point of view of a lady who is an active member of the Disciples church, one who has been an outstanding lay leader for half a century:

1. She would like for the pastor's wife to call with him as he comes into her home.

2. She would like to see the pastor's wife promote the music of the church. If she is not a musician she may give her time and support to the music director in carrying out the program of music.

3. She would like for the pastor's wife to entertain new members of the church. Also, strangers and border line members would count it an honor to be invited into the pastor's home.

Again, the opinion of a Presbyterian layman, a deacon outstanding for his Christian living.

1. He thinks the pastor's wife should be considered as any other member of the church, with no more or no less expected of her than of any other woman of the congregation with equal responsibilities.

2. He wants the manse to hold open house at all times.

3. He thinks a pastor's wife should not hold offices in the church as this hinders others in getting the experience they should have.

The following is the opinion of a former schoolteacher, now the wife of a business man. She is a member of our church, her father, a consecrated minister in our denomination.

1. She thinks a pastor's wife may serve best in suggesting to the congregation things to do, books to read, projects for the future and in a quiet way stretch their imagination and their vision.

2. She would like to see her capable of functioning in any part of the church program should the need arise. However, she should not do the things that others are capable of doing.

From a former minister of the Christian church, now engaged in business, I received this suggestion:

1. The pastor's wife should be a close companion of her husband. She should be interested in his work, co-operating in every way that he may best serve his people.

As I review these statements it seems to me that none of them are unreasonable. In fact, I believe that the greatest joy in life comes in carrying out just such suggestions. Therefore, I count it a privilege to be the wife of a pastor and to serve with him in the program of the local church.—Mrs. J. H. Mathis, Plattsburg, Mo., from a talk given at the Women's Meeting, McPherson Regional Conference.

CHRISTIAN WORKERS' TOPIC

Chapters of Pure Gold

The Thinkers' Chapter, Philpp. 4

Sunday, July 4

I. Exhortations to steadfastness and helpfulness (Philpp. 4: 1, 2).

II. The Christian remedy for worry (Philpp. 4: 4-7).

III. Pure food for thought (Philpp. 4: 8, 9).

IV. The Christian's secret of a happy life (Philpp. 4: 10-20).

A. Learning to be content in whatsoever state he may find himself (vs. 10-12).

B. Doing all things through Christ.

C. Practicing the art of appreciation.

D. Pronouncing benedictions upon others.

CHILDREN'S DEPARTMENT

What Is an Activity Unit?

By Mary Grace Martin, Baltimore, Maryland

We have been reading and hearing much about "units of activity." We may even use the term in conversation, and yet many teachers of children have not yet caught the real meaning of the term. It may be well therefore to consider what a unit of activity is not.

1. It is not a course of lessons. A course of lessons may or may not be a unit of activity depending on the methods involved. For instance, some primary teachers are still using the Uniform Lessons for their group. The children may carry a quarterly with the lessons outlined for a whole quarter, yet this is far from an activity unit.

2. It is not a topic or theme of worship. It is true that most of our work units are known by name such as "Learning About Our Church," or "When Jesus Was a Boy," but these activity units involve a number of sessions wherein various kinds of experiences are used to help the children discover more about the church or Jesus. In other words, it is not a theme about which a teacher talks for an hour on Sunday or some other day.

3. It is not material-centered. It is experience-centered. Activity means doing something, which involves experience. Therefore, an activity unit puts the children to work. There will be things to do with the eyes, the ears, the hands and minds. There will be excursions from the classroom, as well as activity in the classroom. Through the activity, valuable information is discovered and learned in a way

that has meaning for the children. This is different from learning stories and verses or facts merely for the sake of saying them.

4. It is not teacher-centered. It is pupil-centered. Although the teacher is an important person as a guide or supervisor of the activities, she is not in the center of the group demanding attention while she tells them all she knows about "a lesson." Of course, the group may be gathered around her at times, but she realizes that these personalities before her have desires and interests that must be respected and utilized for her teaching purposes.

5. It is not an opportunity for lecturing and sermonizing. If the teacher has been accustomed to use this method, she may feel disturbed to think she is not expected to do so much talking. However, she will need to remain in the background as she urges the discovery of new truths through activity. She aims to get children to think for themselves instead of listening to her own thoughts.

What then is a unit of activity? It is a **series of "worthwhile experiences bound together around some central theme of child interest and need."** It usually covers a number of weeks of work, but does not necessarily extend through a quarter's work. Frequently several units of study are attempted during a quarter, if one is following the graded texts, although of course, each of these could be expanded to fill many more sessions.

For further study of the meaning and use of activity units, see:

*Blair: The New Vacation Church School, chapters 1-3.
*Danielson and Perkins: Teaching Without Textbooks.
Martha Peck Porter: The Teacher in the New School.

WOMEN'S WORK

A New Book in the Loan Library

By Mrs. D. D. Funderburg, Elgin, Illinois

You will want to read the new book which has just recently been placed on the Loan Library shelves. It tells exactly how to do the very thing every woman wants to do. This book is entitled "How to Win Friends and Influence People," by Dale Carnegie.

The purpose of this interesting book is to help solve the problem of getting along with folks and influencing people in everyday business and social contacts. Just how to make people like you, how to become genuinely interested in other people lies in the ability to smile and be a good listener. The author shows that praise and honest appreciation and encouragement will do far more to change people than will any amount of faultfinding. It is a matter of real wisdom to give the other person a fine reputation to live up to.

To win people to your way of thinking, follow such rules as these:

The only way to get the best of an argument is to avoid it.

Show respect for the other man's opinions. Never tell a man he is wrong.

If you are wrong, admit it quickly and emphatically.

Begin in a friendly way.

Get the other person saying, "Yes, yes," immediately.

Let the other man do a great deal of the talking.

Let the other man feel that the idea is his.

Try honestly to see things from the other person's point of view.

Be sympathetic with the other person's ideas and desires.

Appeal to the nobler motives.

Dramatize your ideas.

Throw down a challenge.

At the conclusion of the book suggestions and illustrations and rules for making home life happier are recorded. Seven rules are given. In order to appreciate their full value, the book should be read. Dale Carnegie has written with a keen edge and he has said things which demand that the reader stop and think. Many of his sharp, discerning statements are ones from which an honest heart can not get away. Through years of personal experience he has earned the right to speak to others.

Do not neglect the opportunity to read this book. By being on the Loan Library shelves, it may be yours for two weeks. Write and ask that it be sent to your address. You need only to pay the postage both ways.

* In Elgin Loan Library.

MEN'S WORK

Third Fellowship Dinner, Eastern Maryland

The third fellowship dinner of Men's Work in Eastern Maryland was held at the Frederick City church, Friday evening, April 2, with ninety-eight men in attendance. The excellent meal was served by the ladies of the Junior Aid Society. A fine address was delivered by C. F. Holsopple, the new pastor at the Myersville church.

Dr. F. J. Wampler, the Regional Director, was present and brought greetings from the men of the Southeastern region. At the business session matters pertaining to the work were discussed. Among other things it was decided to stress attendance at the Adult Camp in July this year. Program items for future meetings, the establishment of policies and general improvement of our work were also considered. A matter of major importance, the endowment of the chair in Christianity for our regional college, received favorable action. When the men of the other districts are ready to go ahead with this project, the Eastern Maryland men are ready to do their share.

Men's Work of Eastern Maryland was organized by the election of the following officers: president, W. Newton Long, First Church, Baltimore; vice president, H. Edgar Royer, Westminster; secretary, Reece Harrison, Washington; treasurer, Jesse Shaver, Frederick.

YOUNG PEOPLE AND INTERMEDIATES

A Local Annual Conference

Annual Conference is on! But you are not present. Perhaps you would like to be and are wondering what is happening. One local group had an Annual Conference of their own. It was patterned after the one which is now being held at Nampa. One who was very familiar with the Conference procedure carefully instructed the group. A moderator, reading clerk, writing clerk and other officers were elected according to the correct way. Business was also taken care of for one church (program chairman of the evening) handed in a query—"Should the Church of the Brethren raise a fund to help those young people drafted for war service?" This item of business was discussed and action was taken.

This makes the basis for a very interesting program as well as being very instructive in church polity. Perhaps you would like to try it while Annual Conference is being carried on. Find some one who knows the way it is done. Set it up carefully and you will have an enjoyable and instructive evening.

The Roamer Looks at Abstinence

(Continued From Page 13)

But he is becoming so egotistical and superior-feeling, that he is losing his influence in the minor circle in which he now moves. I know a girl who wants to be liked. She *was* popular at first, but her popularity is fading because she was not willing to progress at a normal pace. All three crossed the line. And all are respectable religious people. But gluttonous. They do not know how to deny themselves in the present in order to have in the future.

Jesus was not a monk. He did not mortify his body. But he controlled it. His body was a mobile instrument of his will, unabused, unsurfeited, healthy. He knew how to feed his appetites and his desires and he knew how to fast. And, what is more, he lived daily by the knowledge that he had.

. . . .

That evening, in the glow of the sunset, I walked homeward and I stopped again. But the violets were gone. Someone had picked them from their stems and trampled on the leaves, leaving the bank an ugly spot instead of a place of beauty. The vandals had not loved those flowers more than I. Only they had not learned what it means to throttle a desire, to abstain.

I have learned not to pick wild violets. I wonder if I shall learn the happiness of not crossing the line in other things! It is not enough, I think, to have the mind of Christ. I would like to have a body like his, too, perfectly controlled.

Burt, Mich.

Remove the Antiques

BY GRACE MEEK SALA

THERE are few people that do not know what it is to be really thirsty on a hot summer day. Perhaps some time you were ill and feverish and you had a vision of the spring on the old home place, where the clear, cold, sparkling water poured forth to satisfy the thirst of your forefathers. But the knowledge and vision of that spring did not satisfy your thirst.

Have you ever brought in a pitcher of cold water and placed it near a glass filled with warm, unsatisfying liquid? You did not stop to reason how you would get a cold drink, but with little effort you empty the warm contents of the glass and proceed to fill it with the cold satisfying drink. The idea of the pitcher being close to the glass does not satisfy the inward thirst, and we also know that when we drink, in due time we shall thirst again.

Jesus says, "Blessed are they that hunger and thirst after righteousness; for they shall be filled" (Matt. 5: 6). And again, "Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4: 13, 14).

If you have kept your Master living next door because there is no room in your house, don't you think it would be a wise plan to clean house and let him move in? If your rooms are filled with musty, moldy antique furnishings that are of no use to you and only a memory remains of their past usefulness, wouldn't it be well to discard them and replace them with up-to-date, modern furnishings that satisfy? The Holy Spirit offers us power for service and for overcoming sin, self, Satan. He offers us abiding peace which the world can not give. Some one has said that we do not know a person until we have lived with him; and in this sense I believe it is true.

Perhaps it has been many years since we made a vow to God and received Christian baptism. Did we stop there? After twenty-five years of walking near the Lord we are beginning to get acquainted with him, for we have emptied our temples of a form of godliness and a form of self-righteousness and there is abiding room for our crucified Savior within.

Colville, Wash.

A Thousand Names

BY HOWARD H. KEIM, JR.

OUR sympathy is aroused as we read of the unfortunate man of the tombs at Gadara. When Jesus asked, "What is your name?" he replied, "I have a thousand names." He was battered and torn on the battlefield of his own soul where a thousand dissimilar passions, appetites and emotions were in a death struggle for mastery. Then came Jesus, the greatest unifying force in human experience. The one little spark of divinity in the heart of the demoniac was fanned, by the Master, into a burning passion to do God's will, and nine hundred ninety-nine lower appetites and passions were expelled to their natural realm, the herd of swine.

Should not our sympathy be also aroused for the equally confused and bewildered though perhaps less violent individuals of our age, the motor-minded people who think they must be rushing hither and yon at breakneck speed? Instead of hastening from one grave to another it is from one city to another, from one commercialized amusement to another, or from one debauch to another.

Should we not be concerned about the members of this modern fraternity of the thousand names, who have lost the ancient art of silence and meditation, who are afraid to be alone with themselves and God?

Huntington, Ind.

CORRESPONDENCE

THE MINISTERIAL CONFERENCE OF MITCHELL COUNTY, NORTH CAROLINA

Mitchell County is situated in the beautiful mountain region of western North Carolina. We have seven churches in this country. It is about one hundred miles to any of the other churches in our district of North and South Carolina. About four years ago our ministers in Mitchell County gathered for a conference. The meeting was a great success and before a great while another conference was held. The intention was to have other meetings called, but somehow the good movement thus begun was allowed to stop at that point.

Early this spring one of our ministers informed the writer of those meetings and suggested that a conference be called. Practically all of the ministers were then seen personally and asked if they would like to come together in another meeting. Everyone was favorably inclined. We discussed the matter among ourselves and worked out the program. The meeting was held at Brummetts Creek church, Saturday, May 15, from 10 A. M. to 3 P. M. Ten of our thirteen ministers attended. Substitutes discussed the topics of the three who were absent.

Bro. S. S. Bryant served as moderator. We decided to have these conferences quarterly and to elect a moderator and secretary who will serve for two meetings. These two officials are responsible for making out the programs. Bro. Grady Masters was chosen moderator for two meetings and Bro. Fred Harrell secretary for one meeting so that expiration of office would not occur at the same time.

Following is the program of our May Conference:

Devotional Service .....S. S. Bryant
The Need of Arousing the Interest of Our Ministers .....R. V. Tipton
How Can a Minister Arouse the Interest of His Congregation? .....Fred E. Harrell
The Minister as an Example to His Congregation .....H. H. Masters
The Importance of a Minister Always Filling His Appointments .....J. W. Honeycutt
The Need for Better Co-operation Between Ministers ..M. E. Bradshaw
The Minister and the Sunday School .....Sam Griffith
The Minister Holding Out Faithful to the End .....Joe Barnett
The Work of Our Forefathers in Mitchell and Yancey Counties .....J. H. Griffith
Carrying on the Work of Our Forefathers .....C. H. Welch
Some Problems Facing a Young Minister .....Holt Griffith
The Need for Consecrated Young Ministers .....Grady Masters

Relief, N. C. Carl H. Welch.

THE FIFTIETH ANNIVERSARY AT McPHERSON COLLEGE

Commencement season this year marked a milestone in the history of McPherson College. It marked the growth of an institution which had its beginning in 1887 and which, during the fifty years of its existence, has contributed richly to the training and development of the youth in its area.

Hundreds of alumni, friends, parents and guests of honor gathered at the college during a recent week end to celebrate in a four-day program the achievements and contributions that the institution has made to the field of education during these past fifty years, and also to honor the graduating seniors who this year received diplomas.

The celebration opened on May 28 with a program in recognition of the contributions of the college to the community, to the church and to the state. Mr. Homer J. Ferguson, a member of the board of trustees of the college and a leader in the civic affairs of McPherson, spoke on the contributions of the college to the community; Dean Paul B. Lawson of the University of Kansas evaluated the contributions of the college to the state; and Samuel J. Miller, who served as president of McPherson College in 1910 and 1911, spoke in appreciation of the contributions of the college to the church.

Following a noon luncheon in the church, the official anniversary program was held in the afternoon with William Allen White, noted editor and author, as the guest speaker. Mr. White has been a champion of the small church college for many years and has done much to encourage the development of such colleges in Kansas. Greetings were brought to this program from some twenty-five or thirty colleges from Kansas and surrounding states. Many of the colleges were represented by delegates who came some distance to attend the celebration.

The evening feature of the Friday program was a play, "For All of Us," presented by the Thespian Club of the college. The play was particularly well chosen, portraying as it did the effect of mental attitudes on physical well-being. A capacity audience filled the college chapel for the performance.

Saturday was senior and alumni day, the morning program opening with class day exercises and the evening program climaxing the day with the annual alumni banquet. More than usual interest was manifest in the banquet this year. Approximately three hundred and fifty alumni and guests gathered to renew old friendships and to help celebrate the fiftieth birthday of their alma mater. Mrs. Alma Anderson Moore, A. B. '20, of Newton, as toastmistress guided the program graciously and most effectively recalling now and again scenes from yesterday as numerous alumni reviewed the stages in the history of M. C.

Dr. Edward Frantz, editor of The Gospel Messenger and president of McPherson College from 1902 to 1910, gave the baccalaureate address on Sunday morning to the graduating seniors and a church packed with friends and parents. "Life Values, Old and New," was the subject of Dr. Frantz's beautiful sermon. Seniors and friends alike experienced a spiritual uplift from his sermon so charmingly and inspiringly delivered.

An informal afternoon of reminiscences, guided by J. J. Yoder of the college, attracted many of the older alumni who met Sunday afternoon to review the memories of past college days—days when Fahnestock comprised the whole of the institution's physical plant and the somewhat later days when Sharp Hall was in the first stages of its development. Sunday's program closed with a tea in the late afternoon where everybody met everybody and chatted happily, followed in the evening by a sacred concert presented by the Fine Arts Department. Many regarded this program as one of the best musical programs they had heard for many moons.

The climax to this four-day program came in the commencement exercises held Monday morning in the college church. Clad in their caps and gowns and with a thrill of anticipation in their hearts, the class of '37 marched into their places at the church at ten o'clock to listen to their chosen speaker and to receive their diplomas. No one seemed quite so well prepared to give this year's commencement address as Dr. D. W. Kurtz, president of Bethany Biblical Seminary and former president of McPherson College. Conducting as he did so successfully ten years ago the Fortieth Anniversary Program of the college, it seemed most fitting that he should deliver one of the leading addresses of the Fiftieth Anniversary Program. Hence it was that he was asked to give the commencement address. One of the largest crowds ever to attend a function in the local

college church thrilled to the stirring and challenging words of the speaker.

As a feature of the anniversary commencement exercises, McPherson College this year conferred four honorary degrees. Three were conferred upon outstanding alumni of the college and one upon a former pastor. Happily for the occasion, all four of the candidates honored the college by their presence to receive the degrees bestowed upon them. Dr. Roscoe Ingalls, Director of the Los Angeles Junior College, and Dr. Walter Thompson of Stanford University, were granted the Doctor of Laws degree; Dr. H. H. Nininger, of the Denver University Research Laboratories, was granted the Doctor of Science degree; and Rev. H. F. Richards, pastor of the South Bend, Ind., Church of the Brethren, and former pastor of the local church, was granted the Doctor of Divinity degree.

The celebration closed on Monday noon with a luncheon held in the college dining room for the remaining guests of the week end.

McPherson College stands today as a memorial to the early educators of the church in Kansas who had the foresight to see the need for a Brethren college in Kansas. Under the direction of inspired and capable leaders, the past fifty years have been years of great growth and forward movement for the college. May the next fifty years equal and surpass the last in building and progress is our prayer and our purpose.

McPherson, Kans. V. F. Schwalm.

ARE WE NOT OFTEN INCONSISTENT?

A brother, a good worker for the Lord, because of some unavoidable accident was confined to his bed, and after his illness had resulted in much expense, became restless, dissatisfied, and at times rebellious because of his condition. More than ten years on my invalid chair, has given me much time to think, especially on this subject; and this brother's attitude has made me think more.

If people would take time to think more soberly and prayerfully, they would greatly help themselves and those around them. David thought, and his thinking caused him to make a blessed change for the better. Without question, more thinking and less haste, even in our talking and reading would prove valuable to the thinker and wonderfully improve the atmosphere around him. St. Paul has given us a fine catalogue of subjects, and admonishes us "to think on these things." With reference to the above mentioned brother, I have wondered if he could really know it is the will of the Lord that he remain in his condition, and in his field do the work laid out for him, if the burden would still be as great. But I refer more particularly to our thinking on things eternal. Not with the intention, or desire to reach the mysteries, which belong to God; but possibly, by constant thinking we might begin to realize how infinitely small we are, and how infinitely far we are in thought and ways from God. The prophet tells us that as far as the heavens are from the earth, so are God's ways and thought from ours. My brother and sister, God has created each of us for a special purpose. If this were not a fact, then there would be no good reason for our being born at all. "Known to God, are all his ways from the beginning of the world," but who of us knows where God would lead us through the future life? Can any one say his plans have not been wonderfully changed from his way, and the Lord has changed them, for a purpose, that we might make progress in his way, if not in ours? The prophet was sent to the potter's house to watch. He saw the vessel marred in the hands of the potter. No one knows how much was lost because the clay did not yield to the touch of the potter's hand, but the inference is clear, that it was not the plan of the potter, for he broke it, or left it, and made another. But this does not change the truth of my statement. Is it a thought incredible, that God has many fields for his children to work? Or that he has many plans of operation in these different fields? Without question much loss and sorrow too have we brought to ourselves, because we refuse to yield to the touch of the master's hand. When you and I begin to ask, "Why hast thou made me thus?" and insist on our way, we admit that we believe the created is in possession of more wisdom than the Creator. A very little person can be a faithful and useful Christian, but it requires every particle of him. Our importance and the value of our services, are not measured by the same standard of measurement of the Lord. We usually measure by the results; God measures by the motives, as is shown in the casting into the treasury of the mite. Or again, David was told it was good that it was in his heart to build the house, though another built it. Naaman went to the prophet, filled with his preconceived plans. And not only so, but he had planned the way also for the prophet. Are you and I often just as inconsistent, and then wonder at our failure? Some one has said: "We ask for a stone, thinking we are asking for bread. He gives us bread, we think he is giving us a stone." I have just passed the eightieth milestone of my life, and I am thoroughly confident the will of the Lord is that I just do faithfully the work my hand finds to do in his way.

Many of us, not only physically afflicted, but those of strong body, are afflicted with that disease of restlessness. We are dissatisfied, reaching out for a field to work which we can not get, because the Lord has not opened the way. Meanwhile we hesitate to do what is in our reach. May I ask that if the prophet had bid you do some great thing, would you not have done it? Why not then go to the field prepared for you, since the fields are white everywhere and ready to harvest.

I am sending this little message with a prayer that we may all just think, then act as God wills. Pray for understanding and willing hearts.

Finally, St. Paul would say: "Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12: 9).

D. Victor Long.

Boonsboro, Md.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Chrenko-Brant.—By the undersigned, May 16, at the home of the bride's parents, Rudolph Chrenko of Springbank, Alberta, and Dorcas Brant, daughter of Mr. and Mrs. Roy Brant of Irricana, Alberta.—Bernard H. Suttle, Irricana, Alberta.

Isenberg-Bowman.—By the undersigned at the home of the bride's mother, May 15, Elder Frank W. Isenberg, Mooresburg, Tenn., and Miss Helen Bowman, Johnson City, Tenn.—Merlin C. Shull, Johnson City, Tenn.

Johnson-Flora.—By the undersigned in the La Verne church, May 2, Bro. Lynn S. Johnson and Sister Pauline Louise Flora.—Galen K. Walker, La Verne, Calif.

Kline-Newcomer.—By the undersigned, May 7, on the top of Mt. Roubideaux, Riverside, Calif., Bro. William Kline of Twin Falls, Idaho, and Sister Lela Newcomer of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Murray-Cornell.—By the undersigned at tbe home of the bride's parents, May 15, Edward Murray and Mary Cornell both of Ottumwa, Iowa.—Charles A. Albin, Ottumwa, Iowa.

Smith-Seymour.—By the undersigned at the home of tbe bride's parents near the Mt. Pleasant Churcb of the Brethren, May 29, Bro. Walter O. Smith of Plymouth, Ind., and Sister Iris A. Seymour of Bourbon, Ind.—N. H. Miller, Bourbon, Ind.

Smith-Thomas.—By the undersigned, assisted by Rev. V. R. Gillman, in the Markleysburg Church of the Brethren May 2, Wm. Smith of Greensburg, Pa., and Garnet Thomas of Markleysburg, Pa.—B. B. Ludwick, Markleysburg, Pa.

FALLEN ASLEEP

Bowman, David Edward, was born Aug. 18, 1911, at Harrisonburg, Va., and died April 20, 1937. He united with the church and was soon actively interested in tbe general work and especially in the activities of the B. Y. P. D. He served in several official capacities in the local and district work. He was a faithful attendant at Sunday school and church. On Sept. 17, 1932, he married Gladyce Smith of Craigsville, Va., and to this union was born one daughter. He was a member of the Drama Guild and the Cosmopolitan Club. He was laid to rest in the Meadow Branch cemetery near Westminster, Md.—Murray L. Wagner, Richardson Park, Del.

Bowser, Absalom C., was born at Klahr, Bedford County, Oct. 10, 1862, and died at his home near New Enterprise, May 7, 1937. He was the son of Jacob and Margaret Bowser and was united in marriage to Sister Minnie Sell on Dec. 26, 1889. He was a member of the Church of the Brethren and had great faith in the anointing service which was administered at different times during bis Christian life. He is survived by his wife, two sons, two daughters, twenty-one grandchildren, eleven great-grandchildren, one brother and one sister. Funeral services were conducted in the Salemville Church of tbe Brethren by Bro. D. I. Pepple, assisted by Bro. Wilfred N. Staufer. Interment in the Burger cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Diehl, Mary Ellen, died at her home in Trotwood April 5, 1937, aged 76 years, 10 months and 7 days. She was the daughter of Elias and Sarah Garst. Her mother died when she was three years old. Later her father married Hanna Maria Eversole. Oct. 12, 1879, she was united in marriage to Nathaniel Diehl, who preceded her in death in 1934. In 1885 she and her husband united with the Church of the Brethren at Bear Creek. Throughout her life she was a faithful and regular attendant at church. She is survived by three sons, six daughters, one brother and one sister besides grandchildren and great-grandchildren. Services at the Trotwood Church of the Brethren by Brethren E. R. Fisher and William Hollinger.—E. R. Fisher, Trotwood, Ohio.

Faulkender, Sister Eliza D., was born in Clover Creek, Blair County, Pa., and died in San Dimas, Calif., May 3, 1937, aged 85 years, 2 months and 29 days. She was the daughter of John and Susan Brumbaugh Faulkender. She united with the Church of the Brethren at the age of 20 and remained faithful. Funeral services were conducted by the undersigned in the Independent Church of the Brethren on May 5, 1937, assisted by Elders W. E. Trostle and Wm. Wertenbaker. Interment in Oakdale cemetery.—Arthur A. Durr, Glendora, Calif.

Fike, Ira A., son of William and Mary Fike, was born in Milledgeville, Ill., March 1, 1876, and died May 26, 1937, at the University hospital at Iowa City, Iowa. Bro. Fike came to Black Hawk County when a young man and was engaged in farming here all his life. Feb. 19, 1903, he was united in marriage to Miss Maggie Miller of Waterloo. He leaves his wife, a foster daughter, four sisters, and three brotbers. He was a member of the Orange Church of the Brethren and was known for his genial disposition which enabled him to attract and hold many friends. He especially endeared himself in the hearts of many children. Funeral services were held at the South Waterloo churcb conducted by the pastor, W. H. Yoder, and the body was laid to rest in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Keim, Samuel C., was born Jan. 2, 1885, in Franklin County, Kans., and departed this life May 11, 1937, at his home in Osage County, Kans., aged 52 years, 5 months and 9 days. Oct. 26, 1910, he was married to Lola Alice Michael of Ottawa, Kans. He is survived by his wife, four sons, one daughter, three grandchildren, his aged mother, three brothers and two sisters. Funeral services were held at the grave in Appanoose cemetery, conducted by the writer.—J. M. Ward, Pomona, Kans.

Long, Mary Ann, daughter of John and Elizabeth Baum, was born in Pennsylvania Jan. 3, 1850. She passed away at ber home in Pasadena, Calif., May 15, 1937, aged 87 years, 4 months and 12 days. In early girlhood she united with the Church of the Brethren and lived a faithful and helpful Christian life. She was a good mother and wife and a splendid neighbor and friend to all. In 1875 she was united in marriage to Amos Buckwalter, who died in 1878. They had one child, Bertha K. Gibbel, now of Pasadena. In 1882 she married George W. Long, who died in 1935. To this union were born two children. Surviving are six children and step-children, Will, Harry, Charles and Roy Long, Mrs. Edith Hardesty and Mrs. Bertha K. Gibbel. Two brothers and one sister also survive. Services were held in the Reynolds and Eberle chapel May 17, with Brethren Forest S. Eisenbise and C. C. Kindy in charge. Interment in the Mountain View cemetery. —Forest S. Eisenbise, Pasadena, Calif.

Martin, Sister Katie, born Oct. 30, 1884, in Lancaster County, Pa., died April 7, 1937, in the St. Josepb hospital following an operation. She was married to Amos W. Martin and to this union were born two sons and four daughters. Brother and Sister Martin were elected to the deacon's office by the Spring Grove congregation. Her husband preceded her in death by eleven months. She is survived by six children and ten grandchildren. Funeral services were held April 10 at the home of her daughter at Bareville, with further services in the Bareville church in charge of Bro. D. H. Snader. Interment in adjoining cemetery.—Noah W. Martin, Ephrata, Pa.

Shank, Laura Ann, daughter of Solomon and Eliza Heeter, was born in Jefferson Township near Liberty, Ohio, July 5, 1861. She died May 10, 1937. She was married to Albert J. Shank in 1884. Seven sons and two daughters were born to this union. When the youngest child was three months old her husband died. She raised this large family alone. At the age of eighteen she became a member of the Church of the Brethren. She is survived by two daughters, six sons, one brother and one sister, as well as grandchildren, nicces and nephews. One son preceded her in death. Funeral services at the Trotwood Church of the Brethren by Brethren E. R. Fisher and William Hollinger.—E. R. Fisher, Trotwood, Ohio.

Snowberger, Jacob H., was born at New Enterprise March 1, 1856, and died May 25, 1937. He was the son of Andrew and Mary Snowberger and was 81 years of age this spring. He was united in marriage with Sister Ella May Werking on March 15, 1892. He is survived by his wife, one son, a daughter, six grandcbildren and one great-grandchild. Funeral services were conducted at his bome by the pastor, Bro. Wilfred N. Staufer, assisted by Bro. D. T. Detwiler. Interment was made in the New Enterprise cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Snyder.—George D., died at his home in New Enterprise May 19, 1937, aged 84 years. He was born in Snake Spring Valley. He was the son of John and Elizabeth Daughterty Snyder. Late in life he accepted Christ as his Redeemer and remained faithful. He called for the anointing service which was administered a few days before his death. He is survived by his wife, two daughters, a son, tbree grandchildren, three half brothers and a sister. Funeral services were held at the home by Bro. Wilfred N. Staufer, assisted by Brethren D. T. Detwiler and D. P. Hoover. Interment was made in the Snyder cemetery at Snake Spring Valley.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Sollenberger, Sarah Ann, daughter of Frederick and Mary Hyre Coffman, was born July 30, 1855, near Clayton, Ohio, and died May 15, 1937, aged 81 years, 10 months and 15 days. She lived her entire life in Montgomery County, Obio. Sbe united with tbe Churcb of the Brethren in 1874. She found contentment in her cburcb and remained an ardent follower of her faith. In 1875 she was married to John J. Sollenberger. He died in 1902. There were three sons born to this union. Jesse C. and J. Russel are left to mourn her departure. One brother and one sister also survive. Services at tbe Trotwood church by E. R. Fisher, assisted by Bro. John Beeghly.—E. R. Fisher, Trotwood, Ohio.

Stauffer, Abram, was born Sept. 6, 1903, and died March 19, 1937, when he was accidently caught under the lowering body of a loaded dump truck. He was a member of the Church of the Brethren until last fall, when he with his wife united with the Dunkard Brethren church. He leaves his widow and five children. Funeral services were held in the Mohler house in charge of the ministers of that faitb. Interment in the adjoining cemetery.—Noab W. Martin, Epbrata, Pa.

Weddle, Laura Keith, daughter of Henry and Celia Ann Keitb, was born Sept. 25, 1890, and died at her home May 26, 1937. The cause of her death was heart trouble with other complications. Jan. 19, 1909, she married Haden Weddle and to this union twelve children were born. She had been a member of the Church of the Brethren for twenty-nine years. Her husband, twelve children, her father, tbree sisters and three brothers survive. Funeral services at the Topeco church by Elders L. M. Weddle, L. A. Bowman and A. N. Hylton. Interment in the Topeco cemetery.—Mrs. J. W. Weddle, Floyd, Va.

CHURCH NEWS

ARIZONA

Phoenix.—We have been able to put The Gospel Messenger into seventy-five per cent of the homes. There has been quite a lot of sickness during the winter but the church and Sunday-school attendance has been good. April 11 our elder, Bro. H. A. Frantz of Glendale, Calif., was with us in our business meeting. He gave us a very inspiring message. We do not have a full-time pastor and Brethren A. W. Arnold and H. M. Fields are belping us in this work. June 1 the church met in regular business meeting and elected church and Sunday-school officers for the coming year, namely: H. A. Frantz, elder, Ethel Miller, Messenger correspondent, and Lois Greenawalt, Sunday-school superintendent. We are looking forward to a bigger and better year.—Katherine Greenawalt, Phoenix, Ariz., June 4.

COLORADO

Colorado Springs.—We met in council June 2. Our elder, Bro. S. G. Nickey wbo is spending the summer in Denver, was with us and presided. On June 13 we will hold our love feast. June 20 our young people will entertain the young people from the Rocky Ford church. Bro. D. D. Harner, who has been our pastor for nearly three years, tendered his resignation. Bro. Harner and wife have given faithful

service while here and the good wishes of the church go with them to their new location. The young people's camp of this district will be held at Camp Ewing July 5-10.—Emma Beckner Hamm, Colorado Springs, Colo., June 4.

Haxtun.—April 16 our mother and daughter organization met at the church for a social time and election of officers. It was decided to have four general meetings a year with the annual banquet to be held in October. The eighth grade graduation exercises were held at this church on May 12. Bro. C. Powell of Brush, Colo., was the speaker. The Ladies' Aid organization is again active and has been quilting. They recently sponsored the tuning of our church piano and plans are now under way to serve two suppers for different local organizations on June 10, 11. The fund sent to the Spanish sufferers from this church amounted to $6.80. Vesper services for the senior graduating class were held here May 16. Our pastor delivered the address; his subject was: Life With a Purpose. Our love feast was held on May 25 with our pastor officiating. It was indeed a spiritual feast and well worth our earnest efforts. The high school class had charge of the opening exercises for Sunday school on May 30 and they took their respective parts in a very creditable manner.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 31.

IDAHO

Bowmont.—We met in council May 28. One letter was granted and Brother and Sister A. L. Boyd were received by letter. Our Easter program was very interesting and inspiring. We observed Mother's and Father's day on the same Sunday. Bro. Sam Bollinger was with us. Those who cared to gave one penny for each year of their mother's life. It amounted to $26.73. It was put in our Conference Offering. We are certainly grateful that Conference is so close to us this year. Brethren A. L. Boyd and Sam Gross will represent us at Conference. The men have been working on the church lawn. Our pastor, M. L. Lowe, will be with us soon. We are praying that our working together will be for the good of God's kingdom here on earth. Pray for us.—Mrs. V. W. Goodman, Nampa, Idaho, May 31.

ILLINOIS

Decatur.—The mothers and daughters held a valentine party at the home of Brother and Sister Wieand. Cottage prayer meetings were held the last two weeks of February and the first two weeks in March. Our pastor held revival meetings in March and six were received by baptism at that time. Twenty have been taken into the church by baptism and seven by letter in the past year. March 4 we held our council meeting. We held our love feast March 25. Our mother and daughter banquet was on May 7. Bro. Wieand has been asked to continue as our pastor for an indefinite term.—Mrs. J. W. Metzger, Decatur, Ill., June 1.

Elgin.—From Christmas until Easter a series of informal Sunday evening meetings were held at which various aspects of Christian living were discussed. The church joined the other churches of Elgin in a Palm Sunday evening service, the speaker at which was Bishop George Craig Stewart. The Alpha class again presented the play, Barter, during the Easter season and repeated it at the union services of the churches of Naperville Easter night. Four Sunday-school pupils were baptized on Easter day. The Homebuilders sponsored the Mothers and Daughters' banquet May 12; the theme of the program was birds and this motif was carried out in the colorful decorations. The Elgin church was fortunate in having with us recently Sylvester Jones, a member of the Friends Society and of the American Friends Service Committee, who spent some weeks in Spain investigating conditions on both sides. He pointed out the need for the aid which the historic peace churches are sending. In April the Senior League of the First Evangelical church, a young people's group, presented an inspiring and interesting program on Tithing. The summer program of unified services began the first Sunday in June. The church service for that morning was planned for the children and each department of the Sunday school up to the intermediate had a share in the service. As a climax eight babies and their parents were consecrated. J. Clyde Forney, the pastor, and Leland Brubaker will represent the church at the Nampa Conference.—E. Weigle, Elgin, Ill., June 7.

Lena.—On May 23 we completed two very successful weeks of evangelistic services under the leadership of Brother and Sister Wm. E. Thompson of Dixon, Ill. The church was strengthened spiritually and thirteen accepted Christ as their Savior. Ten have been baptized. Two letters of membership were presented. The interest was splendid throughout the meetings. The communion service was held Monday evening with Bro. Thompson officiating. Wonderful fellowship and a spirit of love and unity prevailed.—Lydia Lutz, Lena, Ill., May 31.

Woodland.—A new B. Y. P. D. cabinet was elected in April. Thirty-two members attended the rally at the Cerro Gordo church. Bro. John Wieand of Decatur was with us March 21, 22. He helped in beginning the Men's Work. Eld. I. J. Gibson was in charge of our council on April 28. Bro. Dolar Ritchey is to hold revivals in our church in August. The intermediate group of boys and girls held a party and made plans for a new project. They are hoping to edit a church paper. Junior Deardorff was chosen editor, Josephine Blickenstaff, assistant editor and LeRoy Clemens, business manager.—Mabel Stambaugh, Ipava, Ill., May 27.

INDIANA

Middlebury.—We just closed a successful two weeks' meeting. Our pastor, Bro. T. W. Weaver, was the evangelist. Eleven were baptized and one received on former baptism. We held our love feast immediately after the baptismal service. We had a splendid attendance. Our elder, Bro. Galen Bowman, presided. Bro. Weaver and family are leaving June 4 for Nampa Conference.—Mrs. Harry H. Eby, Middlebury, Ind., June 2.

Plymouth.—On March 10 we held our quarterly council with our elder, Bro. Clyde Joseph, presiding. Brethren Harvey Bowers and Edward Stump of the District Ministerial Board were present and Sister G. G. Canfield was installed into the office of elder's wife, and Sister Harvey Markley into the office of deaconess. Five letters have been received since our last report and two granted. Brother and Sister Canfield have been retained as pastors for another year. Mother's Day was celebrated with a special program given by our young people. The mother and daughter banquet, held May 12, was well attended and a splendid program was given. Sister Eva Shirar of our church gave the address of the evening. Our church is being remodeled at the present time, which will add much to its appearance. —Mrs. Emma E. Foust, Plymouth, Ind., May 31.

Salamonie.—As a result of our revival conducted by Bro. Leo H. Miller of Ft. Wayne, two have been baptized. The Huntington County Young People's Conference was held here April 30 to May 2. The Men's Work organization of Middle Indiana met here on May 2. A mother and daughter banquet was held May 16. Sister Alice K. Ebey of North Manchester gave a very interesting talk. A community vacation church school will begin on July 5.—Wilbert Heaston, Warren, Ind., May 28.

IOWA

Greene.—April 25 Brother and Sister W. O. Tannreuther of South Waterloo were with us. Bro. Tannreuther gave the morning message. Dinner was served at noon. In the afternoon he was moderator at a special business meeting. Three deacons were elected, namely: Leslie Smith, Frank Kingery and James McRoberts. Communion services were held May 2. May 7 the Women's Work sponsored a mother and daughter banquet. Bible hour is conducted each Sunday evening by our pastor. Thirteen members are enrolled in the home department. Elsie Pyle is superintendent. Union Memorial services were held in the Methodist church May 23. Our Conference Offering was $22.— Mrs. Beulah McRoberts, Greene, Iowa, June 4.

Spring Creek.—We met in council April 6 with our elder, J. E. Eddy, presiding. Four letters of membership were granted. Brother and Sister T. E. Wiebly and family have moved to California. He was our Sunday-school superintendent. Bro. Edwin Klotz and the writer were chosen as delegates to our District Conference in August, with our pastor, Bro. Roy Stern, and Sister Evelyn Klotz as alternates. Our daily vacation Bible school begins June 1 and will continue two weeks. Our love feast will be June 6 at 7:30 P. M.—Mrs. Roy Stern, Fredericksburg, Iowa, May 27.

MARYLAND

Woodberry.—March 2 Bro. C. H. Hinegardner and family moved into our midst. They immediately started their work by visiting and getting acquainted. Brethren J. H. Hollinger (our elder), C. H. Hinegardner (our pastor) and J. S. Lau, and Sister Anna Smith were chosen as delegates to the district meeting. On Easter we had a fine service. Since the arrival of Bro. Hinegardner six have been baptized and six letters have been received. Our services have been very well attended. Eld. J. H. Hollinger preached for us April 4. Bro. Hinegardner held a revival in Bassett, Va. One Sunday during his absence Bro. Carroll Yingling gave a splendid address and the other Sunday Bro. N. Uphouse had charge. We appreciate the work of these men. Our love feast was on April 25. The mother and daughter organization and the B. Y. P. D. gave a social for Brother and Sister Hinegardner. Games and refreshments were enjoyed throughout the evening. On Mother's Day Bro. Luke Ellis spoke of the history and founders of our church. Bro. Hinegardner preached a wonderful sermon on Mother. May 11 Brother and Sister Hinegardner gave a radio program in connection with the Heart and Home Service. A dedication service was held for the babies on May 16. May 21 a play entitled Sewing for the Heathen was given by the mothers and daughters. The offering went toward the remodeling of our church. We were glad to have as our guest speaker at the April mother and daughter meeting Sister Anna Hutchison, a missionary in China.—Mrs. William T. Horn, Baltimore, Md., May 31.

MINNESOTA

Worthington.—We had our regular quarterly business meeting on June 1. Sister Meda Fowler is delegate to the Annual Conference to be held at Nampa, Idaho, and Bro. Jake Adolph and Sister Rogers were elected delegates to the district conference at Kingsley, Iowa, with Sister Minnie Schechter and Bro. H. Rogers as alternates. Our daily vacation Bible school will begin June 14. The children are planning to repair the torn hymnbooks under the supervision of Sister Finckh. The young men and young ladies' Sunday-school class will have charge of the picnic for July 4.—Mrs. H. H. Hauenstein, Reading, Minn., June 2.

MONTANA

Poplar Valley.—We met in council May 29 at an old store building in Poplar. Our elder, Bro. Ray Harris of Minot, N. Dak., had charge of the meeting. We decided either to sell the church house that is now located thirty miles north of Poplar and buy a building at Poplar or move the church to Poplar. A committee was elected to take care of that work. We had our love feast June 11. Bro. Petry of North

Dakota had charge. Our country is suffering from the drought and dust storms. Our members are so scattered but we have had a good attendance at Sunday school all winter.—Mrs. Frank Rock, Poplar, Mont., May 31.

OHIO

Ashland City.—On Feb. 24 our mother and daughter group gave a play entitled An Old Fashioned Mother. It describes scenes from the bome life in tbe early pioneer days. The ladies from the Dickey and Maple Grove churches were invited as guests. We sent $62.25 to the flood zone at the time of the flood besides 281 articles of clothing. On Easter morning the intermediate group of the B. Y. P. D. had charge of the early sunrise service. It was very impressive. At the church service there was a dedication service for the babies. Our regular business meeting was held April 21. Sister Deardorff and Sister Clara Cassel were chosen delegates to Conference. The Sunday-school Convention of Northeastern Ohio will be held at our church June 30 to July 1. Our Bible study class closed on April 14. We feel we had a very profitable study and decided to continue it again in the fall with Dr. DeLozier from Ashland College as our instructor. Our mother and daughter banquet was held May 19 with ninety-five present. Mrs. Bixler was the main speaker. She stressed the fact that the mothers of tomorrow need to train themselves physically, socially and spiritually. The men prepared and served the supper. We are looking forward to a summer full of activities and far-reacbing results.—Mrs. Fern Keefer, Ashland, Ohio, May 31.

PENNSYLVANIA

Chiques.—One has been received by baptism and two by letter since our last report. Our love feast held May 25, 26 was well attended. Bro. Ira D. Gibbel of the Little Swatara congregation officiated. We are planning a Children's Day program to be held June 27 at Mt. Hope. We have the promise of Bro. P. J. Forney of East Petersburg to be our guest speaker.—Fanny Zug Shearer, Manheim, Pa., June 3.

Everett.—We met in council April 6. Three were received by letter. Four delegates were selected for district meeting as follows: Bro. Chester England and wife, Sister Detwiler and Bro. J. Replogle. On Easter morning the children gave the program and in the evening the dramatic club of the B. Y. P. D. gave a play. Our love feast was held on May 9 with a splendid attendance. Our pastor, Bro. E. M. Detwiler, officiated, assisted by our local ministers. The love feast was preceded by services on four nights, conducted by the pastor, which resulted in seven uniting with the church by baptism. On Mother's Day we had a program by tbe children in the morning and in the evening the B. Y. P. D. presented a play. The mother and daughter banquet was held on May 11 with a splendid attendance and a fine program. Our circuit young people's rally was held in our church May 23.—Mrs. D. B. Brallier, Everett, Pa., May 31.

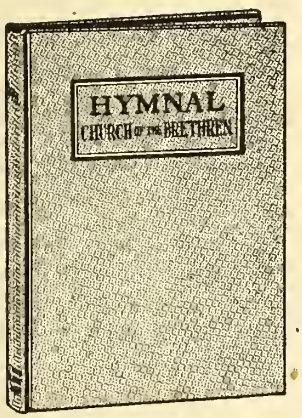
Heidelberg.—Bro. S. G. Meyer of Fredericksburg was with us in an evangelistic service in December. The sermons were instructive. A fine spirit of co-operation prevailed throughout the entire service. Bro. Perry Sanger of Midway brought us an inspiring message on Easter morning preceded by a short program. On Mother's Day the East Petersburg a cappella chorus presented a program. The three oldest mothers of our church were presented with bouquets. This program was sponsored by the young mother's Bible class. Recently Bro. B. W. S. Ebersole of Hershey gave us a splendid message on Peace. Our spring love feast was observed with a number of visiting ministers present. Elmer Moyer of the Indian Creek congregation officiated. Sister Mildred Longenecker is the director of our singing class. Plans are being made for our annual Bible school.—Kathryn Brubaker, Sheridan, Pa., May 31.

Springville.—We held our love feast May 18, 19 at the Mohler bouse. The following visiting ministers were with us: Brethren Stump of Indiana, B. G. Stauffer of Manheim, Pa., J. M. Moore and Harvey M. Eberly of Lititz, Pa., E. W. Edris of Fredericksburg, Pa., Wm. Forney of Rexmont, Pa., and Elder R. P. Bucher. Bro. B. G. Stauffer officiated. We held our Children's Day program at the Mobler house. Bro. Ralph Jones of Trappe, Pa., was the speaker.—Mrs. Abram G. Zug, Lincoln, Pa., June 1.

TENNESSEE

Jackson Park.—Bro. E. S. Coffman of Elgin, Ill., began a revival meeting here on May 5. As a result five were baptized, one reclaimed, one received by letter and one awaits the rite of baptism. Bro. Coffman is well qualified and equipped for evangelistic work. His wife was a great help to him in bis work. We pray that the blessings of God may rest upon Brother and Sister Coffman wherever they go and that souls may be born into the kingdom through their labors.—Jesse D. Clarke, Jonesboro, Tenn., May 31.

Limestone.—Bro. I. N. H. Beahm en route to the Annual Conference was with us April 26. His message was much appreciated. The women's district conference was held at our church May 15. There were six societies represented. May 22 we met in council. Bro. Guy Presley and Sister Mary Slagle were elected as delegates to district conference. Our pastors, Elder J. R. Jackson and Guy Presley, will conduct our revival meetings in September. Our church and Sunday-school attendance has been good.—Honocia Pence, Limestone, Tenn., June 1.



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Brethren Publishing House, Elgin, Illinois

Tried and Proven

THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., June 26, 1937 No. 26

Beside the Lake

BY H. C. IKENBERRY



Photo by James Stover

If I may call you from your care
From scenes that center on despair,
From wildest winds to softer air,
I'll lead you by the glassy lake
Beneath the shades of spreading tree,
Beside the calm of inland sea
Where breezes waft with fragrance free
And birds alone the silence break.

See how the green that crowns the oak
Holds o'er our heads its generous cloak
To shield us from midsummer's stroke,
While grateful guests we here remain;
How yielding twigs sway to the breeze
That steps its course aside to ease,
And each the other to appease,
A rhythm blends of sweet refrain.

See how the live oak's widening reach
Bestows its acorns on the beach,
How grateful sands the oaks beseech
To send their roots to dip and drink,
And how the trees return their shade
Upon the rug the grass has laid
Where rushes willing waters wade
And harmonies with service link . . .

How smiling shores the waves allure
With contour firm and sand line sure
To kiss their lips and keep them pure
And fill complete their emptiness.
See how with full embrace they tie,
How calm the waves within them lie,
How each bestows to beautify
And thus the law of love express . . .

How ripples rising on the lake
An ever widening circle take
Till all the distant waters shake
Their sympathy to emphasize.
Here nature holds her institute,
Our virtue here we may compute,
Advance with courage resolute
To symphonies supernal rise.

—*Roanoke, Va.*

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Having No Hope

"Ye were at that time separate from Christ, having no hope and without God in the world"

Monday: Eph. 2: 11-16

No word in the English language is more terrible than the word hopeless, and yet it describes exactly the condition of the ancient gentile world, and the world today in so far as this world is separate from Christ. The ancient gentiles were outside the Jewish covenant, "strangers from the covenants of the promise"—hopeless. Doubt and unbelief bring pessimism, only faith and confidence can bring hope. Christ is our only hope as individuals or as a race. He is the ground of our fondest anticipations both for time and eternity. Without Christ we can do many great things in the material world, but they inspire in us no lasting confidence. Only after we know him and the peace and power which he gives, only then do we realize fully our former hopeless condition. It was the love and grace of God that brought us nigh.

We praise thee, Father, for the hope we have in Christ Jesus our Lord. Amen.

Fellow Citizens

"Ye are fellow citizens with the saints, and of the household of God"

Tuesday: Eph. 2: 17-22

The household of God is the only true democracy in which there is no race preference or prejudice. Race or class gives no distinction for we are all fellow citizens of the kingdom. There is no more glorious truth than this in all the Christian faith. In this world there are distinctions of race and class. All about us we witness a growing class feeling and a gentile superiority complex. Neither is Christian, and toward them we can have only a feeling of sorrow and penitence. Do I look down on a man because his skin is colored or he has a Jewish nose? Do you harbor enmity and hatred of the rich? We must be on our guard lest we share the prejudices of the world about us. We are fellow citizens with a vast company of saints who have gone before, saints of all races and all social classes, who have shared a love of the Lord and a determined purpose to do his will.

Father, forgive our prejudices and may I this day do something for one of thy despised children. Amen.

My Tribulations

"I ask that ye may not faint at my tribulations for you, which are your glory"

Wednesday: Eph. 3: 1-13

From a Roman prison the great apostle wrote of the matchless grace of God and the unsearchable riches of Christ. Paul suffered much for his Lord and the gospel, and all of those who have been engaged in the evangelization of the world through all the centuries have had tribulations. All great causes involve suffering. Peril, toil and pain have gone into the securing of the most priceless possessions of mankind. Suffering is much of a mystery but of one thing we can be certain, very little has been achieved without suffering.

The time Paul wrote this letter was a dark hour for the infant church. It looked as if the work of the apostle was ended and it would not have been surprising if the gentile converts had lost heart. But opposition and difficulties are no reasons for abandoning a divinely appointed task. In doing God's work even tribulation may be a cause for glory and praise.

Lord, give us patience in suffering and sympathy for others who suffer. Amen.

Spiritual Power

"I bow my knees unto the Father, that ye may be strengthened with power through his Spirit in the inward man"

Thursday: Eph. 3: 14-21

Here in the middle of this letter is one of the greatest prayers that any person has ever addressed to God. Paul requests spiritual power for his readers that Christ may dwell in their hearts, that the love of Christ may be fully known by them, and that his virtues may be imparted to them. Spiritual strength comes alone through the Holy Spirit. "The inward man" does not mean the inner man but rather the innermost recesses of the soul, from which action springs.

Would you not have liked to have been in the Ephesian church when this letter was read? Just to realize that the apostle Paul was uttering this prayer for you! Although we were not there we can adopt it as our own because "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Father, give us physical energy, mental alertness and spiritual discernment this day. Amen.

Christian Unity

"There is one body, and one Spirit, . . . one Lord, one faith, one baptism, one God and Father of all"

Friday: Eph. 4: 1-6

I never read this without wondering what the Lord thinks of our many competing denominations. I realize at the same time that I am not willing to give up any of the unique doctrines of our church because they appear to me to be founded upon the Word. But believing in my own denomination can I also believe that the body of Christ is much larger than my small church? What attitude do I assume toward people of other faiths? My faith compels me to believe that the body of Christ is one over which he is Lord. He must be grieved at our pettiness and narrowness, because the real issue of Christian unity is not one of organization but unity of purpose and principle. The Lord would have us be one in our devotion to him and the purposes he would accomplish. Such unity demands no force because it is the unity of sacrifice and devotion.

Gracious Spirit, remove any feeling of superiority and unite us with all who love the Lord. Amen.

Truth and Love

"Speaking truth in love"

Saturday: Eph. 4: 7-16

A number of years ago in theological seminary during a serious division of opinion a respected professor preached a sermon upon "Speaking the truth in love" and I shall never forget it. He emphasized the fact that the Gospel is truth and must be preached as truth. The message is truth but the method is love. Without a love for those to whom we are speaking our message will have little effect. Truth and love belong together and only so can we "grow up in all things into him." Loyalty to the truth is not enough. It must be accompanied by sympathy and love. Love without the truth becomes mere sentimentality and the truth without love soon becomes stubbornness. They must go together if one is a mature Christian. No one should have occasion to question our devotion to the truth or our love for our fellow men.

Lord, we thank thee for the special gifts which thou hast given and pray that we may exercise them in love. Amen.

WEEKLY QUIET HOUR

Evening

"It is a beauteous evening, calm and free;
The holy time is quiet as a nun
Breathless with adoration."—Wordsworth.

The heat of the day is past, the tension and excitement have vanished, and a warm summer's breeze brushes our face. It is the time for contemplation and meditation. Nothing reveals the vastness of our universe better than the stars of a summer's night. Nature never seems more benevolent than on such an evening.

Read Gen. 1: 14-19.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "THY KINGDOM COME" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., June 26, 1937 No. 26

Echoes From the Nampa Annual Conference

Our Western Conferences

In 1904 the Los Angeles church petitioned Annual Conference to make a fourth Annual Meeting District, to be known as the Coast District. The 110th meridan, west longitude, was to be the eastern boundary of this zone. This line runs east of Alberta, Canada; strikes Montana at the midpoint on its northern border; passes through western Wyoming in the Yellowstone National Park region; and cuts a thin slice off eastern Utah and Arizona. The hopes of the west coast Brethren have been realized on five occasions. In 1907 Annual Conference was held in Los Angeles, California; in 1914 the place of meeting was Seattle, Washington; in 1923 our people crossed the international boundary line, assembling at Calgary, Canada; in 1928 Conference was held at La Verne, California, on the college campus; and now in 1937, as these lines are being read, the Nampa, Idaho, Annual Conference is already a thing of the past.

The Los Angeles Conference is perhaps best remembered for two things: the long and interesting trip and the unique facilities enjoyed in the place of meeting. The Messenger scribe of that year, Bro. J. H. Moore, remarked concerning the large number in attendance despite the distance. He says that hundreds came to the coast for the winter, staying on until Conference time. Elderly Conference attendants surprised their friends by appearing on the grounds as usual. Of the place of meeting Bro. Moore writes: "Never before have we held our Annual Meeting in a building that in any manner compares with the Temple Auditorium." But it seems our people like such facilities as one finds in connection with a two million dollar building.

Seven years later Annual Conference convened at Seattle, Washington. Seattle is one thousand miles north of Los Angeles as the crow flies. And yet Seattle by no means marks the northern limits of the coast zone. Of the trip to Seattle, Editor Moore writes that he rode on the first special train carrying a goodly number to this Conference. Amongst the 170 members on this one train, were twenty members of the Standing Committee, sixty-five delegates and four ex-moderators of Conference. The Seattle Conference was held on the ample university grounds. Summing up, Bro. Moore writes: "At a cost of not far from $100,000, members from all parts of the brotherhood met to deliberate on twenty-nine papers submitted for consideration. Sixteen, or more than half, of these papers were returned. Several were deferred for further consideration, and only nine were acted upon." However, we do not mean to infer that a good Conference was not had. Attendance was noticeably small in comparison to eastern meetings. But the spirit was good and accommodations above the average.

Nine years stand between the Seattle and the Calgary Conference. It was in 1923 that the first Annual Conference was held outside the United States. Like other Conferences held in the west, it was not largely attended. But what was lacking in members was more than made up in enthusiasm. It was this Conference which confirmed the appointment of twenty-one new missionaries and passed a budget for 1923 of $479,500. The Messenger characterized the Calgary Conference as one of "goodwill and vision." The atmosphere was one of "cordiality and mutual confidence." As for vision, this Conference showed a "strong trend toward looking at the big world field." It was thought this outlook was in part inspired by the place of meeting. Our people were farther away from their own internal problems and by the very atmosphere of the occasion challenged to think in terms of world need.

In 1928 the second Conference in California was held at La Verne. So far as we know, this is the first Conference at which college buildings and grounds were chiefly utilized to provide the physical requirements of an Annual Meeting. These proved ample and California hospitality all it is reputed to be. Many who came early and lingered after Conference still

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

have pleasant memories of the occasion. Writing of the measures considered at the La Verne Conference the MESSENGER scribe noted this: "More adequate provision for superannuated ministers and their dependents. . . . And . . . provisions for Biblical and doctrinal instruction, particularly of the young. And we reduced the Conference budget, the terrible needs of the mission field notwithstanding. Whether it will prove to be an epoch-making Conference . . . depends very much on the personal behavior of the church membership."

For a second time a nine-year period elapsed between Conferences held in the Pacific coast zone. This year our people are meeting at Nampa, Idaho. Throughout the northwest this tocsin has sounded: "On to Nampa!" Even as these lines are written it is clear that our northwestern Brethren of Conference land will be out in force. They are doing their utmost to make all Conference attendants more than welcome. They are expecting great things from the visiting Brethren. Let us rise to the occasion! The notes that follow aim to bring to those who had to stay with the stuff some firsthand impressions of the latest Conference in the Pacific region.

Tuesday, June 15

When the Conference Began

IT was announced for June 16. That's tomorrow. We knew that board meetings were scheduled to begin yesterday afternoon, but the tendency to utilize the time and place of Annual Conference for consultations by group interests increases. On reaching the grounds early this morning we found that Y. P. Director Leland Brubaker had for several days already been leading a goodly company of youth-minded folks in the study of recreation problems.

That is a subject the church thought little about when you and I were thirty years younger than we are now. We took it for granted that the young folks would have plenty of fun anyway, which they did. But the kind of world we are living in now compels attention by the church to this problem if our youth are to find their way through it safely. So that was the first thing on the program of this year's Conference preliminaries. It's a matter of definition whether you call that a part of the Nampa Conference or something that happened just before.

This Was on the Way

The guide who told us all about the Mormon tabernacle at Salt Lake City, and a little about the mysterious things they do in the other more magnificent building called the temple, which visitors can not see the inside of, understands his job. We appreciated his kindness and his zeal. We Brethren and many other churches can take lessons from these people in devotion. But this man's story was as strange a mixture of wholesome truth, plain nonsense, and positive mischief as I've listened to for many a day. He did not convince me that John the Baptist or Peter, James and John reappeared to Joseph Smith and gave him a new gospel. His theory of vicarious baptism for the dead does not fit in at all with the gospel preached by the original John of the wilderness and Jesus. They taught that every man must do his own repenting.

Time for Sunday school last Sunday morning found us in western Nebraska speeding along on U. S. 30, in company with two lively boys who did not relish the idea of breaking their record of perfect attendance, and thus losing the coveted seal. Maybe the motive was not the highest possible but it served to get action. An organization was quickly effected, or taken for granted, with superintendent, teacher, and three pupils. Under the stimulus of a little questioning the boys told the story of Joseph well and listened to a little moralizing on the fine example set by Judah in offering himself as hostage, so that the failure of Benjamin to return might not bring their old father Jacob in sorrow to the grave.

Before this there had been a liberal amount of hymn singing and after it the superintendent led the school in praying together the Lord's Prayer. Later in the day there was excellent opportunity to remember that it is easier to go to Sunday school, even on the public highway, than to practice the lessons learned.

The Boards in Session

The B. C. E. continued their deliberations begun yesterday and the Mission Board began at nine o'clock. When the writer sat in with the latter business was proceeding under the guidance of Chairman Winger. The full board membership was present, and others consisting of some who had a special interest in the meetings and some who were here early at the Conference and had nothing more interesting to do. The attendance of about thirty was increased later as new arrivals kept coming in.

On the business docket at the moment was a request for financial help for a certain outside agency. What specially impressed us was the care with which such calls are considered. Of course it ought to be so and it is. The board is careful, conscientiously and painstakingly careful, where your dollars go.

Among those present were the Beahms from Africa. In the course of the morning the Lichtys from India came in, and business had to be suspended until greetings were exchanged. All of which was exactly as it should be.

About the Grounds

The buildings and campus of the Northwest Nazarene College, with an adjoining park, provide a beautiful and convenient location for the Conference. The buildings of an institution like this are especially suitable for sectional conferences and smaller group meetings. For the general assembly a large tent has been secured. When we saw the length of it we wondered what the people in the back end might hope to get. Workmen were busy installing an amplifying system which should take good care of this. But what impressed us most was the richness of the floor covering. We have never seen anything finer at a Conference.

It wasn't an oriental rug either. It was thoroughly domestic. It was of the solid color type, a deep green, and a velvety thickness and softness. Nature made it. How enduring it will prove remains to be seen.

The thirty-five-cent dinner in the college dining hall was generous in quantity and excellent in quality, served in country style. A cafeteria and lunch counters are getting ready also to assist in feeding the people.

We meant to say in the second paragraph back that one end of the tabernacle will be used for the exhibits and the Brethren Publishing House headquarters.

After Dinner

We got into the meeting of the Board of Christian Education—closing session—in time to hear Chairman R. E. Mohler thank the members for the fine co-operation which they had given him. So we know they had a good time. We got one thing more. We heard Bro. Funderburg saying something about relief and rural life. It was to the general effect, if we got the drift of it correctly, that when Bro. M. R. Zigler goes to that Oxford Conference he ought to look into the rural life situation in Denmark, probably a wise suggestion. You know Denmark has a name for noteworthy progress in this field.

The full membership of the B. C. E. was at the meeting, with the exception of Bro. Ober. He was expected to reach the Conference later.

More missionaries were in evidence at the afternoon session of the Mission Board. In addition to those named above, the Heckmans from Africa, the Eikenberrys from China, and Sister Emma Ziegler from India had appeared on the scene.

In the later afternoon the Board of Christian Education and the Ministerial Board had a joint session. Boards can't work independently nowadays and do their work well. These are the days of co-operation.

We learned in casual conversation on the lawn that the good meeting the B. C. E. had was not without some decided differences in viewpoint. This was nothing to be surprised at. Human beings are like that.

Eventime Reflections

There are some committee meetings going on but these are not open to the public as they are supposed to be beyond the reach of the lay mind. So we improve the delightful opportunity of an Idaho evening to walk about Zion, examine her bulwarks more closely and tell the towers thereof. And find old friends and chat a while. What a precious privilege that is. That continues to be the top-notch drawing card of an Annual Conference for many of us.

The exhibits of the boards, colleges and church activities in general are going in rapidly. Missionaries home on furlough seem to be enjoying their part in getting things properly arranged. They are going to be looked at too for they are interesting and they are where the people can't help seeing them, right in the tabernacle itself. Why did it take us so long to learn this? Even the Publishing House has crashed the gates of the main tent, the first time such a thing has happened.

One notices the "Welcome" signs everywhere, not on the grounds especially but in the streets and shop windows of Nampa, and it gives me a very pleasant feeling. But we can not miss this chance to register an earnest protest against a regrettable misspelling of our church name. We are not "Brethern." There is no such word. We are *Brethren*. If the local committee is to blame for this, it will please step up, bend over the editorial knee and receive a generous spanking. We know that higher ups are sometimes guilty of this mangling of the king's English, but we had expected better things of a country that can replace sagebrush and cactus with Idaho strawberries. Aren't they wonderful?

The only thing that surpasses them here is the bigheartedness of the people. God bless them for all they are doing to make the visitors comfortable and the Conference a success. Goodnight.

Wednesday, June 16

The Women and Two Boards

At eight o'clock the Mission and Ministerial Boards met in joint session. At the same time the Women's Work Council had a forum where they asked and answered questions; the questions were about the best ways of doing things. We hope they were all answered satisfactorily, so there will be no further trouble along that line. Sister J. Z. Gilbert of Los Angeles was presiding when we looked in, and the air of expectancy which pervaded the college chapel almost made us wish we had gone there instead of to the other meeting. This with due apologies to the boards concerned.

The first and principal item of business at the joint

(Continued on Page 12)

THE GENERAL FORUM

Friendship

(Free Translation of "L 'Amitie," by De Lonlay. Translation by Ora W. Garber, Polo, Ill.)

On this earth each thing Life knows
Has its place beneath the sun.
There's for every thorn a rose.
There's dawn when night is done.

The harvest God makes for the field.
He makes for the meadow the herb.
For the nest of the bird is the bush.
For the air is the eagle superb.

There is honey for each bee.
There's a murmur for each wave.
There is verdure for each tree.
There's a heaven above each grave.

Here, where toward a center of all
Is leaning each separate part,
The flower is made for the branch,
And a dear faithful friend for the heart.

The Radiant Life

BY J. A. ROBINSON

A Sunday Sermon at the Nampa Conference

(Matt. 17: 2; Psa. 34: 5)

THE world offers many things which mar the beauty of life. As one looks out upon the masses, there seems to be something lacking in the lives and expression of the multitudes of men. Even much of the Christian profession seems to have lost something of its attraction and appeal. Our religion sometimes reminds us of a man with the headache; he has no desire to rid himself of his head, but it hurts him to keep it.

It is commonly conceded that our religion has lost some of its radiance. The fault lies not in the religion. It has not changed. Rather the weakness lies in us when we fail to catch its beaming brightness. Our religion must be given the opportunity to do its work in the life of the Christian.

The Christian religion is not something we possess, but something which possesses us. It keeps us in its grasp; it holds us in its power. At the heart of a vital Christianity is a glowing radiance. We have all known men and women who have actually lived the radiant life. Its joy beamed in their eyes, its vitality shone upon their faces and found expression on their lips. Their whole life was charged with that something which caused men to say: "They have been with Jesus."

The text is a clear-cut statement of a glorious revelation given to Jesus' disciples when he took them apart into the mountain to witness his transfiguration, and reveals to us four secrets of the radiant life.

I. The radiant life has undergone a transformation. "And he was transfigured before them."

The fact of regeneration is the first essential of radiant living. When the soul has been transformed and reborn, the old self of darkness is put to death, that the radiant life may come forth. Transformation gives one a new foundation upon which to build. To be happy, man must have a conscience void of offense. He must live in harmony with the law of God. Transgression of law, either civil, moral or divine, robs of radiance and brings remorse. No life can be radiant until it has felt the cleansing touch of divine power, for inner peace and satisfaction is indispensable to Christian joy.

II. The radiant life has liberally invested in imperishable treasures. "Behold there appeared unto them." "They looked on him."

1. The radiant Christian has met God face to face. God is no longer a myth, a vague unreality, for "they looked on him and were radiant." The shining life comes by close fellowship with God. Such a life has a basic trust in God; his heart is fixed; he has a faith that stays him, even amid the many things that would tend to shake it.

2. He has likewise come into possession of the dynamic power of the Holy Spirit. The glory of the Spirit-filled life can not help but shine out in Christian radiance. The Holy Spirit has become his controlling force and leads him in the way everlasting.

3. His soul is securely anchored in the Christ who has become to him a treasure of intrinsic value, "the Pearl of Great Price." The source of the radiant life is the Christ himself. We have no possibility of radiance in ourselves until we reflect the beauty of his perfect life—we shine for him when he lives in us. His riches are not the fleeting, fleeing treasures of earth. Religionists who live without him are forever in a maze. In these days of decaying structures and shaking foundations, men are looking for a sure rock upon which to stand. Orthodox Christianity has its feet planted securely upon the eternal Rock, Christ Jesus. The radiant life has built upon the everlasting foundation. Christ has become its Master; the life is tuned with him, the shining Christian has committed his way unto the Lord.

4. He has the life eternal abiding in his soul. He eats of the bread of life and drinks freely at the living fountain. Such treasures as these are the food for a divine radiance.

III. The radiant life has a religious experience which satisfies. "It is good to be here."

Genuine Christian living is a secret of radiance.

With many professing Christians, real Christianity seems to be an unknown quality. There is the danger of a mere profession without possession. Our faith should bring contentment, satisfaction and the abundant life. The Christian religion offers to a changing world a moral and spiritual idealism. It gives one a sense of spiritual direction; it supplies the soul thirst for God; it produces the fruits of righteousness; it causes adherence to the highest virtues; it removes all fear of defeat; it gives victory in the experiences of life and brings peace in the hour of death.

IV. The radiant life is dedicated to Christian service. "Hear ye him."

God spoke and the disciples responded. They went down from the mountain in service to humanity. The secret of great souls is great service. One of the noblest compliments ever paid to Jesus was this: "He went about doing good." Service is the strongest bar to selfishness. The years given in service to others bring a joy and satisfaction which nothing can take from us. One reason for so many unhappy Christians is the fact that so many are idle and unemployed in Christian service. True blessedness comes through service rendered to others. No Christian life can truly become radiant until it pours out its life for the needs of men.

The question is often asked, "How may we restore the lost radiance of the Christian religion?" The answer is found in our text. Even as Jesus took his disciples apart into a mountain, so must we go apart from a busy world to be alone with him. A blighting world can soon dim a shining life, and only a period alone with God can restore it.

Radiance is regained by living in the fellowship of great souls. The disciples stood in the company of Moses, Elijah and Jesus. Godly companionship will help to restore the lost radiance of the Christian religion. It is regained by listening to the voice of the Divine—to come when he invites, to go when he commands, to speak when he commissions and to live when he challenges. They who enthrone the eternal Christ in their hearts are they who live the radiant life.

When clouds hang low and shadows darkly gather,
Sins and temptations follow on apace;
We have no fears for we have blest assurance,
There will be brightness when we see his face.

When we are tired and tried with heavy burdens,
Weary and spent, like runners in a race;
Shall we not lie there at the feet of Jesus?
There will be rest: and we shall see his face.

On that blest day, when glory most abounding,
Fills all our hearts with God's own love and grace:
Storms shall have ceased and sin have been forgotten,
Then, in heaven's radiance, we shall see his face.

Johnstown, Pa.

Our Pioneer Ministers

BY LEANDER SMITH

DEATH is constantly moving across the screen of history, calling our pioneer ministers one by one. As I look back to the Annual Conference in 1904 at Carthage, Mo., I can see those faithful and consecrated brethren grappling with the problems of our fraternity in order that they might be able to turn over to us a glorious church. They stood for the truth and defended it with a courage that challenged saint and sinner to more serious thinking and purer living. Many of their voices are silent but their influence lives on. Life is not merely a span of years; it is a gift eternal.

Today in their places are many younger ministers, all busy living the life of faith, visiting the sick, comforting the dying, marrying lovers, helping the poor, inspiring youth, and greatest of all proclaiming the glad tidings of salvation. Surely the angels are kept busy recording the good deeds of God's chosen messengers. Many give sacrificial service for no other reason than the love of God. Instead of being viewed as God's special representatives doing the greatest work in the world, they sit at the charity table and may, in many instances, be in dire want. The true minister is ever longing to reclaim the human wreckage along every highway. He is daily at the throne of mercy pleading for those who are in the crucible of want and sorrow, dying if need be for the One whose authority he never questions. He possesses that tempo of spirit that never gives up even if friends deny and brethren forsake.

Doubtless more ministers have died for the faith in proportion to their number than any other group. We are not deifying the minister, far from it, yet the God-called minister when in perfect obedience to the inner voice is next to God in moral grandeur. Suffering for Christ's sake is a character-developing force. In this school one is seasoned to successfully cope with every emergency of life. So far as we know, the ministry composes the only group that has never gone on a strike for shorter hours or higher wages. They are the greatest givers of all men. When there is need of sympathy, when there is suffering, when there is want they do not wait to be asked. Yea, their unrequested service is unmatched by any other group. They stand for the church and the church stands for souls. Without him, the church would be leaderless and lusterless. The man of God prepared can not be defeated in this world or the world to come. A divine-charged heart is infinitely more valuable that the wealth of the world—more to be desired than a million college degrees or diplomas. The true minister depends upon the Holy Spirit. Without the Holy Spirit to awaken, the human soul is deaf to the call of the pulpit. A commanding ministry will ever be the need of the world, not to drill and fill the mind, but to guide and lead souls to the living God. He

is not to use the pulpit for weaving massive intellectual drapery, but to preach the truth as it is in Christ Jesus. Christ is the heart of the gospel. Take him out and nothing is left. The gospel lucidly sets forth three things. (1) Jesus Christ came into the world to save sinners. (2) Human nature is corrupt. (3) Its redemption is only by and through Jesus Christ.

North Manchester, Ind.

The Magnificent Obsession

BY LELAND S. BRUBAKER

Sunday Night at the Nampa Conference

"For I am come down from heaven, not to do my own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me, I should lose nothing, . . . that everyone that beholdeth the Son, and believeth on him, should have eternal life" (John 6:38-40).

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3).

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

THE passion of Jesus Christ as he came from heaven was to do the will of his Father. That will was that all might have eternal life. According to the words of Jesus, eternal life comes from knowing God. Jesus plainly said: "He that hath seen me, hath seen the father." Therefore Jesus revealed God and made him known. To do this was the very passion of Jesus. It was his very soul. It was life itself.

He waited to begin his ministry until the maturity of years had brought poise and wisdom. Still he retained, however, the enthusiasm of his youth which helped to carry him through many very difficult and hard situations. By careful and well laid plans he steadily ushered in his kingdom. Through the vigil of all night prayer he chose his intimate disciples. Into them he poured his whole life, sparing nothing in his effort to reveal unto them God in all of his beauty and majesty and power. Through disappointment, misunderstanding and abuse, and through every experience, he retained this one and only position that God should be revealed unto them and that through this they might have eternal life.

He marshaled his great abilities, his keen discerning mind, his grasp and knowledge of abiding things, his fellowship and oneness with God; he marshaled all of these into one consuming driving passion: (1) that men should know God and knowing him have eternal life; (2) that the kingdom of God might come in the hearts of men; (3) that on earth peace and goodwill might abound.

As Jesus faced the arrival of his closing hours of ministry he gave his final earthly message to his disciples. Who has not been stirred by the simplicity, the humility, the loyalty, and the cleansing message of John 13? Who has not received comfort, peace and abiding knowledge of his presence by reading John 14? One is made aware of the oneness of Christ with God the Father, close as the branches of the vine and outwardly manifest by love to all brethren in John 15. Then Jesus told of the necessity of his leaving, and what would be the results and benefits of this in John 16, and finally as the capsheaf of it all, we have his prayer—intimate, personal with God the Father in behalf of his disciples.

The opening words of this prayer of Jesus are very significant, for he said: "The hour is come!" This statement is a profound revelation of our Lord's heart. Jesus desired to be known in his true character as the divine son of God, as the Savior of the world. God was never so fully revealed in all of his justice and love as in this prayer of Jesus. The hour had come for Jesus to be magnified in all his greatness and here in direct communication with God his Father, he reveals his deepest concern.

The hour is come for us to glorify the Son in a waiting world. This is to be done by faith centering in a personal, present, loving Savior. It means more than just to know him. This faith calls for more than a mere act of the mind. Even demons know God. Rather, this is a call to a faith denoting love, obedience and response of our whole being.

A good example of this is found in the description of the interview which Jesus had with the woman who joined him one day at the well. This woman all her life had sought, unrestrained by laws of man or God, for that which would satisfy. But she was still thirsting when she met Jesus. In her eager reply, "Sir, give me this water that I thirst not," was voiced the inarticulate cry of every human heart. The faith that she gained there with Jesus was so manifest in her life that it stirred her village. Jesus being persuaded by them remained for a few days, and then, "They said to the woman, now we believe not because of thy speaking, for we have heard for ourselves and know that this is indeed the Savior of the world."

This, then, is the faith which will glorify the Son and acclaim him as a personal, present, loving Lord. We need that faith which will bring abiding and abundant eternal life. This is a personal experience which can be projected into an endless future. This experience is not a luxury, but a real necessity, for without it there is no real life here or hereafter. It brings lasting satisfaction in that a hungering soul never turns to Christ in vain. It is just as true now as it was on the day when Jesus stood in the great temple and cried out saying, "If any man thirst, let him come unto me and drink" (John 7:37).

We need that faith to glorify Christ which results in sharing with our brethren. "As the Father hath sent me, so send I you," said Jesus to his disciples. Surely, this faith must be shared or else it can not be kept. What a pathetic series of beginnings and failures life sometimes seems to be. Yet when it is done in God's will much can be accomplished.

Jesus healed only a few sick, preached but a few sermons, chose only a few disciples, wrote no book, perfected no organizations, *but* all that has been accomplished and all of that which we look forward to with such keen anticipation, is a result of Jesus sharing his life with us.

The hour is come, therefore, to glorify the son by a faith which brings abiding abundant and eternal life; and by a faith which results in definite sharing with others. The world is waiting for the church of Jesus Christ to rise up with this faith to challenge all.

"Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task:
Rise up and make her great."

Another great concern of Jesus was voiced in his petition: "Sanctify them in truth: thy word is truth." This is a prayer for consecration of chosen disciples to their appointed mission. It is setting aside as witnesses for the truth. Truth was therefore not only the instrument of their consecration, but also their sphere of service; and when Jesus appeared unto them after his resurrection, they boldly took their positions testifying to the things they heard.

The truth was their freedom. Ye shall know the truth, and the truth shall set you free from bondage, fear, misunderstanding, hatred, jealousy and prejudice, unto a life lived at its highest and best with Jesus Christ. However, many times we live as though truth reacted in the opposite way, when it should ever lead us to highest plains of moral, intellectual and spiritual life.

The man blind from birth, and healed by Jesus, said: "One thing I know, whereas I was blind, now I see." He was perfectly willing to leave the theological questions with the Pharisees. He had something that was real and precious and abiding. Listen to the Pharisees as they argue about it! This deed could not be performed for it was the Sabbath, and God would not break the day of rest by even healing a man. They were opposing a theory to a fact, and denying a reality on the ground of speculation. The only difficulty at this time, for they had worked this procedure before, was that there stood the former blind man with perfect sight. One of two things they must do. They must either deny the facts or admit the divine nature of Jesus. They tried to confuse the facts, and when this failed they abused the man. How often abuse takes the place of argument, and how frequently men dismiss with contempt facts which they can neither deny nor refute!

But notice the blind man. He was able to see and that was the most wonderful experience of his life up to that time. But this was not all that he experienced, for here was an example of a progressive revelation of truth in a man's life. First, he referred to Jesus merely as a man called "Jesus." Later, during the questioning by the Pharisees, he called him the "prophet." Finally, when Jesus sought him out and talked with him privately, he said: "Thou art the Son of God." He was a man set free unto eternal life because he knew God through Jesus Christ.

And today, Jesus would that we should stand on the "word of God." It is the bulwark of our Christian faith. It will produce within us experiences so that we too can testify, "This one thing I know." And no theological issues can cloud the day for us. Perhaps it can not be explained to a doubting individual, but as for us it is an experience which is real and vital. 'Tis here that the church needs to stand and sing with renewed emphasis that great old song:

"On Christ the solid rock we stand,
All other ground is sinking sand."

And then again Jesus was concerned about the unity of his followers. He prayed that they might be one as we are. When we mention this we immediately think

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Planting the Church in Africa

BY WILLIAM M. BEAHM

Missionary Convocation Address at the Nampa Conference

Our Mission in Africa

1. Our mission in Africa can be variously conceived. It can be regarded as the fulfillment of the Great Commission that we preach the gospel to every creature. As such it is also in harmony with the watchword of missions during earlier years, viz., The Evangelization of the World in This Generation. But we have discovered that the world is more involved than we had thought. Also that evangelization has wider implications than had been considered. And meanwhile the generation referred to has passed by, and there are now over twice as many non-Christians in the world than a century ago.

2. Then, again, our mission in Africa can be conceived in terms of the stated purpose of several societies working there, that is: "To carry the gospel message to the pagan tribes of the Sudan before they are led to embrace Islam." Indeed it was the urgency of this issue which had much to do in the actual location of our Africa mission and the dedication of life for its accomplishment. But here again the task out-

lined is more involved than at first thought. It was a bold stroke of mission planning to plant a chain of stations as gospel lighthouses from Senegal to the Nile in order to check the further advance of Islam southward among still pagan tribes. But it is clearer each day how inadequate such a mechanically simple scheme is to overcome the appeal of Islam to the pagan African's heart.

3. Perhaps our mission in Africa can best be conceived in terms of the planting of the church. This is in harmony with the best thought of missionary statesmanship. It is a continuation of the progress of Christian advance since the days of Christ. It is the most comprehensive and far-reaching objective a Christian mission can have. For the church is both the implement and objective of the preaching of the gospel. It is the implement because it has ever been the custodian of our message and preaching has ever been the major part of the church's activity. It is the objective because a single redeemed soul is not in itself the *summum bonum* of the gospel—rather, it is the beloved community of redeemed souls and their fellowship in Christ. There are religious values which come from rising a great while before day and going into a quiet place alone for prayer. But it is when a multitude are gathered together with one accord in one place that Pentecosts come. The Christian church in Africa is also the best agency for checking the advance of Islam. For only as it is planted and grows up in the hearts of the Africans themselves, will there be a full meeting of those needs the fulfillment of which they seek in Islam. Our mission in Africa is, therefore, the planting of the Christian church.

The Method of Approach

1. The first step has been regarded as the gathering of a congregation. This has been accomplished by the incessant preaching of the gospel on every high hill and under every green tree. It has included thought and concern to adapt one's message to the needs and capacities of the primitive African mind and heart. There is room for all possible artistry and sympathy in order to lodge the inherent appeal of the gospel in the back of the black man's mind and at the bottom of his heart. It must be done in terms he can understand. The preaching must bridge an almost infinite gulf of differences between the African's background and our own. But happily, after four years of sustained effort, the first group of four applicants was prepared for baptism. And since that time there has been a steady increase in the Christian group and in recent months it bids fair to grow by geometrical progression as the Lord continues to add redeemed souls to the group. The gospel is the power of God unto salvation.

2. The second step was the organization of this company into a church, not only for fellowship and growth, but also for doing work for God. This included the organization of local congregations, who send delegates to Annual Meeting here, also the First District of Africa which sends a member to our Standing Committee. It includes the building of church buildings, prayer huts, classrooms. It includes the selection, support and supervision of a growing company of young Bura-speaking Christians who go out into villages near and far to act as dispensers of medicine, teachers of reading and writing, and preachers of the gospel.

3. The next step was the providing of forms of worship. This included the adaptation of our own church ordinances to local circumstances. It included the translation and compilation of a hymnal and worship book. It has fortunately included, in recent years, the adaptation of local antiphonal singing for the purposes of Christian worship. A significant step has also been taken by the workers at Lassa in appropriating a former pagan custom of first-fruit ceremonies and sanctifying it as an important celebration at the beginning of harvest. It has become a Christian harvest meeting of rich symbolism. Use is also made of the Christmas day for another harvest gift service during which this rural people bring a portion of their newly harvested crops into the storehouse of God.

4. Another important step was the creation of a Christian literature. We should remember, of course, that the very teaching of reading has to be done by the mission. But even when the work of this teaching is complete, there remains the larger and sustained responsibility of providing material of such a nature that the reading of it will aid the church in its growth. In addition to the worship book mentioned above, this involves textbooks for instructing applicants for church membership. It includes all the materials to be used for the work of the Sunday schools. And chiefly it has involved the preparation of a translation of the New Testament. This work has gone on steadily until last year we were able to have the Gospels and Acts published in one volume and this year we hope to have the Epistles and Revelation come out in a companion volume. The church, to be rooted in the life of the people, must be undergirded by the Scriptures in their own mother tongue and it is our hope and prayer that our Christian literature will continue to play an important part in the ongoing life of the church.

The Form of Fruitage

In addition to the above objectives and methods of approach, we are concerned with the kind of church which springs up as a result of our work in Africa. There are several phases of it which we deem important and which we are happy to see appearing.

1. This church is to be self-governing. In harmony with our own congregational organization and with

the best thought in missionary experience, it is our purpose that this African church shall have responsibility in connection with its own government. We want it to make its own decisions and administer its own discipline. We feel this is good religion and good statesmanship as well. When Njida was asked to go to Gardemna he refused the request of the American elder who approached him. But later when he was chosen by the vote of the African members of the congregation, he felt responsible for going. Even in the early days we attempt to have all decisions approved by the whole church and the council meetings are served by African officers. There are as yet no ministers or elders among them, but this is only a matter of time.

2. This church is also to be self-supporting. From the beginning we have emphasized giving. This is urged and practiced not only in terms of the regular weekly offerings, but also by special harvest and gift services when they are taught to give in kind. The workers in the outlying religious classes and welfare centers are supported by the gifts of the local congregation rather than out of the operating budget of the mission station.

3. This church is also to be self-propagating. This is for two reasons. In the first place, until the members in Africa are ready to propagate the faith they are not yet a live church. As with us, evangelistic zeal is the measure of their own Christian growth. In the second place, we can not hope to reach the unevangelized millions by the work of foreign missions, but must rather look to the continued growth and evangelistic effort of this church vitally planted in that area.

4. In addition to the trilogy for the approved indigenous church outlined above there are two other emphases which we regard important. This church is to be a rural church. We work among a primitive and rural folk. They are all farmers at present. And it is our hope and purpose so to carry on our mission work that this will be a help rather than a hindrance to the church. There are some advantages to urbanizing the people and to giving them a training toward that end. But in these days of romanticizing the "good earth" and deeper appreciation of the spiritual significance of rural life it should not be necessary to point out how rich in Christian fellowship a rural church can be. And if it is to be a church of the people rooted in their own redeemed life rather than an adventitious thing tacked on from the outside, then it must be planted in rural areas and grow by such steps and processes as can obtain there. And what more fitting thing for this Church of the Brethren to do—whose missionary convocation we hold today—than to take its own fellowship nourished by generations of simple rural living and reproduce this in those areas of the world which are predominantly rural!

5. This church, finally, is to be an integral part of a world wide ongoing fellowship. In a sense we are reproducing the Church of the Brethren in Africa. And we have no embarrassing sense of sectarianism in doing so. For we hope to have a great church which includes in its brotherhood members from most of the continents of the world as well as its races. What we are doing is a positive achievement toward attaining the united universal church which burdened the heart of our Lord in his high priestly prayer. And beyond that, in Africa as well as in America and elsewhere, is it not our purpose to live our church life and carry on its activities ever with a generous and co-operative attitude toward members of other Christian groups? Let us resolve afresh that this shall ever be so.

Our mission in Africa is then the planting of the Christian church; planting it so it is theirs and rooted in their redeemed lives, and so it shall be an ongoing vital institution. On our way to our own mission in Northern Nigeria we pass a part of the world where have been enacted during the last half century some of the outstanding miracles of church growth in the history of missions. Within a lifetime there has sprung up the Yoruba church of Southern Nigeria, the Ibo and Efik church of Calabar, the large Mbula church under the Presbyterians in Cameroon—where has been the largest Presbyterian congregation in the world. We are in the area near the famous Prophet Harris movement on the Ivory coast, which resulted in gathering together under the English Methodists of a mass movement church, in which the measure of dedication of life and evangelistic zeal are among the marvels of our time. Can we ask for any more gripping task than to be used of God to plant such a church among the waiting tribes of the hinterland of West Africa in Northern Nigeria?

Chicago, Ill.

Follow Me

BY MRS. J. S. THOMAS

My sheep know my voice, and they follow
Wheresoever I lead.
At daybreak, at noontide, at evening,
No second call do they need.

Happy, hopeful and gladly
To the green pastures we go,
And from thence we follow
To where the still waters flow.

Most glorious revelation,
My soul, he restoreth each day;
No fear, no dread, no anguish—
He driveth all danger away.

West Chester, Pa.

Echoes From the Nampa Conference

(Continued From Page 5)

board meeting above mentioned was the consideration of appropriations for the home district work. The Ministerial Board studies the applications for help and makes recommendations to the joint meeting. These are gone over carefully and usually confirmed.

Routine work of this sort is apt to get a little tedious but it has to be done, and it is never very long between times when an unexpected question livens things up and puts everybody on his toes. After all it makes an interesting picture of one important phase of church work.

You will be interested in one sidelight on the methods of these boards which came out this morning. Instead of making direct loans to districts, the boards now often agree to pay interest for a term of years on funds borrowed locally. It has been found that churches pay their debts to banks more promptly than to the General Mission Board. Here is something that looks like it might make " food for thought."

Applications for relief of needy ministers and their families were considered in the same painstaking manner.

With the Council of Boards

This is something different again. Here all the boards meet in joint session. The first need of this morning's meeting was to find a larger room. When reasonable quiet had been secured, Chairman J. J. Yoder called on Bro. H. H. Nye of Juniata to lead the Council in worship.

He read the passage in Acts one about waiting for power to witness. He called this the *final* commission of Jesus in distinction from the great commission. His prayer was earnest, fitting and helpful in creating the right mood for doing kingdom business.

Bro. H. S. Minnich, financial secretary, gave a report of the giving by regions, for the last year as compared with the year before and with the five years' average. Some thought the level of giving was too even, that the second should show more change in the right direction. Others thought it good business, that it was healthier than giving by spurts. To which the answer came back that giving should indeed be regular, but not static. Which seemed a good place to quit the argument on that question.

Treasurer Culp pointed out the high spots in his report, but nobody seemed to notice that there would not be any high spots without low spots. Or might there, possibly, without any hills and valleys, be just one broad high tableland? It was voted to increase the allowance for the ministerial and missionary service fund from $10,000 to $12,000. The student loan fund was also boosted a notch higher.

Bro. M. R. Zigler and Sister Murphy explained about the Spanish relief work, and the rare opportunity which this gave for our peace testimony. The response had exceeded expectations. We missed a discussion of the youth work program and proposals for its promotion, concerning which we may hear more before the Conference is over.

General Meeting of All Groups

Wednesday forenoon was a time for special groups or boards to consider their interests. But the order of procedure for this afternoon is to be just the opposite. Or in other words, all groups are meeting in a general meeting. Bro. Ross Murphy was chairman for the afternoon and introduced Robert Tully, who led in simple but impressive devotional services. The meeting was in the college chapel and a goodly number were on hand for this first general meeting.

Bro. M. R. Zigler was the first speaker. The subject assigned was The Church Today. He pointed out that while some say this is the century of the state, there are others who feel it is the century of the church. Certain it is that the conflict is on between the state and the church. Which will survive? If we ask the historians what is the matter with the world they may explain the situation as due to a kind of fever. The publicist will say that people are tired of thinking and desire an opiate. In America, as in other lands, there are trends that must be given careful thought. We need to consider what is happening in our home communities to decrease faith and right living. What does it mean to be a Christian today? Are we ready to pay the price of being a vital Christian? Such questions as these must be faced and thought through. We must seek to be true to the trust handed down to us from the founders of our church. The audience responded by singing one verse of God Send Us Men.

Ways of Unifying Church Work

Bro. J. Clyde Forney opened the presentation of this subject. He emphasized that first of all the church must seek to unify personality so that individuals may be prepared to meet life. His aim was to give a general view of the problem. Speaking to the point of a unified church organization, he mentioned a setup in which children's work, the youth of the church, adults, worship and music, church extension, finance and church property are all represented. This can be made to contribute toward a more balanced and unified program. It is out of this that the more perfectly poised individual may develop.

Unification as applied to our children, according to Miss Shriver, means that they must not be overlooked as to facilities and leaders. They should have something far better than the mere leftovers as to rooms and teachers. In view of their possibilities should they

not have the best we can afford? The church of today may march on the feet of adults, but the church of tomorrow will go forward on the feet of our children.

Speaking of how the young people can be tied into the general church program, Bro. L. S. Brubaker felt that we need to emphasize the church and what it stands for, an appreciation of her symbols, the value of service, and a better knowledge of the Bible. Missions as the great first work of the church, and stewardship as a way of life must also be given thought. We must care for the church, for the whole church, if unification is to result.

Bro. D. D. Funderburg, speaking of the adults' share in church unification, stressed the point that we can not save the church through childhood—unless the adults want it saved. The hope of the situation lies in the fact that adults can learn, and because they can there is every reason for the church to do all it can for a strong adult program. Bro. Funderburg's challenge was that the 100,000 adults of our church might be aroused to a sense of their possibilities.

Miss Mow suggested that the curtain of time be rolled back until we could view women's work of fifty years ago. Women were once exceedingly quiet so far as public work was concerned. But about 1885 a change began to take place. Some may feel that Women's Work is now too much a thing apart. But unification is on the way through representation on the general church boards and through a larger share in district and local church organization. Integration should not be carried to the point that women's distinctive contribution be obscured, but rather that it be enhanced.

Of Men's Work, Bro. R. E. Mohler said that it should be subordinated to the general church program. It should fill in, rather than detract. And there should be Men's Work because men will work and have a real contribution to make.

When your scribe looked around at the end of this service he saw that all but a few of the front rows in the college chapel were filled with eager listeners. The crowd was one suggesting that this is to be a real Conference, though many have had to travel far. Perhaps a word about Idaho weather will be in place. It seems that the Gem State has the unusual as well as other places. The afternoon has continued cool and the sunshine not quite up to expectations. But even so, we prefer the unexpected to days that call for fans.

Social Hours at Conference

To the writer, some of the most interesting hours at Conference are those available for the meeting of old friends and the making of new ones. It was at the supper hour that the twin sons of an old schoolmate were met for the first time. The schoolmate has gone to his reward. But how stimulating to meet two stalwart sons in a fine family! It was in front of the Administration Building that your scribe shook hands with Sister Flora Teague. She had come to Nampa from Pomona, Calif., and will visit relatives in the northwest as well as attend Conference. Many of the older readers of the MESSENGER will recall her name and marvel at her vitality. And then there was the pleasure of meeting a young pastor of the northwest, new amongst us, but eager to meet the well-known men and women of the church. And so again we say an enthusiastic word for those periods at Conference when it is possible to meet as friend with friend and brother brother.

Worship and Fellowship

It was planned that at 6:30 P. M., the young people should have a half hour of worship and fellowship in one of the classrooms of the Administration Building. Long before the time of meeting we heard some young people wondering how it would be possible to get the prospective crowd into a room of such proportions. It was felt that something should be done about it. Well, apparently something was done, for when we called to see how the meeting was going we found the young people in the chapel listening to Bro. Earl M. Zigler. Soon Bro. L. S. Brubaker explained to those present how they might choose between six planning groups. Able leaders had been chosen for discussions on peace, missions, recreation, the home, the leadership of young people and you and your intermediates.

The Problem of Where to Go

Besides the six discussion groups for the young people, your reporter had the option of attending a women's program on Dedicated Homes, a meeting in the big tent or Tabernacle, and a men's meeting. The old problem of where to go when the schedule is too full, was presented with all its complications. Your reporter would like to have attended the women's meeting, because part of this was to be a pageant, The Hanging of the Crane. But this he had seen some months ago in a kind of preview, so that the die was cast in favor of the meeting in the big tent. The tent was so big and long there was an element of curiosity in seeing what it was like inside as well as sharing in the meeting. Well, the tent meeting turned out to be two fine addresses, one by M. Clyde Horst on the 1936 Home Missions Report, and the other by M. J. Brougher on the Work of the District Boards. We were especially impressed with Bro. Horst's exposition of how to get beyond the mechanics of our program and organization. You might ask yourself: Is my religion worth propagating? Do I have a faith that will change other lives because it has changed my own? Bro. Brougher directed his address to a discussion of the specific things our district boards can do to aid in the work of the local churches. Naturally he stressed

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HOME AND FAMILY

Uncrowned

BY WALTER SWIHART

Is primrose plucked and cast aside,
Fit for a sov'reign's choosing?
Or should not king be wise forthright,
Immune to wiles confusing?

And should not king win bosom free,
Example set for nation?
Exalt the purity that lives
In humblest cot and station?

Should sterling worth be doomed to fate,
Cast off, inept and faulted?
Thrown on the mart to lie inert,
And never hence exalted?

Awake, fair world, I find a truth,
The tongue of God once thundered,
That man and wife when once made one,
Can never thence be sundered;

Oh, hear the case, it stands expressed,
They're bound in bond forever,
Except is found the strict renounce,
"Love loved illicit lover."

Fostoria, Ohio.

Travel With Me

BY FLORENCE WIEAND NOFFSINGER

New York is actually composed of five great cities. Manhattan in population closely equals Philadelphia, while the Bronx matches Los Angeles. Queens is about equal to San Francisco and Washington. Brooklyn surpasses Boston and Detroit together. The number of people living in Richmond almost compares with Richmond, Va. If you can imagine those seven cities united in one supercity you can realize the size of New York City composed of its five boroughs.

If you visit New York you may see universities or historic places, skyscrapers, museums, seaports, the money world of Wall Street, the world's biggest melting pot in the mazes of the East Side, the pleasure haunts of Broadway, the modern Babylon on Park Avenue, the Fifth Avenue abode of fashion or the great cathedrals and churches. You may agree with Lenin who called it the universal fortress of capitalistic reaction; or with President Butler who said that it is a great refuge of western culture; or Paul Morand who thought it to be sometimes like a shop, a factory, a social laboratory, a battlefield, a mighty prize giving platform, a heaven from intolerance, the microcosom of the United States, and a superb purgatory. In other words you may see and find in this great city just what you are seeking.

Station yourself at a certain place along the Palisades up the Hudson and you will behold a city scattered seaward for thirty-five miles southwest and twenty-five miles southeast, a city set on islands between broad bays and tidal rivers spanned by giant bridges, a city whose roofs protect about six per cent of the people of our great nation; a city with enough streets to make a road and a half across the continent.

The incoming or outgoing ocean traveler gets an enchanting view of New York's waterfront from a distance, while a close-up reveals drab docks and foul waters where drainage of all buildings is discharged by the shortest route with no attempt at purification.

Contrast this condition with what European cities have accomplished in protecting waterways against pollution.

Through the heart of Paris flows the Seine over which the heaviest commerce of any French city passes. This river is kept scrupulously clean, free from sewage, garbage, rubbish, street sweepings, or even refuse from river boats. Solid waste is burned in incinerators while sewage is pumped to outlying farmers where it is utilized as fertilizer. Garbage may not ever be carried in barges on the Seine.

In London much the same plan has been followed. Sewage is not permitted to be put in the Thames at London except when there are swollen streams to carry off impurities.

Hamburg, situated on the Elbe, the Binnen-Alster and the Ausson-Alster, has its sewage led away and treated.

Berlin, located in a sandy plain, taxed the skill of German experts, but they have succeeded in keeping sewage out of the water.

Stockholm and Copenhagen keep their harbors clean after true Scandinavian style.

Other European cities with similar successful experiences may be cited as enterprising enough to be guides to our American cities in protecting the health of our citizens.

Nowhere in the world is there such a large concentration of humanity as in New York City. People have come from every state and every country of the world, and in truth are a cross section of mankind representing all civilization and culture.

If you would like a trip around the world in a few days, go through the Bowery, Chinatown, the German quarter, the Ghetto, Harlem, Greenwich Village, the Italian, Russian, Spanish and Syrian quarters.

Nowhere in the world can you learn more about people and affairs of the world than to live among these people in the world's greatest metropolitan, cos-

mopolitan center. Perhaps nowhere else in the world are so many people assembled who need a helping hand.

Washington, D. C.

More About Future Home Building

BY WARREN D. BOWMAN

Fifth, many ministers now in service, who have not had the opportunity of making such preparation in divinity school, may desire to qualify themselves for counseling with their members relative to the aforementioned problems. Such preparation could be secured, in part at least, through the mastery of an appropriate selection of books in this field, through correspondence courses, conferences in summer camps, or other regional meetings. No minister can expect his people to come to him for counseling until he has earned the right to serve them in this capacity. He must prepare himself before he will be sought for such conferences. In writing these words I am not unmindful of the fact that many ministers are counseling with their members relative to baffling problems at the present time. I would in no way disparage any of the fine work that is now being done, but this is a look toward the future.

Sixth, young couples should take the initiative in going to their pastor, or some other well qualified person, for such instruction before marriage. The pastor can not take the initiative himself, or compel them to come. However, a well-informed pastor might give tactful suggestions along this line. When he is asked to perform the wedding ceremony, he might suggest to the young couple that he would be glad to talk with them concerning the adjustments in marriage, in case they should desire such a conference. Many young couples would welcome the opportunity. The minister could have on hand helpful books for them to read, which he could loan them for a time, or suggest to them certain books that they might purchase. Some ministers give each young couple they marry an appropriate book on marriage adjustments, such as Leland Foster Wood's book, "*Foundations of Happiness in Marriage,* for a wedding present.* After the precedent of counseling becomes established, then a minister could make it a rule not to marry a couple until he has had the opportunity of counseling with them.

Seventh, we might establish the custom of announcing the approaching marriage of young members of the church (called publishing the bans) at the regular morning service several weeks in advance of the wedding. On the Sunday the announcement is to be made, the minister could preach an appropriate sermon on marriage and home life, and strive to make the service a very beautiful one. Members of the congregation should welcome the marriage of a worthy young couple, since a new home is to be built. They could make their contribution toward making this a happy event for the participants, by inviting them into their homes, helping them to get started in housekeeping, and by impressing upon them the sanctity of the home they are starting to build.

Eighth, we should develop the practice of dedicating our homes unto the Lord. This may be symbolized through an appropriate religious service, participated in by the pastor, the immediate family, and a few intimate friends or relatives. Professor H. Augustine Smith has written a very beautiful service for the dedication of a home, which has been used many times in the homes of Christian couples. A candle is set on the window sill and the blessing of God is invoked on the light that shall shine through the windowpanes. A fire is kindled in the fireplace, while a prayer is offered that the cornerstone of the home may be laid in "Truth." Poetry is recited, hymns are sung, scripture read, pictures are unveiled in the children's room, or the room set aside for children. Such a service makes a profound impression of sanctity and holiness.

Ninth, the pastor should take a special interest in young couples just married. He should visit them frequently, and strive to keep them closely tied up with the church. Well-adjusted and happy married couples should take an intelligent interest in those who are just starting on the venture of making a home.

Tenth, a course in marriage and home life should be offered in our several colleges. Such a course might be sufficiently popularized so that the majority of students would be induced to pursue it. Some of our colleges are already giving a course of this type. A course in marriage and home life is not only valuable for the students personally, but it may serve to prepare future church leaders to conduct study courses in homemaking in the communities where they may locate. Prospective teachers may prepare to give such instruction to high school pupils, since it is quite likely that courses in homemaking will soon be a part of the curriculum in most up-to-date high schools. If our program is to function effectively and over a long period, we must look toward the preparation of leaders years in advance.

Finally, we should create a body of literature on homemaking. If we can get a sufficient number of our people interested in this vital problem, the literature will be forthcoming. In the meantime we should examine carefully the current literature in this field and appropriate for immediate use that which suits our purpose.

Children of the present generation and those yet un-

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*This book may be purchased from the author, 105 East 22nd St., New York, N. Y. Price, 50c.

KINGDOM GLEANINGS

Calendar for Sunday, June 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Messages from Genesis.—Heb. 11: 3-10; 17-22.

Christian Workers, Chapters of Pure Gold.

B. Y. P. D., "That Couldn't Happen in America."

Intermediate, Working Together for Good Recreation.

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Gains for the Kingdom

Four baptized in the Ridge church, Pa.

Two baptized at Green Hill church, Md.

Five baptized at the Sheldon church, Iowa.

Four baptized in the Beatrice church, Nebr.

One baptized in the Morrellville church, Pa.

One baptized in the Broadfording church, Md.

Five baptized in the Dunnings Creek church, Pa.

Seven baptized at the Mechanic Grove church, Pa.

Twenty-eight baptized in the Middle Creek church, Pa.

Five received into the Live Oak church, Calif., by baptism and letter.

Eleven baptized and eighteen received by letter in the Bridgewater church, Va.

One baptized and one reclaimed in the Welsh Run church, Md.

Thirteen baptized and two received by letter in the Maple Grove church, Md., Bro. Newton D. Cosner, evangelist.

Twenty-three baptized in the New Haven church, Mich., Brother and Sister Rollins of Keyser, W. Va., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Nevin H. Zuck of Lebanon, Pa., June 27 in the Bethesda church, Md.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 26, in the Nocona church, Texas.

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Personal Mention

Bro. A. C. Miller is available for revival meetings for the rest of June and July. Those interested in securing Bro. Miller's service should write to him at 379 N. York St., Pottstown, Pa.

Bro. George L. Detweiler, pastor of the Meyersdale church of Western Pennsylvania, has been called to the pastorate of the Huntingdon church of Middle Pennsylvania. The transfer is to take place Dec. 1.

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Miscellaneous Items

All Sunday schools and churches in the Camp Mack area are invited to send their workers and ministers to the Training School and Bible Conference at camp June 28 to July 3. July 4 will be celebrated this year with programs afternoon and evening. Garry C. Myers and Dr. H. R. White will be the speakers. Young people and adults are all welcome to attend.

The Richland church love feast will be changed from June 20 until after the meetings which are to be held by Bro. Ira E. Long, July 11-25.

Echoes From the Nampa Conference

(Continued From Page 13)

such things as a survey of the field or situation, cooperation as between the agencies or individuals involved, and the preaching of the Word.

As for the men's meeting previously referred to, we discovered that at the last minute this had to be postponed to a more favorable time. We were glad for this because the men need their opportunity for discussion and fellowship quite as much as any other group. Back to the women's meeting for the closing, we found the pageant concluded and Mrs. J. Z. Gilbert speaking on The Contribution of the Christian Home. The chapel was pretty well filled and the atmosphere far more temperate than in the big tent. At this latter place all who could muster an overcoat were making good use of the same. But as we have already indicated, the stirring character of the addresses given helped many a listener to forget that he was not as warm as he might be.

Well, it is time to conclude our echoes for Wednesday. Even as we do so there are musical echoes that come through the windows of the dormitory where we are lodged. Bro. Brightbill is training the Conference chorus for a mighty effort on Conference Sunday evening.

Thursday, June 17

Bacon and Eggs and Shop Talk

That was the fare for breakfast and it was all good, but the college dining hall was swamped with the unexpected attendance. It just took a little extra patience on the part of the guests, and some extra exertion by the kitchen help and waiters. This was the first of the breakfast conferences, which have grown to be a very important feature of our Annual Conference.

The theme for thought this morning was Working Together Administratively, with Secretary M. R. Zigler as leader. He talked about the setup at the offices of the General Boards, including Bethany, how the staff is organized and how it tries to plan and unify the church activities. He told us about the high regard which officials of the larger denominations have for our principles and organization methods. He invited constructive suggestions—he likes that word better than criticisms, though he does not object too seriously to that. He made a strong appeal for unity and called attention to our unique opportunity to make a great contribution to rural life.

At his suggestion Bro. Funderburg, Director of Adult Work, described the new book, Rebuilding America, urged its purchase and study, as one of the

most valuable sources for enlightenment on the rural life problem.

An Hour With the Young People

Room 22 proved to be much too small and when we found them at the platform end of the big tent, Leland was going strong urging them to stand fast. He put a lot of stress on the need of deep-seated convictions. He told about the unfortunate end of a young man who did not have them and the happier fate of one who did. He told us about the pines on the mountaintop, low and blown and bent, but still there, rooted in the rocks.

Bob Tully, recreation man, introduced a new style of handshake, and by means of other sundry devices limbered up muscles and joints generally. Under the leadership of Sister Tully the whole group "Climbed Up Sunshine Mountain." With other songs and prayers, silent and spoken, the atmosphere of worship deepened in effective preparation for the discussions to follow.

Through the rest of the morning these were carried on in smaller sections under the guidance of such leaders as Henry Hackman, C. D. Bonsack, Robert Tully, Mrs. J. H. Mathis, Rachel M. Zigler and Raymond Peters. It was the continuation of the planning groups, as begun yesterday afternoon.

A Lantern in Her Hand

This was the two and a half-hour theme of the women in the college chapel. The open devotional thought, Behold Thy Mother, was impressive as directed by Missionary Lucile Gibson Heckman, just returned from Africa. Mrs. Murphy's handling of the business was interesting too. Official vacancies were filled and approval secured for the support of several projects.

Bro. H. Spenser Minnich felt honored to have a place on the women's program and showed it by the fine tribute he paid to the work the women have done. They are willing to serve, busy with home duties as they are. They study mission books and enlarge their vision of world need. The only explanation he knew for it was love. He spoke of the things happening in mission lands, because of the projects sponsored by the women. He recalled that Bro. L. W. Teeter of hallowed memory had once said the illumined faces of the Christianized women of pagan lands were testimony enough to the worth of missions.

The mother hearts of India and China respectively were so impressively described by Mrs. D. J. Lichty and Mrs. E. L. Eikenberry, as we learned later, that we were sorry to be called out at this juncture. On returning we found Sister Anetta Mow ready to introduce the 1938 mission study books and other missionary literature in a very unique way.

As she talked and held up samples Sister Ellen Wagoner, assisted by others, distributed them to the audience. Sister Culp filled an order for a book from the loan library and looked at slides of the girls' schools. Sister Brubaker read a missionary story and held up a cross while four girls representing as many nations dramatized the World Day of Prayer. Sister Hoff looked at the Prayer Calendar to see what missionaries were to be remembered on this particular day. Sister Frantz showed the use of the offering envelopes by bringing in the collection bags, opening the envelopes and counting the money. It was all a very effective way of visualizing the helps available at the Elgin offices for promoting missionary interest, particularly in women's projects.

Three Hours in the Tabernacle

When we got there Bro. L. W. Shultz was concluding his General Consideration of Church Administration. We caught the words, "spirit of loyalty" and "supervision." He seemed to be saying that supervision or overseeing is looking things over, not overlooking them. This was a program for District Boards, Ministers and Others Interested. Being interested, we took in as much of it as we could.

Chairman Hartsough of the Ministerial Board conducted a forum on the subject. He began it by deploring the tendency to decry the value of organization in order to emphasize the importance of spirituality. He thinks the two things are not mutually exclusive but that we need both. He thinks also that we ought to know how to combine simplicity and completeness in our church machinery.

Some excellent definitions of important terms were brought out in the forum. Discipline is love—eager concern for individuals and groups. Responsibility is willingness to assume duties. Co-operation is getting the group to work as a unit. Tact is the ability to do the right thing in season. Authority is a sense of the divine will working through us.

Bro. M. R. Zigler showed and explained the Church at Work Calendar and then surprised us by actually leading us in a few minutes of physical exercise right in the middle of the meeting. Well, it did help to make the company more alert for the next thing on the program, even though there was nothing sleepy about it.

Bro. J. H. Mathis, because he was so strongly urged to do so, told how he carries on his work as District Executive Secretary for Northern Missouri. For example, he gets the district leaders together for a fellowship supper; they talk over the needs of the district. Then they go to bed and sleep. Next day they go at it again in more detail and try to see how the boards can prevent overlapping. Bro. Mathis tries to find pastors for churches that need them and then tries to help the churches want the pastors. He gives much attention to finding and developing native talent into capable

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OUR MISSION WORK

Jesus Saves

BY LOVENA ANDES HARLEY

"And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Jesus Savior, thou Friend divine,
Enrich our souls with peace sublime.
Sustain us with the living bread
Until our hearts with rapture glow;
Sealed by thy blood, in grace we grow.

Safe in redemption's shelt'ring arm,
Atoned by Christ, the ransom charm;
Victory crowns his sacred head;
Eternal mercy saves our fate—
Saved by God's grace, we'll patient wait.

Norristown, Pa.

The Council Officers Go Visiting

BY MAUD NEWCOMER

THE church bungalow presented an air of expectancy that evening. On the mantel over the fireplace a huge bowl of roses exuded fragrance. A feast of beauty gathered from somebody's flower garden adorned the table at the end of the room by which a large comfortable chair awaited an occupant. Near by, the open piano, turned at an attractive angle, beckoned nimble fingers to its keys. And folding chairs cozily arranged around the room seemed to welcome all who entered the door.

The occasion for which the women of the Pasadena congregation had prepared was a self-proposed visit of the officers of the District of Southern California and Arizona. The Pasadena women had been anticipating this visit for some time, for these officers were no ordinary group who went about to be entertained and "beg" for funds. They had a treat to give, a cause to present, and a challenge to offer. Their reputation had preceded them and that accounted for the attractive appearance of the bungalow room.

And did the women of the home congregation anticipate with pleasure this special meeting? They did. There was not one empty chair to indicate that someone had forgotten the date, preferred to remain at home, or go elsewhere. And all those present, even the girls, were in a friendly mood.

Then came the visitors, six earnest, eager, alert Christian women who believed in the importance of women's work. The manner in which they entered the room and took chairs at one side indicated that.

At the appointed time the president of the home group called the meeting to order. In her charming way she attended to a bit of routine business, then cordially welcomed the visiting officers and graciously turned the meeting over to them.

Mrs. Della Lehmer of Los Angeles, the president of the organization, after responding to the welcome extended them, proceeded with the program, leading in the devotionals herself.

As a reciprocal number, Miss Mary Lou Heckman of the home church rendered a solo, making the women feel that they were not only recipients of the spiritual feast but contributors as well. It was not a case of receiving entirely, but also of giving. Following the solo came the remainder of the program by the visitors.

Mrs. H. A. Frantz, wife of the pastor of the Glendale congregation, gave a long reading of a Biblical story, emphasizing the mother and daughter idea. She not only held the interest of her listeners throughout but stirred them to increased faith in the Master who is able to make life worth while for those who serve him, and to renewed efforts in the work to which the women as an organization had pledged themselves.

Mrs. Rose Calvert conducted a Bible round table. Cleverly she drew from the corner a blackboard which when turned around revealed a questionnaire something like this:

1. What is the most widely read book?

2. How many chapters in Genesis?

3. Who in the Bible was said to be a man after God's own heart?

4. Name the Joan of Arc of the Bible.

5. Whose daughter, out of loyalty to her father, willingly gave herself in sacrifice to a vow.

6. Who is said to have started the first Aid Society?

7. Do you read from your Bible every day?

8. Are the teachings of Christ as applicable today as nineteen hundred years ago?

9. Did women have a part in the work of the early church?

10. Who was the first Christian convert in Europe?

All who answered every question received a grade of one hundred per cent. Mrs. Calvert laughingly remarked that their driver claimed he could serve as a substitute for any one of the group, since he knew all their parts, having heard them so often. She assured him, however, that he didn't know hers, for she varied it, giving something different at each meeting. But, whether different or the same, her part was interesting and provoked thought.

Week of June 26 to July 3. Pray for Miss Mary Schaeffer and Miss Minerva Metzger of Ping Ting, China. Miss Schaeffer is engaged in rural evangelistic work in two counties. Miss Metzger is dean of the Girls' School, director of the Junior Church and instructor of religious education among the students.

But the most effective item of the program came next in what they called a panel discussion by the secretary-treasurer and the directors of the four departments, i. e., Aid Society, Bible Study, Mothers and Daughters, and Missions. This was conducted after the manner of a friendly conversation in which each one presented matters of her special interest. Of course there were questions suited to bring out information concerning the whole program of Women's Work. Each director, as you would conclude, considered her own special task of utmost importance.

Without Bible study, how could one know of the Christian way of living? contended Mrs. Calvert, and straightway talked of the benefits derived therefrom.

Mrs. Charles Fesler insisted that a faith without works was dead and that she considered the Aid Society one of the best avenues through which women could function in promoting the Christian way of life.

Mrs. H. A. Frantz pleaded for the home, for more wholesome mother and daughter relationships, for the development of Christian womanhood. As the hand that rocks the cradle rules the world, so Christian daughters build Christian homes which go to make up a Christian community, state and nation.

But Mrs. C. P. Shaffer spoke for what seemed to her an even greater and more world-wide service. Her plea was for renewed interest in missions. Here was a place where all could serve, whether homebuilders, office girls, teachers, maids and so forth. All could pray, work and in some small way give. Even the poorest could sacrifice to the amount of "two mites." And to show what the women of Southern California and Arizona were doing she gave their budget for the year:

$500 for support of Modena Studebaker in Africa.
$500 to La Verne College.
$325 to girls' schools in India, China and Africa.
$264 Chinese work in Los Angeles.
$100 for traveling expenses.
$111 incidentals.

$1,800 total.

Diplomatically, Mrs. Cora Neher of Pomona, secretary-treasurer, assured each of the four directors that her part in the women's program was equally necessary since all were included in the total program of the church. Then she read an "individual quiz," ten points for each question, which was as follows:

1. Are you in favor of our budget?

2. Do you take The Gospel Messenger?

3. Do you attend at least twenty-five Aid Society meetings a year?

4. Do you attend nine missionary meetings a year?

5. Do you attend four Mother and Daughter meetings a year?

6. Do you attend fifty Bible Study periods a year?

7. Do you as an individual do some form of Bible reading each day?

8. Do you contribute to Home and Foreign Missions?

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Life

BY MINNIE F. BRIGHT

I rambled down the crooked street
O'er which had passed the myriad feet
Of those who through the ages bore
Grievous burdens. Bent and sore
Were their backs from hard pressed toil
Battling hunger with the soil.
And I saw men bathed in sweat
Beating red-hot iron, then let
It cool and rest, then with hotter flame
They beat again until there came
A fashioned tool; though crudely made,
It filled a useful place, and stayed
The pangs of hunger for awhile.
The artisan with tiny file
Sat by his shop door with eyes bent
Upon a bit of gold he meant
To filigree in graceful line,
Touched with em'rald and carmine
And tints of rarest hues, he made
A thing so sweet, and then 'twas laid
Within a lacquer box to grace
The beauty of some maiden's face.
A strong man pushing heavy barrows
While stalking hunger ever harrows
Him with cruel taunts, and defies
His brawn and courage on which relies
Hungry mouths, young and old, to be fed.
On he went following the path that led
To the deep and tragic mine to get
His food, with bitterness beset.
The fortuneteller with his crowd
Sat in a sunny spot and proud
Was he to tell the anxious face
The coming fate the gods would place
Upon him and his family—
Weal and woe he dealt with subtlety
For a few paltry coins, that bread
He might give to children instead
Of gnawing hunger. And there came
The camel, slowly, with the same
Superior air, and burdens tied
Upon his back as he plied
The trade of commerce in heat
And cold, o'er hill and plain, to meet
The needs of toiling man, and where
To ease and stifle bitter pain, there
Came these suffering ones to take
The vicious "soothing pill" to make
The ceaseless grind of toil and strife
A lighter burden, and take from life
For a brief moment all its woes,
Not knowing there is One bestows
Abundant life, eternal.

Union, Ohio.

Echoes From the Nampa Conference

(Continued From Page 17)

leaders. He evidently isn't afraid of work and so he does whatever is necessary to keep his folks in good spirits. If that means taking orders for chicks or strawberry plants he just does it.

Bro. Jay Eller, representing the District Board of Washington, insists he is only one of the boys that work there and doesn't know too much about how it should be done. He says they can't take plans handed down to them from Elgin but have to work them out for themselves. He would challenge young men with a big, hard job, one that takes sacrifice. He told of some who had accepted such a challenge and are gladly giving sacrificial service to the cause. He suggested these three principles for guidance in district administration: (1) The program must fit your needs. (2) Use your own local talent. (3) The work must be unified, either by merging boards into one, or by understanding and co-operation between them.

Mission Anniversary Dinner

Your reporter was one of more than forty to attend a mission anniversary dinner. The dinner was in honor of three men who have given twenty-five or more years to the direction of the mission work of the church through their connection with the General Mission Board. The three men so honored were: Bro. Otho Winger, chairman of the board for many years and a member since 1912; Bro. J. J. Yoder, who has been on the board twenty-six years, serving as vice chairman most of that time; Bro. C. D. Bonsack, first appointed on the board in 1906, and who since that time has served almost continuously as a board member or as general secretary. Not the least interesting moments were those used by Bro. Bonsack introducing those present. The company was composed about half and half of missionaries and board members or those connected with the general work of the church in some way. Those honored for their long and sincere service in behalf of the mission work of the church were then appropriately introduced. They responded with interesting sketches of their experiences as board members. Is it not fitting to thus recognize those who have given so generously of their energy and talent for the first great work of the church?

Men and Women in the Chapel

Being an adult, your reporter chose to attend the meeting for men and women in the chapel. The first of the several speakers on the afternoon's program was Bro. Ross Heminger of the state of Washington. He spoke on Needs and Possibilities in Men's Work. In a concise and effective way he pointed out that the need is for men devoted to the church. The challenge is for them to reach out in sharing the good things of the Christian life. The immediate thing which can be done is to carry back to the local congregations the vision and inspiration of such a meeting as the Nampa Conference.

The second speaker was Bro. T. G. Weaver of Northern Indiana who outlined some of the interesting things Men's Work is doing in his district. He listed such things as sponsoring father and son meetings, an annual get-together meeting at Camp Mack, building of the Quinter Miller Auditorium at this camp, an occasional Men's Work bulletin, a Men's Work organization in every church, and some project in which men and boys can share. The two things Men's Work is trying to accomplish in Northern Indiana is to develop a deeper interest in the church and a practical application of religion to everyday life.

The chairman for the afternoon was Bro. Stanley Keim of Nampa. He took occasion to mention a number of interesting things in connection with the introduction of the speakers for the afternoon. For example, he told how the churches of Idaho had bought their coal co-operatively, thus saving a considerable sum.

The third regular speaker for the period was Bro. W. T. Luckett, pastor of the church at Long Beach, Calif. He stressed that as Christ was lifted up, so we should seek to be lifted up through selfless living until the world sees there is a better way. We need to live on a higher plane than that of mere pleasure seeking. We do not need to be odd to be Christians, but we do need to live a balanced and well-ordered life. Finally, there is need to rise above the stratification of classes which is producing the strife and conflict of today.

Can We Arouse Our People?

It was Bro. D. D. Funderburg of the adult work who raised the question as to how our people can be aroused to lift up Christ in everyday life. How shall we start and keep going a Christian adult movement in the Church of the Brethren? Sister Ross D. Murphy, head of our Women's Work, was the first to respond to this question. She feels we are beginning to see the whole program of the church, but perhaps hesitating to give our whole lives for our church program. Temperance, clean living and peace work are three ways in which men and women may work together for a better world. Bro. R. E. Mohler of Men's Work suggested two things. First, that we unite on a program—a program which in our church is decided upon in a democratic way. And second, that we co-operate. Then Bro. Mohler told a most interesting story of how a relay team shared in the disappointments of losing a race, rather than criticize the man who had stumbled. Bro. E. G. Hoff spoke of how our Sunday-school program of study can be made to contribute to practical

Christian living. The adult class presents the opportunity for accomplishing much in this field.

Miscellaneous Comment

Well, the weather has been a subject of considerable comment. Today it has all been favorable. The chill of yesterday has been forgotten and forgiven in what a generous weather man has supplied us with today. As for signs of a real Conference, one sees these on every hand. The crowds are good and attentive. Through the halls and across the campus echo the voices of friends in animated conversation. Everybody seems happy and glad to meet everyone else. And then there are such concrete evidences of Conference as rows of shining automobiles and the big long tent—perhaps the longest, if not the widest, that we have ever seen.

A Camp Planners' Dinner

Camping has something of a lure for your reporter. He has camped old style, having cooked on a stove made from a five-gallon oil can, and slept under the stars. And so we decided to go to see what modern campers think and talk about. We found much being thought and said about the family type of camp. As the name implies, the whole family are welcome in such a camp. A further refinement of camping being used in the northwest is to have camp and the district assembly at the same time. So the modern camper is thinking in terms of what life in the glorious out of doors can be made to mean in a religious way.

Welcome to Nampa and Beyond

The general Conference sessions began at 7:30 o'clock, Thursday evening. This meant that there were no other meetings than those scheduled for the Tabernacle. This was the time at which our people were officially welcomed to Nampa, and in the broader sense to the northwest beyond. It has been an increasingly sobering thought to understand the eagerness of the northwestern Brethren for this Conference. Fancy Nampa, Idaho, being the farthest east grown people have ever been! Think of others who have been in this far country for ten, twenty or thirty years. Then one can sense something of the eagerness of these people to make personal contacts with those who represent the main body of the Church of the Brethren. This is why older ones, with a marvelous group of young people, are here at Conference with an eagerness for fellowship that is truly sobering.

What the mayor said by way of welcome but added to the feeling that we of the east must not fail to measure up to the hopes and expectations of our hosts. It seems that as a boy Mayor Lewis Ord had pleasant contacts with our people. They were the first sturdy pioneers to enter the Nampa community. The mayor's welcome was sincere and sobering because of what he felt his city might expect in a spiritual way from our people.

Bro. E. M. Studebaker, president of La Verne College, gave the response to the mayor's address of welcome. It seemed that he had some rather early recollections of Nampa. It was in 1910 that Bro. Studebaker conducted a Bible institute in the Nampa church under rather unusual weather conditions. In a few well chosen words he explained that our people were in Nampa to worship and to share in Christian fellowship. And so we were welcome in Nampa—a fact of which we were already well aware.

Seven Great Affirmations

The sermon of the evening was by the editor of the MESSENGER, Bro. Edward Frantz. Bro. G. S. Strausbaugh led in the opening devotions. He read from Psa. 34: 1-10 and 1 Tim. 1: 12-17. After prayer the speaker of the evening spoke on Great Affirmations of Our Faith. Are these many or few? Possibly if one knew enough they might be condensed into two, as did the Master in the case of the commandments. Not equal to such refinement, the speaker listed seven great affirmations. Briefly stated, they are as follows:

(1) That God created the heavens and the earth, being the responsible intelligence and will at the heart of the universe.

(2) That God is of consequence not far from every one of us.

(3) That God was in Christ reconciling the world to himself.

(4) That God's goal for each of us is a full-grown man like unto that exemplified by the Christ.

(5) That since we all have one Father we should treat each other as brothers.

(6) That if this earthly house of our tabernacle should fail, we have a house not made with hands.

(7) That the kingdoms of this world shall become the kingdom of God's Christ and he shall reign forever.

As occasion shall offer these affirmations will be discussed in some detail in the editorial pages of the MESSENGER.

Music for Sunday

These notes were finished in the Tabernacle while the Conference chorus put in a stiff practice on the songs for Sunday, and especially for the song festival on Sunday evening. We wish the echoes of great practice singing might be shared with the whole brotherhood.

Report on Women's Work

The following report on Women's Work as presented at Nampa Conference, and written by Mrs. Maria Brubaker, will be of general interest.—Ed.

The first of the general sessions of the Women's Work was held in the college chapel at 8:00 o'clock Wednesday morning, June 16. Mrs. J. Z. Gilbert pre-

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THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Chapters of Pure Gold

The Business Man's Chapter—Prov. 3

Sunday, July 11

I. Build in kindness and truth.
A time honored principle (verses 1-4).

II. Seek guidance of the eternal in all important decisions (verses 5-8).
Some business men do.

III. Honor God with the first profits (verses 9-12).
Many successful business men of today tithe.

IV. Cultivate wisdom. Place spiritual values above material profits (verses 13-26).

V. Practice neighborliness and co-operation (verses 27-35).
This is good business as well as good religion.

Note: Discuss the importance of these principles for our day. Give examples.

LEADERSHIP TRAINING

"Building a Workers' Library"

"Building a Workers' Library" is the new leaflet published by the Board of Christian Education in the interest of helping the local church to plan for a library for its workers. If you are thinking of starting a library, this leaflet will give you some ideas about choosing and financing it, as well as types of books to buy. There is, along with this leaflet, a mimeographed list of suggested books for purchase for your library, a list of ten books, one of twenty-five books, one of fifty books, one of seventy-five books and one of one hundred books.

Both of these leaflets are free and may be ordered from the Board of Christian Education.

PEACE

Peace News

The following is a brief summary of the peace work we accomplished in Newville, Pa., during the past winter. These activities were a direct outgrowth of the Emergency Peace Campaign, and the enlightening experiences gained last summer.

In our community we were fortunate enough to have several leading and intelligent citizens interested in, and concerned about this vital subject. We were also fortunate in having encouraging assistance from Mrs. Dan West and the helpful suggestions from Bro. West during the few times he was able to be with us.

Believing the best way to get people to work for peace is to educate them to the uselessness and horribleness of modern warfare, we began our winter work last November by having a public meeting in the high school auditorium. With the aid of a stereopticon machine we showed portions of the book, "Halt! Cry the Dead," and practically all of the plates found in "The Horrors of It!" Following these pictures one of our pastors gave a few very challenging and startling statements about the trends toward war, the Christian's duty and the principles of Christ, in comparison with the principles of war. About 250 people attended this meeting. The majority were young folks. An offering which was taken was used to purchase books and pamphlets for the high school library.

One Sunday afternoon in February, the Church of the Brethren and the Mennonites held a joint peace service. Each church had one of its members review the historic peace principles upon which their respective churches were founded. We also asked a member of the Society of Friends to give us a resumè of the standards, and the invaluable services this great pacifist group has given to the entire world. There is no Quaker congregation is this area, but we felt we wanted this Friend to add the Quaker flavor to our meeting.

Later several members presented a peace play, "I Pledge Allegiance," by Marion Wefer, in the Church of the Brethren. This is a powerful play, showing what happened to one young man who refused to take military training in college. His World War veteran father accused him of being yellow, finally driving him from home; and the mother who feels and lives her Christianity and is proud to lose a son to peace rather than to war, who also has enough grace and faith in God to help her change, in time, the mind-set of the stern father from war to peace. This play has been presented three times in neighboring congregations. These presentations were well attended. Upon the request for funds to help in neutral relief in Spain the last offering was turned over to this project.

Our most effective work has been through our peace study group. This group does not have any special membership. Any one who is interested in the subject is heartily welcomed. We are working for genuine interest and not numbers. One of the first things our group did was to start a circulating peace library by pooling all books owned by the group on this subject. Various members contributed peace write-ups to our town paper. We bought the "No Frontier News Service" for our editor to publish. Our meeting consisted of discussions which have always been very informal. We have always tried to respect and defend the minority whose opinions differed. We have studied the peace legislation that originated in Washington, D. C. The McReynolds Bill, the Hill-Shephard Bill and the Ludlow Referendum Amendment, were among the most important. After studying these measures of legislation we wrote individually to our senators and representatives informing them as to the way we wished them to vote.

As a group we decided that the Hill-Shepherd Bill introduced originally to take profits out of war, would do no such thing. Furthermore, it would succeed in virtually placing our country under a dictator, in time of war, because of the almost unlimited power given to the President. When section nine (the only part of the bill that imposed a 95% tax on profits during a war), was revised to read that the secretary of war is authorized, thirty days after war is declared, to suggest such legislation as will prevent excessive industrial profits, our group sent three men to interview the representative from our district, Guy J. Swope.

From this interview we learned that our congressman was in favor of the Hill-Shepherd Bill, and, in fact, had helped to revise it. On the other hand he was opposed to the signing of the Joint Resolution which enables the Ludlow Referendum amendment to be brought before congress. It is necessary to have the signatures of two-thirds of the members of congress before an amendment can be acted upon. If this resolution were added to the constitution of the United States it would give the American people the opportunity by individual vote to decide whether or not

they would be willing to fight a war of aggression. It is the duty of every citizen of the United States to urge his representatives and senators to sign this resolution if he is interested in keeping his country out of war.

Members of the Church of the Brethren, and other people, need to feel that these men are our representatives and that if we do not want war it is our duty to urge our congressmen to support the passage of such legislation as will make it increasingly difficult for our country to enter war.—Henry H. Hackman, Newville, Pa.

INTERMEDIATES

Summer Activities for Intermediates

What can we do this summer? This is a question that is being asked by various intermediate groups. And surely, whether your group has asked it or not, you will want to plan some very definite activities for the summer. Here are a few suggestions which ought to be of help to you.

1. **Hikes,** varying in their purpose and interests, might be planned for nature study, seeking to know more about the trees, flowers, birds or rock formations. A social hike well planned and directed ending in a good campfire supper and program is always much enjoyed.

2. **Campfires** may be planned by any group and can be made most interesting. Preparations should be careful and thorough.

3. **Vesper services** out of doors, even if on the church lawn, would be a diversion; and if everything is well arranged in advance, the group will enter wholeheartedly into the spirit of the occasion.

4. **Gypsy camps** are popular, especially for intermediate boys. A truck or bus or cars are used as transportation to a series of interesting places. Cooking the meals and living out of doors is a great experience to the intermediate boy or girl.

5. **Camps,** many of which are planned especially for intermediates this summer. Get as many of your group there as possible. A camp program put on by the returned campers could be effectively planned.

Further details of these suggestions for summer activities may be secured by writing to the Board of Christian Education, 22 S. State St., Elgin, Ill.

YOUNG PEOPLE

Important Conferences

There are two youth conferences being held this summer which we would like to name here. The first is the American Youth Congress which will be held in Milwaukee, Wis., July 2-5. It is to be patterned after the American congress. "Calling Young Americans to the Model Congress of the United States," is the title of the pamphlet sent out. We have been given the opportunity to represent by sending four "Senators" and as many "Representatives" as care to go. What would you do to make America the land of opportunity, the land of life, liberty and the pursuit of happiness, the land of liberty and justice for all? Registration fee, "Senators," $5; "Representatives," $1. Visitors, 50c per day. We would be glad to send further information to any one interested.

The second conference is the International Christian Endeavor Convention to be held at Grand Rapids, Mich., July 8-13. The theme of this convention is "Christ for the Crisis." This convention gives the opportunity to fellowship with young people from all the states and from Canada, to hear some of the leading platform speakers of this and other countries, to discover a great representative group of young people who have determined to make Christ known and felt in every life activity. Admiral Richard E. Byrd, Honorary Chairman of the Emergency Peace Campaign, Rev. Daniel A. Poling President of the International Christian Endeavor, and other great speakers will be there to present stirring challenges to those in attendance. Literature may be secured by writing to International Society of Christian Endeavor, Boston, Mass., or the Board of Christian Education, 22 S. State St., Elgin, Ill.

The Council Officers Go Visiting

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9. Do you pray earnestly for the missionaries and their work?

10. Do you pay your share toward a full quota for our budget?

The questionnaire provoked some criticism. But Mrs. Neher wittily and good-naturedly assured her critics she had been quite fair to all, even generous. So the discussion ended happily and helpfully to all who were present.

Mrs. Shaffer and Mrs. Frantz concluded the program with a duet—"The Sinner and the Song." Then all mingled together, exchanging greetings and good wishes before separating for their homes.

The women named in this sketch have the past year visited every local church of the district of Southern California and Arizona, and have presented their program to each women's group. They report a cordial reception in every instance and satisfactory results in renewed interest. Though no offering was taken at any of these meetings, a substantial sum usually was mailed the treasurer soon after, enabling her to meet all obligations and to make the desired contributions to the general church budget.

Pasadena, Calif.

The Magnificent Obsession

(Continued From Page 9)

of church unity; but that of which he speaks is more than mere organic union, though in some cases that would perhaps facilitate greater unity. Rather, this is a spiritual unity which shall be given visible expression in daily living. It ought to be, and to become one of the irresistible proofs of Christ's indwelling within us. There is little hope, or perhaps little desire for unity in some of our organizations, worship or beliefs. And certainly not, if any of these are to be secured by compulsion or sacrifice of conviction.

The indwelling Christ, by his Spirit, is the power and agent by which his followers are to have this real and lasting unity of purpose. Jesus said: "I do nothing of myself, but as the Father taught me, I speak these things" (John 8: 28). Again he said: "I am

the vine, ye are the branches: . . . apart from me ye can do nothing" (John 15: 5).

What the world needs is the indwelling of Christ's Spirit. Our world is torn with strife, full of problems, and sick unto death with trivialities. What a welcome it would give to a great outpouring emphasis by the entire body of Christ upon the eternal verities of life! Such an outpouring would heal many unnecessary divisions amongst us. It would make possible a united impact by the church upon the sin of this day. I would, therefore, that we all might throw aside our personal differences and be united by the great Spirit of Christ dwelling within us so that the fruits of the Spirit might be manifest in a great and needy world.

Thus Jesus had a deep and all inclusive passion that men should know God, for this is life eternal. For this he gave until finally life itself was demanded, but was this not the culmination of his life work? It was the purpose of his coming to men. The ushering in of the kingdom of God into the hearts of men was his great obsession, his magnificent obsession.

The hour is come for the manifestation by Christ's followers of a faith in a personal living Lord, of a faith which brings abiding, abundant, eternal life, and of a faith which results in Christian sharing. The hour is come when truth needs to be seated on the throne of our affections. The hour is come when the Word of God, which is truth, should be hid in our hearts. The hour is come, and now is, when spiritual unity should abound. It should become a great irresistible Christian fact. It should be able to give a united impact upon a world of sin. It should be able to give lasting faith to a waiting world.

This, then, should become our magnificent obsession. With Christ as a personal living Redeemer, standing on the truth of God's Word, we unite in a great fellowship of Christian believers in the task of bringing God into the hearts of men through Jesus Christ our Lord.

Elgin, Ill.

Echoes From the Nampa Conference

(Continued From Page 21)

sided and directed the round table discussion which was the morning's program. Such interesting and vital questions as these were discussed: How can district directors be most helpful in their own districts? What materials do you need? And, what is the relation of the Women's Work program to the local, district and general boards of the church? Helpful suggestions were given by the many women present. It was most encouraging to note the reports of the splendid interest and work of the younger women in the churches. These women find time, busy though their lives are with their own small children, to do something for others. The chairman especially commended all who found time to visit the sick and the shut-ins. Several testified to the gratefulness with which Sunday-school papers and the MESSENGERS were received in these homes.

Mrs. Ross Murphy, our very capable president, was of course present, and suggested that any who wished materials were welcome to all that we had at the general office at Elgin. She also encouraged us to write concerning our specific problems to her or to any of the general directors. In this way they could plan more intelligently to meet our needs. Mrs. E. G. Hoff presented her scrapbooks filled with good materials she had collected from many sources. As she expressed it, "she had explored beyond the mountains," and urged that the rest of us do the same thing, using the many magazines and books available. She will be glad to hear from any who were not privileged to be at Nampa and are interested in her materials.

Several groups reported that they were finding an hour of Bible study on their Aid day each week to be very helpful. Usually these classes were held in another room, or if in the workroom, all the workers put aside their work so as to receive the fullest benefit from the study of the work of God.

As we adjourned we all felt happy for the work being accomplished in the various churches. We went out with new enthusiasm for the great cause of Christ to which every true Christian woman is committed.

Friday, June 18

Morning Meditations

The birds have been awake and singing for what seems hours. So why should not man arise and bring his tribute of praise to the Giver of all good things? This is why a company of early risers met in the chapel in the cool of the morning for song and prayer and meditation. Bro. Galen K. Walker of La Verne, Calif., was the leader. He based his exposition upon the names of God as used by the writer of Psalm 38. Adoration, confession and petition are the elements of prayer found in this psalm. The period of meditation closed with a duet, Open Mine Eyes That I May See.

Another Breakfast Conference

We like these breakfast conferences. First of all, it is an easy solution of where and how to get the morning meal. Then, there is the fellowship while waiting for breakfast to be served, and while sitting about the tables eating. One is sure to meet people known in some connection, since the Brethren are one big family. Finally, as reporter, the breakfast conference solves the problem of keeping track of what is going on and making notes on the same.

The breakfast this morning was especially good, including as it did several links of excellent sausage.

And then we soon found out what we surmised, that it was a product of the meat-packing establishment owned and operated by the H. H. Keim family. The story of this family is a part of the saga of the development of the great northwest and would make an interesting story in itself.

The topic for consideration at this breakfast was Men as Stewards, and the speaker Elder Jay Eller of Wenatchee, Wash. He feels that getting and giving in terms of Christian responsibility demands more serious thought than we have yet given these matters. But the most basic aspect of stewardship is that of the proper ordering of one's whole life. So it turns out that stewardship is far more than giving of one's income; real stewardship is living above the average, challenging others to live on the higher levels of life.

The New Creation

Morning services in the big tent got under way at a little past nine o'clock. Bro. Paul K. Brandt was the chairman, and led in a brief devotional period. His scripture lesson was chosen from Romans, the sixth chapter. Meanwhile the radio men were tinkering with their equipment, for this service was to be doubly broadcast. First, there was the loud speaker system for the big tent; secondly, the message of the speaker was to go out over the air through the local broadcasting station to listeners throughout the northwest.

The preacher of the morning was Bro. M. J. Brougher of Pennsylvania, pastor for so many years at Greensburg. His subject was The New Creation; his text, Gal. 6: 15. In this verse Paul argues that the usual tests mean little or nothing. What is needed is a new creature, or a new creation. And so we, too, can not trust in position, or blood, or other advantage. There must be a new creation in the life of each one of us. We are saved by grace through Jesus Christ our Lord; and the goal is a new heavenly home.

A Half Hour Intermission

The half hour intermission gave time for your reporter to call at the Conference grounds post office, meet more friends, and otherwise prepare himself for the long forenoon session. He noticed that others were also making good use of the half hour out. Little groups of friends in earnest conversation showed that long-looked-for meetings were being consummated. And then there were committee meetings of one kind and another. Is it not quite as important to have intermissions as the other numbers on a program?

The Work Assigned Our Boards

Soon nine-thirty had come and the time for a new meeting was at hand. Perhaps none is more faithful in attendance and eager interest than a group of young people from the state of Washington. For again they have taken up their position on the second seat back from the very front one. This service opened with hymn singing led by Mrs. Van B. Wright, and with prayer by Bro. Ogden, pastor of the Monitor church of Kansas.

Two speakers were to present The Work Assigned Our Boards. Bro. M. R. Zigler spoke of the organizational aspect of this topic. Bro. Ross Heminger discussed the laity's part. Bro. Zigler pointed out that our fathers accomplished great things without much organization, but that much more might have been realized had there been more direction. It was not until 1880 that Conference authorized the first board. Since that time we have launched out in many lines and organized to carry on work in many fields. Today there are forces pressing for power which make it hard for the church to do her best. Therefore the church must unite her forces and organize to accomplish certain definite things. If this is not done the power of the church will be lost into thin air, like steam under no control. A large group, like a church, must act through a chosen few if there is to be efficiency. This is the basic justification for organization.

Bro. Ross Heminger followed with a challenge for wholehearted support of the whole program of the church. He was speaking for the laity of the church. His word to the boards planning the general program was that they recognize anew the social resources of the church. There are wonderful things that we can do together if we but have the spirit of co-operation.

Pioneers of the West

It was at this point that Miss Gladdys Muir of La Verne College was introduced. Sister Muir has long been interested in history. Better still, she is interested in the history of our people in the Pacific region. Her interest in this arose from work connected with the filing of some records left La Verne College by the late Samuel Bock. For in filing these yellow books and papers she began to read here and there about the first Brethren settlers in Oregon, California, Washington and Idaho. It was a most delightful half hour that the audience spent with the pioneers of the west as presented by Miss Muir. Many will be glad to know that she has made good progress on a book which will tell the story of the Brethren in the west for a period that has now come to its logical conclusion. This summer she is to spend her time in the northwest collecting additional materials.

At the conclusion of her interesting presentation some of the pioneers yet remaining were introduced by the Conference platform manager, Bro. Edgar Rothrock. The four so introduced were Bro. George Carl, Bro. J. U. G. Stiverson, Sister J. H. Graybill and Bro. H. H. Keim. All praise to the courageous men and women who have shared in the making of the west, and especially the northwest.

More About Future Home Building

(Continued From Page 15)

born deserve the best we can give them. We can best serve these little ones which are so dear to the Master, by giving the best information and wisest counsel to present parents, and by providing superior training for those who will be the parents of the future. Let us as a church put forth a united effort to build the type of homes that God will smile upon.

Huntingdon, Pa.

CORRESPONDENCE

JUNIATA COLLEGE COMMENCEMENT

The summer sun slanted across the long gabled roof of Christopher Sower House and the swallows chirped overhead as the commencement exercises of Juniata College proceeded in the court of the Cloister group on Monday morning, June 7. In this beautiful outdoor setting, enhanced by the color and dignity of an academic occasion, seventy seniors received bachelor degrees, two distinguished sons of the Juniata Valley had the honorary degree Doctor of Laws conferred on them, and announcement was made of a development program to be launched in the fall.

In the commencement address Dr. William Mather Lewis, president of Lafayette College, Easton, Pa., and formerly president of the Association of American Colleges, pleaded for intellectual competence, a sense of courage, and the resolution to follow through in meeting the problems of life. After the address the members of the graduating class passed from their places in the central section of the audience to the natural platform, where, before the trustees and faculty, they received their diplomas, thirty-six signifying completion of the work for the bachelor of arts degree and thirty-four for the bachelor of science degree.

Dan N. Slep, publisher of the Altoona Mirror and one of the leading newspaper men in Pennsylvania, was presented for the honorary degree Doctor of Laws by Col. Henry W. Shoemaker, publisher of the Altoona Tribune, former U. S. Minister to Bulgaria, and recently appointed State Archivist of Pennsylvania.

The Hon. Thomas Fisher Bailey, who was until his retirement a year ago for twenty years president judge of the twentieth judicial district of Pennsylvania, was presented for the same honor by Dr. Calvert N. Ellis, professor of Biblical studies.

Academic honors and prizes were announced as follows: magna cum laude—Doris A. Noffsinger, Chittenango, N. Y.; Elizabeth K. Graybill, Manheim, Pa.; and Thomas J. Hopkins, Breezewood, Pa.; cum laude—Paul S. Hoover, New Enterprise, Pa.; Charles L. Schucker, McConnellstown, Pa.; David T. Zentmyer, Tyrone, Pa.; and Francis W. Helfrick, Allensville, Pa.; the Justina Marstellar Langdon prize of $50, Mildred C. Wertz, Waynesboro, Pa.; the Dr. E. J. Stackpole historical prize of $25, Thomas L. McFadden, Milroy, Pa.; and the Dr. and Mrs. Thaddeus Hyatt cup, Paul F. Friend, Acosta, Pa.

President Charles C. Ellis announced that the trustees of Juniata have planned for a development program in the near future "to meet the growing needs of the institution—needs which have grown out of its increasing educational service to the community, the state and the church." In this program the college will have the interest and support of distinguished people in the state and nation, among them the following honorary alumni: Col. Shoemaker, who will be organization chairman; the Hon. John S. Fisher, former governor of Pennsylvania, who will be honorary chairman; and the Hon. Owen J. Roberts, Justice of the Supreme Court of the United States, who will be a member of the honorary sponsoring committee.

After making this announcement President Ellis read an unsolicited letter from ex-Governor Fisher praising Juniata for its "work in giving Christian training to the young men and women who make up its student body," and urging the support of alumni and friends to meet its needs.

It was understood that the college would attempt to raise $300,000 for the most immediate needs, which are for an auditorium-music hall and increased endowment.

At a commencement luncheon Juniata entertained the trustees and about a hundred distinguished visitors. The speakers were President Lewis and Judge Marion D. Patterson of Hollidaysburg, Pa., with short talks given by Col. Shoemaker, Dr. Slep and Dr. Bailey.

Huntingdon, Pa. Morley J. Mays.

NATIONAL SUMMER SCHOOL OF CHURCH MUSIC

Camp Alexander Mack, Milford, Indiana

The Fourth Annual National School of Church Music by the Church of the Brethren was held at above place May 30 to June 5 inclusive. The instructors for musicians and ministers were:

Dr. H. Augustine Smith of Boston University who specialized on choir rehearsals and choir rendition. He stressed the kind of life choir members and song leaders must live to be of spiritual uplift in the public worship. On Wednesday evening he led a choir in special rendition of sacred music. Sixty mixed voices responded to his interpretation of the special numbers. The visitors filled the audience room to listen to the splendid work of the evening.

Mme. Amelia Lueck Frantz, famed soloist for Boston Symphony Orchestra and teacher of voice, sang a number of her favorite sacred solos and gave instruction on solo singing.

Alvin F. Brightbill of Bethany Biblical Seminary was the dean, and also led classes in worship and hymnology daily in connection with his many other duties.

William Beery of Elgin, Ill., led classes bringing some of his research material concerning The Ministry of Church Music Bulletins and The Hymn Ministry of the Church.

Paul Halladay and D. W. Boyer, instructors in voice at Manchester College, directed classes in voice and kindred subjects.

Dr. L. M. Hoff of Manchester College drilled the orchestras and presented several numbers in public programs.

Max Allen of North Manchester and Glen Davis of Chicago were regular pianists and organists. A Hammond organ was installed for the school and added much to the rendering of the music. Mr. Allen gave organ instruction.

A number brought wind and stringed instruments and made splendid use of them. There were also three marimbas, and solos, duets and trios were presented on them.

On Friday night an overflowing attendance witnessed the pageant, The Light of the World, arranged by Dr. Smith

and directed by him with a cast of eighty-five dressed in costumes representing the nations of the earth coming to the new born King—Christ. It was well demonstrated what can be done in one practice when those who have a part will take it seriously and play their parts in an earnest manner.

There were more than fifty enrolled for regular work in the music school. They represented the following districts: Middle Indiana 25, Northern Indiana 12, Northwestern Ohio 7, Northeastern Ohio 4, Northern Illinois 4.

The interest in the school gave evidence that those interested in church music are eager to receive further instruction and become more efficient in directing worship in song. Doubtless as these sessions become better known the enrollment will grow and the courses of study be enlarged. Not only were the class sessions and special features instructive, but the fellowship between sessions and in the dining room added materially in sharing each other's goodwill and association in like interests.

Camp Mack has splendid camp accommodations and it will be very helpful to the pastors and music leaders in this area to enroll in the next school. It is difficult to detail all the good things in a school of this kind in a short write-up. So may we urge that the reader make it a part of his or her program activities to attend the next school. Each term reveals where the next school can be made even better and bigger to serve our churches through the music part of our worship. The church needs the best that can be produced in music and it was stressed that when better hymns and songs will be sung regularly with better voices, in the proper spirit, backed up with a consecrated daily life, then there is power in singing: "I love thy kingdom Lord, the house of thine abode."

Flora, Ind. D. W. Shock.

A CHALLENGE TO GENERAL PERSHING'S PLAN FOR WAR PREPAREDNESS

I am a mother of two boys, and reading General Pershing's recent speech at a dinner in Chicago, I was made to wonder just why he, or any other war-minded man, should ask for 500,000 of our boys, the cream of the nation! These boys are the pride of their mothers' hearts. Why ask them to stand ready for a bloody conflict, for they know not what?

It does seem the militarists are planning and scheming to take these young and golden lives and kill them in cold blood, forgetting or not caring about the heartaches this would cause their mothers. We mothers, who have raised our boys in the admonition of the Lord, teaching them the great commandments: "Thou shalt not kill," "Love your enemies," "Be kind to those who hate you" and "Do unto others as you would that they should do unto you," have a perfect right to say to the war-minded: "If war is what you want so badly, and there is no way out of it for you, go and fight; but leave our boys alone."

God has given our boys lives to live. Why should they not be happy husbands and dads, building homes to be proud of? This is their God-given heritage and no man has the right to take this away from them. As one mother in millions I will pray fervently that the great God of the universe may somehow put it into the hearts of these men to see the terribleness of war.

Mothers! If you have never prayed for this purpose, or even thought much about it, start now! Prayer availeth much and God our Father knows the agony of giving a son to die for the sins of others. I know that through our prayers the Almighty One will somehow prove to men that only through love can we really be great. Let us, as Christians, ever let this be our motto: "Away With War." Let us oppose the things that demoralize humanity, and push on to the front with the finer things of life, that we may hand down to our children a heritage such as our forefathers handed down to us. Let us through prayer and faith in the goodness of God ever show our true colors and manfully march on that we can say as Paul said: "I have fought a good fight, I have kept the faith, I have finished my course." Then our children may rise up and call us blessed.

Mrs. Bernice Swinehart.

South Bend, Ind.

A SPECIAL B. Y. P. D. SERVICE IN YORK

On the morning of May 23, one of the exceptional endeavors of the young people's department of the First church in York, Pa., was brought to an exceptional issue. Very early there were stirrings in many of the homes for a sunrise service was planned. The sun rises early in York in May, so by four o'clock cars loaded with eager worshipers began arriving at the First church. When all had assembled we made our way quickly to reservoir hill, a beautiful vantage ground south of the city. About a hundred young people and parents had assembled by 4:30, and were ready to begin the service. The meeting was sponsored by the officers of the B. Y. P. D. of the First York church. The program was in charge of Jesse Jenkins, president of the organization.

Some clouds skirted the horizon, but soon the fringes were tinged with gold, showing that the great orb of day was approaching. The program consisted of a devotional service, two well chosen numbers by a young people's mixed quartet, and a fitting address by Bro. M. J. Brougher of Greensburg, Pa., on "The Three Hills." Bro. Brougher was giving the First church a series of evangelistic sermons at the time. As the sun came out from the clouds Bro. Brougher recited the Nineteenth Psalm, while we all faced the east. Surely the glories of God as portrayed in the sunrise was presented thus in a vivid manner.

As a close to the exercises of the morning those present separated into two groups, one taking its place on the opposite side of the reservoir. The two groups then engaged in antiphonal singing, and we are sure heaven was pleased as praises were thus brought in fitting song. Our hearts were strangely warmed as we departed from the place which for the time had become so sacred.

York, Pa. S. S. Blough.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fahnestock-Geib.—By the undersigned at the home of the groom, June 5, Brother Levi M. Fahnestock and Sister Ella Geib both of the White Oak congregation.—Elder Chas. D. Cassel, Manheim, Pa.

Garwick-Messamer.—By the undersigned at the bride's home, June 1, Bro. Russell Garwick and Sister Darlene Messamer, daughter of Brother and Sister H. L. Messamer, both of Dallas Center, Iowa.—D. D. Fleishman, Dallas Center, Iowa.

Moyer-Roberts.—By the undersigned, June 5, Adrin Moyer of Waynesfield, Ohio, and Miss Beulah Roberts of La Fayette, Ohio.—J. L. Guthrie, La Fayette, Ohio.

Myers-Widdowson.—By the undersigned, May 30, in the Penn Run Church of the Brethren, Pa., Philip C. Myers and Bessie O. Widdowson.—Ivan Fetterman, Glen Campbell, Pa.

FALLEN ASLEEP

Bixler, James Ray, the son of James and Verna Bixler, was born in Portage County, Ohio, Aug. 13, 1932. He died at the Alliance hospital May 30, 1937. He leaves to mourn his loss his mother and three sisters. On Dec. 15, 1934, his father was claimed in death. James Ray was a bright and happy little friend of everyone who won his acquaintance. He had attended Sunday school and church with his mother and sisters at the Hartville Church of the Brethren. The funeral services were held at the Hartville Church of the Brethren with Bro. Clyde Mulligan officiating. Burial in the New Baltimore cemetery.—Clyde Mulligan, Hartville, Ohio.

Bridge, Belle Trevey, was born May 8, 1848, and died May 4, 1937. She married Jessie Bridge and to this union were born eight children. Her husband and three children preceded her in death. Surviving are five children, among them our beloved pastor, Mrs. S. B. Broughman, thirty-three grandchildren and twenty great-grandchildren. Sister Bridge was a loving and faithful member of the Mennonite church for many years. Funeral services were conducted by Rev. E. C. Shank at the Mt. View church.—Mabel Harman, Princeton, W. Va.

Brooks, Bro. Charles E., son of Mr. and Mrs. Harry Brooks, was born July 7, 1909. When he died he was aged 28 years, 7 months and 17 days. Bro. Brooks was found dead by a watchman along the westbound tracks of the Pennsylvania railroad near Mt. Joy. He was a member of the Church of the Brethren. He is survived by his wife, three children, his parents, two brothers, six sisters and his grandfather. Funeral services were held at the Sheety funeral home at Mt. Joy, Pa. Interment in the Mt. Joy cemetery.—Mrs. Henry Breneman, Elizabethtown, Pa.

Cline, Cyrus H., son of Samuel and Sallie Cline, was born in Augusta County, Va., Sept. 29, 1855, and died at his home near Bridgewater, April 30, 1937. He was married to Miss Laura O'Ferrall. Bro. Cline was graduated from the law department of the University of Virginia and with his wife went to Texas in the early days, making part of the journey by covered wagon. He returned to his native state some years later and was elected to the ministry where he served as long as his health permitted. Four daughters and one son survive. He was preceded in death by his wife, one son and one daughter. Funeral services at Bridgewater, conducted by Bro. C. G. Hesse and Rev. Albert Link, pastor of the Presbyterian church.—Mrs. O. F. Foley, Bridgewater, Va.

Cline, Ruth Suter, born July 6, 1906, in Rockingham County, Va., died March 24, 1937. She was a member of the Presbyterian church since childhood, and a faithful worker in the Church of the Brethren. On June 3, 1924, she married Glenn E. Cline. To this union were born four sons. Funeral services were held in the Lebanon church with Bro. M. G. West officiating, assisted by Rev. J. M. McBryde. Interment in the Lebanon cemetery.—Marie Cupp, Staunton, Va.

Cornelius, Wilbur Kenneth, son of J. R. and Susie Cornelius of Watcrloo, Iowa, was born March 26, 1920, at Monticello, Minn., and died at the age of 17 years, 2 months and 11 days. For the past ten years he made his home with his uncle and aunt, Mr. and Mrs. S. M. Harbaugh, in Orange Township. Surviving are his parents, three hrothers, two sisters and his uncle and aunt. Wilbur united with the Church of the Brethren at Orange in 1934 and remained faithful. At an early age he was injured by an automobile passing over his chest. This caused complications resulting in death. Wilhur was an obedient, helpful boy and will be greatly missed. He was ever offering his bit of help where there was work to be done. Funeral services were conducted by the undersigned and the body was laid to rest in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Daggy, Bro. J. William, died June 1, 1937, after a lingering illness. Besides his widow he is survived hy one sister and three brothers. Services at the Mt. Zion United Brethren church by Bro. Kellow of the United Brethren church, assisted by Bro. M. G. Sanger of the Church of the Brethren. Burial in the cemetery near hy.—Mrs. Verna Z. Sheetz, Mt. Solon, Va.

Ford, Mary A. Hungerford, was born April 20, 1858, near Elmwood, Ill. She was married to Frank Wood in 1876. After his death she was married to Geo. W. Ford who still survives. She died May 25, 1937, at Williston, N. Dak. She was a memher of the Church of the Brethren. Five children, one hrother, fifteen grandchildren and six great-grandchildren survive. Funeral services were held in her home conducted by the writer, assisted hy Capt. H. J. Baker of the Salvation Army.—Chas. A. Zook, Minot, N. Dak.

Francis, Harvey Glover, horn June 12, 1889, and died May 23, 1937. He leaves his wife, two sons, his mother, who was quite sick at the time, two brothers, two sisters, six grandchildren and other relatives and friends. He has been in poor health for the past year; March 17 he was taken to the hospital hut his health gradually failed. His trust in God was strong. Funeral services were held in Park's Funeral home in Toledo by Eld. George W. Garner, with burial in the Lake Township cemetery.—Mrs. Ida E. Garner, Walbridge, Ohio.

Fritt, Bro. Charles, died in the Carlisle hospital from pneumonia at 56 years of age. He united with the Church of the Brethren at Huntsdale and remained faithful. He was a regular attendant at Sunday school and church. He is survived hy his wife, six children, his mother and two sisters. Funeral services were conducted by Bro. Otho Hassinger, assisted by Bro. M. R. Flohr, in the church at Huntsdale. Interment in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Harpel, Charles H., was born Dec. 12, 1880, and died at Cleveland, Ohio, May 10, 1937. He leaves his wife, two daughters, one granddaughter and two sisters. The body arrived in Toledo Tuesday afternoon. Funeral services were held May 12 at Park's funeral home by Elder George W. Garner, burial in the Woodville cemetery.—Mrs. Ida E. Garner, Walbridge, Ohio.

Hershey, Sister Kate, widow of the late John Hershcy, died at the home of her daughter, March 28, 1937, aged 71 years. She is survived by three daughters, three sons, two brothers and a number of grandchildren. Her husband and two sons preceded her in death. She was a faithful member of the Church of the Brethren for many years. Services at the Graybill house hy Brethren Chas. D. Cassel and Christ Gibble. Interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Hodges, Calvin Hill, was born July 16, 1860, and died at his home in Callaway, Va., Dec. 2, 1936. In 1884 he married Tabitha Wray. He united with the Church of the Brethren in 1904. Four sons and one daughter survive. One son preceded him in death. Funeral services were conducted at the home by Brethren B. T. Naff and M. E. Clingenpeel.—J. Bowman Webster, Callaway, Va.

Hodges, Tabitha Wray, was born May 18, 1860. After her husband's death she lived with her son. On Dec. 31, 1936, she developed pneumonia and died Jan. 8, 1937. She was a member of the Church of the Brethren for more than 53 years. Four sons and one daughter survive. One son preceded her in death. Funcral services were conducted at the Church of the Brethren by Brethren N. C. Peters, B. T. Naff and M. E. Clingenpeel.—J. Bowman Webster, Callaway, Va.

Kirkendall, Rebecca Needles, was born to Mary and Erwin Needles in Missouri, Jan. 27, 1860, and died May 27, 1937. She moved with her parents to Kansas while a young girl and was married to J. W. Kirkendall in 1880. To this union twelve children were born, two preceding her in death. She united with the Church of the Brethren when quite young and remained steadfast in her faith through life. She and her husband went to South Dakota in 1915. Her husband preceded her in death. She leaves to mourn her departure 10 children, 44 grandchildren and 26 great-grandchildren. Funeral services were held at the home of her daughter and later at the Presbyterian church in Parker. Interment in Rose Hill cemetery.—Mrs. Leona Reeds, Parker, S. Dak.

Klepinger, Bro. Jacob, son of Newton and Sarah Klepinger, was born near Trotwood, Ohio, Dec. 6, 1859. He was second oldest of a family of six children, all having preceded him in death except his youngest sister. Dec. 10, 1882, he was united in marriage with Amelia Garver. This union was blessed with four children. He and his companion united with the Church of the Brethren early in 1883. He was always ready to do his part in whatever the church called him to do. On May 7 he called for the anointing service which was administered by the pastor, assisted by Eld. Wm. Royer. He leaves to mourn his departure his wife, four children, five grandchildren and one sister. Funeral services were conducted in the Pitsburg church by Bro. Roy K. Miller, assisted by Bro. Wm. Royer. Interment in the cemetery near by.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Kreider, Bro. Emanuel, was born June 6, 1850, and died Feb. 11, 1937. He united with the Church of the Brethren when he was 42 years of age and remained faithful. He was a regular attendant at Sunday school and church. He is survived by his wife, one daughter, eleven grandchildren and two great-grandchildren. Funeral services were conducted in the church at Huntsdale by Bro. Otho Hassinger, assisted by Bro. M. R. Flohr. Interment in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

McAllister, Sister Kate, died at her home near White Oak, Pa., Feb. 21, 1937, aged 66 years. She is survived by two brothers and a number of nieces and nephews. Her husband preceded her in death. She was a member of the Church of the Brethren for many years. She suffered much the last year but bore it all patiently. Services at the Manheim house by Brethren Chas. D. Cassel and Milton Hershey. Interment in the Graybill cemetery.—Susan M. Cassel, Manheim, Pa.

McDannel.—Bro. William S., was born June 13, 1853, and died May 11, 1937. He is survived by his wife, Mary Ann Eshleman McDannel. He was a faithful member of the Church of the Brethren. Funeral services were held at the Rheems church by the home ministers. Interment in the Green Tree cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Mowen, Paul E., son of J. Edgar and Ruth Mowen, died at his home near Clearspring, Md., April 23, 1937, aged 8 years. He was a member of the Broadfording Sunday school. Funeral services were held at Broadfording church by Bro. D. R. Petre, with burial in the cemetery adjoining.—Mrs. H. J. Wishard, Hagerstown, Md.

Pike, Adelaide King, daughter of Stephen and Charlotte King was born in Ottawa County, Michigan, Dec. 26, 1860, and died at her home in Nickerson, Kans., June 4, 1937. In 1879 she was united in marriage to Henry Pike of Nickerson. She is survived by one son, one brother, one sister, five grandchildren and nine great-grandchildren. She united with the Church of the Brethren over forty years ago. Funeral services were held at the Salem church by the undersigned, assisted hy Bro. John Whiteneck. Burial was made in the Salem cemetery near Nickerson, Kans.—W. A. Kinzie, Navarre, Kans.

Reed, Edson Spencer, was born Nov. 21, 1868, in Starke County, Ind., and died April 7, 1937. In 1893 he married Lillie May Roach. To this union were horn seven children. One daughter died in infancy. He was a member of the Church of the Brethren for forty-five years. Funeral services in the Plymouth church by the writer.—Clyde Joseph, Plymouth, Ind.

Robinson, Everett M., son of Thomas and Eliza Robinson, was born in Wyandotte County, Ohio, May 10, 1849, and died at his home in La Fayette, Ohio, May 25, 1937. He came to Allen County with his parents in 1866. In 1877 he married Emma Stemple. To this union were born five sons and two daughters. He was converted in the Billy Sunday meetings in February, 1911, and joined the Christian church at La Fayette, Ohio. He will be greatly missed in the home and church. He leaves to mourn his departure his wife, five sons, two daughters, thirteen grandchildren and one great-grandchild. Funeral services by the writer in the Christian church. Interment in the La Fayette cemetery.—Eld. J. L. Guthrie, La Fayette, Ohio.

Rohrer, Sister Annie, wife of Bro. Oliver Rohrer, died at their home near Manheim, Pa., Feb. 8, 1937, aged 46 years. She is survived by her husband, one son, her stepmother, four sisters and three brothers. She was a faithful member of the Church of the Brethren for many years. Services at the Graybill house by the home ministers. Interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Schuler, Wilfred, born Aug. 24, 1913, was accidentally shot on May 14, 1937. He was greatly loved by those who knew him. He was active in the church work and was always willing to help whenever he could. He was baptized in the Union Ridge Church of the Brethren at an early age and remained faithful. He was the son of Brother and Sister Will Schuler. His mother and father preceded him in death. He and his youngest brother had made their home with an uncle and aunt since their mother's death. He leaves to mourn his departure his foster parents, seven brothers and a great many friends.—Mrs. Ward Mason, Hampton, Iowa.

Sheets, Sarah Wine, was born July 26, 1853, and died March 11, 1937. She was a faithful member of the Church of the Brethren for nearly 65 years, and a reader of The Gospel Messenger for a number of years. She married Charles Sheets and to this union were born five daughters and three sons. Three children preceded her in death. Funeral services were held in the Lebanon Church of the Brethren with Bro. B. W. Huff officiating, assisted by Rev. C. W. Tinsman and Rev. David F. Glovier. Interment in the Mt. Pisgah cemetery.—Marie Cupp, Staunton, Va.

Shirar, George, was born near Flora, Ind., and lived in the vicinity until his death on May 26, 1937. He was aged 86 years and 6 months. He was making his home with a grandson in Burlington where he had lived since the death of his wife some years ago. He was laid to rest in the Burlington cemetery. Services were conducted in the funeral home in Burlington by the pastor.—D. Warren Shock, Flora, Ind.

Simmons, Susan Wolfe, born June 7, 1866, died April 19, 1937. She was the daughter of Isaac and Susan Bucklew Wolfe. In 1887 she married Adam Simmons. Sister Simmons was a mother of twelve children. Three preceded her in death. She is survived by nine children, thirty-two grandchildren and nineteen great-grandchildren. She was a member of the Church of the Brethren. Funeral services were conducted by Elder Emra T. Fike in the Maple Spring church. Interment in the near-by cemetery.—Flora Harsh, Oakland, Md.

Ulrich, Sister Solina Markley, the daughter of Samuel and Catbarine Markley, was born near Hartville, Ohio, Jan. 8, 1861, and died May 26, 1937. In 1883 she was united in marriage to William Ulrich. To this union were born three children, a son who died in infancy and two daughters. In 1884 she united with the Church of the Brethren and remained faithful. Her husband preceded her in death. She is survived by two daughters, two granddaughters, four great-grandchildren, three sisters and two brothers. She will be remembered by all who had learned to know and love her as a personal friend. Funeral services were held at the Hartville Church of the Brethren by Bro. Clyde Mulligan. Burial at the Mt. Peace cemetery.—Clyde Mulligan, Hartville, Ohio.

Wade, Kyle J., son of Brother and Sister J. Winston Wade, was born Feb. 17, 1895, and died in Washington, D. C., June 7, 1937. He was a soldier of the World War and served in France for a time. He married Ima Wade April 15, 1921, and four children were born to this union. He was received in fellowship with the Church of the Brethren and greatly desired baptism but due to his weakened condition he passed on before the rite was administered. He is survived by his wife, two sons, two daughters, his father and mother, three brothers and two sisters. Funeral services at the Topeco church by Elders A. N. Hylton, H. W. Peters and Harvey Reed. Interment in the Topeco cemetery.—Mrs. J. W. Weddle, Floyd, Va.

Williams, Sister E. F., was born April 2, 1867, near Dodsville, Ill., and lived there until she was 18 years old, when she went to Kansas with her parents who settled on a farm near Great Bend, Kans. She was married in 1885 to Edgar F. Williams. They went to Parsons sixteen years ago. She leaves her husband, two sons, three brothers, three grandchildren and a wide circle of friends. She was a faithful member of the Church of the Brethren. Funeral services were held at the Church of the Brethren, with Brethren Leonard Lowe and J. A. Campbell officiating. Burial was in the Memorial Lawn cemetery near Parsons.—Mrs. J. A. Campbell, Parsons, Kans.

Young, Bro. John K., was born June 10, 1870, and died May 8, 1937. He was the son of the late John and Mary Ann Young. He married Annie Hertyler who preeeded him in death. To this union were born five children. Later he married Amanda Good Nissley. He is survived by two stepchildren, twelve grandchildren, one great-grandchild, one brother and one sister. He was a faithful member of the Church of the Brethren. Funeral services were held at the Church of the Brethren in Florin. Interment in the East Fairview cemetery.—Mrs. Henry Breneman, Elizabethtown, Pa.

CHURCH NEWS

CALIFORNIA

Live Oak.—We met in regular council June 2. Elder W. R. Bruhaker was elected delegate to Annual Conference. Several from our congregation are planning to attend Conference. The church enjoyed a Children's Day program. Bro. Herman Landis, one of our boys, now pastor of the Santa Ana church, gave us a splendid sermon on June 6. He was en route to Conference. The work at Live Oak is progressing nicely under the leadership of Brother and Sister Wilbur I. Liskey. Our attendance is steadily increasing in both Sunday school and church. Five were received into the church by letter and baptism. Our love feast was well attended. Bro. John Peters of Waterford, Calif., presided. We have an active Men's Work group. They meet once a month with an attendance of forty or fifty. They entertained their wives at the April meeting with a chicken dinner and a fine program. The members of the Ladies' Aid Society are doing a splendid work. Now that the debt is paid on the parsonage and social hall and considerable beautifying around the church grounds has been done, we are looking forward to the time when more room can be provided.—Anna Ott, Live Oak, Calif., June 7.

McFarland.—We met in regular business meeting and elected church officers. Bro. Coffman was accepted as our pastor for another year, and is to be given a raise in salary. Bro. Blickenstaff who has served us for many years was retained as elder. Plans were made to have a representative at the Annual Meeting. During the last quarter we celebrated our twenty-fifth anniversary with a homecoming on April 25. Four of the seven ministers holding pastorates during the twenty-five years were present, namely: Brethren Sollenberger, Blickenstaff, Long and Coffman. An interesting program was rendered including an old time male quartet organized eighteen years ago and some numbers from the local male quartet. The day was ideal for the outdoor dinner. May 7 the mother and daughter banquet was held. An interesting program was given. May 25 the men held a meeting. They are making plans to install a cooling system in our church auditorium. The Sunday-school and church attendance has been good and we hope will continue so during the summer months. The members of the B. Y. P. D. are keeping up the interest in their department. The Aid Society has added to our table service by purchasing twelve dozen teaspoons. The members of the friendship club are taking part in the church activities.—Mrs. Ed Baker, McFarland, Calif., June 2.

IDAHO

Fruitland.—May 27 the church met in council. Church officers for the coming year were elected with Bro. Earl Fisher as elder. The church welcomed two new members through baptism. We also welcome our young people who are returning from college and visitors who are here to attend the Conference. We are especially looking forward to Annual Conference. The junior department will sing in the children's choir at Nampa on Sunday. They are preparing a Children's Day program.—Lucille Schubert, Fruitland, Idaho, June 5.

INDIANA

Anderson.—Our Men's Work organization put on a successful banquet and program last Friday evening. A fine address was delivered. The program was in charge of Brethren Levi Wise and J. S. Alldredge. Our Sunday-school and church attendance has declined during the fine motor season, but we hope for a full return soon.—Nila Alldredge, Anderson, Ind., June 8.

Beech Grove.—We met in council June 1 with Eld. C. H. Hoover presiding. Bro. C. H. Hoover of Anderson was re-elected elder. The annual homecoming of the Beech Grove church will be on July 25. Sister Emma Forest was elected delegate to district meeting with Sister Verna Beaver as alternate. Our revival meeting will begin the week following district meeting. The church will be represented by a letter and an offering at the Annual Conference.—Iva Berry, Anderson, Ind., June 4.

Muncie.—We are enjoying and profiting by the part-time pastorate shared with the Union Grove church. The attendance has greatly increased. The young people had charge of the services on Goodwill Sunday. May 16 Bro. Lewis Deardorff was with us for the morning services and in the evening a Negro minister and his choir were with us. The children presented a program on June 6. At the business meeting Brethren J. A. Miller and R. K. Showalter were chosen delegates to district meeting and the writer to Annual Meeting. We recently sent in a liberal Conference offering and we also contributed to the Spanish relief.—Mrs. L. S. Shively, Muncie, Ind., June 7.

Spring Creek.—An early morning service was held at the church on Easter, followed by a B. Y. P. D. breakfast. One young man was baptized after the evening service. Bro. Charles Oberlin of Peru, Ind., assisted in evangelistic meetings in May. As a result eighteen were baptized, and three others transferred their membership from another church to this one. The love feast, observed on May 17, was well attended. Our pastor, Moyne Landis, who will complete nineteen years of service with us in September, was re-elected by a unanimous vote. Byron Miller attended the music camp at Camp Mack. We will be represented at four other camps this summer.—Mrs. C. E. Heckman, Sidney, Ind., June 8.

Upper Deer Creek.—Elder H. U. Fisher presided at our council meeting. Seven letters of membership were accepted. Our revival will be

conducted by Bro. Moyne Landis, beginning August 16. Sister Ida Harless was elected delegate to Annual Conference. Bro. John Smith was re-elected trustee. Two sisters are going to the leadership training camp at Camp Mack.—Mrs. George R. Murphy, Walton, Ind., June 10.

IOWA

Dry Creek.—On Easter we presented a sacred pageant, The Living Christ, which was enjoyed by a large numher. Our collections for the day were sent to the board of administration of Middle Iowa. Brother and Sister D. W. Miller returned to their home in Cedar Rapids after spending the winter in Florida. We had our council meeting in May. Bro. O. A. Myer will continue as our pastor for another year. The mother and daughter banquet was May 12. The young people's conierence will he held in the Dry Creek church June 12, 13. The work in our church is gradually growing in both attendance and interest. Our missionary service was held May 30 and a collection was taken for Annual Conference.—Mrs. O. A. Myer, Rohins, Iowa, June 3.

Kingsley.—Our Easter offering amounted to $31.31. We sent $7.58 to the widows and children in Spain. Several children attended the union vacation Bihle school which was held the last of May. Two young married women were baptized on June 1. Our communion will he on June 13.—Ora Lehman, Kingsley, Iowa, June 8.

Ottumwa.—The young people had charge of the services on Feb. 28. Tbey showed slides and gave a lecture on What Alcohol Is and Does. Our quarterly council was beld March 5 and we decided to have a week of pre-Easter services. Our love feast was on Wednesday night following Easter. The pastor had charge of the services. We had a good attendance and as a result of the meetings two young men were haptized. A mixed quartet furnished the special music each evening during the meetings. Bro. Virgil C. Finnell was with us March 1, 2. He gave a lecture both evenings and also showed slides. We enjoyed his messages very much and think they did mucb good. We gave him one Sunday's offering. We have heen successful again in getting The Gospel Messenger into seventy-five per cent of the homes. Just preceding our prayer meeting recently a mother and a young girl were baptized. We recently organized a missionary society. We are hoping the interest will increase and we can do our part in furthering missions. A group presented the play, Honor to Motherhood, on Mother's Day. The Sunday-school children gave a program the first Sunday in June to a very appreciative audience. Quite a few of the young people are planning to attend the young people's conference at the Lihertyvillc church June 13, 14. We are expecting Brother and Sister S. L. Cover of Marion, Ohio, and Brother and Sister Clarence Bowman of Virginia to be witb us at our midweek service June 10. They will he en route to Conference at tbat time. The pastor and wife are planning to go to Annual Conference. There will be some one to fill tbe pulpit each Sunday while they are gone. Five of the south side churches will have union services again this summer.—Mrs. Charles Albin, Ottumwa, Iowa, Junę 9.

MARYLAND

Broadfording.—Feb. 14 was observed as achievement day and a mission worship program was given by the women's Bible class. Bro. Harvey Martin gave a very interesting mission sermon, giving an outline of the lives of three missionaries. A letter to the young people from Alva and Mary Hykes Harsb, missionaries in China, was read. Our achievement offering amounted to $76.66. The B. Y. P. D. held special services on four Sunday evenings previous to Easter. On Good Friday they rendered a pageant, Dawn of the Third Day. This pageant was repeated by request on the Sunday evening following Easter. Decision day was observed at the Easter morning service with one confession. Our Sunday school rendered a program in the evening. March 31 we met for our husiness meeting. The men's chorus from the Hagerstown church gave a splendid concert one evening in April. The B. Y. P. D. from Longmeadow presented a very interesting program April 18. We lifted an offering for the flood stricken area and for the Spanish relief. May 29 we held our love feast which was well attended. Brethren D. R. Petre and C. M. Hicks had charge oi the services. The Conference offering was $75.52. June 1 a temperance lecture was given by Bro. E. C. Woodie. One was received into church fellowship hy baptism.—Mrs. H. J. Wishard, Hagerstown, Md., June 11.

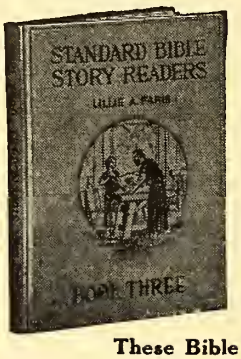
Grossnickels.—On May 29 Bro. John T. Glick of Bridgewater, Va., closed our revival meeting with the love feast. There were more in attendance than ever before. The visiting ministers were Brethren John Bowlus of Pleasant View, Elmer Rowland of Longmeadow, and Clarence Holsopple of Myersville. Our Conference offering amounted to $85. A number of visiting congregations attended our meetings and rendered special music. Twenty-two were received into the church by baptism and one reclaimed as a direct result of the meetings. We have given the contract for classrooms and they will be put in in the very near future. Electricity will he available at our church soon.—Mac S. Grossnickel, Myersville, Md., June 7.

PENNSYLVANIA

Shade Creek.—We met for communion service May 16. Our pastor, Bro. J. F. Graham, officiated. Mother's Day was observed at the Ridge church with a program by the mothers and an address by Bro. James Murphy of Rummel. June 21 Bro. John H. Clawson of Robinson, Pa., will begin evangelistic meetings in the Sugar Grove church at Blough, Pa.—Nellie Lehman, Blough, Pa., June 4.

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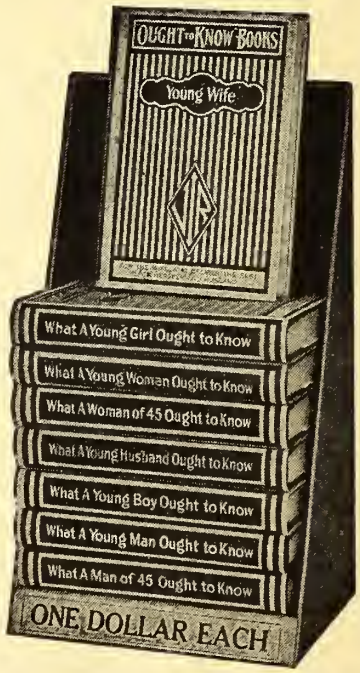
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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
Oberholtzer, I. E., 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neber, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China
Shock, Laura, 1916.

Tsinchou, Shansi, China
Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough
Bright, J. Homer and Minnie, Union, Ohio, Rt. 1, 1911.
Clapper, V. Grace, % General Mission Board, 1917.
Hutchison, Anna, Easton, Md., 1911.
Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922.
Myers, Minor M., and Sara, % General Mission Board, 1919.
Oberholtzer, Elizabeth, % General Mission Board, 1916.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa
Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Kulp, H. Stover, and Christina, 1922 and 1927.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Utz, Ruth, R. N., 1930.

On Furlough
Beahm, Wm. M., and Esther, % General Mission Board, Elgin, Ill., 1924.
Heckman, Clarence C., and Lucile, Polo, Ill., 1924.

India

Ahwa, Dangs, Surat Dist., India
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Messer, Hazel E., R. N., 1931.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Blough, J. M., and Anna, 1903.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.

On Furlough
Blickenstaff, Lynn A., and Mary, 3435 Van Buren St., Chicago, 1930.
Lichty, D. J., and Anna, % General Mission Board, Elgin, Ill., 1902 and 1912.
Miller, Arthur S. B.; Mae W., R. N., Apt. 1, 2711 Lincoln Way, Ames, Iowa, 1919 and 1922.
Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.
Royer, B. Mary, Richland, Pa., 1913.
Ziegler, Emma K., Hatfield, Pa., 1930.

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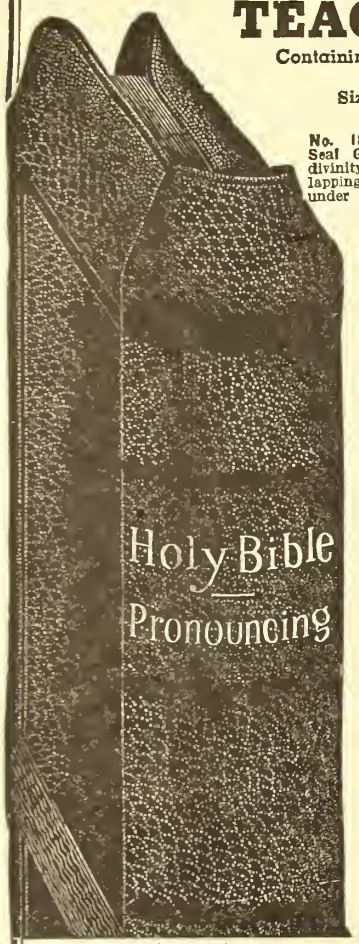
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B. C. 570.

a Ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b Ch. 3. 26.

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., July 3, 1937 | No. 27



THE OLD ORDER CHANGETH IN TRANSPORTATION

(See Article by Florence Bollinger, Page 14)

The old order in transportation is changing even for the missionary. The three pictures sent us by Mrs. Florence Bollinger and shown above tell the story of this change. Reader's right, above: an ox team crossing the Kurkus River, Dangs, India. Below: new twelve span bridge across the Kurkus River. Left, above: a close-up of the new Weir Bridge completed in November of 1936.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Spiritual Ignorance

"That ye no longer walk as the Gentiles walk, in the vanity of their mind"

Monday: Eph. 4: 17-24

In exhorting these Ephesian Christians to live a godly life the apostle contrasts the old life of spiritual ignorance with the new life of spiritual power. Do you believe that our world with all its boasted wisdom, its mechanical progress and vaunted civilization is in spiritual ignorance and blindness? Do you really believe that any man without Christ is unable to discover truth and lives in a world of illusion and unreality? This is a terrible picture which the apostle draws as he urges these young Christians to withstand the temptations of their heathen surroundings and walk no longer as the gentiles walk. How do we regard our surroundings and community? Do we recognize spiritual ignorance when we see it? Have we put away the old man and put on the new man?

Lord, give us strength to withstand the temptations of the good in order that we may follow after the best. Amen.

Speaking Truth

"Speak ye truth each one with his neighbor"

Tuesday: Eph. 4: 25-32

Even Christians of the first century had to be urged to be truthful in their dealings with each other. Nothing disturbs and divides the church more than misrepresentation and dishonesty. And what is true of the Christian's dealings with fellow believers should also be true of his dealings with his neighbor. Honesty is the cornerstone of the Christian life. Trust and confidence are the necessary bond of the Christian fellowship, and upon this the brotherhood of our church was built. Would I loan another brother money without legal security? Would you represent the actual condition of an article you have for sale even if you lost money? Such are practical tests of whether we speak truth with our neighbors. Honesty will not only promote confidence and build the church but it will be a striking testimony to the power of the gospel.

Holy Spirit, help me this day to be truthful in all my dealings. Amen

Moral Darkness

"Walk as children of light . . . proving what is well-pleasing unto the Lord"

Wednesday: Eph. 5: 1-14

Paul in this very practical section of his letter to the Ephesians speaks of the Christian life as a walk and is very specific in his category of virtues and vices. "Foolish talking" may seem to be a small thing to be included with more serious sins but the apostle is very clear that there is a line which separates moral darkness from moral light. We find many today who would say that the apostle is too strict and puritanical and many more who recognize no wrong in many things that he catalogues as sins. However, regardless of our opinion, here is a practical standard for Christian living. We should prove what is well pleasing unto the Lord, and "have no fellowship with the unfruitful works of darkness." It is a difficult and exacting standard that the apostle outlines for us, but if we are imitators of God and "walk in love" in the world of everyday living we shall find the peace that passeth understanding.

Forgive our sins, our Father, and lead us in the way everlasting. Amen.

Redeeming the Time

"Redeeming the time, because the days are evil"

Thursday: Eph. 5: 15-21

This phrase has always interested me and I have usually heard it interpreted to mean "making the best use of one's time." I believe, however, that the original Greek carries the meaning "making the most of every opportunity." We walk as Christians in the midst of a pagan society and we should use every opportunity to testify by our lives. "The days are evil" refers to the moral corruption which Paul saw on every side.

The walk of the Christian should be characterized by true wisdom. He should not allow himself to slip back into senseless folly and he must keep his eyes open to the difference between right and wrong. Christ is the Lord of life and we his servants must be eager to know and ready to obey his will. There is no room for such a thing as just a small sin.

Lord, fill us with thy Spirit that we may humbly and faithfully serve thee. Amen.

The Christian Family

"Wives, be in subjection unto your own husbands . . . Husbands, love your wives"

Friday: Eph. 5: 22-27

Paul has dealt in this letter with the Christian's life in the church and in society and now he turns his attention to the home. The Christian home is something unique in the world and only after one knows something of life in the pagan world does he realize what it meant for love to rule in the family.

These words of Paul to wives sound strange to modern ears which are accustomed to equality for women, but Paul was no individualist. Marriage for the great apostle was no contract between two individuals which might be severed at will. For the Christian marriage is an inseparable union, a symbol of the relation between Christ and his church. Both husband and wife in the Christian family have rights and privileges in an institution ordained of the Lord which is larger than either one of them.

We thank thee, Father, for the homes of thy people. Amen.

Christ and the Church

"I speak in regard of Christ and of the church"

Saturday: Eph. 5: 28-33

We often have sung "For Christ and the Church" but I wonder how often we have contemplated the sacred relationship which exists between our Lord and his church? For us he died that he might sanctify us and cleanse us, that some day we might stand before him "a glorious church, not having spot or wrinkle or any such thing." This unity between Christ and his church Paul uses as a figure to express the unity of husband and wife. Have you thought of the bond which binds the church to Christ? A bond which nothing can sever, a love which goes to the uttermost—this unites us to our Lord. Our necessary concern for the practical affairs of the church sometimes blinds us to the glorious spiritual relationship which we have to Christ. We are members of his body! He has bought us with his own precious blood and loves us with an everlasting love.

O Christ, we will loyally stand for thy kingdom of truth. Amen.

WEEKLY QUIET HOUR

Patience

"When the cloud tarried . . . then the children of Israel . . . journeyed not." Numbers 9: 19.

It was easy to journey when the cloud moved ahead. There was excitement and interest in the new scenery and the next watering place. But the children of Israel now had to wait. To wait in patience is the supreme test of obedience. In the midst of threatening foes when the ground is desert and the sun scorching we want to move on, but we must wait. Can we say with the psalmist, "I waited patiently for the Lord; and he inclined unto me, and heard my cry"? What he did for the psalmist he will do for you and me!

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., July 3, 1937 No. 27

Echoes From the Nampa Annual Conference

Friday, June 18, Concluded

Hearing and Doing

Bro. Harper Will led the eleven o'clock Bible Hour. He based his eloquent message on the concluding part of the Sermon on the Mount. Rereading this conclusion one marvels again and again at its grandeur. There is nothing like it in all literature. The principal point of the speaker was that we must be doers as well as hearers of the word. We need to take Christ with us into every corner of life. This will make the deciding difference in all individual and corporate life. If the reader will turn back to the MESSENGER for June 19 he will find an article giving the gist of Bro. Will's message.

Facing Social and Moral Problems

That is what we did this afternoon, led in our thinking by Brethren F. E. Williar of Mt. Airy, Md., R. W. Schlosser of Elizabethtown, Pa., and C. Ernest Davis of McPherson, Kans. We shall make no attempt to reproduce these masterful discussions here—that is what all three were—because you have had or will have an opportunity to read their own presentations in these columns. But speeches like these can not be put into cold type. Then it was evident that some new inspiration had come to these men, after two of them had furnished the MESSENGER office with advance abstracts.

Bro. Williar spoke as substitute for Dr. Curtis Bowman of Chicago, who could not be present. His subject was the New Approach to the Alcohol Problem. Bro. Schlosser dealt with the Problem of Amusement. Bro. Davis summed up the whole by Helping You Meet the Problem. He did nobly in meeting an impossible situation, for the two men before him had covered the ground so fully that there was nothing left for him to say, but to say it over again in different phrases, or, as Dr. Kurtz put it not long ago, "holler in a different place."

Program committees are peculiar people anyway. This one ought to be profoundly thanked for providing a Conference with such a high grade program as this one is proving to be. Then it ought to be gently spanked for imagining that the discussion of a problem can really be split into an analysis of the approach to it and suggestions for its solution. Competent thinkers can't take themselves apart like that. They just will roam around all over the place. But please note that we said "gently spanked," for programs have to be filled up somehow. But don't fail to read these able treatments, and let your imagination supply the enthusiasm of the speakers and the sparkle in the eyes of the listeners.

Two Preliminaries

When Bro. Levi K. Ziegler, pastor at Waynesboro, Pa., started the program going he referred to the gracious welcome which had been given the Conference the night before by Mayor Ord on behalf of the citizens of Nampa. Then he introduced Dean Albert F. Harper of the Northwest Nazarene College, who brought greetings from the three local Nazarene churches and the 140,000 Nazarenes throughout the world. He suggested that if we were not yet quite ready to tear down our denominational fences, we could at least refrain from throwing rocks across them. He also read from the latter part of First Corinthians Three about keeping our bodies holy, as temples of God, in keeping with the theme of the afternoon. He pointed out things held in common by his church and ours and then had us sing Blest Be the Tie That Binds. Dr. Thomas Maugin of the Nazarene hospital here, also of the Board of Missions, offered the prayer.

The other preliminary happened outside the tent before Sister Keim began to sing inside. It was a simple game of some sort bearing some resemblance to dropping the handkerchief or ringing around the rosies of prehistoric days. On inquiry the leader said it was the

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flying dutchman, whatever that may be. We thought it a beautiful picture to see a hundred or two of the young folks of the great northwest at play. And it did not occur to us until later how well it fitted in with the afternoon's study of the problem of wholesome recreation. We suppose it was purely a coincidence. Several things have happened to convince us that there is a lot of fine and promising young talent up here. They must be fertilizing and irrigating other things than apple orchards and strawberry patches. And this pays big dividends too.

Scenes From India

A group of India missionaries under the direction of Sister Mary Blickenstaff gave us something different in the later afternoon in the college chapel. It was a portrayal of certain phases of missionary life and work. It centered around the caste system and what Christian influences are doing to it.

Bro. L. A. Blickenstaff, impersonating Dr. Ambedkar, the great leader who has risen from the ranks of the untouchables, told the story of his life, his struggle against great odds, the insults and privations he has had to endure, his education at Columbia and elsewhere, the reluctant recognition accorded him by his social superiors, his present position at head of Bombay University. Other missionaries held a convention of outcastes and discussed various aspects of the subject.

There was also a village scene portraying the attitude of the people and evangelizing methods. It was all in costume and was a graphic picture of realities in the daily life of our missionaries.

At Supper Time

The Pastoral Association utilized the opportunity for a meeting around the supper table. It looked to us as if the membership of this body had taken on a great temporary increase. Bro. D. D. Funderburg, president of the association, was in charge. He began his remarks by comforting the ministers with the thought that if they could not always have a good sermon at their church, there could and should always be a sermon by a good man.

There were a few business matters to attend to. The secretary-treasurer reported a small balance, with no receipts and no expenditures during the year. The usual report and resolutions concerning the ministers who had gone on to their reward were dispensed with in deference to the practice, begun last year, of giving suitable recognition to these in the Conference sessions. New officers were selected and the organization now stands as follows: President, Ross D. Murphy; Vice President, C. G. Hesse; Secretary-Treasurer, Ralph White. The hymn, For Christ and the Church, prepared us for the main feature of the meeting, the address by Bro. Rufus D. Bowman.

Bro. Bowman began by telling us why he was leaving the pastorate for the presidency of the seminary. He loved pastoral work but the result of his praying about it had been a deepening conviction that God was calling him to the other field. He then took up the discussion of the Place of the Pastoral Association. He found these for it to do:

(1) Deepen the bond of fellowship between ministers. (2) Interpret to our young men the need, the opportunity and the satisfactions of the Christian ministry. (3) Be a clearing house for the mutual sharing of the problems and programs. (4) Be a friend and critic of the Seminary and the Ministerial Board. (5) Interpret the function of our church. (6) With other church agencies, launch a preaching mission in the Church of the Brethren, the main purpose of which should be to awaken the church to a realization of its opportunity and the challenge of the times in which we live.

The First Business Session

Here's how it began: Send Out Thy Light, Begin My Tongue Some Heavenly Theme, Day Is Dying in the West, O Thou That Tellest Good Tidings. Moderator Paul H. Bowman fittingly remarked upon the significance of the occasion and Reader A. C. Baugher, dean of Elizabethtown College, read the fifteenth chapter of Acts. Retiring Moderator D. W. Kurtz led in prayer.

After the reading of the rules the names of the Committee on Letters of Greeting were announced as follows: Anetta Mow, C. G. Hesse, A. P. Wenger. These letters were then presented by missionaries present, D. J. Lichty acting for India, E. L. Eikenberry for China, C. C. Heckman for Africa; Reader Baugher presented the letter from Denmark. This part of the program is usually rather formal, not very interesting. It was not so this time. The letters were different, and the presentation was different. A reply prepared by the committee above named, with suitable reference to the circumstances in each field, was read and approved by a standing vote in which the whole assembly shared.

Arrangements had been made by the local committee for broadcasting the Conference Sermon by Moderator Bowman and this required some readjustments in the order of events. Program Director Edgar Rothrock, acting as announcer, explained to the radio audience the significance of the program and of the Conference as a whole. And so presently the radio audience heard that Glorious Things of Thee Are Spoken and then something about making crooked things straight and so enhancing the Glory of the Lord. This by the Conference Chorus with Bro. Brightbill direct-

ing and Bro. M. Clyde Horst acting as narrator. It was a good setting for the moderator's sermon.

The Church Faces the Future

That was the subject of Bro. Bowman's sermon. He spoke first very briefly of the rich Brethren heritage. He would like to dwell on that but we are living in the present and facing the future. There are undercurrents which may encourage us: (1) Realization that there can be no Christian social order without an infusion of spirituality. (2) Growing interest in interior life of man. (3) Distrust in the mechanics of living. (4) Distrust of force as a means of protection. (5) Return of science to religion. These mean an open door for our church. It is an hour of destiny for us. The Church of the Brethren must look to its leadership. It must be aware of the law of the pendulum and guard against the swing from a strict puritanism to the opposite extreme. It must face the future in the spirit of aggression. The need of modern life and the message of our church fit like the hand and its glove.

We say no more about this timely and powerful appeal, but invite your careful reading of it as soon as the speaker is able to put it in form for publication in these columns. In Heavenly Love Abiding was the note with which the first business session was closed.

A showing of the China moving pictures had been announced for the tabernacle immediately following, but the Conference chorus needed the platform for rehearsal, so this was transferred to the college chapel where a packed auditorium looked and listened as Leland Brubaker presented this graphic visualization of the work in China.

Saturday, June 19

First Things

Early morning meditations under the guidance of Sister D. J. Lichty were stimulating and enriching. It seemed a pity that there were not more people present to enjoy them but six-thirty is too early for most of them to get around, even for some who begin the day's work at home earlier than that.

She talked of rededication and reconsecration. She spoke of going back to the old home, the old church, or an old grave, and rebuilding the altars of devotion, as Abraham did; of recalling a call to service in missions or the ministry. This does not mean living in the past but gathering from it strength for the future.

Men of the Church Unite for Action was the theme of the breakfast conference for ministers and laymen. Bro. R. E. Mohler says, "You can't stand here without you move on." That's what the policeman said and Men's Work is like that as Bro. Mohler sees it. We must unite on great causes or issues, such as those which are challenging us today. There are great needs in the world now which should stir us to action. While we are comfortable many are in distress. We can not tolerate a world half-stuffed and half-starved. Our civilization has suffered a great moral breakdown. To do anything about it we must have clean men. We must be them and help to make them.

World peace starts with peace in our own hearts and homes. One of the best investments is in good boys and girls. These are a few of the stimulating thoughts given by Bro. Mohler. Ask him about those checks he has given to his children, payable at 21, and the conditions on which they may be cashed.

Tabernacle Themes

Being Christlike was the first one, presented in a sermon by Pastor C. G. Hesse of Bridgewater, Va. He told us of the boy who was scared and caught courage from his mother. Paul did not write the thirteenth chapter of First Corinthians suddenly. He lived for years under the influence of the love he writes about there. For an amplification of these suggestions and others, see the summary of the sermon as already published in this paper.

Sister Van B. Wright of Twin Falls, Idaho, presented a very excellent paper on The Home and Bro. E. M. Studebaker, president of La Verne College, discussed The Church in a correspondingly able fashion. These were both given under the general head, Our Responsibility to Childhood and Youth.

It takes more than a choice location to make a home Sister Wright said. Anarchists come from homes where anarchy prevails. Children can be trained in democracy. If the cake the little daughter makes isn't very good, call it a pudding, cut it into squares, pour some tasty sauce over it and so cut off brother's opportunity to make fun of his sister. Girls who don't like buttermilk get crazy about it when they learn it's good for the complexion. Really useful toys don't cost much. Boys like to make things better than run the finest electric trains. Imagination can turn sticks into bucking bronchos. This wondrous faculty needs cultivation under guidance but not repression.

Bro. Studebaker would have the church think of her responsibility in this matter as a privilege. He examined the message of Jesus for suggestions on training youth in right ideas of God. He would not argue with the boys and girls. He would have fathers and mothers set Christian examples in the handling of property, in the relation of things to the kingdom of God, in getting funds for church work, etc. Thus he would develop right ideals in the children.

More Tabernacle Themes

One of them was A Christian and Tides of Modern Thought. The handling of this was entrusted to an-

other college president, Bro. V. F. Schwalm of McPherson. It was handled well.

The speaker noted the following tides or trends: (1) A secularization of life from which none of us fully escape. We are in a life and death struggle with paganism. (2) World-wide extension of the power of the state over all life, not limited to Germany, Italy and Russia, but noticeable even in America. (3) On economics see his last year's speech, he said. If you remember it's worth seeing again. (4) Decline in moral and ethical standards. Recently, he was actually asked for the use of the college stadium to put on a prize fight. He did not grant the request. To offset these trends we need: (1) A sound core of religious experience at heart. (2) Clear cut convictions on these things. (3) A passion for social service. Why don't young men and young women care more, he wondered.

It was an interesting interlude, if that's the right name for it, when Director Rothrock asked Conference attendants to stand by zones and states, and then paid a fine tribute to the Nampa management, a tribute well deserved. Another appreciated feature was the calling for a showing of descendants of Enoch Eby of hallowed memory. Two sons, Elders D. B. and L. H. Eby stood, with a goodly number of third and fourth generation representatives.

Practical Religion was the last theme of the morning, as presented by Bro. Rufus Bucher of Eastern Pennsylvania. When he had finished nobody needed to be waked up. When he sent the MESSENGER office, at its request, a brief and pointed advance abstract of this sermon, for that is what it was, we wished others knew how to boil their articles down like that. When we heard it this morning we wished readers of it in the MESSENGER could see and feel the warm and living flesh which he put in those bones, as the audience responded so heartily to his forceful appeal. Even Dr. Schwalm, masterful as his discussion was, would be the first to agree that there was no anticlimax in the order of the morning's program. We knew he would because we asked him.

A Meeting for Men and Women

It is Saturday afternoon as these lines are written. To be a bit more specific, the time is two o'clock and a meeting for men and women is just starting. By this we mean that it is a service sponsored by Men's Work and Women's Work. What the program calls for is a kind of testimonial meeting. It may be of interest, too, to know that the program is being broadcast over station KFXD. The announcer is D. D. Funderburg, and the leader of song, Mrs. Richard Keim.

The service opened with the singing of My Faith Looks Up to Thee. Another song was sung, and then Bro. L. M. Davenport, chairman of Men's Work, led in the opening devotions. He used as a scripture lesson Acts 1: 6-8 and 2 Cor. 3: 2-6. The theme of the meeting was Beginning at Jerusalem. The plan of the meeting was to have nearly a dozen speakers say something of how their special interest in church work originated. The first of the speakers was Sister Nora Rhodes who told of how she became interested in mission work. It seems this began in a small way some twelve years ago when she learned something of the needs around the world. This is how her interest spread from Jerusalem to lands beyond.

The second speaker was Bro. L. A. Blickenstaff, formerly a banker at La Verne, Calif. He told of how letters from the late Bro. J. H. B. Williams were first thrown into the wastebasket, but later read and thus came to contribute to his decision to go to India. But a sermon by P. H. Berry, the Sunday school, home influences and other factors contributed also. This is why his heart is in India today, and why he proposes to return.

Then Dean R. E. Mohler of McPherson explained how he happened to go to a Christian college and thus take up the work he is in today. He related how his father mortgaged Old Bill, the last thing he owned mortgage free, so that his son might go to a Christian college. How could one fail to keep from going on under such circumstances?

The next witness was a stalwart son of Illinois—Clarence Heckman, missionary to Africa. He was selected as missionary on the basis of such diverse qualifications as some ability as an agriculturist, preacher, teacher and builder. Once on the field, Bro. Heckman found that he had good use for all of these interests and skills. In building in Africa today, one has a dozen special problems to meet, such as the high price of some kinds of materials, untrained workers, fire, rain and ants. But even so the work is challenging and the aim is to build for the future.

Mrs. L. A. Blickenstaff, formerly a teacher of public speaking in La Verne College, is now with her husband a missionary in India. In Bombay, India, she presides over a home which is a model of Christian living against a background of Mother India's terrible need. She gave a reading entitled Sowing and Reaping. Even from the title, one can surmise what were the considerations which led to her decision in favor of the mission field.

Bro. William Beahm, missionary to Africa, has just finished his labors and the labors of others in the translating of the New Testament into the Bura language. Bro. Beahm began by reading a verse from the Bura translation, remarking at the close that what he had just read in a foreign tongue meant five times as much to his listeners here, as English to the Bura people. Bro. Beahm outlined some of the difficulties and

delights of wrestling with a translator's problems. For example, the Buras have no word for hope, but words for desire and expectation. And what about names, spelling, and other fine distinctions? These are some of the reasons why the translator experiences a great fascination in being one of the company who helps others to know the will of God.

Bro. J. H. Mathis next told how he got started in Christian work. Though he grew up in a good farming country, and first felt to be a farmer, Bro. Mathis and wife finally decided in favor of the Lord's work. So they sold out and started in on their Christian training. Many advised against such a move, but the Lord opened the way and trusted friends encouraged. Thus a measure of success has come, and he finds himself just as well off today financially as those who remained behind. And this is not to mention other rewards that have come.

Bro. E. L. Ikenberry first paid tribute to the influence of a godly home and to a wonderful Sunday-school teacher. They gave his life early direction; after that came the encouragement of friends and college teachers. That he is in love with his present work in China was evident from his picture of China's need and his plans for helping these people.

Not far from the place where the Brethren first settled in America, there grew up one we now know as Mrs. Ross D. Murphy. Mrs. Murphy paid tribute to the Brethren ancestory, to a fine home, and to influential visitors there. Work with women in her own church led to larger opportunities in Women's Work by a chain of irresistible circumstances. And so we know her today as chairman of our Women's Work.

Bro. D. J. Lichty, for so many years a missionary to India, told of home conditions that early gave his life a trend toward service. There was the widowed mother to help. Then there were friends and experiences in his later boyhood years which made for a church and missionary direction to his life. This is the barest outline of what lies behind his thirty-five years of mission effort in far-off India.

At the close of the impressive services of the afternoon an offering was taken for Men's Work and Women's Work. The service was concluded as certainly few services are brought to a conclusion—by a picture of the Annual Meeting crowd on the lawn before the big tent.

At the College Dinner

Places were arranged for a hundred persons for the college dinner. In the absence of the president and secretary of the General Education Board, who normally care for this meeting, Presidents E. M. Studebaker and V. F. Schwalm arranged all details for the dinner. First, came the eating and the personal fellowship; then reports from the various colleges and seminary, and finally an able and searching address by C. Ernest Davis. Nor should we neglect to mention two special treats: The solos by Mr. Lawrence Turner, accompanied at the piano by Mrs. Turner; and a reading by Harold Michael, entitled The Bachelor's Soliloquy. Back to the address by Bro. Davis, it will suffice here to say that it was a heart to heart talk on responsibility and opportunity of the college in view of the current world situation. There is need for closer co-operation between college and church—a co-operation of the understanding type which will result in mutual advantages. The reports from the colleges, just referred to, showed uniformly an encouraging outlook. The new president of Bethany Biblical Seminary was introduced. As our readers doubtless know, he is none other than Bro. Rufus D. Bowman, pastor of our church in Washington, D. C.

Our Peace Message

Back from the college dinner, your reporter found a seat about midway up in the big tent or tabernacle. The occasion was the eight o'clock preaching service at which Prof. C. Ray Keim of Manchester College was to give a peace message. The reader is referred to a current issue of the Messenger for Bro. Keim's own gist of this forceful message. Bro. James Elrod presided. There was special music by the Conference choir directed by Prof. A. F. Brightbill. The service was broadcast over the local radio station KFXD. Amongst other things, Bro. Keim laid emphasis upon the following: (1) That our peace message as a church is a part of our way of life, for it is an integral part of our faith; (2) we must see that it is a living testimony; (3) the church must not limit herself in any way through identification with other ideas or groups.

A Word of Farewell

It was at the close of this service that Bro. J. J. Yoder introduced Bro. M. R. Zigler as the representative of the Church of the Brethren to the Oxford Conference. This conference is not to be confused with the movement. By the accident of location it is called the Oxford Conference. The purpose is to bring the resources of all Protestantism to bear upon the pressing problems in the area of church and state relations. Bro. Zigler was given the best wishes of the Nampa Conference. He desires the earnest prayers of the church as he goes on a mission which will include a visit to our Scandinavian field and a call to war-torn Spain.

The Lure of Moving Pictures

Following the service in the tabernacle, there was a showing of China moving pictures in the chapel auditorium. This was an extra service, one thrown in for

good measure. Bro. L. S. Brubaker was in charge and explained two reels of pictures taken while on the deputation trip of two years ago. At the conclusion something over two thousand feet of color pictures taken by Bro. J. P. Overholtzer of Covina, Calif., were shown and explained by him. Brother and Sister Overholtzer took a trip to the Orient recently which included Japan, Korea and Northern China. These color pictures were taken on this trip and furnished a beautiful and fitting conclusion for the mission pictures shown.

Sunday, June 20

"The Lord Is in His Holy Temple"

"The Lord is in his holy temple," thus began the Sunday morning period of meditation as led by Bro. J. F. Baldwin. The scripture of the morning was Rev. 8: 1, where there is mention of a space of silence in heaven. From this the leader went on to point out four values in silence. First, there is a place for rest in life, and a special need for the same in the rush of our modern life. Secondly, let there be reserve. It is better to know more than one says. The artist and the poet do not put all in painting or the poem. Then, too, the silence of heaven may have been that of meditation and preparation. Finally, this silence in heaven may have been that of wonder, holy awe and worship. Thus silence is as essential as activity; it is a part of the cycle of our living which fits us for the fullest life. The helpful period of meditation came to a fitting close in the duet, O Master, Let Me Walk With Thee.

Sunday Morning Breakfast Conference

At the Sunday morning breakfast conference the speaker was Bro. W. T. Luckett, pastor of the church at Long Beach, Calif. His subject was Church Attendance. The point of assigning such a subject is that church attendance in general is at a low ebb. In explanation of this decline it is said that the church is no longer the community social center. Other factors are the complexity of our modern life, the automobile. More basic, is the letdown in loyalty to the church. Even pastors have succumbed somewhat to the widespread sickness which affects organized religion. As for what to do, Bro. Luckett is convinced the need is for a revitalized ministry, and for teaching the laity respecting their responsibility to the church and to God. Finally, Christ needs to be put back into the center. Things in the nature of magnificent buildings and class distinctions have gotten in the way. In our church one special need is for a unified and compelling worship service.

Our Largest Sunday School

This morning our largest Sunday school is meeting in Nampa, Idaho. The adults met in the big tent, generally referred to as the tabernacle. As these lines are written your reporter is sitting on the front bench. On the platform are Brethren D. D. Funderburg, M. Clyde Horst, E. G. Hoff and J. M. Henry. The first in this list is the superintendent, and the second is to teach the lesson. We have yet to learn just what the last named are to do. The service was opened with the singing of three hymns. Of course, at other places on the grounds other groups were meeting. For example, the young people in the chapel auditorium, and the other departments in their appointed places. Well, it has turned out that Bro. Hoff was to lead in the opening devotionals. He was introduced as one of the men who helps to select the Sunday-school lessons used around the world. Bro. J. M. Henry of the Board of Christian Education directed the lifting of the offering.

Over in the chapel your reporter found a good group of young folk being taught the Sunday-school lesson by Bro. W. W. Slabaugh of Bethany Biblical Seminary. As the reader may remember, the lesson was one dealing with Joseph and his treatment of his brethren. Bro. F. H. Barr was superintendent of this department of our largest Sunday school. The main lesson which Bro. Slabaugh drew from the Bible story under consideration was that of brotherhood. Joseph was a good brother to his brethren. And later as the families of Jacob's sons became little nations, there was a continuance of the spirit of brotherhood. The division of the land amongst the tribes persisted for generations and guaranteed a measure of brotherhood. As for our own times, the principle of brotherhood was considered as it relates to war and to economic safety.

Back at the tabernacle, we found Bro. M. Clyde Horst speaking to the point of what we can learn from Joseph's treatment of his brethren. Here was a master in dealing with a most difficult situation in human relations. For the forgiving spirit of Joseph, there is a place today in our family life and in our church life. And then there is Joseph's beautiful regard for his aged father. He had plenty of excuses for some less honorable treatment. But as the ablest amongst his brethren, he shouldered responsibility according to ability. Note in all these experiences how a family feud was turned into a series of blessings. The one who paid the price in the story under study was noble Joseph. It is written that the Lord was with Joseph; but the Lord was with him because Joseph was faithful to the Lord.

Conference Children's Choir

Here the children come! Two by two they are marching on to the platform. Twenty or thirty years from now how many pleasant memories there will be for the little ones who have shared in this service!

This Is My Father's World, How Strong and Sweet My Father's Care. Then the audience stood in recognition of childhood and Bro. H. L. Hartsough led in a brief appropriate prayer.

Preaching in Tabernacle and Chapel

For the older folks there was preaching in the tabernacle and chapel. In the first, Dr. D. W. Kurtz was scheduled to speak to those present and over the air on The Kingdom of God. At the chapel Bro. J. A. Robinson had the service, speaking on The Radiant Life. We are happy to say that the gist of these two addresses may be found in current issues of the MESSENGER. Perhaps we should add that the children had their own meeting, being cared for in junior church services.

At the tabernacle a capacity crowd listened to special music led by Bro. A. F. Brightbill, shared in the singing of such hymns as Just When I Need Him Most, and was stirred by the speaker of the hour. At the chapel the group in attendance was necessarily small. And this leads us to make a remark or two which we hope may catch the eye of our program committee. There was a time when it was necessary to have several preaching places on the Conference grounds on the great day of the Big Meeting. This was once true because of the natural limits to the carrying power of the human voice. But now with the use of amplifiers one speaker's voice may be made to reach acres and acres of people. Perhaps only in the contingency of rain is it necessary to think in terms of more than one preaching point on Conference Sunday.

Education in Kurtz Park

It isn't all taking place in the big tent this wonderful Sunday afternoon. Fine as these speeches are and they were fine for that is what you can always expect from A. C. Baugher and Rufus Bowman. It would do you good to see the children playing and their elders chatting in pairs and in larger groups. The weather is perfect, trees, grass and birds all unite in affirming this.

Bro. Harvey Hostetler, pastor at Morrill, Kansas, conducts the scripture and prayer part of the worship while Sister Van B. Wright of Twin Falls leads in the hymn singing. Bro. J. W. Lear of Bethany is in charge of the meeting. He says education should be need-centered. It should set the person in the midst. As the needle of the compass kept the ship going in the right direction when he went to Palestine, so the individual must be polarized.

Platform Manager Rothrock sends the greetings of the Conference to the radio audience, for we are again on the air. The local authorities here deserve the profound gratitude of our people for their unusual liberality in this matter. It must be a great satisfaction to the Brethren of the northwest who could not come to Nampa to be able to get so much of the Conference anyway. Bro. Rothrock did not forget the shut-ins whose regular radio hour this afternoon gave place to our educational program.

Two Great Addresses

Dean Baugher of Elizabethtown College talked about the Christian College and the Church Program. He fully understands what has happened to the church college in recent years to make its work difficult and its very existence precarious, but he believes that the reaction is already on the way which will restore the demand for the type of education which only a Christian school can give. There's no need to try to reproduce here his thought in detail, since he himself has given you a better chance at that in our columns. But he didn't say anything in that about his opinion of the modern demand for sermonettes instead of sermons. He thinks that shows the present predominance of both Christianettes and preacherettes.

Bro. Bowman told the story of the World Sunday-school Convention last summer at Oslo, Norway, and gave his impressions of it and of European conditions generally. MESSENGER readers got an advance opportunity at this, if you have not forgotten his excellent write-up published last fall. We record here only his concluding impressions: (1) Christianity in Europe has its back against the wall. (2) Another world war is not inevitable. (3) The greatest foe of Christianity is nationalism, which tends to produce the totalitarian state. (4) Our greatest need is world leadership with a revitalized faith.

Bro. Lear added a bit of testimony based on his observations at Jerusalem. The Mohammedan Mosque on the site of the ancient temple, the wailing wall of the Jews, the church of the holy sepulchre, speaking for Moslems, Jews and Catholics respectively, all warn us that the hope of the future is in the right education of our youth.

Africa and Waterloo

While many of the people were hurrying over to the college chapel to see the Beahms and Heckmans dramatize scenes in African life and our mission there, certain clans were gathering for announced reunions. One was a reunion of the Deardorffs and there seemed to be plenty around for such an event. Another called for a get-together of all the folks whose history goes back to Waterloo, Iowa. The success of that was assured, for a Waterloo reunion can be held almost anywhere in the west.

The presentation of African scenes was much appreciated, for it was vivid and informing. Bro. Beahm

(Continued on Page 16)

THE GENERAL FORUM

A Youth's Prayer

BY VIRGINIA HOWE

O Father—
Give me the courage that it takes for youth to live
A life of ambition and faith.
Make me brave, for I need thy strength
For the future's darkened way.

O Father—
Keep the light of my goal burning bright;
And its flames burning within my heart.
May I challenge discouragement with determination;
May my senses be numb to scorn.

Dear Father—
Give courage to all youth.
May they strive in unity with thee.
All races of all nations
Undaunted by unequalities of experience.
Give us, O Father, thy guiding hand of love,
That all youth
May accept with inspiration and gratitude.

Warrensburg, Mo.

The Prayer Life of the Christian

BY A. C. WIEAND

"PRAYER is the pulse of life; by it the doctor can tell what is the condition of the heart. The sin of prayerlessness is a proof that the life of God in the soul is in deadly sickness and weakness."—Andrew Murray.

In the world today there is a great hunger after reality. Religion must be made a reality, or perish out of a man's heart. Our strivings must be harmonized with the on-goings of the universe. There must be unity within; conflicts must be removed. To be happy and successful a man should be at peace with himself and others, with nature and with God.

We must learn the psychology of adjustment. Jesus kept his life in harmony with "the eternal nature of things" through an intimate and all-pervasive prayer experience. He did nothing of himself, but only what he saw the Father doing. Through prayer he lived and worked uninterruptedly in the presence and power of God. May we not hope from him to discover the ultimate principles of this divine art of prayer, which is the supreme privilege of human life? The prayer teachings of Jesus, growing as they do out of an intensive prayer experience, furnish us with the deepest philosophy of life. For in prayer one seeks to get into the fullest possible harmony of spirit with the World-Ground, and so to gain assurance that in what one is about to undertake to do, he will be unfailingly backed up by the universe.

Prayer is the apprehension of spiritual law and the conformity of oneself thereto through the obedience of faith. Prayer seeks to know God's will in its detailed application to our own lives; then chooses this will of God irrevocably for oneself; and then keeps on believing it with the full assurance of faith, until it is objectively realized in actual experience. Prayer is religion in action. And religion in essence is prayer.

Prayer is not monologue; it is dialogue. It is not soliloquy, it is conversation. It is not meditation merely; it is doing actual business with God. Prayer is not selfish demand; it is loving fellowship; it is spiritual discernment of ultimate truth, and inner obedience thereto.

Prayer is energizing on the spiritual plan, striving according to God's energizing which energizes in us in power (Col. 1: 29). Prayer is spiritual effort, on the spiritual plane, dealing with spiritual problems, using spiritual forces, according to spiritual laws, achieving spiritual results.

Spiritual forces and spiritual presence are just as real as physical things. But the physical senses do not reveal them; they must be spiritually discerned (1 Cor. 2: 14). Through spiritual perception by the religious consciousness God is made known to us.

Distance can not separate us from God; only sin can do that. Nearness to God depends upon our attitude of heart. And if we seek God, we shall find him—if we search for him with the whole heart. He can speak to us anywhere, at any time, any message we are willing to hear. Our personalities, or spirits, are pervaded by his impulses at all times. "In him we live and move and have our being." And he works in us to will and to do his will (Acts 17: 28; Philpp. 2: 13). We can tune in if we will, and adjust ourselves into harmony and co-operation with him. "We can mind the things of the Spirit." We can believe in them, desire them, choose them, and then we shall discern them and obey them. "As many as are thus led by the Spirit are the sons of God" (Rom. 8: 4-9, 14).

Praying is the process of tuning in on the impulses of the Holy Spirit. Sometimes we do this spontaneously while going about our daily tasks. Sometimes we take time out so that we may concentrate wholly and intensively on prayer. For sometimes the Spirit's weighty message to us requires all our powers to take it in, while sometimes we grasp it quickly and easily. At other times it takes intense, prolonged and repeated efforts. And sometimes it is a task too great for our powers alone. Then we must call others to our aid, so that by co-operative effort in praying we may win the victory. Prayer is the most intimate personal

fellowship with God, heart to heart, and face to face, as friend with friend (Ex. 33: 7-11).

Much of our praying is too exclusively petition, and consequently petition itself becomes enfeebled. Petition is a heartfelt request to an understanding friend. We need to cultivate with determination and persistency the prayer habits of thanksgiving, adoration and confession. Adoration, in which we contemplate and rejoice in the infinite greatness, goodness and faithfulness of God, is the highest form of prayer. In confession we contemplate before God our own sins and weaknesses, our dependence and unworthiness, and then we turn to God for mercy and deliverance. In thanksgiving we recall God's multiplied gifts to us, and in acknowledging his past goodness our faith is strengthened to trust him for future needs.

We customarily close our prayers with the phrase, "for Jesus' sake," or "in Christ's name," or "through Christ." These phrases, too, should be made a reality. For in veriest reality it is "through Christ" that we know about the Father; "through Christ" we have learned to trust in God; "through Christ" we know how to come to him; "through Christ" our consciences are cleansed" (Heb. 9: 14), and "our hearts do not condemn us," and so we have boldness towards God, and whatsoever we ask in fullness of faith, we receive of him (1 John 2: 19-22; 5: 14, 15).

In closing let us meditate seriously on a few words from *The Prayer Life,* by Andrew Murray. We hear much about the feebleness of the church and of her indifference to the unsaved millions. They lack that ceaseless prayer which has attached to it the sure promise of the Spirit, and the power from on high. It is nothing but the sin of prayerlessness which is the cause of a lack of powerful spiritual life.

"It is the business of the minister to train believers up to a life of prayer. But how can a leader do this, if he himself understands so little of the art of conversing with God, and of receiving every day out of heaven abundant grace for himself and his work? He can not with enthusiasm point out a way in which he is not himself walking. If the leaders of the church begin to see that in spiritual work everything depends upon prayer, and that God himself is the Helper of those who wait on him, it would indeed be a day of hope for the church.

"God's children can conquer everything by prayer. But without prayer, the helmet of salvation, the shield of faith, and the sword of the Spirit we have no power" (see Eph. 6: 17, 18).

Oak Park, Ill.

Incarnation!

BY LOIS FRAZIER

SWIFTLY, past one gray stone building after another, I hastened—glad to feel myself one of that eager throng of students threading, turning, crossing—intent on their varying purposes and destinations.

A gate swung out before me on my right, and through it stepped a tall, fair lad, his chin pressed firmly down upon two books which rode upon his shoulder. Both sleeves hung limp and empty at his sides.

At the same moment a young Negro, lithe and swift, passed by me on the left, and found himself abreast his Nordic countryman. Their manner bore no sign of former meeting, but with a gesture simple as a child's, the Negro lifted from the Nordic's shoulder the burden resting there, and placed it underneath his arm, beside his own.

"I think, perhaps, we're going the same way," I heard him quietly remark.

And they walked along together so, to the turn which lost them to my eyes.

I think, perhaps, they were.

Lansing, Mich.

Selecting Hymns for Worship

BY H. H. HELMAN

SOME years ago a wave of song and hymn criticism swept over our Sunday schools and churches. We were urged to analyze and test the songs we used, to be sure they did not contain some twisted theological phrases, or unethical slants. The result was to confuse many and destroy their joy in Sunday-school music. Many became critical instead of appreciative singers. This movement has died out somewhat, but some of us still sing as critics and not as worshipers.

It is perhaps all right to criticize religious hymns and songs. It may prevent song writers from writing poor hymns, and publishers of songbooks from including songs that are unchristian. It may encourage a more careful selection of hymns by those who have charge of the worship services in the Sunday school. But it often does violence to the purpose in the use of hymns. One likes poetry better when one can simply read and enjoy it, than when it is torn to pieces and analyzed. So also with hymns. Besides, the time to "tear apart and analyze" the hymns is *before* it reaches the Sunday-school worship service.

To illustrate, "Beautiful Isle of Somewhere" is a great favorite everywhere. Critics have pronounced it poor, which made many conscious of its shortcomings in the matter of Christian eschatology. Something about the hymn, however, has caused it to survive criticism and it is still greatly loved and widely used. Young people call for it when they have a chance to suggest favorite hymns. Bereaved folks

call for it, not because it does *not* suggest to them the heaven of God and Christ, but because it *does*. They also like its comforting music. Perhaps the hymn does not do what the critics think it does—give a false conception of the hereafter. There are other hymns that have survived criticism because folks like them.

From a certain point of view the people's favorites are the hymns that should be selected. Singing over and over again the old, familiar, beloved songs is much better for purposes of uplift, spiritual encouragement, and helpful worship, than the use of the strange and unfamiliar. At the same time we need to learn new hymns to increase the repertoire of sacred music of the worshipers. When the favorites are used in worship it is unwise at that time to point out their shortcomings. This deprives the worshipers of enjoying them and makes them critical at a time when they should be appreciative.

New Carlisle, Ohio.

A Study of the Holy Spirit

BY PAUL MOHLER

Spiritual or Carnal

People often wonder at the inequalities in so many Christian lives. Sometimes, the finest spiritual graces appear, only to be followed by very evident sin. Some become discouraged because this is their own experience. How can a man be born of the Spirit, be blessed by the presence and the gifts of the Spirit, yet fall into sin? A study of the Corinthian church in Paul's letters may help.

A Richly Endowed Church

In 1 Cor. 1: 1-9 Paul recounts the outstanding advantages of the church at Corinth: "Called to be saints," "enriched in him in all utterance and knowledge," "behind in no gift," "called into the fellowship of his Son Jesus Christ our Lord." Wouldn't you be encouraged to have as much true of you?

A Carnal Church

How surprising it is, therefore, to find him saying in 3: 1: "And I, brethren, could not speak unto you as spiritual, but as unto carnal"! How can you reconcile his statements? Indeed, when you go through the Corinthian epistles and list the things that were wrong in the church, you must wonder how such people could have any spiritual gifts at all, or how they could enjoy any fellowship in Christ. I challenge you to find any church today presenting a greater problem in inconsistency.

Babes in Christ

Since Paul presents the problem, let us look to him for the key to it also. Turn again to 3: 1—"babes in Christ." That is, the Corinthians were alive and active, but not developed or disciplined. Here was movement enough, but futile and even destructive. The Corinthians were infant prodigies as far as gifts were concerned, but not real men in Christ Jesus at all—just precocious children with the child's interest in small pleasures, glittering toys, and transient triumphs. They were unable to see the great principles of Christianity because of their absorption in small personal issues. How childish they really were!

Paul's Concern

A small child, unrestrained, can destroy the order of a home. Some children are so ill-behaved that the parents have to choose which they are to have—the child or an orderly home. Read First Corinthians and you will see that Paul had that problem. I have seen disciplinary committees that would have thought it necessary for the good name of the whole Christian church that a lot of those Corinthians be thrown out. Too often we have decided to throw out the baby to save the home. Paul was not ready to do that. He knew the quality of the life that was in those people, so he wrote his letters to save the babies and the home too.

Why Still Carnal?

Why didn't the Spirit keep them from evil? Paul says in 6: 11: "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God"; in 3: 16: "Ye are a temple of God, and the Spirit dwelleth in you"; in 6: 19: "Your body is a temple of the Holy Spirit which is in you, which ye have from God." How could they be carnal with all of that? An electric motor in a circuit with the powerhouse runs in the right direction all the time; why doesn't a man in the Holy Spirit move in the right direction all the time? Perhaps it is because he is a man and not an electric motor. If God had desired to put such a dominating force of Spirit into every believer that he would never again need to think for himself, wait on God for guidance and victory over sin, or even exercise his will in choosing God's will for himself, I suppose he could have done it, but he never did. He left the Corinthians free to choose each day and each hour whom they would serve, the flesh or the Spirit. Always the Lord, the Spirit, stood at the door and knocked, but he never forced the door. They were carnal because they did not choose with all their heart, soul, mind and strength to be spiritual.

What to Do With Them

If ever a church needed an overwhelming spiritual power to seize them and compel them to do the will of God perfectly in spite of their own will to sin, it was the Corinthian church. Caught out of the unmentionable corruption of Corinthian life, noted the world over for its obscenity, they were subject to the powerful at-

traction of innumerable threads of association with the old life, all uniting to draw them back to the kingdom of darkness from which they had escaped. And they were bearing the name of Christ; every sin was treason to that name. How could he afford to allow his name to be so profaned? If any church and community situation ever called for Christ to come in overwhelming power to compel righteous living, it was the Corinthian church at just that time.

Paul's Attitude

Did Paul ask for or expect such a solution? He did not. Well as he knew the power available to every Christian believer, he recognized the absolute necessity for the freedom of the human will in every child of God. So Paul set himself to the task of creating the desire in the Corinthians themselves for spiritual living. And what a masterful appeal he did make! Search those letters and see how many and how powerful were the instincts and interest he touched in his appeals. If they were to be saved, they must work out their own salvation with fear and trembling, God working in them (in response to their desire) to will and to work for his good pleasure. At no time did Paul suggest that God would ever fill them so powerfully with his Spirit that they would have no further struggle with sin; rather does he say in 9: 27: "I buffet my body and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected"; and in 10: 12: "Let him that thinketh he standeth, take heed lest he fall." However, he does set certain victory before them that put themselves definitely into God's direction, in 10: 13: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also a way of escape, that ye may be able to endure it."

Our Choice

We, too, may be either spiritual or carnal as we choose. We have the Spirit within if we are Christians at all. Are we babes in Christ? If so, it is because we will to be babes. It is our privilege to be strong men in Christ, with God in us to will and to work for his good pleasure.

Pasadena, Calif.

The Roamer Looks at Clean Hands

BY JOSEPH VAN DYKE

"Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart."

"O worship the Lord in the beauty of holiness."

THE beauty of holiness—the ugliness of sin. These are the two magnetic poles which repel each other, but which attract in nearly equal measure the soul of man. Ruled by two masters, owned by neither, he consorts with devils and communes with angels, yet finds no peace in heaven or pleasure in hell. Born in the fiber of his being is an affinity for darkness, a pull downwards, that is only equalled by his affinity for light. Shall he be sweet-smelling and clean, or shall he wallow in mire and filth? Shall he love purity and try to gain it, or shall he defile himself with enticing sins?

Constantly torn between two desires, each man must choose, finally, one or the other. Not consciously, always, but a choice all the same. The low way is an easy way; it is all downhill. The high way is a hard uphill climb. Sometimes a man, as weak and tormented as his fellows, steels his will and gathers strength to curb his lusts and turn his heart and mind to the attaining of the precious goal, the beauty of holiness. That decision is the first step, and the hardest of all.

For it is not a gift. The pure in heart are not so by election or by birth. They that see God are not a chosen people, predestined to holiness. Every man must choose for himself to ascend the hill of the Lord, and each man must earn his own credentials to take with him. The beauty of holiness is a purity striven for, an immaculateness achieved.

When I was a little boy I hated to wash my hands. It was fun to play in the dust and dirt, but when I came in at supper time with grimy hands, my mother would stop me with, "You must wash before you can eat." So, because I was hungry, I would dip my fingers into the water, halfheartedly, and wipe most of the dirt off on the towel.

When I reached the teens I surprised my family by suddenly taking an interest in soap and hot water. I not only scrubbed my neck and ears, but I also examined my wrists and elbows. I even combed my hair without being told. It seemed miraculous at first, but it was perfectly natural. I had fallen in love.

Now I am older and I do not wash in order to be socially acceptable, or to earn my supper. Soap and water have become a mere matter of course, a daily routine. I wash now because I want to be clean.

Back in those childhood days I went to church, too. After Sunday-school I sat with the other small boys, or with my mother, on a hard bench, feet dangling, and watched the preacher. The service was a mystery to me although I liked the singing and some of the prayers, and sometimes the preacher told funny stories.

As I grew older I began to understand a little of what I heard. I began to realize that sometimes I was good and sometimes I was bad. It was not the accidental badness of babyhood, for now I could choose. Badness had a glittering sort of attractiveness for me,

(Continued on Page 26)

OUR MISSION WORK

The Old Order Changeth

BY FLORENCE BOLLINGER

(See Cover Page Picture)

I RECALL a conversation which took place during my first two weeks in India, in which some one making mention of one of our pioneer missionaries said: "She was a brave woman." And upon reading the extract below you will doubtless agree with the one who made this remark, for the "brave woman" referred to was Florence Pittenger, who with her husband, Bro. John Pittenger, pioneered in the Dangs when the jungle encroached much nearer upon the mission than at present. Hence the hazards of life were then much greater. She it was who wrote: "Going to Meeting." Although I do not find the exact date of the meeting, it must have been in the year 1912-13.

"Going to Meeting"

The third week of October was set for Bible study and prayer for the missionaries as well as the time for regular committee work. On Tuesday morning we started out with two oxcarts, a horse and four men. We were from 8:00 A. M. to 5:00 P. M. getting to our first stopping place. The oxen were unhitched and turned loose to graze in the jungle. In a half hour a cobra had bitten the best one and he died. Three of our men spent nearly all night hunting another ox. We then made ten more miles by noon and about an hour after lunch we came to the largest river of our journey. Nearly all of the men and boys of the village we had just left came with us to help us across the high water. There was neither bridge nor boat, so swim was the only thing left to do. All our luggage was unloaded and the empty cart taken over first. Four men hung to each side of the cart to keep it from washing away. All that was seen as they went over the river was the upper part of the men's bodies and the noses of the oxen. Next came our turn. One of the village's best swimmers tied around his waist about a dozen dry gourds. Two of the gourds were so arranged as to extend out from the man's back about one foot. On these we sat, one at a time holding to the man's neck. Then eight other men, four on each side took hold of the man and all swam across dragging him and his burden. Our weight took us into the water up to our armpits. To add to the danger, all the men had been drinking and were hardly able to control themselves. As we launched out into the raging waters our hearts kept saying, "O heavenly Father, if thou canst use our lives, keep us." We then waited breathlessly watching our little boy being brought over. It took, in all, about two hours to cross the river. We changed some of our wet clothes and then started on. It was dark long before we reached our camping place for the night. Saturday morning we had eight miles to the railway station and by night we were at Bulsar. Bro. Pittenger had just risen from a bed of fever and was very weak. It is an old saying: "We appreciate a thing to the extent we sacrifice to obtain the desired object."

Missionaries who followed the Pittengers had this same river to cross, and many of the same risks and difficulties to meet. Due to the hardships of life here, and the isolation necessary because of unbridged rivers, and the distance of twenty miles or more from the railway with no means of travel save that of the oxcart, the government workers have held an appointment to serve in the Dangs as sort of a penal sentence. And this idea holds to this day. The first thought of every government worker in the Dangs state is: "How soon can I hope for a transfer?" But among missionaries it is different. For all missionaries who enjoy nature in the primitive state and human nature in the raw, there is pleasure in living in the Dangs even in spite of the hardships.

The river referred to in the above extract was the Kurkus. It is the biggest of many rivers to be crossed between Ahwa and Waghai. (Waghai means: *Tiger is here!*) At this place the railway now begins. Until the present year when anyone approached the Kurkus River during months when it was affected by monsoon waters, it was with dread and apprehension. Like the Jordan, it was "one last river to cross." Perhaps men became more brave or more ingenious as the years went by; at any rate, some years ago a swinging, swaying bamboo footbridge was swung over a certain portion of the rocky bed of the Kurkus. The nature of this crossing may be imagined from a few paragraphs from an article of my own as we experienced it in October of 1935. See *Homward Bound* in Dec. 14, 1935, GOSPEL MESSENGER:

"Due to the monsoon the roads are still officially closed, and when I recently alighted at Waghai we had to find men who would carry my luggage on their heads to the big Kurkus River, where the mission cart, by special permission of the forest ranger, awaited us. After tea and prayer with the master and his family at Waghai, we set out on the jungle road with a sense of pleasure and adventure.

It is three miles from Waghai to the river, but we were well aware of the river when still at some distance from it, by the roar of the turbulent waters. Here was a miniature Niagara, with foaming falls tumbling over big boulders and angry, swirling waters below, which carried destruction in their wake. How should we cross? We found a shaky footbridge of long bamboo poles laid from rock to rock over a narrow gorge of the stream, at a point where a huge rock projected up in the middle of the river. The waters swirled along underneath, but we took a firm grip on our nerves and cautiously crossed. And my luggage? I have often concluded that when God created the world, and set aside some jungle areas, he also made jungle men and women equipped by nature to survive its hazards. On the other side of the bridge were waiting two such men,

What to Pray For

Week of July 3 to 10. Pray for Bro. Ralph Townsend teaching in the Woodstock School at Landour, India. Thirteen of our missionaries' children are attending this school this year.

sons of a man who is paid by government a sum of $2 per month to help folks across this dangerous stream. Surplus clothes were no handicap to these men, and they had poise. You would have marveled with me at the sure-footedness and ease with which, balancing heavy loads such as a trunk, suitcases or bedding rolls upon their heads, they crossed this uncertain bridge! The usual baksheesh was in order, and we gladly gave it for such a service.

And still the order changes. It was some time in 1933 that the Dangs came under the control of the government of India instead of the control of the Bombay Presidency. Since that change, road construction and bridge-building in the Dangs has progressed greatly. There is now a very good crushed rock, smooth-surfaced road of scenic jungle beauty all the way from Waghai to Ahwa, and it extends from Ahwa to many other parts of the Dangs. All except one of the rivers between Ahwa and Waghai have been bridged with causeway, Irish bridge, or some other type of bridge. The climax of all came in July, 1936, when the bridge over the big Kurkus was completed. It is a twelve-span bridge of strong structure and it is hoped that this bridge will withstand the floods of the monsoon and make travel to the railway possible during the rainy season. Col. Weir, agent to the governor-general, who was instrumental in getting appropriations for this construction, has the honor of the bridge bearing his name. A slab at each end marks it as the Weir Bridge.

The pictures which accompany this article were taken early in November of 1936 when the high waters had already markedly subsided. However, the width may be noted. At the former crossing further downstream the waters at this date would have been too deep to permit an automobile to cross, though an ox-cart could cross with safety. The bamboo footbridge previously mentioned has been laid higher upstream where the chasm is deeper and the waters more tempestuous, but the distance across much less from boulder to boulder. And so as an entrance to the jungle paths of the Dangs forest this massive Weir Bridge now stands as a monument of modern improvement and accomplishment.

Thus the years bring their changes. That which at one time seemed to be the best provision possible finds itself superseded by something far better. Truly the old order changeth; and we would not have it otherwise.

Ahwa, India.

A Stewardship Testimony

"PLEASE find enclosed a personal check for $55. We are thankful to be able to give this much now that we have begun to tithe. God has richly blessed us since we have had the faith to take him at his word for, 'If we do not give according to our blessings he will bless according to our giving.' These words quoted by another and printed in the newspaper have been instrumental in our definite decision to commence tithing at once even though our finances were very low and no steady pay check. It gives me much joy within to give this testimony of the Lord's goodness and reward of faith. I just pray that he will lay the burden of tithing on the hearts of others as he did ours so that his work may prosper and the budget go over the top as never before. Truly, many times our extremity is the Lord's opportunity. Had we not really claimed the many good promises of the Lord as applying to us as well as to others and stepped out in faith, we would continue to be at a standstill both spiritually and financially. Thanks to the Lord for our awakening."—*A Family in the West.*

Monthly Financial Statement

During the month of May contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $6,655.55. The total received for the year beginning March 1, 1937 was $19,828.78, detail as follows:

	Receipts for May	Total receipts since 3-1-37
World Wide Missions	$ 872.01	$ 2,838.58
Women's Work Project	92.82	883.70
Home Missions	75.42	398.17
Foreign Missions	24.30	275.99
Junior League Project	18.99	223.46
Intermediate Project		7.00
India Mission	640.00	776.04
India Native Worker	20.00	20.00
India Boarding School	8.75	42.32
India Share Plan	68.75	237.75
India Missionary Supports	123.54	1,628.64
China Mission	141.93	207.80
China Native Worker		7.55
China Share Plan		41.25
China Missionary Supports	476.15	1,489.91
South China Mission		6.00
Africa Missionary Supports	284.33	1,342.83
Africa Mission	132.66	619.30
Africa Share Plan	18.75	151.20
Africa Leper	5.00	55.00
Conference Budget Undesignated	3,187.17	5,496.40
Conference Budget Designated for—		
Board of Christian Education	205.43	2,410.36
Bethany Biblical Seminary (at Elgin)		164.66
Bethany Biblical Seminary (at Chicago)	12.00	107.00
General Education Board		87.11
Ministerial and Missionary Relief Fund	1.35	1.35
Conference Budget Share Plan	12.50	46.07
Youth Serves	233.70	263.34
Total Budget items	$ 6,655.55	$19,828.78
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	6,194.58	6,443.13
Special Peace Fund	183.40	367.32
Men's Work Project	12.00	49.61
	$13,045.53	$26,710.84

The following shows the condition of General Mission Board foreign and home mission finances on May 31, 1937:

Income since March 1, 1937	$36,056.86
Income same period last year	36,546.61
Expense since March 1, 1937	37,998.85
Expense same period last year	35,302.07
Mission deficit May 31, 1937	1,941.99
Mission deficit April 30, 1937	49
Increase in deficit May, 1937	1,941.50

KINGDOM GLEANINGS

Calendar for Sunday, July 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Hears a People's Cry.—Ex. 1: 6-14; 2: 23-25.

Christian Workers, Chapters of Pure Gold.

B. Y. P. D., Making a Nation War-Minded Over Night.

Intermediate, Early Brethren Heroes for Peace.

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Personal Mention

Brother and Sister J. N. Huffman have deeded a house and five acres of land in Rileyville, Va., to be used as a parsonage for the Rileyville and Mount Zion congregation.

Eld. C. E. Eller and wife, returning from the Nampa Conference, decided to round out their acquaintance with Brethren institutions by making a call at the Brethren Publishing House. For thirty-odd years Bro. Eller has been chairman of the district mission board of First Virginia.

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Miscellaneous Items

Ivester church, Grundy Center, Iowa, celebrates her seventieth anniversary with a homecoming tomorrow, July 4. There will be morning, afternoon and evening services.

Special for Ministers—your congregation and the United States Census of Religious Bodies for 1936: Recently a representative of the government visited our office. He stated that only 407 churches had returned the blanks sent out by the Bureau of the Census at Washington. He asked us to urge every minister to return the blank at once. We sincerely hope our church will make a satisfactory record in co-operating with the Bureau of the Census, for this information will be very valuable historical data. If for any reason you did not receive a blank, please let us know at once.—M. R. Zigler, Executive Secretary.

Mt. Hermon Summer Assembly will meet at Mt. Hermon, Calif., July 12-18. Theme: Live Christ. The opening session will be held Monday evening, July 12, at 7:30 P. M. Daily sessions include morning watch, age group conference, general assembly and special evening meeting. Amongst the leaders are J. R. Wine, John H. Price, W. T. Luckett, A. O. Brubaker, A. F. Brightbill, Leland S. Brubaker and Vernon Heckman. The Greenhorn Assembly will be held in the Greenhorn Mountains of Kern County, Calif., Aug. 9-15.—J. E. Jones, Secretary, Summer Assembly Committee for Northern California, Fresno, Calif.

Concerning Ministerial Placement: In view of the fact that the Executive Secretary of the General Ministerial Board will be in Europe for three months it is suggested that the pastoral committees contact the regional members of the General Ministerial Board to secure recommendations, and ministers desiring location should write at once to the member of the Board representing his region. Otherwise, write the General Ministerial Board, Elgin, Ill., and the correspondence will have the attention of D. D. Funderburg. The regional members of the Board are: Southeastern Region—Paul H. Bowman, Bridgewater, Va.; Eastern Region—M. J. Brougher, Greensburg, Pa.; Central Region—H. L. Hartsough, North Manchester, Ind.; Central West Region—W. H. Yoder, R. 1, Waterloo, Iowa; and Western Region—Edgar Rothrock, La Verne, Calif.—M. R. Zigler, Executive Secretary.

Echoes From the Nampa Conference

(Continued From Page 9)

as translator and teacher, with Bro. Heckman impersonating a native African, assisted by their wives and others of various ages helped us to understand better what mission work in that country is like. Borrowing money with an elephant skin as pawn isn't as easy as one might think, nor grinding meal either.

Do you know how many tribes there are in the world? Teacher Beahm had a hard time to get pupil Heckman to understand that although in one sense there are many more than the African ever dreamed of, in another there are only two, the good tribe and the bad tribe. And how to change from one to the other is a matter on which many Americans need enlightenment, as well as Africans.

At Supper Time

The people were not all at one place. Two hundred and thirty young folks were at the Christian church of Nampa while two or three thousand of all ages were at various points about the grounds. The youngsters were at a previously arranged fellowship supper. Besides the good fellowship and good things to eat they had good music, piano and violin, furnished by the two older sons of our India Blickenstaffs, Leonard and David. And they had a good speech. A man who has been around the world more than once and has heard and seen much, says it was very good, one of the maker's best.

The speaker was Conference Moderator Paul H. Bowman. He said the world is in a mess but the future is not without hope. He even went so far as to say that the Church of the Brethren, and more particularly the young people of this church, give ground for this hope. Here's how it comes about: The selfish motive in industry just will not do. It must be replaced by a nobler one. And war doesn't solve any problems. Well, the heritage of the Church of the Brethren gives it exactly the assets needed to cope with this situation. So there you have it, young folks, he said. In the troubled world conditions and in the spiritual wealth of Brethren tradition you have your chance and your challenge.

The Great Hymn Festival

It began promptly at 7:30 as scheduled but we do not know how to describe it. It was a rich feast indeed. It was broadcast over KFXD with Platform Manager Rothrock as announcer. It was directed of course by Bro. Brightbill, with others assisting in reading and narration. Bro. Horst of Chicago took the leading part in this feature. The congregation had a



Conference Music Director, Alvin F. Brightbill

large part in the singing. One of the high spots was the antiphonal singing between choir and congregation, in which the choir would sing one verse of a hymn and the congregation would respond with a verse of another hymn and so on until both hymns were finished. The most successful instance of this was with the hymns, My Faith Looks Up to Thee and Thou Art the Way, the Truth, the Life.

Not the least important feature was the sermon by Bro. Leland Brubaker. The Magnificent Obsession of which he spoke is to know God through Jesus Christ, to have the God of Jesus Christ at the core of one's being, and to bring all other men into this same experience. But read it for yourself as he has stated it elsewhere in these columns. That will help some, though it can not bring you the fervor of oral delivery, nor the enthusiastic response of the audience.

The last five minutes, just before Bro. Earl Zigler's benediction, were given to the great Hallelujah Chorus and you know what that is. That a choir made up of the church choirs of the city and the Conference Chorus, brought together with poor opportunities for practice, could render this masterpiece so well, was a real surprise. It was a worthy finish to a great occasion and a great Conference Sunday.

But There Was One Thing More

Immediately upon dismissal more people than the college chapel would hold hurried to it to see the motion pictures of our Africa mission. A few days ago an effort had been made to show them earlier in the evening in the tabernacle but there was too much daylight on hand. This time they succeeded perfectly. Brother Bonsack served as the very efficient narrator.

We meant to note above that the park benches and extra chairs had been placed along both sides of the now open tabernacle, that more people might enjoy the festival of song. And they were not slow to improve the opportunity in the Idaho balminess of a perfect June evening.

Monday, June 21

Before Business Began

Bro. Galen Bowman's devotional thought at the early morning worship was based on the figure of the bird's wings. He is a Standing Committeeman from Northern Indiana and he had been studying the thirty-sixth Psalm, where it says, "the children of men find refuge under thy wings." Somewhere he found that the wings were stained with blood by fighting in defense of his chicks or eaglets or whatever fledglings are. Even if the figure does get a little mixed between father and mother birds, it is a beautiful and helpful thought.

What would have been an equally mixed double quartet if there had been one more man gave valuable assistance in the music part of the worship.

The breakfast conference was about to go by default when Bro. Funderburg's devotion and fertility of mind saved the situation. Bro. Lichty who was to be the chief speaker had a conflict in a called session of the Standing Committee which was of special interest to him since it involved the presentation of candidates for the mission field. Perhaps that was what kept some others away. So Bro. Funderburg proposed conversation on what men can do to help missions. That's what the conference was supposed to be about, Men and Missions. And so it became a conference instead of mere speechmaking and listening.

One man wondered whether men might not inspire their congregations to raise their missionary giving by ten per cent. Another suggested the visiting of families who need extra stimulus on this subject. Another observed that a small church which had adopted a regular system far outstripped other much larger churches and its own former record. And so it went. The meeting was profitable after all.

Resuming the Business

I Love Thy Kingdom Lord was the note with which the business session began this morning. This was quickly followed by When We Walk With the Lord, and Rock of Ages. Bro. D. J. Lichty, veteran India missionary, officiated in the scripture reading and prayer. In Paul's word to the pastor in Crete he found useful suggestions for ministers now. It was just because the Cretans needed help so terribly that Paul had left Titus there.

After timely remarks by the Moderator as to the order of business and the responsibilities of delegates and the privileges of others present, the Reader announced the names of D. P. Spaid, J. H. Mathis and E. L. Ikenberry as tellers, with Ralph White as timekeeper. The credentials committee reported 237 delegates from the churches and 67 members of the Standing Committee, making a total voting strength of 304. When a special committee was proposed to visit a

(Continued on Page 20)

HOME AND FAMILY

Reflections at St. Mihiel

BY MAY ALLREAD BAKER

Uncle Sam's third largest military cemetery abroad is at Thiaucourt, France.

"*Time will not dim the glory of their deeds*,"
So the inscription on the sundial reads.
And looking north from this, the sundial, one
Sees crosses row on row, shine in the sun.
And yonder, on the chapel walls, inlaid
With rich mosaics, marble tablets tell
The names of those who in the battle fell;
A statue rising in the colonnade
Depicts the soul in flight. The whole is made
One vast, imposing, proud memorial . . .

But vain, frail, childish all this seems to me!
Poor substitutes for youth, and life and joy.
Only each cross is real—in sympathy
Guarding the broken body of a boy.

Lewisburg, Ohio.

A Nicer Fourth

BY ADA C. SELL

"May we have some, mother? Please! May we?" begged George.

"I wish you'd be reasonable, son," pleaded mother, anxiously regarding her enthusiastic boy.

"But, mother, Jerry has six rockets, and a lot of sparklers, and cap gun, and candles, and . . ."

"How can you even talk about it? Don't you know his sister was maimed for life because her dress caught fire from a sparkler, which is supposed to be *almost* harmless? Do you think her parents have to coax her to let the ugly playthings alone?"

"Yes, mother, I know; that was too bad. But look at all the accidents that happen right in the house—people slipping in bathtubs, and falling downstairs because some one let buckets, arctics, brooms, newspapers and sweepers on the steps."

"Any more ands, son?" asked mother patiently, almost too weary to explain to the child the fallacy of his line of reasoning, while admitting his statements as to hazards in the home.

"Yes, mother! You slip on rugs, and on newly stained floors, and choke on chicken bones, and get blood poisoning from a thorn of a rose stalk, and . . ."

"Wait a moment, dear; I agree people as members of a household have unnecessary accidents, due to the carelessness of some one. You never see me let things on the stairs, do you?"

"No."

"Who has been guilty?"

"I have, mother; seems I just can't remember."

"You will if you really care; it takes time; what I want to know is: Do you admit that it is worse to deliberately walk into danger than to be involved in an accident in the home, because of carelessness in connection with some useful object, say a sweeper, for instance?"

"Look how many people die every year because of gas leaks, and get their hands and arms in the wringers, and . . ."

"George! Can it be possible that instead of answering my question, you continue that kind of talk again? Did you catch my point? Do I have things about as safe in the house as I can for you?"

"Yes, mother! But you're just about perfect!" admitted George with zest.

"There are some forms of good sport that never harm anyone; if only you would think it over and decide not to run into danger yourself or endanger the lives of others!"

"Mother, I assure you that if I knew it would hurt anyone else, or even myself, I wouldn't touch fireworks! Truly, I wouldn't! Trust me! I'll be careful! I have money saved. May I have just a few? Fifty cents' worth? There's a stand just outside the city limits."

"I have said all I have to say; it's up to you, George; let it be your decision; you are old enough to make a right decision."

"Good-by, mother," said George in a low voice, wanting to get away from his own mother as quickly as he could. He felt terribly guilty, for he knew his decision was opposed to her wishes.

He sprinted for several squares, busily figuring how best to invest the half dollar. That much regard he gave to his mother's wishes, he thought. He would spend only about one-fourth of what he had intended to for fireworks.

"Hey, Mac, I'm lost! Could you help me get my bearings?"

George pitied the boy. One eye was plainly gone, and the neck showed a mean, ugly scar, whereas there were only two fingers left on the hand that ruffled up the tousled head of unruly brown hair. How beautiful the lad would have been had it not been that something had disfigured him.

"Where to, pal?" responded George pleasantly.

"Home for crippled children, of course! Can't you tell by looking at me?"

George did not answer. Of what use were words? Talking gaily of various topics, the two were not long in reaching the Home. The crippled lad invited George in. Grateful to one who had helped him out of

a predicament, the boy wished to be particularly kind to his new friend.

"I'll show you through!"

"Oh, maybe I'd better go!" almost whispered George, in awe at the idea of seeing a group of unfortunates.

"C'mon, Mac! You're all alike! Never did see a boy your age wanted to be taken through," called out a passing attendant, rather crudely. His merry laugh made George resolve to go through the place.

Formerly, whenever he had been obliged to be near a crippled person, he had averted his eyes if at all possible. Now, to see all the people like that! Shucks, if he wanted to be a doctor, he'd better get some nerve! Before the ordeal was over he was very sick, but managed to conceal the fact.

"Some were born this way, about ten per cent, I believe," explained George's companion, "but a lot more were crippled from accidents of one kind or another."

"What sort of accidents?" George was afraid to ask. But he wanted to know. His fingers toyed with the money in his pocket.

"Well, some few from falls and burns in the house; some from street fights with other children; some from coasting; some from auto accidents, a great percentage of them; and quite a few were of Fourth of July origin, like mine," concluded the boy grimly. "If I could only go back to that morning when my mother tried to talk me out of buying fireworks! I told her lots of things happened to people who never touched a firecracker! I told her I'd be so very careful! She still was unwilling, but I took her half-consent for the real thing, and went ahead. Well, one in a bottle set off, and here I am! If I could only go back to that morning!"

The disfigured boy was sobbing quietly. George felt very sorry for him. He wished he could do something. But no one in the world could make the boy as he had been. One reckless moment, and that! Some had parts of their faces missing, some a hand, but more had one or both eyes gone. It was truly pitiful.

George thanked his guide, and bade him good-by. He hurried home, and soon had a group of his buddies gathered together. Wide-eyed, they listened to his story. It sounded reasonable that there should be a Home like that. They'd just never thought of it in that way.

"What do you say, fellows, to our using our money to give a party at the Home on the Fourth?" proposed George.

"I'm with you!"

"And I!"

"Let's do it!"

Instead of dollars going up in a pretty blaze and a smell of brimstone, a group of boys figured up the cost of favors, and gallons of ice cream and sandwiches. Their mothers baked the cakes. A committee of three planned the games. And if you want to know which party the little unfortunates remember with the most pleasure, go to the Home and ask anyone of them.

Altoona, Pa.

Life's Purpose

BY MAY C. GARNER

In Philpp. 3: 13, 14 the apostle Paul gives us the great secret of his life by revealing to us its purpose, plan and prize. We profit much from meeting with people whose lives so greatly influence the life and thought of the world.

May we not claim to have reached the goal of Christian experience but still press onward toward the mark.

There is no true life that finds its highest aim in an earthly pursuit, no matter how much honor and praise is received from it. The only aim worthy of man's consideration is the aim to be as near Christlike as possible.

But an aim so high as this is not to be realized without a plan. Such a plan was that of Paul when he writes of forgetting the things behind and stretching forward to the things before.

When we consider the dominancy of fleshly desires among the young people of this age we need not wonder why there are not more heroes of faith. So few are willing to surrender the things of the flesh for the sake of spiritual gain.

We must give up self for the sake of others. He who lives for self alone has not learned the joy of a Christlike life.

A problem that faces all is: "What shall be my calling in life?" We often choose our life work without thinking of the claim Christ has on our lives. Let us ask ourselves the question: "What help can I give to my associates that is most needed?" We can say a friendly word, do a kind deed or give a sunny smile. These will be a great influence.

Pressing onward means endless progress with Christ as our goal. Such an aim results in continuous growth in grace and the knowledge of our Lord and Savior. No one who sets this goal as his aim will ever ask: "Is life worth living?"

In the solemn stillness of a quiet hour alone with God, may we, like Paul, adopt this as our plan. May we be more willing to let our lights so shine before men that they may see our good works and glorify our Father which is in heaven who so willingly gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.

Millbury, Ohio.

THE CHURCH AT WORK

ADMINISTRATION

Report of the Board of Christian Education

At the District Meeting of Southern Ohio, I was greatly impressed by the fine report of the Board of Christian Education of that district. The report and discussion indicated a unified program. The resolution which appears at the end of this report with the answer given to it by District Meeting indicates a co-operative spirit with the other boards of the district. If we are to have successful local church programs, the district and general boards must unite in their approach to serve the local congregations. Because this report is so significant and covers the total program of Christian education for one district, we feel that it is worthy of reprinting in our Church at Work section as a sample for district boards of Christian education to follow. Other districts will have other items included. One outstanding feature of this report you will discover is that it is not only interested in an educational program, but also that this program finds its way into definite Christian action.—M. R. Zigler, Executive Secretary, General Board of Christian Education.

To the District Conference of Southern Ohio, assembled at the Pitsburg church April 15, 1937, the District Board of Christian Education wishes to submit the following report:

I. Personnel

The elected members of the board during the past year have included: John H. Good, Chairman and Director of Temperance; J. Perry Prather, Vice Chairman and Dean of Leadership Training; Paul W. Kinsel, Secretary and Representative from the Young People; Marley Karns, Treasurer, and Roy Honeyman, Director of Peace. The associate members were: Mrs. Orion Erbaugh, Director of Children's Work; Mrs. Ida K. Hoover, who was replaced in February by the new President of Women's Work, Mrs. E. Friend Couser; J. M. Wise, Director of Adult Work and Manager of the Southern Ohio Herald; Mark Shellhass, Adult Adviser of the Young People's Cabinet.

II. Temperance

Realizing as Roger Babson has recently stated, that "America's keenest minds are using the newspapers, magazines, movies and radio to entice youth to drink more whisky, smoke more cigarettes, and make heroes of criminals," we agree heartily with him in saying: "These youths should at least hear the other side of the argument from some one." That some one we believe to be the Christian men and women of our churches. Statistics of conditions since repeal are appalling. Crime, accidents and juvenile delinquencies have increased by leaps and bounds. These facts, aside from the high calling of Christian people to a real holiness of life, should cause us to be tremendously enthusiastic about our work of building for temperance and social well-being.

We, as your Board of Christian Education, are urgent in maintaining that there are certain dispositions and attitudes which evidence our sincerity and earnestness in regard to this situation. We thus desire to sum them up as follows and urge that throughout our district there be an united effort to maintain or reach these ideals.

First, all church members ought to be urgently solicited to abstain from the use of alcoholic beverages and narcotic drugs and any type of worldly amusements and entertainments.

Second, all church members ought to earnestly and consistently avoid patronizing any such place of business where such patronage will directly give sanction to any immoral traffic.

Third, all members should be solicited to use all proper means in a passionate protest against the use of and traffic in alcoholic beverages and immoralities.

III. Peace

The past year's peace goal has been that the members of the church might be better informed and equipped to execute our obligations and duties, as Christians, both in time of peace and war. Purses have also had the limelight a bit as the peace banks circulated. The sum total of around $4,000 was thus raised over the brotherhood. This amount is being used quite effectively in furthering the cause of peace.

Efforts during the year ahead of us will be directed toward further informing and inspiring each church in the duties and privileges of the Christian relative to the serious and difficult question of war and peace. Too, we are learning the advantages of better co-operation, not only as a church, but with other historic peace churches such as the Friends and Mennonites.

Instead of the Church of the Brethren standing for peace and against war "like a statue," as some one has aptly said, we are finding out none too soon that it is much more effective and satisfactory to take an aggressive attitude in solving the problem.

IV. Leadership Training

Our Annual Leadership Training school is scheduled for August 9-14 at the Sugar Grove camp.

During the past year there has been a decided falling off of interest in Leadership Training all over the county due to many causes. From the example of Jesus we find that he first trained his disciples, and then sent them forth to do his work. God trained every worker before he used him; Moses in Pharoah's court and in the wilderness; St. Paul in Arabia.

How dare we, then, attempt to impart the words of life without the necessary training? The one purpose of the training school is to unveil the eternal principles of the Master Teacher. Therefore we urge a more earnest effort on the part of our ministers and superintendents to enlist the attendance of teachers at the school this year.

V. Children's Work

"Train up the child in the way he should go; and when he is old, he will not depart from it" (Prov. 22: 6).

"The children of today shall control the nation of tomorrow."

"The impressions that are stamped upon minds of children are the influences that determine the character of the people."

Pastors, Sunday-school superintendents, teachers and workers with children, this challenge comes to us to do our best.

We now have twenty-two local directors of children in Southern Ohio. In the near future we are planning to have a meeting of local directors. Our annual conference for children's workers held at Ft. McKinley was well attended with increased interest. The Junior missionary project for 1937 is Africa. Last year it was India. More than $2,000 was given to help keep Indian children in our Christian schools. Explanations of the junior project will be found in the little leaflet: "Visiting in Buraland Villages." This can be ordered from Elgin. A Children's Workers' Conference of Darke County will be held at Greenville.

May we enter the many open doors to childhood.—Mrs. Erbaugh.

VI. Report of B. Y. P. D. Cabinet

All the evidence of the past year indicates that interest in young people's work is growing by leaps and bounds. The outlook has never been more optimistic than at the present time.

Last summer's young people's camp had a larger attendance than has been registered for several years. Evidence now points to an even larger camp for this summer. The winter conference, which was held this year at Eaton, was very well attended by enthusiastic young people from all over the district.

Particularly enthusiastic did the conference become when a report was made of the results of the Twenty-four-hour Project. This project of raising the sum of $720, enough money to support the entire national and international work of the church for one full day, had been undertaken a year earlier. When the final results were in it was discovered that the goal had been more than reached. Instead of supporting the work 24 hours, the young people are supporting more than 34 hours. Instead of raising $720, the sum of $1,030.13 has been contributed by the young people of the district.

This year a new Thirty-hour Project has been undertaken. During the first quarter of the year more than one-fourth of the money for the project has been raised—indicating that again the project will go way beyond the goal set.

Last year four issues of a mimeographed paper called "The Bulletin" were put out in order to keep the local groups in closer touch with the district work. The "Bulletin" is being continued this year. Another effort has been undertaken this year to unify the district work and to increase interest in it. This is in the form of four Key-Workers' Conferences which are attended by representatives from the local churches and by cabinet members. One of these four has already been held and was greeted with much enthusiasm.

This year, too, a district young people's chorus has been organized. At the first practice 108 young people were in attendance. The chorus plans to give a program at summer assembly this summer.

And so the young people's work moves forward in the district. May God grant wisdom to the cabinet in its leadership and a sympathetic interest in youth and their work on the part of their elders.

VII. Camp Sugar Grove

Last year Camp Sugar Grove observed its tenth anniversary. For ten years it has been quietly but effectively serving the district, and stands now on the threshold of a period of even greater service to the church in Southern Ohio.

Last year the intermediate camps were held for a period of two weeks. Campers were given the privilege of attending for either week or for both weeks. The attendance at the girls' camp was 32 for the first week and 28 for the second. There was 45 different campers and a total of 60 camper weeks. At the boys' camp the attendance was 39 the first week and 30 for the second week. There were 47 different campers and a total of 69 camper weeks.

The young people's camp showed a remarkable increase in interest. There were 82 campers during the one week's camp. A giant campfire was held on the opening night of camp and was attended by 322 young people and their leaders.

The camp was also host to the Leadership Training School, the huge crowds attending the Summer Assembly and many Sunday-school classes and other small groups who came to use the facilities of the grounds and the new stone cabin.

Two major improvements were made last year. One was the leasing of twenty acres from the church farm owned jointly by the Pleasant Hill and Covington churches. This brings into permanent use for the camp not only this additional land, but also the stone cottage which heretofore was available only one week out of each year. The second improvement was the securing of a parking place for automobiles, so the back yard of the camp can be kept open for use by the people on the grounds. This parking space was made available through the generosity of C. L. Hoover.

Last summer a manager was secured to remain at the camp throughout the summer. He was Paul Kinsel and was assisted by Ivan Eikenberry. He is to continue as manager for the next year with the assistance of Mark Shellhaas.

A full program for the camp has been planned for the summer of 1937! An adult camp is to be combined with the Leadership Training School. Also an entirely new venture in the form of a young adult camp is proposed. So far as we know this has never been tried anywhere in the brotherhood.

Sunday, April 16, has been set aside as Camp Sugar Grove Sunday. At that time it is hoped the churches will think of the value of their camp and will contribute funds to help make needed repairs and improvements.

Camp Sugar Grove is rendering unique services to Southern Ohio and it deserves your sympathetic interest and support.

Respectfully submitted,

Paul W. Kinsel, Secretary.

Recommendation to District Conference from the Board of Christian Education:

In view of the increasing program of work in the district, in view of the increasing interest among our members in the general district program and in view of improved economic conditions, we, as members of your Board of Christian Education, wish to recommend that the District Meeting give consideration to the advisability of selecting at once, or in the very near future, a field man, either on a full time or part time basis, the duty of whom it shall be to coordinate and promote the general district program.

Answer of District Conference:

That the recommendation be spread on the minutes for one year for further consideration.

CHRISTIAN FINANCE

Home Training and Money

Home atmosphere stamps itself indelibly upon the children of the home. If the home does not have right attitudes toward getting, spending, giving, saving, what of the next generation?

What change would come in homes if planning the family budget were a co-operative affair? What is the effect on children if much of the home conversation is on money-getting, keeping, having, bargaining?

At what age should children be given regular allowances? How shall the amounts be determined? Should there be an accounting? Should the family finances be a partnership affair with God as one of the partners?

What conclusions will a boy reach about the church and his father's religion if the father spends freely for clubs, lodges, amusements and other luxuries and then tells the every member canvassers that he is unable to increase his pledge to the church?

CHRISTIAN WORKERS' TOPIC

Chapters of Pure Gold

The Brotherly Chapter—Matthew 18

Sunday, July 18

I. **Brotherly greatness** (verses 1-6).

II. **Brotherly respect** for the "little ones" of the kingdom (verses 7-14).

III. **The brotherly way to deal** with offenders (verses 15-20).

IV. **The brotherly way to forgive** (verses 21-35).

Echoes From the Nampa Conference

(Continued From Page 21)

the answer to our prayers. India's interest in Christ is not confined to the poor and the outcastes; people of the upper classes, seeing the light in the faces of native Christians, are inquiring for the way to Christ.

As to the handling of mission funds, Bro. Blickenstaff showed how through the joint handling of mission funds it is possible to get a much better rate of exchange, so much so that as for the funds of our church, mission givers are promised one hundred cents on the dollar in terms of money for use on our India mission field. The secret lies in the fact that fifty missions are now handling their funds through one central office. This enables the office to get much better rates of exchange, or to practically restore the dollar! Bro. Blickenstaff's regret is that he has but one life to give for Christ in India.

A Cane Story

After a song—Jesus Shall Reign—Bro. C. D. Bonsack took charge of the remaining part of the service. First, there was the lifting of the offering. This went off smoothly, with a score or more of ushers waiting on the audience, and Bro. C. M. Culp waiting with his big black suitcase for the ushers and the money bags. Then something happened which touched the hearts of scores of givers. An elderly brother gave his cane as the only thing he had at hand which he could give. Harvey Hostetler brought up the cane and whispered an explanation in Bro. Bonsack's ear. Soon Bro. Edgar Rothrock had offered a dollar to buy back the cane, the dollar to go to the missions and the cane back to the one who gave it. But soon the situation was out of hand with dollars being relayed up the center aisle and coming in from the sides. The one who helped most in the work was ten-year-old Glen Fisher of La Fayette, Ind. For some time he was kept busy bringing up cane money. And there were others who helped, including a little fellow who brought in his money and got lifted up by President Winger. As it finally turned out, one sister gave fifty dollars for the cane in recognition of the Christian life of her brother. The brother who gave the cane was H. S. Hopper of Live Oak, Calif. Just how much was realized for the cane we do not know at this writing. It will be announced in due time. But the incident serves to show again how hearts can be touched and people give when they are so moved.

The Moment of Climax

The moment of climax came when at the conclusion of the introductions, the outgoing missionaries were introduced and given the usual salute. Those introduced were: Grayce Brumbaugh for Africa; Suzie M. Thomas, Hazel Rothrock and Dr. and Mrs. E. Lloyd Cunningham for China; Kathryn Kiracofe, W. G. Kinzie and wife, Earl M. Zigler and wife for India. The last named will go if and when satisfactory arrangements can be made with the church of which Bro. Zigler is pastor. Ida Eshelman, not present, is under appointment for China. The total of those approved is eleven: five for China, five for India, and one for Africa. But with a third of our missionaries now in service above fifty years of age it is clear that something drastic must be done to build up personnel.

The Brethren Social Spirit

Of course the Brethren are a sociable people. But if the reader could look over the Conference grounds just now he or she would have additional proof. The great Missionary Convocation is over, but the people are slow to go. Many remained to take the hand of a newly appointed missionary and wish that person the blessings of God in that venture. Then there were the college reunions, the family groups and the knots of visitors making the most of our yearly meeting. Yes, the Brethren are brethren.

Monday Evening in the Tabernacle

It was a warm evening. Many of the men were in their shirt sleeves. Bro. Edgar Rothrock was master of ceremonies and Bro. A. F. Brightbill the leader of song. On the platform were a number of those who had helped to make this Conference a success. We imagined there was to be some introducing and some recognition for good work done later on. But for the time being we were told to act as one big family. So there was some hymn singing and a bit of prayer.

Well it turned out as we thought. A number of folks were introduced. There was Mark Schrock, the pastor, Judge Williams, the elder of the local church, H. H. Keim, minister and leading business man, and Bro. H. L. Hartsough of the Program Committee. Then in this appreciation meeting there was recognition of those who had helped with the children, inter-

mediates and young people. Also there was Bro. C. Ernest Davis who acted as publicity man for the Nampa Conference. Bro. H. G. Shank introduced the Committee of Arrangements and men of the local community. Amongst these Mr. Rising spoke at some length, expressing appreciation of the coming of our people to Nampa.

At this point Bro. C. D. Bonsack was introduced and he announced the figures for the missionary offering. This totaled $50,983.42, or about $2,000 less than the offering last year. However, the difference between the giving this year and last year seems to be accounted for by the difference in offerings at Conference. The churches sent in within a hundred dollars of what was sent last year, but the smaller crowd doubtless accounts for smaller offerings on the Conference grounds. As for the cane, it brought $101 in cash and the offer of $50 for the cane itself. Thus the total realized on it was $151 at this writing. A memorial quilt was offered for $12 and almost immediately was taken at $25.

The Message of This Conference

Bro. Otho Winger was assigned the subject, The Message of This Conference for Our Church. The speaker began by remarking how the interest of the Nampa Conference had continued to the very last. As proof of this some two thousand people were present at the Monday evening service.

Picking up previous references to Acts 15 as the basis in scripture for our Conference, Bro. Winger asked his listeners to think what would have happened if the Jerusalem conference had decided the principal question in a different way!

Speaking of the message of the Church of the Brethren as it was conceived at the beginning, he listed five characteristics. We were then evangelistic, believers in the good life, nonconformists, pacifists and lovers of the Bible.

The speaker remarked that he had never heard better addresses than at this Conference, nor has there been more sound doctrine preached. Bro. Winger felt we should re-emphasize the Bible, exalting and appreciating it. There should be a new emphasis on simplicity—even our message should be a simple one such as Peter presented on the Day of Pentecost. This will give us a sense of direction in the confused world. And then we need more faith, including faith in mankind. It is this which is basic to mission effort at home or abroad. And why not still be pietistic? The pietists were those who wanted something more than a cold formalism. A program is good, but is a new ritual or formalism better than the old? And great indeed is the need of real goodness! If we are to save America there must be a new emphasis upon goodness and love of the real sort.

The closing hymn was My Hope Is Built on Nothing Less, with the benediction pronounced by Eld. H. G. Shank. And so closed another day. Many were the remarks of appreciation heard as we walked across the campus to our lodging place.

Tuesday, June 22

Tuesday Morning Breakfast Groups

This last morning at Conference there were at least two breakfast groups. The women of the western region took advantage of the occasion to have a meeting at no expense but for their breakfasts. At the same time a group of about two dozen persons, composed mostly of board members and secretaries, met to hear Dr. Ralph W. Bayliss of the American Bible Society give a report of the society's work. He spoke of a change in the location of the New York headquarters. The Bible House is now located at Park Avenue and 57th Street. Then there have been changes in the organizational setup which he feels will make for greater efficiency. The work of the society for the past year has been very satisfactory with the distribution of the society's publications reaching new totals.

The Business of Conference Resumed

Promptly at eight o'clock the concluding business session of the 139th Annual Conference was opened. The leader of the devotional period was Eld. H. H. Keim of Nampa. He read from Psa. 119 and led in a fatherly prayer expressing gratitude for another Conference in the far west, and petitioning for the safe return home of all those who had come so far.

Then Bro. H. L. Hartsough, chairman of the General Ministerial Board, introduced Bro. G. L. Wine of the committee on necrology. For some years now at Conference we have had recognition service for the ministers who have passed on. This year there was reported the death of more than fifty ministers, ranging in age from twenty-three to ninety-three. After a few moments of silent prayer the whole congregation standing, Bro. Hartsough led in a fitting closing petition.

We have already mentioned that Dr. Bayliss of the American Bible Society spoke to a small group at a breakfast conference. At this point he was introduced to the general Conference and permitted to make a more extended statement concerning the work of the society. As is generally known, our church has contributed to the work of the American Bible Society for many years.

Mention was next made of a committee for the Annville church of Pennsylvania. Standing Committee had nominations for a committee but it seemed wise to change it a bit after a statement by one of the nomi-

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The Roamer Looks at Clean Hands

(Continued From Page 13)

but goodness attracted me, too. I found that I was being pulled two ways, and that when I went one way I felt happy afterwards, and when I went the other way I felt ashamed.

Then I joined the church in my early teens, and I understood that now I was responsible for myself as I had not been before. On the day when I was baptized, I knew, clearly for the first time, what David meant by clean hands and a pure heart. I resolved that day that I would always keep my hands clean and my heart pure. I thought it would be easy.

But of course it wasn't. It was hard and I often failed. But I did not give up for I soon learned a lesson, the lesson every person must learn if he is to reach the holy hill and present himself to God, not once, but many times, in that sacred place.

God knows that we are human. He made us. He does not demand perfection. He expects failure once in a while. He knows that the spirit is eager and willing, but the flesh is faint and weak. But he can not lightly excuse our sins. It is an inexorable law which can not be waived that the soul that sins is alienated from its Creator. But he tells us not to despair. There is a way of escape. Hands that are soiled can be made clean again, and hearts that are black with impurity can be washed as white as snow.

We must want to be clean. We must, by every method and device we can find, keep ourselves clean. And when we fail we must be genuinely sorry. We must ask a kind Father to forgive our transgressions, to take us back—and he always will. No man has ever lived, save one, who did not dip his hands into sin. Yet no man, no matter how black and corrupt he has become, is lost to the possibility of becoming clean again.

"O worship the Lord in the beauty of holiness." "For who shall stand in his holy place? He that hath clean hands."

Burt, Mich.

CORRESPONDENCE

WOMEN'S WORK CONFERENCE OF MIDDLE MARYLAND

The Women's Work conference of Middle Maryland was held in the Beaver Creek church May 20. There was much interest and enthusiasm in the meeting and a very splendid attendance. The theme was Christ in the Life of the Community.

The meeting was opened by the ladies of the Beaver Creek church conducting the devotional period. This program followed: The address of welcome by Mrs. E. C. Woodie; solo by Bro. A. M. Dixon of the Hagerstown church; reports of departments—Aid, Mrs. J. S. Bowlus; Missions, Mrs. Daniel Roth; Bible, Mrs. E. C. Woodie; Home Enrichment, Mrs. P. L. Huffaker; Peace and Temperance, Mrs. E. C. Saum; address—Preparation for Marriage and Home Life—Mrs. Rufus Bowman, Washington, D. C.; noontide prayer, Mrs. Katie Fahrney.

After the noon hour, during which a basket lunch was served, the meeting was called to order by the president, Sister Mae Rowland; Sister H. C. Eller of the Brownsville church conducted the devotions. The minutes of the previous meeting were read. The president requested that the following item be put on record: That the district officers, delegates and all local officers constitute the voting body. The following societies reported and gave one dollar to help meet expenses of the district: Beaver Creek, Berkeley, Hagerstown, Pleasant View, Broadfording, Longmeadow and Manor. The treasurer's report was read and accepted; there was a balance of $22.65 on hand.

The result of the election was as follows, Vice President, Mrs. Anna Reid; Peace and Temperance, Grace Winger; Nominating Committee, Mrs. Harry Rowland.

The conference decided that we have a part in raising the fund toward Mrs. Zigler's going with her husband to the Oxford Conference, that each local group send their contribution to the secretary, Verge Fahrney. The conference requested that a report of the meeting be sent to The Gospel Messenger. The president is to appoint the delegates to represent us at the regional conference. Sister A. M. Dixon was appointed delegate to represent us at the Conference. The offering amounted to $18.75. The next meeting will be held in the Broadfording church.

The meeting closed with the following: Remarks by Mrs. Mae Rowland; reading by Miss Grace Spitzer; solo by Mrs. Pauline Harshman; address—Homes in Other Lands—by Mrs. Rufus Bowman; closing prayer by Bro. E. C. Woodie.

Secretary-Treasury,
Mapleville, Md. Verge M. Fahrney.

A WORD FROM THE YOUNG PEOPLE'S ORGANIZATION OF SOUTHERN PENNSYLVANIA

Our district is organized into three separate zones, with a full cabinet in each zone. This is to make it more easy for our young people to fellowship in their public meetings. Each zone has its own rally in the spring and fall as the attendance is so large that it would be impossible to accommodate the whole district at one meeting place. For some years we have been having a one-day conference in the midsummer with the Eastern District; however, this joint conference is now discontinued and our three zones will have our conference on July 5 at the Dillsburg campgrounds. Our theme for the day's program is Peace. We are glad that we can have both Dan and Mrs. West at this conference. Mrs. West will direct a peace play while Dan will speak about the field in which he is now working. James Beahm and Henry Hackman will also speak. On April 25 we held our spring rally of the western zone in the Mechanicsburg church. Christian Ideals was the theme of the meeting. It was divided into four topics: In Our Associations, In Our Recreation, In the Use of the Lord's Day and In Home Building. These topics were most ably handled by four of our young people, followed with a summary by Bro. R. W. Schlosser. In the evening the Chambersburg church gave a musical program. May 2 the northern zone held its rally in the Free Spring church with good attendance. Here again some of the young people spoke on The Young People in Social and Church Life. The writer spoke on Ideals for Christian Youth. June 6 the eastern zone held its rally in the Bermudian church with an overflow attendance. In the afternoon the writer spoke on Youth's

Opportunities in the Home, Community, Schoolroom, and Church Building, concluding with ten points for Christian growth of the young people in the Church of the Brethren. The evening was given to a musical program which our people enjoyed very much. Most of the churches in this zone contributed a part in this and then a combined chorus of about 150 voices, directed by Bro. L. E. Leas of York, sang a number of selections. This was good enough to be put on the air. This group will sing for us at our conference on July 5. Our people enjoy the fellowship of these meetings so much and the interest is increasing. Aside from the rally a number of B. Y. P. D. groups have been organized in the local churches. We have a fine group of young people in our district. J. E. Rowland.

Mechanicsburg, Pa.

CONFERENCE OF SACRED MUSIC

With the presentation of the colorful and deeply stirring pageant, on Sunday night, June 13, The Light of the World, written and directed by H. Augustine Smith of Boston University, the Conference of Sacred Music at Bridgewater College came to a close.

The conference was sponsored by the Music Commission of the church who had secured splendid leaders for the instruction of those who came. Nelson Huffman of Bridgewater College, besides being dean of the school, gave instruction in voice. He explained the four types of voices and illustrated each type through a recording he had made. On Saturday afternoon a record was made which reproduced, in a sentence or two, the speaking voice of each one present.

Charles Rowland of Juniata College gave valuable help in the voice culture and special music fields. He gave types of music desirable, sources of material, and combinations of voices for special music. However, his opinion is that there should be no special music, but that all the music should be a contribution to the worship service as a whole.

Bro. C. G. Hesse, pastor of the Bridgewater church, gave splendid talks on Worship. He said "the business of the church is, first, last and always, worship." Bro. Hesse's thoughts were not only excellent theories, but through his experience he was able to tell us how these theories work out in practice.

Nevin Fisher of McPherson College was present for one session during which he talked on accompanying. He exploded the popular theory that accompanying is always following by saying the accompanist should take the initiative in setting tempos, creating moods, making proper transitions through interludes, and giving fitting endings after the voice of the soloist had ceased.

Ruth Weybright of Bridgewater College gave very practical suggestions for playing a reed organ and by demonstration showed how to get the most out of an instrument of that type. On another day she took up hymn accompanying on the piano. Some things worth remembering were the Ten Commandments for the Church Pianist and hints by which the accompanist, through style of playing, may improve congregational singing.

Perry Huffaker of Hagerstown, Maryland, made appeal for the use of the better types of hymns in our churches, giving preference to those that have soul satisfaction over those having "sole" appeal. He gave materials for use on festal occasions, as well as for regular service, pointing out the necessity for planning ahead for these services. His great hopes for the best in music for our church were a source of inspiration throughout the conference.

H. Augustine Smith of Boston University spoke several times each day on Church Music and the Use of Art in Worship. He had with him a large collection of pictures, some of which were given special attention and interpreted each day. He conducted a chorus, made up of those attending the Conference, which sang in the Bridgewater church Sunday morning. Dr. Smith beautifully showed the perfect blending of scriptures, hymns, and art in sacred drama and worship.

The conference was not alone for the leaders from the larger churches with choirs, but also for those from the small rural churches. In an informal way, it was adapted to meet the needs of those who came. While most of those attending were from Virginia, some came from Ohio, Maryland, Pennsylvania, West Virginia and Florida.

The Commission is now planning to hold the conference in Pennsylvania next year, perhaps at Juniata. It is hoped that the enrollment will be large, for many things in theory, practice and inspiration are received from such a conference. Dorothy Miller.

Bridgewater, Va.

SOME GOOD NEWS FROM SEBRING, FLORIDA

No doubt many of The Gospel Messenger readers will be interested in knowing that the former home of Elder J. H. Moore of sacred memory is to be used in the years to come as a parsonage for the Sebring church. This has come about largely through the help of the Moore family, to whom the Sebring church is greatly indebted.

Almost every one who has been a member of the Church of the Brethren is aware of the fact that the former editor of said paper spent the last years of his life in Sebring where a flourishing church was built up and which, according to recent figures relating to the Conference Budget, stands seventh in the entire brotherhood in its per capita giving as shown on page 39 of Messenger issue of June 5. Bro. Moore's home was at 42 Magnolia Avenue, Sebring, Fla., now occupied by the writer of this article as the church parsonage. Tourists and visitors to Sebring will recall the little board that hung over the threshold of the front entrance, "Dew Drop," which is still there. Bro. Moore used to say it meant do drop in, the "in" being understood, and truly it was so understood for very few Brethren folks who came to Florida in years past would pass through Sebring without looking up our beloved Elder Moore, whose life and works have meant so much to all who knew him.

Plans are being made for the dedication of the Moore home as a church parsonage likely the latter part of July at which time it is hoped the necessary funds will be in hand for dedicating it free of debt. Several hundred dollars will need to be raised by the local church to make that possible.

In this connection, a few of the outstanding events of the past winter might be mentioned. Sister Sadie J. Miller spent several days at Sebring and favored the church with a number of her inspiring talks on the work in India. The past winter brought a large number of tourist visitors to Sebring, in fact double the number of previous years. The lectures, sermons and Bible talks given by Elder Otho Winger in February were highly appreciated and enjoyed; the visit of Brother and Sister Winger will long be remembered.

During this summer, some definite improvements are to be made to the Sebring auditorium. The floors are to be

sanded and reconditioned. The pews are to be cleaned and revarnished. The interior walls are to be repainted. A new ceiling is to be put in. A ventilating electric fan is to be installed in the ceiling. New pulpit furniture is to be provided and an electric bulletin board to be put up in front of the church. At the council meeting of June 7 it was decided to retain the present pastor and wife for another year, which will make the tenth successive year for them in Sebring.

The church recently authorized Sister Marguerite Bixler Garret to represent the church at the Nampa Conference. Our love feast was held the last Sunday of April at which time we were glad to have with us two visiting ministers: Pastor Leo Miller of the Fort Wayne church, Indiana, and Pastor Philip Lauver of the Tampa church, Florida. Both of them assisted in the communion services.

Many former visitors to Sebring will be glad to know that the Sebring High School band has been acclaimed the champion high school band of the Southeastern Region, which takes in all the states east of the Mississippi River and south of the Mason-Dixon line. This band has been the state champion for seven years in Florida.

Sebring extends a cordial invitation to summer vacationists to stop over and enjoy our fine summer weather.

Sebring, Fla. D. E. Miller.

Echoes From the Nampa Conference

(Continued From Page 25)

nees. The committee as finally announced consists of J. J. John, J. S. Flory and H. S. Replogle.

The Management of Conference

Resuming Conference Booklet items of business, we returned to a consideration of Annual Conference in relation to the church. There was a second query, a belated one from Second Virginia, which was admitted at this point and considered with the Booklet item. This second query raised the question of the advisability of a revision of our general organizational setup. There seemed to be sentiment against reopening the matter so soon. Thus, in place of accepting the answer of the Standing Committee which would have provided for a committee and a report a year hence, the two queries were respectfully returned.

Christopher Sower Monument

The grave of Christopher Sower is in a Mennonite cemetery and the marker crumbling back to mother earth. But who could have forcast the half hour discussion that resulted when the matter of a more permanent marker for the great printer's grave came up for consideration. There was proposed a substitute answer to that of the Standing Committee as well as a variety of uses for any surplus funds. As finally passed the action of Conference places the erection of a suitable and simple marker in the hands of a committee composed of Brethren J. N. Cassel, H. S. Replogle and C. M. Boaz. Funds for this work are to be raised by church offerings possibly in connection with a brotherhood wide observance of the Sower bicentennial.

Interpretation of Ministerial Recommendations

The extended discussion of the Sower memorial doubtless paved the way for accepting the answer of Standing Committee regarding the interpretation of certain recommendations in our ministerial placement regulations as adopted at the 1936 Conference. This answer was accepted without extended discussion, and in substance provides that the recommendations are not to be considered mandatory but as representative of the best thought of the church. The detail of the answer will be found in the minutes as published shortly.

Conclusion of the Nampa Conference

The Nampa Conference drew to a fitting close with the adoption of a statement to be presented by our representative to the Oxford Conference. Then a strong set of resolutions was passed and the Conference brought to a conclusion with some words from Eld D. B. Eby, the moderator's remarks and prayer by Otho Winger.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Becker-Hamilton.—By the undersigned at Franklin Grove, Ill., June 17, Bro. Oswald P. Becker of East Moline, Ill., and Sister Cordelia A. Hamilton of Savanna, Ill.—O. D. Buck, Franklin Grove, Ill.

Bright-Miller.—By the undersigned at the Bear Creek church, June 10, Bro. Isaac A. Bright and Sister Ruth M. Miller both of Dayton, Ohio.—J. Homer Bright, Union, Ohio.

Miller-Clevenger.—By the undersigned, June 6, Mr. Vernon R. Miller of Tiffin, Ohio, and Miss Faye E. Clevenger, daughter of Brother and Sister F. E. Clevenger of Fostoria, Ohio.—H. V. Thomas, Tiffin, Ohio.

Narrah-Wolf.—By the undersigned, May 30, Miss Phyllis E. Wolf of Bushnell, Ill., and Mr. Neal Narrah, Davenport, Iowa.—Elder O. Eshelman, Canton, Ill.

Schull-Grossnickle.—By the undersigned at Edenton, Ohio, June 6, Brother William P. Schull and Sister Ruth Grossnickle of Edenton.—John M. Garst, Carlisle, Ohio.

Winand-Gaffney.—By the undersigned at the home of the bride, June 8, Brother Herbert L. Winand and Sister Dortha L. Gaffney, both of Lineboro, Md.—N. S. Sellers, Lineboro, Md.

FALLEN ASLEEP

Allison, Raymond, died June 4, 1937, aged 13 years. He met death instantly when struck by an automobile running at an excessive rate of speed. Just last fall he made the necessary preparation for the uncertainties of life by uniting with the church. He is survived by his parents, five sisters, a brother and a grandmother. Funeral services were conducted at the Black Rock meetinghouse by Brethren J. M. Stauffer and Noah Sellers. Interment in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

Bays, Frances Clapper, daughter of John and Celia Clapper, was born near Sykeston, N. Dak., Feb. 17, 1918, and died March 5, 1937. She united with the Church of the Brethren at Carrington in 1933. In 1936 she married J. Bays of Washington. Burial was made in Washington.—Mrs. Walter McKee, Carrington, N. Dak.

Gauby, Ida May, daughter of Noah and Martha Thompson, was born near Bradford Nov. 29, 1868, and died Dec. 31, 1936. In 1889 she united in marriage with David D. Gauby. For over forty-seven years they shared the joys and sorrows of life's journey. Sister Gauby had been failing in health for a number of years, but her most serious illness extended over a period of only one week. Early in life she accepted Christ as her Savior, and united with the Quaker church and remained strong in the faith until death. The parents had preceded her in death, as well as several brothers and sisters who died in infancy. Her husband, one brother, one sister, a number of nieces and nephews and a large circle of friends survive. Services were conducted at the residence by Bro. Ray O. Shank, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Ramsey, William Plummer, born at Milroy, Pa., Feb. 20, 1886, died April 4, 1937, at his home in McVeytown of pneumonia. He united with the Church of the Brethren in his young manhood, having lived for a number of years in the Lewistown congregation. Surviving are his wife, six daughters, and one son. Services were conducted at the Spring Run church by Bro. H. W. Hanawalt, assisted by Bro. L. D. Ruble.—Mrs. Luther Dunmire, McVeytown, Pa.

Sager, Roland J., died May 7, 1937, aged 69 years. He became a member of the Church of the Brethren several years ago when he moved into this community, but had been an earnest Christian since he was sixteen years of age. He is survived by his second wife, one son, two daughters, and a stepson and stepdaughter. Services at the Spring Run church by Brethren H. W. Hanawalt and L. D. Ruble.—Mrs. L. D. Dunmire, McVeytown, Pa.

Seigley, Sister Amanda A. Shantz, was born Nov. 10, 1858, and died June 7, 1937. She was united in marriage to John M. Seigley Jan. 27, 1885. Her husband preceded her in death Jan. 1, 1928. Two children were born to this union. One son, one daughter, three grandchildren, two brothers and one sister survive. Sister Seigley was a faithful member of the Wooster Church of the Brethren from her youth and appreciated being able to attend church services. She had great faith in prayer. She was present at church services and communion just a week prior to her death. Funeral services were conducted by her pastor, W. D. Fisher, assisted by Brethren R. W. Moomaw and D. M. Brubaker. Interment in the cemetery adjoining the church.—W. D. Fisher, Weilersville, Ohio.

Shively, Sister Sabie, was born in Noble County, Ind., July 28, 1869, and died June 1, 1937. She was united in marriage to Brother Clarence Shively Oct. 6, 1888. To this union were born four children. Bro. Shively and the children survive. Sister Shively was a member of the Blue River Church of the Brethren. Her going not only brings sadness to the family but to many other relatives and friends. The funeral services were held in the Blue River Church of the Brethren by Elders L. U. Kreider and H. L. Hartsough, with burial in the Christian Chapel cemetery.—Eld. L. U. Kreider, Columbia City, Ind.

CHURCH NEWS

ARIZONA

Glendale.—Easter Sunday evening our church had a program of a little different nature. A candlelight service entitled The Light Eternal was presented by the young boys and girls of the church. April 11 the heads of the Women's Work of our district held their annual Women's Work program and checkup of our local work. Among those present from California were Sisters Calvert, Schaffer, Neher, Frantz and Fesler. Members of the church gathered at a dinner for them after the service. May 2 Sheik Raneal Emmanuel of Ur, in the land of the Chaldeans, spoke at our church on the subject, Bible Lands. May 3 our church observed the love feast with much inspiration given to the large number attending. May 9 a program was given in honor of the mothers. May 23 Bro. Walter Swihart of Fostoria, Ohio, former pastor of our congregation, gave the message. In the evening Rev. Jimminez of the Mexican Baptist church mission, who has just returned from Spain, told of conditions there at the present time. May 27 the men of our church held their father and son banquet. This was the first activity of the newly formed men's organization of our church. Vacation Bible school was held during the week beginning May 31. Sister Grace Miller of La Verne, Calif., was director of the school. Others of our number helped as teachers or in other capacities. A daily offering was taken to be used in purchasing equipment for the Mexican Mission Sunday School.—Thelma Heatwole, Glendale, Ariz., June 11.

CALIFORNIA

Empire.—May 10 at a council meeting the Empire church voted to send a call to Bro. Neils Esbensen of Freeport, Ill., to become our pastor. He has accepted and will begin his work here Sept. 1. Bro. M. S. Frantz has accepted a call to the Nampa, Idaho, church. Mother's Day was observed with three mothers in charge and a closing talk by Sister Ethel Gwin. Our church ,was invited to attend the church wedding of Bro. Norman Glick to Miss Frances Barret at Turlock on May 29. May 30 Bro. Royal Glick preached for us. In the evening a play, The Eleventh Mayor, was given by the volunteer Sunday-school class. June 1 the quarterly council was held with Bro. Frantz presiding. The church voted to have Brethren Frantz and J. H. Barnhart act as delegates to Annual Conference. Our Conference offering amounted to $66.15. June 7 Bro. I. N. H. Beahm of Nokesville, Va., preached for us. The Modesto and Waterford churches joined us in this service. June 10 Bro. D. J. Lichty and wife, home on furlough from India, spoke for us on their work and the need of their people. —Mrs. Pearl Kappler, Empire, Calif., June 12.

Glendale (First).—Our business meeting was held May 20 with Elder Frantz presiding. It was decided to hold a summer vacation school in conjunction with other churches of Glendale. It was also decided to begin Sunday school at nine and close the preaching services at eleven during the months of July and August. Pastor H. A. Frantz and Sister Martha Senger will represent our church at the Conference in Idaho. Sister Senger will represent the different women's organizations. We are glad to have Sister Flory, our church school superintendent's wife, who has been ill, back again. A colored minister preached for us April 25. This followed the mission study of Africa conducted by Bro. M. Q. Calvert. Fred Stutsman was chosen president of the B. Y. P. D. and Sister Helen Evans was elected sponsor. Bro. Ernest Ikenberry who has just returned from China was here June 3 and many things of interest were learned regarding China and her missions. The members of the Aid Society have decided to donate the proceeds of their luncheon held each month toward a fund which will be used to carpet the church.—Mrs. Lulu Terford, Glendale, Calif., June 11.

Laton.—The B. Y. P. D. of the Laton church presented a program on missions at the Lindsay and Reedley churches the latter part of May. This was a part of the exchange program planned by the various B. Y. P. D. groups of this circuit. The Bakersfield and McFarland B. Y. P. D. groups each gave a program at the Laton church. These exchange programs have been much appreciated by all the churches. The fellowship and opportunity for expression in Christian service has meant much in our circuit. At our council meeting June 4 the church officers were elected. Brother and Sister Elmon Sutphin were retained as pastors for another year. Bro. Sutphin was elected elder. Brother and Sister Harvey Snell and family were granted church letters as they are moving from our congregation. Mrs. Snell is in very poor health. June 6 the Live Wire Sunday-school class sponsored a special day for the elderly people of our community. After the morning worship service a luncheon was served. A large number of elderly people were present. Mrs. J. R. Hichens, who will be eighty-five years of age in October, was the oldest one and had been wed sixty years. She was second in point of distance from her birthplace, having been born and raised in Nova Scotia. Mr. Adolph Jubelt, who came from Germany, was farthest from his birthplace. Thirteen states were represented as childhood homes. Bro. H. R. Jenkinson of Modesto was the oldest native son present. Mrs. Nififer has been a resident of this community for fifty-five years. The group organized with Bro. A. G. DeHart, president, Mrs. Nettie Fike, secretary. They chose the name, Friendship Club. We hope to remember each one on his birthday during the year. The first Sunday in June has been set for their annual reunion. A very interesting program was enjoyed after the luncheon. We closed by singing one stanza of Blest Be the Tie and God Be With You Till We Meet Again. Brother and Sister Lichty, missionaries on furlough from India, were with us June 8 and gave a very comprehensive talk on the organization of the workers in India. As we listened concerning the interest of the people of India in missions we were made to wonder, with all our opportunities to hear the good tidings, whether we manifest as great an interest, or is our interest just passive?—Roberta Jenkinson, Laton, Calif., June 12.

ILLINOIS

Virden.—The play, A Certain Just Man, was given March 21 by the B. Y. P. D. Bro. John Wieand of Decatur, our field representative, was with us and gave a very interesting message. April 18 the juniors gave a temperance play followed by a temperance address by Prof. Elam, superintendent of our local high school. Appropriate services for Mother's Day were arranged by Mrs. J. H. Harsbbarger. May 28 we enjoyed a basket dinner in honor of Mrs. Elizabeth Howe Brubaker, who has now left us to make her home with her sister in New Windsor, Md. An informal program was given in the afternoon. At our council meeting a committee was chosen to do some repairing to the church. Three letters of membership were granted. June 6 a very beautiful service was held by Bro. Caslow when eigbt babies were consecrated. Following the consecration services the junior and primary children rendered a very splendid program. Some of our young people have been attending special young people's meetings. We are having a union vacation Bible school.—Lola T. Brubaker, Virden, Ill., June 8.

IOWA

Panther Creek.—Our quarterly business meeting was held June 3. Elder L. A. Walker presided. Sister Elta Reed was ebosen as delegate to Annual Conference with L. A.. Walker as alternate. Sisters Nettie Reiste and Minnie Walker were chosen as delegates to district meeting. Two letters of membership have been granted since our last report. Our communion services were held May 30 with Bro. A. M. Stine of North Manchester, Ind., officiating. We are so thankful for the wonderful rains we have had all spring making everything look so promising.—Mrs. C. G. Wicks, Adel, Iowa, June 5.

MARYLAND

Monocacy.—Our Sunday school rendered a Mother's Day program. On May 16 Elder J. P. Bowman preached the first sermon of a series of special services. In the afternoon and evening the Byler family from Lancaster were with us and gave us two very inspiring programs. The following week the pulpit was occupied by Elders L. J. Flohr, Chas. Stover, J. S. Weybright, C. H. Hincgardner, J. Walter Thomas and M. R. Wolfe. The choirs from Pipe Creek, Meadow Branch and Thurmont sang on various nights. May 23 Eld. Joseph Bowman of Union Bridge preached the examination sermon. Following this service one woman was baptized. In the evening we held our communion services. Elder J. Walter Thomas officiated.—Elsie A. Eigenbrode, Rocky Ridge, Md., June 4.

Locust Grove.—We held our spring love feast May 9 with Bro. Wm. Gosnell officiating, assisted by the home Brethren. We are expecting Bro. F. D. Anthony of Baltimore to hold a two weeks' meeting for us beginning July 25. Our young people gave an interesting missionary program on June 6. The members of the Ladies' Aid Society held their monthly meeting June 10 at the home of the writer. The day was spent in sewing.—Bessie R. Purdum, Mt. Airy, Md., June 14.

NEBRASKA

Beatrice.—Bro. R. R. Hatton of Omaha, Nebr., was with us the first week in December and gave us much help and encouragement. The young people had charge of the Christmas exercises, and gave a splendid program. The children had a part in the Easter services. On April 11 we had an all-day meeting, with dinner at the church. Four received the rite of baptism in the afternoon. Our hearts were made glad by these decisions for Christ. W. Harlan Smith came to us on April 24 with pictures of the mission work in China. His efforts were much appreciated. The members of the Aid Society meet each week and find many helpful things to do. At Christmas they gave a gift to the officers and teachers of the Sunday school. This spring our young people who were graduating from high school were remembered in a fine way. In times of need or sickness the pastor's family is not forgotten. Our church is out of debt and we have the money on hand to install a new furnace this summer. Although our congregation is not large, the members of the church are very loyal and we feel like pressing forward.—Mrs. Frances M. Pieper, Pickrell, Nebr., Juue 11.

Lincoln.—During the warm weather we have set aside Thursday night as play night. The whole church is invited to the park to play ball, visit or whatever they care to do. May 26 the B. Y. P. D. presented the play, The House on the Sand. It showed that a family could not work together without God. The play was also presented at Omaha June 6, and will be presented in Beatrice June 13. We held our council meeting June 4. The district meeting was discussed most of the evening. It was decided to serve meals in the basement of the church and a lodging committee was appointed. June 14-26 our church will hold a daily vacation Bible school. June 6 Bro. Frank Bauers was baptized into our church.—Bernice Schwartz, Lincoln, Nebr., June 9.

South Beatrice.—During the winter months we studied missions, peace and temperance. At the close of the study of missions Mr. W. G. Lewis, who recently visited Africa in the interest of missions, gave an interesting address. At the close of the temperance study the B. Y. P. D. gave the play, A Morning in the Municipal Courts of Lincoln. W. Harlan Smith gave an interesting and educational lecture on China. We enjoyed an excellent concert by the a cappella choir of McPherson College. The B. Y. P. D. sponsored their entertainment. A pageant was presented by the choir on Easter Sunday. The Aid Society helped to make it possible to place the Messenger into seventy-five per cent of the homes. They also gave to the flood sufferers, Spanish relief and met their quota in our project. The B. Y. P. D. gave $20 to help repair the plumbing of the parsonage and the intermediates and juniors gave $15 to repair the plastering and to paper the same. Dr. Harry Hepperlen of Beatrice gave a talk to the community on May 26. Our mother and daughter meeting was just a little different this year. The committee used Mrs. Ernest Hoff's program, and found it to meet the needs of just such an organization. We have an outstanding junior choir and they are doing splendid work.—Mrs. J. H. Heiny, Blue Springs, Nebr., June 8.

OHIO

Black Swamp.—Hazel Wallace and Margaret Garner were chosen to prepare a program for Children's Day which will be given June 13. The young people are preparing a play, What Would Jesus Do? It is to be given June 20 at the Lake Township convention. Some of our Brethren are in a men's chorus which will be held at the Moline Evangelical church. Sister Mary Baker, who was very sick last fall and winter, is able to attend services again.—Mrs. Ida E. Garner, Walbridge, Ohio.

Cincinnati.—Bro. H. M. Coppock conducted evangelistic meetings May 3-16. We received eighteen by baptism and five by letter. We feel that this has been the most successful revival in this church for a number of years. Bro. Coppock will conduct evangelistic meetings in the Afton church, Cambridge, Nebr., prior to the Annual Conference at Nampa, Idaho. He will represent our church at Conference. Our boys have organized a baseball team for this season and would like to play with teams of other churches in the brotherhood. There has been increased interest and activity in the church work during the winter months. The ladies conducted a bake sale and a supper. Both were successful. Bro. C. F. McKee of the Ft. McKinley church, Dayton, Ohio, spoke at our church May 25.—Mrs. Abram Yost, Cincinnati, Ohio, June 3.

Marion.—Much interest was shown in our school of missions. Four were baptized as a result of pre-Easter meetings. Our love feast was on Thursday night before Easter. April 18 was cradle roll day. Sixty-one attended our mother and daughter luncheon May 14. The Manchester volunteer group was here and gave us a splendid program. The members of the Women's Work group have been studying Congo Crosses this month. Interest has been fine and all enjoyed the book. We lost one member by death during the past quarter and one was received by letter. Brother and Sister Cover were our delegates to district meeting. Bro. Cover will represent the Northwestern Ohio District at Annual Meeting. Our Children's Day program will be June 13. Daily vacation Bible school will begin June 14. Mrs. Eleanor Messenger will be the director. Bro. and Sister Glen Baird will have charge of the church during June while the Covers are attending Annual Conference.—Mrs. Grace Blessing, Marion, Ohio, June 6.

Pitsburg.—A union sunrise service was held at the Methodist church on Easter Sunday. We entertained the district conference of Southern Ohio on April 14, 15. Our mother and son banquet was held May 4. Mrs. Frank Puterbaugh gave the address. Our B. Y. P. D. gave a peace play in five different churches besides our own. Our church has just closed a very successful revival meeting conducted by our pastor, Bro. Roy K. Miller. During these meetings six accepted Christ and were baptized. We feel the church has been greatly strengthened by these meetings. Our regular business meeting was held June 5 with Eld. G. O. Stutsman presiding. Reports were given by the different officers of the church which were very encouraging. Our love feast will be Oct. 17, 6:30 P. M.—Mrs. J. W. Eikenherry, Arcanum, Ohio, June 7.

Trotwood.—Twenty-four sought Christian fellowship and baptism at the close of the evangelistic meetings by Brother and Sister Oliver H. Austin, making a gain of thirty-seven by baptism and seven by letter since last fall. At the last business meeting the church called and later installed as deacons, Brethren Jess Hay, Roy Stebbins and Warren Wagner. We held our mother and daughter banquet on May 12. Mrs. Friend Couser, the newly elected Women's Work leader for Southern Ohio, was with us and gave a very interesting talk. The Sunday-school workers had a meeting and discussed plans for future work. Bro. E. R. Fisher will be our delegate at the Nampa Conference. Mrs. Fisher and the family are going with him. Later they expect to visit with relatives and friends, taking their vacation at this time. We sincerely wish them an enjoyable trip, many rich blessings, and a safe return.—Mrs. Mildred Flora, Trotwood, Ohio, June 8.

PENNSYLVANIA

Green Tree.—Our love feast was held May 2. During the week previous to the love feast services were held. Bro. Clayton Gehman of Parkerford preached one evening, Bro. George Landis of Springfield, two evenings and Bro. Ralph Jones of Mingo, two evenings. The pastor spent two weeks at Shippensburg in an evangelistic meeting and during his absence the pulpit was filled by Bro. I. S. Hoffer of Ambler and the following Sunday by a representative of the Gideons. On May 16 the Norristown B. Y. P. D. were our guests. They gave the play, The Unlighted Cross. The church has recently been repapered, financed by the Lookout Bible class and repainted by the women's Bible class. A Hammond electric organ has been purchased and was used for the first time June 6. The congregation is much pleased with it and its addition to our worship.—Edith Replogle, Oaks, Pa., June 15.

Huntsdale.—May 9 Bro. Jesse Whitacre of Shamokin, Pa., began a series of meetings in our congregation. The meetings continued until May 21. Bro. Whitacre labored earnestly while among us. We trust that much good will result from his efforts. Our love feast was held May 23 with Bro. John Hershman of Elizabethtown, Pa., officiating. The visiting ministers were Bro. Ira Hart of Mechanicsburg, and Bro. Keeny of Gettysburg, Pa. May 31 we held a special council meeting to elect a pastor. Neither applicant received seventy-five per cent of the votes cast. May we as a church pray that we be guided by the Holy Spirit, that not our will but thine be done. At our regular council meeting Bro. Cletus Myers was licensed to preach, and at this time was installed to the ministry. He expects to attend Bethany Biblical Seminary in September.—Mrs. A. A. Evans, Carlisle, Pa., June 10.

Morrellville.—After six years as a pastor of our church, Bro. Galen B. Royer announced his plan to retire from pastoral service. The Royers moved to their new home at Huntingdon, Pa., Sept. 1. The church gave them a farewell reception in appreciation of their past services. Bro. D. Howard Keiper and wife have been called to succeed the Royers in the pastorate. They took up their work Oct. 1. A reception was held soon after their arrival. New hymnals have been purchased for the church. Last fall two plays were given by the dramatic society. We held a week of prayer services and a preaching mission service. The Christmas Eve candlelighting service was very impressive. We held pre-Easter services. The following people spoke at our church during the past winter: Brethren D. D. Funderburg and L. A. Blickenstaff in connection with the mission conference, Bro. William Kinsey gave a chalk talk, Miss Elsie Berg spoke concerning Camp Harmony and Miss Olive Widdowson from the India mission field. The young people conducted two study courses, one on home life and the other on the book, Consider Africa. Our mother and daughter banquet will be June 9. The Bible class had a banquet at which time pictures on wild life were shown. The three choirs of the church have provided Christmas and Easter programs. One young woman was added to the membership through baptism.—Mrs. Roy Hahn, Johnstown, Pa., June 6.

Oakdale.—Bro. Wimmer has been re-elected as our pastor. April 17, 18 Bro. Warren D. Bowman of Juniata College, was with us in a Bible institute. His talks and discussions were very interesting. Sunday afternoon and evening was the young people's conference of the Glade Run, Plum Creek and Oakdale churches. These meetings proved to be an inspiration to all. A parent training class has been organized with Bro. Wimmer as teacher. May 30 the church met in council and decided not to send a delegate to Annual Meeting. June 13 was the time set for our love feast.—Virginia L. Hetrick, New Bethlehem, Pa., June 2.

Ridge.—Our work has been progressing nicely this year. Our attendance record for the six weeks following Easter revealed an increase of twenty-six per cent over the record of last year for the same length of time. Our pastor, Bro. Alden Mitchell, has been conducting a leadership training class on a study of the Life of Christ, which has proved very interesting and helpful. Our revival service extended from May 16-30, with Bro. Paul Weaver of Elizabethtown, Pa., as evangelist. He and Bro. Mitchell visited over a hundred homes and especially urged the non-Christians to attend services. Four united with the church during the meetings. We know that the in-

spiration, help and good thoughts dropped along the way will do much in the work of kingdom building at these places. About 115 enjoyed the communion service May 30. Bro. James A. Sell of Hollidaysburg, Pa., now ninety-two years old, presided over our communion service after preaching a wonderful sermon on the Upper Room. He preached his first sermon at the Ridge church at a love feast service seventy-one years ago.—Mrs. John Booz, Shippensburg, Pa., June 11.

Shamokin.—April 18 the Hatfield a cappella choir gave a musical program. Supper was served in the basement of the church. Bro. Jesse Whitacre held evangelistic meetings at the Huntsdale church. The mothers of the church gave a program May 9. Bro. H. K. Balsbaugh of Harrisburg, Pa., took charge of the services in our church while Bro. Whitacre was away. Our love feast was on May 23 with Eld. P. J. Forney officiating. Bro. Whitacre conducted evangelistic meetings at the Edgewood church, New Windsor, Md. The Bible class held a supper in the church basement in honor of four couples observing their wedding anniversaries.—Miss Betty Doun, Shamokin, Pa., June 6.

Tyrone.—Our church and Sunday-school work has been going on with increasing interest and attendance. Feb. 19 Bro. H. Stover Kulp was with us, bringing to our minds some of the work in Africa. At present the missionary society is studying the book, Congo Crosses. Feb. 21 a volunteer group from Juniata College was with us. The members of the B. Y. P. D. have been busy and are always ready to do their part when called upon. Bro. Wm. N. Zobler of Lancaster conducted a series of revival meetings in March. As a result of these meetings twenty-two were baptized. The services closed with the love feast. April 19 Brethren L. A. Blickenstaff and D. D. Funderburg spoke in our church. Good Friday services were held in the Presbyterian church with our pastor taking part. Seven little ones were dedicated to the Lord on April 14. The pastor conducted a class of instruction in the Christian way of life for the new members of the church. Brethren J. R. Snyder, A. C. Harpster, and Mrs. Edith Mae Weston were chosen as delegates to the district meeting. The members of the Ladies' Aid are active and faithful. A special Mother's Day program was given. Daily vacation Bible school will be held in June. Our pastor held a revival meeting at the Aughwick church, Germany Valley house, and at the Middle Creek church, Somerset County.—Mrs. Paul W. Kimmel, Tyrone, Pa., June 5, 1937.

West Green Tree.—Our love feast was May 30, 31 at the Rheems house, with Bro. B. W. S. Ebersole of Hershey, Pa., officiating. April 30 Brethren D. D. Funderburg and L. A. Blickenstaff gave us interesting talks. Bro. James M. Moore from Lititz, Pa., was with us at the Florin house on May 16. The vacation Bible school will be held at the Florin house.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

VIRGINIA

Bridgewater.—As a climax to our pre-Easter services eleven were added to the church by baptism and eighteen by letter. On Easter evening we enjoyed a play presented by the young people. On Palm Sunday a very impressive service was conducted by the pastor at the morning hour and at night the Crucifixion cantata was given by the choir. One Sunday night in April four of the college students had charge of the service presenting a study of the alcohol problem. On three Sunday evenings during May previous to the regular service, Mrs. A. B. Miller taught a class of parents on Problems of the Christian Home. About 120 young people of the church and college recently enjoyed an outing and picnic on the mountains. On the fourth Sunday in May the women's department gave a pageant, Women of the Bible. The Conference offering was lifted at the morning service. Forty of our membership attended the session of the men's and women's organizations at the district meeting held in the Staunton church. The men of our church are putting out a garden at the missionary home in anticipation of the arrival of Brother and Sister M. M. Myers and family from China. Our church is joining the other churches of the town in Sunday evening union services during July and August. Dr. C. C. Wright is teaching a special class during the Sunday-school hour on Personal Religious Living. Our love feast was on May 2. Our council was held May 3, with Bro. Flory presiding. We decided to make some improvements in the basement of the church. Bro. J. D. Miller and Mrs. S. C. Miller were reappointed on the nominating committee. Bro. Galen Crist was voted the privilege to preach. The women are making plans to entertain the district meeting of Women's Work in our church the first week in August.—Mrs. O. F. Foley, Bridgewater, Va., June 1.

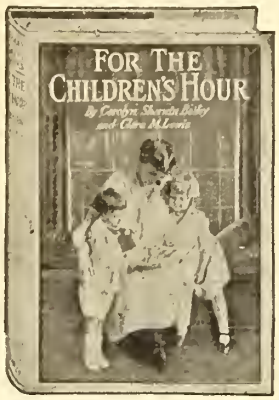
Moscow.—We met in council May 14 with Eld. O. S. Miller in charge. Reports of the several committees were accepted. We decided to lift an Annual Meeting offering. A committee was appointed to work out a definite plan to mark lots in the cemetery. Bro. O. S. Miller will be our pastor and elder again this year. Bro. Crist of Bridgewater College was with us May 9. Mrs. O. S. Miller is our Aid Society president. We are using the book, Congo Crosses, in our Aid Society.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., June 7.

WEST VIRGINIA

Oakvale.—Our revival was conducted by Sister S. B. Broughman of Buchanan, Va. Although we did not have a large number added to the church we think the meeting has been very successful. It has done so much to strengthen the members of our church. As yet we have not had our love feast, but we hope to have it this fall after the close of another revival. We have an active women's council and we have recently organized our young people's work.—Thelma Wimmer, Oakvale, W. Va., June 4.

The Children's Own Column

Parents are ever looking for stories, good stories, stories of all kinds and from all countries for their children. Especially at this season of the year is this a live question. This column suggests that kind of material. Read it carefully.



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Should be in the library of every mother, and all who tell stories to small children. Covers the entire field of childhood literature, containing stories on every conceivable subject and for all occasions—five distinct departments, seventeen title divisions, 135 stories—compiled from various sources, myths, fables, folk tales, and latter day children's books. Illustrated. 336 pages.

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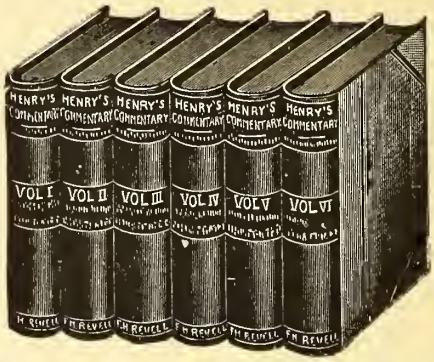
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How to Win Friends and Influence People

By Dale Carnegie

As teacher, superintendent, pastor or layman you are eager to win friends and influence people in favor of what you feel is right and good for them. Sometimes you succeed; sometimes you fail. The author of this book aims to tell you how to succeed. He instructs large groups and shows them how to reach their prospects. As a religious worker you would not want to use all his suggestions nor go with him the entire way. But you will improve in your theory and practice if you wisely select the parts that meet your needs. High pressure salesmanship in business and religion is a power for good when used by a conscientious Christian man or woman who knows what is right. This book will stir one to do his best. 350 pages. $1.96.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., July 10, 1937 | No. 28



Photos by H. Spenser Minnich

At Nampa Annual Conference

Top row, reader's left to right: H. H. Keim and wife of Nampa, Idaho; Edgar Rothrock, Conference Director; V. F. Schwalm, Moderator Elect, and in foreground, Eld. D. B. Eby. Middle row: Rufus Bucher, a Bible hour speaker; Standing Committee starting on the way to the Tabernacle; H. H. Ritter of Mabel, Oregon, and Jay Eller of Wenatchee, Wash. Bottom row: C. D. Bonsack, Otho Winger and J. J. Yoder; Frank Isenberg of Tennessee, youngest member on Standing Committee (29) and C. R. Oellig of Southern Pennsylvania, senior member of Standing Committee (74); Mrs. H. S. Hopper, Glen Fisher and H. S. Hopper. Bro. Hopper is the man who gave the cane (see Messenger for July 3, page 24) and Glen is the boy who helped most in bringing up the 151 dollars.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Children and Parents

"Children, obey your parents in the Lord: . . . And, ye fathers, nurture your children in the chastening and admonition of the Lord"

Monday: Eph. 6: 1-4

A loving godly family is a precious jewel. It does not just happen but is the result of great effort. The apostle sets forth clearly the relations of the various members of the Christian family and here defines the mutual responsibilities of parents and children. As in the kingdom of our Lord there is authority so must there be in the home but parents should be worthy to exercise authority.

If children do not obey their human parents how will they obey the Lord? Are we as parents worthy of their obedience? Are my decisions arbitrary? Do you arouse anger and resentment in your children? Do we try to force our wills on them? Do we administer our responsibilities as representatives of the Lord? Is our home a home "of the Lord"?

May love and peace and blessing dwell this day in our home. Amen.

Servants and Masters

"Whatsoever good thing each one doeth, the same shall he receive again from the Lord"

Tuesday: Eph. 6: 5-9

It is hard to remember Christian obligations in a time of industrial conflict. Physical force seems so much more effective than consideration, understanding and love. However, our Lord does not measure by things as they seem and we labor to please him. We all, employers and employees, if we are Christians, are "servants of Christ, doing the will of God from the heart." The humblest servant and the proudest industrialist know that the Lord is no respecter of persons. Every good deed, every noble decision, every honest hour of toil is known to the Lord, remembered by him and from him will receive full acknowledgment and reward. The question is not what position one holds but whether he has been faithful in his task. The laborer and boss should both live so as to receive from their common Master the glad words of praise, "Well done, good and faithful servant."

Lord, grant us perseverance to be faithful. Amen.

The Enemy

"Our wrestling is . . . against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places"

Wednesday: Eph. 6: 10-13

With startling suddenness Paul turns from the comparative quiet of the Christian home to the continual conflict with evil. The enemy for Paul is not simply an abstract force or our lower nature; it is none other than the devil against whom the whole armor of God is necessary if we are to conquer. We wrestle against superhuman forces, spirit forces which rule this world's moral darkness. We may be in the heavenly places with Christ but we are constantly being assailed by the forces of the devil.

It is easy to underestimate the power of the enemy and to compromise. He is subtle and treacherous and one of his most common tricks is to make us believe that he really is an angel of light. Christian experience reveals the demand for courage and ceaseless vigilance if we are to win in this great struggle.

We thank thee, Lord, for an armor which is sufficient against all the wiles of the devil. Amen.

The Armor

"Take the helmet of salvation, and the sword of the Spirit, which is the word of God"

Thursday: Eph. 6: 14-20

Here are the Christian's spiritual resources, his necessities for combat. The girdle is truth because sincerity and honesty are necessary to hold all the others together. Moral integrity is the breastplate of righteousness protecting the vital organs. It is peace with God through our Lord Jesus Christ which enables us to stand in difficult places and move forward against the enemy. However, it is faith that is the Christian's shield. Faith and faith alone can quench the "fiery darts of the evil one." From God we receive the helmet of salvation.

For offense the Christian has only one weapon, "the sword of the Spirit, which is the word of God," but he has no need for any other. With these weapons and in the spirit of prayer which learns the Commander's will and sympathizes with others in the struggle victory is assured.

Give us courage, Lord, to put on the whole armor of God. Amen.

Tychicus

"Tychicus, the beloved brother and faithful minister in the Lord"

Friday: Eph. 6: 21-24

Paul's messengers have always interested me. Tychicus seems to have been a native of Asia who joined Paul on his third missionary journey and was with him during his imprisonment in Rome. To him was entrusted this letter to the Ephesian church as well as personal messages concerning the situation and plans of the apostle. Tychicus is described as "the beloved brother," that is a loved member of the Christian brotherhood, one on whom they depended, whose motives were beyond question and who was sincerely regarded by everyone. He is also called a "faithful minister in the Lord." This does not mean that he held a church office but rather that he was the servant of all in the church. Are you a beloved brother in your church? Would I be recognized as a faithful minister in the Lord?

Lord, we praise thee for those who have been thy faithful servants in days that are gone. Amen.

The Benediction

"Grace be with all them that love our Lord Jesus Christ"

Saturday: Eph. 6: 21-24

This benediction is slightly different but in it are all the great words which re-echo in Paul's writing, "Peace," "Love" and "Grace." The peace which passeth understanding is invoked on the Christian brotherhood. Love for the brethren which always accompanies faith and by which faith works is the apostle's desire for these Ephesians. Finally the last note of the benediction is the same with which the letter opened. "Grace be with all them that love our Lord Jesus Christ." Grace, the unmerited favor of God, the redeeming work of Christ in all its boundless fullness—may this be known by all of us. But there is a qualification, that our love be incorruptible, that we love the Lord in sincerity and truth, and may this indeed be the experience of each of us who reads this page.

May the benediction of God the Father, Son and Holy Spirit rest upon our lives this day. Amen.

WEEKLY QUIET HOUR

Christian Confidence

In recent years many people have endured hardships which previously they thought impossible. All about us are people who carry burdens which we would think unbearable. They have Christian confidence. They believe that God is good and that he controls the lives and destinies of all who love him. If we trust him completely nothing can ever be great enough to shake our faith.

"For though the fig tree shall not flourish . . .
And the fields shall yield no food, . . .
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation"
(Hab. 3: 17, 18).

Read: 1 Cor. 10: 9-13.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., July 10, 1937 No. 28

EDITORIAL

On Leaving a Legacy

JUST for convenience call them Smith and Brown. In years long gone Smith had lived long in the community where Brown was living now. He had held the same position of responsibility and trust that Brown was holding now. When Brown got up to introduce the returned Smith to the waiting audience he said something it would be well for you to think about.

He said in substance that he could wish for no greater achievement in his own life than to leave behind him such a legacy of memories as he had found in that community, left there by Brother Smith. What finer tribute than that could be given anyone?

You and I can merit one just like it. The way to do it is to forget all about the tribute and to go right on with a lot of fine living every day. This requires nothing spectacular. Quiet and continuous being and doing, mostly being, of the right quality, is enough.

E. F.

The Children's Bureau

IT was in April of this year that the Children's Bureau completed twenty-five years of service to American childhood. Senator Borah sponsored the bill creating a bureau which was directed "to investigate and report . . . upon all matters pertaining to the welfare of children and child life among all classes of our people." The bill was signed by President Taft on April 9, 1912.

The significance of the bill may be gathered from the following: "The Children's Bureau was a pioneer, not only in the United States but also in the world, for until that time no national goverenment had set up a central agency where the facts of child life might be collected, reviewed and interpreted." Since its organization the bureau has sought to popularize knowledge on infant care, child care and training, and the guidance of adolescents.

Looking ahead, the bureau has these special emphases in mind for the next decade: reduction of infant mortality rates; further reduction of the maternal mortality rate; practical elimination through immunization of the common children's diseases, reduction of undernourishment amongst children, elimination of child labor, extension of educational and vocational guidance, help for crippled children, improved public attitude toward juvenile delinquency. H. A. B.

Great Affirmations of Our Faith

As Made at Nampa. See Editorial of June 19

Affirmation Number One: In the beginning God created the heavens and the earth.

No one can fix the date of that beginning. It was more logical than chronological. Some think it was about six thousand years ago. Some think six billion would be nearer the right figure. Some think matter in some form, or without form, must have existed always. Most people find it difficult, if not impossible, to conceive of God as existing for countless aeons in absolute solitariness, and then deciding at some definite point of time to create a universe. Certainly no human mind can imagine a reason for postponing creation.

All these things matter not at all. The purpose of the affirmation is not to tell us when the heavens and earth were made, nor how, but that they owe their being to God. He is the Creator and Sustainer of all material things. He is the Causative Energy back of everything. However one thinks of "the riddle of existence," something must come first. What we affirm is that that Something is Intelligence and Will.

We are saying nothing about the language or method of speech God used when he said, "Let there be light," "Let the dry land appear," etc. Was it the method of articulate sound? Was it the method of direct executive volition, converted into action in an instant? Was it the method of purposeful growth, making use of innumerable agencies and ages? Good people have different opinions about these things.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

We'd better let them. Such questions are useful if they help us to see how unimportant they are. We make no affirmations concerning them. We are simply affirming that the coming into being of earth and sea and sky and all things therein was and is the expression of the Infinite Mind.

The most serious, and the silliest, assault ever made on the Christain doctrine of creation came with the discovery that this is a law-abiding universe. The hub of that discovery was that in the same conditions the same thing always happens, surely nothing for a sensible person to be surprised at. And yet, some men called scholars jumped to the strange conclusion that since we have found out that things always do happen in the same way, there is no longer need of anything to make them happen. This was nothing but the old oft-exploded delusion of perpetual motion all over again.

There never was an engine that would run without an engineer. There are indeed so-called automatic engines, or machines, so cleverly devised that they need not be manipulated all the time, nor even watched, but the mind of the engineer is back of them just the same. We would not detract from the greatness and wonder of this mighty world machine, and we could not if we would. We are only affirming that its existence and constant working for the welfare of mankind are due to a Machinist.

The river which runs through our town, besides being an object of interest to all of us and a special delight to lovers who like to go boating in the moonlight on its placid waters, turns some of our mill wheels. It has also this characteristic: in its course through the town, and the whole valley, it follows a well-defined channel or river bed. But it is the river, not the river bed, which turns the wheels and does these other pleasant things. And it does them far more surely and efficiently, because it follows this uniform and consistent course, than if it ran promiscuously about the town and countryside.

Law in God's world is the river bed in which the river of Infinite Energy runs. It is the river, not the river bed, that turns the mill wheels of the universe. That river is God. In the beginning, God E. F.

What Is Civilization?

We talk much of the blessings of civilization and regard ourselves as civilized. But just what is civilization? There is good authority for saying that civilization has two distinctive features. These are: a relatively high average in communal feeling, and a rapid increase in those things which make for progress.

Let us see why these two features have been singled out as significant. In a stage of human relations where every man is for himself one is too busy saving his life to accumulate much and often ill disposed to learn from contacts with others. But as savagery gives way to barbarism, the social unit becomes larger and there is a little more chance to accumulate and to gain knowledge through the exchange of ideas. Then, as a relatively high state of communal feeling is attained, what we call civilization begins to flower.

That is, it is through the increase of harmony in all human relations that order and trade and government and learning increase. And with this increase comes the fertilizing exchange of ideas which stimulates progress. Finally, we come to the present state, or where material progress outruns the development of moral and spiritual codes required to keep life in balance.

What, then, is the solution of our dilemma? If civilization arose as a result of the increase in social harmony, is it not through mutuality and brotherhood, and these alone, that we shall be able to go on and on? "That spirit was progressively voiced by the religious leaders of the ancient world and reached its logical sublimation in the Christian doctrine of love." All of which brings us to the conclusion that love is the law of the highest type of civilized life. H. A. B.

We Must Act

A much esteemed contributor to this paper would like the editorial department better if it were as good at making definite proposals for action as it is in saying nice things about truth and life and character and all the other glittering generalities. Can you blame her? Neither can we. Pious talk about the value of righteousness is so much easier and safer than concrete answers to the ever present and pressing problem of what to do about it.

But you would hardly expect to find an editorial confession like this without some sort of reservation lurking in the background. Most acknowledgments of weakness have a string attached. So has this one. The string has two knots in it.

One is tied around the basic worth of high quality individual character, and the right to insist on this in season and out of season, as the prime prerequisite to all worth-while collective action. The other binds up a fervent little prayer that all action urgers—God bless them—may have patience to wait for seeds to grow and courage to endure disappointments and disillusionments. There may also be hanging to this string somewhere a tiny thread of reminder that action, to be fruitful of good, should be wise as well as earnest.

Permit us now to join the action promoters and urge that everybody arise and act at once to abolish war, establish economic justice, and correct whatever else needs fixing. E. F.

THE GENERAL FORUM

The Greatest Gift

BY VERA EMMERT JOHANSEN

The greatest gift is what he gave,
  Eternal life for all,
And pardon for our many sins
  Though they are great or small.

The greatest gift—eternal life!
  How thankful we should be
And praise him for his sacrifice
  That makes us ever free.

The greatest gifts that we can bring
  Are souls redeemed from sin,
All freed at last from every stain
  As hearts asked Christ within.

The greatest gift is what he gave
  And yet, we too can give
By teaching others of his love
  Then in this peace to live.

Freeport, Ill.

What Is To Be Christian?

BY WARREN W. SLABAUGH

THE term, Christian, is used loosely today. We speak of Christian nations, forgetting that there is none that deserves the title. We think of our western culture as Christian, and are embarrassed when the so-called heathen point out its unchristian elements. As a matter of fact, there is much in our culture that is frankly pagan; for example, the brutal selfishness, the unashamed immoralities, the sophisticated unbelief, the stolid materialism which mark our modern life.

But what makes the individual Christian? We are wont to define as Christian one who has been baptized and is a member of an evangelical church, who subscribes to a formal statement of faith, who attends divine worship and supports the church with his means. All these are good and have their part in historical Christianity, but they are not enough. In fact, we may do all these things and not deserve the name. The members of the Jewish church in Jesus' day were punctilious in their observance of religious practices, yet Jesus condemned many of them unsparingly. It takes more than these to be Christian.

There are those who would reproduce the social and religious forms of the first century. This is not possible, and if it were, it would not in itself make us Christian. We would have to go back to the donkey and to houses of one room with dirt floors; we would have to go back to the Roman empire and the reign of the Cæsars. We do not want that: Mussolini's ambition to restore the Roman empire leaves us cold.

The early church had no Christian Scriptures, no church houses, no budgets and very little organization. People of that day were Christian in spite of the lack of these things. Yet for us to throw away these things in order to reproduce the outward forms of the early church would not help us. Yet that thing which made them Christian in spite of the lack of so many things which are valuable was their vivid sense of the presence of the living Lord. Their only confession of faith was a simple one. "Jesus is Lord." But with this faith they succeeded in being Christian in the midst of a pagan world.

Then what is the vital thing today? Paul said: "If any man hath not the spirit of Christ, he is none of his." Over one hundred and fifty times he used the phrase "in Christ" or its equivalent. It was the spirit of Jesus in Paul that made him a Christian. For Christianity is the religion of a Person. That Person is more than a historical figure who lived and spoke so many years ago; he is alive and present in the world today. The Christian, then, is he who has accepted him as Lord and is controlled by his spirit.

To be Christian, then, we must be like Christ; his spirit and his scale of values must be the test. He is the standard by which we must measure our lives. There must be that trustful fellowship with the Father which was his; there must be his purity of life and his devotion to the task, his love for men. We must measure our human systems by that standard. It is not enough that they have the sanctions of tradition; even their antiquity is not proof of their worth. Slavery, prostitution and war are very old and are very bad. Too often systems have taken on an appearance of respectability which passes for worth. Every evil system has had its defenders among good people. War is still glorified; shrewdness and trickery in business are applauded. Lust passes for love in much of our modern literature. But Jesus stripped bare the rabid nationalism and the religious casuistry of the Jews, and his spirit unmasks the evils of our day. For him, war is murder, shrewdness is dishonesty, rebellion against convention is a polite phrase for loose living. He lays bare our religious hypocrisy, the emptiness of our lives, the shallowness of our culture, our petty prides. But if he is Lord, it means that we accept his values and make our lives like his.

So to be Christian is to be Christlike, to accept his philosophy of life, to love as he loved, to find in him a spiritual dynamic. It will mean a change of heart and enlightenment of mind which will produce beautiful character, loving service and intelligent vision. Thus he will enable us to discard the evil and build the good in the earth.

Chicago, Ill.

The Prophets and the Problems of Life

BY GLEN WEIMER

1. Haggai and the Centrality of the Church

THE prophets were concerned with the problems of life. They viewed man and then declared God. They looked at the "is of life" and then announced the "ought of life." They scrutinized the temporal and then proclaimed the eternal. Though they lived amidst the transient they dealt with the abiding. Therefore, they were critics of their generations in the light of the "will of God." No one can ponder the words of these spokesmen of life without being mastered by the profundity of their thought. No one can live with them in the communion of spirit with spirit without sensing the presence of the "holy." And the confession that leaps to our lips is, God was deeply with them, because they were so desperately with him. Each in his own day saw the problem that was pressing upon the life of men and burdening the mind of God.

There was Haggai, facing a people who had lost heart. It had been sixteen years since the exiles had returned from Babylon to Jerusalem. But, during that time, crop failures, hunger, political unrest, international disturbances and religious indifference made impossible the quiet and confident heart. The practical problem which Haggai faced was, "What is the immediate need of the time?" For sixteen years the temple lay in ruins. In the meantime his countrymen built their beautiful houses—but the temple, the things for which it stood, the spiritual life, loyalty to God and faithfulness to national traditions were neglected.

When the prophet faced the people with this contradictory situation they replied: "It is not time to build God's house." But the prophet retorted: "It is time to build God's house." History verifies the prophet's insight. For when the church and the life for which it stands is ignored, then social, economic, moral and national disasters follow.

Well might we ask: What is the immediate need of our day? The building of the church—its secure establishment at the very center of life. For the church is central as a fellowship both human and divine. The life of man and the life of God in man can only be unfolded in stimulating and exalting companionships. The church is central as a disciplining agency. Self, thought and social relationships must be measured and motivated by "Eternal Ethics."

The church is central as an instrument of social salvation. "Ye are an elect race—" but, for what? We are not in the church simply to enjoy God; we are in the church because we have been commissioned to take God into every avenue of life. The church is called to speak and act for God in the world. When the life of the church is raised to a new level, civilization will be lifted off its dark hinges and the light of God will illumine our common life until the music of its soul reaches the ends of the earth. My people, say no longer, "It is not time to build God's house." I hear beating at the barriers of life itself the living word of the prophet: "It is time to restore the living church at the center of a decadent and dying civilization."

Belding, Mich.

Our Social Religion

BY GRANT MAHAN

MUCH has been said and is still being said about the social side of our religion; and this side must not be neglected: if our religion is not social it is not Christian, and if it is not Christian it can profit us nothing. On the other hand, if our religion is largely social, it probably is not Christian.

Some years ago we listened to a preacher who very strongly stressed the social side of our religion, apparently to the neglect of the spiritual. A congregation that was mostly worldly was not long satisfied with him: he is no longer in the pulpit regularly. So far as my memory goes, he did not once mention sin as it is mentioned in the Bible. Not a word was said of repentance because of sins committed, for the sins which Christ came to wash away by his blood; and, in fact, nothing was said of the atonement. These old truths which made up a large part of the preaching of former days are hardly ever mentioned. And it seems that the result is a Christless religion, the work of Christ for the salvation of man being conspicuous for its non-appearance in the present-day sermons.

But, thank the Lord, there are still some places where the whole Gospel of God can be heard. Would that there were more of them! We do not think of Jesus as a social figure, but as a religious one of the very greatest importance. And yet no one can accuse him of being unsocial. Why do we have so few, comparatively, who are doing with all their power the things that he did? We call him Master and Lord, and we say well; for so he is. We profess to love him "above any earthly thing." But do we really so love him? When he was here among men he said that the one who did as he said was the one who loved him. The keeping of the commandments is the great matter to be kept ever in mind, for that is the test of our loyalty to him. This means all his commandments, and not a part of them, selected to suit one's own pleasure. We may cry, "Lord, Lord," all day long without his hearing us, if our obedience to his commandments is lacking.

Jesus has ever been too much left out of the activities of men; and there has been a growing tendency,

even in the churches which profess to follow him in all things, to give lip service rather than full obedience. Our social activities, unless they are engaged in, in the Spirit of Christ, and in his name, will profit us little or nothing in the final day of awards. The blessing is promised to those who give even a cup of water in the name of a disciple; and each one will receive according to his works. We need a social service, a religious service, a Christian service, to minister to those who are in any way in need of help. Too much of the social service is not done in the name of Christ, or for his sake; it is humanitarian, but not Christian, and so comes far short of being the service of which the world stands in such great need.

In fact, the word *social* is associated with so many things that it is hard to define just what the word means as so commonly and loosely used by those who wish to seem to serve, while, for the most part, they who do the service serve mainly themselves and their own interests, as distinguished from the service which the Lord came to give to all who would receive what he came to supply and is able to supply so abundantly. Men and women will sell their time, their talents, their very souls, in order to get into a given "social set." We are not now concerned with these sets, except to say that, so far as we know, not one of them is noted for its Christian spirit.

So many new parties or societies arise with new ideas, and they promise much to all who will fall in line with them and live out their doctrines. But what is there behind any of them that in any way compares with the promises which we as Christians have in our religion? We have all the good that any of these bodies claim to have, and infinitely more; and besides all that, the One who has promised us is he whose promise never has been broken. When we build on anything but the Rock, we build upon the sand, and our buildings can not endure the tests that come to all men. What we need and must have in order to have peace and happiness here and evermore is an assurance of much better conditions "over there," which assurance we can have only through faith in our blessed Lord.

So it seems to us very certain that the business of the Christian is not to advance these social theories which stand in opposition to the teaching of him who came to seek and save. It is our business, rather, to live in harmony with Christ's teachings and to make them known to all with whom we come in contact.

We do not need these social organizations in order to carry out the commandments of Christ: in fact if our time and talents are devoted to them, we may as well not be in the church at all. But we believe that the true church of the Lord Jesus Christ is all the organization that is needed to be saved ourselves and to do most to bring salvation to other men and women as we journey through this world. These extraneous bodies are a hindrance to those whose interests are centered in the kingdom of the Lord. We can not be too diligent about our Father's business, but professing Christians can be, and often are, too diligent in promoting the interests of worldly organizations when they should be doing their best, using their talent, to advance the interest of God's interest among men. We must not be numbered among those who give too much attention to purely social duties to the neglect of our truly Christian duties.

Rehobeth, Md.

Stars to Follow

BY ELIZABETH F. MILLER

Pacifism or Passivism?

We were gathered in an upper room discussing vital problems of our day. Suddenly, a great rushing sound was heard outside, the bright afternoon sky darkened, and a windstorm was upon us. Our discussion had ceased at the first sound and we looked at each other in wonder at what was happening. Several of our number closed the windows and the door; we were secure.

There is nothing we can do to prevent the storms of nature. When they come we seek shelter and are usually safe.

But there's a storm more dreadful than nature's thundering and lightning, more destructive than cyclone or tornado. Some people say that it, too, is inevitable; that it is humanly impossible to avert war. They protest a hatred of war, yet they do nothing to prevent one happening. Even though they style themselves "conscientious objectors," such folk are more aptly termed passivists, fatalists who let their fate descend upon them without uttering a word to determine that fate.

I am proud to belong to a church which has always stood for peace. I am proud that in the World War there were those who declined to swallow the jingoism of war propaganda and who refused to fight a war even "to save the world for democracy." But I'm proud of the small groups here and there among the Brethren who are active pacifists today and are not waiting for the next war to prove their pacifism.

In this modern world it is not enough to merely affirm our interest in peace and to have a sermon on the subject once a year. Our honorable opponents, the militarists and the great financial interests, are constantly active. Eloquent prayers alone will not bring "peace on earth." Christ said, "Go ye," not "Sit down and wait for the kingdom of heaven to come." He said, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harm-

less as doves. . . . Ye shall be brought before governors and kings for my sake, for a testimony against them."

What would the Christ we follow do today concerning peace? Would he be a meek passivist or an active pacifist? Is the blind acceptance of a national military budget rendering to Cæsar the respect due to Cæsar, or is it denying God what is rightfully his? Shall the Church of the Brethren (and by the church I mean all of us, not just the preachers and elders) accept pacifism or passivism as our guiding light?

Pacifism is a bright star which may lead us a long and hazardous journey before we catch even a glimpse of the kingdom of heaven on earth. But passivism is a blinding floodlight which paralyses individuals into a deadly inertia, from which there is little escape for themselves or for civilization.

Intellectually, we accept pacifism. Humanly, passivism takes the least effort. Actually, what shall we do?

(1) *Educate for peace*—as a denomination, as churches, as groups within the church, as families, as individuals.

Why shouldn't the Church of the Brethren have a Peace Board as active as the Mission Board? Why shouldn't each church have a peace committee as active as a financial committee? Why shouldn't individuals in the church know the actual causes of wars beyond such casual factors as "the sinking of the Lusitania"? Obviously, there is need for peace education.

(2) *Engage in antiwar action.* Examination of the following table of American expenditure on armaments should prove fruitful:

1934—$479,694,307	*1936—$744,839,583*
1935— 533,597,243	*1937— 996,669,566*

Is that a budget of "defense"? Then where is the new enemy since 1934? This billion dollar budget may not imply a desire for war on the part of the government, but it does imply a war fatalism that is just as dangerous, an apparent confession that the "inevitability of war" theory propounded by the War Department has been accepted by our political rulers.

In an address to a class at the Infantry School in 1935, Brigadier General G. H. Estes broadly hinted at the explanation: *"What we have and what we are working for is a swift smashing military machine, full of pep and energy, built primarily for the offensive and taking full advantage of scientific progress."*

Contrast this statement and the present military budget with the testimony of Major General William C. Rivers before the Military Affairs Committee: *"We do not need a great force within our self-contained country, and without powerful aggressive neighbors and with excellent systems of communication—I do not visualize any mass invasion of us by any country—overseas or elsewhere."*

Shall an offensive military budget be rammed down our passivist throats without protest? Or are we articulate pacifists?

(3) *Support demands for passage of genuine neutrality legislation:* no loans, no credits, no war materials to belligerents. ("If peace sentiment is to be anything more than sentimental, it must be expressed in terms which have always left their impression in the political arena: demonstrations, parades, petitions, strikes, lobbying and a host of other methods tested by experience.")

(4) *Exert pressure for the demilitarization of schools and colleges.*

(5) *Dramatize pacifism and the spirit of love;* for example, feeding the starving children in war ridden Spain.

(6) *Refuse to support any war* which the government of the United States may undertake.

This is a brief outline of possibilities of genuine pacifistic action. An active peace board could direct peace education and keep us continually informed about the current legislative bills we should support or protest.

In the upper room, a silence fell upon our group, a poignant silence which lasted for many minutes. The storm was over. Some one opened the windows and let in the fresh, clear air.

Dayton, Ohio.

Who Is Right?

BY X. L. COPPOCK

In times past there sat in my audience occasionally a superintendent of schools, however a member of another church in the community. When he cared to comment upon the sermon he would speak thus: "That discourse was thought provoking." I always considered it the best comment I ever received. I wish to pass it on in favor of the article written by Bro. Grant Mahan in the Messenger of May 1, page 9, under the title: *Why Nonconformity?* Though at this writing this article is exactly one month in the past, I am still thinking. The title of the present article is chosen from the context, though not a quotation.

Referring to some very fine pamphlets written sometime in the past on nonconformity, the reader is asked: "Were the authors right and are we wrong? Or were the authors wrong and we right?" Who is right is an old question in view of many things as we look into the Conference Minutes. Who is right about Sunday schools? Who is right about missions? Who is right about education and many other things once refused

but now in practice? I have heard this question ever since I can remember. Indeed, if I had been sitting on a rock on the mountainside listening with astonishment to the words of Jesus in the greatest sermon ever preached, I would have heard and asked: "Who is right, Jesus or Moses?" Jesus changed thinking and practice more suddenly and radically than any teacher I have ever met. Five times he says: "It was said of old time, . . . but I say unto you." What a difference! For example: instead of knocking out a tooth or an eye (just one, no more, for vengeance is never satisfied), turn the other cheek. Many like examples are too obvious to mention. He changed methods in prayer, in giving and in fasting. Who was right? No wonder the people of that day were astonished; and so am I! Astonished at the things Jesus said in view of the circumstances, and astonished at the things he didn't say which I always thought he should have said, or in fact thought he did say. The pages of my Bible that contain the Sermon on the Mount are worn out. My regret is that I didn't wear them out sooner. Who was right, Jesus or Moses? This may be too far in the past for interest but not for example and truth.

Who is right and who is wrong? Or what determines right and wrong? It is right to drive on a Chicago boulevard at the speed of fifty miles per hour; it is wrong to drive on our main street at over twenty-five. Fifty years ago, or twenty-five, it would have been decidedly wrong to drive on either street at the mentioned speed. What determines the right and wrong in a problem like this? Is it not circumstances and results? Could both have been right, one driving on a Chicago boulevard at ten miles and another at fifty miles per hour depending upon their opportunities, and the results of driving?

But the reader says: "That is different." Well, let us be more concrete. About the time, I suppose, the referred to pamphlets were written, or somewhat later, I was visiting in the home of a middle aged minister. This minister's father, who lived within my memory, was a sainted deacon in the church beyond any question in my mind or in the minds of others. Musical instruments of various kinds filled the corner of the room. Under the circumstances they were the topic of discussion. The minister said: "My sisters cried for an organ, but father would not get them one; but I can remember when he upon coming home from the city, and I along, would go into the saloon." He continued: "I have musical instruments in my home, my children with the neighbors' young people spend many constructive evenings together. It helps them not to spend evenings otherwise." Who was right, he or his good old father? Could it be that both were? What would have been the results (under the circumstances) in the church and in homes had he purchased the girls an organ? Do results make a difference? Should I exchange the instrument in my home, for which my daughter would weep, and occasionally call at the saloon two blocks away? Who is right? Could we both be? What determines it? Do circumstances and results have any part in the matter? Did they have any bearing on the problem when Jesus preaching on the mountainside changed things?

But the reader of the former article and the present one may say the writer is still far from the point. Well, let us think definitely. "Who will give a satisfactory, a Biblical answer . . . which justifies our present practice?" The reference here is to nonconformity in dress. This is a fair question. I beg to explain what satisfies me as an answer. I would not attempt to satisfy another. As stated in the beginning, I am attempting to provoke thought. I most certainly hope that I am not an extremist upon either side. I am perfectly willing to admit, as with most questions, there seems to be room for consideration, if not justification for both theories. I hope I am not misunderstood; I think that I also have the Spirit of God (2 Cor. 5: 12). I knew from the beginning from the Brethren card about 1 Tim. 2: 8-10, though I wonder why not verses 11 and 12, "I permit not a woman to teach." Perhaps environment and results. Who is right? I dare not comment here because of space, and also about 1 Peter 3: 1-6. These scriptures are by no means to be discarded. But what is plain or modest dress? Is it an odd or conspicuous dress? Does style or fashion begin with the few or the many? It seems to me that a plain and modest dress would be one not especially conspicuous or attractive from any viewpoint. Surely a Christian could not go into a store modest, purchase a garment and make his exit immodest, or would not. If our Christian character is not sufficiently stable to prohibit a change of heart with a change of garment, then we are of all men most miserable. I bought a suit recently. Since it was the first for a long time I must confess a little pride, or at least happiness, I hope not immodesty. It has a few buttons without corresponding holes. Does yours? I wonder what they are for? Why philosophize about buttons, when neither are buttons anything, or no buttons; but a new creature (Gal. 6: 15)? And likewise I feel about other details of the external. I admire our order of dress; it has its value. There is no doubt about this whatsoever; but it has cost us too many souls. If we keep by coercion the order of dress, and lose one soul, what have we gained?

A Biblical answer is desired for the change? Very well. I discovered for my self that Jesus said in substance: "Let your light shine by your good works." I had supposed it was by garments. What he said about sheep's clothing I had better not discuss. How

cautiously he warns about judging by appearance (John 7: 24). Many might still take note; we need not deny we are often guilty. Paul warns of the danger of glorying in appearance and not in heart (2 Cor. 5: 12); 2 Cor. 10: 7 may not be too dangerous for comment. We look at things which are before our face, but this does not always inform us who is Christ's. May I suggest the most appropriate Christian garment that I know about? Visionary I will admit, but we must admit its truth as well. "And it was given unto her that she should array herself in fine linen, bright and pure, for the fine linen is the righteous acts of the saints" (Rev. 19: 8). This is a very costly garb, costing life blood. It is not for sale over the counter, but over the body of a crucified and resurrected Christ. Visit the widows and the fatherless and keep yourself unspotted from the world, for the world pays little attention to the unfortunate, and the church not too much. Are the above references not Biblical? This is what gives me a reason for a change.

This article has not been written from the standpoint of contention, or without the highest regard for all generations and opinions. It has been written to be "thought provoking." Who is right? He who gives his best to his fellow man and his Master, it being understood, of course, that because of advanced opportunities we of today should do better than preceding generations.

Rocky Ford, Colo.

Restitution

BY PAUL MOHLER

One fine thing about Zacchæus was the thoroughness of the restitution which he announced when he met Jesus. It is hardly possible for anybody to turn to Jesus without being stirred to follow Zacchæus' example, but not all can meet his terms. Indeed there are many who have so much to restore that they hardly know where to begin. If their salvation or their usefulness should depend upon their ability to restore the damage they have caused in the lives of others, they would be hopeless. What shall they do?

Saul of Tarsus persecuted Christians "unto the death"; what kind of restitution could he make? Many saints before their conversion made wounds, bruises and disorder in the lives of others, which they could never set right; what could they do with such a past? There are those of us who, after conversion and much church activity have, like Peter, minded "not the things of God, but the things of men," being misled in business affairs so that now we are unable to pay our debts or fulfill our promises; what shall we do? This is the practical problem faced by the writer and many others.

Some of us, feeling unworthy to take any active part in Christian work on account of such conditions, have held back from all but a minimum of activity, and some have ceased entirely. Is that the right solution? I doubt it. It may have an appearance of humility, but I doubt if it is in accord with good judgment. Two wrongs do not make one right, and refraining to render good service to God and men does not provide for any real restitution.

But are such men worthy or qualified to instruct others in righteousness? Much depends upon their reaction to their situation. No one is fit to stand between God and men until after he has confessed his sins and been cleansed of his unrighteousness; but after that, it is the testimony of God that the worst of sinners may well become chosen vessels in his service. Indeed the man who has sinned to the point where the burden of sin is too great for him to bear, who then comes to the Savior and before men makes confession of his sin, making restoration if and when he is able to do so—this man may well be better qualified to serve God honorably and effectively than one whose sins have been less conspicuous, less burdensome, and less thoroughly repented of. In fact, there are many men who could make good their boast that they owe no man any money, who yet are living narrow, selfish lives with little love in them. We have Pharisees and publicans yet.

Has the discredited debtor any share in Matt. 11: 28, 29? When Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest," was he speaking only to those who could pay their debts? When Peter said, "Casting all your anxiety upon him, for he careth for you" (1 Peter 5: 7), was he thinking of debtors too? Who needs this comfort, this way out, more than does the hopeless debtor?

If a man wishes to rest upon a bed, how much of himself does he place upon the bed? If he places all of his body upon the bed, yet holds his mind in a tension, does he get rest? Must he not surrender himself entirely, body, mind and spirit to the bed and relax himself thereon if he is to rest? Can the debtor do this with Christ? Must we not surrender both ourselves and our problems of restitution to God? What is taking his yoke upon us but to take his teaching for our direction, his Spirit for our guidance, and his will for our law of life? When we have done this, who is responsible for the results? We may have to work, but we do not have to worry. He is now our Burden-bearer, our Banker, and our Guarantor. He can care for our creditors in his own way, keeping us doing the things he has for us to do and paying our debts in his own coin. A surrendered life gives rest unto our souls; it makes his yoke easy and his burden light; it releases us from all responsibility but that of following

him. It does not mean less work, less self-denial, less effort to repay. It may well mean more of each than we were willing to make before; but our efforts are under his guidance and by his power, and the results are in his hands.

As for debtor usefulness, the most useful men I know are some whose sins were so great that their surrender to Christ was most complete, and the rest to their souls is perfect. They have a powerful witness to men still in sin. They have been in sin, but have found the way out and can guide others. All have sinned and come short of the glory of God, but it sometimes looks as though the most of the good people who have been able so far to pay their debts and to live up to the common standards of decency have such a feeble conviction of sin and so little realization of the power of the Savior that they are dumb when they meet a sinner in need of a Savior. The man who is in debt becomes very conscious of his sin, if any, when he can not repay. He then throws himself on his Savior so fully that he learns his value and can bear witness to it, and his witness wins others to Christ. May that be the reason why our Lord came not to call the "righteous" but sinners to repentance? Is that why the Peter who denied his Lord, and the Paul who was not "meet to be called an apostle" because he "persecuted the church of God" became the great outstanding leaders of the church?

It is unlikely that any of us shall ever sin as tragically as David did, or rest as helpless to make restitution. David knew as well as we that only he that hath clean hands and a pure heart can ascend into the hill of the Lord, yet in his great confession, Psalm 51, he pledges his life to service, saying: "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." With the same broken and contrite heart that then was his, and with the same conviction that such a heart God will not despise, let us, too, pledge our lives, not to less service on account of our sins, but to more.

Pasadena, Calif.

Evening

BY MABEL KENSINGER

The lengthening shadows creep across the land;
The red of sunset slowly fades from sight;
High mountains edge the earth with wide blue band;
The sky begins to darken into night.

The calm of evening falls upon the hills,
And o'er us hovers twilight peace and rest.
Our hearts, made weary by the long day's toil,
Come back to thee, O Lord, and we are blest.

Bridgewater, Va.

Nampa Conference Resolutions

To the 139th Annual Conference of the Church of the Brethren assembled in Nampa, Idaho, June 16-22, 1937, your Committee begs to submit the following resolutions:

We reaffirm our faith in God our Father, and in Jesus our Savior and in the Holy Spirit. We renew our allegiance to the church, the agent of Christ to promote the gospel and establish the kingdom of God on earth. We believe that the gospel is a divine power unto salvation for the individual, transforming his life according to the pattern of Christ. We further believe that the gospel of Jesus is concerned in every phase of life, both of the individual and of society.

The church has always faced opposition in her spiritual mission, and perhaps never has this opposition been more determined than today. The following seem to be more critical of the forces dangerous to the progress of the church:

Secularism

Secularism is the age old opponent of religion. It is that pagan philosophy of life which exalts the physical and material, and denies the existence of spiritual realities. Never has secularism made a more insistent and pervasive invasion into the area of human life. There was a time when the world was largely shut out, but today through easy communication, the daily press, the movie and particularly the radio this pagan philosophy of life makes its impact on the human spirit and unconsciously lives are moulded after its fashion. An appreciation of the higher values of life is being destroyed in its poisonous atmosphere. It is a tragic comment of our civilization that so many persons in position of influence are dominated by this materialistic philosophy.

In order to maintain the Christian way of life, there must be set up spiritual safeguards through an intelligent application of the gospel of Jesus to life's problems, through the deepening of the spiritual life and through laying hold on the dynamic of his Spirit. Nothing short of his vision and power can save men from the destructive forces of secularism.

Nationalism

The modern state is becoming more nearly totalitarian and is assuming increasing domination over men's lives. Even in a democracy there is the sinister danger that the state may demand a subservience to itself which will take away freedom of conscience. Nationalism becomes a religion, a confident rival of Christianity. The church needs to remind herself that Christ is supreme and claims the full allegiance of the human spirit. She must strive against nationalism and strive to make the processes of government more nearly in accord with the Spirit of Christ.

Nationalism also breeds international anarchy. In order to realize a warless world which was the dream of the prophets, this selfish spirit must be displaced with one of international brotherhood. The church must catch the vision and passion of Jesus who gave his life that men might have peace. She must so school and strengthen her members that should war come, they may be true to Christ, even at the cost of reproach and persecution.

Economic Unrest

The fierce economic struggle of world-wide proportions, which is being waged with such tragic consequences in America between capital and labor today, is but another manifestation of the secularization of life, and of a non-Christian attitude toward property. Property which should

be regarded as means to be used for the enrichment of life in a spiritual sense has too often become the chief end of life.

Many who already have much of this world's goods have sought to get and to hold vast quantities of wealth to the impoverishment of others. The dispossessed have sought to get their share by methods that can not be justified. Much bad spirit has been engendered, blood has been shed and lives have been lost in this fierce industrial conflict now raging in America.

Some responsibility rests with both parties in this struggle. Perhaps the greater responsibility rests with those with wealth and power, because (1) through long years in the past and in many places they have failed to give proper recognition to the claims and rights of their employees, and (2) because they hold in their hands the means of relieving the tensions by the manifestation of a generous spirit. But great responsibility also rests with those who generate unnecessary hatreds and use methods of violence.

We strongly urge our Brethren: (1) to study earnestly the teachings of Jesus and attempt to exemplify them in our attitude toward property; (2) to show sympathy and give help as they can to those who are in poverty and distress; (3) to avoid class hatreds and strife and seek to live together as brethren; (4) to give our aid as individuals to any constructive effort that promises to bring about a more satisfactory economic order.

The Church of the Brethren has expressed itself from year to year in resolutions on peace, temperance, the simple life, Christian education, etc. The position of the church on these questions can be learned by reference to these published resolutions.

We desire to express our commendation to the peace committee for its participation in the Emergency Peace Campaign and for the program it is now promoting to bring relief to the suffering victims of the war in Spain. We appreciate and give our hearty approval to the vigor with which the Board of Christian Education is promoting all phases of its many sided program. We reaffirm our faith in the great program of evangelism carried on by the church through our General Mission Board. Their problems are many and perplexing, and the Board carries heavy responsibilities. We desire to express our gratitude for their unflagging interest and arduous labors, and pray God's blessing on them and on every missionary in every field at whatever task.

We wish especially to record our appreciation to the faithful pastors and ministers of our church, who at great sacrifice and without much recognition or applause are laboring in inconspicuous—yet significant places in the church. We commend these men and their companions to the thoughtful consideration of our churches, and urge them to hold up the hands of the ministry and follow their leadership in as far they follow their Lord. It is in these local congregations that the church at large either lives or dies.

There are many Brethren people employed in our cities and in other scattered communities in business, teachings, etc., sometimes not near a Brethren church. We urgently recommend to these Brethren people that they co-operate with the nearest Brethren church whenever possible. We urge local churches and the brotherhood at large that they maintain an interest in these scattered brethren and sisters and use their services whenever it seems to the best interests of the cause.

Our sincerest thanks are due to the Mayor, the Chamber of Commerce, the Nazarene Church and College, and people of Nampa in general for their gracious welcome and generous hospitality in caring for our needs while here in the city. Their services have been efficient and their accommodations most adequate. We acknowledge gratefully the service of the Program Committee, the officers of the meeting, all committees and boards, the Nampa church, as well as every individual who has contributed to the success of the meeting.

We wish especially to express our appreciation to the Martin Radio Company and to anyone else concerned for the very unusual opportunity they have provided to this Conference by providing broadcasting facilities so that certain parts of our program could be carried to the larger audience of the air.

RESOLUTIONS COMMITTEE
V. F. Schwalm,
W. W. Slabaugh,
I. Harvey Brumbaugh (not present).

The Significance of a Movement for World Christianity

BY DE WITT L. MILLER

There seems to be no end to the formation of organizations and the holding of conventions. When a person hears of a new organization and a new convention they are likely to ask how it can justify its existence. Certainly those unacquainted with the Movement for World Christianity have a right to inquire into the nature and task of this movement which is a scant five years old.

The Movement for World Christianity is an outgrowth of the Layman's Missionary Inquiry which voiced the rising tide of criticism concerning foreign missions. It is made up of ministers, laymen, educators, women and missionaries from all over the world who believe in foreign missions yet who welcomed the Laymen's Missionary Inquiry and feel that it was justified.

This group, which cuts across national, racial and denominational lines, have in common a belief in the validity of the scientific method of approach which was described at the recent conference in Rochester as a process of getting and classifying the facts, determining the operating laws on the basis of the facts, action in keeping with these laws and a constant check for mistakes and errors.

The conference at Rochester was divided into four seminars, each introduced by two leaders who read papers before the whole assembly. The seminars held several lengthy sessions and brought back a summary report of their proceedings. Some of the leaders were: Dr. Douglas Horton, Dr. Harry Emerson Fosdick, Dr. John A. Mackay, Dr. Harris Franklin Rall, Mr. Frank E. Gannet, Dr. F. Ernest Johnson, Dr. Charles T. Loram, Bishop Francis J. McConnell, Dr. William Adams Brown, Dr. Edwin McNeil Poteat, Mr. Luther Tucker, Dr. Hugh Vernon White, Mr. Henry P. Chandler, Miss Rhoda McCulloch, Mr. E. Fay Campbell and Dr. Justin Wroe Nixon.

The subjects of the seminars were as follows: Seminar I, "What is central in the religious faith and experience which Christians have to share with non-Christians?" Seminar II, "What are the world-wide economic implications today of our central Christian faith and experience?" Seminar III, "What are the most effective ways by which the essential values of Christianity may be made available

to people belonging to different cultures and classes?" Seminar IV, "What elements in Christianity seem to educated youth today to be pertinent to their quest for a better life in a better world?"

It would be unwise to attempt a full report of the addresses and seminars. That report is available to anyone interested for fifty cents who will address their request to: The Movement for World Christianity, 140 S. Dearborn Street, Chicago, Ill. The brief contact which the Rochester Conference afforded with this movement is perhaps inadequate to justify a critique of it. On the other hand, if the movement accomplishes its purposes it ought to have at least a fivefold significance in the Christian world.

First, it ought to furnish the Christian religion with a new apologetic or call attention to the only real apologetic the Christian religion ever had. In days gone by we took a rather theological or theoretical approach to religion and defended our faith with argument and disputation. The subject of debate was usually on the basis of our differences in the matter of observing and administering the sacramental rites of the church.

The new approach is on the basis of Christ as the problem solver. Christ is unique in this respect because no one else has so perfectly related cosmic consciousness to ethical conduct. Our human problems are a matter of adjusting to our world and to each other. In a perfect relationship with God interpreted in terms of ethical conduct we find the dynamic to conquer our antisocial tendencies.

In his death Jesus has demonstrated that love that suffers for others is the highest ethic and the principle that leads to ultimate triumph as his resurrection later testifies. Thus when we have a right relationship to God there comes an inner impelling for us to share one another's burdens and thus help each other accomplish our separate purposes which are parts of one purpose.

In combining the spiritual and the ethical Jesus has given us a dynamic and an outlet for it. This is why Christ is central and unique. He is "the way, the truth and the life. . . . No man cometh unto the Father but by me. . . . There is no other name under heaven, given among men, wherein we must be saved." This is our message; our apologetic. Nothing else can be. But what a message it is and what a privilege to carry it!

In the second place, the movement should ultimately provide Christendom with a new technique. Too often we have not distinguished between western culture and Christianity. Christians and non-Christians alike have helped to give the world the impression that western culture was Christian and Oriental culture was non-Christian. But the Buddhist, the Confucianist and the Shintoist saw the materialism, the militarism and the secularism of western culture and frankly asked what right we had to pretend to be better than they are.

Christianity is forced into the position that God has not been without his witness in any time and place and that there is much good in what we have called pagan cultures that needs to be preserved. The new technique is to give Christ to the native and let him interpret the Spirit of Christ in terms of his own life, rather than to give western Christianity as the sole interpretation of Christ.

In the third place, this new movement gives Christianity a new approach. Our approach was sectarian and denominational. It is becoming less so. But as one speaker pointed out, "It is an ironical climax that we have given up denominational loyalty because it was narrow only to have left a much narrower local church loyalty." Sectarianism in spite of its narrowness had a world view. Our highly touted liberalism in spite of its broad-mindedness would confine Christ to the local community and the local church.

We need to say with Christ, "The field is the world," and take him as the universal problem solver to every place of human need whether it be in the slums of American cities, in the bush of Africa, along the Ganges of India or on the islands of Japan. Our approach must be in terms of a world Christian community.

In the fourth place, this new emphasis is coming at a time when a new imperative is self-evident. Millions are standing with bated breath to see if another world war can be avoided. In our country industrial strife is rampant. The human problem is so great and so critical that many think our civilization is crashing about our ears and that we are in the twilight that precedes total darkness.

But can we not know that God is reaching out to lay hold on the life of his people, and in the hearts of men everywhere there is a yearning and a longing that needs to be satisfied? If only we are Christian enough to pay the price in terms of vicarious suffering in behalf of our fellow men and for the honor and glory of God. Who knows but at this hour, when we think not, the Lord will come to claim his kingdom? In the name of God we must take Christ now into the needy areas of human life that men may be saved to his kingdom lest we wreck ourselves upon the shoals of our own pride and selfishness. This is our imperative.

Finally, I discover a new incentive, an incentive which humanism and liberal Christianity with their emphasis upon the value of man and their appeal to the human ego have not been able to give.

There is a story told that when a boy of ancient Greece reached the age when he was expected to leave home his father would break a clay tablet in two. One-half he would fasten securely about the boy's neck. The other half the father would keep. The boy would go forth to make his fortune or to be defeated by the world. Years after, bent with toil, bearded with maturity and covered with the dust of the road, he would return. Because of the great change no one would know him. But when the father would fit the half of the clay tablet into the other half around the boy's neck then everyone knew that he "belonged."

Because there is in the life of all of us a half of a clay tablet the other half of which is in the Father's house and because all men possess a half of such a tablet, we must work and sacrifice and pray because some day, bent with futile effort, wise from bitter experience and covered with the dust of a long, long road we'll all gather at the Father's throne to fit the halves of our tablets into the half which the Father holds. So let us dream of a world that can not be shaken and a kingdom that has no end—a world of goodwill and prosperity and a kingdom of brotherhood and peace because the Father wills it and we are his children.

"Dreamer of dreams! I take the taunt with gladness,
For I know that God, beyond this world you see,
Has woven this dream which you call madness
Into the pattern of a world that is to be."

(This is the condensed form of the report given of the second biennial institute of a movement for world Christianity held at Rochester, N. Y., May 25-28, 1937, to the Religious Work Committee of the Cleveland Church Federation and the First Church of the Brethren in Cleveland. When the church discovered that their minister had been chosen to represent the Cleveland Church Federation at this institute they expressed their appreciation of this appointment by sharing in the expense.)

Cleveland Heights, Ohio.

HOME AND FAMILY

For My Father

BY JOSEPH VAN DYKE

Here is no more than unreal, drifting shadow
Cast by slant wings against the sun;
The image of a man whose work is ended—
Whose little day of living done.

Once breathed a man who used his borrowed breath
To serve the private and the common good;
A man whose creed was not in words but acts—
Who lived a life of gentle brotherhood.

Once laughed and talked and worked a man who knew,
As men of peace and goodwill always know,
That friendliness is more than gold or fame—
That living is a great heart's overflow.

Here is no more than drifting shadow, merging
As time goes on, into the night.
You have gone on, brave wings, into the shining sun—
Into the heart of light.

Beaverton, Mich.

When Both Parents Are Parents

BY GARRY CLEVELAND MYERS

Author of The Modern Parent and The Modern Family; editor of the magazine, Children's Activities

SOME widows and widowers have done very well at bringing up the children left to them by the death of the other parent; yet the problems are difficult and numerous. And some mothers or fathers with the other parent alive and dwelling in the same family have almost alone assumed responsibility for the children. Though these children might turn out very well, they have missed something. The child needs both fathering and mothering. He needs the best guidance from both parents who, ideally, are almost as one in relation to him.

Time was when the father ruled supreme in the home. In him was reposed all authority. He "possessed" the final wisdom on all family matters. The mother, his wife, was subordinate to him and subjected, like the children, to his will. Some of my readers grew up in a family of this sort and live in such a family now, including not a few preachers' families. Perhaps this patriarchal family is more prevalent in the brotherhood than among the total population. A great many of us in the Church of the Brethren have German ancestry. Now the German tradition puts the father relatively high and the mother correspondingly low in the family.

Of course, where one parent is master and the other a willing servant there are fewer opportunities for serious parental disagreements—and it is a terrible thing for the child when in his presence his parents argue or quarrel over his management and upbringing.

But with the father as ruler in the home, the children tend to look upon him with fear and to the mother with love and affection; and the mother is inclined to report the child's bad conduct during the day to the father in the evening, rendering herself a kind of tattler and the father a dreaded punisher, even an ogre, in some instances. And the more severe the father is the more lenient the mother will become, rendering him in turn still more severe. Even if he should try ever so hard to win the affection and companionship of his children under these conditions, he will hardly make much progress. Then this father is inclined to criticise the mother for not having trained the children to obey him readily when he is home.

There is the kind of father, on the other hand, who assumes that he has made his contribution, achieving nobly, when he picked out a good wife to be the mother of his children; and that the responsibility of their upbringing should rest wholly upon her. His but to look on and tell her where she's right or wrong, chiefly where she's wrong.

In the ideal home are two parents with equal authority, equal responsibility, striving ever to be one before the child. But no matter how nearly alike the home background from which two parents came, and no matter how hard they endeavor to co-operate, there always will arise some differences; and hazardous are these differences when they are aired before the child.

Parents who try hard to cultivate a really Christian family will forever practice in self-discipline. Most of all, they will not let themselves disagree in the child's presence, about him. They will try to iron out their differences in regard to his upbringing, after he has gone to bed, or while they are elsewhere out of his hearing—behind the scenes. From time to time they will review their failures and successes, each being ready to admit his or her own errors, and eager to celebrate successes of the other—each playing the game on a lofty level.

It is so much easier for the child to live up to high standards of conduct when he knows that both parents hold firmly to these standards, when he is sure that *no* by one parent also would be *no* by the other; when he is sure, moreover, that when disciplined by one parent, the other parent is completely in accord, not only in words but also in feelings and unconscious gestures.

See also the good influence on the child from knowing that his parents are so much in harmony. With this harmony grows father-mother companionship. After all, their mutual relationships are the most essential relationships for approaching nearest to the ideal of a Christian family. With father and mother

harmony and love there easily can grow harmony and love between each and both parents on the one hand and the child on the other. How can there be, on the contrary, Christian love in the family without Christian love between the parents?

Cleveland Heights, Ohio.

God's Handiwork Speaks

BY DAN B. JORGENSEN

I HAVE always been a lover of nature. When I was a little boy of four years, my mother took me to the edge of our little town and said, "Here's the country," indicating the rolling Kansas prairie. I had pictured the country as woods and rivers, but she showed me the nature in grass and trees and birds.

Somehow this regard for the things of nature grew. In high school when in difficulty I always sought the refuge of our city parks and there thought things through. One day a teacher of mine surprised me on her horse. Somehow I think she understood. When my father died leaving my sister and myself alone in Detroit, a kind science teacher took us to the north woods of Michigan to forget. Day after day I wandered over a certain Indian trail to an elevated lookout and there viewed Walloon Lake with its surrounding forests of pine and aspen. Many a day I came with troubled soul but never did I come back to the cottage without having drunk deep of spiritual drink. Many times when angry, the woods brought me back to normal. As I came more to love nature, the peace that was there, I saw that there was a force behind what I saw. This force was so personal and so close that it leant life to every living thing, and I knew that in some way I was supposed to be identified with it. This force I did not know just what to call. It was Creator and Supporter of all I saw. Yet it was within me. It cared. The nearest and closest name identified with this was God. And the nearest in flesh to this force of anything I had ever read was the Man, Jesus. The greatest proof I had of God was in his handiwork. How could one doubt?

But as I went further in high school I drifted away somewhat from my contact with this power. On my graduation I came to the realization that my Christian testimony had no more in it than the Buddhist might have had or the Hindu. Then, again, I paced the roads under the stars trying to find a meaning. This time it was in Florida. The more I came in contact with nature, the more I knew there was a God and the more I was in need of him to know life.

One day at breakfast I argued with dad about religion. We were on the Florida farm. We prayed. I surrendered wholly. Then Christ came into the room. He was young, friendly and compassionate. None under heaven did I want more for a Friend than he. For the first time I realized what sin was in my life. I was clothed in filthy rags. I prayed. When we went to our farm work, I had joy in my heart. The fields were different, my work was easier and linked with God's plan, the orange groves and pine trees were breathing a new meaning in my life. Then I understood nature. But I am still learning, for I feel that I am at the brink of an ocean of all that God can mean. God revealed himself to me through his handiwork, but it took Christ to show me meaning and a way of life.

Wheaton, Ill.

She Would Share It

BY JULIA GRAYDON

LAST summer as I sat out under the trees a little girl joined me. I saw that she had five cents in her hand which she put down on the bench. After talking a while she said: "What kind of candy do you like?"

"Oh, I like any kind," I replied, "but you usually buy ice cream, don't you?"

"Yes," she said quickly, "but I can't *divide* that."

Then I knew how she had been brought up, for she had a little brother and no doubt shared everything with him, and I suppose she had a way of dividing the ice cream too with him, but could not see how to do it with me.

If she goes through life that way, she will have many friends and will spread cheer. She will not put herself first, but her thought will be for others.

Harrisburg, Pa.

HOME AND FAMILY FUN

A Poetry Booklet

'TIS sad but true that many children learn to dislike poetry. This is not true at first. Small children love the music and rhyme of poetry, but soon, many times because of meaningless words and lack of a true vision of the picture the words try to paint, they lose interest.

An interested teacher discovered that if a pupil was permitted to bring a picture to illustrate some part of a poem, interest in the entire poem was increased. Such a rainy day scrapbook might be a help for a mother.

Let the child cut out his picture and paste it on the sheet in the scrapbook and then copy the appropriate part of the poem below the picture. Pictures to cover a complete poem might be found or a poem might be read and the children sent to the old magazines and catalogues to find a picture of the part they remember. Some children will want to draw the pictures themselves if they have talent or ability along that line.

Poetry must be seen as well as heard to be appreciated.—*Robert W. Tully, Burnettsville, Ind., for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, July 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Provides a Leader.—Ex. 3: 1-12.

Christian Workers, Chapters of Pure Gold.

B. Y. P. D., Where the Christian Adventure Leads.

Intermediate, William Penn and the Quakers.

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Gains for the Kingdom

One baptized in the Lincoln church, Nebr.
One baptized in the Monocacy church, Md.
Two baptized in the Pitsburg church, Ohio.
Three baptized in the Calvary church, Calif.
One baptized in the Pipe Creek church, Ind.
Eight baptized in the Elmdale church, Mich.
Four baptized in the Ottumwa church, Iowa.
Seven baptized in the Elmdale church, Mich.
Fifteen baptized in the Crystal church, Mich.
Six baptized in the Minneapolis church, Minn.
One baptized in the Mt. Pleasant church, Ind.
Nine baptized in the Woodworth church, Ohio.
Four baptized in the First church, Chicago, Ill.
Thirteen baptized in the First church, York, Pa.
Five baptized in the Shady Grove church, W. Va.
Twelve baptized in the Fredericksburg church, Pa.
Fifteen baptized in the Bachelor Run church, Ind.
Twenty-three baptized in the Grossnickel church, Md.
Ten baptized in the Brandywine church, Bro. O. F. Bowman, evangelist.
Six baptized in the Spring Run congregation, Pa., Bro. Galen Blough, evangelist.
Four baptized, one reclaimed and four received by letter in the Harrisburg church, Pa.
Six baptized in the Elbethel church, Pa., Brother and Sister B. M. Rollins, evangelists.
Nine baptized and twelve received on former baptism in the Terra Alta Co-operative church, W. Va.
Four baptized and one reclaimed in the Beech Grove church, Ohio, Bro. Roy K. Miller, evangelist.
Ten baptized, one received by letter and one reconsecrated in the Union Ridge church, Iowa, Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Nevin H. Zuck of Lebanon, Pa., July 11 in the Georges Creek church, Md.

Brother and Sister B. M. Rollins, Aug. 10, in the Washington Creek church, Kans.

Bro. C. F. Holsopple of Telford, Pa., began a series of meetings June 28 in the Glade View house, Western Maryland.

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Personal Mention

Bro. Grant E. Replogle and wife of Pasadena, Calif., have been making an extended trip through the country both east and west. With them when they called at the Publishing House, were brother-in-law E. B. Williams and family of Naperville, Ill.

Bro. Levi K. Ziegler's party of five, returning from the Nampa Conference to Waynesboro, Pa., gave the Messenger rooms a short but pleasant call. In the party were: Mrs. Ziegler, son Laban and daughter Dorothy, and Sister Emma K. Ziegler, missionary on furlough from India.

Brother and Sister Dewey E. Rowe in pastoral charge of the Lick Creek church, Bryan, Ohio, were recent Publishing House callers. They were homeward bound from the Nampa Conference. And they did their good turn by bringing with them Mrs. Ellen Wagoner of the mission offices.

Pleasant recollections of the trip by train to Nampa were recalled when four Pennsylvanians walked in on the writer at his more or less cluttered-up desk. The four were: Brethren D. B. Maddocks of Altoona, Chas. L. Cox of Claysburg, E. M. Detwiler of Everett, and Mrs. Lucretia Black of Claysburg, Pa.

Bro. W. H. Zigler of Churchville, Va., pastor of the Elk Run church, was another interesting caller in recent days. He entertained the writer of these lines with several delightful stories about persons you would know. He had been to Nampa as you may have guessed. With Bro. Zigler were his son, Carl H., and his daughter, Mrs. R. B. Huffman.

Bro. Levi Minnich of Greenville, Ohio, writes us of a remarkable couple now in the Greenville Home. Bro. J. B. Deeter was eighty-three years old July 4, and Sister Deeter will be the same age Nov. 2. "They were married Oct. 16, 1873, nearly sixty-four years ago. They united with the Church of the Brethren the following year, and have taken our church paper ever since. First it was the Primitive Christian, then the Brethren at Work, and now The Gosepel Messenger. . . . They enjoy attending the regular church services at Greenville."

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Brother and Sister Galen Kinzie of Des Moines, Iowa, stopping in Elgin to visit relatives and friends, were also callers at the Publishing House. We think they were pleased to find that as members of the Church of the Brethren they are stockholders in such a large and efficient church owned printing establishment.

Bro. Earl M. Zigler and wife of Petersburg, W. Va., appointed for the India mission field, if present plans carry through, were seen in the mission rooms last week. With them on their return trip from Nampa were Brother and Sister Henry Hackman of Newville, Pa. Bro. Hackman was a discussion leader for one of the young people's planning groups at Conference.

Brother and Sister W. K. Kulp, in pastoral charge of the Mt. Joy and Mt. Pleasant churches of Western Pennsylvania, were the leaders of an auto party of five who visited California as well as Idaho in connection with the Nampa Conference. The other members of this Mt. Pleasant party were Ruth Stahl and Laura and Elma Neiderhiser. We were happy that the members of this party included a stop at the Publishing House on their return trip.

Bro. I. D. Leatherman of Lanark, Ill., was seen conferring with Bro. D. D. Funderburg one afternoon of last week. Later we discovered a tangible token of Bro. Leatherman's visit in the shape of six marriage notices, with the addresses of the newly weds, which makes it possible to send The Gospel Messenger into six new homes. As the reader may recall, the fifty cents charged for a marriage notice can be applied on a Messenger subscription good for three months.

Eld. Emra T. Fike of Oakland, Md., writing for himself and wife, tells of an interesting day's work which included driving to a point twenty miles distant to baptize two persons, with the evening spent in another service helping to install a young minister and wife. The young minister is isolated from the church and therefore in special need of the prayers of the faithful. Will you remember this brother and his companion, and all so situated, at a throne of grace?

Brethren Arthur Byerly and Victor Meyers are in the music business through the week but interested in that new congregation in Peoria, Ill., on Sundays. This much we discovered recently when they took time out while passing through Elgin to see what the Brethren Publishing House was like inside. If you know any one in or near Peoria who should be interested in the building up of a Church of the Brethren there, why not notify Bro. J. Frank Meyers, Peoria, Ill., R. 6?

Bro. Harvey M. Barkdoll of Glendora, Calif., coming ninety-five years young, stopped in at the Messenger rooms for a pleasant chat on Thursday of last week. Clear of eye and mind, and more spry than many men of seventy, the reader can well imagine what an interesting time was had by all concerned. Bro. Barkdoll made the trip by train from California alone. He will visit with relatives and friends in the east until August, when he hopes to return to his home with the I. B. Netzleys of Glendora.

A group of seven in attendance at the Mid-West Institute, Naperville, Ill., were Publishing House callers on Tuesday of last week. The party was composed of Ralph White, pastor at Naperville; Maxine Ring of McPherson, Kans.; Adda Eagleton of Decatur, Ill.; Bernice Hoover of Plattsburg, Mo.; Wilbur Bantz, pastor at Toledo, Ohio; Pauline Ross of North Manchester, Ind.; Edgar Petry of West Manchester, Ohio. The two last mentioned are helping in the Emergency Peace Campaign. Messenger readers will likely hear some echoes from the Institute before long.

Bro. O. D. Werking and family of Hagerstown, Ind., paid the Publishing House a pleasant call on their return trip from the Nampa Conference. The Werking party had been as far west as Wenatchee, Wash. Yellowstone National Park and the Black Hills were points of interest reached on the homeward journey.

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Miscellaneous Items

A radio report heard the morning these forms were being prepared for the press stated that a lighted firecracker exploded a quantity of fireworks in a drugstore in the heart of Nampa, Idaho. It was reported that four persons were killed and twenty injured, of whom twelve were considered seriously hurt.

"I am writing about a home that is being broken up," says a correspondent. Besides the father and mother, the well-being of two children is at stake. The plea is that we should remember these unfortunates, and they need our prayers. But why not broaden our petitions to include all broken homes and the unfortunates therein?

It was felt by those who heard them that the Nampa Conference addresses were generally of a very high order. Several that were much appreciated are promised for early publication in the Messenger. We trust that our readers will give them the same thoughtful attention when they appear as did the audience in the big tent at Nampa.

Scrapbook of Missionary Stories is the title of a seventy-two-page free booklet just from the press. It is a collection of choice articles from The Gospel Messenger and designed to enrich sermons, missionary talks, young people's programs and to have at hand for the use of the missionary committee of the local church. Scrapbook of Missionary Stories may be ordered from the General Mission Board, Elgin, Ill.

To Bro. Harl Russell of Marshalltown, Iowa, our thanks are due for a copy of Parade News detailing a great religious display sponsored by the forty-five churches of Marshall County. This "Third Annual Marshall County Church and Bible School Celebration . . . will present a parade entirely different from anything ever seen anywhere. The theme of this great co-operative religious event will be the life of Christ depicted by various floats." The Church of the Brethren has been assigned the Parable of the Sower (Matt. 13: 1-9). "The fundamental reason for having a day of this kind and the inspiration behind the effort is: to endeavor to make Marshall County more church-minded, to help through a co-operative effort to improve the feeling between city and country churches, and show that the churches and Bible schools are proud of their Christ."

The sum of $1,051 is rather remarkable as Conference offerings go. We are sure many of our readers would like to know something of the inside story of how the Covina church came to average five dollars per member. As the story was told by Bro. Edgar Rothrock of Pomona, Calif., we understand that a faithful giver in the Covina congregation passed on last winter. For years she had given $100 toward the Conference offering. Then what should be done to keep from falling down too severely on this year's offering? The men of the young married people's Sunday-school class got busy and laid the situation before every member of the congregation. On the day of the offering 143 of the 211 members of the congregation were present. And when the offering was lifted and counted it totaled $1,051! What is the story back of your Conference offering? Or would you like to have it passed on?

OUR MISSION WORK

Jimla and Bhari

BY SADIE J. MILLER

RAJPIPLA STATE has a population of 206,114 souls; the large majority of these people are aborigines, known as Bheels (Bhil). The history of these Bheels makes them notorious for three things: lying, stealing and hunting. A goodly number from among them have become Christians through the years since work has been done in this state. The Saint of Taropa, Danji Ramji, was also one from them. It has been proved, over and over again, that given the opportunity to know Christ, to accept him as their Savior, brings about a complete change in their lives. Like David, they can truly say: "I hate and abhor lying, but thy law do I love." The village, Vali, has the largest number of Christians of any village throughout the state and the subjects of this sketch lived in Vali.

Jimla and Bhari were man and wife, who unfortunately never had any children, but, unlike the average Bheel, Jimla never held it against Bhari and they always were a congenial pair. They were quite ordinary and yet in so many ways extraordinary. Jimla's name had no special meaning but Bhari's was very suggestive. She being rather deaf had always been called Bhari, meaning deaf. Had she had a pug nose her name might have been Jukti, meaning noseless; or had she been lame, more than likely they would have called her Luli, meaning crippled; if cross-eyed, Karni, meaning having a hole in the eye. Bhari and Jimla both seemed to have good natures for one never heard of them quarreling. In fact we did not hear of them doing the things that are found in so many of the homes among the Bheels, such as being disorderly, quarreling, threatening to separate and driving one another from home.

Neither Jimla nor Bhari ever had the opportunity of attending school so both have remained illiterates. Being childless, they made a home for Jimla's niece who was orphaned as a child. Like most of the Bheels, Jimla had this girl married in her childhood, so she left their roof young in years. Many times though, she would come home bringing her children with her, and this was all a comfort to the old couple. But the niece was widowed rather young and so she was unable to do for Jimla and Bhari as she might otherwise have done, because a girl must go to live in the home of her father- and mother-in-law when she becomes a widow. But one comfort was the fact that two of her four children were boys.

Like most of these people, the Jimlas made their living by farming. Too poor to own a whole team of oxen, they went in partnership with a neighbor, as did many others; Jimla furnished one ox and Heresingh the other. One day they would work in Jimla's field and the next day in Heresingh's field. These two farmers were on good terms, for who would quarrel with Jimla? He was not the quarrelsome kind. This means that he did not even quarrel with Bhari, his wife. He and Heresingh were successful farmers, as such farmers know success. No one can have many acres of land where all the work is done by hand and where they still use the wooden plow, the small hand sickle for cutting all grain and hay and the crude little toy-like-seeder with which they plant their crops.

When some from this village became Christians, Jimla and Bhari were among them. Bhari was a bit more loyal than many of them, for she was willing to remove the large brass ankle rings from her ankles. There had been four of them, each weighing a pound. That made four pounds on two ankles! Her brass wristlets were replaced by glass bangles. Thus the heavy brass rings, so unbecoming for Christian women, were readily laid aside by Bhari which proved again that she was extraordinarily zealous compared to many of her Bheel sisters. It was a point worthy of note and mention too, that Jimla, the husband, took no exception to the giving up of these jewels. Too often the husband objects when his wife desires to lay aside her jewelry for did he not pay for them? Is not the jewelry the sign of how much he loves his wife? Anklets and bracelets and rings reveal their love—love such as they know it. Why, without those ankle rings his wife would be considered a widow, and was he a dead man walking about?

Can you, for a moment, feature Jimla and Bhari in their little grass hut some 12 x 16 feet in dimension? The furnishings are quite simple and scarce. There are no pictures on the wall, no cupboards, no tables and no chairs at all. In one corner, down on the earth floor is the fireplace. It is not more than eight or ten inches high. It is made of mud, in the shape of a horseshoe. This is the only stove they ever knew. It serves for cooking and all other heating purposes. To one side is a roughly hewn wooden frame, with a post under each corner, used for a bed. Homemade rope is woven into the frame. By day the bed is set out by the hedge fence to make more room in the house.

Week of July 10 to 17. During the past years, Sister Ida Shumaker has been working at Khergam, India. A marvelous change has taken place among the village people. Eld. Naranji V. Solanki and wife, Benabai, are co-workers with Sister Shumaker.

Should company arrive the bed is brought to seat the guests while they visit. Dividing the kitchen from the other room is a mud-bin, the only receptacle for all the grain that is kept in the house for daily consumption. Two upright forked posts, three feet high, with a pole laid across them serve as the only partition, dividing their place of living from the livestock. They own a half dozen goats and the ox. The goats furnish the milk necessary to the household. According to the custom in the neighborhood, several times a year Jimla's turn comes to butcher a goat from his herd.

On a peg, on the wall, the funnel-shaped fish net is another decoration. Outside, just over the door, is a honeycomb, the sign of good luck, as is the horseshoe to the superstitious folk of our own land. The comb is stuck on the wall with a large thorn. On another peg hang the bow and arrow used in hunting. For lack of a carpenter and money they have no real door. They have made one of cotton stalks. This necessitates Bhari staying more closely at home too because there is no way of locking it. One sees some thorn twigs placed in front of the cotton-stalk door whenever she is absent. The thorns serve as padlock for her door.

On auspicious days, perhaps once a month, Bhari would join the village women on a fishing expedition. At such times the net came into use. The fishing trip was like a picnic. The women spent most of the day going over the hills through the forest to the best place for fishing along the creek. It was always a pleasant sight to see several dozen barefooted women of Vali walking single file on the well-worn footpath. "And thanks to the bare feet that make such splendid paths through the same jungle," so says those who travel among the villages on bicycles doing evangelistic work.

As said before, Bhari usually stayed at home alone much of the day. On account of her deafness they kept rather a fierce dog, to protect her from the less honest Bheels who might attempt to steal from her. Many a passer-by went past their place on another path to avoid Tipu the dog. They did not want Tipu to come dashing out at them. Bhari was fond of children but few ventured very near her home for fear of the watch dog.

Years went by. Jimla had made many friends. He was also a witness bearer for Christ. Once a missionary was riding on the train and fell in conversation with a traveling illiterate priest who seemed to know more about Christianity than the average person of his type. On being asked where he learned all this, he said: "Jimla of Vali taught me all that I know." Who knew that Jimla was testifying? No one had perhaps thought of it, but here was the witness. Jimla had caught the spirit of discipleship and was a missionary in reality.

As Christians, Jimla and Bhari were regular in attending Sunday school and church. Jimla seldom expressed himself in public, being a man of few words. But now and then some wise expression would come from his lips revealing the fact that he had not been to Sunday school in vain or under the preached word without having gained some knowledge. Some, perhaps, who could read, had not done as well as Jimla. Occasionally he was known to use amusing, witty sayings which brought laughter from those who were present. Even Bhari would smile. Although she did not always hear and grasp what was said in ordinary conversation she understood him.

This good pair were honest and upright. They might be taken advantage of by those not so honest as themselves, but concerning them no one ever heard of cunning business deals or anything that savored of dishonesty. Most of the Christians of Vali chose to live together in a certain part of the village, but the Jimlas always stayed by their own inherited vadu (lot or plot of ground) because this was the dearest spot on earth to them. No one was more welcome in their home than the missionary or Christians who frequently called upon them. Because of her deafness Bhari did not talk as much as she might have but her eyes and countenance spoke much.

One day Jimla was down with lumbago. He could not get up without great pain. When he did stand up, he bent over and moaned with every step he took. Although he used home remedies and those suggested by his neighbors, all seemed of no avail. While he was bedfast one of his missionary friends came to see him. Jimla told the details of his condition. The visitor insisted on administering a chiropractic treatment. This was new to Jimla and although he moaned and groaned a smile now and then was seen on his face. He thought that very little if any good could come from such treatment. He seemed to have more faith in the drastic remedy he had known as a child when he had been branded with a red hot iron to drive out the pain. He still wore scars he had received when a child. Nevertheless, he submitted to the missionary's methods and hoped some relief might come to his back, even while admitting that his faith was weak.

Next day, just after noon, Jimla appeared before the mission bungalow. He walked quite straight, right up to the door; calling for the missionary who had treated his back he said, "Salaam!" and slowly he pulled from under his coat a fine, plump chicken. "Here," he said, "I give you this chicken as a token of my thanks to you for driving the pain out of my back. I would not believe it that such treatment could help me, but it surely did." Then he walked away a few

paces, saying, "See how straight I can walk today." No words of refusal for that chicken availed anything. This was his thank offering.

More years passed by, with time dealing harshly with Jimla and Bhari. Suffering and poverty had placed their heavy hands upon them. As an old man the missionary now found Jimla laid low with fever. He had been sick for many days and he was weak and thin. He lay on the same old cot. The rope sagged from long use and in places it was torn. The bed was unfit for one so seriously ill. Jimla could not take a long breath, neither could he talk with ease. He put his hand together and looking upward, prayed saying—"Lord Jesus, I have not forgotten you. I pray oft daily. I give thanks for my food and all that I have. I pray for healing." "Do you have milk?" was asked him. "Ah, no," he replied. "We had to sell the goats, one by one. You see, I am unable to work. Bhari goes out to the neighbors and over to the Christian community and brings home things to eat. This is all we have. You see our house is empty." There, sure enough, was the mud grain bin, with its cork gone, showing it was empty. Jimla had always made a fair living, but no more could he do that. The nights were getting cold and Jimla had only a thin sheet to cover himself. A few sacks and rags were all the mattress he had.

It was not easy to leave him in such a condition. A blanket was sent as a gift and money was left to buy milk daily for him. Milk was the only proper food for him now. The poor old couple! They would gladly have given a chicken again but there were no chickens left in their poverty-stricken state. At this time too, no missionary lived in Vali so it was some days before Jimla could be visited again. A fortnight later on returning to Vali the first question was, "How is Jimla?" The answer came with a sorrowful nod of the head, "Alas, Jimla is dead!" Jimla had finished his life and work on earth. Already their home was broken. Bhari no longer stayed in the hut. She had gone to her nephew's place across the fields. However, for many days she continued to return to the little old grass hut, the only home she had ever known, there to weep and mourn for the one who had left her. She and the faithful Jimla had been companions for almost fifty years and was it all to be forgotten so soon? No, not by Bhari.

The Christian community missed Jimla and began to take steps to help his widowed wife. Where in Hinduism would Bhari ever have been so befriended? Among the Hindus it is said that a widow is fit only to be slighted and ignored. Beware lest her shadow fall upon you and you be cursed. Indeed, do not even pass her on the road but rather turn back and go another way. How vastly different is the concern shown for widows by the Christians! As James writes in James 1: 27: "Pure religion and undefiled before our God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." And it is a blessed testimony that this is the spirit that now pervades the hearts of the Bheels and others who have come to know Christ and the blessed gospel he brought for the world.

This is the simple story, simply told, of two humble souls who never owned much of the world's goods, to whom many opportunities for advancement never came, and who to the end, in spite of poverty, sickness and suffering, held that the love of God through Jesus Christ was the dearest possession they knew. To such be honor and even praise.

Umalla, India.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Worship

Prelude: Largo by Handel.

Call to Worship:

Leader: "God of the busy daytime, God of the quiet night,
Whose peace pervades the darkness, and greets us with the light,
Safe with thy presence near us, wherever we may be,
Thou God, our great Protector, we love and worship thee."

Juniors: Holy, Holy, Holy! (stanza 1).
Leader: Psa. 100: 1, 2.
Juniors: The Doxology.
Leader: Psa. 100: 4.
All (to be sung): Hab. 2: 20.

Prayer: Our heavenly Father, we are glad to know thee as Father and to have fellowship with thee. Help us to be conscious of thy presence as we go about our work and play. May we always feel a deep nearness to thee, and remember to pause in silence some time each day to listen to thee. Amen.

Hymn: Joyful, Joyful, We Adore Thee.

Picture Study: The Angelus by Millet, or The Appeal to the Great Spirit by Dallin.

Prayer Poem:

"God of the star shine,
God of the moonlight,
God of the joyful and glowing sunbeams,
Help us in sorrow,
Help us in gladness,
Give us the joy of thy radiant presence.
God of the valleys,
God of the uplands,
God of the mighty and marvelous mountains,
Hear thou our calling,
Hear thou our praying,

(Continued on Page 23)

THE CHURCH AT WORK

MUSIC

The Lima Choir

Choir Director: Prof. F. U. Sims; Pastor: A. P. Musselman

The Lima church choir is a group of faithful, loyal workers, who meet once a week for about two hours of choral practice. An anthem is on the regular morning order of



service each Sunday, and usually Sunday evening. They are well organized and are self-supported financially. About four times a year they give a sacred program, in the form of a cantata or other similar service, at which time an offering is taken which goes to the choir director. It is their purpose to use only the best of sacred music, the director being efficient in the making of selections. They have come to win a place in the hearts of the audience, and often go out to assist in other services. The Lima church would not care to surrender its choir.

MINISTRY

The Streamline Church Program

BY J. H. MATHIS

In a late Readers' Digest I read an article on the revolutionary changes that have taken place in passenger service during the past three years and I wondered if these changes might hold significance for the life and activities of the local church.

A railroad president who believed there was something wrong with the business, because of a dwindling patronage, set out to find the answer. He hired a lady to ride the trains and to report irregularities. At the end of a definite period she came back with the following report:

Station agents—gruff and indifferent to welfare of would-be passengers; attitude, "You may ride the train if you must, but it makes no difference to me."

Waiting room—unsightly, no effort made to beautify; often locked at times when a lone passenger seeks to find shelter during night and on Sundays; up to date forty years ago.

Engineer—caused train to bump and jerk, throwing passengers who sought to get off or had not located seats when the train started.

Conductor—hard boiled, seemed to take delight in bawling out passengers whose tickets were not exact. Attitude much like that of station agent.

Porter—would furnish pillow for twenty-five cents; sell a meal for three times actual value; sell candy, fruit, etc., for double the value.

Passengers tried to regulate temperature by opening and closing windows, never getting satisfaction. Mothers worried with children with no privacy or aid; instead the cold stare of entire train crew. People unaccustomed to travel fearful in changing depots, yet no consideration given by railroad.

Armed with this information the railroad official set out to change things. Result, **the streamline train.**

Agents now show marked courtesy and interest in welfare, comfort and goodwill of passengers.

Waiting rooms taking on different atmosphere; an effort being made to use latest improvements.

Engineer, given the Deisel engine, moves the train off like a canoe on a lake.

Conductor, generous in courtesy, kindly to all; seeks goodwill of passengers.

Brakeman, not always watching for a place to put on brakes, but helping to push the train ahead.

Porter serves; pillows free; distributes passengers for comfort and convenience; sells his wares at reasonable prices; meals almost at popular prices.

Stewardess to look after comfort of passengers; helps mothers with children; a private room for their convenience.

Tickets bought to destination. Railroad assumes care of passengers in transfer. . . . .

After reading this article I thought of it in terms of the church and its activities. I wondered if we might not do a bit of streamlining in the church, and fell to thinking of a likeness that might be drawn.

The agent. All of us are agents for the church. Are we interested in those who are not with us? Do we have sympathy for their position? Do we create an attitude such that they will want to come along with us?

The waiting room. How many of our churches have not been changed since being built forty years ago? Is there an effort to beautify? to meet new needs? Does it look like a going concern?

The engineer or pastor is responsible for the train. Must be a person in whom people have confidence. I heard of a pastor who said: "I wouldn't ask people to come to hear me preach." Imagine an engineer saying, "I wouldn't like to encourage you to ride; we might have a wreck."

Professional lines sometimes keep pastor a bit too far removed from his people. Like the engineer he drives for them, but doesn't know them. The tender and baggage car are between the engineer and passengers. So professional attitudes sometimes come between. The prophet said: "I sat where they sat."

The conductor is like superintendent of the Sunday school. Born and reared with people; he rubs shoulders with them; calls them by first name; has many opportunities for service, sympathy, genuine Christian fellowship. Like conductor, he is often closer to people than engineer.

The brakeman may be compared to the Sunday-school teacher. Once such spent most of the time at the brakes, saying, "Don't, don't, don't!" The new Sunday-school teacher says, "Do this, and this and this." However, like brakeman there are times when don't is the only solution.

The porter or janitor. Services are wrecked often by a poor janitor. Good ventilation, right temperature, good lighting, neat and clean interior add much to worship.

The track men or trustees look after the upkeep that permanence and safety may be assured.

The stewardess. In almost every church there is a good woman, never officially recognized, who moves about among the people helping them to be comfortable and easy. She helps mothers with small children and timid people. I am in favor of more of this type. They mean much to any congregation.

The fare. People are glad to pay in a reasonable way. They will make reasonable sacrifices, but if overloaded with a financial program will abandon the road. We often load the willing too heavily. We may learn from railroad experience here.

And so one might go on to enumerate spots of likeness where the church might learn from a business enterprise. Shall we say "the children of this world are wiser than the children of light"? However, we are not forgetting that the church is more than a business proposition; that the power of God is within and sufficient to carry the church on to victory. At the same time let us remember that any worthy means we may use to make for greater efficiency, greater attractiveness and greater joy in service may speed up the process of taking the world for Christ.

CHRISTIAN WORKERS' TOPIC

Chapters of Pure Gold

The Revelation Chapter—Psalm 19

Sunday, July 25, 1937

This psalm calls our attention to these facts:

I. There is order and harmony in nature (verses 1-6).

This order and harmony declares God's glory silently, universally and eternally.

How many of us know nature's language?

What do the heaven's tell you?

II. There is order and harmony in the moral world (verses 7-11).

The laws of the Eternal make human beings wise, cause them to rejoice, give them vision and guidance.

To the psalmist they were sweeter than honey, more precious than gold. How does his experience check with yours?

III. There is lack of order and harmony in the human soul away from God (verses 12-14).

Hidden faults—presumptuous sins destroy the order and harmony.

The remedy is God through Christ.

WOMEN'S WORK

A Service of Dedicated Homes at the Nampa Conference

Dedicated Homes was the theme of the Women's Work meeting at the Annual Conference at Nampa on Wednesday evening, June 16, when the women of the Fruitland and Nampa churches presented the program.

A worshipful atmosphere was created in the devotions through a Home Dedication service given by the women of the Fruitland church. With the members of the family gathered around the fireside all had a part in the worship of dedication of the new home to service.

A beautiful dramatic presentation of Longfellow's poem, The Hanging of the Crane, by Mrs. E. G. Hoff, director of Mothers and Daughters of the Church of the Brethren, was presented in seven scenes by the women of the Nampa church.

The hanging of the crane in the great throat of the chimney in the fireplace of the colonial home was in a measure the dedication of the home. One such fireplace bears an inscription which reads: "In recognition of the blessings of Almighty God, this home is dedicated to faith, hope and love." Longfellow felt with deep emotion the beauty and significance of such a celebration in a newly established home. In the poem the author helps us to appreciate it.

In a series of tableaux the pageant presents pictorially the growth of the family from the wedding day until the golden wedding anniversary. A very early scene in this dramatic presentation of home is a bride and groom in the light of the honeymoon seated at their small round dining table. By and by the scene changes and new faces also cluster around the table; and then as years go on, leaf after leaf is added to the table until the time comes when the young guests of this home take flight, one by one, to build homes of their own elsewhere. Gradually the long table shrinks to a circle again leaving the two old people sitting alone again. Then comes the joyous golden wedding anniversary with the happy return of the children with the grandchildren to bless the home that was dedicated with love. This is the story of life around the fireside of the home.

Between scenes of the pageant Mrs. Richard Keim accompanied by Mrs. Mark Schrock sang appropriate numbers of music. The pageant was coached by Mrs. Sumner Eshelman and Mrs. James McClure, all of the Nampa church.

In an address, Our Contribution to the Christian Home, Mrs. J. Z. Gilbert of Los Angeles gave a most fitting climax to this home service. Mrs. Gilbert challenged the women to give of their best in contributing to Christian homes, which are the bulwark of the nation. Young people need to be prepared early in life by example to build beautiful Christian homes. The speaker said, "Christian contributions to the home will make one's own personality radiant for time with its experience burnishes the soul and sets the face aglow at life's eventide."—Mrs. W. H. Yoder.

YOUNG PEOPLE

Sunday Evening Topics

The time for planning the young people's program for the new church calendar year is now here. A list of suggested topics for the Sunday evening meetings of the B. Y. P. D. has been prepared. These topics are the composite work of a group of young people's leaders of our church. The interdenominational emphasis for the next year is "Christ in the Life of the World." An attempt has been made to gear our topics into the interdenominational emphasis and meet the needs of the young people of the Church of the Brethren as well. A great deal of emphasis has been placed on the church, the Bible, missions and stewardship. We believe that a consistent following of these topics will give your group a well-rounded program next year.

Definite suggestions for the development of these topics will appear each week in "Our Young People" as heretofore and suggested books and literature will be listed in this section of The Gospel Messenger far enough in advance to give ample time to secure them. Begin now to plan the year's program. If we wish to avoid "canned"

programs in our young people's groups some one must be willing to work hard and plan long enough in advance in order to work out programs which actually touch the lives of our young people.

Folders containing a list of suggested topics for 1937-38 can be secured by writing to the Board of Christian Education, 22 S. State St., Elgin, Ill.

INTERMEDIATES

New Program for Intermediates

If you have any intermediates in your church, and what church does not, you need to plan to meet the needs of this group. The intermediate Sunday-school class, the Sunday evening meeting and the week-day activities are all a part of the program which needs to be planned. Perhaps you do not have all of these activities in your local church and are attempting to reach your intermediates in other ways. Whatever you are doing constitutes your intermediate program.

A program for intermediates for 1937-38 has been prepared. You will find helpful suggestions for program materials, service activities, leadership and organization. Suggestions for all activities of intermediates are included in the program as well as a list of suggested topics for Sunday evening discussions.

The Sunday evening topics stress the interdenominational emphasis, "Christ in the Life of the World," and problems which our intermediates are facing with a special emphasis on the church, the Bible and missions. Suggestions for developing these topics will appear on page six of "Our Young People" as heretofore.

If you are an intermediate Sunday-school teacher, club leader or are interested in this age group, write to the Board of Christian Education, 22 S. State St., Elgin, Ill., for a copy of this new 1937-38 Program for Intermediates.

Junior Worship Program

(Continued From Page 20)

Give of thy strength, O Lord,
Give of thy glory and might."

Hymn: Open My Eyes, That I May See.

Offering:

Leader: We thank thee, Father, that today we may share our gifts with our African friends. Amen.
Response: We Give Thee But Thine Own.

Benediction:

"God of the dawning, God of the noontime,
God of the tranquil and brooding twilight,
Father, O bless us, Father, O guide us,
Give us the peace of thy holy presence."

To the Leader: The African has a religion of fear; evil spirits must be propitiated or harm will come. They know nothing of a God who loves his people as a father loves and cares for his children and whom we may love and to whom we may go with our troubles and our joys. Can you as leader of the junior group bring them to realize that because we do worship in joy and love we have an obligation to share our Father God with those who know only fear? Though young the juniors can have a share in taking the message of love to their friends in Africa.

CORRESPONDENCE

POMONA WOMEN'S WORK

In the early eighties women took no active part in public worship. They were very meek and humble, not wishing to do anything contrary to their husbands' wishes.

So in their quiet way they would talk and plan when together what they might do to help in some small way to lighten the hearts of poor neighbors, a sick friend or any one in need.

In 1884 at Annual Conference it was suggested by a good sister, that at their meeting the next year the women meet in a body to exchange ideas and study plans for some definite organization. This was done. They took their places on the rostrum and held their first Aid Society meeting.

However in 1886 they had a setback for the men were not so sure that they should grant the women so much liberty. They refused the women permission to organize separate societies.

Not until 1895 did Conference repeal this decision, granting the women's organization freedom of growth. Then these grew by leaps and bounds.

In 1911 our Aid Society groups had a membership of 2,580 and have been going strong ever since. Societies were started in most of our churches, and Pomona, being alert to new ideas and helpfulness, organized a society in December of 1910, with seven members.

Mrs. Clara Wolf, who is still with us, was the first president and the organization was called: Sisters' Sewing Circle. In 1914 the name was changed to Sisters' Aid Society.

At first the meetings were held in the homes. The first meeting in the church was in July of 1913. In those days they had four to seven at most of the meetings; occasionally the number reached ten. Our dear Sister S. E. Yundt, of sacred memory, was the second president, and well do I remember her faithfulness to the work. She always had encouragement and timely advice for all.

In 1918 Mrs. E. T. Keiser was chosen president, and a wonderful one she was. At this time the name of Ladies' Aid was used. She began her work in September and in



NEW HOME

A fine addition to La Verne College property is this splendid home for the president of the college. Brethren who have visited La Verne may recall the property. It is located at the corner of Fourth and F Streets and within easy walking distance of both church and college. Bro. J. M. Frantz, former owner and partial donor, stands in the foreground of the picture.—Ed.



THE POMONA CHURCH

The Pomona, California, Church of the Brethren was severely damaged by fire Dec. 13. Seizing this as an opportunity to improve their church location and property the Pomona congregation purchased the Calvary Baptist church. This was remodeled and dedicated last Easter. Bills are all paid except for a few hundred dollars which it is thought can be cared for from the sale of pews from the old church. No wonder Bro. Edgar Rothrock, the pastor and elder, writes of the new church: "We enjoy this one very much." The church is located at Fifth and Thomas Streets.—Ed.

October the first birthday dinner was held, this custom has been kept up once a month ever since.

There were forty-three prsent at this first dinner and an offering $13.30 was realized. In December there were thirty-four present and an offering of $32 was taken for Red Cross work. In January thirty-seven were present and an offering of $13.50 was used for Armenian and Syrian relief.

It can be seen by the above that the dinners were a success, that the men and children were eager to attend and the men gave liberally of their means. At one meeting we had sixty-four present, and all of those who were present in those days remember our crowded condition in small rooms, minus modern equipment. But our women were faithful and we said: "We will keep on keeping on, until we have more adequate quarters."

In 1920 Bro. Jacob Funk and family came to our church as our spiritual leaders and things began to move which had never budged before. In 1920 we began putting money in a savings account for a new church, or larger quarters at least, and every one in the church was intensely interested.

Each summer we could hold an afternoon and evening meeting in our beautiful Ganesha Park with as many as 120 present, and with large offerings. It was in 1921 that eighteen aid members were given 25c each to invest, and in April, 1922, a supper and program was given to more than 100 people. The investment return and evening offering amounted to $130.

A "Poem of Profit" was written and read by one of our members, Mrs. Mary Niswander. It was interesting as well as amusing, to know the different ways the women chose to invest and the large returns in many instances.

Mrs. M. P. Noll turned in $17 and received a hand-painted china plate, as her reward, the painting being done by Mrs. E. T. Keiser.

In 1923 the returns from the 25c investments were not so large, about $75; Mrs. Mary Horner receiving a silver thimble as her reward. In 1924 returns from mite boxes were $115. A pair of scissors was given to Nettie Royer Brubaker for heading the list.

These were busy years for us, we did so much charity work, helped La Verne College in so many different ways, and bought so many things for our own church. We paid $27 for one-third of the retinting of the church, and bought a gas plate and dishes to the amount of $32. Later we bought a range, F. R. Hartman paid $5 and J. E. Harmon $10 toward it.

In Sept. 1923, Bro. H. A. Frantz and family came to take up the work of the church. Bro. Funk had created quite an interest and sentiment among the members for a more adequate church building, and Bro. Frantz lost no time in picking up the reins and moving on. At different times we gave him $4 to $5 and other sums to pay for gas, as he was making an every member canvass for funds for a new church.

One interesting and amusing item was when we paid $5 to Bro. Frantz for a new hat. Many things may enter your mind at first thought, but they had the misfortune of thieves entering their home and his hat was among the articles of wearing apparel stolen. At that time it would have been a disgrace to go on the street bareheaded, but had such a case happened to Bro. Lorell Weiss (our retiring pastor) we could have kept our $5 as I have never seen him wear a hat or cap.

Our new church was realized in 1924. As our Aid had pledged $1,000 toward it, and we had been saving for a few years, we had $815 which we paid in July. In January of 1925 we paid $185, the balance on our pledge.

We did not quit working and saving, for we knew we must help the church until the indebedness was fully met. In November of 1924 we had our first meeting in our new basement. It was a jubilee meeting with 180 present and an offering of $30.

In 1925 we entertained district conference. We all worked very hard at that time, young people and men as well. We received many donations of food, milk, etc., which gave us a nice profit to turn in on the building debt. We paid for screening the church, for a drinking fountain, carpet, etc., also some other debts.

From 1925 to April 1930 we paid $600 cash on the church. The last payment was on Easter Sunday, 1930, when all indebtedness was cleared up. This was quite an outstanding event in the history of the Pomona church.

The above instances are some of the reasons why a certain corner at Gibbs and Monterey Streets is so dear to some of us, for one has worked here for twenty-four years, and some longer.

This is a brief history of our Aid Society for the past twenty-seven years. There are so many good things that I dared not branch out on at all. I can just mention such as: Welfare league work, missionary projects, district work, La Verne College, etc.

Many years ago we adopted as a motto: Others. I think it has been a great factor in the success of our work. Let us all continue to be faithful to the end.

Pomona, Calif. Mrs. Cora Neher.

GRAND OLD MAN OF GARFIELD

Our friend, Eld. Noah B. Wagoner, for the past sixty-odd years actively identified with the Garfield community and who, as it is generally known, has been bedfast for several months, observed Decoration Day surrounded by his aged wife and family, and in the best of spirits, everything considered.



Eld. and Mrs. Noah B. Wagoner

The grand old man of Garfield Precinct is in his 87th year. In the spring of 1870 Benjamin Wagoner, his father, together with Noah and several of his sons, crossed the Missouri River, at Omaha, in search of land in the far west. He eventually reached Webster County and selected land near the head of Ash Creek, not far from the Kansas line. Noah was then nineteen years of age. At the death of his father, he became possessed of the family homestead, upon which he is living at the present time.

In 1880, in Illinois, he was married to Mrs. Wagoner, who is now in her 77th year. On Aug. 12, 1930, it will be recalled, the Wagoners observed their golden wedding anniversary. This union has been blessed by three sons, Jesse, Ira and Labon, all of whom reside in this section, if not immediate vicinity and are a comfort and mainstay to the aged couple.

Additional guests were Mr. and Mrs. W. Wendell Hubbard and daughter of Nebraska City, Eld. Wagoner and wife being the grandparents of Mrs. Hubbard. Mr. Hubbard is a newspaper man, formerly located at Hutchison, Kans., and to whom this paper is indebted for the above likeness of this estimable old couple.—Adapted from Commercial Advertiser, Red Cloud, Nebr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Johansen-Dresher.—By the undersigned, June 6, 1937, in the First Church of the Brethren at McPherson, Kans., Bro. Christian Johansen formerly from Denmark, and Sister Bernice Gwendolin Dresher, daughter of Brother and Sister C. H. Dresher.—J. J. Yoder, McPherson, Kans.

Lung-Ober.—By the undersigned at the Cedar Lake church, June 6, 1937, Brother Chester D. Lung and Sister Ruth M. Ober, both of Garrett, Ind.—A. F. Morris, Garrett, Ind.

Showalter-Burkhart.—By the undersigned in the First Church of the Brethren in Canton, Ohio, May 16, 1937, Roland L. Showalter and Edna May Burkhart, both of Canton, Ohio.—J. D. Inman, Canton, Ohio.

Weddle-Cleveing.—By the undersigned at the bride's home, June 1, 1937, Mr. Leonard E. Weddle and Miss Waneta Fern Cleveing, both of Bloom, Kans.—G. W. Weddle, Bloom, Kans.

FALLEN ASLEEP

Bailey, Prof. David, was born Oct. 16, 1847, and died June 1, 1937. Prof. Bailey, college teacher, trustee of Ashland College for many years, lawyer, author, business man and farmer, though retaining his membership in the Brethren church, worshiped with the members of the Church of the Brethren for many years. Until strength failed him he was a regular teacher in the church school at Dickey where his fine scholarship and rich experience caused him to be highly appreciated. April 1, 1881, he was united in marriage to Miss Libbie Mohrman and to this union were born five children. Services at the Dickey church in charge of Bro. Martin Shively of the Brethren church, assisted by Bro. A. L. Garber and the writer. Interment in the Dickey cemetery by the side of his wife who died in 1932.—C. A. Helm, Ashland, Ohio.

Brower, Oliver B., son of David and Anna Beckner Brower, was born in Roann, Ind., July 20, 1864. He passed away at the home of his only surviving sister April 12, 1937, at Lake Wawasee. He spent most of his life at Roann, and was a member of the Church of the Brethren. Bro. Brower never married. For a number of years he took care of an invalid sister. Funeral services were conducted at the Church of the Brethren by Bro. Geo. E. Swihart, assisted by Rev. John McColley of the Church of God. Interment in the I. O. O. F. cemetery.—Wm. H. Eiler, Denver, Ind.

Crist, Bro. Henry W., died June 15, 1937, aged 65 years, 9 months and 2 days, at his home in York, Pa. Bro. Crist died suddenly from a heart attack. He was a member of the First Church of the Brethren for a number of years. He was an active member serving as president of the deacon board and teacher of the Sunshine class. He is survived by his widow, one son, four grandchildren and one sister. Short services were held at his home with further services in the First church by Elders Elmer Leas and Daniel Bowser. Interment in the Greenmount cemetery.—Florence L. Keeney, York, Pa.

Dancer, Martha Jane, the daughter of Josiah and Mary Coppess, was born in Darke County, Ohio, April 16, 1864, and died very suddenly May 1, 1937. She married Mr. Wm. Dancer in 1880 and to this union eleven children were born. Two children and her husband preceded her in death. She united with the Church of the Brethren five years ago and remained faithful. Nine children, eighteen grandchildren, five great-grandchildren and one sister survive. Services were conducted from the Miller funeral home in Gettysburg by Ray O. Shank, with burial in the Coppess cemetery.—Ray O. Shank, Gettysburg, Ohio.

Dillon, William Phillip, son of Frank M. and Grace May Dillon, was born Jan. 17, 1905, and died May 28, 1937. When about eleven years of age he gave his heart to the Lord and united with the Church of the Brethren. The church called him to the ministry at eighteen years of age. He served the church well until his health began to fail him. In 1925 he was united in marriage to Bertha Wanda Good and to this union were born two children. About three years after his marriage he and his good wife took up the pastoral work, having been called to the Allison Prairie church, near Lawrenceville, Ill. He served this church for three and a half years; then they returned to Indiana and lived near Middletown until his death. He was very successful in evangelistic work. Before his death he called for the anointing service which was administered by Elders D. W. Bowman and C. H. Hoover. He leaves his wife and children, his father and mother, one brother, two sisters, his grandmother and many other relatives and a host of friends.—Mrs. Bertha Dillon, Middletown, Ind.

Davis, William P., son of Oliver and Irena Davis, was born in Auglaize County, Ohio, Aug. 17, 1862, and died at his home in McPherson, Kans., April 28, 1937. May 20, 1888, he was united in marriage to Fanny Yoder of Mitchell, Kans., and to them were born three children, who with their mother survive. As a small boy he came with his parents to Newton, Kans., later moving to Mitchell. About 1898 the family moved to Minnesota, and from there to Rocky Ford, Colo. For the past twenty-seven years he has lived in McPherson. He united with the Church of the Brethren when he was twenty-eight years old. Besides the immediate family, he is survived by two sisters, three grandchildren and one great-grandchild. Funeral services in the McPherson church by the writer, assisted by Elder J. J. Yoder. —Ray E. Zook, McPherson, Kans.

Fry, Joseph, son of Jacob and Marria Landis Fry, was born near Mexico, Ind., May 9, 1861, and departed this life March 15, 1937, at the Wabash City hospital. One brother with whom he made his home survives. He spent the greater part of his life south of Roann in a peaceful and quiet way. Funeral services were conducted at the Center Chapel Brethren church by Eld. Geo. E. Swihart. Burial in the Huff cemetery.—Wm. H. Eiler, Denver, Ind.

Garber, Sister Virginia Byrd, daughter of Louis S. and Margaret Byrd, was born near Dayton, Rockingham County, Sept. 29, 1870, and died June 8, 1937, at the Rockingham Memorial hospital in Harrisonburg. She had been ill for several months. She was the wife of Ira L. Garber. Sister Garber was a woman of Christian character, quiet and unassuming in her manner and modest in her living. She was a devoted and conscientious member of the Middle River congregation, Church of the Brethren, for more than thirty-three years, and was a charter member of the Ladies' Aid Society of the same congregation. She contributed liberally of her time, effort and money to religious and charitable activities. Besides her husband, Sister Garber is survived by two sisters-in-law, three nieces and one nephew. One sister and three brothers preceded her in death. Funeral services were at

the Middle River Church of the Brethren.—Frank S. Driver, Weyers Cave, Va.

Harry, Bro. Wm. Thomas, son of the late John and Mary Harry, was born April 23, 1887, near Sykesville, Md., and died May 27, 1937. He is survived by his wife, Sister E. Boone Harry; two sons and two daughters. Funeral services were conducted in the Locust Grove church by Elder David Klein, with burial in the adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

Jordan, Martin Lee, the son of Chas. and Lova Jordan, was born near Flora, Ind., March 21, 1914. He departed this life May 21, 1937. Death followed an automobile accident in which he received fatal internal injuries. Martin attended the local high school and graduated with the class of 1932 and is the first of his class to answer the Master's call. His genial disposition won for him many warm friends. He is survived by the father and mother, two brothers, two sisters and his friend. Funeral services were held at the Church of the Brethren by Brethren Ray O. Shank of Gettysburg, Ohio, D. W. Shock and Robert Sink. Interment in Maple Lawn cemetery.—D. W. Shock, Flora, Ind.

Karicofe, D. S., son of George W. and Lucy Karicofe, was born at Sangerville, Va., June 26, 1855, and passed away June 11, 1937, fifteen days prior to his eighty-second birthday. He was united in marriage to Nancy S. Garber on Jan. 8, 1888, to which union were born four sons who survive their father and live in Detroit. While a boy in his teens he united with the Church of the Brethren. Illness of recent years hindered his attending the church of his choice as he so much desired. Funeral services by the undersigned with interment in the Roselawn cemetery, Royal Oak, Mich.—Arthur O. Mote, Detroit, Mich.

Keller, Sister Elizabeth Kurtz, was born near Morgantown, Pa., Feb. 18, 1848, and died at the Bethany hospital, Chicago, Ill., May 21, 1937. She was married to Levi Keller of Ephrata, Pa., Feb. 11, 1873. To this union were born two sons and one daughter. She is survived by her husband and two sons. She was a faithful member of the Church of the Brethren for over sixty years. Brief services were conducted at the First church in Chicago May 22 by the writer, assisted by Eld. A. C. Wieand. The principal service was held at Morgantown, Pa., May 24, and was in charge of Eld. J. M. Moore of Lititz. Interment was made at the Morgantown cemetery.—M. Clyde Horst, Chicago, Ill.

Kooken, Doris Allegra Denlinger, youngest child of LeRoy and Cora E. Flory Denlinger, was born March 11, 1915, and was killed in an auto accident March 17, 1937. She was married Jan. 2, 1937, to Kenneth M. Kooken. Her mother preceded her in death Jan. 30, 1936. Doris became a member of the Church of the Brethren at an early age. She was a graduate of the Madison Township high school. She formed many fine and lasting friendships. Her husband, her father, two brothers and two sisters survive. Pastor W. D. Fisher, who had united them in marriage, conducted the funeral service in the Lower Stillwater Church of the Brethren, assisted by Elder Ira Oren. Interment in the Cedar Hill cemetery.—W. D. Fisher, Weilersville, Ohio.

Lehman, Foster L., was aged 44 years, 7 months and 26 days. Funeral services were held at the Lehman home by the pastor, Galen R. Blough, May 18, 1937. Interment in the Berkey cemetery. He is survived by his widow and three daughters. Foster Lehman was the son of Sister Polly Lehman. He passed away suddenly while his mother was seriously ill. He preceded his mother in death two weeks. —Mrs. Charles Statler, Windber, Pa.

Lehman, Polly Oaks, was born Aug. 26, 1854, and died May 29, 1937. She united with the Church of the Brethren Oct. 7, 1900, and remained faithful. Funeral services in the Rummel church by the pastor, Galen R. Blough. Interment in the Berkey cemetery.—Mrs. Charles Statler, Windber, Pa.

Leiter, J. Oram, the son of Chalice M. and Ida Wingert Leiter, was born Feb. 19, 1897, and died March 5, 1937. He was received into the church by baptism when eleven years of age. At the time of his death he was serving the church as a deacon, church clerk and as a member of the ministerial board. Previous to his illness he had served as the superintendent of the Welty Sunday school for about nine years. In 1920 he united in marriage to Sister Ruth Oller. To this union were born four children, all of whom survive. He is also survived by his parents, one brother, and two sisters. Bro. Leiter was a loving husband, a kind father and a faithful son. As a Christian he was faithful to his responsibilities in the kingdom work. He was always interested in the work of his church, with a fine loyalty to its ideals and principles. Even during the months of illness he inquired as to the progress of the kingdom work and at times gave helpful suggestions for the advancement of the cause.—J. I. Thomas, Smithsburg, Md.

Longenecker, Bro. Levi, died in the St. Joseph's hospital at Lancaster, Pa., May 16, 1937, aged 62 years. He was the son of the late Abram and Elizabeth Forney Longenecker and is survived by his wife, one daughter, one grandson, three sisters and three brothers. Funeral services were held in the Lititz church by Elder H. M. Eberly, assisted by Elder J. M. Moore. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Lyme, William Henry, son of Jacob and Sarah Lyme, was born in Adams Township March 22, 1864, and died Feb. 4, 1937. Bro. Lyme spent his entire life near the place of his birth. In 1885 he united in marriage with Ida May York. Two sons and two daughters were born to this union. Thirteen years ago Bro. Lyme fell and injured his back and several years later he met with an accident and sustained further injuries. Since May 10, 1936, he has been confined to his bed. In 1924 he and his companion transferred their membership to the Church of the Brethren and remained faithful. One son, a daughter, and a brother preceded him in death. His wife, one son, one daughter, ten grandchildren, five great-grandchildren, four brothers and one sister survive. Services were conducted in the Oakland church by the writer, with burial in the Oakland cemetery.—Ray O. Shank, Gettysburg, Ohio.

Moomaw, John Alexander, son of Philip R. and Susan Peters Moomaw, was born in Roanoke County, Va., Oct. 23, 1844, and passed away in McPherson, Kans., May 30, 1937. He was married to Minerva Ann Webb on May 10, 1871, while still living in Virginia. They came to McPherson County, Kans., in 1883. They were charter members of the McPherson church when it was organized in 1885, and Bro. Moomaw was the next to the last charter member of the church. To Brother and Sister Moomaw were born one son and four daughters. The son passed away in 1898, and Sister Moomaw in 1928. The four daughters survive together with nine grandchildren, nine great-grandchildren, one sister and one brother. Funeral services in the McPherson church were conducted by the pastor and Elder J. J. Yoder.—Ray E. Zook, McPherson, Kans.

Newcomer, Samuel B., son of Adam and Margaret Bender Newcomer, was born in Hancock County, Ohio, Dec. 5, 1852, and died at Fostoria, Ohio, June 13, 1937. In 1880 he was married to Sarah Elizabeth Krabill. She preceded him in death thirteen months ago. Seven children, twenty-five grandchildren, ten great-grandchildren, and one brother survive. In early life Bro. Newcomer lived on a farm. He retired from this work in 1906 and moved to Fostoria where he spent the remainder of his life. He was active in the affairs of the things that are worth while, both in civic and church life. He was a member of the Church of the Brethren and the principles for which the church was founded remained dear to him until the last. Funeral services at the Fostoria Church of the Brethren by the writer, and a nephew, Elder Harvey Thomas. The body was placed beside that of his companion in the Fostoria cemetery.—Jesse J. Anglemyer, Williamstown, Ohio.

Nihart, Melvina, daughter of Abraham and Anna Smeltzer Wise, was born in Elkhart County, Ind., Oct. 23, 1868. Dec. 15, 1889, she was united in marriage to F. M. Nihart and in the fall of 1908 they with their three children moved to Lake Arthur, N. Mex., where she spent the remainder of her life. She died June 13, 1937. She is survived by her husband, one son, two daughters, five grandchildren and one brother. At the age of 14 she accepted Christ as her Savior and united with the Church of the Brethren. When the Pecos Valley church at Lake Artbur was disorganized she with a few other members who still remained, placed her membership with the church at Clovis nearly 150 miles away. Though isolated from her church she remained loyal to the principles and teachings of her church to the end. Services were conducted in the home at Lake Arthur by the writer with interment in the cemetery near by.—Lester E. Fike, Clovis, N. Mex.

Showalter, Bro. Daniel Bowman, son of the late David Bowman and Susan Swope Showalter, was born in Rockingham County, Va., Oct. 22, 1867, and died at his home in Bristow, Va., June 2, 1937. Bro. Showalter had not been well for several years, yet he died rather suddenly being quite ill only a few days. He acted as superintendent at our Sunday school just one week before taking sick. He was a member of the Church of the Brethren for many years, serving as deacon. He was superintendent of the Valley Sunday school for fifteen years. Besides his widow, Sister Elnora Showalter, he is survived by one daughter, one son, one sister and two brothers. Funeral services were conducted at the Valley church by Bro. N. J. Miller, assisted by Bro. Davis Nolley.—Vernie Diehl, Nokesville, Va.

Strohm, William H., passed away June 11 at his home in Redfield, after a lingering illness of eight months. Bro. Strohm was born in Pennsylvania on March 28, 1854, and was 83 years of age. He had made his home in Redfield for the past twelve years and had been a resident of Bourbon County since 1919. He was twice married. His first marriage was to Mary A. Yoder on Jan. 26, 1879. She passed away on May 4, 1903. His second marriage took place on Sept. 30, 1908, and was to Minerva Neff, who survives. Besides his wife he leaves the following children: Mrs. Effie Sherfy, Fred E. Strohm, John A. Strohm, Dr. Ralph Y. Strohm, Mrs. Emma Fern Shull, Willy Merle Strohm; a stepson, Willis Neff; a brother, Edward Strohm, and thirteen grandchildren. The deceased had been a deacon in the Church of the Brethren for many years. Two sons and a son-in-law are Brethren pastors. Funeral services were held in the Dunkard church conducted by D. P. Neher of McCune, Kans. Burial in the Marion cemetery.—Fred E. Strohm, Chicago, Ill.

Spillers, Sister Lovina, was born in Ohio, May 12, 1863, and died May 25, 1937. She came with her parents to Michigan in 1865. She was united in marriage to Daniel A. Spillers Dec. 4, 1881. The couple observed their fifty-fifth wedding anniversary last winter. She joined the Church of the Brethren when she was young and remained faithful. She was a loving wife and mother. Besides her husband she leaves a daughter, one sister, one brother, four grandchildren and a host of friends. Short services were held at the home with further services at the community hall. H. O. Spelman, Congregational pastor of Bangor, officiated at the services. Burial in the cemetery near by.—Daniel A. Spillers, Bangor, Mich.

Tombaugh, Catherine, daughter of Simon and Mary Jane Bushong, was born near Williamstown, Ohio, Sept. 23, 1867, and died June

20, 1937. April 11, 1887, she united in marriage with William G. Tombaugh. Having accepted Christ at the early age of thirteen her home was always one in which the Spirit of the Master had a warm welcome. Sister Tombaugh and her husband served the church as deacons for a number of years. Her humility and willingness to serve will long be remembered by the membership of the Eagle Creek church. Those of immediate kin who remain are Dr. Allen Tombaugh of McConnelsville, Ohio, Mrs. William Reth of Lansing, Mich., and Mrs. Irvin Freed near Williamstown. There are nine grandchildren, one brother and one sister. Funeral services were held at the Eagle Creek church with her pastor in charge, assisted by Bro. A. Gale Freed.—Jesse J. Anglemeyer, Williamstown, Ohio.

Trimmer, Sister Rebecca E., died June 5, 1937, aged 60 years, 5 months and 4 days, at the home of her sister, Lizzie Trimmer, of York, Pa. She was a member of the First Church of the Brethren for many years. Surviving are three brothers and four sisters. Services were conducted at the home of her sister by Elders W. Yoder and Elmer Leas. Interment in the mausoleum, Mt. Rose cemetery.—Florence L. Keency, York, Pa.

Van Dyke, Archie, only son of Joseph and Carrie Van Dyke, was born Oct. 8, 1870, at Northville, N. Y. Most of his life he lived near Beaverton, Mich., where he died May 4, 1937, after a long illness. His wife, Mina, and three children, Leland, Ruth and Joseph, survive. He was a member first of the Baptist church and later of the Church of the Brethren, which he served in practical ways. In his community he gave continuing service in many capacities. Funeral services were in charge of Pastor Arthur Warner and Elder Perry Arnold. Burial was in the Dale cemetery.—Joseph Van Dyke, Beaverton, Mich.

CHURCH NEWS

CALIFORNIA

Covina.—With Bro. Edgar Rothrock presiding the church met in regular business meeting May 19, when the work was planned for the summer. Mrs. Emma Overholtzer and Mrs. Jeannette Fesler were chosen delegates to the Nampa Conference. Brother and Sister Cripe and Sister Margaret Fesler were chosen delegates to district meeting. During July and August our church joins with three churches of the town for union Sunday evening services. We have much enjoyed the fellowship with the Ikenberry family of the China mission field. May 23 he gave a talk on his work in China. By this association we gain intimate knowledge and are thus kept more interested in the mission work. Mother's Day was duly observed Bro. Cripe gave us a vital message. Three babies were consecrated and after the morning service Mrs. Gertrude Bashore and Charles Rodgers were united in marriage. April 11 Dr. Beveridge gave an illuminating talk on Archaeology. May 2 Bro. Weiss came to us in the interest of La Verne College, his theme being Education. The mother and daughter banquet was served to about one hundred on May 13. Miss Whitlock gave the address. There was special music and a reading by Mrs. Runyan. The Women's Work was reorganized with Mrs. Martha Hepner as general director. June 8 the children of the Sunday school gave a fine program. Beginning June 21 the Sunday school will hold a three weeks' vacation Bible school. The sessions will be held in the Covina grammar school building. The young married people's class sponsored the Conference offering. They called on each family. The offering amounted to $1,051.—Eulalia Overholtzer, Covina, Calif., June 21.

COLORADO

Haxtun.—We met in council June 7 with Bro. R. P. Baker in charge. It was decided to again have a nominating committee and five were elected with Bro. E. F. Weaver as chairman. Delegates and alternates were chosen for the district meeting. Bro. A. C. Heaston will be chairman of our ministerial board. A lovely bouquet was placed in the front of the church on May 30 as a memorial to the late Brother and Sister Joel H. Kinzie. Our Children's Day program was given June 6 in the form of a pageant entitled Mother Nature. It was given in a very creditable manner and was enjoyed by all. Natural foliage and floral decorations gave a most pleasing effect. African slides were shown June 13 and the offering lifted was for the Annual Conference. The mothers' Sunday-school class sent out Mother's Day tokens of remembrance to their shut-in friends and the older mothers of the class. Our young married people's class are to be commended for their Christlike spirit in sponsoring a movement to help one of their class who has been quite ill. Our vacation Bible school closed June 18 with a picnic dinner in the city park for the children and their parents and teachers. The average attendance this year was seventy-five and the total offerings amounted to a little over $10. This amount is go to the Board of Religious Education and is especially designated to be used to help other boys and girls to have vacation Bible schools where they would be unable to do so otherwise. Among other things taught this year, reverence for the house of God was especially stressed. We trust this will continue to be taught by the parents.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 21.

FLORIDA

Miami.—Pinewood Park Church of the Brethren has been moving along nicely. Our Mother's Day program was very good. June 13 the Children's Day program was appreciated by all present. We were very glad to have the following visiting ministers with us lately, Bro. J. D. Reish of Istokpogo, Fla., and Brother and Sister C. E. Bower of Winter Park. Last Sunday morning Bro. T. S. Richardson of near Jacksonville was with us. His sermon was appreciated and a cordial welcome always awaits Bro. Richardson in Miami. A regular quarterly council was held in the afternoon to elect church officers. Bro. J. D. Reish was chosen elder; Bro. C. Kenison, Sunday-school superintendent, and Sister Enos Overholser, Messenger correspondent. Bro. Ellis Wagoner, our elder, and family, who have been with us almost a year, requested and were granted their church letters as they are moving north again. Brethren Wagoner and Newton have been our pastors. May the dear Father richly bless the Wagoner family as they go to other fields of labor. The fields are already white for harvest but the laborers are few. Our climate is good both winter and summer. May the Father guide and bless us in his service.—Mrs. Enos Overholser, Miami, Fla., June 21.

INDIANA

Anderson.—Last Sunday Bro. A. D. Bowman of Lakeland, Fla., was with us. He brought the messages at the morning and evening meetings, which were much appreciated. Bro. Bowman is a cousin to our Elder D. W. Bowman. Another of our aged members has been called home. Bro. Morton L. Dollar, aged 73, answered the call. Services were conducted at the church June 17. Our church membership enjoyed an inspiring musical program. The Mong Brothers' Quartet, composed of boys aged from thirteen to seventeen, presented the vocal and instrumental numbers. Several of our classes are planning some out-of-door meetings. The Live Wire class breakfasted at the Pendleton park Sunday morning.—Nila Alldredge, Anderson, Ind., June 22.

Bachelor Run.—We met in council June 9 with Elder Robert Sink presiding. The business was disposed of and we talked over how we could get more members interested in the church. Bro. Robert Sink was re-elected pastor and elder. He is beginning on his third year. Bro. Sink by his personal work baptized nine on June 6 and six more came forward June 13. We have been having very good attendance at Sunday school. Bro. Fred Hood is our superintendent.—Mary Moshier, Bringhurst, Ind., June 17.

Goshen City.—We have had a winter of unusually good spiritual growth. There has been nothing spectacular but our pastor, Bro. George, has led us into deeper Christian everyday living. A revival conducted by Bro. Grover Wine of Covington, Ohio, filled a big need in our church as revival of members more than conversion of sinners. The special programs for the year have been divided in presentation so that many members have had an active part in the programs. The Christmas season opened with a missionary sermon by Pres. Otho Winger of North Manchester. In the evening the young people gave a program and during the week we had a Christmas party for the children, called Christ's Birthday Party. The Kitson Bible class sponsored a very fine watch program on New Year's Eve. It included several talks of reviews of our past and challenges of the new year with silent prayer for each as the bells pealed forth that a new year was born. The missionary play was given by the young married people's class. It was The Pill Bottle; a story of a young girl who gave up a brilliant future in America to help her missionary parents care for the great work in India. The play was such a success that it was repeated in the Nappanee church. At Easter time the choir gave a splendid cantata, Victory Palms, with the Bible Easter story dramatized between numbers. We have a choir that stands back of all meetings to give that needed inspiration of song. The missionary society gave a mother and daughter banquet which proved to be a high spot of the year for the ladies of our church. For the Children's Day program the responsibility we have to children in the fields of religious education was portrayed through a pageant. One extra privilege which our church enjoyed was being host to a Northern Indiana choir, under the direction of H. Augustine Smith and Alvin Brightbill. From Friday to Sunday they had a full program of hymn singing, explaining church music and art for the benefit of all who found it possible to attend. This was our busy outline of programs for the year besides an active men's organization, B. Y. P. D., mother's study club and Ladies' Aid.—Mrs. Ralph Swihart, Goshen, Ind., June 19.

La Porte.—Our Sunday-school and church services are increasing in interest under the leadership of Bro. Kenneth W. Murphy. We held a mother and daughter banquet at the church May 15 with Sister Ellen Roose of Wakarusa as the speaker. The young people and adults are studying one chapter of the Bible each Sunday evening before preaching service and it seems to be a great help. The Aid Society is still kept very busy quilting. We observed Father's Day with some recitations. Quite a number from here attended the Sunday-school convention at the Center church June 6. May 30 a complete surprise was carried out in honor of Brother and Sister Kenneth Murphy, our pastor and wife. Forty-five members went to their home after services with well-filled baskets to help them celebrate their wedding anniversary.—Mrs. Nathan B. Cross, La Porte, Ind., June 24.

Maple Grove.—We had council meeting on June 11 with Elder Wm. Brubaker in charge. Five letters were granted. Our revival meetings will begin Sept. 5 with an all-day meeting. Bro. Walter Warstler of Ohio will have charge of the meetings. Delegates to our district conference were chosen. They are Clara Mishler and Mary Clayton with Mrs. Myrtle Krull, George Krull and Bro. Wm. Brubaker as alternates. Our pastor was very successful in getting The Gospel Messenger in three-fourths of the homes.—Mary R. Clayton, Goshen, Ind., June 22.

Middletown.—Our church met in council June 13 with Elder Miller in charge. Bro. J. W. Lewis has asked for his letter but it has not been granted as yet. We are remodeling our church house. It will be very nice when finished. Our love feast was held May 22 and was an enjoyable feast although the attendance wasn't so large. The visiting ministers were Brethren Miller, Hoover, Priddy and McCullough. Brother Miller officiated. Our Sunday school is well attended. Bro. Wm. Dillon who has been sick so long passed away May 28.—Florida Green, Middletown, Ind., June 26.

Mt. Pleasant.—Since our last report one has been added to the church by baptism. April 21 Bro. David Metzler of Nappanee filled the pulpit while our pastor held pre-Easter services at the Camp Creek church. April 4 the intermediates and teachers from the Plymouth church were entertained by our intermediates and their teacher, Mrs. Price. After dinner the group from the Plymouth church gave the play, The Only Day I Have. On May 16 the group from our church was entertained by the Plymouth church and the intermediates from our church gave the play, The Sick Baby. May 2 Bro. Gorman Zook and family were with us and gave the message. May 23 there was an exchange of pulpits. Rev. Noland from the Methodist church preached here and our pastor preached at the Evangelical church. Our Children's Day exercises will be held June 20. Our church will be represented at the Conference by the pastor. During his absence the pulpit will be filled by the following ministers: Brethren Virgil Finnell, Wayne Eikenberry, Russel Stout, Floyd Leeper. Our communion was held on June 5 with 128 prescnt. An interesting and impressive Mother's Day program was given.—Elva Miller, Bourbon, Ind., June 15.

North Liberty.—We held our business meeting June 7, with Eld. Chas. Cripe in charge. Our recent pastor, Bro. Theo. Miller, has taken over the work at Pine Creek; this leaves us open for workers for a couple months. Our harvest meeting will be Sept. 12. Bro. Fred Flora is to conduct our revival in October. Sister Anna Strycker and Brother J. H. Markley are delegates to district meeting. The Conference offering was $33. Brethren J. W. Grater, Glen Rummel and Wm. Loucks each gave inspiring messages recently.—Mrs. J. H. Markley, North Liberty, Ind., June 20.

IOWA

Sheldon.—June 13 was the last day of the series of meetings conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. We are a very small group and our field for evangelism is so limited that we questioned the advisability of trying to have a meeting, but the Austins consented to come and we feel that their fine work has been very much worth while and a real blessing to the church. Our attendance was not large but everyone who came deeply appreciated the wonderful messages in sermon, song and story. The Austins had just closed a fine meeting at the Worthington church, Minn., which is forty miles from here. Some of the Worthington members attended our meetings every night that roads and weather would permit and added much inspiration to the service. On the closing day of the meeting they came in a body and we had a glorious day of fellowship together. In the afternoon the junior and young people's choruses that Sister Austin had organized at Worthington delighted our congregation with several numbers. After this we had an old fashioned song service and Bro. Austin presided at an open forum. As a visible result of these meetings five were baptized and all of us have been greatly uplifted and encouraged to press onward.—Mrs. Larry Rolston, Sheldon, Iowa, June 14.

KANSAS

Belleville.—We met in council June 5. Plans were made to hold a revival meeting in April of 1938. Bro. W. W. Gish will be our pastor for another year. Sisters Lizzie Dooley and Katie Ball were chosen to collect our Old Folks' Home dues. On March 14 the young people gave the missionary play, The Soldier of the Cross. An offering of $5 was taken which was used as our young people's share in helping the young people of the district support a missionary. On Easter morning the primary department gave a short program and in the evening Sister Fannie Seitz led the Christian Workers' Meeting in a special Easter service. On April 15 we surprised our pastor and family with a grocery shower. The evening was spent in a social way. Our love feast was held April 25. Most of the young people attended the district B. Y. P. D. conference at Newton May 2. Bro. D. A. Crist and wife of Quinter were with them and Bro. Crist delivered the message at the consecration service. An offering was taken for Spanish relief. Our pastor delivered a missionary sermon May 23, after which the Conference offering was lifted. The members of the Ladies' Aid have been quilting at their meetings. Our attendance has been good.—Anna M. Kuhn, Belleville, Kans., June 18.

Garden City.—The members of the Garden City church honored their pastor and wife, Brother and Sister Geo. W. Burgin, at a covered dish luncheon in the basement of the church, June 6, after the morning service. They have served the church for seven years. The church has grown and prospered. We have improved our church property in completing the basement. The Ladies' Aid Society is busy in its work. We have nine classes in Sunday school. Some of our number have moved away. We have been having quite heavy rains for which we are all thankful.—Mrs. D. A. Sheaks, Garden City, Kans., June 10.

Victor.—Our church began an evangelistic campaign on May 23, with Bro. Ralph Quakenbush of Conway Springs, Kans., as our evangelist. His messages inspired each of us to live more devoted lives. The meetings closed with the love feast on June 7. A wedding was solemnized in the church on June 16, Edith Richards of Waldo and Galen Horn of McPherson being married. Bro. Wagner performed the ceremony. Miss Lorene Voshell of McPherson sang The Golden Promise and Ah, Sweet Mystery of Life, accompanied at the piano by her sister Doris. June 13 the children gave an inspiring Children's Day service. The very small children helped in the program. June 19 we held our council meeting. The church and Christian Workers elected officers for another year. June 20 the young people gave us a good Father's Day program, and Bro. Wagner gave an impressive sermon on Father.—Alice Case, Paradise, Kans., June 21.

LOUISIANA

Rosepine.—Bro. R. A. Haney of Ames, Okla., held meetings in our church May 4-9. We had a Mother's Day program and a picnic lunch. Our elder, Bro. J. B. Firestone of Elton, was with us. The church met in council June 13 to make arrangements for the district meeting. Sisters Lotas Smith and Ellen Woodhatch were elected delegates with Brethren A. P. Harriman and George Weber as alternates. We also elected officers for the coming year. Bro. J. B. Firestone was elected elder and Margaret Harriman, Messenger correspondent. It was unanimously voted that we ask Bro. R. A. Haney to be our pastor for the coming year.—Margaret Harriman, Rosepine, La., June 15.

MARYLAND

Beaver Creek.—Our district meeting was held at the Welsh Run church April 21 and 22 with a goodly number of our folks present. On April 19 Sister Anna Hutchison, missionary from China, was with us at the San Mar chapel. The young people from the Grossnickle church gave a splendid missionary program at the San Mar chapel on April 25. The B. Y. P. D. of our church has been doing a fine piece of work continuing with the programs every two weeks and their monthly socials. June 13 the B. Y. P. D. went on a camera hike to the old Washington's Monument, Boonesboro, Md. The ladies' Bible class of San Mar gave a splendid Mother's Day program, with Judge George Hicks of Hagerstown, Md., as the principal speaker. The chapel was beautifully decorated for the occasion. On the same night the B. Y. P. D. of Beaver Creek and the B. Y. P. D. of Sharpsburg gave a fine Mother's Day program in the Sharpsburg church. Our love feast was held May 15, with more communicants than we have had for a number of years. Bro. John T. Glick of Bridgewater, Va., officiated. May 20 the district women's conference of Middle Maryland was held in our church with a large number present. The members of the women's organization of our church have been studying the book, Congo Crosses, and have shown the slides of Africa. This organization is planning to plant shrubbery around the church this summer or in the early fall. The men of our church have just recently put a new roof on the one side of the church. Our pastor has shown slides on temperance during the month of June in our own church and in the neighboring congregations.—Carrie Moser, Boonsboro, Md., June 26.

Green Hill.—Our church met in council April 25 with Eld. W. K. Mahan presiding. It was decided to paint the interior of the church as soon as the paint and painter can be secured. Two delegates from our church attended the district meeting at the Thurmont church April 28. On Mother's Day a program honoring mothers, past and present, was presented and a good sermon was preached by our minister. Our love feast was held May 15, with Bro. Ira Eby presiding. Two were baptized on May 30. We were glad to have Bro. Grant Mahan and family of Florida with us again. Our Sunday-school attendance is growing each Sunday. The members of the B. Y. P. D. give a program once a month and the Christian Workers have been faithful each Sunday evening. We hope to have several of our boys and girls attend camp this summer.—Fannie Johnson, Westover, Md., June 12.

Pipe Creek.—The children of the primary department gave an Easter program. The mothers and daughters held a covered dish supper on the Monday after Easter. Our congregation was well represented at the district Men's Work fellowship supper at the Frederick City church on April 2. We met in regular council on April 3 with Eld. J. J. John presiding. Eld. E. C. Bixler explained the changes at Blue Ridge College. It was decided to accept the Annie Stoner house in Union Bridge from Blue Ridge College with gratitude. The improvement committee reported their work almost completed. Our delegates to district meeting at Thurmont were Carrie Garner, D. E. Engler, B. O. Bowman, and E. D. Peters. Sister Anna Hutchison was with us on April 22. We held our love feast May 2, with Bro. Wm. Kinsey officiating. On May 22, thirty-four members of the glee club of Bridgewater College gave a program which was enjoyed by all. The ladies served them supper at the church. Our mothers and daughters held an all-day program on June 13, with a basket lunch at noon. In the morning Bro. M. R. Wolfe preached on The Home. At the afternoon session the ladies' octet of Westminster sang two selections and Bro. C. H. Hincgardner of Baltimore gave an address on Home. In the evening our mothers and daughters gave the play, Mother Blessing's Job. The Sunday-school children are preparing the pageant, Game of Life, for their Children's Day program. We are looking forward to our evangelistic meetings in August with Bro. I. S. Long of Baltimore, evangelist.—Mrs. H. Paul Hull, Linwood, Md., June 17.

MICHIGAN

Crystal.—June 11 the Crystal church enjoyed the largest and most spiritual love feast for many years. Bro. Rollins and wife who were holding a revival at the New Haven church closed their services so they could attend our all-day meeting which we all appreciated very much. Bro. Samuel Bollinger gave the morning message and Bro.

Rollins spoke in the afternoon, after which we gathered at Crystal Lake where twelve young people were baptized. Seventy-six persons communed ranging from eight to eighty-one years of age. Our visiting ministers were Bro. J. F. Sherrick of the New Haven church, Brethren David Schechter and Chas. Spencer of Shepherd, Mich., Bro. S. Bollinger of Vestaburg, Bro. A. Taylor of Flint and Bro. Rollins from Pennsylvania. June 20 three more were received into the church by baptism. In the afternoon the Crystal church attended the music day program for the central group of Michigan. It was held at the Shepherd church. Dec. 1 we are expecting Bro. Rollins and wife to begin a two weeks' meeting for us. Our delegates to district meeting are Brethren Shrider and Noll.—Mrs. Martha E. Shrider, Butternut, Mich., June 25.

Elmdale.—Our church met in council May 2. It was voted to retain Brother and Sister Scholten for another year. June 7-18 we held a daily vacation Bible school, closing with a very nice program. The average attendance at the school was seventy-three and much interest was shown throughout. Much credit is due Sister Scholten for her efforts in making the school a success. Seven young people accepted Christ as their personal Savior on June 20. We are looking forward to a series of revival meetings in September, announcement of which will be made later. Our Sunday-school attendance has been good for the past several months.—Orvin Allerding, Clarksville, Mich., June 21.

Sunfield.—The Sunfield church will have a week of meetings beginning July 5 with Bro. Forror as evangelist. The meetings will close July 11 with a communion. The young people are preparing a pageant for Children's Day, June 27. We have Sunday school every Sunday but as we have no regular pastor Sister Keller from Battle Creek preaches every other Sunday. Paper has been purchased and the church will soon be papered. This work is being sponsored by the Aid Society. Every third Sunday of the month our Sunday-school collection goes to missions. The Sunday school has also sent special collections to the Spanish relief, German refugee and to the Board of Christian Education. The Sunday school and church also sent an offering to Annual Conference.—Verna Cheal, Sunfield, Mich., June 21.

Woodland.—The members of the Women's Work group have been busy. On April 30 they served a supper to about 125 men from the neighboring churches. Dr. D. W. Kurtz brought a very inspiring message to the men. The women served several banquets, besides the quilting and other work done by them. For several months the people of the Woodland Village church have been worshiping with us. At a recent council they decided to ask that they be incorporated as a part of the Woodland church again. The latter accepted their proposal and thus the two churches merge into the Woodland church as they were before the division about twenty-seven years ago. Bro. H. V. Townsend and family are taking a three weeks' tour, visiting places of interest and attending Annual Meeting at Nampa. Bro. Townsend is on the Standing Committee. July 5 we expect to open a daily vacation Bible school with Sister Elma Rau as director.—Doris Teeter, Hastings, Mich., June 14.

MISSOURI

Shoal Creek.—We met in quarterly council June 10. Sister Lura Argabright was chosen Sunday-school superintendent and Sister Jewell Trewary, secretary. Delegates to district meeting were chosen as follows: Sister Evan Argabright and Ova Erisman as delegates, and Bro. Oscar Argabright and Sister Lura Argabright, alternates.—Mrs. Wilbert Erisman, Fairview, Mo., June 15.

NEBRASKA

Afton.—Bro. H. M. Coppock, of Tippecanoe City, Ohio, held a revival meeting in our church June 2-13. An all-day meeting was held the last day of the meeting with a basket dinner at noon. Our elder, Bro. David G. Wine of Enders, Nebr., was present Thursday and Friday of the last week. While there were no additions to the church the members were greatly helped by his messages. Any ministers passing through Cambridge are invited to spend a few days with the members of the Afton church.—Lena B. Weybright, Cambridge, Nebr., June 16.

OHIO

Harris Creek.—Three letters have been received and one granted since May 1. Our mother and daughter meeting was held May 27, with Mrs. E. B. Douglas, a member of the Friends church, as the main speaker. Our Conference offering was $60. Two of our members, Etoile and Maud Sargent, are traveling in the West this summer and Etoile acted as our delegate at Nampa. On May 27 an outstanding social event was enjoyed by the Harris Creek church when H. R. Hoovers sponsored a shower at their country home for Mr. and Mrs. E. S. Hollinger nee Vicie Cassel our Sunday-school superintendent who was married May 22 to Bro. E. S. Hollinger of Hollansburg. One hundred and twenty-five people were present wishing them well. Our B. Y. P. D. sponsored a missionary project in A Trip Around the World, netting them over $19. The young people are having a vesper service at the Sugar Grove cabin June 27. We are planning a joint Bible school with the Bradford church beginning July 19 and continuing for two weeks, with Fhern Cassel as director.—Fhern Cassel, Bradford, Ohio, June 23.

Painter Creek.—At our recent business meeting the vote was unanimous for Bro. Roy Honeyman to continue as our pastor. He has been serving us in this capacity for eight years. The fact that this church still desires his services speaks well for one who has always lived in the community. During the eight years there have been 112 baptisms, eighty-seven letters granted and seventeen deaths. At present our membership is 206. June 6 we had the pleasure of having Brother and Sister Homer Bright with us in our services. They are at home on furlough from China. It is inspiring to learn of the changes that come in the lives of those who come in touch with the gospel of Christ in the foreign field. May 30 the Imperial male quartet gave a fine program at the preaching hour. The time for our communion service is set for Oct. 3 at seven o'clock. Plans are under way for painting our church house and making some improvements in the basement this summer.—Mrs. Levi Minnich, Greenville, Ohio, June 14.

West Charleston.—We met in quarterly council March 10 with Bro. J. C. Flora presiding. The delegates to district meeting were chosen. Some of our members have moved away and others have moved into our midst. Our young people gave an Easter play that was enjoyed by all. April 25 we had the pleasure of a visit by Sister Katie Crawford, sponsored by the mother and daughter circle. She spoke on some causes of crime of the youth of today. Her message was very interesting. The work of the women's circle is interesting and helpful. We meet once a month with good attendance and interest. We have just refinished the floor in our auditorium and are waiting for the carpet. We have accepted the call to entertain the summer meeting of our women's conference of Southern Ohio in July. We observed our communion service May 15, and it proved to be a very impressive service. A number of ministers of the neighboring churches attended. We are looking forward to our evangelistic services to begin the last of October, with Bro. R. H. Nicodemus in charge. Bro. J. C. Flora has been our pastor and elder for the past year and his sermons have been practical and inspiring.—Mrs. Wm. Miller, Tippecanoe City, Ohio, June 12.

OREGON

Myrtle Point.—Meetings were held each evening during passion week by the pastor, with the love feast on Thursday evening. The three-act drama, In Perfect Peace, was presented Easter Sunday evening to a large and appreciative audience. A program was given on Mother's Day. May 26 a missionary program was given by the women's missionary society. Slides on the mission work in Africa were shown at this time. At a council meeting one member was reclaimed. Sister F. H. Barr was elected as delegate to the Annual Conference at Nampa, with Sister S. S. Reed as alternate. Sisters Barr and Verna Barklow were elected as delegates to the district meeting. We decided to unite with the other churches of Myrtle Point in the union services to be held on Sunday evenings during the summer.—Edith Wolff, Broadbent, Ore., June 11.

PENNSYLVANIA

Big Swatara.—During the winter months our members were privileged to meet on Monday evenings for instruction in vocal music under the direction of Bro. Shotzberger of Lancaster. Everyone attending expressed appreciation of the benefit and inspiration received. As part of the work a musical was presented on Feb. 28. Brethren Abner Gingrich, Josiah Gingrich and David Gingrich represented Big Swatara at the annual district meeting at White Oak. We met for pre-Easter service on Good Friday. Bro. B. W. S. Ebersole of Spring Creek gave an inspiring sermon. Easter morning our young people met for a sunrise service. Bro. Hiram Frysinger brought the Easter message. On May 9 the Hanoverdale Sunday school presented a Mother's Day program. Several children and young people gave tribute to mother in reading and song, and Bro. Frank Carper of Palmyra spoke on Mother and the Home. May 15 we met for our spring love feast at Hanoverdale. Bro. Nathan Eshelman of West Green Tree officiated. During the services preceding and following Bro. Eshelman, and Brethren P. J. Forney and Wm. Zobler of East Petersburg contributed in making the love feast inspiring and refreshing.—Irene Frysinger, Harrisburg, Pa., June 21.

Claysburg.—We held our quarterly business meeting on April 7, at which time our pastor, C. L. Cox, was re-elected pastor for the twelfth consecutive year to begin Sept. 1. Delegates to the district conference were Sisters H. D. Miller, Jane Brumbaugh and Ruth Miller. April 18 Bro. Funderburg from Elgin, Ill., gave us some splendid instruction and inspiration on mission work. May 2 the pastor began a week's special service, closing with the love feast on May 9. The pastor officiated with Bro. Brubaker assisting. The men's organization has heen holding regular monthly meetings with an average attendance of thirty. They fully equipped two rest rooms and are now engaged in further improving the basement of the church. May 10 the mother and daughter banquet was held at which time Miss Sara Replogle from New Enterprise gave a very interesting address. Our pastor attended the Annual Conference at Nampa, Idaho, as delegate from the Middle District.—H. D. Miller, Claysburg, Pa., June 11.

Dunnings Creek.—Our revival meeting was held at the New Paris church May 1-15, with Bro. A. J. Beachley as evangelist. Much interest was maintained throughout the meetings. Those who attended from the four surrounding churches were much appreciated. Five were received by Christian baptism. We closed with our love feast May 15, with Bro. Beachley officiating. June 20 Bro. Staufer of New Enterprise, Pa., will start a revival meeting at the Point church. We are hoping for a good meeting.—Mrs. Ross Callihan, Alum Bank, Pa., June 13.

Fredericksburg.—Our revival closed May 30. Twelve young people were received into the church by baptism. The love feast was held May 29, 30, at which time Brethren Samuel Eshelman of Chiques, Ora Gibble of Little Swatara, Michael Kurtz of Richland, Phares Forney of East Petersburg, Graybill Hershey of White Oak were with us and

brought us very inspiring and helpful messages. June 6 a German meeting was held at the Union house at which time Bro. John Zug of Palmyra delivered a forenoon and afternoon sermon in German and in the evening Bro. Carol Zeigler brought us a sermon in English. June 13 Children's Day was observed at the Fredericksburg house at which time Bro. Irwin Heisey delivered the address. June 20 Bro. Henry Bucher delivered an address on Peace at the Meyer house.—Mrs. Robert Hostetter, Fredericksburg, Pa., June 22.

Harrisburg.—April 9 we held our council meeting. Brethren Joseph Hammaker and Chas. Oellig were elected to serve as deacons. Bro. J. E. Whitacre and Sisters Anna Peterman and Sally Schaffner were elected as delegates to the district meeting. April 18 Bro. Whitacre was elected to serve us as pastor for another year, this being the eighth consecutive year. Bro. Whitacre was authorized to serve as delegate at Annual Conference. After the Conference he will go to Clovis, New Mex., to conduct evangelistic services from June 26 to July 10. May 9 Bro. H. K. Oher officiated at our love feast. May 16 an offering of $31.57 was taken for Spanish relief. Our pastor officiated at the love feast at Palmyra, Pa. May 16 Bro. H. K. Balsbaugh preached for us. May 23 Bro. Whitacre officiated at the all-day service and love feast at Codorus. Bro. H. J. Beachley spoke to the Harrisbury congregation in the morning and Bro. Elmer Gleim spoke in the evening. The children presented a very fine program on June 6. Four persons have accepted the Lord as their personal Savior and have been baptized since the preaching mission in January, while one has been reclaimed and four have been received by letter. Three letters have been granted. Our Conference offering amounted to $75. The annual Sunday-school picnic will be held July 27 at Reservoir park. John P. Gibhel has been named as general chairman. During Bro. Whitacre's absence the following men will fill our pulpit: June 13, Bro. Elmer Gleim; June 20, Brethren D. E. Hoff and H. J. Beachley; June 27, Bro. Abraham Zuck; July 4, Brethren R. R. Baugher and G. N. Falkenstein; July 11, Brethren H. K. Balsbaugh and R. R. Baugher.—Mrs. E. M. Byrem, Camp Hill, Pa., June 21.

Mechanic Grove.—Bro. Edward Stump of North Liberty, Ind., conducted a most helpful and spiritual revival meeting for us May 9-23. Eleven persons were baptized at the close of the meetings. We deeply appreciate his splendid messages which certainly have given us spiritual food to grow in the Christian way. We were very happy to have Sisters Stump and Bernice Swinehart with us at that time. Our love feast was on June 5, with Bro. Samuel Godfrey from the Codorus church officiating. Bro. Godfrey preached a fine sermon for us the following Sunday morning. Bro. Harry Kreider is going to the Annual Conference at Nampa as a delegate from our church. On July 5 the missionary and Sunday-school meeting of the Eastern District of Pennsylvania will be held in our church. Lester Schreiber and Grace Bucher are the delegates to this meeting. Bro. Caleb Bucher will have charge of the daily vacation Bible school to be held July 12-23.—Martha A. Bucher, Quarryville, Pa., June 16.

Pittsburgh.—Since our last report one was received into the church by baptism. Our communion was held May 2 with a large number present. The services were very impressive. Part of each year we enjoyed the presence of Sister Eckert of Lebanon, Pa., mother of our Bro. Dana Z. Eckert. A few weeks ago she passed into the next world. Our sympathy goes out to her family. Her hearty bandshake and pleasant greetings will long be an inspiration to our church. May 9 we had the rare treat of a splendid sermon by Bro. J. W. Lear of Chicago, Ill. May 16 was another red letter day. In the morning the children rendered a program. The juniors had a contest directed by our W. C. T. U. leader. Six boys and girls gave readings and one received the medal given by the organization. All were very good and well rendered. In the afternoon we entertained the seventh circuit Sunday-school convention with our Elder M. J. Brougher as main speaker. At this convention our B. Y. P. D. repeated their play, For He Had Great Possessions. Much credit must be given to Brother and Sister S. E. Workman for their part in directing the play and also for decorating the church. We wish to recognize the co-operation of the united Bible class and Aid Society and all who gave their support to our last benefit supper. Bro. Dan West was with us May 23 in the interest of peace. His message was very inspiring and we hope may be a guide to our young people. Besides all these special services we still have good messages by our pastor.—M. Elizabeth Barnett, Pittsburgh, Pa., June 17.

Roaring Spring.—Our love feast was held May 2 with 286 members surrounding the tables. Our pastor, Eld. S. P. Early, officiated. The a cappella choir from Juniata College gave a concert in our church April 5. April 25 a deputation of the volunteer missionaries from Juniata College was with us. May 14 our women's Bible class sponsored a mother and daughter social. An interesting program was carried out with Mrs. A. R. Coffman of Martinsburg as the principal speaker. We have in our congregation two mothers whose husbands were cousins, Sister Sara Replogle and Sister Susan Replogle. They are eighty-six and eighty-five years old respectively. They were present at the mother and daughter social. The youngest mother was twenty-four and we also had a mother present who had seven daughters with her. Our Children's Day program was June 13, and the Southern Cove male chorus gave a program of sacred songs in the evening. Our pastor and wife left June 7 and will be gone for six weeks. Bro. Early will represent our church at the Nampa Conference and will go to Washington and Southern California to visit relatives after Conference. Mrs. Early will remain with her daughter near Troy, Ohio. During their absence our pulpit will be filled by visiting ministers. Bro. Galen B. Royer will be with us June 20 and Calvert N. Ellis, June 27.—Mrs. Elmer Hoover, Roaring Spring, Pa., June 15.

Rockton.—We met in council June 13. We decided to hold our annual love feast at 7:30 P. M., Aug. 8. During the past winter even though road conditions were not good on account of floods, ice and snow, our pastor, Bro. Lewis S. Knepper, was late only one Sunday. He ordinarily has a drive of about eighty miles from his home to Rockton, but on account of various detours last winter his distance was increased to over 100 miles one way.—Stanley M. Kirk, Rockton, Pa., June 18.

Spring Creek.—At our March council Bro. B. F. Waltz was elected as our elder for the coming year. Bro. Harry Seibert was elected church clerk, and Bro. Rufus Eby, Sunday-school superintendent. During the month of April the Ladies' Aid Society was hostess to the Juniata College Alumni and also to the Elizabethtown College Alumni. We appreciated the presence of these people in our church. April 26 the Hershey district branch of the Dauphin County Sunday-school association held its annual meeting at the Spring Creek church. Our pre-Easter services were conducted by our home and neighboring ministers. The services of the week closed with a pageant on Easter day given by the young people. May 1, 2, Brethren D. D. Funderburg and L. A. Blickenstaff visited our congregation and brought us inspiring messages. Bro. Funderburg spoke on Adult Education and Bro. Blickenstaff on Missions. Our love feast was held May 8, with Bro. Norman Musser of the Mountville congregation officiating. Our young people gave a mother and daughter program May 2, entitled Behold, Thy Mother. Our delegates to the district meeting were Bro. John Staley and Brother and Sister B. F. Waltz. May 12 a special council was held at which time Luke Ebersole and Norman Baugher, both of whom are students at Elizabethtown College, were licensed to the ministry. Bro. Allen Zug and wife were elected to the deacon's office. Our mother and daughter meeting was held May 28 in the social room of the church. Miss Rebecca Shaeffer, dean of women of Elizabethtown College, spoke to the women and gave us a splendid talk. Our summer vesper will start June 27 in the church grove and will continue throughout the summer.—Mrs. J. I. Baugher, Hershey, Pa., June 18.

Spring Run.—Our church held a two weeks' revival service beginning May 10, conducted by Bro. Galen Blough of Rummel, Pa. Bro. Blough gave us fourteen spirit-filled messages, and Bro. H. W. Hanawalt preached one sermon substituting for Bro. Blough when he was called home for a funeral. As a direct result of the meeting six were added to the church by baptism, another will be received by letter. At our district meeting, which was held in our church April 13-15, Brethren L. D. Ruble, David Hanawalt, Harry Anderson and E. O. Kinsel acted as our delegates. We entertained the interdenominational Sunday-school convention of our district May 2. During the early spring our church basement was enlarged and improved, making more dining room and kitchen space. This convenience was much appreciated when entertaining these meetings. The extra space will also be used for classrooms. Our spring love feast was held May 15 at the Pine Glen house with a very large number present. Bro. Blough had charge. Our Sunday school is co-operating with the other schools of the community in a daily vacation Bible school; a number of the teachers being from our school.—Mrs. Luther Dunmire, McVeytown, Pa., June 16.

Welsh Run.—May 16 we commenced a series of meetings with Bro. Edgar Landis of the Back Creek congregation as evangelist. They were well attended and as a result one was reclaimed. One was baptized previous to the meeting. We held our love feast May 29, with a good attendance. The visiting Brethren present were D. E. Stauffer, Albert Niswander, Edward Wenger, Norman Dentler and L. R. Dettra. Bro. Landis officiated.—John D. Martin, Mercersburg, Pa., June 10.

York.—Feb. 21 the a cappella choir of Elizabethtown rendered a much appreciated program to a large audience in the First church. Feb. 28 Brethren D. D. Funderburg and Lynn Blickenstaff spoke at the morning service of the First church; Bro. Funderburg emphasized the importance of seeing Jesus in our worship. March 7 Bro. Stover of Rocky Ridge preached the morning sermon, bringing us some very fine thoughts. Pre-Easter services were held at the First church by our pastor, Bro. S. S. Blough. Easter morning Bro. John Barwick spoke to the Sunday school about his recent visit to the Holy Land. At the evening service the B. Y. P. D. gave a program of hymn study. May 2 our love feast was held in the First church. Bro. S. C. Godfrey preached the preparatory sermon and Bro. Levi K. Ziegler of Waynesboro, Pa., delivered a very interesting sermon on The Upper Room. There was a large number present. A Mother's Day program was given at the First church. The members of the B. Y. P. D. are sponsoring a contest to encourage attendance in all services. May 16 Sister Minnie Bright, missionary to China, spoke at the morning service in the Second church, and in the evening she spoke in the First church. May 17 Bro. M. J. Brougher began a two weeks' revival in the First church. He delivered many inspiring sermons. He labored earnestly for lost souls and as a result of his efforts twelve were baptized at that time and one since. May 23 the B. Y. P. D. held a sunrise service on reservoir hill at which time Bro. Brougher spoke on Three Hills of God. Another added feature was a radio broadcast of the morning devotions over station WORK in charge of Bro. Brougher. We had many visiting ministers and delegations from neighboring congregations with us during these revival services. We also enjoyed special songs by the quartet from East Petersburg, Pa., and the quartet from

the Palmyra congregation. Children's Day was observed in the First church in the morning and the Second church in the evening. July 12 our daily vacation Bible school will begin under the direction of our pastor, Bro. S. S. Blough.—Florence L. Keeney, York, Pa., June 17.

VIRGINIA

Bethesda (Cloverdale).—We met in council March 21, and were glad to have with us Brethren M. G. Wilson, John Crumpacker, Emery Crumpacker and Orval Garber. It was decided that the revival meetings would begin the first Sunday in October, to be held by Bro. C. M. Key, pastor of Tinker Creek church, Roanoke, Va. We are raising a building fund to remodel the building soon. Each class has a project to work out. The young people have given a play, Katie's New Hat, to help raise their quota. The women of the church met May 12 and organized the Women's Work organization. Miss Lucy Rieley was appointed president. Twelve were present and showed a great interest in getting started. They have always done good work in the Aid Society as well as in the other departments. May 14 the young people's class had a banquet at the home of Brother and Sister Lewis Huddleston. A delightful supper was served and a very interesting program rendered. The church is looking forward to the celebration of its fiftieth anniversary and homecoming the first Sunday in November. We are expecting to have services in the morning and afternoon.—Mrs. Ruby Foster, Blue Ridge, Va., June 12.

Midland.—The Midland church met in council at the Mt. Hermon house June 5, with Bro. J. A. Hinegardner presiding. Brethren J. M. Kline and A. L. Smith were elected delegates to the district meeting. The alternates were Brethren A. W. Long and S. K. Andes. Bro. I. N. H. Beahm represented us at Annual Meeting. Brethren John Kline, Nolley and George Beahm, members of the ministerial board, met at the Midland church April 4 to elect ministers. Two young people were elected, Brethren Ray Andes and Norman Andes. The B. Y. P. D. sent a basket of fruit to Bro. Dan Myers who has been ill for quite a while but is now improving. The road which was being fixed by the Midland church has now been completed.—Virginia Long, Bealeton, Va., June 23.

WEST VIRGINIA

Terra Alta Co-operative Brethren.—Our church house has been improved in its appearance by new paint and general repair. In the month of May the women's missionary society entertained the mothers and daughters of the church with a short program, games and eats. Recently Bro. Claude Studebaker of Pittsburg, Pa., was with us over the week end and delivered two spirit-filled sermons. Bro. C. C. Grisso of Smithville, Ohio, was in our midst in a revival meeting from May 30 to June 13. As a result nine young lives were received into the church by baptism; twelve from other congregations were received by former baptism, three reconsecrated their lives and two girls made a confession to be baptized into some church later. We held our love feast Friday evening. Bro. Grisso was enthusiatic in his work and preached wonderful sermons. The state president of the Anti-Saloon League of West Virginia spoke in our church last Sunday evening. By use of charts and words he presented the appalling liquor situation of today. Much interest has been manifest in our Co-operative church. Everything seems to be moving along nicely.—Edith Thomas Whitehair, Terra Alta, W. Va., June 15.

On Making a Will--

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the field *are* [2] mine.

These Testaments are in the Revised Version and are non-pronouncing. You will be delighted with them. None better.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., July 17, 1937 No. 29

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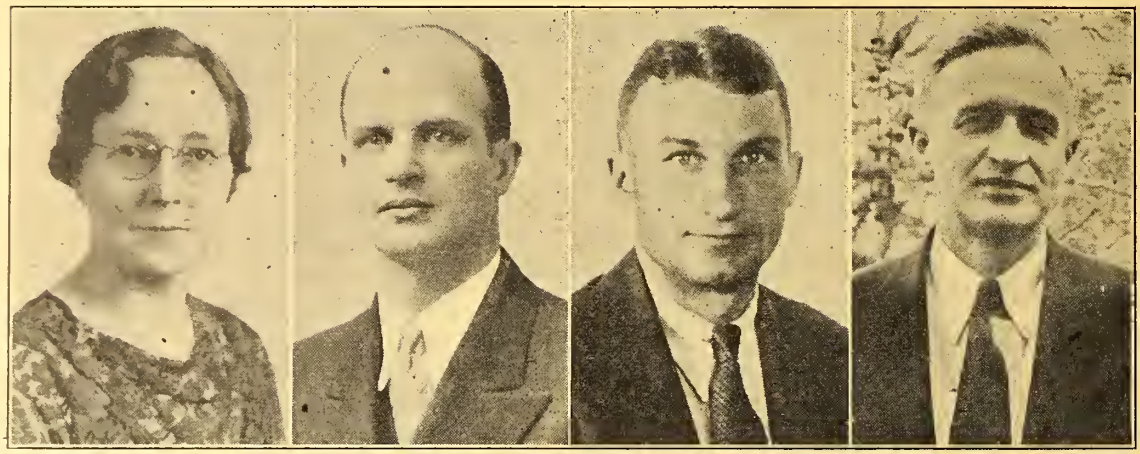
THE CHURCH AT WORK—

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Organizing for Spanish Relief

The personnel of the Committee on Spain representing the Church of the Brethren, the Friends (Quakers), and the Mennonites is: Henry Tatnall Brown, chairman; John F. Reich, secretary; Roswell Barnes, Harold S. Bender, Rufus D. Bowman, Harold Evans, William Eves, 3rd, Hanns Gramm, Hertha Kraus, Patrick Murphy Malin, Orie O. Miller, Mrs. Ross D. Murphy, Grace E. Rhoads, Albert L. Scott, Jr., Douglas V. Steere, Dan West, Richard R. Wood and M. R. Zigler. Pictures of those selected for service in Spain appear below.



ESTHER L. FARQUHAR WILFRED V. JONES PATRICK MALIN DAN WEST

ESTHER L. FARQUHAR, social worker of Cleveland, Ohio. Appointed to serve as relief worker on the Non-Partisan Spanish Child Feeding Mission of the American Friends Service Committee. Miss Farquhar sailed May 4 for Loyalist Spain.

WILFRED V. JONES, social worker of Chicago. Appointed to serve as relief worker on the Non-Partisan Spanish Child Feeding Mission of the American Friends Service Committee. Mr. Jones sailed May 4 for insurgent Spain.

PATRICK MURPHY MALIN of Swarthmore, Pennsylvania, assistant professor of Economics at Swarthmore College; Vice-chairman, American Friends Service Committee. Appointed through the Non-Partisan Spanish Child Feeding Mission of the American Friends Service Committee. His sailing was booked June 9 for Spain.

DAN WEST, Newville, Pennsylvania, representing the Church of the Brethren. Appointed to serve as relief worker on the Non-Partisan Spanish Child Feeding Mission of the American Friends Service Committee. Tentative plans are being made for his going to Spain in September to assist administratively in the relief work there.

The heart of the Christian is turned in sympathy when children of a fellow brother are suffering innocently because of warring conditions among adults. It is indeed a testimony of sharing to help these Spanish children who are on the starvation border. The Church of the Brethren in co-operation with the Friends and the Mennonites is helping to carry forward this humanitarian expression of faith and goodwill. Individuals and congregations of the Church of the Brethren are responding in a most Christian way to this call of service. To July 7, $7,521.93 had been received for Spanish Neutral Relief.

This receipt is a fascimile of the receipt from the American Friends Service Committee for the initial contribution to the Spanish Neutral Relief from the Church of the Brethren. John F. Reich, secretary of the Committee on Spain, wrote the following: "In acknowledging your check for $1,000 contributed to the Spanish Relief Work, I wish to inform you that this money is being used to purchase milk. One hundred cases (48 cans per case) are being delivered in Valencia consigned to the A. F. S. C. and 200 cases are being held in Antwerp awaiting shipping instructions."

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., July 17, 1937 No. 29

EDITORIAL

A Faith Like This Means Much

A CHRISTIAN teacher, who thinks deeply, writes of what Christian faith means to him. The heart of it is single-minded and wholehearted devotion to the Christ Spirit, by which he means not a mere abstraction but "a conscious, self-existent, superhuman Spirit, who takes possession of human personalities to whatever degree they prepare the way for him." Two basic characteristics of such a Christ-controlled personality are the practice of love and the seeking of truth.

Do you see what a meaningful faith that is? Truth and love are two very fundamental things. With Christ in full control one covets them above all things and grows into them more and more. They become the ruling passion of one's life. Not just to talk about, understand, but to hunger and thirst after and, up to the very limit of your knowledge and courage, to practice, to live, actually to live. E. F.

Great Affirmations of Our Faith

As Made at the Nampa Conference

Affirmation Number Two: God is not far from every one of us; we live and move and have our being in him.

IN ancient times men thought that God was very far away. And they were glad to have it so; it would not be safe to have him too close. They were wrong on both points. He is in fact a very present help in trouble. He is not only near, right at our call. He is always ready to help us.

In Christan times this precious truth took form in the doctrine of the Holy Spirit. The early church made much of it. And how comforting it was. How often their joy in the guiding and strengthening presence of God is expressed in some such words as "they were all filled with the Holy Spirit."

Had not Jesus promised to send another Comforter, or to ask the Father to send him, to take his place when he was gone? It was hard for his disciples to keep down the fear of a threatening irreparable loss at the thought of Jesus going away. But there was no real ground for this. God could be just as near to them as ever. Indeed they could think of Jesus himself as remaining with them always, even unto the end of the world, if they found that thought more helpful, for it was only his bodily presence that was about to be removed. There are no physical or spatial requirements for spiritual communion. Persons are spirits. God is a Spirit. He could and would be right with them just the same.

The new relation, Jesus had explained, so far from putting the disciples at a disadvantage, would have advantages of its own. It would be better for them for him to go away. They could accomplish greater things. So long as they depended on his physical presence to have their needs supplied, they would never discover the boundless resources at their command. They would never learn that God was with them all the time, that they lived and moved and had their being in him. A material body can be at one place only at one time. A spirit can be anywhere and everywhere at once. God is a Spirit, always standing at the door of the human heart, knocking, eager to come in.

This is the practical meaning of the doctrine of the Holy Spirit. Some preachers may wear themselves out and confuse those who listen to them by trying to distinguish sharply between the work of the Spirit and that of the Father and the Son. The men who made the New Testament gave that up almost before they started. They mixed the duties of the Holy Trinity all up together. They describe the Divine Presence, now in terms of one person, now of another, with a sublime and delightful disregard of our finespun departmentalized distinctions. In all cases it was God working in them to will and to do of his good pleasure.

The Holy Spirit terminology is a realistic and useful designation of God in his work with human beings,

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

but it should not make us imagine that the Holy Spirit is something different from God himself. God is known to us by various names. Holy Spirit is one of the most precious.

Our first affirmation put God at the beginning of everything. Our second says that he is not away off somewhere on the rim of the universe, paying no attention to us, but that he is right with us, closer than breathing, nearer than hands and feet, our refuge and strength, a very present help in trouble. What will our third affirmation say about him? E. F.

To a Son of Elijah

A CERTAIN young man of more than average ability studied long and hard in preparation for the ministry. Finally, the time came when he entered upon his life work as a pastor. His was not an easy charge. Problems came thick and fast. Thus the young minister was soon aware of the fact that with all of his years of training he was still not too well prepared for the perplexing problems he had to face both for himself and others.

Hence it is not strange that to this young man, as to Elijah, there came times of discouragement. And like the ancient prophet, this latest spiritual son of Elijah began to wonder why he had ever tried to be God's man. He wished that some one had warned him somewhat more exactly of just what pastoral work involved. If he could have had such a warning he felt he might have eased into some other calling less strenuous or demanding.

Now what can be said to one who thus sits under some modern juniper tree, discouraged and wondering why he ever attempted the seeming possible? Well, it may help some to know that most of God's prophets and ministers have had their juniper tree experiences. Long before Elijah's time Moses had all the sorrow that can come to an ambitious young man getting off to a bad start. There was no lack of training in the case of Moses. What he really lacked was the patience and that required for an extra difficult task. That is why he had to spend forty years in Midian as a shepherd.

Perhaps it will help every son of Elijah to remember that any man, who attempts important work, places himself in line for discouragement. For days are bound to come when one will wonder why he ever undertook such work. Yet these moods tend to pass. It may be that digestion improves, courage returns, or that there is a new infilling of power. Jeremiah had more than enough to discourage a prophet, yet for him there was no real escape from the field of duty. There were times when it seemed there was a burning fire in his bones which compelled him to speak out for God (Jer. 20: 9).

In urging a son of Elijah to have a care lest he decide on a change which might bring regret, it is in place to say that merely shifting to some other line of work will not automatically solve all one's difficulties. People have been known to jump out of the frying pan into the fire. On the whole, we have great respect for the man who sticks it out even though he may come to realize that his talents are few and the problems he faces are all but overwhelming. After all, few men are completely adequate. And God has ever shown a disposition to do the best he can with the material available. What does matter is whether or not the individual does the best he can with the talents he possesses.

The current emphasis on education is having interesting effects on men as they finally face up with life situations. The man without training is naturally conscious of his handicap and typically hesitant about leading out. Meanwhile, and by a totally different experience, many trained men are arriving at the same dilemma. That is, the increase of knowledge reveals both the limits of man's powers, and the bigness of the task. And what happens is that the trained man loses faith in himself by the very process which should fit him to face up with life and its problems.

To all sons of Elijah we would offer in conclusion a few words in praise of gumption. And by that we mean just the faith to plow ahead and do the best one can with the powers at his command. Most of the work of the world is done by people wise enough to know they have limitations. But life is in the balance and something must be done. Even the sons of Elijah often realize this and recover their courage. Let us do with a will, all that our hands find to do. H. A. B.

While the Study Goes On

ONE of our able pastors says he has changed his mind about the kind of books our people need mostly. And in the people he is thinking of he includes the preachers and church leaders generally. The change is due to increasing experience. He is getting more of that every year, and it is doing things to him. Experience has that tendency.

When pastors and students get interested in the scientific and philosophical approach to life problems, as they very properly do, they straightway proceed to forget that most people still look upon life in a very practical way. For every one of the scholarly-minded sort there are several thousand or million of the common garden variety, and they all need help in this business of successful living.

We had better remember that, brethren, and not wait to give it to them until we finish our researches. E. F.

THE GENERAL FORUM

For Any Minister

If you can keep your head when people tell you
That never angel preached like you before;
If you can still keep modest when they hail you
As just the man their church's been living for;
If you can sit in recognition meetings
And hear them claiming with prophetic voice
That days of splendid triumph lie before you
And not betray your fears by looks or voice;

If you can plan and work your plans thereafter;
If you can preach and visit oft as well
And teach the man o'erwhelmed by black disaster
To glimpse afar hope's shining citadel;
If you can take deep interest in children
And sit and listen patiently to fools;
If you can help the man whose soul's in ruin
To build his life afresh with worthier tools;

If you can see the gold that's worth the winning
Where other men see only worthless dross;
If with white anger you can hate the sinning
Yet feel deep pity for the sinner's loss;
If you can force your heart and nerve and sinew
To serve the one great task of saving men,
Persisting though your spirit faints within you
And fail—and fail—yet ever try again;

If you can hold great crowds and still be humble,
Or preach to few and give the few your best,
And not despise the man whose petty grumble
Has power to make your very soul distressed;
If you can fill each day you're on the circuit
With faithful service honorably done—
You'll help your church and every soul that's in it,
And, what is more, you'll be a man, my son.

—W. J. May, in Western Christian Advocate.

When Does the Minister Succeed?

BY WALTER S. COFFMAN

How can the minister know when he is accomplishing anything worth while? The farmer may gather his crop, the carpenter may see his building erected, the teacher may see his pupils pass their examinations, the lawyer may see his case won, the doctor may see his patient recover—but what about the minister?

When the minister comes to the end of a service and his parishioners congratulate him on his sermon, when he receives his salary promptly at the close of the month and other expenses are paid, when he receives compliments in a roundabout way from those not his parishioners, when he receives an invitation to address the service club—are these criteria of his success? Is the lack of them proof of his failure?

Suppose he preaches a series of evangelistic sermons and no one is converted; or half a dozen sermons on worship, and still sees his members whisper while great hymns are being sung and the call to worship is going on, or even sleep during the sermon; suppose he takes a month to give special emphasis to stewardship but sees no increase in tithes and offerings; suppose he preaches four sermons on love and sees no abatement of the hates that are so prominent in his congregation; suppose he preaches four sermons on the Beatitudes, and can detect no changes in the fundamental attitudes of the people who hear them, but hears only the wish that he would not talk so much about money; suppose, in order to insure the district mission dues of his congregation he proposes the God's Acre idea to raise these funds, and just two persons respond; suppose the only suggestions they seem to take at all seriously are those which call for less time, such as the unified service which closes thirty minutes earlier than the former type of service employed.

Suppose that he addresses the service club, and not one of the persons present attend church afterwards any more than he did before; suppose he addresses the students at the high school and no new members from there are recruited for the church or Sunday school. How may the minister know that he amounts to anything in the church or community?

Should the minister continue to draw his salary when the congregation will not allow him to do them any service? When they will not follow any of the suggestions he makes in order that they may become more Christian, should he allow them to waste their money on him?

To be sure this all sounds pessimistic. But what is the answer to the question? I have my own answer, but there may be a different and better answer. Suffice it to say I shall not refuse my salary as long as it is to be had. Discouragements seem more numerous than encouragements; but the latter, while less in number, seem to be more intense, so that they do more than balance the former in the long run.

The other day I looked at the personal expense account of a young man in the congregation and saw that his giving amounts to ten per cent of his income. That item alone more than balances in encouragement all the discouragement that came when only two persons would dedicate a God's Acre on their farms. One positive act counterbalances many negative ones. But I have knowledge that there are several persons in the B. Y. P. D. of this church who are tithers. That is very encouraging. After all do we not hear that you may expect very little change in the life of people after they are twenty-five years old? It seems to be true.

There are other encouragements for the minister, to be sure. But I am mentioning only this one. After all,

too many successes would make the minister bigheaded and destroy what little usefulness he happens to possess. I expect it is a good thing if our discouragements almost, but not quite, balance our encouragements.

Cerro Gordo, Ill.

Prayer in the Life of Jesus

BY WILBUR M. BANTZ

One of the interesting facts about the life of Jesus is that he prayed. Why should one such as Jesus pray? Why should we in an age such as we live in pray? No doubt many people have asked themselves such questions. Perhaps in a scientific world that has banished so much of the mysterious, we need to discover some real reason for prayer.

I think that we will all agree that we possess both a spiritual and physical nature. We spend much effort and care for the physical. What are we doing for the spiritual? I like to think of prayer as a means of keeping and developing the spiritual nature which God has given us. I believe, too, that Jesus practiced prayer for this purpose. He was not good without effort. His prayer life reveals his hours of struggle to keep his soul.

At the age of twelve Jesus seemed unusually interested in the temple. At the beginning of his ministry "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day." Public worship had become a habit of his life. Those who consider lightly the going to a place of public worship have lost the value of this custom in their spiritual development. No one's soul is wholesomely developed until he can worship God in unison with others, exchanging with others, influences, sympathies and the experiences of life.

Jesus also practiced a private prayer life. He prayed in the morning, going out to some solitary place a great while before day. He prayed in the evening, and often continued all night in prayer. He prayed before any great task, such as choosing his disciples, or when the hour of his glorification had come, or in the garden of Gethsemane. Sleep, rest, food, work, or friends, all were laid aside for hours of private prayer.

Private prayer is the soul reaching out to God for strength, for power, and for guidance. It is the soul's highest aspirations for the good, the beautiful and the true. Jesus was great because he took time to develop greatness. His greatness grew out of great living with God; he was ever conscious of the presence of God as a Father.

Jesus prayed intercessory prayers; he prayed for others. When Peter was about to fall, he was praying for the faith of this disciple. In John Seventeen, he prayed not only for himself, but for the disciples, and for all believers. On the cross he prayed for his enemies, asking God to forgive them for their ignorance. In this kind of praying one's soul is kept in love, free from bitterness, full of sympathy, and ready for forgiveness. Jesus knew well that we ought to pray for our enemies, and do good to those who despitefully use us, for in these acts we keep our own soul from bowing to bitterness and meanness. How much better are we, if we stoop to the level of the deeds of the enemy? "Watch and pray lest ye enter into temptation."

Science may teach us how to build automobiles, or make powder, gases, guns, or build great machines to do the work of man; but it does not build the soul that knows how to operate them for the good of man. The soul developed through prayer, through one's relation with God, cultivates this higher understanding of life. Let us hold on to the art of prayer, for the saving of the spiritual nature.

Toledo, Ohio.

The Three Musts of the Gospel

BY REBECCA FOUTZ

The three musts of the gospel are found in the third chapter of John. As always Christ went the way first—he met the first one, "and as Moses lifted up the serpent in the wilderness, even so *must* the Son of man be lifted up" (verse 14). The serpent was raised in the wilderness because of sin, that all who looked in faith might be healed. Christ too had to be extended on the cross because of sin, "That whosoever believeth in him should not perish but have eternal life" (verse 15).

The sinner faces the second must. Christ says, "Marvel not that I said unto thee, Ye *must* be born again" (verse 7). There are two kingdoms and as a sinner he is in the kingdom of the world. There is simply no other way to get into the other kingdom—the kingdom of God—but to have this rebirth. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (verse 5). The reason for this "must" to be born again is clear, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). And if he is to belong to the kingdom of God, he *must* be changed so that he is subject to *its* Ruler.

The disciple meets the third must which is a double one. "He must increase but I must decrease" (verse 30). These are the words of John the Baptist as he testified of Christ when he was told that more people were following the One he had baptized than himself. It took a true disciple to realize and admit that self

must become smaller and Christ and his way of life must enlarge. Is not this the most important as well as one of the hardest lessons each disciple must learn? And is it not also a lifelong process? "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3: 18).

If this must is to be realized in the life of the disciple, it is necessary to consider some ways by which it can be done. Christ must be our example. We notice first that he was always obedient to his Father in heaven, even when the flesh shrank from the suffering this sometimes meant. His one aim was to do the Father's will and there was no way to accomplish this but to obey. "Jesus saith unto them, My meat is to do the will of him that sent me" (John 4: 34). "I seek not mine own will but the will of the Father which hath sent me" (John 5: 30). And on two occasions the Father spoke from heaven saying that the Son was doing this. Following the Father's will instead of our own is the first step in lessening self and exalting Christ.

Next we find that he kept in constant touch with the Father. We call this prayer. If Christ found this necessary, even spending whole nights in prayer, how much more needful is it that we pray unceasingly, so as to receive strength and guidance.

We also learn that he was well acquainted with the Father's written word. Christ was not educated in the usual sense of that term, but he must have been raised in a home where the Scriptures were known and taught, for all through his ministry, from the wilderness temptation to the walk to Emmaus, he repeatedly quoted from the Old Testament. It met the need of any situation. With the fuller revelation of the New Testament, how we should know the Word, have it in our hearts and follow its teachings if Christ is to increase in meaning to the world!

Christ also faithfully attended synagogue and temple worship. He kept the passover and other ordinances of the law. Truly then, a disciple can not neglect the means of grace and spiritual strengthening which come from worshiping in God's appointed ways and places.

He fully lived the two greatest commandments, which he always told inquirers summed up God's requirements—to love God with all the strength of body, mind and spirit and one's neighbor as himself. To Christ there was no conflict about duty to God and to man as some cause now by emphasizing either one to the neglect of the other. To him the one naturally followed the other. When the rich young ruler came and asked the way to life eternal, Christ found that he had been faithful in his duty to God but failed in that to man. When he was told to go and do this part, he rejected the path of service to others, so went away sorrowful.

Christ said that he came to serve and to minister to mankind. And in Matt. 25: 45 he says that when we follow his example in this respect, we are really doing it for and to him. The range of this service is as broad as human need and must be a part of each changed life if the disciple's must is to be met.

If we truly follow Christ in all these ways, each disciple should find self well lost in the increasing of Christ in his life and through him enlarging the kingdom of God.

Philadelphia, Pa.

The Prophets and the Problems of Life

BY GLEN WEIMER

2. Amos and Justice

PROPHECY is a living word arising out of a living situation. It is a pronouncement upon life in terms of the "will of God." Amos appeared in northern Israel at a time of great prosperity, narrow nationalism, inordinate optimism, and when religion was without morality. The prophet witnessed the cruel facts of poverty, wanton luxury of the rich, and a careless injustice that crushed the life out of the masses. How this sight kindled the fire of the "Word of God" in his heart. Prophecy begins with seeing the facts—and then telling the truth about them. And that is the "revelation of the Divine"—the "Eternal Word" breaking through into human life and utterance.

Let us contrast the viewpoints of Haggai and Amos. For Haggai, the question was: How can the people survive when the temple is in ruins? He was an institutionalist and centered the hope of the nation in the symbols of religion. Amos lived at a time when institutional religion flourished. While there was religious fervor in the maintenance of the forms of religion, the outgoing effect was moral degeneracy. The people were zealously religious, but ethically and morally indifferent. Haggai saw indifference to God; Amos saw indifference to man. For Amos the question was: How can a nation that denies the brotherly covenant survive? The seduction of the innocent, the plundering of the poor by the rich and religious could not escape the "wrath of God." Amos saw no way of reconciling fervor in religious ritualism and unethical living. The "Word of God," delivered by Haggai to his generation was: "God demands the cultivation of the roots of religion." "Word of God" from Amos to his generation was: "God demands the production of the fruits of religion." Or, "Let justice roll down as waters."

The question of Amos is the issue in the life of today. How can a civilization that denies the brotherly covenant survive? The sins of ancient Israel are the

sins of civilization. The fate of man in the modern world hinges on the word *justice*. Witness the dehumanization of man—he is a tool, cipher, number, machine, an object for exploitation, cannon fodder, and not a personality in the image of God. How can a society that cheapens, belittles, and disregards man continue? Organized religion stands indicted today in the presence of our unethical world order. God can not be coerced by a multiplicity of religious forms—or zeal in practicing them. It is the hard discipline of effecting an ethical order along with our religious practices or doom. The cry of Amos for justice is yet unfulfilled.

Belding, Mich.

"Spilljoy and Killjoy"

BY ROY HONEYMAN

(An Object Lesson)

OBJECTS needed: Some sort of a bearing upon which a wheel revolves. I used a wheel from an old buggy. All but about six inches of the spokes had been sawed off. The bearing and a foot or two of the axle was also used. A boy in your congregation might easily and gladly procure the above parts for you. Also you will need a small rusty can containing sand and a can of the same size, attractively painted, containing ordinary cup grease. Some paint had been used on the axle and wheel too, which made them a little more attractive to the children.

When the talk is to begin, the wheel should be in place and the bearing dry so that when you turn the wheel, there is a screeching that is far from musical. The spiritual application is begun at once as this noisy and undesirable condition represents the people who are hungry for a "little bit of love." I propose we name the person we have selected from this group. He is this wheel. Let's call him Sadheart. He has never even heard of Jesus, or at least what he does know is vague and uncertain, so in desperation at the perplexities of life, Sadheart is in bad condition as the wheel plainly shows. Well, here is where our good friend, Spilljoy enters the scene and none too soon at that. Now remove the wheel from the axle and take up Spilljoy—the can of grease—and put a liberal application on the complaining bearing. Of course, this is our sunny friend, Spilljoy, who helps Sadheart and puts him on the track that leads to the towns of Happinness and Usefulness. Now replace the wheel on the axle. How swiftly and merrily the wheel spins and does its work now! Shall we not change Sadheart's name to Gladheart? Very well. It has been done.

We wish the story might end here. But no, here comes Killjoy. I suppose things are running a little too smoothly for him. Now remove the wheel again and take up the rusty can of sand which is old Killjoy himself. Oh! we've all met him, the old rascal. His main job seems to be removing smiles from happy and contented faces and spreading gloom and discontent. He comes in contact with Gladheart and succeeds in sowing seeds of doubt and fear. Here scatter a little sand on the lubricated bearing and put the wheel back in place and revolve it. Our teeth are almost set on edge as we hear the sand grit and grind into the valuable bearing. Gladheart is saying doubtfully, "Does it pay after all to be a Christian? Why should I be good, etc." And again good old Spilljoy shows up. The wheel is removed and with a rag the whole bearing is wiped clean and a new supply of grease is applied. In removing the harmful particles of sand, Spilljoy teaches that God forgives our wrongs, that there is sufficient grace for every day and that we should close our hearts as much as possible to the advances of the Tempter. Thus Killjoy is defeated, Spilljoy and his methods triumph and Gladheart wins the right to retain his beautiful new name.

This article is merely suggestive. Of course you may change or elaborate to suit yourself, but above all, use words the children can understand.

Greenville, Ohio.

The Christian Approach to the Economic Problem

BY WARREN W. SLABAUGH

Number 2

"WHAT shall we eat?" is a question as old as mankind. The struggle for the basic necessities of life has been a stern one. For man has not found it easy to supply these needs; he has always lived on the ragged edge of want. Famine has haunted him as a specter. There has always been hazards to his well-being; drought or floods, scorching heat or frosts, insect pests or blight have threatened his harvests.

Primitive man had small resources of power. At first he had only the pull of tired muscles, later to be supplemented by that of the animals he domesticated. He indeed ate his bread by the sweat of his brow. Finally, after millenniums, he learned to create machines to take some of the burdens off his shoulders. But all this came slowly; even in the days of our fathers wheat was harvested by hand and the flail for threshing was just then passing. In those days it required hours of human toil to produce a bushel of wheat, and the meager supply had to be carefully husbanded that it might last till another harvest. There never was a surplus, and crop failure spelled tragedy.

Then almost overnight all this was changed. As though by the waving of a magic wand, man suddenly

awoke to a skill to create more and better machines, and to harness the horses of power. Steam and gasoline and electricity became his willing slaves. Man sat in the saddle instead of struggling under the load. As a result, plenty became the rule instead of want. The farmer can plow ten acres with less effort than it once took for one. He has only to increase the size of his machine to increase his output.

He has turned the desert into a garden. I know a small district in the west, a few thousand acres in extent, once a dusty and rocky desert producing only sagebrush and jack rabbits. But men with daring vision captured a mountain stream and brought it down along the hillsides to the valley below, and within twenty-five years that desert had become an orchard where in the springtime the incense of its blossoms ascends to the heavens, and in the autumn nature holds her harvest festival. Out of that little corner, once desert, goes each year fruit enough to feed a city.

And what is true of wheat and fruit is true of cotton and wool and of all the material things necessary for man's needs and comfort. The Biblical promise that man should have dominion over the physical world has come close to fulfillment, and that in our own generation. That good thing which mankind has longed for through weary centuries—ease from grinding toil and freedom from the specter of famine, seemed to be within reach.

But just at the moment of realization, the cup of plenty was snatched from man's lips; the blessed vision proved to be a mirage. Without knowing how it came about, he found himself in a "Slough of Despond." Whatever the causes of his present dilemma, and there are more than one, none has been put forward more insistently than this: namely, overproduction. Evidently man's skill and his machines were too efficient. The situation has become a ghastly paradox. Once men starved because there was no food in the land; now little children go hungry because there is too much food and naked because there is too much clothing. The farmer can not afford to eat cake. For when wheat was twenty cents a bushel, it would buy only two loaves of bread. The share cropper of the south can not clothe his children with underwear because he has raised too much cotton. The pyramids of Egypt were built with the labor of a million slaves. Modern man has created machines which relieve him of such burdens, but they have taken his job as well. Tired men have always longed for rest, but not for unemployment. They have been mocked with a stone instead of bread.

In the face of a situation like this, the gospel of Jesus speaks with an insistent note: "Let the children first be fed." There was a time when the robber barons of Europe levied on all goods which passed near their castles. The system today refuses to release food from warehouses to hungry children unless the toll of profits be taken. A father was killed in Chicago one Thanksgiving Eve as he was breaking a store window to secure food for his starving children. It is wrong to steal whatever the circumstances; killing the thief is excused. But in the eyes of the Master human life is the most important thing; the resources of the earth are for human welfare and happiness. If he disregarded the rights of the traders to make profits in the temple, by the same rule he would deny those rights today. Profit at the expense of life is an evil thing. Witness the munition makers and the international bankers who thrust us into war twenty years ago for their profit! Jesus was distressed at the spectacle of poverty and suffering; his anger flamed at those who would "cause one of these little ones to stumble." He condemned the inequalities of wealth when he consigned the rich man to the torments of Hades. The story is a parable of modern conditions: helpless poverty in full sight of plenty.

Human selfishness is always an evil thing, but doubly so when it traffics in the necessities of life. Amos condemned those who "sold the poor for silver and the needy for a pair of shoes." If trading in wheat futures makes bread scarcer for the poor, if food is left to rot to make a rich man richer, it is contrary to the gospel of Jesus.

Surely in this muddle what we need is not more intelligence, but more morality. We already know too "much that ain't so." We need plain monkey sense. Can we imagine a tribe of apes going into a depression and lying down to starve just because the cocoanut crop was larger than normal? We have conquered the physical world with our science; shall we not develop the human spirit in the realm of brotherhood to make security of life complete?

Chicago, Ill.

The Roamer Looks at Faces

BY JOSEPH VAN DYKE

Some men are collectors of stamps. They are, I think, the ones who were born to travel in the far corners of the earth, but whom fate rooted in one spot. Bits of colored paper in their fingers ease the longing in their hearts.

My grandmother, and yours too maybe, loved beautiful things: quilts, flowers, verses. She had, when she died, a stack of scrapbooks pasted full of pictures and poems; simple things that had touched her hungry heart.

But I have known many roads, finding beauty on all of them. I have not followed the queer foreign stamps to their homelands, but I have stood on the edges of

oceans that I shall cross some day. I have discovered only a small part of the world's beauty, but that little was too much, I knew, to try to hold between the cover of a scrapbook. So I have not collected stamps or made scrapbooks. Still I am a collector all the same, as you are, as all of us are. I am a collector of faces.

I wish I could tell you about some of the beautiful faces I have known, and it might be salutary to tell of the others, too. For lips may lie smoothly and obscure the truth, but every face is an open book. And the stories one reads are sometimes tender and gallant, and sometimes cruel and ugly.

There are faces in every town and countryside that are old and wrinkled before their time, yet beautiful and holy as a lived-in house; and there are other mask-faces, unlined and spuriously smooth, that show no traces of having ever lived at all. There are faces eager with dreams, full of a brave young idealism; and others that have become dark and bitter after disillusion and failure. Stop on any street corner and look at the faces hurrying by. The residue of a lifetime is visible in each one of them.

I own some faces that I shall never forget. There is Ralph's face when he was nine or ten. A boy's face it was, with questions in it and something (love for me) shining as pure and clear as a light. There is the dark bearded face of a preacher, a man who played with little children and swayed audiences with his words. His face was like the face of Christ. And there is the face of my mother, no longer as soft and fair as it was once, but serene and beautiful as only faces can be that have known laughter and tears and the nearness of God.

I think there is no photographic film as sensitive as the surface of the human face. There is nothing so faithful in recording the life that goes on behind it. Whether they be mean or great, the thoughts that daily follow their worn grooves make indelible marks on this visible parchment. Habits, vices, sins; they write a sorry tale that can not be revised. But the face of a saint carries its record, too. There is no need to be told of good done, of sacrifices made, of acts of love performed. The story of a good life is told in one glance at a good face.

We are all collectors of faces—our memories are crowded with them. Dim faces of the friends of long ago that we played with and worked with. Faces of college friends. The face of our first love. Small baby faces that soon change into little boy faces and then, before we know it, have become grown-up, men's faces. Faces famous and faces strange, seen for a moment only but never forgotten. Most of all, the faces of those we have loved and lost a little while—faces we are often homesick to see.

And there is one face I have imagined, as many men have, though the joy of seeing it is still denied to me. It is a face more radiant, more lovely than any I have ever seen. With you, with millions of others like us, I say humbly, "Whom having not seen, I love."

Burt, Mich.

Love

BY PAUL MOHLER

Love is a bit like the weather; it is something people talk a great deal about, without doing much. Like the weather also, we take it as it comes—or doesn't come—and try to adjust ourselves to conditions. Not often do we actually sit down in earnest and set ourselves to the task of controlling conditions intelligently to secure what we want. When anyone undertakes to do that with the weather, we smile at his folly; we act almost the same in regard to the matter of increasing the quantity and improving the quality of love. If love is as uncontrollable as the weather, our attitude may be right; but is it? If it is, we had better throw away our Bibles and close our churches, for they are established and exist today on the supposition that love is available to all without limit, who seek it.

Love is the great theme of song and story. Love of friends, of youth and maiden, of parents and children, of associates in church or lodge or club, of cause, or country. Creation itself was but an outpouring of love, and all the universe is sustained thereby. Is it therefore strange that love should permeate so much of human life and manifest itself in so many forms? Love is back of and through everything that is done, for even hatred may be nothing but love gone sour.

How then can we control it? Just as we control our water supply. When we want a little water to wet something about which we are not particular, we take any kind that is at hand; but when we want a great and unfailing supply of purest quality to sustain life itself, we build high into the mountains or dig deep into the earth to strike unfailing sources, and guard the water carefully that it may reach us certainly without waste or loss of purity. We may do the same with love. It is for love that we come to God, the Source.

Too many people take their love by cupfuls, and too often do not take care that the cup be clean. The love of man and woman may be but a cupful; the divorce court is witness to how soon that cup may be drained. Other institutions exist because too often that cup is soiled. The love of friends may be but a cupful, and too often poisoned by selfishness. Fights and lawsuits between former friends bear noisy testimony to the meagerness of that supply. Even parents and children may have but a slender source of love, which often dries and disappears in the heat of conflict between youth and age. Every manifestation of love must de-

pend for its value and its permanence upon its close connection with the Great Universal Source of Love, which is God himself, and the purity of the vessels in which it is held.

How may we tap the eternal source? That is the most important question in the world. It is the one with which we should be most concerned. Our most careful, conscientious, earnest, intense, concentrated—yes, scientific efforts should be directed to the solution of that problem and to achieving the purpose, of filling the world with love to all the fullness of God. All the statecraft, economic ingenuity and oratory in the world will fail without a great increase in love. The world is dying for lack of love.

What are churches for? To guide people to heaven, or to bring heaven to earth? Have you noticed that in the Lord's Prayer, there is no petition for an entrance into heaven, but a very strong one for making earth like heaven? And what is the secret of heaven? It is love! Churches, then, are to propagate, cultivate and establish love in the world. How well are they doing their work? I have attended many church councils, local, district and general, whose purpose was to settle troubles, plan work, or decide matters of belief or practice; but I have never attended one called for the purpose of studying how to increase love and conserve its purity. I would like to.

We read John 13: 1-30 at our communion services because we think that in that section we are given something vital to do, and that we should do it. If we would read on to verse 35, we would find what Jesus thought was vital. In verse 1, we read that having loved his own, he loved them unto the end (or to the uttermost). In verse 34 we find him giving a new commandment, that we should love one another even as he loved us; and in verse 35 that all men should know that we are his disciples—if we have love one for another. How does it happen that we have emphasized the former sections of this chapter so much more than the latter? Is there any congregation where definite, intelligent, well-directed, and sustained effort is being directed to raising the standard of love as high as that of Jesus? If there is, let us hear about it. It will be good news, and quite sensational. Haven't we been much more concerned about what folks believe and how they act than how much they love?

About the cupfuls—let us not despise them. I have seen a very fine flow of water come from a cupful—when the cupful was used to prime a pump. A cupful of love in a youth and in a maiden, or in friend for friend, if brought before the Lord and dedicated to him with hearts opened to him for his love to purify, increase, multiply and use for the blessing of the world, will serve to tap for them the eternal streams which never fail or run dry. But two cupfuls of love—or a whole tankful, if carried aside to be drunk by two in selfish enjoyment, will be drained to the dregs and leave a thirst that can not be quenched either in this world or in that to come. How often have two people, in love with each other, turned away from God's house and God's presence to drink the pleasure in their love, and so have drained the cup that should have primed the pump to yield them pleasures evermore.

How shall we get this love supply? Paul says that the love of God is shed abroad in our hearts by the Holy Spirit. Is it the love of God we want? The kind that loves enemies, that sacrifices self that others may be saved, that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, that doth not behave itself unseemly, seeketh not its own, is not provoked? If that is the love that we want, we are after something worth while, and we can have it. We may have the Spirit for the asking—and by opening the channels wide so he can move us by the flood-power of love, turning all our members to work as instruments of righteousness.

Does your congregation get together for prayer and for waiting for the Holy Spirit? If not, how can it expect to grow in love? Surely each can go to God alone in prayer, but many hands on the same lever can move a mighty pump and draw a mighty stream.

Pasadena, Calif.

Science, Law or Religion

BY T. RICHARDSON GRAY

A PROMINENT American organization recently voiced its disappointment in the Christian religion, its failure to satisfy, to make good its claims; therefore "We turn to science," was their decision. A word with scientists would have saved them yet more disappointment, for their mistake is the same as that of many others who overrate science, which makes no effort to fathom the supernatural, and no claims in the realm of spirit, wisely leaving that to religion and philosophy.

Scientists are forced to limit their explorations to the sphere of matter, the mechanical. Their great quest—the origin of life, has throughout the ages baffled them. The question, "Does organized matter produce life, or life produce organized matter," remains unanswered by science. In the laboratory a grain of corn is made with exactly the same component parts of matter, oxygen, nitrogen, hydrogen, carbon, as are found in the natural corn; but it will not grow, it lacks only life. Yet a simple "woman of Canaan," a Syrophenican, ignorant of the first principle of science, with no claim to religious rights or worth, poor, distressed, excluded, triumphs over every difficulty, surpassing many "children of the kingdom," ignoring science, presses persistently on, till she reaches the very Creator of all life.

"Have mercy." Note her manner of approach, that of a sinner, penitent, humble, tearful, pleading no merit or worth on her own account, but pleading, persistent. Is mercy so cheap that a mortal can lightly assume to approach the God of justice and carry away his blood-bought favors, apart from a like spirit of self-abasement? But if God is as adamant as natural law, as some claim he is, will he depart from it to accommodate the clamor of one obscure creature? If so bound, would not this inflexible law annul his promise of forgiveness or intervention? But miracles, and innumerable mercies attest otherwise. "Have mercy."

"He answered her not a word." This is the experience of most if not all of us. And we conclude he never will answer; that his silence is as fixed as natural law, a discouraging conclusion, weakening faith, hope, courage. But this is a pressing, difficult case, and the "mills of God grind slowly," yet he deals with the difficult. To take liberties and expect cure for a headache, brought on by overindulgence, a night out, disobedience of known law, would cheapen the worth of divine interference. But how eloquent and meaningful was that silence, attesting the seriousness of a sinner's approach to holy ground, the rarity of such a faith, the urgency of her plea. But "he answered her not a word."

"Lord, send her away." A request of his disciples adding force to his silence, an additional discouragement. "She crieth after us." Indeed a persistent, annoying cry. Still more disheartening is Jesus' word, timed as if to reinforce that of the disciples, "I am not sent but to the lost sheep of the house of Israel." This aimed to silence her? Apparently so. But this master of spirits had a veiled meaning, viz., to test and strengthen faith. Others saw in his word a final rebuff, but Jesus was pleased that she did not leave. "I am not sent"—would he break from this mission at the plea of an outsider?

"Came and worshiped him." Prostrated herself, wept, "Lord, help me." Is God to be influenced, importuned, persuaded, from his fixed purposes by the distracting cry of a "dog"? So Jesus taught. First, in the case of the midnight borrower of the loaves, procured only through great importunity. Again, in his account of the judge's promise to "avenge" the widow only after her insistent begging. Likewise he taught that the Father must be approached in determined, untiring pleading. "Lord, help me," she continued to pray. Is not the lack of this, the secret of unanswered prayer?

"Not meet to give the children's bread to dogs." What a repulse was this, yet she perseveres—"Truth, Lord," it is even so, she asks not a morsel rightfully the children's own, but as only a dog she would "eat the crumbs which fall from the master's table." How precious the crumbs to one so hungry! Favored "children of the kingdom," surfeited with plenty, have you naught to spare to one who starves?

"O woman, great is thy faith." In seeming helplessness, she had accomplished what science can not approach unto—established contact with the divine, the very heart of God, origin of all life. Science has done much. In the keeping of law "is great reward." But the religion of Christ finds God. "Thou hast hid these things from the wise and prudent, and revealed them unto babes."

Edgewood, Iowa.

Twofold Preparation

BY H. H. HELMAN

THERE is a preparation that comes from books, from study, from instructors. There is a preparation that comes from valuable experience. There is a higher, more powerful preparation which comes of the spirit within. An overmastering purpose, a single, high-souled resolve, a passion to know God and to serve him, a sincere love for people—these may do more to prepare a minister for his high calling than anything else.

Not only does wisdom come to ministers who do not neglect this preparation, but power as well. When the imparted Spirit of God works in our being and through us unto other souls our ministry will be effective. Preaching can never rise above being the instrument of the pastor's own inner power and purpose. It is not something without, but something within; preaching grows out of the mind, the personality and the soul.

Week after week we need to prepare ourselves while we are preparing our sermons. Of course, preaching calls for instruction, information, a body of truth; but we must convince, persuade, appeal; and this calls for a personality charged with holy desires and motives. Information may fail utterly to reach the will while the personality may succeed in doing so. Jesus sent out persons, teachers and not printed information. Ministers of today can not depend solely upon information and intelligence. The personality, the mind, the emotions and the imagination are the soil in which preaching power grows.

The preparation of ourselves therefore, is much the most important preparation. Divine enabling is a need of every minister no matter how complete his formal preparation may be. It is the secret of an ability to do seemingly impossible things.

New Carlisle, Ohio.

HOME AND FAMILY

When Your Skies Are Bright and Clear

BY ESTHER I. GOSNELL

When your skies are bright and clear,
Don't forget, O friend so dear,
They won't always stay that way.
Trouble clouds will come some day.
Every one has them we know
Everywhere they chance to go.
When your skies are bright, I say:
Help to cheer some other's way;
Help a friend you see in need;
All the while Christ's message heed.
Stop awhile each passing day
With the Savior talk and pray.

Mt. Airy, Md.

How Do You Behave When Faced With Unpleasant Experiences?

BY PERRY L. ROHRER

As a boy I somewhere acquired the idea that all people turned toward God in times of trouble. As a few more years have gone by, giving opportunity to observe a large number of people each week who are in difficulty, the idea of earlier years has been modified by repeated observations.

It is the aim in the lines which follow to summarize the various characteristic ways in which large numbers of people have behaved who have met both mild and serious difficulties.

The observations are drawn roughly from a period of fourteen years. During this time there has been a firsthand mingling with young people in camps, boys in summer camps, ministers and religious leaders in camps and classroom contact with ministers in preparation. There have also been professional contacts involving mental examination of several hundred criminals who have committed the more serious crimes such as murder, rape, counterfeiting, etc. There have also been professional contacts with over one thousand homes that were in serious states of difficulty, most frequently a question of divorce. There have been a much larger number of contacts with business men and women of a large industrial center. Many of these were hit by the depression. Perhaps lost everything, including their health. Among this latter group there have been those who mumbled their futile reactions toward life before they died by some device of their own invention for committing suicide. Then there have been those reactions of a few who have died in the electric chair, who in the long weary hours in the death house let forth amazing reactions of courage and faith in the face of supreme difficulty.

It is not the intention here that observations which follow are wholly adequate or entirely representative. They merely represent some of the observations of one individual as he has gone about the daily rounds of work. With this explanation we hasten to point out the following observations and comments:

1. Some Individuals Who Are in Trouble Always Place the Blame on Others

The small child who breaks the window says his brother told him to do it. The high school student cheating on examination says that her friend across the aisle gave her the paper with the answers on it, and that she could not help noticing it. A girl who has ignored her parents' advice, finding herself in serious trouble often says that "it is all because they would not let her go places she wanted to go." A man convicted of robbing a grocery store says that his life of crime is due to the police; they have hounded him ever since his first crime. A pastor who made some seriously unwise decisions was asked to resign. His explanation was that the members got together and organized against him. A wife who grew careless and became over friendly with other men often says that men just naturally are attracted to her and that they will not let her alone.

Thus we might go on citing cases almost without end. But this is not necessary, for there is a sameness in all of them in that the principals tend to find the cause for their trouble outside of themselves. Even in death some individuals see to it that their last words are directed towards fixing the blame on some one other than themselves. It is common in cases of suicide for notes to be written which show clearly the individual is mainly concerned about some person being blamed for their suicidal act. One man said as he sat in the death chair: "I hope you newspapermen are satisfied; you put me here."

2. Others Endeavor to Make Martyrs of Themselves

A small boy disobeyed his mother, fell into the creek and came home with wet feet. The mother informed him that he would have to be punished. He informed his mother that he had to jump in the creek in order to save his small brother who was on the very edge when he caught him. The mother apologized for being so rude and complimented him for his good deed, which was purely spun out of his imagination. A very aggressive man in a southern village was stricken with a disease which caused him to have a lapse of memory and fall on the ground and act very strangely. His father had been like that and he knew what it meant. But the son did not want to be credited with this disease, so he told the people who saw him in this stricken

condition that he had been struck down by God, and that he had had a vision. The common people of the village were much impressed by his report and came to hear him tell about it. He occupied the local pulpit and attracted large crowds. Thus his illness came to make a hero of him. Here is another minister who is given to unduly boasting of himself and his achievement. One of his discerning members suggests to him in a kindly manner that his oft referring to himself hampers his usefulness. At his next service this minister openly declares that he is being persecuted by a few of his members. He then refers to the Master as he faced the cross, and says that this is his cross and that he must bear it.

3. Some Tend to Blame It All on the Devil

A young man who had stolen some merchandise from a department store was being questioned by his father as to why he did it. His explanation was that the old Devil just got hold of him and made him do it. A woman caught in a most personal delinquency said that it was the work of the Devil and that she could not help doing it. She felt that this was adequate explanation, and strangely enough this was accepted by the majority of those who listened. An evangelist, when confronted with the facts regarding a most harmful act he had committed, immediately called the small group present to prayer and in his prayer let it be known that the Devil had done this terrible thing. He then placed the responsibility for his act upon the neglect of those present because of their neglect of him in prayer and, said he, "Because of your neglect of me, the Devil has caused me to sin." The meeting closed with confessions from some of the group of their neglect and the evangelist was largely freed from guilt in the thinking of most of those present.

4. Unpleasant Experiences Frequently Frighten the Individual to the Extent of Causing Him to Be Irrational

A gangster who has been shot and fatally wounded may die cursing the cops, clutching a crucifix, or he may die in silence. We are convinced that these last few fragments of his consciousness are not very significant nor important. There is so much of the intense and unusual present in the situation as to make it unfair to judge the individual by what takes place then and there.

At times unpleasantness becomes so intense that the individual becomes wholly disorganized and can not carry on a coherent conversation. Here is a young woman who is in an auto accident. One member of the family has been killed. She is found running up and down the road screaming hysterically, while she is slowly bleeding to death herself. She can not talk consistently. She wants to be in motion, anything but remain quiet and still.

A young man in camp ventures out in deep water without the life guard on duty. He is seized with cramps. He sinks and as he comes up cries for help. The guard finally reaches him but the young man in his frenzy fights off the guard who has come to rescue him. It is a narrow escape for both of them.

5. There Is a Tendency for Some to Withdraw in the Face of Unpleasantness

A young man just entering college finds great difficulty in adjusting to college life. When confronted with the necessity of learning new people he finds that he would much rather go off to himself and be alone. He later tells of his early home life in which his father was extremely dominant and as a small boy he learned to keep quiet when his father talked. Thus he has learned to meet all sorts of difficult experiences by withdrawing mentally and keeping quiet.

6. Acceptance of Unpleasantness as the Will of the Lord

Individuals frequently find themselves in difficulty because of their own ignorance or carelessness. One young man foolishly attempted to catch a ride on a moving freight train. He slipped and lost an arm. He explained the experience in terms of this having been given him by the Lord.

Another family neglected having the water in an open well analyzed. As a result one of the children contracted typhoid fever and died. The parents reconciled themselves to the attitude that it was all the Lord's will.

7. The Tendency to Appear Ill in the Face of Unpleasantness

A small boy broke an expensive dish while his mother was at the store. Upon returning she found him lying on the bed moaning and apparently in great pain. By this means he avoided punishment. Soldiers during the World War often developed various types of diseases when they faced the front lines. Many were kept safely behind in hospitals because they appeared ill.

8. A Tendency to Fight When Facing Difficulty

The members of a local church learned that their pastor had been dishonest in dealing with one of their members. A friendly committee called upon him in an attempt to point out to him his error and effect an reconciliation. The pastor became angry and declared that he was no worse than some members of the committee.

One little girl, aged six, seemed always to have difficulty in playing harmoniously with other children her age. When a situation arose in which she did not have her own way, she immediately flew into a rage and began striking those who stood in her way.

9. Facing the Unpleasantness and Finding a Satisfying Solution

The average person prolongs his unpleasantness unduly because he has not learned to face it frankly. It is practically impossible to find any enduring solution to an unpleasant situation, unless faced unemotionally.

Furthermore, there is need of proceeding to correct wherever possible those factors which have caused the difficulty. When there are some causative factors which lie outside the individual, which can not be changed, these must be adjusted to, even though they become the proverbial thorn in the flesh. We occasionally encounter an individual who is trying to find happiness by adjusting his environment to suit his fancy. This can not be done in a practical world. We must give and take, adjust and be adjusted.

There are other difficulties which center in the individual. These become problems of self-integration. They are represented in the fears, worries and anxieties which do so easily beset us. To such situations we can apply the procedures of self-adjustment and find a more abundant way of life.

Chicago, Ill.

Applying for Your First Situation

BY GEORGE W. TUTTLE

Do not deceive yourself, an employer minus keen eyes would soon be minus a business. When you apply for your first situation your prospective employer will fasten X-ray eyes upon you, and what he does not see—as far as outward appearances are concerned—will not be worth seeing.

Why, a prospective employer is asking himself a regular rapid-fire battery of questions! "Is she neat?" and "Will she be painstaking?" and "Will she be on time, or will she be only a time-killer?" etc. Is it not up to him to guess, and guess right? He must judge or his business will come to judgment. He may find only chaff, or he may find gold—employee gold. Mark one thing; he is even more anxious to find a faithful, loyal, efficient employee than you are to find a good position. Dress, cosmetics, words, manners—all that is outward passes under his eagle eye before he decides either for or against you. "For who hath despised the day of small things?" Not your prospective employer, certainly.

To dress neatly and simply, to attend strictly to business, to dodge no hard tasks where your employer's interests are involved, will not these things be essential in the days which follow swiftly, the one on the heels of the other, after you have actually secured that first situation? Here is your promised land of business, but do not think you can take full possession in a day. Why expect too large a measure of appreciation? Be worthy of appreciation and then—very likely when you least expect it—your employer may say: "Miss B——, we have concluded to raise your salary five dollars per week."

Do not forget that overdressed, over-perfumed—just a trace of perfume is delightful—young lady employees are not looked upon with favor by hardheaded business men. As for excess in such things as lipsticks and paint—well, such things are taboo in some business places, and they should be in all. What good business man would care to employ a young lady who would be a constant reminder to him of a ballet dancer, or of a clown in a circus, when he needed every ounce of his own gray matter—and that of his lady employee, as well—to turn the scales of business in his favor? Does this sound harsh? If so, forgive me—but don't do it, just the same!

Why not think of wear when you purchase office clothing? Will your employer not be thinking of wear as he sizes you up? Of the fussy, overdressed office girl a prospective employer's comment may be a model of brevity, for he may only say: "Beware!"

Pasadena, Calif.

"Praying Praise"

BY CHESTER E. SHULER

After the whale had swallowed Jonah, the outlook for Jonah was dark indeed. Humanly speaking, every ray of hope was gone. "My soul fainteth within me," said Jonah.

But Jonah did not stop there. "I will look toward thy holy temple," he added. He was able to take his eyes off the discouraging things, his immediate surroundings, and to put them on the right place, and begin to pray.

Nor did he stop with prayer. "I will sacrifice with the voice of thanksgiving," is the vow. "Salvation is of the Lord!"

Praise is powerful. "Whoso offereth praise glorifieth me," is God's declaration. As Jonah sang and praised things began to happen—to change. The great whale arose and went toward the shore. Soon Jonah found himself on land, free and in good health.

Praise lifts. We ought to use it more. There is so much to bear down upon us these days—to crush our spirits. Praise will life these "weights."

Praise makes us "look up"—which is the only direction to look for joy, peace and happiness. "Looking around" us will probably bring only discouragement and dissatisfaction.

Prayer is fine; prayer and praise are powerful.

Let us praise more! He who *prays praise* knows the secret to God's storehouse of power.

Newport, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, July 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Encourages a Leader.—Ex. 3: 13—6: 1.

Christian Workers, The Brotherly Chapter—Matthew 18.

B. Y. P. D., Turning the Other Cheek.

Intermediate, Pacifists in the World War.

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Gains for the Kingdom

One baptized in the Sipesville church, Pa.

Two baptized in the Rossville church, Ind.

Ten baptized in the Quakertown church, Pa.

Seven baptized in the Center Hill church, Pa.

Four baptized in the Frederick City church, Md.

Two baptized in the Pleasant Valley church, W. Va.

Twenty-eight baptized in the Middle Creek church, Pa.

Two received by letter in the Mountain Grove church, Mo.

One baptized in the First Church of the Brethren at Omaha, Nebr.

Five baptized in the Merkey house, Little Swatara congregation, Pa.

Twelve baptized at Glade Union church, Hazelton, W. Va., Bro. Olonzo Fike, evangelist.

Three baptized and two reclaimed in the Auburn church, Ind., Sister Goldie Killion, evangelist.

Six baptized in the Hampton church, Upper Conewago congregation. Bro. Simon Bucher of Annville, Pa., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. S. Long of Baltimore, M., Aug. 8, at the Pipe Creek church, Md.

Bro. F. D. Anthony of Baltimore, Md., Aug. 22, in the Tear Coat church, W. Va.

Bro. David Snader of Akron, Pa., Aug. 2, in the Brandt house, Back Creek congregation, Pa.

Sister Elizabeth Broughman, the pastor, in the Jeters Chapel church, Va., July 19 to Aug. 1.

Bro. Homer Miller began a series of meetings in the Wakemans Grove church, Va., which will last two weeks.

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Persónal Mention

Bro. F. D. Anthony of Baltimore, Md., has changed his street address from 2420 Guilford Ave., to 2206 North Calvert St. Friends and correspondents should note this change.

"**Elder S. M. Ikenberry** (81), fell asleep July 1, 12: 15 A. M., after a short illness at his home in the Antioch congregation, Franklin County, Va." So writes Bro. J. A. Naff of Boone Mill, same state.

"**We wish** to take this means of thanking our many friends for cards of sympathy sent us at the death of our mother. May God bless each one." So writes Sister Broughman of Buchanan, Va.

Bro. J. O. Winger of North Manchester, Ind., was with the Brethren at Decatur, Ill., and yicinity, over July 4. There were also some calls in Northern Illinois, and that is how Elgin and the Messenger rooms came to be remembered.

Bro. H. E. Wagoner of Detroit, Mich., accompanied by his wife and daughter, were week-end guests of Mrs. Ellen Wagoner of the mission rooms. While in Elgin they made it a point to visit the Publishing House. The Messenger offices were honored by a brief but pleasant call.

Elder S. P. Reed of Floyd, Va., made his first call at the Publishing House one day of last week. With him when he stopped at the Messenger sanctum were: A son, Clarence, and wife and children of Roanoke, Va.; a daughter, Bertha S. Reed, also of Roanoke; and another son, E. A. Reed of Dixon, Ill., who we judge was largely responsible for the western direction of the visit.

Miss Gladdys E. Muir, professor of History in La Verne College, was in Elgin a few days this week visiting friends and checking up on material for her forthcoming history dealing with the settlement of the Brethren on the Pacific Coast. Many Nampa Conference attendants will recall the interesting sample given by Miss Muir. The substance of this unique address will appear in next week's Messenger. Her plan is to spend some time in the northwest this summer finishing up several lines of investigation. We are sure that Church of the Brethren pioneers of this region will be glad to offer whatever information or material they have at hand.

Elder Jerome E. Blough, writing on July 7 of the fiftieth anniversary of his election to the ministry, July 10, says: "I would like to preach next Sunday in the Berkey church where the election was held, and where I tried to preach my first sermon. Since the death of Elder J. W. Peck the other week, there is now only one official in our large district who is older in the ministry than your present correspondent, and that is Elder L. A. Peck of Fort Hill. Just for the satisfaction of my many friends I would say that my disease has now developed into dropsy and the physicians hold out little hope for a recovery, and so I still need your prayers. It is about all that I can do to walk across the floor. I enjoy letters."

On the day of sailing, we received the following from the M. R. Zieglers as a message to the church: "The Berengaria is about ready to sail for Europe. We feel a keen sense of responsibility to serve as representatives of the Church of the Brethren at the Oxford Conference on Life and Work, dealing especially with problems of church and state. There is a possibility that we will attend part of the Edinburgh Conference on Faith and Order which meets Aug. 3-18. At the request of the General Mission Board we will spend two weeks among the churches of Denmark and Sweden. By Sept. 12 we expect to meet Dan West in Paris, France, after which we plan to investigate relief work in Spain. It is our desire to represent worthily the faith of our church. We wish it would be possible to write a letter to every one who has helped to make it possible for us to serve. Time will not allow us to do this; therefore we hope through this message to express our deepest and sincerest gratitude, and to ask an interest in your prayers that we may do the work assigned us in the Spirit of Christ.—Robert and Amy Zigler."

Eld. Burton Metzler, formerly professor of Theology at Bethany Biblical Seminary and more recently pastor of churches in Northern Indiana, has been selected as head of the department of Philosophy and Religion at McPherson College. Dr. Metzler succeeds Dr. Ray C. Petry, who has accepted a position as assistant professor of Church History at Duke University, Durham, N. C.

"**Sunday night,** July 4, Bro. George A. Branscom of Melvin Hill, N. C., was very seriously injured by a bull—jawbone broken and face and side badly lacerated. He is in the Mary Black Clinic at Spartansburg, S. C. Bro. Branscom is past eighty." So writes Bro. Carl H. Welch of Relief, N. C.; Brethren and friends the brotherhood over will certainly want to remember Bro. Branscom in a special way.

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Miscellaneous Items

The Wakemans Grove church of Northern Virginia will hold a love feast on Saturday evening, July 17, at 6:00 P. M. Brethren L. S. Miller and Homer Miller will be in charge.

Notice to Northern Illinois and Wisconsin: All business for our district meeting, which will be held at Franklin Grove, Ill., Sept. 4, 5 and 6, should be sent now to the secretary, J. E. Miller, Elgin, Ill.

To churches of Southern Illinois: The District Meeting of Southern Illinois will be held Aug. 28, 29, 30, in the Liberty church. All reports and papers for the booklet should be in my hands at once. The program will be published soon.—I. D. Heckman, District Secretary, Cerro Gordo, Ill.

The Executive Committee of Men's Work in Southern Ohio has planned six sectional men's meetings for this summer and early winter. The purpose of these sectional meetings is to create more interest in the Men's Work of the brotherhood. The first meeting will be held at Oakland church, Sunday, July 25, 2:30 P. M. The theme will be The Minister's and the Layman's Part in Developing Christian Patriotism.—Chester J. George, Secretary-Treasurer, Gettysburg, Ohio.

Women's Work convention of the Eastern District of Maryland will be held Thursday, July 29, at the Denton church, Eastern Shore, Md. In the morning there will be a round table discussion on topics pertaining to the place of Women's Work in the whole church program. The afternoon meeting will be a joint session with the ministerial conference, when together we will discuss the whole church program.—Mrs. J. T. Royer, Secretary-Treasurer, Westminster, Md.

Conference Delegates 1897-1937

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md.	239	1918 Hershey, Pa.	452
1898 Naperville, Ill.	319	1919 Winona Lake, Ind.	580
1899 Roanoke, Va.	292	1920 Sedalia, Mo.	568
1900 N. Manchester, Ind.	348	1921 Hershey, Pa.	513
1901 Lincoln, Nebr.	350	1922 Winona Lake, Ind.	548
1902 Harrisburg, Pa.	363	1923 Calgary, Canada	202
1903 Bellefontaine, Ohio	371	1924 Hershey, Pa.	473
1904 Carthage, Mo.	350	1925 Winona Lake, Ind.	566
1905 Bristol, Tenn.	348	1926 Lincoln, Nebr.	392
1906 Springfield, Ill.	404	1927 Hershey, Pa.	490
1907 Los Angeles, Calif.	263	1928 La Verne, Calif.	323
1908 Des Moines, Iowa	414	1929 North Manchester, Ind.	544
1909 Harrisonburg, Va.	381	1930 Hershey, Pa.	457
1910 Winona Lake, Ind.	486	1931 Colorado Springs, Colo.	255
1911 St. Joseph, Mo.	440	1932 Anderson, Ind.	383
1912 York, Pa.	421	1933 Hershey, Pa.	298
1913 Winona Lake, Ind.	486	1934 Ames, Iowa	271
1914 Seattle, Wash.	234	1935 Winona Lake, Ind.	447
1915 Hershey, Pa.	455	1936 Hershey, Pa.	486
1916 Winona Lake, Ind.	536	1937 Nampa, Idaho	237
1917 Wichita, Kans.	435		

A homecoming at the Ridge church, Shade Creek congregation of Pennsylvania, is scheduled for Sunday, July 25. There will be morning, afternoon and evening services. A cordial invitation is extended to all.—Nellie Lehman, Blough, Pa.

Revival in a Co-operating Church is the title of an interesting account of how two Brethren groups are working together at Terra Alta, W. Va. The story comes to us from Bro. C. C. Grisso, pastor evangelist in the Brethren church, who recently closed a very successful evangelistic effort with this co-operating congregation. See page 25 in this Messenger for the details.

Camps at Camp Mack are dated as follows: July 18-30, Intermediate Girls; Aug. 1-13, Young People; Aug. 15-27, Intermediate Boys. The following short camps are to be held: July 16-18, Recreation Institute; July 30-Aug. 1, Middle Indiana Rereat; Aug. 13-15, Young Adult Camp. Young adults, teachers, former campers and unmarried young adults are to have a camp Friday, Saturday and Sunday, Aug. 13-15. Write for further information to Camp Mack, Milford, Ind.—L. W. Shultz.

Northeastern Ohio ministers will hold their retreat in the Zion church Aug. 3 to 6. This church is located eight miles south of Canton. According to the program sent us by Bro. C. A. Helm of Ashland, Ohio, the retreat will open on Tuesday evening, Aug. 3, at 7:30 o'clock. The evening's address will be given by Dr. D. W. Kurtz, who will speak twice on each of the three days following on such subjects as: Our Needs in Christian Education, The Philosophy of Leadership, and The Present Challenge to the Church. District leaders will help in forum and lecture hours.

The Nampa Conference voting body totaled 304. Of these 67 were Standing Committee members, leaving 237 as the total for delegates from local churches. Of the 237 delegates, 74 were women. That is, in round numbers, one-third of the delegate group and one-fourth of the total voting body were women. Of the men, naturally most would classify as elders and pastors. Our check of the delegates' blanks showed 17 deacons and 13 laymen or undesignated as to official position. All in all the Nampa Conference serves to keep up our tradition of democracy in church representation.

Harmony Assembly, a regional Bible conference and training school for ministers and other church workers, is to be held at Camp Harmony, Hooversville, Pa., July 26 to Aug. 1. The camp is located four miles north of Lincoln Highway, from Stoyestown, Pa. The day's program includes: simultaneous conferences for ministers and laymen, women, young people and children's leaders; a devotional message, treatment of church ordinances and sermon; missionary sermon, vespers and evening sermon or address. Full days of good things are promised. Details of the program will appear in next week's paper.

Camp Pine Lake near Eldora, Iowa, will have camps during August for the young people and the Intermediates of Iowa, Minnesota, and South Dakota. The young people's camp will be held Aug. 9 to 14 with H. Spenser Minnich, assistant secretary of the General Mission Board of the Church of the Brethren, directing the camp. The cost for the five days is $5.25. The Intermediate camp for boys and girls, age 12 to 15, will be Aug. 14 to 19. The camp fee for Intermediate camp is $4. Both camps are under the auspices of the B. Y. P. D. of Iowa, Minnesota and South Dakota. Further information about the camps may be secured from Alberta Yoder, 855 West Chicago Street, Elgin, Ill.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Fellowship

"I thank my God . . . for your fellowship in . . . the gospel"

Monday: Philpp. 1: 1-5

Fellowship is a key word which expresses the heart of the New Testament. Our Lord came to restore our fellowship with God and build a fellowship between men. One of the richest experiences of the Christian life is the fellowship of the gospel, the intimate companionship of those who share "a like precious faith." Do we know the joy of this fellowship?

The Philippians had contributed financially to the apostle's support and he calls that a "fellowship in furtherance of the gospel." Have we had a share in the gospel in India, Africa or China? Has our share in sending the gospel been such that we can claim a fellowship with those who have given their lives? The fellowship of the gospel is a fellowship in the blessings of the Spirit but also in the sacrifice of service.

May our lives this day, our Father, anticipate the fellowship which one day will be ours in thy house. Amen.

Things That Are Excellent

"I pray . . . that ye may approve the things that are excellent"

Tuesday: Philpp. 1: 6-11

Another modern translator renders this verse, "Enabling you to have a sense of what is vital." How we need discernment to know what is vital and excellent! How difficult it is to put first things first! It is easy to be satisfied with the good when only the best will do. Our Lord had a penetrating sense which saw behind appearances and found the vital and excellent. So much of our world is sham and appearance but as Christians we must discriminate and give our approval only to the excellent. The outward appearances, the observances, seem so very important but they are not vital. It is the heart attitude, the kindness, the faithfulness, the consideration, the love which are vital and excellent. Our Lord said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven."

Lord, may we be sincere and honest with ourselves, our fellows and with thee. Amen.

Overruling Circumstances

"The things which happened unto me have fallen out rather unto the progress of the gospel"

Wednesday: Philpp. 1: 12-18

Paul's arrest and imprisonment must have seemed the end to the great progress of the gospel, but Paul himself says that the very opposite was the result. The whole Praetorium heard of the gospel and many Christians who before were too timid to speak were now boldly proclaiming the gospel. That which often looks like disaster later turns out to be blessing. The overruling providence of God is one of the facts upon which our confidence can build. If we are willing to wait we often can see the hand of God in circumstances fraught with fear. There is nothing beyond his control, and we know that "all things work together for good to them that love the Lord." Debt, disaster, illness and even prison have been used of the Lord and that which is apparent loss may turn out to be real gain.

Strengthen us this day, O Lord, in the knowledge that thou knowest the way that we take. Amen.

The Christ Life

"For me to live is Christ, and to die is gain"

Thursday: Philpp. 1: 19-24

The great apostle had only one interest and that was Christ. It was his one desire that whether by life or by death Christ should be magnified. His heart was set on only one thing, that Christ should live in him. "O what a salvation this, that Christ liveth in me!" Paul was facing the great crisis of his life. The morrow might bring execution but whatever it brought he would face it with confidence. Between life and death he could scarcely choose because whether in life or death he was with the Lord. Do you have such a confidence toward the future? Do I live as if I believe that behind the universe is my loving Father? Is Christ the supreme desire of our lives? Do we choose as seeing him? Can we face death with no fear or tears because "to die is gain"? Are we certain that nothing can "separate us from the love of God, which is in Christ Jesus our Lord"?

O Father, may thy Spirit possess us this day that thy Son may live in us more fully. Amen.

Manner of Life

"Let your manner of life be worthy of the gospel of Christ"

Friday: Philpp. 1: 25-30

In the King James Version the word "conversation" is used but the revisers rightly changed it to "manner of life" because the apostle meant to include everything, our attitudes and actions as well as our words. We have made a high profession. At baptism we took a vow to be faithful until death, "worthy of the gospel of Christ." Whether Paul saw them again or not he wished to be assured that the lives of these Philippian Christians were in harmony with their profession. A generation ago there was a marked difference between the pattern of life of a Christian and one who was not a Christian. This seems largely to have broken down but there is still sin in the world and there are forms of conduct which no Christian should engage in. We should be zealous that our lives adorn the doctrine that we profess.

O Father, help us to walk worthy of the gospel through our Lord who is our strength and shield. Amen.

Lowliness of Mind

"In lowliness of mind each counting other better than himself"

Saturday: Philpp. 2: 1-4

We do so many things for vainglory and through factional strife, and lowliness of mind is difficult to attain. Here is a tremendous plea for harmony. The apostle appeals by the most sacred things he knows that these Philippians should live and work together with one heart and soul. How do I regard my opinions? Do I stick to them even if it disrupts the church? Can you grant that the other person's argument is at least as good as your own? Nothing that we ever do for the church can surpass in value the efforts we make to promote brotherhood, to foster friendliness and understanding. The Lord's people must be united in the Spirit and to achieve that unity demands that we sacrifice our own interests and recognize the opinions and interests of others. Have I helped to preserve "the unity of the Spirit in the bond of peace"?

Keep us, Lord, from thinking more highly of ourselves than we ought to think. Amen.

WEEKLY QUIET HOUR

A Cup of Cold Water

Read Matt. 10: 34-42.

"What am I to do? I expect to pass through this world but once. Any good work, therefore, any kindness or any service I can render to any soul of man or animal, let me do it now. Let me not neglect or defer it, for I shall not pass this way again."—An Old Quaker Saying.

"It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun."

OUR MISSION WORK

The Rich Missionary

What follows is one missionary's revealing answer to the question: Why do missionaries have to keep servants to wait on them?—Ed.

It was rather a trying day with the temperature rising to 105° in the shade. Even before 7:00 A. M. on this April day the windows and doors of the bungalow had been shut to retain what cool air had come in during the night when all had been thrown wide open. By sleeping out under the stars the night had seemed reasonably cool, but already at this early hour of seven the sun's rays were distinctly hot.

Breakfast at 6: 30 A. M. was not yet over when the line up at the back door began. There was the little boy who daily came to carry tea and bread for his old grandfather. His grandfather was slowly dying of tuberculosis. Then there was the woman with the two-year-old child. This baby had once been strong and healthy and able to walk, but having been deprived of mother's milk was now no longer able even to stand. Added to this it had suffered from fever and worms. Codliver oil and bread and tea were given for this child. The next one who waited was a mother with a three-year-old girl. The girl was sick, so sick with dysentery that even white bread was not tempting to her. Essential oils and tea were given for this little girl. More callers would come during the day; this was the beginning.

The day's work was beginning too. Yamina, the girl, had come to do the weekly ironing. The stove persisted in smoking and more than one garment was streaked with a black line or smudge as the old sad iron passed over it. To be able to iron smoothly at all in the fast drying wind, Yamina had almost soaked the clothes instead of sprinkling them. Even when ironed they did not look very nice.

The Sahib with the boy-of-all-work had been hustling around. Now he brought a five-gallon oil tin to the bungalow to be cleaned up for use in catching drinking water. In the near-by well, which was almost dry, he had found a tiny stream of fresh water trickling out. This stream flowed at the rate of a pint a minute. The Sahib had computed that it would fill forty of these five gallon tins in a twenty-four-hour day. Good! That would save walking nearly a half mile to get water for kitchen use and drinking purposes, and would also furnish drinking water for the boarding boys and girls.

The Madamsahib, going on the principle that "if you want a thing well done, do it yourself," set about cleaning up the tin. No one wants the taste of oil even in boiled drinking water. Soon, by the use of boiling water, soap, and washing soda the oily odor was all gone and the tin was fresh and clean to catch the tiny stream of water.

Going out to throw some wilted flowers away the Madamsahib noticed that the front veranda had not been swept. A strong whirlwind on the previous day had scattered a flurry of dust and leaves all over the veranda. Having work in the kitchen just then, she casually mentioned to the cook that he had failed to sweep the veranda. She was not prepared for the spirit in which he protested that he had swept the porch. The Madamsahib could not understand this, for the dirt caused by yesterday's wind was still plainly to be seen. She proceeded to point out the accumulated dirt, but he vehemently protested that he had swept "near the door" and that yesterday he had swept the veranda." But it was today's sweeping in which the Madamsahib was interested and when she explained this to him, they both grew warm in the argument, and in the weather! At any rate, the misunderstanding left the Madamsahib shaken and rather unhappy. She felt that she had tried hard with this cook to bring out his best self. She had taken to heart the saying that the Madamsahib's best witness in her missionary work is in the good relationship she holds with her servants. Truly such uncalled for scenes as this were very rare. Besides this, the Madamsahib had been running a low fever for some days and in a run-down health condition she felt the effects of the heat very much. "Well," she decided, "when the cook's anger has passed and he is in a more normal frame of mind, will be a better time to talk over this little affair."

The day passed somehow and toward evening the Madamsahib called the cook to her. She called the Sahib too as a witness, for sometimes although one's intentions and thoughts are the best they take on a peculiar twist and meaning when put into a language not one's own.

"——," she began, "what did I say this morning that made you so angry?"

Quickly he spoke up, "Madamsahib, it was you who were angry."

What to Pray For

Week of July 17-24. Pray for Brother and Sister F. H. Crumpacker of Ping Ting, China. Bro. Crumpacker is engaged in evangelistic work and is also acting as station treasurer. Sister Crumpacker is principal of the Women's Bible School. Pray for Bro. H. C. Yin, elder of the Ping Ting church. He carries heavy responsibilities in the evangelistic program. Pray also for H. C. Ku, principal of the mission schools in Ping Ting.

"No," she protested, "I was not at all angry when I first suggested that you sweep the porch. I knew that yesterday's wind had brought the dirt. I did not blame you at all for that; I only wanted you to sweep it away as you should do every morning."

But the cook's attitude was defensive. "It was you and not I who was angry," he insisted.

"While at first I was not the least bit angry, I admit that toward the last of our argument when you gave no attention to today's failure but kept saying yesterday, yesterday, you had swept the floor, I did grow angry," confessed the Madamsahib.

But it took longer than this for the cook to admit that he might have been in the wrong. (How hard to lose one's "honor" by admitting an error! This is one of the hardest things to do.)

Finally, he said, "Well, it had just happened that Yamina while putting wood in the fire for ironing had pushed some hot coals out and they fell on my feet. I was not feeling good about that."

Now this could very easily have happened. And indeed it was a reasonable explanation for his hasty temper. And how easy to forgive if such had been the case. But why had he held back this explanation until the very last? That, along with the reluctant manner in which he finally asked for forgiveness saying, "If I have been in the wrong, forgive me," made the Madamsahib a bit doubtful about the hot coal story. However, she accepted the explanation, knowing full well that a temperature of 105 in the shade does more than merely register on the thermometer.

This missionary Madamsahib is rich. She has three servants to do the work of her household! Her wood is hauled from the jungle to heat the stove for cooking and the sadirons for ironing. The family goes to bed by lantern light. The boy-of-all-work carries on his head oil tin after oil tin filled with water for household purposes. The water has become so scarce that he can not bring it in quantity from a good well. Or when water is more abundant, he hauls enough in a tank for a few days' use at a time. The house is kept clean by the use of little native made palm-leaf brooms. (If this Madamsahib returns to India she will certainly bring some American brooms along.) Although it is 105 in the shade there is no electric fan and no refrigerator. In the entire little town and village, apart from a few mulberries and papaya fruit, it is safe to guess that there is not a fresh vegetable anywhere, save one head of cabbage in the Madamsahib's pantry. By the industry of other seasons, however, she has rows of canned goods on the shelves. They look fresh and are good.

Yes, this Madamsahib is a rich missionary to have three servants to do her work! But it may be a question of values after all. Scales of values differ greatly. This same missionary would feel like a million dollars if she could clear her house of the need of servants, if she could turn on a tap of clear flowing water, if she could have a stove which didn't scatter ashes every time the door opened; if she could see a clean house without having to bend double over a little palm-leaf broom, if she could turn on a switch or press a button instead of going to the bother of daily having lamps and lanterns filled and cleaned, and could use an electric iron which did not leave soot smudges, and if she could open a refrigerator door and find cold drinks and fresh salads to tempt the appetite when the thermometer registers 105 in the shade!

News From the Field

CHINA

Show Yang

BY V. GRACE CLAPPER

Schools

The Women's Homecraft School closed its fourth session on May 13, and the women have gone to their homes. The Lower Primary School will continue some weeks longer. At the beginning of the year a new plan for these two schools was inauguraged by the local school board, with a view to more economical use of funds and more careful supervision of the lower primary department. Each school has its own program and the budgets are kept separate. Two Chinese teachers with a foreign supervisor, and a little help by two local workers composed the teaching staff for both schools during this term. Since the education of women in this district is still in a very backward state, we feel that the new plan has decided advantages for the women's department. The hiring of teachers has always been a problem, for while we may open school with a sufficient number of women to keep two teachers busy, or even three, we never know how soon the enrollment is going to be decreased to the point where the whole program could easily be managed by one teacher. This plan provides ample opportunity to help the women as long as they remain with us, and when they go, one teacher can be released for evangelistic work, and the Lower Primary School continues as usual. The teachers are hired with the understanding that they are to do evangelistic work or teaching in the school as occasion demands. We hope to continue this plan until the Homecraft School can be organized on a more permanent basis, which will not be until the people of the community realize the value of the education of women, and permit them to enter school at the beginning of the term and stay until the close.

Vespers

If you were living among the mountains of Show Yang you would hear the tolling of the bell in the new church steeple, each evening at 7:30, which is a call to prayer. At the sound of the bell each church member is supposed to drop his or her work, and wherever they are, pause for a few moments at least, and pray for the church and her work. Just how faithful to this call every church member is, we are not able to say, but we firmly believe that the prayers of the faithful few are heard, and that a blessing comes to everyone who is faithful in its observance.

Representatives of the "Jesus Household" at Show Yang

In these days of spiritual revival in China we are re-

minded many times of the words of our Lord, "Beware of false prophets who come to you in sheep's clothing," and "Many shall come in my name saying, 'I am he,'" etc. The devil is a good imitator, and loves to counterfeit the work of the Holy Spirit, but we are glad that Jesus also said: "By their fruits ye shall know them." About six weeks ago the Show Yang church, mindful of the exhortation in Hebrews, "Be not forgetful to entertain strangers," received two representatives of the "Jesus Household" a new sect that has recently sprung up in China. They were making their way on foot from Taian Shantung, to Suiyuan Shansi, a distance of perhaps four hundred miles. They carried neither "purse nor scrip," and preached as they went, depending upon the Lord to supply their needs. They were with us about a week, and we gave them their food and a little spending money when they left us. They gave us two or three meetings each day—good spiritual food. Both were educated men, and seemed to know their Bibles "by heart." We feel that they were true servants of the Lord, and our little group of believers were much impressed by their humility, their sacrifice, and their willingness to "endure hardness as good soldiers of Jesus Christ." We feel that in entertaining these, we "entertained angels." Certainly we could not reject such as these just because "they followed not us."

Speaking of Sacrifices

Hu Chan Teng, the school cook, is a very meek man with a very simple yet profound faith. A few weeks ago he was compelled to give up his work for a half month owing to a minor illness. A substitute was hired by the school board with the understanding that Bro. Hu would get only half pay while thus "laid off." His monthly wage is the meager sum of seven dollars which is less than three dollars gold, and he has a wife and two children to support, but he decided to contribute that half month's pay to the fund for helping the poor. He said if he had been working anywhere else he wouldn't have been given a cent for the two weeks he was not working, and therefore this money should be given to the Lord. Truly we have not seen such faith, no not in China—nor America either. Bro. Hu is only a babe in Christ. A few years ago he was a wayward boy, stole twenty dollars from his father and ran away from home. While in Peiping he came in contact with the Oriental Missionary Society, was converted and changed into a new man. His religion is a religion that works, for since his conversion, his father and his uncle have both been converted, and his young wife who has been in school this term, is now a firm believer, even though she has not yet been taken into the church. We praise the Lord for such examples of real genuine Christianity!

Our New Post Office Family

Just recently our post office changed postmasters, and we now have a fourth generation Christian in charge of the post office. His wife is also a splendid Christian woman, and her aged father who is with them at present, is truly "on fire for God." It is most unusual to have a Christian family in our post office, and we trust that its influence may be a real blessing to the town and community.

Ping Ting

BY MARTHA N. PARKER

Easter Services

The children in their bright colored waists, with their faces beaming, looked like a bunch of beautiful flowers. The kindergarten children were in front on their little stools carried over from the kindergarten room. The other grades, from the first on up filled about one-third of the church. This is one of the special services when all the children of our schools come in a body to church instead of going to their own Junior church at the worship hour. They enjoy being there as much as we enjoy having them, and they add a lot to the services, especially in the singing—both special numbers and congregational singing, for they, like children everywhere, love to sing.

Children's Day in China

Only one week after Easter this year we had our Children's Day services. We had it early because that was the week the national government had set aside for Children's Week in China. The government, in this week all over China, tries to stress the importance of the health and the education of the children. And we like to co-operate with them in doing this, but we also try to stress the spiritual side. So we had a Children's Day service much like a service on Children's Day in the States.

This year the service was almost entirely conducted by the children. Only two adults appeared on the program. A boy from the higher grades acted as chairman, and all the departments of the schools took part in special numbers of music, readings and talks. Beside the Ping Ting schools, two of our near-by village schools came in and sang for us. Then they stayed and ate dinner with our school children and spent the afternoon playing together. It was really an outstanding day as some of them had never been to the city before.

A very impressive part of the service was the dedication of babies born the past year in our Christian families. This was an opportunity to teach them the importance of the training of children in the home, and what a great responsibility as well as great opportunity they as Christian parents have!

Y. P. D. News

The young people's department has had much written about it in the last couple of years, but it is a very live and important part of our church here. They, with Sister Metzger as adviser, have been working out some very good programs. Sometimes they have special speakers and sometimes they have discussion groups. In these discussions they really get down to some problems in their own lives. They had a discussion one Sunday on "The Big Family Versus the Little Family." By the big family we mean here the family where all the sons with their wives, and children live in the same yard with their parents, grandparents and other living relatives of the father's family. By the little family we mean where each son starts a home for himself. We have those who live in both these types of homes right in our own group. Although China is having more and more of the small homes there is much to be said of the "family system" in China where they marry so young even yet. And to change over too quickly to the small home would only create more problems in this rapidly changing country. You would be interested in the arguments both for and against both sides that were brought out in their discussion, but that would in itself make an article.

Several weeks ago the Y. P. D. had a tea for the Ikenberry family, who by the time this is in print will have been some time in the States on their furlough. Their work with the young people's choir has certainly been well worth while. The young people and all of us are looking forward to their return next year.

(Continued on Page 22)

THE CHURCH AT WORK

MINISTRY

An Old-Fashioned Religious Experience

BY J. H. MATHIS

Isa. 6: 1-8

I. The Vision of God

Brought about by calamity—sometimes it takes something like that to arouse us.

II. The Vision of Self

In the light of the vision of God Isaiah saw himself, not as he thought he was, but as God knew him. Have we measured our life by Christ or by our neighbors?

III. The Vision of Forgiveness

1. Depression of spirit followed.
2. Relief came through vision of forgiveness of God.

IV. The Call of a Surrendered Life

Not in the crowd but in quiet does God speak to most people. "Be still and know that I am God."

V. The Answer

The answer was from a pure and a contrite heart. Such does not give God a negative answer.

The experience of this man of God is not out of date. It happens to folks in the twentieth century. It represents a series of mountaintop experiences, but each new experience is dependent upon the previous one.

This is growth—victorious living, salvation.

WOMEN'S WORK

We Are the Women

By Myra Brooks Welch, La Verne, Calif.

We are the women who labor and give
That others be given the chance to live.
We give of our time, some moments to pray
That wrongs may be righted the Christlike way;
Others to labor, for unanswered prayer
May be for the lack of a shoulder to bear
A weaker one's burden. This is our goal,
To reach with the gospel each sin-sick soul;
To rebuild lives, teaching girls how to grow
Into mothers of men—strong men who know
That hatred and greed always drag men down
And love points the way to a golden crown.
We are the women who labor and pray . . .
God, give us strength for the task of our day!

Nampa Women's Work Meeting

The meeting on Thursday morning with Mrs. Ross Murphy presiding was a most inspirational one. The theme of the morning was "A Lantern in Her Hand." Mrs. Clarence Heckman led devotions. In answer to the question of Jesus, as to who his mother was, the speaker answered that a mother is anyone who is a mother to those who may need a mother. Motherhood is an attitude of the soul.

The business session followed immediately.

First: An appropriation of one hundred dollars was made for temperance education, the large part of which will be given to Virgil Finnell to be used in his work.

Second: An appropriation was also made which is to be available as it is needed for publishing the research done by Juniata College, entitled "Parents of Tomorrow." Mrs. J. Z. Gilbert will also use some of it in publishing several pamphlets.

Third: The John Milton Fund for the Blind received from ten to twenty-five dollars.

Fourth: Mrs. E. G. Hoff was selected to succeed herself as the National Director of the Mothers and Daughters.

The splendid financial report showed that the women of the church had given more than $70,000 to the various causes they have sponsored throughout the year. H. Spenser Minnich presented the Women's Work project. Our national project is again $15,000, which is to be used in the carrying on of our girl's schools in India, China and Africa. He also paid high tribute to Miss Mow in her service to the general church program and the Women's Work in particular. She is doing outstanding service, especially in gathering and preparing material and literature.

Mrs. D. J. Lichty from India and Mrs. Ernest L. Ikenberry from China gave fine talks on the motherhood of these lands and a wonderful report of work accomplished. Mrs. Lichty showed how great an opportunity a baby show can be made for teaching. Mrs. Ikenberry gave a stirring contrast of light and dark.

News From the Field

(Continued From Page 21)

Hospital News

At the meeting of the Chinese Medical Association this year in Shanghai that Dr. Parker attended, they stressed the necessity of mission hospitals co-operating with the government health department in every possible way in the public health program. It has been one of our aims in the hospital here to do more public health work. Our county official here is more progressive than a lot of the men this far back in the country, and is willing to co-operate wherever he can with the hospital in this work. He has instructed the officials of the villages around Ping Ting to help the nurses from the hospital when they go into the villages to vaccinate against smallpox, give health talks and hand out literature. In three visits to three different villages one of our graduate nurses with one of our student nurses vaccinated over 200 people, a large part of them being children from the village government schools.

The hospital has also examined the school children from the Ping Ting government schools this year. We have made a start in the fight against diphtheria by starting in our schools to give the preventive toxoid innoculations. This must all be done slowly and with care, for although they have had a method for vaccination against smallpox for some time, the idea of preventive medicine is very new to the Chinese and all kinds of objections may be raised.

Annual Mission Meeting

Ping Ting station was again privileged to be hosts at our annual mission meeting, and although we were few in number we had a very inspiring week together. It is necessary that we get together for the mission business each year, and I think it just as necessary that we have this time of inspiration and communion together, for we all need all the help we can get from each other to carry on the work here.

We were so glad for the presence of the four new recruits who came out last year. We hope that more will be coming this year, for: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore."

Miss Mow finished the morning's program with a dramatic presentation of materials available at Elgin, such as missionary stories, prayer calendars, slides, loan library books, and programs for missionary, mother and daughter societies, and Ladies' Aid Societies. She had also very successfully put the message of the mission study book, Mecca and Beyond, in poster form. Bro. Funderburg presented a brief review of the home mission book, Rebuilding Rural America. An appeal was made to all those present to be ever watchful of the announcements in the Messenger of the materials available. Mrs. Ellen Wagoner pledged her loyal co-operation to all in sending the material out as soon as possible after it is ordered. At the close of the meeting one of the missionaries present leaned over to the one next to her and whispered: "The women of America are carrying on in a wonderful way." May we never fail them nor the Christ we love.

CHRISTIAN WORKERS' TOPIC

God Is Able

Scripture Lesson: Matt. 9: 27-31

Sunday, Aug. 1

I. To give all grace (2 Cor. 9: 8ff.)
II. To build us up (Acts 20: 32).
III. To keep us from stumbling (Jude 24).
IV. To guard our trust (2 Tim. 1: 12).
V. To do above our asking and thinking (Eph. 3: 20).
VI. To carry out his promises (Rom. 4: 21).
VII. To shield us in temptation (Heb. 2: 18).
VIII. To save us (Heb. 7: 25).

PEACE

Special Peace Fund

Contributions for the Special Peace Fund for March, April, and May, 1937, are as follows:

Colorado—$3.79
E. Dist., Wiley, $3.79 ..... $ 3.79
Illinois—$4.77
No. Dist., Indv. (Elgin), $0.61; Indv. (Mt. Morris), $2.56; Rice Lake, $1.60 ..... 4.77
Indiana—$21.73
Mid. Dist., South Whitley, $6.26 ..... 6.26
No. Dist., Blissville, $6.15; Indv. (Elkhart), $2.00; Indv. (Goshen), $1.17; Rock Run, $4.65; Indv. (Walnut), $0.50 ..... 15.47
Iowa—$11.00
Mid Dist., Indv. (Garrison), $6.00 ..... 6.00
No. Dist., Greene, $5.00 ..... 5.00
Kansas—$10.98
S. E. Dist., Galesburg, $1.25; S. S. Gravel Hill, $2.32; Parsons, $7.41 ..... 10.98
Maryland—$133.27
E. Dist., Bethany, $25.50; Y. P. of Bethany, $20.60; Myersville, (Middletown Valley), $17.42; Washington City, $69.75 ..... 133.27
Michigan—$11.73
Elmdale, $6.73; Thornapple, $5.00 ..... 11.73
Missouri—$2.00
No. Dist., Bethany, $1.00; Indv. (No. Bethel), $1.00 ..... 2.00
Ohio—$93.13
N. E. Dist., Cleveland, $9.00; Maple Grove, $9.75 ..... 18.75
N. W. Dist., S. S. Fairview, $1.00 ..... 1.00
So. Dist., Pitsburg, $31.38; Indv. (Trotwood), $1.00; Trotwood, $41.00 ..... 73.38
Pennsylvania—$27.00
E. Dist., Indv. (Lehanon), $2.00 ..... 2.00
W. Dist., Indv., $25.00 ..... 25.00
Virginia—$38.46
1st Dist., Central Roanoke, $29.01 ..... 29.01
No. Dist., Mt. Zion (Greenmount), $9.45 ..... 9.45
Washington—$4.00
S. S. Outlook, $4.00 ..... 4.00
West Virginia—$5.21
2nd Dist., Beans Chapel, $5.21 ..... 5.21

Total for three months $367.07

Spanish Relief Contributions

Contributions for Spanish Relief Fund for April and May, 1937, are as follows:

Alabama—$10.00
Individual, $10.00 ..... $ 10.00
Arizona—$3.00
S. S. of Glendale, $1.50; Indv., (Phoenix), $1.50 ..... 3.00
California—$303.16
No. Dist., Indv. (Chico), $5.00; S. S. of Empire, $27.35; Fresno, $24.90; Lindsay, $5.80; Live Oak, $9.66; McFarland, $15.46; Oakland, $8.43; Rio Linda, $10.00; Waterford, $9.00; Four Indvs., $7.00 ..... 122.60
So. Dist., Indv. (Calvary, L. A.), $5.00; S. S. of Covina, $16.30; S. S. of Inglewood, $21.24; Three Indvs. (La Verne), $16.00; S. S. of First Los Angeles, $25.00; Pasadena, $43.29; Phoenix, $9.69; Indv., (Pomona), $1.50; Indv. (San Bernardino), $2.00; San Bernardino, $11.00; Santa Ana, $3.54; Four Indvs., $26.00 ..... 180.56
Canada—$6.02
S. S. of 1st Irricana, $1.00; 1st Irricana, $5.02 ..... 6.02
Colorado—$79.74
E. Dist., Bethel, $6.02; S. S. of Bethany, $7.72; Haxtun, $7.80; S. S. of Rocky Ford, $15.00; Indvs. (Miami), $2.00; Wiley, $17.01 55.55
W. Dist., First Grand Valley, $14.50; Fruita, $9.69 ..... 24.19
Florida and Georgia—$57.00
Indv. (Miami), $3.00; Sebring, $10.00; Leesburg S. S. of Seneca, $1.00; Indv. (Seneca), $25.00; Sunnyland, $5.00; Indv. (Tampa), $5.00; S. S. of Tampa, $1.00; Three Indvs., $7.00 ..... 57.00
Idaho and W. Montana—$27.57
Boise Valley, $13.50; Nezperce, $2.50; Twin Falls, $4.57; Two Individuals, $7.00 ..... 27.57
Illinois—$356.50
No. Dist., Bethel, $32.16; Cherry Grove, $9.15; Indv. (First Chicago), $2.00; First Chicago, $86.35; Indv. (Chippewa Valley, Wis.), $3.75; Elgin, $30.81; Franklin Grove, $8.30; Indv. (Freeport), $4.00; Lanark, $16.00; Lena, $12.85; Maple Grove, $5.00; Indv. (Milledgeville), $1.00; S. S. Milledgeville, $9.81; Indv. (Mt. Morris), $5.00; Polo, $13.27; Rockford, $16.94; Stanley, $9.93; Indv. (Yellow Creek), $1.00; Yellow Creek, $5.00; West Branch, $9.08; Indv., $5.00 ..... 286.40
So. Dist., S. S. of Allison Prairie, $5.00; S. S. of Astoria, $8.00; Four Indvs. (Camp Creek), $4.00; S. S. of Canton, $9.10; Indv. (Cerro Gordo), $2.42; Champaign, $4.79; Decatur, $4.65; Girard, $8.45; LaMotte Prairie, $2.34; Oak Grove, $6.55; Centennial S. S. of Okaw, $7.80; Walnut Grove, $6.00; Indv., $1.00 ..... 70.10
Indiana—$863.46
Middle District, Clear Creek, $7.03; Eel River, $8.04; S. S. Flora, $17.54; Guernsey-Monticello, $1.77; Hickory Grove, $7.20; Huntington, $8.70; S. S. Liberty Mills, $16.26; Loon Creek, $8.63; Lower Deer Creek, $5.00; Indv. (Manchester), $1.00; 1st yr. Int. Girls of Manchester, $5.00; Mexico, $3.50; Monticello, $8.15; Peru, $8.76; Pleasant Dale, $14.35; S. S. of Pleasant View, $4.33; Santa Fe, $14.00; S. S. Spring Creek, $30.43; Sugar Creek, $2.00; Upper Deer Creek, $9.38; Wabash City, $1.00; West Marion, $1.80 183.87
No. Dist., Baugo, $10.30; Indv. (1st So. Bend), $1.00; First So. Bend, $15.48; Second So. Bend, $10.00; Bethany, $16.62; Bethel, $12.80; S. S. Bremen, $20.25; Camp Creek, $4.00; Camp Mack Retreat, $5.00; Indv. (Cedar Lake), $1.00; Cedar Lake, $12.50; S. S. Center, $2.95; Elkhart City, $38.62; S. S. of Elkhart Valley, $12.86; Elkhart Valley, $16.63; S. S. English Prairie, $1.00; Florence, $7.80; Ft. Wayne, $11.28; Indv. (Goshen), $11.00; Michigan City, $3.75; Mt. Pleasant, $14.46; S. S. of Nappanee, $22.00; New Paris, $40.54; North Liberty, $19.20; S. S. Oak Grove, $5.00; Osceola, $7.00; S. S. Pine Creek, $7.00; Pleasant Hill, $12.00; S. S. of Pleasant Valley, $3.85; S. S. Plymouth, $23.00; S. S. Rock Run, $6.50; Rock Run, $5.25; Salem, $25.00; Union Center, $31.16; Wakarusa, $5.27; Walnut, $15.28; Cong. and S. S. Yellow Creek, $17.46 ..... 474.81
So. Dist., S. S. of Arcadia, $2.33; Two Indvs. (Fairview), $2.00; Fairview, $25.00; Indv. (Four Mile), $5.00; Four Mile, $6.58; Howard, $6.81; Grace (Indianapolis), $8.35; S. S. of Kokomo, $5.09; S. S. of Nettle Creek, $6.00; Brick S. S. of Nettle Creek, $31.00; Indv. (Muncie), $1.00; S. S. of Muncie, $69.51; S. S. of $4.00; Indv. (So. Waterloo), $2.00; So. Waterloo, $26.41; Indv., $1.00 ..... 204.78
Iowa—$180.52
Mid. Dist., Indv. (Des Moines), $1.00; S. S. of Des Moines Valley, $4.60; Fernald, $3.63; Indv. (Garrison), $2.00; Iowa River, $6.70; S. S. Iowa River, $1.00; S. S. Panther Creek, $32.11; Prairie City, $8.25 ..... 59.29
No. Dist., Curlew, $4.20; S. S. Green, $6.80; Indv. (Ivester), $20.00; Ivester, $30.62; Indv. (Spring Creek), $1.00; Spring Creek, $4.00; Indv. (So. Waterloo), $2.00; So. Waterloo, $26.41; Indv., $2.00 ..... 97.03
So. Dist., S. S. of Council Bluffs, $1.50; Indv. (Council Bluffs), $3.00; English River, $12.95; Fairview, $4.00; Salem, $2.75 ..... 24.20
Kansas—$218.43
No. E. Dist., Indv. (Abilene), $10.00; Abilene, $2.48; S. S. of Buckeye, $7.00; Aid Soc. of Navarre, $10.00; Olathe, $2.17; S. S. of Ottawa, $1.00; Ottawa, $1.40; Richland Center, $6.25; S. S. of Rock Creek, $2.04; Indv. (Sabetha), $1.00; Topeka, $8.75 ..... 52.09
No. W. Dist., Belleville, $6.55; Maple Grove, $9.53; Indv. (No. Solomon), $2.50; Quinter, $11.76; Victor, $3.51; Y. P. of N. W. Kansas, $20.75 ..... 54.60
So. E. Dist., Indv. (Fredonia), $1.00; S. S. of Galesburg, $2.00; Indv. (Osage), $2.00; Parsons, $4.10; Verdigris, $2.00; Three Indvs., $6.00 ..... 17.10

So. W. Dist., S. S. of Bloom, $4.44; Indvs. (Conway Springs), $2.00; S. S. of Conway Springs, $1.00; Hutchinson, $5.00; S. S. of Larned Rural, $2.50; Indv. (McPherson), $5.00; McPherson, $35.43; Monitor, $7.00; S. S. of Newton, $1.00; Pleasant View, $6.47; Prairie View, $2.00; Salem, $10.80; Wichita (First), $11.00; Indv., $1.00 ..... 94.64

Maryland—$359.82

E. Dist., First Baltimore, $6.08; S. S. of Pleasant Hill, $5.18; Denton, $13.61; Flower Hill, $2.00; Cong. and S. S. of Green Hill, $13.00; S. S. of Meadow Branch, $16.25; Grossnickle (Middletown Valley), $31.71; Indv. (Myersville, Middletown Valley), $3.00; S. S. of Piney Creek, $7.50; Aid Soc. of Piney Creek, $2.50; Union Bridge S. S. of Pipe Creek, $1.50; New Windsor (Pipe Creek), $10.00; Thurmont, $7.60; University Park, $12.00; Washington City, $46.00; Westminster S. S., $17.00; Indv., $1.00 ..... 195.93

Mid. Dist., S. S. of Beaver Creek, $5.62; Broadfording, $30.80; Brownsville, $24.74; Indv. (Hagerstown), $2.00; Hagerstown, $3.37; Long Meadow, $15.76; Downsville S. S. of Manor, $12.00; Manor S. S. of Manor, $13.00; Martinsburg and Vanclevesville, $7.82; S. S. of Pleasant View, $26.73; S. S. Sharpsburg, $4.81; Stone Bridge, $1.00 ..... 147.65

West Dist., Fairview, $12.16; S. S. of Oak Grove, $0.73; Union S. S., $3.35 ..... 16.24

Michigan—$70.40

S. S. of Battle Creek, $10.13; Crystal, $2.00; Elmdale, $0.75; Flint, $7.01; Indv. (Midland), $5.00; New Haven, $9.50; Rodney, $4.00; S. S. of Shepherd, $5.00; Sugar Ridge, $3.67; S. S. of Sunfield, $10.00; Zion, $8.34; Indv., $5.00 ..... 70.40

No. Iowa, Minnesota and S. Dakota—$54.87

Barnum, $4.00; Guthrie, $4.87; Indv. (Hancock), $7.00; S. S. of Lewiston, $6.00; Aid Soc., Lewiston, $5.00; Indv. (Lewiston), $3.50; S. S. of Root River, $11.00; Worthington, $11.00; Three Indvs., $2.50 ..... 54.87

Missouri and Arkansas—$67.44

Mid. Dist., Adrian, $1.35; Two Indvs. (Deepwater), $2.00; Aid Soc., of Kansas City, $5.00; Turkey Creek, $1.00; Indv. (Warrensburg), $25.00; S. S. of Warrensburg, $2.80; Warrensburg, $4.00 ..... 41.15

No. Dist., Rockingham, $8.78; Shelby County, $1.00 ..... 9.78

So. Dist., Broadwater, $2.56; Indv. (Carthage), $1.00; C. S. of Carthage, $2.76; Greenwood, $2.00; S. S. of Jasper, $0.50; Mountain Grove, $3.35; Peace Valley, $4.25 ..... 16.51

North Carolina—$3.25

Flat Rock, $3.25 ..... 3.25

North Dakota and E. Montana—$22.30

Indv. (Cando), $2.00; Carrington, $4.09; Indv. (Kenmare), $2.05; S. S. of Minot, $4.50; Pleasant Valley, $2.00; Zion, $7.66 ..... 22.30

Nebraska—$16.65

Beatrice, $4.25; Kearney, $3.30; Indv. (Octavia), $2.00; Silver Lake, $3.10; Four Indvs., $4.00 ..... 16.65

Ohio—$928.40

N. E. Dist., Akron City, $28.63; Alliance, $10.00; Baltic, $6.70; Bethel, $1.82; S. S. of Black River, $18.00; Center, $14.27; Chippewa, $11.50; Indv. (Cleveland), $1.00; Cleveland, $6.50; E. Chippewa, $16.75; East Nimishillen, $13.60; Eastwood, $24.00; Freeburg, $9.00; Hartville, $22.00; Indv. (Kent), $1.00; Maple Grove, $11.52; Mohican, $11.75; Indv. (New Philadelphia), $3.00; New Philadelphia, $3.50; Owl Creek, $6.65; S. S. of Springfield, $15.00; Eden (Tuscarawas), $8.67; Two Indvs. (W. Nimishillen), $10.00; West Nimishillen, $6.06; Indv. (Woodworth), $1.00; Wooster, $24.35; Zion Hill, $14.40; Two Indvs., $16.86 ..... 317.53

N. W. Dist., Indv. (Bellefontaine), $1.00; Black Swamp, $11.38; Indv. (Defiance), $5.00; Dupont, $5.79; Fostoria, $23.00; Two Indvs. (Greenspring), $7.00; Indv. (Lick Creek), $5.00; Lima, $7.50; Pleasant View, $21.93; Poplar Ridge, $9.19; Ross, $5.08; Walnut Grove S. S. of Silver Creek, $6.71; S. S. of Sugar Creek, $14.14; Stony Creek, $12.17; Swan Creek, $6.00; S. S. of Toledo, $2.00; Two Indvs., $5.00 ..... 147.89

So. Dist., S. S. of Bear Creek, $20.56; Beech Grove, $3.11; S. S. Bradford, $13.51; S. S. Brookville, $13.94; Castine, $5.00; Indv. (Columbus), $1.00; Constance, $10.00; Donnels Creek, $18.44; S. S. of East Dayton, $35.00; Indv. (Eaton-Upper Twin), $0.50; Eaton (Upper Twin), $10.80; Eversole, $17.50; S. S. of Ft. McKinley, $17.89; Indv. (Georgetown), $15.00; Georgetown, $5.00; Gratis (Upper Twin), $8.60; S. S. of Hamilton, $1.00; Indv. (Hamilton), $1.00; S. S. Harris Creek, $7.90; Happy Corner S. S. Lower Stillwater, $20.00; Lower Stillwater, $5.00; Indv. (Middle District), $5.00; Middle District, $15.44; Three Indvs. (New Carlisle), $5.00; Children's Dept. of Oakland, $2.25; Pittsburg, $21.67; S. S. Pleasant Hill, $12.65; S. S. Pleasant Valley, $11.06; Prices Creek, $14.50; Cong. and S. S. of Salem, $78.91; S. S. of Strait Creek, $1.50; West Alexandria, $10.75; Indvs. (W. Dayton), $5.00; West Charlestown, $8.00; West Milton, $25.00; Five Indvs., $15.50 ..... 462.98

Oklahoma—$44.73

Ames, $4.75; Bartlesville, $2.35; Oklahoma City, $3.00; Pleasant Plains, $2.50; Thomas, $8.00; Indvs. (Guthrie), $3.00; Washita, $9.13; Five Indvs., $12.00 ..... 44.73

Oregon—$85.47

Ashland, $9.70; Grants Pass, $14.00; S. S. of Mabel, $5.00; Myrtle Point, $22.19; Newberg, $10.00; Indvs. (Portland), $1.00; Weston, $23.58 ..... 85.47

Pennsylvania—$2,143.37

E. Dist., Gleaners Class of Akron, $10.00; Akron, $16.21; Annville, $20.25; South Annville S. S. of Annville, $63.90; Indv. (Chiques), $5.00; S. S. of Chiques, $28.00; Mt. Hope S. S. Chiques, $10.00; Chiques, $64.00; Y. P. of Conestoga, $25.00; Conestoga, $78.00; East Fairview, $50.59; Aid Soc. East Fairview, $10.00; Indv. (Elizabethtown), $2.00; Heidelburg, $24.00; Indian Creek, $84.30; Jennersville, $2.00; Lake Ridge, $8.88; Indv. (Lancaster), $1.00; Lancaster, $18.26; Indv. (Lansdale), $2.00; Lansdale, (Hatfield), $12.00; Indv. (Lebanon), $8.00; Indv. (Lititz), $1.00; Indv. (Maiden Creek), $12.50; Mechanic Grove, $15.00; Indv. (Midway), $5.00; Skippack S. S. of Mingo, $5.00; Mountville, $42.84; Palmyra, $94.47; Peach Blossom, $31.79; Richland, $58.55; Big Dam S. S. of Schuylkill, $2.78; Indv. (Spring Creek), $1.00; Spring Grove, $15.84; Springville, $72.98; Swatara, Big $53.87; Swatara, Little, $20.00; S. S. of West Conestoga, $24.80; West Conestoga, $55.24; West Green Tree, $45.20; Longenecker's S. S. White Oak, $15.17; White Oak, $180.83 ..... 1,297.25

Mid. Dist., Willing Workers Class, 28th St., Altoona, $5.00; Young Men's Bible Class, 28th St., Altoona, $5.00; Sugar Run S. S. Aughwick, $3.45; Beech Run S. S. Aughwick, $4.82; S. S. Burnham, $6.50; Clover Creek, $6.00; Holsinger S. S. Dunnings Creek, $5.00; S. S. Fairview, $1.74; Hollidaysburg, $12.00; Indv. (Huntingdon), $1.00; Huntingdon, $15.75; Indv. (James Creek), $5.00; Juniata, $2.61; Koontz, $10.00; S. S. of New Enterprise, $29.65; Salemville S. S. (New Enterprise), $7.35; S. S. of Raven Run, $8.31; Indv. (Riddlesburg), $2.00; Roaring Spring, $15.00; Pine Glen S. S. Spring Run, $8.15; S. S. Spring Run, $17.79; Indv. (Williamsburg), $1.00; Curryville S. S. (Woodbury), $7.66; Woodbury, $8.00; S. S. Yellow Creek, $6.25; Two Indvs., $5.16 ..... 200.19

So. Dist., Back Creek, $10.00; Boiling Spring, $8.57; Chambersburg, $18.00; Cong. and S. S. Codorus, $46.25; Free Spring S. S., Lost Creek, $5.44; S. S. of Greencastle, $2.00; Bermudian (Lower Conewago), $7.17; Wolgamuth S. S. of Lower Conewago, $1.89; Marsh Creek, $10.00; Mechanicsburg, $11.91; Newville, $9.70; Two Indvs. (Pleasant Hill), $2.00; Ridge, $8.50; Shippensburg, $20.25; Indv. (Upper Conewago), $2.00; Indv. (Upper Codorus), $2.00; Upper Codorus, $17.00; Seven Indvs., $41.50 ..... 224.18

S. E. Dist., Indv. (Ambler), $2.00; S. S. Parkerford, $8.28; Indv. (1st Philadelphia), $2.50; 1st Philadelphia, $100.00; Indv. Germantown (Philadelphia), $5.00; Quakertown, $44.46; S. S. of Springfield, $10.35; Springfield, $25.35; Five Indvs., $12.50.... 210.44

W. Dist., Allegheny Valley, $2.00; Rayman S. S. of Brothersvalley, $3.00; Conemaugh, $15.76; Indv. (Chess Creek), $6.00; Cumberland, $13.00; Fairview (Georges Creek), $4.59; Indvs. (Greensburg), $11.00; Hooversville, $2.73; Indv. (Hyndman), $1.00; Locust Grove, $4.32; Diamondville S. S. of Manor, $6.05; Indv. (Purchase Line—Manor), $5.00; Bethel—Marklesburg, $5.00; Marklesburg, $6.50; Morrellville, $12.75; Indv. (Mt. Joy), $5.00; Maple Grove (Quemahoning), $22.16; Cong. and S. S. Rummel, $24.00; Scalp Level, $12.05; Sugar Grove (Shade Creek), $1.20; Indv. (Ten Mile), $1.00; S. S. of Tire Hill, $14.20; Indv. (Ten Mile), $1.00; Uniontown $31.00; Two Indvs., $2.00... 211.31

Tennessee—$7.25

Indv. (Meadow Branch), $1.00; Five Indvs., $6.25 ..... 7.25

Texas and Louisiana—$28.02

Indv. (Falfurrias), $10.00; S. S. of Falfurrias, $6.02; Roanoke, $12.00 ..... 28.02

Virginia—$395.24

E. Dist., Belmont S. S. $3.22; Oakton S. S. Fairfax, $16.70; First Richmond, $5.65; Evergreen S. S. of Mt. Carmel, $3.51; Mt. Carmel, $3.00; S. S. of Nokesville, $1.66; S. S. of Trevilian, $2.20; Four Indvs., $7.25 ..... 43.19

First Dist., Two Indvs. (Antioch), $2.00; Indv. (Crab Orchard), $1.00; Central Roanoke, $8.21; Copper Hill, $2.70; Lynchburg, $3.29; Oak Grove, $19.00; Troutville, $45.57; Two Indvs., $1.00.. 82.77

No. Dist., Hinton S. S. of Cooks Creek, $9.23; Fairview S. S., Greenmount S. S., Pine Grove S. S., $23.86; Indv. (Harrisonburg), $5.00; S. S. of Mill Creek, $45.00; Indv. (Salem), $3.00; Three Indvs. (Timberville), $3.00; Fairview S. S. of Unity, $2.85 91.94

Sec. Dist., S. S. of Barren Ridge, $7.44; Mt. Zion S. S. (Beaver Creek), $5.79; Crummett's Run, $2.34; S. S. of Elk Run, $6.26; Lebanon, $5.68; Moscow, $25.37; S. S. of Mt. Vernon, $23.00; Indv. (Staunton), $5.00; Summit, $10.43; Indv. (Waynesboro), $5.00 ..... 96.31

So. Dist., Antioch, $19.35; Boone Mill, $10.64; Indv. (Coulson), $2.00; Ewing, $2.50; Fraternity, $25.00; Laurel Branch, $5.00; S. S. of Red Oak Grove, $5.00; Topeco, $9.66; White Rock, $1.88 81.03

Washington—$92.37

Olympia, $16.71; Omak, $6.00; Two Indvs. (Outlook), $10.00; S. S. of Outlook, $3.00; Tacoma, $4.21; Wenatchee, $41.84; Whitestone, $4.46; Yakima, $6.15 ..... 92.37

West Virginia—$18.15

First Dist., Indv. (Greenland), $8.30; Old Furnace, $3.35; Sunny Side, $1.00; Indv. (White Pine), $1.00; S. S. of White Pine, $3.50 ..... 17.15

Sec. Dist., Individual, $1.00 ..... 1.00

Total for two months $6,443.13

CORRESPONDENCE

FROM THE BETHEL CHURCH, NEBRASKA

The Bethel church, near Carleton, Thayer County, Nebr., is one of our oldest churches in the state. Many are the strong and noble workers who have lived and labored here in the past. Today some are doing good service in other places. Some from this congregation have given of their services in foreign fields, and some who pioneered here have gone to their heavenly home. Yet the fruits of these laborers are still manifest among us.

We came here a year ago to help care for this congregration. We found a very active group of members, among which is a fine group of young people, whose hearts are in the work of the church.

We found also a church debt that has not been diminished as it should have been.

The depression and drought have made it impossible to reduce this. Our crops indicate a better condition and we are planning during the next month to do all we can to wipe this indebtedness out.

As pastor of the church I am asking all members who have lived here to consider our situation and the things you could do to enable the church to do better work for our Lord.

I. C. Snavely.

Carleton, Nebr.

A BIG DAY AT THE COVINA CHURCH

Yesterday was a big day at the Covina church. Bro. Leland Brubaker spoke at the morning and evening services. The whole town turned out to hear him. Bro. Brubaker told the writer that as far as he knew the Conference offering sent in by the Covina church ($1,051) was the largest sent in this year by any congregation in the brotherhood. I hope this isn't true, but just a word of information in regard to the Covina offering may be of interest to other churches anyway.

At the Covina church we faced our Conference offering this year with considerable apprehension. The offering last year was less than $500, and during the past eight months death claimed from our church two of our heaviest donors. In the light of past records we concluded that our 1937 offering would not go over $350.

The church treasurer told me he felt we should put forth a special effort. We met together one evening, unofficially, and decided to put the matter into the hands of some group within the church. The men of the Young Married People's class were chosen.

We called them together one evening and presented to them this challenge:

1. The definite need.

2. The fact that the average Conference offering of the local church during the past ten years has been less than $600.

3. During the past four years we have dropped far below the average.

4. We suggested a goal of $800, to partially redeem our past failures.

5. We suggested a personal visitation of each family in the church with this purpose in mind: To state to them the goal, $800; to give last year's record, $485; to ask them to do their very best to help us reach the goal.

The twelve young men accepted the task. Then the treasurer and the writer forgot about the offering completely.

On the Sunday we lifted the offering we found to our complete surprise that $1,051 was given. We also found that: (1) Many had given who had never given before; (2) the regular givers gave more than ever before; (3) everybody was happy; (4) the 100% co-operation and acceptance of our slogan, "I'll do my very best," made it easy for all.

Mark L. Cripe.

Covina, Calif.

REVIVAL IN A CO-OPERATING CHURCH

It was the privilege of the writer to lead the Co-operating Brethren church of Terra Alta, W. Va., in a two weeks' evangelistic effort ending on June 13. This was our first experience as an evangelist with a co-operating group, but we are hopeful that it will not be the last. Here is as fine a congregation of the Brethren faith worshiping together in peace and harmony as is to be found anywhere. In fact, there is that harmony that is not to be found in many places where there is but the one church represented. They make no difference whatsoever in church membership. As to numbers they are about equal. They were organized properly as a co-operating church almost a year ago by Dr. C. A. Bame, and after this year of working together it is doubtful if a single individual could be found who would be willing to go back to the former method of working independently of each other. At present they number about seventy souls.

At a love feast held during the meeting there were 74 present. Their Bible school has an enrollment of 70, and yet on the last day of our meeting there were 110 present. They told us, however, that this was possibly an all-time record of attendance. The meetings throughout were well attended. Not once did we need to become discouraged because of lack of interest or attendance. They were present at the first service and remained faithful to the support of the meeting in every way until its close. The church is without a pastor at present and it became necessary for the evangelist to play several parts. It was an intense campaign. In all we brought eighteen sermons, conducted a love feast, baptized the applicants, made fifty calls in the homes, and conducted the congregational singing from night to night. We conducted services two Lord's day afternoons in a schoolhouse ten miles distant. Here five confessions were received. The visible results of these days of effort with these good Brethren were nine baptisms, three yet to be baptized, two reconsecrations, and twelve received on their former baptism, making a total of twenty-six responding to the invitation to take their stand for Christ and the church. The meetings should have continued longer, for another week would have brought a larger harvest. However, another will be able to reap from the sowing in due time.

It is my conviction that if the Pennsylvania Mission Boards of both the Brethren and Church of the Brethren would give this work some financial help and place an able pastor here for full-time service, this church would soon grow into a strong work. We commend them to the consideration of these boards.

Again I should like to give such a co-operating work my hearty endorsement. There are many places over our brotherhood where there are weak struggling groups of the two churches, which if they would unite their forces as these brethren are doing, could hold their respective communities in a commendable fashion for the Brethren faith. It was the writer's privilege to conduct a meeting here in this same church in 1920, and my observation

is that the uniting of the groups has been a mighty factor in the progress of the work from that time to the present and it will add much in holding the community for our faith.

Again, my observation is that these Brethren (of both groups) are genuine good old-fashioned Dunker blood. They know why they are Brethren, and they will not be easily moved from their convictions. Their present need is a pastor, and if that pastor is of the right making he will be rewarded greatly in his efforts here. If there should be any who would be interested in the details of the practical working of a co-operating church, it would be a pleasure to answer such inquiry.

C. C. Grisso,
Pastor-Evangelist.

Smithville, Ohio.

THE CONGREGATION HELPING THE PASTOR'S WIFE

I was very much interested in an article appearing in The Gospel Messenger of June 19, entitled How Can the Pastor's Wife Serve Best in the Program of the Local Church? The article was written by Mrs. J. H. Mathis of Plattsburg, Mo. I do not believe there is a congregation that would not welcome such a pastor's wife into its midst. But this is only one side of the story. As I am not the wife of a pastor, I feel free to drop a few suggestions as to what such a pastor's wife would appreciate from the congregation:

1. When the pastor's wife has to entertain, members might well take her cake, pie, meat, salad or fruit and lessen her burden and give her more time to entertain, other than just to cook and serve.

2. She would appreciate it when she is busy with the activities of the church, if some one would drop in and do her ironing, wash her dishes, or help her straighten up the house.

3. And last but not least, ask the pastor and his wife for dinner or supper occasionally.

Perhaps you wonder how this can be successfully carried out. Paul says that the church is like the members of the body, each one has a work he can do, and each one should be in the church as the members are in the body. In this way everything will be done in order. So there must be system. Appoint a leader and all work together. Where there is union there is strength, and each one doing his or her duty makes the work lighter and no one is overburdened.

Mrs. Chas. O. Johnson.

Canton, Ill.

A CONFESSION

"'You pay,' these words on one side of an 'Old Heidelberg' bottle opener are so true. It made us feel terrible to see so many drunken young men during the picnic. A very substantial citizen told others that he saw more drunks in one hour than he had seen in the last ten years. Our nation faces a great tragedy as this terrible octopus gets our fine young men and women in its grasp." The above is quoted from The World-Wide Temple Evangelist for Sept. 20, 1935.

Not only are our young people being deceived, their lives ruined, and they being led to untimely graves and future destruction, misery and despair by, or in the way stated above, and through other traps of Satan, but millions of mature men and women for whom Christ died are also being deceived.

The church has a tremendous and responsible task to make Christ known—known as the wonderful Redeemer that he is to all the world. And I confess that I have been wicked, and not only because of personal sins and guilt, but because I have been such a hindrance to my pastor and my church and the cause in general.

Viola Priser.

Warsaw, Ind.

SISTER INEZ ROSA GRAYBILL

Sister Inez Rosa Graybill, daughter of Joshua and Anna Arnold, was born near Burkettsville in the beautiful Middletown Valley of Frederick County, Maryland, Aug. 29, 1872, the second child in a family of five. Her father and older brother passed on while she was yet a girl at home.

Her girlhood was spent on the beautiful farm in the big stone house that still stands as a landmark in the community. From here she went to the country school until she was ready to enter Bridgewater College. Here she was a student of the much loved George B. Holsinger, whose music she always cherished. Her pictures painted while at Bridgewater are among the treasures left us in our home. The happy days and many friendships here were all too short for when her father became ill she went home to nurse him.

Having already given her life to the Savior in the Brownsville church, Maryland, when she was a girl, she continued to love her church and serve it. At Meyersdale Annual Conference Inez with other young friends met Amos Kline Graybill of Troutville, Va., in 1894. A beautiful friendship developed in 1898 in their marriage in Hagerstown, Md. They began their life together in Washington, D. C., where they lived until 1911. It was here that four children, one son and three daughters were born.

Many friends, pastors and church workers found a welcome in this home located so near the church in Washington. Mother was an active worker in the primary department of the church where she and father who was also an active teacher and treasurer always took us children when we were tiny, believing that children could be trained to be quiet in church as well as anywhere else. Thus we learned to attend church quite early and have continued to love and sacrifice for her due to this early training and emphasis.

In 1911, when two of us were ready for school, we moved to the country where mother and father thought children would thrive better. At Nokesville, Va., they built our beautiful country home and put us in school at Hebron Seminary, then a gathering place of many fine Christian leaders. Although mother through the later years of her life stayed close to the home which she loved, she was always interested in the activities of the church. Father was the elder of the church and her girls were active workers, giving much of their time to its interests. Again our home was a place for young people, visiting evangelists, deputation teams and missionaries. Mother always looked forward to the coming of the Messenger and Our Young People which she read with interest. Mother was devoted to her home, her flowers and handwork by which her artistic temperament was expressed. She would never give up to inactivity.

Although mother seemed to be not as strong as at one time, no one realized she was so near the end when her sudden passing occurred March 23, 1937.

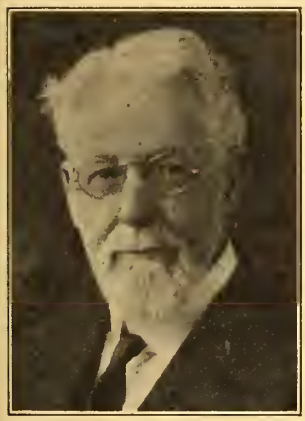
Mother leaves to mourn her, her devoted companion, A. K. Graybill, four children, John Kline of Washington, D. C., Mrs. Alice Coney of St. Albins, W. Va., Ruth and Marjorie of Nokesville, Va., and one sister, Mrs. Nellie Albin of Frederick, Md.

Her funeral service was conducted by her pastor, Bro. N. J. Miller, assisted by G. W. Beahm. Services were held in her home of which she was so much a part. The service was beautifully centered around the thought of "Crossing the Bar" to where there is life beautiful and triumphant. Interment was made on the eastern hillside of the Valley View cemetery, Nokesville, Va., on Good Friday.

Nokesville, Va. Marjorie Graybill.

PASSING OF ELDER P. F. ECKERLE

Phillip Franklin, son of Leopold and Nancy Jane (Mallory) Eckerle, was born July 27, 1863, in Union County, near Richmond, Ind., and died at his home in Lanark, Ill., April 25, at the age of 73 years, 8 months and 28 days.



When Bro. Eckerle was a young man of about twenty years, he came to Mount Morris, Ill., to attend Mount Morris College After completing his course of study there he began to teach school, which profession he followed for about seven years.

Bro. Eckerle became a Christian and was baptized into the Upper Deer Creek Church of the Brethren at Galveston, Ind., Jan. 6, 1881. He was ordained to the ministry June 23, 1901.

On Dec. 24, 1891, he was united in marriage to Miss Etta Arnold in Lanark. To this union was born one daughter, Ruth Christine Lower of Princeton, Ill. On March 14, 1907, they were called to the pastorate of the Church of the Brethren at Dutchtown, near Milledgeville, which relationship was broken by the death of Mrs. Eckerle on Sept. 13 of the same year. Bro. Eckerle immediately returned to Lanark with his daughter and lived in the home of Elmer Zuck for a number of years.

On Nov. 28, 1912, he was married to Miss Ada Gnagey of West Milton, Ohio. To this union was born one son, John Franklin, who finished his college course in May at North Manchester, Ind.

He leaves to mourn his going his devoted wife and two children, one grandson, Dean Lower, and the following brothers and sisters:— Charles Eckerle of Minneapolis, Minn.; Anna Snider of Galveston, Ind.; Wm. M. Eckerle of Flora, Ind.; Rose Colvin of Flora, Ind.; and Mary Murphy of Young America, Ind. The subject of this sketch was the oldest of a family of eight children, two sisters having died in infancy.

Bro. Eckerle became a teller in the First National Bank of Lanark in the fall of 1907 and remained a faithful and trustworthy employee until Oct. 7, 1935, at which time he needed to seek special physical assistance.

Although he was an active pastor only a short time, he was continuously active in the ministry of visiting the sick, giving comfort to the sorrowing and discouraged, and preaching many funerals. He performed many marriage ceremonies and gave appreciated advice to these and other young people. Even though he made his livelihood outside of the ministry, he will be remembered by many for his kind and efficient service.

He was very active during all these years in Sunday-school work in the local church. He had also been the presiding elder for the past eighteen years, which office he held to the close of this earthly life.

The local and the surrounding communities, as well as the local church and the entire brotherhood of which he was a part, will feel keenly his going. Funeral services were held at the Church of the Brethren in charge of Eld. I. D. Leatherman, assisted by Eld. J. Clyde Forney of Elgin. Interment was in the Lanark cemetery.

Lanark, Ill. I. D. Leatherman.

IN MEMORY OF AUNT JENNIE GRIFFITH

Mary J. Bradshaw Griffith was born July 18, 1853. Her parents, James and Sukie Bradshaw lived near Relief, N. C. In early life she united with the Church of the Brethren.



In January, 1867, she was married to H. M. Griffith. Bro. Griffith was for many years a very active minister. He was very influential in helping the Brethren to become established in Mitchell County, N. C. His work extended into the adjoining county of Yancey, he and his brother-in-law, Bro. John Bradshaw, for many years alternated in the preaching services at the Bethel church. Bro. Griffith traveled by horseback. He made many preaching tours to other parts of the state and into Tennessee. After a long and useful life he passed on to his reward, March 14, 1924.

To Brother and Sister Griffith were born thirteen children. Robert died in infancy. A daughter, Mrs. Julia Peterson, died in February, 1913. The other eleven are somewhat scattered: Don of Erwin, Tenn.; Charles of Johnson City, Tenn.; Isaac of Piper City, Ill.; Lemuel of Trivoli, Ill.; Walter of Estatoe, N. C.; Seth of Senia, N. C.; Mrs. Mollie Peterson of Mountain Grove, Mo.; Roscoe, Beecher, Mrs. Essie Whitson, and Mrs. Hattie Masters of Tipton Hill, N. C. Two sons-in-law, Bro. Grady Masters of Tipton Hill, N. C., and Bro. Amos Peterson of Mountain Grove, Mo., are elders in the Church of the Brethren.

There are forty-seven grandchildren and thirty-six great-grandchildren.

Sister Griffith very efficiently carried her share of responsibility in her home. Her duties were heavy, due to her large family and her husband's church labors which so often took him from his home. She remained unusually active and mentally alert until her death. Last summer she paid a visit to her daughter in Missouri. This spring her health began to fail and she called for the anointing, after which she rallied, but it became apparent that her earthly labors were about finished. Her lifelong habit of uncomplaint remained unbroken. At last her desire to pass on was realized. About 7 P. M., May 31, she quietly breathed her last.

The funeral services were at the home of her daughter, Mrs. Hattie Masters, with whom she had lived for several years. The writer was in charge, assisted by Bro. R. V. Tipton and Rev. Billings of the Freewill Baptist church. Interment in the family cemetery.

Relief, N. C. Carl H. Welch.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Allender-Long.—By the undersigned in the Liberty Heights Avenue Church of the Brethren, June 16, 1937, Brother Carlton R. Allender and Sister Esther V. Long, both of this city and congregation.—I. S. Long, Baltimore, Md.

Barton-Monasmith.—By the undersigned, June 20, 1937, in the Middlebury Church of the Brethren, Indiana, Andy Thomas Barton of New Port, Mich., and Carol Juanita Monasmith of Middlebury, Ind.—Cyrus Steele, Middlebury, Ind.

Bloyer-Stoner.—By the undersigned, Dec. 3, 1936, at the Church of the Brethren parsonage in Lanark, Roy Bloyer and Catherine Stoner.—Bro. I. D. Leatherman, Lanark, Ill.

Broadwater-McRoberts.—By the undersigned at the Church of the Brethren in Greene, Iowa, on June 7, 1937, Gordon Broadwater of Preston, Minn., and Doris McRoberts of Greene, Iowa.—Bro. I. D. Leatherman.

Crisp-Adams.—At the home of the bride's parents near Kitchel, Ind., Sherman Crisp of Boston, Ind., and Mildred Adams of Liberty, Ind., June 25, 1937, by the undersigned.—F. E. McCune, Kitchel, Ind.

Fike-Hoover.—By the undersigned near Ringold, Md., June 23, 1937, Miss June E. Hoover of Waynesboro, Pa., and Mr. John T. Fike of Somerset, Pa.—Paul M. Robinson, Ambler, Pa.

Hawbecker-Peters.—By the undersigned on Dec. 24, 1936, Paul Hawbecker and Marian Peters, at the Church of the Brethren parsonage in Lanark, Ill.—Bro. I. D. Leatherman, Lanark, Ill.

Lane-Snow.—At the home of the groom's uncle, Elder J. M. Wyne, Santa Ana, Calif., Clarence Allen Lane and Mabel Evelyn Snow, May 29, 1937.—Herman B. Landis, Santa Ana, Calif.

Lower-Rupp.—By the undersigned at the Church of the Brethren in Lanark, June 8, 1937, Gerald Lower and Dorothy Rupp both of Lanark.—Bro. I. D. Leatherman, Lanark, Ill.

Major-Parks.—At the home of the bride's parents near Kitchel, Ind., Chas. Major and Inez Parks, June 6, 1937, by the undersigned.—F. E. McCune, Kitchel, Ind.

Schrader-Davis.—By the undersigned at the Ambler church, May 29, 1937, Miss Ruth R. Davis of Lansdale, Pa., and Mr. Harold W. Schrader of Hagerstown, Md.—Paul M. Robinson, Ambler, Pa.

Simmons-Ploeger.—By the undersigned at the Church of the Brethren in Lanark, Ill., Kenneth Simmons of Forreston, Ill., and Marjorie Ploeger of Lanark, Ill., on June 13, 1937.—Bro. I. D. Leatherman, Lanark, Ill.

Sneek-Sweitzer.—By the undersigned at the Church of the Brethren parsonage in Lanark, Ill., Jan. 31, 1937, Simon Sneek and Pauline Sweitzer.—Bro. I. D. Leatherman, Lanark, Ill.

Troxler-Peck.—At the home of and by the undersigned, June 28, 1937, Bro. Frank E. Troxler and Sister Rose Peck.—Walter S. Coffman, Cerro Gordo, Ill.

Tyson-Renner.—By the undersigned at his residence, June 19, 1937, Mr. Elmer Tyson of Detroit, Mich., and Miss Ruth Renner of Adrian, Mich.—J. A. Guthrie, Blissfield, Mich.

Williams-Knight.—By the undersigned at the parsonage, June 26, 1937, Mr. Lester Williams and Sister Harriett Knight, both of Reisterstown, Md.—I. S. Long, Baltimore, Md.

Wittman-Giles.—By the undersigned at the Ambler church, June 12, 1937, Miss Emma Hazel Giles and Mr. Harvey K. Wittman, both of Ambler, Pa.—Paul M. Robinson, Ambler, Pa.

FALLEN ASLEEP

Beam, Sister Emma Jane, wife of George Frank Beam, died June 20 after a long illness. She was 62 years of age. She was a member of the Walnut Grove church and the women's Bible class. She is survived by her husband and two daughters. Services were conducted at the home by Bro. T. F. Henry with interment in the Richland cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Cline, Margy Jane, was born Dec. 29, 1929, to Mr. and Mrs. Lovert N. Keller. Following the death of her father she was taken into the home of Brother and Sister Roy Cline who gave her all the love and devotion of parents for the past four years. She was the victim of an accident, losing her balance while riding on a farm tractor and a heavy cultipacker passed over her body causing immediate death June 5, 1937. The foster parents are heartstricken over the departure of Margy in such a tragic way. She was a beautiful, beloved child. Survivors are the foster parents, the mother, Mrs. Madge Keller, one brother George of the Knightown Children's Home, one sister Marian also in the home of Brother and Sister Roy Cline, three aunts, two uncles and a number of foster relatives. Funeral services at the Bachelor Run church conducted by the writer, assisted by Eld. Wm. Angle. Burial in the Maple Lawn cemetery.—Robert L. Sink, Bringhurst, Ind.

Darrow, Sister Betty, was born in Virginia June 5, 1845, and died in Connellsville, Pa., Feb. 25, 1937, after a stroke. She spent most of her life in Texas, having lived in Connellsville with relatives for less than a year. She was a member of the Christian church. Funeral services at the home of Mr. and Mrs. Mack Mickey by Bro. R. E. Shober. Burial in the Hill Grove cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

Hamer, Sister Eliza Blough, daughter of John and Jane Blough, was born at Hooversville, Pa., Jan. 30, 1856, and died at her home in Orange Township, Waterloo, Iowa, April 27, 1937, at the age of 81 years. She was united in marriage to Bro. Thomas P. Hamer March 26, 1878, at Hooversville, Pa., where they resided until 1903 when they came to Waterloo, Iowa. Four sons and five daughters were born to this union, all of whom survive: Oscar W., and Mrs. Carrie Knop of Waterloo, Iowa; Mrs. Jennie Glessner, Sheldon, Iowa; Orville L., and Clarence J., of Waterloo; O. Stuart, North Manchester, Ind.; Mrs. Estella Brower, South English, Iowa; Mrs. Martha Wingerd, Elkhart, Iowa; and Anna M., Storm Lake, Iowa. There is one brother, P. J. Blough, of Waterloo; also 26 grandchildren, and two great-grandchildren. Sister Hamer united with the Church of the Brethren in her early youth and remained a loyal member throughout life. She was always interested in the sick and helped in whatever way she was able. She was a faithful attendant at church services and a constant worker in the Ladies' Aid. For more than forty years the family altar and Bible reading found a daily place in her home. Funeral services were conducted by her pastor in the South Waterloo church and burial was made in the Orange Cemetery.—W. H. Yoder, Waterloo, Iowa.

Harbaugh, James, aged 12 years, died as the result of an accident. He leaves his parents, a sister and two brothers. Funeral services at the home by his pastor, Bro. R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

Mineely, Julia Ann, died suddenly June 12, aged 72 years. She was the daughter of Archibald and Sarah Blough Wissinger, both deceased, and the wife of Vincent Mineely, deceased. She was an active member of the Walnut Grove church and of the women's Bible class. She is survived by two sisters, one son and two grandsons. Funeral services were conducted at the church with Bro. L. B. Harshberger officiating. Interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Ridgway, Sister Catherine, aged 77 years, died May 22, 1937, at the Frick Memorial hospital, Mt. Pleasant, Pa., after an operation for gallstones. She was a lifelong member of the Church of the Brethren. She is survived by four daughters and three sons. Services in the Church of the Brethren by her pastor, Bro. R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

Rohrer, Sister Pauline, died June 10, 1937, at the home of her son in Cass County, Ind., after several months of illness of heart trouble. She was born in Springfield, Ohio, on Dec. 26, 1850. Her husband, Fred Rohrer, preceded her several years ago. Besides the son she is survived by two grandchildren. She was a member of the Pipe Creek Church of the Brethren. Funeral services were conducted at the church June 12, by Bro. Frank Fisher of Mexico, Ind.—Martha O. Hessong, Peru, Ind.

Seese, Theodore Franklin, infant son of Mr. and Mrs. C. D. Seese, aged ten weeks, died at the parental home of pneumonia March 17, 1937. Services at the Mitchell funeral chapel by Rev. C. G. Shupe and Bro. R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

Smith, Frank R., was born April 17, 1886, at Waverly, Kans., and died June 13, 1937, at Newman's hospital at Emporia. He was the son of Harry C. and Mary J. Smith. He was united in marriage to Purina Catherine Flora on Feb. 26, 1908. To this union were born five children. A small daughter preceded him in death a number of years ago. At the age of 11 years he united with the Church of the Brethren and was elected to the ministry at the age of 22. Later he was ordained as an elder in the church. He attended McPherson College and studied at Bethany Biblical Seminary in Chicago for four years. He loved his church and did what he could while he was able to do so. He leaves his devoted wife and four children, Lloyd, Merlin, Edith and Raymond. He also leaves his mother and one sister. Funeral services were held from the Scott Valley Church of the Brethren by Bro. C. A. Miller of Hutchinson, Kans.—Mrs. Frank R. Smith, Waverly, Kans.

Wirick, Bro. Ira B., was born in 1879 and died June 20, 1937. In 1905 he was united in marriage to Elizabeth Faust. In 1907 he became a member of the Church of the Brethren and was always faithful to his church and God. Several years ago Bro. Wirick was elected deacon of the church. He is survived by his wife and four children, two granddaughters, two brothers and two sisters. Funeral services were held in the Scalp Level Church of the Brethren by his pastor, Bro. George Yoder, assisted by Bro. Galen Blough of Rummel with interment in the Berkey cemetery.—Mrs. Ethel Livingston Weller, Scalp Level, Pa.

CHURCH NEWS

CALIFORNIA

Los Angeles, Calvary.—The Christian Endeavor banquet was held April 9, with about 175 present. Dr. Chas. Poling of Long Beach was the speaker of the evening. On Mother's Day the oldest mother, Grandmother Adams, aged 84 years, and the youngest mother, Mrs.

Marjorie Barkin, 21 years old, were presented with beautiful plants by Pastor Howell. The men's organization honored the mothers on May 20, by preparing and serving a delicious dinner. This was followed by a play, The Deferred Payment Plan, directed by Sisters Esther Howell and Beulah Duke. May 23 a large group gathered for the communion service. In the evening Things That Are Caesar's was presented by some of the La Verne drama class. A fine group of friends surprised the pastor on his birthday, June 5. Bro. Howell and wife were the happy recipients of many useful gifts. Bro. J. A. Robinson of Johnstown, Pa., brought the message on June 13. Three have been received by baptism.—Ethel C. Smith, Los Angeles, Calif., June 25.

ILLINOIS

Franklin Grove.—Our regular quarterly business meeting was held on June 4. The treasurer reported all bills met and a balance on hand. It had previously been decided to make some improvements in the appearance of our church. Committees reported progress in the work. Delegates were chosen for the district meeting which is to be held in our local church. Our pastor was chosen to represent us at the Annual Conference at Nampa, Idaho. The baccalaureate service for the Franklin Grove High School was held in our church on May 30. Our church people have just completed the study of the mission book, Congo Croses. The attendance in our Sunday school is increasing which is very encouraging. We have received a number of members both by baptism and letter the past year. Our young people's department is flourishing, with increased interest. Bro. Hostettler will be our evangelist in 1938. A deputation from the Bethany Biblical Seminary has been invited to give a program here July 18. Some of our members who spent a part of the winter in California and Florida returned in the early spring with renewed vigor for work. The Friendship Circle that was launched a few months ago seems to have been an uplift for many. Brother and Sister Studebaker have returned from their long trip with their usual vitality. They reported an inspiring Conference.—Martha B. Lahman, Franklin Grove, Ill., June 30.

INDIANA

Elkhart Valley.—Our church held quarterly council June 25. Bro. George Stull was re-elected elder. Other officers elected were Sunday-school superintendent, Bro. Dayton Kreider, and primary superintendent, Sister Una Myers. Our harvest meeting will be Sept. 12. On Mother's Day Bro. E. C. Swihart of Elkhart City delivered an inspirational sermon. June 20 was observed as Children's Day. A beneficial program was rendered by the children. Sister Lucille Stull is attending the Leadership Training Camp at Camp Mack. We expect to send delegates to the other camps this summer. Our delegate to district meeting is Sister Dora Kreider. The Ladies' Aid report showed a very successful year.—Mary Kreider, Goshen, Ind., June 29.

Pipe Creek.—Our communion was held June 5 with Bro. Chas. Oberlin officiating, assisted by Bro. Perry Coblentz. Bro. Ernest Shively of Chicago gave the morning sermon June 6. An offering was taken recently for the Spanish relief and the Conference offering was taken the first Sunday in June. Brother and Sister T. A. Shively have just returned from Nampa. On Sunday they gave an interesting report of the Conference. Sister Shively represented the local church and Brother Shively served on the standing committee. An offering was taken for Camp Mack June 27. A young sister was received into the church by baptism since our last report.—Martha A. Hessong, Peru, Ind., June 28.

KANSAS

Ottawa.—Our church is rejoicing in the expectation of having a resident pastor by Sept. 1. Bro. L. Avery Flemming and family of Plainville, Kans., will be with us at that time. Bro. Flemming will do some work at the Kansas University at Lawrence, but they will reside in Ottawa. At our recent council committees were appointed to plan for various phases of caring for our district meeting in October. Beginning July 1 our church will join with the other churches of the town in the Sunday evening union service. Our elder, Bro. W. B. DeVilbiss, and Bro. Paul Betchtold are filling our pulpit each Sunday. The Sunday-school children rendered a good program on Children's Day.—Mrs. H. B. Wheeler, Ottawa, Kans., June 22.

MINNESOTA

Minneapolis.—Our pastor, R. F. McIlany, is to be gone for two weeks holding revival meetings at Barnum, Minn., starting June 28. The daily vacation Bible school was well attended and a marvelous time was had worshiping with the Lord. Six children accepted Jesus. Our young people went to the Guthrie B. Y. P. D. meeting June 19, 20. We have been enjoying a wonderful study in the Book of Daniel. Our Sunday school has decided to give one offering each month for mission work in Northern Minnesota. We ask for your prayers.—Mrs. S. O. Black, Minneapolis, Minn., Jun. 28.

Worthington.—We held a two weeks' vacation school and closed with a program June 27 under the leadership of Miss Elsie Finckh, who was ably assisted by the following teachers: Misses Betty Woods, Evelyn Suaving, Velma Beirman, Laura and Martha Rogers. The total enrollment of the school was fifty-seven with an average attendance of forty-six. One of the special projects was the repairing of the hymnbooks. Miss Finckh will go to the Lewiston church to assist in a vacation school beginning July 5. Our church will entertain the B. Y. P. D. conference of this district July 17, 18. The community picnic will be held at the home of Mr. and Mrs. Albert Roetman July 5, sponsored by the B. Y. P. D. group.—Mrs. H. H. Hauenstein, Reading, Minn., June 28.

OHIO

Fairview (Northwestern Ohio).—We met in a regular business meeting June 1, with our elder, Bro. J. W. Guthrie, presiding. Our church work is moving along nicely with every organization active. Bro. R. H. Nicodemus of Sidney, Ohio, will be with us on Aug. 1 to begin a revival meeting. The members of the Home Builders class are presenting a picture of Christ to the church with a dedication service on June 27. We entertained the Fulton County M. E. brotherhood on June 6 with a large attendance. We are sending two delegates to the Leadership Training school at Camp Mack June 28 to July 3.—Mrs. Gertrude E. Guthrie, Blissfield, Mich., June 21.

Richland.—We are looking forward to our evangelistic services July 11-25, with Bro. Ira E. Long, as evangelist. Our love feast will be held Sunday evening, July 25, following an all-day meeting. The various departments of the church have been active during the last six months with many activities of a really worth-while nature. Among these was the mother and daughter banquet which the men's organization sponsored in honor of the ladies of the church. For this event the men did all the work of getting the dining room ready, setting the tables, and preparing and serving the meal at the church to about seventy persons. May 16 Prof. C. Ray Keim of Manchester College gave two fine messages on the subject of Peace. We will observe July 4 by having our membership turn in the peace banks along with appropriate services. Our group has helped in getting the permanent camp site ready for use at the Tuscarawas church. On one Saturday seven men from the Men's Work group and on another Saturday five young people gave their services there. The Ladies' Aid and trustees have done much needed work on the parsonage. In April a surprise gathering at the pastor's home was arranged in honor of his birthday. The young people presented special Easter and Mother's Day exercises.—W. Harold Copeland, Mansfield, Ohio, June 21.

Silver Creek.—We met in council June 10. Four letters were granted and our pastor, H. P. Garner, and family and Sister Barkdoll were received by letter. We decided to have a two weeks' meeting to be held at the Walnut Grove house, with our pastor as evangelist. The meetings will begin July 5. We plan to have a vacation Bible school some time in July. Impressive installation services were held for our pastor and wife at this meeting conducted by Bro. J. A. Guthrie of the Fairview church.—Mrs. Ottie Fisher, Pioneer, Ohio, June 25.

PENNSYLVANIA

Center Hill (Glade Run).—We closed our evangelistic meeting May 23 with Bro. Ezra Flory as the evangelist. Seven souls were baptized. Later at a regular preaching service one more came to confess Christ and is awaiting baptism. May 30 our pastor held another consecration service and five babies were consecrated to the Lord. June 13 we had a beautiful vesper service on the lawn of our church just as the sun was setting. Our pastor, Bro. W. E. Sell, left for the Nampa, Idaho, Annual Conference June 13, where he represented our church as a delegate. He also went to Utah to visit his father, and to Arizona and Kansas to visit relatives. During his absence Mrs. Sell filled the pulpit at each service. During the last few Sundays our juniors and intermediates have been contributing a part to the Sunday evening services, and it is deeply appreciated by all. July 5 our Sunday-school picnic will be held in a near-by grove. A program and games will be the features of the day. The members of the church and community were saddened by the death of one of our deacons, Roy Morrison. The article concerning his decease will appear in a forthcoming Messenger. We expect to have an all-day homecoming service in August. The work here is going along nicely.—Mrs. Carman Bowser, Kittanning, Pa., June 30.

Conewago.—We met in council at the Bachmanville church March 4, 1937, with our elder, J. C. Zug, presiding. The church decided not to represent at the Annual Meeting held at Nampa, Idaho. An all-day meeting was held at the Bachmanville church May 23, it being the twenty-fifth year since the dedication of the church. In the morning Bro. B. W. S. Ebersole of Hershey, Pa., gave us a very excellent sermon. A spiritual testimony meeting followed. In the afternoon session Eld. J. H. Longenecker of Palmyra and Bro. Aaron Hoffer of Neffsville both gave excellent talks. In the evening Eld. H. K. Ober of Elizabethtown gave an inspiring sermon. All other features were of a very spiritual order and were real messages of God. May 9 the Conewago Sunday school, with Bro. Paul B. Kaylor as superintendent celebrated Mother's Day. Eld. Hiram Kaylor gave a splendid talk which was much enjoyed by all present. The Koser family, mother and seven daughters, gave two messages in song. On May 15, 16 we held our love feast at the Bachmanville house. Ministers present on the first day were Eld. M. J. Weaver of Lancaster, Pa., and Eld. Michael Kurtz of Myerstown, Pa. The second day Eld. John R. Hershman of Elizabethtown, Pa., was present and gave us splendid sermons. On June 6 the Bachmanville Sunday school held their children's meeting. Every child gave a little message or sermon. The speaker of the evening was Bro. Lester Royer of Lebanon, Pa. It was a very interesting meeting. June 20 a special offering was lifted to be sent to the Spanish relief. It amounted to $19.—Mrs. D. H. Koser, Middletown, Pa., June 20.

Little Swatara.—Our love feast was held May 1, 2 at the Ziegler house. Ministering brethren were Charles Zeigler, Irwin Heisey, Jonathan Reber and Rufus Bucher who officiated. On May 2 Bro. David Snader of Akron, Pa., came into our midst to conduct a series of evangelistic meetings at the Merkey house and as a result of these efforts five of our young people were received into the church by baptism. May 6 the Sunday-school and missionary meeting for the Eastern

District of Pennsylvania was held at the Ziegler house. On May 30 the library committee rendered a program at which time the Wampler family rendered a few selections and an interesting talk was given by Bro. J. P. Merkey. June 20 B. Mary Royer, a missionary on furlough from India, gave an address at the Frystown house.—Elizabeth Meyer, Myerstown, Pa., June 29.

Upper Conewago.—On April 11 we enjoyed a Sunday-school meeting at the East Berlin house at which time members from each of the Sunday schools in the congregation took part. Brethren S. M. Lehigh, Paul Newcomer and Albert Cook also took part. Our love feast was held at the Mummerts house on May 15, 16 at which time Bro. B. W. S. Ebersole from Hershey, Pa., officiated. Bro. Simon Bucher from Annville, Pa.. who started a series of meetings May 16 at the Hampton house was also present at our love feast. They both helped to make it an enjoyable feast. During our meetings Bro. Bucher preached the gospel with power to a full house of earnest listeners. Six were received into the church by baptism. We feel that the church has been greatly revived through these meetings. We were glad to have Brethren Geo. Resser and Silas Utz as visiting ministers preach for us at our regular church services. June 27 we held an all-day meeting at the Latimore house. Bro. James Sellers from Spring Grove had charge of the Sunday-school lesson which was followed by a powerful sermon on The Lures of Life, given by Elder S. G. Meyer of Lebanon. The afternoon session consisted of a number of our young people discussing the Problems of the Young Christian in the School, Society and Business. A sermon by Elder Meyer and a few remarks by Bro. Simon Bucher closed the meeting.—Bertha E. Hull, East Berlin, Pa., June 28.

TENNESSEE

French Broad.—Our love feast and communion was held on May 1 with our pastor, Bro. R. B. Pritchett, presiding. Bro. I. N. H. Beahm lectured at our church in March. E. T. Wine and his Sunday-school class of twenty-five young people enjoyed an outing in the mountains at Carson Springs recently. Bro. R. P. Pritchett has just completed a tour of churches in Alabama and Mississippi. We are planning on buying new songbooks and organizing a singing class in the near future. Several young people are planning to attend the young people's conference in July. Our church met in council June 19. James Wine and J. E. Williford were elected delegates to district conference. Letters were granted to Brother and Sister L. S. Ghann and Sherman and Bobby Ghann, who have recently moved to Detroit, Mich. Plans are under way to build a new vestibule and bell tower. June 20 five young people united with the church. Our Sunday school, prayer meeting and B. Y. P. D. attendance has been increasing.—Ethel M. Jones, Dandridge, Tenn., June 23.

VIRGINIA

Peters Creek.—We met in a members' meeting June 2. At this meeting Bro. Miller Garst was chosen delegate to Annual Conference. The most important business of the evening was the elders placing before us the need of a pastor for this congregation. After considerable thought, a pastoral committee was appointed to look into the matter. The district meeting of the First District was held here from March 31 to April 2. From this meeting which was well attended much inspiration was gained. From time to time visiting ministers have filled the pulpit. On May 5 Bro. J. C. Beahm of Greencastle, Pa., preached from the text, She Hath Done What She Could. The first Sunday in June Bro. H. Allen Hoover preached from the text, What Shall I Do With Jesus? These sermons were instructive and helpful.—Mrs. J. S. Showalter, Roanoke, Va., June 15.

Redoak Grove.—We held our council June 5 at Stone Wall with Bro. Vest presiding. Our Annual Conference offering amounted to $25. Our Sunday school reopened the first Sunday in April but the attendance hasn't been very good on account of an epidemic of measles and whooping cough. We decided to discontinue our council meetings at Stone Wall and our next council will be July 10 at Redoak Grove. One has been added to the church by baptism since our last report. Bro. Archie Naff preached in our church June 6.—Mrs. O. R. Whitlock, Floyd, Va., June 21.

WEST VIRGINIA

Shady Grove.—Evangelist S. P. Daughterty and family of Augusta, W. Va., came to the Shady Grove church May 30 and began evangelistic services, which proved successful, preaching in all seventeen Christ centered sermons. During the meeting on June 10 Bro. C. O. Showalter, pastor of the Keyser church, and the Keyser quartet were with us. Bro. Bobo spoke on the Men's Work in the church and Bro. Showalter told us some of the things the Men's Work organization had done for the Keyser church. Their singing and talks were enjoyed by all. Although a very busy time for the farmers the attendance and interest throughout the meetings were encouraging. As a direct result of the meeting five were haptized and the membership strengthened. Sunday school is going nicely with Ray Guthrie as superintendent.—Sisie G. Faulkner, Brandonville, W. Va., June 26.

Union Center.—The church decided to hold a series of meetings to begin July 5 and closing July 18. Bro. Joseph H. Clapper will conduct the meetings. The mothers and young people gave a program on Mother's Day which was very interesting. The oldest mother present was presented a plant. The members of the Aid Society have their meetings on the first Thursday of every month. They are doing some very commendable work. They are using some of their funds for the painting of the inside of the church.—Mrs. Geo. E. Wolfe, Clifton Mills, W. Va., June 24.

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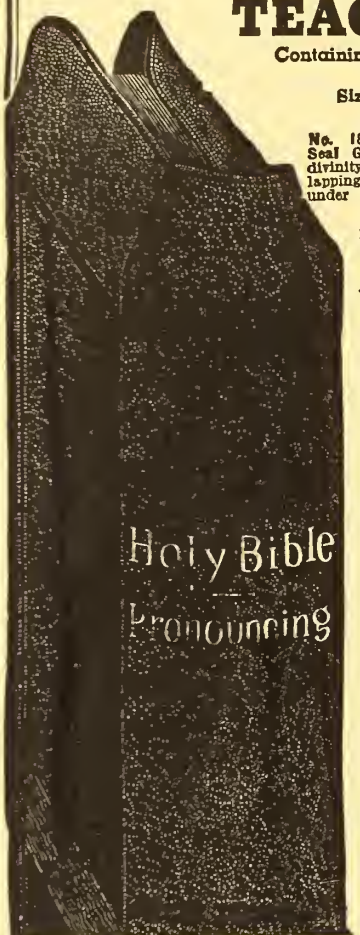
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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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HAPPY AND HEALTHFUL HOMES —*By Irene F. Bittinger*

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

The Exaltation of Christ

"Wherefore also God highly exalted him"

Monday: Philpp. 2: 5-11

Because Christ willingly humbled himself his Father has highly exalted him. Countless thousands acknowledge him as Lord and the hosts of heaven do his bidding. His is the name that is above every name worthy of all praise.

Do we exalt the Christ? Do we really love him above all others and desire to serve him? Do we know that if we "suffer with him" we shall "be also glorified with him"? Have I ever denied myself anything for his sake? Have you been pained when others took his name in vain? Our Lord and Savior deserves first place. His is a glory which surpasses even our imagination. He is God, the Ruler and Sovereign of this vast universe and the Lord of our lives.

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

O thou, before whom every knee shall bow, give us strength to live this day in thy holy will. Amen.

Your Own Salvation

"Work out your own salvation, . . . for it is God who worketh in you"

Tuesday: Philpp. 2: 12-18

This seems like a contradiction, and is one of the great paradoxes of which the apostle Paul was so fond, but both parts are true. Salvation is character. It must show itself in a transformed life, but we can never transform ourselves. God must initiate the process of salvation and he must furnish the power for its continuance. We are never left alone to work out our salvation, because without the indwelling Christ it would be impossible. God's grace has begun a good work in us, a work which we must carry on, but which we can not carry forward alone.

The two parts can not be separated. We must grow in grace. Our lives must show that we have been with him. Individual sins must be gradually but surely conquered and the Christ pattern must be formed in us. But without the grace and power of God none of this would be possible.

O Lord, this day give us victory over sin. Amen.

Selfish Leaders

"For they all seek their own, not the things of Jesus Christ"

Wednesday: Philpp. 2: 19-24

Even Paul had his moments of despair! When he needed a man for a special service he couldn't find any. They were all doubtless good Christians, but they were unwilling to make the sacrifice for they were seeking their own. The leader without personal ambition wholly devoted to the cause was rare even in the early church.

Does your pastor have unselfish leaders upon whom he can call? Are we willing to accept responsibility for the work of the Lord even if it deprives us of time for recreation and pleasure? Can we honestly say that we are seeking the things of Jesus Christ? Are we searching to know more about him and are we devoted to the causes for which he gave his life? Unconsciously we drift into selfishness and only with conscious effort and the power of the Spirit can we wholeheartedly and unselfishly devote ourselves to the things of Christ.

O Father, raise up a generation of unselfish leaders devoted to thy Son. Amen.

Epaphroditus

"For the work of Christ he came nigh unto death, hazarding his life"

Thursday: Philpp. 2: 25-30

What a beautiful tribute to his fellow laborer, this minister of the Philippi church sent to comfort Paul! Just a few verses before Paul spoke of selfish leaders, but Epaphroditus immediately rose in his mind as the opposite, wholly devoted to the apostle and to his flock at Philippi, at times even risking his life. Epaphroditus is typical of the faithful pastors who for centuries have carried forward the work of the Lord. They are the shepherds of God's Israel. Down through the corridors of time the great apostle is saying to us, "Receive your pastor therefore in the Lord with all joy; and hold such in honor." How do I regard my pastor? Do I hold him in honor as the servant and minister of the Lord? Do I gladly share with him in the burdens of the church? Do I receive him with joy when I see him approaching the house?

O Lord, give us joy in service and faithfulness to thyself and thy church. Amen.

Joy in the Lord

"My brethren, rejoice in the Lord"

Friday: Philpp. 3: 1-4

Long-faced Christians are one of the Lord's greatest handicaps. Nothing that was sombre and sullen ever attracted many followers. In this letter Paul uses the word, "Rejoice," a number of times because he knew that many things were easier in the Christian life than this.

Joy is a Christian virtue of which we see little evidence. Do we get happiness and lasting satisfaction from our Christian life? Or is it rather like an insurance policy? Do we worship in fear or do our hearts and spirits overflow with joy toward our Lord? It seems so foolish to go only halfway in the Christian life, just far enough to be uncomfortable for giving up many things that formerly you enjoyed without going on to find the indescribable joy of the Lord. There is a heavenly joy, an unrestrained natural satisfaction in knowing that he is ours and we are his.

Give us, Lord, joy in the tasks of this day and an abiding joy in thyself. Amen.

A Revaluation

"What things were gain to me, these have I counted loss for Christ"

Saturday: Philpp. 3: 5-7

Paul made a new appraisal. Many things which as a Jew he had valued highly and treasured dearly he now realized were worthless. The very things in which he had taken pride he now despised. One could scarcely imagine a more complete reversal of form. There could be only one explanation for such a change. In comparison with Christ everything else looked faded. To gain Christ and be found in him was Paul's supreme ambition.

It is good for us sometimes to reappraise our ambitions, desires and motives: Would we cast everything else aside for Christ? Or have we tried to keep all the joys and pleasures of the world and still win Christ? Is the church merely a Sunday addition to an otherwise secular life? Would I sacrifice anything to really "know him and the power of his resurrection"?

Father, give us thy discerning Spirit that we may honestly evaluate. Amen.

WEEKLY QUIET HOUR

Glorifying God in Everyday Life

"I too am overwhelmed with work. And your work and mine is just the same, if we learn to do it simply for God, simply as, here and now, the one means of growing in love for him. Today it is cooking and scrubbing; tomorrow it may be utterly different. . . . How greatly we add to our crosses by being cross with them. . . . Yet it is these things, as sent, and when willed and at last loved as sent, that train us for home, that can form a spiritual home for us even here and now."—Fricdrich Von Hugel.

Read John 17.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., July 24, 1937 No. 30

EDITORIAL

The Good in Human Hearts

An automobile was lodged in the middle of a small river in far-off India. There was no bridge and so the missionary on tour had attempted a fording. But the car wheels got caught between great boulders. Honking the auto horn brought no flock of natives, for it was the harvest season and all were busy. And so the missionary set off to find help, leaving his wife in the auto stalled in the middle of a jungle stream.

Before the missionary's return a tinkle of bells was heard. The missionary woman waiting in the auto soon discovered that the welcome sound was made by oxen drawing the carts of traders bringing grain, oil and other supplies for a jungle village. Of these traders the missionary lady writes: "Without being asked, and without hope of gain, they stopped on the river bank and unhitched their oxen with the idea of helping."

It was Jeremiah who wrote: "The heart is deceitful above all things and desperately wicked: Who can know it?" And Jeremiah had ample grounds for such a statement. And yet the heart of man is not all bad. There is a vein of good in the heart of every normal person if one can but find it and make the proper appeal.

Who has not observed how distress or danger tends to make good Samaritans and even heroes of us all! Many a man has freely and joyously risked his life to save some stranger from drowning or from a burning building. Yet those very heroes might under other conditions be incited to set upon their fellow men, taking savage delight in the destruction of human life.

Even so, we insist that there is good in the human heart—the bitter and hardened human heart. Sooner or later, and often in the most unexpected ways, such hearts will respond to kindness. One can trust a smile and the evidence of sincere interest to touch the heart, even in a savage breast. Does not the explorer often risk all on friendly gestures when attempting contacts with head-hunters and cannibals? Over and over it has proven that beads and bits of bright calico can accomplish more in winning unfriendly men, than can bullets and a great show of force.

When will civilized men and civilized nations learn to approach each other in the psychologically sound manner? When will we learn to appeal to men on the basis of the good in their hearts, rather than by way of such envy, or hate or fear as one can stir up? Of course, we are making some progress, but that progress is all too slow.

Certainly the friendly approach is not always immediately successful. There have been plenty of occasions when great suffering was required to demonstrate sincerity and make goodness irresistible. But ultimately there is no defense against unadulterated goodwill. The Master has somewhere said that as he is lifted up he will be able to draw all men unto himself. Redemption is thus based upon the response of latent goodness in human hearts to the good as exemplified by Christ and those who achieve something of his likeness. Let us seek to find and to magnify the good in all human hearts. H. A. B.

We Should Prize These Riches More

"The greatest treasure in the world is not that which for one to possess the rest must lose, but where all can possess alike, and where one man's wealth promotes his neighbor's."

That's why that particular parcel of rich land you covet can not be such a treasure, nor that beautiful picture, fine as they both are. If you have them nobody else can. But the beauty of the sunset can belong to you and to all others who are in sight of it. And the comfort of companionship with God which is yours may be had by all others who will open the heart's door to him.

This is the peculiar quality of the riches of the spirit. To which must be added the further excellence that

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

possession of them by a large number magnifies their value to each member of the group. The more the persons who enjoy them, the more each one enjoys them.

Seems queer but there is really nothing strange about it. The simple explanation is that the highest happiness known to mortal men consists in seeing the happiness of others, especially if that is due to something which you have done. E. F.

Great Affirmations of Our Faith

As Made at the Nampa Conference

Affirmation Number Three: God was in Christ reconciling the world unto himself.

THIS is indeed a great affirmation, since it concerns both the person of Christ and his redeeming work. It tells us that it was not Jesus Christ himself, alone, who lived among men doing what he did. It was God working through him.

It is not affirmed here that God was not, or is not, in any other men. It is implied, however, that he was in Christ in a unique way, in a way that he is not in ordinary men. He was in Christ so completely that Christ, as one New Testament writer puts it, was the very image of God's substance; so completely that Jesus himself could say, "He that hath seen me hath seen the Father."

This doctrine of the Deity of Christ is precious to us for what it tells us about Jesus. We ought to prize it even more for what it tells us about God. "No man hath seen God at any time," but a great many men did see Jesus Christ. We know what kind of a person he was but how can we know what God is like? Jesus Christ is the answer. He *unveiled* God, to use the expressive word of John 1: 18 as one version puts it. That is the chief point of this affirmation. Our first and second affirmations told us important things about God. This third one shows us his very heart.

For it tells us, not merely that he was in Christ but what he was doing there. He was trying to heal the great estrangement between himself and mankind. He was showing himself to his prodigal world and pleading with it to come back to him.

Time and again Jesus explained that he was doing nothing of himself. The Father was saying and doing things through him. That relation did not cease when Christ came to Calvary. There also God was in him. All that was done there by way of reconciliation, redemption, atonement, propitiation, substitution, was done by God in and through his Son Jesus Christ. There was neither need nor possibility of effecting any change in his feeling toward mankind. It was he who loved the world enough to do all this. He was the Initiator in the whole transaction. It was just like him to do it. That great transaction shows us, in the most compelling and appealing way, what is always going on in the heart of God.

He can not do more. It is because he hates sin so, knowing what it does to men, and loves men so, that he goes to such lengths to persuade them to turn from it. The blood is the life and shed blood, therefore, is the symbol of the utmost in devotion. He can not do more to tell us how much he loves us, and wants us to come and live with him and be happy always.

Remember, please, that we are not trying to prove anything. We are trying to make plain what this third affirmation is. The whole meaning of Jesus Christ and his mission to earth was and is that God was in him reconciling the world unto himself. And this we do most solemnly affirm. So help us God. E. F.

Long Live the Small College!

THE small college has come to another day of testing. So far as mere bigness is concerned, the state schools are now generally so far in the lead that the small college tends to suffer from an inferiority complex. And yet, there is a growing feeling that what some consider the handicaps of the small college may really constitute its chief assets.

Take the matter of smallness. Consider how much more personal and stimulating teacher-student relations can be in a small college as compared to the factory system now so typical of the overgrown university! Only the other day we were reading about the factors involved in getting a job. And in this connection we read: "Big corporations hiring college men are most interested in personality. Scholarship comes next." To the writer this sounds like score one for the small college—the place where students are treated as persons and given the utmost opportunity to develop their distinctive powers.

But the chief advantage of the small college lies in something more subtle, or in the factors which have predetermined it as to size. The typical small college is a product of struggle, sacrifice and intellectual independence. As a consequence it possesses a unique and vital dynamic. Its importance is out of all proportion to its size. We do not mean to suggest that the small college is perfect, or that adjustments are unnecessary. Rather, its genius is such that it should lead in this field quite as adamant against mere change as hospitable to the vital in the new.

Our small colleges are nuclei in the yeasty culture of American life where serious-minded men and women are obliged to outthink, outlive and outdie the generality of our citizenry. It is this which gives the small college a superior vitality and makes it one of the chief hopes of an American future. Long live the small college! Are we not fortunate that our church possesses so many! H. A. B.

THE GENERAL FORUM

The Gardens of God

How great are the trees that grow in the gardens of God,
The ancient trees where wild things roam at will;
The gardens of God on the gentle slope of the hill
Where blooms the columbine and goldenrod.

How near God seems in the gardens his hands have planned;
He speaks in the sigh of the wind—the wild bird's song;
How good when the way is hard and the road seems long
To wait in the silence and feel the touch of his hand.

All the trees in the gardens of God are in nature's care;
They laugh or sigh as the soul itself decrees—
Mourn in the midnight winds or shout in the breeze;
What sympathies for the soul that lingers there.

And there . . . when day with care and toil is done
How good to sleep in the gardens God has planned
In the care of One who can understand,
Beneath the trees in the gardens of God at last.

—*Rev. H. S. Tool, in The Evangelical-Messenger.*

The Settlement of the Brethren on the Pacific Coast

BY GLADDYS MUIR

Summary of a Speech Made at the Nampa Conference

DOUBTLESS all of us have wished, at times, that we could live just for a moment, or a year, or a decade or so, in some other era than our own. Just suppose that instead of this being June of 1937, it were the year of our Lord, 1853, the month of December. Instead of waking up in Nampa, Idaho, we should be living, probably, in Pennsylvania, or Maryland, or Virginia, or Ohio. We would not be perplexed by a great many of the problems that trouble us now: we wouldn't be worrying about whether we really could afford to get that new car, or whether Franklin Roosevelt was aiming to pack the Supreme Court, or whether a European war was inevitable. We wouldn't be worrying about Mussolini or Hitler; but we'd have our problems just the same. We'd probably be wondering whether we ought to keep "Old Nell" another year, and whether our neighbor who left for Sacramento would really make very much money, or whether we ought to obey the new fugitive slave law, etc. As Church of the Brethren members we wouldn't be reading the things we are reading now. Instead of following the ideas of Editors Frantz and Brandt in THE GOSPEL MESSENGER, we would be reading the opinions of Henry Kurtz and D. P. Sayler in the *Gospel Visitor*. Frequently we would find communications from the Brethren in the eastern states. Rarely would there be letters from Brethren west of the Mississippi. As for the Pacific Coast, that would seem as remote to us as China.

Just imagine under these circumstances, how interesting it would be to open the *Gospel Visitor* and find in it a letter from Oregon. I am sure we should exclaim "Mother! Mother! Here's a letter from Oregon! And with much excitement we would read:

"Dear brother in the Lord. I have thought it necessary to drop you a few lines for the Visitor. . . . In the spring of 1852, on account of circumstances taken place, I and two of my brothers set out for Oregon Territory. . . . Through much affliction we all got through, and once more restored to good health, and hoping that these few lines may reach you and find you all well. . . . We are [now] seven in number, three brothers and four sisters, there were three more crossed the plains, but settled about one hundred miles from us. Now we have no one among us with any church office but myself. The church appointed me in the office of a deacon. . . . And we also want the body of the church to take our case into consideration, and let us know, what we had better do; whether we had better lay still or wait for help. . . .

"So nothing more at present, . . . and may the grace of God abide with you is my prayer. Amen.—Jacob W. Wigle."

And how interested we should be in the kind fatherly reply:

"Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. Though you are only a little flock, but seven in number, you need not fear, if you keep close to your shepherd, and also keep close together the promise is yours. . . .

"Now, beloved, receive these few hints in love, as we have given them, and be assured that we feel a deep interest in your condition. If we live, we will try to present your case before the next yearly meeting, and are fully persuaded, that there is a way provided even for you, if you are truly humble and sincere, that you may go on rejoicing, and prosper, so that the gospel in its simplicity may be preached, and churches be established, and souls saved even from the Rocky Mountains to the Pacific, to the honor and glory of our God and Savior Jesus Christ."

After that we would eagerly watch for news from the Pacific Coast, that we might know how the Brethren were faring in Oregon. And how glad we should be in February of 1855 when we discovered another letter from this same Jacob Wigle, telling how he went on horseback to visit all the Brethren he could find and describing the arrival of Daniel Leedy, the first Brethren minister in Oregon. Our hearts would be moved by the pathetic eagerness revealed in his letter:

"I frequently heard of him [Daniel Leedy] on the way, but he appeared to be so long a getting in, it appeared to me I could wait no longer. So I started to meet him. I only went about thirty miles and met him; and it was a joyful meeting to me."

Not long after this we should have another surprise—a letter from California, written near the Bay of Monterey, asking that some preachers be sent to "this benighted land" (the land of California). After that, we would scarcely be able to wait for the *Gospel Visitor* from month to month, so interesting would be the

columns of discussion regarding the "Pacific Mission": who should go, how the funds should be raised, how the missionaries should be chosen, etc. Some would think that to send missionaries to Oregon, California or any other place would in a majority of instances be money spent in vain and labor lost. Others would insist that missionaries should be sent, provided they would go with their families and make their homes there. We should not know, of course, that we were on the eve of a long controversy as to whether the work of the church could best be carried on by "missionary work" or "colonization," and that in a few years nearly everyone would be advocating "missionary work by colonization."

The Civil War would take our minds from events on the Pacific Coast for a time, but after it was over we should again be following the Pacific Coast news. We should be reading of Elder George Wolfe, nephew of the famous George Wolfe of Illinois and cousin of Jacob Wigle of Oregon, who had come round the Horn to California. And we should read of Elder David Brower and his missionary journeys by steamboat, stage, horseback, and on foot, from Oregon into the wilds of Washington and Idaho.

If we lived on in the nineties, we should hear of other missionaries to the Pacific Coast: of J. C. Lahman and Sidney Hodgden, sent out by the General Mission Board. Later we should read of the "boy preacher," George Carl, who established a church at Centralia, and the missionary Stiverson who with his own hands built the first church house in Washington.

If we lived long enough we should witness the most dramatic era of all: the era of the promotion of Brethren colonization by the railroads. The back cover of the MESSENGER would be filled with advertisements telling us to come to California, "the most attractive and delightful section of the United States, if not the whole world," and when we came to Annual Meetings there would be Brother McDonaugh urging us to settle in Lordsburg. Then would come the glowing advertisements of Max Bass written for the Great Northern, telling us that "The Way to Success and a Home" was to be found in North Dakota, "The Breadbasket of the World," and I suspect, if we lived in Indiana, we should just succumb, and go with Brother Peters to try our fortune, and probably take a homestead near Cando. After we were nicely settled, the advertisements would keep on coming, for it seemed we had not found El Dorado yet. "The Brethren Colonies in Southern Idaho have been attended with wonderful success and prosperity" the Oregon Short Line would tell us in the *Inglenook,* and we should probably decide to pick up bag and baggage and go with Brother Bock to Idaho. By this time we should not be rooted very deeply, and when the Canadian Pacific told us that the real land of opportunity was in Canada in the "hard wheat land of the Assiniboine" we should probably go there, or if we heard that our old friend Brother Peters had moved to Washington, we should emigrate thither to spend our declining years in an apple orchard in the Wenatchee Valley, and we should probably die, never realizing the significance of it all. We should never know that we were then at the peak of expansion by emigration, and that soon a period of reaction and consolidation would set in, and some of the little churches which had been planted so painfully would die!

If any of us had the good fortune to live through this fascinating era, or even a part of it, I am sure we want to see the fragments of this story put together and preserved. The District of Southern California has felt this way about it and some years ago authorized the writer to carry on research in this field. Last year the publication of a history of "The Settlement of the Brethren on the Pacific Coast, a Study in Colonization" was authorized. It is to complete this study that the author is planning to visit the churches of the northwest this summer. Your co-operation in this work is earnestly solicited. If the above recital has stirred any memories in your heart, will you bring out your treasures: letters, diaries, personal memoranda, etc., and give her access to them? We want this history to be as accurate as we can make it, we want it to breathe the spirit of the pioneers in their trek to the far west, and, as a truthful account of one very interesting phase of our development, to be useful not only to the west, but to the brotherhood.

La Verne, Calif.

Prayer in the Life of a Christian

BY WILBUR M. BANTZ

WHEN the disciples recognized the prayer life of Jesus, and realized what is was doing for him, they came asking to be taught how to pray. The art of praying is still a vital question for Christians today.

Jesus practised prayer as a means of spiritual growth or development. He prayed publicly, privately; he prayed in the morning, and in the evening. He left his work and spent nights in prayer. He prayed before a great task, and he prayed for others. Praying as Jesus prayed, for spiritual strength and growth, is not to be considered lightly by the Christian.

Prayer practised for this purpose will be without pretense. No one can develop spiritually unless one means it. So Jesus taught us not to pray like the Pharisee, but rather like the publican; not like the hypocrites, who pray to be seen of men; but to enter one's closet and pray secretly to God. The Christian is to pray not like the gentile who uses vain repetitions, but rather to

use a simple, sincere prayer like the Lord's Prayer.

Religion always faces the danger of insincerity. We are likely to think that church membership, performance of certain acts of worship, and partaking of the sacraments are sufficient to be termed a Christian. These are essential as means of worship, but how easy it is to partake of such and yet not be sincere about our spiritual development! An earnest desire to grow like God will cause one to reach up in prayer to God, as a plant rises to meet the warming rays of the sun.

The spirit can not grow when one is guilty of intentionally wronging another. Jesus taught us to leave our gifts at the altar, going first to be reconciled to our brother. Then we can come and offer our gifts. No matter how much we worship, if we are guilty of cheating our brother, or have taken advantage of him, or falsely accused him, our soul will shrivel and die, like that of Judas, even in the presence of the Lord.

Prayer practiced for spiritual development will be void of enmity, malice or illwill. These are enemies of the soul. They hinder growth. Goodwill, forgiveness, and forbearance are expressions of the soul unhindered in its growth. Love for one's enemies, doing good to those who hate us, blessing those who curse us, praying for those who despitefully use us, are all necessary acts for soul development. While we not only make it more possible to save the soul of our enemy by such deeds of kindness, we also keep our own soul above reproach.

Why should we forsake praying? The soul needs its food as well as the body. If we cease to eat our bodies soon shrivel and die. The soul must be fed. Man is more than animal. He has more than the material to care for and develop. Prayer practiced for soul development is not to be considered as something frivolous, or an act to be ashamed of. It is an act of manliness. Let us pray.

Toledo, Ohio.

The Christian Approach to the Problem of Waste

BY WARREN W. SLABAUGH

From time to time mankind is stirred by the spectacle of destructive forces within nature. The Ohio flood this past winter put a million people in danger; a wind over the "dust bowl" advertises itself hundreds of miles away; earthquakes may shake down a city. These exhibitions of nature give men the impression that nature is capricious and wasteful.

But waste is not the law of nature. Instead, a bit of observation will reveal in nature an economy, a divine conservation of values. Nature would waste nothing. The lush vegetation of tropical ages long gone by were laid away under beds of stone ready for man's use in the form of veins of coal and pools of oil. Rocks were ground into powder by the forces of erosion, mixed with vegetable matter and laid down as soil. And over it all nature put a blanket of forest and grasses ever adding to its richness.

Through all her processes nature is kind. She adapts vegetation to conditions of humidity and heat. By an infinite variety of means she cares for all life. The bevy of young grouse when in danger become invisible through their protective coloration; speed is given to the hare and the deer who are not endowed with strength, the humble porcupine has his armor of quills and the lowly skunk pursues his unhurried way immune from attack.

Nature is continually repairing any damage which may occur. She binds the shifting sand dune with feeble roots of grass, then with willows and poplars and finally the dune becomes a pine clad hill. Patiently she covers her scars with soil and verdure so skillfully that past tragedies are discovered only with the spade.

There is death in the jungle, it is true. The lion preys on the deer but he kills to eat, not in wanton waste. And animals do not make war on their own kind. There is no war in the jungle like the wars of men.

And primitive man who was close to nature learned her wise laws. He killed animals for food, not wastefully; he cut down trees for fuel and to create fields where he might raise his maize, but he never dreamed of cutting down a whole forest. He destroyed no species of animals or birds or fish. He killed the bison of the plains, he speared the salmon of the mountain streams, he snared the passenger pigeon, but he did not deplete the supply. In time of famine he might put to death feeble old men and women, but only in order that the younger might live. Even his wars were puny when compared with those of his cultured brothers.

But with the coming of so-called civilization, particularly our industrial civilization of the west, a strange mania has seized man. Conservation has been shelved for extravagance and waste. We need only to review the history of our own land to become painfully aware of this fact. The great hardwood forest of the middle west, the stately white pines of the upper Lakes region and the long-leaf pine of the south are practically gone, and the speed with which we are cutting the magnificent Douglas firs and the Redwoods of the west is appalling. For every ton of coal mined, another is left underground, lost. We rejoice in the possession of the internal combustion engine; we should also rejoice (?) that we are the only generation that will possess cheap gas. We thought that the supply of good soil could never be exhausted; we have awakened to the startling fact that thousands of acres

of soil have been carried to the sea by rivers or through the air by winds. Many valuable game birds and animals are at the point of extinction. The commonest emotion at the sight of the graceful deer, the wedge of flying geese and the friendly bobwhite, is an itch of the trigger finger.

Much of the so-called waste of nature is due in large part to human agency. Man has disturbed the balance of nature. True, there have been cycles of dry years through the centuries; the story is told in the stumps of trees. There have been floods; the story of one is told in the Bible. But droughts and floods are more and more man made. When the watersheds were covered with forests the rain was soaked up by a bed of humus as by a sponge, and the streams ran crystal clear throughout the year, fed by springs from underground reservoirs. Now with the natural barriers removed, disastrous floods follow, aggravated by the silt washed down by every feeder stream. The buffalo grass was cut to pieces by the sharp hoofs of sheep or into ribbons by the tractor plow, and we have the scar of the dust bowl. We burn more forests in a year with cigarettes than lightning does in a century. We pollute our streams with industrial wastes and the fish are destroyed. We drain the marshes and thus aid the hunter in exterminating the waterfowl. Instead of working with nature we have too often blindly disturbed the balance of nature.

The story of America is the story of the rape of a continent, unequalled in all history. Man and God working together could have produced a garden of Eden; but man working alone has often turned a garden into a desert. There is something hideously pagan in all this destruction; our so-called progress has become a Frankenstein monster.

But this waste is not limited to coal and forests, to birds and animals; our civilization is just as wasteful of human life. The wars of the cave men were not worthy to be compared with modern struggles. It was not enough for Europe to destroy in four short years half the wealth she had gotten in a century; millions of soldiers died or were wounded. To this must be added the toll of starvation and disease. No value was too precious to be spared by war.

But human wastage is not limited to war times. In our own land we peacefully killed last year over thirty-eight thousand with automobiles and wounded nearly a million more. But our wastage does not stop with the physical; moral and spiritual values are as carelessly guarded. Human life seems to be in the grip of a system which is pagan in its destructive effect on all that is fine and good.

Any system or philosophy of life which would justify in any degree this wastage of material and human values is unchristian. The desire for speed or the prosperity of industry will not justify the massacre by the automobile. Any economic system which wastes the physical resources of a land or which has no care for human life is unchristian.

The gospel of Jesus is based on value. This is a good world created by a good God for the welfare and happiness of all men. For they are his children and of infinite value in his sight. Christ would bring our modern civilization to the bar of justice and rebuke its wanton waste. He would declare that his kingdom can be set up on earth, a realm in which there is room for every man if the good things of this earth are conserved and shared. But there is no place for any system which is built on or results in waste of human life or of those things which were created for the good of all. If the miracle of the loaves could not justify the waste of the fragments, no more can the miracle of a bounteous nature inspire careless waste. Any action which endangers the welfare of mankind is forever condemned in the words: "It is not the will of your Father in heaven that one of these little ones should perish."

Chicago, Ill.

The Prophets and the Problems of Life

BY GLEN WEIMER

3. Hosea and Evil

WHAT a winsome spirit Hosea is! The depths of his pain melt the heart. The passion and purity of his love stab us awake to our own lack of abiding affection. Hosea's problem was: How to overcome evil in a member of his household—and alongside this personal matter was the issue of redeeming Israel as a nation from sin. Before inquiring into Hosea's method of dealing with evil, let us examine the principal methods men are proposing as competent to cope with the problem.

1. The Way of Violent Coercion

There are those who hold that exploitation, greed, injustice, the social sins which root in personal life, can be put away by violent coercion. The philosophy of force belongs to the western world—our entire system of life is undergirded with it. The communists and Fascists are sponsors of the cult of violence. Is violence the way to overcome evil? Can a spiritual end be achieved by an unethical means?

2. The Way of Non-Violent Coercion

Among the non-violent methods of overcoming evil are: agitation, education, legislation. The method is evolutionary rather than revolutionary. Moreover, Ghandi in modern times has demonstrated in his program of passive nonresistance the effectiveness of non-violence in overcoming evil wills and the evils of society. But, there is a third way of overcoming evil.

This way is not modern. It is rooted in the history and life experience of the past. It was Hosea's method, and we call it:

3. The Way of Vicarious Love

Gomer's unfaithfulness had outraged the love of the prophet. What could he do? He bought her from slavery and by the deep suffering love of his heart sought to restore her to wifehood again. The prophet saw that there was only a step from his personal problem to that of Israel's relation to God. How could Israel's sin be put away? Only by the suffering love of God—Israel's condemnation and hope. Such a love is not inactive—it is outgoing and calls to judgment—and in the process of judgment redemption follows.

Vicarious love involves the self-identification of the innocent with the guilty—the self-identification of the ethically minded with those sinned against. The former will mean the putting away of individual sin and the latter of social sin. This was Hosea's method—and it was the Master's. Only as men embrace the world with its evil, its pain, can there be redemption. This is the way of the cross and it does not stop short of crucifixion. It means doing what the monk Telemachus did in rushing between the fighting gladiators with the words on his lips, "Ye must not do this, for ye are brethren," only to seal his words in his own life blood as their angry blows struck him down. This way is high—holy—divine. Who is pure enough—innocent enough—to make his soul an offering for sin—yea even the sin of one, much less the sin of the many?

Belding, Mich.

Shall We Spend Our Inheritance?

BY DAVID W. LEHIGH

How many of us know of a fine old estate that has been in the same family for years, but now has fallen into neglected decay? Perhaps the inhabitants have abandoned it, perhaps they still continue to occupy it, leading a listless, discontented, useless life. Bats and spiders, weeds and branches joyfully run riot over the buildings and grounds that once were kept tidy by careful, honest, toiling hands. And once in a while a rumor will reach us, "They spent their inheritance too freely." The words make us think. Could the Church of the Brethren spend her inheritance?

It would be hard to imagine a more precious heritage than our church has received. Sealed in the blood of Calvary, handed down through nearly twenty centuries, it is in our hands today. As it has come to every generation, so before us is the question, "Shall we spend it or save it?" As every generation has done, so we must choose, and clouds of witnesses are waiting in suspense for our decision.

It is scarcely possible to realize what the lives of our forefathers mean to us. How much is a good name worth in the world today? For two centuries the plain garb of the Dunker has been a symbol of honesty, trustworthiness and piety. Even the detractors of the plain people give them credit for being sober, peaceable and godly. Dr. Schaff says of the Anabaptists, the forerunners of our church, that they "were upon the whole, like the Moravian Anabaptists, distinguished for simple piety and strict morality." (History of the Christian Church, Vol. 7, page 79.) Dr. Brumbaugh quotes the favorable opinion of observers of the Brethren in colonial times. In the neighborhood where the plain people are found they are held up as examples of honor, integrity and hospitality. The writer's father was for years the traveling representative of an eastern manufacturing company. His plain clothes were respected everywhere. One man who placed his order without the usual hesitation and investigation explained by saying: "I have never yet been beaten by a Dunker."

What does it mean to us? Let us look a little further. A certain elder visited in the home of a substantial brother. He told about his children; one was a professor, one a doctor; all were successful in business or professional life. The elder remarked that an old-fashioned Brethren home seems to be a splendid place to rear children for success in the world. The remark illustrates the problem the church is facing today. For were not these young folks spending their heritage? Not one of them belong to the church or pays any heed to religion. They all live in cities and follow the ways of city life. They are enjoying life, and enjoying it largely because of their heritage. But what of their children? Can they pass on to them the principles that lie at the foundation of their own lives? For were they not successful because they had been reared in a Christian home, because they had been taught that character is man's greatest possession, that a good name is rather to be chosen than great riches, that faith in God and man is the best foundation upon which to build a successful career? But they are not teaching the fear of God to their children. They are spending their heritage.

What of the church? What sort of heritage will the rising generation receive? Our fathers labored and sacrificed to give the church to us. Is the necessity for sacrifice past? No, it is not. Nothing worth while can be obtained or held without sacrifices. Are we willing to make them?

As always, the temptation to spend is great, the pressure terrific. On every hand are opportunities for spending. What could we buy with our inheritance? Our people have always been generous and responsive to the needs of the church. What buildings we could

erect! What rich pastorates we could support! If we would only give up a few of the principles our fathers have left us, what an organization we could become! More members, more prestige, more glory, more pleasures, all right in the shop windows and the price in our hands! Many have paid the price and received the merchandise. Will we?

One of the most precious parts of our heritage is the simple trust in the Word of God which has always characterized our people. We, secure in our faith, can not imagine the hopeless bewilderment, the aloneness, the insecurity of one who has no anchor of faith and hope upon the Eternal Rock. Are we guarding this treasure for our children? The rust of modernism is eating steadily at it; we must keep it constantly furnished if we wish to preserve it. Modernism says that God is a human invention, that the Bible is a book of legends and folklore, that Jesus is a Santa Claus story. The world laughs at the six-day creation, at Moses, Elijah, and Jonah. The world talks of science, of evolution, of higher criticism. Are we willing to be laughed at, counted as ignorant? We can not expect the next generation to possess a full faith in God and the Bible unless they can see us buffeted but unmoved, safe in an implicit trust in the Father to whom we have committed ourselves.

We have a wonderful heritage in the symbolism of our ordinances. We will not stop to look at the beauty of it. But if we do not want to lose our ordinances we dare not tell the rising generation that they are unimportant, or belittle them, or permit questions of doubt to be raised about them. Youth looks only forward. Youth carries along only the things for which it sees the immediate need, often regretting when the heritage has been spent; for, once spent, it can never be regained.

Do we fully realize that? If we sit down to a few minutes of sober thinking we will see it. We can not rebuild a church like the one our fathers founded, for in our fast modern life we have allowed the foundation to be drifted over with transitory things. The perplexity of many who have sold out proves this. Pick up any magazine having articles on religious subjects, and over and over the same theme will be repeated, "Protestantism is a failure." Men are seeking something new, a new church, a new gospel, a new social order. The very insistence upon the new shows the impossibility of rebuilding the old. And most of the social gospels are like borrowing money to pay old debts: they won't really cure, they only make matters worse in the end. For fallen man is still a sinner, regardless of his social environment, and bettering his social environment will not change his nature: he can never lift himself by his own bootstraps. This is not in accord with modern theology; it is in accord with the Bible.

In every human there is a spark of the Divine; to lift the human nature that spark must be kindled to a blaze by the touch of the Infinite.

If we want our heritage we must keep it. Christ, in his last message to the church, tells us to keep it: Rev. 2: 35: "But that which ye have already hold fast till I come." Rev. 3: 2: "Be watchful, and strengthen the things which remain." Rev. 3: 11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." We of the younger generation beseech you of the older, to keep it; it belongs to us; it is our birthright as well as yours. Let us not allow our generation to be the one to see it go.

Hanover, Pa.

The Wedding Filled With Guests

BY PAUL MOHLER

In Matt. 22: 1-14 Jesus tells the story of the king who made a marriage feast for his son, then sent out invitations to those entitled to attend. Those invited, however, did not appreciate the privilege, made excuses, and even misused the king's servants who invited them. Then the king, determined to have the feast honored by a full attendance of guests, sent his servants to the crossroads to catch anybody they could, both bad and good, bring them in, clean them up, furnish them with wedding garments and fill the banquet hall. This they did, and everybody was happy but those who slighted the invitation and one poor man who got into the hall without conforming to the wishes of the king, so got put out. It is a good story, well told, and worth reading often and thoughtfully. I don't know how many enjoyed it when he told it, but I am sure that the Pharisees did not, for I read that immediately they went and took counsel how they might trip him up.

This parable follows two previous parables, both pointing at the Jewish leaders whom he later accused of "shutting the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." It foreshadowed the turning to the gentiles and the eventual loss of religious leadership by the Jewish nation. In 1 Cor. 6: 9-11, Paul tells us what kind of folks were caught to fill up the wedding feast of his day, and what was done to make them acceptable wedding guests.

But was that the last generation in which that drama was enacted? Certainly not. When the Catholic church became as was the Jewish hierarchy of Jesus' day, God had to raise up Luther to go out and find guests for the son's wedding. When the Protestant church became also established and formal and self-

satisfied with its ways, he raised up Wesley to fill the wedding again with guests. And I can remember when he raised up Booth to organize an army of wedding guests from the scum and offscourings of humanity.

Will the church never learn that God is never satisfied with well ordered ceremonies, songs, prayers, sermons and polite greetings among congenial people of respectable standing formed into little circles for mutual admiration and happy association in a fine moral and cultural atmosphere? What more does he want? Why a wedding *filled with guests,* in which his Son is recognized and honored. Has the church of this generation learned its lesson? I fear that it has not. It is the same old story: organized ways of doing things, and the doing of those things over and over made excessively important, regardless of whether or not anything is resulting from them. Dressing up Sunday morning, going to Sunday school, sitting through that, then through the preaching service following, then home to a good dinner; "duty" having been done, out for the rest of the day to enjoy oneself; and, sermon forgotten, the rest of the week to serve oneself in spite of a little Bible reading, a few prayers said and a little money given to charity or the cause. Is the picture true? *You* say.

The picture might, of course, be worse. It might be a picture of all-day Sunday sinning, and all week in the service of sin without restraint. But is it good enough? And how about that wedding to be filled with guests? Are such folks wedding guests, or are they just the folks that are invited to the wedding but too busy to go? Certainly the Son is not a very large Figure in their lives, not nearly as prominent as self, in spite of all the lip-service that is going on.

Is not the average church loyal to the King and his Son? You might think so to hear the hubbub that is made when some new church starts up and does things in a new and sensational way. What a lot of righteous indignation there is; what a searching of the Book to show how "we are right" and "they are wrong." But that is an old story—that is just exactly what the Scribes and Pharisees did when Jesus came into their field. Zeal for the way we do things? Lots of it! Zeal for the wedding of the Son? Maybe so. Better check. Better make sure that God is not compelled to use somebody else to fill the wedding feast with guests.

Luther gave the Catholic church an unhappy time with his quest after guests; Wesley did as much for the Episcopalians. And how we all were horrified when Booth sent out his army with fife and drum and uniform, drumming all sorts of people into the wedding feast without baptism, communion, or any other church ordinances. And how long it did take the churches to recognize that the army was really filling the feast with guests!

And what about today? Will the church learn by the past? Will she shake off her sloth and self-righteousness to fill the feast with guests? Or will she again wait until some other movement outside the church takes up the task of honoring the King's Son and does it in ways that are strange and with methods that seem to be vain. Then when that new movement is on its way, will the church be as lacking in understanding, as critical, as unfriendly and as hostile as was the church of the past when new movements filled the feast with guests? Let us hope, for the sake of the church, that it will not.

Pasadena, Calif.

Honesty—Excerpts From Proverbs

ARRANGED BY GERALD H. MILLER

An essay composed of extracts "From the Bible, a New Translation by James Moffatt. Revised Edition, 1935. Copyrighted by Harper and Brothers, Publishers."

Integrity

No man can hold his own by doing wrong but never shall the good man be uprooted (12: 3). The upright are kept straight by their honesty, dishonest men are ruined by their own vice (11: 3). The upright life is safe and sure, but crooked courses shall fare badly (10: 9). A good man hates deception, an evil life is odious and disgraceful (13: 5). A man of blameless life is safe; pitfalls bring down the man of crooked courses (28: 18). Rascals are impudent, but honest men watch themselves anxiously (21: 29). A bad man is brought down by his own evildoing, but the good man may trust to his integrity (14: 31). Upright men are safe, through their own goodness, but crafty men are caught by their own schemes (11: 6). When good men prosper the city rejoices (for) a city is exalted by the success of the upright (11: 10). Integrity exalts a nation, (but) evil brings any people low (14: 34). A blameless, upright man—happy are the children who come after him (20: 7), for upright men have lasting bliss and blameless men survive, but evil men are swept away and vicious men are rooted out (2: 21).

Honesty and Money

My son take to heart what I say (2: 1), better a poor man of honest life than a false man for all his wealth (19: 1; 28: 6). Better a little with honesty than a large income with injustice (16: 8). A man making money by fraud chases a bubble to his own doom (21: 6). Men do not let off a thief, even if he steals to satisfy his hunger; if he is caught he has to pay for it seven times over, to give all his house contains (6: 30). My son, if scoundrels would lead you astray, never agree to it. If they say, "Come along, let us trap honest folk,

let us ambush the innocent, let us swallow them up like death, swallow them whole as men die in their prime—we shall get all sorts of rare stuff, and cram our houses with booty! Cast in your lot with us, we will have all one purse!" My son never join them, keep clear of their courses! It is in vain that birds behold the net spread for them, and these men trap themselves in death! 'Tis their own lives they ambush (1: 10-18)!

Honesty and Measurement

A false balance is loathsome to the Eternal, but a proper weight is his delight (11: 1). Different weights and different measures, the Eternal loathes them alike (20: 10). A false balance is unfair (20: 23). Food won by fraud has a sweet taste, but later on the mouth gets filled with gravel (20: 17).

Honesty and Testimony

My son, hold to sagacity and sense, never lose sight of them, then you can rest unafraid, you can lie down and sweetly sleep (3: 21-24). Guard above all things your inner self; bar out all talk of evil, and banish wayward words (4: 23, 24). An honest witness never tells a falsehood, but a dishonest witness utters lies (14: 5) and shall perish (21: 28). An honest witness will save life but one who tells a lie destroys life (14: 25). A man who gives true evidence furthers justice, (but) a dishonest witness furthers injustice (12: 17). My son, attend to wisdom (5: 1). A dishonest witness shall not go unpunished (19: 5; 19: 9) (for) the Eternal hates a false witness who tells lies (6: 16-19).

Honesty and Talk

Good men's talk is like rare silver (10: 20). Honest talk is the delight of kings, they love a man who tells the truth (16: 13). Knaves speak of secret blood shed, but men are helped by plans of honest men (12: 6). He is a good friend who is honest with you (24: 26). Wounds from a friend are honest, but an enemy's kisses are false (27: 6). "Poor stuff! Poor stuff!" a man says as he buys; but when he leaves he boasts about his bargain (20: 14).

Honesty and the Eternal

My son, spurn not the Eternal's schooling (3: 11). I am still teaching you that you may rely on the Eternal (22: 19). Man's goings are observed by the Eternal, he takes account of all his ways. A man's misdeeds shall snare him, his sin shall catch him in its meshes (5: 21). Justice and fairness please the Eternal more than sacrifices (21: 3). 'Tis honesty that secures life for men. The Eternal never stints an honest man, (but) he thwarts the craving of dishonest men (10: 2). For the upright the Eternal is a fortress, but he is the ruin of evil doers (10: 29). Never envy a high handed man or choose his methods; for the Eternal loathes a bad man, the honest are the Eternal's friends (3: 31). The Eternal loves the man bent upon honesty (15: 9).

Chicago, Ill.

Awake, O Church of God!

BY ANNIE L. B. MILLER

WHY the "ease in Zion" when the need is so appallingly great! Do you know there are more heathen in the world today than when Jesus Christ gave the great commission to his disciples? More heathen in the world today than there were a hundred years ago, when the church under William Carey launched her great modern missionary propaganda? Did you know there are but 1,100,000* members of Christian churches in all the heathen countries of the world after a century of missionary work? In China the Christian churches claim a membership totaling about 45,000. What are 45,000 among 350,000,000? Now let's take a look at our own United States, a Christian country so we boast, and we find that fifty million people never attend church services, or recognize God in any way, and fifteen million children do not have any religious or moral training. Jesus said that we should be fishers of men—until the last net should be cast and the last fish caught. But it seems Satan has clouded our thinking; souls are slipping out to Christless graves while we are sleeping, while we are indifferent. May God help us to wake up; to realize to some extent what a soul is worth. He tried to tell us, but it seems we have never even faintly grasped what he meant.

In all our large cities thousands are waiting to be invited to services, to accept our Lord and Savior. Among them are all nationalities and peoples. But we are like I heard one minister say: "We are sitting in a rocking chair singing *Rescue the Perishing*. We have the Indians and the Mexicans, here almost at our door, and yet we think we have to go to some foreign land to win souls for God. Some work has been done among these peoples, and yet there is great need for more consecrated workers. For more than fifty years missionaries have been working among the Pueblos in New Mexico, against persistent opposition. Not very long ago, the missionaries at one point had to absent themselves from the field, and while they were away, persecution became so pronounced that the converts were forced to take a stand. But thank God they were so strongly rooted and grounded in the Christian faith that they could not be moved. Andrea Fragues, a young married woman, and mother of five children, was told by the Pueblo council, that she would have to renounce her faith in Christ and her Bible, that if she would not do so she would be publicly flogged. And although her friends and relatives tried to break her spirit, pleading with her through the entire night to renounce her Lord, this fearless, zealous Christian convert could not be moved from her determination to be true to her Savior at any

* These figures are much lower than those in the World Mission Atlas. Total Christians in mission fields as of 1925 number 6,540,830; Christians in China, 536,597. The figures for today must be even higher.—Ed.

cost. As dawn approached Andrea Fragüe was taken out and publicly whipped with a rawhide quirt. And her mother, who was also a Christian, was threatened with similar punishment if she persisted in the worship of God and reading her Bible, but she too was faithful. Poor Andrea spent several days at the hospital, because of her serious condition. I wonder how many of us could have stood the test and come out victorious. "Then sayeth he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest!"

Los Angeles, Calif.

Some "Woes" of the Bible

GLEANED BY BERTHA RYAN SHIRK

Woe to him that buildeth a town with blood and stablisheth a city by iniquity.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken.

Woe unto you that are rich! for ye have received your consolation.

Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Woe unto you, for ye love the uppermost seats in the synagogues and greetings in the markets.

Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves and them that were entering in ye hindered.

Woe unto the world because of offenses! for it must needs be that offenses come: but woe to that man by whom the offense cometh!

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them!

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink, and men of strength to mingle strong drink:

Woe unto them that decree unrighteousness decrees, and that write grievousness which they have prescribed.

Woe unto them that seek deep to hide their counsel from the Lord and their works are in the dark, and they say, Who seeth us? and who knoweth us?

Woe to the rebellious children, saith the Lord, that take counsel but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.

Woe unto him that striveth with his Maker!

Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work.

Woe be unto the pastors that destroy and scatter the sheep of my pasture!

Woe to them that are at ease in Zion,

Woe to the idle shepherd that leaveth the flock!

Woe unto that man by whom the Son of man is betrayed!

Chickasha, Okla.

A Lie

BY EDNA M. MADEIRA

A LITTLE boy who was reared in a Christian home told a lie one day. His father said reprovingly: "James, little boys who tell lies will not go to heaven." With that statement the father considered the incident closed and went about his duties. But James took the matter to heart. He went to the haymow and had a good cry. He was a conscientious little fellow and did not want to tell lies, but somehow they would slip out at times. It is so easy you know for little folks, and even big ones, to try to ease out of a tense situation by telling a little untruth.

Often James lay awake for hours at night feeling sick at heart because he thought he had lost heaven through telling that falsehood.

Children remember more of what older folks tell them than their parents realize. Parents and teachers should be more careful what they say while trying to guide little feet into right paths.

James' father could have explained that our heavenly Father is grieved when we tell lies and do other naughty things, but that when we have done something which we feel has displeased him, we should ask him to forgive us in Jesus' name and try not to do it again.

Dear parents, do not burden your children's minds needlessly. If a child has sinned, show him wherein he is wrong, but also give him the remedy for sin.

Where would any of us stand in the sight of God if we had no way of escape? Praise God that Christ died for us and by doing so he has atoned for all of our sins. All we need to do is to be sorry for our sins, try not to repeat them and accept the plan of redemption he has given us. On our own merits, none of us would reach heaven. We are saved by the grace of the Crucified One.

Harrisburg, Pa.

HOME AND FAMILY

A Mother's Prayer

(By a Mother)

Holy Father, in the sadness
Of despair I feel this night,
Comes just this single ray of gladness—
Thou dost not thy children slight.

For the hopes of life are shattered
And I feel all effort vain;
For seem lost all things that mattered—
Yet Jesus says: "In me is gain!"

Can't I trust my Savior loving,
By whose suffering mine seem naught?
Ever by his Spirit moving
I shall find the peace I've sought.

Answering Child's Questions

BY GARRY CLEVELAND MYERS

Author of The Modern Parent and The Modern Family; editor of the magazine, Children's Activities

BLESSED is the child whose parents answer his questions kindly, sympathetically, as well as they are able. Even before he can talk, he questions with a grunt or gesture. By doing so he learns the names of the things about him and widens his acquaintance with the big strange world.

No parent has sufficient wisdom to give accurate replies to all the inquiries of a little child even under the age of five. What shall we do when we know the question is too hard for us? We should be honest and tell the little questioner that we do not know. But continuing to be honest we may have to admit we do not know so often that this child may say eventually, as one of my children said one time to me: "You don't seem to know anything." From that time on I set about to find the answers, searching through books and encyclopedia, telephoning the librarian, or going with the child too young to read, to the library to find the answer.

The good effect on the youngster when his parents search so diligently for accurate answers to his questions can hardly be overestimated. He feels that he and his search for knowledge are worth while, that as an individual he counts for something. Consider, too, the mutual companionship afforded the parent and child by this procedure.

Any parent who will try to learn with the child is also gaining wholesome spiritual values. He or she is being practiced in humility, the first step toward gaining wisdom. And the child has been encouraged to go on seeking more wisdom. Treated so, he is likely to continue as a ceaseless questioner. Yet the patient parent never wearies, answering him or finding the answer for him, and as the child learns to read, finding the answer with him.

But suppose the little tyke will ask a second question before you have had time to answer the first? You will not rebuke him, but will let him learn to wait until you have had sufficient time to answer the first. If, indeed, you should believe that he is bidding merely for attention, you might properly prolong the answer somewhat or even ask him to give you back part or all your answer before you listen to the second question. Yet you certainly will not make him feel he must not continue to interrogate.

As the child grows older—say he is ten or fifteen years of age—you may be tempted at times to say: "Don't ask such a silly question." Such would be a bad response by you. You can not be sure there is a silly question. Practically never will the child ask one; at least, it is not silly to him, and that is our only measure. Put yourself in the child's place. How would you feel then if your father or mother would upbraid you for asking a question very genuine to you? If you charge your child with being foolish for asking a certain question, you probably are the foolish one, trying unawares to escape a question you find too hard to answer.

Or, the question might have embarrassed you because it seemed unconventional; in which event you may have said: "That is naughty, you must not ask about such things." Yet you might as well try to stop the river's flow as to try to curb the curiosity of the child; besides, you want to encourage his curiosity rather than discourage it. His curiosity is a precious trait for his further education. Anyway, the questions you have labeled *naughty,* he will get the answers to in a manner you might properly consider far more naughty. Is it not better that the knowledge he seeks should be associated with truth and loveliness, than with inaccuracies and smut? See what we parents lose when our child will seek sex information clandestinely.

And why should you be embarrassed by any question your child asks you? Why should you consider any question by him naughty? He will not, until you or some one else labels it so. When your child of three or four asks you the names of the parts of the body not usually mentioned in good company, he has no more emotion than if he had asked the name of a piece of furniture, kind of flower or tree. Nor has he any more curiosity about one than the other until some one breathes differently, rebukes him, or expresses emotion in some other way in connection with his reference to these bodily parts. And why will parents refer to such parts of the body with names that are

silly? Why should they not speak in accurate vocabulary? Just for them to use correct terms in reference to these parts of the body enables them to feel less perturbed and to speak less emotionally.

And with no more emotion will a child ask before the age of five or six: "Where do babies come from?" Calmly and nonchalantly we shall answer him: "The baby grows in the mother's body." Of course. Why any parent will feel embarrassed over this question or will resort deceitfully to some myth in meeting it is more than I can understand. Oh, yes, I *can* understand. Their parents answered so, and their parents' parents before them down through the ages.

Nor should we be embarrassed if the child should ask about such matters in the presence of company. Since they have the information, our correct reply should not annoy them. However, by quiet, sympathetic suggestion, we may eventually lead the little child to understand that there are certain things we do not usually talk about before persons outside the family.

Concerning the subtler and more far-reaching question, as to the father's place in procreation, for example, the answer may not be so easy to give well. But this question will rarely arise before the child is several years older. In the meantime, the wise and skilful parent will have cultivated such a fine relationship with the child, and so won his confidence and comradeship, that he will be ready to treat all such matters as family secrets too sacred to be talked about with any one but his parents. It's the wholesome parent-child relationship which is of first importance. Cultivate it well and all the rest is easy. As a beginning and expression of this relationship is our readiness to answer kindly and sympathetically *all* the child's questions from the time when he begins to talk.*

*Myers, Garry Cleveland. Sex Education in the Home, Child Development Foundation, 180 N. Michigan Avenue, Chicago, Ill. A pamphlet.

Cleveland Heights, Ohio.

Table Talk

BY D. E. CRIPE

THE family meets daily around the table, be it spread with humble necessaries, few and scanty, or bountifully loaded with table comforts. To the hungry little ones this comes nearer being a sacred hour than any other occasion of the day. If now the meal is enlivened with pleasant, cheerful talk, which is food to the ever hungry mind of the growing child, the hour is made doubly enjoyable.

Sometimes the talk at mealtime partakes more of the nature of faultfinding and misdeeds of the children than of pleasant conversation. If harsh rebuking and scolding must ever be done by the parents, the mealtime should be the very last place in which to indulge it. On the other hand, a glum silence, black as a thundercloud, depresses the appetite almost as much. Light, pleasant, cheerful talk which the children can understand is the only table talk that should ever be permitted at mealtime.

When parents have brought children into the world they owe them the best they can give. Many can not give them delicacies and luxuries but these are not the best the children need. Even poor parents can give their children a serene, cheerful atmosphere of home, plentiful and pure as the air of heaven, and here they will learn to love the home and honor the parents, which is a richer heritage than gold or jewels and will better prepare them for good and useful lives than any material gifts.

Wichita, Kans.

HOME AND FAMILY FUN

A Workshop

THE family workshop! Yes, where is it? In many homes it is just any place there is something to do. The sawing is done on the back porch, the nailing in the woodshed, the sanding is done in the kitchen (and mother turns gray), and painting is done in the basement. The home workshop moves all over the house. No wonder mother objects to the mess.

May I tell you of a fine young couple and how they started their workshop? First, they looked the house over and picked out a likely spot in which to start building their workshop. They picked the northeast corner of the woodshed. At first an old table was set up and nails held up the hammer, saw and square. During odd moments shelves were added on which were placed boxes for nails, bolts, etc., along with paint and enamel cans. Paint brushes were kept in an oil can at the end of the work bench which replaced the table. On the bench later was placed a second-hand vise picked up for 25c at an auction sale. Tools were purchased slowly. This family workshop grew as all workshops should grow; it grew to fit the need of those who used it. The following things interested me about this workshop:

1. There was a place for everything.

2. And more remarkably, everything was in its place—and there are two young boys who help daddy.

3. The deliberate way materials were added to the shop.

4. The low cost of the entire workshop.

5. The way the entire family used the workshop.

A good orderly workshop, no matter how large or small, will add to the interest and fun of the home.—*Robert W. Tully, for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, July 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Prepares a People.—Ex. 12: 21-28.

Christian Workers, Chapters of Pure Gold.

B. Y. P. D., "Going the Second Mile."

Intermediate, Heroes for Peace.

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Gains for the Kingdom

One baptized in the Girard church, Ill.

Two baptized in the Schuylkill church, Pa.

Three baptized in the Fairview church, Iowa.

One baptized in the Laurel Branch church, Va.

Four baptized in the Shippensburg church, Pa.

Two baptized in the Los Angeles church, Calif.

Four baptized in the Crab Orchard church, W. Va.

Five baptized in the North St. Joseph church, Mo.

Three received by letter in the Hanover church, Pa.

Twenty-five baptized in the Hagerstown church, Md.

Twelve baptized in the Smith Chapel church, W. Va.

Seven baptized in the Dixon church, Ill., Wm. E. Thompson, pastor.

Two baptized at the Cumberland church, Va., Bro. Charles Sluss, pastor.

Three baptized in the Washington City church, Washington, D. C.

Seventeen baptized and five received by letter in the First church, Altoona, Pa.

Five baptized in the Pleasant View church, Fayetteville, W. Va., Edgar S. Martin, pastor.

Five baptized in the Glade View house, Western Maryland, Bro. C. F. Holsopple, evangelist.

Ten baptized, one received by letter and one reconsecrated in the Union Ridge church, Iowa.

Eight baptized and one reinstated in the Montgomery church, Pa., I. B. Kensinger of Martinsburg, Pa., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Paul Thompson of Conway Springs, Kans., Oct. 17-31, at Dixon, Ill.

Bro. Roy Forney of East Petersburg, Aug. 15, in the Hanover church, Pa.

Bro. Paul Thompson of Conway Springs, Kans., Sept. 5-19, at Roanoke, Ill.

Bro. John Robinson of Johnstown, Pa., Sept. 20, in the New Enterprise church, Pa.

Bro. Paul Thompson of Conway Springs, Sept. 26 to Oct. 10, at the West Branch church, Ill.

Bro. J. A. Buffenmyer of Bunkertown, Pa., July 19 to Aug. 1, in the Sugar Valley church, Pa.

Brother and Sister E. S. Coffman of Elgin, Ill., July 18 to Aug. 1 in the Johnson City church, Tenn.

Bro. Tobias Henry of Johnstown, Pa., will begin an evangelistic meeting in the Waterside church, Pa.

Personal Mention

Eld. J. W. Norris, long-time faithful servant of the church and director of the work at Marion, Ind., passed on to his reward July 9. More particulars will be given later, says our correspondent.

"This is my eightieth birthday," writes Elder D. M. Glick of Louisa, Va., "and I am enjoying life in spite of the hot weather. I am preparing to preach Sunday [July 18] on the brevity of life. As a boy I looked forward to eighty, and it seemed a long way; but now as I take a backward look the time seems short."

Bro. C. Ernest Davis, professor of Religious Education at McPherson College, is to be guest speaker at the District Meeting of Texas and Louisiana to be held at Rosepine, La., Aug. 5-8. If we counted correctly he is booked for eight addresses, not including encores. Two of his subjects are A Charter of Nonconformity and Things That Can Not Be Shaken.

Bro. Walter J. Heisey changes his address from Ladoga, Ind., to 603 Miami St., North Manchester, Ind. Bro. Heisey will serve Manchester College as assistant field representative, while the children enjoy the better educational advantages. Bro. Lewis Deardorff, who teaches in the Ladoga schools, assisted by Sister Deardorff will care for the pastoral work there.

Bro. J. Perry Prather, pastor of the West Dayton church of Southern Ohio, has recently been elected president of The Sunday School Council of Religious Education for the city of Dayton and Montgomery County. The Council "employs a staff of trained persons giving full-time service. Of these six are young women who are teaching in the system of week-day church school which will soon be beginning its 16th year, offering one hour weekly of religious instruction to the children of Dayton in the fourth and fifth grades of public school."

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Bro. Minor M. Myers and family landed at San Francisco last week and were scheduled to pass through Chicago, possibly Elgin, Tuesday the twentieth. They were en route from China to Virginia, for furlough and rest.

Dr. Edgar S. Kiracofe of Elizabethtown College has been appointed to succeed to the work of Dr. Warren D. Bowman as professor of Education and Psychology in Juniata College. Bro. Bowman, you will recall, shortly becomes pastor of the Washington City church.

The former J. H. Moore home at Sebring, Fla., has been purchased by the local church for a parsonage, the Sebring American tells us. It is said to be especially well adapted for this use. On Sept. 1 Bro. D. E. Miller will enter upon his tenth year of pastoral service with the Sebring church.

Bro. J. E. Rolston of Sheldon, Iowa, was a recent surprise visitor. He had been called back to the old Virginia homestead by the serious illness of an older brother in the flesh, but the spirit had fled a few hours before his arrival. After visiting kindred and friends he journeyed homeward stopping with us by the way.

A little too late for last week's mention came the word from Bro. William Bealm that Sister Beahm seems to be recovering nicely from an operation involving appendicitis and other complications. It is confidently hoped that this treatment will afford permanent relief from long standing distresses and enable the Beahms to look forward to a happier return to their work in Africa.

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Miscellaneous Items

Sugar Valley church of Southern Pennsylvania will hold a love feast July 31, writes Sister Ada Doutz of Loganton, Pa.

The Byler family of Pennsylvania will give a musical program on Sunday afternoon, July 25, at the Pleasant Hill church of Ohio.—Mary West, Pleasant Hill, Ohio.

Southern Virginia will meet in district conference Aug. 5-7 at the Antioch church. The Joint Boards will meet at 10:00 on the first day, and elders at 2:00 P. M. Detail of the program will be printed in next week's paper.

The District Meeting of Northern Indiana will be held in the Yellow Creek church Aug. 16-19. All matter intended for the District News Letter, including reports, queries, etc., should be in the hands of the editor, Charles C. Cripe, Argos, Ind., by July 25.

All queries, reports and other material for the business sheet for the District Meeting of the Middle District of Iowa, to be held at the Garrison church, Sept. 4, 5 and 6, should be in the hands of the clerk immediately.—Homer L. Messamer, Dallas Center, Iowa.

The Scalp Level church of Western Pennsylvania will hold its twenty-fifth anniversary and homecoming services Sunday, July 25. Morning, afternoon and evening sessions at 10:30 A. M., 2:00 P. M., and 7:30 P. M. respectively. Former pastors will be the principal speakers. You are invited to attend any or all of these services.

One hundred and ninety-one intermediate girls and leaders in Camp Mack tonight, July 18. Miss Marcia Friend of North Manchester is dean of the camp. Some of her helpers as leaders are: Mrs. S. L. Cover, Marion, Ohio; Mrs. A. O. Mote, Detroit, Mich.; Mrs. Ellen Wagoner, Elgin, Ill., and Mrs. L. W. Shultz, North Manchester, Ind. Besides these older leaders a large number of college graduates and counselors are helping her. This camp bids fair to be a unique experience in our church life.—L. W. Shultz.

All material intended for publication in District Meeting Booklet for Northern Iowa, Minnesota and South Dakota should be in the hands of the undersigned not later than July 25th.—C. E. Kimmel, District Secretary, Sheldon, Iowa.

The Dixon Evening Telegraph reports that our church at Dixon, Ill., has decided to remodel the church plant next spring. "The attendance at Sunday school has increased fifty per cent during the last five years and over one hundred have been added to the church membership, making cramped quarters for the Sunday-school classes and many times uncomfortable seating for the congregation." Bro. Paul Thompson, pastor of the Conway Springs church of Southwestern Kansas and son of Pastor Wm. E. Thompson at Dixon, has been engaged for an evangelistic meeting in October.

"The B. Y. P. D. Peace Committee of Eastern Pennsylvania recently conducted a legislative campaign among the B. Y. P. D.'s of the district against the Hill-Sheppard Bill. With a goal of one thousand letters, to date approximately 300 have been sent to Washington in protest against said bill. The legislative campaign is being conducted in cooperation with an educational peace program. The committee so far has introduced their programs in twelve B. Y. P. D.'s in the district." So writes Bro. Donald Royer, member of the Y. P. Cabinet for Eastern Pennsylvania and chairman of the Peace Committee.

Messenger Subscription Campaign. Do not invest all of your money in things that do not abide. Do not spend all of your money on literature that has but little value. No idea has been undertaken in the church that has met with greater success or approval than the club idea of getting the Messenger into more Brethren homes. Men's Work has helped in this worthy work. Let us keep the good work going. How about some hundreds of churches that have not availed themselves of this opportunity? Here is a worth-while task for men, not only in churches that have succeeded, to keep them going, but in churches that have not as yet caught the vision.—Men at Work for July, R. E. Mohler, editor.

The Fairview church near Masontown, Pa., will celebrate the 100th anniversary of the building of their first church in 1837. We plan to hold a centennial and homecoming service on Sept. 4 and 5 at which time we extend a hearty invitation to all members and friends of former years to come and spend the week end with us. The first service will be held on Saturday evening, Sept. 4, and an all day meeting on Sunday, Sept. 5, at which time former pastors will speak. The first church building stood until 1888, and was replaced by a brick building 40 by 60 feet, which is still standing. Our newly elected pastor will begin his work at that time. Bro. John C. Middlekauff, Hagerstown, Md., was elected for a two-year term beginning Sept. 1.—Albert H. Haught, Masontown, Pa.

To the 349 subscribers who took advantage of the special two months' offer for the Conference season we would say that we sincerely hope you are enjoying The Gospel Messenger. We still feel that the Nampa Conference was a great meeting, and trust that something of its fine spirit was carried over, by way of Messenger pages, to the folks obliged to stay at home. We are printing the matter arising out of the Conference as fast as it comes in. There is one item in this paper—see page 5, and some more promised. We wish that all these readers might decide to stay with the Messenger family through the coming months. Remember your church paper costs but four cents per week, or two dollars per year. Why not renew your subscription to the Messenger today?

OUR MISSION WORK

Happy and Healthful Homes

BY IRENE F. BITTINGER

SUPPOSE a thief should come to your house and say: "I am going to take away everything you possess, except two things. You may choose what you keep. What shall I leave?"

What would be your answer? Bread? Money? Books? I have heard some Bura mothers answer: "Leave me my husband and my baby."

It is on the basis of this particular answer that the work of "healthy homes" rests. Every Tuesday afternoon for several hours a small group of women with babies get together to discuss their problems and learn more about healthy homes. It all came about as a result of some conversation between some schoolboys, probationary teachers and missionaries. The boys maintained that it was impossible for them to live up to the health rules the school is working on so long as their wives refused to do the things they asked of them. Now one by one, the wives of these teachers and schoolboys come to the class and become interested. The class is held in the new ward building which is to be used as the women's ward. The large room is the asembly room; one of the smaller wards has become the demonstration room; another of the wards is occupied by the new mothers and babies as they arrive.

The demonstration room now contains two miniature homes. One is of the type commonly seen in the community. The other is being added to and improved as the class progresses. It is satisfying to see these same ideas being tried in their homes. Houses and doorways are being swept, the river water is being boiled, doorways are opened to the sun, rats are being killed, latrine pits are being dug and used. All these things are parts of the project.

Some of the babies are now at the age of being weaned. Some seem to get on nicely with the food the mothers prepare for them. Just now there are several who are getting cow's milk to supplement their other food. It was unheard of and almost impossible to get Bura parents to buy cow's milk for their children until recently.

Last year a number of babies died at Garkida from pneumonia and colds. This year the mothers were awake to the possibility of saving their babies. They are very eager to have the little shirts and dresses for the children. Two babies lived through pneumonia so far this year. Those two mothers gave exceptionally good care to their babies. There was no nurse in the hospital to take charge of their care. But the mothers did everything the doctor told them to do and now they are proud of their healthy babies. But these two are by no means the only ones deserving mention. Many of the others prevented pneumonia and serious colds by constant watchful care.

Then there is the group of women who come for the monthly and pre-natal examinations. These are followed by the deliveries in the hospital and care for the first month after birth. The grandmother almost invariably comes during the first twenty-four hours to see to it that the baby is not fed. Oh! no, the baby must not be given anything but water for four or five days. But how happy they are after all when the baby is fed and fed regularly, even with the first food as intended by our Maker, and the baby thrives and the mother regains her strength. Maybe, after all, this new way is better. Not by leaps and bounds, but one by one, the babies are saved and the good news spreads.

We hope the day may not be too far distant when the mortality rate of as high as 70% may be very much reduced in this field.

Garkida, Africa.

News From the Field

AFRICA

BY MODENA STUDEBAKER

Return

For several weeks we had momentarily expected our fellow missionaries the Kulps and Miss Engel, the new nurse. Then one afternoon the station car came honking in. How well and refreshed the Kulps looked after their year in the homeland. At Lassa they were greeted by their black friends most enthusiastically. The native men, with wide smiles on their dusky faces, bowed, clapped their hands, and saluted their trusted friends over and over. The women pressed forward more shyly, yet eagerly, to greet their friend and helper, Mrs. Kulp. How delightful it must be to return to a beloved people, and work.

Miss Engel, the long looked for nurse for Garkida, was indeed welcomed here. For almost two years there has been no nurse to take care of the nursing work of the hospital. So we shall truly know how to appreciate the services of a trained nurse. This seems like a strange new world to Miss Engel. Black faces were everywhere; also primitive huts, dirt, dry earth and an impossible sounding language. But already she is nursing several maternity cases, and learning to know the joy of caring for wee curly-headed black babies. When showing the picture of her

What to Pray For

Week of July 24 to 31. The two Miller sisters, Sister Eliza B. Miller and Sister Sadie J. Miller are located at the Vali and Umalla stations in India. They carry on the evangelistic and educational work. Sister Emma Ziegler who has been touring and teaching among the villages is now home on furlough.

mother to some of the missionaries, she said: "She is a grand mother. I can't tell you how I admire her." To that mother who remained at home alone, sending her only child to Africa, we wish to send this little message: May you find a joy, hitherto unknown, and may your heart be filled with a deep and richly abiding peace. We recall the words, "She hath chosen the better part."

Spinal Meningitis

An epidemic of spinal meningitis has been sweeping this section of Nigeria. This is a dreaded and terrifying disease here, as we do not have the funds to keep fresh serum on hand for treatment of the diseases. So there is really nothing we can do for this illness. Several cases developed near Garkida. To prevent the spread of the disease, the schools were prematurely closed. All church gatherings, classes and public meetings were banned. The school children and young people were keenly disappointed at missing the closing days of school, though perhaps secretly a little pleased in their hearts to skip the examinations. Only the more advanced boys were asked to return for their examinations at a later date. The most disappointing thing, however, was the closing down of all church activities. The native Christians thought it could not be, that there would be no church service on Sunday. They insisted, "We have always had church on Sunday, ever since the mission came." Later we found that little groups of Christians had met here and there to have worship in their own compounds. We were very happy over this evidence of their sincerity.

Several deaths have resulted from spinal meningitis, but an epidemic has been averted here. We are most grateful for this. As soon as several good rains come, the disease will probably die out, and the work can be reopened. We are very eager for that day to come. Waiting is the most difficult of jobs, is it not?

Baptismal Tour

Kwajefa and Tiraku, neighboring villages, sent word that they would like to have Elder Bittinger come to baptize several applicants. So on the Sunday of Mother's Day, the Garkida station car, packed with blacks and whites, started early for Kwajefa. After a good service in the Kwajefa church, we repaired to a near-by stream. It could scarcely be called a stream. It was rather, several brackish looking pools of water, nestled among a clump of trees. Most of the pools were completely covered by the minute green plants which live in stagnant water. One pool was clear, however, and here, one by one, the five Bura men and one woman, stepped carefully into the water, and covering their faces with their work hardened, black hands, they were baptized. As each one emerged from the water, a verse of a hymn was sung by the crowd of black friends on the bank. May these new Christians be given courage to follow the new road they have chosen, and may they find joy in the journeying.

We had to go by a rocky footpath, up hill and down, for about two miles, to reach Tiraku. As we approached the bald hilltop on which the new church-school building stands, crowds of children came running to meet and greet us. The village elders were there on the embankment of the hill also, and welcomed us with fervent greetings and much handshaking. Tiraku is a center just recently opened up. It happens to be one of those spots which make missionary work a thrilling experience—a place where the people are enthusiastically eager to learn, and are imbued with the joy of living. Unfortunately, all places are not so. Some villages are dull and unresponsive. But Tiraku is a jewel among the villages. The church which they had constructed themselves was soon packed with people. On the front mud bench sat a row of boys. And did they sing! When the first word of the hymn was given out, they fairly grabbed it up (like candy off the floor) and swung along so lustily that we could barely keep up to them. Yes, it was a trifle too hearty to be really melodious, but their enthusiasm was glorious. To the sermon—on the Opening of the Blind Man's Eyes—the people responded with murmurs and comments and interested attention. The baptizing at this place was postponed until a later date, due to the absence of the native teacher. As we started off home the people escorted us down the hillside, inviting us to return soon, and thanking us volubly for coming. Then they went back to their hilltop homes, happy though primitive Bura people.

Evangelists Needed

With the opening up of new stations in the African field, new workers are needed. The need for several evangelists and their wives is really urgent. The work can not progress unless there are sufficient workers. Bro. Kulp reports that there seem to be no evangelists in the homeland who are willing to come. Are some waiting for a "call"? And what constitutes a call? It may come in different forms to different individuals, and it undoubtedly does. But what of this situation? Here is a land where a simple, lovable people dwell. They have many of the finer characteristics, such as courtesy, kindliness, and helpfulness to their clan. But they have not yet heard of the Christ whom you and I love, whose teachings contain all of the graces of life, all of the things that lift one up to true nobility. They need Christ. They need him as desperately as do you and I. You can give him to them, if you will. You have the training, the heritage and the higher love which they do not have. They need Christ. You can bring him. Is this not a call of the highest type?

May the church definitely and unitedly pray, that those who should give their lives to this difficult, yet glorious work, may do so with gladness!

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

CHINA

Tai Yuan

BY SARA Z. MYERS

Buying a Residence in China

After a long search and much difficulty we have at last closed a contract for the purchase of residence property in this city. Only those who have undertaken such things in China know the boring tediousness of such efforts. Fortunately in this deal Pastor Chang is handling the monoton-

ous detail of legal procedure. The property is a fairly new Chinese residence, just five doors south of our church. We daily praise the Lord that he has guided us thus far in securing this much needed place for a permanent residence. And although it will take several months to finish the deal and get possession we hope that some of the future residents of the mission here may realize the joy in being settled in one place, going about the work of the kingdom instead of needing to waste so much valuable time and thought in renting and moving. Of course we yet need a place for a single lady worker, as Sister Shock lives in rented property and has unavoidably had to spend already altogether too much time and energy since coming here a couple years ago in renting, moving, and in fumigating badly cared-for houses.

Bible Class Work

Sister Shock's Wednesday afternoon Bible class for women continues with interest. Although the number attending is not large she is constantly trying to instill into those who do attend the need of prayer and fellowship with God. In the small group she is succeeding in getting timid women to take an active part and to lead in audible prayer. The lives of most older Chinese women are so monotonous and secluded that any attempt at public utterance of pent up desire and feeling is almost unheard of. It is a real joy when opportunity comes to loosen the bonds and set free at least a little of the longing spirit.

The weekly Bible classes are not up to par this spring due to the fact that many lectures by the government are planned for the very limited spare time which the students have. They, therefore, are tied down to either classes or lectures practically the whole time including Sunday.

"Simon, the Leper"

On Sunday evening, May 2, eight young men of our church rendered most commendably a pageant entitled "Simon, the Leper." For most of them it was a first attempt at such a thing, but they entered deeply into the spirit of it and we feel have themselves received definite help spiritually since the theme of the pageant was most suitable for young Christians. The audience was very appreciative and many have since expressed themselves as having received great benefit.

Y. W. C. A. Work

The Y. W. C. A. was very fortunate this spring in having for two months Miss Lydia Johnson of the National Committee in Shanghai. She came with much experience and is being a great help and inspiration to our fine young Chinese secretary, Miss Cheng, who came to us last year with no training whatever in association work and methods. At present plans for the annual Health Exhibit and Baby Show are well under way and special efforts are being made by means of posters and health lectures to teach mothers how to care for their babies and small children.

Militarism Increases

China is becoming more and more militarized. All high school and college students must spend three and two months, respectively, in military camps for special training.

Marshal Yen has been training group after group of country boys and village leaders, middle school and primary school principals from a month to three months. County officials have had their turn, followed by examinations. How much he is training them to do more efficient work we have not heard, but he is undoubtedly directing them to follow some of his particular ideas with a view to enforcing them on the people who are on the other hand stoutly opposing them. The Marshal has trained a few special inspectors, in whom he trusts and has placed considerable authority, to see that the work is going properly in the surrounding counties. If the officials do not treat the people justly or right they are reported to higher authorities which may mean their recall.

A Communion Service

On May 16 we held a love feast and communion service. Thirty members surrounded the tables and the occasion was a most enjoyable one. A number of people, however, could not be present, for which we were truly sorry. The time of students and office men is not their own by any means, and they often have to either work or attend meetings called by the government on Sunday.

Furlough Preparations

The Myers family are at this writing in the throes of furlough preparation. While they look forward with pleasure to the year in the homeland, yet breaking up a home, packing and storing everything away, and leaving the work and friends on the field is extremely difficult.

Monthly Financial Statement

During the month of June contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $45,587.89. The total received for the year beginning March 1, 1937 was $65,416.67, detail as follows:

	Receipts for June	Total receipts since 3-1-37
World Wide Missions	$ 4,945.54	$ 7,784.12
Women's Work Project	1,019.52	1,903.22
Home Missions	183.74	581.91
Foreign Missions	745.36	1,021.35
Junior League Project	150.26	373.72
Intermediate Project		7.00
India Mission	292.22	1,068.26
India Native Worker	125.00	145.00
India Boarding School	112.49	154.81
India Share Plan	156.25	394.00
India Missionary Supports	3,044.13	4,672.77
China Mission	171.50	379.30
China Native Worker	100.00	107.55
China Share Plan	100.00	141.25
China Missionary Supports	1,856.40	3,346.31
South China Mission		6.00
Sweden Missionary Supports	361.17	361.17
Africa Missionary Supports	1,632.75	2,975.58
Africa Mission	721.48	1,340.78
Africa Share Plan	59.44	210.64
Africa Leper		55.00
Conference Budget Undesignated	28,948.93	34,445.33
Conference Budget Designated for—		
Board of Christian Education	214.22	2,624.58
Bethany Biblical Seminary (at Elgin)	59.00	223.66
Bethany Biblical Seminary (at Chicago)	90.00	197.00
General Education Board		87.11
General Ministerial Board	4.40	4.40
Ministerial and Missionary Relief Fund		1.35
Conference Budget Share Plan		46.07
Youth Serves	494.09	757.43
Total Budget items	$45,587.89	$65,416.67
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	937.53	7,380.66
China Famine	5.18	5.18
Special Peace Fund	244.01	611.33
Men's Work Project	149.23	198.84
	$46,923.84	$73,634.68

The following shows the condition of General Mission Board foreign and home mission finances on June 30 1937:

Income since March 1, 1937	$54,532.95
Income same period last year	56,434.66
Expense since March 1, 1937	62,305.90
Expense same period last year	61,669.62
Mission deficit June 30, 1937	7,772.95
Mission deficit May 31, 1937	1,941.99
Increase in deficit June, 1937	5,830.96

THE CHURCH AT WORK

MINISTRY

Friendship With Jesus

BY M. C. SWIGART

John 15: 14, 15

There are only two places where Jesus calls his disciples friends: Luke 12: 4—unimportant; John 15: 15—text and only important place in New Testament.

Sermon Outline

1. Meaning of friendship.
2. How to be friends with Jesus.
3. Consequences of friendship with Jesus.

I. Meaning of Friendship.

Consider four characteristics of true friendship. You and I love each other in Christ but there is something that makes real, true friendship.

1. Friendship is a oneness between individuals. They believe the same thing; think, want, love and hate the same thing. Some one said: "Two friends are one soul in two bodies." Friends have oneness of disposition, judgment, will, desires, love.

Some of you started out to be friends with each other, but something happened. Friendship was broken (Prov. 17: 17). This was not true friendship. It may be doubted if one who is a true believer can be a friend of one who is not. They will drift quietly apart.

2. True friends can share anything. We can talk about the Lord Jesus Christ, while we do not know him, because the deepest secrets are not revealed to him.

3. Friendship, if true, absolutely ennobles those with whom shared. If you have been together for an evening, but when you part feel a little lower or meaner, do one of two things: give up your friend; or get off alone and on your knees; stay there until you get up to the place you once were.

4. A true friend is a buffer between your heart and the world. I doubt very much if any one has more than five or six close friends, if that many. If you have one that you can call a close friend, thank God. Many people in the world do not have that many.

One can go to the city and see thousands of people on the streets, in stores, here and there; but will not see a single one he would want to pour out his heart to as a friend.

Read Col. 1: 15-19 and insert throughout: "He's my Friend."

II. How to Be Friends With Jesus.

I doubt if any one of you can stand up and say, "The Lord Jesus Christ is my closest Friend."

1. Friendship is not a matter of love but a matter of action. In Matt. 7: 24-27 just one little word makes the difference between two men—the word "not."

2. Doing is the thing that proves true friendship. Many folks know their Bible, go to Bible school, know more Bible than some ministers, but unless they "do," it avails nothing.

3. Jesus says: "Ye are my friends if ye do" (John 15: 14). Can you truly say, of Jesus, "He is my Friend"? Some one says: "I don't know why my heart is so cold and indifferent and stony; I can't understand it." Yes, he does know; he could guess it the first time.

Walter Lippman, perhaps the greatest authority on world problems today, said recently: "Twenty-five years ago I said there would never be another war. But my conclusions were wrong. I didn't know." But Jesus knew when he wrote.

4. Can you tell Jesus your secrets?

I have a friend who recently was at a bankers' club meeting in New York. He asked a banker why he was so nervous, why so restless. The answer was: "We don't know what is coming." But we know what is coming because Christ knows, and he is our Friend.

Importance of obedience—Joshua 1: 18; 1 Sam. 15: 22: Matt. 7: 21; John 14: 31; Matt. 7: 24; Matt. 12: 50.

III. Consequences of Friendship With Jesus.

"Can two walk together except they be agreed?"

1. If Christ were to walk down the street with one of his disciples and come to your home, could he say, would he say: "Let's turn in here. Here lives one of my friends"?

2. Are you a true friend of Jesus? Will Jesus say, "You are my friend"? Would Jesus say of you, of me, "He's my friend"?

3. Friendship may be: profitable (Eccles. 4: 9, 10); stimulating (Prov. 27: 17); perilous (Prov. 18: 24).

PEACE

The Future of Our Peace Doctrine

Since the founding of our church, peace has been one of our basic doctrines and whatever we may have done in the wars of the United States (not all the members followed it out in the same way) we still hold to the teaching.

What about the future? To say that we will hold to it just as firmly as we have in the past is too quick an answer. We have not yet been tested as have some of the Mennonites in Germany. There under terrific pressure some of their youth salute Hitler and goose step in his armies. As yet we have not had that pressure here, and so can not judge them too harshly—nor ourselves too certainly.

We can do one of three things with our doctrine: discard it, try to hold it as it is, or try to fulfill it. We shall hardly want to discard it; otherwise we shall have to discard our avowed purpose of following the Master. Many Christians from other backgrounds have come to the belief that Christ and war do not fit together; and an increasing number are searching their hearts on this very question.

We might try to hold it as we have had it, emphasizing the principle more than the practice, and opposing the overt act of war more than the causes. But the pressure of complex living, and the growing centralization of power in the American government will not let us alone as much as in earlier decades. Several years ago the Supreme Court decided that the government has a right to compel its citizens to bear arms, whatever may be their scruples about the question. If we only try to hold our doctrine, we shall likely fail. A passive position is hard to maintain.

We might take the present situation as a rare chance to pick up our old doctrine, study its implications, and then begin to fulfill it. This will mean putting our principles into practice in definite action, going farther "upstream" in the war process to get at the causes, then antidoting them in our personal and group living. Then we can become aggressive in recommending other churches to help us in opposing both war and its causes.

We shall likely decide before 1950 which we shall do—discard, maintain, or fulfill our peace doctrine. If we want to be true to the faith of our fathers we will fill it to overflowing. If you had a decision to make, what would you do? You do have a part of that decision to make.—Dan West.

CHRISTIAN WORKERS' TOPIC

Lessons From the First Epistle of John

Sunday, Aug. 8

I. It pays to walk in the light (1 John 1: 7-10).

1. Walking in the light makes it possible for human beings to walk together—in the home, church, community and world.

2. Walking in the light makes it possible to have fellowship with the Eternal and live in harmony with the universe.

3. How do we know what is light? (a) Jesus walked in light. Follow him. (b) Will to live in the light and ye shall know (John 7: 17).

II. Christians are God's children (1 John 3: 1-3).

1. Made such by his love.

2. They are misunderstood by the world now.

3. The future of God's children has not been fully disclosed, but: (a) They shall see Jesus when he appears. (b) They shall be like him.

4. Such a hope makes a person live a clean, pure life.

MEN'S WORK

Report of the Center Hill (Glade Run) Men's Brotherhood

The Center Hill church of Western Pennsylvania has many very active organizations, but they felt the need of a Men's Brotherhood in order that more vital work could be accomplished. Nov. 24, 1936, thirteen men gathered at the church and formed a reorganization that was to be known as the "Men's Brotherhood of the Center Hill Church of the Brethren."

The brotherhood has been exceedingly active from the very first. The very first project they undertook for last year (1935-36) was to dig out the basement. They made three lovely Sunday-school rooms at a cost of $375 which was all paid as soon as the project was completed. The men donated their labor unstintingly and with a hearty goodwill.

They also sponsored the coming of Dr. D. W. Kurtz of Chicago at a cost of $25 which was paid the night he gave the lecture.

Since organizing, the brotherhood has been meeting once a month. Quite often the ladies are invited that a more social fellowship of all adults might be enjoyed.

This year the brotherhood began digging out more of the basement, that a large kitchen might be made and perhaps more Sunday-school rooms. About fifty large truck loads of dirt were carried away. The men willingly donated their labor, paying only for the gasoline the truck drivers had to use. This project is not quite completed but will be later. A total of $85 was raised and expended on this project.

They then sponsored a project of lighting the church with electricity at a cost of $235, which is all paid. The men donated labor in helping to do the wiring. They paid Roy Walker $25 as a gift, for he did the wiring of this large church free.

The brotherhood sponsored the coming of Dr. H. K. Ober of Elizabethtown, Pa., at a cost of $15 which was paid after the evening lecture.

We are, at the present time, sponsoring a landscaping project for a period of five years at a cost of $125. Each year $25 is to be given until all is completed. $18 has already been pledged this year.

The brotherhood is also sponsoring the redecorating of the main auditorium of the church at a cost of $350. $222 has already been raised.

The brotherhood asked the pastor, Bro. W. C. Sell, to represent the Center Hill Men's Brotherhood at the Idaho Annual Conference. An offering was taken to pay all of his expenses.—O. A. Willyard, Secretary.

CORRESPONDENCE

SOUTHERN PENNSYLVANIA MINISTERIAL AND SUNDAY-SCHOOL MEETINGS

The Thirty-ninth Annual Ministerial and Sunday-school Meetings for the Southern District of Pennsylvania will be held at the First Church of the Brethren in Carlisle, Pa., Aug. 3-5. The first session is scheduled for the evening of Aug. 3, 7:30 o'clock, Elder James M. Moore to preach the sermon on: The New Testament Confessional. The two full-day programs are as follows:

Ministerial Meeting, Wednesday Morning, Aug. 4

Moderator, S. S. Blough; Assistant, J. A. Buffenmyer
Devotions .....C. R. Oellig
Address of Welcome .....J. E. Trimmer
Response .....S. C. Godfrey
Special Music .....Carlisle

General Theme—The Welfare of the Church

I. Christianity That Means Something (1 Cor. 9: 26; Eph. 6: 10-12):
   1. The Mastery of Self .....M. C. Valentine
   2. Right Relations to Things .....Norman Dentler
   3. Right Attitude to God .....Henry L. Miller

II. How to Maintain Holy Living (Psalm 119: 33-40) .....Walter Cocklin, Bruce Anderson, G. M. Resser

III. Summary .....Elder James M. Moore, Lititz

Wednesday Afternoon

Devotions .....M. R. Flohr
Business period:
   1. Election of officers for the 1938 meeting.
   2. Roll call of the ministers of the district.

I. What Is a Good Sermon? (Matt. 7: 29; Acts 2: 37) .....Helen Myers, Ada Douty, Ira J. Shirk

II. How Shall We Preach Better Sermons? (2 Tim. 4: 2; 2: 15) .....O. J. Hassinger, Paul K. Newcomer, Robert Ditmer

III. Summary .....Dr. C. C. Ellis

Wednesday Evening

District Board of Christian Education in Charge
Devotions .....Cletus Myers
Special Music .....Ministers' Chorus
Offering for Board of Christian Education Directed by E. E. Baugher.
Address—"The Function of Christian Education" .....Dr. C. C. Ellis

Sunday-school Meeting, Thursday Morning, Aug. 5

Moderator, H. M. Snavely; Assistant, W. G. Group

"To seek of him a right way for us, and for our little ones" (Ezra 8. 21)

Devotions .....J. Albert Cook
I. What Kind of a Church Are We Building Through the Sunday School? ...Walter A. Keeney, E. L. Mellinger
II. The Sunday-school Teacher:
1. Preparing to Teach ....Henry Hackman
2. Teaching by Precept and Example
.....Mrs. John E. Booz
III. Summary .....Dr. C. C. Ellis

Thursday Afternoon

Chorister, Mrs. John Krape

Devotions .....James H. Beahm
Business Period.
I. How Can the Church, Sunday School and Home Cooperate More Fully?
.....Edgar Landis, Mrs. W. L. Widdowson
General Discussion.
Closing Prayer and Adjournment.

Carlisle, Pa. H. M. Snavely.

OREGON FAMILY CAMP AND DISTRICT CONFERENCE

Oregon's Family Camp and District Conference will be held at Bridge, Oregon, July 27 to Aug. 3. Theme: Christ in the Life of the World. Registration Tuesday evening, July 27, followed by a "Bonfire Fest" at 8:00 P. M.

Daily class periods will run as follows:

8:30- 9:20 Adults—Lessons From Luke, W. W. Slabaugh.
Young People—Music and the B. Y. P. D., A. F. Brightbill.
Children—Bible Hour, Mrs. Marie Pence, Superintendent.
No. 1. Intermediate and Junior Boys, Leland Nelson.
No. 2. Intermediate and Junior Boys, Stanley Keller.
No. 1. Intermediate and Junior Girls, Phyllis Keller.
No. 2. Intermediate and Junior Girls, Marie Pence.
No. 1. Primary, Wilma Reed.
No. 2. Primary, Florence Miller.

9:30-10:20 Adults—Music and Church Life, A. F. Brightbill.
Young People, W. W. Slaubaugh.
Wednesday, Moral Discipline.
Thursday, A Crusade for Peace.
Friday, Foundation of Happy Homes.
Saturday, Building a New System.
Sunday, Promoting the Gospel of Jesus.
Monday, Making a Life.
Children, Discovery Hour (under same leadership as above).

10:30-11:20 Adults—W. W. Slabaugh.
Wednesday, The Discipline of Conscience.
Thursday, Peril of Nationalism.
Friday, Responsibilities of Parents.
Saturday, Christian Approach to the Problems of Economics.
Sunday, The Good News.
Monday, The Christian Law of Service.
Young People—Effects of Alcohol on the Human Body, Mrs. Esther Wilson.
Children—Music and Children, A. F. Brightbill.

11:30-12:20 General Assembly.
2:00- 3:00 Sectional Conferences.
3:00- 5:00 Recreation.
7:30- 8:45 Evangelistic Service, H. G. Shank

A daily program supplement lists the following daily themes: Temperance, peace, home building, stewardship, evangelism and prepared for service. District meeting is scheduled for the closing day, Tuesday, Aug. 3. Registration fee of 50c for those over twelve years of age. Meals reasonable.

F. H. Barr,
Myrtle Point, Oregon. District Executive Secretary.

HARMONY ASSEMBLY

The Regional Bible Conference and Training School for ministers and all other church workers is to be held at Camp Harmony, Hooversville, Pa., from July 26 to Aug. 1, 1937. The camp is located four miles north of the Lincoln highway from Stoyestown, Pa.

Monday evening, July 26: Vespers, The Octave of Life, George L. Detweiler; 8:00 o'clock, Sermon, Linger Not at the Empty Tomb, H. B. Heisey.

Tuesday, July 27: 8:30-9:20, Ministers and Laymen, The Minister's Equipment, Levi K. Ziegler; Women, The Upward Path for Womanhood, Martha Martin; Young People, The Young People's Responsibility to the Church, Sara G. Replogle; Children's Leaders, Course in Children's Work, Mary Keiper. 9:30-11:15, Devotional Message, Cultivating the Spiritual Life, H. S. Replogle; Church Ordinance, Feetwashing, A. R. Coffman; Sermon, The Value of Expository Preaching, R. D. Murphy. 1:30-3:15, Message, Carry a Little Honey, T. R. Coffman; Special Worship Period, J. Lloyd Nedrow; Missionary Sermon, What Hast Thou Done? Jesse W. Whitacre. Vespers, Meet for the Master's Use, John R. Snyder; 8:00, Sermon, The Prevailing Word of God, M. C. Swigart.

Wednesday, July 28: 8:30-9:20, Ministerial Proprieties, Levi K. Ziegler; Let Us Rise Up and Build, Mrs. John P. Mohler; The Church's Responsibility to the Young People, Sara G. Replogle; Course in Children's Work, Mary Keiper. 9:30-11:15, Reserve Power, S. Clyde Weaver; Love Feast and Communion, M. J. Weaver; A Parable of Service, P. M. Snavely. 1:30-3:15, Essentials in Religion, George E. Yoder; Special Worship Period, Zola Detweiler; The Uniqueness of the Good News, W. N. Stauffer. Vespers, Life's Great Adventure, Galen R. Blough; 8:00, Sermon, Reading God's Word, J. E. Whitacre.

Thursday, July 29: 8:30-9:20, Peace, Levi K. Ziegler; Building Christian Homes, Mrs. A. C. Baugher; Young People and the Cause of Peace, Sara G. Replogle; Course in Children's Work, Mary Keiper. 9:30-11:15, The Mount That Can Be Touched, B. F. Waltz; The Meaning of Baptism, S. S. Blough; The Greatness of the Son, R. W. Schlosser. 1:30-3:15, The Church as the Young Pastor Finds It, Paul Robinson; The Value of the Church in the Community, R. E. Shober; Special Worship Period, John Long; The Master's Great Commission, H. K. Ober. Vespers, The Comradeship of God, W. K. Kulp; 8:00, Sermon, The Word of God Is Not Bound, I. Harvey Brumbaugh.

Friday, July 30: 8:30-9:20, Minister and People at Work, Levi K. Ziegler; The Homecoming of Naomi, Mrs. Elizabeth Blough; Young People and Missions, Sara G. Replogle; Course in Children's Work, Mary Keiper. 9:30-11:15, In the Secret Place, L. Anna Schwenk; The Anointing, Levi K. Ziegler; The Place of Bible Study in the Life of the Christian, C. N. Ellis. 1:30-3:15, Christ or Destruction, John Long; Special Worship Period, Charles Blough; This Business of Missions, C. C. Sollenberger. Vespers,

The Soul's Quest for God, J. A. Robinson; 8:00, Sermon, F. S. Carper.

Saturday, July 31: 8:30-9:20, The Minister a Priest and a Prophet, Levi K. Ziegler; A Woman's Kingdom, Elizabeth R. Blough; The Development of the Spiritual Life of Young People, Sara G. Replogle; Course in Children's Work, Mary Keiper. 9:30-11:15, Be Still and Know, L. S. Knepper; Brethren Heritage, T. F. Henry; The Holy Spirit in the Life of the Believer, E. M. Detwiler. 1:30-3:15, Relation of the Church School to the Church, E. M. Hertzler; Special Worship Period, Arthur Rummel; Ye Shall Be My Witness, Sara G. Replogle. Vespers, Seeing Things and How They Impress Us, J. Lloyd Nedrow. 8:00, Sermon, The Call of the Christian Church, H. H. Nye.

Sunday, Aug. 1: 9:30, Sunday school; Children, Mrs. H. B. Speicher, Young People, Sara G. Replogle; Adults, L. S. Knepper. 10:30, Worship; Sermon, The Love Quest, C. C. Ellis. 2:30, Devotions; Sermon, Standing By, C. C. Ellis. Vespers, Calvin Bowman; 7:30, Christ Marches On, John Ellis. Pictures of Mission Work in India, developed in recent tour, will be shown and an offering for missions will be lifted.

M. J. Brougher.

Greensburg, Pa.

THE PASSING OF ELDER CHARLES H. BARKLOW

Elder Charles H. Barklow, son of Thomas and Elizabeth Barklow, passed away at the home of his daughter, Mrs. Golda Edwards, Medford, Oregon, May 6, at the age of sixty-four years, six months and three days.



He was born in South English, Iowa, Nov. 3, 1872. He came west with his parents at the age of one year. The family settled on a homestead on Matheny Creek in Pleasant Valley, a few miles' distance from Myrtle Point, Oregon.

He was married April 9, 1891, to Etta A. Wagoner with whom he lived in mutual love and devotion until her death which occurred five months previous to his—Dec. 2, 1936. At the age of sixteen he gave his heart to the Lord and became a member of the Church of the Brethren at Myrtle Point. When twenty-three years of age he was elected to the ministry and served actively in that capacity up until about the last four years of his life when his health began to fail.

During the time of his ministry he conducted a number of revival meetings throughout the state of Oregon. He also served as pastor in several of the churches in the District of Oregon. The Church of the Brethren in Albany, Oregon was built by him in 1927-28, and served by him for a short time as pastor. His largest field of ministry, however, was in the Myrtle Point community. It was here where he grew up as a boy and it was the one and only place where he cared most to live and serve. He officiated at a host of marriages and funerals in and around the Myrtle Point community and served as a faithful colaborer in the ministry of the Myrtle Point congregation.

He leaves to mourn his departure the following relatives: Three sisters, Mrs. Mary Miller, Myrtle Point, Oregon; Mrs. Grace Bonewitz, Weston, Oregon; Mrs. Nora Knight, West Myrtle Point, Oregon. There are three daughters: Mrs. Rachel Michael, Olympia, Wash.; Mrs. Zelia Williams, Eugene, Oregon; Mrs. Golda Edwards, Medford, Oregon; also seven grandchildren, and one great-grandson, and one uncle, Manley Barklow, West Myrtle Point, Oregon.

F. H. Barr.

Myrtle Point, Oregon.

AN APPRECIATION OF THE MINISTRY OF ELDER W. C. WINDER

Every noble life has embedded in its structure a great loyalty to some worthy cause. Such purpose dominates the life and controls it. It is of one's own free choosing, but having been chosen its realization is the passion of life. Even as a musician must be obedient to his purpose, though exacting in one's behavior toward it, so the supreme goal of one's life demands loyalty, sacrifice and obedience.

Such ennobling loyalty is abundantly exemplified in the life of Elder W. C. Winder. Bro. Winder was, above all else, a church man. His loyalty to his church was the unifying principle of his life. His other interests were enhanced and enriched by being focused into this supreme loyalty. Business interests and home interests were alike made finer because of being permeated by the lofty principles of the church to which he had given his allegiance.

As a boy, the splendid Sunday school and young people's group opportunities of the Church of the Brethren were not his. But such opportunities having come to him in adult life, the church which brought them to him so captured his loyalty and became such a driving motive in his life that one is constrained to think of him in his passion to advance the interests of the church in the terms of the apostle Paul, "This one thing I do." W. C. Winder became a member of the Church of the Brethren in the spring of 1907, at the age of forty-four. His consecration and devotion to his church and his Christ were complete. This was abundantly shown by his rapid and extraordinary growth in the confidence of the church as was indicated by the fact that he was very soon entrusted with the ministry of the gospel, being called to that high office only one year after his conversion.

The duties and responsibilities of the ministry he took upon himself with zeal and determination. He at once began to take his place regularly with the other ministers in the pulpit program of the home church, as well as preaching at various mission points in the outlying districts of his neighboring community. In order to magnify the office of the ministry no sacrifice was too great. Therefore, in the autumn of 1910, he moved, with his family, to Chicago in order that he might study in Bethany Biblical Seminary. Here he devoted himself to study and active participation in definite missionary activities of the city. He found enjoyment alike in personal work, Bible classes, and street preaching.

This type of work along with his studies brought him valuable and intimate associations with some of the leaders in missionary and reform work. One of these should be mentioned. As a co-worker with Bro. B. F. Heckman, in their work along with Ernest Bell in the Midnight Mission, a friendship was formed which was broken only by the untimely death of Bro. Heckman a couple of years later on the China mission field. The memories of this rich and vigorous friendship Bro. Winder had cherished through the years that followed. This was to him a constant source of inspiration.

Following his period of study and work in Chicago, Bro. Winder returned to his home church, the Victor church in

the Northwestern District of Kansas, where he rapidly won for himself a place of influence. Besides his duties in the home church he now spent some time traveling in the interests of the Negro Orphan's Home located at that time near Denver. He also gave some time to study further in the Bible department of McPherson College. But the major part of his ministry, before his retirement to California, was spent in the Victor church, the church which nurtured him into a rich and robust Christian life. Here he labored earnestly and consistently, taking his place very early as pillar in the church. His efforts and influence touched and vitalized every avenue of her activities. So ready was he to promote the work of the church, and so fully did he give himself to it, that in his varied activities he held every office of the church and Sunday school except that of deacon. Feb. 28, 1918, through the recommendation of the local church of which he was a minister, by the authorization of the elders of the district, he was given the full ministry by being ordained to the eldership.

Elder Winder's influence was felt throughout the district of Northwestern Kansas. Seldom did he miss a district meeting in those years of his activity. While he enjoyed the business features of the conference, the thing that attracted him and which he enjoyed most was the fellowship of his brethren and sisters.

Bro. Winder never sounded a trumpet in order to attract attention and gain applause. The satisfaction he won for himself in the Christian life was far deeper than that. He preferred working quietly and unassumingly, leaving estimation, commendation, and applause to his brethren and to his Master. And though some have spent more years in the ministry than he, none has been more zealous; though some may be more fluent, none has been more sincere and devoted, believing that the strength of one's ministry lies more in living the Christ life and doing his deeds than in splendor of oratory. Thus he calmly awaited the words of his Master: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord" (Matt. 25: 21 and 23).

Roy Crist.

La Verne, Calif.

A LIFE WELL SPENT

William H. Strohm was born March 28, 1854, in Pennsylvania. He exchanged this mortal life for the life eternal June 11, 1937. He "quietly went to sleep" in his home at Redfield, Kans., at the ripe age of 87 years.

Father Strohm became a devout Christian in his youth, being a member of the Lutheran church.

Early in life he went west. On Jan. 26, 1879, at Harlan, Iowa, he was married to Mary A. Yoder, the oldest daughter of Eld. Stephen Yoder. To this union were born six children. Later, having moved to the Conejo Valley in California, he there united with the Church of the Brethren. He was soon called to the deacon's office and in this position of trust in his church he served faithfully and well.

After some years in the west the Strohms moved to Wilson County, Kans., near Neodesha. Here Bro. Strohm and his wife were leaders in a union Sunday school. They called in such preachers as Brethren Hodgden, Fogle, Betts and others who, on horseback and in carts, came fifteen and twenty miles to spend the week end in the Strohm home and preach in the near-by schoolhouse. The Strohms would sometimes rent a big tent, set it up in their own yard, and thus provide room for love feasts and revival effort. They often entertained in their own home a large percentage of the people who came from a distance to the love feasts. Thus quite a number were baptized, but later when the Strohms left the community these were mostly lost to the church.

At Sabetha, Kans., his first wife was taken by the hand of death. This was in 1903. In September of 1908 he married Mrs. Minerva Garber Neff, who was his faithful and comforting companion in his declining years. He spent the last eight months of his life in bed. During this time he was a noble example of faith and patience as he anxiously waited to enter the "City Celestial."

He leaves to mourn his departure his beloved companion, a stepson, two daughters, four sons, and thirteen grandchildren. Within this group of children, grandchildren and their companions, there are five ordained preachers in the Church of the Brethren, three graduate nurses, one music teacher and one medical doctor.

Eld. D. P. Neher took for the funeral text 2 Tim. 4:7: "I have fought a good fight." Bro. Neher paid a high tribute to the modest Christian character of this sketch who so faithfully kept the family altar fires burning until his life was ebbing away. These memories are very precious to his family.

With three of his sons, one stepson, one nephew and a son-in-law tenderly carrying his body to the grave, he was laid to rest in the beautiful cemetery near the Paint Creek church in Bourbon County, Kans. A friend writes: "The world is better for his life; he has served well and faithfully."

Norborne, Mo. Effie Strohm Sheriy.

BRO. I. L. FEIGHTNER

Isaiah Levi Feightner, a retired schoolteacher and former minister, passed away very suddenly in Fresno hospital, April 20, 1937, at the age of 57 years and 8 months.



Bro. Feightner was born Sept. 29, 1879, at Mansfield, Ohio. Here he resided and was educated in the public schools of Dayton and Mansfield, later attending North Manchester College. He entered the teaching profession at the very early age of nineteen and taught four years in the eastern states before moving to California.

On Feb. 23, 1904, he married Maude E. Berkey, daughter of Perry Berkey of Goshen, Ind., whom he had met while attending college. In 1907 Brother and Sister Feightner and their two children moved to Macdoel, Calif., staying less than a year before moving to Chico, Calif. Here Bro. Feightner attended and graduated from Chico State College and commenced his 28 years of teaching in the California schools.

In 1913, while teaching at Elk Creek, Calif., Bro. Feightner designed and supervised the building of their present day church.

In 1917, the family moved to Fresno County, where Bro. Feightner taught until his retirement four years ago on account of ill health, having taught 32 years.

Bro. Feightner studied at the University of California and Santa Barbara University preparing himself for better work.

He was called to the ministry at the age of fifteen, following in the footsteps of his grandfather, Isaiah McMullen of Dayton, Ohio. He served as a minister, preaching the gospel wherever he resided, along with the work of his teaching profession.

Funeral services were held at the First Church of the Brethren, Fresno, Calif., conducted by M. S. Frantz of Empire, Calif., assisted by B. F. Waas of Fresno, Calif. A second service was held at Glendale at the Chapel of the Flowers, Forest Lawn Memorial Park, where interment was made.

Besides his widow, Mrs. Maude E. Feightner, Bro. Feightner is survived by two sons and six daughters, all living in California. They are: Harold Feightner of Los Angeles; Donald Feightner, Mrs. Horace Gardner and Miss Ruby Feightner of Berkeley; Mrs. Ora Weddle of Macdoel; Mrs. Royal Stutzman of Los Angeles; Mrs. Edward Buchanan and Miss Dorothy Feightner of Englewood.

Macdoel, Calif. Mrs. Ora Weddle.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bennett-Peterson.—By the undersigned at his home, April 20, 1937, Bro. Harold Bennett and Sister Nora Peterson, both of Relief, N. C.—Carl H. Welch, Relief, N. C.

Gemmell-Buck.—By the undersigned at the Church of the Brethren in Franklin Grove June 30, Mr. Leroy A. Gemmel of Pomona, Calif., and Miss Lorena A. Buck of Franklin Grove, Ill.—O. D. Buck, Franklin Grove, Ill.

Griffith-Dayton.—By the undersigned at his home, July 1, 1937, Bro. Holt Griffith of Tipton Hill, N. C., and Miss Mildred Dayton of Huntdale, N. C.—Carl H. Welch, Relief, N. C.

Johanning-Mason.—By the undersigned, June 20, 1937, George Johanning and Ruth Mason both of Richmond, Ind.—C. O. Norris, Richmond, Ind.

Keeling-Landis.—At the home of the undersigned, June 26, 1937, Prudence Landis of Adrian, Mo., and Dennis W. Keeling of Kansas City, Mo.—James M. Mohler, Leeton, Mo.

Markley-Swihart.—By the undersigned at the Walnut Church of the Brethren, June 6, Bro. Russel Markley of Plymouth, Ind., and Sister Bernice Swihart of Argos, Ind.—C. C. Cripe, Argos, Ind.

Masters-Boyer.—By the undersigned in the Brethren church at Lena, Ill., June 30, 1937, Bro. Merle Masters and Sister Esther Boyer, both of Lena Church of the Brethren.—P. R. Keltner, Freeport, Ill.

Mattix-Pfeiffer.—By the undersigned at the bride's home, June 27, Mr. Earl Mattix and Sister Frances Pfeiffer, both of Argos, Ind.—C. C. Cripe, Argos, Ind.

Melius-Sheets.—By the undersigned on June 27, at the home of the bride's parents, Howard Melius of Minot, and Emma Sheets of Surrey, N. Dak.—D. T. Dierdorff, Surrey, N. Dak.

Miller-Strickler.—By the undersigned in the home of the newlyweds, 1220 So. Pine St., York, Pa., June 20, 1937, Bro. Quentin D. Miller and Miss Louella Mae Strickler.—J. L. Miller, York, Pa.

Murphy-Wingard.—By the undersigned at his home near Hollsopple, Pa., June 17, Miss Cora Wingard of Scalp Level and Bro. James E. Murphy of Rummel, Pa. They will live at Rummel, Pa.—J. E. Blough, Hollsopple, Pa.

Saffin-Stambaugh.—By the undersigned at the home of the bride's parents, July 4, George Theodore Saffin of Chicago, Ill., and Naomi Edith Stambaugh of Ipava, Ill.—W. A. Deardorff, Astoria, Ill.

Teets-Faw.—At the Friedberg Moravian church, Winston-Salem, N. C., June 19, Bro. John Eston Teets of Eglon, W. Va., and Miss Rebecca Letitia Faw of Winston-Salem, N. C., by S. J. Tesh, pastor of the Friedberg church.—W. L. Teets, Eglon, W. Va.

Varner-Argabright.—At the home of the bride's parents, Richland, Kans., Sister Erma Argabright of Richland, Kans., and Bro. Wallis Varner of Deepwater, Mo.—James M. Mohler, Leeton, Mo.

FALLEN ASLEEP

Badorff, Sister Martha Wenger, died at the home of her daughter, Sister Minnie Longenecker, in Lititz, Pa., June 26, 1937, aged 80 years. She was the widow of Frank Badorff who died 20 years ago. Her daughter and four grandchildren survive. Funeral services were held in the Middle Creek church, conducted by Elders H. M. Eberly and J. M. Moore. Interment in the adjoining cemetery.—Florence B. Gibbel, Lititz, Pa.

Bere, Thomas E., was born at Hagerstown, Ind., April 4, 1872, and died at his home in Freeport, Ill., July 2, 1937. He became a member of the Church of the Brethren in early life and continued in that faith till death. His wife and two children survive him. The funeral was conducted July 4 by the undersigned in the Church of the Brethren at Lanark, Ill., with burial in the Lanark cemetery.—P. R. Keltner, Freeport, Ill.

Brumbaugh, Sister Anna, daughter of Benjamin and Elizabeth Bechtel Brumbaugh, was born March 20, 1855, in Huntingdon County, Pennsylvania, and died Oct. 18, 1936. She was an only child. Early in life she united with the Church of the Brethren at James Creek. After the death of her father she and her mother moved to Huntingdon. She was a regular attendant at all church services and took a great interest in the Sahbath school and missions, both home and foreign. After she was not able to attend services she always inquired of the services and in that way kept in touch with the services. A fractured hip was the cause of her death. Her funeral was held at the James Creek church Oct. 21, 1936, in charge of her pastor, Bro. Foster B. Statler, with interment in the Valley View cemetery beside her father and mother.—Nora S. Brumbaugh, Huntingdon, Pa.

Cassel, Annie H., was born at Harleysville, Pa., on Sept. 13, 1888, and died April 19, 1937. She became a member of the Indian Creek Church of the Brethren in her young years, and throughout her life was a faithful worker and supporter of the church. She is much missed in the community. She is survived by two sisters and three brothers. Funeral services were conducted by Elders Elmer Moyer and Reuben Brumbaugh at the Indian Creek church, with interment in the adjoining cemetery.—J. Wilford Price, Bergey, Pa.

Daiker, Dorothy Deane, daughter of William and Elizabeth Myers, was born Sept. 25, 1906, at Greene, Iowa, and departed this life June 24, 1937, following an illness of several months. She united with the Church of the Brethren in her early childhood and was active in church work as long as health permitted. On May 15, 1926, she was united in marriage with Merle Daiker. To this union one son was born. She is survived by husband, son, parents, two sisters and one brother. Services at the Old Stone church in Greene, Iowa, by A. P. Blough, assisted by the writer. Interment in Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

De Camp, Naomi Marie, daughter of Orville and Estella McKee, was born April 17, 1912, near West Manchester, Ohio, and departed this life at her home in Richmond, Ind., on June 14, 1937. At the age of 12 years she heard the call of her Savior, and united with the Church of the Brethren at Beech Grove, Ohio. During her illness of four years she was anointed twice. She would have her family and pastor and wife to sing and pray often during the last few days of her suffering. She was united in marriage Nov. 26, 1932, to John De Camp, and to this union was born one daughter, Patricia Ann. She leaves besides her daughter, her father and mother, one brother and two sisters. Funeral services by her pastor in the Prices Creek church, assisted by Bro. Jesse Baker. Interment in New Paris, Ohio.—E. O. Norris, Richmond, Ind.

Domer, Noah, son of Seth and Frances Domer, was born near Baltic, Ohio, Dec. 12, 1868, and departed this life on June 28, 1937. In 1905 he was united in marriage with Lillian Kaub of Brighton, Ind. In his early life he united with the Church of the Brethren, to which faith he remained faithful. His wife died in 1909. He leaves one sister and six brothers. Funeral service was held at the Baltic Church of the Brethren by Elder Ed Shepfer. Burial was made at Elkhart, Ind., by the side of his wife.—Mrs. Ellen Miller, Baltic, Ohio.

Hale, Virginia Smith, daughter of Marshal and Margaret Smith, was born in Highland County, Virginia. She was 52 years of age. She was united in marriage to Charles Hale in 1905. He preceded her in death eight years ago. She is survived by one daughter, Erma. Services at the Harrisonburg church by her elder, N. D. Cool, assisted by Bro. D. H. Miller.—Mrs. Texiere, Harrisonburg, Va.

Hofmeister, Daniel Edmond, was born near Beverly, Adams County, Illinois, on June 1, 1904, and passed away June 24, 1937. In 1920 he came with his parents to Towner, Colo., where he soon became active in the church work of that community. Here he continued his early education. He then enrolled as a student in Greenley State College of Education, receiving from that institution a bachelor's degree in 1934, and a master's degree in 1936. Bro. Hofmeister entered the field of educational service in 1923 as a teacher in a rural school in his home community. After three years he moved to Haxtun, where he taught for three years at the Community Center school. In 1929 he began his duties as principal of the Haxtun grade school, continuing here until Jan. 1, 1935. At this time he moved to Holyoke and assumed the position of county superintendent of schools. At the time of his death he was also serving as treasurer of the county superintendent's association and as a member of the state reading circle committee. Jan. 3, 1925, he was united in marriage with Miss Gladys Switzer of Haxtun. Five children were born to them. He leaves his wife, four sons, and a baby daughter, his aged parents, two hrothers, two sisters, and many other relatives and a vast number of friends. Funeral services were conducted at the Church of the Brethren in Haxtun by the pastor, Bro. E. F. Weaver. Interment was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Johnson, Wanda Eileen, youngest daughter of Elva and Ida Taylor Johnson, was born near Redkey, Ind., Nov. 26, 1931, and died at the Ball Memorial hospital, Muncie, Ind., May 22, 1937. She is survived by her parents, two sisters, one brother and two grandmothers. Her going not only brings sadness to the family but to many other relatives and friends. Services were conducted at the Hickory Grove church by Bro. J. A. Snell, South Whitley, Ind., with burial in the Pennville cemetery.—Cyntha E. Fox, Redkey, Ind.

Kelchner, Lizzie S., died at her home at 22 E. Main St., Myerstown, Pa., April 27, 1937, aged 75 years, 3 months and 10 days. She united with the Church of the Brethren May 7, 1881, and was a faithful member until her death. She had been in ill health for six years and was bedfast the last ten weeks. Shortly before her passing she had been anointed. She is survived by her husband, George Kelchner, one brother, George Weaver, and one sister, Mrs. John Sholly. Services were in charge of Bro. Michael Kurtz with interment at Tulpehocken.—Helen C. Bucher, Myerstown, Pa.

Keller, Sister Mary Becker, wife of Bro. Nathan Keller, died at her home in Lititz, Pa., June 17, 1937, aged 77 years, 1 month and 7 days. She was a faithful member of the church for 48 years. She is survived by her husband, five sons, one daughter, twenty-four grandchildren and six great-grandchildren. Funeral services were held in the Lititz church by Eld. J. M. Moore, assisted by Elders H. M. Eberly and J. W. Hevener. Interment in the Lincoln cemetery.—Florence B. Gihbel, Lititz, Pa.

Kittle, Sister Anne, daughter of the late James and Almeda Moore, was born at Layland, Ohio, Aug. 28, 1895, and departed this life on June 1, 1937, at Sugar Creek, Ohio, after an illness of two weeks. On Oct. 16, 1916, she united in marriage with Vernon H. Kittle. To this union was born one daughter, Dorothy. In her earlier life she was

affiliated with the Evangelical church, but later transferred her membership to the Church of the Brethren at Sugar Creek, Ohio. She was a licensed minister of the gospel in the Church of the Brethren and served the church at New Philadelphia during the past winter. She was an exceptionally devout Christian, very conscientious and willing to spend and be spent in the service of the Master. She is survived by her daughter and one brother. Funeral services were conducted at Sugar Creek, Ohio, with burial at Marshallville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Landis, David M., son of Christian and Catherine Minnich Landis, was born near Pitsburg, Darke County, Ohio, July 4, 1858, and departed this life at his home near Johnsville, Montgomery County, Ohio, on June 7, 1937. Brother Landis spent his early years in and near the place of his birth. After his marriage he moved with his family to Preble County and three years later to Montgomery County, where he lived until his death. His marriage which took place on March 16, 1881, to Miss Eliza Arnold was blessed with a long and pleasant companionship. Eleven sons and three daughters came to grace their home and bless their lives. Two infant sons and one daughter preceded him in death. He leaves one brother, Daniel, of Manistee, Mich., his wife of fifty-six years, nine sons, two daughters and twenty grandchildren. Bro. Landis and wife were received into the Painter Creek Church of the Brethren early in their married life. Through the years that followed Bro. Landis proved his loyalty and love to the church in many ways. He thoroughly enjoyed his church fellowship and loved to worship and work with his fellow Christians. The songs of the church were always in his heart and on his lips. The songs used during the funeral services were among those his family remember hearing him sing. Funeral services were conducted in the Eversole church by the writer, assisted by Elder Noah Erbaugh. Interment was made in the Eversole cemetery.—Elder J. H. Good, Springfield, Ohio.

Miner, George J., son of Margus and Elyful Miner, was born in the village of Prince William May 30, 1860, and died May 18, 1937, at his home in Rossville. March 27, 1881, he was united in marriage to Louiza Kurtz. To this union were born three sons. One son preceded him in death in childhood. He united with the Church of the Brethren Dec. 14, 1936. He leaves his wife, two sons, one sister and one brother. Funeral services at the funeral home by Walter Replogle, and interment in the Rossville cemetery.—Mrs. Nora Cripe, Rossville, Ind.

Naff, J. William, was born Feb. 8, 1880, and departed this life May 26, 1937. He united with the Church of the Brethren about twelve years ago and remained faithful to the end. He was married to Mary Bowman Smith Dec. 30, 1928, and to this union were born two children. He was taken sick about the middle of April and was anointed and taken to the Jefferson hospital at Roanoke, Va., April 26, where he died a month later. He was Sunday-school superintendent at the Redoak Grove church at the time of his death. He is survived by his wife, two children, a stepdaughter, his aged father, two brothers and four sisters. His mother and one brother preceded him in death. Funeral services in the Redoak Grove church by Elders W. F. Vest and C. E. Williams with interment in the church cemetery.—Mrs. O. R. Whitlock, Floyd, Va., July 6.

Nelson, Robert Michell, son of Nathan and Margaret Cox Nelson, was born in Tennessee on Aug. 29, 1854. He was the oldest of a family of several children. When about nineteen years of age he went to Lima, Ohio, to make his home for a time and it was in this community that he met and married Amanda Frances Brower. To this union two children were born. In 1884 Brother and Sister Nelson started to Kansas to seek a home in the west, but like many others, they stopped before reaching their intended destination, and settled in Johnson County, Missouri, and this had been the home of Bro. Nelson from that time on. About three years after coming to the new home Sister Nelson passed away. This left Bro. Nelson with two small children to care for. June 11, 1895, he was united in marriage with Nellie M. Polk, and this union was blessed with two children. Early in life Bro. Nelson accepted Christ as his personal Savior and affiliated with the Church of the Brethren. After coming to Missouri he was recognized as a devoted Christian and was called by the church to the office of deacon. As long as his health permitted he was faithful in the obligations and opportunities of the office to which the church had called him. About thirteen years ago he was afflicted with a stroke of paralysis and since that time he has not been able to be as active as was his custom. This condition made it difficult to attend church, but he and Mrs. Nelson were faithful when health permitted. It was three weeks ago that he was afflicted severely and gradually grew worse until he departed this life on April 28, 1937. He is survived by Mrs. Nelson, Vida V. Leary of Warrensburg, Mo., Lola R. Nelson of Leslie, Ark., Nannie Cleland of Warrensburg, Mo., and Mrs. Margaret Weber of Indianapolis, Ind., a number of grandchildren and three great-grandchildren and a host of friends. He was a kindly and considerate husband and father, a good neighbor and splendid Christian.—Mrs. J. J. Wampler, Warrensburg, Mo.

Rhodes, Fannie Catherine, was born Oct. 22, 1859, in Indiana and died May 4, 1937, in Wenatchee, Wash. She was a lifelong member of the Church of the Brethren. Her husband died in 1921. She is survived by one son, three daughters, twenty-three grandchildren and ten great-grandchildren. Funeral services were conducted by Bro. Harper Will with burial in the Evergreen Memorial Park cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Roeger, John Edwin, son of Henry and Catherine Roeger, was born Nov. 9, 1896, and died at his home in Muncie, Ind., April 10, 1937. At an early age he accepted Christ as his Savior and united with the Church of the Brethren. With the exception of a few months, his entire life has been lived in the city of Muncie, Ind. His friends knew him as a man of conviction, and a keen sense of justice. He was known by those for whom he worked as a hard, capable, and conscientious worker. At the time of his very sudden departure he was an accountant for the Indiana Flour and Feed Company. He leaves his wife, Mabel; one son, Edwin, Jr.; one daughter, Betty Jane Roeger; his parents, Mr. and Mrs. Henry Roeger, of North Manchester, Ind., and one sister, Mrs. Helen Heeter, of North Manchester, Ind. The funeral services were held in the beautiful chapel in the Meeks memorial home, conducted by the writer. Interment was in the Beech Grove cemetery.—J. Oscar Winger, North Manchester, Ind.

Shelly, Elizabeth H., was born in Montgomery County, Pa., on Sept. 1, 1847, and died at the home of her daughter on May 5, 1937. She was the widow of the late Jeremiah Shelly, who preceded her in death about nine years. She was long a member of the Church of the Brethren at Indian Creek, and remained faithful. She is survived by two sons and one daughter. Funeral services were conducted at Indian Creek by Elders Reuben Brumbaugh and A. A. Price, with interment in the adjoining cemetery.—J. Wilford Price, Bergey, Pa.

Woodmency, Donald M., was born June 16, 1886, and died in the Memorial hospital at Pittsburgh, March 21, 1937, following an operation. He leaves his wife and two sons. Services in the church by his pastor, Bro. R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

CHURCH NEWS

ILLINOIS

Canton.—The children of the Sunday school gave a very interesting and helpful program on Easter. The offering sent for the Conference budget was $19.91. June 20 was observed as Children's Day with a program by the children during the regular church hour. The offering taken at this time will help with the expenses of the vacation Bible school which the Canton church is sponsoring for three weeks, June 14 to July 2. Our quarterly council met June 16, with Elder Gibson of Astoria presiding. The reports were all very satisfactory, the different treasurers showing a balance. Mrs. Harvey Lehman and Miss Mary McVay were elected delegates to the district meeting at Liberty with Bernice Kramer as alternate. Mrs. J. D. Rohrer is our delegate to Annual Meeting at Nampa, Idaho. It was voted to suspend our church bulletin during July and August. The missionary society meets the second Friday of each month. This winter we studied Congo Crosses. In place of the regular lesson study for June the society entertained the Cradle Roll mothers and babies. A very pleasant afternoon was spent together. The Ladies' Aid meets every Wednesday to quilt and the first Wednesday of the month to bake doughnuts. The love feast was held May 23 with a large attendance.—Mrs. Evelyn Rose, Canton, Ill., July 1.

Girard.—Our pre-Easter services were conducted by our pastor, Bro. K. C. Bechtel, who brought to us several evangelistic services. As a result one of our Sunday-school girls was received into the church by baptism. The churches of the town united in a Good Friday service and on Easter morning a union sunrise service was held in our church. In the evening our young people presented a religious drama, Simon the Leper, to an appreciative audience. All these services were well attended. On April 28 we held our love feast. Bro. E. F. Caslow of Virden officiated in a very impressive service. Our mothers were remembered and honored in the services on Mother's Day. In the evening an appropriate program was rendered which had been prepared by Mrs. L. T. Weddle, director of our mothers and daughters' organization. June 6 the primary department of our Sunday school brought to us in a Children's Day service messages of love, peace and happiness and in the evening service we had the privilege of hearing Sister Lucile Gibson Heckman from Africa tell many of her experiences on the field. Sister Heckman came to Girard to visit her parents and other relatives for a few days before going to Conference at Nampa, Idaho. We are eager for the time when she with Bro. Heckman will spend some time in our midst fellowshiping with us and bringing messages from Africa, telling incidents which as we have already heard will be a real challenge to us who have had such a wonderful Christian heritage. A vacation Bible school began June 7. All the churches united in this effort and we feel much good was accomplished. About 140 were enrolled. A program was given at the close of the school. June 13 a group of young people from the Virden church brought to us the play, A Certain Just Man, which was followed by a short address by Bro. Caslow from Virden.—Mrs. H. V. Stutsman, Girard, Ill., July 2.

INDIANA

Buck Creek.—On April 11 the deputation team of Manchester College gave us an inspiring program. Mother's Day was observed with an appropriate sermon and special music. We met in regular council on June 12 with Bro. L. L. Paul, our elder, presiding. Reports of the various committees were read and accepted. Since it became impossible for either the delegate or alternate to attend the Conference, it was decided to add the money which had been set aside for the delegate's expenses to our Conference offering. Delegates were chosen for our district conference which will be held in the Nettle Creek church. On June 13 the women of the church gave a special program in honor of the fathers. A very beautiful Children's Day program was

rendered on June 27. Our revival will begin Oct. 5 with Brother and Sister B. M. Rollins in charge.—Mrs. Perry R. Hoover, Mooreland, Ind., July 2.

Fairview.—Eight of our members attended the Annual Conference at Nampa, Idaho, and enjoyed the Conference and the hospitality of the people there. We held our members' meeting July 6 at which time Elder John W. Root, our delegate, gave a report of the business session of Conference. Brethren Albert Harshbarger and Joseph Fisher also gave a report. It was decided to have our harvest meeting Aug. 29. The sermon in the forenoon by Bro. Edwin Jarboe, a basket dinner at noon, a children's program in the afternoon and a sermon in the evening by Bro. Edwin Jarboe which will begin our series of meetings. Our Aid Society which meets in different homes once a month met July 7. Thirty-four were present including children. Sisters Lula Root, Olive Harshbarger and Emma Fisher gave reports of their trip to the Nampa Conference.—Anna Etta Wagoner, La Fayette, Ind., July 8.

Hickory Grove.—Since our last report we had electric lights installed in our church. The student volunteer group from Manchester College gave an interesting peace program March 21. The district cabinet spent April 19 with the young people on their district tour. We had appropriate programs for Mother's Day and Father's Day. June 20 the children and young people gave a program. We sent two of our Sunday-school teachers to Leadership Training Camp. We expect Bro. Russell Showalter, Anderson, Ind., for revival meetings Aug. 22. —Cyntha E. Fox, Redkey, Ind., July 8.

New Hope.—Our Sunday-school attendance has dropped below average in the past few Sundays but the interest is slowly increasing and we are getting back our number in attendance. Bro. J. S. Alldredge has worked faithful in the interest of the people of the New Hope church. It will soon be time to re-elect our Sunday-school officers again.—Wm. Coryea, Seymour, Ind., July 3.

Rossville.—Easter morning the three churches met in a union sunrise meeting. Easter evening we enjoyed a program followed by a sermon by the pastor. Since our last report two of our Sunday-school pupils were baptized. We had a called council in May and it was decided to retain Bro. Replogle for another year. May 4 the mothers and daughters enjoyed a fellowship supper together, followed by a program. May 9 we observed the love feast with Bro. D. W. Shock of Flora officiating. May 16 Dr. D. W. Kurtz of Bethany Biblical Seminary gave us a missionary sermon in the forenoon after which our Conference offering was lifted. It amounted to $241. A basket dinner was served at noon followed by a temperance talk in the afternoon. In the evening Dr. Kurtz gave a talk to the young people. May 23 Bro. Replogle presented pictures of the Africa mission field. June 24 we held a regular council with C. C. Hylton presiding. We are sending a paper to our district conference in August. Bro. Walter Replogle and Bro. Harry Gochenour are delegates to Conference. Our Sunday-school attendance has been increasing for some time for which we are very thankful.—Mrs. Nora Cripe, Rossville, Ind., June 30.

IOWA

Brooklyn.—We met in council June 5, with Bro. Eikenberry and Bro. Fleishman in charge. We had installation service for our new pastor, Bro. I. W. Brubaker. We are enjoying the services of our new pastor very much; the attendance and interest look very encouraging. Bro. Brubaker was elected elder for the coming year. We held our love feast on June 5 with Bro. Eikenberry and Bro. Fleishman officiating. There was a very nice crowd at this meeting. There has been a big improvement made on the road leading to the church from the pavement; it has been put to a grade and we are expecting to have it graveled by fall. This we hope will mean a lot to the church in the way of getting to and from services rain or shine. Bro. Eikenberry was with us June 19 and gave us a fine address on the work being done by the district board of administration and the old people's home at Marshalltown. The young people have opened up a playground and are making plans for the summer. Quite a number of our young people attended the young people's conference in June at Robins, Iowa, and reported a very fine meeting.—Mrs. Earl Connell, Brooklyn, Iowa, June 30.

Fairview.—Bro. Snider came among us as our pastor the latter part of March. On Mother's Day our young people gave the play, An Old Fashioned Mother. They also gave it at the B. Y. P. D. conference at the Libertyville church June 12. The love feast on May 19 was well attended. The interest and attendance at church services is good. Bro. Arnold Wagner is president of the B. Y. P. D. Our Aid Society meets every two weeks and we are quite busy quilting. On June 19 three were added to the church by baptism. Our pastor moved to Illinois on July 2. They were doing a good work for us and we are sorry to have them leave us. The work as pastor again falls on Bro. Orlando Ogden.—Mrs. Orlando Ogden, Udell, Iowa, July 6.

Union Ridge.—Our revival meetings conducted by Brother and Sister Rollins of Huntingdon, Pa., were held June 15-28. In addition to the splendid inspirational gospel messages given by Bro. Rollins, Sister Rollins assisted by leading group singing and by telling stories to the children, giving readings and rag paintings that were greatly enjoyed by all. There was good attendance and splendid interest throughout the meetings. Folks attended from our churches at Greene, Ivester, Marshalltown and also from the near-by towns. There were ten precious souls received into the church by confession and baptism, one by letter and one by reconsecration. The meetings closed with a communion service June 28, with sixty-nine at the tables. Bro. Rollins officiated, assisted by our pastor, Bro. Earl Jarboe. We have all received spiritual strength from these meetings. Brother and Sister Rollins have been asked to return to us again in three years, the first open date. Mother's Day was observed by a few special numbers. May 14 we had a fellowship supper for the mothers and daughters, with Sister Frances Smith, returned missionary from China, as guest speaker. Sister Smith told us many interesting things about the mothers and daughters of China. Our quarterly business meeting was held June 3 with Eld. Earl Frantz presiding. Bro. Earl Jarboe is to remain with us as pastor for another year. Brethren E. E. Jarboe and Ezra Burn were chosen as delegates to district meeting. Alternates are Sister Jarboe and the writer. A good number of our young people attended the sectional conference at Ivester, June 5 and 6. They brought back the cup again this year for having the largest percentage of regular members attending the conference. We are looking forward to having the 1938 young people's conference at our church. Children's Day was observed by an interesting program given by the children of the Sunday school.—Mrs. Ezra Burn, Hampton, Iowa, July 7.

MICHIGAN

Sugar Ridge.—We have been busy since the last report. April 25 we dismissed our services and about sixty members of our church journeyed to Brethren to attend the joint Sunday-school convention of the eight northern churches, and especially to hear Dr. D. W. Kurtz give two of his wonderful lectures. May 10 the mothers and daughters enjoyed another banquet with almost 100 present. Mrs. J. C. Shull of Ludington was the guest speaker. May 13 the Aid Society served a dinner for the Achievement clubs of Mason County. About 135 were present. May 16 Bro. J. J. Cook and family, a former pastor here, visited us with a number of his high school students of Buckley. They came for Sunday school; then Bro. Cook preached for us. Our young people entertained them with a dinner in the church basement followed by games in the afternoon. June 16 the Aid Society spent the day cleaning the church and doing other work for the church. July 2 we met in a members' meeting and decided to buy songbooks. We also decided to revise our membership list as a number of the members are inactive or live outside of our church territory. Sister Mable McKinzie was elected Sunday-school superintendent; Sister Clara Miller, superintendent of the home department; Sister Carrie Kintner, superintendent of the Cradle Roll. The cabinet members are Bro. Bruce Miller and Sister Kirkman. Brother and Sister Dewey Kintner are delegates to district meeting with Brother and Sister Chester Flora as alternates. Sunday-school delegates are Addison Miller and Holly Wilson. Bro. De Jean, our pastor, is giving us some very good sermons besides his visiting in the homes of the sick and shut-ins. We are hoping he will stay with us another year.—Mrs. Eliza Bocher, Custer, Mich., July 5.

MISSOURI

Mountain Grove.—The regular quarterly council was held July 4. Two members were received into the church by letter and one letter was granted. Bro. Durward Foxworthy and Sister Brubaker were elected delegates to the district conference to be held at Cabool in August. We are planning an evangelistic campaign to be held sometime this fall. Several of our young people are expecting to attend young people's camp at Forsythe, Mo., Aug. 16-21. The B. Y. P. D. conducted a vesper service June 13. We held our love feast May 31. Forty-one were assembled around the tables for communion.—Mrs. Maurice E. Rhodes, Mountain Grove, Mo., July 6.

OHIO

Lick Creek.—On May 2 our church had a birthday surprise party at the church for our pastor. A potluck dinner was served at the noon hour to a large crowd. A gift of several books was presented to our pastor which was much appreciated. We have had electric lights installed in our church. This makes our lighting system much more convenient than the former lighting system which we have had for the past twenty-five years or more. On May 7 the Men's Work organization of the church entertained the mothers and daughters at a banquet in the church bsaement. About eighty partook of this banquet which was served by the men. After the banquet we were entertained by several numbers of music and speeches by the men of the church. A very enjoyable time was had by all that were present. On Mother's Day we had a somewhat different sort of a program in honor of mothers with several instrumental numbers, solos and readings. Talks on Pilgrim, Pioneer and Modern Mothers were given by three of our mothers. This day was also set aside as dedication day for the children of the Cradle Roll department. Several small children were brought forward in this service and were dedicated to the Lord. This was a very impressive service. Mrs. Frank Roesch, our Cradle Roll superintendent, is planning far a larger year ahead in the Cradle Roll department. She has planned for a mother's club to meet once a month in her home. She is also starting a nursery department in the Sunday school. Our love feast was held May 16 with Bro. C. C. Cripe of Auburn, Ind., officiating. Our B. Y. P. D. met with the other B. Y. P. D.'s of the district in a musical contest at the Lima church May 21. We had a special memorial service May 30. The B. Y. P. D. had charge of this service and their theme was Who Goes There? They had as a background for their theme a replica of the tomb of the unknown soldier sitting on the platform with the soldier guard walking back and forth before the tomb. This was all very interesting and beneficial to us as it brought before us the futility of war and the necessity for our united action against the forces

which bring about war. We expect to hold our harvest meeting on Aug. 1 with Bro. Galen Bowman of Middlebury, Ind., as our speaker. A basket dinner will be served at the noon hour. Our pastor, Bro. Dewey Rowe, has returned from the Conference at Nampa, Idaho, and is bringing us some wonderful thoughts of the Conference and his trip. During our pastor's absence to Conference our services were filled mostly by some of the young people of the church. All of them did remarkably well as it was the first experience for some of them. Two of our young people attended the music conference at Camp Mack and four of our number attended the Leadership Training Camp. They have given us some interesting and worth-while reports of their work while there.—Mrs. Ada Stombaugh, Bryan, Ohio, July 6.

Pleasant View.—Bro. I. Clifford Paul who has been our pastor for the past eight years has resigned and preached his farewell sermon May 30. Eight years ago he came from Bethany Biblical Seminary to be our first paid pastor and it was his first pastorate. Bro. Paul is a true man of God, and has been much appreciated here, especially among the young people. He served as adult adviser of the B. Y. P. D. of the Northwestern Ohio District. He is to be superintendent of the Beaverdam High School, where he has been principal for three years. He and Sister Paul are held in high esteem by the whole community. They with their two little daughters are now at Waterford, Calif., visiting Mrs. Paul's parents. Brother and Sister D. H. Fouts and Bro. J. J. Anglemeyer, who has been our beloved elder for several years, are preaching for us each Sunday. Our love feast was May 30. Mr. McClain, a lawyer of Lima, Ohio, gave us a splendid temperance talk in May.—Mrs. M. E. Roberts, Lima, Ohio, July 2.

Salem.—The mothers and daughters held their annual banquet May 3, Sister Edward Miller being toastmistress. May 6 the fathers and sons had their banquet, Bro. Chas. Flory being toastmaster. Bro. W. D. Fisher from Trotwood gave the main address of the evening. All enjoyed a nice fellowship time together. May 9 we observed Mother's Day by the young people giving the Sunday-school devotion and presenting the mothers with flowers. Bro. Edward Miller delivered a very appropriate morning sermon. In the evening a good Mother's Day program was rendered. The young people of the Pitsburg church were with us May 16 and put on a peace play, entitled Brothers. We held our regular council meeting May 17. May 30 we celebrated the fiftieth anniversary of the Sunday-school work at this place by having an all-day meeting with a basket dinner. Short talks were given by Brother and Sister C. McNelly, Brother and Sister Ezra Flory, Bro. E. G. Bagwell, and Bro. J. W. Fidler. History of the home department and primary work was given by Sister Katie Flory and the history of the Sunday school by Bro. Wm. Minnich. A poem dedicated to the Sunday school composed by Sister Mary Teeter was read by her sister, Minnie Bright. Reminiscences were engaged in by numerous members of the congregation. Six of the seven surviving teachers who were active at the organization of the school were present. Thirty-three were present who attended the first organization meeting fifty years ago. During the fifty years twenty men and one lady have served as superintendents. Elijah J. Rohrer and John H. Brumbaugh were the first two superintendents. D. K. Rinehart served for practically twenty-five years in this capacity. Peter Quartel from the City Rescue Mission filled the pulpit June 6. In the evening Bro. Homer Bright officiated at our communion service. June 20 the members of the Home Builders class, about forty in number, with their teacher, Sister Della Fox, motored to Constance, Ky., to worship with the church there. The class contributed to their program the following: A short talk by Bro. Earl Gorrill, a story for the children by Sister Mary Schaurer and two numbers from our ladies' quartet. After a basket dinner was served they visited two unfortunate homes, one where there was sickness and the other where the flood had taken their home and the father, mother, five children and an old aunt were compelled to live in a little shack until they can build a more suitable dwelling. At each place the quartet sang several selections. We are very happy to have Brother and Sister Homer Bright with us a short time before they will return to China.—Naomi Sibert, Union, Ohio, July 6.

Clover Creek.—Our business meeting was held July 2 with Elder I. B. Kensinger presiding. A number of certificates were granted to members who have moved from our congregation. Mother's Day was fittingly observed in our Sunday school, followed by a Mother's Day sermon by the pastor. June 13 the Lehman mandolin club from Windber rendered a program of sacred music, which was enjoyed by a large audience. Our Sunday school joined in a community vacation Bible school, which was held during the week beginning June 7. A number of our people helped as teachers or in other capacities. June 20 Bro. Taylor Dively from Claysburg, Pa., filled our pulpit, owing to the fact that our pastor, Bro. Samuel Weyant, was holding an evangelistic meeting at the Cross Roads church. June 27 following the Sunday-school period a Children's Day service was very beautifully given by the primary department.—Pearl Snowberger, Martinsburg, Pa., July 3.

PENNSYLVANIA

Elizabethtown.—On April 2 a mother and daughter meeting was held at the church. All women of the church and community were invited. Sister Elizabeth R. Blough of Hatfield gave an excellent address of The Homecoming of Naomi. On April 11 Sister Martha Martin was chosen director of Women's Work in our local congregation. A mother and daughter association was organized with Mrs. R. W. Schlosser as president, Mrs. Harry Rohrer, vice president, and Blanche Hege, secretary-treasurer. May 4 the mothers and daughters had a banquet in the college dining room. We were favored by special music and readings. Our guest speaker was Mrs. Roy Forney from the East Petersburg church. She gave a very interesting talk on the Carnation and Mother. May 16 we held our love feast. Bro. Frank Carper, pastor of the Palmyra church, was the officiating minister. May 23, we took our Annual Conference offering which amounted to $745.46. Our Sunday school gave a Children's Day program on June 13. It was enjoyed by all. We are having our Bible school the last two weeks in June, with Sister Mary Reber as director.—Katie L. Shearer, Elizabethtown, Pa., June 29.

Hanover.—Three were received by letter since our last report. On April 18 the Mechanicsburg young people brought us a return musical program including readings and an address by their pastor, Bro. J. E. Rowland. The B. Y. P. D. of York brought us the message on April 25. Their topic was Prayer. Both this and the above program gave us inspiration for which we are grateful. We held our love feast on May 2. Bro. John R. Hershman of Elizabethtown, Pa., was the guest minister, bringing us sermons in the morning and afternoon. He also officiated at the love feast. We are looking forward to a series of meetings which are planned to begin on the evening of Aug. 15. We have the promise of Bro. Roy Forney of East Petersburg to be the evangelist.—A. P. Hetrick, Hanover, Pa., July 7.

Lititz.—A splendid Children's Day program under the direction of Mrs. J. M. Moore was given June 7. In the evening members of the Blind Men and Women's Club of Lancaster County, rendered a program. Bro. John Peiffer, one of our members, is president of the club and the members are from Lancaster and the surrounding communities. Isabelle Lungren from Gap delivered the sermon. The service was very impressive. There are many exceptionally fine singers among the blind group, and to hear them sing Open My Eyes That I May See, Some Bright Morning, and Shadow Time, just touched the hearts of all present. The vacation Bible school was conducted June 7-18, with an enrollment of sixty-two. Bro. J. M. Moore was superintendent, assisted by Mrs. J. P. Mohler. The children's missionary offering amounted to $13.05. Twenty-five bouquets of flowers were taken to the sick and shut-ins during the two weeks of school. July 18 a young people's conference will be held. The theme of the conference will be To Me to Live Is Christ. Eld. J. M. Moore will preach a sermon to the young people in the morning, and in the evening a vesper service will be held on the campus of Linden Hall Seminary. The vesper talk will be given by Bro. Franklin Cassel of Fairview Village. Following the vesper hour a service will be held in the church, at which time our B. Y. P. D. director, Bro. Caleb Bucher, will bring the message. A number of young people are planning to attend Camp Conewago.—Florence B. Gibbel, Lititz, Pa., July 1.

Meyersdale.—We were privileged to have the Juniata a cappella choir give a beautiful program April 2. A recital on a Hammond organ was given here April 6 by Mr. Thornton Wilcox, organist from Pittsburgh. At this time we were not financially able to purchase it. April 18 a group of student volunteers from Juniata gave an inspirational missionary program. Our pastor, Bro. George L. Detweiler, held a two weeks' revival at Maple Spring, Pa., beginning May 3. During his absence Mrs. Detweiler gave us fine sermons at the morning services. On May 7 the young people gave a Mother's Day program. May 14 the choir gave the life of Christ in scripture and song Our vacation Bible school began June 1 with an average attendance of fifty-nine for two weeks. The children gave their program June 14. Hymn memorizing was their project. The cabinet of Western Pennsylvania met with the eighth district here June 8 for a rally. The program consisted of discussion, play period, picnic supper and campfire vespers. June 16, 17 many of our members attended the Somerset County Sunday-school Convention held at Salisbury, Pa. This six months our church indebtedness was reduced $1,200. We realize the great loss that will come to us when those who have shepherded us so faithfully, those who have taken such initial interest in every activity of the church, those who have labored only for the glorification of God and the edification of man will leave us this fall to take up the pastorate at Huntingdon, Pa. Truly our pastor and wife, Brother and Sister George L. Detweiler, leave this a challenging church. We know that we can best show our appreciation for the splendid progress our church has made during their seven and one-half year's pastorate by working zealously with their successors.—Delta Arnold, Meyersdale, Pa., July 1.

Middle Creek.—Our church has been wonderfully blessed through an evangelistic campaign from May 24 to June 6, conducted by Bro. John R. Snyder of Tyrone, Pa. As a result of these inspiring meetings twenty-eight were baptized into our congregation and one in the Sipesville church. The meeting concluded with the love feast. At this time we had the largest number of communicants present for a number of years. On May 30 the young men's chorus from Bro. Snyder's home church favored us with several selections that were greatly appreciated by the large audience which completely filled the house.—Lillian Bruner, Rockwood, Pa., June 30.

Mohrsville.—Our spring love feast was held at the Mohrsville house on May 15 with Elder David Cassel in charge. Other ministers present were Brethren Ralph Jones and Perry Sanger. We are happy to report a very good attendance in Sunday-school and church services. Delegates to the district meeting were Bro. Edwin Ernst and the writer. The singing Byler family gave us a program in the church June 19, and at the Reber chapel on June 20. These programs of song were spiritual and enjoyed by all. Our Children's Day program was given July 4. Bro. C. A. Gipe of Reading, Pa., was the speaker at this meeting. Bro. Gipe gave a very interesting chalk talk. We ex-

pect the Akron church to give a program on July 18 at the Reber chapel.—Claude C. Weidman, Hamburg, Pa., July 5.

Myerstown.—May 2 we had our dedication service with Bro. B. W. S. Ebersole bringing us the message. In the evening Bro. Blickenstaff and Bro. Funderburg were with us. Both brought us inspiring messages. Our B. Y. P. D. gave us an interesting presentation on the theme of Mother on Mother's Day evening. May 30 Bro. Cyrus Krall from the Midway congregation spoke to our young people reminding us of the deeds of the patriarchs of our church. It was a very fitting memorial day service. June 2 our regular quarterly council was held. June 13 we had our Children's Day meeting. Bro. Henry Bucher from Lebanon spoke to the children. June 27 Earl Keeney from the Little Swatara congregation spoke to our young people on The Three Measures of Life. Perry Sanger brought us a missionary sermon the same evening. Both gave us very helpful and inspiring messages.—Helen C. Bucher, Myerstown, Pa., July 6.

Philadelphia (First Church).—We had the pleasure of having Sister Olive Widdowson, returned missionary from India, with us at our weekday Bible school on May 5. The children enjoyed her talk very much. In the evening she gave us an interesting talk at our prayer meeting. The offering was $14.14. On Mother's Day we observed in the morning the forty-sixth anniversary of our church. Bro. Rowland L. Howe, our historian, gave us an interesting reminiscence. In the evening Bro. Wm. Kinsey from New Windsor, Md., gave a chalk talk, portraying hymns with colored chalk. This interested both children and grown ups. Our missionary committee secured Sister Sarah Shisler from Vernfield, Pa., to give us a talk on May 23. This was much appreciated. In the evening Rev. Paul I. Morentz, a converted Jew, gave the message.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., June 30.

Quakertown.—May 8 we had Bro. George Palmer and his brass trio, Buddy, soloist; Harris, pianist, Paul and Bobby, who broadcast each weekday morning over station WIP, Philadelphia. We were very sorry we could not accommodate the people who came out to hear them as the church was packed; some stood out on the front steps for the entire service and some in the basement. Many were inspired by the messages in song and also by the messages of Bro. Palmer. May 9 we had a program for the mothers. In the evening the B. Y. P. D. period was spent largely by talks on the different mothers of the Bible. These services were very well attended and a carnation was given to each mother present. Bro. Peter Bauer, returned missionary from China, and his family had charge of a service for us May 29, 30. Bro. David Cassel of Hatfield preached for us June 5, 6. We feel that through these Saturday evening services more interest has been shown among the young people and also the older folks, and we feel they will help us in the service of the Master. During the month of May our pastor's sermons were concerning the preachers of the Bible which proved to be very interesting. June 6 was the beginning of our evangelistic effort with our pastor, Bro. J. Herbert Miller. He gave us a series of spiritual and inspiring sermons. His stories and object lessons to the children were interesting and helpful to all. The attendance was fine each night. As a result of these meetings ten stood to accept Christ. We were very happy in receiving these new members into church fellowship. These new members were all young folks except one mother and father and their son. We had baptism services in the Ambler church Sunday afternoon and in the evening we held our love feast. During the last week of our meetings we were very happy to have Bro. F. S. Carper and family of Palmyra, Pa., visit with us one night. June 26 the Byler family had charge of the Saturday night's service. The church was full and everybody enjoyed their splendid messages in song and talks. We are always happy to have this splendid family in our services. July 3 our pastor will speak for us. We are planning to have our Sunday-school outing on July 5; in the afternoon games will be planned for all ages and a fellowship together during the evening meal or lunch and then a short recreational period after which we will have a vesper service. Our prayer meeting services have been very well attended and we trust that many more may become interested and come out to study the Bible together, and partake in the prayer service. Our pastor has been very busy visiting the homes of our community. He has planned to visit all the homes of all the members of the church and also the homes of those who come and worship with us from time to time, and those who do not attend church services. He has planned to visit every home once a month. We feel much might be accomplished through this great work.—Mrs. Raymond Bleam, Coopersburg, Pa., July 1.

Reading.—As usual a very good Easter program was rendered by the Sunday school on Easter evening. On May 2 we held our love feast with Elder Norman Frederick of Souderton, Pa., officiating. The attendance at the love feast was very good. Elder David H. Markey and Deacon Howard Kaucher were sent as delegates to the district meeting. In February and May we enjoyed two splendid missionary sermons by Bro. Henry H. Moyer and our pastor, David H. Markey. The offerings taken at these meetings amounted to over $100, showing a fine missionary spirit. Thus far this year our B. Y. P. D. has been giving us some very fine programs on the third Sunday of each month. They are as follows: In January a program on recreation with special music; in February the Bertolet family, known as the Gospel Trumpeteers; in March a program on Peace in which Bro. Elwood Lantz and Bro. Donald Royer spoke; in April Bro. Kilhefner gave an interesting and helpful talk on the purpose and value of the camp for the young people; in May a Mother's Day program; and in June a varied musical program. The goal of the B. Y. P. D. at the present time is to send all young people to camp who are not financially able to go themselves. On the first Sunday in June we enjoyed a very good musical program sponsored by the Ladies' Aid Society. June 21 we had a spiritual feast in song and talk by the Byler family of Lancaster, Pa.—Mary L. Seyler, Hyde Park, Reading, Pa., July 2.

Shamokin.—June 13 while Bro. Whitacre was away for two weeks at the Edgewood church, New Windsor, Md., Bro. Carl Zeigler of Lebanon preached in the morning and evening. His subjects were Why I Believe in God and Toll Gates. June 30 Bro. Nathan Martin of Lebanon preached. His subjects were The Church and The Christian Home. June 27 Bro. Carl Zeigler preached on The Maker of Men and The Good Cheerer. Bro. Brubaker of Lancaster gave the morning prayer and read Psalm 103. July 4 Bro. Wilmer A. Petry with his family of Mogadore, Ohio, who held our evangelistic meetings in March, was visiting in the Whitacre home and preached for us in the evening.—Miss Betty Down, Shamokin, Pa., July 4.

VIRGINIA

Cooks Creek.—The church met in regular council at the Pleasant Run church. Church officers elected for the coming year are O. F. Bowman, clerk; W. E. Flory, treasurer; Olive Flory, Messenger correspondent, the Sisters' Aid Society, Messenger agent. The district Sunday-school meeting was held at the Garber church on May 15. Bro. Kahle was our guest speaker. We were happy to have him spend the week end with us. On Sunday morning he spoke on The Abundant Life. On Sunday night he addressed the young people at the Dayton church. The communion service was held at the Hinton Grove church May 29. June 6 the B. Y. P. D. of the Mt. Zion church, Luray, Va., gave a return program at Dayton. Bro. O. F. Bowman conducted a revival at the Brandywine church, closing with the communion service on Sunday. Ten were received into the church by baptism. We are looking forward with much interest to the coming of Bro. Guy West to hold a revival at the Dayton church in the near future.—Olive Flory, Harrisonburg, Va., June 28.

Harrisonburg.—We met in regular council in June. Our pastor, Bro. J. M. Henry, will represent us at Annual Conference. Dr. Dove's sociology class of Bridgewater College gave a temperance program at the regular church hour. These young men gave valuable information. The interdenominational religious training school which was held in our city the week of April 4-11 was very interesting and inspiring. Bro. Paul Daugherty of Augusta, W. Va., preached for us at the evening services in the absence of our pastor. The union male choir directed by our chorister, Joseph Wine, gave us a splendid sacred concert. Mother's Day was observed by an appropriate sermon and music in the morning. At 7:30 a pageant, Mother Blessing's Job, was sponsored by the Home Enrichment department. The ladies of the church gave a hymn festival on May 23. Plans are being made for Children's Day. The glee club of Bridgewater College favored us with an inspiring program. The members of the B. Y. P. D. are planning to have a fair in the social hall, and the proceeds of this are to go toward buying a piano for the social hall.—Mattie Miller Texiere, Harrisonburg, Va., June 28.

Laurel Branch.—We met in regular council May 15, with Bro. G. W. Hylton acting as moderator. We elected two delegates to district conference. We are to have a vacation Bible school the last two weeks in July with Sister Vera Mitchel as director. We have a committee to confer with committees from two other churches on securing a part-time pastor. Bro. L. A. Bowman from the Snow Creek church began a revival the third Sunday in May. Bro. Bowman gave us seventeen wonderful sermons. We feel that much good was done by each one deciding to go forth with more courage and zeal in the service of the Lord. One soul was also added to the church. Our Sunday school is doing nicely with Bro. Manard Hylton as superintendent. Both the B. Y. P. D. group and the juniors expect to give programs in the near future. Some of the young people will attend Camp Bethel the third week in July. Our annual love feast will be on Saturday before the third Sunday in September. During our revival the B. Y. P. D. group of the Christiansburg church gave us some special music. Some of the Topeco church people also presented some special music which was greatly appreciated.—Fannie M. Jones, Floyd, Va., July 6.

Lynchburg.—Since March 1 when our former pastor, Bro. C. H. Hinegardner, left us our church has been loyally and earnestly guided by Bro. F. L. Norris, a member of our home church. Bro. Norris is unselfishly sharing his time and talents, along with his daily work, while we are arranging for a new pastor. We feel indeed that during these last three months many fine and worth-while things have been accomplished. Due to the moving of Brother and Sister Hinegardner several vacancies occurred in the church program; therefore, Mrs. O. C. Powell was elected as a member of the Board of Christian Education and Mrs. D. B. Weaver succeeded Mrs. Hinegardner as superintendent of the children's department. At the beginning of April there was a meeting of the teachers and officers of the children's department to make plans for the quarter. We are happy to say all plans have been carried out, and more has been accomplished than was even hoped for. Our worship hour has been made out with definite arrangements a full quarter ahead of time. Efforts are being made that the children may share in each service. Easter, Mother's Day and Children's Day were all remembered with special services by the children. On Children's Day the whole department shared the worship service, Flowers for God's Kingdom, with the adult Sunday-school group. At the close of the service a special offering was taken by the children for the benefit of the Children's Home Society of Virginia. A contest for new members has been in progress

for the quarter. By this we hope to have a full enrollment at the very start of our vacation Bible school which we expect to have in July. The basement worship room has been painted and redecorated. The young people's class has been quite active both in attendance and in improving their room. A cement floor has been laid by both young and adult men of the church. Easter morning the young people were responsible for a very inspirational sunrise service. On April 14 they presented an excellent program. The four divisions of the Women's Work group—Home Enrichment, Bible Study, Missionary and Ladies' Aid—are working under committee heads for three month periods of time each. The Home Enrichment group has just completed its most interesting and beneficial plan of work. During their period of aetivity they sponsored several social gatherings in the homes and took charge of several programs. A mother and daughter banquet was enjoyed on May 14. This group also sponsored Chimneys—a dramatic presentation from Longfellow's Golden Milestone. The Bible study group has now begun its period of specialty on the actual studying of the Bible. Pledges for reading are being signed and three meetings a month are being held for study, one in each month being a home meeting. The Women's Work assisted in the painting and buying of curtains for the basement room. Five members attended the district Women's Work Conference June 24 at the Cloverdale church. The members of the men's group have given unselfishly of their services in repairing and remodeling where this has been possible. The fourth Wednesday night of the month we have a workers' conference at which time reports from the different departments are given and discussions of problems are in order. Throughout the quarter there has been an unusual average attendance at prayer meeting. Five of our membership attended the district conference at Peter's Creek, and very interesting reports were given from this meeting. We have been happy to have guest speakers with us several Sundays. On March 21 Bro. M. E. Clingenpeel, a former pastor of our church, was with us. Bro. U. S. Campbell of Waynesboro, Va., preached for us on April 18. June 13 we enjoyed a day of worship and fellowship together. During the Sunday-school hour the children's program was given, after which Eld. E. C. Crumpacker gave us a wonderful sermon. After the morning service a picnic lunch was enjoyed at Miller Park. At three o'clock a council meeting was held with Bro. Crumpacker officiating. On the third Sunday in June Mrs. Broughman of Buchanan, Va., was with us. We are grateful to be able to report a decided increase in the Sunday-school enrollment over that of the previous six months, and we are also thankful to our heavenly Father that there are those who are sticking by the church program in such an active way while we are making plans for the coming of a new pastor in the fall.—Mrs. D. B. Weaver, Lynchburg, Va., June 30.

Valley.—Bro. Davis Nolley was re-elected as elder. The Aid Society meets once a month. A Children's Day program was rendered June 20, under the leadership of the B. Y. P. D. Our vacation Bible school will begin July 5 and will continue for two weeks. Bro. Robert Cocklin of Mechanicsburg, Pa., will be with us for two weeks in a series of meetings beginning July 18, closing with a love feast.—Vernie Diehl, Nokesville, Va., June 21.

Wakeman's Grove church met in council meeting July 3, 1937, with Eld. L. S. Miller in charge. Bro. Homer Miller began a series of meetings which will last two weeks. On Saturday, July 17, our love feast will be held beginning at 6 o'clock P. M. with Eld. L. S. Miller and Bro. Homer Miller in charge. Our church and Sunday-school work seems to be progressing nicely.—Mrs. Rebecca Wakeman Cook, Edinburg, Va., July 6.

WASHINGTON

Omak.—A splendid Children's Day program was given June 20. All the children rendered their parts very well. Worthy of special note was a pageant, The Way to the Holy City, which was written by Sister Florence Swallom and presented by the intermediate class, with a quartet furnishing the music. Bro. Earl Swallom preached a sermon especially adapted for the children. June 27 Bro. J. U. G. Stiverson, our delegate to the Nampa Conferenee, gave an interesting report at the morning service. In the afternoon at the Whatsoever class meeting in the Omak park we enjoyed more echoes of Conference brought to us by Mrs. Ralph Breshears.—Mrs. Florence L. Breshears, Omak, Wash., June 28.

Wenatchee Valley.—We met in council June 9 and elected Bro. Harper Will and O. R. Gregory delegates to Annual Conference. Betty Keim, Ross Heminger and Orville Booth are our delegates to distriet conference in August. Many of our young people are back from school and we are glad to have them with us again. June 13 Bro. D. E. Sower of Ashland, Ohio, gave us a splendid sermon. June 27 Bro. Niels Esbensen of Freeport, Ill., preached for us in the morning and Bro. Warren Slabaugh spoke to us in the evening. Sixty-five of our number attended Annual Conference at Nampa, Idaho.—Mrs. O. A. Travis, Wenatchee, Wash., June 29.

WEST VIRGINIA

Smith Chapel.—Bro. Allen Hoover of Roanoke conducted a two weeks' revival at Smith Chapel. The sermons were inspirational and instructive. As a result most of the members rededicated their lives to service. Twelve were taken into the Brethren church and two went to other churches. Following the Sunday night serviees the large audience witnessed one of the most beautiful haptismal services ever conducted here. Bro. Hoover called a special council meeting at which time Bro. Hoover was reappointed elder and Bro. Price Bowman was appointed pastor. The date of the love feast was set for Oct. 30, 1937.—Mabel Harman, Princeton, W. Va.

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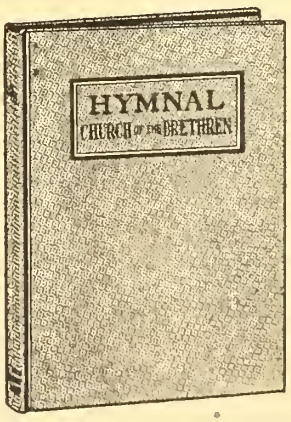
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Tried and Proven

THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., July 31, 1937 No. 31



Publisher's Photo Service

BEDOUINS OF THE DESERT

In This Number

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Our New Approach to the Liquor Problem —*By F. E. Williar*

The Christian Approach to the Problem of Leisure —*By Warren W. Slabaugh*

Can Families Worship Today? —*By Robert Henry Miller*

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Knowing Christ

"That I may know him, and the power of his resurrection"

Monday: Philpp. 3: 8-11

What was this consuming spiritual ambition of the apostle? What does it mean to know Christ? Surely it was more than the mere fact of the Lord's existence, because of that Paul was already assured. To know Christ is far more than simply to be sure of the fact that he rose from the dead, it is to increasingly experience the power of the resurrection life. To be able to explain a particular theory of the atonement is not enough, one must share the fellowship of Christ's sufferings.

How much there is to know of Christ! Surely we can say with the apostle that none of us has already attained. Before us stretches a vast horizon of life which needs his transforming power. The power of his resurrection brings newness of life and as we see this new life develop we know him as we never knew him before.

Lord, may we this day grow in newness of life and in a knowledge of thyself. Amen.

Directed Energy

"One thing I do . . . I press on toward the goal"

Tuesday: Philpp. 3: 12-16

Purposelessness and aimlessness plague our very existence. Why do we strive and struggle? As Christians we have an answer. The apostle directed his energy toward one goal and one alone. The past with its sins and failures and even its triumphs Paul forgot. With the present he was discontented. His spiritual attainment was not such as to make him want to take his ease. His eyes were ahead, he was looking at the goal, "the prize of the high calling of God in Christ Jesus."

Are our energies directed toward a single goal? Has divine ambition ever captured our soul? Here and here alone can life have meaning and real satisfaction in achievement. So many ordinary goals of life have turned out to be illusions in these recent years, but here is a goal which can never disappoint and which grows in significance and appreciation.

Lord, save us from wasting our energies on the things that pass away. Amen.

A Colony of Heaven

"Our citizenship is in heaven"

Wednesday: Philpp. 3: 17-21

This along with other statements has made many Christians long anxiously for heaven, but this actually means something very different. A recent translation, "We are a colony of heaven" is more correct. We are not supposed to pine for heaven, rather we are the Lord's colony in this world. We are a demonstration of what the Lord would like this world to become. We are his representatives in the world, but not of it. Your church, my local congregation, is an example sent of the Lord. What a glorious opportunity and responsibility we have! In this selfish, sinful world we are a crown colony sent from heaven to show our community what the Lord would have. Do our lives have anything in joy or assurance that others would wish to imitate? Is our church a successful experiment in brotherhood?

Lord, may we walk worthy of our calling as citizens of thy kingdom. Amen.

Anxiety

"In nothing be anxious"

Thursday: Philpp. 4: 1-7

Are you troubled by anxiety and worry? Here is the cure. Tell God all about it "with thanksgiving" and God's own peace will stand guard over your heart. Worry wears us down physically and makes us unfitted to do any constructive work; it is one of man's greatest enemies. How often we have been told, "Don't worry," but few can tell us how to avoid it. If we tell the Lord all about our problem and then leave it with him we will indeed find "the peace that passeth understanding." Worry never accomplished anything but prayer has done more than we will ever know.

At a time of great strain when I was in the university my father wrote me a letter and closed it with these words: "Do your best and trust the rest." I shall always remember it because it helped me and because I believe it is a fundamental Christian truth. If we worry we are not trusting and our Lord is worthy of our trust.

Father, deliver us from fear and increase our faith. Amen.

Christian Psychology

"Think on these things"

Friday: Philpp. 4: 8-13

Many times in our college chapel Dr. Van Ormer has read this passage and pointed out the excellent psychology used by the great apostle. The basis of action is in thought. "We sow our thoughts, and reap our actions; we sow our actions, and we reap our habits; we sow our habits, and we reap our characters; we sow our characters, and we reap our destiny." What we think is highly important, but it is even more important in our generation that we think. It is so easy to accept what we read in the newspaper or hear on the radio without ever thinking about it. We even at times try to avoid thinking, but constructive action demands a preparation of thought. Youth's best formula for keeping physically and spiritually fit is to think on things that are true and just and pure and lovely. Would I be embarrassed if my thoughts were exposed?

Deliver us, Holy Spirit, from careless, unholy or impure thought through Jesus Christ. Amen.

Every Need Supplied

"My God shall supply every need of yours according to his riches in glory in Christ Jesus"

Saturday: Philpp. 4: 14-23

This is one of the most glorious promises of the gospel—every need supplied! How many saints have clung to this in times of distress and difficulty! Its primary emphasis, I think, is not upon material things. Our real needs are not physical, they are spiritual. His grace is sufficient! The Holy Spirit will give guidance on the problem today; he will give me strength to do what I know I ought to do; and although my food fail he is the bread and water of life. The riches of heaven are limitless! Do I really believe that? Have you discovered his sustaining strength and grace?

This last chapter of Paul's letter to the Philippians gives a condensed picture of Christian living. It is a life of joy, without anxiety, lived in the strength of the Lord, with every need supplied. How do I measure against that yardstick?

O Lord, thou knowest how great is our need, but we know how great is thy power. Amen.

WEEKLY QUIET HOUR

Self-deception

Read Luke 18: 10-14; 1 John 1: 8.

It is difficult to be hard on oneself. We like to think of ourselves as better than we really are. We give ourselves credit for motives which are not the real ones. We overestimate our achievements and minimize our failures. We reason ourselves into believing that the satisfaction of our desires is all right. Nothing is easier than self-deception. We do not want to be hypocrites but most of us at some time or other are. To search zealously for our real motives is the first step toward sincerity and truth.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., July 31, 1937 No. 31

EDITORIAL

Making Capital of Experience

On the outside front page of a new book jacket I found this statement: "Every experience can be made a means of moral enrichment." It brought me up with a slight jolt for I knew that if that is true I had been missing something of value. And it was harder to doubt its truth, even before dipping into the contents of the book, when I had thought upon some experiences of a none too pleasant sort.

Two simple things make this observation worthy of the most serious study.

One is the very commonness of the commodity referred to. Experience is available for all. The markets of life are full of it at your own price. Seek it or not, you can not escape it. This is not to discourage choosing the best to be had, but merely to note that whatever else you have or do not have, you always do have experience.

The other factor of importance is the supreme worth of moral enrichment. Taking the adjective as the author meant it, not as distinguishing from the spiritual but as designating all non-material values, there is no greater treasure. It is the pearl of greatest price.

So there isn't anything to worry about after all, if we just make "every experience a means of moral enrichment."

E. F.

He Wanted to Go on Relief

Something of the insidious deterioration of character becoming all too common in America is suggested by the decision of the man from Waukegan, who is reported to have resigned his $24 a week job, figuring he could support his family on the $45 per week and rent which they would get on relief.

The township poor relief commissioner did not see eye to eye with this strange new crop American. The commissioner tried to talk his prospect out of the plan, but was treated to this ultimatum: "If you don't put me on the rolls, I will raise such a fuss around here that you'll have to arrest me. Then you'll have to give my family relief while I'm in jail." The fuss was raised and the prospect escorted to jail.

We do not know the fine points in the case under consideration. There may have been some extenuating conditions or circumstances. But even so, this much we know: America was not made by the sort of persons who resigned their jobs to go on relief. Nor have we the faith to believe the country can be saved by men who yield to the temptation to do so much less than their bravest and best.

H. A. B.

Great Affirmations of Our Faith

As Made at the Nampa Conference

Affirmation Number Four: God's goal for each of us is a full-grown man, the measure of the stature of the fullness of Christ.

How good it is to know this! God does not want us to be children always. He wants us to grow up. All the offices and agencies of the church have this for their purpose. They must continue, Paul says, until we all attain. And the standard of maturity is Christ himself.

Forgiveness of sin is only the beginning of salvation. This is reconciliation with God but this, blessed as it is, is not enough. God has richer things in store for us. He wants to bring us into complete harmony with him. The measure of that harmony is nothing less than the spiritual stature, the character of Christ. We are to think only, and desire, such things as he thinks and desires. Thus we enter with him and through him increasingly into the life of God.

This was foreshadowed in our baptism. Thrice plunged into the cleansing flood, once for each name of the Holy Trinity, we said in the most emphatic manner possible, that we were dedicating ourselves to companionship with God. We were baptized into the

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

name, that is, the personality, of the Father, Son and Holy Spirit. We pledged ourselves to live henceforth for the realization of this ideal.

We review this pledge every time we eat the bread and drink the cup of holy communion. We thus declare our desire and determination to know Christ more intimately, to be more fully like him. In symbol we eat his flesh and drink his blood, by which we mean, if we act sincerely, that we want his spirit to possess us more completely.

We press on toward this goal by faithful constant practice, using all the means of grace at our command. We learn to live by living. As babes in Christ we feed on "spiritual milk," that we may "grow thereby unto salvation." As years and strength increase we take more solid food that we may have our "senses exercised to discern good and evil."

This discernment is the mark of full-grown manhood. To see the right and love it and choose it—this is the end of all our striving. This is the entrance into happiness complete. This is sharing the life of God. This is salvation perfected.

Is it necessary to remind us that in this fourth affirmation, we are detracting not one whit from our dependence on the grace of God? It should not be. We are saved by grace, not only at the beginning, but all the way through, even unto the end. It is not forgiveness only that is the gift of God, the power that keeps us from sin and sustains us in right living is his also. Even in working out our salvation, that is, bringing it to completion, it is God who worketh in us. He is our refuge and strength all along the way.

Nor is human response to the divine initiative any less needed at the beginning of salvation than in its later stages. Utterly helpless as we are without him, he can not reconcile us to himself without our help. Nor make us into full-grown men. Two wills, human and divine, co-operate in the whole process of salvation.

That process isn't finished, our fourth affirmation means to say, until we attain the perfected personality, the spiritual stature of Jesus Christ. Yes, it *is* wonderful, beyond human understanding. It doesn't yet appear what we shall be, except that we shall be like him. E. F.

"Respectfully Returned"

MANY were the queries that once came to Annual Meeting only to be answered "Respectfully returned." In recent years not so many are thus answered. This year two were returned. The one asked for a committee to study the make-up and work of the general boards and the other for a restudy of Annual Conference. Our rule is that when queries are returned the Standing Committee delegate shall explain to the district sending the queries why such action was taken. Perhaps one reason why Conference rejected the answer of Standing Committee (which united the two queries and recommended a committee for study and recommendation) was the fact that on three different occasions in recent years changes had been made in these particulars and it was felt that it was too soon to change again. Another reason may have been that no members of the General Boards spoke in favor of a committee on these problems.

If the editor will permit me to speak, here are a few points on which I would favor changes. Possibly these points are not well chosen, and this may not be the best time to mention them. But I venture.

1. I would eliminate all business from the first business session at Conference except the letters of greeting, the moderator's sermon and the few pressing appointments, such as the Committee on Credentials. Only thus can the sermon have the best effect and the session close with the proper atmosphere.

2. I would interweave the inspirational and business sessions throughout. This would give equal prominence to both business and inspiration.

3. I would close the Conference with an address or sermon that would stress the meaning and message of the entire Conference so that all would have this as the last impression of the meeting rather than the sight of so many studying the timetable and being disturbed by announcements of train service or an empty seat in an automobile going to a certain place.

4. I would not confine the members of Standing Committee to the eldership of the church but would throw it open to the laity also—both men and women. After all, we have to depend on the laity to do most of the work and give most of the money. Why not give them the responsibility of sharing more fully in the planning?

5. I would provide for a fuller representation of the laity on the General Boards. There are laymen who could serve with credit even on the Ministerial Board.

6. I would limit all General Boards to five members and provide that no one could succeed himself. This might at times remove an outstanding member from a board for one year, but it would also take away the idea so prevalent in some quarters that when one is not reappointed to succeed himself it means that he has proved inefficient.

7. I would not confine the officers of Conference to the elders of the church, nor would I be averse to a woman serving in that capacity.

You may feel like suggesting other changes or you may reject all these and follow the rule of old, "Make no change." Be that as it may. Seven being the perfect number I stop here rather than expanding to "fourteen points." J. E. M.

THE GENERAL FORUM

He Who Has Built a Mansion

BY VERA EMMERT JOHANSEN

He who has built a mansion
From out his earthly store,
Must leave each costly treasure
When passing through death's door.

But he who builds no mansion,
Has more to leave behind:
He leaves a life of service
He rendered to mankind—

A host of friends and loved ones
Who found the Christian way
Because he loved them deeply
And gave from day to day.

He'll leave behind no mansion,
Or much of earthly gain;
But better far, the priceless souls
Who in God's love remain.

Freeport, Ill.

Our New Approach to the Liquor Problem

BY F. E. WILLIAR

A Nampa Conference Address

In the liquor problem we are facing one of the oldest and most deeply entrenched evils of the race. The liquor evil is one of man's first inventions. It antedates recorded history. In a moment of desire to indulge, and more especially for the unholy profits secured through the indulgence of others, man plucked the apple from the tree, grapes from vines, grain from the fields, and ingeniously extracted the juices. Perhaps by chance, he discovered that when these juices are placed in containers, the yeast plants, abundant in the air in microscopic form, are deposited in the juices sufficiently deep that they can no longer breathe oxygen from the air. They are then forced to extract the oxygen from the sugar in the juices, causing fermentation. Resulting from the chemical action is ethyl alcohol. This, when taken into the body, causes what is commonly known as intoxication. Intoxication and its attendant evils have come to be known as our liquor problem.

More than two centuries ago a small group of reformers wrote a temperance plank into the platform of their organization. With this declaration the early Dunker church said we will deal with the liquor problem by asking members to totally abstain from the use of alcohol. Because of the character of the early church, our forbears found it their chief duty to keep the temperance light burning within the group, and paid little attention to the conduct of those not affiliated with the church. Though the early Dunker church illuminated the area of Christian thought with but little temperance light, it has been a steady one. In analyzing our early temperance philosophy, it seems to be the light of a pragmatic mystic. Our group did not acquire their temperance conviction by logic or formula; it is inherent in the philosophy of the simple life. It represents part of the overflow of a sincere religious experience. The true mystic is almost sure to be right, but he is pretty sure to be right too soon, and being right too soon carries a heavy penalty. Through the centuries of his waiting, his loneliness has taught him serenity, and thus he stands surefooted in a dizzy world. Certainly our world has been dizzy on the liquor problem for a good many centuries, and at the same time our church has stood surefooted, with emphasis on the stand. And so, we have come to be known as the oldest temperance society in America. For more than two centuries we have stood for temperance.

Now, the standing approach to the liquor problem is all right as far as it goes, but it does not go far enough. As I visit the churches in the brotherhood, I am confident that our people are very anxious to deepen the temperance conviction within our own group, and in turn extend alcohol intelligence to an ever widening circle of friends. Our people generally feel a special responsibility. No church in America is in the unique position we enjoy because of our temperance heritage. On the other hand, increasing numbers of our folks are coming to see that our contribution to the cause, in these critical days, can be made not alone, with standing, nor will the liquor problem be solved as long as it is used as a political football. What we are asking for is a new medium through which we might move successfully against this arch enemy of human life.

We shall endeavor to make clear our new approach to the liquor problem by answering three questions: (1) Why the New Approach to the Liquor Problem? (2) What Is This New Approach? (3) How May the New Approach Become Effective?

Why the new approach? Simply because the old approach has failed to maintain temperance among the people. Temperance meetings of the old type, pledge signing and political campaigns may have served their purpose in preprohibition days; but they are wholly inadequate in the present critical situation. Large areas of youth as well as adults are being misled to drink under the guise of the supposed true temperance movement. The slogan of this group is not that men should drink more liquor, but that more men, women and young people should drink. This idea is being promoted through a program of highly financed advertis-

ing. The program is succeeding. Moderate drinking and drunkenness are increasing apace. Moreover, with the advent of new methods of transportation, additional factors are injected into the problem which call for a rethinking of the whole drink problem.

Almost 40,000 people were killed and nearly a million injured in automobile accidents last year. The greatest menace in this reign of slaughter is the drinking driver—not the drunk. When the car is moving sixty miles an hour, you are traveling at the rate of eighty-eight feet per second. The reaction time is one-fifth of a second in the normal person. Under the influence of only a small amount of alcohol, the time is slowed up from one-fifth to two-fifths of a second. Instead of going 18 feet (during normal reaction time), the car goes 36 to 54 feet. This may mean the difference between accident and safety, life or death.

Again, since the saloon days, new liberties have been extended to youth and the women of America. If properly directed, these new liberties may mean progress and much happiness. However, in the drink problem, these misdirected liberties in many cases have contributed to increased drinking among youth, and also among women. This fact of experience, added to the scientific fact that a drinking woman rarely becomes the mother of a normal child, threatens our civilization at its very foundation.

You see, then, it is not that the principle of temperance has failed, and intemperance succeeded. In this changing world new factors have been injected into the liquor problem, which make it dangerously different and harder to control than any time before in its history. During the period of controversy over prohibition the people generally were poorly informed, and in many cases terribly misinformed as to the real truth involved in the liquor problem and its effect upon human life. Consequently, the hour has struck for a new advance. Humanity waits for a generation, intelligent enough, ethical enough and courageous enough to free itself from the curse of beverage alcohol. It occurs to me that we need in this new advance a whole new setup—a new 1937 model, streamline, approach to the liquor problem.

This leads to an analysis of the character of this new model approach. First, it should be educational. We must seek and follow the truth, lead where it will. This must be done honestly, intelligently and with a minimum of bias and prejudice. We tried this model once before. Though it was only a four cylinder it did a pretty good job. Instead of adding four legislative cylinders to the four educational cylinders and putting out an efficient 8-cylinder model, we just about junked the modest four and developed a high-powered twin six—six legislative and six political. The temperance bus has not been running as well ever since. Lost motion due to political short circuits and backfiring has slowed the bus up tremendously.

During the last two decades of the nineteenth century, the emphasis was laid upon teaching temperance in the home, the school, the church. This profoundly impressed the youth of that period. The children and youth of that period became the voters of the first twenty years of the present century and were largely responsible for outlawing the liquor traffic.

Early in the present century the temperance movement assumed a militant political character. As the political emphasis increased temperance education decreased. Slowly but surely the effect of the decline in the first twenty years of the century was reflected in the thinking and the attitude of the youth of that period, who at the rate of two million each year were becoming voters, educators and legislators. The inevitable result followed, culminating in the natural reaction of the last few years. We must resume the educational approach.

The educational approach must be more scientific than in the years previous to prohibition. Science has come to be one of the greatest champions of righteousness in our modern world. Among other things, science has shown us that alcohol is never a stimulant, but always a narcotic. Its food value is negligible. It is not an aid to work or physical powers.

In the third place the new approach must be psychological. This is the center around which the new approach revolves. The psychological aspect of the problem is the foundation stone upon which is built the structure of the new approach. In other words, when alcohol is taken into the body, the mind is affected more directly and seriously than the tissue of the body, or friends, or pocketbook. When we have once understood and mastered the psychological aspects of the problem then we are ready to move on to the related physiological and socio-economic aspects. In this particular the new approach differs from the old.

How is the new approach to become effective? Temperance training should begin in the home. Before the child can even comprehend the problem, he should learn the source of alcohol—the apple, the grape and grain. These are God's bottles. And when the juices are taken direct from these bottles, before fermentation takes place, they have food value and are good for human consumption. When these juices ferment they become poisonous, not as much to the body as to the mind. Every home should have this information. Every parent should be informed of the psychological aspects of the problem and so instruct the children. Before some evil-minded person has an opportunity to tempt him to drink, every boy should understand just what happens when alcohol is taken into the body. He is then psychologically as well as

morally equipped to say no when offered the first drink.

The training in the home should be supplemented by additional and more scientific study in the school. This should carry on through the grades, high school and college. At this point may I speak of the tremendous challenge, especially to the Christian college, in training an adequate leadership for the new approach in alcohol education. In courses in chemistry, psychology, human biology, and sociology studies are being made that will better inform youth on the problem. But in addition to this, scores of colleges and universities in America and England are supplementing this work with special courses and lectures in alcohol education. In Cornell College, Mt. Vernon, Iowa, Prof. Albian R. King is the instructor in alcohol education, North Central College, Ohio State College, Iowa State College and Bridgewater College (under the direction of Prof. Fred D. Dove), and many others, are offering training in this field. These schools are rendering a real service to the temperance cause. From them we may expect the young men and women who are to furnish the literature and the leadership for the new approach.

But how is the church to function in this new approach? The church has ever been the fountain from which has flowed the living water of moral reform. This is true for temperance. Close to the heart of God on the one hand, and keenly sensitive to human needs on the other, the church of Christ was the first to see the curse of strong drink. This was true in 1708, when our church fathers, with sun-kissed brows and calloused hands blazed the trail for this noble experiment. Later Frances E. Willard at the altar of her church heard the voice of God speak, and organized the W. C. T. U. John G. Wooley, and more recently Dan Poling and many others in the name of Christ have entered the temperance ranks to help their brothers discover the truth, and thus free men from intemperance.

Already the church generally is recruiting a leadership for the new approach. Our own church is calling for volunteers, who are well enough informed to compile temperance material, to build a curriculum in scientific alcohol education for the local church school. It is sending out the call to its ministry to become informed on the subject so that we may not only preach sermons on the subject, but be able to take the position of leadership in alcohol education in the local community. But the principal challenge of the Church of the Brethren is to our youth. As go our youth, so goes temperance reform. Indeed, we need to capture their creative imagination. Equip them with the helmet of alcohol intelligence. Put into their hands the shield of faith in a hard but worthy cause which will ultimately triumph through Christ for the highest good of human life. Gird their loins with the principle of total abstinence, held sacred by our fathers. Place upon their feet the sandals of enthusiastic action. Send them forth thus equipped upon a crusade for temperance, and in the name of Christ they will come back with the laurels of victory. Within the decade a solution to the liquor problem will be under way in America, with the Church of the Brethren in the van guard.

Mount Airy, Md.

The Christian Approach to the Problem of Leisure

BY WARREN W. SLABAUGH

"MAN works from sun till sun, but a woman's work is never done," was a familiar proverb of a generation ago, and we are hardly aware that it is out of date. We are still wont to excuse ourselves by saying, "I haven't time," forgetting that we have an unheard amount of leisure time. Not many men any longer work from sun till sun. For with the creation of labor-saving machines the work of the world is done less laboriously and in far less time than ever in history. And this applies to women as well; in most cases there is something wrong with the woman whose work is never done. For she too has acquired mechanical servants both within and without the home. By a magic more reliable than that of Aladdin's lamp, when she presses a button the genie of electricity washes and irons her clothes and sweeps her floor; she is even spared the toil of beating an egg. Practically all her household operations have been taken over by the machine. Her grandmother made all the clothing for her household, beginning with the fleece on the sheep's back. Even in the days of her mother bread was baked in the kitchen. Among primitive people the women raised the crops as well as the children. They kept the home fires burning in the homes they themselves built, and the men did the *rest*. Today they share that rest with the men.

We are indeed living in a new world, a world of automatic machines marvelous in their cunning. Every year fewer men working less hours are required to produce the things necessary for our needs and comfort. "One man and a machine replaces ten manual workers" is the boast of our machine age.

But this creates a new problem, for such a situation is new in the history of the race. Our first reaction is unfavorable; we may not be able to change the situation, but we feel that it is bad nevertheless. For to our Protestant conscience leisure has been synonymous with idleness, and idleness is a sin. Industry and thrift have been exalted as a part of religion. Every waking moment must be employed at some gainful

task. Play was restricted to very small children. The poor man had himself only to blame for he had come to want through his own improvidence.

But is leisure bad? Surely the creation of machines and the harnessing of power which lighten human loads and shorten the days must be in the will of God. Physical labor taxing the strength and prolonged to the point of exhaustion is good neither for the body nor the soul of man. The glory of the pyramids is spoiled when we think of the slaves by whose sweat and blood they were builded. Surely the cry of humanity staggering under its load has gone up to God. Recall what Markham says in his *The Man With the Hoe:*

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world. . . .
Is this the Thing the Lord God made and gave
To have dominion over sea and land? . . .
Down all the caverns of hell to its last gulf
There is no shape more terrible than this. . . .
Oh, masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quencht?
How will you ever straighten up this shape:
Touch it again with immortality?"

What is the answer? It is not to smash the machine, as did the hopeless workers in England in the eighteenth century, nor to create aimless tasks to keep men out of mischief. These are not the answer. Leisure time has come as a gift from God and must be used for man's good.

But leisure must not be enforced idleness. Unemployment is not true leisure. It mocks the best that is in man. No man can keep his self-respect unless he is doing his share of the world's work. There is in us all a free spirit that is stifled in the prison of inactivity. And charity is not the answer; men want jobs, not the dole. God pity the system which crushes the spirit of man till he can no longer lift up his head with dignity. The machines were created by the God-given intelligence of the race and every man has the right to share in their use and benefits.

But having given each man an opportunity to do his part of the world's toil, we must set our minds to the task of exploring the potential values in the field of leisure. First we may say that leisure must not be a negative thing. "Killing time" is fatal to the killer. And it must be more than "marking time." Time must be regarded as something else than a necessary waiting between pay days. They who waste time wake up to its value when most of their time has slipped away.

It must be creative. We are wont to speak of creation, but in the very word there is the assumption of strain and exhaustion which makes renewal necessary. In a more ideal order of society no man needs break his physical health with hard toil, and worries due to insecurity would in large measure be banished. Then it would not be a matter of rebuilding broken bodies and shattered nerves. In fact time would not be divided into two categories, work and leisure. For work would be congenial and spare time would be gainful. All of man's time would be spent for the good of all of life. There would need be no apology for play; play would be regarded as worthy, just as work is. There would be opportunity after bread and other physical necessities were provided to feed the mind and soul as well. Play, travel, books, art, music, all the wide range of culture open to the hungry life, and all are sweetened by social fellowship and mutual helpfulness.

But while we are waiting for this ideal order, there is much that may be done. First, we must teach a new philosophy of spare time, showing its possibilities for good. And we must teach that its values are not chiefly those which are bought with money. The two billion dollars spent yearly for amusements in this country is a high price for the doubtful values received. Money is a small factor in the matter. Hobbies do not cost much but they bring rich returns. There is joy and culture in good books and music. There are large social values in leisure. Family picnics are a good antidote for a breaking home. A simple social program will create community spirit. And as all the interests of life are satisfied there will result stronger bodies, more alert minds, kindlier social attitudes and a more vital union with God.

Chicago, Ill.

The Prophets and the Problems of Life

BY GLEN WEIMER

4. Micah and the Poor

To believe that poverty is inevitable is to consign millions to perpetual misery and to surrender to a philosophy of fatalism. Micah, sturdy prophet of Judah, faced the problem of oppression and poverty among his people. His question was: "What does poverty in a society indicate?" Was it not Goethe who put his finger on the map of Europe and said: "Thou ailest here and here"? In some such manner Micah put his finger on the poverty situation in his nation and said: "Thou ailest here." Poverty is a mark of social disorder and social disease. As such, what is it the sign of?

1. Misuse of Power and Privilege

Hereditary and moral traits destine some people to poverty. However, there are multitudes in bondage to poverty through faulty environments, inadequate wages, periodic employment, unemployment, etc. Thus the well-being of these is in the hands of those who

manage the "key areas" of society—government, industries, money, housing, etc. Power and privilege mean responsibility for others—not the right to exploit and defraud. Micah castigated the rulers who abhorred justice and perverted equity, who oppressed a man and his house, who robbed children of their spiritual birthright. There are men in our generation who live on fashionable streets and keep their families comfortable by paying their employees a wage on which it is impossible for men to be strong and women to be virtuous. That was the terrible sight Micah witnessed —the cities of Judah were being builded on blood—life ruthlessly exacted from men, women and children. What does the poverty of our land indicate, if it be not the misuse of power and privilege? The blood of our brothers cries from the earth to high heaven for vindication. Moreover, poverty in a society indicates a second fact.

2. Misunderstanding of the Meaning of God in Human Experience

The elite of Judah interpreted the meaning of God in human experience in terms of maintaining the temple worship. To them the temple was a guarantee against disaster. Along with this belief was practiced a scanty charity. In our day, it has been plunder, then philanthropy. It is characteristic of our time to deal in doles, charity, crumbs. The meaning of God in human experience is something more than maintaining churches—it is something more than charity, doles and unproductive relief work. God is the center of unrest in human life demanding social change. Some of us will never find God's meaning until we feel the pathos of poverty. Until we know the depths of Mrs. Browning's tear-mingled words: "Do you hear the children crying, O my brother?"

Micah heard, and the word of God leaped to his lips. Do you hear, O my brother? Some of us will never understand the meaning of God in our hearts until we stand where the cruel shadows of poverty have cast the darkness of despair and death upon the souls of men, silencing forever the music of the heart even before its strains bless the world. Our salvation, the salvation of society, lies in our being overcome by the sins that make others suffer. Christ on the cross is not merely a fact of yesteryear. It is the most pregnant reality of today. Wherever men are sold for gain, the lives of children blighted through untoward living conditions, and wherever the light is driven from mothers' eyes through deep need, there the Christ hangs in agony of tearing nails and a pierced side. Let us see the futility of a halfway religion that supports churches, that deals in charity, but which does not attempt to curb the forces that make men poor in body, mind and spirit. But lest I be misunderstood, let the two sculptured figures on the ancient minster at Basle, Switzerland, illuminate the point. St. Martin is seen cutting his coat in two with his sword to clothe a beggar, and St. George is spurring his horse against the dragon that devastated the country. The meaning of God in human experience calls us to such an approach to the problem of poverty. In the language of Micah, it is doing justly, loving mercy and walking humbly with God. Dare we attempt even this?

Belding, Mich.

The Northfield Conference on Evangelism

BY FOSTER B. STATLER

Held under the direction of the Department of Evangelism of the Federal Council of Churches and in connection with the centenary of the birth of D. L. Moody, a most significant conference, The Council on Christian Evangelism for Our Day, met at Northfield, Mass., June 21 to 25. It was my privilege to attend this council as the representative of our denomination. For four days, more than three hundred denominational and interdenominational leaders, laymen, business men and Y. M. C. A. secretaries from the United States and Canada, earnestly faced the evangelistic task of the Christian church, its message and method.

It was fitting that the conference should be held at Northfield, the birthplace of D. L. Moody, whose spirit was almost a living presence. Here, too, the first Student Christian Conference was held and the Student Volunteer Movement was born.

Three sectional group meetings were held each morning, one for laymen, another for pastors and evangelistic leaders and a third for students and student leaders. Every opportunity was given for the full and free expression of thought, making it in reality a council meeting.

Well known among the leaders of the council were such men as John R. Mott, who acted as chairman, William Hiram Foulkes, Albert W. Beaven and John McDowell. In addition to these, there were Charles R. Zahniser of Boston, Douglas Horton of Chicago, A. J. Muste, director-elect of Labor Temple, New York City, John A. Mackay, president of Princeton Theological Seminary, and Principal John S. Whale of Cheshunt College, Oxford. Principal Whale, who was such a large influence in the National Preaching Mission last year, was brought back to America expressly for this conference. His four lectures are to be published soon in England and America under the title, "What Is a Living Church?" and should be read by all Christian leaders in America.

The whole conference was characterized by a realistic facing of the situation in the world's life today, international and industrial strife, the social and economic disorder of our day, what modern life has been

doing to individuals, the changed thinking of the people, racial prejudice, the new philosophies of Fascism and communism, the widespread indifference to the church and yet the increasing spiritual hunger of people. It presented the relevancy of Christianity to the world's life today and the adequacy of the gospel to meet the world's need.

No resolutions were passed, but a report of the proceedings of the council giving the substance of the leading addresses and a digest of the deliberations of the sectional meetings is to be issued soon, the volume to cost fifty cents. This meeting was without doubt the most significant Christian conference held in America this year and this little volume should be read by all pastors and church leaders.

Something is happening in American Christianity. There seems to be an unmistakable upsurging of spiritual life. Something happened at Northfield. The spirit of evangelism was born anew in men's hearts. Instead of conclusions there was commitment of life. Maybe during this coming year when we commemorate the two hundredth anniversary of the strange warming of the heart of John Wesley at Aldersgate, a new flame of spiritual life may break forth in America. One deeply desires that to happen.

Subsequently I shall speak of significant emphases of the council as to message and method.

Huntingdon, Pa.

The Dignity and Sacredness of the Christian Ministry

BY EZRA FLORY

A FEW verses of the ninth chapter of Acts indicate the essential characteristics of a minister of Jesus Christ. The one here referred to is Paul. Notice the points: (1) he is a *man,* (2) he *prayeth,* (3) he hath seen a *vision,* (4) he is a *chosen vessel,* (5) he shall *bear my name,* (6) he will *suffer,* (7) he will be filled with the *Holy Spirit.*

The New Testament has much to say about ministers. They bear all the imperfections of human beings. Yet they are mesengers for Christ and are called into a position that is most sacred. Ministers are individuals who reach individuals with the light and hope of life. One writer speaking of them says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Some men laugh at religion and call it superstition. Some men predict a time when the church will pass away. But the instinct to worship will not wane even in the age when men are rushing to sell goods. When they can not find enough hours in a day for labor they will still close shops and spend a day in rest with God. So long as babies are born mothers will name them, not number them. So long as men love maidens they will marry them, not mate them. So long as men see their loved ones die, they will watch for another rising sun. As long as men and women march like pilgrims across this storm-scarred earth they will feel the need for God and will lift up holy hands in prayer; and just that long will they count dear and call friend and counselor "the man sent from God."

Today we hear a complaint that there is a scarcity of first-class ministers, and that our most talented young men do not enter the ministry. The complaint is well founded. This has always been true. The only exceptions are likely to be Scotland and New England in the first seventy-five years of the last century. In that time the homes of these lands were under the deep spell of a religious mood and the ministry stood first among all honorable callings. Look at the missionaries, preachers and teachers that went out to all parts of the globe during those seventy-five years. Wherever and whenever materialism and subjectivism are in the saddle, the ministry lacks leadership.

The minister is misunderstood. He is the most talked about man in town. Many regard him as a solemn man. Young people are often afraid of him. Many never see him except in the pulpit, and they think he acts like people who attend a funeral. Then there are those who are good people but who seem to think of the minister as a social man, or of his visiting, or of his executive duties. These things tend to ruin and lower the dignity of the minister's calling. From their talk it would seem that his duty is not to say something worth while twice each Sunday and perhaps during the week, but to coddle the church members. Many go down for appeals that lower the dignity and vitality of the minister.

But there is another trouble. It is the most cruel of all. There is a feeling on a large part of the membership that the minister's work does not count for much anyhow. Outside men do not see him at work. The more he works in secret the more are people inclined to think his work is easy. He never declares any dividends. He never gains a fortune. The more he gives himself to his work the less he is seen at the club, and the less there is said about him in the papers.

Recently an outstanding minister in one of our northern states began the ministry in a small church of one hundred fifty members. As he now looks back through forty years of experience he thinks of the members at that little church. They did not magnify his weaknesses, though they could have found many. They lauded his good qualities and inspired him to grow.

Another great minister of our land was approached

by a young minister who was discouraged. The young man declared: "I can not preach; I wish I could be an assistant pastor some place." That young man was taken in as an assistant to the minister to whom he poured out his discouraged heart. Today the young man is being listened to all over this country and in other lands.

Shall not our own church lift the hands of men who want to serve the Lord in the ministry? Shall a few gossipers cause pastors to be restlessly upon the move every few years? When will people come to know that a stroke at God's ministry is a thrust at God himself, and that every movement that lowers the dignity of the ministry sets in motion elements that in time destroy the institution that saves men? When will we cease saying, "Ah, well, give me a man that reads his Bible and nothing else"? God does not place a premium on ignorance and the man who reads nothing worth while outside of his Bible does not read the Bible. We want trained men. We must have them. Paul told Timothy to read. We must create a market for leadership if we are to challenge talent to take this high calling seriously. I mean, there must be places to work, and workers must be protected and supervised when they attempt this holy calling. Many a young man today is wrecked when he could have been saved had there been some one to come to his rescue at the right time. We need an efficient system of placing, supervising, training, and in other ways aiding our ministers today!

Goshen, Ind.

Racial Lines

BY EDNA M. MADEIRA

All men have the right to life, liberty and the pursuit of happiness as long as they are not a menace to society. Because our skin is of a different color from that of some one else is no cause for us to despise him. No mere person is perfect. "All have sinned and come short of the glory of God."

God made men different racially. Under normal conditions, people of contrasting races do not enjoy living together. So separate institutions have sprung up in many places. This is desirable, but not always necessary or practical.

We should not hesitate to share with other peoples our Christ, our educational advantages, our knowledge and practice of medicine. But when it comes to intermarriage—that's another matter. God made us different. Let us keep the races distinct according to the laws of nature and the evident plan of the Creator of all.

Some may say: "If you do not choose to live together here, how will you get along over yonder?" Earthly things will then have passed away. All things will have become new. There will be no marrying and giving in marriage. Furthermore, I know there will be nothing there like racial antipathy, for all fleshly emotions will be replaced by spiritual—mortal will have put on immortality.

Harrisburg, Pa.

Religion: Caught or Taught?

BY J. D. REBER

In recent years, in Christian circles, especially in Christian education circles, the question whether or not religion is caught or taught has been very much discussed. Two schools of thought seem to have developed in the Christian church: one contending that religion is caught, and the other that religion is taught.

Out of this discussion have come not only two schools of thought, but two types of program; two types of evangelism; two types of program in missions; two types of program in religious education; and two types of preaching.

The question seems to have been approached from the standpoint that the two views were mutually exclusive. That is, if religion is caught it can not be taught; and if religion is taught it is not caught. But have we not made a mistake at this point?

Is it not true that there are certain fundamental things of life that can not be taught? They are bigger than man and beyond his reach. On the other hand, man can be taught how these fundamental principles shall be expressed.

We do not teach people to fall in love with the opposite sex, they just do. It is a part of their very nature. We do teach people how to express that love; and we have set up institutions to aid and protect the function of that relationship.

Dr. James Bisset E. Pratt claims that an individual gets his religious concepts by three channels. First, he is influenced by the action and conduct of other persons in relation to God. Second, he is influenced by explicit teaching about God. And third, which is perhaps the most important, the individual is influenced by his own mental and spiritual development. I think that if Dr. Pratt is right, we do not need to quarrel any more about this question.

It ultimately depends on the individual whether or not he becomes a religious person. If he keeps his mind and soul open to the highest and the best, the spirit of God will come and abide with him.

No amount of teaching will bring these two persons together. Nothing but the power of God can bring salvation to mankind. However, when one has been set aflame with religious zeal and has consecrated his

will to the will and purpose of the living God, he can be taught how to best use that zeal in modern society. He can be taught the meaning of the great doctrines of the church. He can be taught to use the ordinances of the church in his Christian growth. He can be taught to avoid the temptations which have proved a curse to Christians down through the centuries. He can be taught to appreciate the higher and better things of life. This teaching comes from two sources. First, from direct teaching. Second, from the influence of the patternmakers of Christian society.

Brooklyn, N. Y.

Jesus and the Kingdom

BY PERRY WILLIAMS

"Like thyself, may man himself become.
May love appear where hatred reigns
And call to aid the craven soul who fears
Lest from the store of good thou gavest
He a jot should lose. May he, reborn, remain
Within the crowd wherein his timid soul
Was nursed, to see how much his new found gift
Can lift the load of need."

Place of the Kingdom

Jesus' geography reached, spiritually, to the isles of the sea. Nor Greek nor barbarian could brook his invitation. For his kingdom was to mark not the breed but the soul. His kingdom was the synonym of the excellent. His was the culture that rode above all lesser modes of thought, and drew into its pinnacle glory, the findings of the total mind. Jesus himself possessed the qualities of life that were good for the whole life of the world, and his plan was that all who would welcome the kingdom's interests could possess them. Jesus was in this exalted sense inclusive.

Others

Next to that harmony which moulds together the golden threads to make the abode of man, was Jesus' teaching of God. First there was the communion with the Father. Out of this came forth the love for man which is a corollary to the love of God. Supreme passion! Noble integration! That God, the God of Jesus in particular, should be author of human relations. The kingdom for man.

God

God for Jesus was identical with moral victory in himself. God was identical with the created image in mind of the moral itself. He was not once for all known to Moses, but each day accessible for renewed vision. The kingdom of God is hourly sustained. In Jesus God is permanently the loving One who is over all and so good that complete confidence may repose in him. And even death is a porthole through which one may see his overruling providence. Jesus had neither the tribal, limited God of ancient systems, nor the infinite God of modern speculation. His Father was the all-sufficient One, capable of the authorship and the perpetuation of that good which the world order and the spiritual order needed for their divine consummation. The kingdom was to be a kingdom of, by and for the Father. But it was to be, just by reason of such authorship, a kingdom of righteousness, happiness, victory and moral destiny. God was pure, his followers must be. God was a lover of all men. His followers must be. God was absolutely to be trusted in every contingency of life.

Science

There is no conflict, except at low levels, between science and religion. God made science and religion. But Jesus was not of those who see only method in science and only, let us say, ethics in religion. But above the half-picture, the whole appears. Science for a long time had little to do with the field of religion. In fact shunned it quite, on the ground that religion could be known only by faith while the world of objects could be known only by exact methods. Then came a day when the exact method entered the arena with theology. There then followed a sort of resentment, each party saying the other's method was bad. Science, afterward, came to include the methods of religionists, and religionists copied some of the approaches of science, until some minds grew to where they could "see life steadily and see it whole." The well informed now think of religion as a way of envisioning the spiritual values of life, and of science as a way of learning the truth about the objective and the psychic worlds. The merger of methods has been a notable contribution to goodwill and general world progress.

Jesus felt and loved the world as God's, all in all, before science had its development. His kingdom will some day include the passion of the religious lover and the intelligent insight of the scientific mind.

The Profound

The kingdom of Jesus was such that philosophy may relish its teachings. It was so elastic that the inventive may search as deeply as they may for the depth suggested. The basic qualities of personality are named by Jesus. Who can say what it means to be a peacemaker? Who will say he knows what it is to be kind? Mankind has always been enthralled by the very grandeur of Jesus' simplicity.

Accessibility

The spiritual is seldom reasoned. It may be very reasonable. But it is often so intuitive that a child seems to have it, and the adult will be stunned by the breadth suggested in the child's simple gesture. How noble all this is! That God would and could create the highest in the juvenile mind. The nobility of a thing,

in the last test, will be its accessibility. Let it be grand, let it be pure, let it be incomprehensible, *if* it *is* accessible, it is then the dearest of all possessions. That makes Jesus the greatest Revealer.

Plattsburg, Mo.

In the Meantime, What?

BY H. A. CLAYBAUGH

Millions of good and honest folk are working hard and praying much for peace among the nations, and for rest in our own country. And millions of good and honest folk are working hard and praying much for legislation against the manufacture and sale of liquor. But until we get world peace, *what?* And until we are rid of the liquor business, *what?* We can not be quite certain that there will ever be peace among the nations of this world, and a temperate world. In fact, a close study of the teachings of the New Testament makes the above uncertainty still more uncertain. In the meantime amidst the strife, turmoil and unrest is there anything that the people of God can have? There are possessions for Christians which non-Christians can not enjoy. We must have something certain. We can not always be tossed on the billows of unrest and avoid being driven to despair. There is a personal, inner possession that an individual may have regardless of conditions without. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). We now face a great question: Can we ever hope to have a world peace until the peoples of the world have this inner peace which comes not by legislation, but which is a result of an inner consciousness of sin and a living active faith in Christ as Savior? This realization brings a Peace which can not be reached and disturbed by conditions without. In the meantime an individual may have this peace which is the greatest of all possessions.

The world can not ever hope to have a real abiding peace as long as the message of the cross of Christ is ignored. The missionaries of the gospel, stationed throughout the world, are doing more for world peace than all the armies and navies, and all the leagues and courts and all the legislations against preparedness. This inner peace is not a dormant static something. A real concern is present in the lives of those who are at rest within. An individual can be stirred to action and have this inner quiet at the same time. "When he saw the condition of the multitudes he was moved to action."

Is there anything for us until we get prohibition? Just recently a member of the Anti-Saloon League said we may have a dry nation in three years. We must hope that he is right. However, we are not quite sure about it. Drinking would not stop if there were prohibition. According to present reports, drinking is on the increase. Is there anything for the Christian in the meantime? God has not promised to remove us from evil, nor has he promised to remove all evil and temptation from us. But he has promised not to allow us to be tempted above what we are able to endure. It it not so complimentary to young men and women who are Christians to be compelled to close roadhouses to keep them from drinking. It is much better for them to know that by God's help they can go past a drinking place and not enter. "Sin shall not have dominion over you."

We should endeavor to make it as easy as possible for people to do right and as hard as possible for one to do wrong. But if the time and money that are now spent, trying to remove temptation, would be spent in helping folk to know that God will give grace and power to say *no* to evil and *yes* to good, we would be more in harmony with the will of God and farther along in ridding evil from among us. When a soul becomes Christian he is sealed by the Holy Spirit. This God provision means protection from evil for those who desire to be protected. The way things are now divinely planned, it follows that those who are tried and tested, and who by divine help do not yield, are builded up in their Christian life. It is resistance that develops character. Our Lord was not spared from these experiences. In the meantime, or until they do not make drink, we do not need to drink.

While the reformer is busy at his reformation task, let the Christian be busy at the task of regeneration. If all had the inner peace which comes through a saving faith in Christ, and if all would use that available power of God to battle evil, drinking included, man would have no desire to fight and war would cease because there would be none to fight. And the liquor business would stop because there would be none to drink. The attitude of man to evil must be changed and it takes a regenerated mind to change man's attitude. In the meantime we may have that inner peace and that divine help.

North Liberty, Ind.

When Men Pray

BY ROBERT L. BYRD

The only time we turn to God
Is when we get in trouble.
The only thing we give to God
Is not the wheat, but stubble.
The only time we think to pray
Is when the sunny skies turn gray.

Junior, W. Va.

HOME AND FAMILY

My Weaving

BY H. C. IKENBERRY

The day has run
And I have spun
Another faulty thread.
What fibers they
I've woven today
What done and thought and said?

Methinks I weave
From morn till eve,
Though good or bad it be,
Through every day
A thread to stay
Through all eternity.

What grain of strength
Will hold at length
When in the garment laid?
And in the blast
Will dyes hold fast,
Or will their colors fade?

Shall I bewail
Because I fail
Each day a faultless weave?
No shop can show . . .
No clerk bestow . . .
Perfection none achieve.

I can but run
To meet each sun
With faith and hope and love;
Select the best
At God's behest
My fabric to improve.

When evening falls
And Gabriel calls,
When death has laid me bare,
These threads will stay
Unchanged for aye . . .
The cloth I weave I'll wear.

Roanoke, Va.

Can Families Worship Today?

BY ROBERT HENRY MILLER

LAST night I heard a leading layman of our church say that any attempt to revive the family altar, old style, is foredoomed to failure. The type of family life which made that form of worship possible is a thing of the past. The members of the family are never together, unless it is for the evening meal (I am still quoting the layman), and very often that brief meeting is cut short by business and social engagements.

In the forum that followed the address the question was asked, "What type of home worship do you suggest to take the place of the vanishing family altar?" Nothing definite was offered, aside from an individual devotional period.

I am writing to suggest some methods of worship that have been tried in our home with varying degrees of success. I want to be honest about it; I would not convey the impression that we have successfully solved the problem. When one speaks of such matters there is a tendency, often unconscious, to paint things rosier than they really are. Some days we miss our worship altogether. The children sometimes lie in bed while mother and I worship at the breakfast table alone. The other day our twelve-year-old son responded to my reach for the book we are now reading, with this expression: "Aw, that stuff!" So you see we're only partially successful. If this admission encourages or comforts you, we gladly accept the humiliation which this frankness involves.

But here are some of the things we have tried. We are now reading *The Daily Altar,* by Willett and Morrison, one unit at each breakfast. If the children are not at the table when we are ready to begin we eat first and read at the end of the meal; often we get a full representation by that time. If we don't, we read anyway; mother and I constitute a quorum.

For several weeks we had our period of *upward look* at the evening meal. This was the program. A chosen member of the family was to bring to our circle some beautiful, happy thought. It might be a kindness he had done or seen or heard of, some beauty in nature, in pets, in people, some verse of poetry or wise saying, a happy, wholesome story, a sentence of scripture—anything kind, good, pleasant.

We have memorized prayers and offered them in unison—at breakfast, lunch or dinner, whenever all happened to get together. Or we sing our graces. There are many that are beautiful and meaningful. Or I type short prayers which we pray together. Returning thanks in silence is a variation that appeals.

When we are using material that must be read we pass the book around, all taking a turn. Father should no more eat all the breakfast than always lead in family devotions.

At some meal when all are present mother or I will suggest, as skillfully as we can, some religious question in which the children may be interested. The subject may (often does) hold the interest the entire period of the meal. It's not difficult to get participation in the discussion. We have discussed God, prayer, heaven, hell, the church. The discussion is our family worship for that day.

We read the Bible too. One must select carefully what is read, for children hear with a fresh interest and ready reaction which was not always present in their more docile parents in their youthful days. A

learned, good man of my acquaintance read one morning a certain chapter from Joshua. The quietness of his children was cause for satisfaction to the father as he read. But their quietness was not inspired by approving interest as he supposed, for he had scarcely closed the book when one of his son spoke up, "That's a goofy story!" A more careful selection might have spared both father and son the painful shock.

These are some of the methods we've tried, and while they are not one hundred per cent effective, they at least have proved sufficient to keep a rather lively interest in religion going in our family circle.

North Manchester, Ind.

How Lovely Are You?

BY WALTER S. COFFMAN

JESUS said: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). And Paul defines *love* in the thirteenth chapter of First Corinthians. I have endeavored to summarize this definition under ten heads, and to make a score card, to test ourselves, so that we may see how well we measure up to the standard.

Assuming that church members who are not loving are liabilities rather than assets of the church, I have arranged for negative scores as well as positive ones. Have you the courage to face the truth about yourself? Have you courage enough to try out this score card on yourself? Try it once. Be honest and see how you add up. Are you an asset or a liability?

Allow ten points for each of the ten major headings. Score yourself on only one of the points under each heading, the one which you think fits you best. If you can put down 10 points honestly after all 10 headings, you will be a 100% lover according to this card (which may be all wrong). Maybe you can not measure up to 10 on some of them; perhaps you feel you are worth only 9. Or you may feel as if you are worth a negative number on some of them. Well, all I ask is that you be honest with yourself.

Wouldn't it be funny if your negatives would add up to more than your positives? That would make you a liability, wouldn't it? Or suppose the negatives just equaled the positives; then you would add up to zero. And that is just exactly what Paul says one is worth who does not have love. But remember, do not give yourself both a positive and negative under any one heading. Make it one or the other. Just try this on yourself and see what fun it is. And how much you add up to in Paul's estimation—and your own.

SCORE CARD

	Negative	Positive
1. Long suffering (no reference to sickness)		
I never go the second mile (negative score)		
I never go even the first mile (negative score)		
I always go the second mile, but grudgingly or unkindly (negative score)	———	
I always go the second mile and do it kindly and graciously (positive score)		———
2. My neighbor's goods		
I want more goods than my neighbor (negative)		
I try to get what my neighbor has (negative)	———	
I would like for him to have as many good things as I have (positive)		———
3. Behavior		
I am loud, bold, self-advertising (negative)		
I blow, boast, bluff, put on airs (negative)		
In certain places and company I act unseemly for a Christian (negative)	———	
No matter where or with whom, I always act as a Christian should (positive)		———
4. Culture		
I have no consideration for the feelings of others (negative)		
I "keep books" on all evil done me and intend to "balance the budget" (negative)	———	
I try to consider the feelings of others regardless of my own (positive)		
I never try to "get even" or "pay back" evil (positive)		
I always "return good for evil" (positive)		———
5. Self-control		
I always lose my temper when anything goes wrong (negative)	———	
I never lose my temper under any consideration (positive)		
My brakes are always in perfect adjustment (positive)		———
6. Concern for spiritual welfare of others		
I am always secretly delighted when others go wrong, because it makes me feel good; I may be bad, but not as bad as that (negative)	———	
It always makes me very sad when some one sins (neutral)		
It makes me so sad, I go to him in a redemptive spirit (positive)		———
7. The truth		
I get a great deal of pleasure out of scandal (negative)		
I always believe the worst about the bad (negative)	———	
I always rejoice with the good and true (positive)		
I always try to "give the benefit of a doubt" (positive)		
I always try to believe the best about the bad (positive)		———
8. Protection (bear all things)		
I am always glad when misfortune or calamity strikes some one else (negative)	———	
I am always sad when calamity or misfortune strikes some one else (neutral)		
I always try to alleviate distress when calamity or misfortune strikes some one else (positive)		———
9. Hope		
I constantly look backward for "the good old days" (negative)	———	
I constantly look forward and press onward toward days that are even better than the "good old" ones, for even they can be improved upon (positive)		———
10. Endurance		
I am unstable, undependable, unwilling, indifferent as to whether the church accomplishes anything (negative)	———	
I like to see things done, but want the other members to do them (neutral)		
I can always be depended upon, at least up to one-tenth of my income (positive)		
Everything good in my church always has my moral, spiritual and financial support (positive)		———
Negative score	———	
Positive score		———
On which side is the balance (or deficit)?		

Cerro Gordo, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, August 1

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Leads a People.—Ex. 13: 17—15: 21.

Christian Workers, God Is Able.

B. Y. P. D., "Saving Your Life By Losing It."

Intermediate, Seeing God in Nature.

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Gains for the Kingdom

Two baptized in the Clovis church, N. Mex.

Four baptized in the Hartville church, Ohio.

Four baptized in the Shepherd church, Mich.

One baptized in the King Ferry church, N. Y.

Four baptized in the Yellow Creek church, Pa.

Four baptized in the Crab Orchard church, W. Va.

Ten baptized in the Franklin church, Iowa, Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Fred Flora, Sept. 12, in the Center church, Ind.

Bro. C. F. Holsopple, Aug. 22, in the Sams Creek house, Md.

Bro. W. N. Zobler, Aug. 15, in the Broadfording church, Md.

Bro. Moyne Landis, Aug. 16, in the Upper Deer Creek church, Ind.

Brother and Sister B. M. Rollins, Aug. 23, in the Panther Creek church, Iowa.

Bro. Chesley Hinegardner of Baltimore, Aug. 8, in the Manassas church, Va.

Bro. I. D. Pepple of Woodbury, Pa., Aug. 1, in the Yellow Creek church, Pa.

Bro. Walter Hawke of New Carlisle, Ohio, Aug. 22, at the Bethany church, Southern Ohio.

Bro. S. Paul Daugherty of Augusta, W. Va., Aug. 1, at the Montezuma church, Beaver Creek congregation, Va.

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Personal Mention

Bro. W. Harlan Smith and family are scheduled to sail from Vancouver, B. C., Aug. 7, returning to their work in China. Correspondents may address them at Vancouver in care of the outgoing S. S. Empress of Canada.

Bro. Newton W. Binkley of Arcanum, Ohio, one of Southern Ohio's faithful elders and a long-time servant in the ministry, has entered into the reward of his earthly labors. The transition came July 2, but we have only just now learned of it. A more extended notice will be published soon.

Bro. De Witt L. Miller, pastor of the Cleveland church is "at last moving into the parsonage beside the church." This makes his new address 14280 Superior Road, Cleveland Heights, Ohio. Bro. Miller's letter contained some very nice words about the Messenger, the Conference notes and the "Great Affirmations," for all of which we would be humbly grateful.

Bro. L. W. Smith, pastor of the church at Lincoln, Nebr., writes us under date of July 21: "My wife is at the point of death. Expecting her to leave us any moment. Can't last long. I ask the church to remember us in these trying hours." **Later:** Sister Smith passed on July 22.

Bro. D. J. Lichty, India missionary on furlough, is scheduled for two weeks in camp at Pine Lake, near Eldora, Iowa, Aug. 9-21. The young people have the right of way the first week and the Intermediates the second. Bro. Lichty will speak at 11 A. M. and at 2 P. M. at the District Meeting of Eastern Colorado at Denver, Sunday, Aug. 22. He is also booked for the Oklahoma (Aug. 24-27) and Southern Iowa (Aug. 25-27) District Meetings.

Prof. J. I. Baugher, Superintendent of Schools, Hershey, Pa., and Secretary-Treasurer of our General Education Board is scheduled to give four addresses at the Southern Ohio Assembly at Camp Sugar Grove, Aug. 6-8. Bro. Baugher's subjects are Parent Education—Whence and Whither, Building Life Interests, God's Gift of Personality and Opportunities and Handicaps of Young People Today. He will also teach in the Leadership Training School during the week following the assembly.

Bro. D. M. Glick, Louisa, Va., reference to whose eightieth milestone of life's journey was made last week, has been a reader of the Messenger from his youth and is kind enough to say that he thinks "we have a better paper than we had forty years ago." Well, if we do not have, we have not been doing our plain duty. You will surely join in his closing wish: "May God bless the church and help her in the right attitude to the world in winning souls into the kingdom. God bless all who are sacrificing for the advancement of his cause."

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The Church at Work—

The Pastor's Wife as a Homemaker; Aid Societies; Spanish Relief—An Appeal to Aid Societies and Individuals; The Sabbath a Delight 20-22

Bro. Galen Bowman of Middlebury, Ind., will be the speaker at the harvest meeting in the Lick Creek church of Northwestern Ohio. But the day is Aug. 8, instead of Aug. 1 as previously announced. There is to be a basket dinner at the noon hour.

To Bro. A. K. Trimmer and wife of the Quinter church of Northwestern Kansas, congratulations on two grounds. They have been faithful to the wedding vows made fifty years ago July 14, on the famous battlefield of Gettysburg, Pa. And they have been faithful to their church vows made more than sixty years ago. They homesteaded in Jan., 1888, about four miles northeast of Quinter. The next year they went into the newspaper business. Bro. Trimmer is now editor of the Gove County Republican-Gazette. An autobiographical writeup of this event was published in the Topeka Capital for July 14, illustrated by portraits of the couple as they appeared, both at the Gettysburg wedding and at the Gove City golden wedding.

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Miscellaneous Items

Eastern Colorado will hold its District Meeting in the Denver church, 1101 S. Washington St., Aug. 21-23.

Eastern Virginia requests that churches represent as fully as possible both at elders' meeting, 10 A. M., Aug. 11 and at business session, 9 A. M., Aug. 13.—N. J. Miller.

Information on the present status of the Spanish Relief appears elsewhere on these center pages. In the Church at Work Section Messenger readers will find definite suggestions for work that can be done by local people.

A young adult camp at Camp Mack, Aug. 13-15 will be headed up by T. G. Weaver of Middlebury, assisted by J. G. Meyer, C. W. Holl, and C. S. Morris of Manchester College. Fee $2.00. Young people's camp opens Aug. 1, led by Edgar Diehm of Youngstown, Ohio.—L. W. Shultz.

To churches of Southern Iowa: The District Meeting of Southern Iowa will be held at the English River church Aug. 25, 26, 27. All reports, papers and queries to be published in the program booklet should be in the hands of the District Secretary very soon.—Charles A. Albin, Secretary, 118 So. Moore St., Ottumwa, Iowa.

The Jennersville church of Eastern Pennsylvania, Pastor John D. Ebersole writes us, should be added to the list of congregations using the club method of subscribing for the Messenger. It is the second year that this church has done so, and the Messenger circulation there has increased sevenfold. We too like "this plan and hope it will continue."

Bethany Biblical Seminary Offering Day

The Church Calendar lists a special offering for Bethany Biblical Seminary at the time of **your harvest meeting** or **September 19.** Many rural churches having special harvest meetings may wish to use that day for the Bethany offering.

Other churches will find September 19 very suitable to have a sermon concerning the preparation of the ministry and the work our seminary is doing and to receive an offering.

Annual Conference has authorized a budget of $25,500 for our seminary. Surely the need for adequately prepared ministers to meet the future is growing more apparent every day. Let every congregation lay its plans to respond to the Bethany need. Offering envelopes may be secured by writing to the General Mission Board, Elgin, Ill.

The seventeenth annual meeting of the Women's Work of the Second District of Virginia will be held at the College Street Church of the Brethren, Bridgewater, Va., Thursday, Aug. 5. The theme will be Christ Supreme. Some interesting numbers on the program will be: an address, Christ Supreme in the Church by Mrs. Minor Myers; Memorial Hour by Mrs. Walter Coffman; Conference Echoes by Mrs. Paul Bowman; and an address, Church Supreme in the Home by Mrs. A. B. Miller.

The Evergreen Promoter for July, B. Y. P. D. organ of the northwest country, resounds with Echoes of the Nampa Conference but it has a forward outlook. There's much about the summer assembly to be held Aug. 4-9, "six miles east of Olympia on the south end of beautiful Long Lake." The program looks inviting with such names as W. W. Slabaugh, Alvin F. Brightbill, Ida Shockley, Paul Longenecker, Harper Will and Jay Eller. "The Oregon young people believe that their Beahm project has helped more than any one thing in unifying the eight different groups over the state." Guess what the "Beahm Project" is and what something like it would do for young people of any age anywhere.

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Spanish Relief—Present Status

We believe all Messenger readers are familiar with the fact that the Church of the Brethren and the other historic peace churches—Friends and Mennonites—have established a Mission of Relief to the suffering women and children of war-stricken Spain. This mission functions through the administration of the American Friends Service Committee.

The Executive Committee of the Committee on Spain which determines the policies and directs the work is composed of representatives of the three historic peace groups. This Executive Committee has met, mostly in Philadelphia but occasionally in New York, on an average of once a week since January. These meetings usually require a half day of deliberation and planning with constant secretarial service through the Friends Service Committee.

The mission is now operating with Esther Farquhar, Wilfred Jones and Patrick Malin in Spain administering relief through the distribution of food and clothing. From our own group Dan West will sail for Spain around Sept. 1. M. R. Zigler will enter Spain with Bro. West and spend a few weeks there before returning to the United States. Dan will remain for some time interpreting the spirit of our church through the administration of love and goodwill. Should it continue to seem advisable, one of our young people may be sent about Jan. 1.

Although I have given many hours out of an already crowded program, yet I am glad that some one could do this. It has, I am sure, afforded a doorway of opportunity divinely opened to our church. I am happy to represent the church in whatever service I have been able to render—much happier than if I were giving such service independent of the church.

We have been in this work from the very start and have shared equally in determining the policy and directing the administration and we are also sharing the responsibility of providing relief in the way of food and clothing, and soon one of our own number will be on the other side.

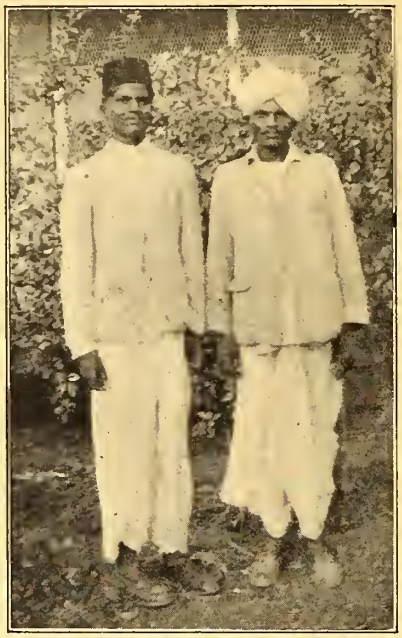
Many groups interested in nonpartisan relief are co-operating through support in various way, but officially the mission is being sponsored by the historic peace churches and administered through the Friends Service Committee.—Mrs. Ross D. Murphy.

OUR MISSION WORK

Fathers Are Guests at School

BY I. W. MOOMAW

April 23rd and 24th were notable days at the Vocational Training School, Anklesvar. The fathers of the students were the guests of their sons and the staff of the school. Invitations had been sent out ten days before and each of the students was hopeful that his father could come. It was not possible for all to come for many lived far away and the cost of travel was too much for them. However, many were able to come, and measured in terms of fellowship and goodwill these have been the most rewarding days in the history of the school.



A village farmer (reader's right) who was the guest of his son during the father and son days at Anklesvar.

In addition to agricultural and handcraft exhibits that were of special interest to the fathers, there was a fourfold program—

1. *The Goal of Rural Education.*
2. *The Annual Closing Exercises of the School.*
3. *The Fellowship Supper.*
4. *The School and Village Home Life.*

The goal of education in the Vocational Training School was pointed out as the enrichment of rural life. The rural school, if it is to serve its highest purpose, must help to weave the whole fabric of life. Village health, co-operation, better crops and livestock, recreation, cottage vocations and a more joyful home life, all these must be included in the goal of education.

The closing exercises included short dramas given by different classes and brief reports of each department of the school. Outstanding among the various reports were the account of the school store, the school post office, the community eggselling association sponsored by the school, the student's co-operative bank and a report of the agricultural projects of each student. Sixty of the older boys had each farmed a one-acre plot on his own responsibility, paying rent, oxen hire, cost of seeds, etc. The agricultural teacher observed that even though the season was unfavorable and prices low the students had earned a satisfactory reward for their efforts. This he attributed to the fact that in their field projects they had combined theory and practice. He observed that some boys earned more while others earned much less on the same amount and quality of land. Nature is impartial and rewards each according to his own efforts.

During much of the day the older students were busy in preparing the fellowship supper which to all was the crowning event of this brief conference. Fathers and sons who had been separated for many months sat down to a simple meal, with some "extras" added as a gift from a kind friend of the school. The "big brother" ideal served well for the boys whose fathers could not be present, each of the older students choosing a younger lad as his little brother for the occasion. This hour of intimate fellowship between fathers and sons, elder and younger brother was regarded by some of the older teachers as a memorable experience.

Following supper, young and old gathered in the moonlight before the school cottages for the singing of hymns. The day was far gone, but there was still time to think for a while on the "School and the Village Home Life." The headmaster, P. G. Bhagat, spoke on the need for a family spirit in the school and that each school cottage should be a model of village home life at its best, practicing honesty, cleanliness of body and mind, helpfulness, co-operation and love.

Anklesvar, India.

Evangelism in Spite of Spinal Meningitis

BY D. W. BITTINGER

A few years ago Buraland knew nothing of Christmas or Easter. It has been the very interesting task and opportunity of the missionary to build up a consciousness and a conception of these days. The Bura likes a holiday when he can put on his best clothes and walk with additional swagger before his fellows. So, though there were no icy blasts of winter, nor twinkle of Christmas tree lights to give lustre to Christmas, and no bursting buds and singing robins or jays to add to Eastertime we had little difficulty in making both of them great days.

Easter begins right after Christmas. Almost at once the word begins to go by foot, on horseback and by bicycle all over Buraland that another great day of God is fast approaching. Some weeks before Easter, classes for workers are begun. The country is divided geographically and workers are assigned to sections of territory as personal evangelists. Following the good example given us long ago, they go out two

by two. A goal is set for increased church membership and each one is to consider it his opportunity to strive to pass or raise the goal.

This year at Garkida we were all set for Passion Week before it arrived. We had set our goal at 60 new adherents for the week. After the first sermon on Monday evening I said I would give opportunity the following evening for any who wanted to follow the New Road to come forward. But some one protested that he did not wish to wait one more day to make profession, so the invitation was extended at once. Immediately they began to come from all parts of the church and by the time the invitation song had been sung there were more than forty who had come forward. The church could not hold the crowds of folks who attended. Windows were filled and outside the windows on the ground they sat in three or four long lines. By the second evening the goal of 60 had been passed. We raised it to 75 and the third evening we passed the goal. Out in the countryside, where daily services were being held, there were applicants for the New Way as well. By the end of the week when we had them all come in together there were 140 applicants standing grouped about the pulpit and the front of the church.

The lepers could not meet with the other church members and their services were held at a different place. Among them there were more than 60 who also sought new life.

On the Easter morning there were 140 taken into the church at Garkida and in the afternoon another 60 at the leper colony. More than 200 "were added to the church on that day." Baptism was in the river and because of the great number two were baptized together. Those who did not seem to know enough about it all were asked to attend special classes of instruction for a while and then they too will be added to the church by baptism. In the meantime they were to be taken in as covenant members. One hundred-forty were taken in this way; the rest were baptized.

During this time spinal meningitis had been creeping up on us. Word came in that entire villages were being wiped out by death to the north of us and that other villages were being deserted. There was some movement to stop our large gatherings, but we felt to carry on. Soon the disease broke out in a village only a mile away and we had to stop going there. But still we carried on the services. And still the people came buoyed up by an enthusiasm that cast out fear.

Immediately after Easter the epidemic broke out in the school and in our immediate community. Then we had to close down. We are still closed down. But the memory of that great week and great day is still with us.

Garkida, Africa.

Testimony of a Tither

One of the faithful tithers of our church sends $27.15 and makes the following comment: "This is our tithe for the quarter. . . . The Lord has prospered us. Therefore, we are giving unto him not grudgingly, but out of a happy heart."

How One Member Plans Her Giving

"Find enclosed $3 for mission work. I shall from time to time send in contributions. I base my mission money on my wage basis. I get paid by piece work and what I make over a certain amount goes to missions. That does not touch my tithe. I give that to the local church. What I make the first hour of the week is laid aside for mission work. A sister."

What to Pray For

Week of July 31 to Aug. 7. Pray for Brother and Sister Ernest Wampler at Tsinchou, China. They are engaged in evangelistic and rural reconstruction work. Remember their Chinese co-workers: C. C. Li, H. T. Tien, L. Chao, and H. W. Chao. Pray for Sister Nettie Senger who is county evangelist for women with three regular women associates. They tour in tent work and village classes. Sister Senger teaches wool industry and works on literature.

Deaf Yet She Heareth

Some who are deaf or blind have a spiritual discernment that equals or surpasses those who possess all of their faculties. A good woman in Kansas learning of sending out of the new missionaries and that more funds were needed wrote as follows:

"When I read of the eleven missionaries that were appointed for service abroad, I was really thrilled. What a sacrifice for others! They are giving their all for the Master's kingdom. Yes, indeed, I want to share in this great work, although small, but with all my heart, and enclosed you will find check for $15 to be applied for the mission fields."

A Missionary Challenge

A good brother, who at a real sacrifice gave $200 already for missions this year, feels he wants to give more and he hopes others will join him in a special way. He writes: "I will pledge myself, the Lord willing, to furnish $200 more for missions this year if you can get twenty-five or more other persons or families to pledge to do the same. Let us lay all on the altar of sacrifice. I have no income except what I earn daily and get in old age assistance."

The General Mission Board would be very glad to hear from all who would like to accept the challenge of this good brother.

THE CHURCH AT WORK

MINISTRY

The Pastor's Wife as a Homemaker

BY MRS. DORTHA THOMAS

I select this phase of a pastor's wife responsibilities to discuss, because I feel that it should be placed at the head of the list. She may be ever so efficient in church work, but if she is unable to demonstrate to the community the possibility of building a truly Christian home which radiates peace, beauty and hospitality, then she has failed in her major task. On the other hand, it has been my observation that parishioners will forgive a "multitude of sins" in the pastor's wife if she is a true homemaker. Happily, the ability to fit into this high responsibility is not dependent upon an abundance of funds, nor upon expensive furnishings, but rests back almost wholly upon the spirit and ability of the homekeeper herself. I wish to discuss her task as a homemaker in three sections, as follows: The pastor's wife as a housekeeper, as a mother, and as a wife.

A neat, clean, well-kept home is of great importance, first of all to the pastor's wife herself. It adds to her self-respect. If she need never be ashamed to invite guests into her home at any hour the occasion demands, she is conscious of a sense of well-being which may help her to overcome a feeling of inferiority about her shortcomings in other realms. If she knows that her house needs no apology, then she may be free to devote her whole attention to the needs and interests of her guests. A well-kept home performs the same function, psychologically, as an attractive new dress. But should guests arrive at those unfortunate moments when for some reason the home is not in its usual order, apologies should never be offered. They only add to the discomfort of the guest, and if a pastor's wife habitually is a good housekeeper, these occasional emergencies need cause no concern.

An attractively-kept home is an obligation to the husband and family. Home should be a peaceful retreat for the busy, tired pastor, where he can relax and gain new strength for the duties which lie ahead. Children have the right to be reared in a home of which they need not feel ashamed. Feelings of inferiority in this realm may develop attitudes which will be most damaging to the personality in later life. Both husband and children, in order to be at their best, should feel free to invite their friends into their home whenever the circumstances call for it.

An attractive home is an obligation to the community. To be sure, the pastor's wife may feel that the income from the community is not sufficient to warrant a beautiful home, but it is amazing what may be accomplished with small funds, an alert ingenious mind, and a willingness to work. The members of the church will take a real pride in "their pastor's home." The pastor belongs to them; he is one set just a little apart. And if his home is inviting it will increase the respect of the whole community for the cause he represents.

Here may I insert a warning, a home may be so stiffly immaculate that young Tom may not feel free to drop in on his way home from work to lounge in the easy chair and discuss his problems with the pastor. Or poor Mrs. Jones with the large family, whose home is not so immaculate, will feel hesitant about accepting the invitation to bring her family to dinner. After all, it is the spirit of the home which counts most. But the appearance of the home is a contributing factor to it.

This great task of the pastor's wife, well-performed, implies several things. It means, first of all, that she is a good manager. She knows how to buy economically. She recognizes good values when she sees them, and will not sacrifice them to patronize the bargain counter. She has learned to budget her time and money. The time schedule of one who is a servant of the community is bound to be broken, but efficient work is impossible without some well-defined plan. The constituency may be tactfully educated in time, so they will co-operate in helping the pastor and wife make the most effective use of their time. But when the schedule is broken, the guest must never know. The virtue par excellence in a pastor's wife is the ability to adjust to the unexpected. Furthermore, she has learned to make wise selection and proper preparation of food. She is the health guardian of her husband and family.

Secondly, it means that she has good taste in the selection and arrangement of furnishings. Furniture need not be expensive, but sometimes the wise and judicious use of a bit of paint or varnish will bring harmony out of clashing colors. Then there are always little, meaningful, extra touches which add much to the atmosphere. Flowers, prints of the old masterpieces, music and books which are used by the various members of the family—any little touch which expresses individuality adds something to the home which money can not buy. The standard of living and furnishing in the parsonage should not be far above the average among your parishioners, nor should it ever be below. Rather should it be slightly above the average—just far enough to encourage others to beautify their homes.

Thirdly, it means that she is hospitable. The simplest meal, served in the spirit of true hospitality, is always deeply satisfactory. The real danger lies on the other side, in serving a feast requiring much time and expense, at the cost of the spirit of true fellowship, and sometimes at the sacrifice of Christian ideals of simplicity and moderation. There is a fine value, both to parents and to the children, in entertaining great souls. The profession of the ministry is especially privileged in having these opportunities.

On the other hand, while the unexpected caller must always be made welcome, the pastor's wife must select wisely her times for entertaining. Her health, and the health and strength of her husband must be guarded, and not dissipated in much entertaining which is not necessary. The parsonage is not the parish hotel, and while its mistress should radiate helpfulness to all who enter its doors, yet provision should be made that others share in the responsibilities of entertaining. Her aim should be, not to return all hospitality accepted, but rather to pass it on to needy families who will most appreciate being entertained in a truly beautiful home.

Volumes might be written about the pastor's wife as a mother. I shall merely attempt to point out a few things which I consider fundamental. First of all, the mother is the chief "caretaker" of the children. In the very nature of the case, since the father is absent from the home a great deal, the heaviest responsibilities lie with the mother; though fundamental problems and ideals in child-rearing should by all means be shared by both parents. This task is a heavy one, but it is fraught with the greatest opportunity. It involves much more than supplying physical

needs, although that is important. The mother will furnish those early guiding influences which ultimately determine the destiny of the child. She needs all the wisdom which, by God's help, she can develop. In these days, books and lectures concerning child study offer great opportunities to the alert mother.

The parsonage children should be helped to lead normal lives. People are inclined to "set them apart." While statistics have proved that preachers' children are not the worst in the community, neither are they always the best. It is desirable to allow them a normal, healthy development. They should be taught early to take responsibility. Though tragic in any case, it is doubly unfortunate when a pastor's wife becomes a slave to her children. They will be grateful in later years for the experience and discipline which is afforded by definite responsibilities in the home.

The pastor's wife should run away from home and its responsibilities occasionally. The money spent in securing some one to care for the family is a good investment, for it yields rich returns in buoyancy, health, youthful spirits and efficiency. A few minutes for relaxation each day are necessary, and a complete vacation from home responsibilities is desirable occasionally, even though it may be only for half a day. The mother owes it to her husband and to her family to keep young in spirit. Any husband would prefer a comrade whose work is unfinished, to a wife who is worn in spirit and body from excessive work and worry.

A good mother will play with her children, will joke with them, will be interested in their interests. She will treat them as personalities to be respected, and not merely as individuals whose sole duty is to learn to obey their parents. She will worship with them, not as a formal exercise, but as a spontaneous overflow of the spirit pervading the atmosphere of the home. If she shares their childish interests, they in turn will be willing to share their more mature interests as they grow older, and so she can retain their confidence through life.

Last of all, let us consider the pastor's wife as the wife of her husband. It seems that there is a very real danger of her being so engrossed in church duties or in the cares of the home that she neglects her husband. Each pastor's wife should study her own situation and seek to maintain a proper balance here. She should be the protector of her husband's time and energy. She may help to educate their people in respecting the hours set apart for his study. She should not encroach upon his time with requests to run errands or assist with the housework. She must be willing to step in and assume responsibility when her husband's strength has failed, or if he has overlooked some needful task.

It is the great privilege of the pastor's wife to be his source of encouragement. Achievements should be constantly commended, rather than taken for granted. The expression of sincere admiration is always wiser and more effective than merely pointing out faults. However, there are times when the wife should be the minister's honest and constructive critic and suggest ways for improving his effectiveness as a speaker and Christian worker. The times for criticism should be chosen wisely; and there should be a spirit of mutual sharing, for the pastor too may have suggestions for his wife's improvement. But no husband wants a "yes-wife," who is an echo of all of his ideas. Honest differences stimulate growth, and enhance the spirit of comradeship between husband and wife.

The pastor's wife must seek to be the finest sort of companion to her husband They should share each other's interests, worship together, and often play together. It is as necessary to have good times together as it is to share the problems of the parish. However an occasional vacation apart, or the cultivation of different hobbies may do much to enrich this companionship. In other words, it is neither essential nor desirable that the pastor and his wife be constantly in each other's company.

The wife who is conscious of her high calling will be willing to sacrifice her husband's personal attentions to herself for the need of the folk whom they serve. Jealousy, either of her husband's time or attention, has no place within the parsonage.

The task of the pastor's wife as a homekeeper is great—almost overwhelming. But for the woman who faces it in the strength of the Lord as a glorious opportunity, and who will give it her best, the returns are satisfying and abundant.

WOMEN'S WORK

Aid Societies

BY MRS. ROSS D. MURPHY

We believe our Relief Mission in Spain affords a splendid opportunity for Aid Societies to render a practical service within the community by interesting those who are not members of our church in this project of love and goodwill and thus bear an effective testimony of our own peace convictions. So we are asking you, the Aid Societies, with the co-operation of your Women's Work director, to lead out in this special service.

It must in no sense interfere with our missionary responsibilities in India, China and Africa. As we are rendering this service to war-stricken Spain in the name of our Master, let us give a double portion to our girls and women abroad. I verily believe that our Women's Work project will be larger this year in proportion as we radiate the love of God to those in dire need wherever they may be.

Spanish Relief—An Appeal to Aid Societies and Individuals

BY MRS. ROSS D. MURPHY

This Is a Call for Immediate Response

Articles most needed right now are simple practical summer clothing for boys and girls, ages two to fourteen years and layettes for babies and other clothing for infants. Children in Spain wear much the same kind of clothing as children here under like circumstances.

Girls: Cotton dresses or material for same; suitable summer underwear.

Boys: Shirts, polo or any ordinary shirts; overalls or any practical trousers.

Infants: Diapers, outing flannel wrappers, plain slips or nightgowns, bands, stockings, adult nightgowns for mother, practical blankets, muslin for sheeting, safety pins and any other appropriate articles.

Needles, thread, odd pieces of material or remnants, such as muslin, outing flannel, diaper cloth, etc., and soap (preferable ivory, floating, castile) are appropriate additional articles.

We should like to have a generous response of whatever of the above can be gotten together **immediately**, so that shipment may be made from Philadelphia by the first of August. Plan to make up your packages and have them on their way within a week from the time you read this.

In this first emergency package, you need not plan com-

plete outfits. Any boys' or girls' garments or any articles for the layette, or material by the yard, or remnants may be packed all together in the same package. Do not forget a few pieces of soap, a practical assortment of thread and some needles.

Send your package, parcel post or whatever way is most practical, to—

A. F. S. C. Store Room, (B)
1515 Cherry Street,
Philadelphia, Pa.

The letter (B) after storeroom is very important for purposes of identification. Be sure to have your name and return address on the package. Wrap well.

Perhaps a response to this emergency call should be limited to those living east of the Mississippi River on account of the shortness of time. Others may concentrate on later shipments of clothing, or on collecting cash contributions for food. Do not hesitate to interest your community, and especially those not actively supporting other missions in these cash contributions. All money should be sent to General Mission Board, 22 South State Street, Elgin, Illinois. Do **not send** any clothing to Elgin, but to Philadelphia as directed.

Do not use much money from your treasuries on clothing. Try to get contributions for this purpose.

Further Instructions

The Aid Societies can organize various church and community groups to prepare complete outfits as they may have the time and opportunity for later shipments—September, October—and include stockings, heavier underwear, sweaters and good clean secondhand clothing. Odds and ends of yarn and knitting needles will be very acceptable.

Local merchants may be glad to donate material. Your later shipments should be sent to the same address, Philadelphia, as indicated above.

We do not encourage the purchase of shoes. They are not so necessary now and we think it will be more practical to buy them on the other side for winter use. So do not send shoes unless they are secondhand in good condition, or unless they are donated by merchants or manufacturers.

Remnants and yard material as well as yarn can be utilized in rehabilitating women who are stranded with nothing to do and nothing to do with. That is why needles and thread are needed.

For the later shipments an occasional quilt or blanket, if it is practical and inexpensive, will not be out of place. Do not spend money on these. If they are lying in your storerooms with no immediate prospect of service, you might turn some of them into service through this channel. Perhaps some one will be glad to buy such articles for Spanish use and you can in turn use the cash to send to Elgin for the purchase of food or for our National Project.

I can easily conceive how a very interesting dedicatory service might be planned for the later shipments of clothing. Those who have not contributed directly might be given an opportunity to make a cash contribution to be used for the National Women's Work Project. If you will use your God-given ingenuity I am sure it will be blessed in returns for the Lord.

Peace Banks

Make abundant use of the new Peace Banks. One ought to be found in every Brethren home. Make a special effort to place them in other homes throughout the community as a practical testimony for peace. Encourage the young people to use them and plan constructive peace and goodwill programs leading up to Armistice Day. Send to Elgin for banks.

Goodwill Project

As you plan your gift of clothing for the fall and winter shipments, you might interest the children in preparing a "Goodwill Suit Case" which is the World Friendship Project and will be directed to the children of Spain through our Relief Mission. Send for instructions to the committee on World Friendship, 297 Fourth Avenue, New York City. You remember the various former projects of this nature—dolls to Japan, bags to Mexico, chests to China, etc. I should think that because of our major relief activity, one suitcase from a church would be sufficient. Here again, however, is a splendid opportunity for the young people and others to do community work. Let us make a practical demonstration of "Christ in the community."

CHRISTIAN WORKERS' TOPIC

The Sabbath a Delight

Isa. 58: 13, 14

Sunday, Aug. 15

Introduction: While some church people have been disputing among themselves as to the relation of Sunday to the Sabbath, great throngs of people have almost ceased to observe the weekly anniversary of our Lord's death and resurrection. Let us address ourselves tonight not so much to what we should not do, but what we should do on Sunday.

I. Let us resolve to have family worship either morning or evening on this day.

Let the family Bible be opened and read.
Let prayers be offered, hymns sung, experience shared.
This may well be a delight for the whole family.

II. Let us resolve never to absent ourselves from public worship without good cause.

Here we may meet Christ. Here we have fellowship with his children. "I was glad when they said unto me, Let us go into the house of God."

Regular attendance in the House of God makes Sunday a delight for many.

III. Let us resolve to give some part of Sunday to active service for the kingdom.

Teaching a Sunday-school class, visiting the sick, sharing our automobiles or the hospitality of our home with some lonely and friendless strangers.

IV. Let us resolve to make Sunday the festival of the family circle.

Entire family at its best; in best clothes, best spirits, best fellowship, learning to know each other at his or her best.

V. Let us resolve to spend some time in personal meditation and spiritual planning, hearing the best music, reading the best literature.

Such a positive program will make Sunday a red-letter day never coming too soon, full of happy joy, not boredom "a Sabbath of delight."

CORRESPONDENCE

COLLEGE STUDENTS IN THE HOME CHURCH

A very delightful and inspiring service for all those pursuing higher education was held at the Manassas church soon after the return of the college students and the beginning of the summer vacation. The real purpose of the service was to make those who have been away at college and those who are planning to enter college this fall feel

that they are always welcome and needed in the old home church. Many college young people complain that there seems to be no place for them when they return home from school, and realizing this situation, this home church planned a special service for them.

The evening began with an inspirational service held in the auditorium of the church. At this time Bro. Samuel Harley, one of the 1937 graduates of Bethany Biblical Seminary, and Mrs. Manola Evers Miller, a graduate of Bridgewater College and a recent teacher at Juniata College, spoke to the group. Following this were games and refreshments in the basement. As a fitting close to the evening the group gathered around a campfire and sang songs and rounds.

The young people deeply appreciated the interest shown in them and the service was wonderfully successful in making the young people feel that they are still needed in the work of their home church. Mrs. E. E. Blough.

Manassas, Va.

SOUTHERN PENNSYLVANIA PEACE CONFERENCE

The first conference of the young people from the northern, western and eastern zones of the Southern District of Pennsylvania was held Monday, July 5, at the Mount Olivet Camp Grounds, near Dillsburg, Pa.

There was a morning and an afternoon session. Kenneth Monn was chairman of the morning session and Walter Keeney was chairman in the afternoon. Due to the illness of Madeline Roth, Mrs. Lowell Landis had charge of the morning singing, while L. Elmer Leas was the chorister in the afternoon. The York Y. P. D. had charge of the opening devotions. The theme, Peace, around which the program was built, was very appropriate as there were heard noises in celebration of Independence Day coming from without; but coming from within was that peace which Christ offers for the abundant life. Three very fine messages were given on the subject. James Beahm, speaking on the theme, referred to two different kinds of peace: the peace that the world offers, which are forces that are external; whereas the peace Christ offers are forces of the human will and controlled by men who will say, "Peace, be still." He said that we have failed to find this peace because we haven't accepted the gift from God.

Henry Hackman's message was: Promoting Peace. He brought the results of the Peace Economic Discussion at Conference, Nampa, Idaho. There is a very fine and active program of peace planned for local young people's groups.

Dan West gave us some very helpful thoughts on: Brethren Peace Doctrine. "Heretofore, the peace doctrine ran ahead of the peace practice," Dan said. "The Brethren's peace program should be put to practice by training and forming habits early in youth, these to be continued on up in the years. We must work, pay and sacrifice when we don't have to, if we are going to hold peace and make the practice fit for the future."

Mrs. W. L. Widdowson, director of Children's Work, gave a short message in regards to the project the children of Waynesboro undertook. She said: "If we want to enjoy peace we will have to write it on our children."

A peace play directed by Mrs. Dan West was presented by the Newville church. It was an exceptionally fine play pointing out the importance in taking a definite stand for peace in the face of bitter opposition.

The Men's Chorus of the Lost Creek congregation, under the direction of Roy Ferester, sang two timely selections: "Wonderful Peace" and "Come, Spirit, Come." Two readings entitled—"When Wars Shall Be No More" and "Disarmament" were very well presented by Mary Lehman. A combined chorus of the eastern zone, about fifty voices in number, rendered three selections—"Arise, My Soul, Arise!" "O Sacred Head, Now Wounded," and "Fairest Lord Jesus." The chorus was directed by L. Elmer Leas of York where the chorus had been rehearsing. All were so moved by the challenging talks on peace and especially the peace play, that they had a determination when they left the grounds to pray for, to work for, to sacrifice for and to strive for peace, thus putting to practice the peace doctrine.

York, Pa. Mildred Vera Meals.

STOPS ON THE WAY

At Kansas City, Mo., the hope was to see Bro. M. R. Murray, who piloted the party through Bible lands in 1906. The veritable Roy is there—American as ever.

At St. Joseph, Mo., the Jesse James' home attracted attention. Then being on the way to Idaho, it was very interesting to see Ida hoe—an old Virginia acquaintance. She was found in the garden hoeing, being now in her 80th year.

At Westphalia, Kans., a joyful time was held with near and dear kindred, and found sacred to kneel at the Abram and Elizabeth Brubaker graves.

At Wichita, Kans., a seven-hour chance was had to see friends and relatives, which evaporated into thin air through unwillingness to disturb precious slumber.

At Albuquerque, N. M., a rare experience was held in sweet and helpful blessing—Bro. S. E. Beahm in lovely home and prosperous.

At Long Beach, Calif., the 14th of May came with unusual felicitation and celebration, with my sister, Ella Beahm Arnold Shick and Sister M. Click Senger and hers and Bro. E. H. Brubakers and Bro. Jacob H. Hollingers of D. C.

At Glendora was seen a town of beauty founded by a man whose children were Glenn and Dora, and hence the name "Glendora," noted for its pleasing euphony. Here's where the lamented and much loved William K. Conner wrought and fought, and died like a prophet in Israel. As a one time fellow minister and fellow school brother, it was sacred to kneel and pray at his grave. The services were held at the upper meetinghouse with its pleasing and convenient appointments. Bro. A. A. Durr now officiates where Brother Conner served his final pastorate. Bro. W. H. Wertenbaker of La Verne is elder in charge over an active and joyful people.

At La Verne was witnessed a fraternal scene of unusual type. This college town was well represented with Conservatives and Progressives. Then a number of dear Old Order Brethren had come from a distance of twenty-five miles, and more of Independent Brethren were there with their sister quartet to render an appropriate number of edification. La Verne was appreciated. Bro. Walker is styled a great pastor.

At First church, Los Angeles, the fellowship and associations were enriched warmly by the restoration of a valiant public servant. Bro. John S. Kuns saved La Verne College in a crisis. That stay, like the one at Glendora, will long be remembered. Bro. Miller at East Side is a wise elder.

At Pasadena the occasion was rich, sweet and encouraging, and Bro. Eisenbise seems a strong pastor.

At Empire, Calif., it was lovely to meet with friends of

former years. To kneel in solemn remembrance at the graves of Brethren David Bowman and S. F. Sanger, dear and able Brethren born near Bridgewater, Va., was a precious privilege. The latter was a real prince in Israel as moderator of a great assembly. The Empire service was impressive in many ways. Bro. Frantz as pastor goes to Nampa.

At Sacramento, Calif., was a rare time with the only living child of Elder C. E. Arnold of holy McPherson memory, and her lovely home and family—my Sister Ella's daughter.

Till another day, the reader may rest near the mellow yellow glow of the Golden Gate. I. N. H. Beahm.

Nokesville, Va.

HERE AND YON

It seems good to be at home after ten months of strenuous work. As usual, we have had rich and varied experiences.

The response of the past months has been better than a year ago and it seems that we can notice a return to religion and God. However, this return may not be as some of us would like to see, greater numbers attending the house of God, but a return in personal thinking and living. Some of the sham of religion is being discarded and we must give unto the seekers the real.

Our work during the past year took us into the following states: Kansas, Indiana, Missouri, Arizona, Nebraska, Ohio, Iowa and Minnesota. In the churches served we found loyalty, sacrifice and devotion, both in the pastors and the laity.

At Falls City, Nebr., we conducted a meeting for both the Brethren and the Church of the Brethren who are worshiping as one body. This was indeed a rich experience and we did so much enjoy the fellowship with the membership and with Brother Dodds of the Brethren church who was pastoring the faithful flock.

The meeting at Trotwood, Ohio, at the Easter season was extremely interesting, for to the blessed occasion of Easter was added my birthday and our Silver Wedding anniversary. The Trotwood people gave us at the close of the service on Easter Sunday night a pleasant surprise that was beautifully and uniquely arranged. The music, the flowers, the candles, the well chosen remarks of the pastor and elder, the presentation of a beautifully engraved piece of silver table service and the felicitations of our friends caused us to renew our pledge to each other and to the cause of Christian home building. We certainly did appreciate the thoughtfulness of the Trotwood people and we pray that we may be worthy of the nice things people do for us.

At Eaton, Ohio, we were made to realize anew that God hears and answers prayer not only in the salvation of men and women, but in the healing of the body. I know if it had not been for the prayers of God's people I never would have been able to continue the meeting unto the close. One night I became so weak that it was necessary to sit down and deliver the sermon. I do not know just what the trouble was, but I do know that my physical strength was at a very low ebb. Yes, God does help today as well as in time past. The trouble is with us; we do not trust him sufficiently.

After a few days of needed rest with friends at Richmond, Ind., we were on our way to Worthington, Minn. This was our first campaign conducted in the state and we certainly did enjoy the work and the fellowship with God's people there. I just wonder how many of the good Brethren in a strong church would drive thirty and forty miles night after night in order to attend the services. There were sixteen received into the church by baptism who will be a great source of encouragement to the workers there.

Sheldon, Iowa, was our next stop and our last engagement this summer. Here we found a small group of earnest workers who are bounded on every side by other faiths. What the result will be only time will tell. It would be a mighty fine thing if we had some way of helping Brethren families get a start in places like these. The farms are being picked up by others; thus our young men are crowded out.

We were very much disappointed when it became necessary for us to give up our plans to attend the Conference at Nampa, Idaho, and cancel our meeting at Twin Falls, Idaho; but we have long since learned that our plans are not always his, so we were resigned to the change.

From July 5 to 10 I was in Camp Ewing twenty-seven miles from Colorado Springs, attempting to help others and myself find a better understanding of God and his purpose. The course, "Finding God and His Purpose," proved to be very helpful and inspiring both to the leader and the campers. In the Open Forum it was proved beyond a shadow of a doubt that the young people are doing some serious thinking. Vespers and Campfire in that beautiful mountain setting were especially inspirational. Indeed those few days with God in the mountains were most refreshing; it was truly a mountaintop experience. I know that I shall be better prepared to carry on with greater zeal for having had this blessed fellowship with these leaders and Christian young people. I am now back home at 125 East 11th Avenue, Denver, Colo., with Mrs. Austin's parents. Here we shall remain during the rest of the summer.

Our fall work will open at the West Side church, Wichita, Kans., on Sept. 12. From Wichita we go to Virginia. We also have meetings scheduled in Ohio, Maryland and possibly Michigan. It is our sincere prayer that we may be used mightily of him wherever we may be.

Denver, Colo. Oliver H. Austin.

VIRGINIA WOMEN'S WORK CONFERENCE

The Summer Conference of Women's Work of the First District of Virginia was held at the Cloverdale church on Thursday, June 24. The president, Mrs. P. E. Faw, presided over the day's program. The attendance was unusually fine. Thirteen churches were represented.

The theme for the conference, Partners With God, was closely followed in all the splendid addresses, proving a wonderful inspiration and challenge to those in attendance.

The morning session was devoted entirely to addresses, readings and special music. The afternoon session consisted of a business period, of suggestions from directors of the different departments and a fine play which dramatized in a very vivid fashion some of the evils and problems which confront people of all ages today.

Bro. Minor C. Miller was with us at this conference, and through his wide experience, gave us an idea of some of our community and state problems, and women's responsibilities toward them.

The program was as follows:

Theme—Partners With God

Service of Worship .....Mrs. McKinley Coffman

I. In the Home—

A Mother's Opportunity .....Mrs. Dan Sutherland

A Daughter's Opportunity .....Oneida Hylton
Special Music ....Junior Choir, First Church of Roanoke
II. In the Church .....Mrs. A. R. Showalter
Reading .....Gradys Spigle
III. In the Community .....Minor C. Miller
Picnic Dinner and Social Hour.
Business Session.
Special Music .....Ninth Street Church of Roanoke
Suggestions for Work by the Directors of the Departments
Play—The House on the Sand .....Cloverdale Church

Roanoke, Va. Mrs. O. S. Garber

MARTHA Z. ECKERT

Martha, daughter of Michael and Mary (Frantz) Zug, was born Aug. 6, 1865, and passed out of this life to the Great Beyond May 30, 1937. She and two sisters and a brotber were left motherless at a very early age and were reared by a devoted father in a Christian atmosphere. Taking his cbildren to church in tbe country every Sunday, daily reading the Scriptures and the available church literature, and speaking to them of heavenly things, the father implanted in the hearts of his children a love for good things and the church that time could not displace. So it was very fitting wben she was laid away that the funeral discourse should be based on: "One tbing have I desired of the Lord, that will I seek after."



She was married in 1889 to Samuel D. Eckert. Four children were born to them, two dying in infancy. Desiring to send her two sons to a Brethren Sunday scbool, she opened one in her father's home in 1899. Although frail in body, she threw all her strength, mind and spirit into the service of the Lord, always when physically able, attending and taking part in all services, helping the needy, visiting the sick, witnessing for him "in season and out of season," and advocating the plain and simple life by early in her Cbristian life putting out of sight expensive silverware, fine curtains and many things that savored of the worldly, and bringing unkind and adverse criticism on herself by not approving of the many innovations that in recent years have crept into the church.

She was not perfect, but she agonized to become like her Master, and none repented with more bitter tears than she when she made a mistake. She often confessed that her greatest enemy to be overcome was herself.

Returning from a month's visit to her son, Dana Z. Eckert, on Mother's Day, she found much to do with little strength. She contracted influenza and after ten days of extreme weakness she closed her eyes and is resting, we believe, safe in the arms of Jesus.

There survive two sons, Dana, of Pittsburgh, and Paul, of Annville; five grandchildren, two sisters, Ella Erb, of Sheridan and Mary Francis, of Lebanon, and a brother, James F. Zug, of Boone, Iowa.

Among the many beautiful floral tributes were three bouquets picked and brought by the little children of the neighborhood for Mother Eckert.

Lebanon, Pa. Mary Z. Francis.

SOUTHERN VIRGINIA DISTRICT CONFERENCE

The Southern District of Virginia will meet in conference Aug. 5-7 in the Antioch church. The theme of the conference is: Christ in the Life of the Community. The Joint Boards will meet Thursday, Aug. 5, at 10:00 A. M., and the elders the same day at 2:00 P. M. Detail of the program is as follows:

FIRST SESSION—THURSDAY EVENING

Chairman: J. A. Naff; Chorister: N. M. Bowman

7:45 Worship .....E. E. Bowman
8:05 Christ and Community Morals .....C. R. Bowman
8:25 Special Music .....Antioch
8:30 Temperance Address .....F. E. Williar

SECOND SESSION—FRIDAY MORNING

Chairman: A. N. Hylton; Chorister: David Wampler

10:.00 Worship .....Lester Reed
10:20 Christ in the Community Through Women's Work .....Mrs. J. B. Peters
10:35 Christ in the Community Through Men's Work .....P. E. Bowman
10:50 Special Music .....Red Oak Grove
10:55 Christ in Community Life Around the World .....H. L. Alley
11:40 Missionary Offering .....H. W. Peters
12:00 Noon Lunch
1:15 Group Meetings (Men, Women, B. Y. P. D.).

THIRD SESSION—FRIDAY AFTERNOON

2:30 Memorial Service, sponsored by District B. Y. P. D.

FOURTH SESSION—FRIDAY EVENING

Chairman: J. B. Peters; Chorister: Elizabeth B. Peters

7:45 Worship .....K. P. Flora
8:05 Which Way for Our Children? .....H. C. Eller
8:30 Special Music .....Brick Church
8:35 Christ and the College .....Paul H. Bowman

FIFTH SESSION—SATURDAY MORNING

9:00 Business Session—Moderator .....H. J. Woodie

Boone Mill, Va. M. E. Clingenpeel.

PASSING OF ROY MORRISON

Roy Morrison, son of Albert Morrison and Sarah Livengood Morrison, passed away at the Allegheny general hospital, Pittsburgh, Pa., May 21, 1937.

Funeral services were held at the Center Hill church May 23, conducted by the pastor, Bro. W. C. Sell, who took as his text: "Blessed are the dead who die in the Lord, for they shall rest from their labors, and their works do follow them." This was surely true of Roy Morrison for his entire life had been given to the work of the church. He started to Sunday school when six years old, was elected superintendent when only in his teens, and had been either superintendent or assistant superintendent most of the time since.



However, he believed in training young men for service. During the past few years he had helped them so much that now we have others who are able to carry on the Sunday-school work. Bro. Morrison held a perfect attendance Sunday-school record for thirty-eight years, missing only six Sundays twenty years ago when very ill with the flu.

When sixteen years of age Roy gave his heart to the Lord and was baptized. When twenty-four he was elected as deacon and has been faithful in the service for twenty-six years.

Between 1,000 and 1,500 people attended the funeral service. Bro. Sell was assisted by the following ministers: L. B. Grcaser, A. B. Replogle, J. Lloyd Nedrow, J. H. Wimmer and R. J. Werner. The church choir sang Sometime We'll Understand, and Safe in the Arms of Jesus. Mildred and Dollie Nedrow sang a duet, How Beautiful Heaven Must Be.

Roy was always interested in educational work, having attended Juniata College. He taught school for years, and had been principal of the West Kittanning school for a period of eleven years.

Besides his father and mother, two sisters and three brothers remain to mourn his loss, Roy being the first one taken, thus breaking the family circle.

We can hardly realize that he has gone not to return, for until his late illness Roy was always at his post of duty. Time only will reveal the wonderful influence of his life of loyalty and faithfulness to the church.

Kittanning, Pa. Mrs. Carman Bowser.

MATRIMONIAL

Please note tbat the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Chapman-Myers.—By Bro. Robert Sink, June 6, 1937, Sister Edith Myers of Flora, and Bro. Floyd Chapman of Pyrmont.—June D. Remaly, Lafayette, Ind.

Cripe-Murr.—By Bro. Willard Knowles, July 3, 1937, Mr. George Cripe and Miss Velma Murr both of Lafayette, Ind.—June D. Remaly, Lafayette, Ind.

Felker-Whitmer.—Brother Carl Felker and Sister Irene June Wbitmer were united in marriage hy the undersigned at the Prairie View church at high noon Sunday, June 20.—John Wbitmer, Curlew, Iowa.

Kahly-Rupp.—Mr. Wilbur Kahly of Freeport, Ill., and Miss Bernadette Rupp of Lanark, Ill., hy the undersigned in the Lanark church, July 10, 1937.—I. D. Leatherman, Lanark, Ill.

Kitchel-Smith.—In the Logansport church by the undersigned, May 20, 1937, Victor Kitchel and Minnie Smitb botb of the Logansport congregation.—J. J. Johnson, Logansport, Ind.

Middlekauff-Ritchey.—By the undersigned, May 22, 1937, at the Stone churcb, Huntingdon, Pa., Bro. John C. Middlekauff and Sister Hilda G. Ritchey.—Charles C. Ellis, Huntingdon, Pa.

Miller-Roop.—At the Washington City Church of the Bretbren, June 27, 1937, Mr. Elvert Franklin Miller and Miss Evelyn Marguerite Roop both of Washington, by the undersigned, assisted hy the pastor, Rufus D. Bowman.—F. F. Holsopple, Washington, D. C.

Nulf-Grether.—In the home of the bride, by the undersigned, May 20, 1937, Arthur M. Nulf and Lula Belle Grether, both of Logansport. —J. J. Johnson, Logansport, Ind.

Shull-Neher.—By the undersigned, May 28, 1937, Arthur Shull and Mildred Neher both of North Manchester, Ind., at the Manchester Churcb of tbe Brethren.—H. L. Hartsougb, Nortb Manchester, Ind.

Strom-Roetman.—By the undersigned at the Church of the Brethren in Pasadena, Calif., July 3, 1937, Bro. Lester R. Strom of Alhambra, Calif., and Miss Blanche Roetman of Worthington, Minn.—C. F. Rupel, Pasadena, Calif.

Thomas-Vought.—By the undersigned at the parsonage of the Meyersdale Church of the Brethren, July 3, Brother Philip M. Thomas and Sister Matilda Vought, both of Meyersdale, Pa.—George L. Detweiler, Meyersdale, Pa.

Williams-Strycker.—By the undersigned, at the Rock Run church, Northern Indiana, on June 26, Bro. John M. Williams of Washington, D. C., and Violet Ferne Strycker of New Paris, Ind.—J. S. Zigler, Goshen, Ind.

FALLEN ASLEEP

Anderson, Sister Mary Susan Lee Chick, was born June 9, 1868, at Millwood, Va., and died May 6, 1937. Her husband, J. D. Anderson, four children and two grandchildren survive. Funeral service in tbe home, near Catlett, Va., by Brethren N. J. Miller and G. W. Beahm. Burial in the Moomaw cemetery, near Orkney Springs, Va. Bro. J. Carson Miller conducted services at the grave.—Mrs. E. C. Spitler, Nokesville, Va.

Barclay, Missouri Miller, was horn Jan. 23, 1860, and passed away July 7, 1937. She identified herself with the Church of the Brethren when 12 years old. She had heen a patient sufferer for twelve years. For nine years she was confined to her bed absolutely helpless. She was a consistent Christian and a good Bible student. She leaves her husband, one sister and one brother. Funeral services were held at the Lavansville Lutheran church of which her husband was a member. Sermon by her pastor, Bro. T. R. Coffman.—Mrs. T. R. Coffman, Somerset, Pa.

Blosser, Naomi, daughter of Rev. and Mrs. John Blosser, was born near New Stark, Ohio, Hancock County, Dec. 12, 1882, and died June 26, 1937. Her first service given to the public was that of teaching in the schools of Van Buren Township near ber home. Then the call to a larger service came and she entered the profession of nursing. After her graduation she followed her calling as school and public health nurse in Illinois, Virginia, Indiana, and Pennsylvania, rendering efficient service in every instance. Thirteen years ago her health had hegun to leave her. This was a time of sorrow, for she had received her call to the profession with a serious mind, and although there was resignation to the inevitable, yet it was difficult to leave off following the work so dear to her heart. Her early home life had much to do in bringing her to a dccision as to what her lifework was to be. Her parents had always held before her the nobility of service. Then came the call to accept Christ as her Savior, at which time she assumed the responsibility of church membership in the Chapel Mennonite church near her childhood home. In her religious life sbe remained true to the end. The funeral service was held in the New Stark Community church. Through her life of service and long illness there is one verse of scripture that made a special appeal to her. It was Philpp. 4: 8. This was used as the basis of the minister's brief message on the funeral occasion. Her body was laid to rest on the family lot in the Hassan cemetery. Funeral service was conducted by Rev. Bauman, pastor of the cburch, and the writer, a long-time friend of the family.—Jesse J. Anglemyer, Williamstown, Obio.

Early, Mary Ann, daughter of John and Elizabeth Miller, was born in Allen County, Ohio, June 18, 1857. She spent most of her life in Allen County. On Jan. 25, 1876, she was united in marriage to Jacoh B. Early. He preceded her in death July 19, 1924. The following children were born to them: Clarence, William, Elmer and Zoe. These survive their parents. A child died in infancy. Mrs. Early united with the Church of the Brethren in the early part of ber life, and remained a faithful and consistent member through the years. She was a devoted wife, and a neighbor who never spared herself in helping where assistance was needed. June 30, 1927, she married A. B. Early of Ft. Defiance, Va. Together they spent a bappy married life until her husband answered the call to come to the other world. During the stay of ten years in Virginia, Sister Early made many friends. After the deatb of her husband she returned to her old home. Soon after her return she had a fall which terminated in her decease. The affliction lasted for some weeks, but through it all she was patient, and had in mind the welfare of her loved ones, rather than herself. She was confident that God's way is the right way and with such confidence she fell asleep sweetly trusting in the Lord who had saved her and had given her an opportunity to live a long and useful life. Besides the children who survive there are two sisters, 20 grandchildren and 6 great-grandchildren. The funeral service was held at the Pleasant View church in charge of Eld. Noah Cool and the writer. She rests beside her loved ones in the cemetery near the church.—Jesse J. Anglemyer, Williamstown, Ohio.

Geary, Philip Jacob, was born May 31, 1905, and departed this life June 8, 1937. Surviving are his wife, Mrs. Ruth Kalp Geary, and two children, Kenneth Lloyd and Goldie Irene. He is also survived by his parents, Mr. and Mrs. George Geary, of Champion, five brothers, one sister and his grandfather. He was a faithful and devout member of the County Line Church of the Brethren for nine years. He was well thought of by many people, a fact which was shown by the large crowd at the funeral. Funeral services were conducted at the County Line church by Bro. J. E. Jones of Wooddale. Interment in the Mt. Nebo cemetery.—Alverda Jones, Connellsville, Pa.

Gross, Brother Ralph A., of Lititz, Pa., died suddenly June 2 at Saratoga Springs, N. Y., of a beart attack, aged 50 years. He is survived by his wife, Anna Becker Gross, two daughters, three grandchildren, three half brothers and two half sisters. Funeral services were conducted at his late home in Lititz by Eld. James M. Moore, with interment in the Moravian cemetery.—Florence B. Gibbel, Lititz, Pa.

Harman, Nannie A. Hylton, died at Shoshone, Idaho, June 30, 1937. She was horn in Floyd County, Va., Dec. 12, 1846, and was the oldest daughter of Eld. Hordon P. and Frances Hylton. Her parents had nine children; four of her brothers were elected to the ministry in the Church of the Brethren. Sister Harman became a member of the church when just a young girl and through her long life had been a faithful and loyal worker. She was married to Bethlehem Harman Feb. 19, 1868. To this union were horn eight children. Her husband died several years ago.—C. D. Hylton, Roanoke, Va.

Jones, Alice Murrey, was born at Marshalltown, Iowa, May 27, 1875, and died at Wichita, Kans., June 29, 1937. Sister Jones came to Kansas with her parents when about nine years old. She took her school work at McPherson College and united with the Church of the Brethren while there. She was united in marriage to Bro. Jones who preceded her in death. She had lived in Wichita for the past twenty-one years and associated with the First Church of the Brethren there until called home. Funeral service hy the writer at Wichita and burial at the McPherson cemetery hy the side of her parents.—D. H. Heckman, Wichita, Kans.

Krout, Sarah, daughter of Eld. Christian and Catherine Ness, was born Oct. 14, 1866, in York County, Pa., and died Feb. 14, 1937. She was united in marriage to L. M. Krout Sept. 27, 1885. They celebrated their golden wedding anniversary nearly two years ago. Fifteen children were born to this union, eight sons and seven daughters. Three daughters and three sons preceded her in death. Surviving are her hushand, four daughters, five sons, thirty-eight grandchildren, nine great-grandchildren, two sisters and two brotbers. Sister Krout united with the Church of the Brethren in 1886, and was a faithful member of the East Codorus church until her death. She was a devoted wife and a loving mother. She was an invalid for several years but she was a most patient sufferer. She was hedfast for the last seven weeks. Funeral services were beld at her home in Loganville on Feb. 18, 1937. Further services were held at Friedensaul's Lutheran church hy Elder S. C. Godfrey, assisted by Rev. S. H. Culler. She was laid to rest in the adjoining cemetery. She is greatly missed by all.—L. M. Krout and children, York, Pa.

Martin, Mary A., daughter of Charles and Fannie Myers Wilson, was born April 16, 1866, near Upton, Franklin County, Pa., and died July 8, 1937, at the age of 71 years, 2 months and 22 days. She had been in failing health for a year and was confined to her room for the past four months. She was joined in marriage to Edward Martin, Nov. 23, 1898, who preceded her in death Jan. 22, 1935. To this union were born two daughters, Rhoda Hare and Ada Beard, both of Polo, Ill. She united with the Church of the Brethren about 1889 and was called into tbe deacon's office with her husband in 1922. She was a sweet, quiet,

devoted Christian. Funeral services in the Lanark Church of the Brethren July 10, and interment at the Lanark cemetery with her pastor, I. D. Leatherman, officiating and Ora Garber of Polo, Ill., assisting.—J. D. Leatherman, Lanark, Ill.

Miller, Sarah, was born Jan. 18, 1859, and died June 22, 1937. She identified herself with the Church of the Brethren at the age of ten years. Her husband, Daniel G. Miller, passed away in July, 1917. Three children survive: William Edward Miller, Mrs. Maurice Brown and Anna Miller. Sister Miller was a consistent consecrated Christian. Funeral services were conducted at the Middle Creek church by her pastor, Bro. T. R. Coffman, assisted by Bro. Walter Berkebile.—Mrs. T. R. Coffman, Somerset, Pa.

Moats, Andrew, son of Daniel and Margaret Moats, was born Sept. 6, 1859, and passed away at his home in Dixon, Ill., July 8, 1937, after several months of illness. He was united in the holy bonds of matrimony to Ellen Greenwalt, Dec. 12, 1882. They were blessed with two daughters and one son, all of whom are living. Bro. Moats lived in Dixon for 38 years, was a charter member of the Church of the Brethren at Dixon, always took an active part in the activities of the church and was regular in church attendance. He will be greatly missed. His funeral service was conducted by his pastor, William E. Thompson, and his body was laid to rest in the Emmert cemetery east of Dixon.—William T. Thompson, Dixon, Ill.

VanNortwick, Cordelia Isabelle, daughter of Sterl and Harriett Keck, was born in Claborne County, Tenn., Dec. 9, 1878, and died at Summerfield, Kans., June 9, 1937. She was married to F. E. VanNortwick Oct. 28, 1896. In 1910 she and her husband united with the Church of the Brethren in the Richland Center congregation near Summerfield. They became devoted Christian workers, serving in the deacon's office and active in Sunday-school and Aid Society work. Hers was the kind of life that will be sorely missed in the home, church and community. Her husband, four children, eight grandchildren, her aged father and other relatives survive her. Death was due to cancer. Funeral services by the writer, assisted by the pastor, Bro. Willis Neff, in the Richland Center church.—Ira H. Frantz, North Manchester, Ind.

Pentz, Clarence, died in the Hanover, Pa., hospital on May 27, 1937, aged 64 years, 8 months and 29 days. He served our church as sexton for many years and was loved by all. He leaves a wife, one son and a daughter. He lived near York Springs, Pa., in the Upper Conewago congregation. Funeral services were held in the home with concluding services in the Mummert church near East Berlin by the writer, assisted by Eld. S. M. Lehigh, with interment in the cemetery near by.—W. G. Group, East Berlin, Pa.

Peterman, Charles F., died at his home July 2, 1937, after a two weeks' illness. He is survived by two sons, W. C. Peterman of Fort Scott, Kans., and M. T. Peterman of Bartlesville; two daughters, Mrs. Rildia Koonts of Bartlesville, and Mrs. Alice Cubbison of Fort Worth, Tex.; 24 grandchildren and three great-grandchildren. He was a member of the Church of the Brethren. Funeral services were conducted by Bro. Geo. R. Eller at the church with burial in the White Rose cemetery.—Mrs. Harry Boltz, Bartlesville, Okla.

Reighard, Dorothy Claycomb, was born at Bakers Summit, Pa., on April 15, 1919, and died July 3, 1937. She was united in marriage to Donald Howard Reighard. Surviving are the husband and infant daughter, born July 1, her parents, four sisters, three brothers and an aged grandmother. Funeral services were held at the Church of the Brethren in New Enterprise, Monday afternoon, conducted by the pastor, Bro. Wilfred N. Staufer, assisted by Brethren Ralph Meckley and D. L. Shaffer. Interment was made in the church cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Robinson, George Washington, was born in Prince William County, Va., Jan. 22, 1866, and died June 11, 1937, near his birthplace. He was twice married. One son and three grandsons by the first wife, with his second wife (Sister Sally Sampson) survive. Bro. Robinson made no profession until January before his death. Funeral services in the Oak Dale Baptist church by Bro. N. J. Miller.—Mrs. E. C. Spitler, Nokesville, Va.

Shaffer, Mary Rebecca Wean, was born Nov. 7, 1905, and died May 8, 1937. Her husband and four small boys survive. She truly gave her life for her children in providing for their needs. Funeral services at the home near Catlett, Va., by Bro. N. J. Miller, in the absence of her pastor. Burial in the Lutheran cemetery near Buch Hall, Va.—Mrs. E. C. Spitler, Nokesville, Va.

Wager, David Ezra, died rather suddenly at his home near York Springs, Pa., June 1, 1937, aged 79 years, 1 month and 14 days. He leaves a wife, three sons, one daughter and a host of friends. He was a lifelong member of the Church of the Brethren. Services in the Mummerts church by the writer, assisted by Eld. J. M. Danner, with interment in the cemetery near by.—W. G. Group, East Berlin, Pa.

Wenrick, Oren J., son of Levi and Caroline Wenrick, was born Dec. 26, 1870, at Bradford, Ohio, and died July 1, 1937, at his home in Indianapolis, Ind. In November, 1894, he married Amanda Kepner, and to this union were born two daughters and three sons. Mrs. Wenrick died in 1934. July 3, 1936, he married Mrs. Anna McGuire, who with his five children and grandchildren survives. He was a member of the Grace Church of the Brethren in Indianapolis and was a regular attendant at the services. Funeral services were held at the home on July 3 by the pastor, assisted by the elder, Frank E. Hay.—Clinton I. Weber, Indianapolis, Ind.

Winand, Clarence Eugene, died at his home in New Chester, Pa., April 15, 1937, aged 79 years, 2 months and 11 days. He was a son of Brother and Sister Frederick Winand, deacons in the Church of the Brethren for many years. Services were conducted at his home by the writer, with interment in Mummerts cemetery near East Berlin, Pa.—W. G. Group, East Berlin, Pa.

CHURCH NEWS

ALABAMA

Fruitdale.—The members of the Fruitdale church were very glad to have the committee from Tennessee with them May 29, 30. During this time services and group meetings were held. After Sunday school and church on May 30 Bro. Donald Clague was installed into the ministry by Brethren R. B. Pritchett and John B. White. July 8 the members of the Fruitdale church met for council. The report of the treasurer showed a sufficient fund to repaint the building. It was also decided to try and get seventy-five per cent of the families in the church to take The Gospel Messenger. The members regret that Bro. Shull is not able to hold a series of meetings here which he had planned to do.—Eva Carpenter, Fruitdale, Ala., July 10.

CALIFORNIA

Los Angeles (Hancock St.).—We met in council March 9 to advise on repairs and other improvements of the church property. A friendly neighbor with her four talented young daughters, contributed much to an interesting Easter program. Bro. Michael concluded the service with a brief talk. Two were added to the church by baptism. Bro. Steinour, pastor of the Boyle Heights church, officiated at our love feast May 16. Bro. I. N. H. Beahm, one of the several visiting ministers, gave us a short admonition. Bro. Beahm returned to us June 2-6 and gave his inspiring messages to large audiences. We rejoiced that one was restored to fellowship, who had formerly been so influential in the various activities of the district. The church in council June 9 chose Sisters Della Lehmer and Mary Early as delegates to the coming district conference. Bro. H. D. Michael was a delegate to the Annual Conference. On his return, Bro. Michael responded with a most interesting report of the meetings and the trip throughout. The Sunday school picnicked at Alhambra Park June 26. The social occasion included a number of visitors: A. D. Sollenberger and wife, S. E. Decker and wife from Glendora, Cline Wolford of Santa Anna, Mr. and Mrs. Davenport of Boyle Heights, and Walter C. Sell of Kittanning, Pa. Bro. Sell preached for us June 27. He recalled that he had been elected to the ministry here about twenty years ago. Bro. David Miller of Nappanee, Ind., visited us recently, and assisted in the services. The members of the Fellowship club were guests of Sisters Elizabeth and Elvina Snyder in their Pasadena home, April 28. We felt they had retained the old Pennsylvania hospitality in spite of hardships endured in establishing their own home. The club meets regularly the fourth Wednesday of the month in Della Lehmer's home. They have finished the book of Romans and have begun 1 Thess. The Bible and missionary groups meet with the Aid Society the second Thursday of each month.—Katherine Newsom, Los Angeles, Calif., July 10.

Waterford.—At our quarterly council May 27, Bro. Cecil Smith was chosen as delegate to Annual Conference. The church decided to retain Bro. J. R. Peters as pastor for another year. A splendid Children's Day program was given June 20, which was dedicated to the fathers. On the evening of June 20 a group of our young people gave an excellent program in the Modesto church, using as their subject, How Are We Building? Brother and Sister Lichty, returned missionaries, were with us June 11 and gave some very interesting and educational talks about our foreign missions which was very much appreciated. June 27 was given to Bro. Cecil Smith and Sister Hattie Deardorff, who gave us a very enthusiastic report of the Conference. In the evening the Volunteer class of Empire Sunday school presented the peace play, The Eleventh Mayor, which was very much appreciated.—Mrs. J. R. Peters, Waterford, Calif., July 6.

DISTRICT OF COLUMBIA

Washington City.—On April 1 Brother and Sister Rufus Bowman entertained the young people of our church. There were over one hundred present. These social gatherings do much to strengthen the bond of fellowship among our young people. On April the women's organization of the church held its regular meeting. This organization is growing in number and interest. From April 4-25 study courses were conducted by Bro. C. E. Resser. Three members have been received by baptism since our last report. On April 11 Bro. C. C. Ellis, President of Juniata College, delivered the morning sermon to a crowded house. At the close of his sermon, in response to a previous announcement, the vote of the church was taken relative to calling Bro. Rufus D. Bowman as pastor for another three-year term, as his contract expires Sept. 1, 1937. Before this vote was taken Bro. Bowman announced to the congregation that he had received a call to the presidency of Bethany Biblical Seminary and stated that he would probably accept this call as he considered it a call from the entire brotherhood. However, irrespective of this announcement the voice of the church was taken and a unanimous call was extended to Brother and Sister Bowman to serve us for another three years, which call was subsequently declined in favor of the call from the seminary. This brought forth expressions of regret from our entire membership

as Brother and Sister Bowman have made a wonderful contribution to the Washington City church during the three years they have been with us. Approximately two hundred members have been added to the church by letter and baptism during their pastorate and they have won for themselves a host of loyal friends. Bro. Bowman's outstanding messages have attracted the attention of other denominations in our city and his services are frequently in demand. The united prayers of this church will accompany them to their new field. While this unexpected change was a shock to us we feel that we have been exceedingly fortunate in securing the services of Dr. Warren D. Bowman, Professor of Education and Psychology at Juniata College and a brother of our present pastor, who has accepted the unanimous call of our church for a period of three years. Brother and Sister Warren Bowman were with us last summer for a month while our pastor was in Europe and in this short period of time they won their way into the hearts of our membership and rendered us valuable service. They are both well qualified for the task and we believe a profitable field awaits them as they assume their new duties here Sept. 1. On April 29 an all-church social was held at our church in honor of our elder and his wife. Between two and three hundred were present and an interesting program was rendered. The young people from the University Park church, Md., rendered a beautiful Easter pageant for us following our Easter services. The Bridgewater College alumni banquet was held here April 22. On May 2 we held our semiannual communion service with our pastor officiating. At the morning service we were favored with the presence of Brother and Sister Wm. Beahm, returned missionaries from Africa. Bro. Beahm gave us a splendid message. An offering was taken for the Spanish relief. May 12 we held our annual mother and daughter banquet with over one hundred present. May 18, 19 the dramatic club of our church gave a drama, The Prodigal Son. This was rendered in a most effective manner. May 21 the Bridgewater College glee club gave us an evening of song under the direction of Prof. Nelson Huffman. May 23 we lifted our annual Conference offering. On June 6 at the evening service we had two women speakers from the W. C. T. U. convention—Mrs. Ella Black of Pennsylvania, and a Miss Bain from Scotland. The young people were also favored with a temperance oration by Miss Laura Willard of Chicago. June 3 our adult choir gave a musical program under the direction of Mrs. Iola Hollinger Bucher. This was conceded to be one of the best sacred concerts ever given in our church. Our choir recently gave concerts in Maryland and Virginia. June 19 we held our annual Sunday-school outing in Rock Creek Park. At the morning service June 20 the sermon was delivered by Bro. J. H. Hollinger and in the evening by Bro. S. C. Cubbage, the pastor being away at Annual Conference.—Mrs. Jacob H. Hollinger, Washington, D. C., July 14.

IDAHO

Bowmont.—We had installation services for our new pastor June 13, with Bro. M. R. Zigler presiding. We had an all day meeting and a basket dinner. Bro. Brightbill led the singing that day and Bro. Leland Brubaker gave us a good talk in the afternoon. Brethren M. L. Lowe and N. Stutsman also gave very interesting talks. We were very glad to have the visiting Brethren with us. We surely enjoyed the Conference. Last Sunday evening the lights went off as we had a wind and dust storm but we secured a coal oil lamp and continued our services. Bro. M. L. Lowe gave a very interesting message and we had a wonderful meeting together.—Mrs. V. W. Goodman, Nampa, Idaho, July 9.

ILLINOIS

Okaw.—May 9 we enjoyed a fine Mother's Day program. We met in council June 3 and decided not to send a delegate to Annual Conference this year. Our church has always enjoyed the free services of home ministry, but having decided upon a change, Bro. Wayne Carr was hired to serve the Okaw congregation in pastoral work for one year. He, with his very helpful wife and small son, moved into our community June 2. We enjoyed a splendid Children's Day program June 7. We had a two weeks' joint vacation Bible school beginning June 21, under the direction of Bro. Carr, with an average attendance of 100 children. At the close of the Bible school a program was given for the benefit of the parents and community whose co-operation was greatly appreciated. A movement is under way to develop and encourage faithful attendance in our young people's department.—Mrs. Orie O. Turner, Lovington, Ill., July 9.

INDIANA

Center.—We met in our regular quarterly council June 3 with Eld. Joseph in charge. Bro. Ben Cross and Sister Nellie Borden were chosen delegates to district meeting. Sister Ellen Roose was here and gave us a good talk on Mother's Day which was very interesting to all. We had a joint Sunday-school convention with the Blissville church and feel it was a day well spent. Next year we will meet with the Blissville church in another convention. Our harvest meeting and a homecoming will be Sept. 12 and all those who have worshiped with us are invited. Bro. Fred Flora is to conduct our revival meeting commencing Sept. 12. We built a balcony in the church which gives us two more Sunday-school rooms which will be dedicated in the near future.—Mrs. O. W. Gordon, Walkerton, Ind., July 14.

Lower Deer Creek.—The young people gave a very interesting playlet, The Deferred Payment, for our Mother's Day evening program and a large crowd was present. During the Old Order Annual Conference our church served meals on the grounds and a fine spirit of co-operation was shown. On May 30 the Munn Brothers of Fort Wayne, Ind., were with us and a full house enjoyed their message of gospel singing. Our men's group planted two acres of late potatoes for the church on Ora Spitler's farm. Our pastor, Bro. Clarence Sink, has accepted our call and will stay with us for another year. We have been having good attendance at church services.—Mrs. Ralph Replogle, Camden, Ind., July 15.

Sampson Hill.—We are having Sunday school and church services at Sampson Hill now. There are only about twelve members. We are praying God will help us to get started. Bro. Cecil Ross of Seymour is holding services for us the second and fourth Sundays in each month.—Mrs. Lydia French, Shoals, Ind., July 13.

KANSAS

Parsons.—We met in council June 6 with Eld. J. S. Clark presiding. One letter was received. Plans were made to paint the parsonage and make other necessary improvements. Our love feast was held June 6 with Bro. Peters from Independence officiating. From June 28 to July 9 we held our vacation Bible school which closed with a picnic and a very interesting program. Much credit is due our young people for their efforts in making this Bible school a success. Bro. Harry Clark from Wichita was with us July 4 and gave us a very interesting message with his drawings and songs. Most of our young people attended the district B. Y. P. D. conference at Fredonia last Sunday, at which a large representation from Southeastern Kansas was present. Our annual Sunday-school picnic and birthday dinner will be held next Sunday, July 18.—Mrs. J. A. Campbell, Parsons, Kans., July 13.

MARYLAND

Hagerstown.—The quarterly council of the Church of the Brethren was held in April at which time the following deacons were elected: Brethren A. D. Holsinger, Clifton K. Perry, G. M. Sprecher, Jacob R. Palmer, Robert Thomas and Abner Gearhart. Special installation services were held Sunday evening at which time the newly elected deacons and their wives were officially installed and commissioned by our elders, A. M. Dixon and S. F. Spitzer. The spring love feast and communion services were held May 2 with 600 in attendance. The missionary offering for that Sunday amounted to $255. Our pastor, Bro. Dixon, attended a ministerial conference at Juniata College and brought back a message concerning the Spanish relief. May 7 the mother and daughter banquet was held in the church school auditorium. A token of respect was given to the oldest and youngest mother present. The banquet was well attended and each one present enjoyed the fine program and entertainment provided. May 16 the choirs from the First Christian church, First Brethren church, Zion Reformed church and our church held a vesper service in our church, with Professors Huffaker and Roderick directing and Mrs. E. G. Reese and Prof. Asher Edelman at the organ. During the week of May 16, Bro. Huffaker attended a music committee conference of our church at Elgin, Ill. Prior to Easter, special services were held and special instruction was given in the Sunday school with the result that twenty-five souls were saved. Prior to the love feast two precious souls united with the church. Vacation Bible school was in session for two weeks. Bro. Huffaker was the supervisor. He has left now for his vacation and camp work. Brother and Sister Dixon have returned from their vacation. They were delegates to the Conference at Nampa. Our quarterly council was held July 12.—Alice Bittinger, Hagerstown, Md., July 12.

MISSOURI

North St. Joseph.—The Church of the Brethren of North St. Joseph is happy to have with them Bro. Milton Early and his wife. Bro. Early married Miss Charlotte Faulkner on April 14, 1937. Bro. Early has been with the church three summers and has finished his second winter. He is planning to be with the church until the first of September. Since Bro. Early has been minister of the church he has taken five young people into the church. During the month of June a new roof has been added and also water has been put in the church. June 6 a banquet was given by the young people in honor of the fathers and sons. A play entitled Once Too Often was presented June 25 by the young people. The following Thursday an ice cream social was given at the church sponsored by the older members of the church. Ten young people are looking forward to the intermediate and young people's camps this summer.—Leona Mae Ebersole, N. St. Joseph, Mo., June 14.

OHIO

Black Swamp.—We held our council meeting June 19. Eld. Geo. W. Garner read for a lesson Rom. 13: 1-6. A letter was granted to Bro. Fred Garner who has moved to the Fairview congregation. The love feast for this fall was set for Oct. 23. Bro. George Garner and daughter, Ruth, and Hazel Walace attended Camp Mack Training School from June 28 to July 4, which they enjoyed very much. July 4 Bro. Chester Herrington brought the message in the morning. At the Sunday-school convention of Lake Township, which was held at Moline, Ohio, there was good attendance. Our church received the banner for the largest attendance that day. The young people did well in presenting the play, What Would Jesus Do? as that evening we had the heaviest rain this neighborhood ever experienced. They expect to give it at our church in the near future. One hundred and two were present in Sunday school on July 11.—Mrs. Ida E. Garner, Walbridge, Ohio, July 13.

Center.—The hitching sheds which had outlived their day were removed and extensive improvements were made on the parking grounds. This was made possible through a liberal contribution of

one of our brethren. In the absence of Bro. Taylor while attending Annual Conference Brethren S. S. Shoemaker, Ora DeLauter and E. E. Frick brought helpful messages. July 7 the church met in quarterly business meeting and decided to entertain the district young people's convention over Labor Day. This was the time for election of church and Sunday-school officers. Brethren Galen Young and Leroy Domer are superintendents for Sunday school, and Eld. M. M. Taylor and Sister Maud Royer were chosen as delegates to district meeting. Our love feast will be Sept. 25, at 7 o'clock. The delegate to Annual Conference and the delegates to the Sunday-school convention gave interesting reports of the meetings. On July 11 Eld. Medford Neher of Akron, Ohio, gave a chalk talk and gave his interpretation of the Good Shepherd picture which we had painted for the church, using for his text Psalm 23. On July 21 Eld. J. O. Winger will begin an evangelistic service continuing to Aug. 1. The ministerial committee reported having secured Bro. John T. Glick of Bridgewater, Va., to conduct a series of meetings in August of 1938, and Bro. D. R. McFadden of Smithville, Ohio, for August of 1939.—Mrs. Milton Taylor, Louisville, Ohio, July 12.

Owl Creek.—The young people's Sunday-school class gave a pageant, Symbol of a Cross, at the church on March 28. A large crowd attended. The proceeds amounted to over $14. They aim to meet once a month for a class meeting at different homes. They also held a fellowship supper at the Grange Hall July 10. They cleared $20.25. Our Women's Work organization meets once a month at different homes. We have given two comforters to families who were in need of bedding and have paid $25 towards our minister's support and $15 towards the Women's Work project. Two delegates were sent to the Sunday-school convention held at Ashland, Ohio, May 30 to June 1. They both gave good reports the following Sunday to the home congregation. On June 29 a mother and daughter banquet was held with sixty people present. It was the first ever held at this place. It was managed by two young ladies who are members of the church and was very successful in every way. We hope soon to organize and hold meetings and give programs for the purpose of doing more good. Six young men waited on the tables and four other young men furnished music. Donna Workman was the toastmistress and Ira E. Long was the main speaker. It was also a remembrance to our minister as it was his birthday. Our council was held July 2. We decided to paint the church building this summer, as a former member has paid in a nice sum for that purpose. Bro. Long began a two weeks' meeting Sunday evening at the Richland church near Mansfield, Ohio. On Aug. 1 Bro. Long will begin a revival at Owl Creek.—Mrs. Iva Barton, Fredericktown, Ohio, July 13.

OKLAHOMA

Bartlesville.—May 11 Bro. C. E. Davis gave a lecture on McPherson College and showed slides of the college. June 27 we held our quarterly council meeting with Bro. Geo. R. Eller presiding. Sister E. W. Burchfield was chosen as delegate for district meeting. Eleven letters of membership were granted. The Bartlesville church has received a wonderful blessing through a prominent business man here, who lifted the entire debt from our church.—Mrs. Harry Boltz, Bartlesville, Okla., July 8.

PENNSYLVANIA

Altoona (First).—Bro. Cassady of King Ferry, New York, held an evangelistic meeting in our church. Preceding the May communion seventeen were baptized and five received by letter. The communion service was well attended. Pastor Walter S. Long, in his morning sermons has given us a series of studies in the Book of Acts; in the evening the studies were in the Book of Luke. Bro. Long in his usual sincere devout manner has taught those under his care. The Wednesday evening Bible study group was led by the pastor in a study of the prophecy of Isaiah. The enrollment in the Bible school was 467, with 26 teachers helping with the work. At the close of the two weeks the children had an enjoyable picnic; the program was given on Sunday morning. The memorizing of Scripture, the study of catechism, studies in missions, Bible stories, and the memorization of hymns of a standard nature were the chief pursuits of the school. Some of the children told Bible stories on the program and presented scriptures. One of the girls gave the fifty-third chapter of Isaiah entirely from memory. O Master Let Me Walk With Thee, Abide With Me, and Alas and Did My Savior Bleed were three hymns sung from memory; also a hymn that in five stanzas includes all the books of the Old and New Testaments. Bro. Walter Miller who went to Mexico as a missionary linguist, preached on the morning of July 4 and on the Wednesday evening following. He also gave slides. Grace Clapper, a sister of one of the ladies of our congregation, will spend part of her furlough in Altoona. She is one of our China missionaries.—Ada Sell Rakestraw, Altoona, Pa., July 9.

New Enterprise.—Our Sunday-school attendance has been very good during these summer months. Our superintendent, Bro. Samuel Baker, has been having the various classes conduct the opening devotions. April 17 Brethren L. A. Blickenstaff and D. D. Funderburg were in our church. They showed and discussed pictures of our church work in America. Bro. Blickenstaff also told of his work in India. Our love feast was held May 2 preceded by several evening meetings, conducted by our pastor. Mother's Day was fittingly observed by a play, The Deferred Payment Plan, by the young married people's class. The baccalaureate service of our high school was held in the church May 23. Rev. J. V. Royer of Martinsburg brought a message full of helpful suggestions for the young people. A young people's conference for District No. 4 of Bedford County was held here May 28. Our mother and daughter social was observed June 18 with 160 present. Sister Ruth Snoberger acted as toastmistress. The program consisted of a duet by Mrs. Alvin Bechtel and daughter, devotions by Miss Edna Hoover, a duet by Misses Virgie and Mary Bowser, a selection by the ladies' chorus and an address, What It Means to Be a Mother, by Mrs. Ada S. Rakestraw of Altoona. A vacation Bible school was conducted May 30 to June 11 with our pastor, Bro. Staufer, as dean. The following were teachers: Sisters Anna Hoover, Miriam Brumbaugh, Ruth Knepper, Catherine Replogle, and Bro. Staufer. A concert was given by the Southern Cove male chorus June 20. The octet of this group gave several numbers in our Sunday-school and church services July 4. During the absence of our pastor, who was conducting an evangelistic meeting in the Point church June 20 to July 4, the local ministers, Brethren D. P. Hoover and Paul S. Hoover, filled the pulpit. Our members convened in meeting July 7. The church decided unanimously to install Paul S. Hoover in the ministry. The question of renovating the church was also discussed and a final decision deferred to a future date.—Mrs. Ruth C. Hoover, New Enterprise, Pa., July 8.

Schuylkill.—Big Dam Sunday school rendered a Mother's Day program. Eld. S. K. Wenger gave the address. May 22, 23 we met for our spring love feast at the Big Dam house which was well attended. About 140 communed. Bro. S. S. Eshelman officiated. During the services preceding and following Brethren Eshelman, Jonathan Reber, Ira Gibbel, John Byler, A. C. Baugher, Harry Fahnestock and Earl Brubaker contributed in making the love feast inspiring. June 13 two were baptized in our church. June 20 Children's Day was observed at the Big Dam house at which time Bro. Samuel Fahnestock of Florida delivered the address. May 29, 30 the Byler family rendered two programs. Their presence was much appreciated. Aug. 15

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a young people's program will be held at 7:30 P. M.—Mrs. Arnold Zechman, Pine Grove, Pa., July 13.

Shippensburg.—Our communion services were held on April 4 with most of the members present. The service was very impressive. A revival was conducted in our church from May 3-16 with Bro. Harvey S. Replogle of near Philadelphia as evangelist. Instead of a visitation campaign previous to our meetings a letter was sent to each home requesting the prayers, attendance and co-operation of each member which resulted in splendid attendance and much being done for kingdom building. Four united with the church at the close of the meetings. The junior and first year intermediate departments of our Sunday school have organized and are having class meetings each month. On June 18 they enjoyed a hike to a near-by stream for a wiener roast. This interest encourages a better attendance. On May 24 our spring council convened with our elder presiding. Our Children's Day program was held July 4 and was much appreciated by all. The program consisted of special songs by the different departments, recitations and a piano solo. Our pastor, Bro. Olden D. Mitchell, left on June 6 and will represent our church at the Nampa Conference. He expected to go on to California and spend several weeks in the west. We have missed him and his faithful visits among the sick. Dr. Eisenberg has kindly served the congregation during the absence of our pastor.—Mrs. A. C. Harmon, Shippensburg, Pa., July 8.

Waynesboro.—At our Children's Day services on June 13 a pageant, The Castle of Life, was effectively presented by the children of the intermediate department and the children's division of the Sunday school. On May 23 a group of student volunteers from Juniata College rendered an interesting program at the morning service. Three of our missionaries who are home on furlough have visited us recently: In May Mrs. Minnie Bright from China addressed our mothers and daughters at their annual luncheon; June 8 Olive Widdowson gave an illustrated talk on India; July 4 Emma Ziegler told of the method of approach with The Gospel Messenger to the women of India. At our missionary association on July 7 Mrs. Florence Gibbel of Lititz, Pa., gave us an interesting address on her recent trip to Palestine. During the absence of our pastor, Eld. Levi K. Ziegler, while on his trip to Nampa Conference, E. J. Egan of Chambersburg, Pa., H. C. Much and W. C. Wertz of our local congregation ministered to us. Our pastor represented the district at the Conference and Mrs. Ziegler was a delegate from our local congregation.—Sudie M. Wingert, Waynesboro, Pa., July 14.

VIRGINIA

Manassas.—In the last few months the Manassas church has enjoyed many inspiring occasions. The Easter services on Good Friday, the Easter morning sunrise service, the Easter sermon by our pastor, and the B. Y. P. D. program on Sunday night were all very spiritual. The mother and daughter banquet in May was a big success. Mrs. B. M. Flory gave a very fine address on the Togetherness Plant. Sixty-nine attended. The council on May 9 was well attended. Some important business was transacted. Delegates to district conference were elected. On Aug. 8 we expect Bro. Chesley Hinegardner of Baltimore to begin a series of meetings. Our offering to Annual Conference was about $46.—Mrs. E. E. Blough, Manassas, Va., July 14.

WEST VIRGINIA

Bethany.—The dedication of our new church was held June 27 with an all-day service. We were very fortunate in having Bro. Ray Showalter and family from Bent Mountain, Va., Bro. J. W. Ikenberry from Daleville, Va., and Brother and Sister L. A. Bowman from Penhook, Va., in these services. We raised a missionary offering at the dedication service in the amount of $47.74. Bro. Showalter remained with us for two weeks after the dedication to hold evangelistic services. They proved very successful with twenty being received into our church at the close of our meetings. July 11 our baptismal service was held in the private pool of Dr. A. K. Kesler's summer home near here, 14 being received into full fellowship of the church by baptism, two by letter, two by renewal of their covenant, two as associate members, who will be received into full fellowship of our church at the next baptismal service. One united with the Central church in Roanoke, Va., where her mother is a charter member. One united with the Methodist church and one with the Baptist church. We feel that the Lord has abundantly blessed us in our efforts here. And we feel much indebted to Bro. Showalter who has labored so earnestly with us. A short history of the origin of our church here will follow in a later issue of the Messenger along with a picture of our church.—J. E. Forbes, Charmco, W. Va., July 14.

Pleasant Valley.—Bro. Obed Hamstead of Morgantown, W. Va., has just closed a successful two weeks' Bible school here. We can all say we are more acquainted with the Bible than we ever were before. Two were received into the church by baptism. We feel sure that any congregation would be benefited by having Bro. Hamstead teach a Bible school. Our Sunday school is still going good with Bro. George Wanstreet as superintendent. We are glad to say our church seems to be growing much stronger. At our last council meeting we elected Bro. Henry C. Sanders as elder. The Sisters' Aid met for their May meeting at the church and after the meeting the remainder of the afternoon was spent cleaning the church. We are sorry to report the illness of Bro. M. C. Czigans of Weston and Sister Hulda Czigans of Auburn, who are members of this church; also the departing of Sister Mamie Valentine, who was a member of the Brethren church and a member of the Sisters' Aid. We are trying to secure a minister to conduct a revival sometime this fall.—Mrs. Oral Spurgeon, Auburn, W. Va., June 28.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Oberholtzer, I. E., 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China
Shock,, Laura, 1916.

Tsinchou, Shansi, China
Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough
Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, % General Mission Board, Elgin, Ill., 1916.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa
Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Kulp, H. Stover, and Christina, 1922 and 1927.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Utz, Ruth, R. N., 1930.

On Furlough
Beahm, Wm. M., and Esther, % General Mission Board, Elgin, Ill., 1924.
Heckman, Clarence C., and Lucile, Polo, Ill. 1924.

India

Ahwa, Dangs, Surat Dist., India
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

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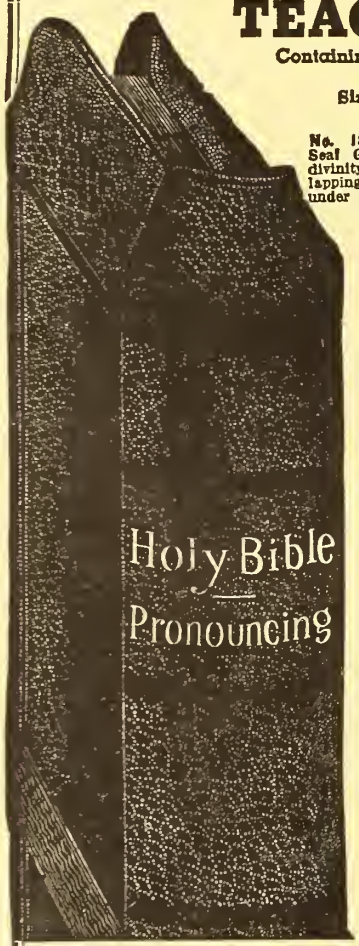
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B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*

b ch. 3. 26.

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., August 7, 1937 | No. 32

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Oxford Conference on Life and Work

What Some Leaders Said As It Began

Dr. Timothy Tingfang Lew of China movingly expressed the deep concern of large members of the delegates as to the tragedy if the conference failed to express to simple bewildered folk throughout the world the new light it would receive. "I see," he said, "the man who in China asked me what he was to say to a poor woman in breaking to her the news that there in Shanghai her three sons (a college student, a high school and a junior high school student) had been shot in cold blood. "At this moment," said Dr. Lew, "when fighting between the Japanese and the Chinese is going on, my wife is in Tokyo at a world educational conference, and our only daughter aged twelve is within three miles of the fighting line in Peiping. We want a lead from the conference on war and peace that would be really relevant to ordinary human beings in these situations."

Dr. John R. Mott in opening the business session in which the conference was formally constituted, summed up the meaning of the conference by saying that we had come from all the continents and from so many communions at an historic hour to give an authentic lead which would be to the world an audible and visible demonstration of unity.

The Archbishop of Canterbury as one of the presidents of the conference, said: "As a watchman set to discern the signs of the times I am overwhelmingly convinced of the importance of the Christian church in this restless and troubled world. The essential gospel," he continued, "has not changed, but the presentation of it must change with the ever-changing world in which we live. Its claim to be in itself unchanging is vindicated by the fact that in its relation to life it is always changing."

Dr. J. H. Oldham after presenting the grim realities of unemployment with undernourishment and frustration and the piling up of aramaments threatening the triumph of barbarism asked what relation this conference could have to that situation. He carried the conference with him in declaring that nothing is more futile than to urge men to be good. The question whether humanity will exterminate itself or climb to unheard of heights rests not on a declaration of ethical principles but on men becoming sons of God redeemed from the world to serve the world.

In his illuminating interpretation on the American approach to the conference Prof. H. P. Van Dusen said that America looks to the conference for a message born out of determined wrestling with a mad world, with ourselves and with Christ, and an organized movement that would as a corporate instrument give continuous expression to God's living word.

Dr. T. Z. Koo spoke as a citizen of a part of the world in which western imperialism, nationalism and racialism have expressed themselves for at least three-quarters of a century. If the west, he said, is awakening to the pagan nature of its secular culture, we in the east have long harbored the same suspicion. Taking the Chinese conception of life as resting on the three basic entities of heaven, the material universe, and man, Dr. Koo showed how western man has deposed God from his supremacy and exalted himself in God's place, and has made individual self-interest rather than suffering love the ruling force in human relations.

In discussing the significance and function of the church, the Rev. William Paton, secretary of the International Missionary Council, said that the church is essentially different from all other societies because it is rooted in the purpose of God, although on the human side stained by pride, malice and fear. The relevant word of the church to the world is (transmuting St. Paul's words in a twentieth century phrase) that there is neither Aryan nor Semite.

Professor Stefan Zankov of Sofia, speaking from the point of view of the Eastern Orthodox church, said that the cause of ecclesiastical nihilism and of the crippling of Christendom is the setting of a visible head of the church in the place of Christ, and the suppression of the divine-human community of love within the church.

Dr. Samuel G. Cavert, General Secretary of the Federal Council of Churches of America, realistically described the existing separation within the church, quoting the ironical emandation of the Apostles' Creed, "I believe in the Holy Catholic Church, and regret that it does not exist." On the other side he set the greatest expansion in the history of Christianity that has been effected by the modern foreign missionary movement. This, for the first time, has rooted the church in the soil of every country on earth.

From a release secured and forwarded by Church of the Brethren delegate, M. R. Zigler.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., August 7, 1937 No. 32

EDITORIAL

Illiterate But Not Unintelligent

ONE is illiterate in the modern sense when he is ignorant of letters, or the knowledge acquired through reading and study. The census taker puts down as illiterate the adult who can not read and write. Yet it is quite in place for the literate person to remember that not all knowledge is gained by way of the printed page. There are millions of people in the world today who can neither read nor write, but who are able in their way to deal with life far better than some who can put degrees after their names. In a recent issue of *The Indian Witness* we read:

"Dr. Flora Innes first emphasized the fact that because villagers were illiterate it did not mean that they were unintelligent. They faced the realities of life and were not so self-important as the well-educated person. They were surprisingly free from self-pity, a characteristic which was evident in the way they bore illness and faced troubles with an absence of bitterness and even with cheerfulness.

"Another thing that had come home to her was that villagers had the highest development of human nature, namely a sense of values. They knew a good thing when they met it. An idea might be quite new to the village folk, but if they were convinced it was good they would try it." H. A. B.

"I Found a Very Fine Girl"

IT was in a personal letter, but since the story deals with a kind of modern Deborah, and no names will be given, we suppose it will be all right to go on. Our curiosity was aroused when we read: "I found a very fine girl down here." Perhaps your interest is quickened. Anyway, here is some more to show in what this girl's fineness consists:

She "is teaching school and looking after a remote Brethren church. . . . She takes care of morning services, has had a group baptized, promoted a local preaching mission and gave the baccalaureate address in the little town. . . . She gave the best talk given at our district meeting by local people last year, so very appealing and charming, and out of so much experience."

And so we believe that you will agree with us, even as we agree with the writer of the letter, that she had "found a very fine girl"—really a remarkable girl.

H. A. B.

Great Affirmations of Our Faith

As Made at the Nampa Conference

Affirmation Number Five: Since we all have one Father—one God created us—we must not deal treacherously against our brothers.

THIS sounds like an affirmation of duty, more than of faith. It is our fondness for Scripture language that led us to put it in this form. The duty is there plain enough. But if you look closely you will see the faith factor also. The affirmation of faith is that other people are our brothers. This naturally creates an obligation to treat them as such.

Of course you know that the prophet whose words we are using was thinking of his own countrymen, not other nations, when he talked of brothers. But he himself supplied the perfect answer to any desire on our part to put national or racial limitations on our fraternal feelings. The brothers of his thought were such, not because they were all Israelites, but because one God had created them. By his own logic therefore all who have been created by the same God are brothers. That settles it for us who believe in one Creator.

So our fifth affirmation is that all men are brothers and that, accordingly, they are our brothers. Which means that we should recognize them for what they are and be glad. It is indeed an act of faith to see brothers in some people, seeing how they act. But that is what they are. They live in the same world with us and owe their being to the same God to whom we owe ours. Surely Brethren can recognize them.

Are not Brethren specially skilled in the practices of

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

brotherhood? We have cherished certain rites for this very purpose. This is the meaning of the love feast. Jesus was shocked that one who had eaten bread with him should lift up his heel against him. The common supper symbolizes friendliness, equality, brotherhood. Taking the part of a servant in washing another's feet means that you count him even better than yourself. In such service we should learn how to be true servants, at least brothers, of our brothers everywhere.

This means that whatever good things we have we shall want to share with them. That is the way real brothers do. In the terms of this fifth affirmation, to do otherwise would be dealing treacherously with them. If any of them have need of material sustenance we can not shut up our hearts against them. If any of them suffer injustice at the hands of their fellows, then they suffer injustice at our hands until we have done what we can to secure fair treatment for them. No true brother can see his brother in distress and straightway go off and forget it.

This same sense of brotherhood quickens our interest in world peace. It is not alone our wish to be spared the horrors of war ourselves that demands this. It is the larger fact that we can not endure seeing the people of any land caught by this most awful plague. And when we do not know what tangible thing we can do about this, we can keep our hearts sensitive and warm by prayer, not carefully calculated prayer that God may do this thing without us, but earnest prayer for wisdom to see how we can help him abolish war.

But brotherhood goes deeper than concern for material well-being. It can not know the blessedness of God's forgiving grace, brought to the knowledge of men through Jesus Christ, without wishing to share that also. If missionary zeal and enterprise are wanting, there can be no escape from the charge of treacherous dealing. If we insist on claiming as our Father the God who created the peoples of far distant lands, then they can claim from us the right to know whatever we know about him. They are our brothers and the gospel of Christ belongs also to them. It is the power of God unto their salvation as well as unto ours. We must give it to them.

If we affirm that God is the Creator of all things, including all men, then we must firmly resolve not to deal treacherously against our brothers. E. F.

Wanted: Scribe-Disciples

THE disciples of Jesus could grasp some of the simplest truths about his kingdom. The scribes knew well the letter of the law but they knew little about the kingdom of heaven. Jesus wanted scribe-disciples (Matt. 13: 52), men of culture who understood the nature of his kingdom and had become imbued with its spirit, because they would be able to put old truth and new together.

How much the kingdom cause needs such today, men and women who can take the thought forms of our newer knowledge and fill them with the old truths about God and man and righteousness and love. A great field of service challenges the scholar who has actually entered into the kingdom of God. E. F.

San Jacinto's Day of Glory

IF you have not forgotten it, first news of the landing of the three Russian flyers—Gromov, Yumoshev and Danilin—was sent out from San Jacinto, Calif. Now San Jacinto is a quiet little town in one of the interior valleys of Southern California. Of course most people did not so much as know there was a place called San Jacinto. Thus the Russian airmen's coming meant recognition and a fleeting day of glory for San Jacinto and the surrounding valley.

To a few, San Jacinto is more than just another name. For example, they may have remembered that San Jacinto is in the Ramona county, the locality made famous by Helen Hunt Jackson's story by that name. As it happens, San Jacinto recalls a wealth of vivid memories to the writer. For it was in the San Jacinto Valley that his parents lived through six years of great expectancy, sowing much and reaping little. Nor was the writer too young to remember the anxious waiting for rain clouds which seldom came. And he will always remember the solemn leave-taking when the family set forth to find a more responsive Eden.

So to one at least, San Jacinto's appearance in front page position means much more than the result of sheerest accident. It serves to recall a whole chain of childhood memories: A new and simple home built of rough pine boards with pitch dripping down on hot summer days; flying ants, horned toads, road runners, centipedes and tarantulas; some first pennies for recovering a nest of eggs hidden under a neighbor's house; the time a part of the barn roof blew off; a pet lamb; towering purple and gray mountains to the east and north; the sad experience of an old gentleman who mistook an ant hill for a convenient resting place; the time a squirrel bit an inquisitive boy's finger; the little white church near by; and the day all this was left behind.

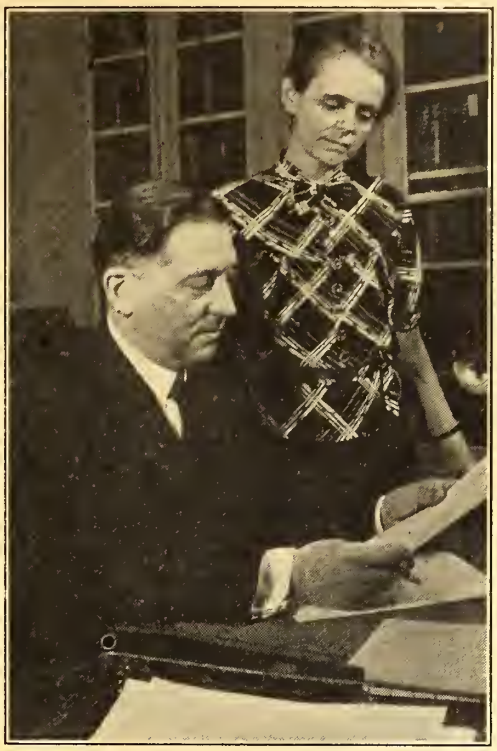
San Jacinto will serve as a symbol for the most of life. Places and people are just more places and people to the most of men. To some they may have special significance as the location of a well-known story or the scene of some current bit of news. And then to a few who have happened to live there, the unknown may easily be as rich in memories as any other spot on God's green earth. H. A. B.

THE GENERAL FORUM

The Church of the Brethren Faces the Future

BY PAUL H. BOWMAN

Moderator's Address, Nampa Conference



MODERATOR AND MRS. PAUL H. BOWMAN

We have met this evening in the first business session of the Annual Conference of 1937. As we gather here nearly two and a half centuries of our history lie behind us. The record of 138 Annual Conferences looks down upon us. We could easily and appropriately occupy ourselves with a consideration of that record. But Christian statesmanship demands that we face the issues of the future and that we face them thoughtfully and courageously.

No adequate consideration of the future of our church can either ignore the historic background of our Brethren faith or the issues of our contemporary life. The program of this Conference recognizes the social, economic and moral problems by which the modern church is confronted. It also recognizes the philosophies and tides of thought which in these days sweep across our intellectual horizon. To these must be added a third factor, viz., the subtle undercurrents of human thought which are perhaps more significant for the future of religion than any other single consideration. Against such a background let us consider the future of the church.

There is ample precedent in the life of Christ and in the New Testament for such procedure. "Thy kingdom come," "Thy will be done on earth as in heaven," "Go ye into all the world and disciple the nations"—these constitute a charge to the church which is unmistakable in its implications. The gospel of Christ is a gospel of hope. It inaugurated a conquest which leads out across the centuries. The golden age of Christianity is always in the future, but its challenge must be considered in the light of the needs and the opportunities of today.

Undercurrents of Contemporary Thought and Life

In the *first place,* there is a growing conviction that a Christian social order can not be sustained without an infusion of spirituality. A generation ago we heard much of the social message of Christianity. It was called the social gospel. It gripped the imagination of millions of Christian people. There was much of value in that movement but it was superficial and one-sided in its emphasis. Its primary concern was program, organization and external environment. It failed to give proper consideration to man himself, to the qualities and characteristics of personality, and especially to the fact that in the final analysis the seat of sin is within man himself.

Never in human history has there been such tremendous interest in social problems and such clear recognition of the futility of trying to cure our social sickness without going to the seat of the disorder. The way of *repentance* and *regeneration* as offered by Christ is at last beginning to loom up in modern thought as the only effective and perhaps the most scientific approach to the social problem.

In the *second place,* there is in these days a towering interest in the interior life of man. The psychological sciences challenge all other disciplines for the spotlight of modern thought. Personnel officers are appearing in education and industry. Pastoral counseling is being added to the Protestant ministry as a new function. Many cults have arisen with a clientele of many millions which are concerned with the interior life of man.

Modern science has helped us explore the hidden springs of human life. We are beginning to know more of the mysteries of character and personality. There are more and more people who are astounded at the heavy toll which the stress and strain of modern life is taking in the realm of the spirit. There is an increasing outcry against what is happening to personality in our industrial order. The thought of mankind is being aroused by the fact that millions of human spirits are "crumpling up" under the millstone of what we call modern civilization.

In one of the great eastern cities which suffered tragic loss by flood this spring, with mud and debris almost waist deep on its principal streets, with property damage extending into millions of dollars, with its water and sewerage systems disorganized, with its lighting system a jumble of dead wires, sagging poles and mud-clogged machinery, its citizens went about putting things in order under a significant motto. Their major task was not the rebuilding of water sys-

tems or restoring power lines. The city was ablaze with signs and posters bearing this inscription: *Rebuilding Human Lives.*

There is marvelous concern these days about the interior life of man.

In the *third place,* there is a growing distrust of the external mechanics of modern civilization. The graduates of one of our great eastern universities were told in their commencement exercises a few days ago that "man has gone on civilizing our apparatus of living till we are well nigh civilized to death."

We are often amazed at our material progress. We have invented machines and manufactured innumerable articles; we have piled up equipment and added convenience after convenience to simplify life, only to discover in the end that we have made life more difficult and more complex.

There is a hopeful rebellion in the hearts of multitudes of men against the dominance of money, machines and things. The material and external world has been too much in the center of our lives and too long in the focus of our affections.

Like the ancient Hebrews, we too have gone after false gods. We have been prodigals away from our Father's house. We have been feeding on the husks of swine. We have sought remedies for our disordered life in wrong places. Like a drowning man, we have grabbed at philosophical and theological straws in a frenzied effort to escape the tides of confusion and doubt which have threatened to overwhelm us.

Professor Hocking, the eminent philosopher of Harvard, recently said: "There is more lostness in the world, more widespread and deliberate lostness than ever before." That sounds strangely like a midnight cry which came to the ears of some imprisoned apostles of the first century: "Sirs, what must we do to be saved?"

In the *fourth place,* there is an increasing distrust of force as a means of securing and protecting the rights of men and nations. In spite of the present turmoil and violence in industry there is a definite struggle toward an orderly and a deliberative method of settling industrial disputes. In international affairs men are more and more impressed with the futility of war, violence and bloodshed. This sentiment for peace is more than an undercurrent. At times at least it looks like a rising tide.

In the *fifth place,* conclusions of modern science are revealing an impressive unity with the age old convictions of religion and the truths which Christ revealed to us twenty centuries ago.

The modern psychologist discusses men as victims of "inner tensions"; as "disintegrated personalities"; as "maladjusted" members of society. In the laboratory and clinic he tries to find some "new center" for the "mentally ill" from which they may "orient" their "disordered" lives.

Our Master spoke a different language—a language which we perhaps better understand. He spoke of men as "sheep without a shepherd"; as those who toil and are "heavy laden." They were to him souls whipped in the fight with "sin." They were spirits wrecked by the winds of "anxiety." Instead of a psychological clinic he offered them "my yoke" and a chance to "learn of me." He offered a cure which promised "rest unto your souls" and the forgiveness of their "sins."

These undercurrents of thought mean open doors for the church of Christ. This is a golden age for religion—a golden age because religion has seldom, if ever, been confronted by such boundless opportunity. A day of days has dawned for the church when multitudes of men and women have discovered the inadequacy of a social gospel void of the dynamic of personal faith; when the interior life of man becomes a matter of supreme importance; when faith and trust in the externalities of life are sickening unto death; when there is a towering distrust of force and might, and when scientists and scholars see eye to eye with the church and with Christ in the essential values of life.

What a marvelous challenge this is! How Christ would have welcomed such an open door during his ministry on earth! Yes, the golden age of the Christian religion lies in the decades and centuries ahead.

The Church of the Brethren and the New Day

What meaning and significance has all of this for the Church of the Brethren? What shall be our answer to this challenge as we face the future?

We are one of the smallest and yet one of the oldest Protestant bodies. This Conference of ours is one of the largest religious conventions in the world. The leadership of our church from around the earth is represented here. In an hour like this we can not be evasive. "The fields are white unto harvest."

These undercurrents of thought to which reference has been made may not represent the philosophy of the masses, but the convictions of many earnest souls are crystallizing into such patterns of thought and ideal. In that fact lies what is perhaps the greatest challenge and the greatest opportunity which has yet confronted the Brethren people. We have usually been a protesting body and there is abundant need in modern life for the continuation of that function. But when great undercurrents of thought begin to run parallel with the ideals and practices for which we have contended for more than two hundred years, a new day has dawned for our church.

In the *first place,* we should face this new day with courageous faith and the spirit of aggression.

I have referred to the importance of the *social problem* in modern life. The Brethren have always given these issues a large place in their thought and message. The problems of war, slavery, intemperance, divorce, poverty and crime have always been on the calendar of the Church of the Brethren. But we have contended for a solution of these problems on the basis of brotherly love and personal piety. We have exalted social virtues both by precept and example. The Brethren pay their debts, they abide by their promises, they are loyal to their homes and families, they respect the rights of employees, they give honest measure, they practice temperance and sobriety, they promote peace, brotherhood, neighborliness and goodwill. The Brethren love their country and have always given allegiance to their government. It is true we have always refused to bear arms in warfare and we always shall. But that is no reflection on Dunker patriotism. During the World War we were asked to help wage war for the preservation of democracy. We could not do it. The Brethren faith rejected that philosophy. We believe in democracy, but we believe that democracy lives and thrives in an atmosphere of peace, brotherhood and enlightenment. We were also invited to join a "war to end war." The Brethren people do not believe that such a thing is possible. If war ever disappears from among men it must be in an atmosphere of love, not hate. It is our faith that both peace and democracy are made secure in brotherhood and goodwill, not in violence and bloodshed. The history of the world since 1918 amply confirms our position.

We have a social gospel to offer but far more than that we offer a fellowship in which social problems dissolve and disappear.

On the other hand, the Church of the Brethren has always recognized the importance of the individual. Our church was born in the soil of personal supremacy. No Protestant group defended more vigorously the rights of the individual than did the founders of our church. They opposed all state religions because they believed in absolute freedom for the individual in the matter of religious faith; they contended for freedom of conscience against the onslaughts of both church and state; they decried all persecution and "never once persecuted a single soul"; they honored the interior life of man and exalted and defended the rights of the individual. They imposed on the individual no creed, no dogma, no ecclesiastical dictum, no religious hierarchy. Our fathers challenged the individual to a life of faith and trust, of personal piety and obedience to the will of God.

Against a background like that the Church of the Brethren has no alternative. In an age of machines and forces which imperil individual and personal values, we cast the weight of our influence on the side of man. We are bound by two hundred years of history and tradition to defend the bodies, the minds, and the souls of men from every form of oppression. We ought to face the future with a clear understanding of our duty on that issue.

Then again, there is the problem of complexity in our modern life. That is no new issue for our people. We have been dealing for more than two centuries with the tyranny of things. We have confronted this issue throughout our history with the doctrine and the practice of the simple life. The world is increasingly in need of that message and the technique of living which it implies. We can face the future with a clear vision on that issue. It will be a tragedy in our history if we fail in our emphasis and advocacy of the simple life.

The Church of the Brethren faces one of the greatest moments in her history. We need to strengthen the forces of the church on all fronts. Our home and family life, the program of the local church, the missionary program at home and abroad, our program of education at both the college and seminary level, our publications and our entire program of religious education and evangelism must respond to the challenge of this hour and face the future in the spirit of faith and aggression.

In the *second place,* with such a day as this upon us, we need to look to our own bulwarks.

The faith which we have cherished for more than two hundred years is a vital and living faith. The message which has been in our hearts and on our lips for these centuries fits modern life like hand and glove. But the church needs strength and consecration for that task. Let us consider our own bulwarks for a moment.

Our entire church program is imperiled at the point of ministerial leadership. In the fifty or more reports submitted from state districts to the Standing Committee during the last few days reference is made almost without exception to "our aging ministry" and the absence of "adequate recruits." Some districts report a reduction of 75% in the last few years in their active ministerial forces. Old age, death and dwindling recruits are driving us into a ministerial dearth. This represents one of the most serious crises of our history. We have shifted from a drafted to a voluntary leadership in recent years. Jesus of Nazareth intrusted his kingdom to hand-picked leaders. This problem must be solved promptly in our church and it must be solved largely in the local church which is the fountain of our leadership.

In the next place, the Church of the Brethren is in danger of being victimized by what might be called the law of the pendulum. Human nature and human institutions are sometimes like this familiar mechanical

device which swings to and fro first to one end of its arc and then to the other.

We were once a clannish people. That day is past. We were once conservative and nonaggressive in our church life. We opposed missions, we objected to Sunday schools, we denounced education and colleges. That day is happily gone. During certain periods in our history we were outwardly a distinct people. In the communities where we lived we were known by our peculiar forms of dress and personal appearance. We have undergone a very great change in that particular. We have been very circumspect in personal conduct. We avoided public amusements; we prohibited the use of tobacco; we had nothing to do with alcoholic beverages; we prohibited dancing, gambling and too great levity among our young people. We objected to extravagance and worldly display.

Changes had to come in our life. The pendulum no doubt swung too far to the right. But we are now confronted by the backward stroke of the pendulum. Shall we now be foolish enough to swing too far to the left? Will we allow the backward stroke which carries us away from our discarded and perhaps outworn forms, to carry us also away from the idealism and faith which those forms represented? There are a good many heavy-hearted pastors and elders among us, not because of our departure from the form to which our fathers held, but because with the passing of the form in some instances there has gone the temperance, the sobriety, the modesty, and the nobility of life which have so long characterized our people.

Let us recognize this inevitable peril and armor our souls for its onslaught.

Then again, if I may borrow another figure from physics, let us consider the law of the magnet. We have had a peculiar genius in the Church of the Brethren for unity in the midst of difference. We have exalted love and loyalty to Christ as the magnet of our spiritual life. There has been a great divergence of opinion among us in matters of church policy and even in theological thought, but we have found fellowship and essential unity of spirit in spite of these differences.

The magnet which drew our fathers into the peculiar fellowship of the Brethren was Christ, and not the creeds and dogmas of men. Let us never forsake that principle. Let us never again squander our energies and weaken our spiritual bulwarks in unbrotherly and unchristian discord and division. Furthermore, so much as lieth within us, let us undo the mistakes of the past. There should be no factions and divisions among Brethren peoples and we can endure much persecution if it is demanded to heal the unjustifiable breech which separates those of our own household of faith.

It has been my contention that this is a day of marvelous opportunity for religion. The advocates of the social gospel recognize the need of religion to vitalize social virtues; the interior life of man is now recognized as being terribly in need of a vital religious faith; the world of external things clearly offers no final remedy for man's life; a towering distrust of force and might paves the way for love and peace, and the best thought of the world is now freely conceding an important place to religion in the life of the individual and of society.

The future presents to the Church of the Brethren a marvelous challenge—it is the challenge of opened doors of service. The social message of the Church of the Brethren, her concern about individual and personal values, her advocacy of brotherhood and peace, and her conception of the Christian life of piety and simplicity seems to constitute a message for which our modern life has a peculiar need. We are under a terrific responsibility as we face the tomorrow with its opened doors of unbounded opportunity.

The gospel which we represent is both world wide and man wide. "Into all the world," sanctions no bounds either of geography, time or race. It implies no restriction either in its personal or social application. The church of Christ has always had a larger gospel that she has been willing to proclaim. The personal and social life of man are parts of the same inseparable whole. If Christ is inadequate for either, he is then inadequate for both. "When the church has tried to limit Christ she has always been wrong."

Let us face the future as a venture of faith and with a willingness to hazard all for the kingdom of God.

Bridgewater College, Bridgewater, Va.

Take My Hand

BY GRANT MAHAN

My companion and I were walking along a way that was beautiful, but in places it was rough and in other places it was not dry. As long as the going was all right she wandered at her will; but when we came to a rough place or a wet place she at once reached up her hand and said: "Grandpa, take my hand." She had not the least doubt about my hand clasping hers when she stretched it up to me. She was less than three, and yet she had learned the lesson of faith in those near to her. What a simple and easy thing her faith was. And that is the kind of faith Jesus said we need and must have in order to enter into the kingdom. Yet we rarely see such faith shown toward the Lord in men's dealings with him. They have their doubts and questions, and are so very slow to hear and to obey.

We wonder why it is so; and the thought comes to me that it may be because we have not walked enough

with the Lord, have relied on our own strength, and so have not learned how capable he is and how willing to help and to save in every time of need. We read that Enoch walked with God, and that after a time God took him. There were others who held fast to him through all their trials and troubles, as Job when he lost all, even his children.

In our pride in our strength and our powers to accomplish wonders, we do not rely on the Lord when we get into tight places: we seem to think that we know all that is necessary to succeed in our undertakings. And so we often come to grief. We go our own way and so often have a much harder time than is necessary. We lack the faith and trust of the little child who is not afraid nor ashamed to reach out her hand and say, "Father, take my hand." Too many just can not go to him in faith believing. But we need not fear to stretch our hands to him who has all power and is ever ready to take the hand that is stretched out to him by a believing child.

Perhaps we do not have the faith to go to him in such times of need; perhaps we have wandered so far astray that we have lost our faith in the better things and ways of life. If so, may the Lord awaken us to our danger in whatever way seems good to him. There are so many stranded along life's way who have made shipwreck in matters of faith. Sometimes such straying ones blame others, men who seemingly are in the faith and profess to believe on the Lord. And no doubt there are many men in the world who are to a large degree responsible for this standing back from the fold. I have known some instances in which the man in the church did not let the true light shine through him, but darkness. And how great was that darkness! The men who have so done will have to stand responsible for whatever influence their lives may have in keeping weaker men away from the Lord's fold.

But the excuse is not a sound one. Men ought not to judge the Lord to be weak and unfaithful just because some man was that way. They must answer before the bar of God for not heeding the call: their blood will be upon their own heads. Most of us are too ready to justify ourselves, to blame our weaknesses upon others. The Lord will not be deceived: we must each answer before God for what we have done and left undone during our years upon the earth.

Our greatest need is to have the Lord hold our hand, which we have placed confidently in his. Though the water may overflow us, we have no cause to fear, for he controls the waters of the great deep. Though the way be dark, he is the great and true Light that lighteth every man coming into the world. The way may be rough, but he is able to hold us up. All we need is to have faith, to accept his will as ours, to stretch out our hand to him even as the little child, and with the same abiding trust say, "Father, take my hand."

It is our loss that we are so slow to learn this most important lesson in life. We wander, stumbling, for so long before we are ready to surrender entirely to him, reach out our hand to him and pray, "Father, take my hand." How good it would be if each morning on awakening from his blessed sleep we would just pray him to take our hands, to guide us in every step for that day. How much more there would be in life if we would do so. But it is not too late to make this prayer to him, no matter how long or far we have wandered from him. Father, take thou our hands and lead us safely home.

Rehobeth, Md.

The Message and Method of Evangelism

BY FOSTER B. STATLER

The Council of Evangelism held at Northfield the last week of June, about which I wrote in a previous article, had to do largely with the message and method of evangelism for our day. There were a number of emphases which were clearly discernible.

There was, for one thing, a recognition throughout the conference that Christian evangelism must have as its background great thinking. The nature of Christianity and its relevancy to the life of our day must be more fully understood in this time of confusion. Young people are coming to see that the comprehensive thinking of communism, for instance, must be matched with comprehensive thinking about Christianity. Said a Christian university student recently after talking to a fellow student who was a communist: "This communist student makes us feel like babes because he is steeped in Marxianism and thinks in such a comprehensive and massive way." The day of "no theology" as a substitute for "poor theology" is rapidly passing. Evangelism today must outthink, outtheologize, outlive and possible outdie the pagan philosophies of our day.

The conference was characterized by a note of certainty. In a world where "incertitude is the mark of the hour and relativism the disease of the hour," Christianity must have some sure word of direction else we are doomed. Christianity has that sure word because it is not a mere human wisdom-about-life. It is, as Principal Whale put it, "A word from the beyond." It is the timeless coming into time. It is more than an idealism, an ethic or self-help. Christianity is God coming into life to redeem.

The council was clear in its recognition of the personal-social character of the gospel. It is so easy to pick up a part and think we have the whole. "The world is wrong," said Principal Whale, "not because

it has not discovered a new social technique, but because hearts are wrong." To change society, persons must be changed and that can not be done apart from the power of God in Christ. Christianity is personal. But Christianity can not operate in a vacuum. If it is living it will manifest itself in human relations, in home, community, government and international relationships. Dr. Muste, former communist labor leader, put it this way: "There is no salvation by any external process. Nothing has happened until something has happened in human beings, and nothing has happened within until something has happened in relations and actions." Evangelism today must proceed on this basis if it is to be effective.

Evangelism calls for the commitment of the whole personality to Christ and the whole of his purpose among men. That means that the gospel must be presented for a verdict. But honestly facing the weakness of much of our evangelism, it is as Dr. Beaven pointed out, a verdict, not as an isolated thing, but a verdict in a direction. It is a series of choices in the direction of the will of God. The larger evangelism, as Dr. Mott spoke of it, calls for this recognition.

As to the method of present day evangelism, it is not likely to be pulpit dominated. Preaching has its place in evangelism for our day. But we must go to where people are. A return to successful open air preaching was reported. Moreover, there must be a larger use of the clinical approach in evangelism. As Dr. Zahniser of Boston pointed out, this approach does not involve a change in our objective. Our dependence is also the same. It is not to discard conversion and a dynamic relation with God. But it does mean that in a world of mental and spiritual sickness, where lives are all tangled, twisted and confused, a minister can not stand up in the pulpit and prescribe for all any more than a doctor can stand in a hospital ward and prescribe for all patients. The approach must be individual and the method clinical under many circumstances. Availing ourselves of the accepted results of psychological study, we must help people to understand themselves and find release through Christ, the Physician of mind and spirit. The present interest in and desire for personality adjustment and the fact that ministries in this field are being offered by nonreligious practitioners, the results from which will be disappointing, call for the church to offer what others can not give. It is interesting and heartening to note that two outstanding psychoanalysts have recently sought out a leading Christian minister using the clinical approach and have found Christ and the abundant life. Here is a method that must be used in evangelism for our day.

Something seems to be happening in American Christianity. There seems to be an upsurging of spiritual interest. I ventured to say this to a prominent doctor in one of our large cities on my way back from Northfield. He replied, "I think it is too late." It may be too late to save our civilization and its values. One thing is sure, we don't have much time to make up our minds as to what we are going to do about it. It is time that we go beyond discussion and passing of resolutions and break through into action. We must forsake our balconized, spectatorlike existence, as President Mackay said, and commit ourselves irrevocably and exultingly to Christ. If the church is fighting for her life, as Principal Whale said she is, then her very life, the terrific need for evangelism today and the present opportunity cry out for such a commitment to him. One deeply desires that for himself, for the Church of the Brethren and the Church of Christ across the world.

Huntingdon, Pa.

The Christian Approach to the Problem of Nationalism

BY WARREN W. SLABAUGH

Modern nationalism had its beginning in the time of the reformation. When the unity of the world created by the Roman church was broken, a new spirit of independence was born among the nations, a spirit of patriotism. But in the widening horizons of a new world being discovered and in the increasing tensions due to the struggle for colonies and trade, this patriotism degenerated into nationalism. It was marked by a feeling of superiority over, and a contempt for other peoples, and a conviction of a divine commission to rule over them. These imperialistic designs were often masked by a false altruism expressed by such phrases as "the white man's burden."

In attempting to apply the gospel of Jesus to our modern nationalism, the process is not far-fetched, for he lived in the midst of such a situation. It has often been said, and rightly, that Jewish nationalism was the worst of the forces that opposed him. The Jews' feeling of religious superiority and their resentment against their foreign masters had inspired a hatred for the "dogs of the gentiles" and a conviction that the Jews were divinely appointed to rule the world. They were interpreting the Messianic prophecies to mean this. Jesus saw clearly that they were blinded by their nationalism and attempted to save them from a fatal war with Rome, and for their true destiny. For Jehovah had designed them for a religious, not a political leadership. The great prophet had declared that Israel was to be the Servant to the gentiles. But the Jews had gone far from the ideals of the prophet, and resentful of his interference they crucified Jesus.

The church in the closing years of the first century faced nationalism, this time that of Rome. The mad

Domitian, coming to the throne, attempted to enforce emperor worship on all men. The worship of the emperor was a symbol of the worship of the state. For nationalism exalts the state to a place of supreme importance and so becomes a religion, totalitarian in its demands. The Christians were compelled to worship the emperor or die. So today the totalitarian state demands the higher allegiance and thus becomes a rival of Christianity. In Russia the church is all but suppressed. In Germany Hitler would make it subservient to the state; or better in his view, replace it with a pagan religion. In Italy the Roman church has made peace with the state but at great cost to its dignity. The same spirit is growing in the other western nations, even in our own country. The Supreme Court has declared that the demands of the state are above those of conscience; the flag is a sacred symbol to more people than is the cross; the hundred per cent patriots brand as "reds" those who would in the cause of peace quote the words of Jesus: "Love your enemies." Thus nationalism becomes a religion with sacred symbols and shibboleths. No religion so universal in its appeal and comprehensive in its demands as Christianity can be tolerated by nationalism. The demands of emperor worship in the year 85 A. D. and the demands of Fascist Germany today are but the flowering of the totalitarian state.

Christianity is universal in its philosophy and appeal while nationalism is provincial. The latter exalts one group against another, forgetting that "the God-given resemblances between men are more and more important than the man-made differences which are born out of ignorance and prejudice." The accidents of color, language and geographical boundaries are sufficient to promote a nationalistic spirit. Nationalism divides while Christianity unites mankind.

Thus nationalism endangers the peace of the world and provokes war. For wars are made out of national pride and arrogance, contempt for others, selfish imperialism and the conviction of a divine commission to rule over others. It was this that plunged the Jews into the war with Rome—a war which resulted in the destruction of the nation, and the city and temple in the year 70 A. D. Blinded by hatred of the gentiles, and pride in their religion, they recklessly threw away a priceless heritage in the vain hope of securing political power. What is the answer to the challenge of nationalism?

It is very evident that the answer is not the old one of "church and state," dividing life into mutually exclusive areas of interest. For it is increasingly apparent that the state is not willing to stay out of the area of conscience. Witness the teachers' oaths, compulsory military training, refusal of citizenship to pacifists. It is becoming more difficult for conscientious objectors to secure exemption from military service. Nationalism is a disease which may attack any nation, and the church everywhere may face the alternative of dying for her faith as in the days of John of Ephesus or of accepting the subservient position which the state wishes to allow her. When we quote the words of Jesus, "Take up your cross and follow me," we need to remember he went to a cross because he dared to stand against nationalism.

But the church must take an aggressive position first; it may be that she will come to the defensive. Jesus set out to destroy the evil system. The Jews had turned the kingdom of God into a selfish scheme. He saw how cruelly they were being deceived and he set out to bring them back to the divine plan of universal brotherhood and peace. He was tempted to use revolution and even miraculous powers, but both the method and the spirit were wrong. He would have them win their enemies with love, not destroy them in hatred and violence. God was not a tribal deity who could be dragged into the battle to fight for Israel; he was a loving Father of all men. The lives even of enemies were precious in his sight, and because of that worth Jesus dared command love for enemies.

Christianity is a totalitarian religion; Jesus was interested in all of life. He calls men to supreme obedience to himself as Lord. This sovereignty over the heart and conscience of the individual extends into the range of the social order. If he demanded that the Jews abandon their nationalism, by the same rule he is challenging the nations today. He is supreme in his authority; his followers must follow him even at the cost of martyrdom. But not in any spirit of defeatism; there must be a faith that the kingdom of God will come on earth. As Christians we must make him Lord, we must teach his way of life, and thus by example and by prophetic teaching and by social change abolish those pagan forces which again challenge the church of Christ.

Chicago, Ill.

The Prophets and the Problems of Life

BY GLEN WEIMER

5. Jeremiah and False Prophets

JEREMIAH, a weeping prophet—no! Rather, a rebel. He faced Judah in a time of moral, religious and political confusion. Hence, there were many voices. The problem of the time was: How can you tell the true prophet from the false one? Jeremiah advised three tests.

1. The Test of Character

How can we get at the character of a man? Discover his loyalties. As Royce said: "Loyalty is the central principle of the moral life." What a man is

loyal to is the key and measure of his soul. So said Jeremiah to the people of his day. The true prophet is loyal to the highest, the best—to God irrespective of consequences. The false prophet surrenders to the times and reflects in himself the spirit of his age. How can you tell the true prophet from the false one? The character of a man's loyalties tells the truth.

2. The Test of Message

A message is a product of life—it is life vocalized—verbalized. Not only does the word become life—life also become word. Today, as in Jeremiah's time, there are many voices. Which is the voice of the true prophet? How tell? Test the message. Does it reflect the popular mind—the thought of the day? Or is it at grips with eternal realities? The true prophet does not reflect the popular mind, but presses the world with a fresh word—a challenging insight.

How can you tell the true prophet from the false one? Test the message. Is it a jaunty optimism, which cries, "All is well." To use the prophet's language, "Peace, peace, when there is no peace." The hurt of the people can not be healed by hiding unpleasant facts behind a glowing and sentimental optimism. How can you tell the true prophet from the false one? Test the message. Is it a piercing pessimism—a stark realism? Does it represent a genuinely original and independent evaluation of the situation? Jeremiah was a pessimist, but not a cynic. He looked at the waywardness of men and was deeply pessimistic—then he scrutinized the abiding purposes of God and was optimistic. Realism characterized his attitude in both areas. How can you tell?

3. The Test of Anchorage

Wherein does the prophet put his trust? Wherein is his security? Is it man? Jeremiah insisted that the true prophet does not make "flesh his arm." Man is capable of great good, but the demonic element in human life only the grace of God can tame. Consider how the demonic in human life and the affairs of the world has put in jeopardy the whole civilization! How can you tell the true prophet from the false one? By what he trusts in. Is it the works of man? Machines, battleships, poison gas? Jeremiah saw only insecurity in the works of man. The security of the true prophet is in the moral order of the universe—God. Everything is judged in the light of that anchorage. Thus, the true prophet pleads with men to sink their roots in God, in God's will and way for the restoration of man and the world. To do this will necessitate traveling a lonely road of rebellion against things as they are. Jeremiah may doubtless have wept, but his tears were in anguish for his people and not symbols of his own self-pity.

Belding, Mich.

Adorning the Doctrine

BY REBECCA FOUTZ

Paul is often spoken of as the great apostle of grace, but next to Christ himself, no one gave more teaching and admonition concerning practical Christianity and Christian deportment than he did. His letters both to churches and individuals abound in correction and advice regarding everyday contacts and living so "that the word of God be not blasphemed."

He well knew that no assaults from without could hurt the cause of Christ as would inconsistency within, for failing to live the precepts and doctrine professed meant decay and loss of testimony. His own great faith and stressing of the same, did not blind him to the realities that faith must produce if it was to be effective. It was just as true then as it is today that the world judged Christianity by its product.

To the Philippians he wrote: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (2: 15). Paul recognized that our environment would often not be conducive to Christian living, but that made it all the more imperative that our light be not dimmed.

Then in 1 Tim. 5: 14 he says: "Give none occasion to the adversary to speak reproachfully." There are a number of like admonitions covering a wide range of conditions. And realizing that those who held official positions in the church must especially be above reproach, he says, concerning a bishop or elder, that "moreover he must have a good report of them which are without" (1 Tim. 3: 7). It was as true then as it is now that those outside knew pretty well what kind of daily lives such lived; hence their rating was to be taken into account. And the church is as responsible today to see that its officials are a credit to the cause they represent.

The right living of those to whom they had brought the light and joy of the gospel was a real concern to all the apostles. James writes about it. So does Peter. And the beloved John says what joy it gave him when good reports were brought to him as to the walk of "my children" (3 John 3: 4).

In the instructions written to Titus, after telling how all were to live, from the aged to those who were servants, "that the word of God be not blasphemed," Paul goes farther and says that they are to "adorn the doctrine of God our Savior in all things" (Titus 2: 10). What a height at which to aim!

Are our lives a credit or a liability to the cause of Christ? Even if they are the former, there is still a greater privilege—that of adorning the doctrine. Notice that it says "in all things." That is all of life.

Philadelphia, Pa.

HOME AND FAMILY

Shadow-Time

BY CORA FISHER ADAMS

When the tasks of the day are over
And the evening shadows fall,
I like to walk in my garden
And hear the night things call.

I like to rest in my garden
In a chair drawn apart,
And feel its peaceful beauty
Steal quietly into my heart.

Pale blossoms lift their lovely heads
To sip refreshing dew,
The lengthening shadows darken
And fireflies their vigils renew.

Golden stars grace the deepening blue,
Their brilliancy richly endowed,
The moon creeps lazily into view,
And beckons to a fleecy cloud.

The gentle breeze stirs a faint perfume
Into the misty, eerie light,
I bow my head in reverence,
God is in my garden tonight.

Chambersburg, Pa.

Christ Died for All!

BY GRACE HILEMAN MILLER

Some years ago, while assisting a young minister in preparing a couple of Japanese men to be received into the church, I had an experience which has been recalled again and again as I happen to contact people of other nationalities and note their problems. After we had instructed these applicants to read the Bible, pray and do some act of service daily, one young fellow about eighteen years old shook his head and said: "I'll have to wait then."

"Why, Frank, what is the trouble?" I asked.

"I can't talk English good enough," he said brokenly.

"You do not have to talk English well to be a Christian," the minister and I replied instantly.

"I know Jesus will not understand my poor English when I pray," the young Japanese insisted.

"Jesus can understand any language or any thought," exclaimed the minister.

"He did not talk in English when he was on earth," I explained as I went to the bookcase for my Greek Testament.

He was satisfied with our explanation after he had examined the Testament written in the language which Jesus probably spoke. However, this explanation needs to be made over and over. Yes, ever lived over and over again in order to lead all kinds and colors of people to a saving knowledge of the Lord Jesus Christ. May I relate three other true incidents.

"But I Want Heart Religion"

A good sister interested her Filipino neighbor in attending church services after she had prevailed upon a number of leaders in the church to visit this home and invite the occupants to church and Sunday school. While making my call I learned that this family, father, mother and three little children, had been run out from one part of our city to their present location, yet that one of their former neighbors had been friendly. Upon inquiry I learned that he was a member of our church.

In response to my solicitous invitation to the man and wife and their children to attend Sunday school and church, he replied: "Yes, *you* want us to come; our neighbor, Mrs. S., wants to come, and maybe a few others; but many, many people in a big church like yours do not want foreigners to be seen inside their church doors."

He emphatically maintained his point until I informed him that a "colored" boy had been baptized into membership several weeks before. Then he agreed to test out his welcome. Mrs. S. and myself passed out the word urging all to be very friendly and he and his family did receive a hearty welcome! This happened several months ago; now, this family are regular attendants at Sunday school and church and are preparing to become members.

They became interested in the Church of the Brethren through the friendliness of Mrs. S., and in their earnest inquiry are finding Jesus. To put it in the young father's own words, "My parent church [Catholic] has a lip service, but I want a heart religion."

"Didn't Tell Me I Was a Mexican"

Ordinarily, we have a special Daily Vacation Bible School in the Mexican Protestant church instead of inviting them to the regular community school, because their religious needs are different, especially of those not attending Protestant services regularly. But this year the Catholic church set up a school to run simultaneously with the community school. For this reason we asked the Protestant Mexicans and any others who would to join our community school.

"Yes, you want us to come, but do the boys and girls?" questioned a fourteen-year-old boy, just as fine a fellow as can be found in our whole city, though his skin is brown.

Before I had time to answer another fellow volunteered: "We will come if they treat us right at that Bible school."

"You come!" I replied, having no misgivings about the boys and girls, though I was afraid of a parent or two.

No Mexicans appeared the first day of Bible school. However, this gave us teachers a chance to explain the situation and assure the boys and girls that these Mexicans were a fine clean group of boys and girls.

But a delegation did arrive the second morning a minute late, as they had a little difficulty in finding our room. As I introduced them I dared ask for a show of hands of those glad to welcome the group; practically every right hand was raised immediately.

The next Sunday morning when I met my class at the Mexican mission church I asked how they like Bible school. "Fine, fine, they treat us right," exclaimed several. Then the fourteen-year-old spokesman of the Sunday before remarked: "No one told me even one time, with words or in any other way, that I am a Mexican; I am just one of the big boys." After services that morning, I heard this boy's aunt ask her neighbor why her children were not attending the Bible school up town. "I was afraid the American boys and girls would make fun of them," she answered.

"No, no," exclaimed the aunt, "they know we all worship the same God and have the same Savior!" Then I recalled Rom. 2: 11, where Paul exhorts in the following words: "For there is no respect of persons with God."

A Japanese Finally Finds Real Christians in America

A Japanese convert to Christianity landed in San Francisco one Sunday morning several years ago, delighted to set foot on the soil of a nation where he supposed everybody believed and lived like the missionaries do in Japan. He was very anxious to go to church where hundreds of church brothers would be worshiping—how glorious!

He found the church his missionary friend had directed him to as being the nearest to the harbor. It was a large and imposing building, so different to any he had seen in Japan. But he recalled that it belonged to Christians, not unseasoned Japanese converts, but *real* Christians.

"I'd better go down front so I am sure to understand," he soliloquized as he entered the foyer and beheld the long aisles in the auditorium down which people were passing to their seats. A man at the door gave him a wondering look, not even giving him a hint of courteous greeting always accorded strangers, even in heathen churches in Japan. However, the young Japanese passed by him, swallowing a lump in his throat. Just as he sat down near a well dressed woman, he realized that the man he saw at the door had followed him into the pew. Touching him on the shoulder, he beckoned him to follow him. As the Japanese stared wide-eyed and mute, the man took him by the arm and marched him to a seat in the back of the church. But the Japanese did not stop to sit down, he fairly ran out of the door, bewildered, utterly crushed!

Back at the boat he tried to decide what the trouble was. His conclusion was that he was not wanted in that church—but why? Was it because he was a Japanese? His missionary friend had assured him that color and nationality made no difference with the Jesus Man. So he tried to pray as his missionary friend had taught him to do, and then to read his Testament; but his relationship with the Jesus Man had been cruelly broken, and he gave up in despair. He would not give any man a chance to march him out of a church again.

Finally, he found his way to a camp of Japanese workmen at La Verne. The first Sunday afternoon here he was invited to services in front of the camp put on by La Verne college students. He attended out of curiosity, and was dumbfounded to hear the same gospel preached as his missionary friend had preached in Japan. And some of the same hymns Americans singing in Japanese! The preaching was in English and interpreted by Japanese Jimmy Sakakura. At the close of services the college student preacher sought out the surprised Japanese and gave him a pressing invitation to evening services at the church downtown and to Sunday school the next Sunday.

He looked the young minister in the face and asked: "Do you want Japanese in your church?"

"Want them," exclaimed the minister. "We already have about a dozen members among the boys of this camp and more in preparation. We have a special Sunday-school class each Sunday morning which I am delighted to teach."

A Place of Prayer

BY JULIA GRAYDON

We are told that we can pray at any time and anywhere—and we do often lift our hearts to God in the midst of a busy crowd on the street, or on the bus or train. But even so we must at times have a place of prayer where we can go, and in utter silence pour out our hearts to God.

In Luke the 22nd chapter and 39th verse we read that Jesus "went as he was wont, to the Mount of Olives." He sought a place far from the crowds who followed him and we too can follow his example.

When we saw our mother's bedroom door shut, we knew she was praying and we walked softly in the hall outside. Everything else could wait until she had finished her talk with her Savior. A "place of prayer," a holy quiet place is what we all need at times.

Harrisburg, Pa.

The Japanese man felt a glow of the old warmth which he experienced after joining the Christian church in Japan sweep over him. He went to young people's and church services that evening, to Sunday school the next Sunday and was at once a regular attendant.

Several weeks later he related his experiences after landing at San Francisco that Sunday, after he and other Japanese men had been guests of honor at a Sunday-school picnic, and climaxed it by saying: "I am truly happy since I have found real American Christians."

La Verne, Calif.

Family Affection

BY GARRY CLEVELAND MYERS

Author of The Modern Parent and The Modern Family; editor of the magazine, Children's Activities

We read a great deal today about the dangers to the child of sticking too close to his family, especially to his mother. A familiar phrase is the "mother fixation." Of course, with the many one-child families, there are to be found some children who are tied too close emotionally to the mother. A few are tightly tethered by her apron strings after they have grown up, and never experience emotional, or even economic, weaning. Yet, on the other hand, there are many times more children who lack sufficient ties to the home heart and hearth. While a few children have too much affection lavished on them, many times more children are starving for the want of love.

Some writers have made such an ado about the perils of parental affection for the child, even telling mothers not to kiss their babies, that many conscientious mothers have deliberately made themselves almost into icebergs toward their children.

Let mothers go on kissing their babies—not on the lips, of course, for health reasons. Let them cuddle and caress these little ones. Though the youngster may not like it, being hampered by the big hard arms, and air-limiting and light-lessening face of the parent, he can stand it for her sake. This exercise of her affection will help to keep her love alive for more effective expression later when it will more often be expressed in her tender tones and smiles, in her listening to the youngster's questions and experiences, answering his ceaseless inquiries, enjoying with him his creations and inventions as he plays. And let us hope no parent will hesitate to put the arm about the child or ever receive coldly his caresses. The average child needs more affection from his parents, not less of it.

Perhaps the child can not get too much of this affection provided all the while he learns self-reliance and responsibility, learns to be comfortable when ministered to by any member of the family and not merely by his mother; learns, as he grows older, to be at ease emotionally in her absence; learns to take care of himself more and more, to amuse himself, and find enjoyment with other children of his age.

The typical Dunker family can be proud of its family traditions, of the way its members stick together, never losing contact with one another, or affection for one another, however widely they are separated geographically.

As our children grow up and leave home for college or new fields of work, we want to have some heartstrings holding to them as long as we live. Perhaps these heartstrings will continue unbroken even long after we have passed away. Of course they will. You and I are still being protected through hard storms of life with the aid of the memories and influence which, though we may not be aware of them, are lingering in us still from loved ones who have not been on this earth for years.

Among the most perilous hazards to youth are those that face him in a strange community, especially in a large city where he feels that no one among his loved ones can see or hear or know what he does. The unseen presence of his loved ones may, however, protect him. But for them, he might fall, eventually, upon the human scrap heap. There is nothing quite so precious to our children, as they leave us, as the ties of genuine love which bind them to us.

We build these ties intelligently while our children live and grow up with us at home. Accordingly we build in such a manner that our children can eventually go away from home without undue emotional suffering by them or us; and yet we build them strong enough that they will never break.

Cleveland Heights, Ohio.

HOME AND FAMILY FUN

Hobbies in a Home

Every boy or girl is always on the verge of a great hobby. It just seems second nature that youth should be collecting something or doing some little activity that really isn't important it seems, but might become a lifelong pleasure. It is in the home that these insignificant starts are made, tended, cultured and developed. Such is the start of a hobby, for we never know when or where it will be started.

Surely the home is a place for a hobby. Here little things can be saved; here friendly interest runs high; here, if any place, should be a certain amount of privacy. Here, too, are the resources of tools, materials and sympathetic suggestions.

The home is the place to conduct a good hobby.—*Robert W. Tully, for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, August 8

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Feeds a People.—Ex. 16: 1—17: 7.

Christian Workers, Lessons From the First Epistle of John.

B. Y. P. D., "Living Abundantly."

Intermediate, Why Have Different Churches?

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Gains for the Kingdom

One baptized in the Mexico church, Ind.

Five baptized in the Freeport church, Ill.

One baptized in the Omaha church, Nebr.

Two baptized in the Palmyra church, Pa.

Six baptized in the Lewiston church, Minn.

Nine baptized in the Santa Fe church, Ind.

Sixteen baptized in the Topeco church, Va.

Eight baptized in the Hutchinson church, Kans.

Fifteen baptized in the East Chippewa church, Ohio.

Five baptized in the Cabool church, Mo., pastor evangelist.

Four baptized in the Red Hill church, Boone Mill congregation, Va.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman, Aug. 2-15, in the Mill Creek church, N. C.

Bro. E. S. Coffman, Aug. 16-29, in the Fraternity church, N. C.

Bro. Alonzo Carter, Aug. 1, at the Bean Settlement church, W. Va.

Bro. Elmer Q. Gleim of Harrisburg, Pa., Aug. 1-15, in the Long Green church, Md.

Bro. Edgar G. Diehm of Youngstown, Ohio, Aug. 17, in the Upper Claar church, Pa.

Bro. C. L. Cox of Claysburg, Va., at the Crab Run church, Northern Virginia, Aug. 15-29.

Bro. John E. Rowland of Mechanicsburg, Pa., in the Newville church, Pa., Aug. 15.

Bro. Wm. E. Thompson and wife of Dixon, Ill., Aug. 15, in the Pleasant Dale church, Ind.

Bro. H. M. Snavely of Carlisle, Pa., Sept. 19, at the Bermudian house, Lower Conewago congregation, Pa.

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Personal Mention

Bro. R. H. Nicodemus is changing his address from Sidney, Ohio, to Beaverton, Mich., and will shortly assume pastoral care of the Beaverton church.

The Conference Secretary makes some very interesting observations on the Nampa Standing Committee elsewhere in this issue. Look for them on page 23.

Bro. D. O. Cottrell and wife were last week's earliest visitors at the Publishing House. They were out on a little vacation trip and just dropped in on us by the way. Bro. Cottrell is pastor of the Bellefontaine church of Northwestern Ohio.

Bro. Russell G. West is scheduled to resume his pulpit ministrations in the First church of Roanoke, Va., tomorrow (Aug. 8), following his rapid recovery from the airplane accident mentioned in our issue of June 12. His own interesting story of his experience will appear next week.

Bro. Frank Duffy and wife with their two children put the Brethren Publishing House on their itinerary as they were returning to their Virginia home from a visit to Kansas friends and others. Sister Duffy is a daughter of Vice-Chairman C. S. Ikenberry of the Board of Christian Education.

Bro. E. G. Diehm, pastor of the Woodworth church of Northeastern Ohio and Instructor of Speech at South High School, Youngstown, Ohio, has open dates for preaching missions in 1938 as follows: April 8-17, June 18-26, August 19-31. Address him at 3324 Hudson Drive, Youngstown, Ohio.

Bro. H. Spenser Minnich is camp director for the Summer Conference of Young People of Iowa, Minnesota and South Dakota at Pine Lake Camp near Eldora, Iowa, Aug. 9-14. Other out-of-state leaders as shown by the illustrated B. Y. P. D. Broadcaster are India Missionary D. J. Lichty and Prof. R. E. Mohler of McPherson College.

Sister Ellen H. Wagoner is back at her desk bubbling over with enthusiasm about the 176 intermediate girls at Camp Mack last week. There were so many things they wanted to know. And they sent along with her a check for some seventy dollars payable to Mission Treasurer Clyde M. Culp. Don't you think that was pretty nice?

Bro. E. C. Cawley of Kathyrn, Alberta, writing of a trip in the dried out area over 200 miles east and north of Calgary, says: "This is the seventh consecutive crop failure here. Aside from the few trees in windbreaks which have stood the droughts remarkably well, there is nothing green to be seen but the Russian thistles. On the road out we had to leave the trail at one place and go through the fields as drifting soil had closed the road."

Bro. M. R. Zigler, writing to Sunday-school Editor E. G. Hoff from the Oxford Conference under date of July 15, said: "This town is so full of history that as an awkward American I am in constant fear that I'll step on some sacred spot. . . . We presented the statements of the Mennonites, Friends and Brethren to the business meeting through Dr. Mott. He is the Chairman of the Business Committee." We hope to have soon from Bro. Zigler for Messenger readers some report on the Conference and his other interesting experiences.

Bro. W. Harlan Smith and family are not sailing for China, Aug. 7, after all. The reservation for the S. S. Empress of Canada announced last week has been canceled. It is hoped that the delay will be temporary only, but this action was deemed advisable in view of Bro. Smith's family and the present military situation in North China. No similar action has yet been taken with reference to the party of missionaries scheduled to sail with Bro. H. Spenser Minnich Sept. 10. No children are involved in that group and conditions may change favorably anyway before that date. The mission offices are keeping in constant touch with the State Department at Washington and will be advised of developments. **Later:** A cable received from our China Mission Monday morning supports this action. It says: "Do not let parties for this mission leave till you hear further. There is no cause for anxiety; all are quite safe."

Bro. I. N. H. Beahm, writing of his recent somewhat extended travels, says: "In point of a little journey, the little trip I had is outstanding in my experience. I hope it will be your pleasure to publish three contributions which I am enclosing. . . . It was not intended to tell what my eyes have seen and what my heart has experienced, but rather to speak briefly of a few places and faces on the way." And so Bro. Beahm has extracted all the "eyes." He calls them "blind articles."

Five Bowman brothers, two of whom had not met for forty-eight years, attended the homecoming at the White Branch church near Hagerstown, Ind., July 25. The two were E. E. of Des Moines, Iowa and W. H. of Redondo Beach, Calif. The other three are Eld. D. E. and Chas H., both of Hagerstown, and Eld. A. D. of Lakeland, Fla. Across the road from the church is the old homestead where Eld. D. E. Bowman, oldest of the five brothers, now resides. They are sons of the late Eld. Abraham Bowman and grandsons of Eld. D. E. Bowman who labored so long and faithfully at this place for the cause of Christ.

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Miscellaneous Items

The Dixon church of Northern Illinois is planning a homecoming service for Sept. 12 and extends a cordial invitation to all who have ever attended services there.

Men of Camp Mack area are welcome any day to help build the Quinter Miller auditorium. Bring shovels. An auto dump truck could be used also. The walls are rising. Let us know a day or two ahead.—L. W. Shultz, Milford, Ind.

The Myersville church (Md.) will have a homecoming and harvest home service Sunday, Aug. 15, both morning and afternoon. Former pastors will speak in the afternoon. All members and friends of former years especially welcomed. Bring basket lunch.

"If you feel to give me some good points for the special address, I assure you they will be kindly appreciated. In the absence of getting any help from you on this simple talk, I shall then do the best I can by the help of the Lord." We hope the Lord will take no offense at being second choice and will consent to help the brother out.

The Oakton church of Eastern Virginia will have a homecoming and rededication service Sunday, Aug. 15. Elders W. H. Sanger, J. H. Hollinger and E. E. Neff, all sons of former presiding elders with Missionary M. M. Myers of China, will be the speakers for the day. Sessions at 11 A. M. and 2 P. M., with basket lunch for all. Former residents at Oakton and their friends invited.

Ministerial Meeting of Northern Virginia will be held in the Rileyville church, nine miles north of Luray on Route 12, Aug. 26. Programs at 10 A. M. and 2 P. M. The Contribution of the Christian College to the Work of the Church will be explained by Eld. Jno. S. Flory of Bridgewater, while Eld. H. K. Ober of Elizabethtown will tell about The Personal Assignment. Other interesting features add to the assurance of a good day. Lunch will be served at 12:30.

Southern Missouri and Arkansas will meet in District Conference at Cabool, Mo., Aug. 8-12. All the days are filled with good things. Elders' meeting, 1:30 P. M., Tuesday, Aug. 10. Business session, 8 A. M., Thursday, Aug. 12. Bro. Jas. M. Mohler of Leeton, Mo., will give an address Sunday, Aug. 8, 8:15 P. M. He will also conduct a Bible Hour at 10 A. M., Monday, Tuesday and Wednesday. At 3:45 P. M., Wednesday, he will speak on Church Administration or Discipline.

Annual C. O. Reunion will be held at Camp Bethel, Aug. 29. Sunday school at 9:45. Morning addresses by Aldine Brenneman of Harrisonburg, Va., and Joseph Bowman of Union Bridge, Md. Basket dinner at 12:30. Afternoon address by M. Guy West, pastor of the Central church of Roanoke, Va. Singing of old-fashioned hymns. Camp Bethel is 16 miles north of Roanoke, Va., between Buchanan and Troutville, just off highway 11. Watch for signs.

Air Mail Check Recovered. Last Dec. 10, Treasurer Clyde M. Culp of the General Mission Board issued a check drawn on a bank in Chicago, but written in favor of a business house in Los Angeles. Their Los Angeles bank received it as a deposit and sent it along with other checks by air mail back to Chicago to be cleared there. The plane carrying it was the ill fated one which went down near Salt Lake City, Dec. 15. It went into a deep snow ravine and not until June was it located. Seven people died in the crash and we understand the bodies are not all yet found. The mail was recovered and the check has been returned to Treasurer Culp. In the meantime, of course, a duplicate had been furnished the bank in Los Angeles. The souvenir check is now held in the mission rooms as a reminder of the fateful plane crash.

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With Our Schools

Juniata College

The nine-weeks' summer session, whose director is Dr. I. Harvey Brumbaugh, began on June 16, with an enrollment equal to last year's session. Eighteen students are candidates for degrees on August 13, comprising the largest class to be graduated at the end of the summer session.

Leave of absence has been granted two Juniata instructors: Prof. Jack E. Oller, assistant professor of French, who with Mrs. Oller will sail on August 14 for a year's study at The Sorbonne, Paris; and Prof. Harold A. Conner, who will pursue graduate study at New York University.

Alumni Week, sponsored by the general alumni association in conjunction with the summer session, was observed July 20-25, with a number of alumni and friends on the campus to renew old college associations. Interesting programs were arranged for the entertainment of the guests.

Two other Brethren colleges have contributed members of the faculty who will begin their work at Juniata with the opening of the fall term: Edgar S. Kiracofe, Ph. D., formerly of Elizabethtown College, and Bertha R. Leaman, Ph. D., formerly of Manchester College. Dr. Kiracofe will be professor of education, and Dr. Leaman will teach in the department of European history.

The equipment of the home economics department is being modernized this summer with the complete reconditioning of the foods laboratory and the installation of four unit kitchens. Besides that the kitchen in the home management house is being re-equipped and rearranged. With these improvement Juniata will have up-to-date facilities for the training of teachers for both general and vocational high schools.

Among the other new members of the faculty are Lucile Rice Jones, A. M., for two years a student at the Royal Academy of Music, London, instructor in violin; Miss Jeanette Lollar, A. M., instructor in home economics; and Miss Ruth Eaton, A. M., instructor in home economics. The addition of the last two brings the personnel of the home economics department to four, one more than last year, with a fifth member of the staff qualified to teach in that field.

OUR MISSION WORK

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

I. Beauty and Death in the Jungle

We follow the road and it leads through the bamboo and teak forests of the south end of the Dangs country. Recent out-of-season rains have given to all vegetation a verdant hue. Bamboo trees arch the roadways with their lacy fronds making one think of the bridle paths in a park. The road follows the river courses whose waters are muddy and foaming with flood from heavy rains. Here and there we slow up a bit or stop to look upon a scene of beauty or grandeur, perhaps of sunlight flooding mountain peaks and the green vales by rivers below. Blue and purple ranges, the "Blue Ridge" of the Ghats, lie before us.



The auto in which we followed the Indian road. The car was a gift to the mission from friends of the Richland church, Pennsylvania.

Here the mountain must be ascended and we get out and walk a mile while the motor chugs and chugs up the slippery mountain road. Here the little bridge has completely broken down and again we alight and step from rock to rock over the stream while the car, relieved of some of its burden, fords the stream. Six or more bridgeless rivers lie ahead and at each place the men of the party first wade out knee deep or more, testing the depth to see if the auto can cross.

And now, although the mountain is crossed, we come to a place where the car stops. Climbing out over fenders we step into the mud. On hearing the sound of the motor, the one machine traveling in this part of the Dangs, twenty-four schoolboys with their teacher come running to help, to push or pull or gather branches or stones or anything which will give a half solid bottom to the muddy hole in which the car is stuck.

It is nearing evening; the thunder rumbles and flashes of lightning play across the sky, while sheets of rain veil the distant mountains. Finally we arrive at the government forest rest house at Manmodi. But for the hope of doing something for a sick teacher whom we find awaiting us here, we would not have made this trip at such a time. From their isolated school village, miles removed from a doctor and over roads impassable to a car, the teacher has come with his family by cart in the hope of going by motor from Manmodi to some source of medical help. But a glance is needed to show that the teacher is dying of a grievous disease. The next morning, though the imminence of death is still more evident, the wife clings to hope. Do we not all feel when serious sickness or death comes near, that something, surely something, can be done to save a loved one? And so at the little wife's insistence, Amsey makes a return trip, with the family and sick teacher on a bed of straw in the back of the car. The way lies over the same muddy roads by which we came, but worse now because of rain during the night, to the government dispensary at Waghai.

By road from Manmodi to Waghai it is a distance of twenty-eight miles. The trip required three hours of plowing through mud and high rivers. But it was too late; two hours after arrival the teacher died of a complication of double pneumonia and other diseases. The body was wrapped in a length of new muslin cloth and placed in a rough coffin of pine packing cases, secured from a general store. Death came at two o'clock in the afternoon and by six o'clock the body was in its last resting place in a glade of the forest. With the help of a native Christian friend, Amsey was coffin maker, undertaker and preacher for the occasion. Can you sense the far cry it is from the stark nakedness and simplicity of these events to the glitter and expenditure involved in most burials in America? As viewed by the average Indian our costly funerals would naturally be interpreted as a form of idolatry—as worship of the dead. After all death is the soul returning to its Creator, the mere shell of body remaining to be interred as dust to dust whether it is in the jungles of India or the beautifully kept cemeteries of our own land.

Meanwhile, and during the wait for Amsey's return, God's world seems so beautiful from the hilltop on which the rest house is located. We have the far look toward mountains. We lift up our eyes unto the hills from whence our help comes. Adjoining the lawn around this bungalow a field of yellow-flowering plant, called *kurusane* waves in the sunlight. It is from the ripened seed of this plant that the people press out oil

for cooking. A river flowing at the foot of the mountain catches the gleam of sunlight on its water and sparkles through the trees. Two beautiful big blue-winged birds fly from tree to tree, then from post to post near the bungalow. A little food placed regularly for them would make them tame. White-winged bagalas, small heronlike birds, wing their way from the river or from the pasture where they feed with the cattle, often alighting on their backs. It is easy to believe that "God's in his heaven" and that "all's right with the world," when looking upon this scene of rustic beauty; but at noonday the sound of the car breaking the stillness reminds me that God may seem far away to some folks, and especially to the bereaved family with whom Amsey is now returning.

Ahwa, Dangs, India.

A Year in a Leper Colony

BY HOWARD A. BOSLER, M. D.

Annual Report for the Garkida Leper Colony for 1936

Lepers admitted to the colony since established	1,052
Number in the colony during the year	610
New cases during the year	118
Injections for leprosy	18,340
Injections for schistosomiasis	429
Injections for yaws and syphilis	484
Ulcer treatments	7,486
Eye, ear, nose and throat treatments	7,152
Fever treatments	3,574
Treatments for other common ailments	18,284
Major operations	6
Minor operations	501
Grand total of treatments	59,709
Daily average treatments	163
Deaths	7
Different tribes represented in the colony	32

During the year 1936 an effort was made to improve the general condition of the patients by providing special diets as required. Cod liver oil was given to cases who could tolerate it, and fresh milk was supplied to all children and seriously ill cases. Those who have received both cod liver oil and fresh milk increased markedly in weight and made a rapid improvement in their general condition. Milk is secured outside the colony at 1d. per quart.

Microscopic bacteriological examinations were done on all new cases and on those doing skilled labor or institutional work. Stool and urine examinations were done on all cases showing urinary or intestinal symptoms. Blood sedimentation tests were made during the latter part of the year. The native staff has learned the technique and we intend to use this sedimentation rate as a guide in the treatment of the cases this coming year. We are persuaded that this test is essential in understanding the condition of the patient under treatment.

We feel a need for the Kahn test in our work. The necessary apparatus has been ordered and we will soon be doing this test, thus to better understand and treat those with syphilis and yaws.

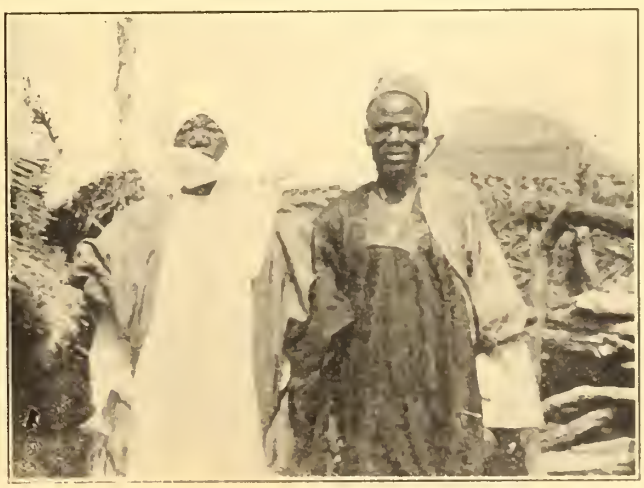
Morning and evening temperatures were taken on approximately 300 cases. Temperatures were not taken on out-patients and advanced mutilated cases, except when reaction occurred or they developed some other ailment.

Alepol had been used since the establishment of the colony until July 1 of this year, when we substituted the formula which is used at the United States Leper Colony at Carville, La. This consists of hynocarpus oil, 90 parts; olive oil, 10 parts; benzocain, 3%.

This formula requires a smaller dosage (6 c. c. maximum) than alepol, and is much less painful upon injection. When using alepol we were troubled with many swellings and abscesses; but in the past six months there have been only thirteen in a group of more than 300 receiving injections. The formula has not been used over a sufficient length of time to prove whether it is superior in arresting the disease; but we feel that we can notice more rapid improvement in many cases than we did with the former treatment. All are receiving their injections intramuscularly except some sixty cutaneous and mixed cases who receive theirs intradermally. Most rapid improvement has been noticed on those cases receiving intradermal injections.

Mothers with babies have been sent home until the babies were large enough to live on native food. This is not a satisfactory way of caring for them; but we feel it better not to allow them to live in the colony under such highly infectious conditions since children are so susceptible to leprosy. We expect a nurse soon who will help care for the babies in a nursery.

During the past year we have decentralized our colony by building three new villages within a radius of one-half mile. These have been located in the best farming areas, and have proven to be superior to one



Reader's left: New leper colony chief; right: Garkida village chief.

large central settlement. Since the patients were nearer their farms the area under cultivation was doubled during this last rainy season. Each village has its own chapel and dispensary with its own officials for government and sanitation. The dispenser and church leaders are resident in the village in which they work. This system develops a community spirit which they did not have when all tribes were centralized in one large village.



Lepers building their own mud huts

We have tried to improve our system of segregation. A canteen has been supplied so that there is no necessity for patients going outside the colony to buy supplies. A supervised market has been established in which the lepers can buy food and native products; but nothing is allowed to be taken out again. Any article not purchased by the lepers is bought by the canteen at market prices. No lepers from the colony are allowed in other markets.

A new community building is under construction that is to be used for general assemblies, injections, and the native court. It is our aim to furnish community entertainment for the social uplift of the colony in this building. In December Adamu Biu of the Pabir tribe was chosen as the new chief for the colony. He is a Christian and an able leader.

Two new units have been built for the school. There are four rooms for Bura classes, and two for Hausa classes. The enrollment is over a hundred and the interest has been good.

The church under the care of Bro. Bittinger has grown rapidly. There were eighty-two baptisms during the year, and an equally large number have entered the class for instruction preparatory to baptism. There are one hundred and fifteen church members in good standing at the present time. When Dr. Muir of the British Empire Leprosy Relief Association visited our colony this year he stated that the Colony church was the best thing he had seen at Garkida. Dr. Muir's visit to us was most helpful. He is an authority on leper treatment and we have adopted many of his ideas in our medical work.

Garkida, Africa.

Women's Missionary Study in 1937-1938

Beginning with September, 1937, and ending in June, 1938, ten missionary programs will be prepared and made available for the Women's Missionary Societies of the church. The four programs for September, October, November and December pertain to the missions and missionary work of our own denomination and the six outlines for the six months from January until June are based on the Women's Missionary Study book, entitled Mecca and Beyond.

Each year ten programs are provided for the Women's Missionary Societies. The outlines of these programs appear in The Gospel Messenger one month in advance in order to give each group the opportunity to order the programs and make ample preparation. The four fall programs are complete in themselves. They are 5 cents each. The six outlines on "Mecca and Beyond" are contained in one mimeographed booklet, entitled Program Outlines. It sells for 10 cents. Order from General Mission Board, Elgin, Ill.

The following outline shows the nature of the program for September. Since the Women's Project is so largely based on Our Girls' Mission Schools, each year a program on Our Girls' Mission Schools is provided in order that all may understand more fully what the project means and what is being accomplished in the lives of the women and girls in other lands.

Our Girls' Mission Schools

PREPARED BY MARIE WOODY BRUBAKER

Service of Worship

Theme—Let's lift them up so that they can see too.

Opening Hymn—Help Somebody Today.

Leader—An account by Judge Fred Bales about the little boy who wanted to be lifted up so that he might see.

Scripture Lesson—Matt. 25: 35-40.

Directed Prayer—

Pray first that those who know the Lord will praise and magnify his name.

Pray for a new enthusiasm in your own group for the great cause of missions.

Pray for other groups similar to yours in our own and other churches.

Pray for the girls' schools in India, in Africa, in China.

Pray that we may be forgiven our indifference and neglect of so many opportunities.

Let us all thank God for his manifold blessings to us and entreat him to give us new visions of the needs of the many people in the world less fortunate than we.

Especially let us ask him to lay the burden of the women of the world upon us.

And to him be the glory forever and ever, through Jesus' name. Amen.

Leader—

For more than six years, you, the women of the Church of the Brethren, have been caring for the girls' schools of our brotherhood. Last year we raised more than our quota. That proves that we are interested in the girls less fortunate than our girls here. That proves we are in dead earnest about the proposition that the girls in our mission lands have a right to culture and knowledge of the Lord

(Continued on Page 22)

What to Pray For

Week of Aug. 7 to 14. Dr. Howard A. Bosler has charge of the medical work of the Leper Colony near Garkida, Africa. A church for lepers has been organized at the colony.

THE CHURCH AT WORK

MINISTRY

The Voice of God

John 1: 23

A SERMON OUTLINE BY M. GUY WEST

INTRODUCTION

1. The thesis of this message is that Christian people are the voice of God; that if God wants to speak he must do it through men and women who are his witnesses here on earth.

2. The background and setting of the text: (a) John in the midst of his work; multitudes flock to him to be baptized; the scribes and Pharisees become concerned about his growing popularity and send a delegation to find out who he is. (b) John declares himself just "the voice of one crying in the wilderness." He was not the Messiah, not a prophet, not even a man—just a voice.

3. The Old Testament prophets had the same conception of life. (a) They did not come to their positions by birth or appointment, as kings and priests; they were "called." (b) These men were responsible to God alone; they were voices proclaiming his message regardless of consequences.

4. Even Jesus proclaimed himself as such. "The words that I speak unto you," he said, "I speak not of myself." He was God's voice proclaiming his message.

5. Every Christian should be just that—the voice of God. When a Christian speaks it ought to be a message of God spoken in God's own way.

DISCUSSION

A. Such a conception would make of Christians courageous apostles of moral reform.

1. We live in a day when it is popular to be tolerant. This is a virtue, but it may be overdone. It is said of a prominent preacher in my community that "he never condemns anything." Can it be that there is nothing in modern life against which God would like to speak? How about war, intemperance, the exploitation of the poor and the unprivileged, greed, and lust? Can you imagine John the Baptist holding his peace for fear of offending some one? How about Elijah?

2. Christians ought to use tact and love, but they should never compromise in their crusade for moral reform. God's Voice must be heard.

B. Such a conception should create among us consecrated and disciplined tongues.

1. Some churches have folks who spread so much untruth, and speak in such an unchristian way that the congregation is kept in turmoil. Think of your experiences with folks who, through gossip, have caused untold wretchedness and misery.

2. What the Christian says should be the truth.

3. What the Christian says, even though the truth, should be spoken with discretion and kindness. The Christian should never repeat anything which will harm another. Is it God's will that I tell this incident, or make this remark?

4. We ought to remember that we shall give an account for every idle word.

C. Such a conception that we are voices of God should make willing witnesses for him.

1. We talk with our friends and acquaintances about everything else, but seldom speak to them about the most important thing of all. The incident of the skeptic, condemned to die in the electric chair, who said to the priest, "If I believed your story I would crawl on my hands and knees until every individual on earth had heard it," ought to challenge the carelessness with which we pass up our opportunities to speak with our friends about their relation to God.

2. "Ye are my witnesses." How much are we really witnessing for him?

3. Nothing is more powerful than the right word spoken at the right time by the right person.

CONCLUSION

1. The man on the street does not well understand the language of God.

2. We are in the position of interpreters.

3. How important that our interpretations be accurate. Picture yourself in a foreign country and this fact will be evident.

PEACE

Institute of International Relations

The morning of July 5 was the beginning of a new adventure for over sixty young people who have volunteered their services to the Emergency Peace Campaign for the summer. These peace volunteers have spent two weeks at the Eastern Institute of International Relations, preparing for their work in communities all over the eastern United States this summer.

The eastern institute was held at Cheyney, Pa., at a beautiful little Negro teacher's college, located in the country about twenty-five miles from Philadelphia.

The total attendance at the institute was ninety-one, with representatives from Florida in the South to Kansas in the west and northward to Maine. In this group there were sixteen denominations represented; three distinct races; and four nationalities. Naturally there were decided differences of beliefs and opinions, yet wonderful fellowship developed and the group was united in one strong purpose—to bring peace on earth.

The faculty represented a group with as widely divergent views as the students. There were specialists in the fields of history, economics, labor, and present-day developments



Six of the total attendance at the Cheyney Institute of International Relations were members of the Church of the Brethren. From left to right: Back row; Dr. Andrew Cordier, dean of the institute; Dan West, personal and team adviser; Galen Hoffman, boys' camp leader. Front row: Helen Ott and Betty Graybill, conference peace workers; Blanche Miller, regular summer peace volunteer.

in Europe, South America, and the far east; as well as leaders in the psychological and religious aspects of the peace and war question.

The one to whom we owe most for the correlation of all viewpoints, both of faculty and students, was Dr. Andrew Cordier of Manchester College. Dr. Cordier was the dean of the institute. It was stated on his last day of Cheyney, that he was the most inconspicuous man on the campus but the one whose influence was most widely felt. His understanding and interpretation of international affairs meant much in the development of our attitudes, and just as vital was his personal influence on each member of the institute.

Dan West also was at the institute in the capacity of adviser to individuals and teams. His influence was keenly felt and appreciated by all.

Only a few of the other members of the faculty need be mentioned to give the scope of the institute's influence, namely: Kirby Page, the great pacifist and author; Mary Dublin, economist from Sarah Lawrence College; Frederick Libby of the National Council for the Prevention of War, Washington, D. C.; and T. Z. Koo, a most humble yet dynamic Christian Chinese lecturer.

After these two weeks of training the young people are going forth with unflinching zeal and determination to fourteen different communities and many conferences and camps to carry on an intensive drive to keep America out of war and to promote world peace through education, legislation and organization designed to make effective the widespread will for peace.

Blanche Miller.

Washington, D. C.

CHRISTIAN WORKERS' TOPIC

Work, Rest and Religion

Luke 10: 38-42

Sunday, Aug. 22

(Millet's "Angelus" may be used in this program)

I. Martha—a symbol of the work spirit.

a. Her good qualities: attention, industry, willingness, capability, a "hustler."

b. Her faults: worry, irritability, self-pity, envy, complaining, fussiness over small matters.

II. Mary as the symbol of the rest spirit.

a. Her good qualities: took time to be holy, heard Jesus, placed value on the inner life.

b. Her faults: a dreamer, shirked practical things leaving them to others.

III. Christ as the symbol of the religious spirit.

a. He shows impartial attitude to both women.

b. He properly mixed work and rest.

IV. For Discussion.

Worry kills more people than work.

Life is best when work, rest and religion are properly mixed.

How may this be done in our day?

Women's Missionary Study in 1937-1938

(Continued From Page 20)

Jesus Christ. It will be interesting to you to know that the cost of training these girls for a year's time varies greatly in the different countries. In Africa a girl can be kept in school for a year for the outlay of five dollars. In India it takes almost three times as much and costs almost fourteen dollars. In China it is about three times what it is in India and takes almost fifty dollars. But when we consider what it takes for a child in our schools in America we realize that it is cheap in comparison. As we hear the interesting things those who are in the schools as teachers and leaders say may our own enthusiasm for this great cause grow. May we truly feel that as we serve these dear girls we are doing it unto our blessed Lord himself.

CONCERNING THE GIRLS' SCHOOLS OF CHINA, AFRICA AND INDIA

China

Twenty-five Years of Mission Education.
The Portion for the Children, by Minerva Metzger.
The Girls' School, by Martha Parker.
Wang Chih Yu's Conversion, by Minerva Metzger.
Loyalty of a Chinese Girl, Chinese girl's testimony.
Fragrant Jade, by Minnie F. Bright.
A Little Child Shall Lead Them, by Grace Clapper.

(Story taken from the new China play written by Grace Clapper. This play, "A Little Child Shall Lead Them," is just off the press. You will want to order it and give it in your church. Price, 10 cents.)

Africa

Song—O Zion, Haste—1st and 2nd stanzas.
Poem—Black Baby, by Modena Minnich Studebaker.
Why Give to the Girls' Schools in Africa, by Lola Bechtel Helser.
Who Will Turn Them Away? by Esther Eisenbise Beahm.
Our Mission Schools in Africa, by William M. Beahm.
And How Exciting! by Faye Moyer.
Song—O Zion, Haste—3rd and 4th stanzas.

India

Two Little Girls Enter the Boarding School, by Anna Warstler.
Lotus Blossoms of India, by Anetta C. Mow.
Play—School Affairs, by Anetta C. Mow.
Quartet—I Would Be True.
Offering Thought—A Budget Is Living.

"A budget isn't sums to me;
It's happy schoolgirls' faces,
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of headachy addition,
It's missionaries sailing out
To fill a great commission.
It's you and I, who'd like to go,
And give our gifts to prove it.
How wonderful a budget is!
It lives, and so I love it."

Prayer of Consecration and Benediction.

News From the Field

AFRICA

Garkida

BY MODENA M. STUDEBAKER

The First Patient

There have been some interesting cases in the hospital lately. The first patient in the ward now is a tiny little chap, not more than six years of age. His legs and hips are enveloped in a huge plaster cast. He was brought in a few days ago, with a badly broken leg. The father had thought that the white doctor would just rub some medicine on the laddie, and presto! there would be a well leg again, and he could take the child back home at once. When the father found out that the boy would have to

stay here several months, in bed, he just raved and fumed around. He would have taken the child right off home, if the doctor hadn't just said: "No, you don't." He told the father that if it were the father's leg, he would stay to have it fixed all right. But just because it was his little boy's leg, and the little fellow had nothing to say about it, the father wanted to take him off home to suffer, and perhaps die from infections. So against the father's protests that he would never pay a cent, and he'd come and take the boy away by force, the doctor, calmly put the leg in the cast. The father couldn't possibly take the boy home then. The doctor doesn't very often use such strong arm methods, but sometimes it seems the only right thing to do. The old grandmother stays by the child to feed him. She grumbles and mumbles every time we come near her. She would like to eat us up. But in the meantime, the little boy is getting a good straight leg again, so we won't let the relatives bother us.

A Modern Job

In the next room is Vidau, one of the elementary school-teachers. He is having a dreadful time. He seems to be just full of deep abscesses. The doctor has opened ten on him now. The poor fellow is so miserable I suppose he wishes he could die. It makes me think of the case of Job. This man is a Christian, a very good teacher, and he seems to be a much loved person. His room is just swarming with friends and relatives who have come to salute, most of the time. Yet he has to have these terrible abscesses. May the story end as happily, as did the story of Job!

A woman went home the other day, which was one of the best recent cases the Ruth Royer Kulp Memorial has had to show in the way of tangible results. This woman came in some months ago, with a huge abdomen. She was skin and bones otherwise. She was in a pitiful condition from an advanced stage of schistosomiasis. These people usually wait until they are almost dead before coming. She was no exception. The doctor tapped her abdomen, and quarts of fluid came out, at different times. Then she received a course of injections. She lay on her mat for weeks, so weak she could hardly move. Her little boy brought the wood and water, and cooked for her. (These children are trained to take charge of things if it is necessary, and they do it too.) The woman's little baby hung onto her flat, empty breasts, crying, and wailing because there was no milk. We kept giving the baby milk, and finally it learned to drink it from a gourd, and to eat solid foods. By the time the mother went home, the baby was nice and chubby. The woman was so low, that she lay for weeks paying almost no attention when we would go to salute her and have prayers with her. But finally she got a little better, and began thanking and thanking us for the baby's milk. She began to smile, and to seem pleased to see us each evening. She continued to improve, and after several months, she was so changed that no one would have recognized her as the same person. Her husband bought her a new Bura cloth, or dress. They dressed the boy up in a new garment, and even the baby was dressed up in his string of bright blue beads. They were certainly a happy family when they left. The boy had had a taste of reading while here, and they had had Bible lessons each day. We urged them to let the lad go to school when they reached home, as a school has recently been opened up in their village. They promised they would. So perhaps through him, all of the family may some day become Christians. Here was one case which turned out, as we wish they might all do.

CORRESPONDENCE

THE STANDING COMMITTEE OF 1937

The number of delegates on Standing Committee was 68. This does not include the moderator and secretary who were not delegates. Of this number, 24 served for the first time, 19 for the second time, 5 for the third time, 7 for the fourth time, 4 for the fifth time, 3 for the sixth time, 4 for the seventh time, and 1 for the twelfth time.

Bro. C. R. Oellig, age 74, was the oldest member and Bro. Frank Isenberg, age 29, was the youngest. Not even President Roosevelt could charge the committee with inefficiency because it was waterlogged with old men who, because of age, were inefficient and out of touch with present trends. Bro. J. W. Fidler carried away the honors in times of service. The average time of service was two and three-fourths. The moderator had served on Standing Committee but once (1936) and the reader was a delegate for the second time.

Characteristics of the committee were these: They thought fast, judged calmly and talked little. This was not a one-man committee—there were sixty-eight delegates on it. It was a forward-looking committee. There were no actions determined by close votes—the brethren saw eye to eye. Courtesy, consideration, goodwill, love were so outstanding that they could be felt. Because of this the courteous moderator found them an easy body to direct and govern.

My first close connection with Standing Committee was in 1914. Allow me to make a few comparisons or contrasts. I have the pleasantest memories of my first and my last experience. That first committee had long sessions; I believe Standing Committee has discovered that shorter sessions find the men more ready to act and as a result they make more progress in less time. On that first committee some six or seven were beardless; this year four had beards. On that first committee all were "in order"; this year about one-fifth. That year one vote was cast for moderator for a brother who was not on the committee, and that caused the remark, "That brother is not a member of our committee"; this year the moderator was chosen from ouside the committee and the procedure was taken for granted. That year a photographer asked for the privilege of taking a committee picture and took one, but one or more were conscientious on the picture question and did not appear for it (and they were mighty fine brethren too); this year three brethren snapped the committee.

Why do I mention these differences? To show that one committee was better than the other? Not at all. Both were composed of men of the finest Christian type. I mention these differences only to show that the "world do move," to quote the language of Eld. David Eby, son of Eld. Enoch Eby of sacred memory, as he spoke briefly from the Conference platform. Changes have come—some for the better, some without bringing better conditions, but the church at this Conference stood out as one, and united as one great body in Christ, and the Standing Committee exemplified that oneness.

The reports from the several districts were brief, pointed and enlightening. As I see it Standing Committee could well invite the general boards, secretaries, editors and faculty members in when these reports are given. Such procedure would give these "outsiders" a closeup of the brotherhood and the people with whom they must deal and whom they try to serve. Perhaps this may be done some day.—J. E. Miller, Conference Secretary.

CONFERENCE RADIATIONS

Our Conference for 1937 is history and history which shall radiate for time to come.

Apparently from the first definite statement that Conference would go to Nampa, inspiration sprang up from every corner.

The Committee of Arrangements labored faithfully from first to last, in connection with the city, preparing for the Conference.

Subcommittees appointd later manifested equal enthusiasm.

Then that original Aid Society born in July, 1885, and largely grown to its wonderful present proportions in the middle and eastern states radiated in the '37 Conference so nearly to the western coast line, until many splendid workers touched the heart of their organization, in personal presence as never before. And here, my brother, if you wish to invest your $5 or $10 for the best returns give it to the sisters' organization.

Messages were well filled with the Holy Spirit and to our thinking well received. Sounding out to the furtherance of the gospel, we pray that every minister may labor more earnestly for his flock that they be strengthened and sinners warned.

The youth of our Conference commended themselves in faithful attendance, being the only opportunity thus far for many. To these we look for our church workers for tomorrow.

We note the beautiful level and well carpeted campus eliminating all sweeping and dusting, with ample eats near at hand, and to the satisfaction of many the clearest hearing, even in the rearmost chairs, we have experienced in years.

L. H. Eby.

Fruitland, Idaho.

REUNION OF CONSCIENTIOUS OBJECTORS TO WAR TWENTY YEARS AFTER DRAFT

At Meadow Branch Dunker church, State Highway 32, near Westminster, Md., the conscientious objectors who refused military service in Camp Meade in 1917-18 will hold a purposeful and recreational reunion on Aug. 22. The cost of attendance has been kept at a minimum.

While the public program will be given in the church, Sunday, Aug. 22, morning and afternoon sessions, the entire facilities of Lookabout Camp have been reserved for two days prior to and a day following the reunion. The clubhouse contains bedrooms with beds and mattresses for twenty-five people for which a charge of twenty-five cents each will be made. The bunkhouse contains fifty single beds and mattresses at fifteen cents each. Bring your own sheets and blankets. There is ample free parking space and camping facilities on the grounds. In case of storm dining hall and lecture room may be used for shelter.

A Saturday night supper will be served to seventy-five at a cost of fifty cents each on Aug. 21 at 6 P. M. Other meals will be served at an approximate cost of twenty-five cents. After the supper, exchange of experiences will be in order, and if necessary this meeting may be adjourned to the lecture room where facilities for illustrations are provided. Other programs can be accommodated if those interested will get in touch with the committee. Some very interesting records have recently been discovered concerning Quakers, Dunkers, Mennonites and "persons as may refuse from religious principles" during the Revolution. A precedent for farm work, reconstruction, and relief was thereby established. Photostatic copies of such records will be shown. Pictures taken in camps are of much interest now. Bring yours along.

While the reunion is being gotten up by the C. O.'s of Camp Meade, it is hoped that those of other camps will attend, together with their families, especially sons over twelve years of age. Visitors unknown to committee are requested to furnish credentials. Rerservations for accommodations should be in the hands of the secretary of the committee as soon as possible.

The only requirement made of visitors to Camp Lookabout by the owner, Wm. E. Roop, is that all property be kept in sanitary condition and carefully used, not abused. Tub and shower baths are free to those in the clubhouse while all registering may use the concrete swimming pool free.

Camp Lookabout adjoins the grounds of Meadow Branch church and may be reached by good roads. Busses pass the door. Westminster is on the Western Maryland railroad, and has hotel and tourist accommodations. A card signifying your intentions to attend will help us plan for your convenience and comfort. In all cases please give us your present address.

Committee: Joshua L. Baily, Jr., 1 E. 34th Street, Baltimore, Md., Chairman, Henry Stabler, Fairfax, Va., Treasurer, John D. Roop, Linwood, Md., Secretary, Charles P. Geiman, Westminster, Md.

ELDER NEWTON W. BINKLEY

Eld. Newton W. Binkley, son of Christian M. and Mariah Lutz Binkley, was born June 25, 1872, near Salem, Montgomery County, Ohio. He was one of a family of twelve children, eight of whom preceded him in death. He was used to hard work on the farm and in the shop from his childhood.



He was united in marriage with Dora Brill on Dec. 24, 1893, and they united with the church on July 7, 1899. On March 22, 1902, he was elected to the ministry, and was ordained as elder Aug. 27, 1910. After his election to the ministry he devoted the greater part of his time to church work. For a number of years he took his turn in filling the regular preaching appointments at Pitsburg, Georgetown and Painter Creek. When two organizations were made of this territory in 1914 he was chosen as elder of the Pitsburg church and served them for a number of years. He filled many calls to preach funerals, attend council meetings, solemnize marriages and anoint the sick. All of these services were rendered in a modest, sympathetic manner.

In recent years he was compelled to discontinue many church activities because of ill health. This he regretted very much. The last service he was able to attend was the Christmas program. He endured his suffering very patiently and greatly appreciated the visits and little favors of his many friends. He was anointed a number of times and received spiritual strength from the service.

The last two weeks he was confined to his bed; knowing the end was near, he made his own funeral arrangements. He passed away July 2, 1937, aged 65 years and 7 days. He leaves to mourn his departure a side companion, one brother, two sisters, a number of nieces and nephews and a host of friends.

Funeral services were conducted in the Pitsburg Church of the Brethren, July 5, to an unusually large attendance of sympathizing friends, by whom he will be greatly missed. The sermon was rendered by his pastor, Bro. Roy K. Miller, assisted by Elders Wm. Royer and G. O. Stutsman. Interment in the Mote cemetery.

Arcanum, Ohio. Mrs. J. W. Eikenberry.

CREATING AN ATMOSPHERE

Jesus was often accused of mingling with undesirable people. We remember, however, that mingling with them was as far as the accusation could go. For no one ever saw Jesus mixing with unworthy people, to the extent of engaging in what they did. It is still wonderful what can be done by way of creating an atmosphere. I have no doubt that the presence of Jesus in a company made a big difference in the general atmosphere which prevailed, even for his enemies. Deut. 32: 5 says: "They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation." This language would apply in many ways to the present generation. In a large city where you are not acquainted, and in a lot of smaller ones, it is almost impossible to get a meal without going in where they sell liquor. A lot of people seem to have concluded that if they do not sell liquor they would better stay out of the café business.

In the city of Los Angeles there are two cafeterias, owned by the same people, in which liquor is not served. The one that I like best is at 618 South Olive Street. These people in this one eating place serve, on an average, fifty-five hundred people per day. They have seating capacity for about eight hundred at one time. They have a sign up in half of the dining room like this: "Please do not smoke in this half of dining room." I was taking my noon lunch there recently, and after reflecting upon the sign I glanced over to the other side of the room to see how many were smoking. The room was crowded and I saw but one man smoking. Do you think the general atmosphere had anything to do with the fact that few were smoking? The room is very beautiful indeed. And at mealtime there is music and singing. But no "dining and dancing." On the walls are large and very beautiful pictures. One of them is a picture of the Savior as he is represented as kneeling in Gethsemane. Do you think the general atmosphere has anything to do with the conduct of the diners?

Have you ever, perchance, eaten in a place where they served liquor and the atmosphere was as is to be found in such places? I have seen the atmosphere so beclouded with smoke that it wasn't hard to draw the contrast in the two places. One will shun those places and even go hungry. But in some of the cities you will need to go some, to find a place where liquor is not served. I have determined not to buy anything where liquor is sold. Where you are acquainted you can do that. Now a lot of these people eating at this place on the day I mentioned undoubtedly smoke. But the place, the general atmosphere, and the request that at least, in half of the room there be no smoking, had a lot to do with the general conduct and inclinations of the guests. These people advertise that "if you are not satisfied with their bill, pay what you like." This comes pretty near being like the golden rule, does it not? Whoever saw a place where that rule was in vogue that there was not a fine atmosphere?

Say, people, there are a lot of things that can be done even in this "perverse and crooked generation," if we would only do it. Does not the atmosphere in which we are often depend a great deal on us? If it isn't changed when we are there, is there not something a little out of line? Talk about being in the atmosphere where there is a smutty story being told. Not for a minute. A gentleman, to say nothing about a Christian, will not stand for that. Did you ever walk away when some one started to tell something like that? And when you came back the conversation was changed into something that was wholesome, and something that you would want your wife or daughter to hear? No gentleman will listen to an indecent story, unless he is absolutely compelled, by the circumstances, to do so. I have seen Christian colleges go down because the management thought they couldn't run a school on strictly Christian principles. I wonder what is the matter with their creative ability? Isn't it prima facie evidence that when people in this age and in the conditions as we find in America today, will flock to an eating house, such as we have described, there are a lot of good thinking people yet living? And that to get hold of them one does not need to cater to the lower element?

Do you know I believe there are would-be Christian schools over the land, now catering to the world, that if they were to come out and out on the side of Christianity, their present buildings wouldn't hold the students that would flock to them! In a Christian college where there was a picture of the Christ kneeling in the garden, with the burden of the world on his soul, where he was agonizing in thought for his followers who were to represent him down through the ages, the atmosphere wouldn't be very conducive to have a young woman dancing on the platform about three-fourths naked. I believe the churches that have an atmosphere, such as would prevail in a church where Jesus Christ would worship in person, are the churches that after all are succeeding. Many of them, and I presume the most of them do have a picture of the Christ on some window, or above the altar, but the atmosphere isn't always what it was in Gethsemane. I do not know that we should look at all times for just that particular atmosphere, but anything that has around it, and on the lintels and doorposts of it, the word Christian, ought to be somewhere in line with the teaching of him from whom they get their name.

T. A. Eisenbise.

La Verne, Calif.

DISTRICT MEETING OF SOUTHERN INDIANA

Aug. 24-26, Hagerstown, Ind.

One of the largest meetings in the history of the District of Southern Indiana is expected when the annual district conference meets on Tuesday, Aug. 24, in the Brick church, one mile west of Hagerstown. The first session will open at 9 A. M., on this date with the singing of All Hail the Power of Jesus' Name, and the offering of the consecration prayer by Moderator O. D. Werking.

The elders' meeting, Women's Work, and Men's Work will occupy the time on Tuesday morning. On Tuesday afternoon President L. A. Pittenger of Ball State Teachers' College, Muncie, Ind., will deliver a temperance address. He will use as his subject, Temperance in All Things.

Bro. Leland S. Brubaker of Elgin, Ill., director of young people's work and a member of the General Mission Board

will speak on Tuesday afternoon and evening. On Wednesday, Aug. 25, President Otho Winger of Manchester College will open the day's program with an address at 9:20 A. M., with Bro. Brubaker delivering addresses both morning and afternoon. One of the features of the afternoon program on Wednesday will be the presentation of the Peace Commission from Manchester College.

On Wednesday evening a conference chorus, directed by Mrs. Margaret Weber of Indianapolis, will give a program of sacred music, which will be followed by a play produced by the young people of the Hagerstown church. Thursday, Aug. 26, is given over entirely to the business sessions.

The theme of the conference will be The Enrichment of Our Spiritual Life. Other programs and speakers planned for the three-day meeting give assurance of a most interesting and profitable gathering. Members in Southern Indiana are urged to attend and a cordial invitation is extended to those in neighboring districts.

Mooreland, Ind. Perry Hoover.

CHARLES GILLETT KILLED BY DRUNKEN DRIVER

Folks, this morning my heart is filled with sadness. My good friend and neighbor, Charlie Gillett, died this Tuesday morning and is to be buried Wednesday morning at 9:30. The funeral will be at Lemons funeral parlor. I never lived by a better neighbor. Charlie wasn't a drinking man. Many times we talked about what should be done, about these drunken drivers. Charlie was serving papers for the district, had chosen the cool of the evening rather than the hot afternoon to serve the papers, and he was coming home about 10 o'clock, was run into. When he would get delirious before he died he would say, "He is going to hit me, I am as far over as I can get." Charlie was killed in the line of duty, Imperial Valley has lost a good officer, a good citizen, and one of its most colorful characters, a true son of the southwest. Folks, who is to blame? The man that made the whiskey, the man that sold the whiskey, us people that voted for it, or the driver? Hadn't we better all check up? Every driver is in danger, drunk or sober. Let's try and find a remedy. I'll be seein' you—D. L. Zinn.

The above paragraph appeared in Valley Press, El Centro, Calif., July 13, 1937. It is very well and concisely stated, but to the casual reader it was just another auto accident. It could not picture the grief of the wife, Nellie Milner Gillett, a faithful companion for 33 years; the loss to the five sons who always sought his advice; nor the controlled anguish of the two daughters, who were real pals to their dad. The three tiny granddaughters scarcely realize what had happened, but they will miss their big, robust granddaddy! It was more than a news item to the frail mother who gave him birth fifty-seven years ago in Greenwood County, Kans. The brief paragraph could not portray the sorrow of the four brothers and five sisters summoned to pay their last respects to a comrade and counselor. In fact, only those closely related and present could sense the overwhelming tragedy.

The father, Elder C. E. Gillett, pioneer minister of the southwest, welcomed Charley "on that happy Golden Shore," of which they used to sing around the family altar. Charley started preparation for this meeting when just a boy in Manvel, Tex. He came with the family to Arizona in 1895, remaining in the southwest the rest of his life except for a year spent in McPherson College. During this time he met his wife, Nellie Milner of Fredonia, Kans. Although isolated from the organized body, the Church of the Brethren remained the church of his choice. Rev. Latimer, of the Christian church, conducted the last rites; the broken body was laid in El Centro Evergreen cemetery.

These are the words of the aged mother, "Yes, I can stand this sacrifice, my son's life, if it can avail any release from the curse of alcohol. Didn't Mary see her Son crucified for the sins of the world?" This may be just another obituary to you, but as I write this the tears are streaming down my cheeks. Charley was my big brother; never again will he playfully pull me down into his lap and ask where his little sister has gone. It might be your brother next or worse yet, it might be your loved one convicted of manslaughter while driving under the influence of liquor! Oh, let us wake to the need of greater interest in human welfare, and be less greedy, that these dead may not have died in vain!

Glendale, Ariz. Addie Gillett Kurtz.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Culp-Lehman.—By the undersigned, at the bride's home, Jan. 17, 1937, Fred D. Culp and Evelyn Lehman both of Nappanee, Ind.—W. D. Fisher, Weilersville, Ohio.

Horney-Smith.—By the undersigned, in the Earlham Heights Presbyterian church, Raymond E. Horney of Greens Fork, Ind., and Mary Virginia Smith of Richmond, Ind.—E. O. Norris, Richmond, Ind.

Hunn-Patterson.—By the undersigned, at the Bear Creek Church of the Brethren, June 6, 1937, C. Edwin Hunn and Miriam D. Patterson both of Dayton, Ohio.—W. D. Fisher, Weilersville, Ohio.

Keifer-Cull.—By the undersigned at his home, July 18, 1937, Paul W. Keifer and Miss Virginia F. Cull both of Richmond, Ind.—E. O. Norris, Richmond, Ind.

Kitzel-Burkholder.—By the undersigned, at the Bethel parsonage, Carleton, Nebr., July 3, 1937, Mr. Kendall K. Kitzel of Beatrice, Nebr., and Miss Vera M. Burkholder of Octavia, Nebr.—I. C. Snavely, Carleton, Nebr.

Markley-Compton.—By the undersigned, in the home of the bride's parents, May 29, 1937, Mr. Cecil F. Markley of Plymouth, Ind., and Miss Roena Mae Compton of Bourbon, Ind.—G. G. Canfield, Plymouth, Ind.

Sinclair-Hershberger.—By the undersigned, at the home of the bride, June 20, 1937, Orlo Sinclair and Dorothy Hershberger.—W. D. Fisher, Weilersville, Ohio.

Smith-Canfield.—By the undersigned, in the church at Plymouth, Ind., June 19, 1937, Mr. Dean B. Smith of Huntington, Ind., and Miss Catherine E. Canfield of Plymouth, Ind.—G. G. Canfield, Plymouth, Ind.

Thomas-Welborn.—By the undersigned, in the home of the bride's parents, May 28, 1937, Mr. Charles C. Thomas and Florence I. Welborn both of Plymouth, Ind.—G. G. Canfield, Plymouth, Ind.

FALLEN ASLEEP

Akers, Sarah Jane, was born Jan. 4, 1878, in Floyd County, Va., and died May 12, 1937, at her home in Montgomery County, Va. She joined the Church of the Brethren Nov. 23, 1888. She was a member of the Mt. Jackson Church of the Brethren until that church was disorganized, and at that time she transferred her membership to the White Rock church in Floyd County. She lived a faithful consecrated Christian life. She leaves to mourn her departure a husband, Rufus Akers; three sons, Latha, Clarence and Dorsey; and an adopted daughter, May Bell. Funeral services were conducted at her home by the writer, assisted by Eld. S. P. Reed. Burial was in the family cemetery near her home.—H. L. Reed, Alum Ridge, Va.

Barcus, Georgia Schlieman, was born near Grand Junction, Iowa, Feb. 7, 1895, and departed this life at the Methodist hospital in Des Moines, Iowa, June 28, 1937. She was married to Floyd Barcus in 1915 and to this union were born six children. Three of these children survive including a six-day-old baby. Sister Barcus was a kind and loving wife and mother and devoted to her family. Her children were her joy and pride. She was always interested in those activities in the community which foster Christian character. She united with the Church of the Brethren in Sept., 1933. She will be greatly missed in the home and community. Services were conducted in the Coon River church by the writer, assisted by Rev. Stark, Methodist minister.—Earl Deardorff, Yale, Iowa.

Barr, Telford, son of Mr. and Mrs. Moses Barr, was born in Somerset County, Pa., Oct. 30, 1886, and died in the Indiana hospital, July 2, 1937. He was a member of the Church of the Brethren for the past seven years. The church will remember him as a talented lover of music. Through group singing, duets, quartets, choruses and as a director he served the church and rendered thanks to God. The community will remember him as a friendly and industrious neighbor. He had been in ill health for a number of years. The immediate cause of death was a complication of diseases. He is survived by his widow, one son, two daughters and two grandchildren. A brief service was held in the home. Funeral services were held at the Purchase Line Church of the Brethren by Bro. H. Q. Rhodes, assisted by Bro. Ivan Fetterman, Rev. Clayton Straw, pastor of East Mahoning Baptist church, and Pastor Dorsey Rotruck. Interment in East Mahoning Baptist cemetery.—Dorsey Rotruck, Clymer, Pa.

Baum, Sister Mary Jane, wife of Bro. Samuel A. Baum, nee Struphar, died June 1, 1937, at the home of her son. She was 67 years of age. She is survived by her husband, three sons, one daughter, eleven grandchildren and two brothers. Funeral services were conducted at the Palmyra church by Elders F. S. Carper, B. W. S. Ebersole and H. K. Ober. Interment in the South Annville cemetery.—Mae E. Basehou, Palmyra, Pa.

Bennett, Bro. Henry, died at his home June 4, 1937, aged 71 years, 2 months and 8 days. He was born at Aretmas, Bedford County, Pa., and was the son of Israel and Susanna Martin Bennett. He was united in marriage with Henrietta Smith who survives with a daughter. Two sons preceded him in death. Three brothers, three sisters and three grandchildren also survive. Bro. Bennett was a member of the Church of the Brethren. Funeral services were held on June 6 at the Fairview church in Mann Township, with Bro. E. M. Detwiler officiating. Interment in the Fairview cemetery.—Mrs. D. B. Brallin, Everett, Pa.

Cox, Bertha Mae, wife of Walter E. Cox of Warriors Mark, died on July 9, in the Philipsburg hospital after three months' illness. She was born on Feb. 12, 1876, in Bald Eagle Valley, a daughter of George and Elizabeth Laird, and was married to Mr. Cox on Feb. 23, 1892. Sister Cox had been a member of the Church of the Brethren at Warriors Mark since 1888 and had lived a very exemplary Christian life. Surviving are her husband, three sons and three daughters—Bro. H. Paul Cox of Bellwood; Kenton of Lancaster; Bruce E. of Warriors Mark; Mrs. Cloyd Omo of Huntingdon; Mrs. Earl Martin of Lancaster and Mrs. Stewart Chronister of Warriors Mark. Twelve grandchildren, two brothers and one sister also survive. The funeral was held in the Church of the Brethren at Warriors Mark on July 12, with Bro. Walter S. Long preaching the sermon, assisted by Brethren C. O. Beery and W. N. Hoover.—Charles L. Cox, Claysburg, Pa.

Garst, Sarah C., wife of Caleb Garst, was born in Franklin County, Va., Sept. 18, 1871, and departed this life July 7, 1937. At the age of sixteen years she with her mother was baptized into the Church of the Brethren by Eld. D. A. Neff. She was a daughter of S. H. and Mary Webster, and became the wife of Caleb Garst in 1894. Surviving are her husband, one son, one daughter, two grandchildren, four sisters and three brothers. One son preceded her in death. Sister Garst was a most devoted wife and mother and was a willing church worker at which she was busy until failing health made such activity impossible. Funeral services were held at the Church of the Brethren in Empire, Calif., by her pastor, M. S. Frantz, assisted by Bro. Grant Tooker.—Mrs. Pearl Kappler, Empire, Calif.

Hylton, Henry E., son of Arch and Lyona Hylton, was born May 10, 1870, and died July 16, 1937. On Dec. 21, 1895, he was married to Belle Underwood and to this union seven children were born. He had been a consistent member of the Church of the Brethren for forty years. He is survived by his wife, six daughters, three brothers and several grandchildren. Funeral services at the Topeco church by Elders A. N. Hylton and Harvey Reed, with interment in the Topeco cemetery.—Mrs. J. W. Weddle, Floyd, Va.

Lake, Donald, was born March 9, 1908, and died July 3, 1937. He was united in marriage to Orpha Bradshaw April 20, 1930. Two sons blessed their home, Leo Ray and Delmar Leon. Delmar preceded him in death four months and twenty-four days. He united with the Nazarene church at the age of 14 years and on May 14, 1927, he placed his membership in the Brethren church and lived the remainder of his short life in that faith. He had suffered for nearly two years, but has carried his cross in humility. After awakening from a sleep on the evening of July 2 he told the family he knew God was calling him for he could see such a beautiful place. He asked for them to call his father and mother, Mr. and Mrs. John Lake, of Palco, Kans. He went to sleep like a tired child after longing for rest. He is survived by his faithful wife, one son and many other relatives and friends. The funeral services were conducted at the Victor church and the body was laid to rest in the church cemetery by the side of his little son.—Mrs. H. S. Case, Paradise, Kans.

Leece, Robert D., was born in the Elmdale vicinity of Kent County, Mich., Aug. 12, 1936, and departed from this life July 17, 1937. He leaves his father, mother, four sisters, two brothers, four grandparents, one uncle and one aunt. Services were in charge of Bro. Scholten, assisted by Bro. Shrock of the Mennonite church and Bro. Johnson of the Nazarene church.—M. Scholten, Clarksville, Mich.

Luckenbaugh, George, was born in York County, Pa., March 7, 1858, and died at his home in North Manchester, Ind., July 9, 1937. At the age of 28 he moved to Darke County, Ohio, and was married to Mary Kroft. In 1913 his wife was called to her eternal home. In 1915 he was united in marriage to Susan Neff of North Manchester. Funeral services at the home in North Manchester by H. L. Hartsough, and Hugh Miller.—H. L. Hartsough, North Manchester, Ind.

Mayer, Bro. Israel, died May 15, at his home in Elkhart, Ind., at the age of 76 years. He was born in Seneca County, Ohio. He was a retired engineer of the New York Central railroad. For the past 19 years he was a member of the Church of the Brethren and was very devoted in his Christian experience. He is survived by his companion and three children. One son preceded him. Funeral services were held at the Elkhart City church, conducted by Bro. E. C. Swihart. Interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

McCormack, Sister Mary Christine, wife of Zion McCornack, died at the home of her daughter, Mrs. Emanuel Gorden, at Waterford, Ind., June 11, 1937, after an illness of three months. She was 74 years old. She was married to James Livinghouse who preceded her in death. In February, 1905, she was married to Zion McCormack who also has preceded her in death. She is survived by four sons, one daughter, five stepchildren, seven grandchildren and three sisters. Funeral services were conducted at the Church of the Brethren in La Porte by Edward Stump of North Liberty, Ind. Burial in the cemetery at Plymouth, Ind., beside her first husband.—Mrs. Nathan B. Cross, La Porte, Ind..

Noffsinger, Bro. Lee F., son of Henry and Emma Noffsinger, was born Sept. 8, 1914, near Jewell, Defiance County, Ohio. His short but fruitful life was terminated March 23, 1937. Bro. Noffsinger shared in an anointing service before leaving for the hospital. He was a faithful member of the Poplar Ridge church and we can not help but think that he has left us much too soon, but God knows best. His departure will sever a golden chain of much endeared fellowship of father, mother, brother, grandma and a host of friends. Funeral services in the Poplar Ridge church by Eld. J. L. Guthrie, assisted by J. F. Hornish. Burial in the church cemetery.—Mrs. Nellie Hornish, Defiance, Ohio.

Studebaker, Joseph, son of John and Elizabeth Studebaker, was born near Young America, Ind., May 27, 1853, and passed out of this life July 9, 1937. Nov. 29, 1883, he was united in marriage to Catherine J. Mummert. Soon after their marriage he united with the Church of the Brethren. Fifty years ago they moved to Flora, Ind., where the family lived continuously in the present residence. The wife, Sister Studebaker; a son, H. E. Studebaker of Gainesville, Fla.; a daughter, Lulu; and a stepson, J. H. Mummert of Walton, Ind., are members of the immediate family who survive. Services were conducted from the Church of the Brethren at Flora, Ind., by the pastor, D. W. Shock, assisted by Bro. J. J. Johnson of Logansport. Interment was made in the Hoover cemetery near his boyhood home at Young America.—D. W. Shock, Flora, Ind.

CHURCH NEWS

CALIFORNIA

Hermosa Beach.—We elected Bro. George Carl, our pastor, to represent us at the Conference in Nampa. Six of our members were in attendance there and many members of the west enjoyed the meeting this year, which means so much to the churches. There was much inspiration to be gained in that wonderful environment of beautiful scenery, hospitality, and outstanding speakers, leaders and missionaries. While Brother and Sister Carl were away at the Conference and visiting other churches, the pulpit has been filled by Brethren Lorell Weiss, James Bowman, Shafer, Smeltzer, and the local Fisherman's club. Bro. J. Z. Gilbert, who is held in high esteem by the members here, was with us all day on July 4. A basket dinner was held in the park in the afternoon. On Mother's Day the daughters gave the mothers a tea and during the week a mother and daughter banquet was held with an inspiring candlelighting service. A father and son banquet was given on July 9 by the women of the church. Our missionary offering to the Conference this year was over $100.—Mrs. Vinna Bowman, Hermosa Beach, Calif., July 12.

COLORADO

Haxtun.—On July 16 the mothers and daughters of the church enjoyed a picnic at the city park. A delegation of our young people with their sponsor, Bro. E. F. Weaver, attended camp July 5-10 at Camp Ewing. They reported a very pleasant and profitable time. The Aid Society had election of officers at their last meeting and Sister Nellie Baker was elected president. We closed the year with $98.21 on hand and decided to put $65 of this in our church treasury. At the morning service on July 11, we were favored with a special vocal number by Bro. M. M. Heiny, entitled Consider the Lilies. Bro. Curtis Leaf who was the first pianist in our church, and who, with his family, is visiting here for a few days, accompanied him at the piano. This musical number was greatly appreciated. We were encouraged at the increase in attendance for July 18 which was 162, with only 113 on July 11. Our young people entertained the Sterling group at this church July 18. The young people look forward to these joint meetings with much interest. Our community was greatly saddened and shocked by the death of Daniel E. Hofmeister. His funeral was held at this church June 27, with Bro. E. F. Weaver and Rev. Wren, of Holyoke, Colo., officiating.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 19.

ILLINOIS

Allison Prairie.—We met in council June 27. Eld. Dolar Ritchey and Hugh Frye were chosen delegates to district meeting. A two weeks' vacation Bible school is now in progress, conducted by our pastor. Our mother and daughter meeting was held at the church July 1, with an interesting program. An ice cream supper was sponsored by the Aid Society July 15. Two have been received by baptism. We decided to have a revival this fall. Our pastor will be gone during the month of August in two series of meetings, one in Ohio and one at Astoria. The men's organization and the Aid Society have repaired the parsonage and the church. June 21 Bro. Replogle of Rossville, Ind., presented slides and gave a lecture, The House Beside the Road, which was very interesting. Some of our young people are planning to attend Camp Mack.—Viola Frye, Lawrenceville, Ill., July 19.

Camp Creek.—Our elder, Bro. D. E. Eshelman, was with us July 17 and 18. We greatly enjoyed having him in our midst. We had services at the church on Sunday and made some visits which were much appreciated. Our love feast will be held Sunday evening, Aug. 28. —Mrs. A. H. Carson, Colchester, Ill.

Panther Creek.—We are looking forward to our evangelistic meetings to be held Sept. 5-9, with Paul E. Thompson from Conway Springs, Kans., as evangelist. Several of our young people are planning to attend camp at Lewistown in August. June 27 the young people from the Woodland church gave a peace play here which we all enjoyed. Our young people gave a play, In Perfect Peace, for a memorial service. Our Cradle Roll superintendent had a nice program for the children in June. Two new babies were enrolled. Our young people gave an ice cream social on the church lawn recently from which they netted the sum of $18.—Alta Small, Roanoke, Ill., July 20.

INDIANA

Bremen.—We met in council June 4 with our pastor presiding since our elder could not attend. Report of the treasurer of the finance board showed all debts paid and a suhstantial balance left. The resignation of Dr. E. Lee Burrows as church treasurer was accepted and Frank Keifer was appointed to fill the remainder of the term. The finance board advised a $10 per month raise in our pastor's salary, which advice was willingly agreed upon. The Sunday-school treasury gave $20 of its surplus to the Conference offering. Our district meeting delegates are Brother and Sister John Metzler. A series of meetings are being planned for early November. Some time ago the church decided to give one Sunday-school offering per year and $1.50 per month for Spanish war orphans.—Mrs. E. Mae Younker, Bremen, Ind., July 17.

Eel River.—Bro. Ira Frantz of North Manchester gave four pre-Easter sermons which were well attended. The children gave an Easter program. The West Manchester church gave a cantata March 28. Bro. D. R. Murray from Columbus, Ohio, preached for us April 25. We held our second mother and daughter meeting May 8, with an attendance of 100. An offering was sent to the Spanish relief. The Children's Day program was given June 13. Four of the Sunday-school classes are sponsoring the Sunday evening services every two weeks during the summer. Sept. 5 will be our harvest and homecoming meeting with a basket dinner. Bro. L. U. Kreider from the Blue River congregation will be with us both morning and afternoon, to which everybody is invited. The following evening, Sept. 6, Bro. J. W. Fidler of Brookville, Ohio, will begin our evangelistic meeting to which the adjoining churches are invited.—Mrs. Emma Freed, Claypool, Ind., July 19.

Maple Grove.—We met in regular council June 19. The church officers were elected for the coming year. Most of the old ones were retained. It was unanimously voted to retain Bro. Hiatt as pastor for another year. In May Brother and Sister W. T. Price from Poplar Bluff, Mo., were with us and each gave an inspiring talk. Sister Anctta Mow was also present and gave us a short talk about her work in India. We are looking forward to her coming again some time in the near future. The Sunday school gave a nice program on Mother's Day and all the mothers and fathers were presented with a spray of flowers. Children's Day was observed on July 27 by a splendid program of songs, recitations, drills, dialogues and pantomimes. July 11 the entirc Sunday school met at the home of Brother and Sister Hiatt for a basket dinner, followed hy a program in honor of the birthdays of Brother and Sister J. C. Mitchell. They were presented with a gift from the Sunday school. Brother Mitchel is 81 and Sister Mitchel is 76 years old. In the evening ice cream was served. There were sixty-nine present and a very enjoyahle day was spent. We are looking forward to our revival meetings to be held in August. Bro. F. E. McCune of Kitchel, Ind., will conduct the meetings which are to be followed hy a communion service. The young people have organized a B. Y. P. D. and great interest is heing shown in these services. We are much encouraged hy the gain in attendance at all of our services.—Mrs. Alfred Campbell, Center Point, Ind., July 16.

South Bend (Second church).—We are rejoicing and happy in our Lord these days, as we have so many blessings to be thankful for. For one thing we feel that we are growing and prospering spiritually as well as materially. We are endeavoring to improve our Sunday-school department in every way we can think of, as well as other departments of our church. Our young people and young married people's classes furnished paint and material and painted the basement of our church. It certainly was an improvement. The outside of the church is to be painted in a few weeks. Our morning and evening services have heen well attended. We held our annual Sunday-school picnic June 27 at the home of Brother and Sister Garbiener near South Bend. There were about 155 present. The date for our homecoming is set for August 29. We invite you to come and spend the day with us if you are near South Bend at this particular time.—Mary Hinton, South Bend, Ind., July 16.

Wakarusa.—Our church held their council July 7. Bro. Lee R. Cory of Milford was elected elder. Our elder and pastor, Bro. Burton Metzler, and family are moving to McPherson, Kans., the latter part of August, where Bro. Metzler will teach in the college. Our church deeply regrets losing this family but wishes them the best in their new field of labor. Aug. 22 has been chosen for our harvest meeting date and Bro. Metzler will deliver the messages, this being his last Sunday with us. Our communion was held June 3. The basement of our church has recently been remodeled, and the members of the primary department have their devotionals and classrooms there. Brother and Sister Burton Metzler were chosen delegates to our district conference to be held at Yellow Creek in August.—Mrs. H. O. Metzler, Wakarusa, Ind., July 19.

Yellow Creek.—The business meeting of our church was held May 28. Our church is being redecorated in preparation for the annual district meeting which will be held at our church the week of Aug. 19. This includes the papering and painting of the interior. We are also planning to install a new furnace. Our annual harvest meeting will be held Sept. 12. Our love feast date has been set for Oct. 15. We are very happy to have Bro. H. A. Claybaugh buy a home in our community. It is an inspiration to have him in our midst working with us.—Helen Phillips, Goshen, Ind., July 21.

IOWA

Coon River.—Our mother and daughter banquet was held May 14, with nearly 100 enjoying the fellowship dinner together. Mrs. T. W. Reed of Adel was our speaker. Miss June Yearout of Colorado began evangelistic meetings May 23, continuing two weeks. She gave us some rich messages, sowing seed that will no doubt bring forth a harvest in the future. Most of our young people attended the sectional B. Y. P. D. Conference at Dallas Center, June 26, 27. Our love feast was held June 27 and was well attended with Bro. A. M. Stine of Adel officiating. The church met in council July 7. Bro. Harley Erb and Sister Lova Deardorff were chosen as delegates to the district meeting. Five letters of membership were granted to Bro. E. O. Reed and family. Bro. Reed has been the very efficient adult adviser of the B. Y. P. D. for a number of years and we regret very much to have them leave us. A number of our young people are planning to go to college this fall. This year is the seventy-fifth anniversary of the Coon River church. We are planning to celebrate this event at our homecoming this fall.—Mrs. Lova Deardorff, Yale, Iowa, July 16.

KANSAS

Fredonia.—April 18 a deputation of young men and women from McPherson College gave us a very interesting program. April 23 Bro. Raymond Peters of the Independence church presented slide pictures on Camp Life. April 24 our pastor assisted with the love feast at the Gravel Hill church. Sisters Loshbaugh and Watkins represented us at the Sunday-school convention at Emporia. The intermediate camp met June 7-10 and was very successful and well attended. A good time was had by all regardless of the inclement weather conditions. June 10 our pastor and family left for Nampa to attend Annual Meeting. They made the trip by car, which was a gift from the church in appreciation of their loyal services rendered the church. The trip was greatly enjoyed by all and many fond friendships were renewed. During their absence the intermediate class took charge of the worship hour. A short play was given and special music rendered. Our church sadly misses our dear Bro. Will Sell, who passed away so suddenly. He was a faithful worker, held offices in the church and served us as Sunday-school superintendent up until the time of his death. He was a friend of all, both young and old, and was better known as Uncle Will. July 7 we met in regular council with Bro. Raymond Peters presiding. Plans were discussed to arrange for a revival meeting. July 10, 11 the young people's district rally met at our church. The rally was opened with a campfire and vesper services Saturday evening. Sunday morning two classes were held—Money and Its Influences on Personality, taught by David Wiend; and Selling Yourself, under the leadership of R. L. Dagget. The sermon of the morning was delivered by Bro. Peters, Developing a Poised Personality. A basket dinner was served at the noon hour. The business meeting was held in the afternoon after which time a short play was presented, Death Holds the Steering Wheel. While enjoying all these good things the heavens poured out its blessing of rain upon us. We were badly in need of rain for which we were very grateful. As the rains renewed our hope so may our hope in the Lord be renewed.—Ruth Fiscus, Benedict, Kans., July 18.

Paint Creek.—Bro. Paul Swigart and wife of Chicago are with us for the summer as pastors. We are having church services both morning and evening on Sunday. Our attendance has increased over that of a year ago. We are planning a vacation Bible school in August. Our Children's Day program was well attended. Our pastor, Bro. Swigart, is taking a carload of young people to the B. Y. P. D. conference at Fredonia July 10, 11. We are planning a series of meetings this fall.—Mrs. Ruby Dare, Uniontown, Kans., July 9.

LOUISIANA

Roanoke.—In council on June 26 we authorized the buying of chairs for the growing primary department and elected as delegates to the district conference Brethren J. F. Hoke and J. B. Firestone and

Sister Helen Longenecker. Our communion was held July 2. A number of our sisters assisted in a vacation Bible school held jointly with the United Brethren church in Roanoke and a good enrollment of our children was reported. Our young people have completed the study of the book, Christian Youth in Action, and also finished several projects which it has inspired and are now beginning new projects of service.—Mrs. Glenn Harris, Jennings, La., July 23.

MICHIGAN

Shepherd.—Revival meetings began May 9, with Bro. Chas. Forror as evangelist. Splendid messages were given each evening for two weeks. The meetings closed with a love feast on May 23. Two young people were received into the church by baptism prior to the evening service. Seven of the surrounding churches were represented at the communion tables. Sixty-eight members enjoyed this service together, ten of that number being ministers of the gospel. Bro. Sherrick of New Haven officiated. Several members of Shepherd congregation attended communion services at Midland and also at Crystal. A convention of the Southeast District of Isabella County Council of Religious Education was held in this church June 6, with afternoon and evening sessions. Fine addresses were enjoyed, also some good messages in song. The church letters of Bro. D. P. Schechter and family were received June 8, when members of this congregation met in council. Sisters Katherine Utz and Iva Harmon were elected as delegates to district meeting. Music day, June 20, was a very successful undertaking. Seven churches participated in the splendid program of solos, duets, trios, quartets, choruses and congregational singing. Sister Olive Schechter was chairman and Sister Ruth Mishler director. Two more young people were baptized at the close of this meeting. On June 27 the children presented a Children's Day program in pantomime, under the supervision of Sisters Katherine and Anna Utz. The Shepherd congregation held a picnic in Jacob's Grove July 5. Seventy-six people enjoyed this happy occasion. A two weeks' daily vacation Bible school is scheduled to begin Aug. 2, with Miss Elma Rau as director.—Sister Iva A. Harmon, Mt. Pleasant, Mich., July 20.

MINNESOTA

Guthrie.—The young people of Northern Minnesota met in conference at the Guthrie church June 19, 20. A treasure hunt was staged Saturday afternoon. The Guthrie young people gave a banquet Saturday night with Dwight Horner, summer pastor from McPherson at Guthrie, as host, Ruby Weimer as hostess, and Lyle Allen as toastmaster. Dwight Horner gave the Sunday morning sermon, The Christian Program. At the business meeting in the afternoon Forrest Stern from Barnum was elected president; Evelyn Saathoff from Guthrie, vice president and program chairman; Harold Dage from Hancock, secretary; and Oliver Dilley from Barnum, adult adviser. The evening address was given by Oliver Dilley on Sons of God. About fifty young persons were registered. Brother and Sister O. Stern and Sister F. Miller of Barnum were week-end visitors in this community June 12, 13. Bro. Stern gave the afternoon address, Second Mile Religion, at the monthly class meeting on June 13. His words were very much enjoyed and appreciated. The Guthrie church held its spring love feast June 13, with Dwight Horner in charge. A large group was present. June 23 to July 1 a daily vacation Bible school was conducted under the leadership of Dwight Horner, assisted by Evelyn Saathoff and Thelma Stone. Twenty-three pupils were enrolled. School began at 9 o'clock in the morning and closed at 2:30 in the afternoon. A closing program, representative of the work done, was given July 1. Phil Ward and the Musical Ormands of Oak Hills conducted an afternoon service at the church July 11.—Evelyn E. Saathoff, Guthrie, Minn., July 13.

MISSOURI

Osceola.—We met in quarterly council July 18, with Bro. James M. Mohler presiding. This meeting opened by singing Jesus Doeth All Things Well. Scripture was read by Bro. Mohler and prayer offered by Bro. D. C. Gnagy. This was the regular time for election of officers for church and Sunday school. James M. Mohler was elected elder; Ruby J. Duden, church clerk; Elsie Osborn, treasurer; Mrs. Barnett Walker, Messenger correspondent; and Bro. Charles Simmons, Sunday-school superintendent. A budget previously planned by the Board of Administration was accepted by the church. A pastoral plan was put before the church for the coming year and accepted. It was decided that we have a series of meetings in August, and to get Bro. Baldwin of Nevada, Mo., to hold the meetings if possible. A financial report for the past year was made by the treasurer and accepted. It was decided that we give the use of the church for an intermediate camp to be held in August. At this writing Miss Myrtle Barley of McPherson, Kans., is conducting our vacation Bible school. We are all very much pleased with her work and are sure our school will be a success. The closing program will be held July 25. Bro. Mohler gave us a very helpful message on Sunday morning. Mrs. Annie Simmons, Bro. Sam Stong and Miss Mildred Lyon were chosen as delegates to district meeting. Our Sunday school is thriving under the leadership of Bro. Charles Simmons. Our attendance has been very good until the past month when an epidemic of whooping cough started among the children and so cuts down our attendance at present. May the Almighty Father be in our midst in the coming year and guide us in our program for the year's work is our earnest prayer.—Mrs. Barnett Walker, Osceola, Mo., July 19.

NEW MEXICO

Clovis.—July 11 a two weeks' series of revival meetings came to a close, which was held by Bro. J. E. Whitacre of Harrisburg, Pa. Bro. Whitacre presented the Word of God earnestly and fearlessly which carried conviction to all who attended. Besides the two baptized, several were restored and many stood for deeper consecration of life. The singing was in charge of Sisters Nora and Ruth Stump of Waka, Texas. These sisters and Bro. Whitacre gave two hours each morning the last week to Bible work for all, and special drills in junior singing were given. These efforts proved a great help to all. We were glad to have with us at these meetings Brother and Sister C. D. Fager of Chico, Calif. On Sunday night we enjoyed a love feast. The evangelist presided, assisted by Bro. Clyde Nihart of Lake Arthur, N. Mex., one of our isolated ministers, and other brethren. Other isolated members who had not had this privilege for over five years were present. This congregation includes a wide area of territory. On June 26 our regular quarterly council was held with the pastor, Lester E. Fike, presiding. The business was transacted in a Christian manner. Elections were held for the coming year. Church clerk, Ida Singleterry; Messenger correspondent, Mrs. J. S. Adamson; treasurer, J. S. Adamson; Sunday-school superintendent, Geo. Fager; and B. Y. P. D. president, Pauline Lewis. The delegates to district meeting are George and Ruth Fager and the delegates to the Sunday-school meeting are Laura Kinzie and J. S. Adamson. We are on the frontier of our churches and the Church of the Brethren is little known. This is a good field. We feel to take new courage to press on in the battle for truth.—Minnie B. Rodes, Clovis, N. Mex., July 14.

NEW YORK

King Ferry.—We met in quarterly council June 27 with Bro. Cassady in charge. Reports of committees and different treasurers were given and accepted. We have a project for the summer months. The pastor has asked that each one raise or grow something to make money to pay on our building fund and a day will be set in the fall to bring it all together and have a day of thanksgiving. The Y. T. C., a temperance organization of the young people of our county, had their convention in our church May 1. They gave a program both in the afternoon and evening. Our Aid Society served the supper. We were very glad to have them as they are doing some good work and some of our young people are members. Our delegates to district meeting, Brethren Cassady and Robert Nedrow, gave their reports of the meeting on May 5. On Mother's Day our pastor gave us a good sermon and our love feast was held that evening. A nice crowd was present. One young girl was baptized just before the love feast. She and her parents came all the way from Niagara, Canada, for this meeting. The children gave their program the second Sunday night in June. The different Sunday-school classes have been giving some of the programs at young people's meetings on Sunday night. Our Sunday-school outing will be in the near future.—Mrs. C. W. Roller, King Ferry, N. Y., July 15.

NORTH CAROLINA

Little Pine.—We met in council June 12 to make arrangements for the entertaining of the district meeting which is to meet with us Aug. 19-21. After appointing a lodging committee to take care of the guests at the district meeting it was decided that the church should be repaired and painted. June 13 was our Decoration Day. People came from far and near to place flowers on the graves of their loved ones. The services were conducted by Brethren W. H. Handy, N. C. Reed and Fred F. Dancy. We received a joyful surprise at the close of the service. Immediately after the benediction a man rushed to the pulpit and said something to the pastor. The pastor after quieting the audience asked all those who were willing to contribute $50 each to please come to the front. Brethren Leff Green, Arthur Murphy and Coy Richardson pledged fifty dollars each and Bro. W. H. Handy pledged $10, making the total $160. An offering at the close of the meeting had been taken amounting to $13. This made the grand total of $173, raised in less than thirty minutes time. This money is to be used to improve the church building.—Mrs. Fred F. Dancy, Glade Valley, N. C., July 20.

NORTH DAKOTA

Pleasant Valley.—Our quarterly council was held some time ago. At this time we also had our annual election for both church and Sunday school. Bro. Ralph Petry was elected as our new elder; Sister Ethel Burns, clerk; Sister Elsie Long, treasurer; and Sister Agnes Long, Messenger agent and correspondent. Each Sunday-school class votes for their own teacher. Bro. Lawrence Long was re-elected as Sunday-school superintendent. We also decided to have Bro. Ralph Petry conduct services at our church each Sunday afternoon for the coming year. Two weeks ago we had a very impressive service at Sand Lake in which Bro. Ralph Petry baptized ten. This followed a week of revival services he held at Pleasant Valley. During the past week we were represented at district meeting at Kenmare by Brethren Alfred Wurgler, Thomas Allan and Lawrence Long. We are looking forward to their report with great interest, as we all like to hear of the things taken care of at district meeting. Perhaps we don't hear every word that was spoken by the leaders but I am sure our delegates will give us the greatest portion of it.—Mrs. Lawrence Long, York, N. Dak., July 16.

OHIO

Cincinnati.—The First Church of the Brethren just recently closed a very enjoyable and successful daily vacation Bible school. Mrs. Charles Knoepfle was in charge, with ten helpers chosen from our young people's department. School opened June 7 and continued for three weeks; convening each morning promptly at 9 o'clock and closing at 12 o'clock. June 27 we had our closing exercises which con-

cluded with the pageant, I Love to Tell the Story. This was greatly appreciated by a large audience of parents who also enjoyed the large display of handwork completed by their children. Our enrollment was 128, with an average of 67. Our largest attendance was 80 and our lowest, 52. Each morning we had our penny march, also at our closing program which amounted to $20.46. This amount was sent to the General Mission Board at Elgin, Ill., for the Children's Project in Africa.—Mrs. Charles Knoepfle, Cincinnati, Ohio, July 23.

East Chippewa.—Our church met in regular business meeting July 20. Sunday-school officers for the coming year were elected with a few changes. Brother and Sister D. R. McFadden were elected delegates to district conference. Our revival meeting was held June 6-21, with Bro. W. G. McFadden from Mansfield as evangelist. Bro. McFadden preached seventeen practical soul-stirring messages in such a way that all could understand. As a result fifteen were added to the church by baptism. The meetings closed with communion services on June 21. The members of the Aid Society have recently purchased venetian blinds for the church. Our church is co-operating with the other churches of the community to bring about local option.—Sarah Blough, Sterling, Ohio, July 23.

Greenville.—We met in a short business meeting on July 7, with our pastor and elder, Bro. G. O. Stutsman, in charge. The minutes of the last meeting were read and approved, the treasurer's report was given as well as a report by the trustees. Both reports were accepted. Both treasurer and trustees were very well pleased with the fine way the church has responded in a financial way to the church improvements this spring and also in the giving of their time and labor. June 3 our children gave a Children's Day program. On May 23 Brother and Sister Homer Bright were with us and June 8 Bro. D. W. Kurtz spoke at the Memorial Hall. On April 11 our pastor gave a very inspiring message to a large audience at the Memorial Hall, after which we were permitted to hear a program of band music from the Ohio State University band. April 6 our pastor and wife were very pleasantly surprised when called to the church for a short program and a shower of good things to eat was given them to show our appreciation of their work with us for the past three years.—Miss Grace Rhoades, Greenville, Ohio, July 19.

Hartville.—Improvements have been made on the church grounds recently, sponsored by the Men's Work organization. The drives and parking grounds have been improved and a new cement walk laid at the edge of the church lawn. An offering was received for the Spanish relief fund amounting to $22. May 23 the Annual Conference offering was received amounting to $187.08. Mother's Day was observed with evening services conducted by the B. Y. P. D. Each mother present received a rosebud. We had our mother and daughter banquet May 11. Baptismal services were held April 5 when four new members were received into the church by baptism. Communion services were observed April 18, with our pastor officiating. May 23 Sister Barbara Nickey, missionary from India, spoke to us in the morning service. June 13 Children's Day was observed with a very impressive program rendered by the children. June 20 the church choir from the Cleveland Church of the Brethren presented a program of sacred music to a large and appreciative audience. We were represented by three delegates at the Sunday-school convention held at Ashland, Ohio. They brought back to us some very interesting and inspiring reports. We are hoping to have a number of intermediate boys and girls attend Zion Camp the last of July. The church membership voted to pay the registration fee of all intermediates who go to camp. We met in council July 8. Our church and Sunday-school officers were elected for the coming year at a recent Sunday morning service. Sister Grace Brumbaugh, one of our own number, has been named as an outgoing missionary for Africa. Since the time of our last writing we have sent in $21 for the Zion Camp project and $50 to the district budget.—Mrs. Russell Stickler, Hartville, Ohio, July 19.

Ross.—We had children's services on July 4, at which time the peace play, The Eleventh Mayor, was rendered to a full house. A neighboring Friends church has requested that we repeat the play in their church. Miss Helen Krogman and Rev. Swanders filled the pulpit while our pastor was on his vacation trip in Texas and Oklahoma. Since our last report a deputation team from Manchester College, accompanied by Dr. Hoff, conducted a peace program. Special services were also held Mother's Day. The Lutheran League of Wapakoneta gave a play, The Old Home. Potted plants were presented to both the oldest and youngest mothers present. Recently a concrete sidewalk has been placed to the front of the church. Our community singing will be held in the early fall.—Frances Bendure, Spencerville, Ohio, July 22.

OKLAHOMA

Washita.—April 3 our communion services were held with our elder, Bro. Albert Williams, of Thomas, Okla., officiating. Mother's Day was observed with a program paying tribute to mother. May 14 Bro. Davis of McPherson, Kans., gave us a lecture on the work and problems of our college. May 30 our young people presented a playlet, Keeping Faith, in connection with our peace action program. Bro. Oscar Fike and family of Gridley, Kans., arrived the last of May to take the pastorate here. We are very glad to have them, as we have been without a regular pastor for some time. The church gave them a welcome reception in the form of a food shower. The entire church group is sponsoring a cotton crop this year to aid in our financial program. Forty were present at the cotton chopping. July 19 we held our regular quarterly council. Delegates to our district conference were elected: Bro. Fike as church delegate and Lula Brubaker as Sunday-school delegate.—Mrs. Price Howell, Cordell, Okla., July 26.

PENNSYLVANIA

Huntingdon.—The annual mother and daughter social was held May 7. It was in the form of a covered dish luncheon. The program consisted of music, readings and an address by Bro. Warren D. Bowman. About 125 were present. The church again entertained the annual Ministers' and Women's Work Conference of the college May 10, 11. The annual new members' reception was held May 14. About 125 were present. There were twenty-seven new members received during the year, twenty-three by baptism and four by letter. These additions to the church came about by holding special evangelistic services as has usually been the custom. John Grimley, a ministerial student at the college, preached the sermon on May 16. The Stone church shared in the commencement exercises of the college, the baccalaureate service being held in the church Sunday morning, June 6. President Ellis preached the sermon. The Children's Day service was held June 20. A beautiful pageant was presented under the direction of Mrs. O. J. Bolinger, superintendent of the primary department of the Sunday school. Mrs. H. H. Nye represented this congregation at the Annual Conference and Bro. Nye, who is also elder at the Ardenheim church, represented that congregation. The pastor represented the Church of the Brethren at the Council on Christian Evangelism for Our Day, held at Northfield, Mass., June 21-25. It was a most significant conference, pointing the way to a larger evangelism in America. Quite a number of the young people of the congregation are attending camp this summer. Union Sunday evening services are being held during the month of July. July 4 the service was in our church, with Rev. E. L. Manges, pastor of the Lutheran church, as the speaker. July 11 our pastor preached in the First Baptist church.—R. B. Stambaugh, Huntingdon, Pa., July 22.

Lower Conewago.—Lower Conewago congregation met April 12 in regular spring council. The business of the meeting was appointing a committee of Brethren Walter Cook, Charles Eichelberger and Albert Cook, to look into the repair and remodeling of the Wolgemuth house. John Deardorff was elected as trustee for the Bermudian house. Mrs. Oscar Mummert resigned the secretaryship on the Child Rescue Committee and Mrs. G. W. Harlacher was elected. Elders G. W. Group and A. S. Baugher were here and held the ordination services for K. D. Henry and wife to the office of eldership. The third zone, composed of nine congregations in the Southern District of Pennsylvania, held its young people's rally at the Bermudian house June 6. One of our oldest brethren claims it was the largest crowd ever congregated at this house. The evening program was a musical under the leadership of T. Elmer Lease of York, Pa. On Sept. 19 Bro. H. M. Snavely of Carlisle, Pa., will begin a series of meetings for us at the Bermudian house closing with our love feast Oct. 3.—Mrs. Oscar G. Mummert, Dover, Pa., July 23.

Palmyra.—Our love feast was held May 2. Bro. A. Stauffer Curry brought us the morning message and Brethren B. G. Stauffer and J. E. Whitacre were with us for the afternoon and evening. The latter officiated. Two were received by baptism prior to the love feast. May 9 the mother and daughter association presented a splendid program representing the various scenes of motherhood. Our Children's Day program was given June 6 at the morning service. A daily vacation Bible school, under the direction of Sister Harriet Curry and Ada Reber, was held June 7-18 with the closing program June 20. June 27 the a cappella male chorus from East Petersburg rendered a program of sacred song. A temperance program was given July 18. Bro. J. L. Miller and Bro. Daniel Myer of the New Fairview congregation gave the addresses and special music was rendered by a ladies' chorus from the same congregation.—Mae E. Basehou, Palmyra, Pa., July 19.

West Conestoga.—We held our love feast May 26, 27, at the Middle Creek house. There were twelve visiting ministers with us. Bro. Hiram S. Eshelman officiated. June 27 Bro. Ben Ebersole preached at the Lexington house. We held an all day meeting at Middle Creek July 4, with a missionary sermon in the morning by Bro. Amos Kuhns, a German sermon in the afternoon by Bro. Ira Gibbel, and a temperance sermon by Bro. Rufus Bucher in the evening. We expect to have a children's meeting Aug. 15 at the Middle Creek house. Our harvest meeting will be held Sept. 4 at the Middle Creek house.—Amanda Weaver, Lititz, Pa., July 19.

Yellow Creek.—Our quarterly council met at the Bethel house June 4, with Eld. D. A. Stayer presiding. Evangelistic services were held at Bethel June 20-27. As a result four were added to the church by baptism. The local ministers had charge of the meeting. Beginning Aug. 1, Bro. D. I. Pepple of Woodbury will hold a two weeks' series of evangelistic services at Yellow Creek. Our harvest meetings will be Sept. 19 and 26 at Bethel and Yellow Creek. Our love feast was held June 13, with Bro. David Hanawalt of McVeytown, officiating. A very nice Children's Day program was rendered at Bethel June 27. July 11 the Yellow Creek congregation held services at the Morrison Cove Home for the Aged. Bro. H. G. Clapper preached and Louise Burket and Martha Clapper sang a duet.—Mrs. Bertha Snyder, Hopewell, Pa., July 16.

VIRGINIA

Mt. Joy.—We met in council June 5, with H. C. Spangler of Roanoke, Va., elder in charge, presiding. Plans were made for the coming revival. Bro. Spangler filled his regular appointment on June 6 with an inspiring sermon. We will hold our annual homecoming Aug. 1. The Women's Work held their quarterly social at the home of Mrs. S. B. Broughman on June 22. A program was rendered by the children under the direction of Mrs. Irene Wymer. An

enjoyable time was reported by all present. Those attending the conference of the Women's Work held at Cloverdale, Va., on June 24 were Sisters S. B. Broughman, Pres.; Christine Presley, Vice Pres.; Irene Wymen, program director, and Mary E. Broughman. Sister S. B. Broughman delivered a fine sermon for us June 20. Bro. Carl Spangle of Roanoke filled the regular appointment July 4, in the absence of our pastor. An interesting sermon was delivered at this time. Our Sunday-school attendance has increased and much interest is shown.—Mrs. O. N. Coupen, Buchanan, Va., July 8.

Roanoke (First church).—There was a spiritual life preaching mission held in our church Feb. 19-23, with Dr. D. W. Kurtz of Chicago preaching, and Prof. Nelson T. Huffman of Bridgewater, directing the music. The attendance at these meetings was good, and all those who heard the wonderful messages and music were inspired by them. The Men's and Women's Work organizations had a potluck supper on March 9. Bro. M. Guy West was the speaker. Some of our young people attended the district recreational institute which was held at Central church on March 12, 13. Our pastor conducted a revival in Frederick, Maryland March 2-12. As a climax to our school of missions during January and February, Robert and Mary, a missionary play in four acts based upon the true story of Robert and Mary Moffat, pioneer missionaries to Africa, was presented on March 14 at our evening church service hour. Our Easter services were made more beautiful and impressive by the special anthems rendered by our church choir, and also by the messages in song as sung by our combined choirs. A special offering was lifted to apply on our building fund. On April 4 Bro. Earle W. Fike of the Ninth Street church and our pastor exchanged pulpits for the evening service. Bro. Fike brought us a splendid message, his subject being Spokes in the Church Wheel. Many of our people attended the Emergency Peace meeting held at the First Baptist church on April 18, with Dr. Sherwood Eddy, world traveler, author, lecturer, and leader, as speaker. On April 25 Bro. M. Guy West of Central church and our pastor exchanged pulpits for the evening service. Bro. West's sermon, Shifting Responsibility, very fittingly followed our morning message, Placing Responsibility, by our pastor. Two hundred and sixty members attended our communion services on May 2. As has been their custom for many years, the men's Bible class gave each mother present at the morning service on Mother's Day a white carnation. The young people's organization had a special Mother's Day program at our evening service, and presented each mother with a little souvenir. In celebration of Mother's Day season and Children's week, The Foty-Graft Alburn was presented on May 13. This program was sponsored by the Women's Work of the church, with men, women, boys and girls participating. The Bridgewater-Daleville alumni banquet was held on May 18. Our church conducted the morning devotions over WDBJ radio station May 31 to June 5. On June 1 our pastor, Bro. Russell G. West, narrowly escaped death when the airplane in which he was flying crashed. He suffered a broken arm and leg, with numerous cuts and bruises on his body. His splendid physical condition at the time of the accident and his great will power and determination have done wonders towards his recovery. At this writing his condition is considered good. He left the hospital a couple of weeks ago, but will be confined to his home for sometime yet while his leg is in a plaster cast. Our young people's organization sponsored a school of recreation June 14-18, under the direction of Mr. K. Mark Cowen, city recreational director. Our church was well represented at the great temperance mass meeting at the Academy of Music on Junes 13. June 27 was Children's Day and children of all ages from Cradle Roll to intermediates participated in the services. Bro. M. Guy West, brother of our pastor, has conducted the preaching services at our church for the past two Sundays. We greatly appreciated having Bro. West help us in such a wonderful way during our pastor's illness.—Lillian Martin, Roanoke, Va., July 15.

Topeco.—Our church met in council July 3. Delegates to district meeting are Bro. John Hancock and Sisters Julia Reed and Leta Weddle. On July 4 Bro. Hylton Harman from Kansas City began a revival for us and for two weeks he labored diligently and as a direct result sixteen fine young people have been added to the church and one other to go to the M. E. church. Bro. Harman visited in all of our homes and made many friends while here. We wish him much success in his work. We have recently purchased a supply of new songbooks for our church and Bro. John Hancock will begin a vocal school for us on July 24.—Mrs. J. W. Weddle, Floyd, Va., July 21.

WEST VIRGINIA

Bean Settlement.—Our church grounds have been much improved by the Ladies' Aid and the young people. In the month of June the Aid Society sponsored a Children's Day program. The B. Y. P. D. is holding a vesper service and council circle on Sunday evening, July 25. Our church will hold a two weeks' revival service beginning Aug. 1, conducted by Bro. Alonzo Carter. There will also be a vacation Bible school held at the same time by Bro. Carter with Miss Evelyn Lansing and Olga Davidson assisting.—Mrs. Olive Peters, Rockoak, W. Va., July 23.

Crab Orchard.—Our series of meetings was conducted by Bro. A. Ray Showalter of the Copper Hill church, Va., May 17-30. Splendid interest was shown throughout the services. We had four new additions to the church. A prayer circle was formed each evening before service time, behind the church, where worship loving people of all denominations gathered to pour out their loving thoughts to God. We feel these meetings helped to bring everyone in a closer communion with each other and God. Bro. Russell O'Neal was leader of this service appointing different ones at various times to take charge. Sisters Hazel and Angell Wimmer of Oakvale had charge of the music the second week. The love feast was not conducted at this time, being set for a later date. Many inspiring sermons were preached and we feel that more people were made to fully understand the platform the Church of the Brethren stands on.—Mrs. Ruth Spangler Quintier, Crab Orchard, W. Va.



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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.
[q] ch. 3. 11. & 4. 32.
[r] ch. 4. 18.
[s] John 9. 22. & 12. 42. & 19. 38.
[t] ch. 2. 47.

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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., August 14, 1937 No. 33



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A Patriarch at Mary's Well, Nazareth

IN THIS NUMBER

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SIGNIFICANCE OF THE OXFORD CONFERENCE
—*By Robert A. Ashworth*

MAKING THE SOWER BICENTENNIAL A BLESSING TO THE CHURCH
—*By Charles D. Bonsack*

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DAILY DEVOTIONS

BY CALVERT N. ELLIS

Faithful Brethren

"To the saints and faithful brethren in Christ that are at Colossae"

Monday: Col. 1: 1-8

What a glorious thing for a pastor to be able to address his former members as faithful brethren! This salutation tells us a great deal about the church at Colossæ. It was made up of substantial individuals who were devoted to the work of the Lord. It is the faithful brethren who are the continuing support of any church. Not wishing to rule or obstinate in their desires but co-operative with the other members, loyal to the pastor and faithful in attendance—these are the Lord's faithful. Could the Lord address us as faithful brethren? Has our devotion to the cause and consideration for others merited such an appellation? Is our faithfulness as great in summer as in winter? Are we among those upon whom the pastor and elder can depend? Can the Lord count on us?

Lord, by thy grace may we be faithful and loving in all our dealings. Amen.

Our Redemption

"The Son of his love, in whom we have our redemption, the forgiveness of our sins"

Tuesday: Col. 1: 9-17

He is my redemption. When he died upon the cross he took my place. In some mysterious way he took my sins upon himself and suffered there for me. What I could not do for myself, he did for me. He bore my sin in his own body on the tree. He delivered me out of the power of darkness and translated me into his kingdom. I never cease of wonder at his glorious redemption and pray that I may never forget to praise him.

In the depths of our spirits we know that we need redemption. We long to know that our sins are forgiven and even more we want the power to resist temptation. When one realizes his own helplessness in the presence of the lusts of life he knows that he needs a redeemer. A great teacher or even a martyr will not satisfy, only a Savior and Redeemer can bring inner peace and assurance.

We praise thee, Lord, for the redemption of the Son of thy love. Amen.

Infinite Riches

"It was the good pleasure of the Father that in him should all the fullness dwell"

Wednesday: Col. 1: 18-23

The fullness of God was in Jesus Christ. In him eternity met time and all the perfection of heaven was manifested. We can't explain how he was very God of very God when he was perfectly human but we know that he was. The infinite riches of eternity were his. The Word which was from the beginning, present in creation, sustaining this tremendous universe and ordering its course, became flesh and dwelt among us. Jacob Bohme wrote, "We only possess one book that leadeth to God. Its letters are the flames of love which he has revealed to us in the blessed name of Jesus. Only ponder these same letters in your heart and spirit, and you have books enough—you possess all God is and can be." Have you contemplated the infinite riches of Christ Jesus? In him alone can we hope for eternity but having him we need nothing more.

For the Lord Jesus, we would continually praise thee, our eternal Hope and only Savior. Amen.

Joy in Suffering

"I rejoice in my sufferings for your sake"

Thursday: Col. 1: 24-29

What attitude do we take toward things that are difficult or painful? Have you noticed how much we will endure for those whom we love? Paul could even rejoice in the sufferings of his Roman imprisonment when he thought of Christ and the mystery of the church which was entrusted to him. The great apostle felt that he had a divine mission and in contemplating that all suffering and pain seemed insignificant. A sense of mission transforms all suffering and makes it bearable. It is only as we devote ourselves to some person or cause that suffering seems to have meaning. The burdens seem light if we are doing something for a loved child or a great cause in which we wholeheartedly believe. If we are irritable and fretful it may be that there is nothing which means enough to us to consume our energies and transform our pain.

We thank thee, Lord, for ones and great causes worthy of our supreme devotion. Amen.

WEEKLY QUIET HOUR

The Worship of Physical Force

Read Zech. 4: 1-10.

We live in a world that deifies physical force, and believe that if we have the greatest amount of force on our side we will win. We buy the automobile with the most horsepower. We try to force other people to do what we want. But all of this belongs to this world and not to the kingdom of eternity. Physical force is very much a part of this human life of ours but it is all too human. In the universe of eternal values force has no place. "Not by might, nor by power, but by my spirit, saith Jehovah of hosts."

Persuasiveness of Speech

"That no one may delude you with persuasiveness of speech"

Friday: Col. 2: 1-5

Paul feared that the Colossians might be led astray by a smooth speech. If one shouts loud enough and insists that he knows we are very likely to believe him. It was against such that the apostle warns us. Not always is the most fluent orator the best minister. Our eternal destiny does not depend upon what any minister says but rather upon what we believe and do on the basis of the Word of God. It is easy to go to church to hear a gifted preacher but that is not real worship. "The stedfastness of your faith in Christ" should be the desire and ambition of every minister and then we would attend the house of the Lord to meet him. No minister or speaker is infallible and we should examine the words to know if they be the truth as it is found in Christ Jesus.

Lord, grant us discerning spirits and steadfast hearts. Amen.

Philosophy

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit"

Saturday: Col. 2: 6-10

I think this is the only time that the word philosophy is used in the Word of God and because of this verse some Christians are very much opposed to the study of philosophy. The apostle here uses the word to mean a man's wisdom in contrast to God's wisdom, and wherever any man places his ideas as a final authority over against the revelation of God it surely is nothing more than "vain deceit." However, there is much human knowledge that does not contradict the revelation of God. Indeed, true knowledge must be in harmony with revelation. The apostle is not condemning all philosophy but rather such egotistical speculation as makes man the measure of all things and ignores the will of God. Our Lord would have us all be lovers of wisdom (the literal meaning of philosophy)—that wisdom of which reverence for him is the beginning.

Create in us, O Spirit of God, a desire to know the truth in all parts of thy universe. Amen.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., August 14, 1937 No. 33

EDITORIAL

Great Affirmations of Our Faith

As Made at the Nampa Conference

Affirmation Number Six: If the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

THERE'S no question mark hidden in that "if." The earthly house of our tabernacle will be dissolved and we shall move into another, not handmade nor machine-made either. God will have it ready for us. We'd better leave the method of making and the selection of material to be used entirely to him. It may be that he has it already built, waiting for us.

Such are the vast reaches of our faith. Such is the eternal destiny which our faith dares to affirm. The only "if" with any trouble in it concerns the question whether there will be anything of the "we" to need a house to live in after death has done its worst; whether, in short, we shall have built a personality strong enough to withstand the shock of physical dissolution.

This goes back to our fourth affirmation which predicated for us just such a divinely predestined goal. That told us what God's plan is, that we should come to full maturity, according to the measure of Christ's own stature. That takes care of our problem perfectly. Death could not hurt him because he was too strong for it. God loosed its pangs, says Peter, because it was not possible that he should be held by them. If we are sufficiently like him, the same will undoubtedly be true of us. Death will not be able to hold us down, and we shall move right on into our new home, eternal in the heavens.

There are many interesting questions of detail about the resurrection and the life beyond, but they can all wait. It is enough to be assured that the new architecture will be suited to the new mode of living. We know it will for God is taking care of that. We get it from him. He will not have any nails in it to work loose, nor wooden beams for termites to eat up. It will be spiritually designed and lighted by his love.

A wondrous affirmation this, but our faith is easily equal to it, without any draft on credulity. The really credulous person is the one who can believe that a universe so wonderful would produce a being capable of thinking great thoughts and loving beautiful things, only to throw its choicest product all away at last. Our first affirmation requires this sixth one as a corollary. When we make Spirit the World Ground, as we do and must, we make spirit more basic than matter. When we put spirit first we also put it last. Dead matter can neither create it nor destroy it.

But the spirit of which we speak here is not intelligence only, nor will only. It is also goodness; it is love. What we are affirming is that "we" of such caliber and quality have a building from God, a house not made with hands, eternal in the heavens. E. F.

Making the Sower Bicentennial a Blessing to the Church

CHRISTOPHER SOWER was born in 1693 in Laasphe, a village of Wittgenstein in Westphalia, Germany. He is reported to have been a graduate from the Marburg University, as well as to have attended a school of medicine. He came to America with his wife and one son in the fall of 1724. He was baptized by Conrad Beissel on Whitsunday of 1728. His son bore his father's name and was later the elder of the Germantown church. The elder Sower was a farmer, pharmacist, doctor, printer, manufacturer, optician. He is best known by his publications. He began his printing business in Germantown, Philadelphia, in 1738. It is reported that more than three hundred works were printed on this press until the time of his death in 1758. It is the beginning of this printing business two hundred years ago that put the Bible with other literature in the hands of the German colonists in that day that the Church of the Brethren feels should be recognized in a proper memorial.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

We will be hearing much in the months ahead about the two hundredth anniversary of the beginning of printing of Christopher Sower. The achievements of this pioneer deserve to be known. He seems to have been a versatile genius. The products of his hands and mind covered almost every need in pioneer home life and progress. But he was best known by the fruits of his printing press which he began in 1738. From it came newspapers, almanacs, religious magazines, Bibles, hymnbooks and other fruits of the printer's art. His publications were in the German language and letters, while those of Benjamin Franklin, who was contemporary with him, were in English.

The Nampa Conference in June suggested that the Program Committee should plan for some recognition of this great man in Annual Conference. Also that a pilgrimage or smaller meeting might be held prior to that Conference, in or near Germantown, Philadelphia, which was the location of his publishing and other activities. The Conference and the church desire that his work be properly recognized so that we may learn from history the struggles and devotion out of which have come our heritage and church so far as its human origin is concerned. We trust the year may be one of stimulation to our faith, zeal and sacrifice as a church.

As many facts as possible about this good man's life and work should be made available to all. He is reported to have kept a diary which is still in somebody's hands. His early family life seems to have been marred for a time by the tense struggles to find the will of God which marked these days. He had some lively times with his competitor, Benjamin Franklin. His philanthropy in circulating religious literature; his providing the Bible in the language of his countrymen; his loyalty to his convictions under loss of property and many other things should be made available to the young people of this generation. Our historians and graduates looking for thesis material owe it to their generation to give us as many facts as are available. Many of these facts will need interpretation for our day. Here again our church historians may render us splendid service. But it takes time to get this material, as well as much planning and hard work, and we should not wait too long to begin.

Neither should we consume all the time honoring the past. Two hundred years is a long time! Have we made the progress we could have made? Perhaps the greatest honor we can do our fathers is to put a little more of their zeal and devotion into our modern church life and work. The church is as much needed today as two hundred years ago. But it must be made vital for service and loyal to Christ and truth. Sower did much for the family, having provided stoves for their comfort, medicine for health, almanacs for general information, Christian literature and the Bible for guidance in the way of the Lord. He exemplified a good Christian business life. He invented and manufactured that which to him seemed most needed, and when the people were unable to buy it he helped to provide it out of his own philanthropy. Perhaps it would be a good year to dedicate more of our money for those who have needs of which we know not. Let us make it a year of greater sacrifice for better homes and churches, as well as higher ideals in business relations.

At our recent Conference, a good Christian business man suggested that as a church we set a goal of $275,000 for the work of the church for the year and then go home and fail to give it, even though we unanimously approve that amount in Conference assembled. He felt that was poor business as well as poor Christianity. We agree with him. Shall we not make the Sower memorial year one in which we shall raise our church budget, and more, and then pray that it may be used to make the church more effective in all its responsibilities and mission?

"We learn from history that we never learn much from history" is a paradox that ought not to be as true as it seems to be. Why should we go on seeking impractical short cuts to the progress of righteousness and truth when history records that it has been the result of intelligent leadership, the vision of faith, hard work and devoted sacrifice. We rejoice in the advanced knowledge of our day; the fine abilities for building organization and program; but we shall fail utterly in their best use and value unless they are undergirded by right attitudes of intelligent conviction and faith about God and duty. The lives of those who have set milestones along the way are unfailing witnesses to this truth in their courage and sacrifice. We need to present them to this generation for inspiration and hope. We believe the coming bicentennial of the beginnings of Christopher Sower's interesting printing business at Germantown will help all of us, provided we can learn from history. Then let us make it a dedication of our lives to the needs of today, rather than spend it all in oratory about the glory of those whose lives we are so slow to follow. C. D. B.

For an Air-Conditioned Mind

AIR-CONDITIONING was not known in Isaiah's day, but he knew too that Whittier's "heats of our desire" are much hotter than torrid temperatures. While the poet commends "Thy coolness and thy balm," the prophet sings: "Thou hast been . . . a shade from the heat."

Both mean that "a meek and quiet spirit," the beautiful ornament of Peter's exhortation, is also the best cooling device ever invented. E. F.

THE GENERAL FORUM

My Pastor

BY F. E. POISTER

My pastor is my constant friend,
To me will he assistance lend
When troubles come, till troubles go;
Then he and I alone may know
The love that in our hearts doth dwell
When all goes wrong or all goes well.

He preaches every Sunday strong
Against all sin, against the wrong
That all may choose the better part
And purify the mind and heart.

He visits us when sickness comes;
He asks about the little ones
And aunts and uncles, grandpa, too;
He must be tired when he gets through.

He worries when we loaf around,
And just won't work, and only frown
On everything he tries to do.
I'm kinda 'shamed, now, aren't you?

Sometimes he's hungry I suppose,
And has to go in shabby clothes
When you and I don't pay our dues,
But mope about and have the blues.

Oh, that ministers might depend
On every brother, sister, friend!
Let's help our pastor, you and I,
As days and months and years go by.
He leads the way to truth and right
That we may gain eternal life.

Morrill, Kans.

Vitalizing the Life of Our Church

BY WALTER McDONALD KAHLE

INTEREST in a vital church life is greater than it has been for years. We have just been through a serious world depression. Life in general went rather low and the clouds of uncertainty and doubt still disturb us. If the life of the church had been definite and dynamic across the years this world tragedy would have been impossible. It must not come again—that is why we are so much interested just now in vitalizing the life of our church.

In a number of our districts, and increasingly down in our local churches, this problem is receiving serious attention. Many of our ministers have been searching eagerly for a way out. Thousands of our church members rarely attend church, give no support to its program, take no part in its service life, do almost nothing to enrich their personal life, and live on a daily level of life that is actually embarrassing to the community and humiliating to the church. Such folk are strangers to the abundant life and make no contribution to the realization of the kingdom of God. What is the obligation of the church to such folk? What does "feed my sheep" imply in such cases?

For years certain membership standards were in vogue in the Church of the Brethren. Certain objectives were approved over the brotherhood even if they were in many cases superficial. We at least attempted to put out a definite brand of church goods. Across the years changes have come fast and ruthless in both our secular and religious practices. Old lines of guidance have been largely obliterated. Much uncertainty prevails as to new models of church membership.

It is most gratifying to observe that several of our church districts are taking this issue seriously. Some have taken official action and others purpose to carefully study practical possibilities. A number of local churches are cautiously working out a new basis of membership emphasis with the idea of definite spiritual results clearly in mind. An increasing number of requests are being made for information. Several anxious leaders would like to begin some improvements this coming October, if possible. What are some of the major points of emphasis in the new method of approach?

So far the idea has been to select a few fundamental essentials to spiritual vitality that dominated in the life of Christ, and that are outstanding in the New Testament, and work out from these. These are to become the basis of approach in pastoral work as well as the evangelistic emphasis of the local church. The aim will be to work out to every member in the congregation and to bring each member into a deeper and richer personal Christian experience. In most cases a six-point approach is the basis of procedure. These are as follows:

1. *Personal Prayer and Bible Study.*
2. *Regular Church Attendance—at least monthly.*
3. *Attendance at Communion Service —at least once each year.*
4. *Some Type of Church Service Each Year.*
5. *Definite Support of Church Budget.*
6. *Daily Conduct That Attempts to Square with the Christ Pattern of Life.*

Different methods of procedure are being followed. All are very simple and genuinely sincere. In several cases a special letter is being sent to each church home which frankly presents the purposes of the new membership project. The six points are presented and each member of the family is urged to study them. Then the plan is to be carefully presented from the pulpit and in the Sunday school. In some cases a series of six sermons will be presented covering the six points in a thorough way. In some cases special cards will be

passed out following the sermons. Each member will receive one. These list and discuss the six points. Further study is invited. Then the personal approach program begins. In most cases the pastor or active minister or ministers will make this. Each home will be visited and each member of the church in the home personally interviewed. In many cases several visits may be necessary "to feed my sheep." These six points merely serve as happy avenues of approach to the inner life of the entire church. In some cases this visit will be the means of preparing a certified church list for the files of the church.

It should be obvious that this work outlined above is only preliminary. Its implications are to become major issues in home circles, Sunday-school classes, group activities and the total life of the church.. Candidates for baptism will certainly have been carefully coached in these essentials along with the regular preparation for membership. Important items are the spirit of approach and purpose that dominate in all such efforts. Enough has already been done to make certain observations possible. Several churches are keeping a careful personal record of the attendance of each member both at church and the communion service. Results are most gratifying. In a number of cases service sheets are passed out each quarter and collected regularly. These give each member service suggestions and invite co-operation. They give the church a new slant on its members. The plan will work a miracle in the life of any minister who tries it—according to some testimonies.

In approaching this simple method of vitalizing the life of the church the life of the individual member is a matter of first importance. His membership in the church is only incidental. These six points, or a dozen, are but a means to an end. What each person needs is a definite abundant life experience. That is why Jesus came. That goal is basic in the will of God. But more is involved. The life of the church as a character building and life directing institution must be vitalized. Just now the influence of the church beyond her own borders of weekly rounds is very weak. Men and women are increasingly turning to other agencies for help and for guidance. Other institutions are shaping our life patterns and regulating our life relationships. Then we must take into account the economic, the social, and the political interests of humanity. A vital relationship to God and to humanity is fundamental to all such interests. There must be deep inner life convictions, sensitive sympathies for human needs, and a burning passion to see the Christ way of life realized in every experience of daily life whether in the shop, on the market, over the radio, in youth's quest for romance, in public life or any other essential experience of life. Let us rejoice that the Church of the Brethren is alert to the importance of spiritual vitality and ready to do some advance line work in the direction of definite improvements.

Troutville, Va.

The Pillar in God's Temple

BY OTTO LAURSEN

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, . . . [and] my new name." Rev. 3: 12.

Men and women everywhere, wrestling with life, have heard the promise to "him that overcometh." Let us study the promise a little more carefully. Perhaps it will always be worth more to us if we do. A text which one has once studied is like a star at which he has once looked through the telescope. It is always seen afterwards, full of the brightness and color which that look showed. Even if it grows dim behind a cloud, or other nearer stars seem to outshine it, one never thinks it dull or small after he has once looked deep into its depths.

"To him that overcometh," reads the promise, and the first thing we want to understand is what the struggle is in which the victory is to be won. It is to men and women in this struggle to which Christ speaks. Now men struggle against poverty and neglect, and for ease, power, fame. The promise can be understood if we understand the struggle. The two belong together. The pillar is part of the structure, and when it is once set in its place it is to be there as long as the temple stands. How clear the picture stands before us. There is a great, bright, solemn temple, where men come to worship. Its doors are ever open, its windows tempt the sky. There are many things that have to do with such a temple. The winds come wandering through its high arches. Perhaps the birds stray in and build their nests, and stray away again when the short summer is done. The children roam across its threshold, and play for a few moments on its shining floor. Banners and draperies are hung upon its walls awhile, and then carried away. Poor men and women, with their burdens and distress, come in and say a moment's prayer, and hurry out. Processions pass from door to door, making a brief disturbance in its quiet air. Generation after generation comes and goes and is forgotten, each giving its place up to another, while still the temple stands, but a day comes when the great temple needs enlargement. The plan which it embodies must be made more perfect. It is to grow to a completer self. And then they bring up to the doors a column of cut stone, hewn in the quarry for this very place, fitted and fit for this place and no other; and, bringing it in with toil, they set it solidly down as part of the growing structure, part of the expanding plan. It blends

with all the other stones. It loses while it keeps its individuality. It is useless, except there where it is, and yet it has a use which is peculiarly its own, and different from every other stone's. The walls are built around it. It shares the building's changes. The reverence that men have for the sacred place falls upon it. The lights shine on its face. It glows in the morning sunlight, and grows dim and solemn as the dusk gathers through the great expanse. Generations pass before it in their worship. They come and go, and the new generations follow them, and still the pillar stands.

So God is hewing out new pillars each day for his temple. If the stone could only have some vision of the temple of which it is to become a part of forever, what patience must fill it as it feels the blows of the hammer, knowing that success for it is simply to let itself be wrought into what shape the Master wills.

West Union, Ohio.

The Prophets and the Problems of Life

BY GLEN WEIMER

6. Isaiah and a Threatened Order

We live in a changing world—a threatened order. Every generation has lived in a changing world—every age has witnessed a threatened order. To be sure there are ages when change is more widespread—when the shift from the old to the new is accentuated. And, doubtless our age is significant in that regard.

But what about Isaiah and a threatened order? Over a period of forty years he faced a nation whose order of life was threatened by foes within and enemies without. Luxury, injustice, bribery, superstition, idolatry, indulgence and want of faith were sins at the heart of Judah's life. Beyond the nation was the insecure and uncertain international situation. In particular, Judah's national existence was being challenged by Assyria. And had not the prophet started his ministry under the stimulation of an overwhelming vision, despair would have overthrown him. The vision came in the temple as he pondered over the death of King Uzziah and the clouded life of the time. Above the changing order, he saw the changeless God. Beyond the shifting scene, the permanent God. In this—the human did not comprehend God—God apprehended the man. Henceforth Isaiah was a captive to the Eternal Will whose assurance of grace broke in upon the uncertain lives of men in the form of a life lived and a word spoken. So, in our day, a world is threatened with darkness—but to the seeing eyes the Divine Light is piercing through.

There is the *threatened world community*. There is a growing cleavage between east and west. Steadily the Orient and Occident are aligning in opposition to each other. Two races struggle for existence and supremacy. Two cultures are in mortal combat. What a threat this is to the world community. Let all who love peace recognize this alarming trend. Over against this alignment of race and culture is another, that of politico-economic philosophies. The Fascist nations of the world are joining in opposition to communism—another threat to a friendly world community. While the world is threatened, have we seen over against the chaos that is pending the unshaken God, the moral Governor of the universe? Men may blunder, but God will make the wrath of men to praise him. In this year when the sea of life is restless and troubled, have you seen "the Lord, high and lifted up"?

There are the *threatened traditions*. Democratic principles and ideals are more insecure today than in any period of their history. Since the war more than a score of democracies have succumbed to dictatorships. Men are being regimented—coerced. The individual and his rights are passing. A great and worthy tradition is threatened. Will it go?

Our economic tradition of free competition is having its inning of challenge. Capitalism as a system is not only threatened—it is dying. This is a matter of grave concern to the defenders of things as they are. In the midst of threatened traditions we need a vision of the Lord—whose last word on government and economics has not been spoken. Was it not Tennyson who wrote:

> "Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of thee,
> And thou, O Lord, art more than they."

Further, our ethical and moral traditions are being questioned. Marriage is threatened by free love; temperance by indulgence; modesty by brazenness. The dependable moral landmarks are covered by the debris of a careless society. But the ethics of God are not finished when men discard them. Men exhaust themselves in rebellion—then repent in agony and tears—and are restored by the grace of God to sanity of judgment and life. Above the time process with its threats to noble traditions, "I saw the Lord." There is the secret, a world may crash in ruins, but God will bring order out of chaos. Perhaps you have witnessed the threatened order—have you seen—felt—the one who threatens? How can we face him and live?

There is also a *threatened religion*. Not only is Christianity threatened, it is openly opposed. Is this the twilight period of so matchless a faith in its majestic race to win the soul of man? Let it be granted that some things in our faith ought to go, that the things that can not be shaken might remain. Yet we see religion threatened—empty churches, declining budgets, lukewarm interest in sharing our faith, the challenge of secularism, the menace of nationalism. "Religion without God does threaten the religion with God." But

have we seen the answer to the rising storm clouds? Though death is upon us—are we in the grip of that prevailing power that giveth life—even in death? A threatened order—but, a triumphant God above it! Did not James Russell Lowell view this fact when he wrote:

"Though the cause of evil prosper,
Yet 'tis truth alone is strong:
Though her portion be the scaffold,
And upon the throne be wrong—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

What if God were himself the Challenger of our world order? The answer is in the vision of him.

Belding, Mich.

Stars to Follow

BY ELIZABETH F. MILLER

The Industrial Mobilization Plan

M-DAY* of the World War was ancient history, having happened more than twenty years ago. About the present M-Day there was the briskness and efficiency of a giant corporation, automatically mobilizing the human material for a war "to save the world from Fascism."

Long lines of men awaited their turn for examination in the selective draft which Congress had authorized two days before when it had passed unconditionally the Industrial Mobilization Plan.

A college youth of twenty was being questioned by one of the R. O. T. C. officers of the local draft board.

"Your name?"

"Christopher Mack, sir." (The "sir" was an involuntary response to the officer's uniform.

"Occupation?"

"I'm a college junior, sir, but I work in the shoe factory in the summertime."

"What was your rank in the R. O. T. C. unit at your college?"

"We had none. Ours is a church college."

"Hm-m-m. You missed a lot of good training. Well, we'll soon make up for it. You'll make a fit soldier."

"But that's not why I came, sir. I do not want to enlist, for I do not believe in war and I will not fight or kill. I—"

"You will do as this draft board directs. There is no personal enlistment. Your enlistment occurred two days ago when Congress passed the Industrial Mobilization Plan and declared war. Through that door is the medical examination. Next!"

"But—"

"Will you go alone or with an escort?" . . .

The doctor found the young man in perfect health.

"Smoke?"

"No."

"Drink?"

"No."

"You'll have good endurance. That's what a soldier needs."

"But I'm not going to fight. I—I'm a conscientious objector."

"You'll forget all that easy enough. Sorry, but all the perfect specimens like you go out that door and into camp. That's orders."

"And if I refuse?"

"Well, I believe there's a firing squad which hasn't had any practice yet."

The boy drew a deep breath.

Just then the pompous R. O. T. C. officer stomped in angrily. "Is that — conscientious objector here yet? We just received an order from Washington 'All conscientious objectors proving identity with historic peace churches and absolutely refusing to fight are to be given work in industry or agriculture to produce war materials. This is the only concession to be made to their unpatriotic beliefs.' Mr. Mack, the shoe factory just received a big army order; they are waiting for you."

Thus was Christopher Mack mobilized for action.

Later that afternoon a bronzed farmer of forty-five also claimed conscientious objection to participation in war.

"What's your church?"

"Church of the Brethren."

"Let's see—, yes, you're on the list, a deacon. Well, brother deacon, what's your chief crop?"

"Wheat, I raised eighty acres last year."

"Could you put out 100 this year? Wheat prices are going up, you know."

"Yes, I'm sure I can."

"All right; return to your fields."

"Thank you, sir."

When the farmer had gone, the R. O. T. C. officer laughed to himself. "We might have had a hard time making that farmer carry a rifle, but getting more money, ah, that's another story!"

And thus was Farmer Sower mobilized for war.

The above account is what might happen on the next M-Day for which complete plans have been formulated by the War Department and the leaders of industry and finance. The Industrial Mobilization Plan has not yet been presented to Congress, but in the event of a crisis it would be rushed through on a wave of hysteria.

It is composed of seven bills which relate chiefly to

* M-Day is a term used by the United States War Department to denote the day of mobilization, popularly referred to as the first day of war.

man-power industry, and public information. All men between the ages of eighteen and forty-five will be subject to a selective draft. "Work or fight," will be the alternatives, but the decisions will be in the hands of a local draft board. ("To work" will be chiefly interpreted to mean "to produce war materials.") Women, older men and minors will also be mobilized for work. Dictatorship will be complete; strikes unpatriotic and illegal; free speech an impractical superstition. The Industrial Mobilization Plan is freedom-tight. And while the war is on to "fight Fascism," this Fascist plan will effect its entrenchment on American soil.

Our first reaction to this brief knowledge of the Industrial Mobilization Plan should be a renewed determination to prevent a war from occurring.

But suppose that, in spite of all our efforts, war does occur. Then what is the rôle of the conscientious objector? Refuse to fight, but consent to engage in the production of war materials? Verily, the right hand will know not what the left hand doeth!

I do not know the answer. The only solution is to prevent war and promote peace. Yet if war comes . . . what then of all our fine ideals? People will become automatons in a gigantic war machine, and the nation will destroy the best of its manhood for a few heaps of silver in the coffers of Big Business.

Dayton, Ohio.

Are You Saved?

BY ROY WHITE

HAS anyone accosted you in this manner: "Brother, are you saved? Do you *know* that you are saved? You *should* know!"

Such questions inspire doubt in any normal mind because their meaning is obscure; anyone who tries to give a direct answer to an ambiguous question is certain to encounter serious doubts before he is through. Thus the question, "Are you saved?" What does the question mean?

1. It could mean: Are you saved from being sent to hell because of sins you committed before you were baptized? If that is what the questioner means, anyone who honestly believed in Christ's saving power and sincerely accepted him in Christian baptism can say, positively: "Yes, I have been justified—if that is what you mean." The experiences of sincere converts differ, but their relationship to God is the same (1 Cor. 12).

2. At the same time, "Are you saved?" could mean, "Are you saved from the danger of falling into sin in your everyday life?" To such a question a true Christian could not honestly answer, "Yes." A sincere Christian is saved from most sins, but there are sins of omission as well as sins of commission; Jesus was tempted to sin (Luke 4: 1-13); Paul, the Spirit-filled writer of scriptures and head of the gentile church knew that he yet could be lost; (1 Cor. 9: 27); Spirit-filled Christians can backslide (Heb. 6: 4-8). We today have been warned to avoid overconfidence before God (1 Cor. 10: 12). Thus we are *not* saved from *all* sin, and we are not safe from any sin; we must be on our guard (Philpp. 2: 12).

3. Also, "Are you saved?" could mean, "Are you saved from all danger of hell?" If this is the question in the mind of the questioner, the answer is: "Positively, no!" A feeling of security is no guarantee of anything, except danger (Matt. 7: 21-23). A Christian is not forever safe, simply because he was right with God at one time. Along every road on which the Holy Spirit guides us we will see many alluring detours to hell.

This question ranks with such questions as, "Do you have it?" or, "Are you going?" To intelligent people it carries a grave doubt as to the information or the seriousness of the one putting the question. It behooves Christian people to know what they are talking about and to say what they mean.

However, when we come to the psychological and practical results of this question, we have a different situation. It has met with spectacular results. If you approach a sober person with this question, refusing to tell him exactly what you mean, and demanding that he answer *yes* or *no,* he can not do it, if he is honest, because he does not know what you mean. He has no way of knowing what all is in your mind as you ask this question, and if he does not understand you he can not answer you. Then if he fails to see where his problem lies you may be able to convince him that he is at fault and to doubt his standing with God.

The next step is to induce him to come to your church and to repeat his conversion experience, while you quote texts which inspire confidence and allay the fears you aroused. Of course you could have done this at the start, but that is not the correct way to use this question if you want to proselyte. Many peoople find it easier to hoodwink Christians than to convert sinners. One effective way of building a large organization in a short time is to combine the two methods.

"Have you accepted Christ?" "Are you living a Christian life at the present time?" or, simply, "Are you a Christian?" are far less ambiguous questions than, "Are you saved?" Therefore, these questions do not lend themselves so readily to trickery. They are the sort of questions which intelligent and fair persons use (see Matt. 10: 16).

Brother, are you saved from using hocus-pocus instead of Christian evangelism? (Please notice that I

did not leave the question incomplete—if I had, how could you have answered me?)

Chicago, Ill.

"Why Have You not Been More Practical?"

BY RICHARD BIDDLE

In one of the last articles written by the late Arthur Brisbane, he pictured an imaginary conversation between a "practical" American and an educated Chinese, on the subject of Chinese philosophy. The American asked the Chinese: "Why did you not do more with all that philosophy and wisdom; why, with your 400,000,000 population, have you not protected yourselves? . . . Why have you not been more practical?"

The educated Chinese replied: "We invented the compass and gunpowder, but knew enough not to use them to send warships marauding over the earth, destroying and conquering, where we had no quarrel."

No, the Chinese have not been very "practical"—if building warships, maintaining armies, and committing "legal murder" can be called practical! But we Occidentals have been the most practical races of all generations.

In fact, during the World War we were practical to the tune of 386 billions of dollars (which includes all the costs of the war for the whole world). Although the direct cost of the war to the United States was 27 billions, Calvin Coolidge estimated that all the costs of this war to the United States would eventually reach 100 billions. And what returns did we get on that expenditure? Headaches and strained international relations worrying about the war debts; more and richer profiteers; and 350,000 of our fellow citizens either killed or ruined for life. Wasn't that a rather high price to pay for getting those men and boys killed off? It cost $25,000 to kill each one of them, while the underworld would have done it for only $25. Not such a charming thought, I admit, but true!

Practical we were, too, when we sent *only our finest citizens* out to be slaughtered, and then kept the unfits and misfits back home to build the America of tomorrow. And we were practical when we fought this war "to save the world for democracy." But for whom did we save it? Hitler, Stalin and Mussolini!

Here in the United States this year we are being practical to the tune of $985,000,000—the cost of our national araments. While millions are still in poverty; while many of our only too few schools are still poorly built and equipped and hundreds of our teachers poorly paid; while automobiles are still killing 37,000 people each year; while murder, kidnapping and banditry still darken our records—with these and other great tasks before us and demanding solution, we still insist on paying out nearly a billion dollars a year just to be practical! We can never hope to make civilization much better when we divert so much of our efforts, interest and resources toward destruction. Nor can we ever hope to be truly practical when we continue to base our actions on a false economy, on false logic and false religious principles.

What kind of an economic or religious policy would it be, when a child asks his father for bread, to give him a stone? But no humane father would do such a thing. Then why is it that, when the young people of today ask only a better chance to live in a better world, we give them *war?* Why, in the name of consistency at least, don't we be truly practical and give them this chance to which they are undeniably entitled?

The practicality of which the American spoke is not so practical after all. Only by means of peace and brotherhood can we be truly practical. Only then will we be able to adhere to all *sound* principles of economies, politics and religion.

Just one example will suffice to illustrate the point. Would Germany not be far better off if the world, rather than condemning and suppressing her, would co-operate to make her economically, and consequently politically, secure? It would cost the rest of the world far less to help Germany thus, than to have to defend itself against an economically and politically deprived Germany. If each nation would apply such a policy to every other nation, how much better off all of them would be!

That is the way to be practical; that is a positive, constructive way. That is the *only* way which guarantees us profitable returns. Why should *we* not be more practical?

Elgin, Ill.

Three Words—Great Words

BY MARK BURNER

People in every community in the world today are looking for the practical, pertinent demonstration in actual life of these three words. Also, the church of professing Christians requires that these three vital words be incarnated in the individual life and experience of each member.

The words of Paul, that great teacher, ring sharply in our ears: "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13: 13).

Three words I would have you note—*faith, hope, love.*

We need faith today more than ever before in the history of the world. We need faith in God that his cause might grow, prosper and that all right will vanquish wrong. We may not see the truth of this statement since all things seem to be wrong and "out-

of-joint" at the present time. I would say, "Have faith to believe that God is still Ruler of the universe and that in his own good time his plan will be complete." Your duty and mine is to fit into the divine plan of the ages that it might not be hindered. We must remember, "Not my will but thine be done."

We need this great faith in the battle of right against wrong. Years ago we used to sing about the results of this kind of faith:

"There are hearts that never falter
In the battle for the right;
There are ranks that never alter
Watching through the darkest night;
And the agony of sharing
In the fiercest of the strife,
Only gives a noble daring,
Only makes a grander life."

Oh, for such faith in Almighty God that we might move forward and achieve great things for him without faltering! It seems that many times our faith in God is slipping, almost gone. Let us come before the throne of God and confess our wandering and seek again the kingdom. This faith in God, so necessary to successful living, is made up of one thing—forsaking. Forsaking all things I desire, I'll trust and serve him. This is the kind of faith that seeks first "the kingdom of God and his righteousness." Without such faith in God, the churches of today will be empty shadows tomorrow.

We need that second great word, hope. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8: 24, 25).

Many a saint has looked forward to the coming of the New Jerusalem, a warless world and the brotherhood of man. We, as Christians, need to return to this hope of achieving the unseen. We still hope for the things we do not see. We do not see a warless world; but we hope for its realization. We do not see every nation, even our own, Christian; but we hope. The spirit truly is willing to grasp hold of this great hope of a better and nobler future; but the flesh is trembling and weak. Brethren, the Spirit of Almighty God is pleading for you and me to endure today's disillusionments and continue to hope for his kingdom to come on earth. We need hope.

"And now abideth . . . but the greatest of these is love." What greater summary of eternal truth could be given? Love is that great motivating force which has expressed itself so fully and completely on Calvary's tree. We must remember that "God so loved . . . that he gave his only begotten Son." Do we grasp, by our understanding, the supreme sacrifice as here put forth? It seems to me that there is a great unwillingness and apathy to realize this great fact. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). Jesus, God's only Son, laid down his life on the cross for you and me and proved beyond question or doubt his love for us. Brother, sister, have you availed yourself fully of the shed blood of love from Calvary? If not, we need to go again to that fountain of love which was opened for the cleansing of sinful man. Here is where every professing Christian needs to go and cleanse himself or herself from the muck of debauchery and sin. We will miserably fail in our mission to the world until we return to be cleansed.

When Jesus was here upon earth, he gave two great commandments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first commandment" (Matt. 22: 37). It seems to me that we have not arrived at the first requirement—to love God with all our heart, soul, mind. We may say we love God and fail to show forth by our life that this is true. We give for this cause or the other; we fill our pew or responsibility in the worship on the Lord's Day, but it is an outward show and performed for selfish reasons. I believe that as professing Christians we are on trial today on this first great commandment of Jesus. Do we love God with all our heart, our soul, our mind? This brings actualities before our eyes. For example, we see a living room table which is cluttered with various papers and magazines the family enjoys. On this table are found the racy and spicy magazines which fire the blood and excite the senses. Mother and father, as well as young son and daughter, read these magazines. The morale of that home is accordingly broken down; the Bible is not read, church and Sunday school are neglected and we have sown to the wind. How many supposedly Christian homes are harboring such cheap trash to fill the mind and crowd out the heritage of our fathers? We must face the question: "Do we love God with all our heart, our soul, our mind?" Pause a moment and think—Would I rather go to that roadhouse or dance hall or "shady" party than be making my calling and election sure in the service of God? The young men and women of our church, who have made the profession of faith, are facing these choices. The young are not the only ones who must choose. The older folks as well need to "think twice" before partaking of many things offered for entertainment and so-called recreation. It is high time that this first commandment be considered seriously. Fellow Christians, are we willing to sacrifice a little of our selfish desires and interests to seek "first things first"? If we would make an honest effort to achieve this first great commandment, there would be a decided change in the effectiveness of the service rendered to the world by the church. If we will make this first step, I believe

the Spirit of God will take over our life and service to make it a thousandfold more fruitful.

"And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22: 39). Do we love our neighbor enough to render him a service of self to elevate him to a higher plane of life? There are fields of opportunity in this very line as we visit in other homes. I well remember an experience of my own boyhood. A certain Christian man visited in our home. The afternoon was spent in talking of things both secular and religious. The time came for our visitor to depart. As we gathered about the door, our visitor said, "Let us pray." We bowed our heads while he offered a simple, but effective prayer. In looking back, I see the love to his God and neighbor which that man had and for what his life really stood. Can we not render such spiritual service to our fellow men? You may say that this type of service belongs to the minister, but the command comes to each, "Go ye."

Many times we draw a circle around ourselves and family which shuts out every one else. What we need today is the drawing of a circle which includes the whole world, not only our family. How true and great is this need is evidenced on every side. We see sin, shame, despair and crime seemingly running wild. Many are saying that we are now reaping the whirlwind because we have sown to the wind. Need we be reminded by the nation's G-men and judges that we have failed to teach and train our youth in America? They are telling us that the only way crime can be cured is to change the thought life and heart of the boy before he goes wrong in crime. Christians need to show their true gold by putting up a stronger fight against modern sexy movies, illicit or legalized booze, and the sale of salacious literature. If you doubt the need of this kind of a crusade for right, walk the streets of your home town and see the men and women, both old and young, as they partake in the tavern. Keep your ears open and listen to the expressions of the boys and girls as to the thrill they received from the afternoon movie. Walk into the newsstand and use your eyes and sense of decency, and mark the amazingly few decent, helpful magazines offered for sale. Is it any wonder that crimes of passion and violence are prevalent? With a heart full of love for the future welfare of our youth and nation, I would like to raise my feeble voice in protest against these present-day evils. I do not condemn the young people as they go along life's highway, because they partake of these dangerous things. I do feel that we as professing Christians, mothers and fathers, leaders of youth, must somehow "stand up for Jesus" against these things. We must lead the way upward to God. If we adults would practice this second great commandment, the greatest part of these problems would disappear. As father and mother go, so goes the child.

We need more faith in God leading us on to more hope in the ultimate triumph of right and the success of God's plan.

We need more love for God and willingness to follow his direction. We need more love for our neighbor in that we are willing to share our Christ, our blessings, and ourselves.

"There are those whose loving mission
'Tis to bind the bleeding heart!
And to teach the calm submission
Where the pain and sorrow smart.
They are angels bearing to us
Love's rich ministry of peace;
While the night is nearing to us,
And life's bitter trials cease."

"And now abideth faith, hope and love, these three; but the greatest of these is love."

Preston, Minn.

The Significance of the Oxford Conference

BY ROBERT A. ASHWORTH

Editor, N. C. J. C. News Service

THE degree of harmony and unanimity that has characterized the sessions of the conference has been remarkable. Some have applied to this the term "miraculous." This does not mean that there was always agreement on the issues or the ideas advanced. Differences in theology were often deep. Everywhere agreement was more close, favorite phrases and modes of expression were often pressed.

The situation in which the churches of Europe, particularly upon the continent, find themselves, is so much more tense and distressing than that which is known by the churches in America, that it was not always easy for either to understand the other. The spiritual heritage of the Eastern Orthodox churches, moreover, is so different from that of the so-called Free churches as, inded, is that of the Anglican churches, that one might easily have despaired of finding a common platform. But while theology might have divided, the practical issues of Life and Work that face each church were very much alike and the Christian principles with which they must be dealt are entirely alike in every instance. Differences of phraseology were not sufficient to disguise identity of purpose and ideal or to hinder a determination to understand.

The reports prepared at Oxford probably fairly represent the convictions of more Christians, than have ever expressed themselves before in a common formula. Nothing very radical or startling was said in any of the reports. Inevitably they were the precipitate of elements that differed much from one another. The element of compromise was not absent in the mak-

ing of them. There were pressure groups interested in particular interpretations. But all these elements were present at Nicea and the Nicean creed was the product of controversy and an accommodation of differences.

The important fact is that so many diverse minds that had been trained apart from one another and were the heirs of such different spiritual traditions should have been able to agree at all upon the basic questions that were considered. The wonder was the greater in that the agreement was so extensive and so cordial. Individuals would have gone further in many directions than these statements go, but they express the common mind of the church throughout the world.

These reports should now be taken seriously by the churches of the world and made the subject of systematic study. The Oxford Conference from the first has regarded its task as a continuing task and primarily one of education, and is eager that the results of the meeting of minds at Oxford should now be brought effectively to the consideration of the churches. In addition to the general report of the Conference which will soon be published, books dealing with other phases of the general theme of Church and State will appear at intervals next autumn. It is of no avail that Christian leaders should achieve the ecumenical mind of the membership if the church at large remains parochial in its interests and sympathies.

An immediate effect of the conference should be a moderating of the differences that distinguish the various regional groups in attendance there. Earnest men can not remain together in friendly intercourse for a period of two weeks without profoundly modifying each other's points of view. I do not know what Christians of other lands may have learned from American Christians, though I have no doubt but that the latter have an important contribution to make to the common life of the church, but I am confident that many of the emphases characteristic of those from whom they differed most, such as the Eastern Orthodox and continental European churches, were recognized as exceedingly helpful and as a wholesome corrective to the activistic and humanistic tendencies of American Christianity.

Some American delegates seem to have discovered at Oxford for the first time the Una Sancta and went home with a deeper, truer and more mystical conception of the church. The Barthian emphasis upon God and the divine sovereignty, the only source of power, and upon the sinfulness of man and the futility of all his undertakings, was not altogether congenial to American optimism, but it was the other side of the theological shield to which many were persuaded they would do well to give more consideration.

The most impressive, and perhaps the most significant features of this conference were the daily services of devotion held every morning and evening at historic and beautiful St. Mary's church. The language of penitence and prayer is a universal language and there Anglican, Orthodox, Old Catholic, Lutheran, Reformed mingled their voices with those of Baptists, Presbyterians, Methodists and many others in worship. In the singing three languages, it is true, were simultaneously used, but identical sentiments were expressed and the same emotions stirred.

The services were conducted by all types of churchmen and in various tongues. Men from China shared a hymnbook with men from Australia or Italy, Bishop Azariah, a native Hindu from South India, with Bishop Germanos, a Russian of the Eastern Orthodox church in Great Britain, and they knelt in prayer together. This has spiritual significance and did much to weld the hearts of the delegates together and to deepen what was continually referred to at Oxford as the ecumenical spirit.

The conference closed on Sunday morning with a Communion service at St. Mary's church, according to the Anglican rite to which all baptized communicants of other churches were invited. Done as it was under the express authority of the ruling body of the Anglican church, this seemed to them to be an unprecedented event of immense significance and the presage of a closer Christian fellowship to come to those nonliturgical churches to whom intercommunion has long been a commonplace. It was not so startling but it was certainly a most appropriate symbol of the spirit of Christian fellowship which prevailed at Oxford with which to conclude these historic meetings.

Are You a Timid Leader?

BY JULIA GRAYDON

When you as a leader are asked to do something which seems to be beyond you, do you always go to your heavenly Father for help?

Moses was timid too about what he should do and say as he led the children of Israel out from Egypt, and he said to the Lord, "O my Lord, I am not eloquent. . . . I am slow of speech, and of a slow tongue."

Now listen to God's answer, found in the fourth chapter of Exodus and the twelfth verse: "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say."

Copy these words and keep them where you can see them and when the task of teaching or preaching or talking to others about their souls is before you, say them over to yourself, and then go forth with a new strength given to you by God.

Harrisburg, Pa.

HOME AND FAMILY

At Close of Day

BY MABEL KENSINGER

When evening comes and I am tired
Of all the toil and strain,
When I begin to think there's none
Who cares for aught but gain,
When weariness has caused my faith
To falter by the way,
I turn to thee, O Father God,
For rest at close of day.

When all the strife of daily care
Has crowded love outside,
When all the tales of deadly wars
Make ghastly fear world wide,
When anger, scorn, and bitter hate
Lead our poor hearts astray,
We come to thee, O Father God,
For peace at close of day.

Bridgewater, Va.

The Birch Behind the Door

BY EZRA FLORY

Mother had a way of instructing the large family when we were together at the table. One noon she said: "I am going to put a whip behind the door and the first one who enters with muddy shoes shall have an application." This filled me with dread as I feared I would be the victim. How to escape was my problem. Then I hit upon a plan. When dinner was past I went to the orchard and got a heavy sprout. I gave it to mother with a smile that sought approval and a scrutiny that sought in her face some degree of assurance that I would be immune from its application.

But mother said, "Now, you be careful lest you should be the first one upon whom I'll use it!"

How I wished I had not brought the whip! Mother had not been won to my side. So I was careful and at least for one time did not get "warmed up" with that gad which mother could wield when necessary. Some will say it is never necessary to use the birch. But are you certain?

We feared father. He whipped so hard at times. I wish he would have romped with us more. But he was busy and had many cares. When we wanted a favor we usually went to mother first and won her to our side. If we saw mother talking to father about it, we were practically assured that things were coming our way.

A neighbor lad had a father of the sort I liked. One time his father wanted a hammer. He said, "Charley, get me the hammer." But Charley did not stir. He was busy making harness for his dog. "Charley, if you don't get me the hammer I'll skin you," bawled out the father. I said, "Don't you think you'd better get the hammer since your father is getting angry?" "Nah, he often talks that way," said Charles. What a difference in fathers! When my father spoke, I moved. Now I am thankful that father was firm. Some parents seem to think firmness consists of nagging and exasperating the child. Father spoke but once and not even once when duty was plain. We suffered or enjoyed consequences.

The old birch whip did not remain long behind the door. Mother found one when necessary. Brother and I were clever enough to provide a way of escaping such ordeals. We put a gad out at the barn, far back in the calf pen. Then when either thought the other deserved a "trimming" we administered it ourselves. This was so much better than to bother father to do it. One day brother gave me a hard whipping. I jumped and scolded him for hitting so hard. "Well, Ezra," said he, "you were pretty bad that time and I must lay it on a little." I bore it accordingly. But the same evening father discovered what I did, and I got a trimming again by him. That put an end to the whippings out at the calf pen.

How vivid are the recollections of those days! I might add many other incidents. Not all are associated with whippings either. Some of the hardest punishments were of a nature that aroused our inner disapproval of our behavior or deprived us of a desired benefit.

Here is a man who tells me that when he was a small boy he chanced to run through the house by his father's desk where he spied a five-cent piece lying. He asked, "May I have the nickel, father?" That father said, "It is not mine and I can't give it, therefore." The lad begged. Each time the father repeated his words. The son ran on to play and the father concluded: "That time I won out." But a few moments later the son came again begging for the nickel. The father repeated, "It's not mine, I don't know whose it is, I can't give it." The son said, "Well, then, I'm going to take it," and snatched it as he ran out. The father decided "I have lost out in bringing to my son a great moral lesson." After a time the son came again with the nickel and put it in its place on the desk and went on to play. Today that son is an adult working for the government as an income tax collector. Not long ago a rich firm sought an interview with this man to have him adjust figures so that they might escape paying $5,000. The man said, "I can't do it; it is not mine to give." It is ever so in all the processes of life. There it was five cents; here it was $5,000. Discipline begins in the home and ends in society—and in eter-

nity. Discipline is enforced by example. In dealing with the child we should be firmly kind and kindly firm. The little child has a large capacity for appreciating justice even when it means suffering. These first lessons must be given in the home, which is God's first school. Here the natural teachers are parents, especially the mother. It seems to me that proper attitudes toward religion, industry, sharing, society, literature, art, government—all these and more—must begin in the home and continue in the home, that society may be blessed in each succeeding generation. Discipline should not be given in anger. Parents should look beyond the immediate present in dealing with children.

Goshen, Ind.

My Garden

BY ROSA M. BENNETT

WHAT do I have in my garden? Well, you'd just be surprised. Waving branches, bare and graceful in the winter, feathered with softest green in the spring, bejeweled with flowers small and sweet in the summer, touched to beautiful, restful golds and browns in the autumn.

Here the pussy willow so favored by the chickadees, there the small-seeded sunflowers so enjoyed by tiny birds, there the spot where I showed to the wide-eyed little boy-neighbor the spider with its delicately spun web fastened in the leaves of a purple dahlia, there the tulip bed where I freed the little frog that I had cupped in my hands to the intense interest and amazement of this same wide-eyed little boy. There the iris that can look so forlorn in winter and leap into such rapturous beauty in the spring.

There the spot where we scattered seeds for the migrating birds, a spot bare in the winter that fairly explodes with beauty in the spring when the daffodils bloom.

Brave little plants—some sturdy and straight, others frail with an almost too delicate beauty. Memories of a child's pleased smile—a confiding little hand slipped into mine.

"The earth is the Lord's and the fulness thereof."

How can I gather lilies and harbor malice in my heart? How can I cultivate and tend with loving care my peonies, and hate any one? How can I prune and care for my roses and have a mind filled with the froth of vanity? How can I plant bulbs of promise of future beauty, in the cool moist earth and not think of a heavenly future? How can I place an armful of cut gladiolus in a jar of water and not realize that God touched them with his finger, bringing them to such exquisite beauty?

My garden—bare in winter but full of a promise of beauty to be shared. My garden—that gives such blessings for a little thought and care. My garden—a place to work out problems while working with my hands. My garden—full of memories, and a home for birds and bees.

My garden—what is it for? The labor is for the good of my soul; the beauty is for you, my friends.

Copley, Ohio.

What Do We Seek?

BY REBECCA FOUTZ

To some it seems that Christ's teaching in Matt. 7: 24-34 against concern for material things, even food and raiment, is rather strongly stated. He says that since two things can not have chief place in our lives, and as kingdom or spiritual values are the only enduring ones, they should have first place. When we consider that most of the feverish anxiety about material wealth getting is to consume it upon the lusts of the flesh, we realize that the case was not overstated.

How much of the effort of getting is done that the work of the kingdom of God might be advanced? Would there not be quite a letup in the scramble for wealth if that were the aim? We need only to look about us to see what people are seeking, what they are putting first, how they spend what they strain and labor to earn. The flourishing business of beauty parlors, constant changing of fashions, motion pictures (the salaries received by the chief actors and actresses is eloquent testimony), summer and winter pleasure resorts and like things, show why people fret and worry to get the world's coin.

People seek most everything else before the kingdom of God and its righteousness. Christ says that it is the gentiles or pagans, meaning those who know not the true God, who do this; their chief concern is the gratifying of carnal desires. This being true, how many professed Christians come under that classification?

The beautiful flowers and joyous birds typify those who keep things in their right relation. For real beauty is not a matter of paint and apparel but of God's spirit shining out. And the singing soul is not the one that strains every nerve to have most of that which perishes with the using and leaves an emptiness which begets a reaching out for more in an effort to satisfy with that which never can satisfy.

Seeking first the kingdom of God is not a nerve-breaking scramble, but soul satisfaction. When it is put first these other things—the material needs—will fall into their rightful place. And the craving for that which harms body and soul will be lost. There will also be trust instead of worry, for as Christ says, a loving heavenly Father does not forget that we need physical sustenance.

Philadelphia, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, August 15

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Gives Laws to a Nation.—Ex. 20: 1-17.

Christian Workers, The Sabbath a Delight.

B. Y. P. D., Standards for a Good Time.

Intermediate, A Visit to Another Church.

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Gains for the Kingdom

Five baptized in the Zion church, N. Dak.

Three baptized in the Seattle church, Wash.

Five baptized in the Raven Run church, Pa.

Two baptized in the Cedar Lake church, Ind.

Three baptized in the Emmett church, Idaho.

Eleven baptized in the Franklin church, Iowa.

Two baptized in the Bear Creek church, Ohio.

Four baptized in the Cherry Grove church, Md.

Two baptized in the Pleasant Hill church, Tenn.

One added by letter in the Conestoga church, Pa.

Five baptized in the Daleville church, Va., Guy E. Wampler, pastor and evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Dewey Rowe, Aug. 22, at the Osceola church, Mich.

Bro. G. Howard Danner, Aug. 8-22, in the Mohlers church, Pa.

Bro. Jesse Ziegler, Aug. 15, at the Oakton church, Eastern Virginia.

Bro. A. J. Beeghly of Somerset, Pa., Sept. 11, in the Mt. Dale church, W. Va.

Eld. M. J. Weaver of Lancaster, Pa., Aug. 15, in the Long Run church, Pa.

Bro. John M. Garst of Carlisle, Ohio, Aug. 15, in the Stonelick church, Ohio.

Bro. Leroy Sell of Sabetha, Kans., Aug. 9-22, at the Indian Creek church, Iowa.

Bro. Max Hartsough of Calhoun, Ill., Aug. 15-29, in the Sand Ridge church, Ohio.

Bro. G. G. Canfield of Plymouth, Ind., Aug. 16, at the North Winona church, Ind.

Bro. G. W. Bowman, Jr., Aug. 8, in the Cedar Bluff church, Boone Mill congregation, Va.

Bro. Clarence R. Bowman, the pastor, will begin a two weeks' meeting in the Christiansburg church, Va.

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Personal Mention

Bro. E. H. Eby and wife of Chicago have vacated their Bethany suite to make room for students coming to the seminary. They are now located at 3444 Adams St.

Bro. Raymond R. Peters of Independence, Kans., "enjoying two weeks of camp work on the Elizabethtown campus" and taking a good look at his 126 campers, concluded that "the future for the Church of the Brethren in this area seems promising." Judging the future by the past, our guess is that he is right.

Bro. J. Clyde Forney, pastor of the Elgin church, returning from a week at Camp Bethel by way of Elizabethtown, ministered twice to the congregation there on Sunday, Aug. 1.

Dr. C. Ray Keim's small son was more interested in seeing the presses and linotype machines than in hearing his father and the editor talk. So they moved on quickly. Having had some eleven thousand miles of auto travel, including Nampa and the farther west, south and north, the family were all eager to get back to their North Manchester home.

Bro. Russell Sherman of Garrett, Ind., having submitted to an operation July 26, was facing the necessity of another more serious one, to be performed probably this week. His wife and two children desire your prayers for his recovery. They also think a word of encouragement would do him good. His address is Methodist hospital, Room A 264, Indianapolis, Ind.

Bro. H. H. Keim of Nampa, Idaho, is happy in the memories of the Nampa Conference. He writes: "This has been a red letter year on our calendar. Yesterday (Aug. 1) I passed my seventy-seventh milepost on my way home. Wife and I are teaching intermediates in Sunday school. All of our eight children, twenty-one grandchildren, were at home for Conference. It was a very happy time. The Lord be praised."

Bro. M. R. Zigler, enclosing a draft of a message from the Oxford Conference which will appear next week, says: "We will spend some time at the Edinburgh Conference before we go to Denmark and Sweden. This is a very rich experience." He speaks of the good health of Sister Zigler and himself and of meeting Brother and Sister L. S. Shively of Muncie, Ind., and Bro. O. S. Hamer of Manchester College.

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Western Canada has chosen Eld. J. H. Brubaker as Standing Committee delegate to the Conference of 1938, with Eld. I. M. McCune as alternate.

Bro. H. Jesse Baker of West Manchester, Ohio, has been called to the pastorate of the Polo church of Northern Illinois. After Sept. 1 his address will be Polo, Ill.

Bro. Forest S. Eisenbise has accepted a call to the pastorate of the Fresno church of Northern California. His address will be changed Sept. 1 from Pasadena to 819 Thesta St., Fresno, Calif.

Dr. Lloyd Cunningham was here last week consulting with the mission offices about the prospect of getting off to China. He is one of the party scheduled to sail Sept. 10. The situation is still clouded with uncertainty.

Bro. James A. Sell, ninety-two, will be the chief speaker at the all day homecoming services in the Center Hill (Glade Run) church of Western Pennsylvania Sunday, Aug. 22. Basket dinner and supper. All former ministers and members urged to come or write Pastor W. C. Sell, R. 4, Kittanning, Pa.

Two editors representing respectively certain church school publications and an official church paper went to Camp Mack last week end. There they found ample opportunity for exercising, each in his own way, two deeply ingrained inclinations, one for making beautiful pictures, the other for making "great affirmations."

Secretary Leslie B. Moss of the Foreign Missions Conference of North America will speak over the red network of the National Broadcasting Company, Sunday, Aug. 22, 10:00 A. M., Eastern Daylight Time. His subject will be International Christianity. "All who are interested in the building of the world Christian community are invited to give publicity to this service."

Bro. Galen K. Walker concluded his series of studies in Revelation Wednesday evening, Aug. 4, with that service terminating his pastoral ministry of eight years at La Verne, Calif. His last sermons were preached the preceding Sunday on the themes, "Truth" and "Some Moral and Spiritual Disorders." Bro. Walker's new address is 730 Fourth St., Hermosa Beach, Calif., where he will shortly begin his pastorate of the Hermosa Beach church.

Bro. Arthur O. Mote, pastor of the church in Detroit, Mich., was delivering his sermon Sunday morning, Aug. 1, when he suffered a stroke completely paralyzing his right side. This was followed later by a brain hemorrhage and at 5 P. M. next day he passed into his final rest. We join the bereaved ones in wondering why such things need to be, even while with them we continue to trust a Father's wisdom and love. We shall expect to have soon a suitable account of Bro. Mote's all too short but forward looking earthly ministry.

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Miscellaneous Items

The Paint Creek church of Southeastern Kansas is planning a homecoming service for Sunday, Aug. 22.

The District Meeting for Southern California and Arizona will convene Sept. 3-6, Church of the Brethren, Third and Walnut, Long Beach, Calif.

The Koontz church of Middle Pennsylvania, two miles south of Laysburg, will have a homecoming and harvest meeting Sunday, Aug. 22, with Eld. D. I. Pepple in charge of the service. "Come and see your old friends and make some new ones. A basket lunch will be served."

Southeastern Kansas will hold its District Meeting at Independence, Oct. 28 to Nov. 1. "A strong program is planned." More about this later.

Middle Maryland will hold its annual Ministerial and Sunday-school meeting, Aug. 25, 26, in the Pleasant Ridge church near Needmore, Pa. Watch for the program in our next issue.

The Camp Creek church of Southern Illinois had set its love feast for Aug. 28, as published in last week's Messenger. Our correspondent now informs us that the meeting has been postponed indefinitely.

Camp Mack enjoyed the stay of over 260 young people in the camp Aug. 1-13. Edgar Diehm made an excellent dean. The intermediate boys come Aug. 15 for a twelve-day period, and a group of young adults are in session Aug. 13-15. —L. W. Shultz.

The Stony Creek church of Northwestern Ohio will have an all day homecoming service Aug. 29. Bro. G. L. Wine of Covington, Ohio, who will be in an evangelistic meeting there, will speak in the morning, afternoon and evening. Pastor C. Walter Warstler extends an invitation to "those who ever lived or worshiped at Stony Creek."

Daleville Homecoming Aug. 29. The Daleville church invites all for whom it has been a church home to return for Sunday, Aug. 29. There will be morning service, lunch and afternoon program beginning at 2:00. Pastor Guy E. Wampler says: "This mother Church of the Brethren in Botetourt County, Va., is waiting to welcome you home."

Summer Assembly of Northwestern Ohio, will be held in the Poplar Ridge church, three miles north and two miles east of Defiance, Aug. 18 and 19. Bro. Wilbur Bantz of Toledo, Ohio, will lead a Bible hour twice daily. Bro. J. A. Robinson of Johnstown, Pa., will give five addresses on live themes. Other names and features promise interest and profit. The program came too late for further notice.

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Among Our Schools

Bridgewater College

The Fifty-eighth Session will open at Bridgewater College on Sept. 16 for freshmen and Sept. 20 for upper classmen. Present indications promise a full attendance.

The Opening Convocation of the session will be held on Friday, Sept. 24. Bro. Earl M. Bowman, the incoming pastor of the Harrisonburg church, will deliver the address.

The Trustees of the College announce the appointment of Dr. C. E. Resser of Washington, D. C., to fill the vacancy created by the removal of Dr. Rufus D. Bowman from the Southeastern Region.

The College Community welcomes Missionary Minor M. Myers and his family to the campus for this college year. They are expected to occupy the Mary F. Early Missionary Home which is undergoing extensive remodeling to make of it a modern home.

The Bridgewater Faculty will have the following additions in 1937-38: Miss Mildred Hahn of Ursinus College and Northwestern University, Assistant Professor of Speech and Dramatics; Professor Rudolph A. Glick of Bridgewater College and Duke University, Assistant Professor of Mathematics and Dean of Men; Professor Marshall R. Wolfe of Blue Ridge College, University of West Virginia, and Bethany Biblical Seminary, Acting Professor of Philosophy and Bible; Mrs. Lera W. Miller of Bridgewater College and Temple University, Dean of Women.

OUR MISSION WORK

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

II. We Come to a Jungle Village

DAY after day we go out from this center to the village schools lying within a range of seven to eight miles. Here are the boys who in coming years will be the beat guards, the boys who will stamp and measure the trees for felling or for preservation, and those who will be the policemen of these forest areas. Possibly a forester or a ranger may arise from their ranks, and we hope that here may be found some of our future teachers. These aboriginal people, now for the most part a simple, honest and hardworking class of



The villagers welcome the Sahib, Dangs, India

peasant people who live by the soil, are best understood by their own people and can best be taught by them. But how few are ambitious enough to study long enough to be a teacher!

In the two schools we have visited thus far we have seen one girl and thirty-nine boys. No, it is not a good thing for a girl to be educated. She is not likely to mind her husband so well, nor will she give her full attention to housework if she is interested in reading and writing. Her little learning is likely to be a dangerous thing for her husband.

And now we are on the way to another school. Part of the way we go by motor car but the last mile we must walk. Do I hear the sound of cowbells? Yes, I see carts are coming this way, but not as I had hoped, or bullocks to pull me out of the water, for here I sit in the automobile in the middle of a river! Amsey is not one to stick in the rut, so this morning instead of following the old rocky way through the river he thought to try a new course, but we simply landed in a new rut with three wheels lodged between rocks. Well, I have my knitting and notebook to keep me busy while he goes back to the village to look for help. The SOS of the motor horn brought no response, for the people are at their harvesting. The carts we heard are those of traders bearing grain, oil, and other supplies common to the needs of village people. These traders are on their way to market in a near-by village. Without being asked, and without hope of gain, they stopped on the riverbank and unhitched their oxen with the idea of helping. But their help is not needed, for here through the forest path comes a band of twenty men and boys ready to push and pull and get a laugh out of it. Amsey explains the difficulty of the wheels being stuck between the rocks; then when they take places on both sides, in front and with ropes to pull from the back, Amsey sits at the wheel and says what in literal English would be: "I the engine start will make." And back we go with a great churning of wheels and splashing of water, but back, back to more solid ground. We decide that an old rut is as good as a new one so go through the river at the formerly tried place. The car plows through, and with a *thank you* for all, we are ready to follow the road again. The headman of the village seats himself in the automobile and says he is going along to see that no further difficulty befalls us. So we are off.

Even though it is nearly noonday, the air as we drive along the densely shaded forest roads is cool. The road has been put into better shape than usual, but even then driving requires that one go over many bumps and along winding circuituous ways, fording small streams until at last we come to a stopping place. It is not the end of the road, for the road goes on; but we have come to the road turning off to the school village and here no motor can travel. Even a two-wheeled cart would find difficulty. Breaking through this overgrown path I can easily imagine that I am back in some of the most isolated hollows of Greene County, Virginia. Yet as we emerge at the end of the clearing, we can see the mountains arising on either side with a wide stretch of fields and pasture in between. Three-fourths of a mile from the road we find a good-sized village, which at first reflection would make one think, like the small country-town-minded woman at seeing the city stranger, "he lives so far from home." But though our jungle village is isolated from other centers, it is home to the people who live here and quite sufficient unto itself.

Taking a look about, we see here, as elsewhere, the average village home with walls of bamboo, roof of grass, timbers cut from the forest and the floors pounded smooth, clean looking, and without odor though made of a mixture of earth and cow dung. And the hearth consists of an open fire between rocks

on which the cooking vessels may set. Rope is made of hemp or grass from the jungle, and baskets of all sorts and for every purpose are made from bamboo. To be sure each home has a minimum of cooking vessels and a large brass vessel or two for carrying drinking water, likewise a hand mill for grinding the grain. The bowls and plates for food are rarely of china, but rather of brass or other metal, and there is not such a thing as knives, forks and spoons, or even chopsticks! What need of cutlery when one has fingers! If a home boasts of a rudely made cot, a chair or a bench, it is the unusual. The Indian villagers practice what is known as the simple life. Would you like to go back to their version of it?

Ahwa, Dangs, India.

The World's W. C. T. U. Convention

BY LAURA A. WILLARD

Words can not adequately describe the spirit and significance of the Sixteenth Triennial World's Convention of the Women's Christian Temperance Union, held in our nation's capital city from June 3-8. To this meeting came visitors and delegates from thirty-seven countries, representing all corners of the globe and the islands of the seas. A total of over 3,000 registered visitors was reached, besides hundreds of unregistered visitors.

The W. C. T. U., as one of the strongest temperance organizations in the world, has not neglected other phases of social morality. Its five-pointed plan includes (1) development of a deeper spiritual life, (2) character building, (3) alcohol education, (4) Christian citizenship, and (5) World Peace. With such goals, the convention was full to overflowing with challenging and inspiring messages on those phases of practical Christianity.

A religious atmosphere pervaded the convention, beginning with an international prayer service held the opening afternoon. This meeting was indeed inspiring and the theme originating there and continuing throughout the convention was What the World Needs Is Jesus.

The women from overseas were not regarded as foreigners—for that word was eliminated from the convention vocabulary—but were spoken of as "friends from other lands." In the words of one of the peace speakers came this sentiment in verse after receiving as a child, a letter from an Italian youngster:

"Dear little foreigner, it said
As clearly as could be;
And now I wonder which of us
Was foreign—him or me!"

The convention proper was preceded by a helpful course in Alcohol Education given by Miss Bertha Rachael Palmer, a woman exteremely well qualified for this task.

On the opening evening, a peace message from President Roosevelt was brought to us by Dr. Sayre, Assistant Secretary of State, who also is vitally interested in this great cause.

In her message, Dr. Ella A. Boole, the world president, was optimistic, yet challenging. We were reminded that the liquor problem is world wide, and that perhaps it would be well to present a plan to the League of Nations whereby the study of what alcohol is and what it does might be made a law in every country of the world.

Inspiring messages were brought throughout the convention from our many friends from other lands—with helpful suggestions and encouragement in our work. The German W. C. T. U. has greatly stressed the desirability of the use of nonalcoholic fruit beverages as a positive approach to the subject. Brazil is looking toward the United States for guidance in solving her problem. France is working amidst the opposition of the powerful wine interests in that country. And so we might continue—but suffice it to say that the messages presented from all countries were most helpful.

Senator Brewster of Maine declared that conversion and education are the only answer to the liquor problem.

The Mass Peace Meeting held on Sunday afternoon in the amphitheater at the base of the Washington Monument was one of the outstanding features of the convention. Senator Sheppard, the "Father of Prohibition," declared that, "War and beverage alcohol imperil the foundations of progress and that no finer benefit could befall mankind than a union of the forces of peace and prohibition against war and alcoholic drink." Mrs. Gauntlette of Tokyo, Japan, president of the Women's Pan-Pacific Conference, brought a wonderful message, concluding that "we may not be one in form, but we can be one in spirit!" Dr. Harry Holmes, assistant secretary of the World Alliance for International Friendship Through the Churches, too, gave a most challenging message. It is his conviction that mankind can not commit a great sin like the last war and not pay the price, yet that some day, with God's aid and guidance, friendship will take the place of battleships. "Each country has something to contribute to this world of ours," he said, "and Germany may, please God, if given a chance, give the world more Mendelssohns, Einsteins, etc."

What to Pray For

Week of Aug. 14 to 21. The printed page is one of the most efficient methods of spreading the Word of God. Pray definitely for all of our missionaries who translate the Bible and make other Christian literature available.

Over 150 young people (both young men and women) were registered at this convention, with some of them appearing on various programs. At one meeting over sixty young people appeared on the convention platform! Our motto is—Prove all things; hold fast to that which is good—and our theme song—Let the Beauty of Jesus Be Seen in Me. A young couple from Pennsylvania featured an alcohol education trailer exhibit, which they use over their home state.

The social events, too, were uplifting. The most spectacular was the banquet on Saturday evening, requiring the accommodations of three large hotel dining rooms, followed by a reception given by state and world officers of the W. C. T. U.

On Sunday, June 6, representatives from the convention filled over fifty Washington pulpits.

The closing event was a spectacular pageant, Souls Courageous, depicting the story of the development and work of the W. C. T. U.

It was indeed gratifying to see a number of our Brethren women at this meeting which met for causes that deserve our wholehearted support. We count it a high privilege to have attended such a meeting and feel that we are striving toward a God-given victory.

Chicago, Ill.

1937-38 Women's Mission Study

BY NORA M. RHODES

REPEATING the announcement as found in the May 29 issue of the MESSENGER, the four fall programs for women's mission groups are as follows: For September, *Our Girls' Mission Schools,* featuring our national project. October, *Life Sketches of Some Women Missionaries.* These are the missionaries who have carried on the work in our girls' schools and are responsible in a large measure for the fine Christian characters that have been developed in these schools. These two programs are now ready and should be ordered from the Elgin office. Price 5c each. The November program, *Our Witness in America,* will feature home missions. In December *Stewardship and Missions* will be the theme. These two programs will be ready by October and may be ordered now if so desired.

Beginning in January we will have an opportunity to study the Moslem world. The text to be used is *Mecca and Beyond,* by Dr. and Mrs. Dodd. More information concerning this splendid book will appear in a later issue. Outline helps will be ready in October.

We trust the above programs for the year ahead will have the attention of every group of women in the brotherhood.

Dallas Center, Iowa.

One Hundred Fifty Dollars From Nonresident Members

THE General Mission Board recently received a check from the elder of a western church for $150, given by the nonresident members.

That reminds us of the hundreds and thousands of our members who have moved from their home congregations but who still love the Lord and want to support the work of the church. Is this offering not a suggestion to every congregation to give frequent opportunities for the nonresident members to participate in the financial support of the local church program as well as the missionary interests?

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Establishing a Church

To the Leader: For this program the slide sets on Africa are suggested. Those of you who are using them will follow the lecture that comes with each set. It is best to adapt it to the group by shortening and simplifying it. You may not be able to show every slide in the time you have; go over them beforehand, choosing those that will be of most interest to your group and will give the story of building the mission of the Church of the Brethren in Nigeria. You may want to supplement the lecture and slides with material and pictures from the Africa numbers of The Gospel Messenger and with stories written by missionaries. For those who are not using the slides or could not get them the Messengers mentioned above will give valuable help. With these and In Sunny Nigeria by Albert Helser you will be able to develop your own story of our mission in Africa. Of course the ideal method of presenting this topic would be to have one of the Africa missionaries tell his own experiences, illustrating with pictures. The aim throughout is not to exalt the church or any person but to show what Christ can do, working through consecrated men and women, to change individual lives and homes and communities.

Call to Worship:

"Be still and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth."

Hymn: Jesus Shall Reign Where'er the Sun.

Scriptures: Gal. 3: 26-28; Acts 8: 26-38; John 17: 18-24; Psalm 67.

Hymn: Christ for the World We Sing.

Prayer: For the men and women of courage who have carried the gospel to Africa and to other new places and who have endured hardships to carry the message of God's love to those who do not know it; for those African friends who are trying to follow the Jesus way in spite of the opposition of their families and friends; for us that we may do our part toward bringing Christ to all the world.

Hymn: In Christ There Is No East or West.

Pictures and Story.

Offering:

"Grant us then the grace of giving
With a spirit large and free,

(Continued on Page 23)

THE CHURCH AT WORK

MINISTRY

Cultural Activities for the Minister's Wife

BY ELLA B. KING

Among all the women in a community, the pastor's wife should be the most cultured.

Culture is the "act of developing by education, discipline; the training or refining of the moral and intellectual nature; the enlightenment of the taste acquired by intellectual æsthetic training and refinement in manners and thought."

By cultural activities she strives toward a goal of perfection. She will grow continually in the expansion of powers; grow in an endless way in wisdom and beauty. Culture means a multiplication of interests, which lifts her above her daily disappointments and brings her in contact with the larger currents of life; culture also refreshes, rests and recreates, and relieves the tension of her working hours; it makes for better health and sanity.

Nothing socializes one as does culture. The common love of the beautiful binds all people together happily. Everyone may learn to love a beautiful sunrise or sunset, a green hillside or the whispering of the pines, and thereby engage in a cultural activity. Thus the pastor's wife can unconsciously entertain an unselfish pleasure—a pleasure which she can share with all; one which must be shared to be best and most enjoyed.

It shows her better how to solve her everyday problems. It brings her in contact with the world's greatest souls, and gives her insight; incidentally she can the better appreciate the longings of others.

At the best, culture sees that the main purpose of life is education in the broadest sense of recreating character. It means the development not only of the mind, but of the soul to a serene beauty and maturity. As her life grows toward fullness of stature, so her spiritual beauty will shine in a radiant glory for those whom she contacts.

I. Music's Contribution to Culture

Of all arts, music is perhaps the finest. People and music belong to each other. Music grows out of life and life is enriched by it. If she, the pastor's wife, trains her ear to listen, her memory will store away many musical strains. Some one has said: "God gave us a memory so that we could have roses in December." So it is with music; it lingers in the mind like the perfume of roses.

She who sings or plays some instrument to herself sings and plays more than a song. The melody carries away her suffering and her pain. She dreams a dream as the shadows fade in the western sky. And we must say she is better for it, for she has been taken from the commonplace of life's routine, and enabled to be alone with herself and God. The home piano has probably done more to sweeten life, especially of women, than any other one thing.

One who hears performances of sacred oratorios knows full well that they represent an art expressing the noblest religious emotions.

"A woman's soul is the most sensitive harp ever known; her temperament is naturally artistic, not in a creative way, but in a receptive sense." Recognizing music as perhaps the finest cultural activity, she ought naturally to crave much time with it, long to share it and sacrifice to seek its meaning.

II. Art's Contribution to Culture

"The careful study of art has a refining influence, teaching exactness and restraint, proportion, measure and discipline."

Art is an expression of nature through which the pastor's wife can express her thoughts and feelings.

If she studies beautiful art she enters into a world of ideality. Her very appearance and gestures will tell others that she has drunk from the fountain of culture; her eyes will show the inward visions she has enjoyed.

The minister's wife should never be too busy to study, admire, appreciate and have in her home such paintings as, the Madonnas, the Angelus, Boy Jesus, Sir Galahad, Last Supper, Spring Song, The Presence, Jesus Knocking at the Door and Lincoln at Gettysburg.

Since art exercises such a great influence for enlighting the mind, inspiring the soul and purifying the heart, it is very important to think and live right.

III. Literature's Contribution to Her Culture

"Let a song appeal to the ear, or a noble book to the heart, and for a moment, at least, we discover a new world."

"To read good books and good poetry is to fellowship with great masters and great lives."

"Behind each book is a soul; behind the soul is a race; behind the race are the natural and social environments whose influence is unconsciously reflected."

She who reads much poetry and other literature sees truth and beauty where others see forms and objects. These awaken in her that something which changes her.

She should select her reading material as she would a friend; training herself to read alertly, rather than lazily. She should read many books keeping handy several diverse books of poetry, better fiction, history, music, biography, wit and humor, current news and digests.

This reading will give her an understanding of human interests and emotions. She will find that time for reading will be some of the most delightful of all.

IV. Daily Devotions as a Contributing Cultural Activity

"Let us turn the energy we use in seeking for material goals into setting certain high and holy goals in life which are purely spiritual." If the world would have the sensitive passion for things eternal, that it has for things material, it could be remade.

Her meditation hour should be to her one of the purest and the sweetest pleasures possible. She needs this quiet hour, for the world tends to deaden the finer sensibilities of her nature. During her working hours she is seldom ever still enough to hear the voice of God speak. Each day she should have these quiet moments to meditate on eternal things. This habit will give to her moral beauty and balance of character.

She may in her hurry and bustle of life think she has not time for moments of meditations; but what a foolish thought—"No time to get ready for eternity"! She must realize that much of her time is needed to minister to the needs and wants of the perishable body; yet a perishable soul also needs food for existence.

Once this hour is established in her life it will work a beautiful revolution in her character, in her family life and every department of Christian activity. Possibly the best time for this quiet hour is in the early hours of the morning. This puts God first, prepares her for the day's trials and temptations. Andrew Bonar's rules were:

1. Not to speak to any one until he spoke to God.

2. Not to do anything with his hands until he had been on his knees.

3. Not to read papers or letters until he read from the Holy Scriptures.

The place for her devotions should be in some quiet and secluded room where she will not be disturbed or interrupted by anyone. After fellowship with God she can then come from this room with new strength and power. She can say: "More things are wrought by prayer than this world dreams of."

V. Recreation's Contribution to Her Culture

"Present your bodies a living sacrifice, holy, acceptable unto God." Frequently one who is busy, as the minister's wife, becomes careless in the care of her body. But to make the most of herself, and of her life, she must remember the principles of physical care as well as spiritual, mental and social care. By foresight she can guard against danger; by self-defense, ward off attack; by fulfilling the instincts given her she can maintain integrity of her being. She must remember that she is responsible for the body which God gave her, as well as for those about her. Most of us inherit health, but do not take care of it.

We stress higher education of the intellect, but forget that we need higher education of the body as well. A good intellect is even better when placed in a good body; perfect minds need perfect bodies. One who has higher education of the body and intellect, uses her health and strength in an economical and beautiful manner.

There is truth in the saying that while a few people are turned into saints by cultivating the education of their souls, multitudes are turned into sinners by neglecting the education (with use) of their bodies. She ought to cultivate the habit of outdoor activities as much as is possible, especially those which are natural. It is exceedingly natural to walk.

"Walking has something which animates and stirs my ideas. I need a bodily motion to set my soul vibrating. The view of the country, the succession of pleasant prospects, the open air—all this frees my spirit, gives audacity to my thoughts, and throws me as it were, into the immensity of things."

Another natural exercise is to laugh and sing. "Laughter is like a ripple of health playing a merry-go-round for the brain. Few people laugh enough. I once heard of an evangelist who laughed three times a day. My friend said to him (for he occupied a room next to the evangelist in the hotel): 'What were you laughing about last night? I left you fifteen past ten and there was nobody in your room then. What were you laughing about?' The evangelist answered: 'Friend, I laugh three times a day: I laugh after breakfast, I laugh after dinner and I laugh just before I retire. I laugh systematically, I laugh scientifically, I laugh persistently, I like laughing. It is a medicine to my soul.'"

"A laugh is worth one hundred groans in any market."

"Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright."

The pastor's wife ought to spend as much time with nature as possible. There are many sports where she might enjoy and entertain herself, such as tennis, hiking and camping. These activities can all be enjoyed with her husband, which makes them doubly recreational. A beautiful flower garden might add to her happiness, for there she can seek God's presence as well as gain her physical activity.

WOMEN'S WORK

(Although this contribution from Sister Royer did not appear on a date earlier in the summer, it will still come to the women as a reminder of the various ways in which vacation time can be made a time of real value in our Women's Work.—A. C. M.)

Vacation Time

BY MRS. H. EDGAR ROYER

Does our Women's Work program have too much vacation during the summer months? Is there not some way to keep up interest in the work, even though many of the women are vacationing away from home and the program is not as intensive as it is the rest of the year?

At least one special get-together of all the women during the summer would be very helpful. This might be in the form of an outing. The leaders of each local group should be alert to any opportunity for something worth while for a meeting. Perhaps one of the women has been to an adult camp and could bring inspiration to the group; perhaps one has been to Annual Conference and would give a report of the women's meetings; or there might be a missionary or church leader visiting in the community who would bring a vital message. One women's group held an all-day parents' meeting with three splendid programs which proved to be very successful.

One thing that should not be forgotten during the summer months is our gift to the Women's Work Project. A mite box in a conspicuous place is a good reminder to save money for the offering toward the Girls' Mission Schools.

Some of our women are spending a part of their vacations in one of our adult camps and what a privilege that is! For those, however, who will be at home most of the summer, some time each day should be set aside for inspiration reading. This would give opportunity for reading some of the fine books in the Loan Library at Elgin. Thus instead of losing our enthusiasm for our Women's Work during the summer months, we will make the vacation time a time of preparation and inspiration for the year's work ahead.

Westminster, Md.

CHRISTIAN WORKERS' TOPIC

A Character Study: Esau and Jacob

Gen. 25: 27-34; 27: 1-41

Sunday, Aug. 22

I. Esau

1. A man of the field—a hunter—fearless.

2. Thinks only of his physical needs—the smell of food blinds his other senses.

3. Despises the true values, the things of the spirit.

4. Concerned about today's needs, overlooking the future good.

5. Frank, generous, passionate, reckless.

6. Had no aspirations toward social, political or religious leadership which were his by right of birth.

7. Became the father of a wild tribe which produced Doeg, who killed the priests of Nob, and Herod the Great, who destroyed the innocents.

8. Today Esau would be called a charming fellow—spending his money freely—going to the shows every night and eating afterwards—satisfying the physical urges of the moment no matter what the cost later.

II. Jacob

1. A quiet man—loved to care for flocks.
2. He aspired to higher things—the priesthood and social and political leadership tied up in his brother's birthright.
3. His motive was undoubtedly selfish at first. His methods of attaining his ends were wrong. He wanted honor without service.
4. Through experience with his angry brother he learns that the rights of others must be respected.
5. His vision of God and the ladder taught him that humility and service are the way to heaven and to God.
6. His wrestling with the angel broke his dependence upon the physical man and perfected his trust in the Eternal.
7. These changes made a difference in his attitude to Esau, in his business dealing; no longer is he selfish and deceitful, his thought is for the welfare of others, their burdens weigh heavily upon him. Jacob becomes Israel, which means a Prince with God.

Junior Worship Program

(Continued From Page 20)

That our life and all our living
We may consecrate to thee."

Benediction:

"Go where we go, abide where we abide,
In life, in death, our Comfort, Strength, and Guide."

News From the Field

CHINA

Liao Chow

BY ELIZABETH W. OBERHOLTZER

Evangelistic

Spring Itineraries

The Evangelistic Band spent two weeks of March, all of April, and three weeks of May touring market towns and smaller villages, preaching and teaching the gospel in the Ma Tien and Tung Yu regions. They report good interest and the opening of some new mountain villages with several new inquirers and two or three applicants for baptism. In March Bro. Oberholtzer joined the band in a Bible class at Ma Tien village. About thirty Christians and inquirers attended the meetings which closed with a love feast. After the class the workers scattered out into the different villages and visited homes and preached to many who were interested. We use many traets, charts, pictures, and songs when making these tours and the Christian Literature Society of Shanghai is putting out some fine materials for this work.

Brother and Sister Yang made a special effort to interest the people of Tung Yu, a large town twenty-five miles south of Liao Chow. Here they were able to work up a class of thirteen young women who desire to read and we have sent one of our young women, who graduated from our school, to teach these women. She will use four books that have 250 characters each and some gospel stories, hymns, and scripture portions. We are so glad to help this group of women and hope they may help their neighbors to get the light of the gospel.

May 17 Bro. Oberholtzer spent the week end at our next county seat, Yu She, and held a love feast with the brethren and sisters at that place. The Yu She group is getting church conscious and has its own officers and Sunday meeting place. Eaeh month an evangelist is sent to help this little group of believers. We need to encourage these small struggling ehurches on the frontier.

Our Retreat

Each spring we hold a retreat or district meeting and it comes in May just after the spring planting is finished, when farmers are not very busy. This year from May 20-23, Bro. F. H. Crumpacker from Ping Ting and Bro. Shen of Ho Shen came to us and brought some very inspiring messages. Bro. Crumpacker spoke three times each day and Bro. Shen twice, assisted by other evangelists. Bro. Crumpacker in the round table in the early morning, 4:30 meeting and evening sessions brought inspiring thoughts to us on St. John's Gospel, Jesus' Methods of Evangelism, and how to do personal work. Over fifty brethren and sisters were in from the surrounding towns and our city members turned out real well also. The evening meetings were well attended by the school children, teachers and women's schools.

One evening the room was a bit dark as we use only coal-oil lamps; Bro. Crumpacker called for a lamp. The words for "lamp" and for "stool" are much the same and easily confused. One of the older girls who is active in helping to carry benches and prepare for meetings, hastily left the room and came back earrying a chair. She thought it would be better than a stool. We knew that Bro. Crumpacker did not want a ehair but a lamp, so all had a good laugh at the little mistake; meanwhile another girl had understood and came in with a small table lamp.

All attending our meetings enjoyed the songs and choruses sung before and after each session. We had the groups sing in turns, first the whole audience, then women and later the men. Some of the country brethren could not carry the tune so well but the spirit was there and their faees shone with the joy in the meaning of the beautiful hymns.

Sunday was our big day and it was full of good things. At 9 o'elock Brethren Oberholtzer, Chao, and other leaders met with the applieants for baptism and told them more of the Christian life, the Jesus way as they say, reading Matt. 18 and other important scriptures. After this we all went to the upstairs audience room and listened to a fine sermon by Bro. Crumpacker. Then baptism was administered by Bro. Sollenberger to 24 applicants. There were eight schoolboys, five schoolgirls, one man teacher, our church gatekeper, three country women, and six men from the village churches, twenty-four in all. In the afternoon there were 130 who enjoyed the sacred rites of feetwashing, love feast and communion. At these services, Bro. Oberholtzer officiated, assisted by the deacons. While the brethren washed feet in an adjoining room the sisters were in the audience room where Sister Nieh explained the rite to the women and spoke of the lesson of real service that it brings. Then all met in the audience room for the remaining services. To see all the happy faces and smiles, we felt that all had received spiritual uplift and blessing.

A week before our meetings, we held cottage prayer meetings, and conducted a special class for the ones who wished to be baptized. It was my privilege to help with this class and tell them of what it means to be a true follower of Jesus.

"I Love Jesus"

Among our group received into the church were two women from the eountry who have no education and one young woman who has had two years in our women's school. The oldest woman is the mother-in-law of Mrs. Wang, the one who has read. Older Mrs. Wang is nearly blind but has great faith. The third woman is Mrs. Chang, a widow, whose son has also died. Just she and a small

granddaughter live all alone in the mountains on a small patch of land from which they eke out a meagre living. But Mrs. Chang has riches far beyond any of this world's gold. She has a sincere childlike faith in her Lord and Savior, Jesus Christ, and she walks several miles to services each Sunday. I was talking to this group about the joy of following Christ and Mrs. Chang said, "I am ignorant, I do not know characters, (letters), but I love Jesus." Her homely, kindly old face just beamed. Truly such as these may inherit the kingdom and what a lesson in trust, faith, and love their lives are to us.

Hospital

Drs. Yang and Chi were very busy for several weeks this spring giving physical examinations and smallpox vaccine to our schoolboys, girls, and women's school and small babies. Each spring and fall we send the whole group to the hospital to be checked over for many small ailments and more serious diseases can be helped and if taken in time the children are healed. Many of our school children have trachoma, a disease of the eyes, which attacks the lids. The small granules irritate the eye ball so that in severe cases blindness results. To help these sore eyes, almost every day or at least several times a week, I would put first a wash of boric acid and follow that with 1% zinc sulphate and the eyes cleared up very well. Some mornings there would be 35 or 40 pairs of eyes waiting for the drops. This little personal touch with the pupils was very precious indeed.

We surely appreciate our hospital and its co-operation with our schools and what it means to the community in helping obstetrical cases, T. B., accident cases, and venereal diseases. Each week the nurses take time to go to villages and near towns and parts of the city to give public health talks.

Schools

This spring there were 33 boys and 6 girls in our graduating class. They are finishing the sixth grade or higher primary course. If they passed the examination given by the county they are given a diploma from Tai Yuan Fu which will give them entrance into any high school in the province of Shansi.

It has been my privilege to meet a Bible class in both the boys' and girls' schools this spring. We took up the life of Christ or Jesus as the Greatest Hero, a series written by Miss Grace Knowland, published by the Christian Literature Society of Shanghai. I had fourth, fifth and sixth grade girls, about twenty in all. They responded so well and wrote stories, prayers and committed scripture portions. They have come up through our kindergarten and lower primary school, so have a pretty good understanding of the Bible. In this they have an advantage over the boys who have been taught in village schools and have to learn to read the Bible. The other grades in both schools also had Bible classes conducted by the teachers. We were glad for the interest this spring as there was a larger group, especially in the boys' school, who wanted to study the Bible.

Han Tou and Ho Shen

Bro. O. C. Sollenberger who has been loaned to Tsin Chow for part time during the year has also been helping with the two outstations of Han Tou and Ho Shen and reports some good Bible classes held there this past year. At Han Tou the brethren had a small school for a month, where they studied the Thousand Character course, the Bible, and some practical lessons on better farming. They volunteer and go out to preach in the early spring and fall.

Farewell

On May 25 Bro. Oberholtzer, with Bro. Crumpacker, escorted the Sollenberger family to Ping Ting en route for their furlough. Dr. Parker went with them on his motor car. All went well until a rain came up and they were obliged to stay overnight at a wayside inn. Sister Sollenberger stood the trip very well and slept some even though they had a brick bed for the night. Next day they all arrived safely at their destination at 4 P. M. When the car returned to Liao Chow, Bro. Sollenberger came with it to close their house and gather up the last baggage.

The Oberholtzers left Liao Chow en route to Peiping on June 1, after a busy week of finishing accounts, seeing friends, packing and moving to the east compound from the city home where we had been living during the winter. We moved to Miss Hutchison's house in the city to be near the schools. The morning we left a large crowd of friends gathered to see us off. Boys, girls, and women from the women's schools, hospital friends and other Christian friends were all lined up on both sides of the road and leaning over the wall to wave good-by to us. We felt sad to leave this large group of loved ones but in God's good time we hope to meet again.

Commencements

On our way to Ping Ting we stopped and held commencement exercises for a group of twenty-nine young women and girls who had finished the Thousand Character course. They sang, and committed scripture verses and several of us made short speeches and then handed the diplomas to the happy group. This is their first experience in reading and all were pleased to have gone that far towards learning to read.

May 29 we held the graduating exercises of the women's school, when four young women finished the five years' course and also nine pupils from a near village and the city of Liao received their diplomas. The four young women have completed an equivalent of about fifth or sixth grade and are very proud of their diplomas. Many things hinder our women from getting a little knowledge. Home cares, children, poverty, aged parents, and many other things keep them from pursuing studies in school so it means a great deal for them to really finish the course.

From June 6-9 Bro. Oberholtzer and I attended the graduating exercises and programs of our twin daughters who have been in boarding school at Tung Chow, North China American School for the past five years. On June 10 Bro. Oberholtzer escorted me and the children to Tang Ku where we boarded a small steamer for Japan. Bro. Oberholtzer returned to Tientsin and later to Shansi, while we met our large ship, the Empress of Japan, in Kobe, Japan, and sailed for America, arriving in Vancouver, June 29, and at Trotwood, Ohio, on July 6, for the summer. In the autumn we will be in Pennsylvania.

Liao, China (on furlough).

CORRESPONDENCE

STOPS ON THE WAY

Northward on the Pacific Coast by way of Mt. Shasta with snow-clad summit, through Oregon to Portland and on to the famous Yakima Valley was a charming ride. At Sunnyside, Wash., the home of the big red cherry and the big red apple, was found a lovely town and thrifty folk—2,100 people and sixteen meetinghouses, besides the movie with seven-day weekly activity. Some of the "baser sort" call Sunnyside the Holy City of the Yakima.

At Yakima City, the pearl of the famous Yakima Valley, one finds a beautiful city of fruits, with a cold storage capacity of 15,000 carloads. The Yakima River is the life of the wonderful fruit industry of Yakima Valley. Here one finds a neat, newly painted Brethren meetinghouse and Bro. Longenecker as pastor.

A friend from North Carolina years ago came to Yakima to seek his fortune. He succeeded. In 1936 he told the writer if ever he might come to Yakima he must give "a ring"—and he did. This J. A. Alexander performed wonderfully in courtesy to show the city. Thanks to this Alexander, great in charming helpfulness! Bro. B. J. Fike is elder in charge at Sunnyside and Yakima, and is pastor at Outlook where a delightful service and much extra singing were enjoyed. Bro. Wagner has the oversight.

Bro. Ernest Wine is active in the Sunnyside pastorate. The beautiful, yea sublime summits of Mt. Rainier and Mt. Adams clothed in eternal snow, fill one with awe.

The coastal states—California and Oregon and Washington—are richly worth seeing. I. N. H. Beahm.

Nokesville, Va.

FAREWELL TO THE STATLERS

In the well appointed social room of the church, Monday evening, July 19, about 250 members and friends of the Stone Church of the Brethren, Huntingdon, Pa., gathered to honor and bid farewell to Pastor Foster B. Statler, Sister Statler and son Harold.

After a comradeship in service for eleven years in the Huntingdon church, Bro. Statler and his family will go to Mount Morris, Ill., in August, where he has accepted a call to the Mount Morris Church of the Brethren.

Bro. L. S. Knepper, acting as chairman, called upon Dr. A. B. Bunn van Ormer for the invocation, after which the church choir, under the leadership of Prof. C. L. Rowland, sang the popular Londonderry Air.

The first speaker of the evening was Dr. Robert D. McKeehan, pastor of the Abbey Reformed church, who represented the Huntingdon ministerium. He told how Bro. Statler and family had woven their way into the sympathy, love and friendship of the ministerium, and how they would miss their fellowship. Four reasons were given in explaining why the ministry of the minister of the Stone church has come to be appreciated; namely: He was not looking on through these years, but sharing his life with others; he has been a genuine shepherd, interested in the lives and souls of men; he has been a student, interested in the spiritual verities; he has been a friend to all, and this great friendship will ever live in our minds. The speaker lauded the Statlers for their genuine contributions to the spiritual welfare of our community.

Dr. I. Harvey Brumbaugh spoke in behalf of Juniata College. He stated that Bro. Statler has been appreciated by both the faculty and students of the college because of his breadth of understanding, his love and sympathy with youth, and his manliness. He spoke highly of his humanness and his deep religious convictions, stating that the college will follow him and his family with loving interest and prayers in their new field of work.

Dr. C. V. Mierley spoke in behalf of the Men's Work organization of the church. Dr. Mierley thanked the pastor for his guidance and help in the work of the men in the church and compared him to Samuel in Bible times, stating that he went about doing good. Dr. Mierley announced that the men's organization had inscribed in the Golden Book of Honor in the college library the following inscription: "This page is dedicated to Rev. Foster B. Statler by the Men's Work organization of the Church of the Brethren, Huntingdon, Pa., in recognition of his untiring efforts in initiating the organization and of his splendid co-operation in its work through the years. Whatever success has been attained has been in no small measure due to his interest and encouragement in the various projects undertaken."

Mrs. O. R. Myers, representing the Women's Work organization of the church, spoke of the multitude of little things done by the guests of honor. "Mrs. Statler lives a beautiful quiet life and it is this quality that endeared her in many hearts." The ladies' Sunday-school class of the church also had the following inscription put into the Golden Book of Honor in memory of the work done by Mrs. Statler: "Mrs. Grace Stayer Statler, a true Christian, always ready to serve. A voice which is ever gentle, soft and low."

In Bro. Statler's response he spoke of how the family appreciated the love, confidence and co-operation of the years spent here and of his endeavor to understand the great spiritual verities and interpret them in simple language to the congregation. He closed by bespeaking for the new pastor and his wife, Brother and Sister George L. Detweiler, the interest and concern of the congregation in their temporal welfare, and love, loyalty and co-operation in the work of the kingdom.

During the program the following vocal solos were sung: The Lord is Mine for All His Own, by Miss Mae Spang; and Dedication, by Mr. Alfred Ilcorn.

At the conclusion of the program Prof. H. H. Nye, acting elder of the Huntingdon Church of the Brethren, in behalf of the congregation presented Bro. Statler and family with a beautifully engraved silver tea service and a sum of money as a living token in appreciation of their friendship, love and guidance.

Brother Knepper, chairman of the committee on arrangements, then gave them a key to the church, stating that they should wend their way back into the Huntingdon church at any time.

After a delightful social hour, during which delicious refreshments were served, a friendship circle was formed and two stanzas of Blest Be the Tie That Binds were sung.

Eld. W. J. Swigart pronounced the benediction.

Huntingdon, Pa. R. B. Stambaugh.

MY FALL FROM THE SKY

During the last week of May, I was just completing an illustrated lecture of one hundred and twenty-five slides on God's Wonderland of the East. On June 1, after completing the morning radio devotions, I was talking with the radio operator, who is also a pilot at the local airport, about the possibility of making two or three scenes from the air. He at once voluntered to take me on a trip across the mountains to the scenery in which I was interested. Having a very heavy schedule that week, I hesitated on going, but after being assured it would take only forty minutes for the entire trip, we decided to make the pictures that afternoon.

At 2 o'clock in the afternoon, we took off from the airport, sailing west over the foothills of the mountains overlooking Roanoke Valley. Traveling some seven miles west of Salem, we turned northward and headed up and over the mountains. The scenery was gorgeous. One could see every conceivable shade of green, broken here and there by large patches of rhododendron and mountain laurel. All

this beauty was enhanced by a crude roadway that threaded in and out up the face of the mountain. Just before reaching the top of the mountain, the plane took a sudden drop and plunged downward toward the earth, landing with a tremendous crash. My first sensation when the crash was over was the feeling of gasoline running over my right arm and the smell of fumes in the hot air. Fortunately, the ignition had been closed and there was no fire. The pilot and I, being in the same seat, found ourselves, as it seemed, hopelessly entangled in the wreckage. I asked the pilot if he was hurt badly, and found he was badly dazed and unable to talk intelligently. I noticed he had suffered a broken jaw and other head injuries. Finding that he was trying to get out through the upper door, I tried to help him, but discovered I had only one free arm and it was badly lacerated. After reaching the outside and resting a few minutes, he came to the plane and asked if I could get out. Upon finding this to be impossible, he decided to go for help. I tried to learn the extent of his injuries, but all I could understand was that he had a sprained ankle and was unable to see. Finding he was determined to go, I told him how to find the roadway and watched him stumble off through the bushes. I tried to watch him until he reached the roadway, but from sheer exhaustion I dropped back into the plane, and when I was able to look again I could not see him.

Upon examining my condition, I found I had two severe fractures, my left limb and right arm. I found myself lying face downward over a hard, sharp piece of machinery, with both limbs and my right arm twisted through the wreckage. I had sustained a hard blow on the left cheek and my eye was rapidly swelling together. My free arm was cut to the bone and badly bleeding, so I found it impossible to work my way out. Gathering the cushions and upholstery, I padded myself in and waited. After an hour or so, I found my pain almost unbearable. At times I would find temporary relief by biting into the upholstery of the plane. Feeling I would likely become unconscious, I took from my pocket a pencil and paper and wrote this left-handed note to my brother regarding the broadcast for the next morning, "My radio message for tomorrow is The Gospel of Christ Is the Power of God Unto Salvation From Death." After the pain became so severe I felt I could stand it no longer, I thought of the timely prayer of E. Stanley Jones, when he had missed several train connections on his journey home in India, "Lord, is there anything you want to teach me through these delays? Please, teach it to me and let me get home!" And, so I said, "Lord, if you have any message in all this delay and suffering, help me to understand it now. I want to get home . . . I would like to get to a hospital . . . I want to find an operating room, so whatever the message, Lord, I am ready to listen." Just then I heard an automobile in the roadway above me, and the rescue was on. In the party were the county sheriff, the Salem life-saving squad and Dr. Joe Kinzie of our church. In a few minutes, I was out of the plane, my fractures splinted, and moving rapidly on a stretcher to the roadway. I was placed on a truck which took me down the four-mile stretch of mountain road to the Lee highway. From the rescue squad I learned that it was 5:30 o'clock and that I had been in the wreckage over three hours. I also learned that the pilot had worked his way two miles down the mountain to the first home and broke the news before collapsing. Soon after reaching the highway, we were met by a large ambulance from Salem, Va. Led by state highway patrolmen, we moved at top speed to the hospital in Roanoke. Backing into the hospital, I found a large number of my people waiting, and after assuring the folks that I could still smile and that I had no serious injuries, I was rushed into the operating room where a large staff of doctors and nurses were waiting. I think I never saw a place that looked better or more inviting. I assured the surgeon, that while I had a lot of minor cuts and bruises, I was not badly injured. In order to break the serious mood of the situation, I asked him to place as many patches and bandages on me as he could so as to win as much sympathy as possible. My enjoyment was soon stopped by a nurse who said, "Take this into your mouth and breath deeply." The next thing I knew, I was in a lovely bed and feeling fine. The next morning I told the doctor to rush me through as I had a heavy program for the summer. His answer was, "Cancel everything. We are going to give you a good rest."

During the next three weeks, in which time I underwent two operations for setting the fractures, I lay on my back in a Thomas Splint with a heavy weight suspended from my left foot. On June 27 I told my doctor he would have to let me out of that splint as I had to attend my brother's wedding on the following Wednesday. To my surprise, he very graciously ordered me to be transferred to a cast and prepared for the wedding service. Since the wedding was held in the Central church, not very far from the hospital, two young orderlies and a private nurse placed me in a wheel chair and we went up to the service in great style.

The doctor had given me six months in which to get out, but so rapid was my recovery that I was back in the parsonage at the end of thirty days. My casts are scheduled to be removed the last of July and I shall return to my pulpit on August 8, preaching morning and evening.

As I look back over this period of suffering and waiting, I can not help but consider it, from a spiritual standpoint, one of the richest experiences of my life. I appreciate more than I can say the interest and prayers of all my friends throughout the church. What might this fall from the sky have to do with the saying, "Before we can go higher we must go deeper"?

Roanoke, Va. Russell G. West.

IN MEMORIAM—ELD. DANIEL P. MILLER

Eld. Daniel P. Miller, son of Benjamin and Lydia Miller, passed away at his home at North English, Iowa, May 16, 1937, at the age of 77 years, 4 months and 2 days. He was the second in a family of twelve and all have preceded him with the exception of one sister and three brothers. Bro. Miller grew to manhood in a Christian home and at the age of eighteen, united with the Church of the Brethren. When twenty years of age he came west with his cousin, Anthony Senger.

On Dec. 24, 1883, he was united in marriage to Martha E. Miller, daughter of Mr. and Mrs. Noah Miller. This happy home was blest with fourteen children all of whom are living but one son, and were all present at his funeral service.

On Oct. 11, 1935, Bro. Miller was stricken with paralysis and was an invalid from that date until death. Although he could not walk he enjoyed life and was deeply interested in things of the community and of the church which he so faithfully served. He was elder of the North English church for thirty-three years and conducted many funeral services and performed many marriages. He seldom misssed his place at church and was handicapped so that he could not hear, but always wanted to be there. In the last six months of his life he was bedfast, although he suf-

fered at times he was always so patient and ready to do what was best. He fell asleep on the evening of May 13 and peacefully passed away Sunday morning, May 16. We shall never forget the love and advice that we as his children received from his Christian home. Besides his widow, Martha E. Miller, he is survived by his thirteen children; they are as follows: Mrs. Minnie Kirkpatrick, Mrs. Lydia Flory, Mrs. Bessie Saxton, Mrs. Sylvia Ritchie and Mrs. Ora Smith, Henry, John, Jesse, Ben, Frank, Harry, Ray and Homer. Twenty-two grandchildren and three great-grandchildren also survive. Funeral services were held at English River Church of the Brethren by J. D. Brower and Henry Coffman with six of the sons acting as pallbearers.

South English, Iowa. Mrs. Homer Miller.

IN MEMORY OF ELD. S. G. BUCHER

Samuel G. Bucher, the eldest son of Eld. Cyrus S. and Leah Gibble Bucher, was born near Riestville, Pa., June 18, 1872. At the age of ten he came with his parents to Astoria, Ill., near which place he had made his home the greater part of his life.



Oct. 7, 1894 he was united in marriage with Mary Elgin who preceded him in death Nov. 4, 1932. To this union were born ten children, two dying in infancy. Those surviving are: Mrs. Fanny Becker, Glendora, Calif., Floyd of Denver, Colo., Mrs. Bessie Gruber of Astoria, Ill., Harry of Waterloo, Ill., Elgin of Mt. Morris, Ill., Ralph of Bradford Ill., Mrs. Clara McDermott and Mrs. Fern Ketcham, both of Canton, Ill., who mourn the loss of a kind and affectionate father.

Others mourning his departure are: three brothers—Cyrus G., Harvey S. and Ezra G., and seven sisters—Mrs. Mary Wickert, Mrs. Lydia Bucher, Mrs. Ida Sanger, Mrs. Sarah Bubb, Mrs. Anna Blickenstaff, Mrs. Fanny Stambaugh and Mrs. Lizzie Lamb; also sixteen grandchildren and many other relatives and friends.

Nov. 28, 1894, he with his wife united with the Church of the Brethren. Sept. 11, 1900, he was elected to the ministry, and Nov. 17, 1919, ordained to the eldership. He served a number of years in the Woodland and Astoria churches, also preaching at Liberty, Sheldon's Grove, Bluff City and other points. He served as pastor in the North Solomon church of Kansas and closed his work there just before leaving for the Nampa Conference.

On June 8, in company with his nephew, Wilbur Blickenstaff, they left Portis, Kans. They visited his son Floyd and family in Denver, Colo., and spent some time in Yellowstone Park, arriving in Nampa, Idaho, June 15, where he attended the Conference, which in his own words "was the best that he ever attended," and he attended a number of them.

Following the Conference it was their plan to work among friends until time to return for the Bucher family reunion, which will be held Aug. 15. On June 30, while working on the roof of a barn near Nampa, he fell some 15 feet, sustaining a skull fracture, rendering him unconscious. He was rushed to a hospital, where he passed into the beyond, about two hours later. It is presumed that due to greatly impaired eyesight he made a misstep, which resulted in the fatal accident.

The remains were brought to Astoria, accompanied by Wilbur Blickenstaff. Floyd Bucher joined him at Cheyenne, Wyo. And other members of the family joined them at Galesburg, Ill.

His ministry was largely without financial remuneration, but sincere, and earnest and conscientious. He was interested for a number of years in fruit growing on the Woodland Fruit Farm east of Astoria. He was a lover of trees, and the writer has often seen Bro. Bucher struggle with emotion, as we stood together under the fruit trees loaded with the ripening harvest, and he would say, "I can see the hand of God in all this." He was a congenial soul, optimistic in his outlook, and seemed to become younger as he grew older. As a colaborer in the kingdom of God, we found him to be most respectful, considerate and kind in all our relations.

Funeral services were held in the Astoria church on Sunday, July 4, conducted by the writer, assisted by Eld. I. J. Gibson of Astoria and Eld. W. A. Deardorff of Woodland. His body was laid to rest by the side of that of his wife, in Woodland cemetery. E. F. Caslow.

Virden, Ill.

IN MEMORY OF ELD. JACOB W. PECK

Eld. J. W. Peck was born June 18, 1845, in Somerset County, Pa., and passed peacefully away in the Hazel McGilvery hospital, Meyersdale, Pa., on June 28, 1937.

A broken hip joint and infirmity due to old age brought to a close a long and honorable life.

His beautiful farm house is about one mile from Meyersdale. He was a good farmer and an outstanding citizen of this community serving the public in many offices. On Dec. 29, 1872, Eld. Peck was united in marriage with Miss Elizabeth Flickinger. To this union were born three sons and five daughters, all surviving. They are Lloyd, Robert, Zura, Carrie, Alice, Sadie, Emma and John E. Also surviving are thirteen grandchildren, two great-grandchildren, one brother and one sister.

When still a young man Eld. Peck and his younger brother were called to the ministry by the Maple Glen congregation, their home church, which they served as elders. After Bro. Peck located in Summit Township he officiated as pastor and elder of the Summit Mills church which he served until advanced age forced him to retire. Faith, love and charity were his life principles. He loved his church very dearly and was a friend to all he came in contact with. With malice toward none and charity for all he pursued the even tenor of life.

Funeral services were held in the Meyersdale Church of the Brethren by Bro. Geo. L. Detweiler, pastor. He was laid to rest by the side of his beloved wife in the Meyersdale Union cemetery. Carrie Weller.

Meyersdale, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Addy-Myers.—By the undersigned, in the Bridgewater church, March 28, 1937, Hugo Howell Addy of Mt. Hermon, Va., and Helen L. Myers of Bridgewater, Va.—C. G. Hesse, Bridgewater, Va.

Craney-Wayman.—By the undersigned, June 19, 1937, at the church parsonage, Bro. Howard Craney and Miss June Wayman both of Peabody, Kans.—H. F. Crist, Newton, Kans.

Harter-Stoner.—By the undersigned at the Dayton Y. M. C. A. chapel, July 10, 1937, Harold H. Harter of Lakewood, Ohio, and Grace Irene Stoner of Trotwood, Ohio.—E. R. Fisher, Trotwood, Ohio.

Morgan-Miller.—By the undersigned, in the La Verne Church of the Brethren, Calif., June 20, Thomas Andrew Morgan of Pomona, Calif., and Ruth Elizabeth Miller, daughter of Mr. and Mrs. J. L. Miller, La Verne, Calif.—J. M. Boaz, San Diego, Calif.

Myers-Landis.—By the undersigned, at the Trotwood church, June 5, 1937, Calvin P. Myers and Virginia Landis, both of Trotwood.—E. R. Fisher, Trotwood, Ohio.

Shanaman-McCullough.—Bro. Harold Shanaman of Parkerford and Sister Helen McCullough of Spring City, at the Church of the Brethren parsonage, July 10, 1937.—Clayton H. Gehman, Parkerford, Pa.

Wampler-Layman.—By the undersigned, in the First church, Roanoke, Va., June 9, 1937, Rollin Wampler and Ruth Layman both of Roanoke, Va.—C. G. Hesse, Bridgewater, Va.

Webster-Hartzel.—At the Daleville parsonage, by the undersigned, May 3, 1937, Ernest Winford Webster of Covington, Va., and Sylvia Ruth Hartzel of Fincastle, Va.—Guy E. Wampler, Daleville, Va.

FALLEN ASLEEP

Burkholder, Samuel S., son of the late Samuel D. and Catharine Snavely Burkholder, was born in Clay Township, Lancaster County, Pa., June 20, 1857, and passed away at his home at Ephrata, Lancaster County, April 7, 1937. He was a retired farmer and had lived at Ephrata for the last seven years. In 1879 he was united in marriage to Sarah Brubaker, daughter of the late Peter and Nancy Weaver Brubaker. Besides his wife, four children, seven grandchildren, two great-grandchildren and one brother survive. Funeral services were held in the Ephrata Mennonite church, of which he was a member, conducted by Rev. Amos Horst and A. A. Landes. He was laid to rest in the cemetery adjoining the Indiantown Mennonite church.—Mrs. Norman M. Bollinger, Denver, Pa.

Burkholder, Paul B., the only son of the late Samuel S. Burkholder, passed away twenty days after his father. He was born June 25, 1899, and passed away April 27, 1937. Fourteen years ago he was united in marriage to Esther Brubaker Glick who survives with his mother and three sisters as stated in the above obituary. This brought double sadness and sorrow to the bereaved family and a host of friends. Funeral services were held at the Hebron United Brethren church of which he was a member. Rev. Aldin Beily officiated. He was laid to rest in the cemetery adjoining the Iona United Brethren church.—Mrs. Norman M. Bollinger, Denver, Pa.

Burns, Patricia Ann, daughter of Brother and Sister George Burns, was born June 11, 1937, and passed away July 20, 1937. She contracted whooping cough and then developed pneumonia. Private funeral services at the home in charge of Bro. J. Edwin Jarboe. Burial in the Zion cemetery.—Mrs. Lillian Middleton, Elkhart, Ind.

Coy, Bro. Thomas J., was born May 2, 1849, in Van Buren Township near Milford and passed away at his home one-half mile north of Syracuse, July 2, 1937. Bro. Coy was ill eight weeks. Surviving besides the wife are one daughter, one son, a stepson, twelve grandchildren, a brother and three sisters. Bro. Coy was the oldest member of the Syracuse Church of the Brethren. Funeral services at the Syracuse Church of the Brethren by Bro. Otho Warstler with Bro. E. Clem assisting. Burial in the Syracuse cemetery.—Mrs. Lillian Middleton, Elkhart, Ind.

Eigenbrode, Daniel Isaac, son of Jacob and Elizabeth Oller Eigenbrode, was born Dec. 13, 1879, near Thurmont, Md., and died May 20, 1937, at his home near Waynesboro, Pa., after a lingering illness. At the age of 18 he united with the church. He was a faithful member and served as a deacon until his death. He was twice married; first, to Mary Baumgardner. After her death, he married Vada Harshman. He is survived by his wife, two daughters, three sons and several sisters. Funeral services at Prices church by M. C. Valentine and H. M. Stover. Interment in the adjoining cemetery.—Anna V. Rice, Zullinger, Pa.

Fourman, Emma O., was born Jan. 15, 1868, in Darke County, Ohio, and died April 29, 1937, having spent her whole life in practically the same community. She was the oldest of seventeen children. On May 24, 1884, she was united in marriage to John W. Fourman. To this union were born six children. On May 24, 1884, she with her husband united with the Church of the Brethren. If Sister Fourman had lived another month, she would have enjoyed celebrating her fifty-third wedding anniversary. She was faithful and loyal in church attendance and was especially interested in the work of the Ladies' Aid. She is survived by her husband, five children, four brothers, eight sisters, seventeen grandchildren and twelve great-grandchildren. Funeral services were held at the Painter Creek church with Brethren D. G. Berkebile and Roy Honeyman in charge. Interment in Abbotsville cemetery.—Roy Honeyman, Greenville, Ohio.

Frantz, Marian Joyce, was born Dec. 16, 1930, at Conway Springs, Kans., and died July 4, 1937, at the Wesley hospital, Wichita, Kans. She leaves to mourn her passing her father and mother, Mr. and Mrs. Roy Frantz, one brother, one sister, three grandparents and many other relatives and friends. Marian was a devoted church worker, always willing to do her share for Christ. She was especially fond of Bible stories and could tell many of them herself. Her life, though short, was an inspiration to all who knew her and she gladdened many hearts by her cheerful, loving and trusting personality. Marian departed from this world of sorrow and trouble to a happy home with her Lord. Funeral in charge of Bro. Paul Thompson, assisted by Eld. Ralph Quakenbush. Interment in Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Hart, Verl Ellis, was born at Carterville, Mo., Oct. 13, 1909, and passed from this life at Glendale, Ariz., July 22, 1937. The deceased was preceded in death by his father and mother, Mr. and Mrs. Ira Hart, and a brother. The immediate relatives left to mourn his departure are his wife, Mrs. Ruth Hart, one son, three brothers and four sisters. Services by the side of the grave were conducted by the undersigned at the Glendale, Ariz., cemetery, assisted by Idella Sine, Ruth and Edith Gillett and a chorus from the Church of Christ.—E. E. Barnhart, Glendale, Ariz.

Lecount, Sister Minnie Anne, wife of Gideon Lecount, was born near Syracuse, Oct. 2, 1868, and passed away June 26, 1937. She suffered a stroke two weeks ago and was bedfast since that time. Her marriage to Mr. Lecount took place Jan. 10, 1886. Surviving are the husband, three daughters, six sons, twenty-four grandchildren, four great-grandchildren, one brother and three sisters. Sister Lecount will be greatly missed as she was a very devoted mother and loyal to her church. Funeral services were held at the Syracuse Church of the Brethren, by Bro. Lee Cory of Milford, Ind., with burial in the Syracuse cemetery.—Mrs. Lillian Middleton, Elkhart, Ind.

Markley, Mary R., daughter of Philip and Mary Rosenberger, was born in Tiffin, Ohio, Aug. 29, 1847. While still a child her parents moved to Collegeville, Pa. She united with the Church of the Brethren in Philadelphia at the age of twenty-four years. She married Philip M. Markley Feb. 22, 1877. On July 10, 1937, she passed away. She had been a faithful member of the church she loved for nearly seventy years. She is survived by two sisters, two children and two grandchildren. She was always interested in the various activities of the church and attended Sunday-school and church services regularly until a few months before her death. She enjoyed reading The Gospel Messenger from cover to cover. Funeral services were conducted at the home of her daughter by Bro. Ross D. Murphy. Interment in the Skippack cemetery.—Mrs. E. A. Jacoby, Philadelphia, Pa.

Prowant, Daniel R., a pioneer Brethren of the Dupont church, was born July 23, 1852, and died July 20, 1937. He was born one mile west of Dupont and lived his entire life within a radius of one mile of the old home site. He was baptized and became a member of the church Sept. 9, 1882. Funeral services were held Friday at 2 P. M. at the Church of the Brethren in Dupont. His son-in-law, Bro. Roy Shafer, of Durand, Mich., officiated. Burial in Fairview cemetery, near Dupont.—Mrs. Pauline Tracey, Continental, Ohio.

Rife, Lucinda E., daughter of Samuel and Maria Winger Whiteneck, was born near Sweetser, Ind., Oct. 18, 1858, and departed this life at her home in Roann, Ind., July 21, 1937. She was united in marriage on Oct. 26, 1876, to Joseph D. Rife, who preceded her in death eight years ago. Their home was blessed with five sons and a daughter, and three of them preceded her in death. Besides the children, there are six grandchildren and eight great-grandchildren surviving. Her early life was spent near the place of her birth, but in 1885 the family moved to a farm near Converse in the bounds of the old Somerset church, where they resided until 1907 when they moved to Roann. Here they spent the remainder of their lives. Early in life she united with the Church of the Brethren and gave much service to the church as the wife of an active elder. In her later years she was much interested in the work of the local Aid Society. Funeral services at the Roann Church of the Brethren by the undersigned and Bro. E. S. Brubaker, with burial in the Vernon cemetery by the side of her husband.—Edward Kintner, North Manchester, Ind.

Sisler, Walter Howard, son of Harrison and Mary Jane DeBerry Sisler, was born near Terra Alta, W. Va., March 12, 1864, and departed this life June 21, 1937, at Emmett, Idaho. He came with his parents to Minnesota when he was twelve years old. In 1886 he moved to Quinter, Kans., where he continued teaching school. He was united in marriage to Leanna Roerh Sept. 19, 1886. He united with the Church of the Brethren at the age of 12. He was active in both local and district work on different boards, and contributed to the building of our Emmett church house in 1931. He was head of the building committee. While active in farming and fruit raising he always found time to answer the call of the church. He leaves his wife, two daughters and two sons.—D. J. Wampler, Emmett, Idaho.

CHURCH NEWS

IDAHO

Emmett.—We rejoice to announce that our church is working with renewed effort since the Nampa Conference. Three young women were received into fellowship by baptism this last spring, and Bro. Miles Blickenstaff and family have moved into our church which adds much to our working force. Since the death of Bro. W. H. Sisler we have lost Sister Sisler as she went to live with her daughter. Bro. S. T. Niswander, our elder, has sold his farm and is now building a new home in town near the church. Eld. L. H. Eby and wife of North Manchester are visiting in our midst.—D. J. Wampler, Emmett, Idaho, July 26.

ILLINOIS

Freeport.—Bro. Niels Esbensen, who has served as our pastor in Freeport for the past nine years, and under whose leadership the Freeport church has made a continuous progress in every way, has

accepted the call to the Empire church in Empire, Calif. Bro. D. D. Harner of Colorado Springs, Colo., has accepted the call to Freeport. The changes are to be made Sept. 1 this year. During February, Bro. Esbensen held two revival meetings; one in Modesto, Calif., and the other in the church at Lindsay, Calif. While he was absent the Freeport church pulpit was filled by ministers from the surrounding community. Bro. Esbensen also conducted a community evangelistic meeting at Cedarville and one at Orangeville this spring. The B. Y. P. D. has worked up a play, The Eternal Hills, and have given it at the local church and several near-by churches. In return the B. Y. P. D. of Mt. Morris and Polo have given plays here. Mother's Day was also Decision Day for our church. Following a Mother's Day program and an invitation sermon, five made public their desire to become Christians. Communion services were held May 16. On Children's Day a special program was given under the direction of Mrs. Dan Fierheller. On July 10, the Sunday-school picnic was held at one of the local parks and it was well attended.—Mrs. Morris Firebaugh, Freeport, Ill., July 27.

INDIANA

Huntington.—Under the leadership of our pastor, Bro. Howard H. Keim, Jr., we are being led into deeper Christian living. March 7-14 was our friendship visitation week, getting ready for our pre-Easter evangelistic services, which began March 14. On March 25 we observed our Candlelight Holy Communion; it proved to be a very impressive service, with a large attendance, every place at the tables being filled. On Good Friday the union service was held in the Methodist church, with our pastor as one of the speakers. On Easter Sunday a very impressive service was held for the consecration of children at the morning hour, and at night a program was given by the choir. A potluck supper was held in the basement of our church, as a result of the Sunday-school attendance contest between the men and the women of our church. The men furnished the program to a large number present, and a good time was enjoyed by all. May 28 we held our mother and daughter banquet, with Mrs. Lydia Duncan as the speaker. May 24 to June 4 was our vacation Bible school. A closing exercise was given on Friday evening with each class giving a demonstration of their work. Our pastor and family took their vacation in the month of June. They attended the Annual Conference at Nampa, Idaho, with Bro. Keim acting as our delegate. Nampa is the home town of Bro. Keim's father, Bro. H. H. Keim. On their trip west they went by way of Kansas, and attended the 50th celebration and commencement exercises of McPherson College, of which both are graduates. From Kansas, they took Mrs. Keim's father, J. T. O'Connor, with them to Conference. During their absence the local ministers of our church filled the pulpit. Our church is joining the other churches of the town in Sunday evening union services during July and August. We have had several representatives at Camp Mack this summer. Our church is spending about $100 this summer to help these young people enjoy the camp experience. We think it is a good investment. The junior department of our Sunday school is progressing nicely, under the leadership of Mrs. Howard H. Keim, Jr. This department is fully organized, and has its separate chapel worship, with a special prepared program for each Sunday morning. District meeting will be held in our church at Huntington Oct. 8-10 this fall. The other five churches of the county are co-operating in the responsibility for the conference.—Mrs. E. E. Hoon, Huntington, Ind., July 29.

Mexico.—Our church has been enjoying a variety of rich spiritual blessings during the last three months. May 5 Pastor Walter R. Replogle of Rossville gave us his interesting stereopticon service on The Church by the Side of the Road. He has woven into this program much interesting history of the pioneer churches of Indiana, and particularly of the Middle and Southern districts. On May 9 our program committee favored us with a splendid fitting-to-the-day program. It was featured by having the entire program given by men and boys, who, in various forms of speech and song, gave tributes to mother. A large group of our young people represented Mexico at the district B. Y. P. D. conference May 8, 9 at Markle. We are situated rather conveniently to the Camden community where the Old Order Brethren held their yearly meeting May 15-18. Quite a number of our congregation enjoyed the fellowship and services of their Conference. Sister Cora Stahly of Nappanee came to us May 16 with her large group of Junior Christian Workers. They profitably used the period of the forenoon preaching service in rendering a gratifying missionary program, built around the theme of Africa. These thirty-two guest juniors, with their adult leaders, contributed foodstuffs to the menu and ate a fellowship meal at noon with the children of our Mexico Welfare Home. Our Annual Conference Sunday, when we had our special missionary emphasis and offering, was observed May 30. It was an outstanding challenge to have with us that day, for ministry in our behalf and the cause of Christ, Bro. Adam and Sister Alice K. Eby, now of North Manchester, but who are pioneer missionaries, having served over a period of thirty years in India. Our regular quarterly council convened June 3, with our elder, Bro. Walter Balsbaugh, presiding. Bro. Ralph G. Rarick was chosen to represent the Mexico church at the Annual Conference at Nampa. July 4 he gave us a very interesting and helpful report on the order of Conference echoes, and shared in addition some of the observations of his western itinerary of travel through Idaho, Oregon, California, Nevada, Utah and Colorado. In the evening of July 4 Rev. Frank J. Niles of Indianapolis, a chief official of the Lord's Day Alliance, gave us his timely and warmly received address on America's Greatest Institution and Its Peril. This service was greatly enhanced by the delightful lot of singing by the colored radio singers, who appeared in person and make the Royal Four Male Quartet. In the large audience there was a good representation from the other churches in Mexico. Our annual children's service was given July 11. Sisters Dolly Deardorff and Lucile Rairigh, with the assistance of some young people, directed the children of the church in a beautiful pageant, A Garden of Praise. Our church was represented in the music camp, and has been and will be in subsequent camps of the year at Camp Mack. One has been received into the church by baptism since our last report. Our fall revival is scheduled for Sept. 20 to Oct. 3, to be conducted by Pastor Charles R. Oberlin of Peru.—Mrs. Ralph G. Rarick, Mexico, Ind., July 25.

New Hope.—Our Sunday school is not increasing on account of vacations, homecomings and reunions. We are going to have a Ross reunion the first Sunday in August. A vacation was granted our pastor until September when the attendance and interest are expected to be better, as most of the people will be back from their vacation at that time. Bro. Alldredge will still serve us the first and third Sundays of each month beginning the first Sunday in September.—J. W. Coryea, Seymour, Ind., July 27.

Rock Run.—Our church met in quarterly council July 16. Bro. J. S. Zigler was re-elected elder. Sisters Carrie Zigler and Hazel Berkey are our delegates to district meeting. Our superintendent is Paul Phillips. The harvest meeting will be held Aug. 29. Dr. Thomas Carter, prison evangelist and criminologist, will talk at our church July 25. Two of our girls are at girls' camp and several were at teachers' training camp. The play, Brothers, has been given by our young people in several of the neighboring churches. The Bremen B. Y. P. D. gave a fine play here a few weeks ago.—Ruth Hartsough, Goshen, Ind., July 24.

Santa Fe.—We have just enjoyed an evangelistic meeting again, with Bro. Moyne Landis as evangelist. Bro. Landis came to us July 5 and stayed with us until July 17. He brought the messages with much force and as a result nine were received in full fellowship with the church. The church has taken on new life in general and we trust that his labors may not be in vain. Others may come into the kingdom soon as a result of his earnest efforts while with us. Bro. Landis has been pastor of the Spring Creek church, Pierceton, Ind., for nineteen years. Some of our young people are planning to go to camp in August. Our Sunday school is coming along nicely.—Mrs. Dassie Webb Fewell, Bunker Hill, Ind., July 26.

Syracuse.—Our congregation has kept up in attendance at Sunday-school and church services very well considering the families who have moved away and others being away for the summer months to work. During the absence of our pastor, Bro. J. Edwin Jarboe, who spent several weeks in Nebraska, our Children's Day program was given under the direction of Mrs. Ruth Meek. Several evening services were dismissed permitting our people to enjoy the speakers at Camp Mack. Bro. Harvey Bowers of Wakarusa filled the pulpit on July 4. Bro. Jarboe handed in his resignation as pastor of Syracuse which takes effect Sept. 1. We surely regret the resigning of Bro. Jarboe but on account of Sister Jarboe's health they thought best to resign. They have given seven and one-half years of very wonderful service to this locality and they will be greatly missed. Bro. Ralph Rarick of Mexico, Ind., will succeed Bro. Jarboe. He comes to us very highly recommended and those who know him are surely pleased that he has accepted this pastorate. Aug. 22 marks the 50th anniversary of the building of the Syracuse church and the annual homecoming or anniversary of the reopening of this church under the direction of Bro. Jarboe. This is to be a big all-day service with basket dinner at the noon hour. The Aid Society has been meeting every two weeks this summer instead of every week.—Mrs. Lillian Middleton, Elkhart, Ind., July 29.

Wabash City.—We met in regular council in June. Bro. Edward Kintner of North Manchester presided as our elder, as Bro. Roy Teach has moved to Ohio. Our church work is moving along nicely with every organization active. It was decided to retain our pastor, Bro. Smeltzer, for another year. The members of the Ladies' Aid have been doing some splendid work. In April we gave the sale dinner at the Liberty Mills sales barn which netted us a profit of $80. Our mother and daughter banquet was held on May 5. Our guest speaker was Mrs. Paul Halladay from North Manchester. She gave a splendid talk which was much appreciated by all present. Our children's program was given the third Sunday in June to a large crowd. Our young people gave a very splendid play at Easter, The Symbol of the Cross. A group of young people from the volunteer band of Manchester College gave us a program the latter part of May. They were under the leadership of Bro. Bruce Brubaker. We will hold our harvest and homecoming meeting Sept. 19. We are glad to report that seventy-five per cent of our membership are taking The Gospel Messenger.—Mrs. Enoch Lawson, Wabash, Ind., July 27.

Walnut.—We enjoyed a very fine mother and daughter banquet on May 14. About ninety persons surrounded the tables in the basement which were beautifully decorated for the occasion. A very interesting program was enjoyed by all. We were made to feel our debt to our Christian mothers of yesterday; for the rich physical, moral and spiritual inheritance they have given to us. Our regular June business meeting was presided over by our elder and pastor, Bro. C. C. Cripe. Brother and Sister D. R. Rohrer are to represent us at the district meeting. Our pastor represented us at the Annual Conference. Bro. Cecil Reed of Plymouth filled the pulpit in his absence. Our harvest meeting and homecoming will be Oct. 10. To all we give a

hearty welcome to come and worship with us again. June 6 the children gave their Children's Day program, which was enjoyed by all present. After the program Sister Bernice Swihart and Bro. Russell Markley of Plymouth were united in marriage by the pastor. The Sunday-school and church attendance and interest have been very good all summer. On July 20 the people of the church and community gatbered in the churchyard to remind Bro. Cripe of his birthday. A good program was given and all enjoyed a social evening together. Ice cream and cake were served and Brother and Sister Cripe received many useful presents. We certainly appreciate the services they are giving to the church and community.—Mrs. Ernest Fanning, Argos, Ind., July 26.

Wawaka.—We recently observed a month of loyalty when an endeavor was made to have the presence of each member at every service. We were happy to have our attendance increased forty per cent. During this time, we were fortunate to have with us Bro. Harvey Hartsough of North Manchester and Bro. J. E. Jarboe of Syracuse who gave us inspiring addresses. Our spring love feast culminated this period of worship. The Children's Day services were supplemented by a group of our young people who under the direction of our pastor, B. E. Hoover, rendered the fitting play, The Bible in the Home. July 18 the young people of Rock Run gave us the very impressive peace play, Brothers. Sept. 19 marks the date of our harvest meeting. We greatly anticipate this event since Bro. J. O. Winger of Manchester College will deliver two sermons at that time.—Blanche Blosser Frick, Wawaka, Ind., July 25.

White Branch.—On July 25 the annual homecoming was held at White Branch Church of the Brethren near Hagerstown, Ind. Many friends and former members of the church gathered here once more to worship. The day was a day that will be remembered by all because two brothers who had not met for forty-eight years were united again. They were E. E. Bowman of Des Moines, Iowa, and W. H. Bowman of Redondo Beach, Calif. They gathered here at their homestead which is just across the road from the church and where their oldest brother, Eld. D. E. Bowman, now lives. The five brothers were together again. They are the sons of the late Eld. Abraham Bowman, now deceased, and grandsons of the late Eld. D. E. Bowman who so faithfully labored at this place for the cause of Christ. The boys are as follows: Eld. D. E. Bowman, Chas. H. Bowman of Hagerstown, Ind., and Eld. A. D. Bowman of Lakeland, Fla., E. E. Bowman of Des Moines, Iowa, and W. H. Bowman of Redondo Beach, Calif. Eld. D. W. Bowman of Anderson, Ind., brought the morning message and Eld. Perry Hoover of Mooreland, Ind., brought the afternoon message. —Charles T. Harrison, Hagerstown, Ind., July 28.

IOWA

Cedar.—We were much encouraged by the coming of Eld. I. N. H. Beahm of Virginia. He stopped over with us on his way home from the Nampa Conference and spent one week. He preached the gospel with such power and clearness that none were left in doubt concerning its truths. The interest was splendid throughout the meeting. The last service was July 1 at which Bro. Beahm so ably officiated at our love feast.—U. J. Fike, Clarence, Iowa, July 25.

Dry Creek.—We met for business meeting July 20, with the pastor, Eld. O. A. Myer, presiding. Election of church officers was the order of the evening. Our district elder, Bro. Galen T. Lehman, was retained for another year, as well as our local elder, Bro. D. W. Miller. Bro. Carl Schluntz was elected treasurer; Bro. N. A. Burgess, trustee; Mrs. N. A. Burgess, church clerk; Mrs. O. A. Myer, Messenger agent and church correspondent. Brother and Sister O. A. Myer were chosen delegates to district meeting, which is being held at Garrison, Iowa, Sept. 4-6, with Brother and Sister D. W. Miller as alternates. Our attendance for Sunday school and church are very good and we are planning our Annual Sunday-school picnic Aug. 31 at Beaver Park in Cedar Rapids. The church is try to arrange for us as many intermediates as possible to go to Camp Pine Lake, Aug. 14-19, near Eldora, Iowa. Our trustees are busy trying to get our church house painted, the work being donated, but due to harvest and threshing it is impossible to progress very fast.—Mrs. O. A. Myer, Robins, Iowa, July 27.

Franklin.—Brother and Sister B. M. Rollins of Huntingdon, Pa., were with us in an evangelistic campaign during the three weeks from June 27 to July 18. During this time Bro. Rollins preached twenty-one splendid sermons, and also spoke at the Magazine and Leon Rotary clubs. Sister Rollins conducted the song service and also a story hour for the children each evening. One evening she gave for us her Sermon in Rhyme which was much appreciated. She also presented several beautiful rag paintings at different times. In spite of the fact that ours is a rural church and these meetings came at the busy harvest season, there was a splendid interest manifested throughout the meetings, even though the attendance was not large. As a result eleven souls have been added to the church by baptism and one received on former baptism. Our communion service was held at the close of the meeting on July 17, with Bro. Rollins officiating. We have been spiritually strengthened and much encouraged by the work of Brother and Sister Rollins among us, and know that much good has been accomplished. Brother and Sister Rollins have been asked to return to us for another meeting in a few years. On July 4 we held an all-day meeting with dinner served in the church basement, and Bro. Rollins preached for us in the afternoon. At the close of the dinner the Aid Society presented our pastor and elder, A. L. Sears, a beautiful friendship quilt in appreciation of his many years of faithful and unselfish service to the church here. Short talks were given in recognition of the service he has rendered to the community at large, to the church, the Sunday school and the Aid Society. On June 20 we held our annual community day services, with our neighboring Sunday schools invited to spend the day with us, and the afternoon program largely made up of numbers contributed by the invited schools. The Aid Society has been quite busy all summer, our major project being the care of the cemetery adjoining our churchyard, and from which we expect to gain a substantial sum at the end of the season. The Aid Society recently purchased new songbooks for the church.—Mrs. Ella Petticord, Weldon, Iowa, July 28.

KANSAS

Conway Springs.—We met for worship April 18, with a sermon, The Boy King, by our pastor. In the evening a program was given by the Willing Workers' class led by Mrs. Melvin Funk and a sermon by our elder, Bro. Quakenbush. The evening of April 25 was young people's night. A beautiful badge was given to all the young people. May 2 the regional young people's rally was held with a basket dinner at the noon hour. A large number of young people were present. The leader of the afternoon meeting was Bro. Michael of Wichita, who came in an airplane. A play, They Just Won't Talk, was given in the evening by the Conway Springs young people. Our pastor, Bro. Paul Thompson, gave the union Memorial sermon May 30, at the Christian church. Union vacation Bible school began June 1 at the Presbyterian church, closing with a good program June 13. The exhibits in the basement were fine. June 6 the sermon, Religion in the Parlor, by our pastor was very interesting. In the evening a play, The Color Line, was given by members of the West Wichita church. An offering was taken for mission work. June 11 a social and basket supper on the church lawn was enjoyed by the members and friends of this church. The church has been painted this spring and some old trees were taken out and new ones put in their place. A large new bulletin board has been put up. June 20, Father's Day, was observed by a sermon, Honor Thy Father, by the pastor. In the evening we had a Children's Day program which was enjoyed by a large crowd. June 27 in the evening we had an imitation broadcast. It was very interesting. A picnic was held July 2 on the church lawn. After lunch fireworks were exhibited. Miss Ruth Betts gave a recital at the church June 28. We held our quarterly business meeting July 25, with Eld. Quakenbush in charge. We elected the following church officers: Elder, Bro. Ralph W. Quakenbush; Sec., Mrs. Minnie Troxel; Treas., Mrs. Ida Brubaker. We voted to hold a series of meetings and love feast in November. Also to have a harvest meeting in August. Our pastor expects to be gone in September and October to hold three series of meetings in Illinois. It will be up to us to keep the home fires burning while he is away.—Amos O. Brubaker, Conway Springs, Kans., July 26.

East Wichita.—Bro. James H. Elrod, the pastor of our church, was elected Jan. 1 as chairman of the Board of Christian Education of the Wichita Council of Churches. At our March council meeting it was voted to raise the pastor's salary $20, beginning $10 the first of April and $10 the first of September. It was also voted to have an evangelistic meeting in the fall. Our love feast was held May 16 with Bro. Geo. W. Burgin of Garden City, Kans., officiating. The average attendance of Sunday school for the first two quarters of this year has shown a decided increase over that of the first two quarters of last year. Within the last year two new Sunday-school classes have been organized and are growing splendidly. Our pastor represented the Southwestern District of Kansas on the Standing Committee at the Nampa Conference. Bro. D. H. Heckman cared for the church programs in his absence. At our June council it was voted to celebrate the 60th anniversary of the organization of this congregation and also the 30th anniversary of the building of the present church building. It will be held Oct. 4, 1938. A historical committee was elected to gather data with regard to the celebration. Our church is co-operating with other churches of Wichita in the great four-day preaching mission which comes to Wichita Nov. 18-21.—Yvonna Anderson, Wichita, Kans., July 26.

Hutchinson.—During February and March our young people made a study of sacred art leading up to the Easter sermon. Bro. Ruthrauff conducted services the week before Easter and eight were baptized as a result. Easter the choir sang carols at thirty-five homes after which they had breakfast together. The children gave an Easter program in the morning and a play, Into Thy Kingdom, in the evening. Prof. and Mrs. Nevin Fisher of McPherson College were with us April 25. Mrs. Fisher gave an address in the morning and Prof. Fisher spoke in the evening. Our young married people's class sponsored and financed the complete redecoration of the basement of our church and also sanding and refinishing the floors of the entire main floor. Bro. Ruthrauff was sent as delegate to the Institute of International Relations held at Newton, Kans., also to our Conference at Nampa. We are again enjoying out-of-door services on Sunday afternoons with four churches co-operating this time. The young people of some of the near-by churches are planning a joint picnic to be held at Hutchinson. Our young people sponsored a play to raise money for the state camp. A number of them will attend camp in August. The members of the Aid Society sponsor a penny supper once each month and have already paid their year's pledge to the budget. On June 20 a group of children had charge of a very unique service. An intermediate girl was leader. The children made up the choir, directed by a junior; they also directed the congregational singing, read scripture, led in prayer and acted as ushers. Sister Ruthrauff gave a talk on Children's Crusade. Our pastor and family are vacationing in Colorado.—M. Vivienne Moyer, Hutchinson, Kans., July 22.

MARYLAND

Maple Glen.—The attendance of our Sunday school and church has been good this year. We held our annual homecoming service on Oct. 18. Our pastor, Bro. John Long, gave a very fitting sermon on Old Landmarks. The attendance was not as large as in other years, due to the fact that many were away attending school and the weather was cool. Olive Widdowson was with us the evening of Nov. 30. The Gospel Messenger is received in seventy-five per cent of our homes. The young people of our church had a foundation planting planted around the church, which adds much to its appearance. We are planning to hold a series of meetings the week of Aug. 15, closing with our love feast Aug. 22.—Mrs. Melda McAlister, Grantsville, Md., July 28.

Westernport.—May 9 the worship theme for the day was Mother. There were consecration services for little children at both the morning and evening services. Seven were consecrated. Our pastor, Newton D. Cosner, had charge of the services. The last part of May and the first part of June our pastor held a revival meeting at the Maple Grove church. During his absence the following preachers delivered the sermons at our church: May 30, Sister Boor and Bro. C. O. Showalter; June 6, Brethren Scrogum and S. P. Digman. June 13 the children opened Sunday school with a short but very nice program. The services on June 20 were in keeping with Father's Day. The men had charge of the opening of the morning service. The sermon, Master, I Have Brought Unto Thee My Son, was given by the pastor. In the evening service a reading, Father, was given by John Clayton, and a solo, Daddy, You've Been a Mother to Me, by Russell De Vore. The sermon, A Father's Failure, was given by our pastor. Our prayer meetings and Bible study have been very interesting. We have been studying from different books of the New Testament. At present we are studying from the First Epistle of Peter. Our church is being remodeled by the men's Bible class. They are doing a wonderful work and we know they are sacrificing to do so. We pray that God will bestow his choicest blessings upon them. Our Sunday-school picnic will be held July 31 at the Burlington K. of P. grounds.—Mrs. Dorsey Rogers, Westernport, Md., July 19.

MISSOURI

Nevada.—We held a two weeks' vacation Bible school, beginning June 14, with an average attendance of fifty-five pupils and seven teachers. The demonstration program on Sunday night was well attended. Elsie McConkey of McPherson, Kans., helped us in the school. We also organized a B. Y. P. D. and much interest has been shown among the young people. The church has just been repainted and a piano has been purchased.—Mrs. L. M. Baldwin, Nevada, Mo., July 27.

NEBRASKA

Omaha.—Our church is being wonderfully blessed by the untiring efforts of Brother and Sister Hatton. The interest increases with each service. Two new classes have been added to our primary department of the Sunday school. We organized a Men's Work organization on April 20, which is proving to be of great interest and benefit. Already they have redecorated the children's department by painting the chairs, tables, etc. We had a father and son mixer on June 11, with fifty present. Our mother and daughter banquet was held on May 6, with fifty-seven present. Twenty-two new Bibles have been purchased for use in the Sunday-school classes, prayer service and B. Y. P. D. One was baptized since our last report. We were glad to have Bro. Frantz with us on July 14. We are also glad to report that all the old taxes standing on the church have been paid in full. Four of our young people were married the first part of July. We have dispensed with the evening service during July and August. Our pastor has been doing field work in the district this spring and summer, visiting ten churches and driving 2,421 miles. He still has three churches to visit before district conference. Children's Day was observed by an interesting program given by the children. Quite a number plan to attend the family camp at Crete, Nebr., the first week in August.—Mrs. A. J. Fry, Omaha, Nebr., July 24.

OHIO

Dupont.—On Mother's Day our church had its first mother and daughter banquet. We are looking forward to having one each year as it was greatly enjoyed and one can never estimate the amount of good that was derived from bringing the mothers and daughters together in such wonderful fellowship. There were about 100 present. After the banquet the men joined the mothers and daughters in the auditorium and a good program of musical selections, readings, etc., was rendered on two very important subjects, Mother and The Home. In May the Home Builders class and the young people's class combined gave two very good missionary plays, Kajunda, and The Story of Robert and Mary Moffatt. They were both very well given to large and appreciative audiences. This was done to sum up our study of mission work we had during the winter. Father's Day we had services all day and a potluck dinner was served at the noon hour. We sent two girls from the young people's class, Thelma Dimock and Gladys Prowant, for one week at Camp Mack. The following Sunday after they returned they each gave a wonderful report to the Sunday school of the wonderful work that is being carried on there and the enjoyment and inspirations they received by having the pleasure of attending Camp Mack.—Mrs. Pauline Tracy, Continental, Ohio, July 28.

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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., August 21, 1937 No. 34



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ON THE BANKS OF THE JORDAN

In This Number

What Would It Profit Us?
—By Grant Mahan

Fairy Tales and Our Children
—By Garry C. Myers

Shall I Go to College and Where?
—By V. F. Schwalm

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Trespasses

"Having forgiven us all our trespasses"

Monday: Col. 2: 11-15

If I wrong my neighbor or cheat my brother I must make it right with him, but I sometimes forget that I have also broken a law of God; I am a trespasser and need forgiveness. Many sins have both a social and a spiritual significance, and we dare not lose sight of either. My sin may be against my brother but it is first against God and without the forgiveness of my heavenly Father the good wishes of my brother will be worthless. We are brothers but we are also children of God and his law is the rule of our lives. Our shortcomings are trespasses of his law. We were dead in our trespasses and sins but, thanks be to God, our Savior has blotted them out, "forgiven us all our trespasses," and made us "alive together with him." The terribleness of our sin reveals only the magnitude of God's eternal plan of salvation.

Lord, grant us repentant spirits and thankful hearts. Amen.

Worship of Angels

"Let no man rob you of your prize by a voluntary humility and worshipping of the angels"

Tuesday: Col. 2: 16-19

False teachers had come to Colosse and taught under the pretext of humility that Christians could not approach directly to God but must come through angels. Even in our day a large body of Christendom believes in the necessity of priests and angels and saints as intercessors for the faithful. This is, however, to misunderstand the essential character of our faith. When Christ hung upon the cross the veil of the temple which separated the holy place from the Holy of Holies where the ark was was torn from top to bottom. This was symbolic of the fact that where only the high priest and that only once a year could approach to the presence of God we now can approach through Jesus Christ at any time to our heavenly Father. We need no mediator save Christ alone. He has opened the door and no one will ever be able to shut us out.

Lord, as we know thou art ready to hear us may we be ready to pray. Amen.

A Show of Wisdom

"Which things have indeed a show of wisdom . . ., but are not of any value against the indulgence of the flesh"

Wednesday: Col. 2: 20-23

Legalism always appears to be wisdom. We must have rules for orderly action and we like to judge other persons. A Christianity of rules is the easiest kind and one can say specifically whether another person is or is not a Christian. However, the apostle says that rules are only a pretense at wisdom and if one would avoid the indulgence of the flesh he must go deeper than rules to motives and heart attitudes. One may practice asceticism and self-denial and yet have a high regard for himself. Ascetism is no assurance of humility of spirit. The spiritual attitude is the all important thing. Do I recognize what my condition was without Christ and have a proper appreciation of my standing now in him? Our bodies are not evil in themselves, rather they are the temple of the Holy Spirit.

Search me, O God, and know my heart; and lead me in the way everlasting. Amen.

The Things That Are Above

"If then ye were raised together with Christ, seek the things that are above"

Thursday: Col. 3: 1-4

When I was a child I associated "the things that are above" with heaven and thought that when I was learning scripture on Sunday afternoon and dreaming of the golden streets and many mansions my mind was set on "the things that were above." I never imagined that "the things that are above" had anything to do with my attitudes toward my playmates or schoolwork. I have since met men who never seemed to associate "the things that are above" with the time clock which they cheated or the business deal they pulled through. "The things that are above" are the things of Christ, his thoughts, his attitudes and his love. We are now children of God, members of his kingdom and eternity has already begun. Would you like to live forever with the kind of person you now are? Are you actually trying to make the attitudes of Christ your attitudes?

Lord, may I live this day as if it were my last on earth. Amen.

The Old Man

"Lie not one to another; seeing that ye have put off the old man with his doings"

Friday: Col. 3: 5-11

There are two descriptions given of the old man. The first concerns immorality and we take it rather seriously but the second list contains things that are so common that we often put them down to human frailty and make no effort to conquer them. In fact some people think that a good strong temper is a pretty good thing while others look upon a social lie as a necessity. It is so easy to condemn others for sins to which we have never been strongly tempted and yet make no effort to conquer those which are our peculiar weakness. Surely none of us can read these descriptions of the old man and say that we have completely left him behind, but if we are the Lord's we will be making definite efforts to relax the control and power of conscious sin. What right have I to claim the presence of the Holy Spirit if I lose my temper as easily today as I did a year ago?

Father, forgive the carelessness and indifference of our souls in the presence of sin. Amen.

The New Man

"Put on, therefore, . . . a heart of compassion, kindness, lowliness, meekness, longsuffering"

Saturday: Col. 3: 12-14

This description of the new man we immediately recognize as unusual and not common in our world. Lowliness, meekness and longsuffering are not natural to many persons and we may even have heard it said that such virtues spell failure in this hard world of competition. We might as well recognize that the new man is not the natural man. In Christ Jesus we are new creatures and what we once loved now we hate and to the world the new man will always seem a fool. Our world needs more new men and until we get them there will be oppression, conflict and war. But to be more personal, how far has the new man control of my life? In the words of the apostle, "above all these things," have I put on love?

Lord, give us strength this day to be forbearing and forgiving. Amen.

WEEKLY QUIET HOUR

Life in the Heights

This third chapter of Colossians which begins with an admonition to seek the things that are above ends in describing the Christian life of a slave. Charles Surgeon said that this chapter began in the heavenlies and ended in a kitchen. The important point, however, is not the wide range but the fact that the heavenlies and the kitchen are on the same elevation. The Apostle Paul never separated his practical life from his spiritual life. We may walk in the dust of the every day but we breathe the air of the mountains and our eyes are fixed on him.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRNTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., August 21, 1937 No. 34

EDITORIAL

Nature Abhors a Vacuum

THE observation is very old as it applies to the realm of physics but it is equally true in the realm of religion. If those 27,000 students in Japanese universities quoted as having no religion at all, lead lives of normal contacts with their fellows and of normal length, it is a ten to one guess that most of them will discover this truth.

"People need something to believe in; they need something to love, something to suffer for, something to sacrifice for." Of course they do. President Palmer is right. They need it for their own peace of mind. The sense of emptiness within them demands it. The lack of something to give meaning to their existence cries out for it. Life must have an axis, a center. Not nature only but *human* nature abhors a vacuum.

For filling up that vacuum there is nothing like deeply religious faith, nothing like faith in the Father of Jesus Christ. And since nature, the nature of human personality, will fill that vacuum somehow, why not fill it with the best? E. F.

Sickness Need Not Crush the Spirit

So says a brilliant writer who has written very helpfully on the subject, but one can not forget that it is much easier for a well person to say this than a sick one. Yet we all know it is true because we have seen it demonstrated in many cases. We have seen very sick persons full of courage and have found confirmed invalids among the happiest persons alive.

But we have oftener seen the opposite result, a fact which tells us that the spiritual victory we are thinking of is not an easy one. How can life look good to one in constant pain, or to one doomed to have no part in the creative activities which normally justify one in occupying a little space upon this planet?

Well, it can, if we who are strong bear on our hearts the infirmities of the weak, and if we show them how much they can strengthen us for our hard tasks by being brave. We can thus help them to have a triumphant spirit, which they in turn will give back to us. And so we may convince them that they too have a worth-while place in life's strange enigma. E. F.

Great Affirmations of Our Faith

Concluding the Nampa Conference Series

Affirmation Number Seven: The kingdoms of this world shall become the kingdom of our Lord and of his Christ and he shall reign forever and ever.

OUR sixth affirmation had to do with your final destiny and mine. This one concerns the fate of righteousness throughout the world. It asserts that right will triumph. Truth may seem to be forever on the scaffold with wrong winning all the victories. Nevertheless faith dares to affirm that it is not really so, or at least can not continue so indefinitely. All opposition to Christ will be put down, his rule will swallow up everything else and prevail everywhere and always. What a glorious consummation!

Like those which have gone before, this affirmation leaves many questions of detail unanswered, as it should. It leaves room, as it should, for differences of opinion. For example, is this triumph of Christ's kingdom coming gradually, through long and slow growth, or suddenly, through a miraculous and decisive demonstration of divine power? Or through a combination of both methods? The word "become" most naturally suggests the first method named but certainly this meaning should not be pressed to the entire exclusion of the second, and perhaps the two methods are not so mutually exclusive as we have sometimes thought. There can be no doubt that Scriptural support can be found for both. Charity for varying viewpoints would be becoming here.

So also would it in the much argued matter of the physical aspects of his reign. Will his universal rule be accompanied by the same material instruments and

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insignia that now characterize the world kingdoms which his will supplant, or will it be wholly spiritual? The first alternative is very difficult for those who would give due weight to his testimony that his kingdom is not of this world. Yet many Christians seem unable to conceive of a real kingdom apart from the physical symbols of it. With malice toward none and charity for all, we should bear with one another in these matters, while we all rejoice together in the main fact, final victory for Christ and his kingdom. On all the lesser points we can afford to await the unfolding of the future.

The doctrine of the second coming is at the very heart of this affirmation, but not the time and manner of it. These are untouched by it. The reason this doctrine has been so precious to the church lies in its assurance of exactly what our seventh affirmation states: Christ will triumph over all his enemies and rule in righteousness forever. That is the point to hold fast while we leave the formula of its accomplishment to him.

May we not well believe that there are aspects of this great consummation which God has not yet been able to reveal to us? It was so when Jesus was on earth. He had many things he would gladly have said to his disciples, had they been able to bear them. He had to leave them for the Spirit to unfold later, when ripening experience had made them stronger, and keener in Christian insight. Why should we assume that we have reached the ultimate in ability to receive what God would give us? Perhaps there is yet more light to break forth from his Word.

Our seventh and final affirmation is enough. Truth is mightier than error. Right will triumph over wrong. Christ will win in the long conflict with his foes, and when the victory is complete, he will deliver up the kingdom to God, even the Father, that God may be all in all.

Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord. E.F.

Why We Keep On

Profession and practice, saying and doing, belief and conduct, words and deeds, resolutions and actions, faith and works—there's no end to them and what noble pairs they all are. If only they could always stay hitched together! Do you know how to insure this?

The Message of the Oxford Conference to the Churches made us think of it again. What a fine statement of Christian opportunity and responsibility, with reference to world, state and community needs. And yet we know how slight the effect of this message will be on all these conditions. But it will have *some* effect. Here and there a man or woman will be stirred to nobler endeavor. And the effort will do a little good. Not much, but a little.

That's how it is done. And so we continue to speak and think and pray and trust. And once in a while do something useful. E. F.

Protective Resistance

Toward evening on a certain strenuous summer day two high pressure salesmen appeared on the scene. It is not necessary to outline their proposition, but of course it was attractively presented and considerable pressure applied for signing on the dotted line.

But alas for the two salesmen! Their intended clients were too sophisticated to yield at the first presentation. A night's rest and time to think left the clients even more skeptical. Later events proved the value of what might be called protective resistance.

As the reader is aware, modern life is developing along lines that make protective resistance increasingly important. The human guinea pig is being subjected to terrific and subtle pressure. He must shed his guillibility or prepare to give up his all. It is certainly unsafe to give uncritical assent to any and every idea or proposition that is attractively presented.

One reason for a more critical attitude is the fact that the psychological principles underlying typical human reactions are being delivered into many irresponsible or selfish hands. As a matter of self-defense prospects must develop protective resistance. For how else is one to save himself from the merchandizers or propagandists out to reap their harvests irrespective of consequences in human life?

Of course this situation does not apply alone to America. "In many lands, propaganda is substituted for education and crude emotionalism has usurped the place of those qualities, moral and intellectual, heretofore intimately linked with the very idea of human personality. Nor is the child the only victim. The adult is preyed upon by the same forces, and thanks to a directed press and the influence of the motion picture and the radio, shows unmistakable signs of becoming incapable of independent thought and action."

The situation is truly critical from many angles. It is becoming progressively harder for the individual to achieve inner poise. Pressure politics are much in evidence. Truth is overlaid or otherwise obscured by propaganda. It is harder for legitimate causes and real leaders to get a hearing. Like old triceratops we are in danger of developing a protective armor at the expense of brain capacity. Can we strike the proper balance between protective resistance and the higher processes? This is the nature of one problem confronting modern men. H. A. B.

THE GENERAL FORUM

Drink Deep . . . Live Deep

BY ELGIN S. MOYER

(John 4:10-14; 7:37-39)

Drink deep, oh, thirsty one, drink deep
Of living, gushing waters, free;
No thirsting soul will Christ refuse
Who seeks in all sincerity.

Bathe deep in cleansing, living streams,
Abundant, purifying, free;
Let them dissolve all earthly dross,
Removing all impurity.

Go deep into the Spirit's realm
Discarding all of earth's alloy;
Go deeper yet with help divine
To find there, now, eternal joy.

Live deep, live deep in Spirit power;
'Tis God's abundant grace to thee.
The Spirit longs to flood thy soul,
Engulfing thee eternally.

Drink deep, bathe deep, go deep, live deep,
Yes, deeper yet in Christ the Lord;
Then from thy life will overflow
The living waters, the living Word.

The world is crying for the help
That you can give from Christ your Lord.
Oh, let the waters flood your life,
And give the world the living Word.

Chicago, Ill.

A Message From the Oxford Conference to the Christian Churches

The following report or message from the Oxford Conference is a very brief summary of the decisions made and a challenge for united action on the part of the Christian Churches around the world.—M. R. Zigler.

THE delegates to the World Conference on Church, Community and State, assembled at Oxford from July 12 to 26, 1937, send at the close of their deliberations the following message to the Churches of Christ throughout the world:

In the name of Christ, greetings.

We meet at a time when the world is oppressed with perplexity and fear. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its "devil's work," and threatens to overwhelm us all in its limitless catastrophe.

The first duty of the Church and its greatest service to the world is that it be in very deed the Church—confessing the true faith, committed to the fulfilment of the will of Christ, its only Lord, and united in him in a fellowship of love and service.

We do not call the world to be like ourselves, for we are already too like the world. Only as they themselves repent can the Churches call men to repentance. We call the world to the feet of Christ.

Despite our unfaithfulness God has done great things through his Church. One of the greatest is this—notwithstanding the tragedy of our divisions and our inability to speak on any important matter with a united voice, there exists an actual world fellowship Our unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it. We are drawn from many nations and from many different communions, from Churches with centuries of history behind them and from the younger Churches whose story covers but a few decades; but we are one in Christ.

The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. He therefore rejoices in the reality of race; but sets his face implacably against racial pride or race-antagonism, as rebellion against God. Similarly the Christian accepts national communities as part of God's purpose to enrich and diversify human life. Every man is called of God to serve his fellows in the community to which he belongs. But national egotism, tending to the suppression of other nationalities, is, no less than individual egotism, a sin against the Creator of all peoples and races. The deification of nation, race or class is idolatry, and can only lead to increasing division and disaster.

The universal Church surveying the nations of the world, in every one of which it is now planted and rooted, must pronounce a condemnation of war unqualified and unrestricted. War can occur only as a fruit and manifestation of sin. This truth is unaffected by any question what may be the duty of a nation which has to choose between entry upon war and a course which it believes to be a betrayal of right, or what may be the duty of a Christian citizen whose country is involved in war. The condemnation of war stands, and also the obligation to seek the way of freeing mankind from its physical, moral and spiritual ravages. If war breaks out, then pre-eminently the Church must manifestly be the Church, still united as the one Body of Christ, though the nations wherein it is planted fight each other, consciously offering the same prayers that God's name may be hallowed, his kingdom come, and his will be done in both, or all, the warring nations. This fellowship of prayer must at all costs remain unbroken, even as Chinese and Japanese Christians have during these last sad months met together in united prayer for their countries and for the Christian Churches in those countries.

To condemn war is not enough. Christians must do all in their power to promote among the nations justice and peaceful co-operation, and the means of peaceful adjustment to altering conditions. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate.

We recognize the State as having authority from God for its own function. But as it holds authority from God, so it stands under his judgment. God is himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to state is a part of the loyalty to God and must never usurp the place of that primary and only absolute loyalty.

The Church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the Word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the State consents; and the State on its side should recognize the duty and give full liberty for its performance.

In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. There have been indefensible inequalities of opportunity in regard to education, leisure and health. The only forms of employment open to many, or the fact that none is open, deny to them the possibility of a Christian vocation. In reaction against these evils we are witnessing new movements which seek a radical cure for them and aim at social justice. Aware of the reality of sin, the Church knows that no outward ordering of life can touch the roots of social evil, and can not surrender itself to the utopian hopes of these new movements; and where, as in certain godless movements of our time, the hope of progress is coupled with a repudiation of all religious faith, the Church must unequivocally condemn. But it is under an imperative obligation to understand the causes which have produced such theories and to meet their challenge, seeking honestly to judge them in the light of the divine Word.

Christians have a double duty—both to bear witness to their faith within the existing economic order and also to test all economic institutions in the light of their understanding of God's will. The forces of evil against which Christians have to contend are found not only in the hearts of men and in their relations with one another, but have entered into and infected the structure of society and must be combatted there also. Human wealth does not consist in the multitude of possessions. It consists in fellowship with God, and in him with our brethren.

The questions which have mainly engaged the attention of the Conference are questions that can be effectively dealt with only by the laity. Those who are responsible for the daily conduct of industry, administration and public life must discover for themselves what is the right decision in an endless variety of concrete situations.

The fulfillment of the tasks to which the Church is called today lies largely in the hands of youth. Many loud voices are calling on young people to give themselves to political and social ideals, and it is often hard for them to hear the voice of Jesus Christ who calls them to be servants of the eternal kingdom. Yet many of the younger generation, often in spite of ridicule and sometimes of persecution, are turning to him, and individually as well as in Christian youth movements devote themselves to the renewal of the Churches and to making known the Good News of Christ by word and action. We rejoice in their brave witness.

While the Church is concerned with all education it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. The Church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the Church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the Church must gird itself for the struggle.

We have deeply felt the absence from our fellowship of the Churches that have not been represented at the Conference. In particular our hearts have turned in sympathy and gratitude to our Christian brethren in Germany. We are moved to a more living trust by their steadfast witness to Christ and we pray that we may be given grace to bear the same clear witness to the Lord.

We have much to encourage us since the Conference at Stockholm twelve years ago. The sense of the unity of the Church in all the world grows stronger every year. We trust that this cause will be yet more fully served by the World Council of Churches, proposals for which have been considered by the Conference and commended to the Churches.

We have tried during these days at Oxford to look without illusion at the chaos and disintegration of the world, the injustices of the social order and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled yet we do not despair. Our hope is anchored in the living God. In Christ, and in the union of man with God and of man with man, which he creates, life even in face of all these evils has a meaning. In his name

we set our hands to the task as the servants of God and of one another, to proclaiming God's message of redemption and to combatting injustice, cruelty and hate. The Church can be of good cheer, because Christ has overcome the world.

What Would It Profit Us?

BY GRANT MAHAN

REFERENCE is had to the effort to bring about a federation of the Protestant churches. This subject is so much emphasized these days, as it has been for years past, that it is well for us to think what effect such a union would have upon our small membership, and weigh the advantages and disadvantages of such a union to us. It seems to me that the results have not been rightly estimated by most of those of the smaller denominations who have favored and still favor such a union.

Christ's prayer was for his people, that they might all be one, and no doubt such a union would be advantageous to all, if it could be made on the only basis which would be pleasing to him and to the Father. But where can we find men of thought who believe that such a union could be brought about? The very foundation of such a movement would have to be compromise. And compromise means that part, if not all, of the denominations would have to give up some of the tenets which have characterized them throughout their history. How many of them would be willing to give up the principles which they have considered of great importance?

But suppose they would be willing to do so. Which of the denominations would be called upon to yield? Would the church with a million or more communicants yield part of the articles of their belief and the church with less than one-tenth of that number be allowed to keep all of theirs? Hardly. Right here comes the point which so vitally concerns us and some of the numerically small churches. It may be said truly that, as a rule, the smaller churches have held to more of the teachings of Christ and the apostles than have the larger ones. We have held, and still hold, all that Jesus commanded us to practice. I think we are right in so holding. Which of our beliefs would we be willing to give up? Take the list as it is published from time to time in the MESSENGER.

There are some among us who would be willing to give up one or more of these expressed beliefs. I have no way of knowing how many such there are, and it does not matter. I have long felt that a better stand than that taken by Joshua near the close of his life could not be taken by any person: "As for me and my house, we will serve the Lord." We can not serve him with the whole heart if we leave undone any of the things that he commanded his people to do. Man lives, and must live spiritually, by every word commanded him by the Lord. There can be no partial obedience that will satisfy: we can not and will not be given the full reward for obeying but a part of what we know the Lord has commanded us to do. We must belong entirely to Christ, and all our desires must be made subject to his commandments if we are to be his disciples indeed and to have a right to claim his promises to those who are his followers in deed and in truth.

But suppose we could help to form a union of all the Protestant denominations, and yet left out several of the Lord's commandments which we have all through our history considered binding upon his people. What would it profit us? In what respect would our state be better than that of the man whom Christ spoke of as gaining the whole world and losing his own soul? Numbers are good in church work, as in other ways; but if the numbers are not faithful in all things, what will mere numbers avail to secure salvation for ourselves or to gain the world to a full obedience to Christ?

As we look at it, the whole gospel is necessary to our salvation. We can not believe that Jesus came to command more than is necessary, nor can we believe that he came to give commandments which he did not expect us to obey and did not care whether we obeyed them or not. We can not believe any such thing of our Lord. Humanity was in a lost state, as it is today. God so loved the world that he sent his Son to bring the world back to him. It was Jesus himself who said that obedience to his words is the test of our love to him. It necessarily follows from this statement of the Lord that he who does not keep his commandments does not love him. Is there any way to escape that conclusion?

This is an age in which the desire to do just the least we can so as "to get by" is too prevalent. That spirit is found everywhere except in the hearts which are fully consecrated to God. And, judging from the efforts that are being made to leave out as much as possible of his Word, we must conclude that the number of fully consecrated hearts is not as large as it should be. It looks as if we wanted to get into the kingdom in some other way than the One Way which has been revealed to us. I think we all know what Jesus called those who tried to enter in by some other way. The trouble all comes from man thinking of himself more highly than he ought to think and preferring his own way to that revealed to us from above.

The most important thing we have to consider is this question as to whether we will obey fully and from the heart the directions which were given to his church by our Lord nineteen hundred centuries ago. We know

that this earth is doomed to destruction, and that the unregenerated man has nothing good to hope for when the books are opened, and the obedient are separated from those who knew their Lord's will but refused to obey it.

What we need, what the world must have, is a nearer approach to Christ. It seems to me we can still hear his cry, "Why call ye me, Lord, Lord, and do not the things which I say?" We do not want to hear those words addressed to us. Now is the day of decision.

Rehobeth, Md.

Preparation for Service

BY McKINLEY COFFMAN

JESUS called twelve men to abide with him in order that they might know and love him. Grounded in knowledge and love, he sent them forth to serve. Hence, the ultimate call of Jesus is in a sense the call to service. Likewise the call of every Christian is a call to service. But sadly so many attempts to serve are futile. What is the matter?

There is a very significant statement concerning Jesus in John 13: "He laid aside his garment." This was preparatory to the act of service. At Rehoboth Beach a lifeguard was intently gazing on the ocean. Suddenly he threw aside a garment, fairly leaped into a boat and rowed vigorously to a life nearly exhausted. A girl of seven years was grumbling and complaining at her task of dishwashing. Presently she turned from the sink and removed a long-sleeved waist which seemed to bother her. A new light came into her eyes and along with it a new determination. She laid the cumbering thing aside and washed dishes rapidly and gleefully. Jesus, the lifeguard, the girl, each in turn laid aside the garment hindering the respective service at hand.

Christians are called to the greatest of all known service. The high commission of heaven, in one sentence, is to evangelize the world. What a challenge it is! It provides an opportunity for every Christian to serve to the fullest. But witness many awkward attempts to serve him. Dr. Evans, lecturer and Bible teacher, was addressing an audience containing many ministers and their wives. A considerable percentage of these ministers was confirmed smokers. Dr. Evans did not lightly rebuke these pastors for such an unbecoming habit. He said: "You pastors preach that Christ can save from drink. Can't he save you from the tobacco habit? You can't have your greatest influence with men when you are smokers, and you know it. What's the use of trying to fool yourselves. Why don't you clean up, and then you can have power with men?" Witness again the Sunday-school teacher who frequents the dance and is known to be a patron of roadhouses. Plainly the temperature and effectiveness of such an individual to lead children to walk as Jesus walked is below zero. Witness again a so-called Christian girl going to young people's camp, asking a chum to become a Christian. The nonprofessing girl snapped back: "I would like to know what right you have to ask me to become a Christian? You do the same things I do. You go the same places I go." The arrow hit the mark. The former half-Christian girl decided to be genuine thereafter.

Jesus came into a broken world. He came not to be ministered unto, but to minister. He walked the avenue of service. He called to the fishermen, "Leave your nets." He called to Matthew to leave his job. (A saloonkeeper must lay aside his business to serve Jesus.) Jesus said: "Whosoever would follow me must deny himself." Whosoever would give a life of Christian service must cast off all encumbrances. To serve effectively one must cast aside every habit unbecoming to Christ, every sin which deters a living testimony of the cross. Jesus laid aside his garment. Later still, he laid aside his life on the cross of Calvary in the greater service of revealing more perfectly the wondrous love of God and salvaging a broken world. We are called into the same great service. Let us walk as Christ walked and serve as Christ served.

Troutville, Va.

Our Seminary

BY D. W. KURTZ

Retiring President of Bethany Biblical Seminary

I BELIEVE that the future of the Church of the Brethren is bound up with the work of Bethany Biblical Seminary. The more I see of the religious life of the nation, and see the lack of a Biblical foundation, and the lack of deep moral convictions, the more certain it is that we must support our own institution that stands foursquare for the gospel of Christ and the ideals of the church.

I just returned from a big conference of another denomination. The people were amazed at the richness and depth of my messages—they had not heard such gospel sermons for a generation. Yet, I am sure our people would have thought nothing about it, for we expect the deep things of the gospel.

The Church of the Brethren stands for big ideals: The New Testament as the rule of faith and practice; the living Christ, as the ultimate authority in all things; the ideals of peace, temperance, simple life, brotherhood, and a religion of obedience to the will of God. If we want a ministry to know, to love, and to preach these ideals, we ourselves must provide for their training.

We have a seminary for that purpose. Our semi-

nary is fully accredited, and our teachers are recognized for their scholarship. Our young ministers need not hesitate to come to Bethany, thinking that the grass is greener across the fence. Our teachers are intellectually as well trained, as efficient, and in most cases, more so than those of other seminaries. We have won recognition many times in this respect. But when it comes to interpret the religion of Jesus Christ, and the wonderful ideals of the Church of the Brethren, there is no one that can do this except our own people. Our seminary deserves the support of the entire church, and it deserves the respectful attendance by our young people who plan to serve the Church of the Brethren.

I believe in Bethany, I love Bethany, I would gladly give the balance of my energies to Bethany if I could. There is only one reason why I am changing my work—my sinus trouble here in Chicago made it unadvisable to risk any further services here. I love the teachers of Bethany who have been most courteous and loyal to me. I enjoyed my fellowship with the students, and felt the thrill of life in teaching them, and in observing their growth and consecration. May God richly bless our seminary, and may the whole church appreciate this institution and support it. Especially do I appeal to the young people to take their training for church work in our own seminary. My best wishes and benedictions are upon Bethany and her loyal teachers. I shall do all I know to do for her future success.

Chicago, Ill.

Others' Faults

BY ROBERT HENRY MILLER

It takes a good deal of courage, insight, and love to deal helpfully with the faults of others. Many are willing to try it; few are able to do it as it should be done. There are those who disclaim all responsibility for the behavior of others; they regard such concern as meddlesomeness; they hold Cain's philosophy on this business of being one's brother's keeper. Others specialize at finding and heralding the faults of others; it seems to be their chosen form of entertainment.

Paul shows his wisdom in what he says about a subject in which there is so much of both interest and of error.

1. *You that are spiritual restore the one who is overtaken in a fault:* and for three valid reasons.

(1) You are partly responsible for the conditions that caused him to stumble. His handicaps are the other side of your privileges. There is an element of guilt in every comfort you enjoy so long as those comforts are not shared by all.

All are guilty; therefore, all must help.

(2) Your own welfare is jeopardized by the spiritual ill-health of your brother. We know that one's physical health is not safe in the midst of plague; we are learning that wealthy people are insecure in the midst of poverty and unemployment; we *will* learn that individual moral health has only one foundation and that is moral health in all.

(3 The spirit of love demands it. "If a man see his brother in need, and shuts up his compassion against him, how can the love of God dwell in him?" "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

2. *You must take heed to yourself lest you also be tempted.* Concern with the faults of others gives one a peculiar exposure to temptation.

(1) There is the temptation to pride. You do not have the fault your brother has; it is pretty easy to begin to think yourself generally superior.

(2) You will be tempted to overlook the good qualities of the one whose fault you are trying to remove; you will be inclined to underestimate him.

(3) The reformer is apt to become narrow. He is likely to judge men solely upon the basis of the one particular type of action which he has in view.

(4) Look out for the domineering disposition. It is your duty to help another to overcome his faults, but you must respect his personality while doing it.

(5) Beware of the serpentine fascination of evil. More than one man has been known to fall victim to the evil he fought.

3. *If anyone thinks he is somebody, he is deceiving himself; he is nobody.*

(1) The man who is useful in promoting human welfare will not be always telling himself that he is. It is when one has ceased to be useful that he begins to feed himself upon the fiction of his fancied usefulness.

(2) Pride is blind to the important things. It looks only upon persons and achievements that are below it; it has no use for the things that are above it, for in their light, like disease germs exposed to the sun, it withers and dies.

(3) The proud man can not grow. He does not see the things that would make him grow. In the dismal little corner in which he is "it" there is nothing to inspire growth. Let him come out into the fresh air and sunlight, and pride will vanish.

4. *Let everyone bring his own work to the test.* There are four distinct advantages in having one act as his own judge, pronouncing sentence upon himself.

(1) The exercise trains one in making fair judgments; he escapes the almost universal error of harshness in the administering of judgment. It is his own life he is judging, and that is a strong incentive to make that judgment constructive.

(2) One who faces his own faults squarely will find it easier to be charitable to the faults of others. The

lowest of men will be *fellow*-sinners in his sight.

(3) If one is judged by another he is likely to resent it; the one who judges is regarded as an enemy. All this is brushed aside when he himself is the judge; the judge's motive can not be questioned.

(4) The one who judges himself finds his most immediate task—the correction of his own life. There is nothing closer home than that.

5. "*Whatsoever a man soweth that shall he also reap.*"

(1) How about the suffering of the innocent? Surely they reap what they did not sow. And what about the wicked who spend their lives in ease? Are not these exceptions to the law of sowing and reaping?

(2) It may not solve this problem, though it sheds some light upon it to remind ourselves that every hour of life is *both* a sowing and a reaping. The innocent who suffer, as well as the wicked who are at ease, may both look toward a harvest. God is not done yet; the pattern is not completed.

(3) Here is encouragement to those who do right. The immediate results may be disappointing, but it must be remembered that immediate results are not the criterion of right and wrong. The harvest will tell.

(4) The law of sowing and reaping carries a message to the evildoer also: wrong can not permanently prosper; the harvest will bring its inevitable doom.

6. *Never grow tired of doing what is right.* That's the trouble with so many people: they have good intentions and they start well; but they don't hold out. The reasons may be—

(1) That the effort was halfhearted. A halfhearted effort is always an agony, for half of one's self is rebelling against the other half.

(2) That they are trying to measure progress in religion by standards that are purely materialistic. They do not know that spiritual achievement can not be measured by the yardstick of a business promoter.

(3) They may have accomplished so much less than they had hoped. To pray, "Thy kingdom come," and to find that one's efforts have accomplished so little does make one wonder if the effort may not be in vain.

(4) That one needs the support of Christian fellowship. Everyone knows what magic is worked upon a depressed spirit by the touch of a friend.

7. *Let us do good unto all men, especially to those of the household of faith.*

At first thought this may seem like a selfish attitude, an us-four-and-no-more spirit. But more thought reveals that Paul is commanding us to do what we must do because of the character of love and the nature of man.

(1) Any minister knows that what he may be able to tell his congregation depends largely upon the kind of response they give him. What love can do depends upon the response love gets. To some people you can speak freely; to others you can not: it is their response that makes the difference. You can't do for all men what you can do for those who are of the household of faith.

(2) One of the strongest evangelistic appeals that can be made is the demonstration of love within the circle of those who profess faith in Jesus Christ. "How these Christians love each other," was the remark of an outsider in the days of the church's most rapid growth.

North Manchester, Ind.

The Roamer Looks at Brothers

BY JOSEPH VAN DYKE

My hiking clothes, always chosen for utility, had become disreputable; one knee of my faded pants had a gapping tear that a safety pin could no longer mend, and my jacket, though whole, had weathered too much dust of the road to be anything like immaculate. But it was Sunday, and in spite of my clothes I was looking for a church where I might slip into a back seat and enjoy the service.

When you are in a strange city and you want to find a church, you must look up and sure enough, somewhere, a tall spire will be beckoning. So I looked up, but before I had glimpsed a steeple or a tower, I heard the bells. Clear and sweet their music was, rising and falling on the still Sunday morning air; I went towards them.

The large church, darkened by age, stood facing a public square. The announcement on the bulletin board told that the celebration of Holy Communion would take the place of the regular morning service, but I sat down on the steps anyway to listen awhile to the chimes. There would be time enough to find a church with an interesting sermon-subject listed, when the lovely pulsing notes of the bells had died away. I reveled in the fresh June morning.

At last people began to enter the building in groups and I knew that it was time for me to leave. I was still lingering, when a woman who was about to pass through the door turned back and spoke to me. I do not know what prompted her to come back, but after I had thanked her, I put my blankets and knapsacks in the little hall, and followed her into the auditorium.

Inside the door stood a man with snowy hair. It must have been a surprise to him to see me appear there, but he took my hand and talked with me as if I were a visiting industrial magnate instead of a common tramp. I found an empty pew, then, and sat down.

There is something good about worshiping with strangers and particularly with strangers in a denomination not one's own. I had done it often before, and

I had learned that, lacking the common incentives for church going: habit and duty and social contacts, one goes for just one reason—to worship. I was glad to be there.

The organ began to play and the old minister stepped down into the pulpit. After some routine announcements he said, "Since this is the Sunday for communion, there will be no sermon. Instead, I will talk a little while about the meaning of the sacraments."

As he talked I listened with only half my mind. I could not help thinking of the love feasts I knew, where brethren and sisters sat around tables, facing each other, and not only accepted the sacraments from each other, but ate together, and washed each other's feet. There had always been something intense about those nights to me; something breathless, a feeling of importance and mystery. This was different. Could these people, listening so calmly in their pews, be feeling the outreach, the brotherhood, the oneness with divinity that we felt around our rude tables? I doubted it.

The minister was ending his talk. I had not heard all that he had said before, but I was listening now for he was talking to me. "If there is any stranger with us today," he was saying, "who desires to take communion with us, he is welcome." What could I answer?

"But my clothes," I told him, "I'd be ashamed." And then some one answered me, not the man who was lifting the plate of consecrated bread, but another man. I can not tell you what he said. But I felt ashamed, not of my torn pants now, but of my pride.

"And I am a Dunkard," I said stubbornly. But I was answered again. Not in so many words that I could quote to you, but as clearly as if the answer had been spoken in my ear.

And all at once my heart fell open and I knew the truth. I was not a stranger—I was with brothers. I looked around me and it was not Methodists I saw, but Christians; not Protestants, but followers of the Man on the Cross. Some words spun around in my head, "Ye are my brethren if ye love one another." Something that was small and unworthy died in me. At that moment my heart embraced the whole world, all people, all races, all creeds. . . . An usher stopped at my pew and I rose and walked down the aisle to the altar. I dropped on my knees in that semicircle of communicants, and ate the bread with them and drank the wine. It was a true spiritual service. I had stumbled on to the meaning of it at last, one of the meanings. This was something I had never done before; to actually own a Methodist as my brother, and I felt warm and happy inside. Then I was back in my seat, the choir was singing softly, and other men and women, my own brothers and sisters now, were walking slowly down the aisle.

Then it was over and I was on the steps again, remembering the old minister's warm handclasp and good wishes. But it was not quite over. I was to make a friend, a young fellow who recognized what I had done and understood why. An hour afterwards I was eating dinner with him in his home, and that afternoon we were speeding southward together on my way. That day is not over yet, I think.

I believe the bread and wine, that day, were as holy as they were on the table in the upper room. For the using of them made us brothers, made us see each other clearly, made us give each other a little love instead of passing by on the other side. And I think I would have sinned against the Christ on the Cross if I had denied him through pride or narrowness of creed.

I have never been sorry that I walked down the aisle, knelt on a bare knee, and accepted the sacraments from the hand of a stranger. For, from that moment he was not a stranger at all, but my long-lost brother.

Burt, Mich.

Problems

BY OLIVER H. AUSTIN

In this modern, complex age we are hearing so much about problems that one becomes rather weary, if not a little rebellious, at the oft-spoken word. A ray of hope would be much appreciated and undoubtedly there is a way out of the maze if men will only recognize it.

International problems continue because each nation tries to get an advantage over the others; crime flourishes because men take all they can when they can; injustice stalks the land because each person is too busy thinking of himself. It is hard for us to get on well with others because we are seeking our own benefit. Indeed, most of our troubles can be traced to love of self.

At the base of all of these problems there is a spiritual significance for all problems of life are spiritual in their nature. It is a hunger for the bread of life that lies at the heart of the troubles of the world and nothing else will satisfy. It is absurd to think we can solve these problems and heal these ills by going deeper into dissipation and sin as it seems we have chosen to do as a nation. In this course lie personal defeat and national destruction.

In the face of this fact, what is the task of the Christian church and its ministry? Are we to become interested in the social, industrial, economic and political problems? Yes, but in doing so we should always present Jesus as the Great Physician of the world's ills. We sometimes go so far adrift on some side line that we lose sight of the heart and center of the Christian message.

Just recently it was called to my attention that one good minister became so actively engaged in his condemnation of the things that were wrong with the

world that he failed to feed his people and they went away hungry for the bread of life—the only food which really satisfies in times of stress and strain. As a result, Sunday became a burden rather than a joy to some in the congregation and they finally went elsewhere for spiritual food when they were needed very badly in the work at their own church.

After a week of toil and heartache in the battle of life, people are hungering and thirsting for something that can give them hope and new courage to carry on with increased vigor and clearer purpose. This should be a challenge to the Christian ministry to present to them the Christ, for he alone can meet this need. This is the supreme task of every minister of God. Only thus can we lead our people from the sordidness and selfishness of this irksome life into the Light of Life. "If I be lifted up I will draw all men unto myself."

McPherson, Kans.

"Apples of Gold in Pictures of Silver"

BY GRACE HILEMAN MILLER

EARLY in life I became familiar with the words in Prov. 25: 11: "A word fitly spoken is like apples of gold in pictures of silver." However, the meaning of the "apples of gold in pictures of silver" was exceedingly hazy until recently, when I felt sure that I had seen veritable apples of gold set in pictures of silver, or as Goodspeed's translation puts it, "Like apples of gold in a setting of carved silver, is a word that is aptly spoken."

Picture No. 1

"No, no; do it with kindness, not lecturing, every time. Why, my father taught every one of us children to whip every one with kindness!" exclaimed Sister F. when some one suggested lecturing or scolding certain wayward young people. "I know the best true story about whipping people with kindness and reforming them," continued Mrs. F. enthusiastically.

This is what she told: "John Smith became very angry with Sam Jones about some trivial matter and threatened to give him a good whipping. They lived on farms which joined and it was harvest time when this incident happened. Before contacting his neighbor to give him a good trouncing, Mr. Smith was taken sick, and so was unable to stack his hay when a storm threatened. He had to lie on his bed and watch neighbor Jones hurriedly stack his hay—and, to his great surprise, as soon as he had completed his own stack, he and his men rushed into Smith's field, and by working most energetically, stacked his hay in fine shape just before torrents of rain fell.

"Several days afterwards, Mr. Smith walked into his neighbor's field where he was working, reached out his hand and said, as he grasped that of Mr. Jones firmly: 'You whipped me, but in a different way.'"

Picture No. 2

A group of Aid Society women were busily sewing and talking as their fingers flew. As it happened, two fell to criticising a certain institution of learning because some of the students did not turn out right. But one woman chose to set apples of gold in the word picture by calling attention to large numbers of graduates now missionaries, ministers, personal workers and homemakers, who are real salt of the earth people. The setting of craved silver was completed when every woman in the group added to the apples of gold by dropping the critically destructive attitude.

Picture No. 3

A group of college-age girls were having a slumber party. Gossip trends crept into one corner. One of the older girls of the group listened several moments, and then whispered to her neighbor,"Start that song, *If I have wounded any heart today, dear Lord, forgive.*" Again the setting of carved silver was completed when every girl up and down the spacious lawn, on which the beds had been arranged, joined in singing this beautiful evening hymn.

Picture No. 4

"Say, take my name off and put Diana's on for chorister," put in a popular girl on a nominating committee after her name has been written on the slate for chorister.

"No, no; we want you," chorused other members of the committee.

"I would like to be chorister all right, but I have had chances to hold offices in our club, and Diana has not, and she can sing and would make a good chorister."

"We don't want a Mexican," protested Ada.

"Why not? She is a fine girl and a good singer, and it would do her a world of good."

Diana was elected and received a new lease on life through the confidence placed in her and responsibility delegated to her.

Picture No. 5

"Well, believe it or not, I played against a gentleman in that football game this afternoon, mother," remarked a boy after a hard fought game between two rival high schools. "It doesn't go so hard to lose to fellows who play like that."

"Did they play clean?" asked his mother from near the stove where she was getting supper.

"Yes, and then some. After I made a good play, my opponent came up and slapped me on the shoulder and said: 'That was a good play, buddie!'"

Picture No. 6

"Why does Mrs. Ripley persist in giving you tongue-lashings behind your back?" asked Mrs. Brown of her neighbor, Mrs. Kester.

"Really, I have no idea," said the latter.

"If I were you, I would do something about it; she'll keep on till you do!" offered Mrs. Brown.

But to this her neighbor replied: "The best course I know to follow is to pray God to show me ways of heaping coals of fire on her head!"

La Verne, Calif.

Shall I Go to College and Where?

BY V. F. SCHWALM

DURING these August days in thousands of homes throughout America important decisions are being made that will affect the lives of thousands of its young people. The questions that so vitally affect the young people are (1) Shall I go to college? (2) Where shall I go to college?

With the gradual return of prosperity in at least some areas it will be for parents to ask themselves whether they can make a wiser investment than to spend money for an education of son or daughter. Roger Babson strongly recommends to parents that they invest money for the right education of their children. New automobiles and many other improvements can wait better than John or Mary, if they are through high school and ready for more training. Not a few young people who are through high school and can not continue their education fall into bad company and habits of indifference and lose all interest in further training. Many who have a desire for more training lose it at the end of one year out of school. After two years the number who continue their education is negligible. Parents who desire their children trained for future usefulness will do well to sacrifice to make this possible as soon as the child is ready for college. Furthermore, no young person has time to waste. Young people of vision and serious purpose will seek to move steadily on in their training.

But where shall we send our children to college? That depends, of course, on the kind of training that is sought. Some kinds of education can be gotten only in highly specialized schools. For the most part, however, young people can get the first two years of training in a Christian college without loss of time, whether they plan for agriculture, medicine, law, engineering, pharmacy or dentistry. And certainly Christian parents and Christian young people will want to do this wherever possible. In the current issue of the Rotarian Magazine there is found a debate on the relative merits of the small Christian college and the large university. The arguments center around two issues. The small Christian college trains people better for life while the large university offers training in more different lines. The Christian college certainly offers more training for Christian living.

And are there not more opportunities for training young people for service in their own church when they attend their own church college? Brethren parents will do well to ponder as they decide this issue. Young people learn to know their own church leaders when they attend their own church colleges. Many of them find their life companions in college. They make friendships with hundreds of young people who will be their contemporaries in carrying on the church program in their day. To have the acquaintance and friendship of hundreds of young people in your own church is a very valuable possession.

Young people in other church colleges or in universities may learn to know many worth-while young people. Most of these later drop out of one's life without having had much significance. But friendships with those of one's own faith grow richer as the years go by, especially as one works with them in the church. This has been my experience in attending a Brethren college and one of another faith.

The presidents of our church colleges want to make the colleges distinctive, to make them function for the good of the churches. With the co-operation of the young people and parents we can accomplish this.

Let us in selecting our college this autumn, not make a mistake which we shall regret during years to come. And may I add this word to parents. Do not try to shift the responsibility for making this choice upon the immature shoulders of a seventeen-year-old child. It ought to be shared, with the wisdom and experience of the parent playing an important part.

McPherson, Kans.

Mountain Home

BY DAN B. JORGENSEN

RUSHING through a North Carolina valley in a sedan, I saw a woman way up a mountainside climbing her way along a well-beaten path. The journey was strenuous but she knew the way, for every once in a while she supported her knee with a hand. What could be the object of her search? Following that foot-beaten tract with my eye, I saw a shanty perched on top of the mountain. It was old and did not mean anything to me, but this woman had worn a path up the mountainside to make it a home. I probably shall never see her again, yet I know that every true woman plods a mountain path to make a home. Unless there is love enough to warrant sacrificial effort, unless one cares more than to live by a canopener and stream-lined car, unless there are tears as well as smiles—no home can be built. The valley was soon shrouded in twilight, but I knew that this woman could see the glory of the sun from her doorstep.

Wheaton, Ill.

HOME AND FAMILY

Seeing Out

BY VERA EMMERT JOHANSEN

The baby's straining on his toes,
His fingertips are red,
He isn't tall enough to see
The birdie on the shed.

If only he could have a stool
To raise himself up high
And then the window open wide,
What joy to see the sky!

What happiness to really see!
But baby gives a shout
And crying runs to mother dear
Because he can't see out.

We aren't tall enough to see
Or know or understand,
But faith will lift us up on high
To reach God's loving hand.

By faith we open windows wide
And then with joyous shout
We find God's love has entered in,
At last we can see out.

Freeport, Ill.

Fairy Tales and Our Children

BY GARRY CLEVELAND MYERS

Author of "The Modern Parent" and "The Modern Family"; editor of the magazine, "Children's Activities"

A GREAT many conscientious parents believe that fairy tales and fiction are harmful for children. Like the Santa Claus myth, fairy tales, especially, they classify as deceptions. "If we present the fairy tale and Santa Claus to the little child and lead him to believe in them," they say, "how is this child to accept us at our word when we try to teach him the eternal verities?" This is the attitude my parents took when I was a child. They deliberately tried to teach us that there is no Santa Claus; and they had strong convictions about it; so do many other parents today. But I well remember that I believed in Old Saint Nick anyway.

Despite my deep respect for my parents and reverence for their sacred memory, my wife and I arrived at a different conclusion on this matter. From the time when our eldest child could respond to imaginative items, we pretended there was Santa Claus and we read fairy tales to him deliberately, being careful to omit the fearful, gruesome types. But when at about the age of five, this little child asked us if Santa Claus was real, whether he is a person with eyes, ears, hands, feet, and beard, we frankly and calmly answered, "No; we are merely playing that he is real." Then he chose to keep on pretending there was Santa Claus for several years after. Likewise, when he asked of a story, if it really happened, he was always truthfully answered. Nevertheless he wanted to go on hearing them and enjoying them, just as adults still enjoy fiction, knowing it to be such.

When history and certain facts of science and nature and historical items from the Bible were read to him, he was told, "Now this is a true story." He never seemed to be confused the least. When in doubt, he asked and always was answered as accurately as we were able to answer.

Each of our two other children was treated in like fashion. After the eldest was disillusioned about Santa Claus (which experience proved no apparent shock to him), he went on pretending there was Santa Claus. As the second child was able to see fairies, walk with them and talk with them, we asked the older if Baby should be "told" about Santa Claus. "No! No!" was the reply with great feeling; and such also was the reply of both the older children later in regard to the third child. Besides, they chose to continue playing Santa Claus with great glee for a number of years even when they knew the facts.

Now that these older children are in their earthly twenties and the youngest fifteen, each has assured us parents that he experienced no feeling of shock or that they were deceived. They say they are very sure that their children shall know the joys of Santa Claus and fairyland in their early years.

Yet I have no doubt that many children have been harmed in relation to these matters, and harmed because their parents have either dodged the issue when it came up or have deliberately tried to force belief in Santa Claus and fairies upon them long past the time when these children have outgrown such beliefs. Right there is the perilous place. But, as we have seen, all such dangers can easily be averted and the normal joys related to fairyland still be guaranteed.

Normally the child from three to five, who has parents that are sympathetic and endowed with the gift of imagination, live most of the time in a land of make-believe. And this child has no trouble at all adjusting himself to reality if his parents do not charge him with lying when, from his point of view, he never had been nearer to the truth; if, moreover, he has many playmates his age—they help him get matters straightened out; and if, furthermore, he learns early to wait upon himself, take on responsibilities and make things with his hands, there will be no difficulty.

It seems to me that the parent who can enter with the little child into his enchanted world, be a child again, see his fairies, walk with them and talk with

them, has a rare opportunity to win that child's co-operation and companionship. And see the opportunity for dad to read and read and read to the little child, giving this child good language patterns, stimulating his little mind and having a most wholesome happy time with the little tyke.

While I would have no quarrel with those who would disagree with me—and a great many child psychologists do—I sincerely hope that those parents who have worried over this matter might feel at ease. In the next article we shall discuss: Reading From the Bible to the Young Child.

Cleveland Heights, Ohio.

A Clear Vision

BY JULIA GRAYDON

When something comes between us and the Lord we no longer see him as we once did, either in reading the Bible or in mingling with his people.

In the Old Testament, in Deuteronomy, chapter 29, and the sixth verse, we read God's own admonition to his followers: "Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God."

The things of the flesh stand in the way of our spiritual sight, therefore to see clearly we must see that they do not obstruct our clear vision of eternal things.

Harrisburg, Pa.

Why People Drink

BY ROY WHITE

Near-beer has fully as much nutritive value as beer, yet there is no popular demand for it. Evidently near-beer is not quite near enough to satisfy the average alcohol addict. It is not difficult to remove the alcohol from whisky, brandy or gin, yet such de-alcoholized drinks are not in demand. Alcohol addicts want their drug, and the alcohol industry wants its addicts. Thus a vast number of drinks appear to exist solely because of the alcohol in them.

However, when we inquire of alcohol addicts why they use alcohol, the study really becomes interesting. Here are a few of the reasons advanced:

They need their blood warmed—or cooled.

They want to relax—or need a stimulant.

They are lonesome—or are in the company of friends.

They need something to help them remember their joys—or to forget their sorrows.

Someone insisted that they should drink—or told them that they shouldn't.

In short it appears that any reason will do, and one is as good as another if it sounds halfway plausible. We gave up the making of this list at this point. The reader may add to it but no mere mortal could hope ever to complete it.

However, since the drinkers themselves have made a guessing game of this, perhaps we have the right to hazard a guess or two of our own. Is it possible that they use alcohol because:

They are drug addicts and their nerves cry for more of their favorite poison?

They do not know the effects of small doses of alcohol and they hope never to find out?

They are no longer able to control their own body?

They are not able to advance from a bad environment or the misconceptions of childhood?

They are victims of clever and persistent advertising?

They are willing to gamble with the greatest values in life?

They take religion casually, if at all?

Of course, all of this may be beside the point; perhaps the cortex of a drinking person is not seriously involved until long after the alcohol habit has been started.

Thus we conclude that those who use alcoholic drinks do not seem to know why, and that we are a little at a loss when we attempt to guess. If this appears to be a poor conclusion we can get some satisfaction from the knowledge that the habit we studied was even worse.

Chicago, Ill.

HOME AND FAMILY FUN

Family Hikes

Here is a much neglected type of family fun. The automobile gets the blame for reducing the hiking hours of America. But don't blame the poor machine. It is the people who would rather ride than walk.

'Tis time we use this time honored seventeenth and eighteenth century pastime. On many a Sunday afternoon the pioneer family as a group would hike over to the neighbors. It must have been great fun and a great sight.

Can't we do something similar today? In the city there are the parks. In the country there are still the little brooks with all the twists and turns. There are still here and there shade trees and wooded plots of ground.

Get out for a hike; destroy nothing, enjoy everything. Meet nature, find God's answer.

A family picnic supper would be very tasteful and inexpensive. A hike to a friend's house across the fields would condition you for an hour's friendly visit.

Shall we hike, hike as families?—*Robert W. Tully for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, August 22

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Place of Religion in a Nation's Life.—Ex. 25: 1-40; 29: 43-46; 49: 1-38.

Christian Workers, Work, Rest and Religion.

B. Y. P. D., Christian Leisure Time Activities.

Intermediate, Other Intermediates Visit Us.

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Gains for the Kingdom

One baptized in the Zion Hill church, Ohio.

Six baptized in the Lewistown church, Minn.

Six baptized in the Locust Grove church, Pa.

Two baptized in the McFarland church, Calif.

Three baptized in the Bradford church, Ohio.

Fifteen baptized in the Aughwick church, Pa.

Two baptized in the Mount Morris church, Ill.

One baptized in the Union Bridge church, Md.

Thirteen baptized in the Maple Grove church, Md.

Three baptized at Berrydale, Seattle congregation, Wash.

Seven baptized in the Bethesda church, Maple Grove congregation, Md.

Three baptized and one received by letter in the Eagle Creek church, Ohio.

Seven baptized and two received by letter in the Waterloo City church, Iowa.

Four baptized in the Little River Mission, Elk Run congregation, Va., Bro. E. P. Carper, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. A. Buffenmyer of Bunkertown, Pa., Sept. 13, in the Second church, York, Pa.

Bro. William E. Thompson of Dixon, Ill., Aug. 15-29, in the Pleasant Dale church, Ind.

Bro. E. M. Hertzler of Windber, Pa., Sept. 12, in the Holsinger church, Dunnings Creek congregation, Pa.

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Personal Mention

The Standing Committee delegate from North Dakota and Eastern Montana to the Conference of 1938 is Eld. Ray Harris, with Eld. D. T. Dierdorff as alternate.

Bro. Earl M. Bowman of Philadelphia has been called to the pastorate of the church in Harrisonburg, Va., succeeding Bro. J. M. Henry. The transfer takes place Sept. 1.

Bro. Ralph E. Shober will terminate his pastoral ministry of ten and one-half years in the Connellsville Church of Western Pennsylvania, Aug. 31. Bro. Shober's new address will be 1029 N. Market St., Frederick, Md., where he will begin his pastorate of the Frederick City church Sept. 1.

Bro. L. H. Prowant, 4400 Beecher Road, Flint, Mich., writes us: "We are expecting that our pastorate will end here Sept. 1 quietly and with all interests of the local church not divided but united." He will be available for a new pastorate after Jan. 1, next. He speaks feelingly of the loss sustained in the death of Bro. Arthur O. Mote, as a colaborer in the district work.

Bro. E. F. Caslow, pastor of the Virden church of Southern Illinois, had a postscript to his recent letter for which we gladly give space here: "You might say to our friends who write us words of sympathy that Sister Caslow remains the same, being confined to the house and to her bed most of the time. At times she can get about a little and usually can enjoy and appreciate visitors. The prayers of our people mean much to us. Don't forget us."

Brother and Sister Ralph G. Rarick, superintendent and matron of the Mexico Welfare Home at Mexico, Ind., have accepted a call to the pastorate of the Syracuse church of Northern Indiana. Brother and Sister J. Edwin Jarboe are terminating their pastoral connection at Syracuse and are re-entering the evangelistic field. They will make their home at Goshen, Ind. The Rariicks begin their new duties early in September but will not remove their residence to Syracuse until their responsibilities at Mexico are transferred to other hands.

Bro. Frank E. Williar's great interest in the alcohol problem was clearly shown in his Nampa Conference address, as Messenger readers had opportunity to see in our issue of July 31. It appears further in the Youth Fellowship Conference which he is planning for Aug. 26 in Wildwood Park, Mount Airy, Md. It begins with a fellowship supper at 6:30 P. M. Ask your pastor or elder about the tickets. This will be followed by an address by W. Roy Breg, Executive Secretary of Allied Youth, on Youth and Alcohol. The drama, What Shall It Profit? will conclude the program.

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The Standing Committee delegate to Conference of 1938 from Texas and Louisiana is Eld. J. B. Firestone, with Eld. W. J. Horner as alternate.

Bro. Nevin H. Zuck is spending the week ends of August supplying the pulpit of the Bethany church, Philadelphia, and becoming acquainted with the people before taking up the pastoral work there Sept. 1.

President Paul H. Bowman of Bridgewater College will give the main address at the dedication of the Tinker Creek church, Hollins Road, Roanoke, Va., 11 A. M., Aug. 29. It will be an all day service with lunch on the grounds. Pastor C. M. Key invites "our friends" to attend. Evangelistic meetings begin the same day at 8 P. M.

Dr. I. Harvey Brumbaugh, former president of Juniata College and long-time Professor of Education and Latin in the institution, died suddenly of a heart attack Monday evening, Aug. 9. He was sixty-seven years of age. Older readers of the Messenger will recall that his father, Eld. H. B. Brumbaugh, was for nearly a half century on the editorial staff of our church paper. He himself was active in the ministry as well as in the field of education. We can not speak at length here of his life and activities but we expect to have soon an article giving further details and an appreciation of his service to the church and the cause of Christian education.

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Miscellaneous Items

The Spring Run church of Middle Pennsylvania will have its annual homecoming, Sunday, Sept. 12. Everybody welcome.

Love feast notices: Monroe County church of Southern Iowa, Aug. 22, 8 P. M.; Hickory Grove church of Middle Indiana, Aug. 23, 7:30.

Western Maryland will convene in District Conference at Accident, Aug. 27. The District Sunday-school Convention will be held at Westernport, Sunday, Aug. 29.

The Holsinger church in the Dunnings Creek congregation of Middle Pennsylvania will have its annual homecoming Sept. 12. It will be an all day meeting.

The Pleasant Hill church of Southern Ohio will have an all day homecoming with basket dinner Aug. 29. "Invitation is extended to all who have worshiped here in past years."

The annual homecoming of the Brethren's Home at Mt. Morris, Ill., will be held Saturday, Aug. 28. The picnic dinner will be at 12 o'clock with a program following. The trustees are desirous that as many members of the district as can will attend this meeting.—Anna Long, Secretary.

Those planning to attend the centennial and homecoming of the Fairview church (George's Creek congregation) of Western Pennsylvania, are requested to drop a card to the president of Women's Work Council, Mrs. Albert M. Haught, Route 1, Box 113, Masontown, Pa., "stating if they are planning to be overnight guests and the number in their party."

The I. W. M. Review is the official organ, under the direction of Editor Clement Bontrager of the Church of the Brethren of Idaho and Western Montana. Besides the general news the August number is featured by the program of the Summer Assembly at Camp Stover last week and Echoes from the Nampa Conference. Here's one: "We certainly enjoyed the Conference and wish we might have one here every year. . . . We heard nothing but commendation from everybody."

The harvest meeting at the Buchanan church, Mich., will be Sept. 19. There will be forenoon and afternoon services with a basket dinner.

The Silver Creek church of Northwestern Ohio will have an all day harvest meeting with basket dinner Sept. 12. "A cordial invitation is extended to other churches."

Will pastors or others who may know of nurses qualified for the position please notice the advertisement of Bethany hospital in this issue, page 30, and bring it to the attention of any who might be interested?

An Eglon, W. Va., reader likes the Home and Family Fun corner. What she saw in it about hobbies led her to write: "My hobby is post card collecting. I think it is lots of fun. I can sit down and take a trip all over the United States and yet be right at home on the sun porch."

The Syracuse church of Northern Indiana will have an all day homecoming service with basket dinner Aug. 22. It will be the fiftieth anniversary of the building of this church and "farewell day" for Brother and Sister Jarboe (see another item). "All who have at any time held membership here are invited to bring their dinner and spend the day."

The Home Study Department of Bethany Biblical Seminary is in "rather serious need of several copies of the 'Elgin Training Course, Second Year,' or 'Training the Sunday School Teacher, Book One,' both of which are out of print." If you have a copy you would like to dispose of, please write the seminary on what terms you would do this. Perhaps you would even be willing to donate the book to a good cause.

Western Pennsylvania ministers, Men's Work, Women's Work, Sunday school and young people, meet in conference at Windber Aug. 25, 26. Bible messages, simultaneous sectional discussions, inspirational mass meetings feature the two days. Besides the district talent, abundant and able, the names of Calvert N. Ellis of Juniata, William Beahm of Africa and V. Grace Clapper of China, appear frequently on the program. Themes are timely and vital. Looks like a great opportunity for Western Pennsylvanians at Windber next week.

To the churches of Michigan: Those coming to District Meeting with tents or house trailers will find plenty of tenting or parking space just east of the church. From the north and west or from the south, over highway 131, turn at junction with 20 at Big Rapids. Go east to first turn after crossing river, then south to Sinclair station. Take country road nine miles east, one mile south to church. From south and east over 20, go two miles west from Mecosta, then two miles north, then two miles west, then north to church. The church is one mile east of Rodney and three miles north. Remember the meeting is scheduled for Aug. 24-27.—W. E. Tombaugh.

The morning mail brought this: "Not been reading much of the Messenger lately. So many of the articles are pure radicalism and social gospel that I can not bring myself to clutter my mind with them. Am wondering just why so much of that stuff is being published, for surely a Christian paper should not be spreading such propaganda. . . . I should like very much to see the Messenger again a Gospel Messenger." **The afternoon mail** of the same day brought this: "Just been reading volume forty-six. My, what a difference, but I would not want to say at all that it [the Messenger] was better then than now. It has grown with the years according to our needs, it seems to me. May it continue to do so." Zech. 14:7: "At evening time there shall be light."

OUR MISSION WORK

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

III. In an Indian Village Home

But it is the women of the family by whom one judges the family wealth for the women are the family bank, and rich and poor alike in India put their savings not into the bank, but into jewelry for their women. And so the rich village woman has not a nicer home than her neighbor, nor noticeably better clothes, though she may have more blankets for cold nights; but she has her neck and chest literally covered with chainlike necklaces, oft-times strings of rupees (each rupee the size of a dollar). Her arms are covered with metal or glass bracelets. She has rings on her fingers, rings on her toes, to say nothing of the rings in her nose. A chainlike ornament connects the top of her ear with the knot of hair at her neck or she has rings of varied description in the lobe of her ear. The ornaments are usually of silver or brass, or imitation, and each caste has its own particular type of jewelry.



A water carrier. Note the erect carriage and poise of this woman.

There is one thing I greatly admire in the healthy Indian woman, and that is her ability to walk properly. Try carrying earthen or brass water jars filled with water on your head day after day and see how high you have to hold your head and how poised your body. It is her secret of graceful carriage. I almost covet her the ability to do this but I have never envied the village woman her jewels. It has often seemed to me that not because of them, but in spite of them, she is beautiful. However, as many a dark and windowless hut is made cheery and bright by rows of shining brass vessels, so one may care to see the dusky skin brightened by the flash of gold or the gleam of silver or some bright colored garment. Though white is much worn by adults in India, I have never seen an Indian baby, however tiny, wearing a white dress; and they really do look ever so much sweeter in gaily colored clothes.

How far I have strayed from my thought; I was talking about the village home! Well now we are approaching the village homes and it looks as though every little hut had its clump of banana or papaya trees. They look so pretty and fresh against the brown grass roof. The village headman and some others had met us up at the road and now quite a procession has joined us as we approach the school building, a bamboo structure with grass roof which the people themselves have built. Here thirty-six children, three of them girls, rise to give us in unison a lusty *Salaam.* Due to our sticking in the river it is past noon time, so they are dismissed while we go to the teacher's home for dinner. And a delicious dinner it is of spicy and hot chicken curry and rice, with chapattie breads made of wheat flour. A thermos bottle of hot coffee which we had brought along added to this made it a dinner fit for a king—provided the king likes curry! If it was his first taste of curry I am sure he would not like it, for this taste has to grow on one like some other things—such as olives and coffee. I have even known one woman who said that so long as she had tomatoes she would not make the effort to learn to like the taste of grapefruit. I think I was born with the taste for grapefruit, but it took me several years after coming to India to learn to like hot curry. Now, however, the very odor of it cooking sets my mouth to watering.

After dinner Amsey went to inspect the school while I sat and talked with the teacher's wife and knitted. What would I do without my knitting? What a help it is in relieving a strained conversation, and that not in one's own tongue, where the shyness or ignorance of the women causes them to answer *yes* or *no* to whatever may be said, or *humm, humm, humm.* Even I've gotten into that habit when I don't quite understand. I use the Indian's way of assenting with *humm, humm, humm,* meaning: Is that so? Well maybe it is, I don't know, or something of the sort. Certainly to have something to do with one's hands is very helpful at such a time and gives the women something to look at. Other women gathered, and girls with babies on their hips. The Sahib had been here often enough before, that though I had never been here the children did not scream out at sight of me, as though I were a white witch, as children in many villages do at first sight of a white face. I have only to remember my childhood fear of the gypsy and the Negro to put myself in the Indian child's place.

Among the group is a bright looking girl with her brass waterpot; she is going to carry water. She tells me that she thinks it is very nice that I can make something warm for my husband and children for certainly the nights are getting cold. My guess is right, that woman huddled up in the sun has fever. "Yes," she

replies as at my question she draws nearer, " fever every night, then it goes away in the daytime. And can you give me something for the pain in my chest and shoulders and for the dizziness when I move about?"

Ahwa, Dangs, India.

The Homecoming Institute for Palghar School Boys

BY C. G. SHULL

Most of the institutes which missions have held in India have been for paid workers—teachers and evangelists. We seem now, however, to be in the midst of a shifted emphasis in which there is a growing recognition of the possibilities of voluntary Christian service through independent laymen. A vision of these possibilities led our last Marathi District Meeting to sponsor two institutes for former schoolboys of our language area. It was suggested that one of these be held at Ahwa and the other at Palghar. The district authorized expenditures from their own funds for financing these conferences.

The institute for the southern end of the field convened at Palghar May 25-30. We chose a time at the close of the hot season before the busy work for the farmers began. We had hoped for an attendance of twenty-five, but only nineteen came. For all of them it was a homecoming week. Before the meetings one of the boys who had just completed his second year in Wilson College, Bombay, wrote: " I want to come to the Palghar Institute. More of the years of my life have been spent there than anywhere else and it will be a joy to come home and to meet former schoolmates and friends." This reunion phase was most enjoyable and profitable, to say nothing of the direct inspiration, vision, and challenges received through the worship, lecture and discussion hours. The key verse selected for the conference was: " Go to thy house and to thy friends, and tell them how great things God hath done for thee."

The writer gave one Bible hour daily and other leaders were a representative of the British and Foreign Bible Society, the W. C. T. U., one who has been conspicuous in bettering rural conditions, and one of our teachers who had just returned from his third year normal course. A member of the institute, a young man not yet baptized, but imbued with the Christian spirit, told of his efforts to break down caste distinctions in his village. It was evident that he had really accomplished something worth while in this direction.

The conference used two periods building up a list of some seventeen forms of voluntary service which they felt different ones might undertake in their villages. Among these were: Sharing one's experience of Christ; conducting a weekly religious service; selling New Testaments, gospels, or gospel portions; promoting reading circles and libraries; conducting night schools for adult education; encouraging the education of girls; working for a clean observance of all holidays, a special and fitting celebration of Christmas, reasonable expenses at weddings, abolition of child-marriages, a better understanding of the nature and causes of disease and the value of medicines, the elimination of superstitions, the promotion of temperance and clean villages and sanitary improvements.

The above list is by no means complete with respect to the needs and opportunities for service in rural India. Nevertheless, we believe the scope of this list is impressive. It is evident that there is ample room in India for organizations like the 4-H Clubs of America.

A young missionary attending his first missionary conference remarked that if the home church could be present she would feel a stronger challenge than ever before to the missionary task. We are persuaded that any one attending this young men's institute would have felt likewise. The job of the missionary is to find young people of dependable character who can assume responsibility and whom we can train. What a variety of training needs to be given, and many, indeed, are the avenues of service for an evangelistic missionary in the land of India!

Palghar, India.

A Hillside Sunday-school Class

BY MODENA M. STUDEBAKER

One Sunday while visiting at the foot of Garkida Mountain, we met a man who used to work for Dr. Burke. He said that he had just built himself a new compound up on the side of the mountain. We said we should like to visit it. He seemed rather surprised that we should want to climb the mountain. He was very pleased, however, and took us up at once. He and a group of his relatives have picked a most wonderful site for their homes. It is not very far up the mountainside, yet they have a gorgeous view of the winding Hawal River and the green countryside, stretching out to intriguing distances. They always seem to have a cool breeze, even when the valley is

What to Pray For

Week of Aug. 21-28. Pray for Brother and Sister L. A. Blickenstaff who have their residence in Bombay where Mr. Blickenstaff and representatives of other missions operate the Inter-Mission Business Office, thus carrying on a large volume of business more efficiently than they could separately. Mr. Blickenstaff is secretary and treasurer of our mission. The Blickenstaffs are home on furlough since last November.

stifling. They have a comparatively smooth spot, and some great flat stones for the children to play on. There is one patriarchal old tree, which towers on the hillside.

After we had saluted in all the six compounds, and were about to leave, the man said: "Won't you please come each Sunday and teach our children?"

"But you are quite close to the church," we answered.

"Yes," he agreed, "but it is too far for the little ones."

We promised to come as often as possible. The little hillside Sunday-school class has turned out to be a group of about thirty responsive, bright-eyed children, with a few parents scattered in. The man had prepared a seat for us, under the grand old tree, and the ground before the tree was neatly swept off, for the children to squat upon. It is wonderful to teach anyone who wants to learn. It is only when one has to cram instruction down unwilling necks that teaching becomes a bore. So this little class is a real joy.

Garkida, Africa.

News From the Field

AFRICA

Garkida

BY MODENA M. STUDEBAKER

Missionary Touring

Since the school for the missionaries' children has been closed, their teacher, Mrs. Bosler, has accompanied Dr. Bosler on several worth-while tours into the villages. They went by horse most of the time. The victrola proved a most popular means of gathering the people together for services. We hope soon to have a new type of projecting slide machine which can be successfully used in this village touring, as well as in the teaching work in the Garkida schools.

Sending Out the Disciples

In Jesus' time the disciples were sent out two by two, to preach and teach. Why not follow Jesus' plan literally? He was undoubtedly the master Teacher of all time. His methods are recognized as being pedagogically sound. Our pastor, Bro. Bittinger, on the recommendation of Annual Meeting has visioned and outlined a far-reaching program of village evangelism which he dreams and prays may be carried out in the next five or six years. Our mission territory is quite large, and has not yet been thoroughly covered in any sense. It will take years to really develop a lasting work in this large area. But this plan is to open up and begin work in each village in our region. Our area also includes that of a new tribe which is just now accepting its first missionary endeavor.

Here is the plan. Nine teams have been chosen from our native Christian group, consisting of two "disciples" each. These disciples are first to meet and study together earnestly a large map of our entire territory, on which all villages or village groups are shown. Lines are to be drawn on the map, showing where each team of disciples is to go. Then with prayer and purpose these nine pairs are to be sent out in nine different directions. Each pair of disciples will have to work some 50 or 100 miles to cover its villages. The disciples will preach in each village and make any possible friendly contact with the villagers. They are to acquaint the people with the purposes of the mission work.

While on the tour, each team is also detailed to bring back a map which they themselves have drawn of the country which they have covered. Also each one is to bring back a survey of his territory, showing the number of lepers in each village, the number of blind, the number of paupers, the number of literate persons, the number who have heard of Jesus, the number of houses in the village, the population of the village, the type of work the villagers are engaged in, any interesting bits of history or legend connected with the village which will give a better understanding of the village's background and present conditions.

When the groups of disciples return to Garkida they will again meet, and the large map which was studied before they went out will be inked in, in red, to show the area

(Continued on Page 23)

Monthly Financial Statement

During the month of July contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $10,476.97. The total received for the year beginning March 1, 1937, was $75,893.64, detail as follows:

	Receipts for July	Total receipts since 3-1-37
World Wide Missions	$ 2,239.52	$10,023.64
Women's Work Project	302.13	2,205.35
Home Missions	98.00	679.91
Foreign Missions	429.03	1,450.38
Junior League Project	166.26	539.98
Intermediate Project		7.00
India Mission	117.73	1,185.99
India Native Worker	26.00	171.00
India Boarding School	43.40	198.21
India Share Plan	214.77	608.77
India Missionary Supports	1,667.59	6,340.36
China Mission	56.30	435.60
China Native Worker		107.55
China Share Plan	57.50	198.75
China Missionary Supports	584.52	3,930.83
South China Mission		6.00
Sweden Missionary Supports		361.17
Africa Missionary Supports	606.49	3,582.07
Africa Mission	1,217.66	2,558.44
Africa Share Plan	15.00	225.64
Africa Leper	7.75	62.75
Conference Budget Undesignated	2,129.13	36,574.46
Conference Budget Designated for—		
Board of Christian Education	178.42	2,803.00
Bethany Biblical Seminary (at Elgin)	137.62	361.28
Bethany Biblical Seminary (at Chicago)	110.75	307.75
General Education Board	7.00	94.11
General Ministerial Board		4.40
Ministerial and Missionary Relief Fund		1.35
Conference Budget Share Plan		46.07
Youth Serves	64.40	821.83
Total Budget items	$10,476.97	$75,893.64
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	478.47	7,859.13
China Famine		5.18
Special Peace Fund	18.55	629.88
Men's Work Project	12.00	210.84
	$10,985.99	$84,620.67

The following shows the condition of General Mission Board foreign and home mission finances on July 31, 1937:

Income since March 1, 1937	$48,767.39*
Income same period last year	63,437.54
Expense since March 1, 1937	73,504.79
Expense same period last year	61,736.31
Mission deficit July 31, 1937	8,821.03
Mission deficit June 30, 1937	7,772.95
Increase in deficit July, 1937	1,048.08

*Not including balance beginning of year.

THE CHURCH AT WORK

MINISTRY

Saved to the Uttermost

BY J. H. MATHIS

Heb. 7: 25

To some salvation seems to come in a moment, in the "twinkling of an eye." These people point you to the day, the hour and the moment that it happened.

To others salvation comes as a growth, and while there are many mountaintop experiences along the way, it seems to be a continual process. I believe that the writer of Hebrews had reference to this type of Christian experience when he said: "He is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them" (Heb. 7: 25).

I. What does he save from?

1. Sin and all that it implies.
2. Selfishness.
3. Lack of purpose in life.
4. Enmity against God and man.

II. What kind of life am I saved to?

1. A great life purpose.
2. A philosophy based on love.
3. Clean living and an outlook of hope.
4. A right relationship with my fellow men.
5. A right relationship with God.

ADMINISTRATION

Suggested Program of Special Services for the Church Year

Sept. 1, 1937, to Sept. 1, 1938

Woodworth Church of Northeastern Ohio

BY E. G. DIEHM

Sunday, Sept. 5 .....Labor Sunday
Week of Sept. 5-11 ....A fellowship supper for all the officers and members of committees of all the organizations of the church (evening to be announced)
Sunday, Sept. 12 .....Homecoming service
Sunday, Oct. 3 .....Rally Day in the church school
Sunday, Oct. 10 ....Dedication of the complete portion of the new addition—morning and afternoon services
Sunday evening, Oct. 10
.....The Cleveland Church of the Brethren choir
Oct. 11-23 .....Preaching mission and church visitation
Oct. 31 .....World's Temperance Sunday
Nov. 7 .....Armistice Sunday (Peace sermon)
Nov. 7 .....Love feast and communion (evening service)
Nov. 7-13 .....Father and Son banquet during this week
Nov. 21 .....Thanksgiving Sunday
Dec. 5 .....Universal Bible Sunday
Dec. 19 .....Christmas Sunday
Jan. 2 .....New Year sermon
Jan. 2-8 .....Universal week of prayer
Sunday, Feb. 13 .....Lincoln's Birthday sermon
Sunday, Feb. 20 .....Washington's Birthday sermon
March 11-13 ....Bible Institute with outside speakers from Manchester or one of our other colleges
Sunday, April 10 .....Palm Sunday
April 10-17 .....Pre-Easter services by a visiting minister
May 1 .....Love feast and communion (evening service)
May 1-7 ..Mother and Daughter banquet during this week
May 8 .....Mother's Day
May 29 .....Memorial Day sermon on peace
Sunday, June 5 .....Children's Day
Sunday, July 3 .....Independence Day Sunday (Peace)
July 18-30 .....Daily Vacation Bible School

This program is subject to change, of course. But we shall adhere to it as far as possible.

Do you want a prayer and praise service on Thursday evening of each week during the new church year?

The first Sunday of each month we give the offering to missions—six offerings go to the Board at Elgin and six to the District Boards. This way we have been meeting our apportionment during the years of the depression.

Youngstown, Ohio.

WOMEN'S WORK

She Wrote It

When Sister Landes of Santa Ana, Calif., wrote her interesting report of the Thursday forenoon meeting at Annual Conference, she did not sign her name. Perhaps she forgot or perhaps she felt a bit too modest to write her name. After having shared her impressions so clearly with the women who were not present, it seems only fair that the authorship should be known.—A. C. M.

WOMEN'S WORK

Preparation for District Meeting

BY MRS. E. G. HOFF

Many district meetings are held in the late summer and fall. It is not too late to plan an exhibit. Send for a packet in each department.

1. Missionary Materials.

Four programs for the months of September, October, November and December, each five cents: **Our Mission Girls' Schools, Life Stories of Some Missionaries, Our Witness in America, and The Great Partnership** (missions and stewardship). The Mission Study Book, **Mecca and Beyond,** 50c, and the **Program Outlines,** 10c, based on the study book. Missionary stories and plays. **Missionary Stories to Tell,** 50c, and missionary books from the Loan Library.

2. Mother and Daughters.

A copy of Paths for Growing Parents, Parent Education and How It Can Function in the Local Church, Preparation for Marriage and Home Life, 5c, a list of organizations which publish materials in this field, a reprint of the materials for banquets, plays and programs, with a sample copy of each. Sample copies of the Parents' Magazine and the National Parent-Teacher Magazine should be included in the exhibit.

3. Aid Societies may find an added interest in the appeal for Spanish relief. Leaflets are available, also sample copies of the new Peace Banks.

Also include orders for the catalogue of Missionary and Christian Education Literature, the Loan Library catalogue, Women's Work envelopes, and the Women's Work Conference booklet which contains the statistical report and list of district officers.

Let each director present the materials in her field.

At the District Meeting is the time for the district women's cabinet to plan next year's work. Some district direc-

tors find the time much too short to present each phase of Women's Work at the District Meeting and so they plan an all day women's meeting at another time in the year when each phase of the work may be considered in an unhurried manner. Try it. Plan how you may contact local directors. Discuss how your efficiency may be increased. Talk personally with local officers during the meeting. Look for signs of leadership among the women you meet. Do not forget to stress the Women's Work Project, the observance of the World's Day of Prayer and the co-operation with the entire program of the local church.

Elgin, Ill.

PEACE

New Peace Materials

Churches are interested in special program material for building peace centered programs. The following material is available through the General Boards, Church of the Brethren, Elgin, Ill.

For children:

Changing Swords Into Plowshares (four units of work for junior children on the problems of peace and war) (30c).

Makers of Peace (program unit for junior boys and girls) by Armstrong (25c).

General material:

An Answer to the Argument That War Is Inevitable, by Mehus (2c).

Beginnings of War Resistance, by Hugan (5c).

Christian Doctrine of War and Peace, by Slabaugh (5c or 3 for 10c).

Report of Committee on Military Training in Schools and Colleges (10c).

Through Loyalist and Insurgent Spain (Journal of Sylvester Jones) (10c).

Training for Peace, by Gregg (15c).

What Are You Going to Do About It? by Huxley (5c).

What Shall We Do About War? by Eddy and Page (15c).

Set of five Peace Posters (25c per set).

MEN'S WORK

Men's Work of Northeastern Ohio

The Men's Work of Northeastern Ohio continues in action with a determination to do something definite in the future. On July 18 a meeting of the men of the district was held in the grove of the new district meeting place of the old Zion church located 8 miles out of Canton just off the Canton and Bolivar road. The men gave a very fine response in every way. Encouragement was added to the meeting by the men bringing their wives and families.

The afternoon meeting was a practical and helpful one. Bro. G. A. Cassel, former national chairman of the Men's Work, conducted the worship period. The Ashland City men's quartet contributed greatly to this part of the program with special numbers which fit well into this occasion. Bro. Allen Weldy of Elkhart, Ind., national chairman of the Men's Work, gave a special message that was not only practical for its constructive thought in the building of a greater Men's Work program but inspirational as well. A roll call by Bro. Ray Walters followed showing a splendid representation from seventy per cent of the churches of the district. During the intermission a business session was held in continuation of the business conducted in a special session of the men at the Sunday-school convention in which the men definitely decided the building of a cottage in connection with the Zion project to accommodate twenty-four people, the work to begin immediately. Eight churches contributed equally for the building of the cottage. Others offered their help in the building in order that it might be completed for the camps that are to follow. A very fine spirit of helpfulness and co-operation was shown in this meeting.

In the evening after outdoor lunches were enjoyed most everyone stayed for the vesper service which was one of the finest and most inspiring that one could attend anywhere. All expressed the helpfulness of this meeting. Following the impressive opening of the service, conducted by Bro. Walter Young of the Maple Avenue, Canton City Mission, a solo by Bro. Miley of the Danville church added much to the meaning of this occasion, which was made all the more impressive by the closing address of Bro. Weldy in pointing out what a great contribution our ideals can make for a more beautiful world for ourselves and others.

So a most impressive service closed with a desire on the part of all to become more closely united in a fellowship which means as much as life itself, and it is again with this opportunity that we desire to thank everyone who contributed so much to this meeting, and we are looking forward to a time that we can meet again in a similar way.—U. S. Kreider, District Chairman of Men's Work.

CHRISTIAN FINANCE

The Every Member Canvass May Include a Commitment on Time, Talent and Fellowship as Well as Finance

A few summers ago at Camp Bethel, Bro. F. E. Williar told of the every member canvass procedure which was being worked out in the Daleville congregation. He said that when the canvassers called on the members for their commitment, there was given an opportunity to pledge to help the church by way of service of some sort. The type of service suggested was somewhat different for men, women, young people and children. The following cards are samples of what they used:

EVANGELISM IN CHRISTIAN SHARING

Time—Talent—Fellowship—Finance

THEME—"All of Life With Jesus"

Men Sponsoring Christian Sharing in Fellowship and Finance

Building the Annual Budget
Appeal to Membership in Proportional Giving
Fellowship in Service Projects
Furnish Leadership for Jones Chapel Sunday School
Sunday-school and Church Attendance
Fellowship With Sick and Needy
Missions

Women Sponsoring Christian Sharing in Homes of Community

Bible Reading and Worship in Homes
Definite Moral Standard in Homes
Assisting in Home Department and Cradle Roll Work
Every Home Attending Church and Sunday School
Proportional Giving to Church and Benevolence
Vacation Bible School
Fellowship With Sick and Needy
Missions

Children Sponsoring Christian Sharing in Fellowship and Education

Sunday-school and Church Attendance

Vacation Bible School
Proportional Giving to Church and Benevolences
Fellowship With Other Children
Missions

Young People Sponsoring Fellowship and Recreation

Fellowship in Worship
One Campfire—Daleville, Pleasant Dale, Jones Chapel
One Social in Each Group
One Round Table—All Groups
Fellowship With Sick and Needy
Two Discussion Groups
Regular in Church and Sunday-school Attendance
Proportional Giving to Church and Benevolences
Music and Dramatics
Missions

The foregoing plan, like most plans, did not work out in every detail. Yet the plan is good even though it needs to be modified in its application. Human beings are interested in the things at which they work personally. Even preachers would lose interest in church if they had no part more than to pay money and listen to sermons. Only a few of our members are normally assigned teaching of classes and regular work in the church. This must be changed and the laity have a more personal responsibility or we will find more and more of them losing their interest. An Every Member Canvass, planned as this one, seeks to give every member some worth-while and vital personal work.

CHRISTIAN WORKERS' TOPIC

Putting God in Labor and Industry

Psalm 127: 1

Sunday, Sept. 5

1. First Monday in September is a legal holiday by act of Congress in 1894.

2. Carlyle said, "Two men I honor and no third. First, the toil-worn craftsman that with earth-made implement laboriously conquers the earth and makes her man's. The second, and still more highly, is he who is toiling for the spiritually indispensable."

3. Paul was both. He made tents with his hands and preached the gospel between times.

4. Nehemiah rebuilt the walls of Jerusalem, using his hands, heart and head.

5. Jesus probably was a carpenter, like Joseph. He always respected the servant—the laborer.

6. Labor is at its best when God and others are given first place.

7. Today too many people are compelled to give undue thought and energy to earn a livelihood and have little left for the highest things of life.

8. Competition, rivalry and greed, instead of co-operation, are the present sins of our economic and industrial life.

9. Some employers hire only church members. Is that good, bad, or indifferent?

10. Does the church have a message for the laborer?

11. A Christian should be willing to do his share of the world's work. Do it well. Do it willingly.

News From the Field

(Continued From Page 20)

which each pair has covered. Any villages not inked in, will be the villages first visited during the next year's disciple tour.

Then this large inked map will be hung on the wall at the school, and as fast as more villages are reached, they will be inked in also. The surveys brought in will be consolidated and filed in the mission records for use in building up the work on this foundational survey.

Also while the disciples are on tour, they are to choose several likely young men from the various villages, and bring them to Garkida for training. They will endeavor to bring only those who are willing to remain for as many as five years of training. These trained village boys will then in turn go back to their own people as evangelists and teachers. Through the disciple touring we hope to reach every village in our territory within two years. Then within the next five or six years it is hoped that these chosen pupils will be the trained leaders ready to go back to their own villages to give the message of the abundant life.

This is to be a venture in faith, in reaching out to all the people in our territory. There will undoubtedly be stumblings and failures. But Christ sent out disciples who stumbled and failed also. Yet it was through them that all of the Christian world of today first heard of the gospel. May God especially and richly bless these young native disciples.

Homecoming

We shall soon be welcoming Miss Faye Moyer back from her six months of Hausa langauge study at Minna. She has received splendid training while there.

Medical Satisfactions

Dr. Studebaker and Miss Engel have had several cases recently which have proved a real joy in the consummation of the illnesses. One is the case of the small lad, Thlama. He was brought in with a broken leg. The father thought the white doctor would rub a magic medicine on the leg, and the break would be healed. When the doctor said that the child would have to remain in the hospital for a month or more, the father prepared to take the boy straight home again. The doctor was adamant here, however, that the father must leave the boy. The doctor said that if it were the father's leg, he would undoubtedly stay for treatment, but since it was only the child's leg, the father wanted to take the boy home to suffer, and possibly die of infection. In this strong arm method, the doctor got the boy to remain in the hospital overnight. Then he quickly put on the needed cast to protect the leg, and incidentally to insure against the parents stealing the lad away. When the parents saw the cast, they were furious. They appealed to the local chief for justice. They demanded that their boy be let go. The chief wrote a polite "please send him back" note to the doctor but did nothing to follow the note up. In the meantime, little Thlama lay day after day in his cast on the hospital bed, his bone gradually knitting together again. The parents and grandmother stormed and protested and at last refused to speak to the doctor. One night they came and attempted to forcibly break the cast off. They did succeed in breaking one section of the cast, but the rest was too strong for them, and they evidently left with rage in their hearts. The next morning, the doctor calmly repaired the cast.

After some time had passed, the boy was at last ready to have the cast taken off. Great was the child's joy when his leg was again free and he could sleep on the blessed floor, rather than on the white man's strange bed. Thlama can walk a little each day now. From various rumors, we hear that the parents are not so angry any more. In time they may even forgive the doctor and nurse for giving their boy a fine new leg again. Do you suppose so?

CORRESPONDENCE

WESTERN CANADA

The 16th District Conference of Western Canada was held in the First Irricana church July 13-16, immediately following the young people's camp on the Blackfoot Reserve near Calgary. Poor crop prospects following the very short crop of last year were partly responsible for a rather small attendance. Much of the crop on the Canadian prairies is beyond redemption. However, the First Irricana locality has a prospect of a fair crop and a three-inch rain during the meeting gave a very considerable degree of encouragement, although the almost impassable roads interfered with the local attendance.

We were glad for the assistance of Bro. Slabaugh of Bethany Biblical Seminary faculty and of Miss Muir of the La Verne faculty. Most of the business was of a routine nature. J. H. Brubaker will be the Standing Committee delegate for 1938, with I. M. McCune as alternate. The district meeting for 1938 will be held in the Bow Valley church, Arrowwood, Alta. E. C. Cawley.

Kathyrn, Alta.

WOODWORTH CHURCH OF NORTHWESTERN OHIO

Loyalty to the Church

Recently I baptized four great-grandchildren of the late Silas Hoover who was a minister in Western Pennsylvania. Some of his daughters live in Youngstown and attend the Woodworth church. I have, during the past seventeen years I have lived in Youngstown, been impressed with the loyalty of his descendants. Upon a little investigation of this family I find the following interesting facts:

7 children of his are members of the church.
19 grandchildren are members of the church.
26 great-grandchildren are members of the church.
Recently I baptized a son-in-law. Age 57.

Considering that these descendants are scattered throughout the following states: Delaware, California, Virginia, Michigan, Pennsylvania, Ohio, Connecticut, I think they are an example of church loyalty. Think of the influence of a good Dunker home! There might be some excuse for some of them live in larger cities away from the influence of a Church of the Brethren, but when the time comes to be baptized and unite with a church the teaching and example of a good Dunker finds expression in their finding a Church of the Brethren.

Youngstown, Ohio. E. G. Diehm, Pastor.

STOPS ON THE WAY

At Nampa one week, the tabernacle programs, rich perhaps as never before in some thirty Conferences, were followed closely.

Unusual preparations seemed to have been made by all speakers. Three outstanding speakers indicated the pendulum should swing back. This clarion call to conservatism should be followed by prayer and dynamic effort.

The moderator was good. The missionary convocation was fine. The cane enthusiasm waxed emphatic and Bro. Rothrock sounded a note of care.

The singing was called great. Some deem handclapping applause in tabernacle services tends to destroy the sweet solemnity and deeper spirituality of the Conference. Some think the great intellectual efforts should be more deeply Scriptural. Some deem that Bible wisdom should mark Conference efforts rather than diplomacy and tactfulness.

The Word of God was the keynote of Schwarzenau. Expediency as the ideal is off the base as expressed by some. The coastal brethren were at their best at Nampa. They delighted to serve efficiently.

The 1937 Conference was of such buoyant force that years will be added to the lives of such warriors for God as Elders H. H. Keim, C. A. Williams, and others of the coast region.

At Clarence, Iowa, where the late Bro. John Zuck served so well until July 2, 1936, and "gathered to his fathers" at the ripe age of ninety-one, one came to a neat and nice country meetinghouse and an earnest bunch of members, faithfully fed and led by Bro. U. J. Fike, who married Precious Jewel Zuck, daughter of Elder Zuck. Prospect View is a lovely country church amid luxuriant cornfields of Iowa.

At Bethany, a phone call told of the absence of the president, Bro. D. W. Kurtz and Bro. A. C. Wieand.

At Elgin, one had to pass on without pausing to see the genial "J. E.," who enjoys what he does not get for breakfast more than what he gets. So teaches his Conference logic. But from the Ames Conference, he showed skill in handling tourists when the sparkling, chuckling "Messenger" editor was absent.

At the second city of the Union, the Millers and the Hoffs delighted the homeward traveler.

The little "Faith Trip," as an Ohio sister called it, in the zigzag itinerary, reached 9,000 miles by train, covered 101 days, 85 sermons, 30 states, and seeing the 48th state in one's life, and five love feasts and sending five "wires." Then health and expense were cared for by the Lord and his people. It was indeed a blessed experience in joy and peace and the Holy Ghost, and especially to return to home ones to find all as usual. Amen.

Nokesville, Va. I. N. H. Beahm.

MRS. LETTIE ELLIS SMITH

Mrs. Lettie Ellis Smith, wife of Eld. L. W. Smith, pastor of the First Church of the Brethren, Lincoln, Nebr., was born in Lynn County, Kans., Dec. 1, 1892, and departed this life July 22, 1937, at Lincoln, Nebr. She was the youngest daughter of Mr. and Mrs. Wm. Ellis. She was married to L. W. Smith of Clay Center, Nebr., on April 12, 1910. She with her husband was baptized in the Church of the Brethren in Jewett, Minn., Dec. 6, 1921, and was elected with her husband to the ministry the same month. They spent two years in Bethany Biblical Seminary preparing for their life work. Mrs. Smith specialized in music and voice. She with her husband served the following churches as pastor: Pontiac, Mich., for 2 years; Cushing, Okla., 1 year; Bartlesville, Okla., 4½ years; and 1½ years as present pastor of the Lincoln Church of the Brethren.



She was a devoted wife and mother and lived a devoted life in the church which she loved. She leaves to mourn her departure her husband, Eld. L. W. Smith; one daughter, Dorothy June; one sister, Mrs. E. C. King of Omaha; three brothers, Charles of Arlington, Ore., Hagler of Los

Angeles, Calif., Harry of Calexico, Calif., and a host of other relatives and friends.

Funeral services were conducted by the undersigned, pastor of the First Church of the Brethren at Omaha, in the First Church of the Brethren at Lincoln, on July 25, 1937, assisted by Brethren Edgar Stauffer of Larned, Kans., and C. F. Stark of Lincoln. Mr. Herman Caskey and Miss Margaret Fry of Omaha sang, accompanied on the piano by Mrs. Evelyn Caskey. Burial was in the Alvo Church of the Brethren cemetery at Alvo, Nebr.

Omaha, Nebr. Ralph R. Hatton.

MIDDLE MARYLAND MINISTERIAL AND SUNDAY-SCHOOL MEETING

The Ministerial and Sunday-school Meeting of the Middle District of Maryland will be held in the Pleasant Ridge church near Needmore, Pa., Aug. 25, 26. Some interesting numbers on the program are as follows:

Wednesday, Aug. 25, 9: 30 A. M.

Theme: Ministerial Responsibility

Devotions .....D. M. Zuck
The Minister Called of God .....A. M. Dixon
What He Owes to God and to the Church ....D. R. Petre
What the Church Owes Him .....H. C. Eller
The Elder, His Call, His Responsibility .....E. S. Rowland
General Discussion

Wednesday, 1: 30 P. M.

Theme: Christ in the Life of the Home

Praise Service
Devotions .....Edgar Landis
Christian Courtship .....Clarence Holsopple
The Sancity of the Marriage Vow .....H. R. Rowland
Christ in the Life of the Home
a. Parents and the Home .....Mrs. E. C. Woodie
b. Children and the Home .....Mrs. H. C. Eller

Wednesday, 7: 30 P. M.

Devotions .....B. E. Waltz
A Challenge to the Church of the Brethren ...F. E. Williar

Thursday, Aug. 26, 9: 30 A. M.

Theme: The Church at Work

Devotions .....Frank Laughlin
The History and Needs of the Martinsburg Church
.....Harold Snider
A Constructive Plan for Meeting the Needs of Our District .....E. C. Woodie
The Sunday School as a Factor in the Church at Work
.....Homer W. Guyton
Business Session

Thursday, 1: 30 P. M.

Praise Service
Devotions .....Mrs. E. S. Rowland
Report of Conference Delegate .....John S. Bowlus
The Place of Women's Work in the District
.....Mrs. A. M. Dixon

Hagerstown, Md. E. S. Rowland.

MODESTO WOMEN'S WORK

The Women's Work sponsored a program April 25 which consisted of music, readings, and pictures concerning Our Church at Work in Africa. A special missionary offering for the women's mission project was taken.

On May 14 the mothers and daughters had a very nice banquet. It was attended by a large group. We were honored by having Mrs. Townsley from the Centenary Methodist church as our main speaker. She gave a very wonderful talk on Mothers in the Home.

The Women's Work society gave an interesting program the first part of June. This program was the Story of the Brides which is in the Material for Mothers and Daughters' Program.

July 11 we enjoyed having Bro. Brightbill with us for the day. He gave the address in the morning service and in the evening gave illustrations of some of the beautiful hymns of the church with beautiful slides.

Several of our group attended Conference this year and a large number are enjoying the meetings at Mt. Hermon this week. Helen Warner.

Modesto, Calif.

MOTHERS AND DAUGHTERS' PROGRAM

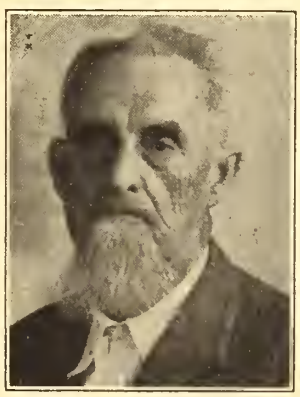
The mothers and daughters of the community enjoyed a meeting at the South Beatrice, Nebraska, church Wednesday evening. This took the place of the annual mother and daughter banquet. The evening was spent in going along the trail of life beginning with infancy and closing with shelter cabin. The church had previously been decorated, depicting a woodland scene.

Pauline Dell played a violin solo, Miss Evelyn Whitnah rendered a vocal solo and Mrs. Harry Heiny gave an inspirational and fitting talk. Mrs. Paul K. Brandt gave the closing prayer. Refreshments were served around a large campfire. Mrs. Claude was chairman of the program and Mrs. Wagner and Lois Brubaker had charge of the decorating. There were one hundred present.

Blue Springs, Nebr. Mrs. J. H. Heiny.

ELD. WILLIAM HENRY MILLER

William Henry Miller was born at Troy, Miami County, Ohio, Oct. 5, 1859. In 1865 he moved with his parents to Morrisonville, Ill., where he united with the Church of the Brethren. In 1879 he was married to Rebeka Peters and they raised to manhood and womanhood a family of two sons and three daughters.



He was called to the ministry in 1887 in Gage County, Nebr., where he labored for a short time. Besides subsequent ministry at Adrian, Mo., and Westphalia, Kans., and later at Independence, he did much evangelistic work in which he was very successful.

At one time when there was talk of shelving the older ministers and filling the pulpit with college students, Bro. Miller said, "You are not going to keep me on the shelf; I will roll off. I intend to wear out, not rust out." In August, 1925, his life was saddened by the loss of his faithful companion, "Aunt Becky" as everybody called her.

He spent twelve years in the Child Rescue Work in association with Bro. E. E. John of McPherson, Kans. He enjoyed this work and many an orphan child owed its happy lot to the efforts of these faithful brethren.

He was ever ready when duty called. He once walked

five miles to anoint a sick brother and another time not wishing to disappoint his congregation and being too sick to stand, he preached while sitting in a chair.

He departed this life July 24, last, at the home of his sister, Mrs. Catherine Tucker of Erie, Kans., where he was visiting. Funeral services were held in the Independence church July 25, conducted by Bro. Raymond Peters. Burial was in Mt. Hope cemetery beside the body of his first wife.

The survivers include, besides the sister named above, the widow, two sons, Charles A. Miller, pastor at Darlow, Kans., and Edward H. Miller of Independence; three daughters, Mrs. E. A. Stone of Wichita, Kans., Mrs. W. G. Harlow of Tulsa, Okla., Mrs. W. S. Conant of Blackwell, Okla.; and eleven grandchildren. Mrs. H. G. Harlow.

Sperry, Okla.

OUR FAMILY TREE

[Editor's Note: The following lines are taken from the recently published booklet "Lutz-Youtzy Relationship" by Eld. Ezra Lutz of Lena, Ill.]

Why are we not all alike?
On two sides of a hedge known
To me are two apple trees, both bear
Beautiful blossoms in springtime.
One has a harvest of fine fruit,
While the apples of the other tree fall off
Prematurely, knotty and worm eaten.

What makes the difference?
Regular and careful spraying.
And what makes the difference between
Fruitful and unfruitful lives?
Faithful spraying by systematic devotion;
If prayer and meditation and worship
And God consciousness are neglected,
Then the fruit suffers or is wholly missing.
It is at the peril of his spiritual life
That a Christian neglects his devotion.
May the Creator who has given us life
And planted and watered us all,
Find us faithful in fulfilling our part in fruit bearing.

Lena, Ill. Mrs. Ezra Lutz.

BROOKVILLE APPRECIATES FAITHFUL SERVICE

Bro. J. W. Fidler who served this church for twenty-four years discontinued his services Sept. 1, 1936, and has been engaged in evangelistic work since that time. Bro. Fidler was greatly surprised when the wide-awake ministerial committee informed him on Sunday morning, Aug. 1, that the church was presenting him with a new 1937 Plymouth coupe as a token of appreciation for the past services. The committee, consisting of Brethren Levi Zumbrum, John Wagoman and Ezra Kimmel, arranged that Bro. Zumbrum should make the presentation talk stating the reason of the gift. After which Bro. Fidler gave a short talk of appreciation for the most useful and beautiful gift. He said he could see the hearts of the donors—hearts of love, goodwill, and loyalty—in that car. This was followed by timely remarks by our present pastor, Bro. Roy Teach, and a dedicatory prayer. A very fine spirit prevailed the entire service. Bro. Fidler's time is almost all taken for evangelistic work from Sept. 6 until Easter. Other pastors could be made happy by some such token of appreciation. Mrs. Walter S. Ullery.

Brookville, Ohio.

DAILY VACATION BIBLE SCHOOL

The Co-operative Brethren church of Columbus, Ohio, held its daily vacation Bible school from July 12 to 23. This was the eighth consecutive vacation Bible school we have conducted here, and again the school was considered very successful. The total enrollment was ninety-three, with an average daily attendance of eighty-five. The enrollment by classes was: Beginners, eighteen; first primary, sixteen; second primary, fourteen; junior, sixteen; intermediate, sixteen; workers, thirteen. We stressed regular attendance and sixty-one responded by not missing a day throughout the two weeks of the school. On the last Friday evening the school held its closing exercises, the church being well filled with the parents and friends of the children. Also in the primary rooms there was a display of the children's work. Twelve workers assisted the pastor in the direction of the school. We greatly appreciated the splendid help in our school of Miss Mildred Etter of Dayton, Ohio. Miss Etter also assisted in the church services while she was with us by singing, violin playing, and speaking on Sacred Art. Our vacation Bible school is always a means of getting in touch with new children and families for our Sunday school and church. The Columbus folks look forward from one year to the next for their vacation Bible school. We are always glad to serve Christ and the church in this way and if it is his will we hope to have another Bible school next summer.

Columbus, Ohio. D. R. Murray.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnard-Johnson.—At the home of the bride's parents near Flora, Ind., June 20, 1937, Robert D. Barnard and Ina May Johnson, by the undersigned.—Robert L. Sink, Bringhurst, Ind.

Barnhizer-Thomas.—By the undersigned in the Church of the Brethren, La Verne, Calif., May 29, Robert Barnhizer and Helen Thomas, both of Pasadena.—Galen K. Walker, La Verne, Calif.

Bridge-Duncan.—At the home of the bride's parents near Monticello, Ind., Ray W. Bridge and Doris Fern Duncan, both of Monticello, Ind., Feb. 14, 1937, by the undersigned.—Robert L. Sink, Bringhurst, Ind.

Eisenbise-Walker.—By the undersigned in the La Verne Church of the Brethren, June 3, Merlin Eisenbise and Mary June Walker, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Johnston-Carroll.—At the parsonage by the undersigned, May 20, 1937, Brother Rodney Johnston and Sister Wilma Carroll, both of Lima, Ohio.—I. C. Paul, Lima, Ohio.

Monn-Moore.—At Brookside Place, Meadow Branch, near Westminster, Md., May 29, 1937, by the undersigned, Mr. Harry B. Monn and Miss Bertha Q. Moore, both of Chambersburg, Pa.—William E. Roop, Westminster, Md.

Myers-Naff.—At the Antioch church, June 8, Abner H. Myers of Roanoke, Va., and Eunice R. Naff of Boone Mill, Va., by the undersigned.—M. E. Clingenpeel, Boone Mill, Va.

Sink-Poister.—By the undersigned, in the Church of the Brethren at Morrill, Kans., July 28, 1937, Clarence D. Sink of Bringhurst, Ind., and Margaret S. Poister of Morrill, Kans.—Robert L. Sink, Bringhurst, Ind.

Sullivan-Berweger.—By the undersigned, at Melrose, Md., June 26, 1937, Bro. David L. Sullivan and Miss Hazel R. Berweger, both of Westminster, Md.—N. S. Sellers, Lineboro, Md.

Verbeck-Hall.—By the undersigned in the La Verne Church of the Brethren, Don Verbeck and Mildred Hall, both of La Verne, Calif., May 30.—Galen K. Walker, La Verne, Calif.

Williams-Early.—By the undersigned, at the home of the bride's parents, May 1, J. T. Williams and Vera Early, both of Hardin, Mo.—E. F. Sherfy, Norborne, Mo.

FALLEN ASLEEP

Anglemeyer, Bro. Frank, was born in Elkhart County, Ind., Sept. 5, 1883, and departed this life July 19, 1937. He was married to Zelda Shue, June 4, 1926, who survives him. Two brothers and two sisters

also survive. He united with the Church of the Brethren at New Paris, Ind., four years ago, and remained faithful. Funeral services were conducted by the undersigned, assisted by Bro. Frank Kreider at the New Paris Church of the Brethren on July 21, with burial at the Prairie Street cemetery near Elkhart, Ind.—William Brubaker, New Paris, Ind.

Bainter, Bro. Cal, was born Nov. 5, 1885, and departed this life July 30, 1937, at his home near New Paris, Ind. He began his career as a public school teacher which vocation he was compelled to give up on account of ill health. He was married to Zelda Mishler Aug. 1, 1908. To this union were born three daughters, two having preceded him in death. Surviving are his wife and one daughter besides other friends and relatives. He united with the Church of the Brethren in 1909 and lived a consistent life. He was always interested in his church, and was a leader in all the activities of the church. Funeral services were conducted by the undersigned, assisted by Bro. John Frederick at the Maple Grove church, with burial in the adjoining cemetery.—William Brubaker, New Paris, Ind.

Ball, Sister Sarah, was born in Miami County, Ind., in 1859, and died at her home in Akron, Ind., May 7, 1937. She was a daughter of John and Elizabeth Friend. She was married in 1878 to John Utter, who later died and in 1891 she was married to Thomas Ball. Surviving are her husband and a stepdaughter. She has been a lifelong member of the Church of the Brethren. Funeral services were held at the Church of God in Akron with Eld. Frank Fisher of Mexico, Ind., in charge. Burial at Akron.—Mrs. Ralph G. Rarick, Mexico, Ind.

Boone, Bro. William A., was born May 9, 1850, in Franklin County, Va., and died in Kokomo, Ind., July 29, 1937. He was a son of Stephen and Mahala Boone. In 1880 he married Lydia B. Miller who preceded him in death in 1905. Later he married Elizabeth Greider, who also preceded him. He is survived by five sons and two daughters. Since 1882 he had served as a deacon. Funeral services were held at the Mexico church by Elders Frank Fisher and Walter Balsbaugh with interment in the Green Lawn cemetery adjoining the church.—Mrs. Ralph G. Rarick, Mexico, Ind.

Detrick, John J., son of Eld. Abraham and Mahala Detrick, was born in Hampshire County, Va., Sept. 11, 1847. He was the fifth child in a family of ten children. He came to Ohio in 1856 with his parents, who located in the Salem congregation of the Church of the Brethren in Montgomery County, and united with the church in 1870. He was united in marriage to Catharine Smith, daughter of Eld. John and Susan Smith, Feb. 27, 1873. To this union one son was born. Sister Detrick passed away Aug. 29, 1933, lacking a few days of being 82 years of age. Bro. Detrick was called to the office of deacon in 1881, and served faithfully for over 55 years and was often called on in matters of arbitration. He served under eight of the twelve elders who have presided over the Salem church. He had good health until the last four months of his life, and was always a regular attendant at Sunday-school and preaching services. He had a perfect attendance for fifty Sundays each year during his eighty-seventh and eighty-eighth years. He passed away April 17, 1937. Funeral services at the Salem church by Eld. Sylvan Bookwalter, assisted by Elders Wm. Minnich and A. H. Bucklew.—Perry Detrick, Brookville, Ohio.

Etter, Sister Amanda E., of Waynesboro, Pa., was born near Kauffman's Station, Pa., and died at the home of her daughter in Hagerstown, Md., on July 17, 1937. She was 83 years of age. She was the daughter of John and Evelyn Whitmore Heintzleman. Early in life she gave her heart to her Savior and united with the Church of the Brethren. She lived a devoted, unassuming Christian life. She is survived by one daughter and three sons. Funeral services were held in the Brown's Mill church near Greencastle, Pa.,. hy Elders C. R. Oellig and Levi K. Ziegler. Interment was made in the adjoining cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Fitz, Sister Mary, daughter of Adam and Susan Yest, was born in Maryland on June 17, 1838, and departed this life June 19, 1937, at the home of Mr. and Mrs. J. E. Bubb, with whom she had made her home for the past three years. She fell and fractured her hip which helped to hasten her death. Grandma, as every one called her, was the third child of a family of thirteen. She was first married to Andrew Rinker who died two years after their marriage. Her second marriage was to John Fitz in 1880; he died in 1900. No children were born to either marriage. She is survived by two brothers, several nephews and nieces besides other relatives and a host of friends. Funeral services were held at the Astoria Church of the Brethren, conducted by Bro. W. A. Deardorff, assisted by Bro. I. J. Gihson. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Geiman, Sister Lydia, daughter of Henry and Magdalena Sehisler, was born near Astoria, Ill., March 23, 1870, and departed this life July 8, 1937. June 24, 1894, she was united in marriage to Granvil Sears who preceded her in death April 24, 1921. To this union two children were born both having preceded her in death. March 19, 1927, she was married to David Geiman. She united with the Church of the Brethren early in life always manifesting a desire to live eloser to her Master. During her illness which covered a period of years she was anointed by the elders of the church. The husband, two sisters, a number of nephews and nieces and a host of other relatives and friends are left to mourn her passing. Funeral services were conducted by Bro. C. A. Gruher, assisted by Bro. I. J. Gihson. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Harris, Barbara Ann, infant daughter of Lloyd and Opal Harris, was born Feb. 10, 1937, and departed this life July 16, 1937, at the Mansfield general hospital, Mansfield, Ohio. Her parents, two sisters, one grandmother, two grandfathers, one great-grandmother and one great-grandfather survive. Funeral services were held at the Owl Creek church by J. D. Zigler, a former pastor.—J. D. Zigler, White Cottage, Ohio.

Hauger, Jacob Henry, was born Dec. 1, 1860, in Lancaster County, Pa., and passed away July 20, 1937, after an illness following an operation on May 4, 1937. He had recently been afflicted with blindness. He moved to Illinois in childhood and spent most of his life in Carroll and Whiteside counties. His wife, Anna, preceded him in death May 30, 1932. Both were faithful members of the church at Sterling, Ill. He leaves three sons, one daughter, twelve grandchildren, four great-grandchildren and three brothers. Funeral services were conducted at the Sterling church by Elders Niels Esbensen, and P. R. Keltner. Burial was in the Mennonite cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Holben, Bro. William, son of Lawrence and Elizabeth Wertenherger Holben, was born March 13, 1864, and died at the Mexico Welfare Home, June 17, 1937. He was married in 1886 to Sarah Ross who preceded him in 1906. He is survived by two daughters and three brothers. He was a member of the Church of the Brethren for 48 years. Funeral services were held at the the West Manchester church with Eld. Walter Balsbaugh in charge. Burial in the adjoining Pleasant Hill cemetery.—Mrs. Ralph G. Rarick, Mexico, Ind.

Homes, Sister Almira Ann, was born in St. Joseph County, Ind., on Aug. 22, 1861, and departed this life July 5, 1937, at the home of her daughter and son-in-law, in Goshen, Ind. She was married to David Homes Dec. 22, 1881. To this union were born five children. Surviving are her husband, two daughters and two sons hesides a host of other relatives. She united with the Church of the Brethren in 1893 at the Baugo church near Wakarusa and remained a member of this church all her life. Funeral services were conducted by the undersigned, assisted by Bro. Mell Stutsman at the Olive Mennonite church, five miles north of Wakarusa, with burial in the adjoining cemetery.—William Brubaker, New Paris, Ind.

Keller, Harry B., was born at Chambersburg, Pa., Feb. 15, 1848, and passed away July 29, 1937, after an illness of one week with summer flu. He was married to Laura Kiner at Chambersburg on July 25, 1879. They had celebrated their fifty-eighth wedding anniversary just a few days before his death. Both he and his wife were members of the church at Sterling, Ill. Besides his wife, two daughters and one son survive. Funeral services were conducted by Eld. John Heckman at the home in Sterling. Interment was in the Lyndon cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Kuhlman, Mary, daughter of Joseph A. and Anna Eby, was born near Pearl City, Ill., May 26, 1866, and departed this life at the home of her son, Milton Kuhlman, July 8, 1937. Sept. 25, 1894, she was united in marriage to August Kuhlman and four children were born to this union. Her husband and one daughter preceded her in death. Two sons and one daughter survive her. She was a faithful member of the Church of the Brethren and a loyal helper to her husband who served in the ministry for a number of years. She had much faith in prayer and greatly enjoyed prayer meetings and Bible study. Services by the undersigned in the Yellow Creek church, assisted by Brethren Dewey Cave of Liberty, Ill., Roy E. Stern of Fredericksburg, Iowa, and Eld. P. R. Keltner of Freeport, Ill. Interment in the cemetery near by.—J. F. Burton, Lena, Ill.

Mathews, Annie E. Williams, was born at Pomeroy, Ohio, April 27, 1847, and departed this life July 28, 1937. Her husband, Geo. Mathews, preceded her in death at Holmesville, Nebr., in 1914. She came to Lincoln and since made her home here. One sister, Susanna Lauery, and a brother, James Williams, preceded her in death. One sister, three nephews, two nieces, a sister-in-law, one cousin and other relatives and friends survive. Sister Mathews had been a member of the Church of the Brethren for thirty-six years and was a faithful servant of her Lord and loyal to the church she loved so well. We will miss her in our services as she was always present when her health would permit.—Bernice Schwartz, Lincoln, Nebr.

Miller, Sister Vancie, daughter of Chalmer and Margaret Lockwood, was born neer Deedsville, Ind., March 7, 1890, and died at her home near Perrysburg, Ind., June 30, 1937. On April 19, 1913, she was married to R. F. Miller who survives. There are also four sons, two brothers and four sisters surviving. She was a member of the Church of the Brethren. Funeral services were conducted at the Mexico church by Eld. Walter Balsbaugh, with interment in the adjoining Green Lawn cemetery.—Mrs. Ralph G. Rarick, Mexico, Ind.

Neff, Mary Luenettie Cripe, daughter of John S. and Mary Cripe, was born Jan. 23, 1866, in Elkhart County, Ind., and died July 26, 1937. On Dec. 5, 1885, she was united in marriage to Henry M Neff To this union were born three sons and one daughter. The husband, three sons, three brothers, two sisters, ten grandchildren and four great-grandchildren remain. The daughter died in infancy. She united with the Church of the Brethren in 1890 and had been a faithful member for 46 years. She had a great concern for the work of the church. All through her illness which had lasted over ten years she had been very patient. Funeral services were conducted at the New Paris Church of the Brethren by Bro. Frank Kreider and Bro. Milo Geyer. Interment in Violett cemetery near Goshen.—Mrs. Ernest Mauzy, New Paris, Ind.

Thompson, Deloras Lillian, daughter of Orla W. and Bertha E. Hammers, was born March 31, 1911, in Perry County, Ohio, and departed this life at the Bathsada hospital, Zanesville, Ohio, July 14, 1937. Dec. 14, 1931, she was united in marriage to Neil Thompson and to this

union was born one daugher. Sister Thompson was not a member of the Church of the Brethren, but since her marriage she had served faithfully with her husband in all the activities of the church and at the time of her death was serving as secretary of the Ladies' Aid and secretary of her Sunday-school class. She was preceded in death by her mother just seven months ago, which greatly saddened her life. Her husband, daughter, father, two sisters, two brothers, her father-in-law and mother-in-law and a number of uncles and aunts feel most keenly their loss. Funeral services were conducted at the White Cottage Church of the Brethren by the writer, assisted by Rev. McMillen of the Covenanter Presbyterian church.—J. D. Zigler, White Cottage, Ohio.

Waybright, John, the son of Joseph and Elizabeth Wampler Waybright, was born in Madison Township Oct. 13, 1850, and died June 3, 1937. He was married to Mary Belle Pfoutz on Jan. 31, 1873. They lived together for more than 64 years and in the same house in Trotwood for 63 years. Having been engaged in public work as a business man he was well and favorably known throughout the county. He took great interest in community affairs. Funeral services in the Trotwood Church of the Brethren by Brethren W. D. Fisher and the undersigned.—E. R. Fisher, Trotwood, Ohio.

CHURCH NEWS

CALIFORNIA

Reedley.—At our recent council Bro. Frank Fike was re-elected superintendent of Sunday school and Bro. L. M. Clark was re-elected superintendent of the B. Y. P. D. Sister Grace Fike was elected president of the Christian Workers. These officers will begin their work Oct. 1. We did not join the union services this summer but are having our own Sunday evening services. The Bakersfield young people were with us in an exchange program April 11 and the Laton group May 16. Bro. D. J. Lichty and wife were here June 7 and he spoke on their work in India. On June 27 Prof. A. F. Brightbill gave a lecture on Church Music. Bro. Wm. Wolford and wife of Ligonier, Pa., worshiped with us one Sunday recently. They lived here at the time of the building and dedication of the church years ago. Bro. Lorell Weiss preached for us last Sunday night. Our church decided to help in the Spanisb relief. Our women's missionary society has discontinued meeting through the fruit season and will resume activities in the fall. In appreciation of the work of our home ministers the church is making a monthly cash donation to each of them.—Mrs. Mamie Sink, Reedley, Calif., July 30.

ILLINOIS

Sterling.—On May 2 a fellowship dinner honoring our new members was enjoyed by a large number of members and friends. Bro. John Heckman of Polo, Ill., Brother and Sister Samuel Harley and Brother and Sister Earl Mitchell of Bethany Biblical Seminary assisted our pastor in special services during the day. On April 25 a representative of the Anti-Saloon League spoke at the morning service. Bro. King, our pastor, preached a series of practical sermons on the subject of Home, ending on Mother's Day. In the evening a group of young married women presented an appropriate play, The Little Miracle. May 16 our congregation was greatly benefited by the presence of Brother and Sister Wm. Beahm, who told of the mission work in Africa. Our love feast, originally planned for that date, was postponed until May 30. On May 23 Bro. J. F. Baldwin, a former pastor at tbis place, and his three sons were with us for the morning service. Bro. Baldwin preached a fine sermon. Bro. Brightbill of Chicago, Ill., was also present and sang for us. In the evening a special missionary program dealing with the work of our home missionaries in foreign countries was enlightening. The children of the Sunday school have shown a great interest in missionary work and have contributed for various causes quite generously in the past year. An exchange of pulpits among the ministers of Sterling and Rock Falls one Sunday took our pastor to the Methodist church in Rock Falls and brought the Sterling United Brethren pastor to our pulpit. For a number of years this has been a custom which the churches of the community have felt to be very much worth while. We feel that our vacation Bible school, June 14-27, was very successful. Brother and Sister King were in charge, assisted by willing and capable teachers. Fifty-five were enrolled. An enjoyable program by the pupils on June 27 was based upon the courses followed in the various classes. Bro. O. A. Fackler, superintendent of the Sterling Union Schools, favored us with a lecture and stereopticon pictures on English Cathedrals, of which he has made a study and which he also visited on a recent trip to England. Beginning with the first Sunday in July, our congregation began a new order of service for the summer. Worship service begins at 9:15 and is followed by Sunday school at 10:05. Evening services are as usual, at 7:30. Brother Wayne Gerdes and John Heckman are in charge of the July and August services due to the absence of our pastor, Bro. B. N. King, who is holding revival services in the east. Our Sunday school enjoyed an outing together July 5 at one of the local parks. Aug. 1 we enjoyed a service conducted hy a deputation team from Bethany Biblical Seminary. A special musical program in the evening was furnished by members of the congregation and proved to be inspirational.—Helen Hoak Eikenberry, Sterling, Ill., Aug. 3.

INDIANA

Cedar Lake.—In a recent business meeting we elected Bro. Gorman Zook as elder. He is now serving as part-time pastor. We also elected Sister Ruth Ober Lung and Bro. Kendall Ober delegates to district meeting, with Sister Inez Kern and Bro. Heber Haynes as alternates. We held a two weeks' meeting with our pastor as evangelist. It was very inspirational while it is a disappointment not to be able to get more members to attend. Two children were baptized. Our harvest meeting will be Sept. 12. Because of whooping cough in a number of the families our attendance has not been so good. We are very much concerned for the safety of Sister Velma Ober from our own congregation and also for the rest of the missionaries in China. Sister Ober is stationed at Peiping, China. We just pray that somehow they might have peace.—Mrs. Walter Kern, Garrett, Ind., Aug. 2.

MARYLAND

Meadow Branch.—We held our regular council on July 25, 1937, with Eld. William E. Roop presiding. Much business came before the meeting, which was pleasantly transacted. Four letters were granted. It was almost unanimously passed to change the trustee of the church's trust fund. Bro. Arthur Naill becomes the secretary, with Bro. Scott Garner as treasurer. The cemetery board recommended a twenty per cent raise in price of cemetery lots, which was approved. The work of the Reisterstown Mission was reported by Bro. Neuman Sentz, Sunday-school superintendent at that place, to be in very favorable condition, with one newly appointed deacon. Another daily vacation Bible school was recently held here with ninety-two children enrolled. Sisters Florence Thomas and Lottie Geiman were in charge. Those who assisted in this vacation school as teachers were Bro. Marshall Wolf and Sisters Ruth Grove, Catharine Hopkins, Dorothy Harman and Mrs. Granville Arbaugh and Mrs. Edward Crist. Sister Margaret Garner was secretary of the school. Rev. Wilbur Kamp of Poughkeepsie, New York, filled an appointment at this place Aug. 1.—Wm. E. Roop, Westminster, Md., Aug. 3.

Ridgely.—Every department of the church has been unusually busy during the spring and summer. The B. Y. P. D. sponsored a lecture on Orange Blossoms by Bro. H. K. Ober which was enjoyed by young and old. At the regular meeting of the B. Y. P. D. in March, Dr. J. S. Fifer gave a health talk with special emphasis on sex hygiene. He also presented our library with a set of books. In April the B. Y. P. D. presented a peace play, The Eleventh Mayor, under the direction of Sister Estelle Rittenhouse. They repeated it in Denton and Easton. Brother and Sister J. S. Rittenhouse represented us at district meeting in the spring and brought back interesting reports. May 7 was family night in our church and the members and friends of this congregation met in the basement of the church for a covered dish supper, followed by a very worth-while home enrichment program in which young and old participated. We remodeled and redecorated the church in the spring. Women's Work council started a fund over a year ago and contributions in various ways were made during the year. When the work actually started, money and labor were given so that it was possible to do more than was originally planned. May 9 rededicatory services were held. Eld. W. M. Wine preached in the morning and Elders H. H. Ziegler and Walter Mahan brought appropriate messages in the afternoon. Music was rendered by a men's chorus from Easton and a local quartet. Mother's Day thoughts were woven into the services throughout the day. A communion set which was presented by Dr. J. S. Fifer was also dedicated at this time. Our love feast was held May 23. May 13 a Children's Day program was given by the primary department. July 4 we had our annual Sunday-school outing. Bro. J. W. Byler and family recently gave us a program which was much appreciated. Six of our young people are going to camp this summer. Some have already gone and others will go later.—Mary Cheery, Ridgely, Md., July 20.

Westminster.—The Sunday school held a spring rally day service on April 11, with a good attendance. On April 25 Sister Anna Hutchison gave an inspiring talk to an appreciative audience. Over a hundred mothers and daughters enjoyed a banquet May 6. An interesting program was given consisting of a talk, several poems, special music and a pantomime. In the Sunday-school service on Mother's Day fitting tributes were given to mother by a young man and young woman. A lovely basket of flowers was presented to the oldest and the youngest mother in the Sunday school. The pastor preached a very appropriate Mother's Day sermon. In the evening a concert of sacred and classical music was given by the choir and a string quartet from Western Maryland College. The offering went toward the organ fund. The missionary society at its May meeting had the privilege of hearing Miss Estelle Myers, missionary of the Brethren church, tell of her work in French Equatorial Africa. This was a fitting climax to the study of Congo Crosses. The love feast was held May 16 with Bro. J. I. Baugher of Hershey, Pa., officiating. Bro. Baugher also brought the message of the morning. Children's Day was observed June 6. The children's chorus sang several lovely hymns. A junior church service is being held every two weeks simultaneous with the morning service, which is much enjoyed by the children. June 30 the Byler family of Lancaster, Pa., gave a program of sacred music. The Sunday evening services during the summer have been varied and interesting. A committee of young people and adults plan the meetings. Several outdoor services were held which were well attended. In June we discussed Art and Religion, Poetry and Religion and Music and Religion. July 11 Mrs. Stuart Widener, a government teacher in Alaska, gave a most informative talk on the life of the Eskimos. At the church council in June two delegates, Eld. Geo. A. Early and Sister Fannie Royer, were appointed to represent our church at the Nampa Conference. The church also decided to ask Bro. Curry to remain as

pastor. A very successful vacation Bible school was held from June 14-25 with Bro. Curry as director and six assistants. Ninety-four were enrolled in the school with an average attendance of 80. The daily offerings for missions amounted to $25.11. A closing program, showing the type of work done in the school, was given on June 27. A number of our intermediates and young people have attended camp this summer.—Mrs. H. Edgar Royer, Westminster, Md., Aug. 2.

MICHIGAN

Osceola.—We met in council June 24, with Bro. Zigler of the District Mission Board as the moderator. The officers were elected for the coming year: Sunday-school superintendent, Carl Messick; Cradle Roll superintendent, Bessie Wenger; Home Department superintendent, Eva Batterff; delegates for district meeting, Brother and Sister Anglemyer; church clerk, David Wisler; treasurer, Allan Weldy; Messenger correspondent, Paul Singrey. In the near future we are going to roof our church. Bro. Ervin Weaver, our pastor, announced his resignation to take effect the first of September on account of poor health. Aug. 1 we enjoyed our harvest meeting, with Sister Anetta Mow as our speaker. She gave us some wonderful thoughts. Aug. 22 our revival begins with Bro. Dewey Rowe as our speaker. We are looking forward to a wonderful meeting.—Eva Pontius, Edwardsburg, Mich., Aug. 2.

MISSOURI

Shelby County.—We enjoyed a visit from our district field worker, Bro. J. H. Mathis, the first part of May. On Sunday night we met at the home of our pastor, J. W. Gish, where Bro. Mathis showed us the moving pictures of The Church at Work. Immediately following a short business session was held. Besides reports heard Mrs. Leroy Miles was elected church clerk to fill a vacancy. Our two weeks' church school opened May 17 under the direction of Miss Eugenia Hogan of Norborne, Mo. Total enrollment was forty-three pupils, with thirteen leaders. Our Sunday school is progressing nicely with Mrs. Esta Folger as superintendent. A B. Y. P. D. organization has been started with Miss Beulah Miles as president and J. M. Carney, adult adviser. We were saddened by the recent death of one of our young men, John Miles, a victim of an auto accident.—Mrs. Iva Carney, Novelty, Mo., July 26.

NEBRASKA

Lincoln.—We held our daily vacation Bible school June 14-25, with an average attendance of fifty. We felt this was good considering the number of schools in our vicinity. We started at 9:00 A. M. and closed at 11:00. The schedule consisted of a worship period, discussion and study of hymns, a class period, play and handwork. Each group had their memory work, some of them as follows: Bible verses, Psalms, portions of the Book of John and hymns. They made many interesting things. Among them are small hangings with a scripture verse, lovely Japanese dish gardens, broom holders, scrapbooks, posters, plaques and notebooks. On our closing day we had a short program consisting mostly of memory work and songs learned during the school, also an exhibit of the work done. The mothers and friends were invited and everyone was served ice cream and wafers. We enjoyed our work very much and believe that the vacation Bible school really gave our children help that they can acquire no place else and also has the effect of tying them up with the church, which in itself is of infinite value to us as workers for Christ.—Bernice Schwartz, Lincoln, Nebr., Aug. 3.

NORTH DAKOTA

Zion.—Our daily vacation Bible school was conducted by Miss Velma Cartwright and eight teachers. A program was given on Sunday evening following the close of school. An eight-day evangelistic service was held by our pastor and wife the last part of June. Four accepted Christ during these services and one more a week later. An offering was taken for Spanish relief. The Character Builder's Sunday-school class entertained the young people at the Elmer Smeltzer home. Games, a weiner roast and a religious campfire service were the entertainment. About twenty-five of our members attended the district meeting at Kenmare. Zion church will entertain the district conference in 1938. On July 16 we had our communion service. Our Ladies' Aid gave the play, Women Under the Southern Cross, at district meeting and at the home church. The young people have had some interesting as well as inspirational Sunday evening meetings.—Mrs. L. R. Maust, Cando, N. Dak., Aug. 2.

OHIO

Bear Creek.—The pre-Easter services were conducted by Bro. G. B. Royer of Dayton, Ohio. On Easter morning the young people sang carols to the aged and shut-ins after which we enjoyed a breakfast at the church. The many beautiful flowers added much to the service. In the afternoon they were distributed to the sick and shut-ins. Two young ladies were added to the church by baptism. The Imperial male quartet of Oakland rendered a splendid program April 4. On April 18 Bro. Cosner gave a very inspirational address on Liquor. Our mother and daughter banquet was held May 12 with about 150 attending. We were fortunate to have Mrs. C. N. Christman of the Methodist church, Dayton, Ohio, as our speaker. Our love feast was held May 29, with Bro. J. O. Winger of North Manchester officiating. He also brought the morning message May 30. The Delco Products male chorus gave a program of music Sunday evening, June 13. A large crowd was present to hear this fine program. Our workers' conferences have been well supported and have proved beneficial to all. Junes 27 Bro. Parker Filbrun talked on his round the world tour, and in the evening he showed the pictures to a large audience. The evening of July 4 the choir presented a musical program at Constance, Ky., there being about fifty who enjoyed the trip. A reception was held July 10 in honor of Brother and Sister Lichty, returned missionaries from India. We had been eagerly looking forward to their return. An interesting program was given after which ice cream and cake were served. The following day Sister Lichty brought the message of the morning. We had our second musical program. A large number of folks come to enjoy these programs which are held every two months. Our choir went to Eaton July 18 to assist in a program. Our young people are well represented in the Southern Ohio chorus. We are planning a homecoming in October.—Miriam Filbrun, Dayton, Ohio, Aug. 3.

Stone Lick.—Bro. John M. Garst of Carlisle, Ohio, is to begin on Aug. 13, his fourth consecutive revival in the Stone Lick church. Some repairs and changes are to be made at once. We have been blessed to have Bro. Garst for our elder and pastor for several years. He has conducted funerals, performed marriage ceremonies, anointed the sick, baptized the converts, and also had charge of a high school in another county. We had a very good Mother's Day service. June 6 Bro. Davidson of Hillsboro, Ohio, preached for us and we had dinner at the church and all had an enjoyable day. Bro. Garst met with a serious automobile accident July 9, but we were glad he was able to be with us again Aug. 1.—Anna Lesh, Goshen, Ohio, Aug. 2.

West Alexandria.—Our members have had the privilege of listening to several visiting speakers who in a very inspirational manner brought interesting sermons and talks. May 2 Bro. Paul Kinsel of Brookville spoke on It Can Be Done. May 9 we had a Mother's Day program, a church wedding and an all-day meeting, with a basket dinner at noon. The speaker at both morning and afternoon meetings was Mrs. Eavey of Xenia, Ohio. She gave very splendid talks. Our communion service on June 12 was well attended. Bro. Roy Teach of Brookville was in charge, assisted by Bro. Beery of Pleasant Hill and our pastor, Bro. G. Groff. On June 13 Bro. Beery preached the sermon. July 12 the members of the Women's Work gave a dedication service for the mothers and babies at the home of Sister Mae Glander. Thirty-five were present. Seven mothers and their babies were there. Three were unable to attend. June 7 Bro. David Landis, an aged member, passed away. July 25 a farewell was given Brother and Sister George and Ida Kempton and daughter by about fifty of the members, as they are leaving for their new home in New Carlisle. Sister Ida was in charge of the missionary work and also helped in the intermediate department. They will be missed but we wish them well in their new field. The members of the Sunday school are conducting an interesting contest. The losing side is to entertain the winners. Several of our young people attended camp at Sugar Grove, Darke County, Ohio.—Mrs. Howard Cunningham, West Alexandria, Ohio, Aug. 2.

PENNSYLVANIA

Conestoga.—On April 18 Bro. Wm. E. Glasmire of the Lancaster church brought to us a message on Give God a Chance. May 4 Brethren Funderburg and Blickenstaff were with us in a missionary service. Bro. Blickenstaff, a missionary on furlough from India, gave us an inspiring and educational talk on his work in India and of conditions existing there. Bro. Funderburg showed interesting pictures of our Church at Work in America. A worthy contribution to the program consisted of several musical numbers by the Apollo Four of East Petersburg. An offering amounting to $110 was sent to the General Mission Board to be used in missionary work. May 9 Eld. D. S. Myer preached an impressive Mother's Day sermon. A special offering was taken for the Spanish relief. Our love feast was held May 22 at which time we were glad to have with us Brethren Myer, B. G. Stauffer and Wm. E. Glasmire. Bro. Myer officiated. The following Sunday morning Bro. Myer preached a strong sermon on The Lures of Life. June 13 the a cappella choir of East Petersburg was with us, and a large audience enjoyed their message of sacred songs. June 20 Bro. H. A. Merkey preached our quarterly missionary sermon. Sara Groff and Mary Hess were our delegates to the Fourth of July Sunday-school and missionary meeting at the Mechanic Grove church. An interesting report of the meeting was puhlished in our church paper, The Beacon. July 11 Bro. Glasmire preached for us on the Meaning of Church Membership. Our 16th annual daily vacation Bible school in charge of Bro. Paul D. Wenger opened July 19 and continued two weeks. The enrollment was 150 and the average attendance was 127. The daily offerings of the school, amounting to $33.14, were sent to India to be used in mission work there. The closing program was held July 30. One has been added to our church by letter since our last report.—Addie A. Myer, Leola, Pa., July 31.

Greencastle.—Our council meeting was held July 19, with Eld. C. E. Grapes of Chambersburg, presiding. Sunday-school officers were chosen for the coming year, and we decided to hold our picnic on Aug. 11. The church treasurer reported a balance on hand of $431.24 and the Sunday-school treasurer reported a balance of $45.45. We decided to hold a series of meetings this winter. The ministerial board will secure an evangelist. Bro. Jerome Miller was chosen as deacon. At present we have no regular pastor so our pulpit is still filled by various ministers. The Berean Bible class held its last meeting at Bro. W. W. Leiter's home. A hearty welcome was accorded the guests and a very interesting program was rendered.—J. C. Beahm, Greencastle, Pa., Aug. 3.

Lebanon.—Since June our pulpit is being filled by the home ministers.

On June 13 we held our Children's Day service. The Sunday school was recently reorganized for the coming year, beginning Oct. 1. Bro. Carl W. Zeigler was elected superintendent and Bro. Lester W. Royer, assistant. Mrs. Elsie Hiestand will be superintendent of the primary department. Our daily vacation Bible school was held from July 12 to 23. We had an average attendance of 100. The Bible school offering, amounting to $31.57, is to be used toward the support of our missionary in India, Sister Bollinger. The Bethany Bible class, the young married people of our Sunday school, is planning to have their August class meeting with a similar class of the Midway church.—Mrs. Carl W. Zeigler, Cleona, Pa., July 26.

Locust Grove.—We met in council July 22, with Bro. A. L. Rummel presiding. We elected church officers for the coming year. Bro. A. L. Rummel was elected elder; Bro. L. B. Harshberger, pastor; Bro. W. G. Wilson, church clerk; Sister Elizabeth Emigh, Messenger agent; the writer, Messenger correspondent. Since our last report our pastor held a series of meetings for us. Bro. Harshharger preached the Word with power and as the result six confessed Christ and were baptized. One was formerly a member of the United Brethren church. Our love feast will be Oct. 3. Our district Sunday-school convention will be held here some time in October.—Mrs. W. G. Wilson, Johnstown, Pa., Aug. 2.

Raven Run.—Bro. Wilmer A. Petry of Eastwood Mission, Akron, Ohio, closed a two weeks' evangelistic meeting June 13. He preached the Word of God very earnestly. The congregation was greatly inspired and strengthened by his spirit-filled messages. As a result of his labors five accepted Christ as their Savior. We are sure that the seed which was sown during these two weeks will still continue to hring forth much fruit. Each evening before beginning his message he explained the doctrines of the church as practiced hy the Church of the Brethren. The members were wonderfully strengthened in the faith through these little messages. Our love feast was held June 13, with about 140 surrounding the tables. Our church is growing in strength and in number.—Mrs. Thomas Rinard, Saxton, Pa., July 26.

TENNESSEE

Pleasant Hill.—It has been our privilege to enjoy many good spiritual services since our last report of Sept. 19, 1936. In October the Tennessee District deputation team, representing all the departments of church work were with us in the interest of creating better church programs. In November P. S. Garst and family and Mrs. G. F. Wine brought back interesting echoes from the regional conference at Roanoke, Va. Thanksgiving, Christmas, New Year, Easter and Mother's Day were observed with special programs under the direction of Mrs. S. H. Garst, church chorister, and Mr. E. S. Glover, adviser of the B. Y. P. D. Pre-Easter services were in charge of the home ministers, Brethren S. H. Garst and R. E. Clarke. The seventy-second semi-annual Sunday-school convention of Sullivan County was held at our church on April 24. The main topics discussed were Christian Education, Temperance and Peace by the following ministers: Rev. Duncan of Kingsport, Rev. S. C. Ballentine and Rev. Richard Beasley of Bristol, Tenn. In June Wilbur Garst, Sam Price Wine and Edna Wine of our church with Christina Allison of the Johnson City church attended Annual Conference at Nampa, Idaho, and following the Conference they visited relatives and friends in California. The Tennessee District young people's conference convened in our church July 7-11. More than half of the churches in the district were represented while some came from other districts, Virginia and North Carolina. Miss Ethel Henderson of North Carolina was leader for the intermediate group; W. M. Kahle and E. S. Coffman were instructors in the young people's group. Other leaders were from our own district. Paul, Helen and Georgia Garst, Lowell and Junior Wine, Kathleen and Pauline Glover attended Youth Leadership Week at Camp Bethel, Va., July 19-26. G. F. Wine, Wilbur Garst and Sam Price Wine have heen elected delegates to district conference to he held in the Liherty church, Aug. 12-14. Since our last report two junior girls were added to the church while one who was middle aged was removed by death. We are grateful to be able to report a decided increase in the Sunday-school enrollment over that of the previous summer and we are also thankful to our heavenly Father that there are those who are sticking by the church program in such an active way. We are making plans for the coming of Bro. E. S. Coffman this fall in an evangelistic meeting.—Edna Wine, Indian Springs, Tenn., July 30.

VIRGINIA

Red Hill (Boone Mill congregation).—Since our last report we have reorganized our church program, with Bro. I. D. Hoy as pastor and leader for another year. Our Sunday school is steadily increasing with Bro. O. W. Boone as our superintendent. Bro. Hoy is a busy man with his other work, but he manages to do a lot of visiting and keeps the interest of the church going. Four have been received into the church. We have regular midweek prayer service. We held our love feast on April 17, with Bro. Zion Mitchell of Antioch presiding. The young people have reorganized their program with Grace Boone as leader. We gave an Easter cantata, under the direction of Bro. David Wampler of Boone Mill. This was well attended and very successful. The mothers and young people gave a Mother's Day program. The men of the church have done much to improve the appearance of the church. Walks have been laid and the yard is being improved. The women, with Mrs. Henry Lloyd as leader, have raised quite a lot of money for the church building fund and have bought a rug for the pulpit stand. They have an interesting and inspiring program of work. They have held several lawn parties and expect to give a musical recital soon.—Grace Boone, Boone Mill, Va., July 27.

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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Oberholtzer, I. E., 1916.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China
Shock,, Laura, 1916.

Tsinchou, Shansi, China
Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough
Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, 1604—15th St., Eldora, Iowa, 1919.
Sollenberger, O. C., and Hazel, % General Mission Board, Elgin, Ill., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa
Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Heckman, Clarence C., and Lucile, Polo, Ill. 1924.

India

Ahwa, Dangs, Surat Dist., India
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Messer, Hazel E., R. N., 1931.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Blough, J. M., and Anna, 1903.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.

On Furlough
Blickenstaff, Lynn A., and Mary, 3435 Van Buren St., Chicago, 1920.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Miller, Arthur S. B.; Mae W., R. N., Ashville Farm School, Swannonoa, N. C., 1919 and 1922.
Nickey, Dr. Barbara M., N. Manchester, Ind., 1915.
Royer, B. Mary, Richland, Pa., 1913.
Ziegler, Emma K., Hatfield, Pa., 1930.

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., August 28, 1937 | No. 35



These Show Yang school children are giving their farewell to Sister Grace Clapper as she leaves for furlough. Photo by Minneva J. Neher.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

The Indwelling Word

"Let the word of Christ dwell in you richly"

Monday: Col. 3: 15-17

How can we expect to know the mind of Christ unless we know his word? We have a great body of the teaching of our Lord but it will never mean anything to us unless we study it. His word must dwell in us fully and completely—richly. If the word of Christ is really a part of us we will have a standard by which to know the will of the Lord for us.

Are you perplexed to know what the Lord would have you do? Then study his word, meditate upon it. You will be surprised to realize how many principles of life the Master gave and as they become part of your spirit and attitude many decisions will be easier. His word is the only standard we have, but we are far more familiar often with the newspaper and the radio than we are with the eternal word of the living God.

Lord, may thy word be the lamp for my feet and the light for my path. Amen.

Parents and Children

"Fathers, provoke not your children, that they be not discouraged"

Tuesday: Col. 3: 18-21

Do our children gladly join us in family worship? Or does our compulsion and angry spirit drive our children to wrath? It sometimes is difficult to exercise love and consideration for our children. We as parents are older, we know that we have had so much more experience, and it is easiest to try to force our will upon our children. The child is entitled to a satisfactory reason if the parent would compel obedience because only so can a spirit of mutual understanding be built.

We can worship only if there is a spirit of love and understanding in the family circle. The child is quickest to detect artificiality and lengthy prayers will be unappreciated by the child who has seen the parent's angry spirit. Worship must seem a natural part of the pattern of life if we expect our children to participate.

Father in heaven, may love and understanding fill our family circle. Amen.

Masters and Servants

"Whatsoever ye do, work heartily as unto the Lord, and not unto men"

Wednesday: Col. 3: 22; 4: 1

Great bitterness has arisen between masters and servants. Unquestionably servants have been oppressed and have not received what was just and equal, but on the other side much service has not been in singleness of heart. Does our individual worship have any relation to the work of the day? Do we after morning prayers go out the door and leave the Lord behind? Both the boss and the laborer have Christian responsibilities; each must some day stand before the Lord and give an account of his stewardship. Nothing we have is our own. Our time, our abilities and our possessions are all held in trust for our Lord. If we are his, we labor as seeing him whom having not seen we love. Is not much of the strife of the present hour a striving for the temporal and perishing? I can love five dollars just as easily as five thousand but in neither case do I serve the Lord Christ.

O Lord, may we do justly, love mercy and walk humbly in thy sight. Amen.

Redeeming the Time

"Walk in wisdom toward them that are without, redeeming the time"

Thursday: Col. 4: 2-6

In the midst of a list of short cryptic admonitions the apostle repeats this one which he gave the Ephesians, "redeeming the time." In prison in Rome, realizing that his years of service were over, we understand why the apostle emphasized the fleeting character of time and the necessity of grasping every opportunity that presented itself. In the midst of a life absorbed in secular pursuits and recreations are we aware of the urgency of the moment and the shortness of our opportunity? In an hour that we know not this brief life will end and only what has been done for Christ will last. The opportunity for the kindly word and loving deed will soon be gone forever. We can not postpone the good life. Am I satisfied with the way I used yesterday? Did you use the opportunity for Christlike living? Did we reveal by word and deed the power of the transformed life?

Holy Spirit, grant us discernment and wisdom in the use of our time. Amen.

Comforting Friends

"Men that have been a comfort unto me"

Friday: Col. 4: 7-11

Do you recall friends who in time of trial and affliction were a comfort to you? Is there anyone who would remember you as a comforting friend who stood by in a time of need? As Christians, as members of the church of our Lord we all should be comforting friends. No member of the Lord's own suffers without the entire church suffering. You bear no burden that the Lord's people should not share. What efforts have I made to share the difficulties of my fellow Christians?

Our people a generation ago were a closely knit, rather homogeneous group. Among them comforting friendship was an outstanding characteristic. In the busy urban life of our generation it is difficult to maintain but is all the more necessary. We live among lonely folk few of whom can name even one person who has been a real comfort to them. Are you a representative of the Great Comforter?

Lord, give me grace to share another's burden. Amen.

Fulfilling the Ministry

"Take heed to the ministry which thou hast received in the Lord, that thou fulfill it"

Saturday: Col. 4: 12-18

Each of us, whatever our occupation, has received a ministry from the Lord and it is our obligation to fulfill it. If we belong to the Lord we recognize that our life is a gift from him and we know that he has a plan for us. We are his ministers performing his will in the world. We are not our own, we have been bought with a price. We are servants of the Most High, his representatives on earth. What kind of a report of your ministry will you give? Have we, while we have been busy with many things, remembered the sacredness of our calling, the responsibility our Lord has placed upon us? The sense of divine responsibility is the Christian's unique character. We are men and women with a destiny, a mission to perform. If we leave this undone, whatever else we have accomplished, we have failed. If we fulfill our divine destiny our lives have been successful.

O Lord, grant us strength that we may be found faithful. Amen.

WEEKLY QUIET HOUR

A Christian Gentleman

The other evening at sunset time on a mountain he loved, a dear friend, Dr. I. Harvey Brumbaugh, went on to be with the Lord he loved. Of him many have said, "He was a Christian gentleman." The characterization by implication means that there are not as many Christian gentlemen as there should be. By comparison with Dr. Brumbaugh certainly there are few, but should not every Christian be a gentleman? He has left an ideal worthy of our emulation.

Read 1 Cor. 13.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., August 28, 1937 No. 35

EDITORIAL

Tears and Prayers for China

THE heart of the world goes out to China in this dark hour. Victim of ruthless aggression she suffers and wonders how much she will have to suffer. No doubt she has sinned grievously but so have all the nations. Surpassed by no other nation, if indeed she is equaled by any, in latent resources and potential strength, she is not now able to use her resources and her strength. The former are undevoloped and the latter is unorganized.

Some day she will speak to the world with a commanding voice. Will it be with the trumpet blast of military might or with the quiet but greater strength of national character? Signs point both ways. She may indeed be goaded into the preparation necessary to overwhelm her enemies with their own weapons. But what a pity that would be. Her people love peace. The Christian gospel of peace and love has already found a place in the hearts of some of her leaders. They know that the gospel of Christ is China's only lasting hope, as it is that of every nation.

This fact is the opportunity and the challenge of the church and the missionary. This is why we have a mission in China, and why we must support it loyally.

E. F.

A Fragment From Oxford

ONE American delegate to the Oxford Conference, picking up all sorts of fragments, found this one among the rest: "Many Christians think of China as a place where Christian missionaries have been sent; but missionaries of western greed and exploitation have always been far more familiar to the Chinese than missionaries of the cross."

It was probably a delegate from China that dropped that fragment. He would understand best the tragedy of which it speaks. But we ought to understand it too. And it should make us greatly ashamed and greatly determined to have that reproach removed.

There are two bad things about it, its unhappy effect on the efforts of the missionaries of the cross, and its equally unhappy effect on the church life at home.

E. F.

The Truth About Religion

THERE is scarcely an important country in which some aspect of religion is not a recognized and pressing problem. In Canada the particular aspect lifted up in recent years is that of church union. In Mexico the conflict is on between church and state. As for the United States, many are saying that if this nation does not recover its spiritual bearings it is in for a Roman decline. For Europe, one needs but to mention Russia, Germany, Italy and Spain to point up the broad incidence and real importance of the religious problem. In Africa the bewildered pagan is choosing between Mohammed and Christ. South America is still under a profound religious twilight. In Asia Japan is seeking to build an empire on a cult of emperor worship; in China, millions are forsaking old ways and feeling for new spiritual moorings; in India, an ancient religious system is cracking under the impact of new glimpses of the truth. Turn where you will in the world today, and one is faced by some significant aspect of the world's religious problem.

Clear Thinking About Religion

The general situation suggests the need for clear thinking about religion. And yet the average man's ideals in this realm are so bound up with sentiment and shot through with emotion that it is almost impossible to think without bias on matters religious. It is not by accident that religious views are the last to yield to revision and usually at such tremendous cost in terms of mental stress.

Consider what contrasting emotions thoughts about religion serve to stir in the hearts of men! For some, such thoughts distill sweet memories of marvelous stories told at mother's knee. Others cherish the con-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

fiding prayers of childhood days, whispering them still in moments of deepest distress. For some, organized religion means the spell of great music, the holy stillness induced by cathedral splendor, the challenge of high thinking and noble living, the inspiration of congenial fellowship, the ineffable uplift and insight of worship. Wherever men find themselves there persists the mystery of prayer with its frequent gifts of unique resources in the hour of need.

However, not all memories of religious experiences are lovely. There are those whose recollections are as dust and ashes. There is the case of a young mother, soft spoken and attractive until some accident of conversation recalls her father. To her, he was a modern Pharisee, one whose tactless religiousness has left a permanent blight upon her life. Then, too, there is what history records of the wickedness done in the name of religion. There is the long story of intolerance, persecution and wars waged to save form and letter, but principally at the expense of true religion. Is it not high time for a moratorium on emotions if these obscure the truth about religion?

Just What Is Religion?

Quite naturally there are many ideas about religion. How then shall one proceed to answer the question: Just what is religion? There is perhaps no approach more sound and revealing than the historical. For when religion is viewed thus one has the advantages of perspective and a certain detachment. What, then, has religion meant in the life of man? How has it shaped his interests and activities? Viewed historically religion is seen to have at least two important aspects—and they are complementary.

First of all, religion is essentially a quest for truth. As soon as man began to think, it was to wonder about the meaning of the world about him. Everywhere man saw things he could not understand. From the stars above to the earth beneath his feet his universe was a world of mystery. Nor was the mystery confined to the world without. There were conflicts within. Over all brooded the mystery of life and death, of ultimate purpose. This is why all primitive peoples develop some kind of a faith, and all civilized peoples either believe in or rail at religion.

But religion is more than a mere quest. In the second place, it involves the determination to do something about life's problems in the light of man's clearest insight. In other words, man's desire to know springs primarily from his desire to meet certain situations with solutions that are adequate. Of course, reactions differ as temperaments differ. That is why some may be content to wonder, others surrender to indifference, but the most determined choose the path of faith. It is the will to do something about man's religious problems that results in organization. First the prophet, then comes the priest. With the priestly line come ritual and elaborate worship until cults with their rigid systems eventuate.

To summarize: religion may be defined as man's unending quest for life's meaning, plus a determined and even organized effort to utilize important findings. Sometimes the emphasis is upon the quest aspect of religion; sometimes upon the utility aspect. There are times when the prophet is ascendant and periods when the priesthood is supreme. But discovery and use are complementary. Either emphasis is sure to lead into the other. Hence by one foot, and then by the other, man moves toward fuller truth and real religion. It is the truth, and truth alone, that sets man free.

Religion and Modern Life

If religion is the quest for truth plus efforts to utilize the same, then one may well ask: What is the place of religion in modern life? There are those who argue that religion belongs to the childhood of the race. And certain it is that many mythologies and systems of religion are now no more than the stuff of history. Indeed, as one looks about today, change is everywhere evident in things religious. To recall but a few obvious examples, there is revolution in China with increasing neglect of ancient shrines, conflict in India with the caste problem to the fore, experimentation in Europe with persecution reminiscent of the Dark Ages, and indifference in America which leaves millions without benefit of religious faith.

And yet, is religion to be as lightly cast aside as some would argue? Is man less interested in truth than in generations past? Is he less eager or less in need of what men have always looked to religion to supply? The facts in the situation argue his increased need. Telescope and microscope are revealing man's universe as infinitely more than he dreamed it to be. Thus every power added to man's aid to vision or analysis but increases his wonder and underscores his need for an adequate interpretation of life. Analyzing man's current plight, and going behind his glib phrases, one sees that modern life has but emphasized the significance of religion. Whether man admits it or not, he can find no rest without faith, no hope without God.

Will religion survive? Rather ask: Will men survive without religion? The records of the past show that when faith fails, all fails. Now if such was true in the childhood of the race, how much more must it be true under the complexity and strain of our time! The logic of man's increasing wonder about his universe, with his ceaseless efforts to adjust himself to it, all argue for more than the mere survival of religion. Man can not live by bread alone. If he is to live and achieve there must be revival as well as survival. And we believe there will be. This is what we feel is the truth about religion.

H. A. B.

THE GENERAL FORUM

The Training of Lay Leaders

BY F. H. CRUMPACKER

The mission area worked by the church of the Brethren in China now has at least thirty groups of members in as many areas that are nuclei of what we hope will make up that many churches. These groups in many instances already feel that they are a unit with their own organization.

In these groups they either have natural leaders or the leaders are chosen by the local members. Two methods are used. In the first if material is available they are advised to choose deacons in their groups who become the responsible leaders. By the other method the group organizes by choosing or selecting a chairman for a term of service. They may also have other officers and these become the leaders of their local groups.

How to train and help these men to become more efficient is the real task of the workers at this present time. In our Ping Ting area we have four ways of doing this but we hope to link all four ways together and end in the same general good.

1. The first method is general. A lay evangelist has a certain area or circuit that he is more or less responsible for. He goes into these new churches periodically, say once in a month or two weeks and spends some time inspiring the membership in public meetings and with literature. He helps the local leaders to better methods of work. He, of course, helps the non-Christians as he has opportunity.

2. Once or twice a year teams are sent out from the central church at Ping Ting and in this team there may be several who have a little wider grasp of the situation and are more capable of help than the lay evangelist. The band works more intensively and stays from six to fifteen days. They have Bible study, special prayer services and take time with the leaders especially to help them become a bit better prepared for their task of leadership. Special emphasis is also given to help the local members to feel that if the work is to progress they too must each bear their part.

3. Once each year a special class is arranged at a central place to which only these lay leaders are invited. Each group is supposed to send one or two or even three, but not more, to this special class. In one of our groups out from here there is a natural leader who has plenty of time to give to the work of the church, but he is illiterate. This year he came and brought a nephew, aged fourteen, who can read. He was to be interpreter for his uncle. It was beautiful to see these two working together to get the helps that they should have to take back to their home church. Another leader is a cripple with a wooden leg and travel is difficult for him. His church is over forty miles from Ping Ting and so he sent a representative from his church to get the inspiration and help that he might bring back to his group.



This little lass has Christian parents. She is the wee daughter of Yin Chih Hsiang, general church worker and language teacher of Show Yang.

These incidents will help the reader to see that these rural leaders are really in earnest about making their church work go forward. They will not allow handicaps to stop their work.

4. A fourth method is in the preparation of literature. We are in the process of getting out some simple helps in the way of outlines for talks and sermonets that will be of help to these leaders. They are helped also with some simple literature and papers. Thus they become better prepared to lead their local membership. A great field for more literature is opening up as these folks become literate and at the same time become awake to their opportunity.

When the leaders are brought together at the central station for a period of intensive work they are helped to the amount of about half of their food. They all live and eat together and have good opportunities to exchange ideas. This they do very freely.

In the last meeting we held some of the local leaders were even discussing methods of disciplining erring members. This all helps us to see that they are seri-

ously considering the work of the church. Our intensive class studies the following subjects:

(a) Methods and Practice in Speaking. Students practice before their teachers who give helpful criticism and the other pupils are also allowed to discuss the work of the speaker before the class.

(b) Life of Christ based on the Harmony of the Gospels.

(c) Old Testament History and Character Sketches.

(d) Paul's Methods. Here we see Paul building up and organizing a group into a church with special emphasis on evangelism.

(e) A World Affairs Period. This includes history, geography and current events. Usually a very interesting period.

(f) Home Life. This includes parents' attitude towards children, parents' attitude toward each other, children's attitude to parents, play, religion and family worship in the home.

(g) Music. Committing songs, leading of songs as well as practicing singing.

(h) Prayer, Studies and Practice in Prayer.

(i) Church History. This includes sketches from our own early church work.

This more intensive work lasts for about two weeks and they have daily classwork about four hours each day. The rest of the time they can prepare their work and visit.

Suggestions as to good books and magazines available are given to the leaders. We are just in the beginning of this lay leadership training work and hope to enlarge the curriculum as time passes.

When people walk as far as forty miles and carry their bedding to get some training, one can see that they are really in earnest. May the Lord give rich blessings to these babes in Christian leadership.

Ping Ting, China.

Embryo Churches

BY MARY SCHAEFFER

It is only natural that in the beginnings of mission work the Christians are scattered and rather isolated, here one and there one, but as time goes on the number of believers increase. As a result there are many small groups of Christians. These groups vary from five to forty-five in our Ping Ting territory. These are growing into churches with a very simple organization.

Come with me and we will visit a few of these groups. The first one, about forty members, is led by two wide-awake deacons who take their religion seriously. Christ has very much changed their lives and their home relationships, and they are working for changed lives in others. While we are talking with these deacons a boy of fifteen goes by and Bro. Li says, "When that boy wanted to be baptized last year I objected, because he was a naughty boy, but do you know he has changed so much since he accepted Christ that the whole village talks about it." Across the river live a few very poor Christians. They have become saddened and discouraged because two of their number died of tuberculosis. These deacons reached into their pockets and helped them out some and they are reviving their interest again. The group has rented a room for worship service for a sack of millet a year. We will stay in these quarters while in the village. We will lead a worship service for them while there and visit their homes. The leaders want to know how to help their families to have a more abundant life. They are interested in their neighboring villages and sometimes groups go out to preach to them and to teach them about Christ. About one and a half mile from this is another village with a group of newly baptized Christians. These villages sometimes have their worship service together.

Let us visit a smaller group. There are twelve Christians in this village, but two of their number are away working most of the year. However these few get together in worship. Two of the families are desperately poor, the other two can make it financially. One of their problems is how to get their daughters into Christian homes or how to get Christian wives for their sons. There are none near and it is also a temptation to engage a daughter where you get more money for her especially if there is never enough to eat. They have a week's meetings each year. At this time some of the Ping Ting leaders go there and conduct their meetings. These meetings are held in the home of one of the Christians and the Christians and non-Christians always attend to the capacity of the room.

Now on to one other village set in a narrow gully with mountains on both sides and nothing but a rocky, stony river bed as a road over which to travel. We are going to hold a week's meetings and as we travel we wonder where we will live. When we arrive we find an old court has been rented for the week, for two catties of flour. One Christian brings the brush wood from his home to heat the brick bed for the women to sit on during services and to heat another for the pastor to sleep on at night. The woman worker lives in the home of one of the Christians. The coal for cooking our food is donated by one of the Christians who owns a donkey. He brings the coal from the mines fourteen miles away. The room is filled with men and women both forenoon and afternoon. Evening services are for the men only because the women must put the babies to bed. Many calls come to visit in the homes. Eight people express their desire to know more of Christianity and often speak of the change in the lives

of two of their number. Too bad that the most capable one among them must work in the mines and be away from home a large part of the year.

One more little group of ten live in a village along the railroad overlooking the river. For some years there were two Christians in this village. One not worthy of the name, one very good but very stupid and ignorant. However, through his influence several others were converted. Among them is one who is very warmhearted and also able to lead their simple services. He is a man of prayer and in the case of the illness of his sister-in-law he wrestled with God in prayer all night and she was healed. His wife and son were baptized last year. Their influence is being felt very much in the village. We receive a warm welcome here, though to find living quarters for us is a problem because their homes are so small.

These and many others are just embryo churches but the power of Christ can and will develop them into full-grown churches in time, to the glory and honor of God.

Ping Ting, China.

Gleanings From the 1937 Mission Conference Held in Ping Ting

BY MINNEVA J. NEHER

It was very fitting that the China Mission should take as its conference theme this year "Called of God." We missionaries are in China today because somewhere back in the years we heard the call of God to enlist in his service. Many of us signed a declaration back in our student days, "It is my purpose if God permit to be a foreign missionary." God did permit. We are here, a "Called of God" group. Let not disillusionment or discouragement dim the light or cool the flame that burned in our hearts when we answered that call. This call is the anchor that holds us steady when all about us seems tottering.

Not all men called of God have fulfilled the will of God. The fact that we have had a glorious and glamorous call does not mean that our lives are necessarily going to fulfill the purposes of God. The close abiding which brings us a daily renewal of that call is necessary if these lives are to be lived on the plane of God's will. Samson was called of God but missed God's first best when he began to deal with riddles. So the missionary may step aside from the path of testimony and deal with riddles and jokes when he should be making his life a ringing challenge. Dealing in trivial things when there is need for definite testimony of our relationship to Christ will spell failure in both our life and work.

The call of God which comes to us is fourfold. It is a *call to worship, a call to fellowship, a call to obedience* and *a call to service*. As these different phases



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were discussed by the different speakers it was evident that these were all inter-related and that the call in truth was one. There is much service that has no relation to the worship of God, fellowship with him, or obedience to him, but such should have no place in the life of the missionary. We are here enlisted in the service of the King which necessarily means worship of the King, fellowship with him, and obedience to him. Only so can we really serve him.

Worship is the soul of service. He most truly serves who has most truly worshiped. Real worship is that attitude of mind and heart which goes out in genuine admiration, love and praise of the greatness and holiness of our God. True worship gives quality and perspective to service. Neglect worship and the note of love and joy goes out of service and it sinks to the level of duty and we fight a losing battle with discouragement.

Worship is the path to fellowship. Fellowship will lead us into co-operative, intelligent and creative service. God calls us not to work for him but with him. No one dare rest on a call as evidence that a whole life will be spirit-guided or kept in tune with the King's plans. A constant openness of mind for new light and a close abiding fellowship with him in prayer over the written word in quiet waiting before him will enable us to know his mind, his plan, his purposes. Hours of fellowship will put a touch of heaven on all we do.

Obedience means service in the path of his will. If there is true fellowship there must be obedience. Only service in the line of obedience can be well-pleasing to our King. The obedient heart recognizes the right of the Lord who has called to his service to direct as he pleases. The path of obedience is the path of blessing.

There are many types of service to which the Lord calls men but as missionaries whatever may be the type of service, our foundamental task is one. We are called to witness of that which we have seen and heard and known in our own experience. Unless we have met the Lord personally and have something of which to witness, our service is no ministry at all. It is the

personal witness that strikes responsive chords in other hearts. We are called to cause men to receive the very life of God. What a calling is ours! We must learn how to help others into the same experience that is ours. Sharing problems, experiences, difficulties, victories, in intimate fellowship is the best way to help our Chinese friends into a deeper experience and fellowship with God.

The call of God is the call of a great unfinished task—hundreds of villages still untouched and touched villages for most part still unevangelized. Church members are waiting to be brought into vital touch with Christ and to be filled with his Spirit and his love. The great task of training the laymen is still before us. Our schools and hospitals present unevangelized areas and need for closer follow-up work.

"To this end have I appeared unto thee, to appoint thee a *minister* and a *witness* both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee. . . . I send thee *to open their eyes, to turn them from darkness to light,* and from *the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in me.*"

Show Yang, China.

A Day in the Ping Ting Hospital

BY CORDA WERTZ

"Then I preached Christ, and when she heard the story—
Oh! is such triumph possible to men?
Hardly, my King, had I beheld thy glory,
Hardly had known thine excellence till then.

"Then with a rush the intolerable craving
Shivers through me like a trumpet call.
Oh! to save these; to perish for their saving;
Die for their life; be offered for them all."

"Do come and give this little girl her medicine. Even the nurses can not make her take it." Thus was I greeted as I went on duty this morning. So I spent a few minutes before going to chapel caring for the little girl, too sick to want anything—much less her medicine.

After chapel I went to make rounds in the men's hospital. Mr. Chang, one of the patients, greeted me with a smile as I entered the ward. His face was wistful. Is there not some secret that can solve this mystery of suffering? So I told him again how Christ lives again on earth in these bodies of ours, that he then bears our sicknesses and our sins as we entertain him to be the Guest of the soul. A look of deep peace settled over his face as he replied, "I understand."

"Here are your books," said another patient. "I have finished reading them."

"Which one did you like best?"

"The biography of Griffith John," he replied. "May I have some more books to read?"

I made an extra trip to the library to get him a book, the best I could find, The Faith of Famous Men.

Another trip to the women's hospital, by way of the operating room. Mrs. Parker was busy with the nurses making preparation for the operations for the day.

In the women's hospital, Mrs. Li, one of our Christians, was waiting at the desk to take her daughter home. She sat down and waited until we had made rounds with the doctors, then I escorted them to the office. While we sat and waited, we talked of the meaning of suffering and of Christ's indwelling presence in our hearts.

"I see," said Kuei Lin, "he wants us to be one with him." She had discovered the secret! I pray the days of convalescence before her at home may be precious days of preparation for a great work for Jesus.

Back again to continue my duties.

"The nervous patient in the private room will not let us take blood for a Kahn test," one of the nurses came, saying. "What shall we do?"

We went to see her, explained why we wanted to make the test, and after some persuasion she submitted quietly. Just then her father-in-law came in, and with a gruff voice said, "You listen to the nurses, and do as they say!" My heart yearned, not only for the daughter, but for the dear father who did not understand.

He followed me out, and as we stood together in the office, a voice in my heart said "Speak." So I told him about God in heaven who is our Father, that his Son Jesus has sent his Holy Spirit into our hearts, that all who entertain Christ's Spirit may become his children. A light broke over his worn face as he repeated over and over, "I understand. I understand." I told him more about Christ, sin and salvation, gave him two Gospels, and he went out with a beaming face.

Duties in the out-patient clinic, a late dinner, a short rest and quiet time, then back to nurses' classes from three to five o'clock. Classes over another trip was made to the wards to see the patients. Dr. Ho was giving artificial pneumothorax, doctors were making rounds, temperatures were being taken, treatments given, and all were busy.

Then it was necessary to go home to supper, and then I went to nurses' Bible class. After class one of the nurses who has just come from another hospital, stayed awhile to visit. "I grew up in a mission school, but I have never been baptized," she said. "After I graduated from grammar school, I went away to high school. Then one day I gave my Bible away to some one else who didn't have any, and since then I have not read in the Bible nor prayed. My heart condemns me that "my face is false as if it were good." One time

when they asked me to lead chapel, oh! how my heart condemned me! How could I pretend to be good when I am not."

I repeated again the simple story of Christ's love and presence, his power to cleanse and take away sin, entreating her to yield anew her heart to him who knows, and loves, and cares. I loaned her a Testament, and she went home with a light in her face and her heart aglow.

I looked at my watch. It was ten minutes to ten. Fastening the door, I went upstairs to bed, committing the day into the hands of him who gave it.

Ping Ting, China.

A Few Experiences

BY MINERVA METZGER

It is my joy and privilege to help teach the children in China about heavenly and spiritual things, trying to combine knowledge of our Father and practical ways of serving and honoring him. I find that a large per cent of the boys and girls love the Bible stories more than any others, and are proud to own even a portion of the Holy Writ. They consider the hour after lessons are done as very special, and are not a little disappointed when for some reason these classes can not meet.

We want them to know what a wonderful blessing it is to live in this, the Father's world; to be one of his loved ones; to belong to his family as a son and heir; and to realize how beautiful it is that not only one people, one nation, one race, but all peoples, all nations, all races are called to be sons and heirs of God. In the Father's family there can be "neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female, for ye are all one man in Christ Jesus."

In talking about the children of other lands, the class of older girls was willing that people of all nations except one be considered as members of the heavenly family. "Well, suppose a tiny child should wander to your door; it was lost, crying, alone, cold and hungry; it belonged to this particular nation (probably Japan), what would you do?" One girl quickly answered, "I'd kill it, because when it grew up, it too would help to take our country away from us." After weeks of teaching and reading of God's Word, this same girl gave a testimony saying, "I thank God because he has taken hate out of my heart. I now understand that our enemies may be his children, too."



Picture of the girls who wrote their thanks to the women of America—Church of the Brethren.

How Nations Help One Another has been a live question in all grades. Among the many things discussed, it was mentioned how our own girls' school was made possible by mothers and daughters of another land, and not only our school but the Church of the Brethren Mission girls' schools in India and Africa as well. They were told how much of this money was earned, and how these women often meet and talk about these Chinese, Indian and African girls, and pray for them, that all may know and receive the Father's grace and truth, and become worthy citizens of his kingdom. "Do they really love us like this?" "Yes." "Well we must thank them. Let's write a letter and tell them how grateful we are." Then followed a discussion on how to be truly grateful. It was touching to know how thoroughly these half-grown girls do appreciate their opportunities to go to school. One of the letters reads:

"Dear Teachers:

"Although, I have never seen you, yet I heard our teacher say that you are helping us to go to school, that you work very hard to earn this money. I know you are Christians because you want us to know the Lord, too. My heart is so grateful and I pray for you. Hope you are well. May God bless you always.

"Your pupil,

"Meng Hsiu Chih."

Appreciating spiritual truths, and a readiness to assimilate them one by one in one's daily life is what makes religious teaching so intensely attractive. After reading the story of the healing of the man possessed with demons and the loss of the two thousand swine, one girl said, "Is my life worth that much? How careful I must be of my health, my manners, and my deportment." The story of the imprisonment and death of John the Baptist moved a girl to say, "If I had only one request what would I want? First of all, I'd want Jesus." A look at the many different kinds of leaves, flowers, seed pods, birds, animals and other things of nature, the millions of stars, etc., brought out, "And God made them all! How could he?" Another said, "Because he is God."

Perhaps the lesson that has gripped the older girls most are these words in Mark 8: 35: "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall

save it." If China is ever to overcome the many evils that keep her from advancing, her young men and women must lose themselves in these hundreds and thousands of villages, not with swords and guns, but with teachings in better living and the words of eternal life. We ask you to remember us as we teach from kindergarten on through the grades that this idea may lay hold of these tender hearts in such a way as to send them out all over this land for the Master's sake.

Ping Ting, China.

Progressive Trends as I See Them

BY ERNEST M. WAMPLER

As our mission work develops naturally new ideas and methods are emphasized. Things we are emphasizing today were seen in the past but because the membership was small and scattered we paid more attention to developing a strong mission staff, both foreign and Chinese. Today the trend that I can see most prominent is the effort to reach the masses and develop the village groups into a conscious churchmindedness. This phase of our work will expand very rapidly if we have succeeded in developing in the Chinese mission worker a zeal for the reaching of all his fellow countrymen with the gospel of Christ. To me, and I believe to all my fellow missionaries, the challenge that comes to us today, and has come for the last few years, is the greatest we have ever had in the history of the China mission.

Trends in the medical work. With our two large hospitals and one smaller we were able to do a great amount of helping sick folks. Some few would come from a great distance to receive the medical skill that was offered to them at these centers, but most of those helped in the hospitals were from the near-by villages and cities. Thousands of sick folk could not come and those with minor ailments would not go this long distance for treatment. Numbers of these people got well, but the great time lost during slow recovery and the suffering endured by them was immense. Public health lectures and a few clinics were carried to the villages. But the medical staff was not sufficient for an enlarged program. Today we are training young men, and before long we hope to train young women, to go in the villages with at least some knowledge of western medicine to give health talks, vaccinate against communicable diseases, and the young women act as midwives for the village mothers. Perhaps there is no more suffering and death than is caused by the ignorance and poor sanitary methods practiced during child labor. These county workers will send and aid in getting the more difficult cases into the hospital centers. The mission doctor and nurses with their Chinese staffs are planning a program for the entire nine counties for which the Church of the Brethren is responsible. It will take time for this program to work out, but it is a step forward in reaching the masses with an adequate health program.

Trends in the program of evangelism. The evangelistic departments of the mission are trying to develop a Chinese church. There are three phases of this work. First, the training of the traveling evangelist; second, the use of evangelistic bands; third, the training of lay workers. In the training of these traveling evangelists we must help them understand these new trends of mission work. Along with these new emphases must come the deepening of their own spiritual life so that they can capably lead the membership into their task of building a Chinese church. They must be better trained and educated than the village folk or their leadership will not be recognized. We have now a scholarship fund which aids these workers financially in attending Bible schools and institutes where they can receive spiritual refreshings.

The evangelistic bands are men and women evangelists who visit villages where there are a few Christians and inquirers and hold meetings especially for training them in Christian nurture. The program of these bands is built to develop Christian zeal and enthusiasm. The members of the band themselves are warmhearted individuals, with a vital experience and message for the common people. It depends upon the village needs along with the urgency of other calls how long they stay at one place, but usually it is a ten-day or one month's duration. Others can come to these meetings if they choose but the program is especially for the Christian and inquirer, who has some knowledge of the Christian religion.

For a number of years we have felt the need of voluntary lay workers in the villages. Just recently have we laid plans for developing and training these lay workers. They can not be hand-picked by the mission workers but they must grow up from the village group whom they will later serve. This training must be done with care or the hoped-for leader will get the wrong conception and think he is being trained to have a job in the mission, and if that does not come he may get discouraged. It must be done without much talk about it being a training, but they must know more about the Bible and the development of the Christian church before they are able to lead others into a deeper Christian experience. This therefore cares for an intensive program where each village will have a church group and a place where they can meet together for public worship. It also places the greater emphasis upon the family as a unit in coming into the church, and not isolated members of the family who too often can not enter fully into church activity because of other members of the family opposing them. This

also develops more groups and they for awhile will be small, but it places the meetings in the villages where all the family can attend. The larger church consciousness is developed by having regional conferences and retreats which all are invited to attend, with a full program of lectures and spirited song services.

Trends in education. The mission schools have generally been a model for other schools of the community and they must continue to lead the way of educating the individual pupil for a definite field of service, rather than just running through a certain mold of education. The schools along with the mission are working together to advance adult education and thus help eradicate illiteracy. The mission has been quite active during the last five years in promoting mass education, and along with that producing magazines and other literature suited to these people who do not know many characters as yet, which helps develop the reading habit.

To put this program into effect calls for the raising of the living standard of the people, and that demands certain phases of rural improvement. The New Life Movement sponsored by the Nanking government is a great help in boosting this program of rural betterment that any community tries to put on. The church is advancing in bringing new life to the people, both spiritually and physically. May we have your continued support in moving out along these new paths.

Tsinchow, China.

Through the Eyes of the Younger Generation

What Tung Chow Means to Us

BY MARIE AND CATHERINE OBERHOLTZER

Above all things Tung Chow has taught us to be tolerant of other people's ideas. The majority of Tung Chow students are children of missionaries, the others being children of business people. We are glad this is so, because in some respects just as much can be learned from the latter group as from the first.

To make the Tung Chow church meet the various denominational beliefs, it is called a "Student Fellowship Church" and we may join as associate members or transfer our membership from our own church to this one. The communion service and order of worship may differ from those of our Brethren church but they are equally inspiring. We find that our own sect of Christianity is not the only one in which people may be sincere. Thus we obtain respect for other people's beliefs.

Among the teachers and students we have made many friendships. In a small community of only eighty people one learns to know everyone quite well. Peking is near by and we have made many acquaintances there, especially with the Peking American School students, many of whom are Chinese. Yenching University, a college for Chinese students, is near Peking. These Chinese are very different from the people among whom our parents work. They are fairly well to do, progressive, and open to foreign ideas, but retain loyalty to China and its customs.

On the whole we have a well-rounded life here at Tung Chow; plenty of studies, daily devotions, sports with interschool competition, and constant association with Americans and Chinese.

Liao Chow, China.



Reader's left: American School at Tung Chow China, where our missionary children attend.

Reader's right: Marie and Catherine Oberholtzer



My Home School

BY DORIS RUTH MYERS (AGE 10)

I am sure that many people of America will not understand what I mean by "My Home School." In interior China there are no English speaking schools for children of my age so it is necessary for us to have lessons at home. We use a special course which is prepared for children who are away from schools. The one we use is the Calvert School Course.

I shall explain briefly what my school is like. The schoolroom is upstairs in my home. There I have all

of my lessons and I am the only pupil. When daddy is at home he teaches me arithmetic right after breakfast while mother is busy with things she needs to do about the house. Then she comes and teaches me until noon. We are kept very busy as the course is difficult. We try to finish if possible by lunch time as mother has other work to do in the afternoon.

There are some good things about having school at home. It is fine to be with the family and to have one's parents as teachers. Then, being alone I receive much personal help and instruction, and can ask many questions about things I do not understand or am specially interested in. But there are disadavantages too. Being alone I get no help from other girls and boys which I am very sure must mean a great deal both in classwork and in play. During the first two years of my course I had a little Chinese friend with me and we worked very hard every day to excel each other. Then, too, I am not used to other children studying and reciting in the room where I am and I know it would disturb me a great deal. So there are both advantages and disadavantages in this system but we have no other possible way and until I reach the seventh or eighth grade, when I go to boarding school about five hundred miles away, I must do my best at home.

Tai Yuan, Shansi, China.

My Chinese Playmates

BY OLIVIA SUSAN IKENBERRY (AGE 10)

I HAVE a lot of Chinese playmates. I often go down to the school and play with them. We play school, house, beggars and sometimes we pretend to be afraid of our shadows.

When we play school we vote for a teacher. The rest of us are students. We sit in a row and pretend to study on scraps of paper from the wastebasket. We pretend to do our schoolwork wrong and we pretend to make the teacher distracted.

When we play house we have a person be the father (that is nearly always I) and a person be the mother (that is nearly always my Chinese chum) and then we choose six children. Our scooter is the motor bike that the cook goes shopping with. We dress up in mother's old clothes and pretend to be very dignified.

When we play beggars we dress up in the raggedest rags and lean on a stick and go begging. Our Chinese Amah gives us some of her cornmeal bread.

When we are afraid of our shadows we run around and scream with pretended fright. Sometimes we fall over and try to push our shadows away. It is lots more fun than it sounds.

I like to play with my Chinese playmates as well as I do with my American playmates.

Ping Ting, Shansi, China.

Thrills of Learning a New Language

BY MARY GAUNTZ, VELMA OBER, ALVA AND MARY HARSH

AFTER four weeks of westward travel the sight of strange clothing, buildings, modes of travel and the sound of strange noises gave us assurance that we had arrived in the "Land of Cathay." As an initiation to China, Mary Schaeffer brought us through our first dust storm to Peiping, riding on a third-class train. Perhaps our first real desire to speak the Chinese language arose when we left the train and dozens of rickshа men came clamoring to see who would get our



China Missionaries for 1936, reader's left to right: Mary Gauntz, Alva Harsh, Mary Harsh and Velma Ober.

baggage and take us to our destination. But all we could do was just motion and keep them away until Miss Schaeffer could make arrangements.

The next day, we confess we felt a bit strange moving about in a city at least three thousand years old, whose streets and hutungs were filled with such strange contrasts as rickshas and automobiles, two-wheeled donkey carts and streetcars, camels and bicycles, a few foreign styled buildings and many Chinese houses all surrounded by high walls. In the midst of this setting is the College of Chinese Studies where we lived and studied the Chinese language for nine months. This institution compares favorably with any small college in America and has a well ordered program of language study for newcomers to China.

We had all heard of the head teacher, Mr. Chang, known to former students as "Dearest." But we knew nothing of Chinese etiquette except that we were to rise and bow when he entered and left the classroom. The first day of school he entered the room with a very pleasing smile and greeted about fifty students from nearly every part of the world. Thus we started the study of this strange picturesque language. Mr. Chang pronounced and dramatized such simple words as Wo, Ni and Ta, which mean I, you, and he, while we

listened. For the next two weeks we sat for five hours a day on hard wooden benches and listened to the sounds of other simple Chinese words. After this the head teacher would spend a short time each day giving us new words and we would then divide into smaller classes with other teachers where we would practice the use of these new sounds. Each Chinese word has the possibility of being said in four different tones each of which has a different meaning. As a result we new students produced many laughable, as well as embarrassing statements in our attempt to use these new words. For instance one student said, "Cow eggs are very small" when he meant to say, "Bird eggs are very small." Another said, "I caught a rain," when he meant to say, "I caught a fish." Later we were also introduced to reading and writing the language. A hair brush and ink are used to write this language instead of pen and ink.

We were encouraged by every possible advantage to acquaint ourselves with the culture, history, customs and geography of the country. Since we had no classwork on Saturdays we often used this opportunity to visit historical places in and around this long time capital city of Peiping. One of the most outstanding of these was the visit to the famous Great Wall of China. It reminded us of the dragon for which China is famous, zigzagging up and down the mountains. But just as many of the ancient traditions and customs of China are crumbling, so is this great structure. But we were filled with a sense of awe as we walked along the top of it until we came to a tall watch tower commanding a distant view of Mongolia, and long trains of camels carrying cargos from the Gobi Desert to Peiping.

In the center of Peiping is the Imperial Palace where the emperor and his assistants lived and ruled until the change to a republic in 1911. Until that time everyone but the ruling class was forbidden entrance and it is therefore still spoken of as the forbidden city. In it are evidences of great wealth and majesty but on the outside of the walls abounds the dire poverty of the masses. Less than a mile from here is another walled section on which is built the majestic Altar and Temple of Heaven where only the emperor could go to worship heaven and that only twice each year. With this great injustice and inequality it is easy to see why such a rule could not go on. And there are many evidences of great change. On Easter morning, for example, we shared with more than three hundred other young people in an Easter Sunrise Service with the Cross in the center of the altar and this group of mostly Chinese youth surrounding. And this is a place which three decades ago only imperial personages could enter.

In addition to studying China and the language we have been happy in sharing Christ with the Chinese through such activities as teaching in a union Sunday school, participating in a Y. M. and Y. W. C. A. fellowship group twice monthly, teaching English and Bible to eager Chinese youth, speaking to various college and university groups, and participating in the Sunday evening Christian worship service broadcast from Peiping to the whole of North China. And it has been an unusual as well as broadening experience to live with tourists and students from all parts of the world. Surely the heavenly Father has given us all much in common when we come to understand each other.

The daily inspiration gained from our morning prayer service together, in which at times such outstanding personages as the Misses French and Cable shared with us their pioneer missionary experiences in China, and at other times students shared with students their life purposes, we believe shall always linger with us, and we trust inspire us to lives of service in his kingdom here.

Peiping, China.

Concrete Instances of a Growing Church Consciousness

BY I. E. OBERHOLTZER

THE physical and numerical expansion of our China work has gone far in advance of an articulate church consciousness within the Christian group. Not all mission planning and effort issues in permanency, spiritual stability and an ardent zeal to promote the faith. There are many activities within a mission that tempt the individual after gain and advantage. Many join the church out of a divided motive. The weak and unresponsive individuals and groups within the church are often those who have had the most done for them. The least church consciousness frequently appears among the oldest groups upon whom the mission first lavished its love and care as well as its mistakes. The degree of church consciousness among the Christian groups may be represented by three types.

Where It Is Absent. In illustration, I would refer to a small Christian group started some twenty years ago. The mission supplied the evangelist, the place of worship, gatekeeper, furniture, stoves, fuel, light, Bibles, tracts and pictures. After another ten years a commodious and convenient church house was built for them and handed to the local membership as their personal property. The group had put little into it. Therefore, they have never appreciated it and are indifferent to its upkeep and the promotion of the Christian cause among them. The habit of depending upon outside help has become so deeply rooted that personal initiative is lost sight of. To this day they still look to the missionary and mission-paid evangelist to carry

forward the cause of Christ, in spite of patient and repeated teaching to the contrary during the years. Church groups with this mental slant develop a church consciousness very slowly.

Consciousness in Growth. An illustration of this group is found in those who have been left to their own initiative for a season, to sink or to swim, while they were making mental adjustments to the withdrawal of mission help such as had been granted to the former group. With the creation of a situation in which the Christian group is required to stand on its own feet, a period of several years usually brings the desired transition. The insincere and weak more often drop by the way while the genuine hold fast and a new leadership comes to the front. Sometimes there is just one, or two, who gets under the load and has the idea that the church program in their midst is a matter of their own responsibility. It is usually the young generation which has come up through our schools upon whom we depend. The older members give their support and cooperation in perfect unity whereas there was formerly jealousy, friction and disunion.

Whereas ten years ago these groups thought they could do nothing for themselves, they now find many things to do and do it gladly and with enthusiasm. They now maintain their place of worship, beautify the surroundings and keep it warm. While they still depend largely upon the itinerant evangelist to preach for them, a few among them will volunteer to lead Sunday service. The Christian group decides upon special meetings such as Bible institutes, daily vacation Bible schools and the love feast. I suppose most of the village churches of our China field would fall into this group. I think of one where the initiative of the whole church program rests in the hands of an official church board made up of five deacons. It is not that they do all the work, but see that it gets done. The group, of course, chooses its own organization. Solicitors are appointed to receive contributions for the maintenance of the church program to which not a cent of foreign money has gone for half dozen or more years. These Christian groups reluctantly leave behind the "loaves and fishes" but they are coming into church consciousness little by little.

Church Conscious. This group at its best includes our younger churches of more recent organization, those who have never been coddled, pampered and weakened with many varieties of mission help. These groups are unmistakably on the increase and point the way to a better day. They are a real inspiration. They have never known anything else, but stand upon their own feet and depend upon themselves. They never think of themselves as a "mission point" but as a "church" from the very first. When the group is small they worship in a home or rotate among homes of members. When the group becomes too large and when they are financially able, a central place of worship is rented or leased. All furniture, light and fuel is locally supplied. The only expense coming back to the mission and the board is the salary of the local evangelist who is responsible for their spiritual nurture. He is their shepherd. He does not do their preaching but assists the lay leaders in the preparation of their thought through materials and sermon outlines supplied by the missionary. An alphabetical list is made of those members who will volunteer to lead a Sunday service when their turn comes and this list is placed on the wall for all to see. It is gratifying to know how many will make the effort. And I am amazed how well many of them do it. Many of these village folk far excel our western membership of similar literary training in their ease, sincerity and spiritual insight. One of these alive village groups does extension preaching among the near-by villages. During the cold winter days when farmers are not busy they go two by two to tell the story of Jesus as they know it. The Christian church is respected in that community as it is anywhere where its members let their light shine for Christ. Given one or two energetic men with a zeal for the truth, and you have the foundation for a live church and a growing church consciousness. But without them, progress is difficult and slow.

It goes without saying that the inspiration and success of any one of these three groups is the responsibility of the missionary and the itinerating evangelist. Through personal contacts, Bible institutes, conferences and refresher classes we aim to inspire, develop and nurture this church consciousness which is still too faint among our Chinese brethren. It is to be regretted that our mission leadership, native and foreign, is so reduced in numerical strength that many opportunities of helpfulness pass by unmet.

Liao Chow, China.

C. M. A.

BY DARYL M. PARKER, M. D.

Do You Know—

That these letters above stand for Medical Progress?

That they also stand for the national organization of scientific medicine in China today?

That missionary doctors are members of this body and concurrently members of the Council of Medical Missions, a branch organization?

That at a recent eight-day conference of this group in Shanghai over one thousand delegates were in attendance representing all parts of China and many other parts of the world?

That preceding this meeeting approximately two hundred members of the Council on Medical Missions met in a two-day conference to discuss such common problems as the following?

1. Methods of Christian Witness in the Hospital and Among the Staff.
2. Relationships Between the Church and the Hospital.
3. Combining Christian Charity With Sound Finance.
4. Standards of Work in Rural and City Extension.

That the National Health Administration took an active part in the conference—approved of the work and evangelistic purpose of mission hospitals—urged us to give a bigger place in our medical programs to preventive medicine—and invited us to co-operate more in China's plan for state medicine?

That the Council on Medical Missions appointed Dr. E. H. Hume, one of the pioneers in medical education, to spend a part of his time in Nanking, the capital of China, to further this co-operative movement?

That Dr. Hsing and myself had the privilege of attending this conference as two of the delegates from Shansi Province?

That in Nanking we saw the broad foundations which are being laid for preventive medicine and public health work intended to adequately care for "China's Millions"?

That we passed through seven provinces visiting three medical schools, eight hospitals, one city municipal health system, and one country medical system?

That in Shanghai we were stimulated and refreshed by the conference lectures, discussions and demonstrations; and inspired by the association with many old and many new friends?

That to us this latter fellowship represented one of the most valuable parts of the conference—for it proved again the oneness of mankind in its mutual problems and in its inner aspirations to make the world a better place in which to live?

Let me put it in the words of the editor of the journal of the Chinese Medical Association: "The conference that has just terminated will go down into the history of the association as the most successful of its biennial meetings. Its special characteristics are so many and distinctive that it may rightly be regarded as epoch-making. The presence of three guest speakers of different nationalities also emphasizes its international character. It was an inspiring sight to see the general spirit of friendliness prevailing among the delegates—English and Italian, French and German, Japanese and Russian who sat side by side by their American and Chinese confreres. Indeed, there is no truer league of nations than the league of medical scientists, who, as befits the common inheritor of successful international endeavors in the conquest of disease and in the maintenance of health, forget their differences in race, color or creed in the pursuit of the common aim and purpose that goes to make the world safe and sound for mankind."

Dr. Y. T. Hsing, M. D., is a native of Show Yang, Shansi, where he is now superintendent and owner of the Brethren hospital. It has been my privilege during the past two years to visit his hospital on the average of once a month as consulting surgeon. This arrangement has been mutually helpful to us both.

Ping Ting, Shansi, China.

The Oxford Conference Closes and the Edinburgh Conference Begins

BY M. R. ZIGLER

On July 29 the Oxford Conference on Life and Work closed its session at St. Paul's Cathedral in a joint meeting with the representatives to the Edinburgh Conferences on Faith and Order which will begin Aug. 3. The Oxford theme was The Church, Community and State. The Edinburgh Conference is scheduled to deal with the following subjects: 1. The Theology of Grace. 2. The Church and the Word of God. 3. The Ministry and Sacraments. 4. The Church's Unity in Life and Worship.

At the St. Paul's joint meeting, the Lord Mayor and the Sheriffs attended. The Archbishop of Canterbury preached. The delegates present represented approximately fifty nations. The worship program was printed in English, French and German. Those who took part in directing the service were the Dean of St. Paul's, the Rev. Marc Boegner, President of the Protestant Federation of France; the Rev. M. E. Aubrey, Moderator of the Federal Council of the Free churches of England and Wales; the Bishop of Albany, New York, Dr. Oldham; the Bishop of Dornahal, South India; the Archbishop of Upsala; the Rev. J. H. Cockburn, representing the moderator of the Church of Scotland and the Bishop of Thyateira.

The Archbishop of Canterbury during his sermon urged the uniting of the Christian forces in the world. He said there were two worthy features at Oxford and he hoped that there would be also at Edinburgh. First, that when men turned their thoughts Godward and came into conscious communion with God they knew themselves to be at one with their brethren. Secondly, the place given to the theme of the church. There was ever before the mind of the Conference the conception of the church as one body in ideal, if not yet an actual fact, with one life, one faith, one mission to the world.

The cathedral was filled with people indicating a great interest. No doubt but this occasion will mark a

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, August 29

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Condemns Intemperance.—Lev. 10: 1, 2, 8-11; Prov. 31: 4, 5; Isa. 28: 1-8; Rom. 14: 21.

Christian Workers, A Character Study: Esau and Jacob.

B. Y. P. D., Improving Our Community Recreation.

Intermediate, How Can We Work Together?

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Gains for the Kingdom

Three baptized in the Kent church, Ohio.

One baptized in the Barnum church, Minn.

Two baptized in the Yakima church, Wash.

Two baptized in the First church at York, Pa.

Nine baptized in the English River church, Iowa.

Eight baptized in the Pleasant Valley church, Va.

Two baptized at Warm Beach, Seattle congregation, Wash.

One baptized in the Dixon church, Ill., Wm. E. Thompson, pastor.

Three baptized and three reclaimed in the Jeters Chapel church, Va.

Eight baptized in the New Bethel church, Va., L. A. Bowman, pastor.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Eld. H. F. King of Myerstown, Pa., Sept. 7, in the Jennersville church, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Aug. 29, in the Fairview church, Ind.

Bro. J. W. Fidler of Brookville, Ohio, Dec. 5, in the North Manchester church, Ind.

Bro. Ralph G. Rarick of Mexico, Ind., Nov. 15, in the Goshen City church, Ind.

Bro. G. G. Canfield of Plymouth, Ind., Aug. 16-29, in the North Winona church, Ind.

Eld. J. S. Showalter of Roanoke, Va., Aug. 22, in the Greenbrier church, W. Va.

Bro. J. E. Whitacre of Harrisburg, Pa., Aug. 23, at the Beaver Run church, W. Va.

Bro. G. G. Canfield of Plymouth, Ind., Sept. 27 to Oct. 10, in the Blissville church, Ind.

Bro. Elden Petry of the East Nimishillen church, Sept. 26, at the Kent church, Ohio.

Bro. A. J. Beeghley of Somerset County, Pa., Sept. 11, at the Mt. Dale church, W. Va.

Bro. J. A. Buffenmyer of Bunkertown, Pa., Sept. 20, in the Second church, York, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va., Sept. 6, in the Fernald church, Iowa.

Bro. Earle Fike of the Ninth Street, Roanoke church, Va., Aug. 29, at the Oak Grove church, Va.

Bro. W. C. Sell of Kittanning, Pa., Sept. 6-19, in the Wooddale church, six miles east of Connellsville, Pa.

Bro. I. N. H. Beahm of Nokesville, Va., Aug. 29 to Sept. 12, at the North Codorus house, Pleasant Hill congregation, Pa.

Personal Mention

Tennessee has selected Eld. G. W. Petcher as Standing Committee delegate to the Conference of 1938.

Bro. Niels Esbensen is taking up his new pastorate and his address is changed accordingly from Freeport, Ill., to Empire, Calif.

Bro. J. O. Winger of Manchester is the preacher at the harvest meeting tomorrow, Aug. 29, in the English Prairie church of Northern Indiana.

Bro. Samuel Bowser, formerly of Michigan, now living at Ronan, Mont., sends greetings to all his friends. He is growing ripe in years and Christian experience.

Bro. A. S. Brubaker of La Verne, Calif., but for a number of years pastor at Rice Lake, Wis., has entered into rest, according to brief word received in a personal letter.

Bro. Burton Metzler is about to take up his new work in the department of Philosophy and Religion in McPherson College and changes his address accordingly from Nappanee, Ind., to 314 N. Olivette St., McPherson, Kans.

Bro. Ora W. Garber is changing the field of his pastoral activities from Polo, Ill., to Elkhart, Iowa. His correspondents will please address him accordingly. His new charge is the Des Moines Valley congregation of Middle Iowa.

Bro. David Hollinger of Greenville, Ohio, one of Southern Ohio's faithful elders and a long-time servant in the ministry, has entered into the reward of his earthly labors. The transition came Aug. 11. A more extended notice will be published later.

Oklahoma visitors at the Publishing House last week represented three generations. With D. C. Pote and wife of Ripley were their son, Charles O., of Cushing and his wife, and with the latter were their two small sons. The Potes had been visiting through the east, especially relatives in Pennsylvania.

President Ellis of Juniata College has written for us an appreciative article on the many-sided life and work of his long-time comrade, Bro. I. Harvey Brumbaugh, whose untimely death was noted last week. The special matter scheduled for this number left no place for it but it will appear in our next issue.

Bro. J. Edwin Jarboe will give the sermon, 10:30 A. M., at the harvest meeting in the Fairview church of Southern Indiana, Aug. 29. Dinner in the basement followed by children's program, 1:30 P. M. At 7:30 Bro. Jarboe will begin an evangelistic revival. The new address of the Jarboes is 619 Emerson, Goshen, Ind.

High on the roll of names revered by former students of Mount Morris College is that of Bible Teacher M. W. Emmert. Sister Emmert, now "house mother" at McPherson College, was one of our last week's visitors. She is spending some of her vacation time in the old home community and came over with a group of friends, one of whom, Sister J. P. Holsinger, is the surviving companion of another staunch Mount Morris churchman and citizen.

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Miscellaneous Items

The Cerro Gordo church of Southern Illinois will have an all day homecoming program Sunday, Sept. 12. Bro. J. H. Cassady, who will be in the midst of an evangelistic meeting there, will be the principal speaker of the day.

Southeastern Regional Conference program will be found on page 24. The conference is scheduled for Sept. 1-3.

Harvest Meeting at Manheim, Pa., White Oak congregation, beginning Saturday, Sept. 11, 1:30 P. M., followed by an all day meeting Sunday, Sept. 12.

"We are very happy," our correspondent says, "to tell our many friends that we had our first services in the new church at Marion, Ind., Aug. 15." It isn't finished yet, and is no larger than the old one, but "affords much better Sunday-school facilities."

One hundred and twenty-two boys and nineteen leaders were in camp at Camp Mack Aug. 15-27. This exceeds by forty-one last year's record. On Aug. 28 the Manchester faculty and the ministers of Northern Indiana meet at camp for the day.—L. W. Shultz.

When changing address, Messenger readers should be sure to notify us in good time. Give the old address as well as the new. By so doing you will enable our business department to render better service, avoid delay and save on postage expense. Thank you.

Isn't this fine? "The Lord has blessed us so wonderfully that we need not concern ourselves about the financial end of the project of living for we can make both ends meet with our annuity and just 'burn up' for the Lord and be spent for evangelistic work in the smaller churches which can not afford to get outside evangelists—the Lord willing and giving open doors."

"The seats of the church are the best advertisement of the interest of each individual member, in the services of the church. When well filled the sermon is better, the singing is better, the offering is better. Empty seats scream 'Look out for poor sermons, poor offerings, depressing spiritual atmosphere.' They say to the outsider, 'Stay away from that place, they are not interested in their work. Why should you be?'"

The Regional Ministerial Conference for the central region will be held at Bethany Biblical Seminary, Monday, Oct. 18 to Friday, Oct. 22. A very splendid program is being arranged which will be published in the near future. There will be time for Bible study, inspirational addresses, forums and fellowship. The place and work of the church in the community will receive special attention this year. All ministers of the region are urged to attend. A week at Bethany should prove a blessing to each of us.

Southern Pennsylvania through her Board of Christian Education has done her youth in particular and the whole membership in general a valuable service in the preparation of a series of "Studies in the Doctrine of Peace and Suggestions for Their Use." The purpose of the studies is well stated in this excerpt from the Foreword by Bro. Rufus D. Bowman: "A few of the great needs in our peace educational program at the present time are for our people to be well grounded in the Christian philosophy of peace, to be taught the time honored position of our church on this issue, and to be advised regarding what to do in the event of war." Extensive bibliographies add much to the value of these studies. In mechanical form they consist of about fifty typewritten sheets, mimeographed and neatly bound together. Further information may be secured from Chairman Levi K. Ziegler, 113 S. Church St., Waynesboro, Pa., or Secretary N. S. Sellers, Lineboro, Md. The other members of the board responsible for this fine piece of work are E. E. Baugher, Hanover, Pa., J. E. Rowland, Mechanicsburg, Pa., and C. E. Grapes, Chambersburg, Pa.

The Foreign Missions Conference of North America announces a series of four broadcasts over the blue network of the National Broadcasting Company, one for each Friday of September. The hour is 12:00 noon, Eastern Daylight Saving Time. The subjects are: Sept. 3, We Must Know Our Neighbors; Sept. 10, Co-operation for a Warless World; Sept. 17, Christianity and Economic Distress; Sept. 24, Our Responsibility to Our Neighbors. The speaker will be Secretary Leslie B. Moss.

The Fairview Centennial, Georges Creek church of Western Pennsylvania will be held Sept. 4 and 5. Bro. John Long of Myersdale will speak at the Saturday evening meeting, 7:30. The Sunday morning sermon will be preached by Bro. C. M. Driver of Staunton, Va. At 2:30 P. M., there will be a "period of reminiscence" in which Bro. Walter Hamilton of Rockwood will give a history of the church. Noon dinner at the church, also evening lunch. Vespers at 6:30 led by John Middlekauff, newly elected pastor. Closing service Sunday night at 7:30 at which Bro. J. E. Whitacre of Harrisburg will preach. Special music and other interesting features throughout the celebration.

The Baltimore Episcopal Methodist for June 17, 1876, contained the following: "It is high time to rebuke the false notion that the people are too poor to take a good religious paper. Nothing they eat or wear is so cheap. Too poor! Perhaps so; but it is a significant fact that the most poisonous and baneful publications are mainly supported by people of slender means. It is this class who buy the trash which is hawked through the cars and on the street. The wretched comic nonsense and the sensational monthlies, which are circulated by wandering agents, are found in the humblest country homes. Story papers are bought by the thousand on Saturday night by mechanics and servant girls. The sons and daughters of the very men who have been too poor to have taken a family church paper, which would have been a living fountain of religious influence, buy quantities of pestilent trash, which in too many cases leads them to ruin."

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Silver Lining, by Archer Wallace. Round Table Press. 104 pages. $1.00.

Another inspirational Wallace book, this time for those to whom sorrow has come, whom difficulties beset, for whom the sky is lowering. A Christian optimism prevails throughout. Not blind to the troubles some must endure nor ignorant of the suffering many have passed through, the author has massed his material in such a way that even the sorrowing can smile through their tears and the doubting will lay hold of a deeper faith.

Abounding in cheer and encouragement this book of stern facts shows that the human soul possesses the power of turning failure into success and loss into gain. Sorrow may sweeten life. Disappointment may open doors long closed. Suffering may end in joy. Despair may lead to a deeper spiritual experience. Such are the thoughts presented and strengthened by narrating the experiences of others. Those who minister to the less fortunate will find here a reservoir from which they may draw for every occasion.

HOME AND FAMILY

A Glorious Victory

BY HARRY TROUPE BREWER

Faith will lift one from the mire
And place him on the hill;
Faith will turn the water wheel
That grinds grist at the mill.

Faith will cheer the sad at heart
And send him on his way,
With a smile of rich content,
And impish fears allay.

Faith will cleanse a soul of pain
And have a heart set free;
Then wherever one may go
He loveliness will see.

Faith will cheer the gloomy way
And smooth the roughest road;
Faith will clear the darkened sky
And ease the heavy load.

Faith will make a life shine out
That doubtful folks may see,
The heavenly shining attribute—
A glorious victory.

Hagerstown, Md.

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

IV. With the Sick in Jungle Homes

And this old woman over there who can scarcely speak above a whisper, could I give her something for the *dum dum* in her chest? She draws aside her sari to reveal a flat sunken chest and her fingers point to a head which aches and a breast which always hurts. A few doors away a baby struggles with a dreadful cough, and here is a child who has had fever for days and shows its weakness though the fever has subsided.

In other villages the same conditions are found; here is a boy whose leg was pierced by a bamboo, causing a sore that has now been running three years. Here a village headman has cut his leg with an ax-and the cut has developed into such a bad sore that he can not walk. The sore place festered and ran, then formed at another place. What has he done for it? Well, he answers, that he has smeared *hurlud,* a yellow powder used in cooking, on the leg, and he has a peacock feather twisted around the ankle, that ought to help some! The boy's leg injured by the bamboo we discover is plastered with dung, and that from the sacred cow should have healing power.

In another village a father brings a little girl, her face badly scarred with smallpox which she had a few months before. She does not scream out at us though



On the Way to the Hospital

her father brings her near for examination. She does not scream because she does not see us; she is almost totally blind from the effects of that dreadful disease! No doubt her father was one of those who when the government vaccinator came around to vaccinate the children said he would not see his child hurt in that way. But now the father holds his child up scarred, naked and almost totally blind. In her one ear is a safety pin keeping open the hole in which later a ring shall hang. Around her neck is tied a string with a bit of wood attached, filthy with wear, but not to be removed for this is the charm for all young children. Yes, the father is eager now to do something for the child's eyes; he will have a hard time finding a husband for a blind, scarred girl when she gets older, and of what other use could a girl be if not to marry? He will not get much money for her. The Sahib has some medicine which he thinks will heal the eyes of soreness though it will not help the blindness. Does the father have a bottle? After a long search one is found, but how will he be able to drop the medicine into the eyes with no dropper and no spoon? That is a

less difficult problem than it seems. The father tells us that he will get a shell out of the stream and use that for a measure for the drops.

What is a medicine kit in all this? Though we have pills and salves for this ailment and that, it is almost impossible to give sufficient amounts at one time to do much good and in most cases larger amounts can not be trusted to their care. To get immediate results they would take the entire amount in one dose. Also if the cure is not immediate their faith goes back to their own cures of herbs and charms some of which are good, some harmless, and some decidedly bad. It was rather a shock to find one of our night school teachers with two distinctly burned spots on his forehead and to learn that he burned them there to drive out a headache. In talking over the matter he affirmed that after the pain of the burns he no longer felt the headache! This practice of burning the body in spots to drive out pain or disease is very common in India.

The attitude of the sick Indian is even harder to combat than his disease, for it is easy for him to believe that all is in the hands of the gods. If a child lies unconscious for hours as a result of neglect in fighting malaria, the father says: "What's the use? It isn't in our hands." When a child dies of worms, a condition the parents have known a long time, the mother consoles herself by saying: "It is God's will." After all who should resist the gods? Why take the blame or responsibility on oneself, when it can be laid at the door of the gods? Who should try to change the will of the gods!

Ahwa, India.

High Caste

BY MAUD MOHLER TRIMMER

Every nation, even to the most ignorant and savage, has its superior class. In civilized countries it consists of people who have the means and leisure to cultivate a taste for the fine arts, to surround themselves with luxuries and to enjoy travel and popular amusements. In foreign countries the royalty, nobility and gentry are different strata of this class. Among barbarians and savages the important people are the warriors, or the ones who can display the most wire jewelry or red cotton cloth. There are cliques among some religious people. Those who are rigid observers of ceremony being critical of colleagues who are less strict. Even in the serving classes there are social gradations. All of which shows how far men still are from catching the meaning of brotherhood.

In America we have, thank God, no fixed body of gentry. We are democratic enough that the humblest babe has as much right as any other to rise to the highest places offered by the nation. But if this country has no nobility or landed gentry generations old, it does have a large wealthy class known as the four hundred, into which, by dint of acquiring a great fortune, manner and presence, common men have wriggled their way, many times to be disappointed because what appeared to be gold in high society has turned out to be spurious metal.

America is no better than other nations in having put too high a value on material wealth. Though money can be the *open sesame* of comfort and happiness, in itself it is of no more worth than a heap of colored rocks, and when hoarded brings misery. In this country because we think so much of it, we are ashamed to admit that we can not afford what our neighbors have bought. This leads to the vice commonly known as keeping up with the Jones. How often it happens that when one neighbor discards his old furniture, clothes or car for those of later style, the whole neighborhood is impelled to do likewise. So they all become conventional, a bunch of copy cats.

Worse than living above one's income in order to impress others, are the means some folks use for social advancement. Sometimes an ambitious person will snub his former plain acquaintances and fawn upon those with whom he wishes to curry favor. Some have gone further, and in order to arrange a socially profitable marriage for a son or daughter, have strained and worked to give this child the appearance of wealth, and in some cases has gone so far as to insist that the child deny recognition to relatives he may encounter when in the company of those with whom he wishes to associate. Such conduct is not only sinful but pitiably foolish. How thankful we should be, to be a people who have always considered democracy a Christian virtue! Every one detests a social climber. And when he arrives he will achieve no more toleration.

Furthermore, it is needless for anyone to seek to be other than he is because God has given dignity and worth to every soul he has placed on earth. Jesus made it known that the whole world is of less value than one soul. He also taught that true greatness lies in service. When God created men he gave to each some task and the ability to achieve it. A man who submits himself to the will of God, who does his appointed task cheerfully and to the best of his ability, has peace and poise and a dignity that kings could well envy. A man made in the image of God and born to become his adopted son if he wills has no need of any poor earthly distinction.

What to Pray For

Week of Aug. 28 to Sept. 4. Brother and Sister J. Homer Bright are just back from furlough. Pray for them as they take up their work in the Liao Chow station, China.

However, this does not mean that all men have equal advantages in earthly life. There can be no doubt that the members of a family who have been Christians, thus educated for generations, will produce children of superior physique and mentality. For they will have spiritual assets which will help them to lives of notable service. Not that any one should boast of such lineage. Rather should he be humble, knowing that greater opportunity entails greater responsibility and accountability. Those who are nobly born are obligated to live nobly.

To try to prove superior birth is a mark of vulgarity. Truly gentle people have no need to boast of their birth. It speaks for itself. Those who are lucky enough to meet some of those whom the world calls great are often amazed to see how simple and unassuming they are. They can afford to be themselves. Therefore they put on no airs, but are so simple and genuine that they are as comfortable to be with as an old pair of shoes. One of the best definitions for the word *lady* is this: One who puts every one at ease.

Sometimes people desiring to be important, but having a feeling of inferiority, will pretend to have a place in life and means which they do not actually possess. This is another huge mistake. As a matter of fact almost anyone descended from a family that has been in America for several generations, and intermarried with other old American families, has a strain of the blue blood of nobility or gentry in his veins—also a current of the red blood of God-fearing, honorable peasants of whom he does not boast. In addition, there may be a bit of the bad blood of a couple of rascals. Everybody has so many forebears that it would be impossible for them all to be creditable. As Uncle Josh said pithily: "There are shady spots in every family tree." And after all it is more honorable to have sprung from God-fearing common people than from nobility. Too many titles begin with the bar sinister of some king in the family escutcheon.

And even as great people are simple, it may also be that simple people are great. At least they are brave. It takes real courage for a man to live his own life, eating the foods, wearing the clothes, driving the car and living in the house that pleases him, disregarding the opinions of others. And it may be that some day the social climber may wake up to find that his simple, genuine, unassuming friend is a superior person accepted by the finest people and respected by all who appreciate real worth.

It is interesting to note that most of the great men of the Bible were from the middle or common class. But the gently born need not give up hope, for a number of outstanding leaders of the Scriptures were born into the aristocratic class and devoted all that they had to God. Among these were Moses, Daniel, Nehemiah, Isaiah and Paul. It is all a matter of devotion to God and of living up to the spirit of *noblesse oblige.*

Long Beach, Calif.

Are We Satisfied?

BY MRS. H. PAUL COX

An amateur seamstress was putting the finishing touches to a dress of combined colors. Getting the buttons on at the desired place caused much comment from her family. The daughter said they should be put on one color, and the husband said they should be put on the other color. The seamstress closed her eyes for an instant and said: "Let me get a vision of the dress in the shop window." She started to put them on the second time and again the family protested. Again she closed her eyes and said: "Let me get a vision of the dress as it goes down the street."

A perfect picture of a child! First, we have him in the home, where a combination of characteristics and events are putting on the finishing touches, preparing him to meet and yield, or overcome the many temptations and allurements of the street life, from which he can not escape. If we could only get a vision of him in the shop window, the home, and build into him the desired qualities of honor, truthfulness, honesty, self-control, self-giving, Christian character and appreciation of a happy Christian home, he would be of service to the community, instead of a burden.

If we would close our eyes and get a vision of these little children, lent to us by the Lord, and see them striding up and down the congested thoroughfare of life, in or out of harmony with God's plans, would we be more interested in our job? Too many homes are producing public enemies, and are indifferent about the outcome. What about the illegitimate children, movie-crazed children, gamblers, smokers, drinkers and criminals who are coming out of our homes. Are we satisfied with our job?

In selecting materials for a garment, we think of the wearing quality, the color and the price to be paid. The design must be ideal, one that suits a particular form. The buttons and other accessories are selected with care, to make the garment, when completed, conspicuous.

In building these little lives, the Bible and all things spiritual are the wearing qualities to be considered. A spiritual life can be very colorful and often there is a great price to be paid. But there is an endurance against the storms of sin and the wear and tear of temptations. There can not be an ideal design for the child's life outside of Christ. It has been tried throughout the world and under all circumstances, and ends in deficiency and failure. An outstanding character in the community is the conspicuously religious boy or

girl who remembers Calvary, who "doeth all things well" for God and his family, who is interested in the salvation of souls. If children are not influenced for Christ, they are most likely nurtured in those things against Christ.

Father and mother are the most natural way to Christ and the Father. Children believe in father and mother and will believe in their God. Children are reflections of parents. If parents really live the Christian life, so will the children. If parents pretend to live the Christian life, so will the children. If parents are outside the fold of Jesus Christ and do not revere his name or the things of his kingdom. how will their children be brought safely into the kingdom of God?

Parents, what shall we do about it? We are responsible for these children; it was we who brought them into the world. And their posterity, what of them? Are we meek enough to ask divine guidance in the care of these little tots, or as we look at our children and grandchildren, are we satisfied with our job? Is the Master satisfied? Is the community satisfied? Are we satisfied?

Bellwood, Pa.

A Sensible Mother

BY A. T. HOFFERT

One day I chanced to be in a home when Barbara, the little girl, arrived from school bringing her report card. She handed it to her mother with the complaint that some others who were no better than she had rereceived better grades. Her teacher had favorites; she was not fair to her.

Her mother took the card and examined it carefully. She found much to commend, little to criticize. On the whole it was a good report and one she would be able to improve upon. It was well enough for her first report. The mother suggested that Barbara just work a little harder and be a good girl. The teacher would give all the credit she deserved. She gave no encouragement to Barbara's complaint that the teacher was not fair in her grading.

Be they teachers, Sunday-school teachers or pastor, parents must support and defend them when necessary in the presence of their children. Where children hear their teachers or their pastor criticized in the home, the moral influence of the school and the church is lowered. Where parents are divided and criticize each other in the presence of their children, it tends to destroy the moral influence of the home over the children. Parents must stand together if the best interests of their children are to be conserved. The home and school must stand together for the educational and moral training of children. The home and church must work together for the moral and spiritual training of their children. Criticisms may be just and adjustments may need to be made. Let this not be done in the presence of young children.

Osceola, Iowa.

The Unpardonable Sin

BY EDNA M. MADERIA

During morning worship, my father read a scripture about the one sin which would not be forgiven. A few weeks later I heard a minister preach a sermon on the same subject.

For months I pondered on the consequences of committing that particular sin. I wondered if I might have unknowingly committed it. I thought of occasions when I might have grieved the Holy Spirit. My heart was heavy. One day I mentioned something about my state of mind to my earthly father.

"My dear child," he said, "let your mind be at ease. The very fact that you are concerned about this matter indicates that you have not committed the unpardonable sin. No one who has sinned in that respect is concerned about matters of the kingdom. The Holy Spirit no longer strives with them. They have developed a callousness toward things spiritual."

We who have children under our care whether we are parents, teachers or preachers, should use much time and effort in explaining matters of the kingdom so that they may know the truth and be saved needless worry.

Harrisburg, Pa.

The Oxford Conference Closes and the Edinburg Conference Begins

(Continued From Page 15)

point in church history that should be significant if the spirit of this meeting is carried on around the world.

Worshiping and working with fellow Christians who are in exile from their own country because of religious conviction is indeed a challenge. We who live in America where our freedom seems to be assured have not awakened to the suffering of others.

It is essential that the Church of the Brethren as well as all other Christian bodies in free countries give a helping hand to those who suffer. Prayers should be offered in their behalf. Life in every way possible should be shared with them.

The findings of the Oxford Conference will be shared with the readers of the Messenger later. The final drafts are being prepared. We will spend several days at Edinburgh and then go to Malmö, Sweden.

London, England.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Let's Be Prepared

Matt. 25:1-13

Sunday, Sept. 12

I. Be prepared to meet Christ at his coming.
   1. Like the coming of Oriental bridegrooms.
   2. Time is uncertain. No one knows when he is coming to meet us or we are going to meet him.
   3. Must have spiritual light shining, the life burning brightly for Christ.

II. Be prepared for worthy opportunities here and now.
   1. Opportunities often pass but once. Those who are prepared enter in.
   2. Our public schools offer opportunity to those who are prepared.
   3. Our colleges are open to those who have prepared themselves in the public schools.
   4. New jobs and new vocations are open to those who are prepared to enter in.
   5. A happy home and a Christian family are open to those who have prepared themselves by wholesome living to enter in.
   6. Life begins at forty for those who have lived well prior to that time.

LEADERSHIP TRAINING

Looking Ahead to Better Leaders in 1937-38

Now is the time—if not before—for all good local church administrators to come to the aid of their 1937-38 leaders—both to do, during the months of August and September, those things that will promise success—and to lay plans for the winter months that will help these same leaders in the ways they most need to be helped.

Do you mind repetition once again of some of the principles that have been upheld in this column during the past two years? We have a new approach to the leadership training (or education) problem; we can not test ourselves too often as pastors, Sunday-school superintendents, or other persons who have been made administratively responsible for guidance of leadership in the local church.

Some of these principles are stated positively—some negatively; each statement being made in the way that may come nearest to gripping us for action, in the places where we are.

1. **Every** leader needs to grow. Leadership training has been thought of for some years as being mostly for Sunday-school teachers. But there are other important leaders; they need to grow too. **Music leaders, committee chairmen, department heads, trustees, deacons, official boards, members of the Board of Christian Education**—all of us are candidates for growth.

The American School Board Journal, a thoroughly attractive magazine, is published for public school board members only. Every church board member ought to have something equivalent.

2. **Pastor, Sunday-school superintendent and Board of Christian Education or pastor's cabinet** should work together as a committee on the leadership problem.

Reason: Some leaders are under the leadership of the Sunday-school, others of the church as a whole.

3. The **different possibilities** for growth should be carefully studied—**workers' conferences, self-rating books and magazines, schools and camps, apprenticeships, institutes and conventions, formal training classes.** Which of these fit best? (Bulletin 507, Enlisting and Developing Workers in the Local Church, is basic for this problem.)

4. In making a choice of plans, **think about your leaders individually.** For instance, what will give the administrative group itself (pastor, Sunday-school superintendent, and board members) adequate opportunity for their own enrichment? (Sunday-school superintendents can seldom attend conventions or camps; they must have the thing that fits their need.) Likewise, with every other leader. He (or she) may not be able to take advantage of more than one kind of growth program. We must provide the thing that can be used.

5. Also, in making a choice of plans, try to **discover which group of leaders is most strategic.** In many churches, this will be the official board, pastor's cabinet, or Board of Christian Education itself. When this group is completely alive to its problems—guided by a pastor and superintendent who are also growing—things are bound to happen. Department heads or age group advisers are another strategic group.

6. The pastor, Sunday-school superintendent, and planning board will do well to study their own personal time budgets to discover whether they are spending their own energy and time at the points of greatest possible results. The truism that Jesus spent three years with twelve disciples—when the great mass of adults, youth and children might have profited by having the benefit of all his time—is a clue to our success. Does the pastor see his greatest opportunity for service in his Sunday sermons when he himself is speaking directly to the larger group; or is it when he works with one, two or a half dozen leaders who in turn will reach others?

Does the Sunday-school superintendent see his main task as taking place on Sunday morning when he conducts the fifteen-minute opening service; or does he really spend at least part of his time and energy budget on how to help his corps of leaders and teachers?

7. **Money must be spent on leadership,** if we are to expect results. Money has its limitations; but not until we write into our church expenditures cold hard cash to be spent for this part of our work, do we really indicate that we are trying to meet a need.

8. **All the materials** to guide pastor, superintendent, and Boards in planning the leadership program **should be possessed individually by each of these persons.** For sixty cents, the following materials can be made available to the above group:

Standard Leadership Curriculum, First and Second Series, free (June, 1937).

Enlisting and Developing Church Workers, 10c, 1936.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering First Series Courses in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self-rating Scale for Church Workers, 15c dozen copies.

Building a Workers' Library—with 1937-38 book list, free, 1937.

Order from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

In addition, the International Journal of Religious Education and Gospel Messenger should be subscribed for individually by pastor, superintendent, and board, to guide them in planning for leadership.

Pastor and superintendent particularly should clip and file from these two periodicals on leadership education.

9. Keep in mind too that many of our problems of failing leadership come not from failure to educate our leaders but from failure to get the right people into the right jobs, to keep them from being overloaded with too many responsibilities, to keep them from being passed on to a new job each year by our poor systems of appointments, and to keep them enthusiastic about their jobs. Bulletin 507 is good on this problem too.

WOMEN'S WORK

Women's Work Summer Conference of Southern Ohio

The Women's Work Conference of Southern Ohio was held in the West Charleston church July 21. There was much interest and enthusiasm in the meeting. The theme was Workers Together With Him.

The devotional period was under the direction of our Bible director of the district, Mrs. Roy Honeyman. It was a family worship program. Mrs. Orion Erbaugh, the director of the children's department, had an interesting part with some of the childen from the Springfield and West Dayton churches. Mrs. Levi Minnich, our Aid director, had a report given concerning the work of the Aid Society of the Oakland church. This was given by Mrs. Wagoner and was helpful in suggesting the many avenues in which you can work. Following this was a quiz of ten questions that run something like these five:

1. What woman in the Bible was an Aid worker?
2. Have you attended twenty Aid meetings during the year?
3. Do you read The Gospel Messenger?
4. Name the three projects of our district.
5. Do you pray definitely for missionaries in the foreign field?

The missionary panel came under the director of missions, Mrs. Charles Stebbins. This part was indeed very impressive with our four missionaries dressed in the costumes representing the field in which they are working. Mrs. Minnie Bright came first with her pretty Chinese dress, followed by Mrs. Oberholtzer also dressed in a dark blue Chinese costume. Then Mrs. Anna Eby Lichty came dressed as a bride of India, followed by Mrs. Clarence Heckman in African dress. It proved very interesting with the questions asked and answered concerning the women of these lands, their problems, their homes, their families, and the girls' schools. Time proved all too short for the many questions we were anxious to ask in order to learn concerning these women, our sisters, in the foreign field.

After the noon hour, the meeting was called to order by the president, Sister E. Friend Couser, Mrs. Roy Miller, our chorister for the day, led us in a hymn followed by devotions by the twins, Catherine and Marie Oberholtzer. The minutes of the previous meeting and the treasurer's report were read and accepted. Mrs. Couser gave a few remarks concerning the conference at Nampa and at this time the audience was called to pray for several of our own women who are ill or have some special problems.

The playlet arranged by Mrs. J. C. Puterbaugh, director of mothers and daughters, carried a message of a devoted mother to her daughter who later in life realized the value of this great teaching that supports a girl in life for the better things.

It closed by having a women's quartet sing My Mother's Prayer. We received some very fine thoughts and suggestions of what we can do to help in this great work in peace and temperance through our director, Mrs. T. S. Eikenberry. We trust through her zeal and inspiration that great work will be accomplished along this line the coming year. Organization and Standards of Women's Work were explained by our vice president, Mrs. G. L. Wine. She conducted our round table discussion, making this period very interesting and we hope beneficial. Our offering for the day amounted to $50.00. The closing prayer was by Mrs. D. D. Funderburg, after which the meeting was adjourned.—Mrs. E. Friend Couser, Pres. and Mrs. Alfred Flora, Sec.

CHILDREN'S DEPARTMENT

Two New Books

* **Stocking Tales,** Jay T. Stocking.

A lovely collection of eight stories "told by a master storyteller to a few children around his own fireside and to larger gatherings." Dr. Stocking's stories, in this collection (as well as others, such as Why the Chimes Rang), have spoken in child language and of child interests, but often with symbolic meanings that appeal to adults. $1.25, 1937, 119 pages.

* **Prayers for Little Children,** Mary Alice Jones.

The five- and ten-cent stores have endeared themselves to religious educators during the last few years by adding to their book counters for children some artistic, appealing, and "educationally right" books for wee kiddies.

Prayers for Little Children is the most recent addition to this family. It was prepared by Miss Mary Alice Jones, director of children's work for the International Council of Religious Education, in collaboration with three other child experts, Edna Dean Baker, Jessie Eleanor Moore, and Elizabeth McE. Shields. There are generous suggestions to parents in teaching small children to pray; as well as an abundance of lovely pictures, and usable prayers. A book for children and parents both. Ask your local five and ten cent store about it. 10c, 1937, 64 pages.

* In the Brethren Loan Library.

CORRESPONDENCE

DISTRICT CONFERENCE OF NORTHERN ILLINOIS AND WISCONSIN

One hundred years ago the first Brethren settlement was made in this state district. Fittingly the committee had this in mind when the program was planned. The meeting this year will be held at Franklin Grove, Ill., Sept. 4-6, the business session coming on the last day. The Sunday sessions will convene on the camp grounds; the Saturday and Monday sessions in the church.

A splendid program is offered. Leading speakers are M. Clyde Horst, J. W. Lear, Bernard King, Charles E. Shike, Clarence Heckman, Lucile Heckman, Rufus D. Bowman, Otho Winger, Foster B. Statler and John Heckman. And there are others with vital messages. On Sunday evening John Heckman will recite the story of the beginning, spread and growth of the churches throughout Northern

Illinois and Wisconsin and of outstanding movements in the church. Sunday will be a great day.

Wth the second college in the church, with the Publishing House, by furnishing the early missionaries to Denmark and India, and later with the seminary in Chicago, this district numbered in its constituency some excellent men. You will learn something of their work in the sessions of these promising three days. Let all the congregations send large delegations.

Elgin, Ill. J. E. Miller.

A COVENANT OF CHURCH LOYALTY

In recent months there has been quite a bit of discussion on the problem of vitalizing church membership. At a recent Adult Round Table Confcrence in the First District of Virginia a committee was appointed to carefully study this problem and work out a proposed Covenant of Church Loyalty. After gathering suggestions from twenty-five leading pastors of the brotherhood this committee met and formulated the following covenant which we hereby submit for study and discussion.

My Covenant of Church Loyalty

As evidence of my loyalty to Christ and the church I reaffirm my Baptismal Covenant and dedicate myself to the following program of Christian growth:

1. To engage in daily Bible study, meditation and prayer.
2. To attend public worship at least once a week.
3. To participate at least annually in the communion service.
4. To proportionately share my income for the church budget.
5. To strive to be Christlike in daily living.
6. To consistently work for social righteousness (such as peace, temperance and social and economic justice for all classes and races).
7. To faithfully strive to win others to Christ and his way of living.

Signed .....

COMMITTEE:

Ray Showalter, Chairman	Millard Wilson
Earle Fike	Carson Key
Guy West	McKinley Coffman
Guy Wampler	Russell West

SOUTHEASTERN REGIONAL CONFERENCE

The Southeastern Regional Conference will be held at Westminster, Md., Sept. 1-3. Theme: Christ in the Life of the World. Detail of the program is as follows:

Wednesday Afternoon, Sept. 1

3:00 Rcgistration.
3:30 Service of Worship.
4:00 Interpretation of Theme—C. G. Hesse.
4:10 Address: "Christ in the Life of the World"—A. M. Dixon.
5:30 Fellowship Supper.

Wednesday Evening, Sept. 1

7:30 Praisc Service.
7:45 Address: "America Nceds Christ"—D. D. Funderburg.
Special Music.
8:30 Address: "The World Needs Christ"—M. M. Myers.

Thursday Morning, Sept. 2

9:30 Service of Worship.
10:00 Sectional Conferences:
1. Children's Division—Ruth Shriver, Leader.
2. Young People's Division—W. M. Kahle, Leader.
3. Adult Division—D. D. Funderburg, Leader.
4. Administration—Paul H. Bowman, Leader.

11:30 Address: "Youth and Alcohol"—W. Roy Berg.

Thursday Afternoon, Sept. 2

2:00 Sectional Conferences:
1. Children's Division—Ruth Shriver, Leader.
2. Young People's Division—(Special Interest Groups)
   a. Personal Religious Living.
   b. Preparation for Marriage and Family Life—Warren Bowman, Leader.
   c. Scientific Money Management—W. M. Kahle, Leader.
   d. Christian Citizenship—Guy West, Leader.
3. Adult Division—Men's Work—D. D. Funderburg, Leader.
   Women's Work—Mrs. Levi Garst, Leader.
4. Administration—Paul H. Bowman, Leader.

3:30 Address: "In Defense of the Ten Commandments —Minor C. Miller.

Thursday Evening, Sept. 2

7:30 Music.
8:00 Address: "Living Together in a Machine Age"—Samuel S. Wyer.

Friday Morning, Sept. 3

9:30 Service of Worship.
10:00 Sectional Conferences:

Adult Special Interest Groups

1. Home and Family Life—Calvert N. Ellis, Leader.
2. Temperance Education—F. E. Williar, Leader.
3. Evangelism (Making Church Membership Meaningful)—I. S. Long, Leader.
4. Christianizing the Economic Order—C. E. Resser, Leader.
5. Working for World Peace.
6. World Missions—Minor M. Myers, Leader.

Youth Special Interest Groups

1. Personal Religious Living.
2. Preparation for Marriage and Family Life—Warren Bowman, Leader.
3. Scientific Money Management—W. M. Kahle, Leader.
4. Christian Citizenship—Guy West, Leader.

11:30 Address: "Crime and Child Welfare"—Ruth Shriver.

Friday Afternoon, Sept. 3

2:00 Sectional Conferences: Same subjects and leaders as in the morning session.
3:00 Address: "Let Us Go Forward"—W. M. Kahle.
3:30 Business Session.
5:30 Youth Banquet—Speakers: Earl Zigler and Rachael Myers Zigler.

Friday Evening, Sept. 3

7:30 Service of Worship.
7:40 Address: "Youth Activity in the Southeastern Region"—Jesse Ziegler.
8:15 Address: "Christian Youth Building a New World" —Calvert N. Ellis.

Bridgewater, Va. Minor C. Miller.

A STREAMLINE CHURCH

I am of the membership of the Church of the Brethren in Hicksville, and a recent reader of The Gospel Messenger, which I so much enjoy. I was especially interested in the Streamline Church Program (See Messenger for July 10, page 21). It takes each of the persons mentioned to make a pleasant journey by train. But in my estimation the engineer and agent are the most important. The agent sells the tickets; the engineer guides the train. It is even so for the church. The engineer or the minister, with Christ as Pilot, guides the church. Who sells the tickets? The agents; the sincere Christians upon whose lives others look and say: "I would like to be like him too." I am an agent. When I deliver the goods my customers know they are of that line, for they are identical with the samples from which the order was taken. As agents of Christ, do we carry the samples—love, joy and peace—which are the fruit of the Spirit? And are our lives so like the Christ life that others know we belong to him? We are few in number here, but under the able leadership of Bro. C. C. Cripe and his estimable family, we are carrying on. We know that if Christ be for us, who can be against us? Think not of us as a church that has lost the vision, but of the Hicksville church as composed of Christians who despite all kinds of weather will keep the course until they reach their destination, the City of Gold. It is hoped that in due time each shall hear the voice of the Pilot, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

Hicksville, Ohio. Mrs. Ethel Levy.

IN MEMORY OF ARTHUR O. MOTE

It was on Sunday morning, Aug. 1, 1937, while delivering his sermon to an attentive audience, that Bro. Arthur O. Mote was stricken with paralysis. He had been speaking about ten minutes with unusual spirit when he suddenly stopped, after a few seconds again started on with the sermon; but only for a few sentences, when he placed his hand on his head and bowed as if in prayer. He again raised his head and tried to speak, but his words were confused. Then he called on his wife to complete his sermon. Mrs. Mote very bravely explained to the audience that he had not felt well on Saturday evening and owing to his urgent need for medical attention she quietly dismissed the service. A physician was called who immediately ordered his removal to the Chas. Godwin Jennings hospital. About two hours later he seemed to suffer another stroke from which he did not regain consciousness. Specialists were called and everything possible was done to help him, but to no avail, for at 5:00 P. M. on Monday the Master very quietly called him home.



Bro. Mote had for twelve years suffered from a continual headache which science and specialists could not fathom nor relieve; but because of his sunny disposition and pleasant smile only his family and intimate friends partially realized his physical cross.

He was born on a farm near Lake Odessa, Mich., on June 28, 1888, where he spent his boyhood days. One of his fond recollections, to which he often referred in his sermons, was that of helping Eld. Peter B. Messner plow in the fields. In his home his statement had been that he believed the life of Bro. Messner had influenced him more than that of any other individual. In the fall of 1906 he began his studies at Mt. Morris College and continued there for three years. It was during this college experience that he met Ora Etta Gibson of Girard, Ill. This friendship grew and their marriage took place Aug. 11, 1910. A devoted couple they were, and after six years of farm life, the call of the ministry came while living in the Woodland congregation. Feeling the need of further preparation, they began a six-year study in Manchester College where he completed his A. B. and M. A. degrees. During these years he served as superintendent of the boys' dormitory and also as college pastor.

In 1922 a pastoral call came from the Detroit church and on Sept. 1, 1922 the Motes began their duties. The Detroit church was organized in 1916 and had been under the direction of the State Mission Board with John F. Dietz doing most of the preaching. By 1922, however, the work had grown to the extent where a full time pastor was needed. At this time the membership numbered eighty-seven. Bro. Mote continued as pastor since that time, with the exception of three years during which time he was director of religious work at the Hannan Memorial Y. M. C. A. In these three years, 1929 to 31, the church was under the leadership of Eld. Merlin C. Shull and wife as pastors, now of Johnson City, Tenn.

At the present time the church membership is 525. How relentlessly did he work to keep in touch with all in his parish! The membership is scattered all over Detroit and the surrounding suburbs. In the past few years his annual pastoral calls with Mrs. Mote averaged about 1,500 with an average mileage of 4,300 miles. They were especially mindful of the aged and sick, always ready with sympathetic assistance in sorrowful experiences as well as rejoicing with others' joys.

During these full years of pastoral work he took a very active part in the religious life of the city. He served on the Board of Directors of the Detroit Council of Churches, secretary of the Pastors' Union and two terms as president of the East Side Pastors' Association. He was also greatly concerned with the district work in the state of Michigan. At the time of his death he was in heavy correspondence regarding the filling of four needy pastorates in the state.

Words seem to fail when attempting to express the sentiments of the church people of which he was the pastor. Many have been drawn into the church from the community, others have moved in from other localities. During these fifteen years of almost continuous service the children have grown to maturity, many have married and been wisely counseled by him. Each parent knew that on the arrival of the new baby the Motes would be the first visitors to share in this joy.

The funeral service was conducted in the First Church of the Brethren in Detroit, Aug. 4, with Dr. R. C. McAfee, the Executive Secretary of the Detroit Council of Churches in charge, Bro. Otho Winger of North Manchester,

Ind., delivering the main address. His theme was Leadership, based on Matt. 4: 19, and a challenge to each listener: "Follow me, and I will make you fishers of men." G. L. Klepinger sang "One Sweetly Solemn Thought," and a chorus of young men from the Northeast Y. M. C. A. sang "The Last Mile of the Way." The entire front of the auditorium was banked with flowers which in but a small way expressed the love of a bereaved congregation and friends.

The burial service was held in Lake Side cemetery at Lake Odessa, Mich., where many relatives and boyhood friends had gathered. He was laid to rest beside their baby, Helen, who died in infancy. Bro. Harley V. Townsend, a lifelong friend and pastor of the Woodland church, assisted by Dr. R. C. McAfee of Detroit, conducted these services.

He leaves a devoted wife and loving daughter Elnora, deeply bereaved, but brave and trustful. Mrs. Mote, although somewhat undecided as to her future, for the present will remain at the same address, 689 Baldwin. She hopes that Elnora may continue her work in Manchester College.

Ruth Smith Hoover.

Detroit, Mich. Netta Joseph Gordon.

Friend of Children

A. O. Mote, for the last three years, served as adviser—from a pastor's viewpoint—to our national children's work program. During that time he was a serious student of childhood's problems; and the future promised much. At Annual Conference in 1936, in the children's camp planner meeting last winter, in the Manchester regional meeting of district directors in 1937 and in two meetings of the national children's commission, his presence, enthusiasm, and insight brought a real contribution. And the total value of his effort in this field would have been revealed increasingly in the years to come. Our loss is indeed great, and children's workers over the brotherhood who knew him join in sympathy with his family, church, community and district, in their sorrow.

Ruth Shriver.

ELD. JAMES F. REAM

"Salute that choice Christian, Rufus." So wrote St. Paul to the Christians in the church at Rome.

What a haunting phrase, "choice Christian," and how expressive.

With the departure of Eld. James F. Ream, June 8, 1937, a choice Christian went to claim for himself the "crown of righteousness" which was laid up for him.



It is given to few to live in an unostentatious fashion, such a useful Christian life as was that of Bro. Ream.

Early in his life he committed himself to the Lord and took upon himself all that commitment involved—various types of community and religious work.

As a young man he gave much of his time and energy to the conducting of singing schools.

His services in this respect and the impact of his Christian personality upon the young people were blessed services indeed.

While yet a young man he served as Sunday-school superintendent, as well as leading the singing in both Sunday-school and church services.

In 1894 he was ordained to the ministry in the Church of the Brethren. Though never holding a pastorate, his services as minister were much in demand. He made long trips in inclement weather, often to the neglect of his own business, officiating at funerals, weddings and services of mercy and comfort. In 1917 he was elected to the office of district elder; an office which he filled with distinction.

Christian hospitality characterized Bro. Ream's home. Ever it seemed were the folks calling, especially on the Sabbath day. I recall as high as thirty-five people present for a Sunday dinner. Never by the slightest sign was this deemed an imposition, and never did the household let company interfere with their church attendance.

Bro. Ream was born at Goshen, Ind., Aug. 25, 1858, a son of Garret and Sarah Horner Ream, natives of Somerset County, Pa.

In 1882 he married Christena Holsopple, daughter of the late Eld. Jacob Holsopple.

Sister Ream and the following children survive: Carrie, wife of Charles Ferrier, Wayne, Mich.; Ira C. Ream, Windber, Pa.; Emma, wife of Roy Hahn, Johnstown, Pa.; Verna, wife of Dr. F. B. McFeely, Emporium, Pa.; L. Roy Ream, Johnstown, Pa.; Ruth, wife of Steele Findley, Cramer, Pa.; Marguerite, wife of Doyle Stutzman, Homer City, Pa.; and J. Harold Ream of Johnstown, Pa. A daughter, Florence Ream Metzger, died in 1933.

Brother and Sister Ream celebrated their fifty-fourth wedding anniversary last Oct. 25, 1936. All their children are active in Christian work.

Funeral services were held in the Morrellville Church of the Brethren at Johnstown, June 10. Bro. C. C. Sollenberger of Uniontown, formerly of the Morrellville church, officiated, assisted by Bro. D. Howard Keiper, the present pastor. Interment was made in the Richland cemetery.

Emporium, Pa. F. B. McFeely.

LENA LONG AREY—IN MEMORIAM

After a long illness and months of intense suffering, Sister Lena Long Arey passed away on July 11, 1937. She had reached the age of fifty-six years, two months and eight days.

Sister Arey was the sixth child born to William H. and Eliza Carpenter Long, a granddaughter of Eld. Isaac Long, so well known as one of the pioneers of the church in the nineteenth century. She was born and reared in one of the most beautiful homes in the valley of the Shenandoah.

The occasion of her confession of faith and being received into church membership was particularly interesting. In September of 1903, Bro. I. S. Long held evangelistic meetings at Mill Creek Church of the Brethren, just prior to his departure for the mission field of India. This younger sister made her decision during these meetings and on Sept. 19, 1903, was baptized by Bro. H. C. Early. The obligation assumed at that time, to be a Christian, to love God and her fellow men, was one which she kept to the end of her life.

On Dec. 21, 1903, Sister Long was married to Stuart O. Arey. She became the mother of William O, Arey and foster mother of Mabel Nair Bichl, who with Bro. Arey, survive.

The first forty years of Sister Arey's life were spent in the Mill Creek congregation. She lived at the home place with her mother and father near by. It was during these years that her home was most graciously tendered to the church for use at the time of baptizing. There are many members of the Mill Creek church today who remember going from her home to the waters of Mill Creek for the rite of baptism. This was never too much trouble for Sister Arey. She rejoiced in the privilege.

In 1921 Brother and Sister Arey moved to Pennsylvania and a few years later to Washington, D. C.

The first years in Washington were busy and happy ones spent with her family and friends. Here, as elsewhere, Sister Arey's interest in the church and its work was of paramount importance to her. She was particularly interested in the leaders of the church, both at home and in the mission field.

People loved Sister Arey wherever she lived. She was a good daughter, loving wife, an understanding mother, a devoted sister and a sincere friend.

Funeral services were held both in Washington, D. C., and at Mill Creek, Va. Bro. Jacob Hollinger conducted the service in Washington. Bro. Rufus Bowman conducted the service in Virginia, assisted by Bro. H. C. Early.

Many friends and relatives attended both services to pay tribute to the memory of one beloved by all.

Washington, D. C. Mae Early Wise.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Atwater-Geiman.—By the undersigned, at the Church of the Brethren, Phoenix, Ariz., July 20, 1937, Mr. Albert Atwater of Larned, Kans., and Sister Eloise Geiman of Phoenix, Ariz.—A. W. Arnold, Phoenix, Ariz.

Burriss-Moore.—By the undersigned at the bride's home, Aug. 8, 1937, Mr. W. Russell Burriss of Chicago, Ill., and Miss Gladys Moore of Caruthers, Calif.—M. Alva Long, Raisin, Calif.

Hoover-Sellers.—By the undersigned, at the Onekama Church of the Brethren, June 22, 1937, Bro. Harold Hoover of Middleton, Ind., and Ruth Sellers of Onekama, Mich.—J. Edson Ulery, Onekama, Mich.

Jackson-Arnett.—By the undersigned, at the Church of the Brethren in Fort Wayne, May 15, 1937, Dale Jackson and Betty Arnett, both of Fort Wayne, Ind.—Leo H. Miller, Fort Wayne, Ind.

Leckrone-Archer.—By the undersigned, at his residence, July 31, 1937, Leroy Leckrone and Bernice Archer, both of Brethren, Mich.—J. Edson Ulery, Onekama, Mich.

Matterson-Moore.—By the undersigned at the bride's home, Aug. 8, 1937, Mr. Emmer Matterson of Fresno, Calif., and Miss Luella Moore of Caruthers, Calif.—M. Alva Long, Raisin, Calif.

Roth-Circle.—By the undersigned, at the Church of the Brethren in Fort Wayne, Ind., July 11, Lloyd Clinton Roth of Decatur, Ind., and Avyce Ruth Circle of Fort Wayne, Ind.—Leo H. Miller, Fort Wayne, Ind.

FALLEN ASLEEP

Baker, Mildred, was born Feb. 22, 1869, near Columbia City, Ind., the daughter of Brother and Sister George Workman. She passed from this life at her home in Roanoke, Ind., July 4, 1937. At the age of sixteen she accepted her Christ and lived a very faithful life and faced death in a most victorious manner. For forty-seven years she was the faithful wife of Bro. Henry Baker. Two daughters and one son, six grandchildren and her husband survive. Funeral services were conducted at the Fort Wayne Church of the Brethren by the undersigned, assisted by Bro. Bright of Ossian. Interment was made at the New Haven cemetery.—Leo H. Miller, Fort Wayne, Ind.

Bestor, George Francis, son of D. F. and Sara Bestor, was born Dec. 20, 1873, at Hides Mills, Wis., and departed this life May 24, 1937. His boyhood days were spent near Black Earth, Wis. When a young man he came to the vicinity of Bristol, Minn., where he was married to Mary Broadwater. To this union five children were born. One preceded him in death. Besides his wife and above mentioned children he leaves ten grandchildren, numerous other relatives and a large circle of friends. He was the youngest and the last surviving of a family of ten children, his oldest and last brother having passed away within the last year at ninety years of age. His sunny and jovial disposition was an outstanding characteristic and was the means of making many loyal friends. His leadership in song service was an inspiration to all. A number of years ago he and his wife united with the Church of the Brethren and remained faithful. He had always enjoyed excellent health until a few months ago and about two weeks ago became seriously ill and in spite of all that physicians and loving hands could do he passed on, leaving a vacancy which can never be filled. Funeral services were conducted by the undersigned at the home and at the Root River Church of the Brethren, with burial in the adjoining cemetery.—Mark Burner, Preston, Minn.

Bittinger, Bro. Samuel Wilson, died at his home July 15, 1937, after nearly two years of illness. He had spent all his time in bed since January. He suffered great pain but bore it very patiently. He was born Dec. 11, 1867. He is survived by two sons, five daughters, his wife and nineteen grandchildren. He was a member of the Church of the Brethren since in the beginning of his early teens. Funeral services were held at the Maple Grove church by the writer, assisted by Bro. Ira Petre, with burial in the church cemetery.—J. E. Walls, Grantsville, Md.

Bonebrake, Sister Susan, widow of John Bonebrake, died at her home near the Hade church, June 21, 1937, aged 81 years, 1 month and 16 days. Sister Bonebrake was the mother of eighteen children, six of whom survive to mourn the loss of a good mother. Funeral services were conducted in the Hade church by Eld. Welty Smith, assisted by Eld. D. E. Stouffer. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Bowman, Sister Nannie, widow of Abraham Bowman, died at her home in Greencastle, Pa., July 14, 1937, aged 77 years. She is survived by two stepsons, two sisters and a number of nieces and nephews. Sister Bowman never missed church and Sunday school as long as health permitted. She had been ailing for several years and was bedfast for nine weeks. Funeral services were held at the Arvid Minnich funeral home, conducted by Eld. D. E. Stouffer, assisted by Eld. Welty Smith. Burial was made in the Cedar Hill cemetery, Greencastle, Pa.—Grace E. Smith, Waynesboro, Pa.

Broadwater, Louise Ogg, daughter of Joseph and Susan Ogg, was born in Maryland, Jan. 4, 1855. She came with her parents to Minnesota when six months old and had been a resident of Bristol community all her life. On March 1, 1877, she was united in marriage to Steve Broadwater. She became a member of the Church of the Brethren at an early age and lived a consistent Christian life till the end. During her life she was very healthy until a few weeks ago when her heart began to weaken and was in bed only a few days with pneumonia when she passed away on June 3, 1937. She leaves to mourn her departure her husband, five children and six brothers. One daughter preceded her in death. Services were held at the home and at the Root River Brethren church by Rev. J. F. Souders of Lewiston, Minn., assisted by the undersigned. She was laid to rest in the church cemetery.—Mark Burner, Preston, Minn.

Derr, Florence Ida, wife of William Derr, was born March 15, 1864, and died at her home in Florin, Pa., June 19, 1937. She was a daughter of the late Jacob and Rebecca Fuhrman and a faithful member of the West Green Tree Church of the Brethren. Besides her husband she is survived by five children, three stepchildren, fourteen grandchildren, four great-grandchildren and two sisters. Services were held at the Florin church. Interment was made in the Silver Spring cemetery. Funeral services were conducted by the home ministers and Norman Musser from the Mountville church.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Drake, Lydia, daughter of Alonzo and Mary Reynolds, was born Jan. 9, 1846, in Erie County, Pa., and died at the home of her son near Lake Istokpoga, Fla., on Aug. 2, 1937. Feb. 7, 1870, she married Delaney Drake. Two children were born to them—a son and a daughter. The daughter passed away at the age of fifteen. The husband, a Civil War veteran, died in 1916. In early life she affiliated with the Baptist church and thus began what proved to be a long Christian life. On April 8, 1928, she united with the Church of the Brethren and lived a life of devotion and loyalty to the church until the end. Her later life was marked with a quiet and unassuming spirit and her example of faithfulness and patience helpfully impressed all who associated with her. Her rocking chair in our church was seldom empty for she loved to attend church services. She retained good bodily vigor to near the end of her long career and passed away quietly. Her influence was ever good and because of it, though she has passed on, she will be remembered. The crown of silver which adorned her brow rested above a face made beautiful by a holy life. She is survived by two sisters, one son and two grandchildren. Funeral services by the writer in the funeral parlor at Sebring, Fla. Interment in Pine Crest cemetery near Sebring.—J. D. Reish, Lake Istokpoga, Fla.

Garrison, John Henry, was born Nov. 25, 1880, at Hettick, Ill., and passed away at his home in Springfield, Ill., June 30, 1937. In 1919 he took Christ as his Savior and united with the Church of the Brethren at Virden. He married Mrs. Aurora White, who survives him. He also leaves two sisters, one brother and three stepdaughters. Funeral services were held in the church at Virden with E. F. Caslow officiating and Rev. A. L. Parrott of the Nazarene church assisting. Burial was made in the Pleasant Hill cemetery.—Lola T. Brubaker, Virden, Ill.

Homes, David, son of Daniel and Sarah Homes, was born March 25, 1857, and departed this life Aug. 9, 1937. He died in Goshen, Ind., at the home of his son-in-law and daughter. His wife died just five weeks before. He was married to Almire Song Dec. 22, 1881. To this union were born three sons and two daughters. He is survived by two sons and two daughters. He was the last member of a family of six children. He united with the Baugo Church of the Brethren in 1895. At this church he always labored and lived. He served as a member of the deacon body for many years. Funeral services were held on Aug. 11 at the Olive Mennonite church, with burial in the adjoining cemetery. Services were conducted by Rev. William, assisted by Bro. Mell Stutsman.—William Brubaker, New Paris, Ind.

Hornish, Carl W., son of Mr. and Mrs. Peter Hornish, was born in Defiance County, Ohio, Feb. 26, 1899, and departed this life in Defiance County, July 25, 1937, after an illness of one year and five months. He accepted Jesus as his Savior in 1928, becoming a member of the Poplar Ridge church, and remained faithful. He was active as long as health permitted. In Nov. 30, 1928, he was united in marriage to Miss Ruth Travis. To this union one child was born. He leaves besides his wife and daughter, his father, two brothers, four sisters, one half sister and one half brother, Eld. J. F. Hornish. Funeral services at the Poplar Ridge church, with Bro. J. A. Guthrie officiating. The body was laid to rest in the Ridge cemetery near by.—Mrs. J. A. Guthrie, Blissfield, Mich.

Kauffman, Bro. Wm. H., died July 19, 1937, at his home near Taxville, Pa., aged 73 years, 5 months and 10 days. Death was sudden, due

to a heart ailment. He was a member of the First Church of the Brethren for more than thirty years. He is survived by his widow, Sister Annie Ness Kauffman, three sons, two daughters, one brother, one sister and three grandchildren. Short services were held at his home with further services in the First church by the pastor, Eld. S. S. Blough, assisted by Eld. Daniel Bowser. Interment in the Mt. Rose cemetery.—Florence L. Kenney, York, Pa.

King, Sister Ida Grace, was born April 20, 1883, and died June 23, 1937. She was the daughter of Brother William and Sister Emma Dull Fox of Shady Grove. Her husband, a son, a daughter, one grandson and a brother survive to mourn the loss of a good mother and sister. Sister King was ill for about six years and bedfast for seven weeks. Funeral services were conducted at the Price church by Eld. Welty Smith, assisted by Eld. D. E. Stouffer. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Lewis, Mrs. Bessie, forty-eight years old, passed away July 18. Mrs. Lewis was a member of the Brethren church for thirty years. Surviving are two daughters, Mrs. Velma Campbell and Mrs. Violet Riley. Both are members of the Brethren church.—Leona Ebersold, St. Joseph, Mo.

Noel, Sister Elma Young, was born Feb. 12, 1879, and died July 27, 1937. Death was caused by a stroke. She is survived by her husband, three daughters, and three sons. The funeral services were conducted by the undersigned at the Black Rock Church of the Brethren. Interment was made in the cemetery of Roth's Lutheran church. —N. S. Sellers, Lineboro, Md.

Ogg, David B., son of Joseph and Susan Ogg, was born Oct. 16, 1859, at Prairie Queen and passed away at the old home, June 14, 1937. On Jan. 1, 1890, he was united in marriage to Ella M. Ditch. To this union two cbildren were born. He leaves to mourn his passing his faithful and loving wife, two children, two grandchildren, four brothers and Olive Myers who was raised in the home. Two brothers and sisters have preceded him in death. He was a member of the Root River Brethren church for 59 years having united with this church in 1878 and remained firm in this faith until the end. A kind father and loving husband will be missed by the family. Funeral services were conducted at the home and at the Root River Church of the Brethren by the undersigned, assisted by Rev. J. F. Souders of Lewiston, Minn., with burial in the church cemetery.—Mark Burner, Preston, Minn.

Powers, Pauline Dicks, daughter of Fred and Hettie Henderson Dicks, was born Nov. 11, 1920, at Lockman, Iowa, and died at Miner's hospital at Albia, Aug. 9. She married Leslie Powers of Des Moines, Iowa, Sept. 19, 1936. She united with the Church of the Brethren in Aug., 1934. She leaves her husband, a four-day old daughter, her parents, six brothers, three sisters and her grandparents. Funeral services were held at the Monroe County Church of the Brethren, conducted by Bro. E. S. Fouts, assisted by Bro. Charles A. Albin.—Mrs. Charles A. Albin, Ottumwa, Iowa.

Prowant, Daniel R., son of Eld. John and Susan Buckart Prowant, was born in Putnam County, Ohio, one mile west of Dupont, July 23, 1852. Nov. 18, 1877, he was united in marriage to Mary Elizabeth Brand and had his life been spared a few months longer this union would have rounded its sixtieth anniversary. To bless this home thirteen children were born, four having died in infancy, John and Ruth living to manhood and womanhood before answering the summons. Bro. Prowant was baptized and became a member of the Church of the Brethren Sept. 9, 1882, and held to this faith throughout his entire life. Left to mourn are the wife, seven children, thirty-seven grandchildren and twenty-four great-grandchildren. It was his greatest pleasure to meet students of the Bible and discuss the various prophecies that had been and were to be fulfilled. He could, perhaps, quote as much scripture from the Bible as any other man of his age. Many times friends came to him to index certain passages of scripture and he was always ready with the book and verse in which such quotations could be found. He suffered much grief and misery when his son, John, was murdered in 1907 and his daughter, Ruth, her husband and son met sudden death by accident in 1929. The suffering was almost unbearable and he often said had it not been for his faith in the Bible his burden would have becn too great for him to bear. His last audible words were taken from a quotation from the Book he loved so well in the form of a hymn. Funeral services were held at his home church, Dayton, Ohio, July 23, hy Eld. L. W. Shafer of Durand, Mich., assisted by the pastor of the home church, Reuben Boomershinc, and Eld. Weller. His body was laid to rest in the cemetery near by.—Mrs. Susan Shafer, Durand, Mich.

Roby, Sister Mary, wife of Orlando Roby of Ottumwa, Iowa, died at her home on Aug. 6 after several months of illness. She was the daughter of William and Mary Stickler and was born in Appanoose County on Jan. 19, 1884. She became a member of the Church of the Brethren when a girl. Surviving are her husband, three children, her father, three sisters and two brothers. Funeral services were held at the Johnson's funeral home by Bro. Charles A. Albin. Interment was made in the Shaul cemetery.—Mrs. Charles A. Albin, Ottumwa, Iowa.

Shoemaker, John F., son of Geo. M. and Julia A. Shoemaker, was born in Darke County, Ohio, June 15, 1856. He was married to Elmira Fine in 1878 and came to Delaware County, Ind., in 1881. He united with the Church of the Brethren in 1889 and was chosen a deacon in 1896, and he also served as correspondent and church clerk. He was chosen on the District Mission Board of Southern Indiana in 1901 and served as its secretary and treasurer for fifteen years. He passed to his reward Aug. 4, 1937, at the age of 81 years. His wife preceded him in death just twenty years ago. Funeral services at Union Grove by the writer, assisted by Bro. Delbert Flora, pastor of the Brethren church in Muncie.—J. Andrew Miller, Muncie, Ind.

Younkman, Elgie, was born in Allen County, Ohio, Sept. 16, 1884, and died Aug. 1, 1937. On Nov. 20, 1907, he was united in marriage to Elsie McDorman. Although no children were born to this union, it was a happy home life the two spent together through the years. They found much delight in taking small children into their hearts and bestowing upon them the love which flowed so freely out of their lives. Bro. Younkman was an earnest Christian man. Thirty years ago he accepted Christ under the preaching of Eld. Dorsey Hogdgen, and was at that time taken into the fellowship of the Pleasant View church. Here he lived a faithful Christian life, always unassuming, but very efficient. He was never asked to do any task in the church which he refused to do to the very limit of his ability. His willingness to serve and his genial spirit made him a beloved brother in the church. He was cut down in the midst of useful living. He was always a careful driver on the public highways, ever on the lookout for the safety of those who may have been riding in his car with him. It was in the moment of such care that a fast speeding car struck the one in which he and his loved ones were riding, his wife and a niece. He lived through the night but in the morning he passed away. Of the immediate family who remain to mourn his departure are his wife, three brothers and one sister. A large number attended the funeral. Services were held by the undersigned, assisted by Brethren N. I. Cool and J. L. Guthrie. The body rests in the cemetery by the side of the church.—Jesse J. Anglemyer, Williamstown, Ohio.

CHURCH NEWS

CALIFORNIA

Laton.—Bro. Brightbill, professor of music at Bethany Biblical Seminary, gave an illustrated lecture of sacred songs early in July. Lorell Weiss, assistant to Pres. Ellis Studebaker, has been here in the interest of La Verne College. He preached two sermons while Bro. Sutphin, our pastor, was attending summer assembly at Mt. Herman. A potluck dinner, sponsored by the Live Wire class, was held at the church July 27. Everyone had an enjoyable evening. The young people's class sponsored a weiner roast at Kings River, Aug. 10. Claude and Marie Rupel, who are working in the Booker T. Washington Agricultural and Industrial Institute of Liberia, Africa, sent a liberal contribution to the Laton church where they still have their membership. Isn't it fine for those of our members who are far away to remember us in a very definite way?—Roberta Jenkinson, Laton, Calif., Aug. 10.

FLORIDA

Sebring.—The dedicatory service for our newly acquired parsonage was held on July 2. A program suitable for the occasion was rendered. The rooms were beautifully decorated with flowers. We also had a candlelighting service followed by the dedicatory prayer by Pastor Miller, closing with a number by the ladies' quartet. Appropriate remarks were made by the pastor and by Eld. H. A. Spanogle. We were especially glad to have with us upon this occasion Eld. James M. Moore of Lititz, Pa., who represented the J. H. Moore family through whose co-operation it became possible for the Sebring church to obtain this home for a church parsonage. An offering was received amounting to about $65 which reduced the debt on the place to $200. We just closed a vacation church school which was in progress for two weeks. The pastor was the superintendent and we had children in the school from all the Sunday schools of Sebring. Two of the intermediate children were received into the church by baptism. Five others signified their willingness to accept Christ, some of them being members of other Sunday schools. Preparations are now being made for our junior-intermediate camp which is to be held at Eustis, Aug. 15-20. Our annual meeting offering amounted to about $250. Recently we had a temperance speaking contest for the junior children which was repeated at a meeting of the W. C. T. U. Our Sunday-school outing was held on July 4 with a large attendance. Much building activity is in evidence in Sebring this summer and all indications point to a fine tourist season this coming winter. The district and ministerial and Sunday-school meetings will be held at Tampa, Fla., Oct. 8-10. Our fall love feast will be on Oct. 24. A new electric bulletin board has recently been purchased which will be put up in front of the church. It was made possible through a donation from one of our members who presented it to the church in memory of her parents.—Mrs. D. B. Garver, Sebring, Fla., Aug. 2.

IDAHO

Fruitland.—The young people gave the play, The Path Across the Hill, on July 30. The proceeds will go to the Conference budget and a home project. The Women's Work group sponsored the annual flower festival. The proceeds were put in the building fund. A number of our church members plan to attend summer camp at Camp Stover. The boys' and girls' Pioneer groups plan to go as a body.—Lucille Schubert, Fruitland, Idaho, Aug. 7.

ILLINOIS

Mount Morris.—On May 4 we were privileged to have Sister Sadie J. Miller with us. After a fellowship supper, Sister Miller recounted some of her experiences during the years she has served on the India field. The Mount Morris Sunday school has supported her ever since

she has been in India. She has just returned for her fourth term of service. We had a very good union vacation Bible school this year. Teachers from the other three churches helped with the work. The enrollment was 150, with an average attendance of 120. The exhibits were very fine and at the close of the school they had a picnic. Due to the rainy weather, the picnic was held in the Christian church. The work at this place has progressed under the able leadership of Brother and Sister Grant McGuire. Bro. McGuire has been our summer pastor and has done very effective work. We shall miss them when they leave to take up the pastorate in Pasadena, Calif. At our quarterly council meeting, teachers and officers were elected for the coming year. Our delegates to the district conference to be held in Franklin Grove are Mrs. Mina Culler, Mrs. Anna Long and Ralph Thomas. We were glad to have Bro. D. J. McCann of Jennings, Okla., preach for us Aug. 1. The young people had charge of the evening service and rendered a most helpful program. There were musical numbers followed by an original play, entitled The Family Altar. This play is an inspiration and a challenge to keep alive family devotions which mean so much in home building. Since our last report, two have been received into the church by baptism, and we praise God for this. We are making preparations for the coming of our new pastor, Bro. F. B. Statler and family, of Huntingdon, Pa.—Bertha Vetter, Mount Morris, Ill., Aug. 3.

Virden.—Our regular members' meeting was held Aug. 4 with a good representation of the members present. A fine spirit of fellowship and co-operation was shown. Bro. E. F. Caslow was unanimously re-elected elder for another year. Four letters of membership have been granted. Bro. Caslow and John H. Harshbarger were elected delegates to the district meeting at Liberty. L. R. Harnly was placed on the trustee board. Sunday-school officers were chosen for another year with I. J. Brubaker as our general superintendent. We are planning to install a new furnace in the church and do some decorating. Several of our young people will attend camp at Lewistown.—Lola T. Brubaker, Virden, Ill., Aug. 7.

Woodland.—The daily vacation Bible school was held May 31 to June 11, under the leadership of Sister Deardorff. There was an average attendance of 132. The smallest attendance was 91 and the largest, 150. All who helped, proved that they truly have the missionary spirit. July 4 Bro. Sam Bucher was buried. He had done much for our church and baptized a large number of the present members. July 28 the regular quarterly council was held with Eld. I. J. Gibson in charge. Brother and Sister Deardorff will remain with us the coming year. Officers were elected for the year beginning Oct. 1. We will have our love feast in October, the exact day to be set by the Ministerial Board. Delegates to district meeting are Clinton Kessler and Ralph Johnson. Aug. 9 Bro. Dolar Ritchey of the Allison Prairie church will be with us to begin a series of evangelistic services. July 29 Bro. Wieand and his band of district workers met with a small representation from our church to encourage and help our church in any way possible. The B. Y. P. D. services have been fine. Aug. 1 the Berean class gave a program to a large group. July 25 The United Brethren young people invited us to a union service which was very inspiring. Other programs have been discussion groups, vesper services and outside speakers. The intermediates are putting The Woodland Star, a paper, in the hands of the regular members once a month. —Mabel Stambaugh, Ipava, Ill., Aug. 9.

INDIANA

Bethel.—We met in council May 30. One letter was granted. Bro. Floyd Schuder and wife were elected as delegates to the district meeting. We decided to have a revival meeting Oct. 3-7 and our love feast Oct. 23 at the close of the meeting. The Ladies' Aid was elected to buy some new silverware and redecorate the tables. The treasurer's report was accepted. We decided to give one of our offerings in June to Camp Mack. The church decided to send two delegates to Winchester to the Indiana Council of Christian Education, and also to pay their expenses. We enjoyed a Mother's Day service and basket dinner on Mother's Day and a fitting service was held on Children's Day. —Mrs. Clara M. Price, Milford, Ind., Aug. 6.

Hickory Grove.—At our recent business meeting we re-elected Eld. J. A. Snell for elder for another year. Sister Mildred Longerbone is our delegate to district meeting and Bro. John Taylor alternate. We decided to have our love feast Aug. 23 at 7:30 o'clock. Our homecoming will be Sept. 5 and all former worshipers are invited to attend. There will be all-day services and a basket dinner at noon.—Cyntha E. Fox, Redkey, Ind., Aug. 9.

North Manchester.—We held our harvest and homecoming meeting Aug. 8. Bro. J. O. Winger of North Manchester gave the address in the morning and afternoon. The fellowship at the noon hour was much appreciated. Many that had moved away came and spent the day with us partaking of a fine dinner. In the afternoon many of the visitors added to the service by their words of remembrance and encouragement. Our offering was taken for Bethany Biblical Seminary. Eld. A. M. Stine and wife returned from their visit in Iowa in time for this meeting. Bro. C. C. Price and wife came from Florida. This was Sister Price's old home church. Our Sunday school entertained the Township Sunday-school convention in June. It was interesting to hear of the many that have gone away from Pleasant Township into other fields of labor. Several have gone to foreign fields. We will have our love feast this fall on Sept. 25, with breakfast on Sunday morning at the church. We are also planning for a series of meetings beginning Dec. 5. Bro. J. W. Fidler of Brookville, Ohio, will be the evangelist.—Mrs. Ira Kreider, North Manchester, Ind., Aug. 10.

Pleasant Hill.—We met in regular quarterly council on Aug. 10. Two new members were received by letter. Church and Sunday-school officers were elected for the coming year. Bro. Charles O. Gump was elected elder and Bro. Everett Chapman, Sunday-school superintendent. We are planning for a series of meetings to be held in December. Bro. A. H. Miller of Kent, Ohio, is to be the evangelist. Our harvest meeting is to be held Oct. 10 with communion service in the evening.—Grace L. Gump, Churubusco, Ind., Aug. 11.

West Goshen.—We met in council July 29 at which time, under the direction of the district board, Bro. Devon Martin was relicensed for another year. July 11 Sister Barbara Nickey spoke to us both morning and evening. In the evening she showed pictures of her medical work in India. Our harvest meeting will be held Sept. 5. Bro. Edward Kintner of North Manchester will speak both morning and afternoon. Our Bible study class meets each Wednesday evening.—Mrs. Mina Ganger, Goshen, Ind., Aug. 13.

IOWA

Waterloo City.—Spring communion was held for the first time in the newly enlarged social rooms in the basement with a very good attendance and a refreshingly spiritual atmosphere. Seven new members were received into the church by baptism and two by letter. One of the outstanding main social events of the season was choir recognition night. A community potluck supper was held after which special recognition was given to the fine work the choir has been doing. The choir is having a short summer vacation from rehearsals which will be resumed in September. The women's groups of the church have been sponsoring noon luncheons on quilting days with very great success. Our church is co-operating in a four weeks' city wide evangelistic campaign to begin during the latter part of September. The churches of the city are looking forward to a great spiritual uplifting. We are also participating in the west side outdoor union services which are held every Sunday evening in the stadium of the West High School athletic field. Our pastor gave the message several weeks ago. Of interest to many will be the report that the International Bible Conference at Cedar Falls is being held this week. Bishop Praetorius of the St. Paul area of the Evangelical church is one of the outstanding speakers. The new Sunday-school officers to take office in October are: Charles Meyers, superintendent; Mrs. Vera Thompson, secretary and treasurer. The two delegates elected for district conference were Brethren A. P. Blough and Frank Beck. We were very pleased to have in our midst Bro. Dan Lichty who brought our morning's service to us two weeks ago.—Mrs. Thomas Thompson, Jr., Waterloo, Iowa, Aug. 7.

MARYLAND

Maple Grove.—Bro. Newton D. Cosner held a series of meetings at Maple Grove. He preached thirteen very interesting sermons which were very helpful and were attended by a large crowd almost every night. June 6 thirteen were baptized and took of the communion for the first time. One hundred and fifty-four surrounded the Lord's tables and took of the Lord's supper and communion. On June 20 Brother and Sister Ira Petre came to work with us for two months. They are having a singing class twice a week, helping and working mostly with the young people. Bro. Petre preaches every two weeks

ANNOUNCEMENTS

DISTRICT MEETINGS

Iowa, Northern, Minnesota and South Dakota, Kingsley, Aug. 27-30.

Illinois, Southern, Liberty, Aug. 28-30.

West Virginia, Second, Valley River, Sept. 2-5.

California, Southern, Long Beach, Sept. 3-6.

Illinois, Northern, and Wisconsin, Franklin Grove, Sept. 4-6.

Iowa, Middle, Garrison, Sept. 4-6.

Florida and Georgia, Tampa, Oct. 8-10.

Indiana, Middle, Huntington, Oct. 8-10.

California, Northern, Empire, Oct. 8-11.

Missouri, Middle, Kansas City, Oct. 8-11.

Ohio, Northeastern, Oct. 12-14.

Kansas, Northwestern, Burr Oak, Oct. 22.

Missouri, Northern, Rockingham, Oct. 23-25.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 28 to Nov. 1.

Kansas, Southwestern, McPherson, October —.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

Florida

Oct. 24, Sebring.

Indiana

Sept. 25, North Manchester.

Oct. 23, Bethel.

Ohio

Oct. 17, 6:30 pm, Pitsburg.

Nov. 6, Bradford.

Pennsylvania

Sept. 26, Holsinger (Dunnings Creek congregation)

West Virginia

Sept. 5, Beaver Run.

Sept. 25, Mt. Dale.

Oct. 10, Crab Orchard.

Oct. 30, Smith Chapel.

at Maple Grove and every two weeks at Bethesda as he is our summer pastor. On June 27 to July 11 Bro. Nevin H. Zuck of Lebanon, Pa., held a two weeks' meeting which was well attended. His sermons were very inspiring and helpful. On July 18 seven stood for Christ and were baptized. Also from June 28 to July 9 Brother and Sister Petre held a vacation Bible school at Bethesda. They had an enrollment of twenty-six and we believe this will be very helpful to the children.—J. E. Walls, Grantsville, Md., July 25.

Union Bridge.—Our church and Sunday school have been progressing nicely under the leadership of our superintendents, Brethren W. H. Main and Lester Grossnickle. The Sunday school engaged the services of Bro. Philip Royer of Westminster to conduct a singing class, and a very nice class has been formed. June 20 Bro. J. H. Wimmer of Shelocta, Pa., preached for us and we were happy to have him back with us. June 28 our vacation Bible school started, with Sister Sara Brothers of Westminster as leader. We had an enrollment of fifty-seven. We have planned to have our Sunday-school outing at Mt. Tabor Park, Rocky Ridge, Aug. 25, when we hope to have a good sociable time together with a program. Two of our number attended the young people's camp at Camp Peniel last week. We are hoping for a good report from them. Since our last report nine letters of membership have been granted and one received. We have also lost a few by death. One young man has just recently been baptized.—Cora Wolfe Black, Union Bridge, Md., Aug. 9.

MICHIGAN

Buchanan.—The spring and summer months so far have been full of rich blessings for the Buchanan church. Our mother and daughter banquet was well attended and enjoyed by those present. On Mother's Day we enjoyed a very helpful and inspiring sermon on The Home, given by our minister, Bro. Light. The well rendered and appreciated program in the evening was on The Home and Home Life. Our vacation Bible school was well attended and we appreciate the help that Sister Arlene Light gave us in this work. Bro. Ziegler and Bro. Kreider were with us in regular council June 5. Sisters Gladys Hagley and Susie Platz were appointed delegates to the district meeting with Sisters Mable Wallace and Grace Weaver as alternates. About sixty attended the Sunday-school picnic at Tower Hill July 3. Everyone had a good time and are looking forward to some more social gatherings. Our attendance, although not large in number, is very regular and much interest is shown. We hope and pray that our work at this place will continue to grow during the summer months when many things are going on to draw our people from the place of worship.—Grace Weaver, Buchanan, Mich., Aug. 8.

Muskegon.—Bro. Forror of the Mission Board, with Bro. Trombley of Grand Rapids, met in Muskegon July 31. After visiting the homes of Brethren people who came there from several of our churches, plans were made for a meeting on Sunday, Aug. 1. A group of about twenty-five met at the home of Bro. Todd, and the desire was expressed to organize for regular services each week. Bro. Morrell was chosen as Sunday-school superintendent. On Aug. 8 about thirty met at the home of Bro. Morrell, at which time teachers were elected and a little time was spent on the lesson. Bro. Trombley gave a short talk. If any one should know of a Brethren family or person living in or near Muskegon that would be interested in the Church of the Bretbren, please write Bro. Frank Morrell, 745 Apple Ave., Muskegon, Mich.—Claude E. Trombley, Grand Rapids, Mich., Aug. 9.

MINNESOTA

Barnum.—We have enjoyed many good things since our last report. Our young folks planted trees and flowers on the church grounds this spring, which added much toward the beautification of our church. On Mother's Day we gave a program of readings and songs, followed by a Mother's Day sermon by Bro. Stern. May 24 Bro. Eddy and Bro. Tannreuther, members of the District Mission Board, visited us in the interest of the church here. A Children's Day program was presented by the Sunday-school children. The program took the place of the morning preaching service. It is surprising to know how much the children can really do if they are given a chance. Our quarterly council was held June 11 and the business matters of the church were taken care of. Bro. Stern was elected as delegate from this church to the district meeting at Kingsley, Iowa. June 19, 20, twelve of our young people attended the young people's conference at Guthrie. Our group of young people came home with the banner, it having been awarded to them for the year of work which they had completed. June 27 we enjoyed a report of Annual Conference given by our delegate who had just returned. That report made us all feel as if we wanted to go next year. We hope we can as most of our group have never attended an Annual Conference. Our revival meetings began June 28, conducted by R. F. McIlnay of Minneapolis. We enjoyed some very inspirational meetings during the ten days. The meetings closed with a love feast July 9. We went forth after these services with a new zeal to serve the Lord better in the future than we have in the past. July 25 we had with us Brother and Sister Frank Wingert of Franklin Grove, Ill. Bro. Wingert gave us the morning message. He also spoke to the young people in the evening. We certainly enjoyed their visit with us and we hope they can return again sometime. Aug. 1 we held a birthday dinner in the church basement with about fifty people attending. The birthday offering amounted to $15. Aug. 8 a baptismal service was held at Shady Lake for a small boy who had accepted Christ that morning at church. This service was very fittingly followed by a vesper service on the lake shore, conducted by the young people. Our missionary meetings are being held at the church during the summer months. We are just finishing the study of Congo Crosses.—Mary A. Finifrock, Barnum, Minn., Aug. 12.

Lewiston.—The regular quarterly council met June 1, with Bro. Eddy presiding. Church business was transacted and communion services were held May 30, with Bro. Eddy in charge. Just recently a two weeks' vacation Bible school was conducted under the leadership of Miss Elsie Finckh of Worthington, Minn., with fifty-five pupils enrolled. A closing program, representative of the work done, was given on July 18. On June 18 a mother and daughter banquet was held. The banquet was well attended and each one present enjoyed the fine program and entertainment provided. A few of the young men in the community waited on the tables. Miss Brunner of the Winona Teachers' College was the principal speaker of the evening. She gave a very interesting talk on Planning a Life's Garden. Aug. 1 we were very much pleased to have with us Brother and Sister Harry Keller of Battle Creek, Mich. Sister Keller gave a very helpful talk on spiritual growth and Bro. Keller gave the address of the evening which was very much appreciated by all present. Bro. Keller was pastor of this church some years ago. At this writing six have been baptized in our church.—Mrs. Lulu Williams, Lewiston, Minn., Aug. 7.

MISSOURI

Rockingham.—It has been several months since this church has sent any correspondence to the Messenger. In the meantime Brother and Sister E. F. Sherfy of Virginia have taken pastoral charge of the work here. During this period the church has suffered a severe loss in the untimely death of Bro. Irl Newham, who, being in his youthful vigor, was an unusual community and church leader. At the time of his death he was Sunday-school superintendent and president of the Men's Work of the district. At Easter time we again had our Easter cantata, and held a week of services in the nature of a preaching mission. Under the leadership of local talent we have recently closed a successful vacation Bible school. At this writing our young people and intermediates are attending camps. To provide wholesome recreation and a constructive use of leisure time we are having a boys' club, a girls' club, a volley ball team and discussion groups each week. The definite effort on the part of our pastor and other leaders looking toward more rock roads is bearing fruit. We now have rock roads to both church houses making it practical for one pastor to serve both Rockingham and Wakenda. A rather liberal Spanish relief offering was taken. Two interesting meetings enjoyed by our church were a lecture given by Miss Mosoko, a Japanese student and a temperance lecture given by the state W. C. T. U. president. The pastor's attendance at regional conference was made possible by the Ladies' Aid. Six delegates represented our church at the state Sunday-school convention. At the mother and daughter banquet over 100 were in attendance. An ice cream social and missionary quilt netted a goodly sum for redecorating the church. Closing exercises of our schools were held in the church, the pastor preaching the baccalaureate sermon. We should not forget the all-day meeting in honor of "Aunt Kitty" Bowman and her son and family just before they left for New York state where they are making their home. Mrs. Bowman has faithfully served in our church for over forty years. She and her family are greatly missed. We are now looking forward to district meeting Oct. 24, which comes to our church. Our revival held by our pastor will probably follow.—Mrs. J. T. Williams, Jr., Hardin, Mo., Aug. 7.

OHIO

Bradford.—Our Conference offering totaled nearly $160. Many of our Sunday-school members attended and assisted in the vacation Bible school at Harris Creek. Elders J. O. Winger and J. C. Inman recently gave the messages at our Sunday evening services. Baptism was received by three applicants recently, one brother having passed his eighty-third year. At our regular members' meeting Eld. S. E. Porter was retained as elder; J. R. Helman, Sunday-school superintendent; Anna Hart, clerk and treasurer. Our love feast services will be Nov. 6. The summer activities at Camp Sugar Grove are being enjoyed by several of our congregation.—J. E. Overholser, Bradford, Ohio, Aug. 10.

Eagle Creek.—April 4-9 Rev. Milton B. Lindberg, of the Biblical Research Society, Los Angeles, conducted services each evening in which he lectured on world conditions in the light of Bible prophecy, illustrating and proving his points by stereopticon slides. These illustrated lectures are said to be "scriptural, convincing, and evangelistic." He and his family travel over the country in a house trailer. Following this meeting the spring love feast was held, with Bro. Glen Fruth of the Oak Grove church officiating. On Mother's Day the oldest mother was presented with a potted flower. On June 20 the Children's Day program was given in the evening with a large audience attending. This program included drills, songs and recitations. Early in July Capt. Hinshaw, of the Salvation Army, with two colored singers, Mr. and Mrs. Robinson, conducted an evening service. On July 22 the Byler family from Pennsylvania gave an evening program of music. Bro. S. S. Shoemaker of Northeastern Ohio preached the morning sermon for us on Aug. 8. Since our last report three were baptized and one was transferred by letter from another church. Prayer meetings are being held each Wednesday evening.—Mrs. Reba Bame, Williamstown, Ohio.

Kent.—We enjoyed a week of spiritual feasts during the Easter season and observed the love feast on Good Friday. While the pastor had charge of the meetings Rev. Stoltsfuss of our neighboring Men-

nonite church preached one night and Eld. C. H. Petry, pastor of the Akron City church, gave us one message. All were enriched and inspired by the fine sermons and three were added to the kingdom through baptism. The church has been enjoying the rich blessings of God in both spiritual and material ways. The attendance has been good. After the running expenses were paid, with a little added effort the church indebtedness has been reduced $250. July 24 the annual church outing was held at the Randolph fairground and a day of relaxation and fellowship was enjoyed by all who attended. Plans have been completed for two weeks of revival meetings to begin Sept. 26 with an all-day meeting. Eld. J. O. Winger of Manchester College will speak in the morning, afternoon and evening. A basket dinner will be served at noon. Surrounding congregations are invited to attend. Bro. Elden Petry, pastor of the East Nimishillen church, will be the evangelist and will preach each evening at 7:45 o'clock. Our pastor, Eld. A. H. Miller, plans to begin a two weeks' revival at Bristolville, Aug. 15.—Averie Brumbaugh, Ravenna, Ohio, Aug. 11.

Zion Hill.—On Easter evening we had our love feast. One young man was baptized in the afternoon. April 3 our sub-district young people met at Zion where the boys helped excavate the basement and the girls cleaned up the yards. The Fairfield High School glee club rendered a program at the union service May 9 in our church. Our pastor and his wife left for the Conference in Idaho on June 6 and returned July 4. During their absence we had some very interesting programs. June 13 the missionary committee was in charge; June 20 the young people gave a musical program, telling of the origin of the hymns and singing them; June 27 was Children's Day. June 25 to July 1 a number of our teachers attended the Sunday-school convention at Ashland. July 4 Sister G. S. Strausbaugh, our delegate to the Nampa Conference, brought us her report of the Conference which was very interesting. The delegates of the Sunday-school convention gave their reports July 18. Rev. Stephen Yoder of the Mennonite church filled the pulpit July 25 in the absence of our pastor. The young people are looking forward to a pleasant outing at a new camp site at the Zion church, south of Canton.—Kathryn Rohrer, North Lima, Ohio, Aug. 9.

PENNSYLVANIA

Midway.—May 16 the adjoining congregations assisted us in a program of sacred music. Bro. Howard Merkey delivered an instructive temperance sermon on May 23. June 6 Bro. A. C. Baugher of Elizabethtown gave us an inspiring missionary address. Brethren Albert Fike of Cordova, Md., and Clyde Weaver of East Petersburg were also present at this service. The Conference offering amounted to $267. June 19 our B. Y. P. D. rendered a missionary program, having as guests the B. Y. P. D. groups of our community. July 4 Bro. A. S. Heisey presented the high lights of our Annual Conference. The daily vacation Bible school was held from June 28 to July 9, under the direction of Ruth Brubaker. The average attendance was 164. The daily offerings will be sent with B. Mary Royer to India. The closing program was held Friday evening with Bro. Henry Bucher as guest speaker. At our homecoming service on July 18, Sister Florence Gibble of Lititz, Pa., gave us an impressive lecture on her tour to the Holy Land. Bro. John C. Zug brought the afternoon message. Bro. J. H. Longenecker was also present and helped in the service. July 25 Bro. W. N. Zobler of East Petersburg preached at the morning service.—Nora L. Zug, Lebanon, Pa., Aug. 21.

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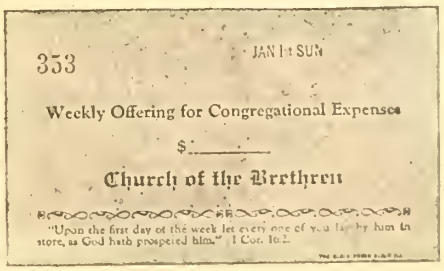
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., September 4, 1937 | No. 36



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BETHANY STUDENTS AT NAMPA CONFERENCE

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

Not in Word Only

"Knowing . . . that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance"

Monday: 1 Thess. 1: 1-5

The apostle had reason to give thanks for these Thessalonian Christians to whom the gospel came not in word only. He doubtless thought of many others to whom the gospel was merely a formal acceptance and not a living reality. These Thessalonians knew the power of the gospel, they had the Holy Spirit and they were assured of the Father's love. It is well for us to examine ourselves and see if the gospel has become simply words. Do we know the power of the gospel to make us what we would like to be? Are we aware of the guidance of the Spirit? Are we confident of the Father's great love for us? These are questions we should continually ask ourselves. Each day is a new beginning and offers the possibility of accepting in sincerity the gospel as a way of confident living.

Lord, may we this day know the transforming power of thy love. Amen.

The Witness

"From you hath sounded forth the word of the Lord; . . . in every place your faith to God-ward is gone forth"

Tuesday: 1 Thess. 1: 6-10

How much the apostle had to be thankful for! These Thessalonians were not only sincere Christians but their testimony had gone far and wide. They were telling everywhere their experiences in receiving the gospel. This should be the experience of everyone who is born again. We should be anxious to tell of the changes which the gospel has brought. "Where once I was blind, now I see." Can it be that the hesitancy of our testimony means that so little has happened to us? Would any minister have occasion for thanksgiving because of our reception of the gospel? Do we know what it means to turn from idols "to serve a living and true God?" Our conversion may not have been sudden or dramatic but we know that the Christian life is different. Have others heard of our joy in the Christian way?

We thank thee, Lord, for the testimony of thy saints and pray that we may be worthy to be numbered among them. Amen.

Men Pleasers

"So we speak; not as pleasing men, but God who proveth our hearts"

Wednesday: 1 Thess. 2: 1-4

Paul several times in his letters emphasizes the fact that he never attempted to please men but had his eyes always fixed upon God whose approval he desired above all else. In this the apostle was a very unusual man. Few of us can forget social approval and disapproval. We do wish to be well thought of by our fellows. At least in some form of activity or to some degree all of us are men pleasers, but this dare not be the standard for the Christian. Our standard must be the same as that of the apostle even if we do not approach as close as he did. The will and purpose of our God must be our norm even if it means social ostracism. The Lord is still calling some of us to dare to be Daniels, and if he calls we can not be less. If we grow in grace his will must increasingly and surely be our desire.

Deliver us, Lord, from the sin of keeping our eyes on our neighbors when they ought to be on thee. Amen.

Gentleness

"But we were gentle in the midst of you"

Thursday: 1 Thess. 2: 5-12

Gentleness is not a virtue that one would immediately associate with the apostle Paul. He was bold and daring but in his presentation of the gospel to the Thessalonians because of his great love for them he did not try to force anything but was gentle in their midst. In our hurry and struggle of the modern day gentleness is almost forgotten. Indeed some look upon it as a sign of weakness, but it is still a virtue of the kingdom and the meek will inherit the earth. To those who are dear to us we can not be less than gentle. Consideration and kindliness need cultivation in the presence of haste and force. Force is the way of this world but gentleness and love is the way of eternity. Would my associates describe me as impatient and intolerant or remember me as gentle, long-suffering and considerate?

Father, may the fruit of the Spirit grow in us by thy grace. Amen.

The Word of God

"When ye received from us the word of the message . . . ye accepted it . . . as . . . the word of God"

Friday: 1 Thess. 2: 13-16

A word is a means of communication and "The Word of God" is God's communication to us. Surely the Bible when read under the direction of the Spirit is the Word of God. Paul seems here to indicate that his words of preaching were received as the Word of God. The preacher may be the instrument through which God speaks, but God is by no means limited to the ministry in making his will known. Each of us if we are in the will of God may be used by him to make his purposes known. However, we have a standard by which to test our inspirations. The Bible is the Father's revelation and surely he would not give us any message contrary to his revelation in the Holy Scriptures. It is sobering to realize that our words may be used of the Lord to reveal his will, indeed, may be the very Word of God to another soul.

May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer. Amen.

Our Glory and Joy

"For ye are our glory and our joy"

Saturday: 1 Thess. 2: 17-20

Do you remember the old hymn, "Will there be any stars in my crown?" The apostle here says that his joy and crown of glorying at the coming of Christ will be the Thessalonian Christians. The souls which we have won for Christ will be our eternal joy. Will you have occasion for rejoicing over there? Will anyone search me out as the one who led him to the foot of the cross? We find our joy in so many things which are temporal and temporary and often neglect this abiding sense of joy, the knowledge of another soul brought to the Lord. There is no richer fellowship than association with those whom you have led into the glorious liberty of the children of God. They are a joy now and will be our "crown of glorying" at his coming.

Lord, make us zealous for souls and give us the joy of seeing many believe on thee. Amen.

WEEKLY QUIET HOUR

True Worship

Read Isa. 7: 1-8.

A number of years ago I heard some one explain the four elements of worship found in this call of Isaiah. First is adoration, "Holy, holy, holy, is Jehovah of hosts." Secondly there must be penitence, "Woe is me." In the presence of the glory of God we see the awfulness of our sin. Thirdly, there is forgiveness and restoration, "Thine iniquity is taken away, and thy sin forgiven." And finally comes consecration. In answer to the call of God one can only say, "Here am I; send me." Is this not a logical sequence? Before consecration must come adoration, penitence and forgiveness.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., September 4, 1937 No. 36

EDITORIAL

Nature and Need of Pioneers

Is the day of discovery passed for men who are less than specialists in their line? Consider this: "There is a field for independent pioneering . . . by anyone who has an idea he is convinced will prove worth while. Some of the keenest men I have ever known . . . have no formal training which would recommend them as scientific workers."

The reference is to the need for practical pioneers in a special field. But the principle is one of broadest application. Specialists are needed and most certainly make their contribution, but without the independent work of those who are just intelligently inquisitive, who are unwilling to believe that certain things can not be done, there would be much less progress in the world today.

It is within the power of many obscure persons to qualify as practical pioneers. The Master chose twelve such and the eleven who proved faithful changed the course of history. Think on the nature and need of pioneers. You may qualify, and so prove a blessing to your own and to succeeding generations. H. A. B.

Storing Up Something to Remember

HERE'S something that may help you too, if not now, sometime when you need it: "Our home has lost a loving and devoted husband and daddy, but we shall cherish his cheerful and radiant personality and live in happy memories. The future is vague but we will try, with God's help, to be courageous and seek his meaning for us."

Isn't that just about as fine as anything you ever saw? Life will have some rich things for that mother and daughter. They know it has meaning and that God will help them to find it. So even while they "live in happy memories"—what a joy that can be—they are going to face the future with confidence. They can do it because they know how to trust.

And say, have you thought very much about this matter of storing up material for happy memories? Things that will make you happy to remember when you are old and lonely, or that will make your friends happy to remember when you are gone? E. F.

He Should Try the Church Again

"WHY I Don't Go to Church" is a favorite theme for magazine articles. Evidently it appeals to popular interest. An excellent presentation of the case appeared in the August *American*. It is fairer and in better spirit than most articles on the subject. The author is not indifferent to religion. He believes in God and worships him. He believes in eternal values and seeks them. But he has given up the church because he does not find it helpful. The church has indeed fostered some very good things, like education and benevolence, but these are better cared for now by other agencies so that it is no longer needed.

The most interesting and revealing part of this article is the closing paragraph. In it the author betrays the fatal weakness in his position. Its testimony is invaluable. Consider it carefully:

"I feel like a musician without an instrument, a student without books, a man in a strange land without a guide or an interpreter. Meanwhile, I, a religious man, if not a churchgoing one, continue to grope. I wish I knew what I sought. . . ."

So that's the kind of world into which this earnest soul has wandered, a world of gnawing spiritual hunger with no food to satisfy it, a world of darkness with no flashlight or guiding star, a world of ultimate disappointment and despair, a cheat and a fraud, a sort of kidnaper along the stellar highways! Somewhere out in the celestial spaces it found this bit of human potentiality and made a man of it—just for the fun of taunting him with impossible aspirations! Now it laughs at him and spits in his face as he gropes and wonders and wanders on!

"I wish I knew!" Could not this honest seeker of

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

truth and light admit as a bare possibility that the church might have the answer after all? Seeing how great the stake is, wouldn't it be wise to give the church another chance to vindicate its claims? It does claim to have the answer. And since by our friend's own confession no other institution or agency has been able to give it to him, and since also by his own confession the church has been the initiator of so much that he calls good, it would seem reasonable to give it the utmost possible opportunity to make good in this supreme test of its value. Certainly it offers him the most hopeful, it would seem the only, prospect of relief for his troubled spirit. It's worthy of more serious trial.

Our disappointed seeker makes another significant admission. In his quest he did find a few churches that seemed to offer something worth while. But that was due to the unusual ability and personality of the ministers, not to the fact that they served churches. They could have done as well, or better possibly, he avers, in some other institution.

Granted the exceptional character of these men, the assumption in the last sentence is unwarranted. The more likely conclusion is that these men are exceptionally able interpreters of the church and her message. They can preach the changeless gospel in a changing world. They can discern between shell and kernel, between the passing and the permanent. They find the sacred deposit of eternal truth in the forms and formulas of the primitive church and they know how to make it feed the heart hungers of modern men. They are the scribe-disciples the Master longed for, able to bring out of the church treasures, things new and old. It is the church that makes possible the unusual service of these unusual men.

This fact suggests the proper course for our perplexed friend, which is not to abandon the church but to make better use of it. To give it a fair trial, let him approach his problem from another angle. He has been looking at the church solely for personal help. Let him examine it carefully as a possible instrument through which he himself might bring light and peace to some of his needy fellows—some of the millions who, he says, are in the same predicament with himself. Try the way of men like Grenfell and Schweitzer, for a change. They have been faithful servants of the church and beyond all question have helped multitudes to the more abundant life. Incidentally it might be observed that no one can know the experience of such men without seeing that it is a rare quality of life which they have found themselves.

But it may not be convenient for our journalist friend to go to some far-off Labrador or African jungle. His wife may object on account of the children. Then let him look out some run-down rural church community where the people are hard up and thoroughly discouraged. Let him set himself the task of injecting some new life into them. Let him use the little church as a rallying point for friendly fellowship and keeping fresh in everybody's mind the fact of God and one's daily need of him. The program might include a deepening acquaintance with all that Jesus taught about God and men, with a very earnest effort to appropriate and practice his spirit in all things.

It's merely a suggestion but would not something like this be worth trying before throwing the church away and declaring life a perpetual disappointment? If this manifestly sincere seeker after light will do it, we believe that the peace of God will be his. And it will be a peace that passeth all understanding of non-churchgoers and of hypocritical church parasites as well. E. F.

Squibs From My Corner

I SAT in a home some time back and found occasion to take stock of a clock perched on a mantle piece. The clock was shapely and well proportioned. The finish was in ebony and so well done that it actually mirrored objects before it. Then, too, the lady of the house, being a splendid housekeeper, kept it dust free and immaculately clean.

The face of the clock was spic. The characters representing the hours were penciled artistically in black. Moreover, the beautiful white face had a marvelously gilded jacket which by contrast added beauty to the white face and black figures.

The hands on this timepiece were both in place and were rather extraordinary in design. The mechanic demonstrated his artistry, I trow, and had not utility in mind but beauty as well. In fact the hands were really graceful, both in proportion and design.

I must repeat, this clock was a beauty. It would easily have adorned the mantle piece in a mansion. But I declare, more than once I was provoked as I looked upon its face. The make-up was so gorgeous it made the disgust the more pronounced. Well, sir, the facts are, that after all has been said in its favor, the clock just actually refused to run. It failed in the very purpose of its maker. Something was wrong with its insides. It was a dud.

Well, I could not help but recall the language of a Man who was more than a prophet. He said, "Woe unto you, scribes, Pharisees, hypocrites! for you are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and inquity."

It would appear from this that it takes more than clothes, permanents, and the latest facial make-up to insure dependable character. J. W. L.

THE GENERAL FORUM



Home of John Price, two miles south of Mt. Morris, Ill., built in 1841 or 1842.

The Price Family in Illinois

BY JOHN HECKMAN

Elder Jacob Price of Franklin County, Pennsylvania, is of the fourth generation from the John Jacob Preiz who joined the Church of the Brethren in Germany. Eld. Jacob Price was married to Ann Maria Baker. They had ten children: John, Abraham, David, Hannah, Elizabeth, Mary, Catherine, Susan, Ann, Jacob. Seven of these children come into the church activities in Northern Illinois. I want to tell where they lived, and some of the things they did. The wives and husbands they married lead us to many families who were here with them in those early days of the settlement of Northern Illinois.

John, the oldest, was born in 1790. His wife was Catherine Gear. In 1820 they moved from Franklin County, Pennsylvania, to Berkley County, Virginia (now West Virginia), and in 1840 to Ogle County, Illinois. There were six children born to this first marriage: Daniel G., Samuel C., Jacob, John W., Susan and Catherine. The first wife died in 1842. He married the second time Christiana Fridley, daughter of John Fridley, Sr. Two sons were born to this union—David and William. This mother died in 1848. He married again, Mrs. Lydia Royer Jordan, mother of Mrs. Allen Boyer of Lena, Ill.

In 1839, one year before the father had moved to Illinois, Daniel then twenty-four years old and Samuel twenty came to Ogle County and settled near what was later the Salem church, two miles south of Mount Morris. All the people who came to Illinois from Southern Pennsylvania and Maryland at that time came by wagon, by horse or afoot over the National Highway that trailed up the Potomac Valley and over the mountains to Wheeling, Va. From there they had the choice of going down the Ohio by boat or by wagon on the National Highway via Columbus, Indianapolis and Terre Haute. From a few meager suggestions at hand, I think the Prices came by wagon and horse to Wheeling, then down the Ohio and up the Mississippi to Savanna, and then across country to their settlements. The most of them came during the two years from 1839 to 1841.

When the father came he settled close by the Salem church site. He bought a farm and began building his spacious brick house and bank barn which are still in use. A picture of the house is herewith presented.

John Price was a layman. One of his chief interests was to help the sick. In Virginia he was widely known as the "Botanical Doctor." He was a very religious man. In August of 1841 he served on the grand jury in Ogle County. This grand jury indicted one hundred eleven men for murder. These one hundred eleven men had arrested, tried and convicted two leaders of a gang of horse thieves and murderers. One of the one hundred eleven was a member of the Church of the Brethren, Aaron Paine.

In his newly completed bank barn in the summer or fall of 1845 they held a love feast. This was the first love feast held in Ogle County. I am sure there had been one love feast held in Carroll County in 1843. Possibly there had been one held the following year; of this I am not sure. This love feast in John Price's bank barn was the second or possibly the third love feast held in Northern Illinois.

In the summer or fall of 1846 a second love feast was held in the Price bank barn. At the time of this love feast there was an election for a minister; by definite arrangement this election was to be for some brother living in Pine Creek township. Isaac Hershey was elected and installed into the ministry. He lived near the place where the Pine Creek church was located twelve years later. One year later a third love feast was held in the bank barn. From and after 1848 the Brethren in Ogle County held their love feasts in the newly built brick church at West Branch.

In the family of John Price there were eight children. All were members of the Church of the Brethren except David; that is, Daniel G., Samuel C., Jacob, John W., David, William, Susan and Catherine. Samuel was a deacon in the Silver Creek church. Daniel and John were deacons in the Pine Creek church. William was a minister and lived at Beatrice, Nebr. Jacob lived at Arnolds Grove, Carroll County. Susan married John M. Miller and Catherine married Edward Coffman. They lived near the Salem church. David lived at Franklin Grove.

This family of Prices and their connections by marriage had much to do in founding the Church of the Brethren in Ogle County which came to be the following four churches: West Branch, organized 1846; Pine Creek, organized in 1857; Silver Creek, organized in 1867; Polo, organized in 1905.

At another time I shall say something about the Price family in the early church activities in Carroll County.

Polo, Ill.

My Convictions Regarding Our Church Seminary

BY RUFUS D. BOWMAN

Incoming President of Bethany Biblical Seminary

THIS article is written before I go to the seminary. It represents some of the dreams and ideals which the writer has for the school. I am clearly mindful of the outstanding contribution our seminary has made to the church through the years and of the great service that A. C. Wieand, E. B. Hoff, D. W. Kurtz and others both living and dead have rendered to the kingdom through the seminary. These servants deserve the undying gratitude of the brotherhood. It is with the deepest humility that I undertake this work, knowing that only a full measure of the grace of God can enable the torch to be carried on.

I do not presume that the convictions regarding our seminary set forth here are different from the convictions that have motivated others who have served the church in this way. I do claim that any one going to the seminary should have positive convictions about it and should think through the program carefully and prayerfully. The following represent some of the writer's convictions.

1. *The Church of the Brethren needs a seminary.* Not many of our members question this point when they think seriously. The education of an adequate church leadership with a wholesome loyalty toward the church is one of our greatest needs. We are facing a dearth of ministerial leadership. Reports from the districts made to Standing Committee showed that the ministerial problem is a serious one. Without a strong training program for future ministers, missionaries and lay workers of our brotherhood, the future of our church is wrapped in peril.

Further, the education of our ministers in a dozen different theological schools over our country will not make for unity of purpose, loyalty to our church ideals, and the maintenance of a strong and courageous faith which is the foundation of Brethren preaching. We must have a church seminary. Bethany Biblical Seminary is our church seminary, owned, controlled, and supported by the brotherhood.

2. *Our church seminary should be built according to the spirit, ideals and faith of the Church of the Brethren.* If you agree with me that we need a seminary, you will also agree that our seminary should truly represent the ideals of the church, and so serve the church as to help her fulfill her highest possibilities for the kingdom. Our church has had no creed but the New Testament. Our ministers have preached out of a deep and positive faith. Our people have loved the Bible as the Word of God and the Guide of life. Our church has emphasized evangelism and has consistently believed that Christ is the hope of the world and that the power of God transforms life. We have been strong in our missionary spirit, sending workers with our prayers and support into fields of service abroad and at home. We have thrown around the marriage altar the most sacred associations, and have upheld the permanence and the sanctity of the home. We are largely a rural people and our future to a large degree will depend upon the training of an effective leadership for our rural churches. We have always held uncompromisingly for temperance and sobriety. We have been pioneers in the development of Sunday-school work, and have been carrying on a splendid program of Christian education on many fronts. In the realm of world peace, our church not only holds that war is contrary to the spirit and teachings of Jesus, but we are taking an active part in programs that create peaceful attitudes. We are now being asked into the councils, national and international, where world problems confronting Christianity are being considered. Our seminary must represent the highest ideals of the Church of the Brethren and help her reach her highest possibilities. The problem of standardizing our seminary is important and deserves our attention; but I have never felt that standardization was half as important as building the seminary along the line that will meet our highest needs. A study of the seminaries of the United States will undoubtedly help us; but Bethany does not need to imitate any other seminary. It may be better for us to plough some new paths.

3. *Our church seminary should be second to none in scholarship.* Our young men should be brought into contact with the best scholarship that our church is capable of giving. The scholarship in our seminary must be made as strong as that of any other seminary in America. The minister today is challenged to outthink all other forces in the community. The work of the minister is so important, and the forces that disintegrate human life are so tremendous, that only the best possible training will fit our young people for the service of the church.

4. *Our church seminary must realize that attitudes, the right kind of attitudes, are as important in the minister's equipment as knowledge and technique.* This point has been impressed upon me forcefully as a pas-

tor. I have seen a number of young ministers fail, not because of lack of knowledge of pastoral work, but because they did not know how to work with people. Their attitudes had never been regenerated. They were not willing to see progress made regardless of who got the credit. They were not willing to work patiently, to lead their people gradually, and have their local church leaders put the program across while they remained in the background. They failed to see that unity in a local church is precious and should not be impaired for the sake of quick progress. They were not wholeheartedly consecrated to the cause. Wholehearted consecration always buries self.

How we need to get a true philosophy of leadership! A true leader is a servant. A leader is a leader, not by virtue of the position that he holds, nor by the number of degrees to his name; but according to his ability to share his life with his people, his ability to earn the right to speak to his people, the unselfishness of his heart, the radiance of his life, and the magnetism of his personality. And such leaders come through the path of humble service. The seminary educates for service.

A minister friend and his family stopped in to see us not long ago. We were discussing this problem. I said: "Right attitudes are as important in the minister's life as knowledge and technique." He answered: "Yes, more important!"

5. *Our church seminary should help our young ministers develop a positive and courageous faith.* Our world is hungry for God. People want to learn of a Savior. Congregations are not interested in what ministers do not believe. They are interested in what we do believe. People want bread for their souls, a faith to live by. Only ministers with a positive gospel rooted in eternal truth, that meets human needs, will find humanity knocking at their doors.

6. *Our church seminary must continue to face the problem of giving our young ministers supervised pastoral work while they are in training.* The medical profession has a period of internment before the doctor is allowed to practice for himself. A period of church service under careful supervision, and as far as possible under the same conditions in which the minister will serve when he gets out of the seminary, will be invaluable.

7. *The problem of the selection of ministers certainly can not be ignored by the seminary.* The problem of getting more of our most talented young men into the ministry is a problem which must be studied and worked at co-operatively by the General Ministerial Board, the colleges, and the seminary. It will be solved only as the districts and local churches together with the three agencies mentioned above, realize the seriousness of this problem, and unitedly join hands to replenish our ministerial ranks with the best young men that we have.

8. *Our church seminary must be sensitive to the needs of society at large.* This is a day when great issues are at stake. Wars are being fought in certain areas of our world, and a general European war threatens. The world community is a battleground in the realm of philosophies. Christianity is confronted with nationalism, communism, Fascism, behaviorism, materialism and paganism. Totalitarianism is increasing. World conferences are discussing the great issue of church and state, the freedom of individual conscience in the light of the demands of the state. Christianity in some countries is fighting for its life. Humanity is confused, defeated, depressed. The individual is being crushed under the pressure of a machine civilization. Thousands of people are giving up the moral foundations which have been the bulwark of civilization. How we need prophets today!

On the other hand, there is a new seriousness in the land. The seeds of a new revival of genuine religion are beginning to germinate. The church may come out of this period of stress and strain with fewer members, but it will have more power. People are seeing that nothing superficial will meet the test. They are beginning to realize that only by repentance and faith can individuals meet the crushing problems of our day and make an effective approach toward solving them.

The stress and strain of modern life has brought a new interest in the study of personality. The psychological sciences are emphasizing personality adjustment, and personal counseling. Seminaries are adding pastoral counseling to the curriculum. This is important, but along with it must go a vital faith in the power of God to change life.

The seminary must be sensitive to the needs of society, the trends in modern life, and fit young people to serve effectively in their day.

9. *Our church seminary should increasingly interpret spiritual values to the church.* I have been delighted at the good work which has been done along this line during recent years. Studies have been undertaken with much profit to the church. It is our hope and prayer that the seminary will increasingly become a dynamo of spiritual power and a center of study where spiritual values, trends of thought, and world needs are interpreted for the church. The message of the church should be our specialty.

These are some convictions regarding our seminary. I crave the suggestions, criticisms and the prayers of our people. By working together we can build a better school. I have nothing in mind except that which is best for the kingdom. When that path becomes clear, it will be followed.

Chicago, Ill.

The Roamer Looks at Love

BY JOSEPH VAN DYKE

"What a strange world where one has to apologize for loving people."—*Henry David Thoreau.*

YES, it *is* a strange world, Henry, a strange mad world. It's a world that ignores a great man while he is alive and heaps him with adulation once he is dead. It kills the great spirits, calling them heretics, and a few hundred years later it canonizes them. A curious world! I've never been able to figure it out. It's a world that praises honesty and preaches integrity, and then penalizes nearly every honest man with obscurity and failure while giving success and honor to the man who sells his self-respect at a good figure. A strange world where, if you tell a man you love him, you must follow the statement with an explanation or an apology. The simple truth will not suffice.

I suppose it is a very comfortable world for those people whose hearts, so far as emotion is concerned, are like nicely carved pieces of marble. They never need to make shameful apologies because a candid word falls accidentally from their lips. None ever falls. But they are not men like you were, Henry, or like I am. Our hearts are wayward organs, quite outside our control. The tempo of our heartbeats synchronizes with some great master heart and we are powerless to change it. They are always betraying us, those shameless hearts, into giving a sign of what is really true: that we are *not* calmly oblivious to the tide of humanity surging about us, that to us they are not merely automatons but sensitive beings like ourselves; that individuals, our neighbors and our friends, attract us to them with a pull as potent as gravity, and that pull is what we call love.

Love is such a natural and ordinary thing—why should we need to apologize for it? But we do. In these sophisticated days we have become expertly suave with our apologies. Generally we manage to forestall them with clever deceits. Such pleasant little subterfuges we have worked out to help us hide what we feel! Gentle irony, for instance. And gifts. How many presents have we given to people we cared little for, only so we could give the perfect present to the perfect friend. We do not dare to say casually, as one might speak of any great beauty, in a few quiet words what we hoped our friend would see in the gift. It isn't done. It can't be done. Only when it is romantic love, and we expect to marry the one we love, can we suffer the frank admission that the gift stands for love. For the rest we must stand in the shadow, our faces hidden, and hold out our carefully chosen present, praying blindly the while that the receiver will guess what we may not openly speak.

I have dozens of friends, men and women, boys and girls, whom I love, yet I am very careful about telling them that I do. Sometimes I conceal it in a poem. That is a very respectable thing to do, and the friend never understands. Sometimes I try to convey it in a four-page letter by using a great many ambiguous words. And I use gifts. Never but once or twice have I said, "I love you."

Like most of my associates I often talk very glibly about love, especially in Sunday school. I sing about it there, too. But I disassociate the love we talk and sing about from what I feel for the fellow or girl who sits next to me. I never finish a peroration on Christ's love for his friends, which certainly was no different in kind from my love for my friends, by turning to my neighbor and saying, "And, David, I love you, too." I have a notion that Christ might have finished a talk in some such way. But I don't. I'm afraid to. David might not understand. Even though he loves me, also, he would shy away from such a bald declaration. He would try to maneuver me into the office of a psychiatrist.

I can not speak for you, Henry, but I think I partly know the reasons why I act as I do. My silence is partly based on a deep-lying suspicion that though I love so intensely, I may not be loved in the same way. And I have a pride. It is a curious lack of faith, a disbelief in the utter fidelity of the one I love. I believe in my own love rather readily, perhaps too readily, but it is difficult for me to feel that anyone could possibly feel towards me the fiery affection I feel for them. I do not believe that Christ doubted the love of his disciples. Even when they gave him reason to doubt I think he believed in their personal affection whatever their doubts of his status in Israel. But disbelief is hard to root out, even when I know that is what I must do. Conquer the suspicion, expect to be loved, accept every friendly overture as an offer of love—that is it. And I think this may be one of the keys to my dilemma. But there is another key, also.

We moderns are in a vicious circle, an endless circle of repression, of quasi-dignity, of presenting an appearance. No matter what the cost, we demand of ourselves, and others as well, an heroic restraint which rules out any expression of emotion. It is a solemn convention, acceded to by all of us, that our feelings should be exercised, as our toilets should be attended to, strictly in the privacy of our own rooms. The vice is not to love, but to show one's love. It is no shame to care deeply for a friend, but it is somehow indecent to tell him so. If, in a weak or thoughtless moment, some words stumble out that betray our secret, the only correct thing to do is to mumble an apology and then speedily escape.

I tell you frankly, Henry, I do not like it. I do not

like such a world. I was born wanting to love and wanting to be open and honest. I would like to live in a world that accepted love and a normal expression of it as a matter of course. I would like to be free to care for any and all the people I meet, and, if I wish, tell them I do instead of hiding the simple declarative in an elaborate symbol. Is that such a terrible thing to desire?

I can imagine, Henry, how you shrunk from making that apology, years ago, when you were a sentient loving creature. I know exactly how you felt. It *is* a strange and baffling world that demands an apology for so fundamental a thing as telling the truth. I wonder whether, if you had lived in my century, I would have dared to say to you what I say of you now, that you are dead: "Henry David Thoreau! There's a fellow I love."

Burt, Mich.

Satisfying Man's Hunger for God

BY CHAS. E. ZUNKEL

First of Four Articles About the Church

THE story is told that on one occasion a small boy took his dog into a large stadium, having gone to see a football game. There, by some misfortune, the boy and the dog were separated. The crowd saw the wandering dog and from hither and yon in the crowd came calls to him. Eagerly he ran to answer them, in the hope that he might find his master, but he was thoroughly disappointed. Being discouraged, he finally sat down and howled a long-drawn, pitiful howl.

This, it seems to me, is a parable of life. Many a person rushes along in life and listens to the calls that urgently say, "Attend to me!" and then suddenly comes to a realization that these are not the satisfactions which he seeks. The crisis of this generation, it seems to me, is one of the human spirit. Lost amidst the appeals of our hectic life, we may not even realize a deep and abiding hunger and need for God.

Consider the calls which bid for our attention. There is the call of things. Pioneer days with their ruggedness and simplicity undoubtedly gave less chance for a realization of a desire for things. But now technology has increased the number of them and advertising has made us conscious of their existence. One can look back to the years from 1916 to 1929, the boom days, and see how suddenly we had an enlarged consciousness of the things to possess. It was as though we tasted blood and our appetites stretched almost immeasurably. It matters not whether we were among the "haves" or the "have nots," the same fever seized us, and it still does. There is the desire for the latest model of car, for a finely furnished home, for an additional farm, for another $10,000 policy of insurance, or for speculation in stocks.

But the hunger for things does not satisfy our deepest sense of need. Innumerable illustrations from lives about us give abundant evidence of the validity of this statement. It is said that Kraft, the cheese magnate, with all of his accumulated wealth, was ready to commit suicide. He felt he had nothing to live for. Then, fortunately, he was guided into a new grip on life by having his interest directed toward Sunday-school work. When one faces such crises of life as ill health, the betrayal of a good friend, or the death of a loved one, he realizes that things are not enough.

Again, there is the call of pleasure. Pleasure is the satisfaction of the senses. It is an appeal to sight, hearing, taste, smell, or feeling. Witness the fact that billions of dollars are being spent on commercialized sport each year. Millions more are being spent on the movies. And now there is an ever-increasing appeal to use tobacco and alcoholic beverages. This craze for pleasure is a sign of a decadent civilization. It was in Babylonia, in Egypt, and in Rome. It purports to be no less so in America. Pleasure is not the same as joy. Everywhere mere pleasure is condemned in the Bible. But joy is the satisfaction of the spirit. It may be the experience of all; it robs no one and leaves no demoralizing effects. The Bible teaches a gospel of joy.

In the face of life's emergencies, we become aware of the inadequacy of the satisfaction which comes through the call of pleasure.

Again, there is the call of the spirit—the call of God. This hunger lies deep within the nature of every man. And it is the spiritual which gives meaning to life. It is the permanent which may be set over against the temporary. In the time of financial reverses or poverty, it need not fade away. It is not lost necessarily by privations; nor is it destroyed by death. It is the spiritual in life which brings to man a relief from his failures and sins. Not many years ago a Presbyterian elder left his home presbytery and set out to found an ethical society. He felt there was no need of grace; man was quite sufficient. After ten years of effort, he wrote back to his presbytery asking to come back, stating he had realized his error. He had discovered that at the close of the day a man needs some One to whom he can go and humbly bow his head and confess his sin.

It is the spiritual that gives strength for living triumphantly. Nothing else can make us adequate to face life's hard things victoriously. When health collapses, when wealth slips, when friends forsake, or when death steals in, then are we strong only if we have spiritual resources upon which to rely.

It is a primary task of the church to help men and women find a happy relationship with God in all of

life. We must point them to him. We need to help them find God's will in all of their living that they may know the fullness of joy in their life. The church is not a mutual admiration society. It is not a group "holier than thou." It is a company of redeemed souls who seek God's will in their lives and seek to make it a reality in the world.

Emerson one time said: "There is a plant in my life called worship that I must water once each week." It was this abiding sense of need which filled the soul of the psalmist when he wrote: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Hounded by the many appeals of our hectic life, may we keep alive and nourish this hunger for the abiding presence of God in our lives!

Danville, Ohio.

College Days Have Come

BY J. I. BAUGHER

Secretary-Treasurer General Education Board

THIS is the time of the year when a number of young people leave your congregation and your community to attend college of some kind somewhere. These young people constitute an important group in your community.

Any congregation having a number of young people who leave the community at this time of the year to attend college has reasons to be happy because the spirit of idealism and the desire for self-improvement are still present in the families of such a congregation.

Permit me to say, however, that the mere fact that a goodly number of the young people of your congregation attend college this fall is in itself no proof that your Sunday school and your local church manifest the same idealism and the same effort at improvement that these young people manifest. In fact this spark of life may reside wholly in individual families of your community, or perhaps only in certain members of certain families. They in turn then furnish the drive necessary for college attendance on the part of certain young people. Again, it seems at times the drive resides only in the one soliciting students for his respective college. In this latter case there is really not very much reason for rejoicing.

The all important questions I wanted to raise in this paper were these questions: How much will the young people who are to be away in college this fall be missed in your local Sunday school and in your church services? What vacancies needed to be filled? What recognition was given these young people before they left? Has the Sunday-school superintendent thought of them in any of his announcements? Did the pastor give any special words of advice to these young people before they left? Has the Sunday-school teacher and her class to which they should or do belong manifested any special interest in them? What plans have been made to keep in touch with them while they are away?

It seems to me there is no work of the pastor, the Sunday-school superintendent, or any one else interested in the future welfare of the local church, that is farther-reaching in its significance than the work of helping those of our young people in our congregations who should go to college; to get there and then to maintain the proper relationship between them and the local Sunday school and the local congregation while they are in college. A congregation that sends no young people to college is hardly mentally and spiritually healthy; neither is a congregation that sends its young people to college but never has any real interest in them after they have started college, fully awake to her real opportunities. The challenge is, therefore, definitely before us to see to it that our young people go to college if they are capable of doing the work, and to see to it that our churches benefit through their going when they do go.

Why not therefore:

(1) Make a careful study to see if there are any young people who are graduates of the community high schools who should go to college but need encouragement or financial help before they can go. Perhaps some brother in the church or citizen in the community would be glad to help such a one if all the facts were known. Perhaps the Sunday school, or even one of the strongest classes, could establish a permanent rotary scholarship for certain young people in the local church.

(2) Perhaps a special recognition service could be held as a matter of encouragement to those who have decided to go to college. This service could be best handled by the pastor and the superintendent or the board of Christian education.

(3) Perhaps certain Sunday-school classes should have special meetings with their respective young people before they leave for college.

(4) Perhaps your church would be the one in the community to lead off in arranging for an informal meeting of all the young people of the community who will leave for college.

(5) Perhaps your congregation and your community have no one going to college this fall. Perhaps you should, therefore, try to find out the reason for no interest among the young people in further training. Perhaps you should have an occasional Education Day Service at your church, or perhaps you should more frequently visit our church college in your section.

To say the least, these are great days for many young folks. Their college days have come. Some of the finest opportunities of a lifetime come, not only to these young people, but also to our wide awake church leaders in the field of Christian education.

Hershey, Pa.

Ways in Which Bethany Helped Me in My Work

BY EARL M. ZIGLER

THERE are two areas especially in which my work as a pastor has been greatly benefited because of my experience while at Bethany.

1. I have been helped to a more intelligent conception of my task. My concept of and experience with the living God is greatly enriched. God's attitude to man, and man's relationship to him were made more clear. An insight into the real meaning of the kingdom of God, and Christ's passion for building it has made more clear Christ's call for discipleship, and broadened my vision of its need in the world. It helped me to a much more satisfactory understanding of the Bible. All of these things tend to prevent discouragement and keep one ever striving toward the goal.

2. Along with a greater insight into the field of the ministry and the work of the church, Bethany also gave assistance in methods and techniques that are beneficial. Points on church management, church government and discipline, worship programs and sermon building, personal counseling and home visitation, and many other things have been found to be very beneficial.

Personally I would never have become a pastor had it not been for what the seminary did for me. I covet a similar experience for every minister in our church.

Petersburg, W. Va.

I. Harvey Brumbaugh—Educator, Minister, Counselor

BY CHARLES C. ELLIS

Dr. I. Harvey Brumbaugh, director of the summer session of Juniata College and professor of Latin and education, as well as a former president of Juniata College, passed away suddenly on Monday evening, Aug. 9. Doctor Brumbaugh had been on an outing with the members of the summer school faculty and had just a little while before climbed the tower on Tussey Mountain to enjoy what he said was one of the greatest views he had ever had.

Doctor Brumbaugh was born March 10, 1870, the son of Elder H. B. Brumbaugh, who, together with his brother Elder J. B. Brumbaugh and Dr. A. B. Brumbaugh were the founders of the Brethren's Normal College which twenty years later became Juniata College. He was also a second cousin of the late Governor Martin G. Brumbaugh. Dr. Harvey Brumbaugh's connection with the institution at Huntingdon was lifelong. Founders Hall, which was the first building on College Hill, was built when he was a boy eight years of age and his early education was received in the institution which had begun in 1876 with three students and one teacher in the printing plant of the Primitive Christian, of which his father was the editor. This paper was the predecessor of The Gospel Messenger. His later education was received at Haverford College and



Harvard where he received his master's degree. Ursinus College conferred upon him the degree Litt. D., and Juniata College the degree L. H. D. His service to Juniata covered a period of forty-five years, during which time he was absent only two different years for graduate study.

He served acceptably in almost every position in relation to the institution and throughout all of his associations with it he continued to teach. He began his work as a teacher in 1892. In 1896 he was made vice-president of the college. Following this he was acting president many years until 1911 when he was made president of the college. In 1924 he retired from the presidency in favor of former Governor M. G. Brumbaugh. After his return from a year of graduate study at Columbia he continued as head of the department of Latin but gave much of his time to teaching courses in the history and philosophy of education and assumed the directorship of the summer session. About this time he became secretary of the Board of Trustees and his counsel was invaluable in the meetings of the Board, as it had been from the beginning of his connection with it. None of these varied connections with the institution, however, did he permit to overshadow his interest in teaching or to interfere with his happy personal relationship with the students. So true is this that when the writer was asked to speak at his funeral service, he could think of no better tribute to pay him as descriptive of the greatest interest of his life than the one implied by Bliss Perry, who entitled his biography of his own father who was a college teacher: "And gladly teach."

Of course, Doctor Brumbaugh's interest and influence were not limited to College Hill. His community service was evidenced in the fact that he was a past president of Rotary, and for many years, to the time of his death, a trustee of the J. C. Blair Memorial hospital at Huntingdon.

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OUR MISSION WORK

Our Contribution to the Christian Home

BY MRS. J. Z. GILBERT

THE word contribution gives one the mental picture of a common purpose. Associated with this common cause or purpose is also the thought that others are giving toward the same end.

The common objective for our present consideration is one that lies most closely to our hearts, namely, the Christian home. Couched within this consideration are three divisions of the subject. They are: Why? Who? What?

Vital to the welfare of the Christian home is the contribution of every Christian woman. For whether she will or not, every woman is contributing something, and the lack of a definite contribution for good means a contribution of evil and adds burden to burden for Christian women.

Our duty of never-ceasing effort toward the maintenance of Christian homes needs no argument, no comment, for our conviction on this point is well established, and since the indifferent persons will not give worthy consideration to our homes, it is plain that Christian women must do so if conscientious consideration is to be given at all. For there are many persons who are making contributions so detrimental to social uplift that we would be a thousand times farther on our way had their contributions been cast long ago into oblivion. These make the way harder and burden heavier because of the social debris which their conduct collects at the very source of the current. This is like a millstone upon the homes and upon society in general.

But the contributors, for whom unborn babies and tender infants, little children and adolescents, as well as high-minded society continually stand in need, are those of that fine spirited army of workers who know God and obey his law. Nor are these workers to be found among women's groups alone, for there are thousands of men who stand in Christian armor as a mighty phalanx against the forces of evil. All honor to their manhood, for they contribute to the Christian home a technique for which there is no substitute; for although woman may give of her fine affection and her devotional spirit to the limit of her love and life, and as a mother she may make so splendid a contribution that "her husband will praise her within the gates and all her children rise and call her blessed," yet in the home there is a lack unspeakable without the contribution of the father. I am not now talking about the chronic grouch and faultfinder; he has no place in any Christian home. But I refer to the husbands and fathers whose cheerfulness is wholesome and whose presence and personality are a benediction upon the family circle.

I am glad for our national Mother's Day. I love on that day to wear a white flower in memory of two Christian mothers: the one called from our home in my early childhood, and the other whose heart of love I was permitted to share together with her son. But with these two mothers are two Christian fathers who are also held in sacred memory and whose contribution to their own homes can neither be estimated nor forgotten.

I have digressed a bit from my particular theme, and from this short detour permit me to come back upon the main highway of this topic and speak more definitely of women, taking an invoice of some of the needs of our own loved America. What are some of these needs? You will detect them back of the terse language of W. J. Cameron of Detroit in one of his radio talks in March of this year. I quote an excerpt from his address:

"Good people do make good environment and better environment does help to make better people. We are not nearly so character-conscious as we used to be, and yet if we knew what a heavy backward drag on progress this has been, we might be persuaded to increase our national emphasis on character. Most of us can remember the time when our habit was to name the virtues that sustain a people. Grown folks once knew and children were taught what chivalry, honor, responsibility, conscience and self-control meant. The very words are traffic lights and guideposts. People knew the science of truthfulness and why a lie is a lie; they knew that uttering falsehood is like making and circulating counterfeit coin—it impairs the most precious medium of exchange society has—mutual confidence. Somehow it suddenly became unfashionable to name the virtues and to teach their rational bases."

We need not be told that the words of Mr. Cameron are true and that someone is responsible for the neglect of which he speaks.

Some of the serious consequences of this laxity in teaching may be seen in an article, entitled The Cost of Crime, by J. Edgar Hoover, chief of the Federal Bureau of Investigation, in the December, 1936, number of *The Journal of the National Education Association*. His declarations are shocking. Listen!

"When we consider that there are in America 3,500,000 persons whose chances in life have either been handicapped or absolutely ruined by their attempt to defeat the law, we begin to understand what crime really costs. When we realize that these 3,500,000 persons annually roll up a total of 1,500,000 serious

crimes, each one of which affects the victim in some moral, mental, or physical manner, we are shocked even more. . . . We can not forget that any army of 200,000 persons who will commit murder before they die roam America and that before they die in or out of prison or in the execution chamber, they will send a total of 300,000 other persons to death by slaying. . . .

"There is no excuse for the fact that 700,000 American boys and girls were enlisted in the army of crime prior to reaching voting age. There is no suitable explanation which the fathers and mothers of America can make for this outrageous situation. They have allowed the reins to slip from their hands; they have allowed their own personal pleasures to become uppermost; they have allowed the spirit of family discipline to become weakened; and they have allowed youth to malinger along roads of life which lead all too often to disillusionment. Parents have become too concerned in enjoying the fleshpots of the age to give proper attention to their offspring. . .

"Many forces are combining today under cloaks of respectability to make crime an easy and paying business. I speak of the lawyer who is willing to barter the welfare of his community for the easy money paid him by criminals for advice on how to commit offenses and escape punishment. There is the doctor who feels no responsibility when he changes the gangster's facial features by a facial operation or attempts to eradicate his fingerprints. . . .

"We are in dire need of spiritual awakening. . . .

"The time has come when proper respect for law should be a prime element of all education, in the church, in the home, in the school, in the college, and in our daily life."

We have it on good authority that during the depression a "quarter of a million of our American boys and girls became tramps. Some of these claimed no other residence than the public highway. They had no credentials to recommend them except their record at the police court."

In the light of these facts what greater need is there anywhere for women than the giving of their best in contributing to the Christian home! There can be no further question why this should be done.

Who should contribute toward the Christian home? First of all, the parents. But not they only; for it is the duty of Christian men and women in every walk of life, and while this is true, we need not look far to understand a reason why a deep sense of responsibility should quicken women for this service. Contained in the gospel narrative is an electrifying message for womankind, and sweeter than strains of music to our ears are the stories of assurance that Jesus Christ when here on earth exalted womanhood. Wonderful is the charm of this truth. No longer with downcast look need woman crouch in slavery; no more is she the burden bearer of society; no longer is she bought and sold as a chattel, since Christ has exalted her. Witness Jesus, the Master of men, talking to the despised woman at the well, and see him gratefully accepting the anointing of his feet by a woman who had been a great sinner. Look at him as he stoops to write upon the ground and then as he rises hear him say to the adulterous woman, "Neither do I condemn thee. Go and sin no more." Read again the story of the women following him on some of his preaching tours and ministering to him of their substance. See the women watching him on the cross, and hear his words to a disciple, "Behold thy mother." Then three days later listen to the tender accents as he speaks the name of one who stood weeping at his empty tomb. Again it was he who said by the mouth of an apostle, "Husbands, love your wives, even as Christ also loved the church." It is because he lifted us that we as Christian women stand on an equality with man in Christ Jesus, and no power on earth can rob us of this privilege. In token then of our gratitude to him shall we not as women contribute in love and service all that we can give toward the institution God himself established—the Christian home?

Having considered why a contribution to the Christian home is necessary and who should make the contribution, we may now ask, What shall we contribute? In examining this problem we find that various groups have their own special contributions to make.

In the first group are women whose station in life enables them to contribute in a unique way what God would have them give toward the home. I speak now of the women whose work is independent of the mother's duties and the responsibilities of the home itself. Of this number some are giving time to welfare work among the needy; some are giving of money and time to the rescue of orphaned children; some lend a mighty influence in the teaching profession for the children in the home. Yet others are giving their lives on the mission field, where their particular service can not be duplicated by the mother who has her own home responsibilities.

Husbands and wives who have opened their childless homes and their parental hearts to homeless children form another group. Precious in the sight of our heavenly Father must be a Christian home of foster parents, and worthy is their contribution.

Then there is the group of real mothers, the thought of whom will turn your minds to the woman you honor—perhaps lost in person though never in precept and example—your own mother. Often and again do you love to speak of the things she did as a memorial to her.

Parents need to redouble their diligence on behalf of the home in times like the present when the forces of evil are undermining family life and relations. Homemaking is not always given its rightful place as being the supreme sphere for women. The cry for a "career" is making its ambitions felt for some, and the tendency toward office work or other lines of wage-earning are making serious inroads into home life. The profusion of flowery compliments sometimes showered upon motherhood is only a glamour for many mothers who are now home-breakers rather than homemakers. If all the homes were founded upon the principles laid down in God's Word; if all the friendships, courtships and marriage contracts were under his guidance, the divorce courts would soon be dismissed and cease to exist.

The Christian home, that institution which is the very bulwark of the nation! How deep is its meaning; how eternal its benefits! The very thought of it brings memories of happy associations. That place, the only one on earth, where the tears of little children are dried and where their hurts are kissed away; that place where growing boys and girls on the threshold of maturing life may come with their perplexities and find sympathetic consideration; that place from which the husband, his energies renewed, goes in the morning to meet the battles of the day, hastening his return at evening to this welcome retreat for weary brain and jaded nerves. In such a sacred place as this, you, my sister, you may be the mistress and the queen.

Are young people being prepared early in life to build such a home as this? Are they being taught honesty, truthfulness, purity and self-control? Have they learned from parents how to live economically in the midst of extravagance? Do they know how to be a credit to the name they bear and the society they represent? Do the young men have the characteristics that belong to a good husband and father? Do the young women understand some of the qualifications of a good wife and mother? Do they believe that God will direct their path if they allow him to be the guide? Are they being taught his Word that it may be a light to their pathway?

Many children are not being taught about God nor his Word, as the following report will testify. In a religious journal recently were listed the answers to two questions, which with several other questions had been submitted to English, French and American children ranging in age from nine to sixteen years. These children came from conservative and, it is supposed, for the most part from Christian homes. The two questions were "Do you know anything about God, and do you believe in him?" Some of their answers follow: "I don't know anything about him." "They talk of him in school. I don't believe he exists." "A very tall, handsome man." "I hear about him in Sunday school, but I don't know." "Christians are better than savages. Therefore savages must be ruled by us." "A mighty soul who can do anything." "He seems to exist. I don't know how." "That's all nonsense, I don't believe it." "If you believe, he will give you good luck."

What kind of instruction have the parents and teachers of these children been giving? The situation is deplorable and becomes the more alarming when we know, as we must know, that these very children belong to the group of future fathers and mothers, the coming homemakers of our country. Surely the contributions that this group of mothers should make would be of inestimable value.

And now we leave the mothers of growing boys and girls for a little thought of still another group of mothers—those whose families have left the parental roof—those who now have none but deep-voiced sons and true-hearted daughters to call them mother. There is yet a contribution for them to make toward the Christian home.

The children have outgrown their childhood but they have not outgrown their mother's prayers. What larger contribution could she make than to ask a daily blessing upon the new homes of the young people?

Before their birth mother prayed for them. During infancy, childhood, and adolescence mother prayed for them. Shall she not pray for them still? What does it mean to you to know that there are those in whose petitions you have a part? About two weeks ago while in a streetcar I was sitting by a devout Christian woman. She has lived near our home for twenty-five years and we have talked often during these years of the joy of victorious living. She now lives alone since the death of her husband two years ago. On this particular morning she said something that no one else in all the world had ever said to me before. Knowing her to be a woman of unquestionable integrity, I knew she was telling me the truth, and my eyes became misty when she said, "At seven o'clock every morning is my prayer hour, and I never fail at that time to pray for you and your family. At seven every morning I am praying for you." How her words warmed my heart and gave seven o'clock a new meaning for me. It is

What to Pray For

Week of Sept. 4-11. Pray for the Seminary of our church. This should be the power house from which educated and consecrated ministers and missionaries should come, well prepared for the work of the kingdom. Pray that every minister in the church may labor for the advancement and spread of Christ's Gospel at home and abroad.

with a feeling of gratitude I realize that in a little cottage amid the noise and hustle of a great city lives a woman who is more than a neighbor to us, for none of us ever outgrows the need of prayers of Christian people.

Do you believe God hears and answers prayer? I know you do. Do you trust God to the uttermost to care for those who have gone out from your home to meet the battles of life? You may trust him for "Hath he said, and shall he not do it? Or hath he spoken, and shall he not make good?" (Numbers 23: 19).

Permit me to relate the story told of one mother who truly believed in prayer. Before the birth of her baby this mother prayed earnestly that her child would some day become a heralder of God's Word. She believed that this prayer would be answered. The baby came and grew from infancy to early manhood under the influence of this wonderful mother. But in the midst of temptation he went out into sin and became what we call a wicked man. Being arrested and convicted of crime he was sent to prison. Still his mother prayed, never doubting God's faithfulness in answering a believer's prayer.

One day from the prison this message came to her: "Your son is dead. What shall we do with his body?" What word should this mother send to the warden of the prison? Listen! Taking her Bible and the prison message the mother fell upon her knees and said, "Lord, here is your Word and here is the message from the warden. Which shall I believe?" Her answer was not long in coming. The mother arose and sent to the prison this reply: "There must be a mistake. My son is not dead. The body is that of someone else." The warden read the mother's answer, made another check of the convicts in the prison and finding that an error had been made, he sent back this word: "It was a mistake. Your son is not dead."

Time went on, and by and by that son was released from prison and true to the belief of his praying mother he became a minister of the gospel and later a hymn writer.

Do you sometimes feel that your influence is so small that nothing you can do will avail anything? Do not thus belittle your efforts and minimize the work that God can do through you, for no influence prompted by a worthy motive is small in his sight.

I like to think of the power of Christian influence as illustrated by a simple story taken from the Presbyterian Standard. "In a gun factory a bar of steel, eight feet in length and weighing five hundred pounds, was suspended vertically by a very delicate chain. Near by a common bottle cork was suspended by a silk thread. The purpose was to prove that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again for ten minutes, and lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later and the chill was followed by a vibration. At the end of a half hour the great bar was swinging like the pendulum of a clock."

Who can say he exerts no influence in the world? Moral and spiritual influence gives forth a power that is contagious. And how much the world needs such contagion!

It was S. D. Gordon who once said "Tangled, tense,

(Continued on Page 19)

Missionary Program

(For the month of October the program, Life Stories of Some Women Missionaries, is offered to our missionary societies. This is the second of the four programs to be used during the fall months.—Anetta C. Mow.

Life Stories of Some Women Missionaries

Worship Theme—Witness Bearing.
Hymn—Holy and Reverend Is Thy Name.
Scripture—Matt. 24: 14a, Acts 1: 8, Heb. 12: 1, Dan. 2: 3
Hymn—O Zion, Haste.
Poem—In the Secret of His Presence

In the secret of his presence
How my soul delights to hide!
Oh, how precious are the lessons
Which I learn at Jesus' side!
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place, I go.

Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath his shadow:
This shall then be your reward;
And whene'er you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face.

—Ellen Lakshmi Goreh of India.

Prayer—Pray for all of our missionaries on the foreign field. Pray today especially for our women missionaries who have charge of the girls' schools that they may be good witnesses for Christ. Pray that the women in the home churches of America may not lose opportunities to be witness bearers.

Life sketches of our women missionaries who are or have been witness bearers in our Girls' Mission Schools.

India—Ida Shumaker by Anna B. Mow
B. Mary Royer by Anna Lichty
China—Minerva Metzger by Grace Clapper
Winnie Cripe by Anna Hutchison
Africa—Faye Moyer by Wm. Beahm

This program contains fifteen pages of mimeographed material, price, five cents. The accounts of the lives of the missionaries are all well written and give many interesting facts concerning the lives of these five missionary women who have given so much of their lives to bring the blessings of Jesus Christ to the girls and women of India, China and Africa. Order from General Mission Board, Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, September 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God Requires Social Justice.—Lev. 19: 1-18, 32-37.

Christian Workers, Putting God in Labor and Industry.

B. Y. P. D., Ideals for My Home.

Intermediate, The Problem of Smoking.

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Gains for the Kingdom

Two baptized in the Chico church, Calif.

One baptized in the Auburn church, Ind.

Thirteen baptized in the Jubilee church, Va.

Nine baptized in the Sugar Valley church, Pa.

One baptized in the Mt. Olivet congregation, Pa.

Four baptized in the Lower Stillwater church, Ohio.

Three baptized in the Bear Run church, Western Pennsylvania.

Three baptized in the Connellsville church, Western Pennsylvania.

Eight baptized in the Nocona church, Tex.; Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. O. Showalter of Keyser, W. Va., Sept. 6-17, at Cooper Hill, Va.

Bro. C. F. Holsopple of Myersville, Md., Sept. 6-17, at the Thurmont church, Md.

Bro. Lawrence Van Sickle of West Virginia, Aug. 29 to Sept. 11, in the Salem church, Va.

Bro. Edward Stump of North Liberty, Ind., Sept. 19 to Oct. 3, in the La Porte church, Ind.

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Personal Mention

Bro. Leander Smith's address is changed from North Manchester to 2110 E. Market St., Logansport, Ind.

Washington has chosen as Standing Committee delegate to the Conference of 1938 Eld. Jay V. Eller, with Eld. Harper Will as alternate.

Southern Missouri and Arkansas has chosen Eld. R. L. Gass as Standing Committee delegate to the Conference of 1938, with Eld. A. M. Peterson as alternate.

Two other pastoral changes Sept. 1 involve the transfer of Bro. R. A. Haney from Ames to Cushing, Okla., and Bro. E. E. Barnhart from Glendale, Ariz., to Ames, Okla.

Bro. Chas. Forror, after many years of both pastoral and field work in Michigan is taking up the pastorate of the San Diego church of Southern California. His new address is 4166 Thirty-fifth St., San Diego, Calif.

Eld. Jerome E. Blough of Hollsopple, Pa., after an illness of eight months, passed peacefully into his eternal rest, Saturday morning, Aug. 21. The funeral Monday afternoon was a double one, a grandson, Clyde Keim, having been in a fatal accident only eight hours before. Bro. Blough was well known to Messenger readers through his correspondence for many years. We are promised a full biography soon.

Bro. Rufus D. Bowman, President of Bethany Biblical Seminary, last week located his family in their new living quarters. The address is 837 Humphrey Ave., Oak Park, Ill. They were out seeing old scenes and Elgin friends Sunday afternoon.

Bro. Homer F. Caskey, after some ten years of pastoral service with the Council Bluffs church of Southern Iowa, several years of which included also the care of the work across the river at Omaha, has taken up the pastorate of the English River church, South English, Iowa.

Brother and Sister Oliver H. Austin will begin their fall work at the West Wichita church of Southwestern Kansas Sept. 12. They have meetings scheduled in Michigan, Virginia, Maryland and Ohio. Other churches interested should address them at McPherson, Kans. "The prayers of God's people are requested in the cause of evangelism."

Bro. M. R. Zigler, writing from Malmö, Sweden, Sunday, Aug. 15, gave his schedule for that day as follows: 8:30, breakfast; 11:00, church; 12:30, coffee and cake; 2:00, dinner; 4:00 coffee and cake and cheese; 7:00, church and young people; 8:30, coffee and cake; 9:00, closing services. Between times they were seeing Malmö. He continues: "Leave here for Denmark tomorrow morning. We hope to be at Schwarzenau, Germany, the 21st to 23rd. Then we will go to Rome and then back to Switzerland and will be at Geneva several days." Next week we shall have something further from Bro. Zigler about the Oxford Conference.

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Miscellaneous Items

The Liberty Mills church of Middle Indiana will have homecoming services Sunday, Sept. 12, Pastor A. R. Eikenberry writes us.

The Mohican church of Northeastern Ohio will have an all-day homecoming with basket dinner Sept. 12. Bro. S. S. Shoemaker of Hartville will be the main speaker. "A cordial invitation is extended to other churches."

The District Meeting of the First District of West Virginia will convene in the Knobley church, Oct. 2, 9 A. M. On Friday, Oct. 1, 9 A. M., the Mission Board will meet at the same place. At 2 P. M., Oct. 1, the Elders' meeting and Women's Work meeting will be held.

All pastors and churches of Southwestern Kansas who have queries, papers or programs that should appear in the District Programs must get the same into the hands of the district clerk not later than Sept. 15. His address is James H. Elrod, 1141 N. St. Francis Ave., Wichita, Kans.

If you have not sent in your vacation church school report for this summer, will you do so at once? If your school was a community one, please indicate on your Annual Report, and it will not be necessary to send a full report to us. Blanks are available from the Board of Christian Education for the asking.

Conference Minutes of 1937. Clerks of district meetings are asked by Conference to see that the minutes are made available to the congregations within their districts. The most direct way to have this done is for the clerks to send in their requests to the Brethren Publishing House. Many have already done so, giving the House the number to be sent to each congregation and the name and address to whom they are to be sent.

The Buckeye church, Abilene, Kans., will have an all-day homecoming, with noon basket dinner, Sept. 26. "Hearty invitation to all who have at some time attended church here, also to neighbors and friends."

The Wabash City church of Middle Indiana will **not** have homecoming services Sept. 19 as previously announced. On account of remodeling activities in progress the meeting is postponed until this work is completed.

The District Meeting of Western Pennsylvania will be held in the Meyersdale church, Oct. 26-28. All reports and queries should be in the hands of the clerk, the writer, not later than Oct. 8.—John Ellis, 164 Village St., Johnstown, Pa.

The last line of page 7, issue of Aug. 21, should have said "nineteen centuries" not "nineteen hundred centuries." No doubt you mentally corrected so obvious a slip when you saw it. To Bro. Mahan, the Messenger makes due apologies.

The Stone Bridge church of Middle Maryland, four miles north of Millstone, will have an all-day homecoming and harvest meeting, Sept. 19, with basket lunch at noon. "Invitation is extended to all who have worshiped here in past years."

The Annual B. Y. P. D. Conference of Northern Indiana will be held at the Bethany church Sunday afternoon and evening, Oct. 3, beginning at 2:30 P. M. The church is one-half mile east of the intersection of highways 6 and 15. Y. P. Director Leland Brubaker will speak on Christ in the Life of the World. "We cordially invite you to come and enjoy this conference with us."

Churches of Northern California. The district conference of Northern California will be held at Empire, Oct. 11. The District clerk, Bro. Waas of Fresno, is leaving the district and all business for district meeting from the churches should be sent to Eld. Leonard Birkin, 327 A Street, Bakersfield, Calif. This material should be in the hands of Bro. Birkin not later than Sept. 20.—Andrew Blickenstaff, Moderator last year's district meeting.

Four hundred and seventy churches have Messenger clubs this year according to the records kept by the business office. For a list of these churches see page 31 of this issue. This fine list compares with 343 churches for 1935 and 445 churches for 1936. Approximately forty-five per cent of our churches now have Messenger Clubs. But what can or should be done to get the remaining fifty-five per cent to give the Messenger club idea a trial? In the 1937-1938 Messenger subscription campaign we want to reach every church with the challenge to get their church-owned paper in at least seventy-five per cent of the resident Brethren homes. And naturally we welcome suggestions from those who have succeeded with the club plan. We would be glad for many to write something of the story of how they succeeded in forming a Messenger club. We would like also to know something of your experience as to the value of the club. Suggestions are desired. You are invited to write.

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Our Mission and the China Situation

Nobody can prophesy what may take place in China in the weeks ahead. However, the readers of the Messenger are interested in knowing what is happening to our mission and missionaries.

The last word from the field was that everybody was safe and at their work. There has been no disturbance in the Shansi Province up to the present time and not likely to be soon, unless it should be bombing in the city of Tai Yuan Fu. Sister Anna Hutchison has gone to the field since the war began. The last word from her was from Yokohama, saying that she expected to enter China by way of Tientsin. There has been little or no mail passing between China and the homeland in the last few weeks. We trust all are safe and cared for. Those on one side of the conflict will likely have to remain for a while and those on the other side likewise, for there is little opportunity to cross through the lines of battle.

The missionaries who contemplated sailing Sept. 10 from Seattle will not go at that time. The single ladies are detained indefinitely. There is a tentative sailing for Brother and Sister Bright and Dr. and Mrs. Cunningham for Oct. 2. These folks are much needed on the field, and if there is any opportunity to get in, they will proceed. If not, their sailings will be postponed also. Bro. Harlan Smith and family will locate in America for the winter.

The State Department at Washington is not granting passports for China, except for very special purposes. They urge us to postpone sailings of missionaries. Most Mission Boards are respecting this request, especially those working in North China.

We can only ask our people to pray that the futility and hate of war shall cease and that the spirit of goodwill and understanding be restored. It is not a time to express strong national feelings or hate for either side. We want you to join in prayer that our workers may be spared and that their work for Christ and the church may go forward, for it was never more needed than now.—C. D. B.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Business Administration of a Church, by Robert Cushman. Willett, Clark and Company, $1.50. 175 pages.

Every seminary should have at least one man who is expert in business and who regularly and religiously trains the students in business as it is related to the minister—his home life, his church life and his relation to the public. Because not all seminary students have access to such a course I would recommend that they study this timely book written by a layman who is the business manager of a seminary.

Among the leading problems considered are the minister's study and its equipment; files and what should be placed in them; correspondence, its extent and character; what organizations should be in the church and the part the minister should play in each; giving publicity to the church and its activities; how to manage the church finances; the sexton and his part in the church program; how the minister should use his time; the minister's personal conduct; what the minister should do when appealed to for money by strangers; running accounts at the store; meeting financial obligations, and many other topics of vital interest.

Nor does the author forget the laymen. The closing chapter is for them and abounds in sensible suggestions.

On the whole the message of the author deserves a wide reading and will open the eyes of the entire church to many things that are too often overlooked. Here is a common sense book that will help the minister to perform his common tasks in an uncommon way.

HOME AND FAMILY

Labor Is Pleasant

BY CLARA M. HESS

Labor is pleasant!
He who toils in office or school,
Tilling the soil or wielding the tool,
In past years and present
Urged by devotion to dear ones dependent,
Buoyed with respect for employer or student . . .
Labor to him is pleasant.

Labor is pleasant!
He who truly lives to serve . . .
To spend the strength of heart and nerve . . .
Grateful and reverent . . .
Prompted by love to his God in heaven . . .
Spurred by the spirit of goodwill to men . . .
Labor to him is pleasant.

Labor is pleasant!
He who serves the Master here,
Spends his life in godly fear—
Sincere and fervent;
Far happier will his vacation be
When he in heaven from toil is free!
Labor to him is pleasant.

Bareville, Pa.

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

V. Under the Stars of India

THE slanting rays of the sun say that evening time is near as we leave the isolated village of Bhapkal and start over the footpath leading to the road. Twenty children run the distance of nearly a mile each way to catch a glimpse of the automobile. Some of them have never seen a car, and when the Sahib lets them all pile in while he drives down the road a little distance to find a place wide enough to turn around—well, there is a thrill worth talking about!

Oriental skies, particularly at night, have a beauty and enchantment all their own. Many of the stars twinkle in the colors of diamonds, and the canopy of the heavens seems to reach right down to earth. When there is a full moon it is almost like day. It is on nights like these that whole villages love to assemble for some fun or to while away the hours, with shall I say music, or is it noise only? Horns which carry one unchanged note and tublas (a sort of drum) are beat in a monotone of rhythm. Voices are joined in a loud chorus or refrain—men, women, boys and girls all in soprano pitch. It can not be said of them, as was said of the Aeolian quartet of which three of our Sahibs are members, when introduced at a public meeting as, "four men who do not sing in harmony." Indian music does not include part singing, it is all "in harmony," or in unison. Sometimes a band of wandering minstrels comes to a village and then there is a real *tamasha*—an entertainment, if you wish to call it that, in which the players do some very clever acting of stories based on legend or fact and furnish their own music between acts. These plays are very similar to American vaudeville. Their horns and reed pipes are often handmade of buffalo horns, bamboo, or other jungle materials. A man came to us a day or two ago playing a horn which in size reached from mouth to knees. He had fashioned it out of buffalo horn, palm leaf, a gourd and bamboo, shellacking it with a gum obtained from the forests and decorating it with peacock feathers. There is often a woman's part in the story, but it is always played by a man. Likewise in a dance the men form a circle often around a campfire and do their native dances; the women may be given a turn to do their dances too, but men and women do not dance together.



Wandering Minstrels. "Let us have a tamasha!"

Almost every night of our stay at Manmodi we went to different villages where several hundred of the people gathered together under the stars. They wanted to see the pictures which the Sahib had to show. They were pictures of animal and bird life, temperance stories, and pictures on the life of Christ. And so the headman of the village would arrange for a swept, cleaned space before his house and there the crowd would assemble. At one selected place the choice singers, at least those who could sing loudest, would sit and lead the crowd in a *gayan sabba,* or a sing. The tubla drummed loudly and though there were only three or four Christians in the crowd, many voices in noticeable fervor proclaimed in song, *Christ Is Our King, The Cross Is Our Adornment and Our Pride, Christ Is My Brother, My Friend,* Marathi songs which translated would have these meanings. The headman told us that his wife asked him after a meet-

ing why one man always sang with his eyes so tightly closed. He told her that this man was thinking about God, and he shut his eyes so that he would not see the women. The Indian thinks a lot about the gods, since almost every act of his life has to do with his religion. Unfortunately not all in his religion is good. But it comes most naturally to him to sing about the gods, and when the teacher taught them those Christian songs they sang them quite naturally too.

And now the Sahib is showing them a series of pictures and as they flash on the screen there is an audible attention as each one has a comment on the picture to make to his neighbor. And always in the group near the speaker sits a man or two who repeat the last word of each sentence. All seem to enjoy the songs and the pictures and ask to have them shown again and again. But little children whose bedtime is long past whimper to go home and babes are sleeping in almost every mother's arms. I wonder how these children can survive at all, some of them with not a single garment on, while I with all my clothes and a wool sweater and blanket sit shivering in the cool November night air. Near the edge of the crowd a man is fixing a *beedie to drink,* in other words, what is probably home grown tobacco rolled into a leaf which he is going to smoke. But he does not use a match to light it; he is striking together two pieces of flint to make the spark. Why not a match? Well, matches cost money and the old way is just as good.

After an hour and a half or more the meeting breaks up and weary children are taken home to roll up in a rag or possibly a blanket for the night's sleep. Probably most of the family will sleep around a little fire which some one rising from time to time replenishes. Fortunate it is for them that they can gather free firewood from the jungle. In some parts of India firewood is too expensive a luxury for fuel use; then their land becomes poorer and poorer while they use dung cakes for fuel.

Ahwa, Dangs, India.

Our Contribution the Christian Home

(Continued From Page 15)

ragged—these are the words that tell most aptly the world's story today; politically tangled, religiously tense, morally ragged. . . . The need of the hour, racially, cosmically is a man; a man with ideals high enough, power great enough, understanding keen enough, and love patient enough, to bring order out of confusion, purity in place of passion, conviction instead of compromise, God's way of things in place of man's tangle of things."

Men and women of this quality would turn society Godward and set the standards of living on a far higher plane.

Such contributions to the Christian home will not only enrich the home itself but will make one's own personality radiant, for time with its varied experiences burnishes the soul and sets the face aglow at life's eventide. Some folks say the Christian should grow old gracefully; but that is not possible, for age is not graceful, nor can it be. Youth holds monopoly on gracefulness, but, thank God, not on triumph, for as oncoming years cause one to lose ability and grace, the Christian's spirit mounts to a grander poise while he grows old triumphantly.

Los Angeles, Calif.

My Church Paper

Did I attend convention? No.
It seems God did not will it so.
But why should I complain?
His will is not always mine,
And if I did, 'twould be vain
For in our church paper doth shine
The afterglow of the convention, line by line.
There must always be the folks that stay at home;
He never willed that everyone might roam.
But I can not feel I lost one bit of glory there
As I read my church paper, here in my rocking chair.

Payette, Idaho. Millie B. Rumley.

HOME AND FAMILY FUN

Croquet

THIS old game has nearly passed out in some sections of the country. Yet I find it to be a fine family Sunday afternoon recreation.

Resurrect your old set or get a new one (they are fairly cheap now) and set it up out in the yard. It is not necessary to have an absolutely level and clear spot to play. Golf has taught us the opportunity of hazards in croquet. In fact, croquet can now be played similar to golf, keeping track of the strokes for each arch. If you are playing with younger children, why not give them the opportunity of using two strokes after going through an arch? Handicaps are used in many sports. Such a move will serve to even up many a croquet game.

Another suggestion is to play as partners, with this added rule: No one may advance to the next arch until his partner is through the previous arch. This keeps the group pretty well together.

The last suggestion I have is to play Rover Croquet. Whenever a player is through the last arch he must hit every other player in the game in succession, as they played, and get back and hit the stake.

Croquet is a good family game, for all members can play and all have a fairly equal chance of winning.—*Robert W. Tully for the Recreational Fellowship.*

THE CHURCH AT WORK

LEADERSHIP TRAINING

"The Local Church Is the Home Base"

Rich resources for making better workers are at our door in every form—the printed page through book, pamphlet and periodical, and the district and regional camp and training school. But it is being recognized of late that the home church itself must take fully and completely the responsibility for seeing that every leader has every opportunity for growth that is needed. It is not enough that one or two people are given these opportunities; every leader—and beginning with those most strategic in the program—must be regardeed as a priceless resource in the program of the church and given opportunity to grow as such. And no outside agency—community training school, denominational headquarters, or district camp or training school, can "landscape the leadership field in the home church." It must be done on the grounds. This is not to minimize in the least these helps; they will be continuously used. But the initial planning must be done by pastor, Sunday-school superintendent and other administrative home church leaders.

ADMINISTRATION

Christ in the Life of the World

BY E. G. HOFF

In this age anything that happens significantly in Asia or Europe affects the life of your community. And it is equally true that whatever happens significantly in your community affects the tide of life which ebbs and flows throughout the whole world. Life is not lived in a corner.

During the past three years special emphases have been held up for attention throughout the churches of the United States and Canada—Christ in the Life of the Home, the Church, and the Community. The logical step—and the necessary step—is to extend our scope of special interest to the whole world. The suggested interdenominational emphasis for 1937-38 is thus: Christ in the Life of the World.

It will not be difficult for us in the Church of the Brethren to give attention to the world-wide implications of our Christian faith. In our missionary and peace programs we have been doing just this. But our interest in this field makes it the more necessary for us to give renewed attention to the service we can render to the world and the influence which world elements have on our own religious growth. The year holds great possibilities for us in this field.

A series of articles is being carried in the Brethren Teachers' Monthly that will give guidance and inspiration for this emphasis in the local church. The first article, in the October issue, offers concrete suggestions for new approaches. The International Journal of Religious Education is also offering promotional material, the September issue carrying articles on the use of the emphasis in the local church, and the October issue, articles on its use in the community.

Publications of the International Council of Religious Education offered for use in connection with the year's emphasis are as follows:

For Leaders of Youth

Youth Action in Building a Warless World.
Youth Action in Christian Patriotism.
Youth Action on the Economic Problem.
Christian Youth in Missionary Action.
(Pamphlets at 15c a copy.)

For Leaders of Adults

United Christian Adult Movement—25c.

These may be secured from the Board of Christian Education, Elgin, Ill. Pastors, superintendents, leaders of adult classes, and leaders of young people's groups will find it to their advantage to begin soon to plan for a new and enlarged experience of Christian world comradeship in their groups for the coming year.

Religious Education Week

Since 1930, many churches over the United States have been observing Religious Education Week. In its beginning, the purpose of the week was defined as that of "developing in the home, in the church, and in the community an increasing consciousness of the importance of Christian religious education in our day, and of leading these agencies to face their responsibilities for providing an adequate program for everyone."

The suggested time this year is Sept. 26 to Oct. 2. A bulletin entitled "Religious Education Week," offering general plans and suggestions may be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill., for 10c per copy. In addition, the September, 1937 issue of the International Journal of Religious Education carries two articles giving plans that have been carried out successfully by local churches. One particularly describes "A Religious Education Sunday That Was Different" and suggests a plan for a "Family Sunday" to enlist many who are not in the habit of feeling themselves a part of the whole church. The week offers opportunity for emphasizing on various evenings activities and programs that meet certain local needs in both the church and the community.

Plan your Religious Education Week so that it will be really helpful to your church and community.

CHILDREN'S DEPARTMENT

Children and Children's Work at the Nampa Conference

The District Directors of Children's Work

Each morning for six days the district directors of Children's Work had breakfast together. The fellowship of the group was perhaps its greatest value, although a great deal of hard work was done besides.

District directors were present, as follows:

Mrs. A. P. Becker, director for Southern California.
Mrs. C. H. Deardorff, director for Northern California.
Mrs. Marie Pence, director for Oregon.
Mr. Orville Booth, director for Washington.
Mrs. Glen Montz, director for Idaho and Western Montana.
Mrs. Lewis A. Lapp, director for Western Colorado.
Miss Veta Thompson, director for Northwestern Kansas.
Miss Katie Bowman, director for Southern Virginia.

The western directors, together with many other chil-

dren's leaders, carried the entire load of the splendid children's programs, and they, with the other district directors, carried through all the plans for the fellowship dinner. They did all of these things with complete willingness; it was a parting regret, however, that there was so little time left in the breakfast conferences to discuss the work of the director in her own district.

Our First "Children's Hour" Broadcast

The Northwest Nazarene College, on whose campus the Conference met, operates a local broadcasting station. On Friday morning the usual children's hour was given to us to use. Mary Cover Bowman, who has had previous broadcasting experience, told a story. Ernestine Hoff and Eugene Culp furnished the music; and there was an opportunity to announce the hours for children during the Conference.

The Saturday Fellowship Banquet

On Saturday at noon two hundred and fifty people came to the Fellowship Dinner in College Hall, and afterward listened to Dr. Kurtz as he gave us his moving address, "Winning the World Through Childhood." Though many had heard it before, it was even more deeply appreciated for this fact—as the prolonged applause afterward indicated. Brief messages were given: J. H. Mathis, representing the field men, and C. S. Ikenberry, representing the Board of Christian Education. The members of the Board of Christian Education, which sponsors the children's department program, were our guests and were introduced, as were the district directors of children's work.

The Children's Choir on Sunday Morning

Two hundred boys and girls—most of them from the west—sang in the children's choir, at the close of the Sunday-school hour. They were directed by Mrs. A. P. Becker. When they had finished, Bro. H. L. Hartsough asked the entire audience to rise to pay tribute to childhood, and led in a beautiful consecration prayer.

The Programs for Boys and Girls

Mrs. A. P. Becker, with the faithful assistance of other western district directors, guided the daily program for boys and girls. From beginning to end it was very well attended. Gratitude is due the many other storytellers, recreation and music leaders who in one way or another shared in the responsibility of these programs.

. . . .

There were no separate sessions for children's leaders as such this year—much to the disappointment of western children's workers. A hard problem has to be solved at Annual Conference—how to avoid the holding of simultaneous meetings that call for the attendance of the same group of people; it is hoped another year or two will see the solution.

WOMEN'S WORK

Service of Installation

BY J. CLYDE FORNEY

Hymn No. 339, Where Cross the Crowded Ways of Life.

Scripture Sentences:

"I beseech you therefore, . . . by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"Whoever will be great among you, shall be your minister: and whoever of you will be chiefest, shall be servant of all."

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Prayer of Invocation:

O Lord, grant thy cleansing to our hearts and minds and fill us with thy spirit divine, that we might have strength of heart and a right spirit within. Grant to each the beams of thy holy Light, that we may see thy way and behold the needs of men and have a clear vision of our task. Vouchsafe unto thy servants this hour thy presence and the guidance of thy spirit to know and to do thy will, through Christ our Lord. Amen.

Hymn No. 342, O Master, Let Me Walk With Thee.

Scripture Lesson (read as many as desired): Matt. 28: 5; 26: 7-13; Acts 9: 36-42; Philpp. 4: 1-4; Titus 3: 2-5.

Short Talk: Leadership in Women's Work.
(By the installing officer.)

Workers' Covenant:

With a fuller faith in God for strength, we, as the officers of the Women's Work, will, to the best of our knowledge, ability and strength, endeavor to be true to God the Father, loyal to the church of the living God and faithful to the duties that have been placed upon us.

The Installing Officer:

In the name of the church and the Christ that we love and serve, I commit to you the duties and labors pertaining to the offices as the officers of the Women's Work of this congregation, believing that God's choicest blessings will be yours in the performance of the duties which you have so honorably accepted.

Prayer of Consecration. (This prayer should be fitting and very definitely one of commitment.)

Hymn No. 241, Have Thine Own Way, Lord.

Benediction.

CHRISTIAN WORKERS' TOPIC

Help Wanted

Eph. 2: 10

Sunday, Sept. 19

I. God Is the Employer (Eph. 2: 10b).

1. The character of the employer (Eph. 2: 1-11).
2. We are indebted to him.

II. The Job Is Creating "Good Works" (Eph. 2: 10).

1. Proclaim the full message of Christ (Matt. 28: 19, 20; Acts 1: 8).
2. Proclaim the good news of God's love (John 3: 16; John 16: 34, 35).
3. Visit, feed and clothe the needy in Christ's name (Matt. 25: 31-46).
4. Bear fruit for Christ (John 15: 16).

III. The Wages Are Adequate.

1. Eternal life (Rom. 6: 23; John 17: 3).
2. Necessary food, clothing and shelter (Matt. 6: 33).
3. Life in abundance (John 10: 10; John 15: 11).

IV. A Variety of Workers Needed.

1. Workers for the church school, or people who teach by word and example.
2. Workers to help fill the church pews at worship; 160-000 members of the church should not only come but bring others.
3. Workers who will use their voices for God. Sing the gospel into the hearts of men—congregation, choir, special music.
4. Workers who can and will pray. A prayer band is needed in every church.

5. Workers who will practice and teach stewardship. Money is needed to carry the gospel to the ends of the world beginning at home.

6. Workers that are evangelists, winning others by word and deed. There are never too many workers.

CORRESPONDENCE

A BRETHREN MUSICAL PROGRAM

In order to acquaint ourselves better with the splendid contributions our Brethren poets and musicians have made to the field of sacred art, the following musical program was arranged and given at the evening worship hour in the Polo, Ill., Church of the Brethren, Sunday, Aug. 15. Thinking that it might suggest to other churches a similar program or a series of programs, the numbers used are listed below.

Piano and Organ Prelude:
The Golden Gate of Prayer (J. H. Showalter).
Take My Hand (Wm. Beery).
Echoes From the Throne (Geo. B. Holsinger).
Nearer the Cross of Jesus (J. H. Showalter).

Congregational Hymn: Lo, A Gleam From Yonder Heaver (Adaline and Wm. Beery).

Children's Chorus: The Children Are Coming (Adaline Beery).

Address: Some Brethren Hymn Writers.

Soprano Solo: Dreams (Margueritte B. Garrett).

Duet: Be Thou Our Guide (A. C. Wieand and G. B. Holsinger).

Men's Chorus: Forth to the Harvest (Adaline Beery and J. H. Showalter).

Congregational Hymn: The Way Is Dark, I Dare Not Go Alone (J. W. Lear and Edyth H. Hay).

Ladies' Trio: Brother, Here's a Message (Margueritte B. Garrett).

Duet: Longing (Margueritte B. Garrett).

Solo: I Love Jesus (G. B. Holsinger).

Congregational Hymn: None Can Satisfy But Jesus (J. W. Lear and J. H. Showalter).

Polo, Ill. Mrs. Ruth Heckman.

DISTRICT MEETING OF TEXAS AND LOUISIANA

Bro. C. Ernest Davis of McPherson, Kans., was the guest speaker at the 1937 District Meeting of Texas and Louisiana held at Rosepine, La., Aug. 6-8. Each of his seven addresses was a scholarly presentation of vital points of Christian living. His presence and addresses added inspiration and greatly enriched the atmosphere of the conference.

The Ministerial-Missionary program Friday morning centered around the theme, Essentials in Christian Living, with discussions on: The Need of Religion in Everyday Life, by E. A. Frantz; Why and How Save the Lord's Day? by J. B. Firestone; Giving the Word of God Proper Place in Our Lives, by J. A. Miller; Loving Surrender and Service, by M. H. Peters; The Minister as Leader and Spiritual Adviser to the Flock, by C. Ernest Davis.

The first part of the Christian Education program Friday afternoon was a discussion of the need of leadership training and the material and methods available by Helen Longanecker and Rubye Harris. Bro. Davis then gave a stirring address on the subject, Seek Peace and Pursue It. Friday evening in the McPherson College program Bro. Davis delivered a forceful and convincing address on College and Local Church Co-operation.

In the business session on Saturday, with J. F. Hoke as moderator, all the churches were represented by delegate except Falfurrias. It was decided that the trustees of the Falfurrias Industrial School Property should hold a yearly meeting on the premises and that the Falfurrias church should be supplied with a minister once a quarter. It was voted that the district should pay for leadership training material and books to be used by church leaders in the district. The sum of $200 was granted to McPherson College. The 1938 District Meeting was granted to the Nocona church, Texas. The offices of District Peace Director and Legal Counsel for Conscientious Objectors were combined. One minister is to represent the district on the Regional Advisory Council and visit the churches of the district each year, the selection to be made on the basis of seniority until all the ministers of the district have served. Because of his faithful and lifelong service the district will pay the traveling expenses of Bro. J. A. Miller to this and succeeding district meetings that he is able to attend. Officers elected for the year follow: Moderator of 1938 Conference, M. H. Peters; Delegate to Standing Committee, J. B. Firestone; alternate, W. J. Horner; Trustee of Falfurrias Industrial School, C. O. Lapp; Welfare Secretary, M. L. Woodhatch; Trustee of McPherson College, Glenn Harris; Peace Director and Legal Counsel for Conscientious Objectors, Glenn Harris.

Saturday evening Bro. Davis gave the address on the temperance program on the subject: About Face, America.

The Sunday school convened Sunday morning with Mrs. A. P. Harriman as superintendent. Bro. Davis delivered the sermon using as his subject: A Charter of Nonconformity. Sunday afternoon the young people's program centered around the theme, Investing Myself, with speeches by several young people and climaxed by the address, Life Investments, by Bro. Davis.

The final session was held Sunday evening with Bro. Davis speaking on: Things That Can Not Be Shaken.

The people of Rosepine are to be commended on the fine way they handled the conference and although this conference was the smallest in recent years it did not lack for fine fellowship, education, inspiration and actual work accomplished. Glenn Harris.

Jennings, La.

NORTH DAKOTA AND EASTERN MONTANA

The District Meeting of North Dakota and Eastern Montana was held at Kenmare, N. Dak., July 11-15. It began Sunday, with the Young People's Conference, which was not so well attended this year, but a fine spirit prevailed.

During the Sunday-school hour Bro. Willard Smeltzer of Zion conducted a general review of the lesson, which was followed by an inspiring sermon by Eld. Ralph Petry, our district field man.

The two main speakers in the afternoon were Bro. S. L. Barnhart, who is serving as summer pastor at Carrington, and B. F. Lewis of Minot. In the evening we enjoyed slides on "Christ in Masterpieces of Art," given by Mark Emswiler of Minot.

Inspiring talks were given on Monday by Ralph Petry, Willard Smeltzer, S. L. Barnhart and others. In the business meeting it was decided to hold several young people's rallies during the year with different churches entertaining.

The young people also decided to sponsor a tree planting campaign, the object being more shade trees around our church buildings. The following officers were chosen for the coming year: President, John Sheets, Surrey; Vice President, Rachel Snowberger, Surrey; Secretary, Eunice Jones, Carrington; Treasurer, Roland Makee, Carrington; Chorister, Wallace Thomas, Carrington.

In the evening there was to be held a campfire service but rain, for which we were very grateful, prevented this. We assembled in the church and were entertained by past experiences as related by several of the older folks present.

Tuesday forenoon the Sisters' Aid met. The principal speakers were: Sister Rosa Harris, Sister Taylor, Bro. S. L. Barnhart, and Sister Glein. The program closed with the play, "Women Under the Southern Cross," given by the Zion Aid.

The remaining portion of the forenoon was taken up by the Christian Education program. "The Present Day Liquor Status" of North Dakota was given by Willard Smeltzer, and of Montana by Bertha Glein. This was followed by "Influential Lights on Children's Work," by the district director and six local directors, after which Mrs. Ralph Petry, district director of Children's Work, led in a discussion of children's work.

Tuesday afternoon came the Sunday-school program. The principal speakers were Mrs. Peter Glein, S. L. Barnhart, John Kauffman, Eunice Swank and Lola Richwine. In the evening, in the absence of a representative from McPherson College, Bro. Barnhart gave an address which was followed by a play, "The Lost Church," given by the Minot young people.

Wednesday was given to the Ministerial program. W. W. Smeltzer was chosen moderator and Sister Bertha Glein secretary.

Eld. C. A. Zook of Minot spoke on, "The Meaning of Church Membership"; Eld. D. T. Dierdorff of Surrey on "The Opportunities and Responsibilities of the Ministry"; William Lewallen of Bisbee on "Definite Values of the Christian Church." S. L. Barnhart of Carrington and Ray Harris of Minot presented Our Peace Program.

Eld. Frank Wingert of Franklin Grove, Ill., our only guest speaker, brought a message on "The Temptations of the Ministry." He was followed by Ralph Petry on "How Well Financially Must a Man Be to Make a Good Member of the Church of the Brethren?" John Deal of Rock Lake spoke on "The Challenge of the Past."

Wednesday evening, usually filled by a missionary address, was this year used by the Mission Board of the district. Chas. Lambert, the secretary, spoke on "Board Meetings"; Geo. Richwine, the treasurer, on "Financial Needs and Expenditures"; Ralph Petry, the chairman, on "The Field and the Church"; C. A. Zook on "Stabilizing the Churches"; Ray Harris on "Searching Out Leaders."

Thursday at the business session C. A. Zook of Minot was chosen moderator, Thos. Allen of York, assistant, and Calvin Richwine of Froid, Mont., reading clerk.

The question of changing and shortening the time of our district meetings was placed in the hands of the officers of the district meeting and young people's organization.

The following officers were elected on boards and committees: Members on Mission Board for three years: Ralph Petry (re-elected) and John Kauffman; members on Trustee Board: O. R. Burkhart and Laurence Long (both re-elected); member on Standing Committee, Ray Harris, with D. T. Dierdorff as alternate.

The writer was re-elected writing clerk for another three-year term. John Kauffman of Surrey was chosen as district treasurer for a three-year term. M. W. Petry was chosen as district peace secretary.

We are very thankful to have with us in our district Bro. S. L. Barnhart our only summer pastor this year, who so faithfully assisted us in our conference this year. We also appreciated having Eld. Frank Wingert with us. Our conference next year goes to Cando, N. Dak.

Minot, N. Dak. Ray Harris.

THE DISTRICT CONFERENCE OF TENNESSEE

The District Conference of Tennessee convened in the Liberty church about ten miles northwest of Johnson City, on Thursday morning, Aug. 12. This congregation is under the able leadership of Bro. A. M. Laughrun as elder and pastor. The church provided in a splendid way for the physical needs of all present. They recently made some fine improvements on their church house and grounds. The value of these improvements would be about one thousand dollars. A fine Christian spirit prevailed in each session of the conference. Elder S. H. Garst was the efficient moderator; Bro. Roy Clark was chosen as reading clerk, and the writer as writing clerk in the absence of the stated clerk, Elder John B. White. Elder A. M. Laughrun was chosen as moderator for the 1938 conference, which will be held in the Pleasant Valley church near Jonesboro. Elder G. W. Petcher of Alabama will represent on the 1938 Standing Committee.

A number of promising young men have recently been called to the ministry in our district. The various departments of the work, as Men's Work, Women's Work, Children's Work, and B. Y. P. D. are all doing aggressive and helpful things. The district B. Y. P. D. is especially proud of the fact that they went over their $200 budget for this year by over $19. One-half of this budget has been paid toward the support of Dr. Bosler in Africa, while fifty dollars goes toward the summer pastoral program of the district.

Merlin C. Shull,
Johnson City, Tenn. Writing Clerk, Pro Tempore.

TO THE CAMP MACK INTERMEDIATE GIRLS AND LEADERS OF 1937

I want to take this opportunity to thank you for your lovely gift to me—a two weeks' rest at the Bethany hospital. I am having the grandest rest possible. The nurses here are such lovely girls with the highest of ideals. They take such a personal interest in their patients. At meal time they seem so happy over every sign of improvement in the different ones and that interest is the same from the new-born babe to those sick with old age. The doctors, with all their heavy work, show the same personal interest. It is such an inspiration to see the fine Christian spirit manifested here and to see the sincerity of these doctors and nurses as they go about their work.

I shall always feel indebted to you for this opportunity and pray that, in some measure, I will be able to repay, if not to each of you personally, to other girls and boys as I work with them from year to year.

I hope and trust that through your camp experience this year, you have been better fitted to serve the Master in your home, your school and your church. May the Lord richly bless and keep every one of you.

Mrs. L. W. Shultz,
(Wawbee Toque—my Indian name).
North Manchester, Ind.

A TRIBUTE TO ELD. JACOB K. BROWN

Jacob Kifer Brown was born on Feb. 12, 1852, and died at his home in Martinsburg, July 20, 1937, at the good age of 85 years, 5 months and 8 days. He was elected to the ministry Aug. 12, 1883, and ordained to the eldership Aug. 17, 1901. He had charge of the Clover Creek congregation from 1908 to 1922. The local paper says "he was a grand old man and highly esteemed by the whole community" and every word of it is true.

Bro. Brown's hearing failed him more and more as he grew older and he was not able to be at the church service very often, but he loved to read and was a good interpreter of the Word. He believed that, while we are imperfect and subject to failure so long as we are in the flesh, yet salvation is the gift of God and eternal and that the motive of Christian conduct is gratitude for this unspeakable grace. He looked for the coming of the Lord at any time. He certainly was interested in the growth and welfare of the church.

One did not love this brother simply because of the admonition of the Master that we should love one another, but in response to the love that he extended constantly to others. He was so much older, had larger experience, was well read in the scriptures and literature and current events. His books were of the scholarly type, yet his attitude toward us was never one of superiority. He believed in the church and that she could be trusted to younger leadership in the Lord. We loved him but he loved us and helped us as a father is interested in his children. When we have attained unto higher years, may we be able to leave behind the tasks of this life to others gracefully, lovingly and helpfully as he did.

Martinsburg, Pa. A. R. Coffman.

I. HARVEY BRUMBAUGH—EDUCATOR, MINISTER, COUNSELOR

(Continued From Page 11)

He was also a director of the Union National Bank of Huntingdon. He was for a number of years secretary of the Association of College Presidents of Pennsylvania and for a time a member of the Classification Committee of the Association of Colleges and Secondary Schools of the Middle States and Maryland. In this capacity he was influential in attaining recognition for the college by that association.

As would be expected from his family background, he continued a lifelong interest in the church of his fathers and he made to it both locally and in the district and in the general church a contribution by no means small. He was chairman of the committee which built the Stone church at Huntingdon and chairman of the Board of Trustees at the time of his death. He joined the church in his young manhood, was elected to the ministry in 1904, and served in the eldership for many years. He had been moderator of the district meeting and a member of Standing Committee of Annual Conference. At the time of his death he was a trustee of the Morrison's Cove Home for the Aged at Martinsburg, Pa., which position his father had held before him. Doctor Brumbaugh was always an acceptable minister, not only in the pulpit of his own church but of others and had preached but a short time before in the Stone church a sermon which had been commented upon as especially helpful to those who heard it.

His passing continues to bring words of regret from friends, colleagues, and former students everywhere; and the occasion of his funeral service brought to the campus many of those who had been associated with him, and many of his former students. The service was in charge of Bro. Foster B. Statler, a graduate of the college, whose eleven years of service in the Stone church were in close association with the college and Doctor Brumbaugh. Dr. W. J. Swigart, who had known and loved him from boyhood, and Rev. O. B. Poulson of the Methodist church, secretary of the Men's Dry League of Pennsylvania of which Doctor Brumbaugh was treasurer, also had a part in the service. A brief address of tribute was made by the writer, who spoke from over forty years of intimate association in church and college with one who had been his teacher and to whom later he became a colleague in the administration of the institution which we both loved and which we have always thought of as an agency for the forwarding of the work of Christ in the church and in the world. A simple effort was made to pay tribute to one who, as a Christian teacher, had been faithful to his stewardship of truth, and the manner of whose homegoing suggested these closing words which preceded the reading of Tennyson's "Crossing the Bar"; "And so, gladly did he live, and gladly teach; and at last, surrounded by a group of those who shared with him this fine fellowship of teaching, up on the mountain that he always loved, he climbed to a vision so marvelous that it drew him out beyond the radiance of the sunset, and he merely went on to be at home forever in the glory of God."

He leaves to mourn his loss his devoted wife and three daughters: Barbara, wife of Charles Reed, of Erie, Pennsylvania, Catherine, wife of Cyrus O'Toole, of New Haven, Connecticut, and Marian, wife of Richard Lamborn, also of Erie.

Those who know Juniata best can best appreciate the loss which his going means to the college. Unselfish and always kindly, strong in counsel and fair and frank in his criticism, thoroughly educated and richly endowed as a teacher, interested in every phase of the college life, intelligent respecting the past, clear-eyed in his vision of the future, convinced as to the need for and the worthwhileness of Christian education and willing to build his life into it, he has left not only a vacant chair in the counsels of the brotherhood but an inspiration for those of us who stay to carry forward as best we can the work to which he contributed so much. The recent years have taken sad toll of those who have built an immortality of influence into the history of this first college of the church, and as we go on we can but earnestly crave the sincere prayers of God's people, not only that every good influence of the past may be conserved, but that the future may be radiant with acceptable service in the cause of Christ.

Huntingdon, Pa.

SAMUEL G. BUCHER—AN APPRECIATION

Bro. Bucher came to Portis, Kans., in the spring of 1936. His purpose in coming was primarily to visit his niece, Mrs. Ellsworth Kinley, and to assist Mr. Kinley with his farm work. The Brethren church at that time was without a pastor and unable to support a full time man. Bro. Bucher was asked to preach for them, and his messages were of such influcnce that immediately he was asked to assumc the work of a pastor and the leadership of the church.

Bro. Bucher left our community this spring with full intentions of returning this fall and resuming his work if the Lord would so direct. After attending our Annual Conference in Idaho he planned to sce God's great out of

doors. He was heard to remark that likely the last years of his life would have to be spent in utter darkness since his vision was failing him rapidly. With this inevitable calamity staring him in the face, he remarked that he wanted to see the mountains, rivers, trees and other beauties of the world so he could visualize what he was able to see, and tell others about God's love and beauty. He planned to spend the summer vacationing with his children and relatives along the Pacific coast, but God saw fit to alter his plan and determine his life's work completed. Instead of spending his vacation with loved ones on earth, God called him to spend his vacation with loved ones in heaven.

It is an impossibility for one to make an estimate of his work in the Portis community. His life and influence will live on for many years to come. He was loved by both young and old, by saint and sinner. He was aggressive in his work and always more than willing to carry his part of the load. He was unwilling that he should be a burden on anyone but that he should be a blessing to those with whom he worked. Bro. Bucher was a great organizer. He was constantly at work analyzing situations and trying to improve conditions. The church and her program was always foremost in his mind. His keen mind made it possible for him to plan a program that is bound to result in a harvest in the future. His hoary head was a crown of glory yet his mind was always fresh and alert to the needs of the present time. His interest and his tactful way of meeting the young people made him a valuable pastor. His optimism and faith in God inspired all who knew him. His ambition was similar to that of Lincoln, who said: "When I am dead I hope it may be said of me: He pulled out the weeds where they grew in the corner of the garden and transplanted flowers that shall bloom and bear fragrance and beauty till eternity."

Portis, Kans. G. A. Merkey.

PASSING OF MRS. HULDA PRENTICE

Mrs. Hulda M. Keffer Prentice, the daughter of J. R. and Mary Keffer, was born in Switzerland County, Ind., Dec. 24, 1875. She departed this life July 12, 1937, at the home of her daughter. At the time of her death she was aged 61 years, 6 months and 18 days.



She was married to George Warren Prentice on Aug. 28, 1892, and to this union were born four children: two daughters and twin sons.

For nearly thirty years she resided at the farm home east of Aline, but since the death of her husband in February of 1936 she had resided with her daughter near Carmen.

In March, 1893, she and her husband were baptized into the Church of the Brethren. She had ever lived a faithful Christian life. For over twenty years she labored with her husband in the ministry at the Pleasant Plains church.

Twice during her recent illness she called for the elders and received the anointing. For years she had patiently been a sufferer from diabetes.

She leaves to mourn her departure her four children, seven grandchildren, one brother and three sisters and a host of other relatives and friends.

Funeral services were held in the Pleasant Plains church by Bro. Sam Ayres, and the body laid to rest beside her companion in the Eastern Star cemtery at Aline.

Carmen, Okla. Pearl Williams.

WASHINGTON SUMMER ASSEMBLY

On Wednesday afternoon, Aug. 4, cars and trucks moved into the Long Lake Resort, near Olympia, carrying fully equipped, eager families and friends in such numbers that by campfire time approximately 180 were present to hear Jay Eller, chairman of the board of administration, bring a sermon on the theme of our assembly, "Demonstrating Christ in the Community." Brethren W. W. Slabaugh, A. F. Brightbill and Vernon Heckman from outside our district, together with a group of earnest workers within our district, helped Jess Dunning, our camp director, and Marion Stanley, our camp manager, make this thirteenth annual summer assembly in Washington a meaningful experience in the Way. Rain could not dampen the spirit of the meeting which came to a climax on Sunday evening during the life commitment service conducted by Harper S. Will. At that meeting many rededicated themselves with new fervor and holy zeal to the task of demonstrating Christ in our communities.

At our business meeting on Monday every one co-operated with our moderator, Elder Harper S. Will, in attending strictly to the business in hand. Elder C. E. Holmes and Elder Jay Eller were re-elected on the board of administration. Elder B. J. Fike was elected moderator for next year. Elder Jay Eller was elected to represent Washington on Standing Committee for 1938, with Elder Harper Will as alternate. All in all, it was good for us to be together in this assembly, the largest in years, at Long Lake, near Olympia. Paul S. Longenecker.

Yakima, Wash.

THEY REMEMBERED HIM AT SEVENTY-FIVE

Scores of people, including friends, neighbors and members of his local church congregation, turned out on Monday night, Aug. 2, to honor Eld. Samuel Daniel Miller at his home near Mt. Sidney, upon the occasion of his 75th birthday. For forty years, Bro. Miller has been a minister of the gospel. For many years he has been the senior elder of the Pleasant Valley congregation near Weyers Cave.

A social hour was enjoyed by the young and old at the birthday party. Brief talks were made by Brethren P. F. Cline and F. L. Garber, associate ministers of his congregation. Special music was also rendered during the evening.

Bro. Miller responded with a few remarks after the others had spoken. He related that he had been born and raised on the farm where he now lives. He pointed to a spot a few feet from his present residence where a log cabin formerly stood in which he was born. He is still actively engaged in the church work of his own congregation which he has served for several decades.

Brother and Sister Miller are the parents of four children—Miss Mary O. Miller, who teaches in the public schools and who lives at home; Mrs. Omar Hartman of Philadelphia; Minor C. Miller of Bridgewater; and J. Quinter Miller of Hartford, Conn. Their sons have achieved marked success in the field of religious education. Both are state secretaries of councils of religious education. Minor C. Miller of Bridgewater is the Executive Secretary of the Virginia Council of Religious Education, and is also a member of the faculty of Bridgewater College. The other son, Dr. J. Quinter Miller, of Hartford, is Executive Secretary of the Connecticut Council of Religious Education.

A huge birthday cake, surrounded by seventy-five lighted candles, was cut by Bro. Miller in the presence of the guests.

Weyers Cave, Va. Frank S. Driver

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berrier-Lashmit.—By the undersigned, at my residence, July 31, 1937, James Berrier of Winston-Salem, N. C., and Lois Lashmit of Winston-Salem, N. C.—H. J. Woodie, Winston-Salem, N. C.

Blauser-Berkheimer.—By the undersigned, at his home, Aug. 14, 1937, Charles Eli Blauser and Arlene Marie Berkheimer, both of York, Pa.—M. A. Jacobs, York, Pa.

Downey-Wheeler.—Shelton Downey of Decatur, Ill., and Betty Wheeler of Monticello, Ill., June 26, by the undersigned at his residence.—John Wieand, Decatur, Ill.

Gipe-Resser.—By the undersigned at his home, July 9, 1937, Solomon S. Gipe and Martha A. Resser, both of Reading, Pa.—H. S. Gipe, Shillington, Pa.

Livingston-Bream.—By the undersigned, at his home, June 26, 1937, James Henry Livingston, York Springs, Pa., and Lois Eunice Bream, York, Pa.—M. A. Jacobs, York, Pa.

Miller-Brumbaugh.—By the undersigned, at the church, on June 2, 1937, Ernest Uriah Miller of Riddlesburg, Pa., and Alma Marie Brumbaugh of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

Prosser-Guyer.—By the undersigned, at the parsonage, May 26, 1937, Carl Edward Prosser of York Springs, Pa., and Miriam Ruth Guyer of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

Spainhour-Sides.—By the undersigned, at the bride's residence, H. Edward Spainhour and Hellen Sides, both of Winston-Salem, N. C.—H. J. Woodie, Winston-Salem, N. C.

FALLEN ASLEEP

Belcher, Arthur, died of a heart attack July 16, 1937, aged 69 years. He was a native of England, having come to America when but two years of age. He joined the Episcopal church at an early age and clung to that faitb all through his life. Services at the bome of his son by the writer, with interment in the family plot at Meyersdale. He is survived by his wife, one son, one daughter, two sisters and one brother.—J. Lloyd Nedrow, Sipesville, Pa.

Boger, Bro. Cyrus W., was born Aug. 15, 1862, and died June 1, 1937. He is survived by his wife and two sons. Funeral services were held at Bucher's meetinghouse, conducted by Elders Nathan Martin and H. F. King. Interment was made in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Bowser, Benjamin H., died Sunday, March 28, 1937, in his ninety-first year. Services were held in the Church of the Brethren by Eld. S. C. Godfrey and Bro. Obed Fry. Interment was made in the Bowser cemetery.—Grace G. Keeny, York, Pa.

Davis, Eliza Leslie, was born at Winchester, Ind., July 3, 1845, and departed this life Aug. 14, 1937. She was first married to Nelson Abbott. Later she became the wife of Alec Davis. After Mr. Davis died she had made her home with her daughter and granddaughters. Sister Davis was the mother of six children, three of them having died in infancy. Two passed away in more recent years. She is survived by one son, one sister, one brother, six grandchildren, eigbteen great-grandchildren and eleven great-great-grandchildren. She united with the Church of the Brethren in her younger years and remained a faithful member of the Cerro Gordo and Decatur congregations. She holds a distinctive place in the history of the Decatur congregation, as her home was the first meeting place of the Brethren in the Decatur community. Funeral services were held in the Decatur church with the pastor in charge. Burial was made in the Cerro Gordo cemetery.—John Wieand, Decatur, Ill.

Fisher, Ella, nee Fahrney, was born in Iowa, Dec. 1, 1856, and departed this life at her home May 17, 1937. She came to Idaho in 1889 and was married to George Fisher. She is survived by twelve children, forty-five grandchildren and thirteen great-grandchildren, two sisters and two brothers. Although isolated from the church for many years she was ever faithful. Funeral services at the Baptist church in Eagle, conducted by Bro. Chas. Noble Stutsman and Rev. Derbyshire. Burial was made in the Dry Creek cemetery by the side of her husband who passed away many years ago.—Mrs. Russell Brockus, Meridian, Idaho.

Friend, Albert S., died at his home in Stewart Township, July 21, 1937, aged 82 years. He leaves three children, eighteen grandchildren, five great-grandchildren, three sisters and one brother. His wife died forty-five years ago. Funeral service at the home by the pastor, Bro. R. E. Shober of Connellsville, with interment in the Mill Run Baptist cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

Garmon, Ethel A. Zigler, of Emmett, Idaho, wife of Walter Garmon, was born at Garden City, Mo., July 4, 1886, and died July 31, 1937. At 11 years of age she joined the Evangelical church and shortly after came to Idaho and became an active member of the Church of the Brethren. She took great interest in the Aid Society and Sunday school and will be greatly missed. She leaves her husband, three children, three sisters, two brothers and a host of neighbors and friends. Funeral services were conducted by the pastor, Glen Montz, with burial in the Riverside cemetery.—D. J. Wampler, Emmett, Idaho.

Gibble, Anna Mary, wife of Gideon S. Gibble of Elizabethtown, was born July 15, 1867, and died July 20, 1937. Mrs. Gibble was hit by an automobile and died a few minutes later. She is survived by her husband and three sons. Funeral services were held at the Church of the Brethren by her pastor, Bro. H. K. Ober. Interment was made in tbe Chiques cemetery.—Katie L. Shearer, Elizabethtown, Pa.

Hochstedler, Sister Catherine, daughter of Josiah and Sallie Beeghley, was born in Garrett County, Md., and died at the home of her son, Wm. Hochstedler, Greenwood, Del., June 9, 1937, aged 86 years, 11 months and 2 days. She had been in her usual health when death came very suddenly. She united with the church in girlhood and remained loyal to her faith, attending church services regularly. In 1870 she was united in marriage to David Hochstedler who preceded her in death nearly ten years ago. To this union eight children were born. Five children, thirty-three grandchildren and twenty-six great-grandchildren survive, besides a large circle of friends. Funeral services were held in the Amish Mennonite church near Greenwood, Del. Services were in charge of Bro. Beer of Denton, Md., assisted by Bro. W. M. Wine of Woodside, Del. Interment was made in the cemetery near by.—Mrs. H. G. Baker, Bridgeville, Del.

Hoffman, Bro. Clarence E., aged 23 years, 10 months and 10 days was struck and killed instantly by a bolt of lightning as he was shocking grain near his home in Somerset County, Pa., Aug. 6, 1937. He is survived by his wife, one son, his father, mother, eight brothers and two sisters. Services by the writer, his pastor, in the Sipesville church, with interment in the church cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Hutchison, G. W., a long-time resident of Hancock County, Ohio, passed away at his bome in LaSalle, Mich., Aug. 15, 1937, at the age of eighty-one years. He united with the Church of the Brethren many years ago. There were times when it was impossible to attend the services in the church of his choice, but he kept himself informed as to the general work of the brotherhood by a constant perusal of The Gospel Messenger. He was a hard working man and even at his ripe old age he still continued to do the work of a man much younger than he. In recent years he had held his letter of membership in the Eagle Creek church. He is survived by his wife, Eliza, and eight children. Funeral services were held in the Foulke Avenue Church of God, Findlay, Ohio, with burial in the large cemetery in the same city. The services were conducted by the writer, assisted by Rev. Oscar Brown, pastor of the church in which the services were held.—Jesse J. Anglemyer, Williamstown, Obio.

Javins, James Edward, son of Charles and Lucy Shaffer Javins, was born March 11, 1900, and died April 3, 1937, at bis home at Christian, Va. He united with the church when but a child. He is survived by his father, one sister and one brother. His mother passed away when he was a child. Services were conducted at the Branch church by Eld. A. L. Miller, assisted by Eld. J. M. Foster. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Keyser, Sister Caroline, daughter of George A. and Elizabeth Morlock, was born April 28, 1857, near Culver, Ind., and passed away Aug. 1, 1937. At the age of twelve she, with her parents and family, located on a farm five miles west of Plymouth where she grew to young womanhood. Jan. 25, 1879, she was united in marriage to Frank M. Keyser who preceded her in death. She united with the Church of the Brethren at the age of fifteen in which church she faithfully held her vows until death, being deprived of many activities because of ill health. She was a faithful companion, a devoted mother, a helpful neighbor and a great lover of children. Having lived in the community where she was reared for over forty years her many friends were tested and true. She leaves three children, six grandchildren, one sister and a host of more distant relatives, friends and neighbors. Burial was made in the Brethren cemetery by the Old Union church five miles west of Plymouth. Services were conducted by G. G. Canfield, the pastor.—G. G. Canfield, Plymouth, Ind.

Miles John L., youngest child of Brother and Sister Cyrus R. Miles of near Cherry Box, Mo., died on his way to the hospital July 15, 1937. The flat bed of a delivery truck passing through the car he was driving crushed his left leg and hip. The entire body was badly cut and bruised. He also suffered internal injuries. His thirteen-year-old nephew escaped with minor cuts. John was born June 4, 1922, near Leonard, Mo., and died July 15, 1937. He was the first to break the family circle of ten children. John accepted Christ last June and was baptized. He was always in his class at Sunday school and willing to help wherever needed. Left to mourn his passing are his parents, six sisters and three brothers. Two sisters and one brother died in infancy.—Mrs. John Burger, Udell, Iowa.

Pence, George F., was born near Limestone, Tenn., Aug. 1, 1850, and died in the home of bis daughter, Mrs. J. H. Mathes, Morristown, Tenn., June 23, 1937. He was united in marriage to Dora Walters who died forty-one years ago. To this union twins were born who died in infancy; Maude Pence Cambell who preceded her father thirteen years; and Ida Pence Mathes who survives. Bro. Pence lived in the vicinity of Limestone until about thirty-five years ago when he moved to Jefferson County, then to Morristown, Hamblen County, where he died. He was a member of the Church of the Bretbren for many years and was always faithful in attendance when health would permit. Services were held in the Limestone church June 25, by Bro. George Canfield of Plymouth, a nephew, assisted by the pastor of the

Limestone church, Bro. J. R. Jackson, with interment in the near-by cemetery.—G. G. Canfield, Plymouth, Ind.

Phillips, Elizabeth Jane, was born March 25, 1865, in Indiana, a daughter of Abner and Mary Stark Phillips, who brought their family to Missouri when Elizabeth Jane was three years old. She spent virtually her entire life near Warrensburg, Mo., and married John W. Phillips who died in May, 1935. To them were born two sons, one of whom preceded his parents in death some ten years. Sister Phillips united with the Church of the Brethren when young in years and was a faithful Christian the remainder of her life. She died Aug. 7, 1937. Funeral services were held in Warrensburg, Mo., Aug. 8, with interment in the Centerview cemetery.—James M. Mohler, Leeton, Mo.

Robertson, Geo. O., of Warm Springs, Va., departed this life on July 27, 1937, aged 76 years. He was born in Highland County but had made his home in Bath County for a number of years. He united with the Brethren church early in life and was faithful until the end. He held the office of deacon until ill health came upon him. He had been an invalid for eleven years, but bore his suffering with Christian fortitude. "Uncle George" and "Aunt Lula," as they were known, were not blessed with any children of their own. Their many deeds of kindness will be remembered by many for years to come. He leaves his wife who was Miss Lula Green. Three brothers, four sisters and a host of friends and relatives also survive. Funeral services were conducted by Bro. P. E. Ginger in the Chimney Run Brethren church. Burial was made in the family cemetery near by.—Zella C. Kniceley, Warm Springs, Va.

Ross, Floyd R., died at his home in Connellsville, July 15, 1937. He was forty-two years old. His death was indirectly due to the after effects of the World War. He leaves his wife, one daughter and one granddaughter. Funeral service at the home by Bro. R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

Sanger, James, son of Brother and Sister Perry Sanger, Jr., passed away at the home of his parents near Lebanon June 7, 1937, aged 10 months and 11 days. He is survived by his parents, two brothers and two sisters. Funeral services were held in the Midway church, conducted by Eld. S. K. Wenger. Interment was made in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Weaver, Bro. Henry A., was born March 22, 1882, and died July 7, 1937. He united with the Church of the Brethren Sept. 18, 1901, and was always active and faithful in the work. Bro. Weaver was sick for nearly a year but was always patient in suffering. He is survived by his widow. Funeral services in the Rummel church by the pastor, Galen R. Blough, assisted by Bro. John Graham of the Berkey church. Burial was made in the Berkey cemetery.—Mrs. Chas. Statler, Windber, Pa.

Withers, William A., was born May 24, 1870, and died May 11, 1937. He is survived by his wife, Agnes, three daughters and one son. Funeral services were held at the house by his pastor, Bro. H. K. Ober.—Katie L. Shearer, Elizabethtown, Pa.

CHURCH NEWS

CALIFORNIA

Chico.—On June 12 two mothers were baptized and how happy they seem to be in the service of the Master. While the pastor was on his vacation, a number of inspiring messages were given. Bro. A. F. Brightbill of Bethany Biblical Seminary lectured and showed some pictures; Bro. Swallow of Gridley, Calif., and Bro. Baldwin of Modesto, Calif., brought several messages. Having traveled through a number of drought stricken states and returning to see the fruit-laden trees ready for harvest, abundance of vegetables and nuts and many other things to live on, I was made to wish that the drought area could only enjoy that which goes to waste here on the coast, but that seems impossible. Anyone desiring to make a change of location would do well to inquire of any friend on the coast and I am sure information would gladly he given.—C. D. Fager, Chico, Calif., Aug. 16.

ILLINOIS

Chicago (First church).—May 18 we were treated to a very special musical program when a choir of 100 voices, under the direction of Prof. Belz of Northwestern College, rendered the oratorio, Creation, by Haydn. On May 23 Dr. Kurtz of Bethany Biblical Seminary delivered the Seminary baccalaureate sermon on The Adventure of Faith. That evening the commencement address was given by Dean A. J. Brumbaugh of Chicago University. May 29, 30 the Welfare Board presented The Other Commandment, a dramatization of the work of Sherwood Eddy among the share-croppers of the south. On June 20, in the absence of the pastor, who with Bro. Warren Slabaugh represented our church at Conference, the messages were brought to us by Bro. A. C. Wieand and Bro. Emmett W. Corn. June 27 Bro. Horst brought us a stirring message on the experiences of the Conference and when he told of the cane episode it made one proud to be a member of a church which responds so beautifully to the needs of our Brethren in other lands. On July 18 we enjoyed hearing a message from our former pastor, Bro. Forest Eisenbise. His message was based on the Power of the Resurrection. The members of the summer choir, under the combined direction of Brother and Sister Elias F. Brightbill, have been giving us wonderful musical services and have added much to the worship. The Faith Players are preparing The Tinker, a play by Dr. Fred Eastman, for presentation in October. We are looking forward to the opening of Bethany Biblical Seminary Sept. 7 and also to attending district meeting at Franklin Grove Sept. 4-6.—Ray S. Dean, Forest Park, Ill., Aug. 18.

Lanark.—Bro. I. D. Leatherman was elected elder at our June business meeting to take the place of Bro. P. F. Eckerle who recently passed away. Mrs. Will Puterhaugh, Mrs. Besse Bowers, and Mrs. I. D. Leatherman were chosen delegates to the District Meeting to be held at Franklin Grove, Sept. 4-6. Brother and Sister Clarence Heckman, who recently returned from Africa, were guests at our June missionary meeting. Mrs. Heckman told us some interesting things about Africa and Bro. Heckman showed us his trophies. Our mite box offering amounted to $20. Our annual June Sunday-school picnic was held at Old Miller Park, Savanna. One hundred and sixty were present. An appropriate Children's Day program was given June 20. The pageant, This Youth, was given in an inspiring way. The deputation team of Bethany Biblical Seminary gave us a program July 18. On Sunday morning Aug. 1 we had the privilege of hearing Bro. A. C. Wieand of Chicago. We are not having church services on Sunday evening during August. During the months of July and August we begin Sunday school at 9:45 and close at 11:30 giving our people time for reunions and picnic dinners. We are looking forward to our revival meetings. They will begin Sept. 22 and will be conducted by Bro. John H. Cassady. Aug. 12 our missionary society gave their yearly program at the Caroline Marks Home and County Farm and then enjoyed a picnic supper at Point Rock, Mt. Carroll. The old people look forward to this event every year.—Mrs. Ada Royer, Lanark, Ill., Aug. 17.

Polo.—Our church met in council July 26 and extended an invitation to Bro. H. Jesse Baker of West Manchester, Ohio, to become pastor of the local church. Bro. Baker accepted and will be here Sept. 1. John Cunningham and Clint Stauffer were elected delegates and Lloyd Summers and Mrs. Ruth Heckman were elected alternates to the district meeting at Franklin Grove. The Lanark B. Y. P. D. gave their play, Easter Vision, here April 11; Freeport gave a play, The Eternal Hills, May 23; and Franklin Grove gave a program and play, Wake Up Dad, Aug. 8. The deputation team of Manchester College was here April 18 and presented Where Love Is, There God Is Also. May 9 the men's organization sponsored interesting pictures of our mission stations in China and Africa. Our B. Y. P. D. presented their Easter play, The Unlighted Cross, at Dixon April 18 and at Lanark April 25. Bro. Ora W. Garber exchanged pulpits May 23 with Bro. Niels Esbensen of Freeport. A mother and daughter hanquet was held May 6 with 100 present. The children of the church enjoyed vacation Bible school June 7-18 and on tbe last day they gave a splendid program. Bro. Clarence Heckman, a returned missionary from Africa, gave an inspiring talk June 6. The B. Y. P. D. gave a play, A Soldier of the Cross, at Freeport July 25 and here Aug. 1. The Friendsbip Circle has finished Congo Crosses. Rhoda Hare was elected president of the circle; Lulu Plum, vice president; Olga Strite, secretary, and Audrey Plum, treasurer. Bro. John Heckman attended Annual Conference. Brother and Sister Ora W. Garber who have been here the past two years will leave Sept. 1 and we extend tbem our best wishes for future success.—Mrs. Hazel Krum, Polo, Ill., Aug. 13.

INDIANA

Salem.—The annual barvest meeting of the Salem churcb was held Aug. 1 on the church grounds. Being an ideal day our attendance was large. After the regular Sunday-school service Bro. James Kistler introduced the speaker of the day, Bro. Otho Winger of North Manchester College, who gave an interesting sermon on Gratitude and Thankfulness. Following the sermon we were dismissed with prayer. A basket dinner was served under some trees in the churchyard. The afternoon session consisted of special music by Bro. Cross and daughter of the Center church and Brother and Sister Canfield of the Plymouth church. Bro. Winger gave the afternoon sermon on Missions. The meeting closed with a song and prayer. We were thankful for a beautiful day and good attendance.—Ethel Wolfe, Ober, Ind., Aug. 13.

IOWA

English River.—Our series of meetings, with Bro. Paul S. Daugherty as evangelist, closed with an all-day meeting July 4. Nine souls were brought into the kingdom and the faith of many was strengthened that we may go on in the Lord's work. Our love feast was on July 6. On July 25 our annual rural Sunday-school convention was held at our church. Churches of every denomination participated. Three hundred registered for Sunday school and four hundred for church service and basket dinner, which was served in the basement. The service continued in the afternoon. Our young people brought back the banner from their conference at the Libertyville church, having had the largest number in attendance. Aug. 1 Brother and Sister Homer Caskey were with us and he gave us two inspiring messages. Our district meeting will be held at our church Aug. 25-27. A number of young people attended camp Aug. 16-21. This spring we had the interior of our church redecorated, the floors being refinished and the walls repainted. We also had new screens installed at the windows and doors.—Mrs. Mary Coffman, South English, Iowa, Aug. 16.

MARYLAND

Bear Creek.—We were very glad to have Bro. M. R. Wolfe as evangelist for our meeting during the week of June 20. The love feast was held June 27. As a result of his splendid messages there was one baptized. July 13 the Byler family from Lancaster, Pa., gave a very in-

spiring musical program. The B. Y. P. D. which was discontinued for a couple of months this summer, due to the leader being away on a vacation, has begun to function again. During the winter and spring months it was the custom for the members of the B. Y. P. D. to have Sunday afternoon socials every two weeks. Three of our young people attended Camp Peniel. W. M. Kahle, field worker for the Southeastern Region, gave the morning message for us on Aug. 8. Our church will entertain the district meeting on Aug. 27.—Mabel Schlosnagle, Accident, Md., Aug. 18.

Locust Grove.—We closed a series of meetings on Aug. 8, which were held by Bro. F. D. Anthony. He came to our church on July 25 and labored for two weeks. As an immediate result of the meetings two accepted Christ and were added to the church by baptism. Others are near the kingdom. Our Sisters' Aid met on Aug. 11 at the home of Sister Elizabeth Hoff.—B. R. Purdum, Mt. Airy, Md., Aug. 15.

NEBRASKA

Kearney.—We enjoyed a six-evening meeting conducted by Brother and Sister Hatton. They gave many good talks which we appreciated as well as the singing. July 8 Dr. Kurtz came to the Kearney church and gave us one of his good lectures which we all appreciated. A good crowd was present. After services we served refreshments. We always enjoy it when Dr. Kurtz comes. May the dear Lord bless Dr. Kurtz in all of his labors.—Lydia F. Evans, Kearney, Nebr., Aug. 13.

OHIO

Castine.—In March we had our regular council, with Bro. Blessing presiding. May 9 the children gave a short Mother's Day program in the morning and presented the mothers with flowers. In the evening the young married class presented the program, The Home Life. June 13 the children presented a good children's program. June 24 the ladies of the U. B. and our church held a mother and daughter banquet in our basement which was enjoyed by all. June 27 we were favored with a program by a quartet from Bradford. In July the young people favored us with a program presenting the pictures, Home Missions. Aug. 29 will be our homecoming. Bro. Honeyman will give the children's lesson and will also give the morning address. Sept. 26 we will begin our series of meetings. They will be conducted hy Bro. William Zobler from Pennsylvania. Our communion will be Oct. 9 at 10 o'clock.—Civilla Petry, W. Manchester, Ohio, Aug. 18.

Fostoria.—The Fostoria church has had several spiritual treats this summer in having visiting ministers who gave us some wonderful messages. Bro. Glenn Fruth of the Oak Grove church preached a fine spirit-filled sermon on June 6. On July 4 Bro. J. K. Eikenberry of Indiana, former pastor, was present and brought the morning message. On July 18, Bro. Landis of Batavia, Ill., preached for us and on July 25 Bro. Arthur Scrogum of Accident, Md., was present with a splendid message. On June 20 we were privileged to have with us Bro. Ira E. Long of Ankenytown, Ohio, who had a great message for us. July 8 Bro. Bowers of Wakarusa, Ind., visited us and preached the morning sermon. Our pastor, Bro. Walter Swihart, left on May 10 for a well-deserved vacation, and to be present at the college graduation exercises for his two sons. During his absence the pulpit was filled by our two young ministers, Brethren Earl Schubert and Robert Byerly. We have had three church weddings among our young people since our last report. Edwin Hall and Ruth Clevenger by Bro. Robert Byerly on May 15; Vernon Miller and Faye Clevenger by Bro. Thomas of Greensprings on June 6; Edwin Masel and Edith Harshman by Bro. C. Walter Warstler of Stony Creek on July 3. We rejoice when we know these marriages mean the building of more Christian homes. The B. Y. P. D. meets every two weeks under the leadership of Conrad Snavely. Plans and arrangements are going forward in preparation for the Thanksgiving rally which is to be held in the Fostoria church in November. Two of the young people, Kathryn Harshman and Madeline Lee, were sent to the Music Camp at Camp Mack. The church chorus, under the direction of David Painter, is working hard on a special musical program to be given Sunday evening, Aug. 29. June 13 was Children's Day and the primary department gave a splendid program under the direction of Sister Fannie Frederick. We had one week of vacation Bible school, June 14-18, with Sister Gladys Earl in charge, assisted by several of the Sunday-school teachers. We had four classes and quite a good attendance. On July 5 the annual Sunday-school outing was held in the country in a grove. After a short program and a basket dinner the young men challenged the married men to a baseball game in an adjoining field. The young men won the game after a good natured contest and everyone had a fine time. The semiannual joint Sunday-school meeting was held July 11 at the Oak Grove church. Bro. Guthrie from the Deshler church delivered the morning address. In the afternoon, following the business session, a program of songs and readings was given by the churches represented and Bro. Ira H. Frantz of North Manchester, Ind., gave us an inspirational talk which everyone enjoyed. Bro. Samuel Newcomer was called to his reward on June 13. Bro. Newcomer had lived to an old age and had long been a faithful member of the church. The funeral was conducted by Bro. J. J. Anglemeyer, assisted by Bro. H. V. Thomas. Council meeting was held on June 24. Officers were elected for Christian Workers. Bro. George Garner was elected elder and Bro. Willis Schubert, Sunday-school superintendent. Lucile Snavely and Mrs. Oscar Byerly attended the Training School at Camp Mack. We meet every Wednesday night for prayers and Bible study and have just finished the Book of Romans. Bro. Swihart is a very fine Bible teacher, able to search out the hidden truths and make them clear to us. His sermons are an inspiration and challenge to us all to live that fuller, nobler life in Christ. Sister Salome Whitmore, the president of our Women's Work, has been very ill for several months but we are glad to report is improving in health.—Mrs. Lena Hall, Fostoria, Ohio, Aug. 16.

PENNSYLVANIA

Aughwick (Germany Valley).—Bro. John R. Snyder of Tyrone was with us in a series of meetings from May 11-22. Our love feast was held on May 22, when nearly 150 members communed. As a result of the meetings fifteen were received into the church by baptism. A Children's Day program was rendered in the Hill Valley and Rockhill houses. Our B. Y. P. D. has been reorganized under the direction of our pastor, Bro. Jacob Dick. A program is being arranged for our annual homecoming services to be held on Sept. 5.—Mrs. H. A. Wilson, Shirleysburg, Pa., Aug. 9.

Mt. Olivet.—May 30 Bro. Frank Carper of Palmyra, Pa., began an evangelistic meeting for us. He preached fifteen powerful and inspirational sermons. One young man stood for Christ and was baptized. We were favored with special music from Lost Creek congregation, Palmyra, Carlisle, York and Mechanicsburg. These messages in song meant much to us. We believe much good was done and lasting impressions made by this meeting. The meeting closed with our love feast on June 13, with Bro. Carper officiating. The following ministers participated in the feast: Brethren A. Eshleman of Mt. Joy, C. C. Sollenberger of Carlisle, Earl S. Kipp and W. H. Miller. During the absence of our pastor the pulpit was filled by Brethren Elmer Leas, Robert Ditmer and Eld. J. E. Rowland. Ruth and John Kipp were delegates to our Sunday-school meeting on Aug. 5. The young people's meeting of the Northern zone of Southern Pennsylvania will be held in the Mt. Olivet church some time in September.—Ada Brandt, Millerstown, Pa., Aug. 19.

Quemahoning (Maple Spring).—Maple Spring has enjoyed a prosperous season. Interest in the work of the Sunday school and church has been very commendable. Not only have we been blessed and strengthened spiritually but also materially. It was recently decided to paint the side walls and ceiling of the church, the approximate cost being $150. This amount was almost raised in one offering, the entire amount being raised later. The Loyal Bible class sponsored the purchasing of the new revised Brethren Hymnals for the church. Our pastor, Bro. J. M. Geary, is planning for a special service to mark the completion of this work. On June 29 we had the pleasure of having with us Bro. John D. Ellis, who recently made a world tour. He visited our mission stations in India. His message was very interesting and inspiring. Aug. 11 the Ladies' Aid Society served a covered dish dinner at their meeting. Five visitors were present from the Geiger Church of the Brethren. We are planning for a homecoming service to be held Sept. 5. It will be an all-day meeting. Bro. M. J. Weaver of Lancaster will be the speaker in the morning. Bro. W. E. Kulp will bring the message in the afternoon service which will begin at 2:15. There will also be a special recognition period in the afternoon for all former ministers who have gone out from the church to serve in other fields. Bro. John D. Ellis of the Moxham Church of the Brethren in Johnstown will bring the sermon in the evening. A great spiritual love feast has been planned.—Mrs. Nora A. Stutzman, Hollsopple, Pa., Aug. 16.

Shade Creek.—We are looking forward to our evangelistic meeting to be held in the Berkey church beginning Sept. 7, with Bro. M. J. Brougher of Greensburg, Pa., evangelist. A daily vacation Bible school was held in the Berkey church under the direction of Bro. Irvin Weaver, with an enrollment of sixty-seven. A vacation Bible school was held at the Blough church directed by Sister Lee Moon and Forrest Watkins. Forty-five were enrolled. June 21 a revival meeting began in the Blough church, with Bro. John Clawson as the evangelist. Splendid messages were given each evening for two weeks. Four were received into the church by baptism.—Nellie Lehman, Blough, Pa., Aug. 18.

Van Dyke Mission.—On July 11 Bro. Robert Ditmer, the pastor, opened a series of services. During the meeting each evening he gave a chart talk to the children, which proved very interesting. Special music was rendered at different times by the Bunkertown men's chorus and the Methodist quartet of Thompsontown. Brethren J. A. and Luke Buffenmyer preached two Saturday evenings as Bro. Ditmer could not be there. Much interest was manifested during the meetings and three souls were gained for the kingdom. Two were restored and one was baptized. The meetings closed with a love feast with Bro. C. R. Oellig, chairman of the Mission Board, officiating. The folks are anxiously waiting for a better place of worship and are praying that the Mission Board may be able to get one for them soon.—Ada Brandt, Millerstown, Pa., Aug. 19.

York.—June 27 the Gospel Quartet of the Palmyra congregation rendered a fine program in the First church in charge of Bro. McCurdy. This program was greatly enjoyed by a large audience. July 12 we began a two weeks' vacation Bible school under the direction of our pastor, Bro. S. S. Blough, which we feel was successful in spite of vacation time and holding it about a month later due to our pastor representing the First church at the Nampa Conference. The enrollment was 201 including teachers and pupils. The offerings of the Bible school will be used for mission work in India. An added feature was the address given by Prof. John Barwick on his recent visit to the Holy Land. The closing program was greatly appreciated by the

parents of the children who represented all denominations of our city. July 13 the B. Y. P. D. held a vesper service at Mt. Pisgah with Bro. Wm. Sweitzer, Cartersville, Va., as their speaker. July 18 our pastor gave the Conference report in the First church and the following Sunday he gave it in the second church. We are glad to report the attendance of our Sunday school is exceptionally good during these summer months. July 25 the Codorus B. Y. P. D. rendered a program of music and readings. Bro. Dan Myers spoke on What Men Live By. This program was in charge of Sister Mildred Keeney. Delegates to the district Sunday-school meeting held at Carlisle were Bro. John Krape, Jr., and Sister June Brown for the First church and Bro. George Stough and Sister Ida Markel for our Mission School. Aug. 8 a chorus of mixed voices of the First church under the direction of L. Elmer Leas rendered several special numbers at Camp Conewago, Elizabethtown, Pa. Other members of the B. Y. P. D. had part in the program also. Our midweek prayer meetings are very interesting and helpful at present while we are studying the Sermon on the Mount. Two have been baptized in the First church since our last report. Sept. 13 Bro. J. A. Buffenmyer, Bunkertown, Pa., will begin a two weeks' revival in the Second church.—Florence L. Keeney, York, Pa., Aug. 9.

VIRGINIA

Branch.—An Easter pageant was presented by the B. Y. P. D., entitled The Third Day. The members of the Women's Work council of the Mt. Bethel church came to us with a temperance pageant, A New Mrs. Attwood. The members of our Women's Work council are giving public programs on the different phases of Women's Work. On May 16 Eld. S. I. Bowman gave us the morning message and on May 23 Bro. Simon Glick was with us. Our vacation Bible school was held from May 31 to June 12, with an enrollment of eighty-four. Mrs. Earl Wine was in charge, with Mrs. Galen Driver, Glenna Wine, Myra Foster, Charlsie Cook and Stella Wine as helpers. Mother's Day and Father's Day were observed at the church. The colored male quartet of Harrisonburg gave us a musical program on July 18. Eld. J. M. Foster, our delegate to the Nampa Conference, gave us an interesting report. On July 25 Bro. Wise Driver was with us in the morning service.—Stella V. Wine, Bridgewater, Va., Aug. 16.

Jeters Chapel.—Our revival meeting which was conducted from July 19 to Aug. 2 by our pastor, Sister S. B. Broughman, was very successful. As we listened night after night to the spiritual messages rendered it was felt that the spiritual life of the church was enriched and deepened. Six confessions were made, three were reclaimed and three were baptized. The attendance each night was very encouraging. Many homes were visited by Sister Broughman. At the close of the meetings three were baptized by Bro. E. C. Crumpacker. The attendance of our Sunday school is increasing since our revival meeting which is very encouraging.—Evelyn Thomas, Vinton, Va., Aug. 9.

Johnsville.—We met in council July 10, with Eld. J. E. Barton in charge. The reports of the visiting brethren were given and found to be satisfactory. The improvement committee reported that the interior of the church would be painted within the next six weeks. Our revival meeting will open Aug. 29 and continue until Sept. 12. Bro. Orval S. Garber of the Cloverdale congregation will conduct the services. Our annual love feast will be held Sept. 11 at 4:30 P. M. Homecoming day will be observed Sept. 12 with services in the morning and afternoon. A cordial invitation is extended to all to attend these services.—Clyde Starkey, Catawba, Va., Aug. 5.

Jubilee.—Bro. I. N. H. Beahm of Nokesville, Va., came to us July 24 and held a series of meetings. He preached seventeen sermons of wonderful power and conviction. The meetings were well attended and people from the city came to hear this talented man of God. Thirteen came forward to accept Christ. The church has been strengthened and built up through Bro. Beahm's efforts. This meeting will long be remembered by the people of the Salem congregation.—Cephas Fahnestock, Winchester, Va., Aug. 17.

New Bethel.—The past winter has been very unfavorable to our church services as the weather was bad most of the time. Our pastor, Bro. L. A. Bowman, was called to other church services for June and July at which time the pulpit was filled by our home minister. Bro. L. A. Bowman has just finished a series of very interesting sermons. The services closed Aug. 8 when eight young folks were baptized. Our Sunday school has been well attended this season. The interest that the children are taking is very encouraging. The young people's meeting has been quite helpful to our young folks. Miss Thompson has taken quite an interest in this work. At the last writing we were planning on the completion of our church before this but because of the lack of funds we have not made much progress. However, we are still at work and hope to have it completed soon. We had a special meeting to elect delegates for the district meeting which will be held at the Antioch congregation. Bro. S. H. Flora and wife were with us. Bro. Flora gave us an inspiring message. We were glad to have him with us. We asked Bro. Bowman to serve us next year as our pastor.—Louise Owen, Chatham, Va., Aug. 9.

Oak Grove.—Bro. C. E. Eller attended the Annual Meeting at Nampa and was on the Standing Committee in the absence of Bro. Russel West. He came home with a very interesting report of the Conference. Sister Eller who represented our congregation as delegate gave a word picture of what they saw on the way to and from the Conference. Our vacation Bible school, which was in charge of Bro. Ramon Eller, closed Sunday, Aug. 8, with a recognition service for the school followed by a sermon by Bro. Willie Deaton who is visiting here from Ohio. The school was well atended and we believe has been a great help to the children. Our B. Y. P. D. has been greatly strengthened by the return from school of the six young people, four from Bethany and two from Bridgewater. Most of them plan to return this fall. They gave a religious play, The House on the Sand, to a large audience. The offering was applied on the building fund for the new addition to our church building. They have been invited to give the play at Poages Mill next Sunday night. We plan for our revival meeting to begin Aug. 29, witb Bro. Earle Fike of the Ninth Street Roanoke church as our evangelist. The junior, intermediate, young people and adult groups in our church were represented at Camp Bethel this summer. July 18 the adult workers of the church gave a very effective program on the Revitalization of the Membership of the Church. There will be an all-day peace service during the annual reunion of the Camp Lee Conscientious Objectors to be held at Camp Bethel Aug. 29. Some very strong peace speakers appear on this program.—Mrs. Ruth Spangler, Roanoke, Va., Aug. 9.

Pleasant Valley.—A very successful series of revival sermons was concluded last Sunday night at the Pleasant Valley Church of the Brethren, near Weyers Cave. Bro. J. M. Henry, a member of the faculty of Bridgewater College, held the meeting. He preached each evening at eight o'clock, and twice on Sunday. Bro. C. B. Smith, also of Bridgewater, substituted for Bro. Henry on the second Sunday morning. As a result of the meeting, eight young people were led to Christ. They were baptized in Middle River by Bro. P. F. Cline, one of the elders of the congregation. The attendance was good throughout the meeting, and in spite of several conflicting functions in the community, the revival was highly successful. Special music was rendered during the meeting on several occasions. A girls' quartet from Bridgewater sang twice; Messrs. Wine and Payne appeared one evening; and Prof. Nelson T. Huffman conducted the music on the final night of the meeting, and gave several special numbers. Prof. Huffman is head of the music department at Bridgewater College.—Frank S. Driver, Weyers Cave, Va., Aug. 12.

WASHINGTON

Ellisforde.—We have just closed the most successful Bible school with the largest attendance we have ever had. The average attendance was ninety-three. One day the attendance reached 104. A program was presented on the last evening of Bible school by the children. The church was filled to capacity. The children voted to send the offering of $24.50 along with Hazel Rothrock to China this fall. Miss Rothrock, who is one of our active members in the young people's group, plans to sail for China in September. Brother and Sister Paul Longenecker and family of Yakima were with us one evening lately. Our annual Sunday-school picnic was held at a near-by lake on July 5. July 17 and 18 our young people held their annual retreat at Lost Lake with forty-nine young persons enjoying the fellowship together. In June the Sunday-school convention with Whitestone, Omak and Ellisforde was held in our church. Paul Longenecker and Jay Eller were the guest speakers. In May we held our annual mother and daughter banquet, with Mrs. Lynn Verbeck in charge of the arrangements. Over 100 attended. The candlelighting service closed the evening of enjoyment. On Children's Day special services were given by the children. Five babies were dedicated. Our pastor, Glenn Harmon, was in charge of this service. Our church held pre-Easter

ANNOUNCEMENTS

DISTRICT MEETINGS

West Virginia, Second, Valley River, Sept. 2-5.
California, Southern, Long Beach, Sept. 3-6.
Illinois, Northern, and Wisconsin, Franklin Grove, Sept. 4-6.
Iowa, Middle, Garrison, Sept. 4-6.
Florida and Georgia, Tampa, Oct. 8-10.
Indiana, Middle, Huntington, Oct. 8-10.
California, Northern, Empire, Oct. 8-11.
Missouri, Middle, Kansas City, Oct. 8-11.
Ohio, Northeastern, Oct. 12-14.
Kansas, Northwestern, Burr Oak, Oct. 22.
Missouri, Northern, Rockingham, Oct. 23-25.
Pennsylvania, Western, Meyersdale, Oct. 26, 27.
Kansas, Southeastern, Independence, Oct. 28 to Nov. 1.
Kansas, Southwestern, McPherson, October —.
Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

Florida

Oct. 24, Sebring.

Indiana

Sept. 25, West Manchester.
Oct. 7, Middlebury.
Oct. 23, Bethel.

Maryland

Sept. 17, 6:30 pm, Thurmont.

Ohio

Oct. 9, 10 am, Castine.
Oct. 17, 6:30 pm, Pitsburg.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.

Pennsylvania

Sept. 26, Holsinger (Dunnings Creek congregation)
Oct. 16, 17, 1:30 pm, Midway

Tennessee

Sept. 25, 7 pm, Limestone.

Virginia

Sept. 11, 3 pm, Salem.
Oct. 16, 6 pm, Barren Ridge.

West Virginia

Sept. 5, Beaver Run.
Sept. 25, Mt. Dale.
Oct. 10, Crab Orchard.
Oct. 30, Smith Chapel.

meetings, with Brother and Sister H. D. Michael of Olympia as evangelists. At our March council Brother and Sister Glenn Harmon were re-elected as pastors for another term. A large delegation of our members attended Annual Conference at Nampa. It was the first time that most of the group had had the privilege of attending and we regret that more could not attend. Brother and Sister Petry of the Ashland, Ohio, church were welcome visitors with us following Conference. Bro. Petry gave the morning address. July 24 Bro. Will Tigner gave us the morning address. Sister Grace Clapper, who is home on furlough, visited her brother near here and friends at this place during July. We are sorry she did not have time to address the local churches. Our communion services were held in June with Bro. Harper Will of Wenatchee officiating. Bro. Will held meetings two evenings prior to the communion services. Over thirty-six of our members attended the district conference in Olympia. Sisters Lynn Verbeck and Percy Shamberger were our delegates with Bro. Dick Longanecker as alternate.—Mrs. Earl G. Longanecker, Tonasket, Wash., Aug. 12.

Seattle.—The Seattle church is rejoicing with an enlarged vision for service. The Men's Work organization has carried through the largest building program since the church was built over twenty-five years ago. In our last council meeting the church voted to answer the Macedonian call at Berrydale, near Kent, Wash., a point about twenty-five miles distant. A few faithful Brethren families settled here some years ago and have asked for services which the Seattle church is sponsoring. Three young people were baptised the Sunday before Annual Conference. Eld. W. E. Roop of Westminster, Md., en route to Conference, preached a much appreciated sermon. The worship is now held in the schoolhouse but a building fund has been started with the view of establishing a church building as soon as possible. This is somewhat of a frontier community with no churches established in the community. The Seattle young people recently made a survey of the community to assist in this work. Bro. Paul Longenecker, our district field man, was recently in Seattle and held an evening service with our church group.—Lois Smeltzer, Seattle, Wash., Aug. 6.

Yakima.—Our unified services which have been tried out through the months of July and August have been quite successful. Twenty of our number attended the Annual Meeting at Nampa, Idaho. All of them that had a privilege to attend much appreciated it. Bro. J. F. Baldwin and family of Modesto, Calif., came here from Conference and spent ten days holding meetings. Five stood for Christ and two of them have been baptized. July 4 our church held a picnic at the fairgrounds. A good social time was had by all. July 11, 18 and 25 Bro. Longenecker preached for us in the mornings and Bro. Paul Weaver from Chicago preached in the evenings. They spent the summer here with relatives but have now returned home to take up their duties there. July 18 our delegate to Annual Meeting gave a report. Children's Day was observed June 20 with a program by the Sunday-school children. Our pastor and field man, Bro. Longenecker, gave a report of the fourteen churches in our district and the work the different churches are doing sounds encouraging. Aug. 1 Bro. Jay Eller of Wenatchee preached for us both morning and evening. Bro. Longenecker preached for Bro. B. J. Fike at Sunnyside while Bro. Fike, our elder, was with us. Bro. Jay Eller conducted a short business meeting. Brother and Sister C. N. Stutsman from Boise Valley, Idaho, stopped with us as they were returning to their field of work. Our church is looking fine now with a new coat of paint on the outside and other improvements such as a new carpet on the pulpit, which was furnished by the Ladies' Aid; new lawn shrubbery and a new banister at the steps. The members of the Ladies' Aid revealed their Cheer Sisters July 29 and will draw new names Aug. 12. We are quilting and getting ready for a bazaar soon. Aug. 12 we will have a handkerchief shower for Sister Hazel Rothrock, our new missionary to China, who will sail Sept. 10 if the conditions in China permit. We have also decided to help in her support. Aug. 6 Bro. L. A. Gans preached for us both morning and evening. It seems good to have Brother and Sister Gans back with us again since being in California for several years. Our summer assembly which convened Aug. 4-9 at Long Lake, Wash., was a wonderful meeting, with the largest crowd we have had here in Washington. Yakima was well represented. Brother and Sister Longenecker plan to leave tomorrow for the mountains near Mt. Rainier for a much needed rest. They will be gone ten days.—Katie Baldwin, Yakima, Wash., Aug. 11.

WEST VIRGINIA

Crab Orchard.—Our council meetting was held Aug. 1. Several members were absent for various reasons but the business was taken care of. We set the first Sunday in October for our love feast. This will be a permanent date for each year. Plans were made for a homecoming at the church Sept. 19. We want to get every old person there for this service. We are expecting three sermons each by a different speaker, and quartets and choirs will furnish the music. A part of the service will be dedicated to the oldest persons there. Bro. Ballard Lily was elected as active trustee to take charge of the church business. He was also appointed to fill the vacancy of an outgoing ministerial committee member. Bro. E. H. Kahle was re-elected pastor and elder for another year. An ordination service was held Aug. 1, with Brethren E. H. Kahle and E. L. Clower having charge. The Women's Work is progressing nicely and is still getting new and helpful members. Four new Sunday-school rooms are being completed which are much needed owing to the growth of the Sunday-school attendance.—Mrs. Ruth Spangler Quintier, Crab Orchard, W. Va., Aug. 6.

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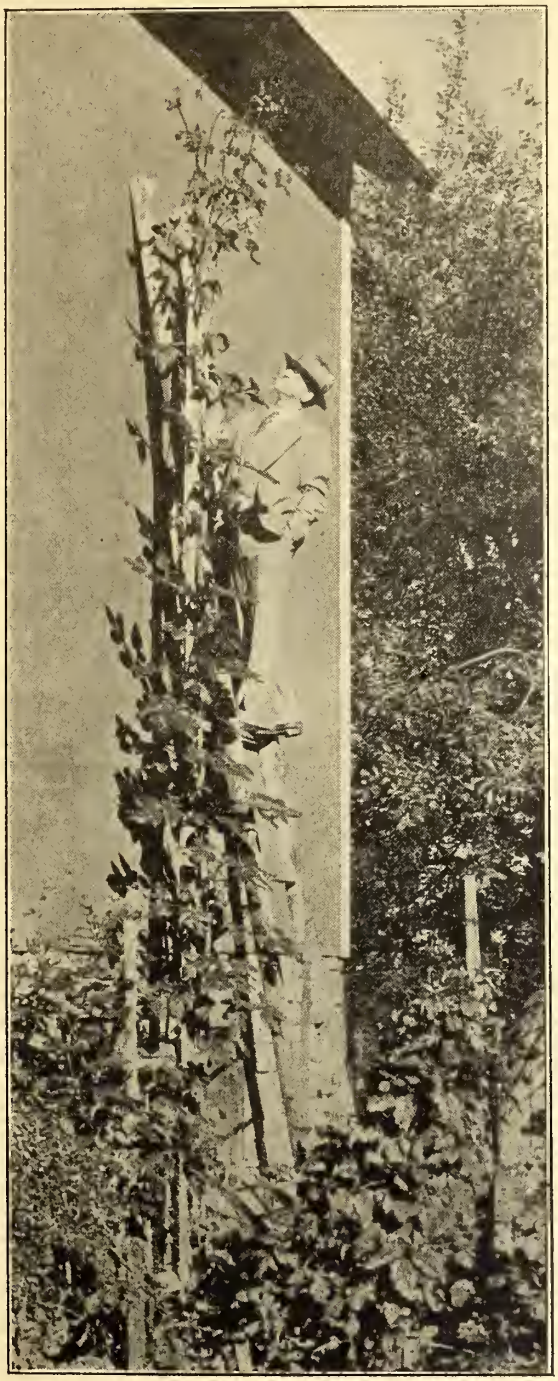
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DAHLIAS AS A HOBBY

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DAILY DEVOTIONS

BY CALVERT N. ELLIS

Concern for Youth

"When we could no longer forbear we . . . sent Timothy, our brother . . . to establish you"

Monday: 1 Thess. 3: 1-5

Youth craves freedom but wise parents have always sought to guide and assist. No sacrifice is too great for Mother. The same should be true of elders in the faith. It was a great sacrifice for Paul to give up the companionship of Timothy and send him back to Thessalonica, but he knew the need of these young Christians. They were spiritual babes assailed on all sides by enemies both Jews and gentiles. Are we concerned for the spiritual youth among our friends, for the babes in Christ in our congregation? Temptation, affliction and trial are the lot of every Christian but if we have the peace of Christ we know that nothing is able to separate us from him. Have you given the look of encouragement, the word of assurance, to the soul under stress? You will be surprised to realize how it helps your own spiritual condition.

Lord, give us a sympathetic concern for the welfare of our friends. Amen.

New Strength

"Now we live, if ye stand fast in the Lord"

Tuesday: 1 Thess. 3: 6-10

In these dramatic words the apostle expresses the great surge of new strength that he felt when he heard the good news from Timothy. The faith and love of the Thessalonians, their remembrance and affection for the apostle, gave him renewed energy in the midst of distress and difficulty. Do you remember the confidence which came when you heard of a victory of faith? Are you glad to hear of those who stood fast in the Lord? We can receive new strength in times of strain remembering those who when tested stood firm and conquered in the power of the Spirit. Have you seen someone whom you have led into the truth of the gospel face a severe test? Have you seen him bend until you feared that he would give in, but then seen him come off victorious? That indeed is life. There is no greater thrill!

Father, in the tests of the coming day may we trust thee completely because thy grace is sufficient. Amen.

A Prayer

"May . . . the Lord make you to increase and abound in love one toward another, and toward all men"

Wednesday: 1 Thess. 3: 11-13

The prayer in the middle of this letter is a prayer for himself and for the Thessalonians. For himself he prays that he may be led to visit them, a prayer which was answered only after another letter was written and years of labor intervened. For them he prayed that their love for one another and for all men might increase and abound in order that their hearts might be established unblamable in holiness at the coming of the Lord Jesus. The apostle knew that love must precede holiness. It was God's sovereign love which brought us salvation and without love in our hearts none of us can be holy. It is only idle words to claim holiness without love. How we need prayer that our love may increase! Limitations of race, time and circumstance all hinder the free exercise of our love, but by God's grace our love can deepen and broaden to include all men.

Our Lord, we pray that our letters be accompanied by our prayers. Amen.

Immorality

"God called us not for uncleanness, but in sanctification"

Thursday: 1 Thess. 4: 1-8

Immorality is a constant enemy of the Christian and from its temptations few are immune. These Thessalonians were in the midst of a pagan civilization which not only permitted but even encouraged immorality. The apostle is careful to place uncleanness over against sanctification and it should be much easier for us to choose the life of holiness. We have a puritan background in this country which has made the way to sanctification easier, but the causes for abnormal behavior are just the same today as in the time of Paul. God surely will bring us into judgment for impurity and Paul could not finish his letter to these Thessalonians without warning them. Most sins root in selfishness and immorality is no exception but Paul beseeches his brethren to walk as pleasing God, and not themselves.

May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

Study to be Quiet

"We exhort you . . . that ye study to be quiet, and to do your own business"

Friday: 1 Thess. 4: 9-12

"Be quiet and mind your own business." How direct and practical is the exhortation of the apostle. In the same sentence that he urges them to abound in love he tells the Thessalonians not to be meddlesome. As we grow in the Christian life we must be careful to avoid any assumption of superiority either in knowledge, spirituality or faithfulness. From a feeling of superiority comes a meddling disposition which is a perfect instrument for Satan. It is not easy to be quiet when one sees others doing things inefficiently or in a way of which he does not approve. It requires careful planning if one is to be quiet and mind his own business. A meddlesome Christian is a contradiction in terms. No pretense of love will excuse the invasion of the private affairs of another person.

Give us, Father, perseverance in the tasks of the every day and quietness in our spirits. Amen.

Them That Fall Asleep

"Them also that are fallen asleep in Jesus will God bring with him"

Saturday: 1 Thess. 4: 13-18

To the Thessalonian saints the coming of the Lord and his kingdom was a very real fact. Their deep concern was for those who died before Christ returned. The apostle gives here these blessed words of comfort which we so often associate with funerals because they are our words of assurance. Upon them we rest our faith that our loved ones who are asleep in Jesus will rise to meet him in the air. To the early Christians the Lord was very real. They could speak with individuals who had spoken with him. He had gone away but he had promised to come again and for him they were looking. They never imagined that centuries would intervene before the company of God's own would be complete. Every passing year brings his coming nearer and our blessed hope is the coming of the Lord Jesus Christ. Only his coming can solve the mystery of death and reunite us with those who have gone before.

We praise thee for thy grace that whether we live or whether we die we are the Lord's. Amen.

WEEKLY QUIET HOUR

Quiet

On a recent Lord's Day I worshiped with a small company who spend long periods in quiet meditation. I shall go back again because my spirit was refreshed and strengthened. To draw near to God one must be still. In the quiet of the night one can often find him. In the confusion of many churches we humans are very evident but the Lord seems far away. Our houses which are dedicated to his worship should be quieter.

In a quiet moment read the twenty-fourth Psalm and meditate upon the King of Glory.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., September 11, 1937 No. 37

EDITORIAL

Adorning the Teaching of Jesus

A VERY brilliant writer says in a current magazine that he has encountered "a feeling that the church in order to live and function must return to primitive Christianity—the unadorned teaching of Jesus. Perhaps that is the answer."

It *is* the answer without any "perhaps" about it—the unadorned teaching of Jesus, unadorned, that is, with anything but thorough-going practice in all the relations of life. It does need some touching up at that point.

Then it will be the answer, not only to the problem of making the church live and function, but to every other human problem. What a beautiful ornament for the teaching of Jesus that would make. E. F.

How Real Is the Need?

IT is budget figuring time in many of our churches —especially if the church fiscal year is to begin Jan. 1. Now budget making means that some committee, and finally the congregation, will have to pass upon the comparative importance of a series of proposed expenditures. One church budget lists fourteen items. Some of them are as follows: pastor's salary, janitor's salary, fuel, repairs, taxes and interest and insurance, Conference delegate expense, payment on church debt, district missions and Conference budget.

Now all these are necessary or worthy items. But on what basis shall church funds be allocated to the various items? In the final analysis the appeal is to need. Even the fixed items in the budget go back to some decision respecting need. Thus a house of worship was considered and provided. But this done, upkeep, heating, lighting and janitor services followed as logical and necessary consequences. So also for the pastor. Having hired him at so much per year, his salary goes into the budget as a fixed item.

However, some items in a church budget may be based more directly on an annual concensus of opinion as to what constitutes real need. Perhaps music will serve as an example. Much or little can be spent on music. The exact amount will depend upon the interest in music in a congregation. Thus need as a measure of expenditure is exceedingly unstable. It changes with shifts in individual and group interests. Even so, it remains as the final appeal in budget making. And it is wholesome to ask: How real are the needs represented in our budget? Have we made the wisest possible allocation of the congregation's resources? Perhaps you should ask these questions with more than usual seriousness this year. H. A. B.

A Sensible Religion

RELIGION ought to make sense. The right kind does. Christianity, not the religion of Christendom but the religion of Jesus Christ, is that kind.

This religion gives a rational account of things. Back of everything it puts God, a Spirit of infinite energy, wisdom and love. This agrees with all that we know, as learned by experience and research. No theory can take mystery from the universe and no sane person asks this. But mind force is the only kind we know that contains within itself the cause of its own activity. That's why we look for this, demand it in fact, at the bottom of every process, every expression of power. No matter what kind of an engine it is, we can not rest until we find the engineer.

This simple dictate of common sense and common experience is universal. Even philosophers, who do their utmost to explain the cause idea away, fall back on it and use it freely in ordinary life, just like the rest of us. They can not do business without it. They can not handle the practical problems of daily living. And so, except when they are formulating a new theory of the universe, they exhibit the usual symptoms of normal intelligence. And so also, when they define God as a process, a principle, the stream of events, anything to get rid of the First Cause idea, they are talking non-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

sense. No apology for this word is needed. No kinder one will fit the case.

Christianity, remembering again that we speak not of the practice of Christendom but of the teaching of Christ, offers a rational program for all human relationships. It proposes that men be brothers and act that way. It would have no one seek his own advantage at the expense of another. It would give everyone equal opportunity to make the most of his possibilities for time and for eternity. It would provide abundant life for all. Seems sensible, doesn't it?

This religion is reasonable in the final destiny it holds out for men. It fills life with meaning. It provides worthy incentives. It sets up a goal. This is nothing less than the perfecting of human personalities to the point where they can throw off all physical encumbrances, see and love the true, the beautiful and the good, and so enjoy each other and their common Father to the full.

It looks to me like a sensible religion. That's one big reason I like it so well. E. F.

Squibs From My Corner

YES, you have heard the slogan: "There is nothing new under the sun." It would almost seem that in the sit-down strike a new sort of technique has been evolved.

Strange, is it not, that somebody thought it out? Maybe not after all, for the old methods used by working men to squeeze privileges out of industrial corporations failed to have sufficient punch to gain a respectable hearing.

The walkout, the picket system and methods of arbitration proved to be more or less ineffective. Hiring strikebreakers to work the factories under the protection of the law and the police force, proved a rather easy way to starve the laborers into submission.

The sit-down strike is an attempt on the part of labor to close down the factory and thus force the corporations to submit to a joint loss with the laborer. It would seem that the corporations' "chickens are coming back home to roost." Rgeardless of what the public may think about it the method has been getting some results.

Consider the following from a daily newspaper: "The sit-down strikers should be forcibly ejected by the government since their action is a confiscation of property in which they have no investment." I was rather startled and not a little bothered by that statement. Is it true? Private interest may be trying to blind the people to the real facts and thus gain their sympathy.

When will the capitalists learn that there are two groups and large groups too, which make industry possible: i. e., the laborer and the consumer. Both of these classes have very much at stake in all the corporations which furnish the commodities of life. In fact the very life of the industries depend upon them. I know the contention, of course, that the laborer is paid for his services and that the consumer gets value received. Also, that neither the laborer nor the consumer are carrying any financial risks. But, after all, are the laborers and the consumers getting their full share of the profits in the business?

The laborers seem to have discovered a formidable weapon in the sit-down method. The consumers, in places, are adding to this pressure by organizing consumers' co-operatives. These two methods combined might easily force capital into a conference at which the laborer and the consumer would have equal privileges and equally competent counsel.

Did I say "force"? Yes, that was the word. I am sorry to use it. A pagan economic system is responsible. If we could have the *Beloved Community* suggested by Jesus in his doctrine of the kingdom of God, then we would have a rule in business which would eradicate race and group strife. Let me repeat that rule. It is sometimes called the Golden Rule. "As ye would that men should do to you, do ye also to them likewise." Have you heard of "Golden Rule Nash"? Mr. Nash got the name because he used the rule. Society in general has yet a long way to go to catch up with the teaching of our Lord. J. W. L.

Travelers All

THE cars on our train were air-conditioned. They were the finely appointed coaches that western lines are putting on at a reported cost of forty thousand dollars each. Parched plains and hot deserts were crossed in comfort. What would the pioneers of less than a hundred years ago think if they could see with what comfort and dispatch their great American desert is crossed today!

Though travel is easier today than in the times of our forefathers, the reasons for travel remain much the same. In the seat behind the writer, on a recent trip, there sat a middle-aged mother who was making a coast to coast trip to visit a married daughter. Across the aisle was an older lady. A brother of hers was at the point of death, while two other near relatives were far from well. She realized she was going to a funeral, indeed did not expect to return until her brother was laid away. Others in the car were on less solemn missions, particularly the woman who had an armful of presents and the man who took furtive drinks from a whisky bottle.

And so the train rolled on, hour after hour, with its burden of passengers bent on varied missions. In spite of every modern travel convenience we were travelers all. H. A. B.

THE GENERAL FORUM

Life's Light

BY VERA EMMERT JOHANSEN

This life is but a reaching for a Light
That is so plain for all of us to see;
But few there are who with this blessed sight
Are able to move on with certainty.
For storms are shifting them so far and wide
Upon life's roughest pathway mean and bare,
That they are bound in sin, and in self pride
They struggle vainly—but no light is there.

Our years are spent in reaching for the Light
Of God, and when we find what peace it brings,
The rest is joy, for in our better sight
We understand and know so many things.
We've joy eternal; joy and peace that stay
Because the Light of God illumines our way.

Freeport, Ill.

Some Values of Silence

BY J. F. BALDWIN

First half of a talk at an early morning worship service at the Nampa Conference.

"*And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour*" *(Rev. 8: 1).*

We do not know all that this text means, but we do believe that this silence in heaven had certain values and that it was useful and beautiful. If this were not true, the jubilant strains of that celestial life would never have been hushed for a period of half an hour. If, therefore, this silence had certain values in the heavenly life, it most certainly has value in the earthly life, for we approach perfection only as we approach heaven.

God uses silence in nature, but he also unbinds the waterfalls, rolls the thunder, and moves the air. He calms the torrent into placid stillness and stills the air into perfect silence. The power of speech is one of the glories of man, but it is just as important to be able to keep silent as it is to speak. The dampers that hush the strings of the piano are equally as essential as the hammers that make them vibrate. In music, silence is just as necessary as sound. Incessant speech is intolerable. One spoken word may do infinite harm where silence would have been glorious wisdom. There is a time to speak and a time to keep silent. Silence is often as useful and beautiful, as rich in meaning, as fruitful in growth, as full of life and joy as the most urgent and eloquent speech.

I

The silence in heaven may have been the silence of *rest,* for heaven is a restful place. Yet we must not think of it as an eternal inactivity. Rest is a relative term; it has no meaning except in contrast with fatigue. Undoubtedly there are intense activities in heaven which must include periods of rest. The silence in heaven when the whole vast city lay in unbroken stillness may have been the rest of wearied spirits. But we are not to wait until we get to heaven to rest—we need it here. We all have limited energies and can not go far without slowing down or stopping to replenish our store. Our muscles, nerves, brain and mind after being wearied must have rest. One of the greatest sins of America is a disregard of the need of rest. All over the land there is a feverish spirit of ambition among us, causing our bodies and minds to break down under the ceaseless strife and strain. Some one has said that there are more people in the institutions for the insane, the morons, and the imbeciles than there are students in all our institutions of higher learning, and that, if the present rate of increase were to continue for a period of forty-five years, there would not be a single person left free in America.

God has built a period of rest in the solar system that we call night, for the purpose of soothing the whole world to sleep. Many times Jesus went apart and rested for awhile. The heart takes a brief rest after each beat. These facts lead us to believe that there should be restful hours and half hours for each of us each day. It would be well if we would not allow our lives to run on like express trains that seldom stop, but rather, that we bring them to a frequent standstill and let there be silence for about the space of half an hour.

II

The silence in heaven may have been the silence of *reserve.* There is infinite reserve in God and we see only the outskirts of his ways. Jesus did not tell the disciples all that he knew, for he said: "I have yet many things to say unto you, but ye can not bear them now." Jesus maintained a divine reserve. There is a large place in our lives for the silence of reserve. The teacher must always know more than he teaches his scholars, the poet always has more thought than he puts into his poem, and the painter always has more thought than he puts on the canvas. We must all have more in us than we put out, for it takes reserve force to build the character and to develop real leaders. No one respects the man who tells all he knows, and we are not bound to tell all we know to anyone, but when we do speak, we must tell only the truth. If others are not capable of receiving the truth, then we must ask them to wait. Silence is a golden mantle that would cover many of the ills and maladjustments of life. When Jesus was falsely accused by the religious people of his day, he answered them nothing. Silence is the best defense against misrepresentation and slander.

We should not try to run down every false word. Innocence does not need to explain everything and it often harms itself by talking. Simple silence heals more troubles and mistakes than all the talk of the world. A few days of silence in 1914 might have averted the great World War. The quarrel or misunderstanding in the family, church, or community, or between neighbors and nations is usually the fruit of too much talking. All Christians should beware of the gossiping tongue, for it is as dangerous as the buzz saw. We should remember that speech is silvern, but silence is golden. Therefore, we should strive to be quiet. When trouble is brewing, when evil tongues are wagging, when anger is rising, let there be silence for about the space of half an hour.

Modesto, Calif.

Presenting the Appeal of Christ

BY CHAS. E. ZUNKEL

Second of Four Articles About the Church

In the little essay, "Shoes and Sermons," the story is told of a new minister coming to town. Hiram Golf is the reliable village cobbler. The minister pays him a visit. In his conversation he says to Hiram:

"I am glad to see a man who can use the humblest vocation for the glory of God as you are doing."

Hiram answers: "There ain't no sech thing in the universe, parson, there ain't no sech thing in the wide world as a humble vocation. . . . Now you are a minister by the grace of God. Ain't that so?"

"I hope it's true, Hiram."

"You don't hope, parson, you know, or else you will have to begin all over again. Well, I am a shoemaker by the grace of God. If I make good shoes I shall get just as much credit for it in the hereafter as you will for being a faithful pastor. . . . You'll carry up to the judgment seat a fair sample of the sermons you've preached and I'll carry up a fair sample of the shoes I've made. . . . You don't suppose, do you, that the Lord's goin' to look at your sermons and say, 'John Jessig, take your seat way there in front,' and then look at my shoes and say, 'Hiram Golf, you're mighty lucky to get in here at all; go and take a seat way down at the end there.' Oh, no, parson, that's the difference between the Lord and us folks. If your sermons are good and my shoes are good, he'll say: 'John and Hiram, you've used your talents about equally well. Go up there and sit in the front bench side by side and join the general hallelujah!'"

Our daily life and conduct needs to be of such a character that always we may feel the approval of Christ. It is as though he constantly says to us: "My friend, this is the way of life. I came that you may have life and may have it abundantly. Lo, I am with you always."

Recall how this call came to the business man, Zaccheus. Meeting the Master on the way, he later heard the murmurs among the crowd, sensed the appeal of Christ, and made a complete surrender. But the Master meets the modern Zaccheus. Consider the builder of ships and munitions. And somehow one can see him shrinking in shame in the Master's presence. Or again, consider the real estate agent who sells his holdings at inflated prices and then crushes out the life of the poor by mortgage foreclosures. And in the light of Christ's presence there is shame and confusion. It is a glorious thing when the business man, feeling the daily appeal of the Christ, deals honestly and justly. Some years ago a horse buyer came to a good farmer of Dunker stock and wanted to buy one of the horses in his barnyard. He was refused, although he had offered a good price. The farmer said: "You don't want that horse." Because the buyer insisted, the farmer showed him that the horse was not sound; and then he proceeded to pick out the horse which the buyer should take. Business needs to be so transformed by the presence of Christ.

Imagine Jesus entering the modern home. He might easily find there a father perplexed and harassed by business cares, a mother engrossed in her club life, and children interested in their pleasures. Amid such interests, the Master would enter and say to the father: "A man's life consisteth not in the abundance of the things which he possesseth." To the mother he would say: "Seek ye first his kingdom and his righteousness." And to the children: "Blessed are they that hunger and thirst after righteousness."

Or, consider a home where love and purity are absent. The husband flings virtue to the winds and "steps out"; the wife follows suit to get even. Jesus stands within the portal of this home and says, "Blessed are the pure in heart. For this cause shall a man leave father and mother and cleave unto his wife; and they twain shall become one flesh. What, therefore, God hath joined together, let not man put asunder." The fullness of home life comes when the ideals of Jesus possess the lives of those in the home.

Suppose Jesus should enter the modern public school. Rarely would he find teachers chosen because of character, as well as teaching ability. Moreover, he would find history taught too often to glorify nationalism; economics would he find taught to justify a selfish capitalism; a knowledge of literature would be sought as an end in itself; commerce and shop find a place because they tend to yield ready monetary returns; art and music would be frequently omitted because they are considered of mere æsthetic value; and athletics would receive first consideration because they are sen-

sational and popular. Jesus would enter, saying, "Ye shall know the truth and the truth shall make you free. Blessed are they that hunger and thirst after righteousness."

Should Jesus enter modern social life, what would he find there? If he turned to the modern motion picture, he would find it making its appeal largely on the basis of sex, crime and drunkenness. Turning to the amusement park, he would see the modern dance with its appeal to immorality because of the deadly combination of rhythm and close bodily contact. Or he might see the instruments of chance which stimulate the gambling spirit. He might also see other forms of passive sport which do not recreate, but leave jaded nerves and demoralized personalities. To modern youth Jesus is saying: "I came that you may have life and have it abundantly." Wholesome modern youth are replying: "We will seek only those entertainments which are wholesome, which help to build strong, clean manhood and womanhood. We will avoid the destructive movie. We will refrain from games of chance and passive sports. We will omit the dance. Our life shall be clean, wholesome, above reproach.

Another of the tasks of the church is to help men and women and boys and girls to become aware of the daily appeal of Christ. He is our gospel and our goodness; in him is life.

Danville, Ohio.

"How Bethany Helped Me"

BY HARPER S. WILL

Growth is the first law of life. We are here to grow. No matter what else we may do, unless we grow we fail to fulfill the high mission of life.

Bethany helped me by giving me a chance to grow. I found myself while at Bethany in an environment highly conducive to growth.

A Christian should grow as the Master grew. "And Jesus increased in wisdom and in stature, and in favor with God and man." I found that Bethany encouraged this fourfold growth: mental, physical, spiritual and social.

Bethany gave me a passion to know. Hours spent in the classroom and with fellow students about the campus provided the necessary fuel to keep that passion burning. It has never left me. "Ye shall know the truth, and the truth shall make you free."

Bethany provided the facilities for physical growth. Pleasant are the memories of the hours spent on the tennis court, wandering through the near-by park, sliding down the sand dunes and playing in John Naas Hall.

Bethany above all else helped me to grow spiritually. It created a hunger in my soul for God. The history of the school, the devotion of the teachers, the entire atmosphere stimulated that hunger. "Blessed are they that do hunger and thirst after righteousness: for they shall be filled."

Bethany possessed a social atmosphere superior to any I have yet discovered outside a few homes. We were like a large family. We had one common purpose. It was in Bethany's social setting that I first met the companion and helper in my present labors. The great doctrine of the brotherhood of man was not merely a noble ideal at Bethany, it was a working reality.

I record gladly and with deep gratitude that Bethany taught me these lessons of growth. The inspiration of those days is still with me. If I may accomplish anything for my Master and his kingdom let it not be forgotten to attribute a share of the credit to Bethany.

Wenatchee, Wash.

Ways in Which Bethany Has Helped in My Ministry

BY RALPH E. WHITE

Nearly twenty years ago I decided that Bethany offered the best training available for those who expect to work in the Church of the Brethren. Since that time I have taken courses in a number of other seminaries and universities, but I have never regretted the decision, for Bethany has given help which other schools could not so easily have done.

1. "Institutions are but the lengthened shadows of great men." It is also possible to see the shadows of former teachers in my own ministry. Teachers of Bethany have left a rich heritage.

2. The outlook of the school was toward the Church of the Brethren. Bethany is located near the Elgin office; the national secretaries were regular visitors, church men were often speakers at the school; most of the students came from the same denomination; missionaries were always present, either as students or teachers; visitors from churches made Bethany their home while staying in the city.

3. It may be true that "curriculum is ninety per cent teacher," but that does not mean that the materials studied are unimportant. A working knowledge of the Bible, secured in part at Bethany, has been one of the most valuable aids in my ministry. Bethany gave Bible teaching which was far ahead of many schools.

4. Bethany made postgraduate study possible for me. It is located within a few minutes' ride of a number of graduate and other schools. Without the expense of an additional move one may enroll in any one of a number of schools. The relationships which the

school had with other schools encouraged graduate work.

5. School friendships have been one of the most enriching experiences of my ministry. This applies to both college and seminary; but the seminary group covers a wider area, since students come to the seminary not from a particular area, but from the church as a whole. Missions have meant more to me because of personal friendships with most of our missionaries.

6. Bethany made it possible for me to enter the pastorate free from a hampering school debt. While it is highly desirable that the student put in full time in school without taking any time for outside work, this is not often possible. In such cases the city of Chicago has conditions for self-help which are hard to duplicate.

It is my opinion that no institution can train workers to meet our needs quite so well as we can do it for ourselves in our own institution.

Naperville, Ill.

The Church Needs Bethany

BY DEWITT L. MILLER

THE Church of the Brethren needs Bethany Biblical Seminary as a training school for its ministry. In my own ministry I find at least three indispensable contributions which the school made to me.

The seminary gave me the tools with which to work. I have a growing appreciation for the interpretations and insights into the problems of religion received at Bethany. A better acquaintance with other churches and other ministers leads me to the conviction that for work in my own church the training afforded by Bethany was as good, if not better, than I could have received elsewhere. In my study there come to my mind upon many occasions certain piercing insights, the direct quotation of this or that teacher, that are particularly illuminating. Such illumination is of incalculable value in thinking through the problems of parish and pulpit. In making these statements I do not mean that I could not have acquired the tools of my ministry in some other school, but I do mean to say that Bethany peculiarly fits a minister to work in the Church of the Brethren. So long as there is a Church of the Brethren with a distinct heritage and a peculiar culture this is an important factor both to the minister in training and the church he will eventually serve.

In the second place, Bethany brought an awareness of the problems which confronted the church. For three years the problems of religion were presented in the way in which they were present in the life of the church at large. This is also of vital importance to both the minister and the church. No two religious cultures face the same problems in exactly the same way. It is worth a great deal to spend three years prior to entering upon active pastoral service grappling with the religious problems which the church faces. For instance, no church faces the problem of peace just as we do. There are elements which we have in common with the Friends and the Mennonites in particular, but there is a pacifist culture which is peculiarly our own. Furthermore, no church faces the problem of the rural church as we do simply because our historical background and religious approach to life has been different. No minister can face his life's work as he ought who is not acquainted with the peculiar problems of his own church and the particular approach of his own denominational group. Where is there a better place than Bethany to give this perspective to the future minister? Our churches and our ministry need this perspective.

In the third place, Bethany gives an acquaintance with our church leaders. When I was there, and it is still true, many of the faculty were among the leaders in the thought life of the church; most of the missionaries on furlough spent some time at Bethany; the leaders from the Elgin office were frequent visitors; and the leaders from all over the brotherhood were there at some time or another. It is necessary for the future minister to have a fraternal feeling toward and with the leaders of the church. Otherwise he can not take his place as one of them or feel that he belongs as far as the leadership of the church is concerned.

There are many other things that Bethany did for me, but these things are enough to justify its existence for the future ministry of the church. The church should rise to the challenge of providing in Bethany a seminary that can do these three things and other things as well with ever greater efficiency and effectiveness in order that the progress of the church may ever be onward and upward.

Cleveland Heights, Ohio.

More of the Price Family in Illinois

BY JOHN HECKMAN

IN a former article I wrote about John Price and his family who lived in Ogle County. Now I shall say something about his four sisters who lived in Carroll County: Susan, Elizabeth, Mary and Katherine.

Susan Price married David Emmert about 1825. They came to Carroll County in the fall of 1839, most likely with her two nephews, Daniel and Samuel Price who settled in Ogle County. Where they spent the first winter is not known, but in the spring of 1840 they bought and moved into the Thomas Crane tavern or "Cherry Grove House" about a mile west of Georgetown. Here they lived for more than a year; then in partnership with Nathaniel Halderman, took a contract to build a mill somewhere in Carroll County. They bought the millsite where Mt. Carroll now



This brick house was built by Daniel Arnold in 1840 or 1841. The Daniel Arnolds were the first Brethren members in the Arnold's Grove neighborhood. Daniel Arnold died in 1867 and Elizabeth Price Arnold in 1873.

stands for $3,000. They built a log house close by, moved into this and boarded the twenty men while building the mill. This log house was the first house built in Mt. Carroll. Emmert, Halderman and Co. then took a contract to build a courthouse for the county, size 31 x 41 feet, one story to be built of stone. In making the contract they exacted from the county authorities, that when completed, it should be open for a period of ten years to religious meetings and such other gatherings as occasion and necessities of the time demanded. The Brethren held meetings in the courthouse for a number of years to much profit. Bro. Emmert was elected to the ministry in 1854 and died three years later. He was an uncle to Elder J. J. Emmert, the father of Mary Emmert Stover.

Elizabeth Price and Daniel Arnold were married about 1821. They came from Franklin County, Pennsylvania, in the spring of 1840. They came by boat down the Ohio and up the Mississippi River, landing at Savanna. From here Daniel Arnold went out over the country looking for a location. He bought a claim of 260 acres four miles northeast of Mt. Carroll, then known as Swagart's Grove. It was from that time on known as Arnold's Grove, from which the church received its name. There was a 14 x 18 foot long cabin on the claim into which the Arnold family moved and began at once to build a permanent residence. He built a large and commodious brick house close by a fine spring. Mrs. Carrie Bisicumer, daughter of Elder W. H. Eisenbise, lives in this fine old house at the present time. Bro. Arnold was a layman, but occasionally rose in meeting and exhorted the people. After he had his new house built the log house was used for school and church services for several years. And it was used also for newcomers to live in till they could build themselves houses. It was located at the entrance to the Strickler home.

Mary Price and Henry Strickler were married in Pennsylvania about 1812. He was elected to the ministry at Price's meetinghouse near Waynesboro, Oct. 23, 1825. He with his family, except the oldest son, Jacob, came to Carroll County in the spring of 1841. In the History of Carroll County, published in 1878, the writer says: "The first minister of this church and even the first in the county of this order of people was Henry Strickler. He came here in the year 1841 and soon fathered around himself a little band of believers." They had nine children in the family. One son, Elder Henry P. Strickler, moved to Iowa in 1867 and became the founder of the Ivester church.

These three families were to become the foundation of the Arnold's Grove church. In 1846 Joseph D. Emmert and his family moved into the community as did also the family of David Stitzel. In 1842 Daniel Sheller came and was married the same year to Catherine Strickler, daughter of Elder Henry Strickler. When these last two named joined the church is not known.

Catherine Price and Abraham Miller were married Nov. 14, 1815. They came to Arnold's Grove, but it was in 1854, about the time the church was built. Two brothers, Abraham and David Price, came at this time also.

Polo, Ill.

Studying My Bible

BY EZRA FLORY

It may be that I can help some one to know his Bible better by offering a few suggestions which have been helpful to myself.

First, read the Bible. It is its own best interpreter. It will be beneficial to read it in several versions. It happens that at this place a brother reads German and has a Bible with English in one column and German in another. He is very helpful. Then we have the King James Version and the American Version, besides several others. They all tell essentially the same story.

Similar uses of the same expressions in other places is helpful. We always study the context, that is, what precedes and what follows, in order to find as nearly as possible just what the writer is trying to say.

We get the historic setting and thus orientate ourselves as much as we are able. We observe what ap-

plies to practical life. The Old Book is very practical. We look for the spiritual emphasis. The Bible tries to have us see spiritual things and we must be on the alert to look for that point of view.

It is not unfair to study the Bible as we naturally study faces. What do I mean? Well, when I meet a stranger I naturally take in his countenance in a general way, and later as I know him better I see the details of his face that throw light on his character. In the same way it is good to take a bird's-eye view of a section or book, and then find details later.

In reading the Bible one should keep in mind that chapters and verses are man-made, and that these sometimes hinder us. In First Corinthians the subject of "Meats" is considered in chapters 8, 9, 10, and the first verse of 11. It is important to note that this unit closes with 11: 1 in which we have a summary, thus: "Be ye imitators [followers] of me even as I am also of Christ." In the next chapter we have two distinct subjects without a chapter division. Chapters 13, 14, 15, 16, 17 of John should be read through without interruption. What a wonderful discourse! They were in an upper room when it began. At the close of chapter fourteen, Jesus said: "Arise, let us go hence." At the close of this discourse they went across the brook Kidron into Gethsemane (John 18: 1).

Another discourse is Matt. 24 and 25 which is a unit and should be read as though no chapter division were there. It was given after a busy day's work in which Jesus had spoken his last earthly discourse and had said farewell to his nation and had wept over his city. As they went homeward that evening they paused to look back across the valley of Kidron which to the Jews stood for judgment. They looked at the beautiful temple. Jesus said, "Don't see it. It will be cast into ruin utterly." They, thinking the world could not exist without that wonderful building, began to ask: "When?" "Where?" "How?" He, sitting there weary, with only a rock for a seat, saw the time coming when all heaven would be emptied of angels and all humanity before him for judgment. The next chapter consists of three parables which bring home this great truth.

In reading the Book, do not be afraid to mark it well. A little girl seeing our Bible said to her mother: "See what a mess he has of his Bible!" In Matthew, second chapter, mark the expression: "The Young Child." Then connect all the expressions. Note the different names for Jesus at the close of each of the first three chapters in Matthew. Underscore all the *betters* and *more excellents* in Hebrews and then connect them. Note the expression in Ezekiel: "And they shall know that I am Jehovah."

In some parts of the Old Testament contrasts or repetitions are used to bring home truth. Such expressions are called Hebraisms. These are used in the Psalms.

You will frequently see italicized letters and words. These are so printed because not in the original, but thought necessary by the translators to bring out the meaning. See Psa. 19: 3, Authorized Version: "There is no language *where* their voice is not heard." It is better understood and stronger to omit the *where*. "This is the whole *duty* of man" (Eccles. 12: 13), is better without the duty. The complete man is, "Fear God and keep his commandments."

In conclusion, let me say: Be patient. Learn a little now and a little more at another time. Store away systematically what you get. It will be surprising how you will grow and rejoice in it all.

Goshen, Ind.

Our Need for Aspiring Souls

BY H. F. RICHARDS

When great men lay bare to us the inner secrets of their lives we can afford to take notice. In the third chapter of Philippians one reads: "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, . . . count them but refuse that I may gain Christ. . . . Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal." Here is a man with a high set aim, to whose achievement were marshaled all the moral interests and forces of life. For it he would forego every earthly privilege and endure every imposed hardship. This high vision and hope he sought to make contagious. It is the moral glory of all true religion that it seeks to inspire from within rather than to enforce from without.

See how this fits into our lives and our times, with widespread tendencies to brand as puritanical any emphasis on demanding ideals and against turning loose undisciplined instincts of hatred, selfishness, greed, lust and appetite. It is rather fashionable to excuse it all on the basis that "this is the way it is being done now." Any sort of rascality can be flippantly excused on such a basis. The question asked is not: "Is it right? Is it good for me, my family, community or nation?" The single and cynical question is: "Can I get by with it?"

But many of us are not hunting excuses for living in moral delinquency. There are things in which others indulge from which we consistently refrain. We live with unquestioned conformity to our chosen social level. But life for us is void of any great vision and purpose to lift it above the dead level. Even much religion is smitten with this blight and scarcely rises above forms and formulas.

For how many of us does life lack any captivating,

driving passion! The tragedy of our day is not alone that some have more and some less to live *with*, but often so little to live *for*. The centrifugal forces of our modern life tear us with distraction; we are caught in the dilemma of conflicting choices; we want things which are mutually exclusive; we make hazardous reservations; we waste our devotions on things which in the end do not count. Chancellor Lindlay of Kansas University once told how each springtime as the end of the school year approaches, industrial leaders come on the campus to find young chemists. They take unsuspecting young men, whose names have been recommended, on a leisure ride, and in conversation learn where they spent the preceding summer. If they were away from the laboratory and could spend the entire summer by the seashore, they were not considered. The business world demands devotion to a job.

We can not be coerced into noble living. The saving forces of life must be generated from within and not imposed from without. We have laws, prohibitions, policemen to keep us from falling too far below the average social level, but they can not lift us above it. We have often heard the warning lustily shouted, "America, awake!" This is timely counsel. But in enumerating our dangers and enemies let us not forget those which lie close at home and lurk at our doors —the easily excused sins of our society and the strangling moral apathy of our souls. If we have no polar star of moral excellence by which to steer our ship of state, or to guide the course of our individual lives, then woe be unto us! We are lost!

South Bend, Ind.

The Devil Is Working Overtime

BY LEONARD BIRKIN

First Half

In Ex. 32: 26, we read: "Who is on the Lord's side, let him come unto me." Who is on the Lord's side is a question that calls for an answer in such a day as this, a day of a great idolatry and turning away from God by men and women the world over. We have read of the sin of Israel, how they turned away from God, the God who had brought them a great deliverance out of the slavery of Egypt; we have read the great challenge of Moses, that they step out and make themselves known who were still true to God; and we have also read that the wages of their sin was death. "The people," said Moses, "had sinned a great sin."

Now, tell me, is this generation any better as regards its gods? Are not thousands today putting more and more emphasis on the perishable things of life, and setting aside the things that are eternal?

The more I study this matter the more I am becoming convinced that we are in need of a great soul searching, and of a knowledge of our own condition before God.

As a people the Israelites had been led by God. They knew it was God who had led them. But in the face of that knowledge, they almost unconsciously strayed out of the fold into the field of the great betrayer of human souls.

Their story is the story that is again being carried out. We, too, have been offered a great deliverance; we have been offered more than they were ever offered; we have had the best that God had to give. But what has it done? What has it meant?

"For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7: 22-25). There, friends, is our great deliverance; he stands before us, opposed to that world which would claim us. He stands with nail-scarred hands and feet, and cries: "Who is on the Lord's side, let him come unto me." Paul heard that cry and came and fell at his blessed feet. But it is this same Paul who has told us that you and I shall have the same devilish forces to meet as were met by the children of Israel. Let us never forget we have about our souls that enemy of Christ which had to be met by the children of Israel. In our hands and our feet and our body is that which will make us captive under the law of sin, when we should, because of God's great offer of deliverance, be free and abounding in his grace. These members of our bodies which hold us to the law of sin, lead us astray to the worship of many false gods; and if today Moses should come down with the stones of the law as he did of old, he would again drop them at the sight he saw, the sight of a great idolatry.

The greatest crisis of this age is that crisis within the souls of men. And there are forces today that are battling against the Lord Jesus Christ; they are battling to possess the citadels of men's minds; battling against the bride of Jesus Christ, his church; with the avowed intention of destroying them. The great prophecies are coming true; men and nations are not only today turning from God, they are defying him. In my reading recently I came upon a few things in the *Sunday School Times* and the *Jewish Hope* which I want to pass on to you. Russia, a mighty nation, has officially declared war against God, and has spread her propaganda in many ways. She has printed cartoons and spread them abroad, which portray the battle they are fighting against God. One cartoon pictures a ladder resting on the earth, its top touching heaven. And at the top they have pictured three bewhiskered old

men with long grey beards, which they have represented as God the Father; Jesus the Son, and the Holy Ghost. Up the ladder is climbing a man with a butcher knife between his teeth and hatred on his face, climbing up to kill the holy Trinity of God.

Friends, the devil is working overtime these days to kill the seeds of righteousness. They have pictured again by cartoon a scavenger sweeping the refuse of a street, and have pictured among the dust as part of it, God, Christ and the Holy Ghost. This man was sweeping them out.

Remember, the devil is working overtime. And this nation of ours has given recognition to a nation that has swept out of its homes and institutions the Eternal God. Do you see the need today for that separation of the children of God from the world and its pleasures and sins? Let all who are on the Lord's side make it known; let them be seen and recognized. "For I delight in the law of the Lord after the inward man." Do you, friend, delight after that law? Is it a lamp unto your feet and a light unto your path? We are living in a day in which ere long the true will be separated from the false—a day in which it may become necessary for those who are on God's side to step unhesitatingly to his side.

A sick boy went to a doctor to ask what was wrong with his life. The doctor told him his life within was all wrong, his trouble was all inside. That is my diagnosis of the present age. It is all wrong on the inside; and the sad part about it is, it thinks it is all right. But the temple of the living God is being overrun with money-changers and robbers. There are forces in this day battling for possession of every human soul; and many of these souls are going to be possessed and the flag of Satan erected within them. Let whoso be on the Lord's side, come unto him; let him enlist under the banner of the Christ, a Christ who shall never see defeat. Let every member of the church take stock of his greatest possessions and know where he stands; for a day is coming when the reckoning will be taken; when every work shall be subjected to the fire to know what it is; a day in which the elect, the prepared, the true church, shall become the bride of him who has called her; and it is to be a church that is cleansed and without blemish.

In God's own Word, we are warned (2 Thess. 2: 3 and 2 Tim. 3: 1-13)—warned that there will be a falling away, and then will come the end. The Scriptures call this time perilous; and how perilous we can see if our eyes are open to truth. We can see how they have been falling away. You can see how subtle has been the enemy of our souls. He is not hiding in the big things of life where we might expect to find him; but he is attacking faith, the anchor of men's souls. The Scriptures point out that even the very elect shall be deceived. And they are being deceived not by things they can see, but by hidden power, the very powers of darkness. The Bible teaches us that the falling away shall be from the visible church; that godlessness will develop and form take the place of worship in the spirit and in truth. Men even now are accepting imitation faiths; and many are living in that atmosphere of godlessness that is peopled with evil spirits, and is heavy with the depression of hell itself.

Bakersfield, Calif.

The Church and Money Management

BY WALTER McDONALD KAHLE

1. Our Financial Illiteracy

THE purposes and plans of God include money management just as definitely and as inclusively as faith, baptism, or church ordinances. The laws of God operate in money matters just as exactingly as in the production of an ear of corn or the conversion of a sinner. It is therefore a waste of time and energy to plan for missions, world peace or increased spirituality in the church without at the same time squarely facing the problem of sound money management which is one of the major interests of the world today.

Character, health and money management represent foundation factors in any adequate approach to creative living. The first and last are each an index to the other. Character determines our outlook on life and our use of money is an unfailing reflection of our character. If we fail in our money relationships all of life will suffer and the will of God will be largely blocked. With these accepted facts in mind it is easy to sense the importance of good judgment in money management. It should certainly concern us to realize that one of the gravest problems of the world today centers in our alarming financial illiteracy. And since it is the business of the Christian church to help humanity to help itself toward the realization of the abundant life, it is vitally urgent that the church give careful and immediate attention to this money management issue.

We have been keenly interested in making and spending money for centuries, but only recently have we given any serious thought to the science of money management. And we are just beginning to appreciate the prevalence of financial illiteracy and its sinister influences in all the relationships of life. You and I handle money every day, and so do our neighbors, but how intelligent is this handling? If you were to select a group of a hundred average American people with yourself in the circle, how many of the hundred would be qualified to handle money intelligently in terms of economic, social and spiritual welfare? We are no longer guessing. According to our best information not over two in the group could qualify. At

least ninety-eight would be unequal to the task. A few general observations should serve to stimulate us to a serious study of this challenging issue.

1. As one of the richest nations in the world we earned and spent twelve hundred billion dollars from 1916 to 1936 and finished up in a financial collapse that shattered all previous records. During the depression period we lost $160,000,000,000 of our savings, which was but a meager part of our losses. Today twenty per cent of our people are on relief and that only introduces the story. Statistics show that the average estate is dissipated, squandered, lost or stolen within seven years after the death of its founder. They also show that six out of seven of all the people in our nation are doomed to the poorhouse or dependence on relatives or friends at the age of sixty-five. Our staggering national debt and mounting deficits give another slant on our general financial illiteracy and its menace to the future of our country. As soon as you go behind the curtain to study our money management methods you become almost alarmed.

2. Our community life outlook is equally serious. The average community is actually honeycombed with debt and financial complications. Groaning store accounts, heavy obligations at the bank, large government loans, towering mortgages, threatened forced sales, and general chaos in values make the peace of God impossible. Each year more and more of our people are becoming tenants and hired hands. Fewer and fewer people own their own homes and manage their own business. Economic security is increasingly becoming an impossibility with the vast majority of our people. The outlook of the rising generation is increasingly uncertain. Financial illiteracy threatens the very foundations of community and national life.

3. Finances in the American home are even more serious. A rather careful check indicates that little definite teaching is being done and practically no personal experience provided in creative money management. The average wife is a stranger to this matter and the children know still less. The death of the average husband leaves the home in a serious predicament. The average two by four home follows a ten by twelve spending schedule and is well on the road to economic paralysis. Financial illiteracy is one of the major causes of divorce in America. We are intoxicated with the idea of things. The Jones home races the Smiths in a silly spending spree. Is it any wonder that there are so many financial wrecks? Is it hard to understand why this influence is increasingly isolating our homes from the church and from God?

4. The Christian church naturally comes into question as we face our problem. We naturally wonder about our own denomination as the seriousness of our financial predicament dawns upon us. What conditions prevail in the church? What have been her concepts and practices in money matters? To what extent is she to blame for our inefficiency in managing money? With bowed heads we face the bare facts. In terms of actual support of the program for the promotion of the kingdom of God beyond our own local church and district the response of the Church of the Brethren has been alarming. We actually rank second from the bottom among the Protestant churches of America in such support. From a district and local church standpoint the facts are even more disturbing. In many cases we have approached close to bankruptcy. What is the explanation? When you begin to study our teaching and preaching records in terms of Christian finance you are amazed at the sheer neglect and barrenness of our emphasis. But we must go back of our missionary offerings, our local and district support, and our teaching and preaching emphasis to appreciate the gravity of our predicament. It has been our concepts of money values and money relationships to God and humanity that have wrought such tragedies in our spiritual experience. We have unwittingly created and instilled into our people a money complex that was largely pagan and that actually betrayed us into pagan practices. We have developed an attitude to money that prevents a vigorous spiritual experience and minimizes our service efforts in the interest of the abundant life. Our predicament is largely due to our failure to follow the Christ pattern in money matters. Nothing short of the New Testament approach to this problem can possibly route us into a sound and scientific skill in money management. This is the only solution to our illiteracy problem. In our further study of this problem we shall attempt to face some of the positive aspects of this problem.

Troutville, Va.

Church, Community and State

BY M. R. ZIGLER

Findings of the Oxford Conference

We have already tried to give the readers of The Gospel Messenger a general survey of the conference held at Oxford, England, beginning July 12.

It is now our desire to deal with the reports of the conference which were developed through sectional meetings and passed upon by the entire delegate body.

The reports were dealt with similarly to reports made to our own General Conference. Freedom of expression was characteristic of the business sessions. Care was taken to have different points of view expressed. The most remarkable feature of the conference was the fact that there developed through such divergent theological points of view, varied denominational practices and language barriers, a unified report that seemed to be satisfactory to a very large

number of the delegates. This does not mean that every one agreed to every position represented in the findings. It does mean that after careful discussion the reports revealed the nearest point toward a common mind among the churchmen today regarding the delicate relationship of church and state.

I. The Church and the Community

The first section was assigned the study of church and community. We submit herewith only a summary of the findings:

1. The Christian church stands today in the midst of a divided mankind. Confusion and disintegration are in some measure universal. The social disunity is reflected in the life of the individual, in suffering, frustration and a sense of the meaninglessness of his existence.

2. In such a world, the church must fulfill its task. What is it to say and do?

3. The disintegration of society has one root cause. Human life has tried to organize itself on a humanistic basis without reference to the Divine Will and Power. Men have fallen away from God in sin. The call to repentance stands first. In God is the secret of true community; and in Jesus Christ is the revealed secret of God. This is the church's essential message.

4. But the church's recall of the world to God must be preceded by its own recall. Its own life is deeply infected with the diseases of the common life. It must confess its sin, and seek forgiveness and cleansing.

5. But the Christian must obey God's call in the concrete realities of daily life. Here difficulty arises because his life is always inextricably entwined with structures—family, community, people, nation—which are at once God-given and sin-infected. Hence springs unceasing tension for both church and Christian. How far co-operation is possible, how far repudiation is required, must be left to the guidance of the Spirit. But the church must keep clear sight of its one supreme calling to bear costing witness, in deed and word, to the higher way of Christ; it must continually acknowledge the sin of mankind in which it is itself implicated. To seek escape from this tension is to be traitorous to its Lord.

6. Three problems urgently demand special attention:

(a) *Church and National Community.* The ties which unite people in communities are given to God who creates the individual life in and through the community. They claim gratitude and service. But they may be abused and made to serve sin. National egotism which suppresses other peoples or minorities; finding in one's nation a final revelation of God; giving the nation divine status—these are sin and rebellion against God, the Creator of all peoples, and must be repudiated and irreconcilably opposed by the Christian conscience.

(b) *Church and Race.* The existence of different races is full of possibilities for the enrichment of human life. All share alike in God's concern. But this gift also may be abused in the sins of racial pride and exploitation of other races. Against these the church must set its face implacably and utter its word unequivocally. Moreover, a first responsibility is to demonstrate within its own life true community. Discriminations of race or color can, on no possible pretext, have place within its life, if true to Christ.

(c) *The Church and the Common Life.* There is an urgent call to the church to re-esablish intimate contact with the common life. At all costs, the Word must be not merely preached; it must be made actual. Concretely, there is a call from God today:

To seek simplicity and discipline in personal living beyond accepted standards.

To give more costly concern for the outcast, the underprivileged, the persecuted in the community and beyond.

To extend its concern to the particular areas of life where existing conditions thwart God's will for his children, e. g., health, housing, employment, recreation, etc.

Above all, to the Christian churches in all lands, to create solidarity with one another stronger than all the divisions which disrupt the family of mankind. Thus shall be plainly manifest to mankind in its chaos that peace and fellowship which come only from him who so loved the world that he gave his only begotten Son for its sin.

II. The Church and the State

The second section of the Oxford Conference presented a report specifically dealing with the urgent question of the relationship between church and state. Among the delegates were many representatives who were having very serious difficulty with their governments. In fact many were in exile who were attending this Christian Conference. The presentation of this report marked the high point of expectancy. The lengthy report prepared by the Commission was reduced to a brief statement which must be again reduced for an article in THE GOSPEL MESSENGER. The findings in part only we give here in summary.

The state has a dual relationship to the church both (a) as an order within which Christians have to live and witness for Christ; (b) as an institution which by its actions may either promote or hinder the mission of the church to which therefore the church in differing historical situations may be called to take differing positions either of co-operation, criticism or opposition. And this both in its corporate capacity and as a fellowship of witnessing Christians acting either as individuals or as groups.

There are two facts characteristic of the present situation which lay upon the church the duty of reconsidering its relation to the state and redefining its practical attitude: (a) the growing de-Christianization asserting itself; (b) the widespread tendency of the state to control the totality of human life in all its individual and social aspects, combined with the tendency to attribute absolute value to the state, to the national community, to the dominating class, or to the prevailing cultural form.

Much discussion and redrafting was necessary to prepare the following short statement on the distinction between the function of the church and state. "The church as the trustee of God's redeeming gos-

pel, and the state as the guarantor of order, justice and civil liberty, have distinct functions in regard to society. The church's concern is to witness to men of the realities which outlast change because they are founded on the eternal will of God. The concern of the state is to provide them with security and order in a world of sin and change. The church can not do its work by coercion, nor must it compromise the standards embodied in God's commandments by surrender to the necessities of the day." From this responsibility certain duties follow for the church and its members:

(a) That of praying for the state and for those in authority.

(b) That of obedience to the state.

(c) That of co-operation with the state in promoting the welfare of the citizens.

(d) That of criticism of the state so far as it departs from the standards of justice set forth in the Word of God, which may even involve the duty of disobedience to the state's command.

(e) That of holding before men in all their legislation and administration those principles which make for the upholding of the dignity of man who was made in the image of God.

(f) That of permeating the whole public life with the spirit of Christ.

The immediate task of the church in carrying out these principles was outlined as follows:

(a) To summon their own members to repentance, both as individuals and organized bodies, for their sins of omission and of commission and to pray for the spirit of consecration which shall make of them, both in their separate and in their united activities, agents which God may use for his purpose in the world.

(b) To create within the local community, the nation and the world such agencies of co-operative action as shall make it possible for them to discharge effectively such tasks as can be done in common.

(c) To summon their individual members in their several callings, not only their clerical but also their lay members, men and women, to co-operate with the state in such constructive tasks as may be for the good of the whole.

(d) To guard for the churches, both as groups of witnessing Christians and in their organized capacity, the opportunity of worship, of witness, of service and of education which is essential to their mission.

(e) To follow with sympathetic interest the fortunes of those, Christians and non-Christians, who are victims of cruelty and oppression, and to do what they can to secure for them a treatment compatible with the dignity of their human personality as children of God.

This document will be studied critically by the churchmen of the world. No doubt it will receive severe criticism. It should be understood that great minds produced it but it also must be clear these great minds did not all agree and therefore the report is a composite of many points of view. The most heartening feature is the fact that the conference was able to make these decisions.

Malmö, Sweden.

Mountain Climbing

BY A BETHANY STUDENT

One of the favorite sports of the young people of this community, situated as it is in a narrow valley, is to hike to the top of the hills that surround their homes. One week end about thirty-five young people were camped at a lake some thirty miles north of my home. We were planning to hike to "Old Baldy," the highest hill within hiking distance.

Saturday morning early, twenty-five of us started out, very enthusiastic, to climb up to Old Baldy, the top of which we could just see, looming as it did through the early morning haze that covered the lake. The rest of our group offered various excuses for not coming. Their attitude was: "The view is great from here, why all the bother to go higher, and anyway, we'd rather swim, fish, go rowing, or just sit in camp and read or sleep."

For an hour and a half everything went lovely for us hikers. The morning air was sharp enough to make brisk hiking a pleasure as well as a necessity. The way was not hard, there being scarcely any underbrush, and the first two hill slopes were very gradual ones. But the third hill was not so easy to conquer. First of all, in order to reach that third slope, we had to go down into a valley, as far down, so it seemed, as we had come up the second hill. Then, too, we had to fight mosquitoes. There were very thick underbrush in spots, mountain streams to cross, and detours to make around sheer rock walls. Besides, the sun had suddenly become very, very hot. We were an hour and a half in conquering our third hill.

Here it was that four of the group decided that they had had enough. Old Baldy was nowhere to be seen; instead, just another hill, and worse yet, there was a deep ravine and a swift stream to cross. Also they would have to scramble over fallen trees and rotting stumps. They would have to wade through tall ferns, and make a path through the briars. Some of us grumbled a little, and guessed we weren't so keen about hiking. But on ahead we heard the shouts of the rest of the party: "Come on, we have found some lady-slippers. Boy, they are whoppers!" We forgot the sun, briars, logs and other unpleasantness, and hurried to see the flowers. So went the hike all morning. We laggers were urged to follow by the encouragement and the delight of the leaders whenever they had reached a new level, or had found something of unusual interest. Time and time again came the call: "Come on up, fellows, there's a grand view from here, it's only a little way"; or "Here's a swell patch of berries"; or "Say, gang, I see a little fawn." Then there were tiny lakes, foaming streams, and waterfalls. Finally, far ahead of us, came a faint shout, "Whoopie, fellows, I see Old Baldy!" And sure enough, there stood Old Baldy. We were not tired any more. We laughed and shouted and sang. We had gained our goal, gained it through the constant "Come on up" of our leaders.

Since I have atended Bethany Biblical Seminary, I realize as never before, that Christian living is like mountain climbing. We average Christians go a little way up the hill and achieve some degree of success in spiritual living.

(Continued on Page 25)

KINGDOM GLEANINGS

Calendar for Sunday, September 12

Sunday-school Lesson, A Nation Needs Religious Homes. Deut. 6: 4, 5; 11: 18-25.

Christian Workers, Let's Be Prepared.

B. Y. P. D., How Can the Home Help the Community?

Intermediate, When Should We Follow the Crowd?

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Gains for the Kingdom

Four baptized in the Freeport church, Ill.

Two baptized in the Rocky Ford church, Colo.

Two baptized in the Locust Grove church, Md.

Two baptized in the Hickory Grove church, Ill.

Two baptized in the New Enterprise congregation, Pa.

Two baptized in the Madison Avenue church, York, Pa.

Two baptized at Mackeysville, W. Va., by Eld. E. T. Fike.

One baptized and two restored in the Van Dyke Mission, Pa.

Three received by letter into the Harrisburg congregation, Pa.

Four baptized in the Blough church, Shade Creek congregation, Pa.

Five baptized in the Glade View church, Bro. C. F. Holsopple, evangelist.

One baptized in the Hermosa Beach church, Calif, Bro. Geo. Carl, pastor.

Twelve baptized in the North Winona church, Ind., G. G. Canfield, evangelist.

Seven baptized in the Maple Spring church, Bro. Earle Wm. Fike, evangelist.

Fourteen baptized in the Nanty Glo church, Pa., Bro. John Graham, evangelist.

Six added to the church at Long Beach, Calif., by baptism and letters of membership.

Thirteen baptized at Bottom Creek, Cooper Hill congregation, Bro. A. R. Showalter, pastor-evangelist.

Twelve baptized in the Leon church, Iowa, Brother and Sister B. M. Rollins of Huntingdon, Pa., evangelists.

Seventeen baptized in the Waterside church, New Enterprise congregation, Pa., Bro. Tobias F. Henry of Johnstown, Pa., evangelist.

Twenty-six baptized and one reclaimed in the Montezuma church, Beaver Creek congregation, Va., S. Paul Daugherty and wife, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. G. A. Snider of North Manchester, Ind., in the Ross church, Ohio.

Bro. Dewey E. Rowe of Bryan, Ohio, Oct. 24, in the Bethany church, Ind.

Bro. C. F. Holsopple of Myersville, Md., Sept. 19, at W. Brownsville, Md.

Brother and Sister B. M. Rollins, Sept. 21, in the Yellow Creek church, Ill.

Brother and Sister Clarence R. Bowman, Sept. 6-18, in the Pulaski church, Va.

Bro. Wilmer Petry of Mogadore, Ohio, Oct. 14, in the Springfield church, Ohio.

Bro. C. F. Holsopple of Myersville, Md., Sept. 6, at the Thurmont church, Eastern Maryland.

Bro. Samuel A. Harley of Manassas, Va., Sept. 5-19, in the Barren Ridge church, Staunton, Va.

Bro. E. M. Hertzler of Windber, Pa., in the Holsinger church, Dunnings Creek congregation, Pa.

Bro. John E. Rowland of Mechanicsburg, Pa., Sept. 12, in the James Creek church near Huntingdon, Pa.

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Personal Mention

Bro. Ray E. Zook has entered upon his new pastorate and his address is changed accordingly from McPherson, Kans., to Flora, Ind.

Miss Edythe Fesler of Covina, Calif., on her way to Manchester College, stopped over a few days in Elgin to visit relatives and friends and see the Publishing House.

Bro. T. G. Weaver has closed his pastorate with the Middlebury church of Northern Indiana and should be addressed hereafter at 704 Miami St., North Manchester, Ind.

Bro. D. D. Harner, with his wife and little son, lately of Colorado Springs but now of Freeport, Ill., was among our last week's visitors. Bro. Harner is taking up the pastorate vacated by Bro. Neils Esbensen who in turn has gone to Empire, Calif.

Brother and Sister L. A. Blickenstaff of India will be the guests of the Fort Wayne church of Northern Indiana and chief speakers at the all-day missionary meeting Sunday, Sept. 19. Basket lunch at noon. Pastor Leo H. Miller says: "Friends of the Fort Wayne church are invited to enjoy the fellowship of this special day."

Dahlias as a Hobby, see cover page, is not a picture of Jack and his marvelous bean stalk. Bro. H. N. Glick of Amherst, Mass., writes in explanation as follows: "Sometime ago I enjoyed an article in the Messenger on Hobbies. The photograph enclosed tells something of one of my hobbies, the growing of dáhlias. This one I grew to the height of eighteen feet nine inches."

Two Dayton preachers, Bro. Galen B. Royer in the morning and Bro. J. Perry Prather in the afternoon, are on the homecoming program at the Beaver Creek church of Southern Ohio Sunday, Sept. 19. There will be other interesting features, including a basket dinner at noon and spiritual songs by a Negro quartet from Kokomo, Ind. "Friends and former members or residents of the community are cordially invited to be with us and share these good things."

Bro. D. A. Crist of Quinter, Kans., will give his lecture "As I Found the Holy Land" at the Pleasant View church of Southwestern Kansas in the evening of Sunday, Sept. 12. The morning and afternoon programs of the same day will be the forty-third annual homecoming of the near-by Kansas Brethren Home. Basket dinner at noon. Superintendent John Newton cordially invites you "to come and spend the day renewing acquaintances and bringing cheer to the old people."

Two picture postcards from Schwarzenau, Germany, one sent by Bro. M. R. Zigler, the other, by Bro. J. S. Noffsinger, by an interesting coincidence found their way to the Messenger desk on the same day. Both had something good to say about their wives. One says "we find very little difference between the thrift, cleanliness and sincere hospitality of the Schwarzenau and Lancaster County peoples." Come to think of it, maybe there is a connection. The Noffsingers were celebrating their silver wedding anniversary.

Bro. Ora Blickenstaff and wife of Lima, Ohio, were last week's first visitors at the Messenger offices. Treasurer Culp had them in tow, since he claimed kinship connection through the feminine side of his household.

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Miscellaneous Items

The Poplar Grove church of Southern Ohio is planning for a harvest meeting and homecoming, Sunday, Sept. 19.

The Green Tree church of Southeastern Pennsylvania holds its sixteenth annual homecoming Sunday, Sept. 12, with morning, afternoon and evening services. Basket lunch.

The Claysburg church of Middle Pennsylvania will have its annual rally and homecoming Sept. 26, with Bro. John R. Snyder as principal speaker. Bro. Galen R. Blough will follow with a two weeks' evangelistic meeting, closing with a love feast Oct. 10.

The Bachelor Run church of Southern Indiana will have its annual homecoming and harvest festival Sunday, Sept. 19. It will be an all day meeting with basket lunch at noon. Bro. Ray E. Zook, pastor of the Flora church, will be guest speaker in the afternoon.

If you have not sent in your vacation church school report for this summer, will you do so at once? If your school was a community one, please indicate on your Annual Report, and it will not be necessary to send a full report to us. Blanks are available from the Board of Christian Education for the asking.

The Center church of Northern Indiana will celebrate its sixtieth anniversary with an all-day harvest meeting and homecoming, Sunday, Sept. 12. Bro. Fred Flora of South Bend will speak in the morning and Bro. Edward Stump of North Liberty in the afternoon. Basket lunch at noon. In the evening Bro. Flora begins a two weeks' meeting. "All old-timers are especially invited to be with us for our homecoming service."

If you are on the mailing list of some business concern, and have received beautifully printed pieces of advertising from time to time, you may have wondered how much it is costing some one to gain or keep your goodwill. One nationally known publishing concern recently answered this question for its own house organ. It costs this concern twelve cents per monthly copy, or $1.44 per year, to reach each of the more than six thousand on its mailing list. Now if some outside concern is willing to plank down $1.44 per year to gain or hold your goodwill, what should you be willing to spend on yourself for personal enrichment? Please think this over, and especially if it is about time to renew your subscription to The Gospel Messenger.

You who read this paragraph are the people who must save our necessary institutions if they are to live and serve the church. Take Bethany Biblical Seminary for example. In last week's paper, and again in this issue, Bethany graduates have said something about how our seminary fitted them for work in the Church of the Brethren. All this was possible because of what has been given in time and talent and funds in years now gone. There are the two men who founded the school, who gave of their very life that Bethany might live and grow. After them hundreds of others gave of their prayers and funds. This was necessary because institutions do not have life in and of themselves. They live and grow only when many dream and sacrifice for their success. Then let us unite our resources in prayer and money to care for the needs of Bethany Biblical Seminary. A useful blank may be found on page 30.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The One Way of Hope, by A. Herbert Gray. The Abingdon Press. 168 pages. $1.00.

The subtitle of the book is "An Appeal to Men and Women in the Twenties." Here is a man nearing the threescore and ten mark writing for those in the early twenties. Nor is he laboring under the delusion that age alone gives him the right to write for the younger generation. He realizes that years have taught him much, but far from all. He has been forced to readjust his beliefs from time to time.

As he sees it Christians should be world leaders. They should be active, jovial, winsome. He says, "Dull people never make the devil afraid." He finds much wrong with the world, and the men who are trying to manage it. He also finds much wrong with the church and the men who are directing it. But above all this he has not lost his faith in the world, the church nor in men.

He analyzes the various political isms that are being tried out by the several nations. He understands their aims. He is blind neither to their virtues nor their faults. He is unafraid in his presentation. For many of us he is far too liberal in parts of his theology. He thinks he sees a gulf between the theology of Jesus and of Paul. These points, however, are mentioned only incidentally by way of illustration.

The titles of the nine chapters are: The World Youth Faces, The Guidance of History, What the Church of the Future Must Be, Fascism, Communism, and the Question of Liberty, The Snare of Idealism, Inevitable Compromise, The World Overseas, What About Ourselves? and God. Not one of these but all of them appeal to the folks in their twenties.

A few of his own statements will give you an idea of his temper and his method:

"We are all anxious that the world should be reformed. We are apt to be much less enthusiastic about being reformed ourselves."

"Jesus proposed to save the world by first releasing individuals, so that they became open to the power of God and thereafter became forces in the world."

"Christ must have a free hand with us or he can not make us."

"We may be used of God to do something when once Christ has been given complete control of us; otherwise we shall probably end in cynicism and helplessness."

"Men who do not know God are quite unfit to lead."

"The real cure, and the only cure for the troubles of Asia, Africa, Europe, and America lies in a return to belief—simple and childlike—in God."

"There is only one voice worth listening to on the subject of God, and that is the voice of Jesus Christ."

"There is nothing the world so needs to learn today as that all violent and merely compelling ways have God against them."

"The world's supreme need is the need of such a knowledge of God as will produce trust, and a quiet mind, and a new courage."

"Belief spreads not by arguments, but by contagion. All contagious believers in God are helping to save the world."

Most of these quotations are from the closing pages. I use them because they are the results of the argument throughout the entire book.

OUR MISSION WORK

Tsinchou Notes

BY ELIZABETH B. WAMPLER

Personal Mention

THE work at Tsinchou has suffered a few changes the past few months. Miss Senger, whose illness took her away from her work last December, is still in the neighboring mission hospital unable to return. She is improving slowly. Mr. Sollenberger made frequent visits here the past couple years but his duties at Liao together with getting ready for furlough kept him from giving constant attention. The Wamplers reached here from furlough April 22. The Chinese co-workers have been carrying on in a very creditable way, taking responsibility and learning some lessons in co-operation which is not always easy regardless of our nationality or creed.

Four Days of Special Meetings

June 6-9 we held our yearly retreat in the city. For guest speakers we had Bro. Crumpacker, who gave us several stirring messages on Jesus in the Life of the Nation, Society and the Individual; and Mr. Nieh of a neighboring mission, who spoke on economic problems, especially co-operatives. Mr. Nieh is a fine Christian gentleman with much native ability. The last day of the meeting ten were baptized and seventy-three engaged in a communion service. A much needed rain kept some away, especially some women who could not get along the mud roads, as they would have to walk 8-12 miles to get here.

Two Women Came Twenty Miles to Be Baptized

We were especially glad for two women who were baptized this time. They came twenty miles, one with a small baby and another child. The husbands of both of these women are recent converts to Christianity; thus they should be able to establish a Christian home for their children. We pray that these homes will mean much in enlightening their home villages and lead other parents to Christ and that their children will have a chance to become leaders in local church groups.

Children's Classes Open Homes

Immediately following this retreat we held a training class for leaders for daily vacation Bible classes. Eight were in regular attendance and two others when duties at school permitted. Three teams are out now and two more are to start in a few days, when government schools close. One team that had planned for about twenty sent in for supplies for twenty more. This village has just dedicated their own little house of worship a few days ago, bought and repaired by themselves. We hope much for these children's classes in opening homes for the gospel message and in starting training work for the future leaders of the church.



The two women sitting on the right hand side came twenty miles to be baptized on June 9.

Joy to Be in China

Furloughs are needed and much appreciated, but it is fine to be at our appointed post of duty again. The fruits of ignorance and superstition and sin are so evident as we go from home to home, renewing former friendships and making new ones among our neighbors. How our hearts yearn to help them to a richer, more abundant life as found in Jesus our Savior.

Tsinchou, Shansi, China.

Some Observations on American Philanthropy

BY ARNAUD C. MARTS

An Address Given at the Stewardship Conference, Dayton, Ohio

OUR valid philanthropies comprise a perfectly astounding volume of the spiritual and cultural and character-building agencies of America. There are nearly 500,000 persons of social sensitiveness in America who give of their energy and money, or both, to one or more such philanthropic organizations, and these contributors give annually about $1,500,000,000 to these agencies.

What and where are these philanthropic agencies which are quietly but constantly working toward cultural and character ends? They are the institutions and organizations which derive their support from the gifts of people who make such gifts voluntarily. They neither ask nor receive tax appropriations. Their governing boards are selected by those interested and are not subject to political appointment. They are created in the first place by the unselfish desire to render a public service, and they are carried forward by the voluntary acts of the fine-grained people of the land who are desirous of raising the level of civilized life in America.

Among these philanthropic agencies are our 229,000

churches; 2,738 voluntary hospitals; 832 voluntary colleges and universities; 32,000 Boy Scout troops, 13,000 Girl Scout troops; 2,064 Y. M. and Y. W. C. A.'s; 2,500 Councils of the Knights of Columbus; 300 Y. M. and Y. W. Hebrew associations; 20,000 Parent-Teacher associations; our Salvation Army and Volunteers of America posts; some 40,000 social service societies; 1,414 orphanages; 1,124 homes for the aged; 300 settlement houses; 2,000 national societies in the various fields of education, health, recreation, welfare, character and culture; scores of professional and learned societies; and tens of thousands of fraternal lodges which have purposes and programs beyond the mere social pleasure of their members.

The first generalization which I would make respecting American philanthropy is that it is often *unpopular*. A voluntary philanthropy (other than our churches) might be described as a minority movement which can not obtain a majority vote of taxpayers and voters, but which is, nevertheless, carried forward by a group of persons willing to give their money and energy to this voluntary service to society. When it becomes so popular or its need becomes so evident that it develops a majority following, then government ushers it into the fold of tax support.

Voluntary philanthropy is constantly pioneering many new realms of cultural and social advancement and beckoning government to follow into those lands which it discovers to be socially desirable. It was private philanthropy, for instance, which led America into the realm of higher education. Nearly every college founded in America prior to the Civil War was established in whole or in part by private philanthropy. Not until the Land Grant Act was signed by President Lincoln did our modern, wholly tax-supported state university evolve. And now, seventy-five years after the university was admitted fully into the fraternity of tax-support, there are still 832 colleges and universities under private philanthropic control, against only 246 under tax control.

Public schools, for another instance, are now agencies of government; they are built and maintained by tax money. But there was a time when schools were voluntary agencies in most sections of America, founded and carried on by philanthropy. In the city of New York, for example, it was not until 1842 that the City Board of Education was created; before that time education on the lower levels in that great secular center was administered by religious and philanthropic organizations.

In several states the thought of adding public education to the burden of the taxpayers was abhorred and resisted vigorously. Governor Berkeley of Virginia exclaimed in 1671, "I thank God there are no free schools nor printing presses in Virginia, and I hope we shall not have them these hundred years." In the early part of the nineteenth century, a member of the Indiana General Assembly closed a perfervid oration against free public schools with this bit of emotion: "When I die I want an epitaph written, 'Here lies an enemy of free schools.'" Philanthropy pioneered the way to free tax-supported public schools over a long, stony road, and for our present system of public education we are indebted to the philanthropic men and women of preceding generations who created these agencies of service by their voluntary gifts and acts when they could not persuade governmental agencies to foster them.

Our free libraries also illustrate the pioneering of philanthropic agencies. Benjamin Franklin and his associates founded the first public library in America in 1731. One hundred and seventeen years of pioneering were required before the first state, Massachusetts, passed an act authorizing a municipality to tax itself for the support of a free public library. Even then, few municipalities took advantage of this law and the politicians actively repulsed the "high-brow" idea of levying taxes for libraries. The son of a president of Harvard, for instance, who should have had a more enlightened view, published a book in 1875 in which he endeavored to dissuade his fellow citizens from voting funds for a library. I quote one sentence, "Upon what principle can a citizen who has the power to cast his ballot justify himself in voting increased taxation upon his neighbors for the purpose of establishing a library?"

It was canny Andrew Carnegie whose gifts enabled the free public library to be adopted into the field of tax-supported agencies after a century and a half of philanthropic pioneering. He offered to give a library building free to each of hundreds of cities provided the citizens would vote funds to maintain it, and this offer in the hands of friends of libraries enabled them to pry tax appropriations from many a city which would not otherwise have voted them. And there are any number of other agencies of civilization and refinement, which might be cited as having evolved from the voluntary state to an accepted place in governmental circles.

Our philanthropic agencies are representative of America at its best. They are supported by money we give, *not* because the tax collector demands it, but because we prefer to be helpful. Through our money and

What to Pray For

Week of Sept. 11-18. Remember in prayer all Home Mission Workers throughout the central east and southeast regions of the brotherhood. Pray that churches may be strengthened.

our energy given to these voluntary instruments of cultural advance, we give expression to our finest impulses and desires. Philanthropy is one of the basic virtues of American democracy. Through it, we are constantly feeling our way toward a finer society.

Not always, of course, do our philanthropic agencies become tax-supported institutions. Our churches and religious organizations do not evolve in that manner. They have, on the contrary, strangely enough, evolved in the definitely opposite direction ever since our declarations of religious liberty made in the latter part of the eighteenth century. Prior to that time our churches in New England had been tax-supported. Since that time, they have been entirely voluntary and never have these agencies shown the slightest tendency to evolve in the direction of tax-support, as have certain of the educational and social agencies previously mentioned. Nor is there any noticeable trend on the part of our well-established voluntary colleges and universities to do so.

The second generalization is the observation that the American people have a devotion to philanthropy as a technique for serving humanity which is permanent, and durable. We hear this excuse occasionally these days: "The New Deal has gone into the humanitarian business, so why should I give any more money to our philanthropies? The New Dealers are taxing us in every possible way, let them pay to run the community chests and the colleges and the hospitals." Do not be greatly alarmed by this. It is a passing manifestation. It is irritating and harmful for the moment, but it will pass, like most other irritations. Be consoled by this fact—that the generous people of America did not throw their philanthropies overboard when the recent economic storm hit us.

On the contrary, they maintained their giving admirably, first curtailing their expenditures for luxury and personal recreation. Between 1929 and 1933, the period of the sharpest decline in income, the income of the American people slumped about 50%; expenditures for personal luxury items declined 61%; expenditures for personal recreation declined 72%; but our gifts to our philanthropic agencies of religion, education, character—health, and culture declined only 45%. Today, though times are not entirely normal, we are giving away nearly $1,500,000,000 per year to our philanthropies and are counting upon them with confidence, to maintain their vigor in leading us on toward nobler character and greater refinement.

Be consoled also by the assurance that large giving will again be the order of the day in America and that right soon, unless, of course, we witness the awful tragedy of another war in Europe. Do not be misled by the false prophets who tell you that the day of great philanthropy in America is gone. On the contrary, I will prophecy that in the years ahead we will witness a generosity on a scale and of a scope that we have never previously seen in this country. For economic recovery is on the way and let us hope and pray that moral and spiritual recovery is coming also. There is a moving in the tops of the mulberry trees which seems to foretell this.

The third and final generalization I will make is in reference to the motive in the hearts of the men and women who give their money for our vast philanthropic enterprises. *Why do they give?*

Is it for self-advertisement or vainglory? In very small degree. Is it for love of country? In part. Is it for love of science, of knowledge, of beauty, of art? Yes, in part. Is it for love of humanity? Yes, in still greater degree. But, above all, it is for the love of God. Religion is the motivation of 90% of all our philanthropic giving. Religion is the energizing force which lifts men out of lethargy and selfish comfort and hurls them into the active arena of impassioned service to mankind. The church is the powerhouse which generates this philanthropic dynamic which drives men out to the frontiers of civilization to seek and to forge a finer way of life.

(Continued on Page 23)

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Praise for the Harvest

Call to Worship:

Leader: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Response: The Doxology.

Hymn: We Plough the Fields and Scatter.

Scripture: Psa. 104: 1, 13, 14, 23, 24, 27, 28, 33, 34.

Hymns: O Happy Time of Reaping; Praise to God, Immortal Praise.

Story: First Fruits Service in Africa.

Offering:

"With thankful hearts, O Lord, we come,
To praise thy name in grateful song;
Accept the off'ring, Lord, we bring,
And help us loud thy praises sing."

Benediction.

To the Leader: Make this not only a service of gratitude for the bounteous harvests but also one of sharing that bounty with others. If the church in Africa is to continue the growth we talked about last month, we must make it possible by our gifts. No gift is too small and whatever the juniors may share helps to keep the work going. Through this service can you lead your juniors to feel that they have a part in the extension work of the church?

The booklet, First Fruits Service in Africa, can be obtained from the General Mission Board, 22 S. State St., Elgin, Ill.

HOME AND FAMILY

Mother

Selected by Florence Seymour, Palestine, Ill.

It is a wonderful thing,
a mother—
Other folks may love you,
But only your mother understands.
She works for you,
looks after you,
forgives you
anything you may do,
understands you,
And then the only thing sad
she ever does to you
is to die and leave you.

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

VI. The Farmer in the Dangs

For the wild life in the mountains round about the night is just beginning. The tigers, leopards, hyenas, wild pigs and other smaller wild life are out on their hunt for food. Some leopards get hungry or wild enough to rob a herd for a goat or a calf while the herd is at pasture by day. But most of them stalk upon their prey by night, or in the evening time when the herd returns home. The villagers had a strange tale to tell of a white leopard that had killed a cow just before we came to Manmodi; "white like this color," they said pointing to a whitewashed wall of a room in the rest house. A white leopard would be a rare one for these areas. One can not blame the poor villager too much for keeping his cattle and goats in the house at night. With his lack of warm covers he needs the warmth they give out, and this is also the only way of keeping them safe from tigers and leopards. Wild pigs are not dangerous to cattle, but very destructive to crops. Especially is this true when the rice and nagli crops are about mature, for then the pigs roam about freely at night. The pigs going about in droves can eat a big part of a crop and trample it down very badly. But at this season of the year the jungle is still so dense, and the water holes so plentiful, that the wild animals remain in hiding. In all our going about we have not seen one single wild thing, though we repeatedly heard the call of the jungle cock.

The unwanted and unexpected rains covering a period of two weeks seem to have stopped at last. The rains were unwanted because the grain crops were just ready for harvesting, and the people here have no provision for unexpected showers like this which may come once in a period of five to six years. Thus the hay had already been cut and lay spoiling in the rain, for there was no place where it could be taken in and spread out to dry. But now the people are busy in their fields cutting the nagli, the staple grain crop of this area. This the mothers and sisters grind into flour and make into round, flat, hard, unleavened brown breads like very big batter cakes, and the Dangi accustomed to these breads likes them better than wheat bread. Few of them know the luxury of rice as part of ordinary diet. Salaams greet us on every side as we go through the villages. "Yes," they say, "the rains caused much loss. The nagli that was beaten to the ground is moulded or sprouting on the ground. There has been much loss, much destruction. Instead of a rupee crop [16 annas], it is only an eight anna crop [half crop]." Realizing the poverty of these people, this loss of half a crop will mean real hunger, for many of them here there is no governmental relief. But often the villager smiles through his disappointment. "It is fate," he seems to say, "and who should question Karma, the way of the gods?" Here is a big flat rock, and spread over it are flaming peppers drying in the sun. How pretty they are—small, long, pod-



Haymaking in the Dangs

shaped, and how good to the taste of the Indian! They are so hot that one good bite would make one's eyes water for most of a day and his mouth burn like fire for as long a time. But even the child in arms eats them, and adults enjoy them as we would radishes or carrots. Fortunately the pepper crop is not hurt much by the rains. Peanuts too, which grow very well in this part of the country, have just been harvested. Here we will get our year's supply.

At village homes we find piles of a rootlike vegetable called arlu; it looks much like a potato and is used in much the same way. The potato is too costly for them to buy. Most of the gardens end with the monsoon, so all through the Dangs in the dry season there is the crying need for water. There is more than enough water through monsoon, but too few wells for water supply afterwards. The monsoon gardens supply certain vegetables of which the villager is very fond: these are chiefly corn, okra, cucumbers, egg plant, a native variety of beans, greens, and the arlu, the leaves of which are used as greens before the roots are harvested. None of these vegetables are the well developed or cultivated varieties found in the American gardens and markets, but of an inferior and coarser stock. Most of the grass roofs are covered by a pumpkin vine, a gourd vine, or the vine of a flavorless sort of melon.

Not only does the villagers enjoy his vegetables, he makes festivals when it comes time to eat some of them. A spinachlike greens, the first product of gardens and some fields after the beginning of the rains, becomes *Mat Bhaji Festival.* Most eagerly awaited of all the garden crops, is the corn, and this in season becomes *Corn Eating Festival.* How the children rejoice when this festival comes on, and as at *Mat Bhaji Festival,* so now all the schools have a four- to six-day holiday. Even the boarding boys go to their separate villages and share in the celebration, which consists mostly in eating corn, of which they never seem to get enough to satisfy. It is like field corn, and of poor quality, with cobs proportionately very thick. However, roasting in the husks in hot ashes or coals gives it a deliciously parched flavor and it is really a great treat.

Ahwa, Dangs, India.

Mountain Children

BY ALVA W. TAYLOR

THE purest Anglo-Saxon blood in America is in the southern Appalachian Mountains. Here dwell five million Americans, a majority of them on a plane much like that of our colonial ancestors. They are not an inferior people, but an isolated folk living in remote coves and mountain valleys or on the poor soils of the plateaus, and retarded in their economic and social life as a result of isolation. They are a proud, hardy folk, careful about "strangers," loyal to friends, religious, clannish and retarded in their culture only as are all isolated or provincial people.

The mountains are a land of children. The average family is from one to two members larger than in the cities or richer lowlands. They live much out of doors and where there is ample food are ruddy and lovely to look upon. But in whole counties every fifth child under fifteen years is not in school. In four counties surveyed, out of every one hundred children between ten and fifteen, ten could neither read nor write. This is not because their parents do not care; it is because they have no shoes, clothing or books.

Save the Children Fund kept three hundred little ones in school in one county last winter simply by supplying them with shoes when they had none. One of the workers said: "If I live to be one hundred I will never forget seeing delicate little girls walking to school in mud barely melted from frozen ground, barefoot and with no wraps. Little Blue Eyes has been running to keep her feet from getting too cold; now she has shoes from your shipment." *Save the Children* last winter sent in tons of clothing, supplied by those whose children had outgrown them; it kept several thousand in school by supplying shoes; and it has in the past two years supplied more than 20,000 textbooks to children who had none.

There are among these five million of our "contemporaneous ancestors" not less than a million children in need. A majority of them came into the world without the help of a doctor, and many of them negotiate all the ills of childhood without seeing one. The average American family has twice as much per person for food, three times as much for clothing, from four to five times as much for health, education, reading and recreation, and fourteen times as much for insurance (these figures from actual surveys). In twenty-one mountain counties there is only one physician to each 2,500 people—less than one-third the number required—and even then hundreds live so far from the doctor that the cost of a call is prohibitive. The writer recently visited a beautiful cove with scores of cabin homes, but thirty-two miles from the nearest doctor. When asked what they did when ill the reply was "mostly we just suffer." Forty miles away is a mountain school that would gladly co-operate to supply student workers who would conduct a community house if *Save the Children* or some other philanthropic organization could support a nurse; and the people would build the community house with enthusiasm.

These people love their mountains and cling to them and their cabins as if there were no better world beyond. Perhaps for most of them there is no better

world beyond, for when they leave they have little capital and must go to coal mines or factories—as they have by thousands—only to suffer from poor wages, part-time work, crowded living conditions and the loss of that freedom they so dearly love on their little hillside farms.

It is not easy for people who have lived in isolation for from six to eight generations to "pick up and leave." They become habituated to their environment, they love their hills, they are bound by family ties, by tradition, even by an attitude of superiority toward those who dwell in crowded towns; and they have no experience of the better things of life.

The hope of their morrow is in the children and the hope of the children is in health and education. This *Save the Children* comes to give them. It has supplied not only shoes, clothing and schoolbooks, but hot school lunches, medicines and the oversight social workers can give. It keeps them in health and in school and gives them an outlook upon a fuller life. Many will thus go to richer lands and many will learn how to improve things at home, for even the mountains are not without resources once a better way of life is learned.

Nashville, Tenn.

Some Observations on American Philanthropy

(Continued From Page 20)

It is the church which fostered and founded our colleges in America, which founded our public schools, and most of our early hospitals. It is the church which founded and financed all our work of charity and aid for the unfortunate until government recognized its duty to them. It was the church which organized the first anti-slavery society in the world—here in America in 1775. It was the church which organized the first peace society also here in America, 1815. It was the church which founded the first pension plan right here in America in 1717, which has recently flowered into our widespread Social Security laws. Church men opened the first school for the deaf and dumb in 1817. It was a young Christian crusader who established the first school for the blind in 1832. It was the church which created the idea of summer schools and adult education—at Chautauqua—in 1873. It was the church which established the Y. M. C. A's and Y. W. C. A.'s for our youth; the Boy Scouts and Girl Scouts for our adolescents. It is religion which has moved nearly all our wealthy philanthropists to their deeds of unselfishness—Rockefeller, Duke, Johns Hopkins, Peabody, Bucknell—nearly all but Mr. Carnegie were devout Christian men, drawing the inspiration and strength for their lives and deeds from their love for Christ.

Today the leaders of some of our philanthropic movements are inclined to withdraw from the church, to feel themselves superior to religion. Let them beware, lest in doing so they lose touch with the very power that has created their agencies and made them great. No truly valid philanthropy can long survive which deliberately severs its deeply moral and religious motivation. Culture and science are not enough—they have been brought into being by the warmth and devotion of religion. I doubt that they can long endure if they should look for support from a coldly unselfish generation that know not the warm, loving fatherhood of God and brotherhood of man.

Religion is the mainspring of mankind's advancing civilization. During all the 300 years of life on this continent, the church has been constantly pioneering the way toward the finer life planting the cross on ever-ever-advancing frontiers of freedom, of justice, of character, of education, of science, of health, of human happiness, beckoning and urging the masses of the people toward the better life. It has gone steadily forward in the face of all the winds that have blown—sometimes the nation's most popular institution and sometimes, as in the present, subject to ridicule and neglect. But, through fair weather and foul, it has gone onward in its unselfish mission, serving changeable man in the name of its unchangeable God.

With all its imperfections, the church is the community at its very best. There, if anywhere, may be found the fine-grained persons of the land, the persons whose eyes have looked beyond the moment into the unseen and the eternal values. And though the voice of the minister may, at times, seem uninspired and uninspiring, we often hear there the overtones of another voice, the voice of humanity and of God, speaking its silent message to the souls of those who can hear. The music may not always be the finest, but now and then, a divine melody sings its way into the hearts of youth as they sit in the humble church pews and lures them out to do valiant battle for civilization. The kingdom of heaven is like unto leaven—the leaven which silently and subconsciously infiltrates into the minds and thoughts and wills of those who attend church, uplifts them and motivates them to serve and bless the world.

When your churches are full of people, and your people are full of love of Christ, it will not be too hard to fill your treasury also; not your church treasury alone, but the treasury of your boards of missions as well, and the treasuries of your colleges and hospitals and community chests and all your other philanthropic agencies of civilization.

For valid philanthropy is built upon the solid foundations of a vital religion and a living church.

THE CHURCH AT WORK

LEADERSHIP TRAINING

Materials for Leadership Education, 1937-38

Order the following from the Board of Christian Education, 22 S. State St., Elgin, Illinois:

Standard Leadership Curriculum, First and Second Series, free.

Enlisting and Developing Church Workers, 10c.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering A-Level Units in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self-Rating Scale for Church Workers, 15c dozen copies.

CHILDREN'S WORK

Things That Will Help the 1937-38 Program of Children's Work in Your Church

(Please clip and save for future reference)

1. Children's leaders and teachers appointed by the Board of Christian Education (or pastor's cabinet), with careful consideration to see that these people are not overloaded with responsibilities.

2. Appointment of a director of children's work, if you do not have one; reappointment, if you already have one on the job.

3. If having a director of children's work does not seem wise, appointment of some one on your Board of Christian Education (or pastor's cabinet) who is in children's work and who can represent children's needs and interests.

4. Opportunity for this appointed or "unofficial" person who represents children's work to present the financial needs of the children's department to the finance board. church council, or whatever group discusses and decides upon church expenditures for the year.

5. Money available to children's leaders (through an allocation in the church budget) for equipment and materials. (Something new in equipment should be added each year—because something wears out!)

Magazines, new books and pamphlets on children's work supplied to children's leaders at the expense of the church treasury. (See Brethren Loan Library list and Catalogue of Christian Education and Missionary Literature.)

6. The pastor and Sunday-school superintendent keeping in touch with what's new in the administrative side of children's work, by reading the

(a) Gospel Messenger, Church at Work Section
(b) International Journal of Religious Education
(c) Brethren Teachers' Monthly

7. With regard to sessions—

a. Sunday school—with new graded lesson materials.

b. Expanded session during church service—if there is adequate children's leadership.

The children made to feel themselves a part of the adult church service at least once a month, through the use of their hymns and memory materials in the worship service, perhaps a junior choir, a pastor's story sermon.

c. Junior League, Weekday Religious Education, and Vacation Church School—if they seem needed to round out the children's program.

LEADERSHIP TRAINING

What Makes a Leader?

"One who has
head enough
and heart enough
and liberty enough
and time enough
to be a master
in the kingdom of life."

—Source unknown.

8. A serious consideration of the "Ten Year Program for Children" at one or more meetings of children's leaders, pastor and Sunday-school superintendent.

9. Consideration during the year 1937-38 of the bulletin, "The Church in Co-ordination with Community Agencies" in from one to six workers' conferences.

10. A plan for growth for every children's worker on the job—workers' conference, books and magazines, observation, apprenticeships, etc.

11. If there is inadequate room and floor space for the children—begin planning what can be done about it.

WOMEN'S WORK

Entering Into the Year's Work

BY LOTTIE N. HOFF, ELGIN, ILL.

Some women's groups begin the year with Sept. 1 or Oct. 1. They may even have had a vacation during the summer months. Others function all the year around; thus the fall months mean a continuation of activities. Both groups need new enthusiasm and vision for the work ahead.

Much of the success of a good beginning depends on the local leaders. They should meet early to consider goals and needs. What can they do to increase their own efficiency? Has the program been too busy or should it be enlarged? How can they interest all women? What shall be the budget? Shall they use monetary devices or shall they give through regular offerings, or a thank or self-denial offering, using the Women's Work envelopes? How can they co-operate with local church Boards? If their pastor uses the Church at Work Calendar, they should enlist as staunch supporters of the program.

The local cabinet can plan only in a general way. The directors must carry out the details and the suggested avenues of service in their departments. Each should plan her program for the year. Some print or type booklets with programs in full with assigned parts.

A local rally may be the necessary torch to kindle interest at the beginning. Include a dedication service for officers as well as a pledge for all the women. Announce appointment of committees. Briefly outline this year's objectives. Some one with dramatic ability might plan a few original clever skits to give an added appeal in presenting the plan. A recreational and social hour may follow.

MENS' WORK

The Layman's Place in the Local Church

ALLEN WELDY, PRESIDENT MEN'S WORK

Several weeks ago it was the writer's privilege to attend a district meeting held near Canton, Ohio; in attendance were about 400 men and their families of the churches of Northeastern Ohio. This meeting was the first one held on the site of the future permanent camp of the district. The Men's Work groups that were present showed real interest and enthusiasm by pledging themselves for the construction of several much needed cabins on the grounds. The afternoon and evening were full of inspiration and fellowship which will long be remembered. The Men's Work of this district, under the able leadership of U. S. Kreider of Ashland, will go forward in their work, for they have a real co-operative task before them and all "have a mind to work."

If I were to select a text from which to discuss the above named subject, I think I should use the last few words of Neh. 5: 6, "For the people had a mind to work." We all know the story and how these people of old worked under criticisms, hazards and many difficulties, but where there is determination there is sure to be success. This same principle holds true today. Each man in the local church has his own opportunity and responsibility for service, but too often he is unwilling to assume the tasks unless some one directs him in finding himself in the work.

For many years we have been saying to ourselves as laymen, and saying it to others of the church, "Let the other fellow do it," and that other fellow was usually the minister or the Ladies' Aid Society. We admit that the ladies have far surpassed the men in actual work accomplished in past years, but the time is now here when the men are rising to action. This action is not on a competitive basis with the women, however, but is to function as an added agency to the church which will and must make a liberal contribution to the total church program.

Let me insert here that no organization, no matter what its nature, whether secular or religious, has a right to exist unless it makes a substantial contribution to the organization it represents. So it is with Men's Work in the Church of the Brethren. Men's Work in the local church should not be just another committee on the church program, but a service agency which will recommend ideas and projects and then carry them out to completion.

Referring to the idea of the minister doing all the work in the local congregation reminds us again of the story of the pastor and his family, who in moving from a certain congregation, left the church without a minister and without leadership in half a dozen other organizations. This tragedy should not be true in any church where the laymen are organized and have found their places in the program of work. Too often we say we are not qualified. But this is no excuse, for God gave each one of us talents to use. It is up to us to use these talents in the service of him or we will lose what few talents we have.

Right now you men are asking yourselves the question: What is there to be done in my church that is not already being done by some other person or organization? Again let me remind you of the projects proposed by the National Council: (1) Church Attendance; (2) Father-Son Relations; (3) Gospel Messenger Subscription Campaign; (4) Thanksgiving Home Missions Offering; (5) Church Night. The last one named is a new project this year. These and many other projects peculiar to the local needs of the church should be considered and worked out. If space would permit I should like to mention a number of concrete examples where men of local churches have found themselves in their congregations and have made a real contribution.

Now, I plead with you men to get back of your local church program in an organized manner, and with some special effort and motive, and make the load lighter for the pastor and other existing organizations. What I have said is probably all "old stuff" to you, for your local leader, district president and our executive secretary have all emphasized all I have tried to say, but maybe I have emphasized the points in a little different fashion and in different places. May we all pray God's blessing on Men's Work be it locally, in the district, and nationally and all for the good of the church and the kingdom of God.

Elkart, Ind.

CHRISTIAN WORKERS' TOPIC

"Jonahism"

Scripture, Jonah 1-4

Sunday, Sept. 26

I. The Unwelcome Call.

1. Jonah is called to a city mission job (Jonah 1: 2).
2. Jonah refuses to obey. Why? (Jonah 4: 1-3).
3. Why do people refuse God's call to service today?
4. How may one know when God is calling him or her into his special service?

II. Consequences of Refusing.

1. Jonah gets into trouble (Jonah 1-2).
2. Disobedience has its rewards (1 Sam. 15; Esther 4:13).
3. Discuss: "The storm is sure to break where Jonahs hide."

III. The Way Out.

1. Jonah goes and is successful (Jonah 3).
2. His heart is not in the work and he is unhappy (Jonah 4).
3. Some of us are called to be ministers, missionaries, Sunday-school teachers, evangelists, Christian parents, stewards, etc. Have we gone to Nineveh or Tarshish? Are we happy? If not, why not?

Mountain Climbing

(Continued From Page 15)

We have reached a level spot. Perhaps, though, we reach a place in our Christian living where difficulties arise. Ah, here we have the gullies, briars, logs, insects and streams to conquer. In both cases, all too often, we are inclined to remain where we are. But others have traveled the road ahead of us. They tell us of the opportunities and the joys that await us. "Come on up," they seem to say.

I am thinking of the church leaders and ministers, and especially our teachers and friends at Bethany. Through their fine everyday lives, we learn what it means to love Christ and our fellow men. We discover, first of all, how little we really do know about the love of God, and what it means to be a co-worker with Christ.

Before we go to Bethany—many of us—we say we are going there in order that we might do better work for Christ. After we have been there for a time, we want to continue our work so we may co-operate better with Christ. It is so much different to be working with Christ

than for him. We find our tasks are so much easier, and yet we accomplish so much more.

I believe we Bethany students represent, and quite fairly, the average Christian young people of our church. We come to Bethany with high ideals and aspirations. We are going to work for God and others; yes, but also, we are going to be the future great ministers, evangelists, missionaries and leaders of the church. One of our first and hardest lessons is to learn what constitutes real greatness, and how small is our concept of greatness.

We see Christ, everyday, in the lives of our friends and teachers at Bethany. We see him meek and lowly in heart, living a life of faith and service to others. "Come on up higher," their lives seem to shout. "You don't know half the joys and thrills that await you here."

At first, I'm afraid, we are insulted. We think we are being under-rated. But as we watch our teachers and as we become more interested in our practical work, as well as our daily classwork, we begin to realize how very ignorant we really are. We begin to realize that after all we don't know all there is to know and that we of ourselves can never be truly great. We see our need of Christ and begin to be humble. We become thrilled and excited over the vast amount of things we can learn and use and share. We are climbing on to the mountaintop. Our lives become richer, fuller, freer. We are learning to live and love and serve because Christ lives in us, and we are co-workers with him. Old fields, as well as new, open up and are attractive—fields that we would surely have spurned, had we not learned to heed the call of those ahead, "Come on up, we will help you."

We find that it is really a joy to put Christ first, others second and ourselves last. We are glad to become nonentities in order to help others "Come on up" and enjoy the fellowship of Christ, know the joy of unselfish service, and find the peace that comes through more perfect faith in God. We do not matter now. Greatness as we had first pictured it, seems colorless. But how our hearts thrill as we watch others climbing higher and higher! No longer do our secret hearts hope for the best church in the brotherhood, but rather we pray that we may find those around us who need us, and that we may so work with Christ that we are a help and that many may hear and will heed the Savior's voice.

Our eyes are opening to the opportunities around us and we are trying to do our best to accept and use them. No longer are we waiting to finish our training before we start calling encouraging words and doing helpful deeds, thereby challenging others to "Come on up." We are beginning to see the little everyday things that mean so much, but are so often neglected—a smile, a cheerful word, a word of appreciation, any act of kindness; and, most important of all, a word of prayer for others. These are the things that gladden, encourage, and lift the lives around us.

Through the lives of our teachers and leaders we see that Christ lived a life of perfect faith in God and complete obedience to his Father's will. Their lives are not their own, they belong to God and they are living to help others to come under the control of God.

It was my privilege to be present at one of the devotional periods of the Field Men's Conference held last winter at Bethany. Bro. Wieand was in charge, and as the basis of his talk he used parts of E. Stanley Jones' book, **Victorious Living**, and especially that discussion concerning the problem of letting God find us. He told us of a man whose moral and spiritual influence is potent and penetrating. The secret of his victorious living is the examination which he gives himself once a week. He looks on every side of these five questions, makes no excuses for himself, and, if he finds anything wrong, he immediately sets out to right that wrong. The five questions are: Am I truthful? Am I honest? Am I pure? Am I easily offended or am I loving? Am I selfish or am I consecrated? After studying that passage for myself and answering every question in perfect honesty I was appalled, dismayed and challenged. An honest examination of our lives, such as those five questions compel us to give, is the call to higher living. Come on up higher and hear the Master say, "Follow thou me."

CORRESPONDENCE

THE NEBRASKA FAMILY CAMP

We held our first Family Camp in Horky's Park near Crete, Neb., Aug. 2-7. This park is owned and operated by Mr. Horky and sons, pioneers of Nebraska, and is run on clean Christian principles which makes it an ideal place for religious gatherings. The park is well equipped with cabins, auditorium, cafeteria and store, post office, telephone, swimming and boating facilities, and space for recreation of all kinds.

The camp was for the entire state of Nebraska, including twelve churches. We had a total attendance of one hundred eighty-seven. Of this number, one hundred five were present for the entire camp period. The enrollment included seventy-one adults; seventy-six young people; and thirty-three children under high school age. Eight of the twelve churches in the district were represented, with the largest attendance of sixty-one from the South Beatrice church. There were visitors present from Massachusetts, Illinois, Oklahoma and Missouri.

The faculty and directors were the best obtainable and many were the expressions of appreciation heard of the untiring work of Dr. N. F. Schwalm, president of McPherson College, Bro. D. D. Funderburg of Elgin, Ill., Brother and Sister J. H. Mathis of Plattsburg, Mo., and Brother and Sister R. R. Hatton of Omaha, Nebr. Miss Pauline Dell of our own district served very acceptably as music director and Bro. Glen Rothrock directed the recreational program.

The forenoon camp program consisted of three class periods of forty-five minutes each and a general assembly. The afternoon was given to rest, recreation, boating and swimming. The evening programs consisted of lectures, campfire services and special features in song and instrumental music. An all-camp picnic supper was enjoyed the last evening of the camp.

We feel that this, our first family camp in Nebraska, has been a decided success. We are looking forward to its being an annual event. The attendance came up to our highest expectations, the interest was keen in every session, the order was above reproach and the feeling of Christian fellowship reigned throughout the camp. Every camper is looking forward to next year with pleasure.

Holmesville, Nebr. Bertha M. Frantz,
Secretary of the Camp Committee.

SOUTHERN MISSOURI AND ARKANSAS

The District Conference of the Church of the Brethren of Southern Missouri and Arkansas was held in the Cabool, Mo., church Aug. 7-12. A large and an enthusiastic crowd

attended, and ten different congregations were represented by twenty delegates.

The Conference theme was: "Youth and the Church."

The Bible study was ably conducted by Eld. Jas. M. Mohler of Leeton, Mo., who was also our guest speaker. He was accompanied by Mrs. Mohler and their daughter. His instructions were very efficiently given, and we feel sure that all present were helped both spiritually and mentally.

It was unanimously voted that the next Annual Meeting be held in Springfield, Mo., and everything possible will be done to make the meeting a success, if the call is granted.

Eld. P. L. Fike of the Peace Valley church was moderator of the business session.

Eld. R. L. Gass was chosen as delegate to the 1938 Annual Conference, and Eld. A. M. Peterson, alternate. Eld. A. W. Adkins was re-elected as field man for this district for a period of three years.

The 1938 District Conference will be held in the Jasper, Mo., church.

J. H. Harris.

Mountain Grove, Mo.

IN MEMORIAM—JOHN W. RUMMEL

Bro. John W. Rummel, born Dec. 26, 1864, in Somerset County, Pa., passed away Jan. 5, 1937. He was a son of David and Elizabeth Grady Rummel, both of whom have preceded him to the grave.

He was one of a large family of fourteen children and very early in life learned the importance of honest work and thrifty actions. Not only in the business affairs of this life, but also in spiritual things, Father Rummel became early engaged, becoming a member of the church at the age of fifteen years. Throughout his life he was a devoted church attendant and it was never a question in our home as to whether or not the family would go to church, church attendance being the rule. He was a strong believer in family worship and regularly, regardless as to who might be visiting in the home, took his Bible, and, with the family, took a few minutes for family devotions. For thirty-four years he served his church in the capacity of deacon and in a time when deacons made their regular calls upon the church membership.



In this home were born eleven children, eight of whom have preceded him to the grave. Of the three remaining, two boys are ministers in the church. Bro. Rummel was the first superintendent at the Maple Spring Sunday school and served in that capacity for some twenty-odd years. Up to the time of his fatal illness he taught a Sunday-school class.

The exact day upon which fifty years before he wedded Sister Sadie Zimmerman, daughter of the late Elder S. P. Zimmerman, he contracted pneumonia from which he never fully recovered. Members of the family were planning a golden wedding anniversary, and although the plans had to be withdrawn, yet father and mother received many gifts from their many friends.

It is to the memory of a real father and Christian gentleman that we of the family wish to express our appreciation for his lifelong devotion to his family and to his God. His unwavering faith will go far in keeping those of us remaining in the faith. Throughout the fifty years of his married life, The Gospel Messenger was a regular caller.

Lest we forget, it seems fitting that we, in all modesty, pay tribute to one who has meant so much to us and who served so nobly as best he knew. To such saintly souls, who pioneered in the yesterdays of our church progress, we pay our highest respects, in the hope that their examples may always lead us, of the younger generation, to more lofty actions and Christian characters. And always remembering father's last command, "Live faithful unto the end," we again pledge ourselves to father's faith, thankful that through memories, father still lives with us to guide us toward the Christian way of living.

William D. Rummel.
Paul Z. Rummel.

Glenshaw, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Detwiler-Pressel.—By the undersigned, Aug. 6, 1937, at the parsonage of the New Enterprise Church of the Brethren, Galen Detwiler and Grace Pressel, both of New Enterprise, Pa.—W. N. Staufer, New Enterprise, Pa.

Horton-Swank.—By the undersigned in Highlands Hammock, Florida, Aug. 15, 1937, Truman Lee Horton of Westminster, Md., and Martha Leona Swank of Sebring, Fla.—J. D. Reish, Lake Istokpoga, Fla.

Kagarise-Replogle.—By the undersigned, May 20, 1937, at the home of the bride, Wilson Kagarise and Pearl Replogle, both of New Enterprise, Pa.—W. N. Staufer, New Enterprise, Pa.

Miller-Brumbaugh.—By the undersigned, at the church, June 3, 1937, Ernest Uriah Miller of Riddlesburg, Pa., and Alma Marie Brumbaugh of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

Prosser-Guyer.—By the undersigned, at the parsonage, May 26, 1937, Carl Edward Prosser of York Springs, Pa., and Miriam Ruth Guyer of Roaring Spring, Pa.—S. P. Early, Roaring Spring, Pa.

Snoberger-Fike.—By the undersigned, April 1, 1937, at the parsonage of the New Enterprise church, Clarence Snoberger of New Enterprise and Pauline Fike of Meyersdale, Pa.—W. N. Stauffer, New Enterprise, Pa.

FALLEN ASLEEP

Benner, Sister Ellen, departed this life June 30, 1937, aged 79 years, 6 months and 26 days. Her companion had passed on less than a year before. She was a member of the Church of the Brethren. The funeral service was conducted at her home in Bunkertown July 3, with further services in the Bunkertown church by her pastor, Bro. J. A. Buffenmyer. Burial was made in the church cemetery. Sister Benner is survived by six children, forty grandchildren and thirty great-grandchildren.—J. A. Buffenmyer, Bunkertown, Pa.

Bodey, Florence Elizabeth, daughter of Fred and Lydia Heck, was born in Fulton County, Ind., May 27, 1888. She was raised in a Christian home and early in life developed a strong faith in God and was baptized into the Church of the Brethren at the age of 15. In 1911 she was united in marriage with Ray Bodey. One daughter was born to this union. In the home she was a devoted wife and mother and in the church she was a teacher of children for many years and an earnest Christian. About two years ago she became sorely afflicted. Her suffering grew with the months until she became bedfast about sixteen months ago. At last after a losing battle with cancer she passed away Aug. 15, 1937. She leaves her aged father, her devoted husband, one daughter, a little granddaughter, one brother and four sisters. She was always so thoughtful of others and so appreciative of the kindness of others. Her strong faith in God, even in the midst of severe pain, was a marvel to all. Funeral services were conducted by the writer.—Charles C. Cripe, Argos, Ind.

Brubaker, Bro. Nathan, son of the late Christian and Barbara Longenecker Brubaker, was born Feb. 4, 1851, and died Aug. 6, 1937. He was a deacon in the Brethren church for a number of years. He was a trustee of the Brethren Home at Neffsville, and donated the land upon which the home and orphanage now stand. His only survivors are three nieces and one nephew. Funerl services were held at the Longenecker Church of the Brethren by the home ministers. Interment was made in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Byers, Sara Ella, widow of Eld. Calvin S. Byers, died at the home of her daughter, Mrs. Cora E. Conrad, in Hagerstown, Md., on May 12, 1937, after an illness of ten days, aged 75 years. Sister Byers was the fifth child of a family of twelve children of the late David and Nancy Ann Boward Anthony. For the major portion of her life she was a most faithful and devoted member of the Church of the Brethren, a real inspiration and beautiful Christian pattern for all who knew her. Sister Byers is survived by two sons, two daughters, ten grandchildren, one great-grandchild, two brothers and two sisters. Funeral services were in charge of Brethren A. M. Dixon and H. R. Rowland in the church at Hagerstown with interment at the Longmeadow cemetery.—Alice M. Bittinger, Hagerstown, Md.

Carney, Elden LeRoy, son of Jesse M. and Iva Carney, was born near Overbrook, Kans., July 17, 1925, and passed away Aug. 18, 1937, at his home near Novelty, Mo. Besides his parents and two brothers he leaves his grandparents, Brother and Sister James Carney of Leonard, Mo., and Mr. and Mrs. William Barnhart of Overbrook, Kans., and a host of other relatives. Elden professed his faith in Christ a year ago and was baptized into the Church of the Brethren by Bro. Oliver Austin. Funeral services were conducted by the writer. Elden was a promising young boy.—J. W. Gish, Leonard, Mo.

Dooley, Anna C., wife of David R., was born at New Enterprise, Jan. 20, 1865, a daughter of John and Mary Benner Snoberger. She was united in marriage with David R. Dooley in January, 1884. Bro. Dooley preceded her in death more than 25 years ago. Sister Dooley was a lifelong member of the Church of the Brethren. She is survived by two daughters, one son, seventeen grandchildren, one sister and two brothers. One brother died just two weeks previous to her death. Funeral services were held in the New Enterprise church, conducted by her pastor, Bro. Wilfred N. Staufer, assisted by Bro. D. T. Detwiler. Interment was made in the New Enterprise cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Driver, John William, son of the late Eld. Samuel and Annie Myers Driver, was born March 9, 1865, and passed away Aug. 16, 1937, at his home near New Hope, Va., after a lingering illness. He is survived by his wife, four sons, two daughters, three brothers and three sisters. For a number of years he was a member of the Church of the Brethren. Funeral services at the Barren Ridge church by Bro. N. W. Coffman, assisted by Rev. John Harris, with burial in the Barren Ridge cemetery.—Helen E. Coffman, Staunton, Va.

Garvick, Sister Mandilla, was born Dec. 26, 1850, and died Aug. 4, 1937. She was the daughter of the late Mr. and Mrs. John Bollinger. She had been confined to her bed by illness for the last two years. Her husband preceded her in death about three months. Surviving are nine children, forty-two grandchildren and twenty-five great-grandchildren. Funeral services were conducted by Brethren C. Geiman and G. M. Resser in the Black Rock Church of the Brethren, with interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Hancock, James Edward, was born at Springdale, Ark., Nov. 13, 1891, and died at his home in Weiser, Idaho, June 6, 1937. He came to Nezperce, Idaho, in 1903, where he lived until 1913, when he returned to Weiser. He was married to Della V. McCrae on Sept. 10, 1933. One daughter, Joyce Lee, was born to this union. He leaves to mourn his departure, his wife, his aged father, one brother and two sisters, besides other relatives and friends. He became a Christian when about 16 years of age and united with the Nezperce Church of the Brethren. To the church of his choice he was faithful to the end. Funeral services were held at the Weiser Church of the Brethren on June 8, by his pastor.—Clement Bontrager, Weiser, Idaho.

Isenbarger, Sister Frances Stutsman, was born July 1, 1861, and departed this life May 12, 1937, at her home in West Milton, Ohio. She was the eldest daughter of Eld. Jesse Stutsman of Pitsburg, Ohio. Early in life she gave her heart to her Savior and united with the Church of the Brethren living a devoted, unassuming Christian life, always manifesting a desire to live closer to her Master. The husband, Arodine Isenbarger, two stepdaughters, one brother, two sisters, a number of nephews and nieces and a host of relatives and friends are left to mourn her passing. Funeral services were held at the West Milton church, conducted by Bro. Sylvan Bookwalter, assisted by Bro. G. W. Minnich. Burial was made in the Riverside cemetery at West Milton.—Lucinda W. Oaks, West Milton, Ohio.

King, infant daughter of Mr. and Mrs. Harvey King, was born Aug. 14, 1937, and died Aug. 16, 1937. Services were conducted by the writer, at the grave, in the Pratt cemetery.—Edgar Stauffer, Larned, Kans.

Markley, Sister Mary Brubaker, daughter of the late Moses and Mary Bear Brubaker, was born June 17, 1853, and died Aug. 4, 1937. She was the wife of the late J. Monroe Markley. She was a resident of Lexington and vicinity all her life. She was a member of the Brethren church for forty years. She is survived by two sons, five grandchildren, five great-grandchildren and one sister. Funeral services were held at the Longenecker Church of the Brethren by the home ministers. Interment was made in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Miller, Charles H. was born at Woodbury, Pa., Jan. 25, 1857, and died July 28, 1937. He suffered a stroke about two weeks before his death and was bedfast till the end. Bro. Miller was a farmer and resided near New Enterprise most of his life. He retired a number of years ago. Since the death of his wife, Sept. 20, 1929, he made his home with his children. He is survived by two daughters, one son, six grandchildren, seven great-grandchildren and two brothers. Bro. Miller was a member of the Church of the Brethren for many years. Funeral services were conducted at the Holsinger church by Bro. Wilfred N. Staufer, assisted by Bro. D. T. Detwiler. Interment was made in the Holsinger cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Pifer, Sister Edna Susan Porter, daughter of Sarah L. and Samuel G. Porter, was born Feb. 8, 1884, and died Aug. 13, 1937. On July 15, 1900, she was united in marriage with Benjamin F. Pifer. At the age of 12 years she accepted Christ as her personal Savior and was baptized into the Church of the Brethren by Eld. Aaron Heestand at the Richland church. Here for forty years she had, with unwavering faith and love, kept her pledge to be faithful until death. It was her highest joy to put first the service of her Christ and his church. She leaves her husband, one sister and a host of near relatives and friends. Funeral services were conducted by Eld. Ira E. Long, assisted by the undersigned. Interment was made in the Richland Church of the Brethren cemetery.—F. Blake Million, Mansfield, Ohio.

Schrawder, Bro. P. C., passed away in his home about a mile north of Bunkertown, July 19, aged 64 years. His wife passed on eight years before. He is survived by four daughters and two sons. The funeral service was conducted by the undersigned at the home of his daughter, Mrs. Toisy McLaughlin, with further service in the Bunkertown Church of the Brethren. Burial was made in the Bunkertown cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

Stump, William Marshall, was born Feb. 9, 1885, in Nevada, Mo., and died July 12, 1937, in Los Angeles, Calif. He united with the Church of the Brethren in 1910. Services were held in the Independent Church of the Brethren, Glendora, Calif., July 14, 1937.—Arthur A. Durr, Glendora, Calif.

Wallace, Hines G., was born Feb. 3, 1861, in Morgan County, Tenn., and died Aug. 21, 1937. When a small boy he moved to Missouri with his parents, settling near Calhoun. Here Bro. Wallace spent the remainder of his life. He entered wedlock with Alma Leona Bowers on March 1, 1885. To this union were born twelve children, ten of them surviving. His wife preceded him in death three years. He united with the Church of the Brethren in 1898 and lived a Christian life thereafter. He used to gather his family together each evening after his conversion to read the Bible and pray together. This practice was kept up in their home until the home was broken up by the death of the mother. Funeral services were held in the Mineral Creek church and interment in the Leeton cemetery by the side of his wife.—James M. Mohler, Leeton, Mo.

Wratil, Rudolph A., was born in Chicago, Ill., Feb. 11, 1903, and died at his home near Larned Aug. 16, 1937. He was united in marriage to Thelma Seitz Aug. 20, 1931. He is survived by his faithful wife, his aged parents, two sisters and two brothers. Services by the writer at Larned, Kans., Aug. 19.—Edgar Stauffer, Larned, Kans.

CHURCH NEWS

CALIFORNIA

Long Beach.—Our mother and daughter banquet was held on May 5 and was well attended. A good program was rendered. On May 26 our semiannual love feast was held with Pastor Luckett officiating. June 6 at our morning service six were added to the church by baptism and letters of membership. In the evening the Ernest Ikenberry family was here. Bro. Ikenberry brought us a splendid message. Sister Ikenberry and the children also contributed to the service. Pastor Luckett represented the Long Beach church at the Nampa Conference. The Luckett family was in attendance at the Mt. Herman Summer Assembly, Bro. Luckett being one of the speakers. Our daily vacation Bible school began July 6 and closed with a program on July 16. The school was directed by Mrs. E. H. Brubaker. The women of the Long Beach church are enjoying a very helpful Bible study class, taught by Mrs. Earl Shrock. At our missionary luncheon on June 4, Mrs. Ernest Ikenberry gave us a very interesting talk on their work in China. Mrs. H. H. Vaniman was chosen as president of our missionary circle for the coming year; director of Women's Work, Mrs. Emma Simmons; director of mother and daughter meetings, Mrs. C. R. Pentz. Preparations are being made for the entertainment of the District Conference of Southern California to be held in the Long Beach church Sept. 3-6. Delegates to this conference are Pastor Luckett, E. M. Sheller and the writer. Aug. 20 the regular business session convened. At this meeting officers were elected for the coming year. They are as follows: Elder, W. T. Luckett; Sunday-school superintendent, E. M. Sheller; church clerk, Mrs. Golda Eshelman and Messenger Agent, Mrs. Mary Bohn. Our Sunday evening services are increasing in interest and attendance.—Mrs. Emma Simmons, Long Beach, Calif., Aug. 22.

COLORADO

Rocky Ford.—Since our last report there have been two baptisms. Mother's Day was honored by an impressive pantomime arranged by our pastor and his wife. Children's Day was observed with various exercises by the children directed by the superintendent and a talk was given by Mrs. Thomas. Our men's organization was reorganized and Verne Rusher was elected chairman. Among other things they hope to do is to locate our members who desire to change locations nearer the church. Walter Beaver is head of the division. Dr. Kurtz lectured for us ten days following the Conference. It proved to be a very busy season for this community, which hindered the attendance somewhat. However, his presence with us was very helpful to our church and to all others who attended. He spoke three times other than in our church. The talks to other organizations were very much appreciated. July 4 Mr. and Mrs. Hepler, who reside in Manzanola, invited the members of the church to an afternoon and evening of entertainment on Hepler's Hill. A picnic supper was enjoyed in the evening. The young people of the Colorado Springs church invited and entertained about fifty young people on June 26. Our group gave the program and the hosts furnished the entertainment which included refreshments and mountain hikes. We did not have as many at Camp Ewing as last year, but all those that did attend were enthused about the camp experience. Our choir directed by Mrs. Hepler gave an

hour program over KOKO, July 25. Many favorable echoes have come from the radio audience. Bro. Hostettler and his family were visiting here July 29 to Aug. 9. A social was arranged July 30, by the men's organization, in their honor. A short program of welcome was given after which refreshments were served. On Aug. 1 Bro. Hostettler filled the pulpit. Our pastor and his family enjoyed a week of rest in the mountains. We have about fifty on our Cradle Roll.—Mrs. Marvin Frantz, Rocky Ford, Colo., Aug. 18.

IDAHO

Nampa.—The Idaho Assembly at Camp Stover near Meadows was held Aug. 10-15. On Aug. 16 Bro. Slabaugh preached in the Nampa church. He spoke on The Christian Approach to the Economic Question. Tuesday night Sister Schrock's piano pupils gave a recital. Wednesday night was our monthly fellowship meeting which was devoted to a farewell for Pastor Mark Schrock and his family. Refreshments were served in Kurtz Park near the site of the Conference tent. A great many attended this meeting. Thursday, Friday and Saturday nights Bro. Brightbill gave instructions in singing, hymnology and kindred subjects. These lessons were very valuable to the members. Songs in pictures were also given. Sunday, Aug. 22, Pastor Schrock gave his final address. They will leave Nampa on Aug. 25 for a brief rest at Camp Stover before going to their new pastorate at Olympia, Wash. Tuesday night we will hold baptismal services. Our regular quarterly council will be held Aug. 25. We are expecting our new pastor, Eld. M. S. Frantz of Empire, Calif., to be installed the first Sunday in September.—H. H. Keim, Nampa, Idaho, Aug. 23.

ILLINOIS

Astoria.—The business meeting of our church was held June 8 with our elder, E. F. Caslow, in charge. Both the church and Sunday-school treasurers' reports showed a balance on hand. The women of the church sponsored the redecorating of the church including papering the walls, varnishing the woodwork and seats and painting the floors which cost $203 for the entire job. Delegates elected for district conference were Harve Stauffer and Benton Rhoades, with C. A. Gruber and Orvie Kessler as alternates. Our church did not represent at Annual Conference but was very fortunate in having our district representative, Bro. Whisler, stop with us on his return home. He gave us a report which was very much appreciated. Our love feast was held May 29 at the South Fulton church as our church in Astoria was being decorated at the time. Bro. Deardorff preached Saturday morning and Ralph Johnson in the afternoon. D. H. Keller of Battle Creek, Mich., officiated at the love feast. Sister Keller preached for us Sunday morning. Her sermon on Triumphant Faith was helpful. In the evening Bro. Keller used for his subject, The Biggest Business in the World. These were two big days with us. One hundred and thirteen were present at Sunday school. Velma Lam and Evelyn Stauffer were the delegates sent by the Sunday school to the young people's conference near Lewistown. Bro. Lester Fike of Clovis, N. M., will begin his pastorate here sometime this fall. The Byler family was with us on July 30. A splendid program was rendered to a large audience. It was certainly a treat to have them with us. Brother and Sister Clarence Heckman, missionaries on furlough from Africa, were with us a few weeks ago. We appreciated very much having them with us and telling us of their work in Africa. The Methodist and Christian churches and the Church of the Brethren have been holding union services on Sunday evening during July and part of August. The women of the church met at Bro. Gibson's home Aug. 18. The officers of the Women's Work and the different organizations gave reports of their year's work, after which officers were elected for the coming year. President of the Aid Society, Orpha Rhoades; vice president, Irma Wherley; president of the missionary society, Ada Kessler; president of the mother and daughter association, Olive Shango; president of the entire organization, Ethel Gibson and secretary and treasurer, Mary Danner.—Mrs. Rosella Sullivan, Astoria, Ill., Aug. 19.

Hickory Grove.—We met in regular council on Aug. 15. Our elder, Bro. Funderburg, was present and presided over the meeting. Regular business was attended to and the church reorganized for the coming fiscal year. Bro. Funderburg consented to again act as our elder. Bro. William Kendall was unanimously requested to again serve as our pastor. Paul Becker was elected superintendent and Alice Hamilton as his assistant. Bro. Funderburg has been the elder of this church for many years. It is largely due to his untiring efforts, keen judgment and unlimited patience that the church has been able to carry on through many unusual and discouraging circumstances. The membership has always been small and scattered and has been depleted recently because a number of its young people have taken up positions elsewhere. Bro. Kendall of Milledgeville comes to us every other Sunday and teaches the Bible class in Sunday school and then delivers a well prepared and spiritual message to an attentive audience made up of Brethren and Methodist people of the community. We have worked out a program of co-operation with the members of the Methodist church whereby we worship alternately in the two churches. This is perhaps the best plan possible under prevailing conditions at this place, but it is far from ideal and will never make a strong Brethren church. An intermediate boy and girl from Brethren families were baptized recently. On Sept. 12 the two Sunday schools are planning an all-day meeting in the Savanna park. Sunday school and preaching service will be held in the forenoon followed by a basket dinner. The afternoon will be spent socially. Other co-operative programs are held from time to time throughout the year.—Elizabeth Crouse, Savanna, Ill., Aug. 23.

INDIANA

Fort Wayne.—In spite of the many heat waves which have struck Fort Wayne, the attendance at Sunday school and church has been good. At the close of day school in June our Bible school opened. We can truthfully say we never have had a better school. We had an enrollment of 143, with an average attendance of 120. There were twenty-two teachers and helpers. Our pastor, Bro. Leo Miller, was the superintendent of the school. Our new addition to the basement enabled us to care for the ten classes more adequately. The B. Y. P. D. is planning to redecorate the basement of the church. In July the interior of the church was painted. The Homemakers' class is redecorating their classroom. All in all we are expecting to have a much more attractive church building soon. It is not only an attractive building which we desire but also more attractive Christian characters. Therefore it is with pride that we report that six intermediate girls went to Camp Mack and we are expecting ten intermediate boys to go. Some of our young people attended camp. We are confident that such training as they will receive at Camp Mack will greatly enrich their spiritual lives. Bro. Frank Colclesser was our delegate to the Annual Conference at Nampa.—La VerneDee Keil, Fort Wayne, Ind., Aug. 20.

La Porte.—We held our quarterly council Aug. 11, with Bro. Kenneth Murphy as moderator. Officers for the year were elected. Bro. Kenneth W. Murphy was chosen elder for next year; Bro. Nathan B. Cross, trustee; the writer, correspondent; Sister Grace Rensberger, Messenger agent; Sister Agnes Merchant, Sunday-school superintendent. Delegates to district meeting were Bro. Price Umphlet and Nathan B. Cross, with Sister Alice Bayer and Grace Rensberger as alternates. Sister Alma Replogle was elected Cradle Roll superintendent. We held our Sunday-school picnic July 5 at Fox Park with a good attendance. Bro. John Winger and his family from North Manchester were here one Sunday this summer and gave us a program which was very interesting. Our chorus class meets every two weeks with the pastor's wife, Sister Mabel Murphy, as leader. Our missionary committee had a program at the church Aug. 22. We are looking forward and planning for our revivals, which are to begin Sept. 19, with Bro. Edward Stump of North Liberty as evangelist. Three of our young people attended young people's conference at Camp Mack the first of August. Our Aid Society has elected officers for next year. Sister Alice Bayer was elected president with Sister Mary Cross, vice-president and Sister Agnes Merchant, secretary and treasurer.—Mrs. Nathan B. Cross, La Porte, Ind., Aug. 23.

Middlebury.—We met in council July 22 with Bro. Galen Bowman as moderator. Bro. Bowman was re-elected elder with Brethren Frank Kreider and Harvey Bowers as moderators. Our harvest meeting will be the first Sunday in September with Bro. J. O. Winger bringing the message both morning and afternoon. A basket dinner will be served. It was decided to have our fall communion on Oct. 7. Aug. 15 we met on Brother and Sister John Trimmer's lawn and enjoyed a sunset service. Aug. 9 the Byler family were with us. Our pastor, Bro. T. G. Weaver, and family and Bro. J. Harvey Schrock and family

ANNOUNCEMENTS

DISTRICT MEETINGS

Florida and Georgia, Tampa, Oct. 8-10.

Indiana, Middle, Huntington, Oct. 8-10.

California, Northern, Empire, Oct. 8-11.

Missouri, Middle, Kansas City, Oct. 8-11.

Ohio, Northeastern, Oct. 12-14.

Kansas, Northwestern, Burr Oak, Oct. 22.

Missouri, Northern, Rockingham, Oct. 23-25.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 28 to Nov. 1.

Kansas, Southwestern, McPherson, October —.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

Florida

Oct. 24, Sebring.

Indiana

Sept. 25, West Manchester.
Oct. 2, La Porte.
Oct. 7, Middlebury.
Oct. 23, Bethel.

Maryland

Sept. 17, 6:30 pm, Thurmont.
Oct. 10, 6:30 pm, Pipe Creek.

Ohio

Oct. 9, 10 am, Castine.
Oct. 17, 6:30 pm, Pitsburg.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.

Pennsylvania

Sept. 26, Holsinger (Dunnings Creek congregation)
Oct. 3, 6:30 pm, Green Tree.
Oct. 3, 9:30 am, Lower Conewago, Bermudian house.
Oct. 16, 17, 1:30 pm, Midway
Oct. 17, 6:30 pm, Free Spring.

Tennessee

Sept. 25, 7 pm, Limestone.

Virginia

Sept. 11, 3 pm, Salem.
Sept. 18, 5 pm, Pulaski.
Oct. 16, 6 pm, Barren Ridge.
Nov. 6, 6 pm, Pleasant Valley.

West Virginia

Sept. 25, Mt. Dale.
Oct. 3, Crab Orchard.
Oct. 30, Smith Chapel.

are moving to North Manchester. We are sorry to have them leave us but wish them success wherever they go. Bro. Ira Long of Ohio will take Bro Weaver's place.—Mrs. Harry H. Eby, Middlebury, Ind., Aug. 23.

MICHIGAN

Pontiac.—Our daily vacation Bible school was held from June 21 to July 22. We had an average attendance of fifty children each day. Sister Susie Shafer of Durand, Mich., was a guest teacher the last week of Bible school. Because of illness Sister Mary L. Cook has resigned her position as pastor of the church at Pontiac. She is leaving Sept. 1. We will miss Sister Cook and her wonderful sermons. A brother from Grand Rapids gave a very good sermon at our church August 22.—Mrs. Paul Shafer, Pontiac, Mich., Aug. 25.

MINNESOTA

Morrill.—We have been having Sunday school and preaching service since the first of July. They have been held by Sister Ruby Weimer, a student of McPherson College. There are a very few members here, but the attendance has been good. A Sunday-school picnic was held at the Reuben Ogg home Aug. 8. A social time was enjoyed by a large crowd. A number of them came from Monticello and Minneapolis. Among them were Brother and Sister Nickey of North Manchester, Ind., who were visiting at their old home there. Bro. Nickey held services at this place a great many times and old friends were happy to see them in good health. We regret that Sister Ruby Weimer will have to leave us the last of August to resume her studies at McPherson College.—Mrs. Perry Wagoner, Foley, Minn., Aug. 23.

CUT HERE



Bethany Biblical Seminary Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars as an offering for Bethany Biblical Seminary, which please place to the credit of

..... Individual

..... Class

..... Sunday school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. .....

Postoffice ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

CUT HERE

OHIO

Lower Stillwater.—The members of our church were greatly encouraged by having Bro. Chas. Essick from Circleville with us for two weeks in a revival. He preached the old time religion without wavering. Four precious souls were received into the church by baptism and a number heeded the call and publicly reconsecrated their lives to their Savior. We had some very good singing from different churches in the community. Aug. 11 we held our regular business meeting with our elder, Ira Oren, presiding. Ora B. Bowman was chosen as Sunday-school superintendent with Robert Ulrich as his assistant. Our love feast will be Nov. 6 at 7 o'clock. Aug. 15 a representative of the Anti-Saloon League gave us a lecture on the evils of liquor and their efforts to vote it out again. We are in the midst of remodeling our church and hope in the near future to rededicate it to the Lord.—Mrs. Ora B. Bowman, Dayton, Ohio, Aug. 19.

PENNSYLVANIA

Carlisle.—We met in regular quarterly council July 8, 1937, with Eld. H. M. Snavely presiding with devotions by Eld. J. E. Trimmer. The Sunday school was reorganized. Mark Roth was elected Sunday-school superintendent with C. G. Becker as assistant, Carl J. Adams, treasurer and Wm. Boldosser, secretary. We sent one paper to district meeting asking for a permanent date for the district Sunday-school meeting. Our pastor gave an interesting report which was accepted. One letter has been granted and one received.—J. E. Faulkner, Carlisle, Pa., Aug. 17.

Codorus.—On Tuesday, May 25, several of our ministers motored to the Brethren Old Folks' Home near Huntsdale where they held a love feast for the inmates of the home. The Children's Day services of our congregation were held the first three Sundays of June. We were happy to have Sister Martha Martin of Elizabethtown give the address at the Pleasant Hill house. Eld. D. Edw. Keeny of our congregation gave the address at Codorus. Our Eld. S. C. Godfrey gave us a message at the New Freedom service. The interior of the Codorus house was redecorated. On July 4 Bro. King of Myerstown preached the rededicatory sermon. Lunch was served in the basement of the church with Bro. King in charge of the fellowship service. In the afternoon a program was given by home talent. At 6:30 a vesper service was held on a hill near the church in charge of Sister Esther Brant. A young people's service was held in the evening. Bro. N. S. Sellers of Lineboro, Md., delivered the address. Bro. W. C. Sweitzer, formerly of our congregation, preached in the Codorus house on July 18. On Aug. 8 the four Sunday schools of our congregation held a joint meeting in the Shrewsburg house. The delegates of each Sunday school gave talks on the topic, What Impressed Me Most at the Sunday School Convention. Another topic, What Is My Attitude Toward Sunday School? was discussed by a superintendent, teacher, parent and pupil. There was special music by the ladies' quartet and the young people's chorus.—Grace K. Keeny, York, Pa., Aug. 13.

Lost Creek (Bunkertown house).—Aug. 15 will be remembered by our people as a red letter day. At the evening service we rededicated our church to the worship of God. Dr. C. C. Ellis of Huntingdon, Pa., preached the rededicatory sermon to a large audience. The congregation felt the need of some improvements; therefore the church was repainted as a gift by one of our brethren. Memorial windows were put in instead of the clear glass, as gifts from members and friends of the congregation. A committee of three raised the money for and purchased new pews for the church and another committee purchased inlaid linoleum for the floor. Thus our church presents a beautiful appearance. Monday evening our pastor, Bro. Buffenmyer, will open a two weeks' revival in the Richfield house. Oct. 4 Bro. Buffenmyer will open a two weeks' meeting in the Free Spring house, closing Oct. 17 with the love feast. This service will begin at 6:30 P. M. A music committee was appointed as well as a lookout committee for this special meeting. We trust that God will give us a real pentecostal revival.—Mrs. J. A. Buffenmyer, Bunkertown, Pa., Aug. 25.

Norristown.—We appreciated having Bro. D. D. Funderburg visit us and bring us the morning message on April 25. On May 4 the mothers and daughters enjoyed a program. Sister Zola Shawlis was the speaker. May 9 Bro. Row preached a very appropriate sermon on Honoring Motherhood. June 13 Children's Day was fittingly observed with the children giving the program. A successful daily vacation Bible school under the direction of Sister Row was held July 9-23. The offering was $11 and was given to the Junior Project work in Africa. The Sunday-school outing was held at Chalfont Park July 17. Aug. 1 the young people held a vesper service at Valley Forge. The Worship theme was God's Masterpiece.—Emma N. Cassel, Norristown, Pa., Aug. 24.

Sugar Valley.—Bro. J. A. Buffenmyer of Bunkertown, Pa., closed a two weeks' evangelistic meeting Aug. 1. He preached very inspiring sermons and before each sermon gave a short exposition of the church doctrines. At the close of the meeting five young folks of our Sunday school were baptized by Eld. Charles A. Schwenk. Our love feast was held July 31, with seventy-three participating. An election was held for deacon and the lot fell on Bro. Lawrence Bartges, who with Sister Bartges was installed Aug. 1. During the year there

were nine anointing services and on Jan. 3 four adults were added to the church through baptism by Bro. John C. Boone. Bro. Ira Arnold and family of New Market, Md., were with us July 13. Bro. Arnold illustrated hymns with the use of colored crayons while the rest of the party interpreted them in music in a delightful manner.—Ada Douty, Loganton, Pa., Aug. 21.

TENNESSEE

Limestone.—We met in quarterly council Aug. 21, with Eld. J. R. Jackson in charge. We decided to begin our revival on Sunday night, Sept. 12, with our home talent conducting it. Our communion service will be held Sept. 25 at 7 P. M. Aug. 24 we will begin to redecorate the inside of the church and also to build concrete steps at the front door. A committee of two was appointed to see that the graveyard is properly cared for.—Honoria Pence, Limestone, Tenn., Aug. 24.

VIRGINIA

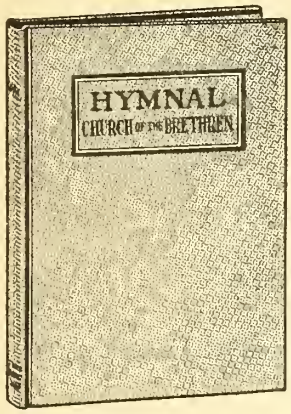
Barren Ridge.—On Mother's Day the church service was in charge of the women. Mrs. S. C. Miller of Bridgewater gave the address of the morning which was greatly appreciated and enjoyed by all present. Our vacation Bible school began on Aug. 9. The attendance, while not so large as last year, was very good. On Aug. 14 we met in quarterly council. It was voted to leave the organization of the Sunday school as it is now for another year. Bro. Harold Furr is superintendent. Last spring we planted grass seed on the church lawn and now we have a good stand of grass. During the summer we had the walls of the church papered and had new carpet put on the floor so that we now feel that the appearance of our place of worship is greatly improved. On July 25 our B. Y. P. D. gave a program, entitled The Life of Christ in Scripture and Song, at the Elk Run church and two weeks later gave the same program at our own church to an appreciative audience. We are expecting the Elk Run church to bring us a program in return on Aug. 22. We are looking forward with a great deal of pleasure to having Bro. Samuel Harley with us in an evangelistic meeting beginning on Sept. 5. Our love feast will be held on Oct. 16 at 6 P. M.—Helen E. Coffman, Staunton, Va., Aug. 19.

Central (Roanoke).—We celebrated our twelfth anniversary the first Sunday in May. The offering for the building fund was $990. This is always a very special day for us. In the evening we met around the communion tables. A few days later we had our anniversary dinner, which is a yearly feature. The next outstanding occasion in our church was June 30 when our pastor, M. Guy West, and Naomi E. Miller were married. The church was overflowing with friends to witness a most beautiful wedding. During the month of July while Bro. West was away we were most fortunate in being able to have with us to conduct our morning services, Brethren Jesse Ziegler, C. O. Showalter, Warren Bowman (a former pastor of ours) and Bro. William Beahm (missionary from Africa). All these came to us from Camp Bethel. Mrs. Ernest Ikenberry, missionary from China, was at our women's meeting in July. She inspired us to do more for the mission cause. It is indeed helpful to have such persons with us. We are happy to have Brother and Sister West back with us. During the summer months we do not have preaching at night but our morning services are well attended.—Mrs. P. E. Faw, Roanoke, Va., Aug. 24.

Salem.—We met in council on Aug. 14, with Bro. L. R. Dettra presiding. Bro. Dettra was re-elected elder for another year. All officers and teachers were re-elected for the following year. At this meeting we decided to have our church roof and fence painted. Our revival meeting will begin on Aug. 29 and will close on Sept. 11 with our love feast beginning at 3 o'clock. Bro. Lawrence Van Sickle of West Virginia will conduct our revival meeting.—Ollie Cline, Stephens City, Va., Aug. 21.

WEST VIRGINIA

Eglon.—From June 14-25 Bro. Earle Wm. Fike of Roanoke, Va., was with us in an evangelistic meeting. As a result of the meeting seven were baptized and the church as a whole was strengthened. On June 26 we held our love feast. June 17 the Ministerial Board met at Maple Spring and installed Bro. Galen Fike into the ministry. On July 12 the house was filled to hear the Byler family of Lancaster, Pa. They presented a very inspiring and well planned musical program. This year four of our young people attended Camp Peniel. During the week following Camp Peniel we were very fortunate in having Prof. Perry Huffaker of Hagerstown, Md., with us for a singing school. The week was not only helpful but also very pleasant for those who attended the classes. We are hoping that it will be possible for us to have Prof. Huffaker with us again within the next few years. On Aug. 18 the mothers and daughters held their first mother and daughter banquet, with about 100 present. We feel that the banquet was a great success and hope that it will become an annual occasion in our church. On Aug. 20 eighty young people from the First District of West Virginia and Western Maryland met at the Maple Spring church for the Eglon conference. This week-end conference has been carried on for several years with the hope that some day a permanent camp might grow out of it. At present we think it might be possible to have a camp next year. The church program has been very full this summer and we feel that it has been very helpful.—Flora Harsh, Eglon, W. Va., Aug. 24.



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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., September 18, 1937 | No. 38



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THE SILENCE OF WONDER

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY CALVERT N. ELLIS

False Security

"When they are saying, Peace and safety, then sudden destruction cometh upon them"

Monday: 1 Thess. 5: 1-3

Only the coming of our Lord can reveal the absolute insecurity of the world. To the very end the sons of this world will trust themselves and see nothing but peace and safety in the future. Man seems to have an almost limitless capacity to believe in himself. He somehow confuses the height of skyscrapers and the speed of transportation with progress and believes that the possibilities are infinite. In spite of the devastation of war and the inevitability of death, man continues to believe in himself and his ability to master the universe. But some day suddenly it shall all be revealed. That day of the Lord toward which all creation has been moving will come. To believe in anything less than reality can bring only destruction, but to wait for his coming will bring the completion of salvation.

Lord, grant us grace to humbly trust thy love and wait for thy appearing. Amen.

Sons of Light

"Ye are all sons of light, and sons of the day: we are not of the night, nor of darkness"

Tuesday: 1 Thess. 5: 4-11

Do you realize that you share in the very nature of God himself? God is light and in him is no darkness at all and we are all sons of light. If this is our station and status we must live and walk accordingly. Sleep, indifference to the will of the Lord, ill becomes a son of light. Faith, hope and love are of the very nature of God and should be increasingly found in his sons. Distrust, anxiety and malice belong to the night and have no place among the sons of light.

Are you increasingly recognized as a son of light? Would my friends say that I am anxious to know the will of the Lord? We can scarcely claim to be the sons of God unless increasingly his nature is manifest in us. Growth in grace is the normal and necessary Christian experience. The contrast between light and darkness is complete but the difference between the sons is not always so evident.

Father, may the fruit of the Spirit be seen in us. Amen.

Those That Are Over Us

"We beseech you, brethren, to know them that labor among you, and are over you in the Lord"

Wednesday: 1 Thess. 5: 12-18

Do you ever stay away from the church because you do not like the minister? Have you ever reduced your giving because you did not approve of the pastor? Similar conditions must have existed in the Thessalonian church because in this first letter the apostle ever wrote he urges them to "esteem exceeding highly in love for their work's sake" those who are their spiritual leaders. This is an excellent principle to remember. We should support the pastor or elder not because he is a particular individual but because of the function he fills and the work he performs. We owe support to those who exercise spiritual leadership whether we approve of particular policies or not. Order and peace within the church demand authority and we should be very careful not to destroy confidence in the leadership.

Father, we pray that thou wouldst bless and direct the leaders of the church. Amen.

The Faithful One

"Faithful is he that calleth you, who will also do it"

Thursday: 1 Thess. 5: 19-28

After a series of specific admonitions telling the Thessalonians what was expected of them the apostle closes this letter with a beautiful prayer. In the final analysis it is not us but the "God of peace himself" who preserves us and will present us completely sanctified. How thankful we can be that our future does not depend upon us alone. He is faithful. He who called us will complete the work which he has begun. As we see our own progress in the Christian life we often can feel nothing but discouragement, but we should look to the Lord and remember that he is faithful and will bring us home to himself. Here is our assurance, not in ourselves but in the wondrous love of our God and Father. We may be faithless but he will never fail. He is the author and finisher of our faith.

Lord, we thank thee that nothing can separate us from the love of Christ. Amen.

Righteous Judgment

"The revelation of the Lord Jesus from heaven, . . . rendering vengeance to them that know not God"

Friday: 2 Thess. 1: 1-8

We often think that if we can escape detection by our fellows we have escaped the consequences, but there is nothing more fallacious and contrary to the revelation of God. Throughout his Word the Lord has taught that evil will be punished and that all men must appear before the judge of all the earth. If this is a moral universe at all there must be a judgment because any realistic view of life reveals many inequalities. Evil often appears to win in this world and the Lord's people suffer but there will be a judgment. It is possible to think too much about the punishment which awaits the enemies of the Lord and develop a self-righteous attitude. However, recognizing that all we have and are is by the grace of God we can take comfort in the knowledge that the enemies of the Lord will not always prosper.

Increase our faith, Lord, in thy great love and purpose regardless of our circumstances. Amen.

In That Day

"When he shall come to be glorified in his saints, . . . in that day"

Saturday: 2 Thess. 1: 9-12

In that day when the Lord comes to judge his enemies he will be glorified in his saints and be marveled at in all them that believe. It is a wondrous thought that we will be the joy and marvel of the Lord. We will be the evidence of his power and victory. This must have been a comforting thought to the Thessalonians in their tribulation. It should be a source of comfort and strength to us to know that "in that day" we shall be his glory.

The present is ever with us and our generation pays little attention to the future. At other times men have lived so much in the future that they have accomplished little in the present. It is necessary to keep a reasonable balance between the present and the future. We live and labor in the present looking for him whom having not seen we love.

May our God count us worthy of our calling that the name of the Lord Jesus may be glorified. Amen.

WEEKLY QUIET HOUR

Autumn

The first day of autumn always brings a touch of sadness. The summer is over, the harvest is gathered and the leaves are falling. The opportunities of the year are gone (Jer. 8: 20). But not entirely. There is much that can yet be done before winter (2 Tim. 4: 21).

We do not know how soon the winter will settle upon our lives, but we can use the autumn. The haze is on the distant mountains but there is crispness in the air. The days are short but they are glorious golden days!

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., September 18, 1937 No. 38

EDITORIAL

About Living Dangerously

We have on occasion been encouraged to live dangerously. Perhaps we have given the same advice ourselves. At least the writer is far from immune to the appeal in such counsel. For there is something to be said in favor of the choices which promise zestful living.

But to choose a course just because it is different, recommended as new, or seems to offer a certain fillip, is quite another thing. Generally speaking such a choice is not only dangerous but foolish. Yet it frequently happens that there are those who look upon the seeming even tenor of the life of older persons, resolving that as for themselves they will live dangerously, sounding every alluring experience no matter how unnecessary or hazardous the undertaking may be. It is a matter of sorrow that the Prodigal Son was neither the first nor the last of these. Many of those who survive such a futile ordeal will doubtless come again, bearing their scars and their sorrows with them.

Of course all life involves elements of uncertainty. There are unavoidable hazards which oblige one to live dangerously. And even uncertainty has its uses. It may be the incentive which keeps one on his toes mentally and physically. But even so, the choice in the field of chance should be upon the side of that which is good and true and beautiful. When in doubt, choose the best you know! It is in this sense that youth, as well as age, may properly be advised to live dangerously. H. A. B.

Saying Aye and Something Else

By chance this morning my eye fell upon a copy of the Nampa Conference Resolutions. They make excellent reading. I remembered too that they were passed unanimously. When the motion was put for their adoption, everybody voted aye.

Almost at the same moment I saw this in a current exchange: "The cause whose supporters merely favor it is in a bad way. For every real cause is a protest against what now is, or an effort in behalf of what is not yet. And the present evil will not end, nor the future good arrive merely because somebody throws it a kind word now and then."

Then I understood why things are about the same as before the resolutions were adopted. We are not through with this matter yet. Will all in favor please say aye and then do whatever else is necessary to bring it to pass. E. F.

The Church and the Constitution

The date of this issue comes within one day of coinciding with the one hundred and fiftieth anniversary of the signing of the Constitution of the United States. That significant event took place Sept. 17, 1787. The United States Constitution Sesquicentennial Commission is a pretty big mouthful but that is the high-sounding name of the authority which is recalling this bit of history to our minds and arranging for the proper commemoration of it. In fact the commission is planning a series of observances to extend through a period of more than a year and a half, terminating with the corresponding anniversary of the inauguration of President George Washington, April 30, 1789.

The purpose of all this is to make the country constitution-conscious, to help us understand this immortal document better and appreciate the blessings it has brought us and may yet bring us in the years to come. To this end the commission is enlisting the co-operation of all sorts of agencies, including the churches.

No better statement of what the founding fathers had in mind in the framing of this instrument has ever been made or can be made than that which they themselves put into its preamble: "To form a more perfect union, to establish justice, to insure domestic tranquility, to provide for the common defense, to promote the general welfare, and to secure the blessings

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

of liberty to ourselves and our posterity." Union, justice, peace, safety, welfare, liberty—what a noble half-dozen of national objectives!

But what, if anything, can and should the church do toward their attainment? Just about everything, everything that is to say, which is basic and primary. Other agencies will provide machinery and methods. The church must furnish aims and inspiration, motives and power.

The church, first of all can and must keep alive and fresh an appreciation of the supreme worth of the objectives so prominently set forth in the first sentence of the Constitution. Not to undertake a detailed exposition of them, consider a few points of special pertinence.

On the matter of establishing justice, the church can have a lot to say. If it has not always spoken with clear and sure voice on this subject, it has done much in its behalf and the present occasion is a call to do more. Not by way of setting up the government devices by which justice is carried out, but by clarifying the popular notion of what justice is and the sort of conduct it demands. It can make men see how vital justice is to the union and tranquility of which this first sentence speaks. We are going into the second half of the third thousand years since a humble but bold country preacher emphasized justice as a rock bottom need of his time. There is the same need now for men of Micah's stamp. The primary responsibility for producing them rests on the church. Right here the church can have a big part in this newest sesquicentennial business.

Providing for the common defense offers another rare opportunity for the church. Safety and security are attractive words now, as well they may be. No help will be needed from the church in urging the construction of battleships and bombing planes. Other agencies will attend to that. There will be a wide field, however, for building understanding of great and simple truths. Such as "a horse is a vain thing for safety," as is all that the ancient war horse stands for in modern scientific slaughter. And such as the far greater worth of friendliness and fairness in international relations as a means of national defense. There is plenty for the church to do in making our country safe.

Then there is the general welfare clause, so much banked on now for justifying whatever congress and the President may think is good for us. And the blessings of liberty—what can not be said of the field for church action here? All this is surely familiar ground to church men. Human welfare and human freedom are the watchwords of church planning and program building.

But not to get lost in vague abstractions and profitless phrase making, let's keep it clear just where the church can get in her most effective work. It isn't much if anything that the church should do in making or remaking constitutions. But she should do much in making the men who make such things. This is not to weaken, it is to magnify, her responsibility. For this is by far the most important part in the whole matter. Constitutions are useful or harmful, governments are tyrannous or liberty-producing, according to the quality of the men who administer them.

The church is not and should not pretend to be the only character building agency in our national life. But she has been and should continue to be the foster mother of them all. No other instrument or institution has so vital or so great a field.

It is indeed not her task to run the government. And yet it is, not externally but dynamically. It is her high privilege to be the initiator and inspirer of all that's good in governments and constitutions, and it should be her solemn, though ever unfulfilled, aim to keep out all that's bad. E. F.

Fine Points in Lion Hunting

About twenty years ago Jay Bruce of Mariposa County, California, crippled a hand in a sawmill. How to make a living with such a handicap was his problem. This is how he happened to turn to hunting mountain lions, on which there is a nice bounty. Bruce soon mastered the fine points of his new calling to such an extent that he was made state lion hunter. He has killed well over 500 of these predatory animals.

According to Bruce the mountain lion follows the range of the deer, each lion keeping to a given locality not over ten miles square. Knowledge of these two facts, according to our expert, makes it theoretically possible to hunt down and kill every lion in the state. Bruce hunts the mountain lion with trained dogs. These track the lion until he is cornered in some tree. When the beast charges he is killed with a .22 pistol using long rifle cartridges. It is surprising that an animal weighing up to 160 pounds can be killed so easily.

The economic importance of destroying mountain lions is apparent from Bruce's estimate that one lion will kill from fifty to 100 deer a year, or calves and sheep in proportion. He thinks that if this were done, deer would so increase that there would soon be good hunting throughout the state, and men profit materially not only from livestock saved, but increased supplies of venison.

The reader may think the Messenger a strange place to discuss the fine points in lion hunting. But to the writer it is all a very interesting parable with implications in terms of human conduct. We suggest that you give some of these a second thought. H. A.B.

THE GENERAL FORUM

Inequalities

BY ADA C. RAKESTRAW

'Tis strange how pain and pleasure
Are blended and entwined,
Yet happiness and sorrow
Are products of the mind.

We see one soul in anguish,
With laughter hiding care;
And one who should be chuckling,
As grouchy as a bear.

So whether fortune-favored,
Or blest with joys few,
Your measure of contentment
Is largely up to you.

Altoona, Pa.

Carrying on in the Face of Odds

BY SAYLOR C. CUBBAGE

Probably the most effective teaching and some of the finest gems of writing were produced by Saint Paul while he was a prisoner, "an ambassador in chains," in Rome. Though a prisoner, chained to a Roman soldier, he did things that many free men did not have enough ambition to do. Being confined and not able to go about the city and make known the message of the gospel, he invited people to his cell in order that he might teach them the story of Jesus. Because of the sincerity of his invitation and the magnetism of his personality a steady stream of truth-seeking individuals poured into the prison. What would many twentieth century people do in the face of such odds? In all probability we would give up and say to ourselves: "There is nothing I can do in the face of such a predicament." The accomplishments of Saint Paul in those trying hours ought to come to our minds when we get to the point that we feel that everything is against us and that we have done all that we can do.

The Christian world reveres the hymns written by Fanny Crosby, many of which have become very well known and attained an enduring popularity. The author of that grand old hymn, *Safe in the Arms of Jesus,* was blind from the age of six months. Fanny Crosby spent nearly ninety-five years of her life in total darkness as far as physical light was concerned, but what a flood of eternal light there must have been stored up in her soul. Her life was one of richness and depth even though she did not enjoy the blessing of physical sight.

In our own day we have Helen Keller as a living example of what a handicapped person can accomplish. As a result of an attack of scarlet fever Helen Keller has been blind and deaf since she was less than two years of age. Today we recognize her as a writer and teacher of no little reputation. President Franklin D. Roosevelt has overcome by sheer perseverance the effect to a great extent of an attack of infantile paralysis. In the minds of the American people is written the work that he has done. One with less ambition and determination to excel might have given up and said: "There is no more use for me to try." In the city of Washington there is at the present time a man who is totally blind, who is teaching physics in a university there. He has been blind for perhaps twenty years and became blind after he reached manhood. With an accuracy not often attained by persons possessed with sight, he sets up complicated laboratory apparatus. He is able to draw diagrams of complex electrical hook-ups on the blackboard with seldom a mistake.

When we stop for a moment and reflect on the accomplishments of those who carry on in the face of serious handicaps, as we look at handicaps, those of us who possess normal physical equipment should develop a righteous dissatisfaction with our attainments and get busy and do a better job of the thing we are able to do. It appears that God sometimes permits these so-called handicaps to come into our lives in order to lead us from our own self-willed and misguided ambitions into fields of a larger service than we would otherwise reach. Too many of us are satisfied with the commonplace and are unwilling to expend the energy necessary to attain the full measure of a well developed life. It is true that as many young men and women face the problems of life they develop a feeling of inferiority. In many cases this feeling of inferiority has a basis in fancy rather than in fact. Some years ago I saw this statement in a high school girl's notebook: "To the dreamer who can work, and the worker who can dream, life surrenders all things." I believe there is a great deal of truth in this statement. We admire the pluck of the boy or girl who is willing to work hard and sacrifice much in order to obtain an education. We ought to give our encouragement to such. Many advances in civilization are realized through the work of these people. There is perhaps no one who has developed his or her powers to the extent of their possibilities. Many of us stop too soon; we give up at the slightest provocation. There is developing in this age a philosophy that society should clear a road for us to the foot of the rainbow, should remove all obstacles to our comfort and progress. This is being substituted for the spirit of finding a way or making one for oneself. Just because the path does not seem clear, or the task appears a little bit difficult, there is no reason why one should give up and perhaps let an opportunity laden with many possibilities slip from the fingertips. It is well for us to remember that, even in this mod-

ern day, the things to be prized most highly are the things for which we are compelled to strive and hold as a reward of faithfulness.

The depression, though it brought many hardships upon us, did encourage in the people the development of self-reliance with the result that many are more able to carry on in the face of opposition and disappointment. However, some of the efforts at recovery, evidently not purposedly, tend to break down the spirit of self-reliance and self-responsibility and replace it with a spirit which demands that the state or the more fortunate class should care for the needs of those who will not provide for themselves, even though the opportunity might be offered. Changes in administrative procedure should be effected when charity and other emergency work encourages the condition it is intended to improve.

Washington, D. C.

The Church and the Economic Order

BY M. R. ZIGLER

Findings of the Oxford Conference

THE position of churchmen regarding this relationship is varied and in many ways absolutely contradictory. It was only after much hard labor the report was presented and passed by the entire conference body.

1. The relevance of the Christian gospel and the church to the economic activities of men and women in the world today was defined as follows:

The Christian church approaches her responsibilities in the economic order under the guidance and the motive of the historic Christian faith. The central fact of that faith is, that in the Person of Jesus Christ God took human nature into unity with himself. By this act he not only restored the sacred worth and dignity with which man was endowed at the creation, but he made subject to the law of Christ's nature—the law of love—the whole of human life in all its spheres of activity.

The economic is one of the most important of these spheres. It offers such a field for the expression in action of the Christian faith, and its influence on the development of character is so profound, that any denial of God's sovereignty over it, any failure to recognize that its activities must be guided and tested by the commandment of love, is bound to produce contradiction in the soul of the Christian and disaster in the life of the world.

Christians know that because of the sinfulness of the human heart and the sheer complexities of social life none of the programs for the reconstruction of the economic order can be trusted without qualification. Christians must not be deceived by the utopian promises of new social faiths. But in obedience to God's will as known to them in the Gospel, Christians must do everything within their power to create economic conditions which will provide all persons those opportunities which are necessary for their full development as persons, in body, mind and spirit.

2. The report calls attention to the chief points in the economic sphere at which the purpose of God is challenged:

(a) The obstacles to fellowship which are presented by the existence of classes on an economic basis.

(b) The inequalities of opportunity in regard to education, leisure, health and environment.

(c) The irresponsible power which is held by persons who are not responsible to the community.

(d) The enhancement of acquisitiveness and the use of material wealth as the criterion of success in society.

(e) The denial of Christian vocation which arrives when the demand that the Christian should do the will of God in his daily work seems to be denied by the actual forms of employment which are open to him or by the fact of unemployment.

(f) A sense of powerlessness experienced by those whose choices are controlled by impersonal economic forces which meet them as fate.

(g) Economic rivalry between national groups.

3. The hostility to Christianity of some movements which have arisen in consequence of these evils must not be considered as an attack against God but an attack against the church, and the church should listen to the voice of judgment even when expressed in non-religious or anti-religious guise. Failure of the church to meet these issues has given rise to political movements such as communism which have assumed a definitely anti-religious attitude in some countries. The church must examine these movements in a spirit of honest and unflinching criticism and in the light of the divine Word. On the other hand, the church must continually insist on the Christian's duty to test every economic and political institution in the society of which he is a member in the light of his understanding of God's will.

4. The varieties of Christian action in response to this call demands a more unified action.

In spite of agreement on the necessity of effecting changes in the economic order, Christians have no reason to expect that they will not find one another in disagreement on particular issues and belonging to different political parties; but the Christian church is a fellowship in Christ which transcends differences of judgment and divergencies of action in relation to the concrete economic situation.

5. The following standards are suggested by which to test every existing situation and every proposal for economic changes:

(a) Every person, especially during the formative period of childhood and youth, should have protection from exploitation, and full and equal opportunities for the development of his capacities.

(b) Society should be so organized that all men and women can find and fulfill their functions in it, through work which Christians in their daily lives can regard as their Christian vocation, so that in this way both the duty to work and the right to work may be emphasized.

(c) Society should seek to overome those barriers of class or race which poison fellowship and breed pride and envy and bitterness.

(d) Society should have responsibility for the care and maintenance of the sick and the aged and for the protection of the family as a social unit.

(e) The resources of the earth should be utilized and conserved in ways which are in harmony with the fact that they are gifts of God to all his children.

(f) Individual property rights (in land, for example) must never be emphasized without regard to their social consequences, or without regard to the contribution which the community makes in the production of all wealth.

During the discussion of this report Hon. Francis B. Sayre, Assistant Secretary of State, stated there can be but two alternatives—social disintegration or back to the fearless Christ.

The church must realize her utter dependence upon God. Recognizing this fact she can take courage and renew her faith, for she must believe that in the light of the Christian gospel and in the power of God's Spirit all economic activity can be brought into the service of man's true end.

These were the closing words of this very important and far-reaching report.

Malmö, Sweden.

The Church and Money Management

BY WALTER McDONALD KAHLE

2. Our False Procedure in Money Matters

OUR use of money largely determines how much God can use us and how useful our lives will be in the interest of human welfare. Jesus said, "Follow me." Every life inevitably follows some approved plan or pattern which dominates its ideas, ambitions, motives and activities. Across the centuries humanity has suffered constant and tragic losses because of a blind following of false life patterns. This has been especially true in money matters. We are just beginning to sense the seriousness of this fact and to appreciate its sinister effects on all the interests of life. It is especially true that we are just coming to see that our use of money is a sure index to our relationships both to humanity and to God. It is to be hoped that we also see that no real improvements can be made in the direction of increased spiritual vitality until we deal intelligently with the present problem of financial illiteracy.

All through the Bible the importance of a sound procedure in securing and using wealth is carefully emphasized. This is especially true in the life and teachings of Jesus. And yet it is appalling to observe how blindly we church folk ignore the efforts of God to guide us into a sound system of money management. In our present approach let us consider a few of the evidences of a false method of procedure in our money matters. Then let us agree to continue this study with a firm purpose to see ourselves as God sees us in our finances.

The foundation factor in our false approach to money matters is our concept of the value of money in its relation to other life values. Something must come first and some things last in every life. Some values are apt to be left entirely out. Too many of us place money first and make it the major value, if we are to judge by the amount of time, thought and energy we give to it. We must see that money is not the major value of life and that by giving it precedence we not only minimize the other interests of life but actually make it impossible to realize the best returns from our use of money.

Another evidence of an unsound approach to our money interests is seen in our methods of dividing and distributing our dollars. A creative use of money must take into account at least four major life interests. If any is ignored, or improperly placed, or skimped in our scheme of distribution, all of life will suffer. These major life interests are the spiritual welfare of ourselves and others, which is covered by the money we give or share; life emergencies and old age security which are safeguarded by the amount we save; our basic physical life needs which are included in our daily spending ventures; and our life improvements. Most of us either overlook some of these interests or give them a very unbalanced and unscientific consideration.

Again we show a serious lack of intelligence in our reckless and extravagant waste of money for things that entirely ignore all the life interests listed above. Vast sums of our money go for items that neither nourish, protect, expand or enrich life. Many of these expenses brand us as plain silly. Others indicate recklessness and some are actually illegitimate. Such items run all the way from suckers, soft drinks and tobacco to mine stock, blue print property in Florida, and plain gambling. At least ninety-eight per cent of us waste large sums of money each year in some such thoughtless fashion. Certainly such expenses do not suggest the dominance of the mind of Christ in money matters.

Then when we turn seriously to our use of money for the four major life interests listed above we find overwhelming evidence of a false concept of money. We are like children in our spending. We think of immediate desires and satisfactions. We give almost no thought to the tomorrow. We place our physical welfare first and assign to these interests the bulk of our income. Soul security and human welfare are left for a last consideration or entirely ignored. As a result we share nothing and save nothing. We jeopardize the very foundations of creative living. Furthermore, this childish procedure leaves but little

for life improvements. The results are inevitable. We rule out the larger satisfactions of life and doom ourselves to a money-centered type of living.

Finally, our false philosophy of money matters is clearly demonstrated in our use of money for the secondary interests of life. In spite of the fact that most of the dollar goes for physical needs we realize but meager returns on our investments. No thought at all is given to most of our buying. We get things because they were advertised, because the agent called, because we just wanted it, or because others were buying. Much of our buying is on a competitive basis. We buy red shoes, or a new car, or a new shade of shrubbery because the Smiths have just bought. But scant thought is given to quality, appropriateness, efficiency—and our pocket books. We have developed a type of contagious spending fever that increasingly leads us into predicaments and experiences that are unsound and unchristian. In this predicament our homes must take much of the blame. But the church must also come in for her share of guilt and certainly she must courageously move forward to improve this situation as she attempts to definitely vitalize the spiritual life of her people. Our next problem should be to definitely determine just how we shall proceed to intelligently take into account all the major interests of life as we work for a sound method of money management.

Troutville, Va.

Some Values of Silence

BY J. F. BALDWIN

Second half of an early morning talk at Nampa. See last week.

III

THE silence in heaven may have been the silence of *meditation and preparation.* Mastery of any subject always grows out of the soil of meditation. Facts and ideas can be put into our minds from the outside by the minister, the teacher, books or drama, but if we want to masticate, digest and assimilate them into our own mental lives, we must do it in the soil of reflection and meditation. Meditation is the most vital part of all our study and the deepest root of our education. Many of us are too lazy, mentally, to think. We let others do all our thinking for us by reading their written thoughts. Too much of this has a tendency to clutter up our minds and hobble our thinking, just as too much fuel smothers the fire. The person who knows only what others have thought does not know anything as he ought to know it. This is true of the minister who preaches only the sermons of others and of the teacher who turns first to the "lesson helps" which are usually "lesson hindrances." The teacher should read the lesson and all references early in the week; then following this, there should be days of meditation and creative thought which will help him reach the inner depths and richest lessons. This is equally true of the citizen who blindly follows the newspapers and political parties without any judgment of his own.

Meditation is necessary for the growth and development of character. We are given too much to society, excitement and show. Many want to get into the glare of publicity and the whirl of pleasure while others long for the crowd and itch for new thrills. All such live only on the outside and have no inner resources. Meditation is the soil in which the roots of character must grow. Silence cools the pulse and clarifies the vision. Half an hour of silence often saves us from some great mistake and keeps us true to right and duty. Such meditation is a necessary preparation for service. Silent growth always precedes the fruit; the tree pours years of hidden life into the rosy apple. Every great thing has its roots in the meditation of silence. Even Jesus spent thirty years in preparation for less than four years of public work. Of course we must live in society and we should fill our lives with intense activity, but let us also bury our roots deep in meditation and prayer that we may ripen our character, develop great wisdom, and gain strength for the work that is ours to do.

IV

The silence in heaven may have been the silence of *wonder and worship.* The opening of the seals revealed marvelous vision that may have filled the heavenly host with holy awe and struck the whole city silent. There are times when speech is sacrilege and talk is an impertinence. How vexatious it is when a master musician is touching the strings in matchless harmony to have some silly person sit chattering. The first effect of great things—great buildings, historic scenes and great mountains is that of hushing the soul with a sense of holy awe and reverence. Genuine wonder does not gabble in such a presence but stands in reverent silence and slowly feels the mystic power. Wonder is related to, and shades into worship which is an appreciation of the infinite worth (worth-ship) of God. If wonder, then, courts silence and grows best in stillness, how much more does worship. Mere noise and confusion are unfriendly to worship and painful to the worshiping soul. "The Lord is in his holy temple; let all the world keep silence before him." Speech does not always help us to know God. There are times when silence brings us into a more vital contact and a sweeter communion with him. The mountain lake, however close to the sky, reflects heaven's blue and mirrors the image of the sun only when it lies perfectly still. So at times we need to "Be still and know that I am God."

We live in an increasingly noisy world. The shouts of the crowd, the roar of the street, the rattle of machinery are ever in our ears. This confusion gets into our minds and down into our hearts and worries our spirits, clouds our vision, and distorts our sense of values. It takes both the outer world and the inner calm, society and solitude, to make the full, rounded sphere of life. But let us not get the idea that we must always be talking, working, rushing, fussing and fretting. The world is with us in that. We must have time for worship. Let silence fall upon us at frequent intervals that we may: (1) Rest, meditate, and worship; (2) develop character and gain strength and wisdom; (3) immerse our souls in God that we may go forth in the name of our Lord to do his will and not only bear, but use the burdens of life.

Modesto, Calif.

Providing Christian Fellowship

BY CHAS. E. ZUNKEL

Third of Four Articles About the Church

We have often heard the old adage, "Birds of a feather flock together." Even though it is usually spoken cynically to condemn those who we think have lost their good reputation, it has in it profound truth. It is true that "a man is known by the company he keeps."

Consider the value of fellowship with kindred spirits. Mark's Gospel records the statement: "And he chose twelve that they might be with him and that he might send them forth." After three or more years of training these men set the Mediterranean world afire. And they were only ordinary men who had been in extraordinary fellowship. In contrast we may think of the influence of Judas' fellowship with Jesus' enemies, a fellowship which led to betrayal. Or we may think of Peter's fellowship in the courtyard which led to denial. The psalmist was right when he said: "Blessed is the man that walketh not in the counsel of the wicked." The story of human achievement is filled with the importance of rich fellowships which led to mighty results.

In July of 1886 there gathered two hundred fifty-one student delegates at Mount Hermon School, Mass. For four weeks these students enjoyed a rich fellowship with outstanding Christian leaders and out of that gathering there came one hundred foreign mission volunteers and the birth of the Student Volunteer Movement. That is the result of fellowship.

The church must be a fellowship. As such it must be characterized by redemptive love. The redemptive work of Christ becomes even more significant for us when we participate in a redemptive attitude toward our fellow men. Whatever we may wish to the contrary, the church is not a group of perfected saints. It is a group of people seeking to become perfect. As long as this process is at work, there will be failure and a need for a redemptive spirit upon the part of all of us. Jesus took this attitude toward Peter, toward quarreling James and John, and toward wayward Judas. In spite of their failures and sin, he was eager to help them out of their weakness to places of strength. The early church was indeed a redemptive society. Entering as it did a terribly dark pagan world, its recruits were not immediately transformed and sinless souls. Often and again the love of the brethren was longsuffering toward the erring ones.

The redemptive spirit grows out of a sense of our own weakness. It was probably for this reason that Dwight L. Moody is said to have remarked one time, as he saw a drunken man in the gutter: "There lies Dwight L. Moody, but for the grace of God." One of the reasons why the men in the temple were sent out in shame, rather than triumphantly dragging a sinning woman to her stoning, was because Jesus remarked: "He that is without sin among you, let him first cast the stone at her."

But how much are our churches characterized by the spirit of redemptive love? Have we more interest in redeeming men than in promoting a self-righteous admiration society? Fellowship can come into the church with the growth of the spirit of redemptive love.

Again, if the church is to be a fellowship it must be characterized by a spirit of forgiveness. This is essential to the redemptive process. Too often we would bring wrongdoers to the bar of justice in an effort to humiliate them and elevate ourselves. This is not the spirit of forgiveness. Forgiveness is a secret of harmony within the church body. People often refuse to forgive, not knowing that most of life's estrangements grow out of misunderstanding or misinterpretation. We need to heed the words of Jesus: "Forgive if ye have aught against anyone; that your Father also who is in heaven may forgive you your trespasses."

If the church is to be a fellowship, it must also be characterized by sympathy. This is not the same as pity; sympathy means to "feel with." How much closer the body of Christ might be drawn together if in times of sorrow, misfortune, or loss the victims have sympathy shown them. When the battle of life is hard and a man's spirit is almost destroyed, it is a priceless experience to have a word of sympathy. Often, too often, we neglect or shun those hungering for sympathy because our sympathies are too limited or because those in need are not attractive to us. It is no wonder if those neglected will turn away from the church in disappointment.

The church must also have a spirit of inclusiveness, if it is to be a genuine fellowship. Jesus was often

condemned because he associated with the outcastes and sinners. Is it not too often true that we want our church to be made up of "respectable people"? Do we despise men because they are poor or ignorant, or disreputable?

Democracy must also characterize the church. Democracy may be losing out in national life, but there is something in it which is still fundamentally Christian. Do we restrict the responsibilities of office to a mere few? Do we provide opportunities for service to only a select group? In the deliberations of the church are the few the ones whose influence is greatest? The church is not "his," nor "theirs," nor "mine," but "*ours.*"

I think, then, we need a determination to make the church such a fellowship that in all of the experiences of life men and women may find comfort, sympathy, forgiveness, and love to help them live victoriously. And we need a deepened consciousness of the place the church should have in our lives. Truly, in the highest and best sense, birds of a feather do flock together.

Danville, Ohio.

Last Days Are Evil Days

BY EZRA FLORY

GRANDMOTHER was certain that we were in last days when father bought a spring wagon, a conveyance with springs to ride upon. Later when he bought another with covered top, grandmother felt certain the last days had come. A new railroad was built near us and we ran to the grade of the bank barn to see smoke puffing up far away. Grandma added: "Yes, it is last days."

She did not know that this expression arose among prophets in the Old Testament, and was used to designate the days after the coming of the Lord as our Savior.

I hear the expression, "These are evil days," again and again. It is true that there is much sin; but I wish more people would read Micah, then read many other portions of the Scriptures which set forth certain days as evil. Comparing a few things mentioned, one soon feels assured that our days are less evil than were some now past.

It seems that some people idealize the generation that has preceded ours. But this has been done by people for many generations. We have advantages spiritually and in many other ways, of which our fathers knew less and enjoyed less. Our opportunities for doing good are multiplied. There is a wholesome response to appeals that call for righteous living and for assistance in behalf of the needy today.

Let us live for the eternal standards of truth taught in the Old Book we call the Bible.

New Paris, Ind.

Three Irrevocable Musts

BY J. M. BLOUGH

JESUS spoke with authority and presented the truth with finality. He was able to speak in imperatives because he knew the mind of God and because he himself is "the truth." He spoke positively without qualifying terms, and never recalled a statement nor repented of what he had said. His word stands as the word of God, and "no word of God shall be void."

Among the imperatives of Jesus the following three are fundamental in his teaching concerning his own redemptive work and the salvation of men. They challenge our attention.

1. The Son of man *must* be crucified (Luke 24: 7).

Jesus saved others, but he could not save himself from death for it was ordained that through the cross redemption should be made. He could not avoid Calvary. He must go to Jerusalem. He must suffer many things. He must be killed. There was no other way to accomplish the will of God and fulfill his love. It was not a question for argument and we accept it as truth. He must be crucified.

2. Ye *must* be born again (John 3: 7).

The first imperative applied to Jesus and he obeyed it. The second imperative applies to each individual. The natural man can not inherit the kingdom of God, for it is a spiritual kingdom. Therefore man requires a new birth, a spiritual birth, to become a child of God. It is a law of the kingdom and it can not be broken. We must be born of the Spirit. Blessed is the man who accepts this law and obeys it.

3. The gospel *must* first be preached unto all the nations (Mark 13: 10).

Matthew in 24: 14 adds: "And then shall the end come." After telling his disciples what would happen to Jerusalem, what would take place in the world and what would happen to them in this world of sin, he gives them this imperative concerning the preaching of the gospel. Because of its context it is a challenging imperative. The future history of the world depends upon it. "The gospel must first be preached, . . . then shall the end come." And it must be preached to all nations. This agrees with the last command: "Go ye into all the world and preach the gospel to every creature." Also with Acts 1: 8: "Ye shall be my witnesses . . . unto the uttermost part of the earth."

The transaction on Calvary and the resurrection from the dead must be told to the ends of the earth. If no one can come to God but by Christ, then certainly everyone should know it. If Jesus took away the sin of the world why should the world be ignorant of it? "God so loved the world that . . . whosoever believeth . . . might have everlasting life." Has the world not a right to know this love?

This imperative is to the disciples, his own followers, the church. It was not committed to the angels, but to men. The one work which Christ committed to the church is the evangelization of the world. He gave them no other task. If there is one thing the church must do in this age, it is to preach the gospel. There may be other things the church may legitimately do, but this thing *must* be done. The life and eternal happiness of men depend upon it. Why should the sacrifice on the cross go for naught? It was meant for all men. O church of Jesus Christ, you have the gospel in your hands and in your hearts. Why withhold it from a dying world, a world which has as much right to it as we have?

The commands of Jesus dare not be disallowed. The imperatives of Jesus must be obeyed. If the first two imperatives had to be obeyed, why should any one conclude that this one should not be? And it must be done before the end. This is our generation and the task of the church now is to preach the gospel to this generation. We know not when the end may come, but we do know that before that great and eventful day the gospel of Jesus *must* first be preached unto all nations. Who will have a share in this glorious task? Who will be faithful to his Lord in fulfilling his last will and testament?

Vyara, via Surat, India.

The Devil Is Working Overtime

BY LEONARD BIRKIN

Second Half

THE signs are many. There is that lack of desire Godward that is so evident—that lack of energy to give to God of time and strength and all. There is that spiritual deadness so evident today; a lethargy of the souls of men; and with these, the desire to do the forbidden things, the things of the flesh. Beware then of the Evil One who today is making his supreme bid for every soul. We have been warned that in the midst of these times it will be difficult to preach the Word with power; and it will be difficult to give attention to the preaching of that Word. It will be difficult to find time for prayer or the desire to pray. Don't you see all these things in action today? If you do not, it may be because you have not looked for them; or you have not been in the harness for your God. They are evident. But the call comes ringing: "Be ye strong in the Lord and in the power of his might." And Christ has added to it, "My grace is sufficient for thee." "Wretched man that I am, who shall deliver me out of the body of this death?" "I thank God through Jesus Christ our Lord." He is able to deliver; he is able to save for that great day of the separation, for the calling out of his own from the sin-laden world.

At the Ames Annual Conference a few years ago I heard a preacher say: "I could knock 70% off my church roll and not miss them; they are spiritually dead." Another preacher added his testimony, "I could knock off my church roll 90% and not miss them, for the same reason." There shall be a falling away. Does not this prove it is here now? They are not alone in those two churches. Our churches have a fine membership; but how great and how fine is the membership of the true bride of Jesus Christ. Not all who say "Lord, Lord," but only those who do his blessed will. The devil is working overtime; he knows his time is limited in which to fill the vaults of hell; and he is making his supreme bid today for every human soul. And today he is getting a lot of kick out of the empty church benches in the churches of every city; he is getting great delight out of that well used excuse pile that he himself has provided for church members' use, and which they are using freely. I would to God that every church member would read every year, yes, twice a year, 2 Thess. 2: 3 and 2 Tim. 3: 1-13, and check themselves by God's Word as contained therein.

May we remember that the worship of the Golden Calf in the Wilderness was due to compromise. Today, compromise is in the forefront—compromise with amusement, with labor on the Lord's Day, with indifference and with every unseen agent of the devil that is abroad today. Remember, the devil is working overtime, and his aim is the souls of men, women and children and he will be satisfied with nothing less. It cost Israel in their day of compromise, 3,000 souls and it will cost the generation in which we live many times that number. It is a tragedy in this day of God's redeeming grace, that the net of indifference and pleasure has caught so many who were once within the seeming grace of God. Blood that was divine was spilled, and flowed to cleanse out every vestige of Satan; yet he is finding room in human hearts, and is guiding them to destruction.

We need today to count the cost of what it means to be a Christian and a member of a church like the Church of the Brethren, amid the evil forces abroad today that may yet test our faith. The Scriptures warn us of false Messiahs, of apostacy and false doctrines. As I was preparing this very message I picked up a religious paper and read the very fulfillment of these scriptures—that Germany is following hard after Russia in official governmental anti-Christianity and atheism. Three statements by powerful German leaders are: "Christ can not possibly have been a Jew. Hitler is a new, a greater, and a more powerful Jesus Christ. Adolf Hitler is the real Holy Ghost." Is this not the very fulfillment of prophecy and the Scriptures? Yes, the devil is working overtime; he has

called his black legions into active service to kill the Christian church. His great agent in this country is the American Association for the Advancement of Atheism. They are hitting hard at our schools and our churches with the T. N. T. of theism, in a well planned effort to drive God out. I quote from the *Expositor,* some of their self-confessed gains. In their files we find the following: "Churches are becoming secular; just social centers, with just enough religion to escape taxation. Sermons on books are more popular than sermons on the barbaric doctrine of the atonement." They say: "The reconcilers, the liberals and the modernists are heroically trying to save the ship of Christianity by throwing her cargo overboard, . . . first the Garden of Eden and the flood, followed by the virgin birth, the atonement and the resurrection; then they gain a victory by getting rid of hell and heaven and of the devil and God; though with much ado they keep the name of the last; yes, they keep the name of God, but it is a name alone."

Can any man deny that the devil is working overtime? Again we quote from their files the proof they give of their success: "No better proof of our contention that the church is losing ground can be given than this: The modernists are now in control of all the larger Protestant denominations, and working from the inside, are discrediting the basic teachings of Christianity, in the name of Christianity; and now we hear of that absurdity, a creedless faith, of persons, who believe without believing anything."

Jesus Christ is in need of men; in need of homes and parents and of churches, that in answer to his challenge, "Who is on the Lord's side, let him come unto me," shall come and not hesitate. Let us remember that his Word warns us that the number of the elect will be small, considering the multitude. In that group of ten he spoke of, only five were of his elect. We are living in days of perilous times for the church and her people; the days when many have fallen away. You need, to meet the enemies of your faith, to put on the whole armor of God, with no piece missing. For you are called to struggle, not against flesh and blood; but against principalities; against the princes of the darkness of this world. The true church is but a pilgrim and a stranger on this earth. Whatever happens to the kingdoms of this world, our duty is plain. The Lord said unto Peter after he had forgiven him for his denial: "Follow thou me." That is his call to you and me. Some day the true shall be separated from the false. Be sure your lamps are filled and trimmed and burning, for in such an hour as ye know not the Son of man shall come.

Bakersfield, Calif.

More of the Price Family in Illinois

BY JOHN HECKMAN

In a former article I spoke of a few things about John Price and his children in Ogle County, and his four sisters who lived in Carroll County. There are three more brothers who deserve some consideration. Abraham and David Price came together to Carroll County in 1854 and bought farms north of the town of Mt. Carroll. Abraham was sixty-two years old and David fifty-nine when they moved. A number of the older children in both families remained in the east.

Abraham lived on a part of his father's homestead in Pennsylvania comprising one hundred and sixty-two acres. This piece of land he sold for the sum of $10,000 and bought the farm in Illinois. These two families added much to the membership of the Arnold's Grove church, though by this time several other families of members had moved in and quite a goodly number had been added by baptism. The fourth sister, Catherine (Price) Miller, also came to Arnold's Grove with them in 1854. She was a member but her husband, Abraham Miller, was not at that time.

Elder Jacob Price, the youngest brother of these above named, and son of the father Jacob, still lived on the old homestead in Franklin County, Pennsylvania. He lived and died there and is buried near by. He at least made one visit to Illinois in 1846. He bought a farm. In the Record of Deeds in Ogle County is shown, Aug. 27, 1846, Benjamin Emmert conveys to Jacob Price, Lot 4 of Section 2 in Pine Creek Township containing 144.30 acres. This is located in the Salem vicinity, south of Mt. Morris.

This is the very year of the love feast in his brother John's bank barn when Isaac Hershey was elected to the ministry. Isaac Hershey was the first minister elected in Northern Illinois. It is next to certain that Elder Jacob Price attended this love feast. Nothing more is heard of Elder Jacob Price in Illinois for seven years. Early in the spring of 1853 his son David was getting ready to visit his friends in the west and see the country. He was twenty years old. His father told him to look at the land he had bought, and if he liked it and wanted it he might have it at the price he had paid. On the eighth of April, 1853, David and his cousin, Emanuel Stover, set out on their long journey to Illinois. He looked at the land but was not well pleased with it.

Helen Rowland was a young woman living with her sister, Nancy, wife of John W. Price, David's cousin. Their acquaintance ripened into companionship. On Nov. 24, 1853, David Price and Helen Rowland were married by Isaac Hershey. He took the farm from his father and here was their home for forty-five years. This is the Elder David E. Price of

Illinois. In the fall of 1855 they joined the Church of the Brethren at West Branch and in 1859 he was there elected to the ministry. In the spring of 1866 he was ordained to the eldership and a year later when the Silver Creek congregation was set off from the West Branch church and organized he was elected its elder in charge. He served in this capacity for thirty-three years. In 1847, at the age of fifteen, he had attended his first Annual Meeting. He attended more than thirty Annual Meetings in the latter half of the nineteenth century. He was Moderator in 1886, 1893 and 1896. He was frequently Moderator of District Meeting. He studied and read much. He was a diligent student of the Bible. His conversation with his brethren was invariably on Bible subjects. At one time, it was said, that he could repeat from memory the entire New Testament. He was conservative in thought, though not dogmatic. His honesty and loyalty made him in some measure a leader among the elders of the district.

The many descendants and family connections of the Price family did much to establish the Brethren church in Northern Illinois.

Polo, Ill.

Music and the Church

BY DEWITT L. MILLER

THE music of the church is as important as the preaching. Poor music has often depreciated the value of a good sermon and good music has often enabled a poor preacher to "outpreach" himself. It takes the combination of both good music and good preaching to accomplish the purposes of the church. It is therefore necessary that both ministers and musicians should understand the place and function of music in the work of the church.

In this day when we question the value of everything and ask for the purpose back of every institution it is well worth the trouble to decide just what the church is trying to do through its Sunday services. It is doubtless agreed that worship is the purpose of these services and that these services constitute the backbone of the church program and organization regardless of how varied and extensive the church program might be. Sperry in his book, *The Reality of Worship,* says: "The conduct of public worship is the differentia of the church as an institution."

But when we agree that the Sunday services in the church are services of worship, or supposed to be, we have not said much. We must know what worship is supposed to do and how it is supposed to do it. Many church services can not be called worship services. They do not deserve the title. They are carelessly prepared, indifferently executed and have little or no effect upon those in attendance. This is due to the fact that many ministers and perhaps more church musicians do not know what worship is, do not know how to worship, and consequently are unable to lead others in worship.

What Is Worship?

In the first place, worship seeks to give the individual a conception of the ideal. It seeks to give the worshiper a vision of the majesty, the beautiful character, the loving spirit, the perfect wisdom and knowledge of God. It seeks to make these qualities desirable as life-giving factors in human experience. In a word, the first function of worship is to teach people of God—is to make them conscious of his reality and living presence, and most of all make them want to be like him.

In the second place, worship should make very clear to the worshiper just how far short he has come from the ideal. He should be conscious of his failures and mistakes. It should lead him into a confession of his shortcomings and his sins. Worship ought to be that experience in the life of man when he does not compare himself with his fellow men but sees himself in the light of what God is and what man ought to be.

The third thing that worship should do is to make clear to each worshiper the possibility of achieving the ideal. From the place of confession and contrition the service should lead the individual into a consciousness of complete forgiveness and fill him with heavenly grace sufficient to enable him to live up to the ideal. From the anguish of repentance the worship should be led into the light of a new and better day. He should be led to exclaim: "I can do *all* things through Christ who strengthens me."

Then it becomes the task of the worship service to instruct the worshiper as to what these "all things" might be. He should be challenged to new and greater tasks ranging all the way from the spiritual discipline of his own soul to the widest and most far-reaching of human relationships. He should be informed as to the obligations of the ideals as seen in God as they relate to his own life and experience.

Finally, the worshiper must be led to that moment where he is willing to dedicate his life to the achieving of the ideal. This dedication should be so complete that each individual in the service will be willing to say: "From this time forth, in every area of my life, come what may, I will be true to the ideal as I have seen it today in my vision of God."

That is what worship is supposed to do. How often have you seen it done? We have here presented what worship ought to do, and at least occasionally we ought to approach the ideal. We should never be content, we should leave no stone unturned until every service in our churches stirs and grips the heart of every man, woman and child and leads them closer to God. If this

is to be done the minister and the musicians must labor co-operatively, unceasingly and sacrificially. If they do not the church will not accomplish its purpose and may as well quit the business until it can.

What Can Music Do?

The church will accomplish its purpose only when it makes an intelligent attack upon the sore spots in the life of man and the social order, when it presents the beauty and the glory of the ideal in an appealing and attractive way, and when it makes the individual feel that the accomplishing of the ideal is more important than life itself.

To do this the worship service must appeal to the whole personality of men. It must enlighten his mind, kindle his emotions and secure his definite decision to live aright. Without music we can not hope to do this. It is music that creates the atmosphere and makes up the spiritual environment. It is music that kindles our emotions. It is music that stirs our feelings. Thomas Carlyle said: "Music is a kind of inarticulate, infathomable speech that leads us to the edge of the infinite." It is music that takes the appeal to the mind of man and drives it down deep into the soul of the worshiper and stirs his whole being until it responds to the truth of God. Music, carefully selected, rightly interpreted and reverently used, can become the touch of God upon the soul of man.

Music does more to create a spiritual atmosphere than the sermon. With it the sermon will be sure to strike home, but without it the sermon is doomed before it begins. O church musician, heaven pity you if you take your responsibility lightly and execute it carelessly!

Most churches have a choir or some group that sings special music at some place in the service. Most churches with choirs demand an anthem at each service. But a specially rendered number of music just for the sake of itself is a dangerous policy. It must aid worship. It must have a purpose. It must make a definite contribution to the rest of the service. If it does not, then leave it out because this matter of worship is not for the purpose of demonstrating musical ability, but for the purpose of getting the spirit of God into the hearts of men.

Calls to worship, sung inspiringly; calls to prayer, sung reverently; sentences and responses, sung thoughtfully; and benedictions, sung in a full consciousness of priestly responsibility are of infinitely more value oftimes than anthems, although I would in no wise ignore the influence of noble choral music rendered as a spiritual ministry in any service.

Music is truly the indispensable handmaiden of religion. Without it religion is lost. Dr. Fiske in his book, *The Recovery of Worship,* said: "Religion must sing or die." He might just as well have said that music makes the life of religion possible. Music is truly the flame that sets fire to the beliefs of the mind and thus releases creative spiritual energy which produces Christlike character.

What Type of Music?

Just any sort of music will not do. There is some music that tickles the fancy and gives us itching feet. There is music that stirs the deep places of the soul. Some music is sensuous and suggestive while other music is exalted and noble. Some music constitutes a subtle temptation while other music constitutes a mighty challenge.

In worship we must stir exalted and noble feelings within the soul, challenging men to nobler living. Consequently it must be the noblest words we must sing and the most exalted music to which we give expression. But we must remember that only a very small proportion of people within the average congregation can appreciate the best there is in music. But just as every worshiper is not a saint and the minister must endeavor to lead his congregation step by step toward the ideal, so the minister of music must start where people are and take them by gradual steps into the holy of holies of good music.

A teacher of mine once said: "The standard for church music must be that the words be good literature and the music be good music." This should constitute our technical guide. Our spiritual guide should be: Do the words exalt the ideal and does the music make us want to live it?

The Character of the Musicians

But just as the sermon will be the right type if the minister is what he ought to be, so the music will be the right type if the musicians are what they ought to be. The congregation is pretty well protected from the wrong sort of minister by countless church boards and examinations and standards. Is the congregation as well protected when it comes to the individual or individuals who minister to the congregation through music? Or can just anyone direct the music in our churches?

It has already been said and repeatedly inferred that the music is as important as the sermon. Therefore, the same consecration required of the minister should be asked of the choir director, the organist and the choir singers. The same morality and the same spirituality required of the minister of the spoken word should be required of the ministers of the sung word. How else can a spiritual atmosphere be created for a spiritual message? If men and women are not led to Christ and are not led into greater perfection of character it may be the minister's fault and it may be the fault of the choir director, the organist or the choir

singers for they are responsible for the spiritual atmosphere, the spiritual tone, the spiritual setting of the service. They prepare the hearts of the people for the scripture, the prayer and the sermon.

Therefore it is necessary for the choirmaster, the organist and each member of the choir to cultivate a spiritual sensibility. In a certain church it is the custom to have an old favorite hymn night once a year. For one of these services the gospel song, "Jesus Saves," was requested. As the choir practiced for this hymn they went through those words in the third verse, "Sing it softly through the gloom," as if they were singing, "Crown him with many crowns." The director then suggested that they sing softly at that particular place. The choir then sang those words softly, beautifully and impressively, but, not one of the group was spiritually sensitive enough to change from pianissimo to forte when they came to the next line of the hymn which reads, "Sing in triumph o'er the tomb, Jesus saves, Jesus saves." No choirmaster, no organist and no choir member should enter a service until the words of each hymn, response and anthem have been thoroughly studied and understood and the various moods thoroughly mastered in order that a proper spiritual effect might be attained. No real minister would go into a service without first reading over the scripture lesson or responsive reading for the day. Why, then, should those who minister through music enter into a service for which they have not adequately prepared by at least reading the words of the hymns? No real minister would think of entering a service of worship without the spiritual preparation of prayer for guidance and help in the service. Why, then, should a choirmaster, organist or choir singer do any less?

It *may* be all right for a musician in the church to be a musician first and a churchman second, but he must be a churchman. He must find himself in accord with the spiritual aims and purposes of the church and willing to sacrifice for the sake of their realization. Our churches would do much better if they had only a duet or a quartette to sing the responses and special messages if these two or four were consecrated and devoted to their task rather than to seek a choir of fifty or a hundred the membership of which would care nothing for the spiritual welfare of the congregation.

Ministers, official boards, music committees and congregations ought to be more concerned about the music program of the church and especially the leadership of that program.

Conclusion

If we could have ministers, and choir directors, and organists, and choir singers who would unite in a great unified effort to create services of worship that would take people from the level of life on which they find themselves step by step toward the ultimate ideal, a great deal more could be accomplished for the kingdom of God.

Let us make our aim the creation of a service where men and women will be helped. Let us try to have services where men and women will be moved to say at the door as they leave the church, "That service helped me; from now on I can do what is right." When that is done, Mr. Preacher, don't you get egotistic and think your sermon did it; and, Mr. Choir Director and Miss Choir Singer, don't you begin to feel exalted as though your music did it all; but be humbly grateful that by working with each other and with God you have been able to bless the lives of men, for in so doing the greater blessing is yours. If we do not do this, may heaven pity us, but in our efforts to achieve this, may heaven help us.

Cleveland Heights, Ohio.

"A Book Plumb Full of Truth"

BY GRACE HILEMAN MILLER

HAVING been asked to give a talk entitled "A Child's Idea of God and the Bible," at a meeting of children's workers, I proceeded to interrogate groups of children to find out firsthand just what they do think about God and the Bible.

The primary group of children from six to eight years of age had a more definite idea of God than they did of the Bible. "Why, he is our heavenly Father," exclaimed one as soon as I put the question; and the majority of the group assented to it very readily. They also recognized him as the Giver of all good and perfect gifts and the Creator of all. This discussion was entered into most heartily and was a splendid reaction to the influence of the graded lesson system which seeks to present God as the Creator and Giver of all good gifts and to enlist the children as helpers of the Master.

In Junior Church League the boys and girls carried the idea of God quite a bit farther along the same line, recognizing him as the all-wise, all-powerful, all-seeing God, and that he is a spirit, and has personality. They were much more definite in their testimony about the Bible, recognizing it as: A Guide Book, The Book, The Best Book, God's Book, God's Word, The Book That Saves Us. One little girl recognized it as The Best Story; another as a Book of Word Pictures; others as the Book of Love because it tells us about Jesus. But the capsheaf of the whole thing was given by a twelve-year-old boy who stated: "Well, the Bible is a book plumb full of truth that we need in our lives and ought to use." Here is a sermon in a nutshell, is it not?

La Verne, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, September 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Choices and Their Consequence in a Nation's Life.—Deut. 11: 8-12, 26-32.

Christian Workers, Help Wanted.

B. Y. P. D., Christian Youth in Action.

Intermediate, What About Cheating?

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Gains for the Kingdom

Five baptized in the Koontz church, Pa.

Thirteen baptized in the Juniata church, Pa.

Four baptized in the Parkerford church, Pa.

Six baptized in the Maple Glen church, Pa.

Seven baptized in the Crab Run church, Va.

Three baptized in the Stonelick church, Ohio.

Three baptized in the Richland church, Ohio.

Eleven baptized in the Bethlehem church, Va.

Three baptized in the Union City church, Ind.

Ten baptized in the New Dale church, W. Va.

Three baptized in the Cedar Grove church, Va.

Six baptized in the Pleasant View church, Tenn.

Thirteen baptized in the Woodstock church, Va.

Nine baptized in the Lower Lost River church, W. Va.

Three baptized in the Des Moines Valley congregation, Iowa.

Five baptized and four received by letter in the Akron church, Ohio.

Two baptized in the Long Green church, Md., Elmer Q. Gleim, evangelist.

Three baptized and one received by letter in the Bakersfield church, Calif.

Thirteen baptized in the Mathias church, W. Va., S. Paul Daugherty, evangelist.

Three baptized, five received by letter and two reclaimed in the Auburn church, Ind.

Eleven baptized and nine received by letter in the Johnson City First church, Tenn.

Four baptized in the Washington Creek church, Kans., Brother and Sister B. M. Rollins, evangelists.

Twenty-six baptized and one reinstated in the Montezuma church, Va., S. Paul Daugherty, evangelist.

Seven baptized in the Crab Run church, Northern Virginia, Bro. Charles L. Cox of Claysburg, Pa., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Russell Showalter, Oct. 18, in the Howard church, Ind.

Brother and Sister B. M. Rollins, Oct. 5, in the Buck Creek church, Ind.

Bro. Charles L. Cox of Claysburg, Pa., Oct. 17-31, in the Bellwood church, Pa.

Bro. G. G. Canfield of Plymouth, Ind., Sept. 27, in the Blissville church, Ind.

Bro. Wilmer Petry of Akron, Ohio, Sept. 19, in the Blue River congregation, Ind.

Bro. C. H. Petry of Akron, Ohio, Nov. 29 to Dec. 12, in the Auburn church, Ind.

Bro. Chas. A. Albin of Ottumwa, Iowa, Sept. 19, in the Libertyville church, Iowa.

Bro. Greene Shively of Millmont, Pa., Oct. 3, in the Maiden Creek congregation, Mohrsville house, Pa.

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Personal Mention

Bro. Clarence D. Sink, pastor of the Lower Deer Creek church of Middle Indiana, changes his address from Bringhurst to Camden, Ind.

Michigan has chosen Eld. D. P. Schechter as Standing Committee delegate to the Conference of 1938, with Eld. C. A. Spencer as alternate.

Southern Iowa has selected Eld. Homer F. Caskey as Standing Committee delegate to the 1938 Conference, with Eld. Glenn Carr as alternate.

The Standing Committee delegate to the next Conference from North and South Carolina is Eld. Fred Dancy, with Eld. W. A. Reed as alternate.

Bro. L. W. Smith, pastor of the church at Lincoln, Nebr., recently bereaved by the passing of Sister Smith, wishes to thank the many friends who remembered the family in their great loss.

Standing Committeemen to the next General Conference from Northern Illinois and Wisconsin are Elders I. D. Leatherman and M. Clyde Horst with Elders J. W. Lear and Paul B. Studebaker as alternates.

Bro. L. Avery Fleming, superintendent of schools at Plainville, Kans., for the past six years, has taken up the pastorate of the Ottawa church of Northeastern Kansas. The new address is 925 S. Hickory St., Ottawa, Kans.

Bro. Clement Bontrager and wife of Weiser, Idaho, gave us a surprise call Friday of last week. They had brought some students from the northwest to Bethany and Manchester and, after a brief visit with kindred and friends, were on their homeward way.

Bro. John Andes and wife of Mound City, Mo., out on a vacation trip, concluded they might as well include the Publishing House in their itinerary. A special reason was the presence here of their daughter Martha, assistant in the mission offices, who accompanied them on a little vacationing farther east.

Bro. E. L. Eikenberry of Ping Ting Chow extended his greetings to the Messenger rooms also last week when he had occasion to call at missionary headquarters. He had some very good words to say about the camps and churches in which he has been working this summer. At only one place did he find things going on at a "poor dying rate." Everywhere else they were much alive.

President Winger of Manchester College will be the speaker both morning and afternoon at the homecoming and centennial program in the Turkey Creek church of Northern Indiana, Sunday, Oct. 3. Sister Cora Stahly of Nappanee will assist with the music. Churches formerly included in this district, and all former members, have a special invitation.

Dr. Barbara M. Nickey, missionary on furlough from India, is scheduled to sail Oct. 1 from New York City on the S. S. Samaria. She has called to our attention that she could use some stereoscopes and a supply of pictures. In the good old days one of the favorite past times was look-

ing at pictures through a sterescope. Now probably many homes have discarded them and would be glad to contribute such to Dr. Nickey. She feels the use of these pictures would be a point of contact and a source of considerable general education to some of the backward people of India, among whom she works. Any person near Dr. Nickey, whose address is North Manchester, Ind., will favor her if they will make available to her the desired equipment. Any other persons who want to contribute their pictures and stereoscopes for other missionaries, should write to the General Mission Board, 22 South State Street, Elgin, Ill., describing what you have and to determine if it is needed.

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Miscellaneous Items

Any church having two or three dozen of the old Brethren Hymnals to dispose of for transportation costs or a small extra charge is invited to eorrespond with Bro. J. D. Reish, Lake Istokpoga, Fla.

The Wooddale church of Western Pennsylvania will close their two weeks' revival with a homecoming service Sunday, Sept. 19. Bro. W. C. Sell, the evangelist from Kittanning, Pa., will speak in the morning, afternoon and evening. Former members and others of the community are invited to bring their baskets and stay for the day.

A Pennsylvania pastor requests the list of those getting the Messenger in his town. We can give this conveniently because our list is kept by towns rather than by congregations. And then this pastor adds: "I want to eheek up, and make an effort for 75% of our families on the mailing list of the Messenger. It is a difficult proposition here, but I am not willing to say fail. As for our family, we do not know what we would do without the Messenger."

Exclusively for the Use of Pastors

The Foreign Missions Conference of North America has just produced another issue, No. 18, of Christian World Facts (formerly Missionary Ammunition). It contains ninety-two pages of very carefully prepared articles dealing with the church in her world mission. More than twenty-three different writers participated in its production. The table of contents list such as: Springs of New Life in India, by Basil Mathews; Bethlehem and Rochdale, by Benson Y. Landis; United Christian Advance, by Leslie B. Moss; Christianity in Eastern Conflicts, by Chas. H. Corbett.

Another illuminating pamphlet is The Gospel for a Groping World. It was prepared by the Laymen's Missionary Movement for special use in the observance of Men and Missions Sunday, Nov. 14. Its sixteen pages are rich with thought provoking messages helpful to laymen in getting a grasp of the urgency of Christian missions. It is available to ministers and laity.

Order Form

GENERAL MISSION BOARD, ELGIN, ILLINOIS

.....Christian World Faets, each 10c.

.....The Gospel for a Groping World, each 5c.

Name .....

Address .....

The Quakertown church of Southeastern Pennsylvania will have its annual rally and homecoming service Sunday, Oct. 3. Bring basket lunch. Tea and coffee will be served. A program is planned for the entire day.

The silence of wonder (see Bro. J. F. Baldwin's article on page 8), may be on earth inspired by such scenes as the one shown on the cover page. Our photo shows a close-up of the very summit of Mt. Whitney as viewed from the desert side. Not many miles apart are the highest and the lowest points in the United States—Mount Whitney 14,502 feet high; Death Valley reaching 276 feet below sea level.

Late in August there came in one of the best Messenger club lists we have received in some weeks. We had supposed the summer slump was on, but here was a church that had kept plowing ahead in spite of warm weather, vacations and other convenient alibis. As you may recall, more than 470 churches now have Messenger clubs. That is a fine showing, but we want to make the season of 1937-1938 even better. And we are sure you do also.

Please sign your name and give your address when writing church notes. It also helps immensely if you begin your note with the name of the church for which you are reporting. You can readily understand the reason for this when you stop to think that there are cities with more than one Church of the Brethren, and to people unfamiliar with your local situation just which church is referred to may not be apparent. In many other cases the name of the church is not the same as that of the post office from which the correspondent writes. What may be perfectly obvious to one on the ground, may also be considerable of a puzzle to one hundreds of miles away. So please do not presume we know everything. We shall always be glad to have your name, address, and the name of the church for which you are reporting.

Responsibility still rests on individuals. If the offering in your congregation for Bethany Biblical Seminary Sept. 19 was generous, individuals made it so. If your offering date is delayed you still have an opportunity. If you are an isolated member or do not have a chance to give through your congregation you may send your money direct to Bethany Biblical Seminary, 3435 W. Van Buren St., Chieago, or to General Mission Board, Elgin, Ill., designated for Bethany. Every institution with a big responsibility like our seminary needs the backing of friends. Bethany needs many friends who will make personal contributions annually. One dollar amounts are welcome. Hundred dollar donations are also needed. The annual requirement for our seminary is $25,500. Last year special designations amounted to only $5,519.13. The balance was made up out of general Conference Budget funds. Some real generous individual contributions are greatly needed.

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Special Notices

The Smithfork church at Plattsburg, Mo., will have its annual homecoming Sunday, Oct. 3. Basket dinner at noon. The afternoon service will dedicate the new stone gateway containing bronze tablets of historical data.

The Crab Orchard church, three and one-half miles south of Beckley, W. Va., will have an all-day homecoming Sunday, Sept. 19. Basket dinner. "Everyone is cordially invited, especially the older members as a part of the program will be dedicated to them."

The Zug-Zook-Zuck Reunion will be held this year Sept. 25 at the White Oak church, formerly known as Gibble's

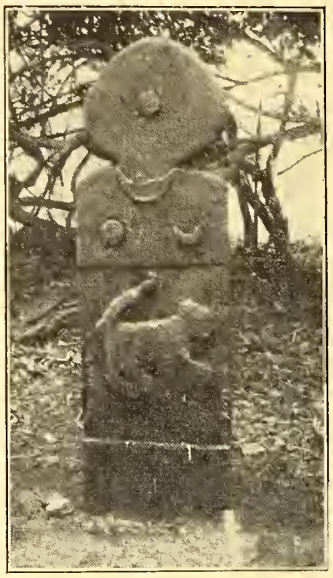
(Continued on Page 24)

OUR MISSION WORK

Touring Among the Waralis

BY GOLDIE E. SWARTZ

1. Who They Are



Waghoba, the village tiger god of the Waralis.

THE Waralis are an aboriginal tribe, numbering 207,000 and living among the foothills of the Western Ghats, India. They comprise the major part of the rural population of the three counties—Vada, Palghar and Dahanu. Religiously these humble people of the forest and soil are animists pure and simple. Although the Hindus of recent years, in order to increase their numbers for political gain, are registering many of the aboriginal tribes, who are non-Aryan folk, as Hindus, yet Hinduism has never made much of an impress upon them. The worship of the Waralis still consists mainly of placating spirits (bhut) which they believe to roam about everywhere, and inhabit especially regions of large rocks or stones of unusual shape, and other mysterious objects. They give recognition to the presence of spirits in a certain place by daubing the object with streaks of red paint.

Aside from spirit recognition they have a tribal god, Waghoba (Tiger god). As the tiger is the largest and strongest jungle beast known to them it is quite fitting that he should be the object of their fear (worship); hence, they have adopted him as their god. To induce him to give protection to themselves, cattle and crops they carve a crude image of the god on a wooden slab and set it up under a clump of bamboo near the entrance to a village. Once a year all the male adults of the village are assessed a small sum and an offering of a goat or fowls is made to this god to insure his protecting care over them. The animal or fowls are killed and bled before the image but the flesh is taken away, cooked and eaten by the worshipers who further celebrate by an indulgence in tadi drinking (liquor from the toddy palm tree).

Apart from the tribal god there is also a household or clan god. But information about him is exceedingly difficult to obtain. All that I have been able to get is that he is kept in the house of the head of the clan and is brought out, bathed and worshiped once a year.

Like the Hindu caste people who are very loyal to the particular caste, be it high or low, into which they were born, so these aborigines adhere very closely to the social customs of their tribe and clan. Although entirely unacquainted with any book lore they have through the ages developed very definite and detailed rules and laws regulating their whole social relationships and life structure, and in turn obedience to these customs uphold mightily the group unity and solidarity. In this system the individual is not considered a separate being as such, but just a part of the group. Meet a Warali with the question, "Who are you?" and without thinking to give his name he will reply, "I belong to village So-and-so." Similarly life with them is not divided into its various aspects but is a composite whole.

Having discovered the importance of these facts, we recognize that our approach must be not to an individual alone but to an entire group; not to distinct phases of life but to the whole of life—the physical, the social, the mental and the spiritual. In short, we must help meet the needs of the whole life—to find and experience the abundant life. Such service we are endeavoring to render through the village schools, and through the itinerant tours and camps where a varied formal and informal teaching and preaching are afforded, testimonies of personal experiences are related, songs are taught, counsel is given and medicines are dispensed.

Although the visible results are not all that we would wish, yet we are encouraged. When the people say to us: "Yes, what you tell us is true, very true," "We are very ignorant and unless some one teaches us how shall we know?" "Other than you missionaries no one comes to help us and to tell us these good truths. Others come only to plunder," "Stay on longer with us. Don't go so soon"—when expressions of gratitude and appeals like these come we are constrained not only to keep on, but to push on further, and with greater zeal and power through him who came that all might have life and that more abundant.

Dahanu, India.

Jesus in the Hospital

BY MYRTLE POLLOCK

A Present Hospital Evangelist Tells His Experience

"YES, I used to dislike to hear of Christ, the Savior. It made me angry to have my father tell about him. Father would call us boys and teach us about Jesus Christ, telling of the things he did, his great power and how he died to save us. But I would not listen, I

would not accept my father's teaching, I thought it all foolishness.

"But, it so happened that everything I did would make me unhappy and dissatisfied. I would go here and there, but I seemed hedged in on every side. I could not get away from my father's teaching. But I would not receive it until one time I seemed cornered. I could find no comfort anywhere. I was drawn into a church where a service was being held. In this service I recognized and received my Savior.

"It was in the hospital that my father learned to know Christ, and later accepted him as his Savior out in our home village."

Just Stepping Over the Threshold

The elderly blind Christian man, following an operation for carbuncle on the back of his neck, developed pneumonia. Slowly, slowly his tired heart was wearing out.

The wife, several years younger and also blind, sat by his bed holding his hand in her two hands and telling him he soon would be with Jesus. These two totally blind people had had their spiritual eyes opened and they loved and witnessed for their Lord.

When he could no longer speak, yet could hear, she was asked what songs her husband knew, and she answered, "I'll sing for him," and she sang *Jesus Loves Me* and *Heaven Is My Home.*

Now that heaven is his home, she comes almost daily to sit in the waiting room of the outpatient department of a large hospital, and when the evangelists are not speaking she often uses the opportunity to testify for her Lord and Savior.

A Pastor as a Patient

Pastor Chi entered the hospital as a surgical case. The abscess on the leg was long in healing. He was in the hospital a long while, but he was not idle during those days. Although he was able to enter a better class, he chose to enter the third-class ward. He felt that here his opportunity would be greater to witness for the Lord. Though a highly educated man he was humble and deeply spiritual and very bold for his Lord. Often, yes, twice and sometimes three times a day he would preach quite a lengthy sermon to his fellow sufferers. His eyesight did not permit of reading and scarcely could he recognize faces, but this did not prevent him from preaching and witnessing. He was very much handicapped, but he was determined and faithful.

One of his outstanding themes was: *China's Lack Is Jesus, the Savior.* He taught patients to pray sentence prayers; he answered their various questions. He explained the value of following Jesus. Did the patients tire of his preaching? Perhaps some did, but others invited him to tell them more.

Talking With Jesus

Passing by a newly operated patient's bed and hearing the patient talking as it were to herself, the nurses inquired what she was doing and she replied: "I was talking to Jesus, asking him to help me bear the pain."

She had first heard of Jesus only two or three days before, but she had heard he could hear and could help.

Show Yang, China.

What to Pray For

Week of Sept. 18-25. Brother and Sister Amsey F. Bollinger and Miss Ella Ebbert live at Ahwa, India. Pray that remarkable advancement may be seen even among the backward people of the Dangs Forest.

Monthly Financial Statement

During the month of August contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $6,922.85. The total received for the year beginning March 1, 1937 was $82,816.49, detail as follows:

	Receipts for August	Total receipts since 3-1-37
World Wide Missions	$1,034.74	$11,058.38
Women's Work Project	940.51	3,145.86
Home Missions	33.01	712.92
Foreign Missions	100.80	1,551.18
Junior League Project	76.27	616.25
Intermediate Project	24.15	31.15
India Mission	306.04	1,492.03
India Native Worker		171.00
India Boarding School	76.33	274.54
India Share Plan	50.00	658.77
India Missionary Supports	372.10	6,712.46
China Mission	100.09	535.69
China Native Worker		107.55
China Share Plan		198.75
China Missionary Supports	634.73	4,565.56
South China Mission	25.00	31.00
Sweden Missionary Supports		361.17
Africa Missionary Supports	1,165.56	4,747.63
Africa Mission	448.39	3,046.83
Africa Share Plan		225.64
Africa Leper		62.75
Conference Budget Undesignated	1,135.39	37,709.85
Conference Budget Designated for—		
Board of Christian Education	117.00	2,920.00
Bethany Biblical Seminary (at Elgin)	54.50	415.78
Bethany Biblical Seminary (at Chicago)	3.00	310.75
General Education Board		94.11
General Ministerial Board		4.40
Ministerial and Missionary Relief Fund		1.35
Conference Budget Share Plan		46.07
Youth Serves	225.24	1,047.07
Total Budget Items	$6,922.85	$82,816.49
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	671.69	8,530.82
China Famine		5.18
Special Peace Fund	173.68	803.56
Men's Work Project		210.84
	$7,768.22	$92,388.89

The following shows the condition of General Mission Board foreign and home mission finances on August 31, 1937:

Income since March 1, 1937	$56,655.11
Income same period last year	70,859.96
Expense since March 1, 1937	91,148.37
Expense same period last year	72,369.31
Mission deficit August 31, 1937	18,576.89
Mission deficit July 31, 1937	8,821.03
Increase in deficit August, 1937	9,755.86

HOME AND FAMILY

My Prayer

BY ROWENA WAMPLER

O Master let me walk with thee;
And let me know that thou art nigh.
Give me the strength and faith and hope
That only come from thee on high.

I ask for strength to do the tasks
That thou wouldst have me do;
For strength to hold out to the end,
Until that task is through.

Oh, give me faith enough to know
That I will be forgiven
For all the wrongs and sins of life
That thou hast oft forbidden.

And hope, O Lord, may it be mine,
That I might always see
A crown of happiness above,
That comes to me from thee.

McPherson, Kans.

We Follow the Indian Road

BY FLORENCE M. BOLLINGER

VII. Burmyavad and Home Again

THE school at Burmyavad stands in the shade of a big banyan treee. The Marathi word for banyan tree is what in English sounds like *word*. Seeking to honor a god whom the people call Burma, and whom they insist lives in this tree, the people have named the village after this tree. By transliteration it is pronounced *Burmyaword*. How do they know the god lives in this tree? Because no bird will roost in it at night. In the daytime they say the god, Burma, is asleep and does not care if the birds flit from branch to branch; but at night when he is awake all the birds fly in fear.

Many places along the roadsides one sees signs of this animistic worship. It is a worship of nature in her various forms, but especially of those forms they fear most. That which is worshiped may be nothing more than a red painted rock or tree to mark a sharp turn in the road where a spirit might pursue one. Or on a mountainside overlooking a falls the rocks may be daubed with red. Any place that is a bit unusual, or any place where an unusual event has occurred may become an object of worship. And woe to him who should ever remove an object of worship! In the midst of the near-by Christian village stands the horrible looking Hanuman, or monkey god. Some one gives this god a yearly coat of paint, but otherwise to our knowledge it receives little or no attention. It has stood there from a time long before the Christian village came to be, and I am sure that no one could be found in all the Dangs who would be willing to risk the curse which would be expected to fall on anyone removing such a sacred object of worship.

Very common along the roads are the *Wag Daves,* the tiger gods. They are only painted planks set upright, or rocks—sometimes two or three in a group. On them one finds figures of tigers and serpents, especially of the cobra and the peacock, and very often representations of the sun, moon and stars above the other figures. Peacock feathers are often found tied to these objects of worship.

The idea of ghosts haunting certain places is very common, but this idea can also be found much nearer home than the jungles of India. When special misfortune or death comes to a family, then they are apt to think that an evil spirit lurks at that place, and they find another site for their home. And how they fear the curse of a witch doctor, or perchance that of a holy man! However, the holy man rarely comes through these isolated jungle areas. He would find poor begging here!

Less than a year ago we chanced to be at this very place, Manmodi, when at an eclipse of the moon we saw a striking demonstration of animistic worship. The people knew that an eclipse was going to occur, for more learned men than themselves had warned them. And they held the common conception which reaches far beyond the ranks of the ignorant villager, that at such a time a dragon seizes the moon or earth as the case may be, and holds it in his grasp, therefore the darkness. And so the people were waiting with fear for this terrible thing to happen.

The full moon came up with splendor over the rim of the mountain and we watched it fascinated, at first by the peaceful beauty of the night. But in a short time a tiny speck of darkness showed at its lower edge. As the dark spot grew larger we became aware of the village a quarter of a mile away. Boom, boom, came the sound of the muzzle loader guns, and mingled with the sound of the beating of drums came the shouts of the people: "Oh, god, let go! God, let go!" They implored the dragon god loudly and long until at last the shadows passed and the world was again flooded in silver light. Then all was quiet again.

At the close of the last monsoon I watched with delight and wonder a rainbow which appeared on several successive evenings at sunset time. In fact, I watched it with two wonders—wonder at the perfect span in vivid coloring framing a picture of mountains, green field and a little village as seen from our front veranda; my second wonder was that, on the part of the villagers about me, I saw no evidence of worship



A heathen ceremony in the making of a mountain god, Ahwa, Dangs, India.

or sense of appreciation of this beautiful rainbow. Here, indeed, was a very visible sign of the Divine, an object of worship for a people who worship nature. But a rainbow brings no harm or danger, and their worship is largely limited to the things they fear—to ghosts and dragons, to tigers and deadly reptiles, and to the vengeance of an evil eye. There is little room in their experience or imagination for worship of the beautiful.

But our week is up, and it is time to take to the road again, the road that leads homeward. It has been a week of effort in which it seems that in our going here and there we have been merely a voice—a voice of encouragement here, a protest against ignorance there, a voice of entreaty to better this or that condition. In a land where there are so many gods, we have tried to make known a One and living God. In a land of spiritual darkness, we look for a day of the Lord in which at evening time there shall be light. Through the sunset shadows we follow the road home.

Ahwa, Dangs, India.

Can This Be Love?

BY PERRY L. ROHRER

It was the noon lunch hour. She came into the dining room far in advance of her husband, who followed meekly in her direction. Her head was high and her stride was that of a woman who knew exactly where she was going and what she wanted. He walked hesitatingly, looking about as he went like a bewildered boy in a large city. She looked over the menu and in a few seconds had informed the waiter what she would have for lunch. The man held the menu before his bespectacled eyes and studied it like some ancient document which had to be deciphered. She shifted uneasily on her chair. Her face showed signs of impatience and disgust. Presently she burst forth: "Go ahead, darling, tell him what you want." After some minutes of this type of anxiety, she suggested that he order fish. He agreed, and she very quickly informed the waiter what to bring.

He ate slowly and delicately, as though he feared to bring his teeth together. She ate rapidly and was soon through with the food before her. While he finished eating she outlined what they were to do next. It was to be a shopping tour. At the mention of one particular item which was expensive he winced a bit, but she did not ask if he approved; she assumed that he did.

A hasty summary of the two might be something as follows: he is dominated and likes it; she dominates and likes it.

As they disappeared into the crowd a few questions arose:

1. Would it be helpful and wise to make him less docile and her less dominant?
2. What is the main value they are missing by living together on this basis?
3. Were they always like this?

Chicago, Ill.

On Reading Bible to Children

BY GARRY CLEVELAND MYERS

Author of **The Modern Parent** and **The Modern Family**; editor of the Magazine, Children's Activities

Children who have been read to from pictured story books from the time they were two years old will listen raptly at the age of five or earlier to such stories of the Bible as that of the *Baby Moses, Joseph and His Brothers,* and the *Birth of Jesus.* And they will like to hear these read from the Bible directly, especially in the King James' Version which is so full of beauty. Little children also like to hear the psalms read. They enjoy the rhythm and the music of them.

While it is good to read to the young child alone from the Bible, he probably gets most value from hearing the Bible read before the whole family by one of its members. Many of us can't remember when we first heard father or mother read the Bible to the family. We learned to sit still and keep quiet and, much earlier than most adults suppose, we listened to and enjoyed hearing the Bible reading.

Let the family Bible reading be at a regular time when the whole family are together. There is something valuable in the feeling of togetherness. I can remember that my father would never say grace until all of us were seated at the table, and there were many of us.

Perhaps the selection read should not be long; the *begats* might well be omitted and where there are

young children, certain items which might stir up fears or worries in the child should be passed over for the time. Then there are certain chapters or parts of chapters we should read over and over again.

As a rule we shall not bother the child by pausing to explain, lest we destroy the good effect. Let us just read and have the Bible do its own explaining, except when the child asks a question.

And I wish our children at Sunday school might get more of the Bible content and hear less talk about it. In the average Sunday-school class the child is exposed to a preachy lecture of aboutness and may not learn the Bible story of the lesson at all or master a single gem in it from memory. It seems to me that every teacher ought to try to motivate his or her children to memorize parts of the lesson content or related passages.

Unfortunately some silly philosophers of education have made teachers almost think it a sin to have a child learn anything by heart. Sunday-school teachers, imitating day-school teachers, tend to give no place to memorizing.

Now children under ten or twelve like to learn things by heart. Fortunate are they whose Sunday school inspires them to commit to memory short selections from the Bible. Let us hope, however, that such is never assigned as a task. Let it be voluntary work but be motivated so that many children will delight to do it.

For the assembly exercises of the junior and intermediate departments of the Sunday school, volunteers could be found who would gladly make short Bible readings before the group from memory. Also there could be some concert reading from the Bible, especially from the Psalms, and this reading could approach the music of a verse-speaking choir. One of the best things I ever listened to was a group of Jewish boys from the ages 12 to 14 in a synagogue reading in concert from one of the Psalms.

Parents at home might easily induce children under ten or twelve to want to learn by heart short selections from the Bible, even whole chapters. Suppose your boy or girl of nine wished to earn a small sum of money for a wholesome purpose and you could think of no desirable way for him to do so. How about suggesting to him that he memorize a few chapters from the Bible at so many cents a chapter? His learning achievement buttressed by the earned reward should associate pleasure with Biblical selections. Let me entreat parents, however, never to set children to memorizing any item from the Bible or any other choice literature as a means of punishment. Although learning the gems, they will have learned also to hate them and their source. We shall never use as punishment anything we want the child to like. But what is used as a reward tends itself to become attractive. What is used as punishment tends itself to become repellent. We shall try to make pleasant what we want the child to like and painful only what we shall want him always to hate.

Cleveland Heights, Ohio.

Maintaining the Dignity of Home

SELECTED BY NEAL WHITEHEAD, TOLEDO, OHIO

A FLIPPANT flapper, by chance, was calling at a southern gentleman's home in Los Angeles. Nervously crossing her unclad legs, she asked:

"May I smoke?"

"Not in my house," said the host.

"Why, why not?" demanded the flippant flapper, with opened eyes. The serene man looked into the pallid face, already showing the ravages of tobacco upon feminine features, and answered quietly:

"There is a standard of dignity and respect that I must preserve in my home. A woman smoking reduces that standard and reverence a home should have. Since smoking is a silly habit, but lately adopted by some women—one not essential to her comfort, nor conducive to the happiness of a private home where she may be calling—it is no breach of hospitality to forbid, but it is an impertinence for a woman to suggest smoking."

The visitor crossed and recrossed her naked legs in embarrassment, and apologetically asked: "May I smoke in the yard?"

"By no means," he answered. "There are children playing next door. It would be a bad influence upon them and sinister, to see a woman smoking. There are passers-by who would wonder, and perhaps suspect us of entertaining questionable characters. No, you must excuse me if I forbid smoking on my premises by any woman. I owe that much protection to my home. I can not and will not cheapen its standard and dignity."

A Christian Desire

BY EARL L. HARRIS

Lord, let me live just one more day,
That in my work or in my play,
The influence of a Christian life
Will win one soul for Jesus Christ.

Lord, let me live that I may see
Some soul arise and answer thee;
Yes, Lord, I've lived in sinful strife,
I pledge to thee a Christian life.

Lord, let me live just one more hour,
That through thy grace and by thy power,
And in my last breath faithful be,
Helping others and praising thee.

Mountain Grove, Mo.

THE CHURCH AT WORK

LEADERSHIP TRAINING

Keeping an Eye on the Total Horizon

The mountaintop and the quiet hours alone are both marks of real leadership. The world's leaders are those who see things in perspective and who do the right thing at the right time and with the needed emphasis.

Applying this principle to finding a sufficient supply of able leaders for your church, there are several aspects of the leadership picture that need to be held constantly in mind by those responsible for leadership in the local church.

How will we actually find enough good leaders to fill all the places?

How will we keep from overloading our best leaders, and at the same time capitalize on latent talent that nobody has yet found?

How can we make funds available for all the needed help to workers—books and magazines, opportunity to attend camps and training schools?

How can we keep each worker happy on his job and eager to go on?

Which of the various possibilities for improving leadership shall we depend on for our particular church—the workers' conference, training classes, observation, supervision by pastor or superintendent, self-rating, books and magazines, camp and training school?

How shall we really fix responsibility for this whole problem of leadership? Shall it be the pastor? A committee of pastor, Sunday-school superintendent and department advisers, or superintendents? An individual or a committee specifically charged with the leadership problem?

Some churches work at only one of the above problems; others see where the leaks are and are working there.

A beloved college president in the Church of the Brethren has a heavily used slogan: "Put the grease where the squeak is."

Where is the squeak in the leadership problem in your church?

CHRISTIAN WORKERS' TOPIC

Master Builders

Sunday, October 3

1 Cor. 3: 10-14

I. Paul Was a Master in Building Churches (Acts 13ff.).

When, where, and under what circumstances did he build them?

II. He Built Them on a Solid Foundation (1 Cor. 3: 11; 1 Cor. 2: 2; Eph. 2: 20).

III. He Urged the Use of the Best Materials (1 Cor. 3: 12-15; Gal. 5: 22ff.; 1 Peter 1: 5, 6).

Gold, silver, costly stones—namely, love, sacrifice, service and forgiveness—these will abide.

"Living stones" (1 Peter 2: 4, 5).

IV. He Warned Against the Use of Poor Materials (1 Cor. 3: 12-15).

Wood, hay, stubble—namely, ceremonialism, formalism, feast days, circumcision, celibacy, speaking in tongues.

"Hidden rocks" (Jude 12, 13).

These will not stand the tests of time.

V. Why Are We Not Building More and Better Churches Today?

CHILDREN'S DEPARTMENT

What Shall We Do for Our Children in 1937-38?

Note: Will you plan to clip and save this and the next five articles? They are basic to planning your work for children in 1937-38.

During the months of August and September, most churches are planning, in the large, what to do for the next year. It is hoped that the program for children will be part of this planning—not only on the part of children's leaders, but pastor, Sunday-school superintendent and church officers as well.

What materials are available? Whatever our lacks in children's work at present, none of us can complain about shortage of materials. There is truly an embarrassment of riches. Our Brethren Graded Lessons, the vacation church school curriculum, Junior League courses, materials for weekday religious education, and a new type of program called the "undated unit" (a brief series of lessons on some one theme, such as peace, temperance, stewardship); these give us more than enough resources to do what we should with boys and girls.

It is worth considering, too, that before all of our present program materials were written, a long and painstaking effort was made to really discover the "needs, problems and experiences" of children and to build the new curriculum to make religion touch their needs where they live.

The two basic goals—"growing Christian character" and "service to society"—were laid. The eleven areas of experience—health, vocation, money, life in the group, friendship, citizenship, recreation, beauty, sex, parenthood and family life education, and specialized religious activities—were discovered; and those touching child life were separated from the others. The list of Christian character traits—co-operation, courage, creativeness, dependability, faith, forgivingness, goodwill, health-mindedness, honesty, humility, joyousness, love, loyalty, obedience open-mindedness, penitence, purity, purposefulness, reverence, self-control, self-respect, spirituality—was made, through careful study. Our present programs for children take into account all these things.

There has been a genuine effort, too, on the part of the curriculum makers to see that what is done in Sunday school dovetails particularly with the vacation school and Junior League curricula. It has been a little harder to tie together what is being done in weekday schools of religious education. These are so few and so complicated by being interdenominational that there is no way of actually dovetailing this curriculum to fit with what the children do elsewhere in connection with the church's program for children.

The next five articles will describe briefly what the basic themes of the Sunday school, Junior League, vacation church school, "undated units" and weekday religious education are.

WOMEN'S WORK

The Women's Local Cabinet

BY ANETTA C. MOW

Just what is the local cabinet? This question is asked rather frequently in letters which come to the national secretary. Just as in the national cabinet and as in the district cabinet, the local cabinet is made up of the President of Women's Work along with the Director of the Aid, Director of the Missionary Society, Director of Moth-

ers and Daughters, or Home Builders, Director of Peace and Temperance, and the Director of Bible Study. The president and the directors of the various departments or different interests work together as a committee planning the work of the women for the year.

Not all churches have these different lines of interest; nevertheless most churches do have more than one line of work among the women. Not all the women in a church can work with the Aid, nor perhaps regularly attend the missionary society, yet these same women may have some very deep interests, dealing especially with their homes and the rearing of their children. They will be eager to meet with the Home Builders group where they may study the highest ideals of home making as they are associated with the church and its program. Some women will be deeply concerned about carrying on temperance education in their communities and they will want to work for that cause and have it a definite part of the church's program also. All the women of the church desire that they may combine their interests with the church's program.

And here is where the local cabinet is able to do a splendid piece of work as it meets together as a committee and plans how to unify the whole women's program so that each phase of interest may be properly represented in the year's work, and also that there may be little or no overlapping. It may become a burden for any church to have too many various kinds of meetings directed by the different departments. This may happen when the different directors do not meet together and unitedly plan the total program.

The president of women's work is a woman who has all the different interests at heart; she knows how to unite the various directors into a group that so plans the women's program for the year that every woman in the church knows that she is a vital part of the church's program. This is the task of the local cabinet.

Share Letter 48

This share letter has come especially for those who give shares in behalf of the Anklesvar Girls' School in India, but it is a letter which every woman who works for the Girls' School Project should also read. Martha Mohanhal, the writer of the letter, is indeed a worthy product of the Girls' School. She is a living example of what Jesus Christ will do for the women and girls of India when he is shared with them. Throughout the years she has been a most faithful assistant in the Anklesvar Girls' School.

Every woman who has ever given an offering toward the Girls' School Project should rejoice that she has had some share in Martha's life. Well might we feel like an Ex-President of the United States felt after hearing one of India's beautiful Christian women speak on tour in America. He said that if he had given a million dollars to the cause of foreign missions, and Lilavati Singh had been the only product, he would feel well repaid. The women of our church should praise God that they have helped to transform the lives of many girls into lovely, consecrated Christian women.—Anetta C. Mow.

Anklesvar, Broach District, India,
June 10, 1937.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Dear Friends,

Hearty greetings to all of you from the Anklesvar Girls' School! When you get this letter you will perhaps wonder who wrote it, so I shall tell you. I have been in the mission from childhood, and have been working in this school for a long time. I am now teaching the class in Practical Arts.

We can not tell you how much we appreciate what you are doing for us in sending money for our school. We do thank you for it most sincerely. Your prayers and hopes and patience and kindness are bearing fruits. People are coming more and more to understand what you are trying to do for us, and are more and more interested in the Christian religion. There is a real awakening among the people of this section. Their minds are being drawn toward Christ. It is our desire that through us your efforts may bring far-reaching results for his glory.

Now I must tell you about our school and hostel. This is our vacation time and it is very hot. Most of the girls go to their homes for the hot season. The last time we meet for daily prayers before the girls go home our Head Master and also Miss Saheb (lady missionary) give the girls special suggestions about how they can be useful in spreading the gospel through their daily living and attitudes and their help in Christian work in their villages. They are given pictures to use with the different Bible stories they have learned to tell. Every girl, big and little, goes home to help.

The time for reopening school is drawing near now, and we are glad, for the days pass happily in systematic work. The girls come back anxious to tell about what they have been doing at home, and this always brings us joy.

All the girls have regular work in the hostel according to their ability. They live in four big family groups of some fifteen or sixteen each. In each group two girls have most of the responsibility for handling the work. Our Miss Saheb suggests and helps and sees that all the work goes well. She has meetings with the girls in charge of the groups to plan for the work and study, play and exercise of the girls, and to give attention to the needs and possibilities of each girl in the hostel. The girls keep fit and happy here and learn how to live abundantly. Those in charge of the school try to use your money very carefully and economically in carrying on the work and often talk with the girls about this. Your service and gifts to India for our Master's sake are continually kept in mind.

Our rainy season or monsoon will come soon. Our girls do some farming and last year their crops were very good. We are hoping that the Father in his mercy will give us a bounteous harvest again this year. How beautiful if we may be considered your good fields, the fruitful harvest of your efforts for God's glory!

May the grace of our Lord Jesus be with you continually.

Your humble servant,

Martha Mohanhal.

Special Notices

(Continued From Page 17)

church, on hard road from Elstonville to Lititz, about one mile east of Elstonville and of highway 72 and three miles north of Manheim. Bring your lunch. Coffee will be ample, free and hot.

Mohler's church, two miles east of Shepherdstown, Pa., on Harrisburg-Gettysburg Road, will celebrate its seventy-fifth anniversary, Sunday, Sept. 19. Bro. J. E. Trimmer of Carlisle will preach the morning sermon. The afternoon program, besides addresses on the general theme, The Church, will have special features of historical interest.

The Monitor church of Southwestern Kansas celebrates its fiftieth anniversay Sept. 18 and 19. Bro. E. F. Sherfy, pastor of the Rockingham and Wakenda churches of Northern Missouri, will give the main address on Sunday morning. "All former members and friends of the church are cordially invited to this celebration," says Pastor Galen B. Ogden.

Write the President. So the Peace Commission urges you. "If you agree with us that the time has come for public opinion to express itself in unmistakable terms in support of the application of the neutrality law in the war between China and Japan, will you write or wire the President at once to this effect? The United States has much to contribute to the peace of the world besides the limiting and localizing of foreign wars. Your help in these other lines is going to be needed. But today, your help is needed in insisting upon the enforcement of the neutrality law. Please do your best at once."

China and Our Mission

The Sino-Japanese struggle continues. If there seems any change it would be that the war becomes more bitter and the struggle may be longer drawn out than at first was hoped. Mail facilities are very poor and are apt to continue so. Up to the present, air mail can be sent via Hongkong at seventy-five cents for a half ounce or less. Several cable lines have been cut and our last message from the field is by way of radio.

Our mission is in North China. It is a hundred or more miles from the nearest battleline. We are not anticipating any too serious trouble, because of the stations all being in smaller towns and rural areas, except Tai Yuan Fu, the capital of the Shansi Province. Miss Laura Shock is the only missionary in this city and has likely vacated temporarily.

The last word received was by radio on Sept. 9, which read when decoded: "We are safe and well. It is better not to leave the station." All of us are glad for this brief message. We interpret the last sentence as the feeling of the missionaries in reply to the U. S. State Department that American citizens might be escorted out of China under the care of the navy now much better than later. All of our missionaries on previous occasions have preferred to stay by their work rather than leave. Even now the dangers of getting out might be greater than to stay by the work. Besides, staying represents the spirit of genuine Christian devotion.

We know our workers will have the prayerful interest and support of the whole church. Few of us know the problems involved in such a decision. Here are Christian brethren that have left all to follow Christ. They look to the missionaries for guidance and help in such a crisis. Their loyalty and faith, sacrifice and friendship is a challenge to stay by them that few of us know anything about. Besides, thousands of non-Christians will watch in this crisis for the stability and sincerity in the missionaries that will determine the victory for Christ now and in the future. We must hold them up and pray that their lives may bring the light of hope and God into a needy and suffering situation, and that their lives may be spared to carry on in the place that Christian fortitude and friendship is so much needed.—C. D. B.

CORRESPONDENCE

SUMMER ASSEMBLY OF NORTHWESTERN OHIO

The Annual Summer Assembly of Northwestern Ohio was held Aug. 18 and 19 in the Poplar Ridge church, near Defiance. This church is under the leadership of Elder J. F. Hornish. Splendid weather, if a bit warm, lent its favor to the meeting, but threshing machines in operation in the territory kept some interested people at home. The assembly, under the direction of the district Ministerial Board and Board of Christian Education is a helpful district affair, and this year again was extremely worth while. Bro. J. A. Robinson of Johnstown, Pa., was the guest speaker and brought four very forceful messages upon timely subjects. Twice daily, Wilbur Bantz, pastor of the Toledo church, conducted the Bible Hour. Each message was earnestly presented and of a practical nature, intended to be helpful toward right living in the world of today. Bro. H. P. Garner, now a pastor in the district, but lately of the India Mission field, spoke in an enlightening way on the Influence of Christianity Upon Mohammedanism in India. Two discussion periods, ably led by Bro. C. Walter Warstler of Bellefontaine gave life and light to the sessions. As a result of these forums, a district ministerium has been given birth; the first meeting will be in the near future. New Trends in Temperance Education were discussed by Bro. D. O. Cottrell, also of Bellefontaine. Special music was a part of each session, worshipfully rendered and helpful. Numbers by a mother and three daughters of the Toledo church, and a mother and father and two daughters from the Silver Creek church are worthy of special mention. Mrs. S. L. Cover of Marion, for the third assembly program, arranged the worship program for each session. These twenty minutes of quiet meditation lent a spiritual significance to each of the half-day and evening periods. A few minutes were given to Bro. J. Oscar Winger of Manchester College who brought greetings from the college and presented Bro. Walter J. Heisey, who Sept. 1 will begin to serve with Bro. Winger as a representative of the college in its large territory. Each year the young people of the district have a part in this meeting. Under the leadership of Fred Eberhart, district president, and the local B. Y. P. D. a retreat was held in a beautiful spot along the Defiance River. Some games in which all entered, a fine lunch, and a half hour of worship, made this a happy and helpful evening for this group. The vesper service was followed by a play, by the young people's group of the Dupont church, "Kunjundi." The assembly this year was under the direction of Bro. A. P. Musselman of Lima. Each session moved along in an orderly fashion due to his oversight. The meeting with its Christian fellowship, spiritual worship, heart-touching addresses, and the very real hospitality of the entertaining church should and will prove a great blessing for the months to come.

Lima, Ohio. I. C. Paul.

CAMP LIFE AT CAMP MACK

There is nothing to me more uplifting and inspiring than to meet with the kind of young people who attend our church camps.

Close communion and fellowship with each other go a long way in making young people want to be what all Christian young persons should be. As a result of camp experience we have a feeling within our hearts that we must go back home and set an example as near like Christ as possible.

Camp life is a pure, clean and wholesome life. The leaders are shining examples for us, also the other campers set examples for us. Then may we each one, who have attended camp at some time or other, strive to give to the world the best we have; for our best is greatly needed in this old sin-ridden world.

Life at camp is a mountaintop experience for every one who attends. It is a place of reverence, a place where one feels the presence of God. He seems to be watching, guiding in the way he would have you go. At camp one is drawn nearer to God by the lovely sunsets, the worship hour, the campfire services and the vesper hour, also by one's newly made acquaintances.

A vacation at Camp Mack gives one something which he can not receive from any other kind of vacation. There one is inspired and challenged to more and better services; there one learns how to meet other people and show a better disposition. Isn't that a well spent vacation?

You may say the writer has just given the good side, that she hasn't given the bad points. It has been said, "If you look for the good you will not see the bad," but I feel safe in saying that in our Camp Mack we put aside

the bad and try to live pure Christian lives, so that when we go back home we can be Christian examples to the ones who were unable to attend camp.

Some may wonder if a good time is to be had at camp. To me, during the entire time at camp one is having a good time.

Each one has some good; then let us strive to let this good shine out to such an extent that it will cast a shadow over all evil. If we work and strive with a willing heart to let our light shine before the world for the cause of Christ we will be the means of helping some one light his lamp and let it shine for the cause of Christ.

Millbury, Ohio. May C. Garner.

WE WERE THERE

It was Aug. 8 that wife, daughter Elizabeth and I left home to attend the district meeting of Southern Missouri and Arkansas, to be held at Cabool, Mo.

Some years ago during the latter years of the active leadership of Elders Geo. W. Barnhart, Joseph Hylton, Christian Holderman, Samuel Wimer, William Harvey, John Wampler and J. H. Argabright, all of sacred memory, with others, I was permitted to attend some of the conferences of this district, as well as work in some of the churches. Those associations have been a pleasant memory through the years. Home duties and other reasons deprived me of a continuation of contacts with the leaders of this district. Of late years I have had a longing to renew friendships and be with them in their conference and see how they are getting along. Upon their invitation to be with them this year, I found it possible to accept.

This was the seventieth district conference in which this district has participated. The first was held at Nevada, Mo., in 1867. Eld. John Hershey was moderator. This district meeting comprised at that time the churches of Missouri south of the Missouri River. In the thirteenth district conference thereafter it was decided to divide the district into two, to be known as Southwestern Missouri and Northwestern Arkansas and the Middle District of Missouri. Serving as moderator during these thirteen years in which the district was one, we find the names of Elders John Hershey, C. Harader, A. Hutchinson and S. S. Mohler.

In the fall of 1927 Southwestern Missouri and Northwestern Arkansas district merged with the Southeastern Missouri and Northeastern Arkansas to be known as the district of Southern Missouri and Arkansas. The present district embraces the Ozark Mountain region.

The brethren who pioneered in this district came from Virginia, Pennsylvania and Ohio. They were a sturdy type both in body and character. They had a double motive in coming to this section of country: to find cheap homes and to establish churches. These were the days of missionary activity by colonization. In those days it was not long after a brother had bought his farm and built his house until he made a call through the Gospel Visitor for a minister to come and hold meetings, and as a result churches were organized. In some instances there would be several families located in the same neighborhood, and among them would be a minister and his family. To have had the privilege of listening to the ministers who pioneered in msision work out and around these churches, telling of the hardships they endured and the sacrifice they made, one could but marvel at their zeal and courage. A number of times Bro. Barnhart told me of his experiences in going through snow, wading swollen streams and arriving at the place of meeting before any one else, even building the fire in the schoolhouse by the time his congregation would arrive. Inspiring? Yes, and challenging. In this 1937 conference were some who have been leaders for many years past, who worked shoulder to shoulder with the above named men of God. Among them were Brethren Abel Killingsworth, I. L. Harris, P. L. Fike and Oxley. Many of those who were designated as speakers on the program are descendants of those sturdy pioneers, and are the perpetuators of that fine spirit that was so characteristic of their forebears. The daily programs began at nine o'clock in the morning and lasted until nine or nine-thirty at night. All were in their places throughout and spoke and listened untiringly.

An unusual thing about this conference was that all the discussions were assigned to the home folks. It showed their willingness to face their own problems, and work out methods of solution suited to their needs. There was nothing theoretical about their discussions, but they advanced ideas that were the result of experiences. Not only that, but using their own folks made it their meeting and tied their interest up in the work of the district.

We did not remain for their business meeting the 12th, but left feeling that theirs was a meeting in which the Spirit of God was present, and there was an eagerness on their part to do his will. Their simplicity, genuineness and Christian fellowship shall ever be a pleasant memory.

Leeton, Mo. James M. Mohler.

THE PASSING OF ELD. ALBERT S. BRUBAKER

Albert S. Brubaker was born in Girard, Ill., Sept. 1, 1893, and departed from this life at the age of 43 years, 11 months and 17 days. Besides his widow, Mrs. Mabel Brubaker, he is survived by one son, Dwayne L.; his parents, Brother and Sister Riley F. Brubaker; three brothers, Cyrus, David and Granville; and two sisters, Mrs. Grace Johnson and Mrs. Minnie Jones, all living in California. Two brothers, Nason and an infant brother, preceded him in death.



As a boy Bro. Brubaker moved with his parents to McPherson, Kans. At the age of eleven he was baptized into the Church of the Brethren by Bro. Frank Crumpacker. Several years later he came with his parents to San Dimas, Calif., and attended La Verne College. During his first year at college, in 1918, he was elected to the ministry.

May 29, 1920, Bro. Brubaker was united in marriage to Mabel Crist and together they walked hand in hand in the ministry of Christ—loving, serving and giving, even to the breaking point. In California they served in the mission work at Hermosa Beach. After graduating from college in 1921 and attending Bethany Biblical Seminary in Chicago, the following winter the Brubakers were called to Rice Lake, Wis., where they spent eleven years working untiringly, and there building up a working church of 139 members from a mission point of 24 members. To his already overloaded program, Bro. Brubaker added the responsibility of another mission point sixty miles from Rice Lake. Besides his church work he served as secretary of

the City Board of Education for several years as well as in many other capacities. During his ministry in Rice Lake he was ordained to the office of elder. A year later a son, Dwayne, was born to the Brubakers.

Bro. Brubaker's parishioners will never forget his beautiful life of service and example. Here was the one place where he loved most to live and to serve.

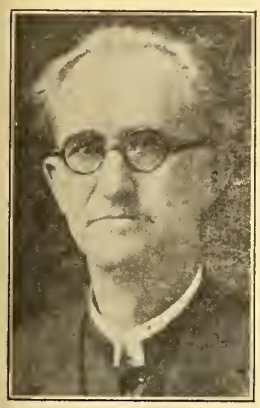
After a period of eleven years Bro. Brubaker was forced to give up his work in Wisconsin in 1933, as his health began to break. He then took up the ministry in Pine Creek, Ill., but was again forced to give the work up. From there he moved to Quinter, Kans., for one year; then to California in search of health. He has now found health—health in a more beautiful clime than California. His one great desire was to get back to the ministry of people, and now he is "where the master of all good workmen, shall give us some new work to do."

He rests in eternal and serene peace. No more shall pain writhe his tired body or anxiety cloud his brow. He is God's and God is his.

La Verne, Calif. Odessa Crist.

PASSING OF ELDER J. W. NORRIS

J. W. Norris, son of Nelson B. and Louisa Norris, was born near Pierceton, Ind., March 20, 1868, and died at his home in Marion, Ind., July 9, 1937, age 69 years, 3 months and 19 days.



Dec. 11, 1892, he was married to Huldah A. Campbell. To them were born six children, Mary, Carl, Paul, Mabel, Wilbur and Beatrice. Carl preceded his father to his eternal home Dec. 23, 1911.

At the age of twenty-seven, Bro. Norris accepted Christ and united with the Church of the Brethren.

In October of 1904 he was called to the ministry at the Union church near Plymouth, Ind. Jan. 1, 1910, he began active pastoral work in the Landess church. The following year he took charge of the work at Marion, Ind., and with the exception of six years served this church until his death. During the six years he was absent from the Marion church, he served as pastor of the Salamonie church two years (1916-18), and Manchester College in the capacity of field representative for four years (1918-22).

In addition to his very busy life as a pastor he served his church district ten years on the District Mission Board. He also served many churches as presiding elder.

He never sought the easy places, but was content to serve where the going was hard and the problems were many. There, in his own quiet and efficient way, he did his work for the Master, without display and without applause, knowing full well that the quality of his work would be its own recommendation. We feel that his home has lost a kind and thoughtful husband and father, the Marion church a faithful pastor, and the district one who has been a willing worker and leader. Yet our loss is but his gain and the memory of his quiet, unassuming life will long be cherished by those who believe that life is at its best when we "seek first the kingdom of God."

He leaves his wife; five children: Mrs. Mary Gottschall, Columbus, Ohio; Paul Norris, Amboy, Ind.; Mrs. Mabel Miller, Gettysburg, Ohio; Wilbur Norris, N. Manchester, Ind.; and Mrs. Beatrice Dennison, Marion, Ind.; eleven grandchildren; two sisters: Mrs. Alice Falkner, Pierceton, Ind., and Mrs. Jennie Pence, Colby, Kans., and many Christian friends.

Funeral services were held at the home in Marion, Ind., July 12. Elder J. O. Winger, assisted by Elder J. K. Eikenberry and Rev. Fred Kendall, had charge of the services. In the afternoon services were held at the Spring Creek Church of the Brethren, with Elder Otho Winger, assisted by Elder Moyne Landis, in charge. Interment was in the Spring Creek cemetery.

North Manchester, Ind. J. O. Winger.

IN MEMORY OF MOTHER

"Who can find a virtuous woman? for her price is far above rubies . . .

"She looketh well to the ways of her household, and eateth not the bread of idleness.



"Her children rise up and call her blessed; her husband also, and he praiseth her."

On Jan. 23, 1866, Mary Luenettie came into the world to bless the home of John and Mary Cripe. She went to her home beyond July 26, 1937.

All who knew mother will remember how well the preceding verses of scripture apply to her life while the last ten years of her life she was unable to carry on because of the diseases of the body, yet her mind was alert and she was anxious to be up and doing. Mother made many friends wherever she went and her thoughts were always for others.

She united with the church in 1890 and had been faithful for over forty-six years. On Dec. 5, 1885, she and Henry M. Neff began a companionship in marriage and they traveled together for more than fifty years.

She strove hard to bring her children up in the way they should go, and as we have become older we can more fully appreciate her sacrifices and training.

Mother's life's labors are done; we had hoped she might tarry with us for awhile, but her suffering has come to an end and our sorrow has become her joy and peace.

Syracuse, Ind. Ralcigh Neff.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baugher-Curry.—By the undersigned, in the Spring Creek Church of the Brethren at Hershey, Pa., Galen Benjamin Baugher, son of Dr. and Mrs. J. I. Baugher, and Leah Elizabeth Curry, daughter of Bishop and Mrs. Irvin Curry of the United Christian church, both of Hershey, Pa., at 9 A. M., Aug. 30, 1937.—B. F. Waltz, Hershey, Pa.

Lee-Weybright.—By their pastor, Aug. 15, 6 A. M., on the lawn of the home of the bride, Jimmie A. Lee and Doris E. Weybright of Rocky Ford, Colo.—X. L. Coppock, Rocky Ford, Colo.

Mattix-Pfeifer.—By the undersigned, at the bride's home, June 27, 1937, Mr. Earl Mattix and Sister Frances Pfeifer, both of Argos, Ind. —Charles C. Cripe, Argos, Ind.

Metzger-Beamer.—By the undersigned, at the Christian church in Wabash, Aug. 15, 1937, Mr. Glen Metzger, son of Mr. and Mrs. Ira Metzger of Mulberry, Ind., and Miss Margaret Beamer of near Wabash.—C. Ray Keim, North Manchester, Ind.

Rock-Bowers.—By the undersigned, Aug. 15, 1937, at the Church of the Brethren in McPherson, Kans., Clayton Rock of Navarre, Kans., and Lucille Bowers of McPherson.—Ray E. Zook, Flora, Ind.

FALLEN ASLEEP

Berkey, Christina P., daughter of David J. and Rachel Holsopple Shaffer, both deceased, died June 19, 1937. She was born April 21, 1860. She united with the Church of the Brethren some time before her marriage to Albert C. Berkey, June 8, 1879. She remained a devoted Christian worker throughout, having perfect attendance at Sunday school for more than twenty-five years. Surviving are her husband and five daughters, one son having preceded her in death. She also leaves fifteen grandchildren, four great-grandchildren, one sister and three brothers. Funeral services were conducted in the Church of the Brethren at Windber, by Bro. J. J. Shaffer of Hollidaysburg, assisted by the pastor, Bro. E. M. Hertzler, and Bro. Galen Blough of Rummel. Interment was made in the Berkey cemetery.—Ruth Berkey, Windber, Pa.

Fowler, Roy, son of Brother and Sister Marcus Fowler, was born near Freeport, Ill., on March 12, 1878, and passed away in his home at Worthington, Minn., on Aug. 5, 1937. In 1880 the family moved to Fredericksburg, Iowa, where Bro. Fowler grew to manhood. During these years his life was closely identified with the famous Little Brown Church near Nashua, Iowa. His father preached there every two weeks during his pastorate at the Brethren church at Fredericksburg. Dr. Pitts, writer of the famous song, The Church in the Wildwood, was the Fowler family physician. In 1898 he moved to Worthington, Minn., and lived in that vicinity ever since. Until 1930 Bro. Fowler was engaged in farming and after that was employed in a lumber yard and as a carpenter. For a number of years before his illness he was employed by the Worthington Creamery. On Sept. 7, 1902, he was united in marriage with Meda Robbins to which union were born three children. One died at birth. One son, one daughter, his faithful wife, one sister and one granddaughter survive. Bro. Fowler became a Christian and united with the Church of the Brethren at Worthington, Minn., in 1903. Funeral services were held at his home and at the Church of the Brethren at Worthington by Bro. J. Schechter, assisted by Bro. J. A. Eddy of Lewiston, Minn. Interment was made in the church cemetery.—Mrs. H. H. Hauenstein, Reading, Minn.

Fry, Bro. William Franklin, son of Franklin and Lucy Fry, was born at Panora, Iowa, Nov. 28, 1876, and departed this life Aug. 13, 1937. He was left an orphan at the age of eight or nine years. For a time he lived with relatives but at an early age he assumed the responsibility of earning his own livelihood. It was during evangelistic meetings held by Billy Sunday in Des Moines that he accepted Christ as his Savior and united with the Des Moines Valley congregation. Sept. 2, 1923, he was united in marriage to Eva Sage of Elkhart, Iowa, who survives. Funeral services were held in the Des Moines Valley Church of the Brethren by the writer. Burial was made in the Brethren cemetery.—Paul E. Wingerd, Elkhart, Iowa.

Hamsher, Charles D., was born near Altamont, Kans., Jan. 3, 1886, and died at his home in Parsons, Kans., Aug. 20, 1937. His mother died when he was eleven months old. He was reared by his grandparents, Mr. and Mrs. C. L. Hamsher, who died several years ago. Since their death he had made his home with his aunt, Mrs. Barbara Carpenter. Mr. Hamsher was always active in the community in which he lived, a good neighbor, lending and helping where needed. He is survived by his stepmother and four half brothers. Funeral services were held in the Church of the Brethren at Parsons, Kans., Aug. 22, by Bro. J. A. Campbell, assisted by Bro. J. S. Clark. Burial was made in the Elston cemetery near Altamont.—Mrs. J. A. Campbell, Parsons, Kans.

Holiday, Daniel J., son of Mr. and Mrs. Earl Holiday, was born March 24, 1923, and died Jan. 23, 1937. Death was due to pneumonia. He is survived by his parents, three sisters and one brother. Funeral services were held in the Mennonite church in Springs by Bro. John Long, assisted by Rev. Roy Otto. Interment was made in the Springs cemetery.—Lucille Miller, Salisburg, Pa.

Lint, Sister Effie, was born at Bronson, Mich., Nov. 11, 1871, and died at her home in Elkhart, Ind., Aug. 16, 1937. For the past two years she was confined to her home by illness which she bore very patiently and cheerfully. She was a devoted member of the church. She is survived by two daughters and two grandchildren. Funeral services at the Elkhart City church were conducted by the writer, with interment in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Lint, Samuel, son of Jacob and Catherine Lint, was born Dec. 11, 1849, in Berlin Township, Holmes County, Ohio, and passed away peacefully in the home of his daughter, Mrs. Amanda Kohr, on July 15, 1937. He was married to Catherine Swoveland July 29, 1869. To this union were born seven sons and seven daughters. Two sons and six daughters survive. The wife preceded him in death almost five years. He united with the Church of the Brethren about sixty years ago and served his Lord as a devoted son of God. Twenty-three years ago he suffered a fall which left him paralyzed and for about eight years he had been bedfast, suffering his affliction with Christian fortitude and patience. Services were held at the Arnold funeral home at Massillon, Ohio, and at the Bunker Hill church at Berlin, Ohio, conducted by Bro. Elmer E. Frick, assisted by Captain Perveyor of the Salvation Army and Rev. W. J. Myers and Rev. Calvin Mast. Interment was made in the cemetery near the Bunker Hill church.—Elmer E. Frick, Louisville, Ohio.

Mason, Sarah Jane Brock, daughter of William and Catharine Brock, was born near Middletown, Ind., Dec. 20, 1858. With her parents she came to Missouri when quite young and was united in marriage to Eld. John H. Mason Sept. 13, 1881. To this union were born six children. Two preceded her in death. She is survived by her husband, three sons, one daughter, twenty-five grandchildren, three great-grandchildren, two brothers and four sisters. She united with the Church of the Brethren in girlhood and had lived a consecrated Christian life until death claimed her. Her children are all active in the work of the church. Her death occurred Aug. 11, 1937. Funeral services were conducted by the writer, assisted by Eld. Oscar Early, with interment in the Wakenda cemetery.—E. G. Rodabaugh, Norborne, Mo.

McCoy, Tillia S. Roberts, was born March 20, 1881, at Frederick, Md., and passed away Aug. 10, 1937, at her home in Rock Falls, Ill. She was married to Wm. H. McCoy of Hagerstown, Md., Jan. 8, 1899. To this union five children were born. In 1930 they moved from Polo, Ill., to Sterling, Ill. Sister McCoy had not had good health for a number of years and during the last seven months of her life was bedfast. To know her was to love her for her kindness, courage and patience. She was a faithful member of the church at Sterling. Funeral services were conducted at the church with Bro. Wm. E. Thompson in charge, assisted by Bro. Wayne Gerdes. Burial was made in the Riverside cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Miller, Matilda Saylor, daughter of Jacob and Catherine Pew Saylor, died April 20, 1937, at her home in Elk Lick Township, after several months of illness, aged 62. Surviving are a son, two sisters and one brother. Funeral services were conducted at the Miller home by Bro. George L. Detweiler. Interment was made in the Union cemetery in Meyersdale.—Lucille Miller, Salisbury, Pa.

Ripple, Jay S., aged 40, died July 6, 1937. He was the son of Calvin and Elizabeth Lehman Ripple who survive with his wife and three children. He united with the church in his youth. Funeral services were conducted at the Ripple home by Bro. E. M. Hertzler, pastor of the Windber Church of the Brethren. Burial was made in the Richland cemetery.—Ruth Berkey, Windber, Pa.

Rodabaugh, Martha Ann, daughter of William and Sarah Warner, was born Jan. 8, 1870, near Fredric, Iowa, and passed away at her home in Cuba, March 20, 1937. Sister Rodabaugh was baptized in the Brethren church of Monroe County when a young girl, and was always a loyal Christian to her church and to the community. She was united in marriage to Willis P. Rodabaugh Nov. 9, 1893. She leaves seven children, four sisters, two brothers and eight grandchildren. Her husband and two children preceded her in death. Funeral services were conducted at the Brethren church east of Avery, by Brethren Charles Albin and E. S. Fouts. Interment was made in the Cuba cemetery.—Christina A. Henderson, Fredric, Iowa.

Thomas, Bro. James Everett, of Milford, Ind., was the son of Franklin and Nannie Thomas. He was born near South Whitley, Ind., Oct. 6, 1907, and died July 30, 1937, at the MacDonald hospital at Warsaw, Ind., of typhoid fever. He was married to Hazel Rusher June 9, 1928. To this union were born three sons. He is survived by his wife, three sons, his mother, three brothers, one sister and an aged grandfather. He united with the Church of the Brethren at about the age of sixteen and was willing to do what he could for the church. Funeral services were held at the Bethany church near Milford. Services were conducted by Elders Moyne Landis and Milo Geyer. Burial was made in the Spring Creek cemetery near Sidney, Ind.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Wolf, Sister Olive M., was born in Adams County, Pa., 31 years ago. She died at her home in Frederick, Md., on Aug. 5, 1937. She was the daughter of Mr. and Mrs. William Kepner. She was married to Joseph M. Wolf. Two years ago, while living in Waynesboro, Pa., she accepted Christ as her Savior and united with the Church of the Brethren at this place. She is survived by her husband, two sons and her parents. Funeral services were held in the Mennonite church at Fairfield, Adams County, Pa., conducted by Eld. Levi K. Ziegler. Interment was made at the Union cemetery of that place.—Sudie M. Wingert, Waynesboro, Pa.

CHURCH NEWS

CALIFORNIA

Hermosa Beach.—We shall always feel a deep debt of gratitude to our pastor, Bro. Geo. C. Carl, and wife who are leaving us soon. On Aug. 22 many of their friends met at the church for a basket dinner. There were several tributes to them and words of praise and appreciation by members and friends. Our words seem so inadequate at such a time. Bro. Carl gave us a little summary of his nine years of work here. He preached his first sermon here on Jan. 1, 1922, with nine members attending and the membership being twenty-one. The average Sunday-school attendance was eighty-three. Then after two weeks of evangelistic meetings at Pasadena, with eighteen baptisms

and two reclaimed, and after attending the Bible Institute at La Verne, he began evangelistic meetings at Hermosa on Feb. 11, continuing for three weeks. He had as helpers Brethren Emmert and Gilbert and also singers from surrounding churches. Thirty-two were baptized and two reclaimed. As Bro. Carl left, wondering if he would ever see Hermosa again, he had no idea that the District Mission Board would call him back in September. The report for 1922 showed an average Sunday-school attendance of eighty-seven, total offerings $205.16, and church offerings for home expenses $150, with none given for other purposes. The average attendance for 1928 was 188 plus. The money contributed by the church from 1922 to 1927 was $6,663.58 for all purposes; the Sunday-school offerings amounted to $4,791.79. Ninety-two had been baptized and forty-two received by letter. There was a wonderful spirit of co-operation during this time by the people here and those of the district. The work grew and prospered and then Bro. Carl was stricken with the flu while away in evangelistic meetings, which made a leave of absence necessary. He later took up the work of a new mission point in Glendale and there helped to build up the work. Feeling they were needed here again the church and Mission Board asked them to return in 1934. The work has grown and the membership and offerings have increased and we are encouraged to keep working. During the nine years here, Bro. Carl has kept all of his appointments and never missed services. They have been in the mission work for forty years and have been fine examples of faithfulness, promptness, friendliness and sharing. Many have been challenged to give more, do more and endure more. With Bro. Carl's influence we were successful in securing Bro. Galen Walker for the Hermosa Beach church. The Walkers are to be installed Aug. 29 and their work will begin the first of September. Bro. Carl will remain to help them get acquainted here. The church has just secured an adjacent lot where we intend to build a parsonage in the future. Brother and Sister Carl expect to give more time to the Mission Board of which he is a member and also hope to visit the churches in the east which they have not had a chance to do as yet. Their address for the present will be 2061 Fourth St., La Verne, Calif. Bro. Carl greatly enjoys working with children. The last person he baptized was a mother of several children who realized that she should answer to their earnest pleading.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Aug. 24.

Lindsay.—We have had good attendance at both the Sunday morning and evening services throughout the summer. Interest in the Women's Work and prayer meetings has continued. The young people of the Laton church brought us a missionary program in the spring. We had two delegates at the Nampa Conference, Brother and Sister Ralph Hopwood. In the latter part of May our pastor, Bro. W. M. Platt, fell from the scaffolding while painting the exterior of the church building. He suffered broken ribs and other injuries which kept him in bed and away from the pulpit until July 11. We are glad to report that he has now almost recovered his usual strength and health. Pulpit guests so far this summer have been the Lichtys of India, Brethren Lorell Weiss, Leland Brubaker, Alvin Brightbill and Sister Gladdys Muir. The first Sunday in June the children presented a program of worship during the church hour. One of our number was able to attend a part of the Mt. Hermon Assembly and we had a fairly good representation at the Greenhorn Mountain Assembly. Two intermediate girls attended Camp La Verne. The regular quarterly business meeting will be next Wednesday, Sept. 1. All church offices for the year will be filled at that time.—Hazel Marie Kennedy, Tulare, Calif., Aug. 24.

COLORADO

Haxtun.—Our annual Sunday-school picnic was held at the park on Aug. 5 and a social time was enjoyed by all. We were glad to have some former members with us who happened to be visiting here at the time. On Aug. 8 we were very glad to have Bro. Schwalm and wife of McPherson, Kans., with us. He brought us the message at the morning service and spoke most interestingly on The Christian and the Trends of Thought Current Today. The members of our Wednesday evening Bible class have again resumed their study, having taken up a new course. We are now studying the parables of Jesus and later on will take up the life of Jesus. Much interest is being manifested by those who attend and we are hoping more will come. Bro. Weaver is our teacher. We are very grateful to Mrs. Ray Stroup for the lovely piano scarf. Due to our pastor and a number of our members being gone to the district meeting in Denver, we had Sunday-school services but no preaching services on Aug. 22. The W. C. T. U. recently sponsored the circulation of a petition requesting the town council to prevent the granting of any more liquor licenses here. Our Sunday-school superintendent, Bro. Herbert Erickson, has designated Sept. 12 as family day and urges all families to be present. In connection with this, our pastor further stated that we need a real revival—a revival within our hearts, and he suggested the month of October as church loyalty month and urges that each member make an earnest effort to put the church first.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 30.

FLORIDA

Tampa.—Since our last report both of our ministers have been away; Bro. Landis in summer school and Bro. Lauver and family at Camp Bethel for four weeks learning camp technique and being filled with enthusiasm for the work. This training was put to immediate use in our district camp at Seneca, where sixty-seven boys and girls were gathered to learn more about living together in a Christlike way. During the absence of our ministers the pulpit was filled by several men from the city and once by a deacon brother. In the evening of July 27 the Dorcas circle held a mother and daughter social, inviting the whole congregation as their guests. Each family was asked to contribute to the program something of their own choosing. Some families presented songs, others gave readings and choice poems and the children recited verses they had learned. Aug. 28 the church met in regular council and elected officers for the coming year. Our elder and pastor are retained. Miss Marian Gunn was chosen as Gospel Messenger correspondent. Delegates to district meeting are W. E. Boomer and Sister Eva Hurst, with Sister Marian Gunn and Bro. Curtis Stambaugh alternates. Two queries were sent to district meeting which will be held in the Tampa church.—Sarah H. Lauver, Tampa, Florida, Sept. 1.

IDAHO

Nampa.—Bro. A. B. Becker and his good wife were vacationing here and he preached for us two Sundays in the interval of pastoral changes. The Beckers who had the pastorate for six and one-half years have still many friends here. The new pastor, M. S. Frantz, of Empire, Calif., is to be installed Sunday, Sept. 5. A number of our young people are off for McPherson College and others begin their teaching work in the next few days. Bro. Curtis Harris, seventy-one, formerly of Indiana was laid to rest today.—H. H. Keim, Nampa, Idaho, Aug. 30.

INDIANA

Bethany.—We have been enjoying programs and preaching services. Some programs have been given by neighboring churches and friends. We have been having chorus practice to get ready for our series of meetings which are to begin with the harvest meeting Oct. 24. Bro. Dewey E. Rowe of Bryan, Ohio, will be with us in the meeting. There has been lots of sickness in our neighborhood this summer and several deaths. Bro. Harold Whitehead is superintendent of Sunday school. Sister Mary Morehouse is president of C. W. M.—Mrs. Bertha B. Weybright, Syracuse, Ind., Aug. 30.

Maple Grove.—We met in council Aug. 24. The meeting was called to order by our elder, Bro. Wm. Brubaker. Bro. Frank Kreider, member of the Ministerial Board of Northern Indiana, was with us. Bro. Wm. Brubaker was elected to be our elder and pastor for another year. The following church officers were elected: church clerk, Jun-

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Nortbeastern, Ottawa, Oct. 1-4.
Florida and Georgia, Tampa, Oct. 8-10.
Indiana, Middle, Huntington, Oct. 8-10.
California, Nortbern, Empire, Oct. 8-11.
Missouri, Middle, Kansas City, Oct. 8-11.
Nebraska, Lincoln, Oct. 8-11.
Ohio, Northeastern, Oct. 12-14.
Kansas, Northwestern, Burr Oak, Oct. 22.
Missouri, Northern, Rockingham, Oct. 23-25.
Pennsylvania, Western, Meyersdale, Oct. 26, 27.
Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.
Kansas, Southwestern, McPherson, October —.
Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

Florida

Oct. 24, Sebring.

Idaho

Oct. 8, Bowmont.

Indiana

Sept. 18, 7:30 pm, Upper Fall Creek.
Sept. 25, West Manchester.
Oct. 2, La Porte.
Oct. 4, 7 pm, Blue River.
Oct. 7, Middlebury.
Oct. 9, 7:30 pm, Blissville.
Oct. 23, Bethel.
Oct. 23, 7:30 pm, Middletown.
Oct. 24, Wabash.
Dec. 13, Auburn.

Iowa

Sept. 17, Libertyville.

Kansas

Oct. 31, Ottawa.

Maryland

Oct. 10, 6:30 pm, Pipe Creek.

Nebraska

Sept. 26, Lincoln.

Ohio

Sept. 25, 7:30 pm, East Dayton.
Oct. 9, 10 am, Castine.
Oct. 17, 6:30 pm, Pitsburg.
Oct. 30, 10 am, Poplar Grove.
Oct. 31, 6 pm, New Carlisle.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.

Pennsylvania

Sept. 26, Holsinger (Dunnings Creek congregation)
Oct. 3, 6:30 pm, Green Tree.
Oct. 3, Kemper.
Oct. 3, 9:30 am, Lower Conewago, Bermudian house.
Oct. 10, Claysburg.
Oct. 10, 6:30 pm, Huntsdale.
Oct. 10, 6:30 pm, Juniata.
Oct. 16, 17, 1:30 pm, Little Swatara, Ziegler house.
Oct. 17, Koontz.
Nov. 6, Mechanic Grove.
Oct. 16, 17, 1:30 pm, Midway.
Oct. 17, 6:30 pm, Free Spring.
Oct. 23, 7:30 pm, Buffalo.
Oct. 27, 28, 10 am, West Conestoga at Middle Creek.

Tennessee

Sept. 25, 7 pm, Limestone.
Oct. 2, French Broad.

Virginia

Sept. 26, 6 pm, Flat Rock and Cedar Grove, Cedar Grove house.
Sept. 18, 5 pm, Pulaski.
Oct. 10, 6 pm, Greenmount.
Oct. 16, 6 pm, Barren Ridge.
Oct. 30, 6 pm, Mill Creek.
Nov. 6, 6 pm, Pleasant Valley.

West Virginia

Sept. 25, Mt. Dale.
Oct. 3, Crab Orchard.
Oct. 30, Smith Chapel.

ior Symensna; treasurer, David Krull; Messenger agent, Mary Clayton. The following Sunday-school officers were then elected: for superinteudent, David Krull; secretary, Fern Yoder; Cradle Roll superintendent, Ruth Clayton. We will begin our mcetings Sept. 12, with Bro. Warstler of Ohio as the evangelist. We will close with a love feast.—Mary Clayton, Goshen, Ind., Sept. 2.

Middletown.—Our morning services were held last Sunday morning by a United Brethren minister, Rev. Butler, from the southern part of the state. We enjoyed his splendid talk. Bro. Zirkle preached in the evening. Our council meeting will be held the second Sunday of September in the afternoon. Bro. McCullough has been sick but we are glad to say is much improved.—Florida Green, Middletown, Ind., Sept. 1.

New Hope.—Our Sunday-school attendance has been low for the last month on account of vacatious and reunions. Our preacher, Bro. J. S. Alldredge, who has been so faithful was away for a period of one month. We had a members' meeting Sept. 1, and decided on having Bro. J. S. Alldredge continue his services as usual commencing Sept. 5. Sunday school has been carried on by our superintendent, Bro. Thornton Borden. We are hoping to perfect our organization in the near future.—J. W. Coryea, Seymour, Ind., Sept. 1.

New Salem.—Our church met for business meeting Aug. 20 with the pastor, Eld. Howard Kreider, presiding. Election of church officers was the order of the evening. Bro. Herbert Morehouse was re-elected superintendent. For the last three months we have had different choristers and pianists for each service with special music. One hundred twenty-five boys and their leaders from Camp Mack enjoyed the evening service with us on Aug. 12. Our homecoming will be Sept. 19 and all former worshipers are invited to attend. Bro. J. S. Zigler from the Rock Run church will be the speaker for the day; we will also have special music and a basket dinner at noon.—Mrs. Ruth DeFries, Milford, Ind., Sept. 2.

KANSAS

Independence.—Due to the fact that our minister serves also as district executive secretary, he has spent several weeks of the summer attending camps and conferences. He served as our delegate at the Nampa, Idaho, Conference and he also served in camps in Missouri and Pennsylvania. Sixteen of our intermediates attended our district intermediate camp along with three leaders from here. Bro. Peters was camp director. It was the first to be held in Southeastern Kansas. Plans are under way for camp again next year. June 13 was Father's Day. We had a program and also a talk by Bro. Peters' father, Bro. J. B. Peters. June 20 we had a fine Children's Day program. June 28 to July 9 we held our vacation Bible school in our church. The U. B. people co-operated with us in the Bible school. Bro. Peters' parents and sisters, Kathryn and Margaret, and Brethren S. H. and Kermit Flora of Virginia were here visiting Brother and Sister Peters and daughter. They also attended the Nampa Conference. Our choir, under the efficient leadership of Sister Peters, has kept up all summer. During her absence it was directed by Mrs. Wilma Watkins and Bro. John Corn. This is one of the church activities that is much appreciated. During the pastor's vacation, which he spent in Pennsylvania, the pulpit was filled by visiting ministers: Aug. 1, Eld. D. P. Neher; Aug. 8, Bro. Earl Breon; Aug. 15, Bro. Leland S. Brubaker, Young People's director. The church enjoyed the splendid sermons by these brethren. Bro. Peters chose three different Sunday-school classes to sponsor the services on the Sundays he was away. They made out the worship program and introduced and entertained the visiting speaker. Those having this responsibility did their work well. While the minister was away Sister Peters and her daughter, Barbara, visited her parents in Virginia. Our church is receiving Home Mission aid but we have our church and parsonage paid for now and the budget for 1937-38 has been increased twenty per cent. Our plan is to be self-supporting in the near future. The young people have raised the money to pay for twenty-five hymnals. The church will get several dozen about Sept. 1. Three of our young people attended the state camp and brought back an interesting report. On Aug. 29 the young people sponsored an appreciation dinner for the pastor and family who are starting their second year's work here Sept. 1. The members of the church are pleased that they are staying and the church is growing in many ways under their capable leadership. This dinner was also for Brother and Sister Rufus L. Daggett. Bro. Daggett has been our faithful and efficient Sunday-school superintendent for a number of years and is prominent in young people's work. The affair was open to the congregation and was attended by about 100 guests. The district meeting is to be held in this church from Oct. 29 to Nov. 1. The women have been canning fruits and vegetables to be used during the meeting.—Mrs. Amanda D. Griffiths, Independence, Kans., Aug. 31.

MARYLAND

Maple Glen.—Our series of meetings and love feast were held one week earlier than had been planned. Our meetings began Aug. 9 and were conducted by our pastor, Bro. John D. Long. These meetings were well attended and we experienced a revival of faith and a rich spiritual blessing. Our love feast was held Sunday evening, Aug. 15, and a good number took part in this sacred service. We were happy that Eld. L. A. Peck and wife were privileged to have all their children with them to take part in this communion. This was their first reunion at the communion table for many years. Six new members came into the church by baptism and took part in their first communion. Our young people are presenting a home talent play in the neighboring communities to help raise money to improve the church building.—Mrs. Melda B. McAlister, Grantsville, Md., Aug. 30.

MICHIGAN

Flint.—We met in council Aug. 22. Bro. H. V. Townsend, chairman of our District Ministerial Board, met with us at this meeting. Bro. Arthur Taylor will succeed Bro. L. H. Prowant as our pastor. Bro. Prowant has served us as pastor and elder since the beginning of our work here. The first organized effort was in November, 1927. He is to continue as our elder. Bro. Wilbur Shepherd will soon begin his fifth term as our Sunday-school superintendent having been elected at this council to serve in this capacity for next year. Mrs. Maurice Wilbur was elected primary superintendent for next year. Brethren Arthur Taylor and L. H. Prowant were our delegates to the district meeting held recently in the Rodney church. Five of our young people attended camp at Camp Mack and came back as usual with great enthusiasm for the camp. Fifteen of our intermediates attended a special camp at Camp Eden near Onekama, Mich., and it too proved to be a profitable spiritual venture. Eleven of our intermediates have been baptized during the year. Our enrollment in this department is about 25. They are also organized in club work. Our young people are practicing the play, What Shall It Profit? to be given a little later. We had a vacation church school during June with Sister Mary Prowant as director. Our average Sunday-school attendance for the first six months of this year is 102 with a gain over last year of 2. The average attendance for morning worship is 65, with the evening attendance being about 40. Our building fund has grown during the year to about $1,200.—Mary E. Prowant, Flint, Mich., Aug. 30.

Harlan.—We met July 21 at Bro. Andrew Taylor's home for a business session, with our elder, Bro. Charles Forror, in charge. As Bro. Forror was planning on leaving the state for other fields of labor it was necessary to choose another elder. Bro. J. Edson Ulery of Onekama, Mich., was elected. Other business was the electing of a ministerial committee which consists of five members, three from the church and two from the Sunday school. Those from the church are Brethren Harry Taylor, Earl Abshire and Warner Stiver. As we have a union Sunday school we thought best to have two from the other churches; they are Herman Valencourt of the M. E. church and Egbert Wagner of the Evangelical church. Our present minister, Rev. Ross Ferner, is leaving this fall. Sister Hazel Taylor was received back into fellowship.—Mrs. Edna Foote, Copemish, Mich., Aug. 30.

MINNESOTA

Guthrie.—We held our monthly meeting Aug. 8. The summer pastor, Dwight Horner of McPherson College, gave the morning address. In the afternoon Rev. Berglund of Bemidji spoke on Intercessory Prayer. As special numbers Mary and Orlo played an instrumental duet, and Dwight Horner gave a musical reading accompanied by Evelyn Saathoff. At the evening meeting Miss Munson of Oak Hills talked on the Irrelevancy of Jesus' Answers. The B. Y. P. D. was entertained by the Guthrie Epworth League at one of the league's regular meetings, Aug. 19. In appreciation of this the B. Y. P. D. entertained the Epworth League at a special meeting the following Thursday night. The program consisted of a vocal solo, Confidence, sung by Evelyn Saathoff and accompanied by Lowene Stone, and three talks on Values of the B. Y. P. D., given by Mary Allen, Evelyn Saathoff and Dwight Horner. There were thirty-three young people present. The B. Y. P. D. meetings have been well attended, and we have had some very interesting meetings. One of the services was held in the form of a vesper at Lake Plantaganet. The B. Y. P. D. conducted a service of sermonettes on Sunday evening, Aug. 15. Mary Allen spoke on The Place of the Christian in the World of Tomorrow, Dwight Horner talked on The Place of the Church in the World of Tomorrow and Evelyn Saathoff spoke on The Place of the Christian Youth in the World of Tomorrow. Evelyn Saathoff sang a solo, Why Should He Love Me So? accompanied by Wana Jarbeau of Iowa. Bro. F. K. Allen was a delegate from this church to the district conference in Kingsley, Iowa, Aug. 26. Dwight Horner, who has been the pastor here for the summer, left for McPherson, Aug. 30, where he will continue his college education. The church is well pleased with his summer's work and hopes he can come back next summer.—Evelyn Saathoff, Guthrie, Minn., Aug. 31.

MISSOURI

Bethel.—We met in business session Aug. 3. Since our pastor, Bro. Eby, is leaving us and we have been unable to secure a pastor we elected Bro. Huffman as our elder. Bro. W. W. Blough and wife will be with us to hold an evangelistic meeting beginning the middle of September and we will hold our love feast at the close of that meeting. Our camps were a help for our children and young people this summer, with sixteen attending. At the close of camps they brought messages to our church which were enjoyed by all. This was the time to reorganize both church and Sunday school. Officers are as follows: Bro. Paul Wehrli, secretary; Bro. Jess Wehrli, treasurer; Sister J. S. Marti, Messenger correspondent; Aid Society, Messenger agent; delegates to district meeting, Bro. Clarence Norman and Sister Jess Wehrli. The Educational Board, Ministerial Board and the Financial Board members were all retained for another year. Sunday-school officers are as follows: Bro. Leroy Andes, Sunday-school superintendent with Sister Fanny Norman as his assistant; Sister Melba Seitz and Bro. Leroy Andes, delegates to district meeting. Bro. John Andes will order Sunday-school supplies. Bro. Glen Austin closed his summer's work with us at the close of the young people's camp. We appreciate very much the work he has done.—Mrs. J. S. Marti, Mound City, Mo., Aug. 26.

PENNSYLVANIA

Koontz.—Bro. J. H. Clapper held a two weeks' series of meetings for the Koontz congregation. He preached sixteen very interesting sermons. The attendance was very good. Choirs from adjoining congregations came in and sang some special numbers which helped to enliven the interest of the meeting and make it a good one. Five young souls accepted Christ and were baptized as a result of the meeting. On Aug. 22 we held an all day harvest meeting which was well attended. Many that used to live here came home for the meeting. Bro. D. I. Pepple preached the morning sermon; then after dinner, which the good sisters had prepared in the basement of the church, we had some special music from the home folks and Brethren T. F. Henry, Andrew Edwards, David Stayer and others gave words of comfort and appreciation for what this church has done for them in molding their young lives for good. We have decided to hold our love feast on Sunday, Oct. 17.—H. S. Koontz, New Enterprise, Pa., Sept. 1.

Harrisburg.—Three have been received into the membership of our congregation by letter since June 1. July 18 the semiannual building fund amounted to $878; $230 for interest, $600 to be paid on the principal, with a balance of $48 on hand. July 20 the Men's Work held an outdoor meeting of fellowship at Bro. B. F. Hoffman's home. Recreation consisted of croquet, quoit and baseball. Weiners and watermelon were served as refreshments. The president and vice-president of the Lebanon Men's Work, Brethren Myer and Birdenstein, were present. Our pastor, J. E. Whitacre, gave a very enlightening message concerning the Men's Work projects for the coming year, having received great inspiration by attending the Men's Work meetings at Annual Conference. Bro. G. N. Falkenstein led in the closing prayer. July 26 the Men's Work held their July business meeting in the church. They also enjoyed another afternoon and evening of fellowship at the home of Bro. Galen Grubb on Aug. 10. The program consisted of recreation, worship, address by Bro. J. E. Whitacre and refreshments. The daily vacation Bible school opened on Aug. 9 for a period of two weeks. Bro. J. E. Whitacre and Sister Sallie Schaffner were the supervisors. The offerings amounted to $10; $5 will be given to Spanish relief and the balance will be sent to the General Mission Board. Forty-nine were registered. Other members of the faculty were Hilda Gibbel, Ruth Siple, Anna Richwine, Mrs. John Dorwart and Mrs. Ray L. Tyock. Sister Sallie Schaffner was in charge of a closing program presented by the children, Aug. 22. Our pastor will conduct a series of evangelistic meetings in West Virginia from Aug. 23 to Sept. 5. In the pastor's absence the pulpit will be filled by Brethren R. R. Baugher and D. K. Kreider on Aug. 29 and Brethren Elmer Gleim and H. K. Balsbaugh on Sept. 5. Aug. 30 the members of the Men's Work organization will meet again at Bro. Hoffman's. Eld. Nathan Martin of Lebanon will speak and the Lebanon male quartet will sing. Officers for the church and Sunday school for the coming year will be elected on Sept. 10.—Mrs. E. M. Byrem, Camp Hill, Pa., Aug. 23.

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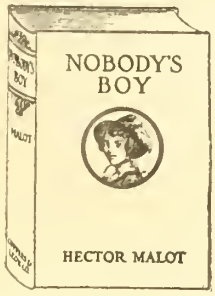
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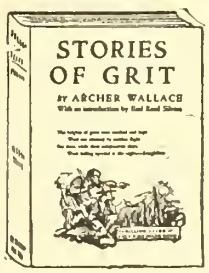
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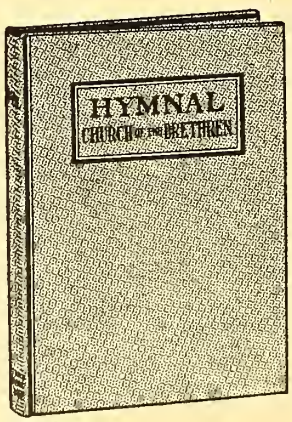
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DAILY DEVOTIONS

BY CALVERT N. ELLIS

Apostasy

"It will not be, except the falling away come first, and the man of sin be revealed, the son of perdition"

Monday: 2 Thess. 2: 1-6

The church has always been in danger of apostacy. In every generation men have set themselves up as gods and demanded obedience. In various times of crisis prophetically-minded believers have attempted to identify the man of sin. Because these have been mistaken many ignore the fact that all apostasy will be climaxed by the great apostacy. However, on the other hand, one should hesitate to make any definite identification simply because good souls have in the past made serious errors. The important matter is simple and personal. Do I worship any person or thing that is less than God? Have I placed anything else in the temple of God than the God and Father of our Lord Jesus Christ? The danger of falling away is very real and except for his all-sufficient grace none of us could remain faithful.

Father, keep us faithful to thyself in every small decision of the common day. Amen.

Lawlessness

"The mystery of lawlessness doth already work: only there is one that restraineth now"

Tuesday: 2 Thess. 2: 7-12

Lawlessness means the absence of respect for authority and in this particular connection it is the authority of God. Without authority there can not be progress, and if the progress is to be permanent the recognition of authority must be voluntarily given. Our age is characterized by unusual lawlessness in civil affairs and even where discipline does exist it often is impelled by force. In spiritual affairs there has been a definite disregard of the absolute authority of God, but this can not continue always. The Lord Jesus will destroy the lawless one.

Do I believe in the absolute authority of God in Jesus Christ? Do I obey his will and word? Am I anxious to know his will for me? Do I cooperate with others in making his authority meaningful in our life today?

We thank thee, Father, for the restraining power of the Holy Spirit. Amen.

The Traditions

"Stand fast, and hold the traditions which ye were taught"

Wednesday: 2 Thess. 2: 13-17

We sometimes become tired of being urged to hold the traditions of the past. We know that it is impossible to hold or turn back the hands of time, but we need to be reminded that the values which our ancestors have discovered can not be disregarded without definite loss. The Greek word here does not literally mean traditions, but rather what one has received. The apostle urges us to stand fast and not forsake the gospel which we have received. It often is difficult to determine what is important and eternal truth and what is simply the outer garment in which the truth is encased, but there is truth and there is error. There is the gospel of our Lord and Savior Jesus Christ and there is another gospel. There is a faith of our fathers for us to keep.

May we honor the past, Lord, and hold fast to that which is true. Amen.

The Patience of Christ

"The Lord direct your hearts into the love of God, and into the patience of Christ"

Thursday: 2 Thess. 3: 1-5

For himself the apostle asks their prayers that "the word of the Lord may run and be glorified" and for them he prays that the Lord will direct their hearts into the love of God and the patience of Christ. How we need the patience of Christ! A patience that bore insult without anger, that believed in his dreams even when there was little material evidence, that suffered but did not answer back! Some translators use the word, steadfastness, rather than patience. Nothing could turn him aside from the will of his Father. His face was set steadfastly toward Jerusalem! We need that devotion, a devotion which only the Lord himself can implant in our hearts, a devotion which neither time nor circumstances can dim. We hope that we can be included among the Thessalonians as beneficiaries of the apostle's prayer!

We thank thee, Lord, for the confidence which we have that thou wilt do what thou hast promised. Amen.

Sharing

"If any will not work, neither let him eat"

Friday: 2 Thess. 3: 6-12

There is some reason to believe that the Thessalonian Christians lived a community life and there were a few who attempted to share the benefits without contributing to the ongoing of the community. The apostle reminds them of the fundamental principle that those who expect to share the benefits must share in the production. The desire to get something for nothing is natural but it does not belong to the new quality of life which is Christian. The Christian is not a gambler; he does not try to get by. He shares and is anxious to share in all labor regardless of benefits. It is natural to be concerned about one's share of the proceeds but it is Christian to be concerned that one has contributed his share in the production. The Christian lives to give regardless of what he gets.

Father, give us joy in sharing opportunities and privileges with our brothers. Amen.

Weary in Well-doing

"Brethren, be not weary in well-doing"

Saturday: 2 Thess. 3: 13-18

The ordinary Christian life so often becomes wearisome. "We have carried the responsibility of the church so long now let some one else shoulder it." "I have been good for such a long time that I think I deserve a fling." Such are the words of those who have become weary in well-doing. We should not criticise them because surely all of us have at some time had similar feelings. But we must carry on. The work of the church must go on and we must bear our share or the work of the Lord will suffer. Perhaps our activity demands variation in order to increase its efficiency but our thought should be on the work of the Lord and not our own feelings. The Lord offers no vacations. We are his always. His will should be our constant desire. His grace will be our strength and his crown will be our reward.

May the grace of our Lord Jesus Christ be with us all. Amen.

The Daily Devotions for this week conclude a year's writing for the department by Bro. Calvert N. Ellis. His studies have been uniformly stimulating. We are sure many have used them with profit. A line of appreciation for work well done would not be amiss.—Ed.

WEEKLY QUIET HOUR

Shall Not Be Moved

Read Psalm 46.

"God is in the midst of her; she shall not be moved: God shall help her, and that right early." How we wish that we could arrive at the place that nothing could upset us or disturb our peace! The apostle Paul forseeing great affliction could say, "But none of these things move me." And we, if we let the Lord have his way with us, may come to the same place that nothing can move us from the peace that passeth understanding. "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever."

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., September 25, 1937 No. 39

EDITORIAL

All Days Are Loyalty Days

THERE'S a committee with a long list of great names to it getting out circulars designed to arouse the church members of this country and other sympathetic citizens to a realization of the country's greatest need. That need is said to be more emphasis on religion, not merely more talk about it but more genuine interest in it and more sincere practice of it. With which contention we heartily agree.

To this end the committee is designating two days in the early autumn as Loyalty Days. The special effort will be to get as many people as possible to go to church on those days. "Every citizen is cordially invited and every member is confidently expected."

Surely it will be a good thing to use those days, in part at least, for the worship of God. Let us hope they will help to rekindle a revival of the much needed religious emphasis. We would give all possible encouragement to this worthy enterprise.

And while we do this, please do not mind if we tell you of two related matters that bother us a little.

One is a certain misgiving lest some not very well informed people get the idea that these two days are the only loyalty days we have this year. If you meet any such, kindly correct that impression. Tell them that every day in the year is a loyalty day. Not all of them are suitable for going to church but they all demand our loyalty to the church ideals.

The last sentence suggests the other point. We heartily favor church going and urge it strongly, but a severer test of church loyalty may be found in what we think about God and in the way we act toward our fellows on the days when we are not going to church. The question of loyalty days is a serious matter. E. F.

Where You Can Not Be Neutral

WHILE good people are debating whether the neutrality law is a good thing, whether it would make the nation neutral in fact or only in name, even whether neutrality is ever right, it may be well to remember that there is one timely question on which neutrality is impossible. That is your attitude to Christ.

He settled that. You are either for him or against him. There is no neutral ground. The space is all taken by his friends or his enemies. And he made it very plain who his friends are (John 15: 14). E. F.

"The Church We Forget"

SOME years ago an English journalist wrote a book which he called *The Church We Forget*. The point of his writing was that much concerning the spirit and practice of the early church has been forgotten; hence the church of today could profitably review the values inherent in the attitudes and activities of the church of long ago. Now what is true for churches in general with respect to forgetting, must certainly be measurably true for each denominational group. Thus for us it may be presumed there is a Church of the Brethren we forget, but a church which we would do well to remember and appreciate.

In more recent years a sensing of this situation has led some of our best thinkers to give attention to the recovery and restatement of what they consider the ideals of the Church of the Brethren. The late M. G. Brumbaugh was a pioneer in this field. In the bicentennial address which he gave at the Des Moines Conference of 1908 he stressed the thesis that our people were of the group who carried the Protestant position to its logical conclusion. This he felt could be summed up in the maxim: "No exercise of force in religion." Typical doctrines and positions ruled out were: infant baptism, oath taking, participation in war, a state church and persecution. In other words, no force in religion meant baptism for believers only, no compromise through oath taking or oath-bound relations, no exercise of force, freedom to worship according to the dictates of one's conscience, tolerance for the convictions of others. Here is a concept of the Church of

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

the Brethren, that if forgotten, we can certainly recover with profit.

In his *Ideals of the Church of the Brethren* D. W. Kurtz states our foundation position is that the living Christ is the creed of the church and the New Testament our rule of faith and practice. According to his analysis the specific ideals we have stressed are: peace in all its implications, temperance in terms of whatever is good with abstinence from that which is evil, simple living in contrast to worldliness and luxury, and brotherhood to the exclusion of caste and to the point of equality in human relations. These ideals are summed up in the idea and practice of religion as life. That is, religion is more than a matter for intellectual assent, it is a way to live. Here again is a challenging interpretation of our church which we can not afford to forget.

Now remembering the things just mentioned, would it not be of interest to draw up one's own list of emphases which some knowledge of our church history suggests as vital and in need of special attention today?

Of course there will be some differences of opinion as to just what should go into such a list, but here are five items which appeal to the writer: freedom, discipline, industry, mutuality and faith. It will be seen that these are not new emphases but aspects or new labels of familiar ideals which we feel should be given special study and stress. Now let us see in detail just what their five convenient labels stand for.

Freedom. Attention has been called to Brumbaugh's stated conviction that "no exercise of force in religion" constitutes the underlying principle for our church. It determined doctrinal positions in our day of beginnings. But why did the founders of what is today the Church of the Brethren take as a controlling principle that which was at such variance with the spirit of their times? The explanation is to be found in their experience with the principle of force as applied in the political and religious relation of their day. For more than a hundred years Germany had been the scene of almost continual carnage. They had seen the terrific cost in terms of wealth and human life. War weary and thoroughly convinced of the evident futility of force, the forefathers turned to freedom as the principle governing a better way of life. In deference to their experience and considered opinion, and in view of the appeal to force today, it must be clear we should keep our historic emphasis upon freedom in the relations of life.

Discipline. But with all of our emphasis upon freedom because we rejected the exercise of force in matters religious, we did not go to the other extreme and advocate license. Interest in freedom was balanced by strong emphasis upon discipline. Indeed, freedom was desired in order that we might be able to follow the way of conscience, seeking always and so far as able, to live up to the best we knew. This is why we have stressed temperance, personal purity and simple living.

Industry. It is not by accident that our people are so often found in choice farming sections; or if located in cities, are usefully employed. We have a heritage of industry and thrift. We have not flouted the underlying law of life that health requires exercise, that muscles and brain develop through use. The intricacies of psychology may be unexplored, but we know that people are happier when busy and trying to lay by something against a rainy day, than when intent upon the utmost in selfish consumption. We will do well to try to live up to an enlightened interpretation of our heritage of industry and thrift.

Mutuality. As our name indicates, we have put major emphasis upon brotherhood. There is a peculiar and beautiful sense in which the idea of mutuality has been applied to everyday life in many Brethren communities. That is, the principle back of our emphasis upon brotherhood is much bigger than what brotherhood may suggest in the actual relations of life. Actually brothers may be envious of or unkind to each other. The emphasis here, or mutuality, is meant to include only the noblest and best in human relations. Men should not be obliged to work at cross purposes, have to face unnatural handicaps, be compelled to work unaided or alone. "My Father worketh hitherto, and I work," suggests the sort of effective mutuality which we should try to approximate.

Faith. Perhaps there is nothing more needed by the world today than a rebaptism of faith. In every station of life men are confused and vexed with doubts. What has come to be the urban philosophy of life is rather well summed up in this line from the title page of a recent book of verse: "Life is a glorious show, but trifling." History indicates that cities are not self-perpetuating. Life there is so full of disappointment, as well as success, that futility is the view of life which looms large in the mind of the city man. It is under the country sky, where man is in more intimate contact with living things, where he can not escape the force and implications of nature's ceaseless miracle of renewal, that faith is born and continues to survive. Thus from the country there comes the life and faith which maintain the cities and keep up the courage of the world. All of which is a special challenge to a people with a rural heritage such as ours.

Then is there a Church of the Brethren which we forget? We think there is, for various attempts have been made to clarify the emphases which should be stressed today. For our part, we think our people would do well to keep their eyes on such ideals as freedom, discipline, industry, mutuality and faith.

H. A. B.

THE GENERAL FORUM

Life's Gales

BY ROBERT L. BYRD

I saw a raven in a storm
Tossed wildly by a raging gale,
He turned about his shapely form
And 'gainst the torrent upward sailed.
The winds that sought to cast him down
Served but to lift him with a bound.

Today I saw a sturdy oak
Stand fast upon a mountain side.
A storm in all its fury broke
But only swayed its branches wide.
The winds that sought to lay it low
Served but to help it stronger grow.

Today I saw a bouncing kite
Tossed wildly by a stormy gale,
But facing upward in its flight
It smiled as steadily it sailed;
The winds that sought to lay it low
Served but to help it higher go.

I saw today a struggling soul
Tossed wildly by a raging storm,
But facing toward a cherished goal
He braved the gale with courage warm;
Those winds that sought to lay him low
Served but to help him higher go.

Junior, W. Va.

The Roamer Looks at Courage

BY JOSEPH VAN DYKE

"When you do not know what else to talk about, write about, sing about, pray about—just talk, write, sing or pray about courage. More people need that than any other one thing." (Editorial in *The Gospel Messenger*, Jan. 18, 1936.)

THEY say there was courage at Thermopylæ and at Marathon, and I believe them. They say there was courage at Valley Forge and Waterloo and Chateau Thierry; I do not doubt it. Love of a fatherland and the excitement of battle have always inspired heroism from the days of the free citizen of Greece to the days of the buck private. But the valor of the soldier has been overpraised since the first poet sang the bloody exploits of his patron, home from the wars. Bravery, in the face of the danger of personal extinction, is not a rare virtue. In all times and all places it has been the common rather than the uncommon thing. Such courage is the unthinking brute response to the threat of urgent danger.

There was courage, they say, in the days of the Christian martyrs. In the heart of the huge stone amphitheatre, with galleries crowded with callous sadists surrounding them, little bands of believers knelt and prayed for courage to remain faithful until death. From prayer they rose able to meet their horrible fate unflinchingly; they had lost the fear of death. And centuries later in cobble-stoned market places, during the dark blind years when Christian tortured Christian, when John Huss in Bohemia and Latimer and Ridley in England were lighting candles of religious toleration by their fiery deaths, there was courage, too. Martyrs to the love of truth were those saints. They were torn by lions and burned at the stake because they would not deny their vision of the One in whom they had believed or the truth as they saw it. Yes, that was courage.

Yet there is a higher courage than these, higher than that of the soldier who risks death or the martyr who accepts both death and suffering. It is the courage to live.

It is not necessary, or possible any longer, to die for one's faith. Ostracism, banishment of one kind or another, is still known, but it is not common. No, it is passé to be a martyr, modern civilization has done away with all that, but never in the history of time has real courage been needed more—this high courage, not of dying, but of living.

We are living in a defeatist era. Having suffered two major catastrophes in the first quarter of the century, disasters which it seems we do not have the intelligence or skill to avoid when they threaten again, we have lost our morale. We are muddling along, keeping on our feet, but it can scarcely be called courage. Today it is quite the thing to be beaten by circumstances, and to accept the beating as final. Bowed but not bloody are the heads of our current fatalists who believe devotedly in the impossibility of mastering their own fates. With millions on the dole it is no longer a disgrace to be an economic failure, and we no longer censure the man who has quit struggling. With success measured by the cruel and false yardstick of money and position, the majority have accepted non-success apathetically, content to be beggars. Old-fashioned courage, the kind our pioneering grand- and great-grandparents used when they first laid claim to a virgin land, has been dropped overboard as a useless relic of a more virile age. It is fashionable to be futile.

I think the thing we need most is a renaissance of faith. An indigenous faith, it must be, born of our knowledge of conditions as they are and a vision of what they might be. For courage, the courage we need so desparately, is nothing more than the practice of faith. Where there is no faith there can be no courage. It is when men fail to believe that they stop being heroic. Having lost our faith, our courage is gone, too.

But given faith, what could we not do? Why, we could meet life, any kind of life, like men; take its

blows and its defeats but refuse to be mastered. Given faith we could begin to use our intelligence again and solve some of the simpler problems before us. It is panic, it is fear that has beaten us, not life. As individuals, as families, as a nation, we could forget our hour of hysteria and make a fresh start. We could turn over this spoiled leaf and begin all over again.

The Greeks who fell at Thermopylæ died for faith. When John Huss felt the flames rise about his body he was strong with faith. If my next-door neighbor is meeting life, the ordinary baffling heartbreaking life that all of us meet, and meeting it courageously, it is because he has a clear and steady faith in something, in somebody.

Maybe I have written this for you. In your secret heart you know whether you have the courage I have been talking about, or whether you are a coward. If you have it, have never lost it, I congratulate you. I, myself, have not been so fortunate. If you lack it, I want you to know that it can be found. Not easily or quickly, understand, for there is no cheap formula to use in resurrecting a dead courage. The first step, and the hardest and most necessary, is to find your lost faith.

Burt, Mich.

The Church and War and the World of Nations

BY M. R. ZIGLER

Findings of the Oxford Conference

It is not always an easy thing to discuss the problem of war among pacifists. I had the rich experience for two weeks of participating in a study of this subject, which is very important for the Church of the Brethren. We found hard problems to solve. It is much more difficult to discuss war in a group when the pacifist is challenged at the root of his convictions, with as much fervor as he has himself. I was glad to bear the message passed by our Conference and also a message from the Mennonite Central Committee. The Friends' message was delivered by Dr. Elbert Russell Dean of the Divinity School of Duke University. We were very happy to know Dr. Russell, and also some of the Quaker representatives from England. The Mennonite church was represented by one of their ministers from Holland. Dr. Mott stated at the closing session that the messages sent to the conference would be properly answered under the direction of the business committee of the conference.

The strongest opposition to the pacifist point of view came from what was termed in the conference, the continent. It was impossible to create a report that would have the unanimous sanction of the group. Some ground was gained, however, for the pacifist; for his point of view was allowed to be expressed along with other points of view. This has not always been true in dealing with the Christian position regarding war.

The report will not be satisfactory to the Church of the Brethren, but it is my belief that we should be thankful for it when we realize that it is the expression of many minds that have had different teaching and background. The report in the main is as follows:

We approach this part of our subject with a profound sense of its urgency and of the inadequacy of the best that we can say. . . .

Wars, the occasion of war, and all situations which conceal the fact of conflict under the guise of outward peace, are incidents in a world to which the church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact.

In all situations the Christian has to bear in mind both the absolute command, "Thou shalt love thy neighbor as thyself," and the obligation to do what most nearly corresponds to that command in the circumstances confronting him. . . .

We have to recognize two widely divergent views, along with several that are intermediate. One view hopes for the elimination of war by the religious and moral enlightenment of men and the exercise of their free will; the other view regards man as so bound in the necessities of a sinful world that war will be eliminated only as a consequence of the return of Christ in glory.

In practice this divergence issues in three main positions which are sincerely and conscientiously held by Christians:

1. Some believe that war, especially in its modern form, is always sin, being a denial of the nature of God as love, of the redemptive way of the cross, and of the community of the Holy Spirit; that war is always ultimately destructive in its efforts and ends in futility by corrupting even the noblest purpose for which it is waged; and that the church will become a creative, regenerative and reconciling instrument for the healing of the nations only as it renounces war absolutely. They are therefore constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military force by methods of active peacemaking.

2. Some would participate only in "just wars." Here there are at least two points of view, depending upon the definition of the "just war": (a) Some consider that Christians should participate only in such wars as are justifiable on the basis of international law. They believe that in a sinful world the state has the duty, under God, to use force when law and order are threatened. War against transgressors of international agreements and pacts are comparable with police measures and Christians are obliged to participate in them. But if the state requires its citizens to participate in wars which can not be thus justified, they believe that Christians should refuse, for the state has no right to

force its citizens to take part in sinful actions. Many would add that no war should be regarded as "just" if the government concerned fails to submit the subject of dispute or *casus belli* to arbitration, conciliation, or judgment of an international authority. (b) Some would regard a "just war" as one waged to vindicate what they believe to be an essential Christian principle: to defend the victims of wanton aggression, or to secure freedom for the oppressed. They would urge that it was a Christian duty, where all other means had failed, to take up arms. In so doing they would look to the verdict of conscience as their ultimate sanction. While recognizing the general importance of supporting civil or international order, the maintenance of such order in the present imperfect state of society can not be a final obligation. The Christian, though he must be willing to accept martyrdom for himself, can not expose others to it by refusing to fight for them.

3. Some, while also stressing the Christian obligation to work for peace and mutual understanding among the nations, hold nevertheless that no such effort can end war in this world. Moreover, while recognizing that political authority is frequently administered in a selfish and immoral way, they nevertheless believe that the state is the agent divinely appointed to preserve a nation from the detrimental effects of anarchic and criminal tendencies among its members, and to maintain its existence against the aggression of its neighbors. It is therefore a Christian's duty to obey the political authority as far as possible, and to refrain from everything that is apt to weaken it. This means that normally a Christian must take up arms for his country. Only when he is absolutely certain that his country is fighting for a wrong cause (e. g., in case of an unjustifiable war of aggression) has the ordinary citizen a right to refuse military service.

Of those who hold this view, some would admit that individuals may be called directly by God to refuse categorically to take part in any war, and so to draw attention to the perverted nature of a world in which wars are possible.

In either case the individual must recognize in principle the significance of the state and be willing to accept punishment by the authorities for violating the national law.

We do not affirm that any one of these positions can be held to represent the only possible Christian attitude. . . .

For the Christian, the need both to obey the absolute law of love and to do what is best in a given situation leads to agonizing difficulty. Opposite views of right decision in the matter of participation in war are taken on religious grounds by Christians. The church must recognize that this perplexity arises from the sin in which its members are implicated, but must not acquiesce in the continuance of the differences. The Christian fellowship, meanwhile, must fully embrace those who take different views. Christians are called on to confess their own share in the guilt of war, to pray for their enemies, and to labor in every way against war and for peace. . . .

The church must call its members to confess their share in the common guilt of mankind for the continuance of war and the spirit of war among the nations. Nothwithstanding the notable efforts for peace which have been made within the church, clergy and laity alike have not done what they ought to have done to remove the causes of war by raising their voices against attitudes and policies making for war, and have not proclaimed with boldness the Word of Truth in time of war. . . .

The church should remind its members that the principle of the unconditional supremacy of the state or nation, advanced either in time of peace or of war, is incompatible with the church's faith in Jesus Christ as its only Lord, and is therefore unacceptable as the final norm of judgment or action. It is the church's duty to serve the nation in which it is placed, but the greatest service which it can render is to remain steadfast and loyal to its Lord, and to test rigorously all claims of national interest by his gospel.

The church, confessing its faith in redemption through Jesus Christ, sees in every man a "brother for whom Christ died." *In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation.* If Christians in warring nations pray according to the pattern of prayer given by their Lord, they will not be "praying against" one another. The church should witness in word, in sacramental life and in action, to the reality of the kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, "Love your enemies."

Brönderslev, Denmark.

"Unequally Yoked"

BY GRANT MAHAN

PAUL was a close observer. In Second Corinthians he called attention to some things that were paired off with others with which they had no affinity. There must have been some professed believers in his day who tried to be yoked with unbelievers; otherwise he would hardly have given them the admonition that we have in this letter. It is my firm conviction that if his words had been heeded as they should have been, there would have been through the ages past, and at the present time there would be, much less trouble in the world, arising from these attempted unions, where no real union is possible.

One of the most important of these unions is that of marriage. The commandment given to the Jewish people was that they should not intermarry with the heathen among whom they were to find their home. For a time they were willing to obey and to avoid such marriages. Then they disobeyed, intermarried with the heathen and these marriages led to still greater disobedience. Perhaps there was no other act of disobedience among the Jews that brought so much disaster upon this stiff-necked people. Even wise Solomon was led to worship other gods through his love for strange women, women who were not of his race and religion.

A man's religion, if he believes in it with all his heart, is the most important thing in his life. We see

much care taken often by parents who want to have their sons and daughters "well settled" in life. And this "well settled," in most cases, has reference almost entirely to finance. Religion, for most Protestants, seems hardly to enter into it. The general opinion seems to be that if other things are satisfactory, the religion will take care of itself. We must forsake even father and mother, if holding to them keeps us from holding fast to Christ. That is what the Lord said about it. And shall we forsake Christ in order to follow a companion who is not a faithful servant of Christ?

We do not seem to realize of what vital importance the choice of a companion is. Our preachers tell what our membership would be if we had but held all the Brethren children; and there would have been many times as many as at present if those children had been held to the faith through the true faith and unity of the parents. When a companion is taken who does not believe as we do, as is plainly taught in the New Testament, have we taken a believer or an unbeliever? Out of this union are the issues of life: it has so much to do with the spiritual welfare of the two and of those who are brought into the world through this union. It is not the light matter and so little worthy of consideration that it is too often considered to be, judging from what we see around us.

Not long ago I had a letter from a faithful brother who told me of a brother and sister whom he knew. The brother would not marry except in the church. His sister married outside of the church. The brother who wrote to me knows the family to the fourth generation. Every direct descendant of the man who held fast to the church united with the church. The descendants of his sister all turned to another church. Shall we say, in the face of this and of many other cases, that the choice of a companion is an unimportant matter?

It is not for us to judge others who differ from us in faith and practice. They and we shall all appear before the same Judge some day, there to receive reward for the deeds done in the body. I believe that their way is not the Lord's way, that their practice is not that which the Lord instituted for his people; and so I could not feel myself an obedient follower of him if I did as they do. It is a matter strictly between the individual and his God. All of us have the same Book: obedience to the commandments written in that Book proves our love to Christ. He said that is the test. As our church has ever held, no man, and no body of men, has the right to annul anything that is commanded in the Book. And no man, and no body of men, has the right to add thereto.

This unequal yoking together is not, however, limited to the marriage tie. Men do it in religion and politics and lodges and business. I believe one way and my partner believes another. We can not walk together in peace unless one yields to the other, or both yield a little. We can nearly always yield something of our opinion in cases where differences arise; this is constantly done. But we can not yield when a part of our faith is in question. That was given us by Infallibility, and we dare not compromise an iota of it.

This idea of holding faithfully to all the teachings of the Lord is considered out of date by so many. We are told that the world has moved on, and that we must move with it or be left behind. The world has moved, its customs have also moved. We do well to adopt and use the new ways, the more convenient things provided. But God has not changed, his Book has not changed, his requirements of those who would follow him have not changed: it takes just as much to save a man now as it did in apostolic times.

People are so afraid of being "different" in some part of their dress or their faith. To be different is not a bad thing, provided that by being different we can be more as we believe Christ wants us to be. And what real difference does it make to the follower of Christ whether he is left behind by the world? We do not read anywhere in the Book that the world is traveling heavenward or has any promise of ever reaching that greatest of all goals. The teaching on this subject is very plain and to the point. Difference from others has no merit in itself. The great question, the all-important question, is as to whether our difference draws us closer to Christ. All the rest does not matter at all. The Book speaks very clearly and emphatically: we need only to learn and to obey all its commandments.

Rehobeth, Md.

Sharing in Building the Kingdom

BY CHAS. E. ZUNKEL

Last of Four Articles About the Church

In the prayer which Jesus gave to the disciples we discover the petition: "Thy kingdom come; thy will be done in earth." This attitude and motive was thoroughly in keeping with the life of the Master. Consider the fact that as he entered his public ministry at Nazareth he announced his mission in terms of prophetic utterance; and this avowed purpose of his ministry was to minister to those economically, socially physically and morally disinherited. It was to the poor, the captives, the blind and the bruised he came with a satisfying gospel. In short, he brought "good news" to all in any sort of need.

Later, as Jesus sends out the twelve and the seventy, his commission to them is to preach the rule of God in the hearts of men (the kingdom of God) and to min-

ister to the sick. The questions of John the Baptist, while he was in prison, were answered by a reference to his ministry to the blind, lame, lepers, deaf, dead and poor. It seems unmistakably clear that a desire for the rule of God in the experience of men was the supreme desire of Jesus.

It was this task that Jesus left in the hands of his disciples and in the hands of those who would follow him as Savior and Lord. If we are to realize this prayer of Jesus, there is a task to be fulfilled. I am convinced, therefore, it is the task of the church to labor for the coming rule of God in the experience of men. To bring this task a bit more realistically into our own experience, I should say that the Church of the Brethren has a message which will help in bringing the rule of God into the experience of men.

To those who are or who would make others economically and socially disinherited, we have the message of brotherhood. We know from our early history what this meant to our fathers. It meant no slavery, no caste, and the family spirit. This message might be particularly significant in our generation. Our present economic system has enslaved the masses of common and poor people. In our present economy we enslave the foreigner, the colored person, and even women and children. Anyone who is much acquainted with present labor conditions knows that these groups have little freedom or opportunity. More than this, our caste lines are sharpest as they are drawn between the rich and the poor, and the colored and the white. Here is a growing system of caste that is as genuine as the threefold caste system of Europe. Our problem then is: can we make brotherhood a reality amidst the economic and social problems of our age? Perhaps we should attack the problem with more than theory.

To those who are or are in danger of becoming physically disinherited, we have the message of temperance. Let us be clear that this meant total abstinence from things harmful and moderation in all things good. In a day when intemperance threatens the peace and well-being of our people, we need to do something creative in this area of human experience.

To those who are morally disinherited or are tempted to become so, we have the message that life is spiritual, not material. The satisfaction of the physical appeals brings pleasure, but misery and the decay of civilization. It has been so in the past history of civilizations; it will be no less true today.

In a world of war, bitterness, and strife, we have the message of peace. But our task is to give concrete expression to this great ideal and make it a leavening force in the life of our day. It is needed in the home, the community, the church and the world. In the home it will mean understanding and goodwill. In the community it will bring concord. In the church it will create mutuality. In the world it will eliminate selfishness and war.

And such a religion as this is a religion of life. It is not creed, not form, not ritual, but reality. These great ideals, as they become operative, will transform life. This is the task of the church; the church at its best has always stood for these.

In a world of division and selfishness may we live the life of brotherliness. In a world drunken with wine, steeped in narcotics, broken with vice, and given to excess, let us be temperate. In a generation which makes the seeking of material gain and luxury its goal, may we have the life of the Spirit. In a world of suspicion, bitterness and hate, let us make peace. I believe this is at least a part of the task of building the kingdom of God; it is a too much neglected part, I am sure.

Danville, Ohio.

The Great Opportunity

BY McKINLEY COFFMAN

In studying the history of the early church one is amazed at its rapid growth in the first century. Jesus called twelve apostles and sent them forth to preach to the lost sheep of Israel. Some time later he sent forth seventy into the cities and places to tell the good news abroad. At the close of his earthly ministry he gave orders to the eleven on the Mount of Ascension, saying: "Go ye into all the world, and preach the gospel to every creature." This was a great commission. The disciples must have regarded it as such and acted accordingly. Still later Christ appealed to Paul who gave himself unreservedly to evangelization. One would again be amazed if the early church had not grown rapidly when considered in the light of the travels of a single man, namely, the apostle Paul.

No one can logically deny that the witness and testimony of the early Christians were the chief influences in winning hearts to the new way of living. But along with this were a number of other factors which aided the new cause. Harnack says: "The spread of the Jews was the largest medium for the spread of the gospel." This is a very significant fact when considered in light of the racial prejudice of the Jews in many parts of the world today. The Jews have been hall-marked as the killers of Jesus. Really it is not fair to label a whole race for an act. Truly the scribes and Pharisees bitterly opposed him. Others were true to him as the magnetic needle is to the pole. The early church was entirely Jewish. In fact, it created a great stir within the church when the first gentiles were admitted.

Walker, in his *History of the Christian Church*, suggests several factors which enhanced the expansion of the early church. He says that when Christ came, one

language—the Greek—was universal. Greek was spoken in Egypt, Rome and everywhere in the civilized world. Hence when the Jews were scattered they could very readily witness for Christ in Asia, Macedonia and the isles of the sea. It is interesting to note that the New Testament was written in Greek.

Also there was but one political party. At the coming of Christ all the lands around the Mediterranean Sea were in the possession of Rome. The African, the Spaniard, the Jew and the Greek were all Roman citizens. See Acts 22: 25-28 concerning Paul, a Jew. This one party eliminated political feuds and made possible the peace of Rome which remained unbroken for 300 years.

Under this peace, Pax Romana, the commerce of the empire flourished. International traffic and travel developed rapidly. The finest of roads were constructed. This made communication possible both by land and by sea.

Still another significant fact pointed out by Walker is the religious policy adopted by the Roman empire. All institutions and religious observances were on the whole highly respected. Save for the persecutions of the Christians who denied the divinity of Cæsar, Rome was exceedingly tolerant.

The witness of the individual Christians, the spread of the Jews, one language, one political party, easy communication, religious tolerance, all contributed undoubtedly in a marvelous way to the growth of the early church. This makes it easy to say everything was in its favor then; and everything in opposition today. But let us consider the facts for a moment.

The first seems the most important. Today there is nothing to hinder the individual Christian from witnessing for his Master save his own indifference to the cause of Christ and the church. Second, we have the spread of Christian missionaries in all parts of the world. A gentile can witness the same as a Jew. As to ease of communication, we have the greatest means yet known—books, magazines, radio, telephone and telegraph. However, we admit handicaps on account of too many languages and dialects. Our great Christian radio messages are lost to those who can not understand other than their native tongue. Nationally, therefore, we do not understand our neighbors. Could there ever have been the horrible and bloody war of 1914, if we had understood each other? Perhaps there is a deep need for a universal language.

As to religious tolerance we have come a long way in the last few decades. Denominations have disarmed; and work co-operatively. Missionaries are striving harder than ever to find and appreciate the good in the ethnic religions. Of course they must continue to show that Jesus Christ is supreme and final, and the alone Savior of the world.

As to one political party, may we substitute a oneness of the world, united in Christ. In this lies a most amazing opportunity for Christian progress. Above the cries of nationalism, I am a citizen of America, I am a citizen of German, I am a citizen of Italy, let each Christian in all nations say: "I am a citizen in Christ." Except the world unite in Christ there is disunity and no hope for the world. Let citizenship in Christ be our watchword, first and foremost, and of the nation secondary. Let us realize that no nation liveth or dieth unto itself. America is a complementary or supplementary part of every other nation of the world. And so is any and every other nation in like manner. Only as we realize this fact will swords be changed into ploughshares, and spears into pruning-hooks. Only by making Christ predominant instead of Cæsar can the kingdoms of this world become the kingdom of our Lord and Christ. "Christ for the world we sing. The world to Christ we bring." All in all I believe our century has a far greater opportunity for promoting righteousness than the century of the apostles. Let the church seize the opportunity with faith and optimism.

Troutville, Va.

The Church and Money Management

BY WALTER McDONALD KAHLE

3. Solid Finance Foundations

WITHIN the scope of God's purposes and plans failure is impossible. The abundant life includes economic freedom and New Testament prosperity. But solid finance foundations are just as much a part of God's plans as sound faith foundations. The laws of God operate in money management just as definitely as in chemistry.

Intelligent money management includes two important areas of procedure. The first is the process of legitimately securing money. God has provided time, talent, energies, natural resources and limitless creative possibilities for all who choose to co-operate with him and their fellow men. This magic co-operative process has been appropriately designated as *work*. Work is a major factor in every worthy life achievement. God set all the forces of the universe into motion through his own work schedule. Jesus gave the world its first perfect work pattern. Work is the basis of all wealth and only those who work have any real right to possess wealth. A certain part of our work should have a definite and adequate earning power if we are to legitimately receive money. This makes intelligence, skill and efficiency necessary to the earning process.

The second procedure in sound money management has to do with our disposition of our money after we possess it. "Any fool can make money," but only those who are skilled in money management can dis-

pose of money creatively. From a standpoint of honest work and a legitimate earning procedure the Church of the Brethren has had a very enviable reputation—with certain recognized exceptions. A sane use of earned money demands certain unvarying considerations which perhaps ninety-eight per cent of us have ignored. In the first place, reason demands that one take seriously into account all of the basic interests of life before we dispose of any of our money. Then reason requires that we designate to each of these interests a definite and proportionate part of each dollar before we touch them. Only around two per cent of our people actually make these designations and carry them out.

Our basic life interests may be simply listed under four groups. The first is character and soul growth. The second is emergency and old age security. The third is physical necessities. The last is life improvement. The listing is in the order of sound money management procedure. To leave out any, or to change the order, is to pave the way for life tragedies. To illustrate the above, let us dispose of a dollar in terms of our basic life interests. The first part of this dollar we will give or share with God and humanity for the growth of our character and soul and the promotion of the kingdom of God. This is not a matter of opinion or choice, but of necessity just as breathing comes before food or farms. A failure to share makes a vital contact with God and humanity impossible. It cuts the currents of gratitude, compassion and fellowship, and makes spiritual vitality impossible. It makes the realization of the abundant life an empty dream. The second part of our dollar should go to a savings account, for six out of seven of us are now steadily marching toward the poorhouse or a pitiful dependence on others at the age of sixty-five. Our third division will go to our physical necessities. These are food, clothing, shelter, transportation, and health. They are much the same for all men. One stomach is the usual allotment. Two feet must have shoes and sleeping needs are universal. The remainder of our dollar should go for definite life improvements. All should read and recreate. God expects some type of education. It is folly to omit certain Christian refinements.

Having solemnly covenanted to recognize life's basic interests in the order of their importance, one is well on the way to wise money management. But we are not yet ready to begin using our dollar. The next step is to insist on a sound basis or proportionate division of each dollar to our recognized life interests. How shall we divide our dollars? The New Testament is not a book of rules but a clear presentation of God's principles of life. It is summarized in the terse advice to share a proportion as prospered. The guidance of the Spirit of God is necessary to clear decisions. For all normal situations the following would seem to be safe and scientifically correct. At least the first dime should go for character and soul growth, with all that this implies. "Seek first the kingdom of God." The next twenty cents should be set aside for emergency and old age security. The next fifty cents will go for physical necessities. The last twenty cents will provide for life improvements. The combination will constantly converge toward the abundant life.

Now for a little calm checking. Most of us have learned much through expensive experience. Ignorance has been costly. We pray for better days. Let's be sensible. Sound money management can never ignore certain vital laws and principles. It will vigorously avoid certain obvious pitfalls. Happy living requires hard work. We should earn the money necessary for creative living. Only those who live within their income can hope to live happily. Vision and balance in money matters are a sheer necessity. One must take all of life into account or all of life will suffer. Some interests must take precedence or irreparable losses will follow. Control and mastery in the use of money is essential to inner life control. The way we spend our money is a clear index to our way of life. If our methods of handling our money are unsound we may expect unsatisfactory results.

The home, the school, and the church function only to the extent that they help in the direction of the abundant life. There is ample evidence of unsound finance foundations in the Church of the Brethren. A careful study of the emphasis that our church has placed on money management across the years will show where much of the blame for poor financial foundations rests. A closer study should certainly convince us that spiritual recovery and progress will be impossible until we have consistently faced this problem of financial illiteracy. As a people our money concepts and practices simply do not square with the New Testament life patterns. This is the chief cause of our missionary dilemma but that is incidental. It is also the cause of our present leadership depression, our indifference to an adequate church program, our sheer indifference to evangelism and other interests but these, too, are incidental. The major result of our unsound financial standards is the impoverished spiritual life of our church members. We reap what we drill in. We have blindly neglected our investments for character and soul growth. We have allowed our sympathies and emotions to become static. Our contacts with God and humanity have been allowed to corrode. We are on the feather edge of spiritual bankruptcy—near ninety-eight per cent of us. Nothing short of a sound attitude and practice in money matters can restore us to the vitality and vigor of spiritual life that God expects and we all need. How shall we face this issue as a denomination?

Troutville, Va.

OUR MISSION WORK

Touring Among the Waralis

BY GOLDIE E. SWARTZ

2. Some Incidents

Due to the intense heat for several months each year, followed by a heavy rainy season for another several months when the roads or tracks through the fields revert to rice fields, the touring season is necessarily limited to about six months—November to May. So these few months are eagerly seized and utilized in an intensive service. By touring, we mean loading up the oxcart with tents and the necessary living accessories, staple food supplies to last about a month, some literature, charts, stereopticon and slides and a medicine chest, and moving about to centers where we stay from a week to several weeks. From such centers we visit the villages within a radius of several miles holding public meetings at noon and night, and between times minister in innumerable ways. The staff usually consists of at least an Indian evangelist and his wife, the cartman and the missionary. All find plenty to do!

To recount some of the incidents as they are recorded in my brief diary may be found useful to indicate some definite challenge, to mark some significant progress, or to point the way for prayer and action.

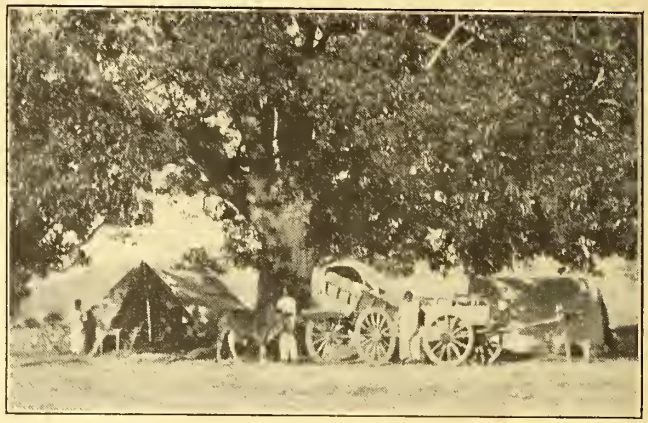
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Sissupada (Nov. 19). Our tents are pitched—the first camp of the season. We had hoped to get out a fortnight earlier but a most unusual late and torrential rain of several days' duration frustrated those plans. Even yesterday the oxcart bringing our luggage had great difficulty getting through mudholes. It remains to be seen if the tent pins will hold as the ground is still very wet. In this village we have a school, opened about three years ago. The teacher, pupils and villagers turned out with helping hands to get us settled. The joy of beginning a second camp seems mutual. We were here for two weeks just a year ago, aside from frequent short visits to see that the school moves on satisfactorily.

Last night we had a very good meeting in an open place near the school. The attendance among women and children was largest, for during rice harvesting many of the men have to stay at night on their threshing floors near the fields to watch the stacks of rice until the cutting and threshing are finished.

A visit to the school today shows that the attendance has lessened. Questioning discloses another instance of landlord oppression and intimidation. A hamlet from which seven children had been coming is controlled entirely by one landlord. He took possession of the land by loaning money to the cultivators at such exorbitant rates of interest that it became impossible for them ever to pay back. The landlord's purpose of course has been accomplished—in lieu of money payment he has taken their lands, and in many cases their enforced service as well. When he withholds their children from attending school they must yield to his authority. With their fields gone they have to submit to him as they have no other recourse to a livelihood. They now must farm his land (formerly their own) and give to him a stated amount first, and they must be satisfied with what is left, which sometimes is very little, for crops are so uncertain. The patel (head village officer), an illiterate Warali himself, sees the benefit of a school and urges attendance; but he is powerless against the landlord's orders. Government, of course, does not approve of such oppression when cognizant thereof, but bribery conceals a host of evils.

Dahanu, India.



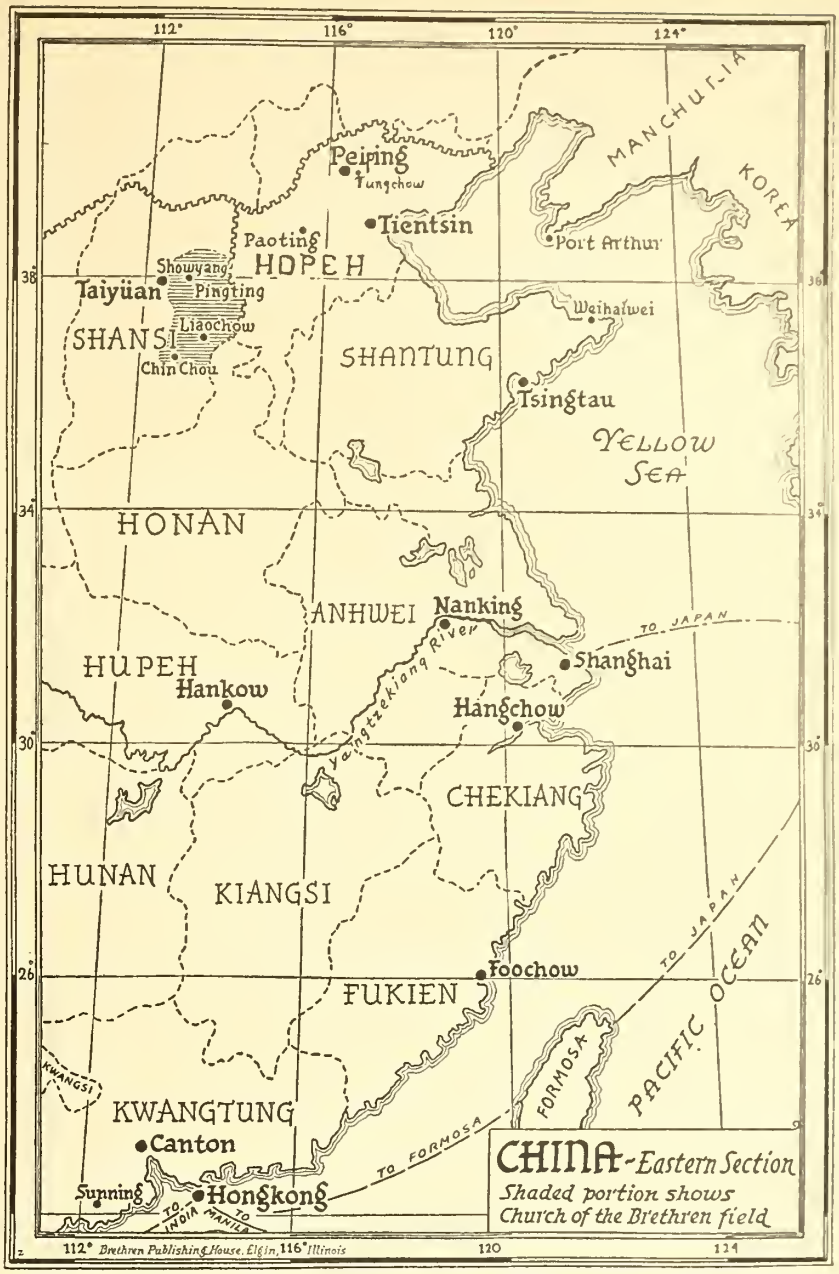
We camp under a spreading mango tree

A College Bulletin

Sister Ida Shumaker of Khergam, India, sent an interesting booklet to the Mission Board office recently. It is the bulletin of the Arya Samaj Girls' Training Institution located in Baroda. Baroda is a large city just across the river about six miles north from Anklesvar, India. The bulletin gives many details concerning the splendid work which is being done among the girls who attend the Arya Training School. A generous number of pictures show well constructed buildings, filled classrooms, and groups of girls in dramatic scenes and actively engaged in physical exercise. Pictures of generous donors are scattered throughout the booklet, and many words of praise are given to those who send in money. There are ringing testimonies concerning the fine quality of the work given and of the splendid results obtained from the courses taught.

It is to be recalled that the Arya Samaj is a modern sect in Hinduism which claims to have as its purpose the revival and the purification of Hinduism. In many

This map of China may help some to understand the puzzle of Chinese names and locations as referred to in the newspapers. It also shows the location of our own mission in relation to the whole country, as well as the line of battle. In the north the line of battle is now about thirty miles west of Peiping and Tientsin. This is closest to our mission stations, which are from 200 to 300 miles southwest of these cities. While the battle lines are still near the coast, bombs have been dropped on the cities of Canton, Hankow, Nanking (the capital), Paoting and others. The fiercest struggle has been in the vicinity of Shanghai. The whole coast from Tientsin to near Hongkong, Japan, has attempted to blockade.



sections of India, this group of people has made itself felt because of its aggressive opposition to the Christians. Among our own Christians severe persecution was carried on a few years ago. However, during more recent times, the Aryan Samajist have been more tolerant and they have used other methods. More stress has been placed upon their schools and upon the education of their young people. Strange to say they have even adopted some of the methods of education and missionary approach which have been used by the Christians. They go so far as to speak of their work in terms which have long been used by Christian people.

Here is a quotation from this Aryan bulletin: "While on a visit to Baroda I had the privilege of paying a short visit to the Girls' Training School. I went around the various buildings and classes. This visit has been a great inspiration to me and a revelation as to the wonderful possibilities of bringing up the young womanhood of India on purely Indian tradition in every sphere of life including physical development and formation of character. The importance of the institution from the point of view of the future educational development of India and her national progress can hardly be overestimated. The mission and self-sacrifice and spirit of service of the organizers of the institution will surely serve as an inspiring example to Indians all over the country."

Knowing so well the action of the Aryan Samajists around Khergam in the early days of the mission's work, Sister Sumaker felt that it would be of deep interest to all who have been in touch with the history of Khergam to see this booklet. And indeed it is interesting to take note of the methods of work and the signs of development among these people who at one time caused much distress and anxiety among the Christians at Khergam. A. C. M.

What to Pray For

Week of Sept. 25 to Oct. 2. Brother and Sister J. M. Blough and Miss Olive Widdowson are located at Vyara, India. The Bloughs should have returned on furlough this year but because of the extreme scarcity of missionaries on the field they remained at their post of duty an extra year. Pray that abundant strength may be their portion. Sister Widdowson has recently begun her fourth term of service in India.

HOME AND FAMILY

Where Peace Must Begin

BY ORA W. GARBER

Shall we ever have peace
With its welcome release
From war's hatred and fear
And the loss of those dear?
Shout it loud o'er war's din,
Write it large with the pen,
That real peace must begin
In the hearts of true men.

Not by vict'ry of sword
Can real peace be assured;
Not by treaty or word
If men's hearts be not stirred
By the love Christ imparts.
There'll be no peace till then—
Until Christ rules the hearts
And the lives of true men.

Elkhart, Iowa.

An Allowance?

BY LEO LILLIAN WISE

BETH HARVEY and her family were spending Sunday in the home of Nell Garner. The dinner dishes were all washed and put away. The two women settled down for a comfortable chat.

"Isn't it funny," Nell suddenly had chuckled, "how a simple question in a Sunday-school class can rouse everyone all in a hurry out of a listless attitude!"

"Yes," agreed Beth, a musing smile upon her face. "After all, the most difficult thing in the world at times, so it seems to me, is to be fair in your judgments."

"When Edith asked, 'Do you think a child in the home should be given a regular allowance?' I just knew what would happen!" again Nell chuckled.

"Without due respect as to the why and the purpose of an allowance," said Beth, "each took a positive position colored by her own personal experiences."

"By the way," observed Nell, "I didn't hear you say anything. What is your idea?"

"I'm not sure that I could answer by a general rule," Beth was thoughtful. "However, I was thinking how just a few years make a difference. Now you know very well that the folks who were most positive on the subject are old enough to be my mother. From that angle alone I would see a problem in a different light.

"And by the time my grandchildren are just a little older their problem will still be advanced.

"When I was a youngster on the farm years ago we derived our pleasures chiefly from the daily duties and surroundings. The things we worked with made color in life. Our family enjoyed recreation together.

"For instance, to me, it was a picnic really when my father and the men went to the other farm to make hay. Right away after breakfast my mother began preparing the dinner. I would hitch up Nancy to the surrey, and at the right minute start on my journey with the baskets of hot food, steaming hot too, to the barn where the hay was being stored. How the men would come in a hurry when I drove up. If you think that it wasn't a pleasure to eat dinner day after day in the open, well, I'm sorry you missed a like experience.

"Then we had lots of company; folks would drive in near mealtime. And an extra plate would be hustled onto the table. When girls came to visit me there wasn't any question of what to do, we knew! In summer it was go to the creek and wade. It was trips to the woods for flowers, or hickory nuts according to the time of the year. Sometimes it was play in the barns, rob the trumpet vine of its colorful blossoms, or sit under the great locust trees and tell stories of our own make-up. Even the homely everyday tasks gave enjoyment.

"Then during the winter season the lyceum programs in our little village were another outlet. And those programs by their variety gave something for an active brain to work upon for weeks and weeks. Perhaps it was something from a lecture, or a bit of a reading, or a stirring piece of music. The family went, and the family enjoyed together.

"Then even the evangelistic meetings in the winter time were a treat in our lives. If there was snow upon the ground we'd go in the bobsled. How we would sing as the horses jogged along, causing the sleigh bells to jingle with a merry note!

"And then the trips to town as we called at our city ten miles away! For twenty-five years our rig made a weekly trip, for mother had her butter *engaged,* as the saying was. Eggs too. What a loading time it was when the butter and eggs, dressed chickens, and jars of cottage cheese were placed in the surrey! And if mother was unable to go, and one of the rest of us had to do the delivering, what a time of explaining she had on her hands. I think she used to be exasperated with the dinning it took to impress upon our minds just where each thing was to go! Mother used to groan, ten miles in with the sun smiting her, and the ten miles back with the sun hitting her as it was going down in the west.

"But those trips to town and the encounters with the folks where we stopped! How I hated the cross parrot at the Albright home. It behaved just like its old mistress, and would walk back and forth upon its

perch calling to the hired girl: 'Lizzie, you lazy huzzy!' Do you wonder that I craved the chance to wring a parrot's neck? After all the parrot was only repeating what it had heard. Just try to feature a hired girl today standing for such a thing!"

"I can't!" amusement bubbled in Nell's eyes.

"And then the stores. What a treat it was to walk around in Smith's Curiosity Shop. Really, that was an education in itself. Then there was the Bee Hive and the New York Cash Store. I can fairly see my eyes as they must have widened. And once in a while mother and I would go to Swope's restaurant for a meal. What a joy!

"And each Sunday there was going to Sunday school and the stay for the preaching service. Ah, yes, life was pleasurable. When I went visiting I didn't need but just a little spending money.

"Today conditions are different. There are so many attractions. It is a nickle here and a dime there. Before you know it money can slip through your fingers and you haven't anything to show for it either.

"But I did have an allowance when I was a girl! Perhaps some folks wouldn't call it that. It was like this: I wanted to have money to give to the missionary offerings. So my mother had me keep accurate account of the number of eggs I gathered each day. Perhaps you think I shirked looking! I made faithful rounds from the hen houses to the sheep shed, back to the hog house, the machinery shed, the new barn, the strawstack and the horse barn. Sometimes I would crawl so far underneath the barn that I'd get stuck and think I wasn't going to free myself. How I'd listen when I heard hens cackling, for hens can be so provoking when it comes to stealing a nest. At least hens used to do that; perhaps it has been trained out of them by now.

"When mother sold her eggs I would make a notation what the price had been for that week. I was to be paid for one egg out of each two dozen. When it came time for the quarterly missionary offering mother would figure up what she owed me and then pay it. And I put every cent into the offering.

"As I have said before, conditions change; perhaps in this day if I were a girl again and my mother were doing the same thing, I would be dividing the money into separate portions, one to go for church purposes, one for entertainment, one for club dues, etc.

"And as I said in the beginning, it is hard for folks to take a fair view. An allowance to some folks seems to mean that a child will not do anything unless he is paid for it! They fail to see the value in a child's having some money of his own to spend and save as he might choose. Some parents like to feel benevolent and get it by giving the child each penny piecemeal. After all it is up to individual parents to study out the why and wherefore of an allowance and work out the problem to fit an individual case."

"And right there I heartily agree with you," said Nell.

Bellefontaine, Ohio.

"A Little Child Shall Lead Them"

BY GRACE HILEMAN MILLER

Betty was supposed to take her afternoon nap, but she was very restless and insisted on playing with her kitty, which she usually cuddled up in her arms to take a nap with her. Both she and the kitty were playful, and the more her mother coaxed the more wideawake and restless both seemed to be. Betty persisted in teasing the kitty, which in turn became more and more playful. Finally the mother grabbed the kitty, and gave it a toss over onto a box in the corner, and then Betty did lie down quietly and was soon asleep. When she awakened she got up and went out into the living room, hunting her kitty. But she met her mother, and looking up at her she said: "You throwed my kitty over on that box. That was not nice. You should have picked her up nice and kind and set her on the dresser or some other place."

La Verne, Calif.

HOME AND FAMILY FUN

Pets

Some type of pet is one thing that I think I would insist upon for every child. Maybe I am funny that way, but I feel that every child needs a pet to love and to care for.

There are many pets that hold interest for children. They range from tame mice to billy goats. The pet that will be suitable will depend on the location of the family, for billy goats and apartment houses hardly fit. The likes of the individual members of the family are also to be considered. A pet dog would hardly fit in a home where mother hates the sight of a dog. The thing to do is to pick out your pet to fit your own local situation.

Two things then should be remembered:

1. The pet is to be loved and not mistreated or neglected.

2. The child should have some share in caring for the pet. That share should be definite and enforced.

Today I heard a boy say: "My dog's a great fighter." Yet dad paid for the dog, dog license, and dog food. However, the boy must care for the dog, so it becomes his very own pet. Surely he will share, but it is still "my dog" in his mind.

Does your home have a pet?—*Robert W. Tully, for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, September 26

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God in the Making of a Nation.—Deut. 8: 11-20.

Christian Workers, "Jonahism."

B. Y. P. D., Planning for Next Year.

Intermediate, You and Your Future.

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Gains for the Kingdom

Five baptized in the Osceola church, Ind.

Three baptized in the Cedar Grove church.

Five baptized in the Salem church, W. Va.

Two baptized in the New Paris church, Ind.

Five baptized in the Rock Creek church, Ill.

Eight baptized in the Mill Creek church, Va.

One baptized in the Ashland church, Oregon.

Five baptized in the Smith River church, Va.

Nineteen baptized in the Waterside church, Pa.

Thirteen baptized in the Elamsville church, Va.

Two baptized in the Upper Deer Creek church, Ind.

Three baptized in the Panther Creek church, Iowa.

Nine baptized in the Beansettlement church, W. Va.

Twenty-seven baptized in the Fairview church, Ind.

Two baptized in the Long Green Valley congregation, Md.

Two baptized in the Ten Mile church, Pa., R. T. Idleman, pastor.

Twenty baptized in the Dayton church, Cooks Creek congregation, Va.

Four baptized in the Wilmington church, Del., Murray L. Wagner, pastor.

Seven baptized in the Cedar Bluff church, Boone Mill congregation, Va., Bro. G. W. Bowman, Jr., pastor, evangelist.

Twenty-seven baptized and one reclaimed in the Fairview church, Ind., Brother and Sister J. Edwin Jarboe, evangelists.

Thirty-one baptized in the Christiansburg church, Va., the pastor and wife, Brother and Sister Clarence R. Bowman, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman, Oct. 4, in the Smith River church, Va.

Bro. W. N. Zobler of Lancaster, Pa., in the Castine church, Ohio.

Bro. Roy B. Teach, pastor, Oct. 10, in the Brookville church, Ohio.

Bro. Lester E. Fike of Astoria, Ill., Sept. 26, in the Verdigris church, Kans.

Brother and Sister B. M. Rollins, Oct. 5, in the Buck Creek church, Ind.

Brother and Sister Oliver H. Austin, Oct. 3, in the Woodland church, Mich.

Bro. D. I. Pepple of Woodbury, Pa., Oct. 18, in the Quakertown church, Pa.

Bro. J. Andrew Miller of Muncie, Ind., Oct. 3, in the Poplar Ridge church, Ohio.

Bro. J. W. Whitacre of Shamokin, Pa., Oct. 31, in the East Fairview church, Pa.

Bro. J. O. Winger of North Manchester, Ind., Sept. 26, in the Greenville church, Ohio.

Bro. Peter Garber of Petersburg, W. Va., Oct. 4, in the Old Furnace church, W. Va.

Bro. A. Stauffer Curry of Westminster, Md., Sept. 20-26, in the Pleasant Valley church, W. Va.

Brother and Sister J. Edwin Jarboe, Sept. 19, in the Beach Grove house, Chippewa church, Ohio.

Bro. Rufus Bucher of Quarryville, Pa., first two weeks in December, in the New Paris church, Ind.

Bro. B. W. S. Ebersole of Hershey, Pa., Oct. 10, at the Hanoverdale church, Big Swatara congregation, Pa.

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Personal Mention

Oregon has chosen Eld. H. G. Shank as Standing Committee delegate to the Conference of 1938.

Standing Committee delegates to the next General Conference from Southern California and Arizona are Elders D. W. Kurtz and W. T. Luckett.

Bro. L. W. Schultz, Camp Mack man-in-chief and summertime resident there, is back at his home address, 603 College Ave., North Manchester, Ind.

Bro. Charles D. Bonsack will be the preacher at the dedication of the new church at Marion, Ind., Sunday, Oct. 17. Bro. Otho Winger will also speak. An all-day program with basket dinner is being arranged.

Bro. Claude Trombley was the visiting minister from Grand Rapids whose name Sister Paul Shafer forgot to include in her church news note from Pontiac, Mich., published in our issue of Sept. 11.

Bro. John I. Kaylor and wife and their three sons were Publishing House visitors Sept. 14. Formerly missionaries in India, more recently residing at DeGraff, Ohio, they were on their way to their new home at Sulphur Springs, Ark.

Bro. Lester E. Fike changes his address from Clovis, N. Mex., to Astoria, Ill. While he is conducting revival meetings in the Verdigris and Gravel Hill churches of Southeastern Kansas, the family will be at the new location. Bro. Fike himself will begin pastoral work at Astoria about Oct. 30.

Brother and Sister D. J. Lichty of India will be with the Bear Creek church of Southern Ohio, Sunday, Oct. 10. It is an all-day homecoming, with basket dinner, celebrating the one hundred and twenty-fifth anniversary of this congregation. "Invitations are extended to all former members and friends."

Bro. Harvey R. Hostetler, pastor of the Morrill church of Northeastern Kansas, made us a hurried call last week. He and Sister Hostetler had been called back to Indiana by the death of a near relative and on the return journey Bro. H. paid his respects to the Publishing House while the good wife tarried with friends.

"I received a message from Dan last week while he was on the Atlantic. It was only one word, 'Shalom,' meaning 'Peace with thee,' but that was very good. He lands today in London and by Thursday will probably be in Paris and from there by train to Spain. It is good to have him over there working, but in my more selfish moments I reflect that it would be good to have him here." From Sister West's letter of Sept. 13, written from their home at Newville, Pa.

Bro. S. L. Barnhart should now be addressed at 1219 Fifth Ave., S. E., Cedar Rapids, Iowa, having taken up the pastorate of the church there Sept. 1.

Bro. Galen T. Lehman has entered upon his new pastorate in the Springfield church of Southern Illinois and his address is changed accordingly from Cedar Rapids, Iowa, to 2158 S. Eleventh St., Springfield, Ill.

Bro. T. S. Moherman of Ashland, Ohio, is the guest speaker at the harvest home service of the Wooster Paradise church of Northeastern Ohio, tomorrow, Sept. 26. It's and all-day meeting with basket dinner.

Bro. C. C. Price and wife, formerly of Polo, Ill., but for more than a decade residents of Florida, called on the Messenger about the time President Roosevelt was presumably putting final touches on his Constitution Day address. They had been visiting in the old home community and were heading southward.

Bro. William Funderburg and wife, parents of Adult Director D. D. Funderburg, his sister and husband, Bro. Guy Studebaker and wife and their daughter Roberta, all of New Carlisle, Ohio, were Publishing House visitors last Sunday afternoon. Yes, we do let them in on Sunday to see the place when they can not stay till Monday.

Friends of the outgoing missionaries sailing to India on Oct. 1, will be glad to address letters to them in care of the Steamship Samaria, sailing Oct. 1, Cunard White Star Limited, New York City. And they will be glad for messages of assurance and cheer as they leave. Dr. Barbara M. Nickey, B. Mary Royer and H. L. Alley and family are returning from furlough and Kathryn Kiracofe, W. J. Kinzie and family, and Earl and Rachel Zigler are sailing for the first time. Erma, Thelma, Nina and Raymond Alley will return with their parents, while Lawrence and Ralph Alley remain in America. Baby William Gehard Kinzie, three months old, will not realize the extent of his trip, but without doubt he will add his share of joy and help to make the voyage a happy one. The whole church should rejoice that this party of nine adults and five children is permitted to sail at this time. Let us uphold them in our prayers and in our giving to the cause which they represent.

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Miscellaneous Items

Members of the choirs of Southern Alabama churches are broadcasting a thirty-minute program each Friday evening at 8:30 from the Biloxi studio of WGCM (1210) at Gulfport, Miss. So Bro. G. W. Petcher informs us.

A Joint B. Y. P. D. Conference of three Southern Indiana churches, Rossville, Pyrmont and Fairview, will be held in the Rossville church, this Saturday evening and Sunday afternoon and evening, Sept. 25 and 26.

The Grossnickel church of northern Middletown Valley, Eastern Maryland, will have a rededication service, Sunday, Oct. 3. Bro. C. A. Holsopple of Myersville, Md., will be the main speaker. "A cordial invitation is extended to other churches."

A congregation that has had to build a new house of worship lately needs fifty to seventy-five "Hymns of Praise." Has your church some of these song books you would like to see put to good use? Write Mrs. Helen Norris, Laketon, Ind.

The Coon River church of Middle Iowa will have its annual homecoming Sunday, Oct. 10, with basket dinner at noon. The occasion will celebrate the seventy-fifth anniversary of the church. "An invitation is extended to all who have worshiped here in other years."

Painter Creek church of Southern Ohio should be added to the list of churches having Messenger clubs. We could explain how the oversight in crediting occurred, but that is not necessary here. We are very sorry Painter Creek was omitted and shall see to it that proper credit is given the next time the list is published.

The China situation and our mission. Last week we published a radiogram received from our China mission which said, when decoded: "We are safe and well. Decided better not leave the station." The office replied to this by radio through the government in Washington: "Rejoice for your safety and devotion. Shansi conditions may grow worse. Consider consular advice and use mission judgment. We support you. Wire occasionally, especially if any unsupplied needs." Very little mail is going through. Cables are not functioning very well. Communications therefore are very poor. Some men missionaries are still on their way to the field by other boards; while most women are evacuating their posts to return to America or places of safety. Newspapers report the armies advancing slowly in the direction of the Shansi Province. We feel our workers are in touch with the workers in other missions, as well as the consuls of our own government. They will be advised and will do what may seem best to them at the time. We must not cease to hold them up in prayer that they be guided of the Lord and kept for the testimony they desire to bear for him!—C. D. B.

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With Our Schools

Bethany Biblical Seminary

Dr. Barbara Nickey, on furlough from India, spoke to the faculty and students, Sept. 10, at the regular Friday chapel service, in a spiritual and impressive manner.

The social life of Bethany was enriched, Friday evening, Sept. 10, at a well-planned social in John Naas Hall consisting of games, college songs, music and stereopticon pictures.

On Tuesday evening, Sept. 7, the First church entertained the faculty and students, and the hospital personnel, with a period of fellowship in the social rooms of the First church.

The convocation exercises were conducted, Wednesday evening, Sept. 8, in the Bethany chapel, at which time President Rufus D. Bowman delivered a masterly address on "The Church of the Future."

Dr. Rufus D. Bowman arrived in Chicago, Aug. 26, to assume his new duties as president of Bethany. The seminary is anticipating an excellent year under his capable leadership and winsome personality.

Bethany Sunday was observed at the First church, Sept. 12, with a convocation service in keeping with the opening of the seminary and the Bethany Hospital School of Nursing. The pastor, Bro. M. Clyde Horst, preached the morning sermon; President Rufus D. Bowman brought the evening message, with Bro. Omer B. Maphis, superintendent of Bethany hospital, conducting the devotions.

Prof. Forrest L. Weller, who has been serving for several years as a special instructor in sociology, recently resigned to accept a full time professorship in sociology at Elizabethtown College. By his able scholarship and sterling character he has made a distinct contribution to the educational program of the seminary, and it is with deep regret that we find it necessary to give him up. Even so, we commend him to the fellowship of Elizabethtown College.

(Continued on Page 20)

THE CHURCH AT WORK

LEADERSHIP TRAINING

Your Workers' Conference—1937-38

The workers' conference (formerly teachers' meeting) promises to hold a most vital place in the successful church of tomorrow. There must be a place for creating enthusiasm, church loyalty and insight, and for actually thinking through the tasks that need to be done together.

What things will guarantee success in the workers' conference? This is important because the building of such programs is an art; and there must be certain underlying principles that practically set the outcome as a failure or success.

I. A set time—Whether the workers' conference is to meet once per week, once per month, or quarterly, it is highly necessary to agree before the fall and winter program begins that a certain date be reserved for this meeting.

II. Frequency of meetings—Once a month seems a reasonable frequency of meeting. There are some churches where a weekly workers' conference has combined with the prayer meeting—adding a certain vitality to the latter, and in turn being enriched by the inspirational element of the prayer service.

III. The people who come—In line with new trends in church programs, the workers' conference calls for attendance, not only of teachers and officers of the Sunday school, but for all church workers—trustees, finance committee, board members, committee and department heads, music leaders.

IV. Programs centered in practical problems—The actual ongoing problems and enthusiasm of the workers should guide the planning committee. How to get better results in a discussion, how to stimulate attendance, how to make the church more dynamic in the community—all these are near the practical interests of leaders.

V. But—programs likewise centered in the basic facts, theories and principles of church planning—For example, a carpenter would not think of starting in to build a house, and having to look up the laws of the multiplication table on the job. A doctor would not get far in his practice were he to hang out his shingle without any training, saying to himself, "I'll take each case as I come to it, and find out what to do about it." The lawyer who would be admitted to the bar without years of grounding in his field would have tough going when confronted with a case which called for dozens of kinds of specialized knowledge.

One of the hardest problems to be overcome in getting church workers to grow is to overcome inertia. It is easier—and more fun—to lead than to be led; but no teacher is a teacher until he becomes first a learner.

VI. A balanced time schedule—Meetings need to begin when they have been announced to begin and to close at a pre-agreed-upon time.

There needs to be time for various types of emphasis in the program. One authority* suggests the following:

Supper	45 minutes
Departmental conferences	25 minutes
Devotional service	10 minutes
Educational period	40 minutes
Reports	15 minutes
Business	45 minutes

*F. Harvey Morse, International Journal of Religious Education, June, 1935.

Each church will need to build its own time budget. You may already have one you like better than this. The supper idea is a most valuable asset from a fellowship standpoint (and a drawing card, whether we admit it or not), but it is not practical in some places.

VII. Ample publicity before each meeting is necessary—The church calendar, posters, announcements from the pulpit and by the Sunday-school superintendent and departmental superintendents, and even a mimeographed program distributed to those who should attend—none of these are too much trouble for the church that takes its worker corps seriously.

VIII. Constant announcement of new books, pamphlets and magazine articles is a very fine practice—The book table idea, or the workers' library, will find no better avenue of use than through the workers' conference. One church used the first few minutes of each session where all were together for distribution of books. The librarian brought all books not "out" into the conference and made a brief "sales talk" about each one.

IX. Definite placing of responsibility for planning the workers' conference—Under the traditional setup of teachers' meetings for Sunday-school workers only the Sunday-school superintendent was primarily responsible. When we are planning to include all the workers of the church, however, the planning committee should include representatives of the church and Sunday school. The pastor's cabinet as a whole may be the workers' conference committee; or, if the cabinet is too busy, a special committee may be appointed to plan for the workers' conference and all other leadership education projects.

X. Use of outside speakers—Sometimes, but not too often. It helps to get up steam—but it doesn't run the engine. From within the church itself will be found ample leadership for most of the workers' conference activities—if careful planning is done.

WOMEN'S WORK

Women Co-operating With Church Committees

BY ANETTA C. MOW

Let us suppose that your Aid Society treasurer should be asked to serve as a member of the local church's finance committee. There can be little doubt but that she would make a valuable member on the committee. There are certain needs about a church which women see and understand.

Does the Director of the Women's Missionary Society ever serve on the Missionary Committee of the church? If she does not, perhaps it might be a good idea to elect her to that task. Thus the mission programs of the church might be more closely connected. It would be well if all the age groups of the church entered into mission study as faithfully as does the women's group, and perhaps if more women served on the missionary committee of the church this would be true in more churches.

Perhaps in the future more women will be invited to serve on the local church committees and boards. If so, then our women should be willing and ready to give a worthy contribution. This is something about which our women should give some attention and thought.

In June of this year, the General Mission Board invited a woman to become a member of the Board. The invitation was accepted and Sister Nora Rhodes, who for many years has served as the women's National Director of Missions, was chosen to serve on the Board. For several years women have been working on the National Board of Christian Education. Without doubt in some districts women are making their contribution on the various district boards and committees. And in some local churches the women are serving on the local church boards and committees. And in some local churches the women are serving on the local church boards. Thus more and more women are entering into the total program of the church more fully. May the women be worthy of the tasks entrusted to them. And may our women's work not seem a thing separate and apart from the general work of the church, but rather a very vital part of the whole.

MEN'S WORK

An Interesting Lecture Tour

The Men's Work organization of Northern Indiana arranged for and sponsored a lecture tour for Prof. William Kinsey of New Windsor, Md. Prof. Kinsey was in the district from Sept. 1 to 10 inclusive and gave chalk talks and stereopticon lectures in the following churches: Baugo, Elkhart City, Elkhart Valley, New Paris, West Goshen, South Bend (First and Second), Union Center, Osceola and Cedar Lake. Any district or group of churches interested in a program of a real inspirational and religious nature that is different should write Bro. William Kinsey of New Windsor, Md., for further details.—Allen Weldy, President National Council Men's Work.

CHRISTIAN WORKERS' TOPIC

Divine Healing

James 5: 13-18

Sunday, October 10

I. Jesus believed in healing the sick (Luke 7: 22).

1. This was evidence to John that Jesus was the Christ.
2. Sickness and disease are out of harmony with his kingdom.
3. Health is God's gift. Disease is an evil against which we should contend.

II. Jesus was touched by the call of a blind man (Mark 10: 46-52).

1. Our Lord could bring good cheer to any sick person.
2. Jesus' followers can also help the sick? How?
3. What is our responsibility?

III. Jesus laid his hands on some; looked at others; spoke to some.

His pure life carried power and healing.

IV. Jesus' disciples are to use prayer—fasting—faith. (Mark 9: 29 and James 5: 13-18).

1. Prayer and faith eliminate worry and anxiety and bring peace and trust. Then the Divine Healer can do his work.

YOUNG PEOPLE

Peace Demonstration

Armistice Day, 1937

An Elgin minister started his prayer the other day saying, "Lord, this is a crazy old world." How true this statement seems to be right now. The followers of the Prince of Peace will need to witness in a clearer and more convincing way if this troubled world of ours is to have the help and guidance it needs.

Many suggestions and plans for Armistice Day are given in a little booklet called: "Christian Youth Peace Demonstration." It was prepared by a committee on peace demonstration of the joint committee on United Youth Program. The price is ten cents and you may secure copies by writing to the Board of Christian Education, 22 South State Street, Elgin, Illinois. Get your booklet in time to be of real help in planning your peace demonstrations for the coming Armistice Day.

CHILDREN'S DEPARTMENT

What Do Children Learn in Sunday School?

Note—Won't you clip and file this series of articles on curriculum, for future reference? It is basic to program planning for children.

Regardless of the number of other sessions that are held for children within the walls of the church, the Sunday school will doubtless always be the basic organization for most of us. It is wise, therefore, in choosing program materials for Junior League, weekday religious education, vacation church school, or expanded Sunday morning session to see first, and clearly, what is already provided in the Sunday morning materials.

The outlines below, for all four departments, give a very good general picture of what is included. However, such emphases as peace, stewardship and temperance, have not always been labeled as such. For example, the best of peace education for children has to do with how to get along with other people.

Outline of Nursery Department Course*

I. The Little Child and His Church
II. The Little Child Learning to Know Jesus
III. The Little Child and His Family
IV. The Little Child and His Food
V. The Little Child and His Toys
VI. The Little Child and His Playmates
VII. The Little Child and Other Friends
VIII. The Little Child and Outdoors
IX. The Little Child and His Pets
X. The Little Child Helping

Outline of Beginners' Courses

The Little Child and the Heavenly Father

Year I

Part One—October, November, December
Theme I. The Heavenly Father's Care (Seven Lessons)
Theme II. Thanksgiving for Care (Two Lessons)
Theme III. Thanksgiving for God's Best Gift (Four Lessons)
Part Two—January, February, March
Theme IV. Love Shown Through Care (Six Lessons)
Theme V. The Loving Care of Jesus (Six Lessons)
Theme VI. God's Care of Life (Two Lessons)
Part Three—April, May, June
Theme VI. God's Care of Life (Six Lessons, Reprinted)
Theme VII. Our Part in the Care of Flowers and Birds (Two Lessons)
Theme VIII. Love Shown by Obedience (Five Lessons)
Theme IX. Love Shown by Prayer and Praise (Three Lessons)
Theme X. Love Shown by Giving (Two Lessons)
Part Four—July, August, September
Theme XI. Love Shown by Kindness (Thirteen Lessons)

Year II

Part Five—October, November, December
Theme XII. Friends in the Heavenly Father's World (Six Lessons)
Theme XIII. Giving Thanks (Three Lessons)
Theme XIV. God's Best Gift (Four Lessons)
Part Six—January, February, March
Theme XV. The Heavenly Father's World (Four Lessons)
Theme XVI. Helping in the Heavenly Father's World (Two Lessons)
Theme XVII. Jesus the Helper (Seven Lessons)
Theme XVIII. Awakening Life (Two Lessons)
Part Seven—April, May, June
Theme XVIII. Awakening Life (Two Lessons, Reprinted)

*McCallum, Guiding Nursery Children. Used by most of our churches.

Theme XIX. God's Gifts of Wind, Sun and Rain (Three Lessons)
Theme XX. Jesus Teaching How to Help (One Lesson)
Theme XXI. Children Helping (Five Lessons)
Theme XXIIa. Friendly Helpers (Three Lessons)
Part Eight—July, August, September
Theme XXIIb. Friendly Helpers, Continued (Thirteen Lessons)

Outline of Primary Courses

Course One. Making Discoveries in God's World

Part One—October, November, December
Unit I. Pleasing God in School (Four Lessons)
Unit II. Feeling God Near and Talking with Him (Five Lessons)
Unit III. When Jesus Was Little (Four Lessons)
Part Two—January, February, March
Unit IV. Jesus and the Children (Eight Lessons)
Unit V. What Children May Do (Five Lessons)
Unit VI. Easter Lessons (Two Lessons)
Part Three—April, May, June
Unit VI. Easter Lessons (Two Lessons Reprinted)
Unit VII. Working and Playing Together (Eleven Lessons)
Part Four—July, August, September
Unit VIII. Our Homes (Six Lessons)
Unit IX. God Working in His World (Five Lessons)
Unit X. Evaluation and Recall (Two Lessons)

Course Two. Living Together in God's World

Part One—October, November, December
Unit I. Being a Good Neighbor (Five Lessons)
Unit II. Neighbors Far and Near (Four Lessons)
Unit III. Christmas Lessons (Four Lessons)
Part Two—January, February, March
Unit IV. Jesus and His Helpers (Seven Lessons)
Unit V. Living Together in Home and School (Seven Lessons)
Part Three—April, May, June
Unit V. Living Together in Home and School (Continued in Six Lessons)
Unit VI. God Our Friend (Six Lessons)
Part Four—July, August, September
Unit VII. Pleasing God Our Friend (Six Lessons)
Unit VIII. Children of All the World at Home and School (Five Lessons)
Unit IX. Evaluation and Recall. (Two Lessons)

Course Three. Friends in God's World

Part One—October, November, December
Unit I. Working and Learning in God's House (Five Lessons)
Unit II. God's Love for Everybody (Four Lessons)
Unit III. God's Love Expressed Through the Gift of His Son (Four Lessons)
Part Two—January, February, March
Unit IV. Jesus Showing God's Love (Five Lessons)
Unit V. God's Children in Home and School (Seven Lessons)
Unit VI. Easter (Two Lessons)
Part Three—April, May, June
Unit VI. Easter (Two Lessons Reprinted)
Unit VII. Pleasing God in Daily Living (Eight Lessons)
Unit VIII. Friends in Other Lands Pleasing God (Four Lessons)
Part Four—July, August, September
Unit IX. Helping God Keep My Body Strong (Four Lessons)
Unit X. Stories of Some Friends of Jesus (Nine Lessons)

Outline of Junior Courses

Course Four. Junior First Year

Part One—October, November, December
Unit I. How Our Bible Came to Us (Thirteen Lessons)
Part Two—January, February, March
Unit II. Jesus the Kind and Courageous
Group 1. Jesus' Boyhood (Four Lessons)
Group 2. Jesus Begins His Work (Four Lessons)
Group 3. Jesus at Work (Six Lessons)
Part Three—April, May, June
Unit II. Jesus the Kind and Courageous (continued)
Group 3. Jesus at Work (continued) (Seven Lessons)
Group 4. The Close of Jesus' Earthly Life (Six Lessons)
Part Four—July, August, September
Unit III. Blazing Trails of Helpfulness (Thirteen Lessons)

Course Five. Junior Second Year

Part One—October, November, December
Unit I. Living Together (Thirteen Lessons)
Part Two—January, February, March
Unit II. The Story of the Hebrew People
Group 1. Hebrew Pioneer Days (Five Lessons)
Group 2. Days of Slavery (Two Lessons)
Group 3. In Search of a New Home (Four Lessons)
Group 4. When Judges Ruled the Land (Two Lessons)
Part Three—April, May, June
Unit II. The Story of the Hebrew People (continued)
Group 5. In the Days of the Hebrew Kings (Seven Lessons)
Group 6. The Captivity and Return (Four Lessons)
Group 7. The Coming of the Deliverer (Two Lessons)
Part Four—July, August, September
Unit III. God's Laws in Nature and Life (Four Lessons)
Unit IV. Goodwill Around the World (Nine Lessons)

Course Six. Junior Third Year

Part One—October, November, December
Unit I. Working Together in Home and School (Thirteen Lessons)
Part Two—January, February, March
Unit II. Our Church (Thirteen Lessons)
Part Three—April, May, June
Unit III. Our Missions (Seven Lessons)
Unit IV. Victories of Peace (Six Lessons)
Part Four—July, August, September
Unit V. Heroes and Helpers (Thirteen Lessons)

With Our Schools

(Continued From Page 17)

School opened officially, Sept. 7, wtih a chapel service in charge of President Bowman, who spoke in a challenging manner on the purposes, ideals and program of Bethany. The total enrollment of 125 at the end of the first week shows a slight increase over that of a year ago, particularly in the seminary and the school of sacred music.

Prof. W. H. Miley has joined the faculty this year in the capacity of professor of public speaking and expression. He holds a bachelor's degree from Otterbein College, and a master of arts degree in speech from the University of Michigan. He has had seven years of teaching experience in English and public speaking. His splendid ability and special training will enable him to fill a great need in the training of the ministry of the Church of the Brethren.

Bro. William Beahm, on furlough from the Africa mission field, is teaching special courses in missions and comparative religion. The seminary is indeed fortunate in having Brother and Sister Beahm in her midst. Other missionaries in residence this year include Brother and Sister L. A. Blickenstaff of India, and Brother and Sister E. L. Ikenberry of China. The seminary heartily welcomes the inspiring presence of these missionaries among the students and their contribution to the missionary spirit of Bethany.

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McPherson College

Several changes have been made on the faculty since the close of the last school year. In keeping with the trend of college education, each new change brings added training to the faculty group.

The customary events of the beginning of a school year, such as get-acquainted socials, watermelon feeds, receptions, etc., have occupied a number of evenings of the first few days. As college work starts in earnest, we look forward to an excellent year.

McPherson College started her second fifty years on Sept. 6, opening her doors to the largest freshman class, for the first week of school in her history. The enrollment in all upper classes is good, making a total enrollment considerably larger than last year.

The opening address was given by President Schwalm on the subject: "So This Is College." In his delightful and masterful way he presented the claims of the Liberal Arts College, and outlined in a beautiful way the doors that open to the college student in a high type Christian college.

It is said of man, that most men can live the first fifty years, but that the second fifty is much more difficult. When thinking of a college, certainly the reverse is true. If a college can live the first fifty years with no alumni and sacred traditions with which to start, certainly it should find the second fifty not only easier, but far more profitable for all.

CORRESPONDENCE

DISTRICT MEETING OF MICHIGAN

The District Meeting for the State of Michigan was held Aug. 24-27 in the Rodney church which is located in the center of the district. The spirit of the meeting was very excellent and much good work was accomplished. For making the meeting successful we give much credit to Arthur E. Taylor, who installed and operated an amplifier for the workers in the basement and those who listened in the near-by tent.

A hallowed spirit prevailed throughout the meeting, along with our human sorrow, over the passing—even within the month—of our beloved Arthur O. Mote, who was to have been the moderator of this meeting, and who with his able wife always has filled a very prominent place on the program.

The general theme of the conference was: Christ in the Life of the World. The conference song was: The Light of the World Is Jesus.

Our guest speaker was Bro. J. O. Winger of North Manchester, Ind., who delivered four very splendid addresses, keeping the theme of the conference well in mind.

Bro. J. Edson Ulery very capably moderated the business session on Thursday—putting forth a good amount of work for God's kingdom.

The moderator elect for 1938 is Harley V. Townsend and the meeting will be in the Woodland congregation. The Standing Committee delegate for 1938 is Bro. D. P. Schechter with Bro. C. A. Spencer as alternate.

We must not close this report without some reference to the splendid music led by Sister Schechter, along with Brother and Sister Harold Chambers. We are also indebted to the kind neighbors and friends of the Rodney community, and for the use of their school building for some of the sectional meetings.

Beaverton, Mich. H. Arthur Whisler.

INTERMEDIATES AT LITTLE EDEN CAMP

Sixteen boys and girls of Flint, Mich., enjoyed a week at Little Eden Camp Aug. 8-15. Early Sunday morning the boys and girls met at the church, with baggage and bedding to be loaded into Bro. A. Taylor's truck for the long journey. Ten o'clock found us at the Crystal church for Sunday school, after which we listened to the message brought by Bro. Taylor.

Then we went to Bro. Bolinger's home, where our group had lunch. We were soon on the way, through sunshine and rain, and in time for supper at Little Eden Camp, near Onekama, Mich.

Other intermediates in the state were also wending their ways in this direction, until fifty-two were present to enjoy nature, Bible study and recreation.

With the Bible as our textbook, forenoons were spent in Bible study under the direction of Brethren Arthur Taylor, J. Edson Ulery. Sisters Grace Showalter, Vera Vanmeter and the writer helped with the music. The afternoons were spent swimming, hiking, playing ball, croquet, tennis, resting and viewing the beautiful Little Eden Camp.

The large building is equipped to care for sixty. There are extra large halls, a parlor with fireplace and a chapel from which one can look out over the waters of Portage Lake. There are creeks with natural and made bridges. Then there are falls, a spraying fountain, flowing springs, log cabins and the beautiful lake with boats for riding; also many trees and shrubs of different kinds. All in all the name, Little Eden, seems very fitting for the camp.

Entertainment and vespers made the evenings seem short, and sometimes the bugle, which meant lights out and quiet, took us unawares. The first few mornings the boys and girls were so anxious to be out they could hardly wait for the bugle. When the dinner bell called they were soon in line and ready to devour the good eats, prepared by Mrs. Landis and Mrs. Timmins.

Morning worship was directed at the table by Mrs. Anna Taylor. We were so busy no one had time to think of being homesick.

Words can not express one's feelings at seeing these fifteen boys and girls marching back to their rooms, new creatures in Christ Jesus. One was made to wonder just what this will mean in the end. Some were from non-Christian homes.

Later our group attended Sunday school and preaching at the Onekama church, then went back to Little Eden for dinner, after which we were soon on our way back to Flint. Parents and friends are still rejoicing over the good intermediates received while at Little Eden Camp. The camp is being directed by Brother and Sister Arthur Taylor for the furtherance of the kingdom. Mary Prowant.

Flint, Mich.

A TESTIMONIAL

On the evening of Aug. 12 I had a heart attack which lasted until around ten o'clock the following day, and which gave the doctor no little concern. On the following day after the attack I was anointed with oil in the name of the Lord according to James five. In just a few minutes, perhaps a half hour after the anointing, I felt a change come over my body. Suddenly the heart ceased its feeble, irregular beating and beat strong and regular.

I praise the Lord that the prayer of faith does save the sick (James 5: 15), and that He does hear and answer prayer (Matt. 7: 7; 21: 22). Mrs. Chas. R. Oberlin.

Peru, Ind.

NEBRASKA DISTRICT CONFERENCE PROGRAM

The District Conference of the Church of the Brethren in Nebraska will convene Oct. 8-11 in the Lincoln church, Lincoln, Nebr. Theme: Christ in the Life of the Community. The moderator is Bro. David G. Wine; Bro. L. W. Smith will act as conference director. Detail of the program is as follows:

Friday Afternoon, October 8

2:30 Elders' meeting.

2:30 Women's Work Council.

Friday Evening

7:30 Devotions, J. J. Tawzer.

8:00 Sermon, David G. Wine.

Saturday Morning, October 9

Ministerial Conference, Samuel M. Forney, Chairman

8:30-9:00 Devotions, J. S. Gabel.

9:00-9:20 The Rural Church in American Life, Floyd Ditzler.

9:20-9:40 The Rural Church and Its Ministry Today, I. C. Snavely.

9:45-10:05 The Rural Church and Its Layman, Warren Sisler.

10:05-10:25 The Rural Church Meeting Today's Issues, Paul Brandt.
10:30-11:00 Forum covering the addresses previously made on the Rural Church, chairman, R. R. Hatton.
11:05-11:50 Address, Prof H. C. Filley of the Nebraska State Agricultural College.

Saturday Afternoon

2:00 Women's Work.
Music, Omaha church.
Address, The Thief Cometh, Rev. Iva Innis, State Superintendent Nebraska W. C. T. U.
Music, Lincoln church.
Reading, Bethel church.
Business Session.
2:00 Men's Work.
Devotions, James Ward.
2:30-3:15 Address on Peace, C. Ernest Davis.
3:15-3:45 Forum on Peace, chairman, J. S. Dell.

Saturday Evening

7:00-7:30 Devotions, Swigart Miller.
Echoes from Our Family Camp.
7:30-7:40 Adult Report, Mrs. Violet Lambert.
7:40-7:50 B. Y. P. D. Report, Wilma Hamel.
7:50 Play, The House on the Sand, Lincoln church.

Sunday Morning, October 10

9:30-10:00 Worship, L. L. Meck.
10:00 Sunday school under direction of local superintendent.
11:00 Missionary Address, C. Ernest Davis.
Missionary Offering.

Sunday Afternoon

2:00 B. Y. P. D. Program.
Main Address, C. Ernest Davis.
2:00 Adult Conference.
2:00-2:20 Devotions, J. R. Smith.
2:20-2:40 The Church and Home, Dallas Wine.
2:40-3:00 The Church and Evangelism, L. W. Smith.
3:00-3:30 Interdenominational Co-operation, John C. White, General Secretary of the Nebraska Council of Churches.

Sunday Evening

7:00 Devotions, Louis Albrecht.
7:30 Educational Address, C. Ernest Davis.

Monday, October 11

8:00 Business Session.

Omaha, Nebr. Ralph R. Hatton.

SOUTHERN DISTRICT OF IOWA

The District Conference of the Southern District of Iowa was entertained by the English River congregation on the 25th, 26th and 27th of August, the church being located a short distance east of South English. The conference was well provided for by this church. The weather was excellent and the crops this summer are good. These conditions added courage and hope to the members of the Southern District. A gracious Christian spirit pervaded the entire conference and was very evident in the conducting of the business sessions by our moderator, Bro. Homer Caskey. Bro. C. Ernest Davis of McPherson College spoke to the young people on Thursday afternoon, and addressed the entire body in the forenoon; he brought forceful messages showing clearly the conditions of the present and our responsibility as Christians in this period of human history. Bro. D. J. Lichty brought the missionary address and challenge from the foreign field on Thursday evening.

Bro. W. H. Brower was chosen as moderator for the conference in 1938 and Bro. Homer Caskey as member of next year's Annual Conference Standing Committee. We are looking forward to having a field man in our district next year, which is very much needed.

Brother and Sister I. W. Brubaker of the Middle District, and Bro. G. W. Keedy, who is in charge of the Old Folks' Home at Marshalltown, were welcomed in our midst and their contributions to the meetings were appreciated.

Ottumwa, Iowa. Charles A. Albin, Writing Clerk.

SUNDAY-SCHOOL CONVENTION AND YOUNG PEOPLE'S CONFERENCE MIDDLE DISTRICT OF PENNSYLVANIA

The Annual Sunday-school Convention and Young People's Conference of the Middle District of Pennsylvania were held in the Williamsburg church Aug. 24 and 25. The meetings were well attended and a splendid interest was manifested. "O Jesus, I Have Promised," was used as a convention hymn. Our minds were directed several times during the day to several verses from Colossians which, with the convention hymn, were posted in the front part of the church.

The moderator of the convention, Bro. A. E. Wilt, gave a very interesting message in which our attention was called to the fact that in many states there has been a decrease in Sunday-school attendance, but he was glad to report that the schools of our district did not participate in this decrease. Besides having an increase in attendance, we have had an increase in offerings and the number of conversions in recent years. Attention was also called to the fact that during the first six months of the year special stress was laid on the memorizing of Scripture in the schools. More than one-third of the schools worked on this project and a report was made as to the number of verses committed. The school which held first place in this work was Glendale, which is located near Flintstone, Maryland. This school has an enrollment of fifty-eight and had a record of 8,723 verses committed, one girl having committed 1,723.

We were very fortunate in having with us for the two days, Bro. William Beahm from Africa, whom the young people of the district are supporting. Just previous to his first appearance on the program he introduced to the audience Philip and Naomi Jean Kulp, children of Brother and Sister H. Stover Kulp. These children are living in the home of Prof. and Mrs. D. B. Kulp of Williamsburg. It was indeed a great pleasure to look into the faces of these two bright, interesting children. May the Lord bless them as well as their parents in their separation. Bro. Beahm in the messages which he gave on the subjects, The Challenge of Mohammedanism in West Central Sudan, Preaching the Gospel in Africa, Changing Africa, and The Challenge That the Future Church Presents to the Young People of This Generation, gave us keen insights into the work in Africa and presented a great challenge to do our part in carrying on this great first work of the church.

Bro. W. S. Long of Altoona gave a challenging message on the subject: Lift Your Eyes and Look.

Struggling Youth was the subject used by Bro. Jacob Dick, pastor of the Aughwick churches, in presenting the opening message of the young people's conference. The main address of the afternoon session of the conference

was given by Dr. C. C. Ellis using as his subject, Realizing Christian Ideals. Sister Madeline Taylor of the Dunnings Creek congregation gave a very impressive vesper message on The Unchanging Christ. Interesting readings were given by Sisters Anna Louise Crawford of Everett and Virginia Barrett of Bellwood. Several selections of special music were rendered by various groups.

Sectional conferences were held during both meetings at which time helpful discussions were given and at the women's meeting the first day Sister A. R. Coffman of Martinsburg gave an interesting take on The Importance of Bible Study for Women.

Sister Sara G. Replogle was elected as a member of the Sunday School Board for a term of five years. Bro. A. E. Wilt was elected as adult adviser of the Young People's Work with Sister Replogle as assistant. Sister Florence Ritchey and Brother Myrl Weyant were elected as members of the Young People's Council for two years. Liberal offerings were received at the various meetings and many of the Sunday schools paid their dues in full for the district work and the support of our missionary, Sister Parker.

New Enterprise, Pa. Sara G. Replogle, Secretary.

ALONE WITH GOD AND NATURE

As I write I am sitting beside the beautiful stream called Little Bear Creek, way up in the Idaho mountains. This is a most wonderful place to be alone with God. The rest of the party have gone up higher to see more of God's handiwork, but on account of a weak heart I decided to venture no further. So I enjoy this communion alone with God and nature.

I can not well describe my feelings, but I know it is wonderful to behold his hand in all this beautiful scenery of pine-covered mountains, crystal clear water running over the stones, and several little falls. It makes one feel so little, and helps one to feel God is so great. I think I know just how our dear Sister Anetta Mow felt years ago when she wrote about praying on the mountaintop. One seems so near to God up here. I am glad I can have the same privilege for I think it will help one to live closer to God.

Payette, Idaho. Marvel Bowers.

ELDER JEROME E. BLOUGH

A faithful servant and lover of the Lord has gone to receive his reward. Our brother, Elder Jerome E. Blough slipped quietly away from the scenes of earth on the morning of Aug. 21, just a day before his seventy-sixth birthday. For more than half a year he had suffered from a disease which confined him to the home most of the time. Dropsy accompanied by a weak heart, the cause of his death, brought much discomfort but not much pain.

On Dec. 22, 1881, he and Mollie M. Dietz were united in marriage. They were permitted to celebrate their 55th wedding anniversary last December. Three daughters blessed their home. These, with their husbands, six grandchildren, and two great-grandchildren, with the faithful wife, remain to mourn their loss. One grandson, Clyde Keim, met death in a motorcycle accident just about eight hours before Bro. Blough's passing. A double funeral was conducted from the Earl Keim home where the Bloughs had lived since leaving their own home last autumn.

Elder Blough had arranged for the ministers for the funeral. Brethren T. F. Henry, John F. Graham, J. M. Geary and Charles Blough all took part in the services at the home, the church or at the grave. More than half the congregation were not able to enter the church, but were accommodated by the use of an amplifier. Burial was had in the Maple Spring cemetery of the Quemahoning congregation, by the church where father, mother, fellow ministers and friends await the coming of the Lord.

Bro. Blough was a faithful member of the church for over sixty years, and in July completed fifty years in the ministry. He was active in many lines of church work in Somerset and Cambria counties of Pennsylvania and Prince William County, Virginia, where the Bloughs spent seven years of their married life. He served as elder of five congregations, and encouraged the advanced movements in them. Among the many places of trust given him by the church were: Sunday-school officer and teacher, delegate to district and Annual Conference many times, on Standing Committee once, member of District Welfare Board, and Child Rescue Committee, solicitor for the Western Pennsylvania Old Folks' Home, District Annual Meeting treasurer and others. He was always faithful in Sunday-school and church attendance and performed well the work entrusted into his care. He considered as perhaps his outstanding piece of work the writing and publishing of the History of the Church of Western Pennsylvania. Much care and persistent effort was necessary for a period of ten years. The entire edition of 1,500 copies was sold and others desired copies but could not secure them. This history was published in 1916.

For many years his correspondence in The Gospel Messenger was eagerly read, one series of which "Wells by the Wayside" was written during an extended visit among the many relatives and friends throughout the western states. During this time he preached in many churches along the way. He loved sacred song and was a teacher and leader of song for many years. His diary, faithfully kept for many years, reveals many interesting experiences.

Attendance at normal schools fitted him for twenty years of common school teaching. He also completed some teacher training courses. He had a constant interest in the young and kept in touch with many of his former pupils and Sunday-school scholars, endeavoring to get them into the church work which he himself loved and felt so important. He was also a farmer, carpenter, agent and clerk at various times. Living on the home farm for ten years, it became his lot to care for father during his last illness, and afterwards he also cared for mother in their own home. This, by the help of his faithful wife, was done very efficiently and in the most kindly spirit.

He is the first of the four brothers to lay down his armor. All but J. M. in India were present at the funeral. With our sister, Amy Beam, we will ever cherish his memory. We all rejoice in the fact that a noble life has been completed and the blessed reward is assured.

York, Pa. S. S. Blough.

FIANNA PFAUTZ BUCHER

Fianna Pfautz Bucher, widow of Eld. George Bucher, was the great-great-great-great-granddaughter of Eld. Michael Pfautz, one of the elders of our early church of the old Conestoga congregation.

Grandma Bucher lived through a fascinating period in our national and church history. Her life, consequently, was rich and varied. She was born Sept. 21, 1850. She died April 5, 1937, in her eighty-seventh year.

Her early years were spent in Lebanon County, Pa., near Reistville, where she was born. At the age of eighteen she married Peter F. Phillipy. Her husband died while he was

still a young man. After his death grandma served her community well, doing all the work that came to her hands, in order that she might keep her family of little children together. At this time she lived with her parents, Mr. and Mrs. Amos Pfautz.

After a time she married Elder George Bucher, whose first wife had died leaving him with a family of seven children. Grandma Bucher mothered well the group of children entrusted to her care. She was entirely impartial in her motherly ministrations to them.

The church in Lebanon County had a number of ministers. True to the early missionary spirit of our church, Grandfather Bucher moved with his family to Quarryville in southern Lancaster County, where he proceeded to established the Mechanic Grove Church of the Brethren.

Small outposts were established. Grandfather and Grandmother Bucher could be seen starting early on a Sunday morning with their family safely stowed away in two carriages. A trip of twenty miles was at times necessary to reach these preaching places.

Grandfather Bucher was very active in community affairs. He helped to secure the first macadam road in his community. He was greatly engrossed in farming and farming well, too. In all of this he was aided by his good wife and by their family.

In their later years Grandpa and Grandma Bucher worshiped in the Old Order Church of the Brethren in Lincoln, Pa. After the death of Grandpa Bucher in 1923, grandma lived on in the old stone farm house. She had three rooms in one end of the substantial structure; her youngest son, William P. Bucher and his family, lived in the other part of the house. A picture of the fireplace of this home appeared as the frontispiece of the Messenger during the past year. Her rooms here were sort of a Mecca for everyone—all knew her as Grandma Bucher.

She maintained an interest in youth and in daily affairs that was amazing. She was particularly interested in the church and the educational activities of her children and many grandchildren. Her great-grandchildren were a source of pleasure to her. Just a short time before she passed away she considered it a special privilege to hold in her arms her youngest great-grandchild, Shirley Patricia Artman, then only several weeks old.

Four years before her death grandma was afflicted with partial blindness that finally developed into total loss of eyesight. She always maintained that she was not blind—she just could not see. Her spirit was ever unconquerable.

Nothing seemed to delight her more than to have visitors from a distance call upon her. Her family tried to arrange to have all visiting ministers and friends call on her as she sat in her old-fashioned living room. For most of them it was like a transplanting into an atmosphere such as would have delighted James M'Neill Whistler.

The last eight months of grandma's life were spent in the home of her daughter, Mary Phillipy Habecker. Aunt Mary gave up social activities cheerfully in order to better care for grandma. To find them sitting together in their living room, eager for the arrival of the "freundschaft," is a picture none of us can ever forget.

Grandma passed away peacefully on a Monday morning. Her ministers were notified and they conducted a funeral service in the home of Aunt Mary Habecker and a later service in the Heidelburg church. Her body was laid to rest in the cemetery adjoining the church of her youth.

Surviving her are the following children: Mary, wife of I. N. H. Beahm of Arlington, Va.; Elizabeth, wife of L. D. Ikenberry of North Manchester, Ind.; Aaron of Quarryville, Pa.; George of Palmyra, Pa.; Peter F. Phillipy of Richland, Pa.; Mary, wife of P. M. Habecker of Quarryville, Pa.; Rufus P. Bucher and William P. Bucher both of Quarryville, Pa.

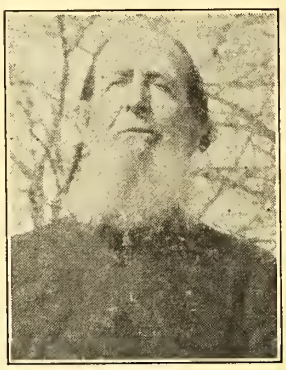
Preceding her in death were the following children: Leah N. Phillipy, Sadie, first wife of J. J. John; Annie, first wife of M. F. King; Fianna, first wife of S. G. Meyer.

There are thirteen ministers in Grandma Bucher's family. Five of her grandsons are ministers in the Church of the Brethren: Lester Bucher, Bernard King, William Beahm, Ammon Meyer and Caleb Bucher. Two of her grandchildren serve on our foreign mission field: Anna Beahm Mow and William Beahm. Others are interested in homemaking, in social and in professional fields in our home country. Thus grandma's influence marches on.

By a Grandson.

AN APPRECIATION OF THE LIFE AND MINISTRY OF ELDER S. M. IKENBERRY

Elder Samuel M. Ikenberry was born April 23, 1856, Franklin County, Wirtz, Va. He passed away quietly at his home on July 1, aged 81 years, 2 months and 8 days.



He was the youngest son of Samuel and Lydia Ikenberry. He united with the Church of the Brethren in early manhood. In 1876 he was united in marriage to Elizabeth Bowman. To this union were born five sons and five daughters; two sons preceded him in death. Shortly after his marriage he was elected to the deacon's office and was called to the ministry in 1890. In a few years he was ordained to the eldership.

Elder Ikenberry's cheerful disposition and worth-while work did not fail because of his and his companion's blindness of fifteen years or more. The family devotions were continued, which were clearly demonstrated by his strong, public Biblical prayers. He continued to fill appointments occasionally in his home congregation, as well as visiting other churches in the district until the close of his life. Even though he did not have the advantage of an education in his young life, through home study he acquired a good knowledge of the Bible, which made it possible for him to present its truth in a strong and practical manner. His sermons showed a profound interest in young life, for he gave warnings and admonitions that they would live so their last days might be free from regrets.

Bro. Ikenberry was an active member of the District Mission Board until the division which formed the First and Southern Districts. Then he was chairman of the board of the Southern District until his eyesight failed him. He was a pioneer of the mission work in his district. He was always interested in finding able brethren to conduct revival meetings. Some of the outstanding examples of his pioneer work are shown in the organization of the Spray church, N. C., which is efficiently served today by Bro. H. W. Peters, with a membership of more than four hundred and a regular attendance of over 200. Also, the Schoolfield church, Virginia, which is served by Bro. H. L. Alley whose labors have been a great strength in improving the work which Bro. Ikenberry started.

Elder Ikenberry's influence was felt throughout the Southern District of Virginia. Seldom did he miss a district meeting in the years of his activity. Even though he was interested and enjoyed the business features of the meetings, he also greatly enjoyed the fellowship of his brethren and sisters. His interest was clearly demonstrated in liberal endowments to the District Mission Board.

Bro. Ikenberry may not have been as fluent as some, but we know of none who has been more sincere and devoted in his work.

He was called upon to officiate at marriages, love feast and funeral occasions. When the end came he was fully resigned to the will of the Lord, and enjoyed the anointing service in its fullness. At the close of the service he said to those in the room: "Weep not for me, but for yourselves and your children."

He leaves to mourn his departure: his wife, eight children, thirty-six grandchildren and thirteen great-grandchildren.

Services were held at the Antioch Church of the Brethren by the writer, assisted by Bro. G. W. Bowman, Jr. Text: 2 Tim. 4: 6. Interment in the church cemetery.

Boone Mill, Va. J. A. Naff.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boron-Freshley.—By the undersigned, at his home, Aug. 5, Bro. Ray Boron and Miss Juanita Freshley, both of Homeworth, Ohio.—A. H. Miller, Kent, Ohio.

Bricker-Steele.—By the undersigned at the Pitsburg Community Church of the Brethren in Pitsburg, Ind., Sept. 4, 1937, Mr. Henry W. Bricker of Cleveland, Ohio, and Sister Helen Steele, daughter of Sister La Fayette Steele of Walkerton, Ind.—J. Edwin Jarboe, Goshen, Ind.

Eikenberry-Hurd.—Joe Eikenberry and Irma Hurd both of Patterson, Calif., in the Modesto Church of the Brethren by the undersigned, July 11, 1937.—J. F. Baldwin, Modesto, Calif.

Harner-Miller.—By the undersigned, at the Church of the Brethren in Kent, Sept. 4, Mr. Robert E. Harner of Akron, Ohio, and Sister Martha Mae Miller of Kent, Ohio.—A. H. Miller, Kent, Ohio.

Knop-Lorenzen.—By the undersigned, at the groom's home, Aug. 29, 1937, Mr. Kenneth M. Knop and Miss Marguerite Lorenzen, both of Waterloo, Iowa.—Paul E. Wingerd, Waterloo, Iowa.

Metzker-Kauffman.—Ira J. Metzker of Bakersfield, Calif., and Melda Kauffman of Modesto, Calif., in the Modesto Church of the Brethren, by the undersigned, June 9, 1937.—J. F. Baldwin, Modesto, Calif.

Miller-Reed.—By the undersigned, Sept. 5, 1937, at the Union Center Church of the Brethren, Nappanee, Ind., Bro. Harold W. Miller and Sister Louise Fern Reed, both of Nappanee, Ind.—Paul C. Lantis, Nappanee, Ind.

Myers-Thomas.—By the undersigned, June 9, 1937, at Nashville, Tenn., Ward R. Myers of Harrisonburg, Va., and Beulah Evelyn Thomas of Roanoke, Va.—John B. White, Nashville, Tenn.

FALLEN ASLEEP

Carper, George W., son of Charles Carper of Martinsburg, died June 2, 1937, at his home from complications following an attack of pneumonia after an illness of a month or more. He was born on June 19, 1906. He was educated at Morrisons Cove high school. He was a farmer by occupation, and a member of the Memorial Church of the Brethren at Martinsburg. Surviving are his father, three sisters and two brothers. Funeral services were held in the Memorial Church of the Brethren by his pastor, Bro. A. R. Coffman. Interment was made in the Albright cemetery near Roaring Spring.—Kathryn L. Lehman, Martinsburg, Pa.

Diehl, Mary C., was born near Sunny Side, Va., on Feb. 6, 1845, and died July 4, 1937. She was the daughter of Peter and Fannie Baker Showalter. On Oct. 1, 1865, she was married to Bro. Josiah Diehl who preceded her in death. She was a lifelong member of the Mill Creek Church of the Brethren, having united with the church at the age of seventeen. She was of fine Christian character, a kind neighbor and friend to all. She was especially active, even in her last days, despite her age. She lived to a ripe old age of over ninety-two years and was the oldest member in the Mill Creek congregation. She leaves one daughter, two sons, a number of grandchildren and great-grandchildren. One son and one daughter preceded her in death. Funeral services were conducted by Brethren Joseph Pence and Samuel Pence at the Mill Creek church with burial in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Eckman, Sister Katie E., died Aug. 23, 1937, aged 55 years. She is survived by one brother. She was a member of the Brethren church. Services were held at the Middle Creek Brethren church by Brethren Harvey Markley and Henry Hess. Interment was made in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Grant, Ursal Sink, daughter of Mr. and Mrs. George Sink, was born June 10, 1912, and died Aug. 21, 1937. Her life was taken in a car accident on her way to her family. She joined the United Brethren church in Flora in 1926. She was united in marriage to Laurel Grant June 23, 1928. Three small children grieve the loss of a mother. She leaves her husband, three children, two brothers, two sisters and parents on both sides. Funeral services were conducted at the home by the writer. Interment was made in the Asbury cemetery.—Clarence D. Sink, Camden, Ind.

Hall, June, daughter of Pearl Hall, was born June 1, 1919. She departed this life at her home in South Bend, Aug. 19, 1937, after an illness of one year. At the age of 16 she became a member of the Second Church of the Brethren in South Bend. She was a much loved girl, and is greatly missed. It was the Lord's will that this young life should go, as our prayers were continuous and unceasing in her behalf. Funeral services were conducted by our Bro. Edward Stump. Interment was made at the South Lawn cemetery.—M. I. Hinton, South Bend, Ind.

Heagley, Rebecca Horning, was born in Whiteside County, Ill., March 5, 1865, and departed this life Aug. 26, 1937. She grew to womanhood in Illinois and was united in marriage to George Heagley, who preceded her in death seventeen years ago. The family resided in South Dakota for twenty years. Three children were born into this home. For the past eighteen years Mrs. Heagley has lived in Long Beach. She was a devoted wife and mother, faithful to her church, having united with the Church of the Brethren many years ago. She was always in attendance at the services whenever possible. Her health had not been the best for several years, yet she never murmured or complained. She leaves her two daughters, one sister, three brothers, six grandchildren and two great-grandchildren and a host of friends. Services were held at the funeral home, conducted by her pastor, W. T. Luckett. Interment in the Evergreen cemetery at La Verne, Calif.—Mrs. Emma Simmons, Long Beach, Calif.

Hoffman, Polly C., was born July 27, 1864, in Paint Township, Somerset County, and died Aug. 21, 1937, of a complication of diseases. She was united in marriage to Aaron S. Hoffman Feb. 19, 1882. They observed their golden wedding anniversary Feb. 19, 1932. She was the daughter of the late Tobias and Christena Weaver Blough. She is survived by her husband, three children, twenty grandchildren, sixteen great-grandchildren, three brothers and one sister. One sister and one brother preceded her in death several years ago. Funeral services were conducted Aug. 23 in the Scalp Level Church of the Brethren by her pastor, Bro. G. E. Yoder, assisted by Bro. Galen R. Blough, pastor of the Rummel church. Six grandsons were the pallbearers and six other grandsons were flower boys. Burial was made in the Berkey cemetery. She united with the Church of the Brethren fifty-six years ago and remained faithful, having a perfect Sunday-school attendance record for twenty-six years in the Scalp Level church. She was a student of the Bible having read it through several times. Her hands were always busy sewing, quilting, knitting and weaving. In one year she made ninety-two sunbonnets for the Aid Society and neighbors. She was secretary and treasurer for the Aid Society for four years. She was always regular in attendance at the Aid meetings until the past year. She made and quilted hundreds of quilts by herself, besides helping the Aid Society and neighbors quilt. During the World War she knitted many socks and sweaters for the soldiers. She also made many rugs. She will be greatly missed by her family and friends.—S. B. Hoffman, Scalp Level, Pa.

Hollar, Ida Prudence, was born in Rockingham County, Va., Sept. 6, 1879, and departed this life Sunday, Aug. 22, 1937. She was the daughter of Michael P. and Mary Frances Swank Hollar. She came to Ray County, Mo., in 1881 with her parents and resided in this community the greater part of her life. Surviving are her aged parents and four brothers. She united with the Church of the Brethren in Sept., 1896, and remained a faithful and true Christian. She served in many activities of the church and was a very efficient Sunday-school teacher for many years. She retired from that service when the health of her parents and herself made it necessary. She had been in poor health for several years. On July 4 she went to the hospital for an operation. Her last days were days of intense suffering but she was very patient and kind through it all. Sister Hollar had many friends because of her kind disposition. Funeral services were conducted at the home Aug. 23 by Elders Oscar Early and J. Frank Van Pelt. Interment was made in the Wakenda church cemetery.—Mrs. Everett L. Hawkins, Hardin, Mo.

Hornish, Bro. Carl W., son of Peter and Cora Hornish, was born in Adams Township, Defiance County, Ohio, Feb. 26, 1899, and departed this life July 25, 1937. He had been ill since February of 1936. Bro. Hornish united with the church in early manhood and lived a Christian life. He was anointed in his last illness. He leaves his wife and daughter, his father, two brothers, four sisters, a half brother

and a half sister. Funeral services were held at the Poplar Ridge church by Bro. J. A. Guthrie of Metamora.—Mrs. Nellie Hornish, Defiance, Ohio.

Jewett, Hannibal, was born at Bringhurst, Ind., March 13, 1863, and died at Independence, Kans., July 3, 1937. He was married to Elizabeth Betts on Nov. 26, 1882, and they lived on a farm southeast of Independence for fifty-three years. They moved to Independence just a few weeks before his death. Bro. Jewett was one of the loyal deacons of the church and had served in that capacity for many years. It was always a pleasure to visit with him for he demonstrated a genuine love for the church of bis choice. Besides his wife he is survived by three sons, two daughters and a number of grandchildren. The funeral services were conducted by the writer in the Independence church. Burial was made at Liberty, Kans.—Raymond R. Peters, Independence, Kans.

Leibert, Herman, was born Sept. 28, 1861, in Harrison County, Ind., and passed away at the home of his daughter near Pyrmont, Ind., Sept. 2, 1937. On Dec. 6, 1891, he was united in marriage with Mary Ann Wagoner, who passed away a year ago last April. Since then he bad often expressed the wish to join her. This union was blessed with four children, who with ten grandchildren, one brother, one sister, six half brothers and one half sister survive. He united with the Church of the Brethren thirty-seven years ago and remained faithful throughout his life. His last sickness was of three days' duration. Funeral services were conducted from the Pyrmont church by Eld. Jeremiah Barnhart, assisted by D. L. Barnhart. Interment was made in the cemetery near by.—Miss Uda Wagoner, Delphi, Ind.

Mote, Mary Glunt, died July 13, 1937, at the home of her daughter, Mrs. Ira Wagner. She had attained the age of 84 years, having been born in 1852, in Darke County, Ohio. She spent practically her entire life in the same community. She was married to Samuel Mote in 1879. Early in married life Mrs. Mote was baptized and united with the Church of the Brethren at what is now called the Poplar Grove church. One son and her husband preceded her in death. She leaves four children, eleven grandchildren and two great-grandchildren. Although she had been nearly blind for more than fifteen years she bore this affliction with Christian fortitude and much patience. She never ceased to be interested in her church, family and acquaintances. At every opportunity she always inquired about their welfare. Brethren D. G. Berkebile and G. O. Stutsman conducted the funeral services at the Poplar Grove churcb. She was buried in the Union City cemetery in Indiana.—Homer Halladay, Greenville, Obio.

Nill, John, son of Solomon and Barbara Nill, was born near Bradford, Ohio, Dec. 31, 1871, and died at McFarland, Calif., Aug. 12, 1937. He came to California in 1911. On Aug. 7, 1918, he was married to Martha Gross of Covington, Ohio. They immediately made their home in California where they were residing at the time of his death. Bro. Nill became a member of the Church of the Brethren in 1915. He leaves his wife, Martha, three brothers, four nieces and four nephews. Funeral services were held in the Brethren church in McFarland by the writer. Burial was made in the Inglewood cemetery at Inglewood, Calif.—Andrew Blickenstaff, McFarland, Calif.

O'Donnell, Catherine Pollock, wife of William O'Donnell of Kirkwood, Pa., died in the Lancaster general hospital July 29, 1937, at the age of 21 years, 9 months and 9 days. She united with the Church of the Brethren three years ago. She is survived by her husband, two children, her father, and one sister. Bro. Rufus Bucher had charge of the funeral service which was held in the Mechanic Grove church. Interment was made in the church cemetery.—Martha Bucher, Quarryville, Pa.

Replogle, J. Irvin, died Aug. 10, 1937, at his home near Martinsburg, Pa., aged sixty years. Bro. Replogle attended church services Sunday morning and evening and died very suddenly Monday night of a heart attack. He was the son of Jacob and Elizabeth Brown Replogle and was born at Woodbury. He was united in marriage with Miss Clara Frederick of Woodbury, who survives with two sons, six brothers and one sister. He was a faithful member of tbe Church of the Brethren and a regular attendant at Sunday-school and church services. Funeral services were in charge of his pastor, Bro. A. R. Coffman, and interment was made in the Replogle cemetery at Woodbury.—Kathryn L. Lehman, Martinsburg, Pa.

Snoeberger, Samuel M., son of John and Sarah Ann Snoeberger, was born May 15, 1857, and died Aug. 31, 1937. He united with the Church of the Brethren at the age of nineteen years, and was called to the deacon's office in 1900. He was united in marriage to Lou Emma Maxwell May 16, 1882. To this union were born four sons and two daughters. The wife and three sons preceded him in death. June 21, 1927, he was married to Mary F. Weaver. This union was blessed with much happiness and appreciation. He leaves his wife, a son, two daughters, eighteen grandchildren and three stepchildren. This octogenarian spent his entire life around Camden and was loved because of his clean living. He will be missed greatly in this community, in his home and in his regular pew in church. Funeral services were held in the Camden Baptist church by the writer. Interment was made in the Camden cemetery.—Clarence D. Sink, Camden, Ind.

Wolf, Andrew, son of Stephen and Elizabeth Wolf, was born in Montgomery County, near Dayton, Ohio, Feb. 23, 1853, and departed this life April 12, 1937. He was united in marriage with Elizabeth Arnold. To this union were born two sons. Mrs. Wolf died in 1922. In 1924 he was united in marriage with Mrs. Amanda Lantis. Besides his wife he is survived by two sons, five grandchildren and seventeen great-grandchildren. Early in life Bro. Wolf united with the Ft. McKinley Church of the Brethren and continued throughout his life a faithful, consistent member of the church he dearly loved. The church loses a member who was constant in attendance and loyal to her principles. The community loses a citizen who was highly esteemed for the high quality of his Christian character. Bro. Wolf was not only a life resident of Dayton and vicinity but for fifty-eight years he lived in the same house. Funeral services were held in the Ft. McKinley church by his pastor, Eld. C. F. McKee, assisted by the writer. Intermment was made in the cemetery near by. —Daniel Weimer, Dayton, Ohio.

CHURCH NEWS

FLORIDA

Miami.—Aug. 29 the members and friends spent a very pleasant day together. Eighty-one were present at Sunday school. Our elder, Bro. Reish, with his wife and son and the Drake family of Sunnyland were with us. Bro. Reish brought the message in the morning, afternoon and evening. We always enjoy having Bro. Reish with us. A basket lunch was served at the church. At the quarterly business meeting in the afternoon the usual routine of business was nicely disposed of. Delegates to district meeting are Bro. Anza Price and the writer, with Sister Amanda Snyder and Bro. Vernon Dean as alternates. We are moving along quite nicely with the work at this place, considering the few members and limited means. We are looking forward to baptismal services next Sunday. Both of our ministers are leaving for other fields in the near future. We pray the Father will send other laborers into this field. We feel the harvest is white but truly the laborers are few. If you know of any members living in or near Miami we would be pleased to have their names and addresses. Again we invite all who come to Florida to worship with us. Our church is located in the Northwest section, 95th Street and 6th Ave., N. W.—Mrs. Enos Overholser, Miami, Fla., Sept. 4.

IDAHO

Bowmont.—We met in a business meeting Aug. 27 to elect officers for the coming year. Bro. C. A. Williams was elected elder; Sister Rachel Fike, secretary; Bro. Edgar Emmert, treasurer. Our pastor is working hard to keep things going. He has organized a young people's meeting on Sunday night at the parsonage. We have also an adult Christian Workers' meeting at the church at 7:30 P. M. and a junior meeting in the basement. Sister Lowe has charge of the junior meeting and Bro. Lowe has charge of the young folks. We decided to have our twenty-fifth anniversary and homecoming meeting Oct. 3. Everybody is invited. Bro. C. A. Williams will be one of the main speakers. Our love feast will be Oct. 8. We hope to have a good meeting so come and worship with us. We plan on having a revival meeting this fall. Ten of our number attended the summer assembly. It was a very busy time with us. The threshing and second cutting of hay kept so many at home. We had a very instructive meeting conducted by Bro. Brightbill on Aug. 22. His illustrations of songs in pictures were very helpful and interesting.—Mrs. V. W. Goodman, Nampa, Idaho, Sept. 2.

Emmett.—On Aug. 28 we held our council to elect church and Sunday-school officers. Bro. S. F. Niswander, who had been elder in charge since moving to Emmett, asked that the church select some one else to fill the office. Bro. Miles Blickenstaff was elected by a unanimous vote. Sister Leah Shoening was elected clerk; Bro. Elwood Shoening, treasurer. The Ladies' Aid will continue as Messenger agent. The Sunday school was reorganized with Bro. Blickenstaff as superintendent; S. F. Niswander, assistant superintendent; Betty Joe Garmon, secretary and treasurer. Several of our young folks are leaving for school. Bro. Glen Montz continues as preacher for another year.—D. J. Wampler, Emmett, Idaho, Sept. 5.

Boise Valley.—We met in regular quarterly council Sept. 4, with Eld. David Betts in charge. Our pastor and ministerial board were instructed to co-operate with the district board in planning a revival for this fall or winter. Our love feast will be Oct. 29. Our pastor gave a very encouraging report. He is especially pleased with the interest of our young people in the B. Y. P. D. Mrs. Rosella Flory is their leader. Officers elected for the coming year were Bro. David Betts, elder; Roy Parker, clerk and treasurer; Earl Flory, member of the financial board; C. W. Carlson, member of the ministerial board; C. W. Carlson, Sunday-school superintendent; Sister Stutsman, primary superintendent; Homer Benner, secretary; Sister Benner, home department superintendent; Sister Wall, Cradle Roll superintendent. Several of our young people are off to school and we miss them but are glad they can prepare for greater service. A number of our members attended Summer Assembly at Camp Stover and reported a very helpful and interesting time.—Mrs. Russell Brockus, Meridian, Idaho, Sept. 8.

INDIANA

Auburn.—Our church has been progressing in a wonderful way under the leadership of our pastor, Sister Goldie Killion of Fairfield, Ohio, who came to us in June. After her arrival she inspired, encouraged and blessed us with a two weeks' revival. Three were received by baptism, five by letter and two were reclaimed. July 7 following the prayer service, a supper was enjoyed in the church basement welcoming Sister Killion, her husband and daughter, Janet. A special called council was held on July 26 with Bro. J. S. Zigler and our elder, Bro. Galen Bowman, present. Sunday-school and church offi-

cers for the coming year were elected. A one hundred per cent vote by ballot decided that our minister is to remain with us the coming year. Because of this we greatly rejoice as we continue to carry on the Lord's work. Every Wednesday evening we spend together in studying the Sunday-school lesson and in prayer. I am glad that even in this rushing world we can take time to meditate and talk with our heavenly Father. What a difference prayer makes in our lives! Aug. 12 we were hostess to the mothers and daughters of the four neighboring churches. As our guests we had the ladies of the Pleasant Hill congregation. Sister Adam Ebey of North Manchester, Ind., gave an address on How Rich We Are as Christians. The church was made the scene of a lovely wedding on Aug. 22 following the morning service. Bro. Charles Imler, who was recently licensed to preach, and Sister Helen Campbell were united in marriage by Bro. A. F. Morris. The following Tuesday the happy couple, with the groom's sister, left to attend Bethany Biblical Seminary. Although we greatly miss them we know that God's protecting hand will guide them as they give their lives in his service. The B. Y. P. D. has been having charge of the devotions each Sunday evening. Our harvest meeting has been planned for the last Sunday of Septemer with Bro. T. G. Weaver as the speaker of the day. We are looking forward to another spiritual feast of evangelistic meetings to be held from Nov. 29 to Dec. 12. Our love feast will be held Dec. 13. C. H. Petry of Akron, Ohio, will be the evangelist.—Mary Kennedy, Garrett, Ind., Sept. 7.

Blissville.—We met in regular quarterly council on Sept. 2, with Eld. G. G. Canfield in charge. Bro. Howard Rogers was chosen as a deacon in the June council meeting and an installation and consecration service was held for Brother and Sister Rogers. Letters were received and also granted. The church decided by three-fourths majority vote to have a pastor for the coming year. Bro. Cecil Morningstar was chosen as pastor. Sunday-school officers were chosen as follows: Bro. Howard Rogers, superintendent; Lucile Burkholder, secretary; Eva Stull, treasurer. We will have our annual harvest meeting on Sept. 12. It will be an all-day meeting conducted by Bro. Harvey Bowers of Wakarusa. On Sept. 27 Bro. G. G. Canfield of Plymouth, Ind., will begin a two weeks' meeting closing with the love feast on Oct. 9 at 7:30.—Mae Pippenger, Plymouth, Ind., Sept. 6.

Blue River.—It has been some time since Blue River has sent any correspondence to the Messenger. In the meantime our Sunday-school and church work has been going on with the usual progress. Sunday school on the average has been better attended than at this same time last year. The members of the Sisters' Aid have screened the church and the improvement has been appreciated by all. Eld. Walter Mahan and family of Rehobeth, Md., were with us Aug. 15. Bro. Mahan gave us two excellent sermons. Our pastor has been giving some soul-searching sermons on the sins of the world. The Sunday school is purchasing new songbooks. Our harvest meeting was held Aug. 29, with Bro. J. S. Zigler of Goshen, Ind., being the speaker. A missionary offering of $32 was taken. Our revival with Eld. Wilmer A. Petry as evangelist will begin Sept. 19. Our communion service will be Monday evening, Oct. 4, at 7 P. M. (C. S. T.). Our pastor will be away the next two Sundays holding homecoming and missionary services.—Gertie M. Ott, Churubusco, Ind., Sept. 2.

Howard.—Sept. 2 we met in regular quarterly business session with our elder, Bro. T. A. Shively, presiding. Sunday-school officers were re-elected for another year. Luther Dishon is our Sunday-school superintendent. We have planned for a homecoming Oct. 17. All-day services will be held with a basket dinner at noon. Bro. Leland Brubaker of Illinois will be the principal speaker. All former resident members are cordially invited to be present. We are also looking forward to a two weeks' revival meeting which is to begin Oct. 18. Bro. Russell Showalter will be the evangelist. The permanent time of our love feast is the fourth Saturday evening of October but since that time will come in the midst of our revival services it will probably be changed to a different date after the evangelist comes. The change will be for this year only, however.—Ella Flora, Kokomo, Ind., Sept. 7.

South Bend, Second.—We met in quarterly council Sept. 3. Officers for the coming year were elected. Bro. J. W. Grater was chosen as elder and Bro. Claude Roose was re-elected Sunday-school superintendent. Sister Martha Heeter was re-elected superintendent of the junior department. It was decided to have two communion services each year: one to be held in the fall and one in the spring. On Nov. 7 Bro. Flory will begin a series of Bible lectures which will last one week. Nov. 14 we will hold our fall communion service. Please pray for us in the coming year as we will assuredly pray for you.—Mary Hinton, South Bend, Ind., Sept. 7.

Turkey Creek.—We met in quarterly council Sept. 3 at which time the Sunday school was reorganized for the coming year. Bro. Henry Pletcher was re-elected Sunday-school superintendent with Bro. Joe Bontrager as assistant. Brethren Wm. Fervida and Roy Blosser were elected to serve on the finance board of the church. This year marks the one hundredth anniversary of the Turkey Creek congregation. Oct. 3 has been set aside for our homecoming and special centennial program. Bro. Winger from Manchester College will deliver the address in the morning and afternoon. Others will also speak who formerly worshiped at this place. A special invitation is extended to those churches which were formerly included in this district, also to all who have at any time been members of this congregation. Sister Cora Stahly of Nappanee will be present to assist with the music for the day. Two of our young people have entered Manchester College this fall. The men are giving the exterior of the church a coat of paint this week. We are also preparing for our love feast to be held Sept. 9.—Mrs. Leroy Fisher, Milford, Ind., Sept. 7.

Wabash.—We met in regular business meeting Sept. 2. Sunday-school officers were chosen for the coming year with Bro. O. O. Brubaker re-elected as superintendent. Bro. Obed Rife was elected elder to take the place of Bro. John Frantz who resigned. Bro. Clarence Pulley is our delegate to district meeting with Bro. Walter Gibbs as alternate. Our love feast will be Oct. 24.—Mrs. Lula Pulley, Wabash, Ind., Sept. 7.

KANSAS

Newton City.—Aug. 15 the peace play, The Eleventh Mayor, was presented to a large audience. The play was very ably directed by Miss Ruth Romine and was quite effective. Aug. 28 an all-church social was enjoyed by a large group at the farm home of Brother and Sister Milton Royer. Ice cream and cake were served to all present. Aug. 29 we observed our yearly harvest meeting. Bro. R. E. Mohler of McPherson, Kans., was the speaker of the day bringing us two very helpful messages, besides talking to the young people during the Sunday-school hour. Bro. Harry E. Clark of Wichita, Kans., was also with us and presented two of his interesting chalk talks. A drama sketch, Dandelion Stewardship, was given by three Sunday-school pupils. Several numbers of special music also added interest to the meeting. Not the least of the blessings of the day was a basket dinner to which all present were invited to stay. Rev. and Mrs. Schmidt of the Congregational church were with us during the morning service and remained with us for dinner. We are always glad for these special contacts.—Mrs. H. F. Crist, Newton, Kans., Sept. 7.

Ottawa.—At a meeting in August the following organization for Women's Work was effected: Mrs. Ernest Watkins, president; Mrs. George Royer, secretary and treasurer; Mrs. E. E. Bales, director of Aid Society; Mrs. Paul Bechtold, director of missions; Mrs. E. W. Keim, director of mothers and daughters; Mrs. S. E. Hume, director of peace and temperance. At our council meeting on Sept. 2 Bro. W. B. DeVilbiss was re-elected elder in charge. Ernest Watkins was re-elected superintendent of Sunday school. Our church is rejoicing in the coming of Brother and Sister L. A. Fleming, their daughter, Pauline, and their son, Royce. They began pastoral work here Sept. 1. Bro. Fleming has been superintendent of schools at Plainville, Kans., for the past seven years and will do graduate work at Kansas University at Lawrence during the school year. Their daughter will be a senior at Kansas University. A reception for the Flemings is to be held at the country home of Mrs. Pearl Allen on Sept. 9. Bro. Fleming was chosen to represent us at district meeting. On Aug. 29 one of our young ladies, Sarah Mae Vancil, told of the activities at the young people's conference held at Junction City, Kans. Our church is planning for our district conference to be held here Oct. 1-4. We extend a cordial invitation to all who can come and will try to make all feel at home. Our Ladies' Aid served a sale dinner at Frank Royer's public sale recently. Our communion will be held on Sunday evening, Oct. 31.—Mrs. H. B. Wheeler, Ottawa, Kans., Sept. 5.

MICHIGAN

Florence.—We met in regular council at the church July 7. The meeting was opened by the reading of a short scripture and prayer by our pastor, Bro. George Sherek. Our harvest services were held Aug. 8 in charge of Bro. Lee Cory from Camp Mack. On Aug. 20 we held a fellowship supper at the home of our pastor, which was well attended. We will hold revival meetings in November. On Aug. 30 the young people from the Pleasant Valley church presented a play entitled A House Built on the Sand. It was much appreciated. Our communion service will be held Oct. 3. There are several good farms reasonably priced for sale in our locality. Strangers are welcomed into our church. Many gatherings are planned in our church community for promoting the interest of our young people.—Naomi Slack, Constantine, Mich., Sept. 7.

NEBRASKA

Lincoln.—July 11 we were very fortunate to have with us Dr. D. W. Kurtz from Bethany Biblical Seminary. His subject was the Symphony of Life and in this he included nine different points, one equally as interesting as the other. July 13 the B. Y. P. D. sponsored a farewell party for Brother and Sister Don Spangler, one of our very faithful couples, who left Lincoln to make their home in Akron, Ohio. We miss them very much and are sure the church they attend will find them very faithful. Letters were granted them at the council meeting. Miss Dadisman, also of Bethany Biblical Seminary, talked to us Sunday morning, Aug. 1. Her subject was What Christianity Has Done for Me. Although most of her life was spent in poor health she still had faith which should be an inspiration to all of us who complain about such little things. In the evening she talked to the B. Y. P. D. on the Bethany Biblical Seminary and had us all wishing we were going. Aug. 8 Mrs. Harold Lambert gave us an account of the family camp at Crete, Nebr. After her talk we saw how much we really missed and we hope more can go next year. The things that impressed the members that attended from our church were the fellowship together, the classes for adult education and Christian homemaking under Bro. D. D. Funderburg and the talk by Bro. V. F. Schwalm on the Sermon on the Mount. The young people enjoyed themselves very much under the leadership of Brother and Sister Mathis. While our pastor, Bro. Smith, was on his vacation we had the pleasure of hearing Bro. Ditzler from Octavia. The members of the B. Y. P. D. sang for shut-ins on Aug. 19. They also had an ice

cream social Aug. 26 and cleared about $5.50 which is to be used for finishing the basement, the project of the B. Y. P. D. for this year. A mother and daughter social was held at the church Aug. 27, with forty attending. Miss Heard, the speaker of the evening, spoke on The Art of Homemaking. Council meeting was held Sept. 3. Election of officers was the main issue of the meeting. The officers are practically the same as last year except the following: Glen Van Dyke, treasurer; Mrs. Roy Regnier, Cradle Roll superintendent. Delegates to district meeting are Brethren L. W. Smith and J. S. Gable. Our homecoming will he Oct. 3 and we would appreciate letters from old members. Our love feast will be Sept. 26. Lodging for district meeting visitors was discussed. The district meeting will be held at the Lincoln church Oct. 8-11.—Bernice Schwartz, Lincoln, Nebr., Sept. 8.

OHIO

Akron.—We engaged in pre-Easter services again this year. Our pastor exchanged pulpits with the pastors of the surrounding churches for the week. Our church united with the Eastwood Mission in a dawn service on Easter Sunday morning. An appropriate program was rendered which was very much enjoyed by those in attendance. The children furnished the program following the Sunday-school hour. Our attendance on Easter Sunday was the largest we have had in many months. Our spring love feast was observed in the evening. At the April business meeting it was decided to have the pastor, Bro. C. H. Petry, represent the church at the Nampa Conference. He drove through and came back with a fine report of the meeting together with a wonderful account of their almost 9,000-mile trip. Mother's Day was observed with proper recognition. The young people presented a rose to each mother that was present. Special features of the mother and daughter hanquet were a dramatization of Glimpses of Life's Day and a talk hy Rev. Liebegott of a neighboring church. They were heartily enjoyed. The Women's Work organization has heen active in Aid Society work, and in sponsoring special programs along various lines of church activities, such as temperance and missions. They secured Mrs. Binford of one of the Baptist churches of the city to give an illustrated talk on The Evils of the Cigaret. Her message was very timely. The pageant, The Challenge of the Cross, was presented to an appreciative audience. Bro. Harlan Grubh, our Sunday-school superintendent, and Sister Edna Hane represented our church at the district Sunday-school convention held at Ashland, Ohio. They reported that the meeting was very good, hoth in attendance and interest. The Men's Work group has heen very busy this summer making many improvements on the church property. We are counting on this organization to continue to he a going concern in our church. Since our last report we have received into the church five hy haptism and four hy letter. Our work is moving along nicely, and the interest continues. Our attendance is on the up-grade since summer vacation days are over.—Roxie Petry, Akron, Ohio, Sept. 2.

Black River.—We have enjoyed an interesting and varied line of services this summer. The pastor was given leave of absence to represent the church at the Nampa Conference and to visit points of interest in the west. During his absence Bro. Cox of Mansfield, Ohio, filled the pulpit. Also during this time a group of colored singers from the Piney Woods school in Mississippi brought us a program. A converted Jew, representing the Mission to the Jews, told of the work heing done for his people. Our church met in council July 23 and attended to the regular business. Owing to a small attendance at this meeting it was decided to have an all-day meeting on Aug. 15, with harvest meeting in the forenoon and election of officers in the afternoon. This plan seemed to work very well resulting in a much larger representation of the membership for the election of officers for the coming year. Bro. C. H. Deardorff was retained as elder; Miss Ethel Garver, Sunday-school superintendent; F. L. Findley, church clerk. The men took steps at this meeting to co-operate with other churches of the district in helping with the work at our central meeting place. Bro. J. W. Fidler has been secured to hold a series of revival services during November.—Mrs. Arthur L. Dodge, Spencer, Ohio, Aug. 30.

Springfield.—The work of the church has been moving along nicely since our last report. Sister Viola Young was re-elected Sunday-school superintendent for the coming year. Bro. L. R. Holsinger will remain as our pastor and elder. The members of the Women's Work group have been carrying on their work. The Aid Society is meeting every week, with the exception of a few times, for quilting. The men's group has reorganized for the coming year. The young people are keeping up their part of the work. Recently two letters of membership were received and one granted Aug. 22. Bro. Andrew Cordier of North Manchester, Ind., gave us an interesting talk on World Conditions at the church under the auspices of the men's group. While our pastor was on a ten-day vacation, the sermon on Aug. 22 was delivered by Bro. Stanley Noffsinger. Our Sunday-school facilities have been limited for some time, so this summer we decided to remodel the church huilding and are now in the midst of that work. When the work is completed we hope to have room adequate for the needs of the Sunday school and we hope to have it completed by Oct. 12 when we shall entertain the district conference. Our series of meetings will begin Oct. 14 with Bro. Wilmer Petry as the evangelist. Aug. 29 at 4 P. M. our church was the scene of a lovely wedding ceremony. Two of our young people, Sister Lillian Ehie and Mr. John Wise, were united in holy matrimony. We wish for them a very pleasant companionship and may their home he a Christian home.—Mrs. Fred Young, Mogadore, Ohio, Aug. 30.

PENNSYLVANIA

East Fairview.—Our regular council was held on Aug. 30. Brethren H. F. King of the Ministerial Board and H. C. Hess were present. Brethren Clayton Meyer and J. Norman Weaver were called to the deacon's office. Bro. Weaver was also re-elected as Sunday-school superintendent for the coming year. Recently the young men's Bible class erected a beautiful bulletin board and was also instrumental in changing the entrance to our church grounds and making other outside improvements which will add to the general appearance of our church. Bro. Lester Royer of Lebanon preached a peace sermon at our outdoor service on July 25. Our harvest meeting was held on Aug. 22 and Bro. D. Edward Keeny of York brought us the message. A temperance program was rendered on Aug. 11. Bro. A. C. Baugher of Elizabethtown was the speaker on this occasion. These messages were inspiring and helpful. Fifteen of our young people attended the young people's conference at Elizahethtown. Our evangelistic meeting will hegin on Oct. 31 with Bro. J. W. Whitacre of Shamokin as evangelist. Our love feast will be held on Oct. 9 at 2 P. M.—Mrs. H. A. Merkey, Manheim, Pa., Sept. 7.

Huntsdale.—Our church met in council Aug. 17 with our elder, Bro. Otho J. Hassinger, presiding. We decided to have our harvest home meeting on Sept. 26. It will be an all-day meeting, with a basket dinner at the church. Our love feast will be Oct. 10 at 6:30 P. M. We decided to invite the student volunteer hand of Elizabethtown College some time in Novemher. It was carried hy a unanimous vote to elect our church trustees on a three-year hasis. This will take affect at our Decemher council. Our Sunday-school picnic was held Aug. 14. Our Sunday-school officers were elected as follows: Bro. E. L. Mellinger, superintendent; Bro. Everett Negley, assistant superintendent; Bro. Clark Sheaffer, secretary; Bro. John A. Leer, treasurer. Our delegates to district meeting are Mrs. J. A. Leer and Mrs. A. A. Evans. We decided to have a week-end Bihle institute some time during the winter. Aug. 26 we held a special council for the purpose of electing a pastor. Bro. Luke Buffenmeyer of the Lost Creek congregation was chosen as our pastor. He will begin his work Sept. 1, 1937.—Mrs. A. A. Evans, Carlisle, Pa., Sept. 7.

Juniata.—We met in council July 6 with Eld. John R. Snyder in charge. The reports of the various committees and officers were given and found to he satisfactory. The ministerial hoard was asked to locate an evangelist for our annual evangelistic meetings this coming winter. The Ladies' Aid has purchased new carpet for the church and reports that there is hut $62 due. A new piano was also purchased, making the church a heautiful place for worship. Our rally day service will he held Oct. 3 and our love feast will be held Oct. 10 at 6:30 P. M. Thirteen more were baptized since our evangelistic services last spring, making a total of twenty-four in all.—P. R. Bratton, Altoona, Pa., Sept. 6.

Little Swatara.—On July 11 a German service was held at which time Bro. John C. Zug of Palmyra brought a helpful message. July 26 our daily vacation Bible school opened with Mrs. Roy Forney of East Petershurg as director. The average attendance was nearly 200. The offering brought daily hy the children went to aid the suffering children in Spain. On Aug. 21 our regular council was held when Elders Nathan Martin and H. F. King were present to conduct the installation of Brother and Sister Elmer Bashor and Brother and Sister Paul Keeney to the deacon's office and Brother and Sister Earl Keeney to the ministry. Aug. 22 our harvest meeting was held at the Merkey house with Eld. S. G. Meyer delivering the sermon. Our love feast will he held Oct. 16, 17 at the Ziegler house hegining at 1:30 P. M.—Jacob J. Meyer, Myerstown, Pa., Sept. 7.

Martinsburg.—Dr. E. J. Pace, Bible teacher and cartoonist for the Sunday School Times, came to our church from Orlando, Fla., and conducted a Bible institute May 14-19. He gave interesting and instructive Bihle lectures in the evenings and taught Bible classes during the afternoons. He was accompanied hy Mrs. Pace, who showed stereopticon slides illustrating his lectures and many of his Bihle cartoons. The haccalaureate sermons for hoth high schools were given in the Memorial church during the month of May and were preached by Rev. D. L. Shaffer, pastor of the Lutheran church, and Bro. A. R. Coffman. Special music was rendered hy a duet and quartet from our church. A community vacation Bihle school was held in our town for two weeks during the month of May. A large numher of teachers were from our Sunday school. A very splendid and beautiful children's service was presented by the children on June 20. The Students' League of Many Nations from the Practical Training School in Binghamton, N. Y., gave a very interesting and appealing program in the Memorial Church of the Brethren on June 12. There were fifteen in the group and they represented many nationalities. They gave testimonies telling how they had given up home and friends when they chose to become Christians. Mr. and Mrs. M. C. Patterson were the leaders in charge of the group and their program was very highly appreciated. Our Sunday-school outing was held July 14 in the Memorial park in Martinshurg. Bro. William Beahm, missionary in Africa, who is supported hy the B. Y. P. D. of the Middle District of Pennsylvania, visited the churches of the district recently. He gave a very fine address in the Martinshurg church on Aug. 21. He also gave very interesting and instructive addresses at the young people's conference in Williamsburg Aug. 24. Our pastor, Bro. A. R. Coffman, and family visited for a few days recently with his father in Virginia. The young men's Sunday-school class, taught by Bro. Reiman J. Shaffer, presented a very interesting program at the missionary meeting which was held the last Sunday night

in August. The Conference offering of the Martinsburg church was more than $200.—Kathryn L. Lehman, Martinsburg, Pa., Sept. 8.

Parkerford.—On May 15 Mrs. Jesse Reber met with the workers of the children's division and gave us helpful suggestions for our teaching. Our Sunday school entertained the four school convention on May 16. Bro. B. F. Waltz was our guest speaker. June 20 Bro. Amos Heisey and his Sunday-school class paid us a visit. Four of their group sang several selections. Bro. Heisey taught the adult group in Sunday school. From July 12-23 we had a community vacation Bible school. The enrollment was eighty-seven with an average attendance of sixty-nine. Our closing program consisted of songs, missionary exercises, dramatized Bible stories and awarding of prizes for temperance posters made by the juniors and intermediates. During July the Pottstown, Coventry, Royersford and Parkerford young people worshiped together for four Sunday evenings. July 11 the Parkerford young people gave the program. The other churches were all represented at our meeting. July 25 Bro. John Myer brought us the morning message. Mrs. Myer and the girls rendered two selections of music. Our Sunday-school picnic was held July 17 with a large attendance. Sunday evening, Aug. 29, Thana, a native boy of India, showed us pictures of his people in India and the mission work done among them. Four were received into the church by baptism on Sept. 4. We are planning to have our rally day services in October. —Mrs. C. H. Gehman, Parkerford, Pa., Sept. 6.

Windber.—We have voted to retain our pastor, Bro. E. M. Hertzler, for an indefinite term. B. F. Heckler has also been retained as our Sunday-school superintendent for the new year starting Oct. 1. The church has been further decorated by a beautiful Christian and American flag, the gifts of one of the members. Our attendance has fallen this summer but we hope it will increase now that vacations are over. Bro. H. S. Replogle of Oaks, Pa., a former pastor, was with us July 25. He gave us an interesting report of the Nampa Conference. Our pastor will begin a revival Sept. 12 in the Holsinger church, Dunnings Creek congregation.—Ruth Berkey, Windber, Pa., Aug. 30.

VIRGINIA

Bethlehem.—The majority of our young people and many adults attended the Leadership Training School conducted in the Boone Mill church for the benefit of surrounding Franklin County churches. Our pastor and district field secretary, M. E. Clingenpeel, was director of the school. Others assisting him as instructors were Miss Lois Eller, W. M. Kahle, G. M. West, Russel West and David Wampler. Since we were so fortunate in having these capable people conduct these courses we feel this has been a means of promoting spiritual growth in our church. The women of our church assisted in the presentation of an all-day program in the Bassetts church. This was a meeting for women of the entire district. The social and spiritual fellowship of the occasion proved to be quite inspirational to all of those who could be there. A new Home Builders class has been organized in Sunday school recently. We're hoping this will afford an opportunity for parents to study and discuss problems which vitally concern them. A recent survey of our church community reveals the following striking needs: (1) A need for revitalizing our own membership. (2) A need for somehow serving those not economically secure. (3) A need for finding and meeting the spiritual needs of the community. Our church has recently closed a revival conducted by Bro. R. E. Sink. Those assisting in music in these services were Mr. David Wampler of Boone Mill, Va., and Mrs. Mitchells of Roanoke. These capable leaders gave of their best in this work and we deeply appreciate their co-operative efforts. As a result of their efforts eleven young people were added to our church membership. A very impressive pre-baptismal service was conducted by the pastor on Aug. 29. Immediately following this service the ordinance of baptism was administered to these eleven young people by their pastor. We welcome them and pray that their Christian experiences shall multiply as the years come and go. At this time several of our members are attending regional conference in Westminster, Md. Those representing our church are our pastor and wife, Brother and Sister M. E. Clingenpeel, Mrs. Blanche Woods, local director of children's work, Miss Flora Bowman and Hazel Flora and Mr. Walter Barnhart. These persons are expecting to bring inspiration to the groups they represent. Special membership day will be observed Sept. 26, and the services will be conducted by our pastor. Previous meetings of this kind and the inspiration we received then cause us to look forward to this experience again this year.—Katie Bowman, Callaway, Va., Sept. 2.

Cedar Grove.—In the March council it was decided to remodel the church house and we began the work immediately. Most of the work was done free of charge by the members. The pulpit was moved to the south end of the church, this being the fourth time it has been moved. The stairway in the vestibule was moved to one side and the doors were moved to the center, this making a very convenient arrangement. A new floor was laid, woodwork was painted, some replastering was done and the walls were papered, making of it all a church of pleasing appearance. May 16 the church was rededicated, free of debt, by Bro. J. Carson Miller, assisted by Bro. S. D. Zigler. Plans are being made to install a furnace this fall. July 18 was set aside for a homecoming. Bro. S. D. Lindsay of Timberville gave us the message in the forenoon. Many attended the homecoming. Aug. 9 we began a vacation Bible school, which was very successful with an enrollment of forty-eight. Flat Rock and Cedar Grove co-operated in providing teachers and scholars. Aug. 22 the children presented a program on Peace, which was very interesting and showed some of their work in vacation Bible school. Aug. 21 Bro. Harold Row of Norristown, Pa., came and held a meeting for a week. Much interest was shown and attendance was good in spite of rainy weather. As a result of the meeting three were added to the church by baptism. Flat Rock met in council at Cedar Grove. The visiting brethren gave a favorable report. It was decided that Flat Rock and Cedar Grove would hold a joint love feast at Cedar Grove on Sept. 26, at 6 o'clock.—Refa Wampler, New Market, Va., Sept. 7.

Pleasant Valley.—The semiannual council meeting of the Pleasant Valley Church of the Brethren was held on Aug. 14, with a representative number in attendance. The meeting continued throughout the day, with an outdoor lunch served in the church grove at noon. One of the major items of business disposed of was the authorization of the recently appointed pastoral committee to proceed with plans for securing a full-time pastor. The membership present seemed to favor this proposition unanimously. The members of the pastoral committee have been working for some months on the matter and were considering a part-time pastor. It was brought out in the discus-

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Northeastern, Ottawa, Oct. 1-4.

Florida and Georgia, Tampa, Oct. 8-10.

Indiana, Middle, Huntington, Oct. 8-10.

California, Northern, Empire, Oct. 8-11.

Missouri, Middle, Kansas City, Oct. 8-11.

Nebraska, Lincoln, Oct. 8-11.

Ohio, Northeastern, Oct. 12-14.

Kansas, Northwestern, North, Solomon, Oct. 22-25.

Missouri, Northern, Rockingham, Oct. 23-25.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.

Kansas, Southwestern, McPherson, October —.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

Florida

Oct. 24, Sebring.

Idaho

Oct. 8, Bowmont.
Oct. 29, Boise Valley.

Indiana

Sept. 25, West Manchester.
Sept. 26, Union Grove.
Sept. 27, 7 pm, Maple Grove.
Oct. 2, La Porte.
Oct. 4, 7 pm, Blue River.
Oct. 7, Middlebury.
Oct. 9, 7:30 pm, Blissville.
Oct. 9, 6 pm, Fairview.
Oct. 15, 7:30 pm, Upper Deer Creek.
Oct. 16, 10:30 am, Nettle Creek.
Oct. 23, Bethel.
Oct. 23, 10:30 am, Buck Creek.
Oct. 23, 7:30 pm, Middletown.
Oct. 24, Wabash.
Dec. 13, Auburn.

Kansas

Oct. 31, Ottawa.

Maryland

Oct. 10, 6:30 pm, Pipe Creek.

Michigan

Oct. 3, Florence.

Nebraska

Sept. 26, Lincoln.

Ohio

Sept. 25, 7:30 pm, East Dayton.
Oct. 2, 7 pm, Georgetown.
Oct. 3, 7 pm, Painter Creek.
Oct. 9, 10 am, Castine.
Oct. 10, 7:30 pm, Mohican.
Oct. 10, 7:30 pm, Silver Creek.
Oct. 17, 6:30 pm, Pitsburg.
Oct. 23, 10:30 am, Prices Creek.
Oct. 30, 10 am, Poplar Grove.
Oct. 31, 6 pm, New Carlisle.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.

Oregon

Oct. 23, Portland.

Pennsylvania

Sept. 26, Holsinger (Dunnings Creek congregation)
Oct. 3, 6:30 pm, Green Tree.
Oct. 3, Kemper.
Oct. 3, 9:30 am, Lower Conewago, Bermudian house.
Oct. 3, 2 pm, Marsh Creek.
Oct. 9, 2 pm, East Fairview.
Oct. 10, Claysburg.
Oct. 10, 6:30 pm, Huntsdale.
Oct. 10, 6:30 pm, Juniata.
Oct. 10, 7 pm, Snake Spring Valley.
Oct. 16, 17, 1:30 pm, Little Swatara, Ziegler house.
Oct. 16, 17, 1:30 pm, Midway.
Oct. 17, 7 pm, Ambler.
Oct. 17, Koontz.
Oct. 17, 6:30 pm, Shamokin.
Oct. 17, 6:30 pm, Free Spring.
Oct. 17, 6:30, Newville.
Oct. 23, 7:30 pm, Buffalo.
Oct. 23, 24, 10 am, Big Dam, Schuylkill congregation.
Oct. 23, 24, 10 am, Hanoverdale, Big Swatara congregation.
Oct. 26, 27, 10 am, Mt. Hope, Chiques congregation.
Oct. 27, 28, 10 am, West Conestoga at Middle Creek.
Oct. 31, 6 pm, Quakertown.
Nov. 6, Mechanic Grove.
Nov. 6, 1:30 pm, Welsh Run.

Tennessee

Sept. 25, 7 pm, Limestone.
Oct. 2, French Broad.
Oct. 2, 3 pm, Mt. Valley.

Virginia

Sept. 26, 6 pm, Flat Rock and Cedar Grove, Cedar Grove house.
Oct. 9, Oak Grove.
Oct. 10, 6 pm, Greenmount.
Oct. 16, 6 pm, Barren Ridge.
Oct. 30, 6 pm, Mill Creek.
Nov. 6, 6 pm, Pleasant Valley.

West Virginia

Sept. 25, Mt. Dale.
Oct. 3, Crab Orchard.
Oct. 16, Old Furnace.
Oct. 30, Smith Chapel.

sions that the congregation was amply able financially to take care of the cost of a full-time pastor if all the members were willing to contribute their pro rata part of expenses. Bro. S. D. Miller presided over the meeting. Talks were made by him as well as by the other local ministers. Reports were heard by the brethren who conducted the annual visit among the members. The date for the next communion was set for Nov. 6, at 6 P. M. The election of officers concluded the day's session. Results of the election were as follows: Elder, Bro. S. D. Miller; Sunday-school superintendent, Cletus Houff; superintendent junior department, Ethel Cline; superintendent primary department, Olive M. Wampler; church treasurer, W. E. Driver; church clerk, W. H. Wright; visiting pastor, F. L. Garber; Gospel Messenger agent, Ethel Cline; Gospel Messenger and newspaper correspondent, Frank S. Driver. Bro. F. L. Garber was approved as the adult adviser for the B. Y. P. D. organization. The entire pastoral committee was continued. The members of the committee are: H. A. Driver, chairman; W. H. Wright, secretary; I. J. Driver, W. E. Driver, Mrs. D. A. Cline, M. L. Wright and Cletus Houff.—Frank S. Driver, Weyers Cave, Va., Aug. 26.

Woodstock.—We have just finished two evangelistic meetings in our congregation, with an addition of thirteen souls to the kingdom. Brethren Earl Fike of West Virginia and L. M. Helsley of our congregation were the evangelists. Our council meeting was held on Aug. 28, with Bro. L. M. Helsley presiding. Bro. Helsley is elder for the coming year, with Bro. J. D. Huffman as associate elder. A good number of officials were present. We were very proud to have the Ministerial Board of the Northern District of Virginia with us at this council to help us with our problems. Bro. Edgar Crabill was elected superintendent of the Sunday school and Bro. Mark S. Roller, adult adviser of the B. Y. P. D. Our young people were well represented at the youth conference which was held at the Timberville church Aug. 29. The members of the B. Y. P. D. have elected their new cabinet and are making plans for the installation service to be held Oct. 3.—Landon L. Gochenour, Woodstock, Va., Sept. 6.

WEST VIRGINIA

Bethel.—We met in council Aug. 18, with Bro. Willie Bane as moderator. We arranged for the love feast to be Sept. 5 at 6 P. M. Bro. Raymond Martin will be the pastor for the Bethel church begining Sept. 12, 1937. He is now holding a revival meeting which is to continue for two weeks. The B. Y. P. D. is progressing with a program each Sunday night. Our Sunday school was organized April 1 and is progressing nicely with Bro. A. S. Arnold as superintendent.—Minnie Sious, Old Fields, W. Va., Aug. 31.

Lower Lost River.—The Mt. View church had an all day service with basket dinner Aug. 1. Bro. J. D. Huffman preached in the morning and Bro. J. S. Roller in the afternoon. Bro. J. D. Brower of South English, Iowa, gave a good talk just before noon. Brethren J. S. Stevens of Edinburg, Va., and A. G. Wheeler of Glenora, Va., were present and assisted in the services. It was the fiftieth anniversary of the building of the church. There were twelve members present who had been at the dedication on June 19, 1887, by Elders D. Days and S. H. Myers. Bro. Wheeler conducted a series of meetings which closed with the love feast Saturday evening. Nine members were added to the church at this place. On Sunday morning Bro. Wheeler started a revival meeting at the New Dale church and closed on Aug. 29. Ten were received into the church by baptism. Bro. Wheeler preached thirty-two sermons and visited nearly all the members. The church has been very much revived and we hope Bro. Wheeler can come and help us in the future. The Children's Day service at the Mt. View church will be Sept. 19. The memorial service was conducted by the writer on the third Sunday of June. It was decided to make this an annual affair. Nineteen have been added to this congregation this year and we have lost four members by death. Three of those were brothers, John P., Harrison H. and George Miller. The first two served the church as deacons at the New Dale house and both were over ninety years old when called away. Bro. John P. is keenly missed for no greater service could have been given by any brother than that of Uncle John, as nearly every one called him.—W. E. Kohne, Mathias, W. Va., Aug. 31.

Salem.—Quite a few of our folks attended the Ministerial and Christian Education meeting at the Beaver Run congregation, including the male quartet which rendered their services in song. Our Sunday-school picnic was held at Swallow Falls, Md. The day was spent in fellowship and sight-seeing. The B. Y. P. D. is progressing nicely. When their first contest closed the losers entertained the winners at the community building in the Noah Thomas grove. The congregation met in council Aug. 1. We are going to support Sister Susie Thomas as a missionary to China. Miss Thomas is from our own congregation and is ready to sail as soon as conditions permit. Bro. Chester Thomas and Bro. Charlie Moyers were elected delegates to district meeting. Our series of meetings which began Aug. 2 were conducted by Bro. C. O. Showalter of Keyser, W. Va. The messages were challenging and inspiring. During the meeting vesper services and a weiner roast were held on a near-by hill. We were very happy to receive five new members into church fellowship. The meeting closed with the love feast. The following evening Bro. C. O. Showalter gave an illustrated lecture on The Evil Effects of Alcohol which was very much appreciated. Our Sunday school met in two homes during the summer. At the home of Brother and Sister Vernon Early the evening was spent in guessing Bible characters. At the home of Brother and Sister Harold Moyers they were entertained by the B. Y. P. D.—Ida Early, Brandonville, W. Va., Sept. 8.

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Grayhill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oherholtzer, I. E., 1916.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Oher, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Shock,, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizaheth, R. N., 1918 and 1922.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizahethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenherger, O. C., and Hazel, % General Mission Board, Elgin, Ill., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Moyer, Edna Faye, 1931.
Studehaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa

Helser, Alhert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Harper, Clara, 1926.
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Heckman, Clarence C., and Lucile, Polo, Ill. 1924.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Bollinger, Amsey, and Florence M., 1930.
Ehhert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barhara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 3435 Van Buren St., Chicago, 1920.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Miller, Arthur S. B.; Mae W., R. N., Ashville Farm School, Swannonoa, N. C., 1919 and 1922.
Ziegler, Emma K., Hatfield, Pa., 1930.

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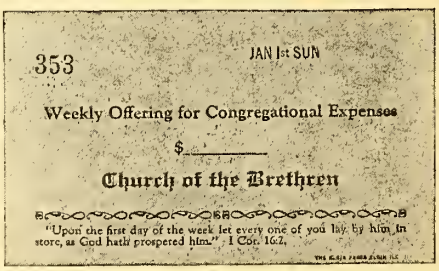
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., October 2, 1937 | No. 40



SCHWARZENAU AS IT APPEARS TODAY

(See Article on Page 5)

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY ERNEST G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: 1 John 3: 1-6

"Beloved, now are we children of God"

Christian Sonship

One's family connections are important. They determine his heritage and go a long way toward making his environment. We have reason to expect a child of good parents, brought up in a good home, to have a great future as far as character is concerned.

The Christian has none other than God for his Father and the family of God's children for his brothers and sisters. What may we expect of him?

John the Beloved would have us appreciate the love which God has bestowed upon us in counting us his children. He would have us cast aside every sin that holds us back from entering fully into our divine heritage.

Tuesday: 1 John 3: 18-24

"Hereby we know that he abideth in us"

Christian Confidence

A good father merits the confidence of his children. He is concerned about their needs, and they may rest assured that he will do all in his power to advance their welfare.

We know God as a loving Father, unlimited in wisdom and power. The heathen are not to be blamed for the anxiety they have lest harm come to them. They do not know the loving Father. But why we should worry and carry the load of tomorrow upon our shoulders as well as that of today is almost beyond explanation.

Our God is completely trustworthy. John wrote to assure us that we have a sound basis for confidence.

Wednesday: 1 John 4 :7-21

"Everyone that loveth is begotten of God"

Begotten of God

Children are known by the likeness they manifest to their parents. Some families carry family features so striking that their family connection can not be mistaken. What is the family feature that is distinctive in God's household? John says it is love.

Love comes from God. He is love. Those who show the sort of love he has, manifest their kinship to him. If proof is needed that God is love, look at Christ. If demonstration is needed of what love is and does, look again at Christ. If we learn from Christ to love our brothers whom we see and our Father whom we have not seen, there can be no question of our paternity; we are God's children.

Plans for This Page

To have depth and outreach a life must have inner springs of power. There is little use to try to be a Christian in a world like ours without drawing upon divine resources. Happily, God places his resources at our disposal if we wait upon him and sincerely seek his will.

For several years Bible study and devotional helps have been offered under the auspices of the Women's Work Bible Study department and the Board of Christian Education. One year a plan was promoted for reading the New Testament through. The next year selected books from the Old Testament were suggested. For the third year studies in the life of Christ were arranged by Warren D. Slabaugh and printed in The Gospel Messenger. Last year another series of devotional studies was prepared by Calvert N. Ellis.

During the year now beginning, the plan is to use the daily readings of the Sunday-school lessons, offering a brief devotional meditation upon each day's text. In the middle column of the page there is to appear regularly a short article on a theme related to the Sunday-school lesson and treated in a devotional way. This will be the theme for the week.

The entire page is to be prepared with personal needs in mind, but we hope it may have value for use also in family devotions. The center article may be expanded into a prayer meeting outline by those who wish to have one.

Thursday: Rom. 8: 12-17

"Heirs of God, and joint-heirs with Christ"

Heirs of God

"Father, will I inherit the farm when you die?" This was a fair question, stated with the frankness of youth. It is not only the youth who wants to know what is coming to him; everyone does. The hope of reward is not the highest incentive to action, but there seems to be a place for it. In times of stress and strain faithfulness becomes easier when we realize that our waiting is not in vain.

What is there in store for us? Paul says that those who have the Spirit of God are sons of God; if sons, then heirs—joint heirs with Christ. If we belong to this number, we are in direct line to receive the best that the Father's house affords.

Friday: Heb. 12: 4-13

"Whom the Lord loveth he chasteneth"

God's Discipline

Being a child in a good family is not such an easy matter. There are family standards to maintain; family ideals to uphold. Each member of the household must learn to discipline himself so that the family name is safe in his keeping. Children do not always see the need for this, and sometimes the discipline must come from the parents.

It is like this in the family of God, too. As a loving Father he takes our spiritual nurture in hand, guiding us to the supply of our needs and disciplining us when we step aside from the path of righteousness. The discipline is for our profit and for the welfare of the family.

Saturday: John 15: 1-8

"He that abideth in me . . . beareth much fruit"

Fruits of Discipleship

There is a place for ornamental trees in a park, but none for ornamental vines in the vineyard of the Lord. Vines in a vineyard are intended to bear fruit. If the growth is not of the fruit-bearing sort, it is pruned away until the conditions are right for fruitfulness.

This is a figure of the case with the followers of Christ. If we belong to Christ we are of fruit-bearing stock. He does his bearing of fruit today through Christians. If the relationship with him is kept intimate, spiritual strength will flow freely into our lives and we will live the sort of life he lived in the flesh. And men will be blessed thereby.

Sunday: Matt. 12: 46-50

"Whosoever shall do the will of my Father . . . is my brother and sister and mother"

Kinship With Christ

It would be easy to put our relationship to Christ upon a basis of belief in a certain type of doctrine or practice of a certain kind of ritual. But more than that is required in order to establish kinship with Christ. One is not even born into the relationship. It is a relationship of character and action.

Christ did the Father's will completely, and he felt a close kinship with those who had like regard for God. The degree in which we make the Father's will ours is the degree in which we are related to our Lord.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., October 2, 1937 No. 40

EDITORIAL

Thinking Things Through

A PART of the price we pay for living in a changing world is the constant necessity for thinking things through. It is not that principles change, but that situations become altered. When this occurs rethinking becomes necessary. New applications and adjustments are forever forcing the civilized man to think things through.

This is true even in the case of positions which are obviously right. Take the matter of men's attitude toward drink. The thoughtful man knows that the findings of two and three thousands of years ago can not be improved upon. "Wine is a mocker, strong drink is raging" (Prov. 20: 1). Even so, those who belong to the present generation seem to think they represent an exception, that somehow the laws of the universe will not operate in the usual way in their case.

This is why people who should know better do such foolish things. It is why we must have a new approach on moral problems for every generation. People think they are different, and persist in the fiction until some new presentation convinces them they are human as were their fathers before them. One's principal hope is always to keep on thinking until he thinks things through. H. A. B.

Radicals and Moderates

THE chief characteristic of the extremist is that he sees only his own side of the case. That is why he is an extremist. If he could see that there is truth on the other side also which needs to be conserved, he would be more useful to the kingdom of God and much easier to live with.

Middle grounders have something to watch out for too. It is whether they have no positive convictions, whether they are just too weak or cowardly to take a position, or whether they are really helping to keep sacred values on both sides from being lost.

Extremists have their uses and we should be as patient with them as we can. But for long-time progress the cause must always depend mainly on the broader and better balanced minds. E. F.

What Holds the World Together

THAT two men so far removed from each other in time, place and thought world as George W. Gray, eminent physicist-journalist and Paul, eminent apostle to the gentiles, should choose to write on the same theme struck me as very significant. Why were they both interested in it? Their training, environment and life ambitions are all so different, and yet here they are each in his own way telling us what holds the world together. . must be a wonderfully engrossing theme. Well, isn't it?

Mr. Gray's discussion is in the September Harper's. Paul's is in the letter to the Colossians. Profound though they both are, their treatments are as different as the men themselves and their respective settings would lead you to expect. Mr. Gray's is long, laborious, scholarly, carefully feeling the way toward an uncertain outcome. Paul's is short, direct, confident, plainly seeing the end from the beginning. Whether this is due to absence of scientific method or to surer, clearer insight, you must judge.

Mr. Gray talks of atoms, molecules, protons, electrons, neutrons and nuclei. And Coulomb's law. He has found that there are eight protons in a nucleus. "If you could lay a single proton in one pan of the scales of a delicate balance, you would need to pile 1835 electrons in the opposite pan to bring the weight to equilibrium." "The atom is an abyss, mostly empty space, its members relatively farther apart than the earth is from the sun." "And what shall we say of atomic power, that dream of the modern alchemists who proclaim that energy sufficient to propel an ocean liner across the Atlantic is locked within a teaspoonful of water?"

If Paul knew anything of all these wonders he gives no hint of it. He probably did not. Anyway his in-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

terest in the subject lay at another point. Ignoring the whole field of secondary causes, nature's laws, agencies and instruments of all kinds whatsoever, he proceeds at once to the question of the ultimate energy. He tells us what, *in the last analysis,* holds the world together. His answer is as simple as it is direct: "In him all things hold together" (Col. 1: 17, margin).

The pronoun refers to Christ but it is important to note that Paul is thinking here of Christ as the incarnation of the fullness of the Godhead. His doctrine was that God was not only in Christ reconciling the world unto himself but that he did everything else through him. In Christ men may see what kind of God it is who creates, sustains, and orders all. Thus Paul would make short work of the question which Mr. Gray pursues at such length. The mysterious force which holds the world together is God, the God who was revealed to men in Christ.

But is there really any conflict between these two distinguished authorities? Look at this from Mr. Gray: "We may surmise that gravitation, magnetism, and the electrical properties of attraction and repulsion are only special cases, or conditioned reflections, reactions, or interactions, of this central Something that holds the world together."

Central Something! Why, yes, of course, and a hearty thank you for the capital S. Far be it from us to speak lightly of such thorough and painstaking research as Mr. Gray describes. On the contrary we have the greatest respect for it and rejoice in the steadily accumulating testimony of these men of scientific temper and vocation. The effort to probe deeper into nature's secrets is altogether worthy and promises increasing good for human welfare. We could indeed wish for readier recognition of the central Something to which some are driven so reluctantly, and for less hesitation to dignify It (?) by a worthier name.

Here's a suggestion: Let those who prefer Paul's direct approach to the problem and adherents of Mr. Gray's more roundabout method, take a little exercise in mutual understanding. If the former group will try to cultivate some patience with the fact-gathering propensities of the latter, and if the latter will have a little more respect for the great interest of the former in the main question, we believe the two groups can find Something, perhaps even Someone, to hold *them* together.

E. F.

How Prayer Helps God

Of what use is it to pray? Two persons were talking the old question over. One thought that no amount of entreaty could make God any more willing to bless than he is already. He was surely right about that. The other said: "But may it not make available to him a heart through which he can act?" And he was surely right about that.

There's the answer and it's a good one. God does not need to be persuaded to do his best for any of his creatures. But he is terribly handicapped by a shortage of available human instruments. He needs better men and women to work with, men and women who love righteousness more, men and women whom he can use to get his will accomplished.

He can not do much about these awful wars and all the other wickedness in the world until he finds them. Plenty of sincere prayer will help him to find them.

E. F.

Squibs From My Corner

Not so long ago I had an interesting and yet a somewhat painful experience. One that I have no great longing to repeat. It was the occasion of an auto ride. It was not planned particularly as a pleasure trip and be it said, there was nothing about it that suggested such an idea.

The machine in which we were riding was made by a very reliable firm. The motor purred along quite consistently. It seemed to be quite capable of both speed and power. The hills were taken with comparative ease and the level spaces with a racy passion.

The controls on the car were evidently in first-class condition, and this fact was demonstrated again and again. And sir, I say truthfully, it was most fortunate for the occupants that such was the case. There were frequent occasions to apply them with suddenness and with good judgment.

The steering apparatus was in good condition and the driver of the car was both sober and eminently qualified to drive a car. I feel sure he had no trouble in obtaining a driver's license. In fact, he rather charmed me with his sagacity and his capacity to meet sudden and intricate situations.

Neither could the situation be blamed to road conditions. I have traveled very many times over much more treacherous highways and even so, I did not feel the same anxiety as on this occasion.

By this time, no doubt, you are wondering what the trouble might have been. Well, sir, it was a very dark night and the lights on this car were very little better than none. You know what the good Book says: "Where there is no vision, the people perish." I prefer light when I travel. The moral and spiritual roads are even more dangerous without light. The light of the world is Jesus. He that walketh in the darkness is sure to stumble and likely to his own destruction. Pagan darkness is all about us. The sure evidences of doom are abroad. Let us discard the pagan candles of our day and take firm hold on the great Arc Light of Heaven's Dome.

J. W. L.

THE GENERAL FORUM

Schwarzenau Today

BY M. R. ZIGLER

(See Cover Page Picture)

It is sunrise time on the Eder River this morning, August 24. We are located in a small hotel near the railroad station. Our room is on the top floor of this three-story house. We can look through a window directly east and to the Eder River only fifty yards away. Also to the east are several very high hills resembling the foothills of mountain ranges in Pennsylvania, Maryland, Virginia, Tennessee and North Carolina. The river flows south through a fertile valley. The farms are very small. Between us and the mountainside are the railroad tracks, the twenty-foot Eder River, a meadow and a road. The hillsides are well terraced and the riverbank is bordered to the water edge with very green grass.

During this morning hour we have seen several ox teams go along the road. Also several automobiles and a wagon drawn by horses. To the north we can see the village of Schwarzenau about fifty yards distant. The station and our hotel are isolated from the main part of this small town of 600 people. We can see the bridge where D. L. Miller wrote some of his notes when he visited this quiet village. The Rosner Hotel is still here in which he lodged. Farther to the north is the place where the first baptism likely occurred. The description given by D. L. Miller, M. G. Brumbaugh and others is the description for today. Evidently there has been little change in mode of living for centuries. The people of the village have been so very kind to us.

Yesterday, we called at the home of the minister of the village church, Herr Pfarrer Pabst. He is very much interested in history. He has many interesting documents regarding the community around Schwarzenau. He, through his wife who speaks a little English, soon described some of the events relating to the friendship and misunderstanding of Mack and Hochmann and offered to direct us to the place where these two men lived. During the afternoon Brother and Sister Graybill and their daughter Ruth with Mrs. Zigler and myself went with the minister to this place. This home was in a small village about one and one-half mile east of Schwarzenau up in the hills and in a valley known as Huttenthal, which means the "Valley of Small Houses" (or huts). It is known by this name today and its beginning was before the founding of Schwarzenau. The French Huguenots lived here before Alexander Mack came to this place. A statement has been found that the Huguenots had all moved from Huttenthal and there was not a family remaining when Mack and Hochmann and others came. There are about seventeen families in the valley. Just before the World War an effort was made to find the grave of Hochmann, but this was unsuccessful. They did find some relics of the house where these two lived. There is a belief that there might have been a double house, Alexander Mack living in one part and Ernst Christoph Hochmann in the other. Another house stands on a part of the site of this old home. In this home is an old Bible printed in 1564 in which there are many notes on pages of Matt. 18; John 13; the last chapter of Matthew, etc. Those who have studied these notes are not clear whether the Bible belonged to Mack or Hochmann, but the general opinion is now that it was Hochmann's, for it compares favorably with his notes



This is a picture of the "Valley of Small Houses," or Huttenthal, where Alexander Mack and Ernst Christoph Hochmann lived. It is located about one and one-half mile from Schwarzenau.

in other books. Many of the notes are in Latin and Greek.

In the home where this Bible is kept, the people of these seventeen families meet occasionally in a religious service. They have a leader, a presbyter who presides as an elder in our own church. He does not preach. Anyone can speak. They observe the communion service in the evening around a table, but have only the bread and wine. There seems to be no trace in their service to account for the other parts of the love feast as practiced by the Church of the Brethren. Further search might reveal something very significant. While they are still a separate group in the community, they do take part in the church that is now at Schwarzenau.

One day and a night is much too short a time to stay here. It would be necessary to stay until a friendship would be established to learn the habits and customs that might have a bearing upon the early history of the Church of the Brethren.

After Leaving Schwarzenau.

Map of Wittgenstein

We are indebted to Dr. D. W. Kurtz for the loan of the original from which this map of Wittgenstein was made. In his accompanying article Dr. Kurtz notes two corrections in our early church history which should be made once and for all. The first is, that Schwarzenau was ever included in the province of Hesse Cassel. As our map shows, Schwarzenau is in Wittgenstein, a county in the province of Westphalia. Look near the reader's right on the map and about half way up. The dotted line running northeast and southwest to the left of Schwarzenau is the approximate dividing line between north and south Wittgenstein. The location of this line clears up another point of confusion. At the time Mack and his followers came to Schwarzenau they were accordingly under Prince Henry, who ruled from Laasphe, the capital of the south half of Wittgenstein.—Ed.

Correct the Record

BY D. W. KURTZ

In the tract, *The Birth of the Church of the Brethren,* we have the excellent speech made in 1908 by Dr. M. G. Brumbaugh. On page 4 of this tract it is stated that it was "at the inconspicuous village of Schwarzenau in Hesse Cassel" where the church was organized. The same statement is found in Brumbaugh's History, and it has been repeated in other histories of the church. Both the history and the speech of 1908 were made before my investigations in Laasphe and Schwarzenau in 1909. I explained the error to Dr. Brumbaugh, but he had no chance to revise these writings, which are copied continually.

The facts are, Schwarzenau is in the county of Wittgenstein, which is in the province of Westphalia (German, Westfalen) and at no time in all German history



did Wittgenstein belong to the province of Hesse, whose capital is Cassel. I verified this not only in Wittgenstein, but also by my teachers in Berlin and at Marburg. So the statement that Schwarzenau was in Hesse-Cassel should be corrected, now and forever.

There is another confusion in Brumbaugh's history that should be cleared up. He states clearly that the Brethren at Schwarzenau were under the protection of Prince Henry (Heinrich Albert, 1658-1723), but in another place states that they were under Hedwig Sophia and her son, Count Casimir. No doubt the sources from which he got these statements were confused. The Pietists came from other parts of Germany, especially from the Palatinate, and also from Switzerland, England and France. Because many Pietists were at Berleburg which was not far away, it was easy for them to speak of both sovereignties. What are the facts?

The county of Wittgenstein was ruled by the count for centuries, who had his capital at Laasphe, living in the old castle, Schloss Wittgenstein, which was built in the year 800 A. D. But in 1607 Ludwig the Elder divided the county into three parts, and gave each of his three sons a part, with Laasphe, Berleburg, and Fuerstenstein-Nassau as their capitals. It seems that later it was in two parts, as it is today. At the time of our interest, 1708, we can read of only two divisions of the county, with Heinrich Albert, at Laasphe, and his distant cousin, Hedwig Sophia, at Berleburg. But Schwarzenau belongs to the southern half, that is, to Laasphe, and Henry was the ruler of this part of Wittgenstein. At no time was Schwarzenau under the ruler at Berleberg. So if they were at Schwarzenau they were not under the rule of Hedwig Sophia and her son, Casimir.

The German historians claim that Hedwig Sophia was very kind to the Pietists, and she was herself very devout, and therefore befriended them. But that Heinrich was not their protector because of any piety or natural kindness, but they paid him a head-tax for the privilege of living at Schwarzenau. One man paid $2,000 for the privilege of himself and family to reside in his territory. Perhaps Alexander Mack's money went to Henry.

Finally, Henry got into trouble, because he harbored people who had no rights under the treaty of Westphalia, 1648, and he was threatened by the prince at Wetzlau if he did not drive out these heretics. At this time the Brethren left Schwarzenau and went to West Friesland in Holland.

La Verne, Calif.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Lloyd George was addressing an audience at the chapel of the Westbourne Fellowship several years ago, when he surprised them with the statement: "Religion must eliminate the reign of force if we are going to obtain progress."

A herculean task, truly, but a worthy one!

Ottawa, Kans.

"Whatsoever"

BY GRANT MAHAN

This word has been much in my mind for some time; and I feel it should be in all our minds much more than it is. It is often used in the New Testament, but the particular passage for me has been what Paul wrote in 1 Cor. 10: 31: "Whatsoever ye do, do all to the glory of God." The word is so inclusive. What is there that is not included in it?

We do many things every day. In how many of them do we think of doing them to God's glory? I fear that God is not in all our thoughts, and that we do many things each day without asking ourselves whether we are doing them in such a way as to bring glory to God. And yet the command is plain. Paul knew what he was talking about: the thoughts he gave were not of his own mind, but were given him by revelation of Jesus. It is our business to think of what we are doing, why we are doing it, and how we are doing it. Is our first thought that we do it for God's glory? Or do we think of our own glory or profit?

It takes much to make us real Christians, obedient followers of Jesus. We profess to believe the whole of the New Testament, and that its commandments must be obeyed; not just those that we like or that others consider binding, but *all* of them. This is the most important matter in our lives. To fail here is to fail entirely, utterly; for there is no partial obedience that has any promise of the things promised us who are faithful in all things.

This was made very clear back in Deuteronomy, where it is said (18: 15, 18, 19): "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him." In his sermon on Pentecost Peter spoke of this passage in Deuteronomy, and said: "Him shall ye hear in all things whatsoever he shall say unto you." We have that word "whatsoever" here again, preceded by "all things." There is no way to escape from these words: we shall find them binding upon us at the judgment time.

Whosoever will not obey all things whatsoever "shall be destroyed from among the people." It looks as if there is no place for those who argue that the change of times and customs has done away with some of the commandments of the Lord. Believing the Bible to be the Word of God, we have no desire to fail to obey in every particular all that has been commanded us of God. We feel that there is no other ground on which we care to try to stand. Above all else, we want to be on the rock, not on the sand, in this matter.

As a church these things have always been held as vital by our membership, from the days of Schwarzenau until recent years. And I believe that in their hearts our people still hold to that old faith which has done so much for the world through the centuries since Christ lived and died and rose and ascended to heaven, there to make intercession for those who are his people. Surely we are not going to forsake this position, where alone we can hope to find safety. "All other ground is sinking sand."

This feeling that at heart we are sound makes us wonder why it is that there is so much playing or parleying with anything which would cause us to depart even a little from what the church has ever held to be the right road. Who are these who want to compromise? What can they promise us that is as good as the Lord's promises? And if they could promise it, what assurance have we that their promises will be ratified before the great white throne? Along the road we saw a sign which read: "It is better to be safe than sorry." It seems that we need signs like that along the highway of life. By not being sure we are right we are running greater danger on the highway of life than the automobilst does on the highways of our country. He may, probably will, escape without serious loss, for many more are slightly injured than lose their lives on the roads. When it is a question of our eternal destiny, we can not afford to take any chances of losing final happiness.

Sometimes I fear that we are becoming too much occupied with those things which are not of first importance in our lives. Do we always seek first the kingdom of God and his righteousness? Losing sight of and failing to keep one of the commandments makes us the more likely to lose sight of another, and another. Going down hill is easy; so living as others do, not denying self in anything, not taking up the cross and facing our Calvary, may be easy for us in this world. We can not, dare not, do any of those things; for before we can do them our consciences must have been hardened, our first love has ceased to be, has been lost.

What shall we do? What must we do? God has not changed; his law has not changed. Any change has been in us; and our changes have no influence, no effect, on the law of God. That stands, has stood firm through the ages. We need to think more, pray more, live closer to God, commune more often with him, make his will entirely ours. And if we do these things we shall have no desire but to do all things whatsoever are written for us. No one has ever been able to point out another road which promises and will give so much happiness when we reach the end of it and have entered in through the gates into the city.

Rehobeth, Md.

The Church and Money Management

BY WALTER McDONALD KAHLE

4. Reasons for a New Method of Procedure

As long as we are financially illiterate any return of prosperity must be temporary and another crash inevitable. The money tragedies of recent months and the hectic promises of prosperity just around the corner should make us keenly sensitive to the urge for gearing immediately into an intelligent money management scheme that will actually square with the Christ way of life. Let us face the truth fearlessly. The Church of the Brethren should immediately see that her problem is not to secure more money from her members for an adequate local church program, for Christian education, and for missions but to guide every member into a sound money management experience so that all money may be earned and disposed of creatively. Every home should be brought to see that more money may prove our moral and spiritual undoing—that God must be properly placed before we make any further efforts in money matters.

Let us begin at the bottom and face life as Christ faced it. Let us calmly recognize the four basic interests of the abundant life and the four lines of procedure that are necessary to safeguard these interests. Before we handle another dollar let us solemnly agree to share or give for character and soul growth, to save for emergencies and old age security, to spend for physical necessities, and to invest for life improvements. Let us further covenant with God to designate to each life interest a consistent share of each dollar as it comes into our hands.

Before gearing into this Christ level method of money management let us frankly consider the reasons for this exacting line of money procedure. Why share, then save, then spend, and then invest? Why not save first, or spend first, or share last? What are the reasons? The laws of God are as definite and as exacting in money matters as in chemistry or electricity. This is the approved route through which God normally functions through human experience. This order of attention and recognition is essential to the total life interests of each individual and of society as a whole. A few specific reasons are given. Serious thought will

bring further enlightenment on this important matter.

1. Sharing or giving must come first to insure a vital personal relationship to God and humanity. Character and soul welfare take precedence over other life interests. Sharing first gives a proper slant on all the rest of the dollar and gives every cent in the dollar a new significance and value. This approach to money matters increasingly tends to give one a creative approach to all of life.

2. Saving should come second because emergencies and old age are inevitable in every life and find one helpless unless previously anticipated. Saving is imperative to physical and mental welfare. From the moment an individual begins to save he moves out of uncertainty and mediocrity toward confidence, courage and self-respect. A sound saving schedule paves the way for a sensible spending experience. It develops a balance and poise that is essential to moral and spiritual efficiency. It squares with the unfailing purposes of God.

3. Spending for physical necessities can not be intelligent until one has anticipated character and soul welfare and has provided for emergency and old age security. Unless character and soul culture have been provided for one spends unwisely at best. The discipline that comes from sharing and saving before spending leads to increased efficiency in spending and ultimate mastery in this puzzling area of life. Scientific observations show that one can actually buy more with the part of the dollar left after sharing and saving than with the entire dollar if spending comes first and foremost.

4. Investing for life improvements is fourth in point of disbursement only because it is the remaining life interest. Sharing and saving come first because of the law of expediency. Spending precedes because of the immediacy of our physical necessities. Having used a large part of the dollar wisely to provide for spiritual, mental and physical balance and vitality, we can use the last part better to promote steady growth and enrichment of life for Christ level living.

5. Sound money management through the sharing, saving, spending, investing route is imperative to personal welfare, but of even greater importance to group welfare. Illiteracy in money matters is a major factor in our divorce dilemma. Sound money management is of first importance in home life relations. It establishes understanding, sympathy and unity. It shares responsibility. It paves the way for dependability. Sound money management is essential to a genuine church life experience. It provides character and soul welfare, but it goes further and vitalizes our church relationships. It ties up all the interests of life with our church experiences. As soon as God is introduced into all our money matters we will be in line to become church workers of first rank. Sound money management is just as essential to creative citizenship life. No person ever realizes the fullness of the abundant life until he functions normally as a Christian citizen. The Church of the Brethren must face this issue. When God goes all the way with every cent that is spent, a partnership is established that produces the ideal type of citizen.

Having considered a few of the outstanding reasons for accepting a sound money management approach to life, let us recognize the urge for immediate action in the direction of the new level of Christian finance. As a nation we are just climbing out of the wreckage of the greatest depression experience in history. Unless we change our philosophy of finance another collapse is just around the corner. The people of the Church of the Brethren have been hit just as hard by the recent financial crash as others, which indicates that we are just as illiterate in money matters as other folk. When it comes to our support of missions and other church projects our Giving Records seem to indicate that we are less literate than other Protestant church groups—we are second from the bottom. Our financial interest in moral and spiritual values is all but alarming, for it is a rather cutting barometer of our spiritual vitality as a church. The matter becomes all the more serious when we recognize that our sheer neglect of our financial obligations is largely due to our unsound and dissipating church finance teachings and practices across the years. We are reaping exactly what we have been sowing financially. We simply did not follow the New Testament in our emphasis of money matters.

As a denomination we are under solemn obligation to face this money menace for several obvious reasons. First, for the sake of the spiritual welfare of our members. As long as we continue to buy and sell and invest and spend with sharing or giving as the last, and in most cases the incidental factor in our money experiences, we shall continue to suffer from moral and spiritual pellagra. We should at once give serious thought to our church finance diet. We must deliberately teach and practice our people out of this dilemma for that is God's plan. Then we must face this issue for the sake of the influence of our denomination on non-Christian people. Our ordinances and doctrines can never weigh heavily with other folks as long as our financial practices follow their present trends. A Dunker's word must be as good as his bond with God as well as his banker. Why did not we see this across the years? Then we must face this finance issue for the sake of the kingdom of God. As a church we presume to represent God in every relationship and experience of daily life. Certainly our present practices in money matters demand an immediate facing about

in this area of our church life. When shall we begin and how shall we proceed to do this in keeping with the will of God? Can a man in debt follow this route? Can a dollar a day family follow a scientific money management schedule? Should we include our children in this new approach to the Christ level in finance?

Troutville, Va.

Theology in the Church of the Brethren

BY W. I. T. HOOVER

As evidenced by the epistolary writings in the New Testament a difference in theology began immediately after our Blessed Lord left the earth nineteen centuries ago. This divergence continued until a welter of theological beliefs developed. Some of them were radically contradictory of others; many were irrational, nonsensical and absurd; still others were emphatically anti-Christian. Because of racial characteristics, historical and political conditions distinct churches came into existence, each organized on the basis of a more or less systematic theology. Many diverse conditions determined the polity of these churches. Some of these churches have come down to the present time from the apostolic era, viz., Greek, Armenian, Coptic and Roman. During the first five hundred years and longer various attempts were made to unite and hold together these various divergent groups by calling ecumenical councils, each of which made a creed of theological beliefs. Had there suddenly come into existence rapid means of transportation and communication the outcome would undoubtedly have been different.

Western Europe has had by far a greater influence on the thinking and institutional life of America than that of any other section of the earth. By the sixteenth century A. D. the Roman church could no longer control the thinking of western Europe. Upon every hand protestants against its theology and polity arose, the total outcome to the present is over 300 Christian organizations known as churches. Severe persecutions (which are certainly anti-Christian) arose in the forms of confiscation of property, banishment, imprisonment, death and even wars with all their cruelty, barbarity, savagery and brutality.

By 1700 A. D. there arose a tolerant prince in the Province of Wittgenstein, in Hesse-Cassel. The village of Schwarzenau on the Eder River became a center for persecuted refugees from a wide section of western Europe. Out of the many pious and godly refugees by 1708 only eight covenanted to form another organization which since 1908 by action of its General Conference is known as the Church of the Brethren.

This group in the village of Schwarzenau laid aside the historic creeds and the pronouncements of the popes and began the study of the Bible, which they declared to be their only rule of faith and practice. Another of their most important agreements was the acceptance and incorporation in their system of beliefs any new truth that may at any time be discovered.

The writer has counted as many as 250 names of members of this organization in Germany. But soon persecution laid its heavy hand on these pious people in search of their Lord's will, and they to escape it emigrated to America settling in the colony of William Penn, which came to be known as Pennsylvania. Here they became primarily a rural people thus cutting themselves off from the centers of thought and political activity. The destruction of the Sower Press in the War for Independence was a severe blow making it harder to keep the members of this body united and progressive in their religious thinking. In consequence the ministry became an untrained, free, farmer ministry. Whatever religious books may have fallen into the hands of a minister fixed or crystallized his theology. So down to the present we have had almost every kind of Christian theology that had found acceptance in the United States.

Baptism, feet-washing, the Lord's Supper, the Eucharist, and a few other doctrines were stressed in the sermon. Today we hear practically nothing about such but we go on practicing them. Few of the rising generation know any real arguments for them. The controversy has shifted to a lot of speculative theology to which we gave almost no heed in years gone by. Within the generation of the writer we have come out of a free, untrained ministry into one that is theologically educated and trained.

Denominationalism has resulted largely from emphasis on theological differences. Not having theological schools of our own to crystallize the Biblical and theological thinking of our ministry, we had to attend such schools of other denominations whom we once sharply criticized in sermon, press and public debate. Now to these we have turned for the education and training of our ministry. (Since the founding of our own Bethany Biblical Seminary the tide is turning towards it which presages greater unanimity in our theological thinking.) Some of our ministers have attended Baptist seminaries; others, Presbyterian, Congregational, Methodist, and still others. The result is that each such minister who accepts a pastorate tends to preach emphasizing his particular brand of theology as received in these schools other than our own. Hence, instead of being unified in our religious and theological thinking we have still a very diverse theology. Thus when pastors move to other pastorates there is a tendency to create friction. And this is far more real than imaginary, especially if the

pastor is not wise or discreet in the prominence he gives to his theological beliefs.

In the years of the founding, development, and spread of the church from the Atlantic to the Pacific, one scarcely ever heard a sermon about revelation, inspiration, or the atonement. Such words may have been occasionally used, but without any clear notion of the meaning of the concepts they represent. And today this unclearness is still common in both the minister in the pulpit and layman in his Sunday-school class. Concerning the atonement few of the ministry know that there have been different theories in the past, and that at the introduction of a new theory there arose a sharp controversy among the theologians. Such a state or condition exists at the present time. Few of our membership know that the word *atonement* does not exist in the New Testament save in Rom. 5: 11 in the King James Version, but in all other versions it is translated *reconciliation* or some form of it. Yet this is the same word the translators rendered *atonement*. It looks much like the word and the concept it embodies has been taken from the Old Testament over into the New Testament. Yet the usage of this term and the feelings aroused against the one who may perchance dissent from the preacher or layman teacher well illustrates what the writer means by this disturbing theology among us. Jesus does not discuss this doctrine with his disciples nor give any definite teachings about it. That a great work of grace was wrought by Jesus' death is not doubted, but the theories to explain it have and still are quite different. Our minsters who have been educated in the theological schools of other denominations should be wise in the degree of emphasis or prominence they give to all such theological speculations. In the earlier history of the Church of the Brethren one was allowed to believe what he pleased on technical theological questions just so he did not preach them too frequently to the creation of friction.

Until recently our people seldom heard any sermon on the verbal inspiration of the Scriptures, or the second coming of Christ, or that we are now in the "last days." Of the history of these various technical theological questions few of us know very much. Many do not know that during the centuries wave after wave of enthusiasm, even at times of fanaticism, swept over the Catholic church and that after the Reformation likewise over the Protestant churches. We are still in the wave of one of these periods. At the time of every great war for centuries, this enthusiasm about the second coming of Christ has been revived. The Anti-Christ has been frequently named. But Jesus has not yet appeared. What confidence, then, should one place in these prophecies? Many of us do not object to what anyone may believe on all such questions, but do claim the right to be free from the censure of those who dissent.

To the writer the marvelous discoveries and inventions; the formulation of new theories from the multitude of new facts; the revelation of new truths from these new facts; the ability to diagnose and cure diseases hitherto regarded as incurable—are all the signs of the dawn of civilization and not its sunset.

Another disturbing element has recently come into existence which is leading many into a rather censorious mood and rather intolerant of other views. The writer refers to the radio, over which every kind of fad finds an outlet. The wheat and the chaff, the good and the evil are all ingeniously mixed. The finest of thought and the silliest of nonsense, the profoundest of truth and the veriest of fallacies are thrown at one without any chance to ask what the speaker may mean. And so it goes that one may select just what suits his fancy and so allow any stranger to determine his theology. Thus it is that many of the Church of the Brethren have their theology determined by forces outside their church. It is well to remember that Jesus took no interest in the theological speculations of the Jews nor their fine-spun legalisms nor verbal niceties. He was supremely interested in getting people to become good people and worked heroically to this end even to the giving of his life to accomplish this purpose. He came to teach us and to show us *how to live*.

La Verne, Calif.

Music in Heaven

BY MAY ALLREAD BAKER

I think the songs that are in heaven abounding
Are melodies harmoniously sounding,
Grand anthems by an angel chorus singing,
Lost chords, that on the earth no more are ringing:

The roaring of the winds; the flashing lightning;
The rolling crash of thunder, loud and frightening;
The sobbing of the sea; the calm that's brooding;
The cataract of rain; the floods, intruding . . .
Played by the angels that, on earth were burning
With hopes suppressed, with passionate, high yearning;
That now, on harps of heaven, solace finding,
Are pouring out their souls with zeal unbinding.

Again, I feel, the heavenly chorus changes;
A sweeter, softer note the keyboard ranges,
Reminding one of elves in moonlight dancing,
Of sunny showers, of limpid waters glancing,
Of flowers, dew laden. Softer still, and clearer
Than cooing of the doves, and coming nearer,
Heart-thrilling murmurs of the infants straying
In groves of heaven . . . tiny children playing.
And hark! I hear the heavenly chorus bringing
The old, sweet hymns I've heard my mother singing.

Lewisburg, Ohio.

OUR MISSION WORK

Touring Among the Waralis

BY GOLDIE E. SWARTZ

3. Some Further Incidents

We have arrived in our second camp, five miles from the other one. Our tents are pitched under lofty mango and tamarind trees in the very midst of the village. Some of the neighboring huts are so close that we can almost shake hands from our back doors. We have plenty of shade, also plenty of noise. These people have a habit of talking loudly even in their own homes. They are usually a tranquil people, but when a bit perturbed their speech takes on a superanimated tone accompanied with much gesticulation. Fortunately, however, the steam usually exhausts itself in these explosive ways and thus averts their coming to blows.

In this center we have a school. Although the attendance is not as large as we would wish, nevertheless the school is wielding a wholesome influence in the community. A visit in the homes reveals the big reason for a not larger attendance. The cause is the real poverty of the people. Already, only a couple months after harvest, in some homes all the grain is used up. Some had very little grain remaining for themselves after giving the landlord his share. So from now on such families are dependent entirely for their livelihood upon what little day labor they may find, or from cartage if they are fortunate enough to still possess a cart and oxen, or from the sale of jungle products.

Every few days the children are kept from school to go with their mothers to the forest in search of dead or broken limbs from the trees. All forests belong to the government and permission is granted to remove such loose timber. They cut this wood into three- to five-foot lengths, tie it into bundles, and carry it on their heads to market as firewood. It may take a half or full day to gather the bundles and another day to carry them to market. Sometimes the people carry them a distance of eight to ten miles. At the market they receive from three to five cents for a load. With the money received from these sales they buy a few provisions. As long as the food lasts, so long the children come to school. Then the process must be repeated.

Thus it is readily seen that schooling under such difficulties is not altogether satisfactory. Nevertheless most benefactors agree that literacy is the one solution for relief from such abject poverty, and from such oppression from landlord creditors. Illiteracy and ignorance, together with a taste for tadi liquor, are the main factors in reducing these people to their present plight. These ills must be removed before their condition can be alleviated.

Sankaret, the day that marks the sun's farthermost southern movement, is one of the few holidays that the Waralis observe. Their two principal ones are near the vernal and autumnal equinoxes. For some time several members of our touring staff have much desired to get a view of our field from a high vantage point. So knowing that on this day the villagers' attention would be holiday-centered rather than on our presence in their midst we decided to climb Mt. Bharad. This is the highest hill (1,778 feet) in this region. We drove several miles to the base of the hill in our oxcart and from there we proceeded on foot.

All in our group went, including the teacher and a number of the children. The little three-year-old daughter of the cartman sometimes rode her father's shoulder, sometimes on her mother's hip and also walked a good share of the way. The climb was quite stiff at places but the reward more than compensated for the effort. The view was magnificent. We saw a valley-plain to the north and east through which a small river meandered as though playing hide-and-seek with the little villages securely hidden in groves of mango and tamarind. To the west we could see a dim outline of the broad expanse of the Arabian Sea, while to the south another expanse of forest and field, with the mission compound about eight miles distant, merely discernible.

Gazing on this scene set us to musing. Truly our mission station seemed but a mere speck in comparison with the vast area over which its influence is supposed to reach. The territory extends thirty miles from the north to the south and eighty miles from the coast eastward. Not only is it reverie, but it is our conviction that the Light of Jesus is sufficiently powerful to diffuse the darkness of this whole area if we do our part. Here among a sea of people is one small beacon! May our Lord help us to multiply the beacons and keep them brightly burning! After our noonday lunch, in the shade of a tree at a point where this whole majestic panorama of nature was visible, we had an inspiring season of song, meditation, testimonies and prayer. It was a real mountaintop experience!

Dahanu, India.

What to Pray For

Week of Oct. 2-9. Pray for Dr. and Mrs. Daryl M. Parker and Miss Corda Wertz R. N., who reside in Ping Ting, China. Dr. Parker is director of medical work for the Mission. In the Ping Ting hospital he is making a special effort to train those who can carry the benefits of western medicine to the rural districts. Mrs. Parker assists in the school of nursing at Ping Ting. Miss Wertz is supervisor of nursing and evan-

gelism in the Ping Ting hospital. Pray for Dr. Parker's Chinese associate in the work at Ping Ting, Dr. Tai.

Praying in the Name of Jesus

BY MARY VELMA OBER

I HAVE known people who said that God did not answer their prayers. Did God hear? Did he answer? Either in their lives they had hidden sin, or they had not waited patiently for the Lord's time, or he had given a different answer from the one they had expected.

Recently, I heard some people pray, and I knew that their prayers were not heard. They waited patiently and yet I knew that their prayers would not be answered. I wondered how they could keep up their faith and courage. They prayed for hours every day to their gods who had ears of clay and could not hear. I know that they realized that their god's eyes could not see, because they beat a drum to awaken their gods and to tell them that they had come to worship them.

I rejoice to know that my God hears prayers. He hears the spoken prayer and also the one uttered within my heart. I know that my God neither slumbers nor sleeps, and what joy have I during night hours in meditation and communion, knowing my God is closer than breath or breathing.

How I longed for the people about me to know of these great privileges through Christ. They rose early to pray to their gods, and they beat drums and cymbals to waken their gods from their slumber. As in Elijah's time, they had no evidence that their gods were awake, or that their ears were open to hear.

Our God is so long-suffering, so loving and kind, but these worshipers must be patient with their gods. We saw many gods, that through the years had accumulated much dust and dirt. These patient people needed to scratch off this coat of dirt and give the gods a new coat of paint. Other gods had deteriorated through the years. Some of these would be repaired and some thrown away. Yet the people continue to worship their idols of mud and clay. Or might it be possible that by making and repairing their gods they love them more, as a girl does her broken, dirty doll after she has cleaned it up. Do we realize the great privilege we have in worshiping our all-present, all-powerful, everlasting Father God?

Multitudes of pilgrims travel many miles every year to visit their temples and worship at the feet of their gods. They prostrate themselves hundreds of times, with their faces touching the floor. They make endless rounds spinning their prayer wheels (round cylinders with the words of a prayer on each one). Some sit for hours reading their scriptures, and going over their prayer beads. In this respect doubtless many of us are shamed because we have only a little time, if any, to read and pray.

Our Savior has gone to prepare mansions for his followers, who are true and faithful. But they in order to fulfill their needs in the next world must burn paper money, carriages and servants at funerals. They believe that if they are faithful here, they will have the same positions in the next world.

What a wonderful Savior we have! What a wonderful heritage is ours, and not ours only, but for all who will call upon his name in spirit and in truth.

How we long for the day, when all men will know of this great salvation. How we long for these people to know the God who hears and answers prayers.

Show Yang, Shansi, China.

Home Mission Program

Our Witness in America is a home mission program, and along with the mission material, helps are also given for Thanksgiving. It is suggested that this program be used in November. It has been prepared by the Missionary Education Department and the contributions have been made by both the Men's Work and Women's Work groups.—Anetta C. Mow.

OUR WITNESS IN AMERICA

Worship Theme—The Open Door for Service. By Mrs. J. H. Mathis.

Piano Prelude—O Master, Let Me Walk With Thee.

Group Singing—Sweetly, Lord, Have We Heard Thee Calling.

Prayer.

Scripture—Psalms 43: 3.

Call to Worship—Poem, The Bridge Builders.

Subjects for Consideration:

I. The Church Must Not Shirk Her Responsibility

1. Children's Needs.
2. Young People's Needs.
3. The Needs of Rural Mothers.
4. Needs of the Rural Family.
5. Needs of the Rural Church.

II. Our Home Mission Program (Reports and Testimonies)

1. Home Missions—A Minister Speaks.
2. Summer Pastoral Work—A Pastor.
3. As a Summer Pastor—Merlin E. Garber.
4. Evidences of Growth—Raymond Peters.
5. What It Means to My Church—Ray A Porter.
6. Local Churches and the General Board—Clement Bontrager.
7. Evangelistic Work—E. S. Coffman.
8. In the Blue Ridge Mountains of Virginia—H. S. Knight.
9. The Work of the Italian Mission—Laura Moyer.

III. Record of Home Mission Work 1937

Concluding Thoughts.

Offering.

Hymn—A Charge to Keep I Have.

Prayer and Benediction.

Concerning Rebuilding Rural America. This book by Mark A. Dawber is especially suited for our churches to study. Every church should plan to study this volume carefully. The book fits in exactly with this Home Mission Program.

Home Mission Poems and Stories.

Thanksgiving

Thanksgiving Prayer.
Thanksgiving Poems.
Thanksgiving Illustrations and Thoughts.
Thanksgiving Story—"A Newsboy's Thanksgiving."

HOME AND FAMILY

Agnostic

BY ADA C. RAKESTRAW

He angrily denies a God
Who colors skies and flowers,
But all the while he tries to paint
The sun and moon and stars.

He sneers at mention of the One
Who made us by his word,
But spends a year in searching out
The species of a bird.

He laughs aloud when God is called
The Ruler of mankind,
He claims that kingship is a thing
We carry on the mind.

What future can he hope to have?
What recompense receive?
Is all his stark, persistent doubt
Sincere—or make-believe?

Altoona, Pa.

Don't Send Child to Sunday School; Go With Him

BY GARRY CLEVELAND MYERS

Author of **The Modern Parent** and **The Modern Family**; editor of the magazine, **Children's Activities**

For years I have been urging parents not to send their children to Sunday school, but to go to Sunday school with them. The average child may go willingly, or with little resistance while his parents stay at home, until he is ten or twelve. Thereafter he will offer more objection or refuse to go. But if the whole family go together, as soon as the youngest one can toddle, the average adolescent, as long as he is home, may choose to go to Sunday school and church and find pleasure in doing so. There is nothing finer than the family comradeship cultivated by this practice.

I once proposed this program in an address at a meeting of the church-school leaders of the Federated Churches of New York City. During the discussion which followed my remarks, one leader said it would be impossible to induce the parents of Fifth Avenue to get up on Sunday morning early enough to go to Sunday school. If they really cared about the welfare of their children and the cultivation of the closest unity in their families, they would readily make this little sacrifice.

Anyway, the practice would be simpler in the average Dunker family. We still have a tradition of family togetherness, one of our most precious possessions. Let us work and pray to conserve this tradition.

And let me add this: Parents who consider Sunday school and church attendance important will emphasize regularity as a valuable habit. Children who go every Sunday get more pleasure from it, and fewer are likely to raise any objection to going, than those who go only now and then. Why not consider attendance at Sunday school as important as attendance at day school? While most parents would admit the former to be of more importance, they do not act as if it were. When we begin with the younger children, and take Sunday-school attendance as a matter of course, children just go without knowing any better.

Of course our local churches have not always had Sunday schools, and a rare few still do not. Some of the older Brethren, moreover, still feel that only church services matter. They overlook the children who will have to be the leaders in the church tomorrow.

Throughout our nation there has developed the notion that the Sunday school is only for the children. Nevertheless, the adult section of the Sunday school has been growing in some places.

While my first concern about parents going to Sunday school is to encourage the children, especially the older children, and to further family unity by the togetherness which the practice affords, I also see further values, values probably more far-reaching still. Whereas most adults study the standard lessons, there is a very promising future in the Sunday school in classes for parents to study ways and means of Christian living in the family.

Much as we dislike to admit it, the hardest place to prove oneself a Christian is right at home among one's own loved ones. I have often wished more sermons would be preached about our everyday sins at home, our meanness as we mingle with those nearest and dearest to us. Of course, about the only way a minister could preach on such a matter would be to discuss "our sins" not just sins, or other people's sins. A good subject might be: "When We Strive to Be Christians in Our Homes."

Coming back to the class for parents in the Sunday school. Some Brethren might suppose it wrong to study anything but the Bible there. But can anything be more sacred than the lives and personalities of their children? Didn't Jesus talk about children and plead for their consideration? Didn't he take little children up in his arms and bless them and liken the kingdom of heaven unto them? Could not we become better Christians if we learned to respect the personality of each child as very sacred?

Naturally we wish that our children, by and by, would choose on their own free will and accord to embrace our faith and ideals and join our church. They will, if they are convinced that our religion works, and

that because of it we parents try harder to understand them, are more patient with them, and are more lovely to live with. No matter how good lives we live, or how religious we may be as measured by conventional standards, unless we possess self-control and understanding and wisdom and sympathy in relation to others in our family, and in the guidance of our growing children, and can win their genuine and lasting affection and esteem, we can hardly hope that they will ever choose to give our religion a trial.

Therefore, I should like to see in every Sunday school, one or more classes for parents who will study way and means of growing to be better parents. By such measures I see vast opportunities for furthering the church and advancing the kingdom of heaven here on earth.

Cleveland Heights, Ohio.

"Love Is Kind"

BY GRACE HILEMAN MILLER

"MAY I speak to you, Mrs. Miller?" remarked a mother of one of the girls in my Y. W. C. A. Bud club, as she drew me aside in the public library the other day.

I followed her lead, wondering what was on her mind as I had had occasion to correct her daughter rather emphatically a short time before. I had felt sure the child was laying the foundation for some undesirable habits.

When the mother got me away off to one side she began: "I just wanted to tell you how much good your club is doing my daughter. The other day she was fussing and scolding the younger children, when all at once she clapped her hand over her mouth, after which she began speaking kindly. Afterwards, I asked her why she had done this. 'Oh, mother,' she replied, 'I'm a Y. W. C. A. Bud and we do what the Love Chapter teaches us, for it is our foundation. One verse says: "Love is kind," so I am stopping my crabbing!' I can't tell you how delighted I am," concluded this mother, "for this influence on my girlie."

In meditating over this incident, I could not help but think of the many times we older folks make good resolutions, longing to keep them to the letter, and what a hard time we have because we find that we are "set" and not pliable like the child. How we struggle before we have definite results! Therefore, how very important it is that every child is under the influence of some character-building organization before he or she reaches the adolescent period of storm and stress. The fact that an entire group of boys or girls are in one organization, all working for the same end, lends tremendous momentum. Della's mother had done her utmost to correct her in the home—but when she was told she must practice, 'Love is kind," if she wanted to be a real member of her beloved Y. W. C. A. Bud club, she diligently applied herself to the task in hand.

La Verne, Calif.

Sabbath Eve and Sabbath Morn

BY LULU N. MILLER, Glendora, California

Eve

'Tis end of day, the week is done;
The toil of hands and mind,
Life's fret and care I lay aside
Comfort and rest to find.

Ready my house, ready am I
For the Sabbath day that's near.
A tranquil joy, like balm from heaven,
Makes this blest hour dear.

I hear a sweet hymn softly sung,
A voice in humble prayer,
And bird notes, drowsy, quieting,
Upon the evening air.

The stars look down, steadfast and calm,
Upon the world and me;
God's Word of grace, my guide, my stay,
Lies open on my knee.

I lift my eyes and heart to him
Who bids all discord cease,
He near me draws, and tenderly,
Gives me his smile of peace.

Morn

The night is past, across the hills
The Sabbath Morning breaks!
How like the morn my Lord arose,
Triumphant, for my sake!

Oh, blessed morn, long past! And now,
My cares all laid aside,
I rise to meet its dawning light
With spirit purified.

I haste to bring my sacrifice
Of thankfulness and praise
To him who made this day so dear,
The richest of all days.

Up to the temple fair I go,
Within its doors to meet
My Lord, my best to bring
And lay at his dear feet.

Can I contain this radiant joy
That floods and lifts my soul?
He calls my name, and life is made
Anew and sweet and whole.

Sweet Sabbath Day, thy holiness
Pervades me, makes me strong,
To bless the lives of those I meet
Out in life's busy throng.

KINGDOM GLEANINGS

Calendar for Sunday, October 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Sonship.—1 John 3: 1-6, 18-24.

Christian Workers, Master Builders.

B. Y. P. D., Consecration Service and Installation of Officers.

Intermediate, Ways by Which a Christian May Make Money.

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Gains for the Kingdom

Nine baptized in the Mingo church, Pa.
One baptized in the Gratis church, Ohio.
Three baptized in the Ambler church, Pa.
One baptized in the Pyrmont church, Ind.
Six baptized in the Boone Mill church, Va.
Ten baptized in the Myersville church, Md.
Three baptized in the Nampa church, Idaho.
One baptized in the Fraternity church, N. C.
Three baptized in the Constance church, Ky.
Five baptized in the Brownsville church, Md.
Twelve baptized in the County Line church, Ohio.
Seventeen baptized in the Union City church, Ind.
Three baptized in the Spruce Run church, W. Va.
Thirteen baptized in the Upper Lost River church, W. Va.
Sixteen baptized in the Pike church, Brothersvalley congregation, Pa.
Seven baptized in the Cove church, Peters Creek congregation, Va.
Eighteen baptized and one received by letter in the Hanover church, Pa.
Seven baptized in the North Codorus house, Pleasant Hill congregation, Pa.
Nine baptized in the Adneys Gap church, Copper Hill congregation, Va.
Eleven baptized and ten received by letter in the Frederick church, Md.
Two baptized and two received by letter in the Indianapolis church, Ind.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. D. Harner, Oct. 4, in the Stanley church, Wis.

Bro. Ray Shank, Oct. 17, in the Union City church, Ind.

Bro. P. J. Forney, Oct. 17-31, in the Midway church, Pa.

Brother and Sister Flory, Oct. 24, in the Constance church, Ky.

Bro. Ira S. Long, Nov. 28, in the West Goshen church, Ind.

Bro. Henry C. Eller, Oct. 17, in the Brownsville church, Md.

Bro. Joseph Whitacre, Oct. 4, in the New Fairview church, Pa.

Bro. J. Edson Ulery, Oct. 31, in the Elkhart Valley church, Elkhart, Ind.

Brother and Sister B. M. Rollins, Oct. 19, in the Lima church, Ohio.

Sister Mary L. Cook, Sept. 26 to Oct. 10, in the Rodney church, Mich.

Bro. Ben Hurt of Indiana, Oct. 11, in the Peters Creek congregation, Va.

Bro. Robert Sink of Bringhurst, Ind., Oct. 10, in the Pipe Creek church, Ind.

Bro. Galen R. Blough, pastor, Oct. 24 to Nov. 7, in the Ephrata church, Pa.

Bro. J. Edwin Jarboe of Goshen, Ind., Oct. 17, in the Wooster church, Ohio.

Bro. J. M. Geary, pastor of the Maple Spring church, Oct. 10, in the Rummel church, Pa.

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Personal Mention

Bro. Byron M. Flory, pastor of the Manassas church of Eastern Virginia, has changed his address from Vienna to Manassas, Va.

Eastern Colorado has chosen Eld. E. F. Weaver as Standing Committee delegate to the next Conference, with Eld. S. G. Nickey as alternate.

Bro. Max Hartsough is changing his address from Calhoun, Ill., to Brethren, Mich. He will have the pastoral care of both the Lakeview and Marilla churches.

The Standing Committee delegate to the 1938 General Conference from the Second District of West Virginia is Eld. A. C. Auvil, with Eld. H. C. Sanders as alternate.

Bro. E. H. Eby and wife, one time India missionaries now residing in Chicago, called on us Thursday of last week. Their Chicago address is 3444 W. Adams Street.

Northern Indiana has chosen Elders Edward Stump and Frank Kreider as Standing Committee delegates to the next Conference, with Elders G. W. Phillips and H. S. Bowers as alternates.

President Winger of Manchester College will be the speaker for the day at the homecoming and dedicatory services in the Springfield church of Northeastern Ohio, Sunday, Oct. 10.

Bro. Q. A. Holsopple is taking up the joint pastorate of the Mount Joy and Mount Pleasant churches of Western Pennsylvania. His address is therefore changed from Royersford to Mount Pleasant, Pa.

Sister Ida Jasper of the Des Moines Valley church of Middle Iowa was one of our last week-end visitors. The chief attraction, however, was not the Publishing House but her daughter, Helen, assistant in the Messenger offices.

Sister Arthur O. Mote of Detroit, Mich., and daughter Elnora, tried at first to answer all the letters received in connection with their recent sorrow, but the number is now in the hundreds and they are still coming. They are grateful for every one but it is too much to expect a personal reply to all. Their friends will surely understand this and these words also: "We never realized the meaning of real friends until now."

Pastors Howard H. Keim and Wilbur M. Bantz of Huntington, Ind., and Toledo, Ohio, respectively, "are working out an exchange evangelistic program." Bro. Bantz will direct the work at Huntington for two weeks beginning Oct. 25. Bro. Keim will do likewise at Toledo in November. Each pastor will be in his own pulpit on Sundays. "The first week will be devoted to visitation evangelism in which we plan to enlist a large number of our members who will visit inactive members and new prospects in teams of twos. The second week will be utilized in public evangelism. Our chief aim is a deepened spiritual experience for our members."

Bro. George L. Detweiler, pastor of the Meyersdale church of Western Pennsylvania will assume his new pastorate at Huntingdon, Pa., Jan. 1, next. Meanwhile Bro. Paul R. Yoder will serve the Huntingdon church as acting pastor.

Bro. Fred A. Flora is taking pastoral charge of the North Liberty church of Northern Indiana and his address is changed accordingly from South Bend to North Liberty, Ind. He will have some time for Bible conferences and evangelistic work and will be open for a few meetings after the first of the year.

Bro. M. R. Zigler's post cards from Geneva had very beautiful pictures on one side and interesting words on the other. Here are some of the latter: "We enjoyed our trip through the rugged Alpine country yesterday. . . . We can see Mont Blanc from here. . . . We are going to the League of Nations Hall this A. M. . . . Will go to Paris Saturday. Will meet Dan West there."

The Plymouth church of Indiana has been remodeled and will be dedicated Oct. 24. Bro. Otho Winger, president of Manchester College, who dedicated the church in 1921, will bring an inspirational message at the Sunday morning service and preach the dedicatory sermon at 2 P. M. A revival is scheduled to follow the dedication, conducted by Eld. Edward Stump of North Liberty, Ind. So writes Bro. G. G. Canfield, pastor of the Plymouth church.

Eld. Frank Fisher has comforted many in times of bereavement. Now he needs your sympathy, grateful as he is for the messages of condolence which have come from those who had learned of the passing of Sister Fisher Aug. 27. Brother and Sister Fisher were for many years superintendent and matron of the Mexico Welfare Home. At nearly eighty-one Bro. Fisher continues to reside at Mexico, Ind. We are promised more about this soon.

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Miscellaneous Items

The Pleasant View church of Northwestern Ohio, has its annual homecoming this Sunday, Oct. 3, with basket dinner at noon. Bro. C. D. Bonsack is the guest speaker. Pastor I. C. Paul says friends and former members are invited.

Four Northwestern Ohio churches, Deshler, Fostoria, Oak Grove and Greenspring, will have a joint Sunday-school meeting at the Greenspring church Sunday, Oct. 10. Bro. R. H. Miller of Manchester College will speak both morning and afternoon. Peace is the theme for the day.

Northwestern Kansas is to meet in district meeting in October, but as to the days we are not too sure. The clerk of the district writes that the meeting is to be held in the North Solomon church, Portis, Oct. 22-25. Other sources indicate the date is Oct. 15-18. We are leaving the riddle to Kansans to solve.

Middle Missouri meets in District Conference in the Kansas City church Oct. 8-11. It begins with the peace program Friday evening. Saturday is crowded with group conferences, open forums and addresses. The elders meet at 1:15 P. M. The later evening is given to a music program and an educational meeting. Sunday looks about as full with a "gospel sermon," by D. D. Funderburg in the morning and the "conference address," by Moderator I. V. Enos the last thing at night, just following a Y. P. program. Monday is business day. For out-of-state talent, besides Bro. Funderburg, we note the name of Bro. Burton Metzler of McPherson College, both of whom are listed several times. We see also they are to have "resource leaders" and "reserve leaders" at Kansas City, whatever these terms may mean.

Florida District Conferences will be held at Tampa, Oct. 8-10. Elders' meeting and council of women meeting at 4 P. M., Friday, Oct. 8. Women's Work program at 7 P. M., stressing peace, temperance and family religion. Ministerial meeting Saturday morning. District business meeting Saturday afternoon. Missionary meeting Saturday evening. Sunday morning given to worship, Sunday-school meeting and young people's meeting. The church is on Fiftieth Street about one-half mile north of Seventh Avenue.

The China Situation. Great need and suffering among innocent parties and noncombatants already exist. The General Mission Board has forwarded $150 to be administered by the National Christian Council of China. Extra funds will be necessary to care for added expense in forced travel, protection and administration necessary in such a crisis. Communications are difficult. To date our own mission has not been disturbed seriously except by terrible anxiety, but the armies of the Japanese in the north are moving directly toward it, and are sure to make further demands later. Our missionaries are staying by their work and the Chinese Christians. They are assisting in every need and these will increasingly multiply. When the way is open we hope others may go to their assistance and help. Meanwhile the General Mission Board will receive funds for these urgent needs among suffering women and children in a war torn and poverty stricken country. Continue to pray that the Lord may overrule all for the larger testimony of Christ's power and redemption in China and Japan, with the rest of the world.—C. D. B.

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With Our Schools

Juniata College

The convocation sermon was preached on Sunday evening, Sept. 19, by the Rev. Edward H. Jones, pastor of the Presbyterian church, State College, Pa., on the theme: "In Quest of the Abundant Life." President Ellis and Prof. Paul R. Yoder, acting pastor of the Huntingdon church, assisted.

The new academic year opened Monday, Sept. 13, when the freshmen arrived for several days of preliminary instruction and orientation. At the first general chapel service the following Thursday morning President Ellis advised the entire student body that going to college is essentially living to learn and learning to live.

In the lyceum series for the year Juniata will present the following renowned artists: an instrumental trio of the Curtis Institute of Music, Philadelphia; Zlatko Balokovic, Yugoslavian violinist; the Choristers of the Canadian Singers' Guild; Bruce Simonds, pianist; and the Hedgerow Theatre, which will present Shakespeare's "Twelfth Nigth."

A lecture-forum series has also been planned for the year. Those who will appear in this series are James Stokley, director of the Fels Planetarium, Franklin Institute, Philadelphia; Howard W. Oxley, director of CCC camp education in the United States; Dr. Miles Murphy, assistant professor of psychology at the University of Pennsylvania; and others of equal note.

Approximately fifty student leaders and members of the faculty attended the annual leadership conference over the week end prior to the opening of the new year at Camp Kanesatake, the beautiful camp of the Pennsylvania State Sabbath School Association near Spruce Creek, Pa. Discussions of student problems issuing in a set of recommendations to the administration were interspersed with recreation and worship.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Who Is My Neighbor?

Luke 10: 25-37

Sunday, October 17

I. The importance of the question.

1. Loving one's neighbor is an essential to life (Luke 10: 25-28).
2. It is essential to love one's neighbor in order to have fellowship with God (1 John 3: 10).

II. Answering the question.

1. Jesus' answer: A vivid word picture that "gets you."
   (a) A picture of God dressed in human clothes doing good in the way good ought to be done.
   (b) Jesus' logic is sustained by love that can not be denied.
2. Excuses which human beings sometimes offer.
   (a) "I don't know that fellow by the wayside."
   (b) "He doesn't belong to our group."
   (c) "This is a dangerous place; we might get hurt."
   (d) "I'm too busy and too tired."
   (e) "He may not be worthy."
   (f) "Let others do it."

   Evaluate these in the light of Jesus' definition.
3. Answering through imagination.
   (a) If you were sick in bed, or were a wreck beside the road, or had repented of sin and needed a second chance, would you appreciate a lift?
   (b) Imagine yourself in the other fellow's place and act accordingly. Neighborliness is likely to be the result (Matt. 7: 12).

III. Questions for discussion.

1. Other races are my neighbors.
2. Spain, Japan and China are my neighbors.
3. Farmers, laborers, employers are my neighbors.
4. The sick and suffering are also neighbors.
5. What action would neighborliness suggest?

LEADERSHIP TRAINING

From a File on Filing

Magazine articles clipped from school magazines, church school magazines and the field of business administration reveal these titles: "Scrapbooks as an Aid in Administration," "The Superintendent's Idea File," "A Workable Filing System," "Filing Program Materials," "Systematic Filing—an Aid in Teaching," "A Home Made Reference Library," "A Picture File," "Can You Find Your Clippings," "Indexing Magazine Articles,"—and so forth!

Forgive us for suggesting once more, at the beginning of this new church year, that every leader who wants to be effective must find a way to save his ideas in print.

We are all moved by the great idea, the great sermon, the fine book, or the dynamic magazine article. We think at the moment that we will never forget it! But we do forget it—by next week.

The only way to really build up a "repertoire" (that's what the musician calls it, isn't it?) of ideas and resource materials is to do it in some way—and that way more or less orderly.

In order of value, these are time tested:

1. Large envelopes—least satisfactory because they take so long to open and shut.

2. Scrapbooks—not bad, particularly if they are loose leaf.

3. Card files—4" by 5½", or 5" by 8", to fit into a small box. Good for brief clippings and written statements, but do not handle large clippings. One man carries these around in his pockets constantly and files them in his large manila folders.

4. A regular file. Whether steel, cardboard, or made out of a baked bean box secured free from the grocery, the folder-filing system has advantages. It holds everything. Buy standard folders at your stationery store for a cent a piece or less.

And, because we are trying to make these Church at Work columns valuable, won't you try clipping them for future use?

LEADERSHIP TRAINING

Materials for Leadership Education, 1937-38

Order the following from the Board of Christian Education, 22 S. State St., Elgin, Illinois:

Standard Leadership Curriculum, First and Second Series, free.

Enlisting and Developing Church Workers, 10c.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering A-Level Units in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self-Rating Scale for Church Workers, 15c dozen copies.

WOMEN'S WORK

A Message to Our Aid Societies

BY MRS. H. L. HARTSOUGH, NORTH MANCHESTER, IND.

Another year is rapidly passing. Have we done all we could during the past year? This has indeed been a busy year. There has been some real need for our unselfish services.

We have had calls to help the flood sufferers, those in the storm areas, then the needy in Spain, besides many other calls in our own or neighboring communities. This has been real work.

We must not forget our part on the National Project each year. Every year I feel there is a greater need for our services. Sisters, we dare not lay our needles down. We need not say there is nothing for us to do. We must be organized in such a way that we can in our best way answer the emergencies that may come.

I wonder if we realize how many hours of labor and anxiety a box of necessary garments may save for those in these places of need, even boxes that may always be acceptable in our mission fields. I would like to suggest that unless we already know the particular garments required when we decide to send a box to a certain field, we write for detailed information as to what garments might be most needed. Such forethought will enable us to do the most helpful work for these workers and not burden them with articles they do not need.

Another phase of our Aid programs I hope we may not forget is the hour of prayer and devotion at regular meetings. We certainly need God's guidance and blessing on all our work. May we never send a box or give help without

first asking his blessing to attend it. This is sending a portion of our goodwill and spirit as well.

May the Master help you in your work this winter and bless every effort for good. Again may I say: "Let us be real Aid Societies."

Peace Banks

The **Brethren Peace Banks** are ready to be sent out on order. It is hoped that many will use these banks. If they are placed in the homes of your community, many others outside the church as well as the members of the church will have an opportunity to give a practical demonstration of their desire for peace. The banks in themselves are attractive, and will make their appeal for help wherever they are placed—on the dining table, on the sideboard, or on the center table of the living room. Send to the General Mission Board, Elgin, Ill. The banks are free.

YOUNG PEOPLE

Christ in the Life of the World

During the past three years the interdenominational emphasis has been on Christ in the Life of the Home, Church and Community. This year it is a most timely one, Christ in the Life of the World. The Sunday evening topics for young people follow this emphasis. Suggestions for taking hold of this topic have been prepared and can be secured from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

This material is to be included in the Young People's Handbook. If you received your handbook before September write for this material and state that you wish it for your handbook. Keep your handbook up to date.

CHILDREN'S DEPARTMENT

Shall We Have Junior League in Our Church, 1937-38?

Note: Will you clip and save this article for future reference?

Whether or not to have a Sunday evening meeting for juniors depends on several things: (1) Is there a felt need on the part of parents, children, or church leaders that the children are not having adequate instruction and fellowship within the church walls? (2) Are there adult and young people's groups meeting on Sunday night so that it is desirable to have the children in the meeting of their own at the same hour?

The announcement regarding Junior League materials for 1937-38 is ready in a mimeographed free bulletin that can be ordered from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

You will probably want a week-by-week program that can be followed throughout the year. If so, excellent materials are available through two magazines, "The Children's Leader" and the "Elementary Magazine."

The Children's Leader, monthly, $1.00 per year. It carries Sunday evening material under the title, "Junior Society Units (1937-38)."

Themes for 1937-38 are:

October—This Is My Father's World.
November—Sharing With Other Americans.
December—Christmas in Many Lands.
January—Peace on Earth.
February—Growing Up.
March—The Hymnbook of the Bible.
April—Stories Jesus Told.
May—What Does It Mean to Be A Christian?
June—Choices We Need to Make.
July—Alcohol and My Community.
August—Good Times That Are Worth While.
September—Workers of the World.

The Elementary Magazine, monthly, $1.00 per year. It carries Sunday evening material under the title, "Junior League Program—October, 1937, to September, 1938." Themes for 1937-38 are:

October—All Things Bright and Beautiful.
November—Praise and Thanksgiving.
December—The Christmas Message.
January and February—Jesus the Master Worker.
March—Becoming Good Junior Stewards.
April—Services of My Church.
May—Justice for Underprivileged Children.
June—Learning to Use the Bible.
July—Juniors and the Movie and Radio.
August—The Use of Sunday and Our Recreation.
September—Making and Keeping Rules.

Both these magazines carry the finest of helps for children's leaders, both generally and departmentally. Our own junior project can be very easily tied in with either of these programs.

Write for free 1937-38 packet of information about Junior League materials. It contains sample copies of the two magazines mentioned above, complete descriptions of the content of the month-by-month themes covered in these two programs, and also a descriptive list of the "undated units," (or brief series of lessons on special subjects) for those who wish to use material in a different way than week-by-week. Watch next week's Gospel Messenger for further announcement about these "undated units."

MEN'S WORK

Men's Work in Idaho

BY R. E. MOHLER, EXECUTIVE SECRETARY

Bro. B. J. Shank, District Director of Men's Work of Idaho, writes as following concerning the work of their district:

"Men's Work in Idaho looks better at the present time than it has ever looked before. As major projects the men of Idaho are stressing the following: Church Attendance and Peace.

"When a club or any other such organization wants a man it is the common plan for the president to appoint some half dozen of the members to see this man before the next meeting and invite him to join. When the president sees him he naturally feels that is the business of the president and does not react in the same way as though just ordinary men see him. Church attendance works the same way.

"The men of Idaho have appointed a committee to see the Governor and the United States Senators of Idaho, telling them the stand of our church on peace. They are also making an effort to see that our own members are taught the decisions of our church on peace and war."

Men's Work such as the above will make itself felt. May we have more districts that actually take up real, living and worth-while projects. Such things as the above makes Men's Work work.

Our National Projects for 1937

1. Church attendance.
2. Father and son relations.
3. Messenger subscription campaign.
4. Thanksgiving home missions offering.
5. Church night (a new project).

CORRESPONDENCE

REPORT ON SPANISH RELIEF

I am sure all will be interested in the report of the results of the emergency appeal for Spanish Relief. Within a few weeks after the appeal was made the following goods was received at the American Friends Service storeroom, 1515 Cherry Street, Philadelphia, Pa., immediately packed and sent on its way to Spain.

This is a list of the material received: About 75 pounds of baby clothing at a valuation of $200, 175 pounds of yard goods at a valuation of $125, 250 pounds of miscellaneous clothing for children at a valuation of $475 and 56 pounds of soap. There was also some heavier clothing, which will be held until the October shipment, so there were all told some 600 pounds of material, amounting in value to upwards of one thousand dollars.

Eleanor Stabler Clarke, chairman of the clothing committee, makes this statement: "Thanks to all contributors for this substantial help. We are hoping to send off more bales in October." She is also especially grateful for the help of Mrs. Lerch and Betty Nelson in packing and baling the material for shipment. Mrs. Lerch represents the older women of the Church of the Brethren and Betty Nelson the younger, and I am especially happy that our women could be represented in the actual work of packing and shipping, as well as in the furnishing of material.

The next shipment will be made in October and further shipments will continue throughout the winter. The need remains about the same, with the exception that heavier clothing and underwear may be included for winter shipments. Follow the suggestions offered on the special Spanish Relief folder, or as they are found in The Gospel Messenger, issue of July 31. Should you not have access to this information, write to Anetta Mow, 22 S. State St., Elgin, Illinois, for a circular.

Aid Societies and other groups will be interested in making baby layettes and children's clothing, emphasizing, of course, such articles as are necessary and practical, rather than the extras. Please note that secondhand material and shoes should not be sent unless they are in very good condition. Solicit donations from the community.

Philadelphia, Pa. Mrs. Ross D. Murphy.

A DIFFERENT VIEW

After reading "Fairy Tales and Our Children," in the Aug. 21 edition, I am moved to give my view of the subject.

I believe fairy tales can be related to the child without harming him. It causes his imagination to start and he thoroughly enjoys the exaggerated stories. But this, too, can be carried too far. We must be careful that we do not deceive him when he begins to ask questions. We may not stop to think how important these little simple questions are to him, and we must make sure he well understands very early in life that there are two kinds of stories.

Should we not begin to teach our children the eternal verities as early in life as the fairy tales are taught? Can we not see clearly why the story of Jesus would be the same as a fairy tale in that small child's mind?

So let us be sure he knows the difference between a true story and one just to amuse him.

As for the Santa Claus myth, it seems to me this is a different thing and can not be classified with the fairy tales.

The birth of our Savior is so sacred to us that we must be careful to teach the child the story in a way that it will mean the most to him when he is enjoying his first Christmas, and in such a way that he will always enjoy that same feeling throughout his life.

How often I have heard the same statement, "Christmas never meant so much to me after I learned there was not a Santa," or "I'm going to teach my children there is a Santa, for I well remember how I enjoyed it when I was a child." These same folks perhaps do not realize that they could have been taught to enjoy Christmas in a different way—a way that they still could be getting the same joy. Then when they are older in years, they would not need to look back on childhood days to remember the joy they once had at Christmas time.

We have a daughter who is now seventeen years old, who enjoys Christmas as much as any one can, and always has. She was not taught to believe in Santa, but was taught early in life that we give gifts to one another because the Baby Jesus was given to us. We were very sure that nothing was neglected to make Christmas time stand out as a very happy time.

We must remember our children's playmates are talking about Santa, are learning attractive recitations and gay little songs about Santa in school, and that they are so happy and lighthearted at this tender age. So as parents, we must make Christmas a happy time in our homes. We can make it just as enjoyable by teaching the true story as by the Santa method. Then the same happiness will prevail throughout their lives and there will not be that scar that others have after they find there was no Santa.

Despite my deep respect for my mother, she did not put forth the extra effort to make Christmas as happy a time as I feel she should. However, we were not taught to believe in Santa, yet nothing was substituted in our home to give us the same joy that seemed to be in our playmates' homes where the Santa idea was carried out.

We must make it a joyful time. The old saying, "You can't put an old head on young shoulders," surely bears repeating here. For this is an exciting time for the children and we must enter into the spirit with them.

I believe each family should adopt a method to use in presenting their gifts; and however this may be, parents should make sure their children are really enjoying it to the fullest extent. Do not let other activities come in ahead of the children's happiness at this season.

In our home we have always made it a rule to have Christmas last as long as possible. In this way we can get the most joy out of it. The tree is decorated a week before Christmas and each parent takes the child, when too small to go alone, and together they purchase an inexpensive gift for the other parent and for other members of the family. Each gift is wrapped attractively and placed about the tree. Of course gifts are added from time to time until Christmas Eve, thus the joy lasts much longer. My, how we all guess what is in the packages that bear our names, because no one knows except the one who gave that gift.

We think this is much better than the Santa Claus way, as we did not need to change our method when our daughter grew out of childhood. We all look forward to Christmas Eve when we gather around the tree.

De Graff, Ohio. Barbara Hostetler.

THE CAROLINA DISTRICT CONFERENCE

The District Conference of North and South Carolina, which convened with the Little Pine church, Aug. 18-21, was in several respects an outstanding meeting. In the opening sermon on Wednesday night Bro. Vance Tipton urged us to use what we have in the building up of God's kingdom. Basing his message on the Parable of the Talents, Bro. Tipton showed us that the Lord will accept no excuses, that he has given unto each one of us a particular work that no one else can do.

Thursday morning Bro. R. B. Pritchett, in his unique and powerful way, gave us an address on, How We Got Our Bible. Bro. W. A. Reed followed with a stimulating message on The Bible—The Power of God. The forenoon program was concluded with brief extemporaneous messages from Brethren E. S. Coffman, H. J. Woodie and J. P. Robertson, who were visitors for the day. Bro. Robertson rekindled our interest in missions by telling us the brief story of his son, Dr. Russell L. Robertson, who gave his life for the cause in Africa.

Thursday afternoon the ladies had the use of the church for their program, while the men assembled in the grove. Bro. C. B. Miller spoke to the latter group on The Need for Christian Men. Bro. Pritchett then pointed out some definite projects that the men might put on. At the same time the women were also getting down to things practical. For one thing, they set up for themselves for the first time a definite, though small, budget for the coming year. The following officers were re-elected: Mrs. Gladys Welch, president; Mrs. Hattie Masters, vice-president; Mrs. Atlas Bradshaw, secretary-treasurer. After the group meetings everybody assembled in the church to hear a sermon by Bro. Coffman. Like the speaker of the night before, Bro. Coffman referred to the Parable of the Talents, appealing to each of us to throw his whole life into the extension of God's kingdom.

Thursday night Bro. Carl H. Welch substituted for Bro. Loren Bowman, who could not be present, in delivering a message on Christ's Challenge to Youth. The speaker maintained that the challenge of Christ to youth was to seek first the kingdom of God. There are today great forces contending for first place in the lives of our young people: (1) Gratification of the flesh. Sexual irregularities and strong drink were pointed out as great evils arrayed against the welfare of youth. Few will deny that participation in these two things is sin. (2) Pleasure and amusement. Here it is harder to draw the line between good and evil. Youth must search their hearts. Which do they love the most, pleasure or the kingdom? (3) Material things. In the lives of multitudes of professing Christians materialism is crowding out the kingdom. Automobiles, houses, lands, business, money—these are the chief treasures of many. But in spite of these allurements there are a great number of young people who are giving the kingdom first place in their lives.

Friday forenoon was devoted to a consideration of some of the great ideals of our church. We first heard Bro. Fred Dancy explain our peace position. The speaker centered his address chiefly around the theme that our stand on the war issue is the only position consistent with the Holy Scriptures. Dr. Paul H. Bowman next discussed temperance. He felt that a twofold plan of attack was necessary in the combat against the great liquor evil. Education is very essential and must never be abandoned, but there must be legislation against the liquor crime as against all crimes. The last speaker of the morning, Bro. Gilbert Osborne, made a strong appeal for fuller consecration to the cause of missions. He brought his message down into the realm of the practical by asking if there were three others present who, with him, would each give twenty-five dollars to our foreign missions. Within a short time three brethren had responded to the challenge. Next an appeal was made for contributions to our district missions. Several pledged ten dollars; others five dollars. The total missionary offering in cash and pledges amounted to two hundred and ninety-two dollars.

Friday afternoon was devoted to the business session with Bro. Fred Dancy, moderator; Bro. W. A. Reed, assistant moderator; Bro. C. B. Miller, reading clerk; Sister Hattie Masters, writing clerk. One of the queries passed by the conference recommended that the District Ministerial and Mission boards appoint a joint committee from among themselves to study the matter of helping our churches to secure pastors.

Bro. W. A. Reed was elected moderator for next year, with Bro. J. H. Griffith, assistant. Sister Hattie Masters was elected writing clerk for a term of three years with Sister Maxine Welch, assistant. Bro. Fred Dancy was chosen to represent us on the Standing Committee, with Bro. W. A. Reed as alternate. Bro. C. B. Miller was re-elected district treasurer for a term of three years.

Friday night Bro. Pritchett gave a very instructive and inspiring address on The History and Ideals of Our Church.

Saturday forenoon at the conclusion of the business session Bro. Dancy gave what he termed an SOS call. Forgetting their anxiety to get started home, those present turned their full attention upon the speaker as he with great fervor called upon our district to stand behind its ministry. If our churches are to survive, if our young people are to be saved for the kingdom, our ministers must be given sufficient financial assistance to enable them to remain in the work. The conference closed with all of us feeling it was good to have been here. It seems that certain forces are at work trying to bring about a revival of religion among our Carolina churches.

Our next district conference will convene with the Brummetts Creek church, Aug. 24-27, 1938.

Carl H. Welch.

Relief, N. C.

WHAT HAVE WE THE RIGHT TO EXPECT?

I haven't the slightest doubt that Robert Ingersoll could say that he had received a large number of testimonials from students of his teaching who would say that his philosophy had done them an immense lot of good, and would be ready to acclaim him the greatest teacher of the age. But while that is so, you haven't heard from the thousands of good Christian young people he destroyed. To say that one has received a lot of testimonials as to a certain teaching, does not say anything as to the value of that teaching. A cross section of testimony of all who had come under that teaching would be a better suggestion as to its value. Ingersoll would be begging the question to say that he had gotten many approvals of his doctrine, if he were urging that his teaching was a good thing for the world and generation in which he lived. We have the right to expect that mature people will read close enough to discern when teachers are bringing something that is worth while, investigating thoroughly as to the real merits of the teaching. It is not just how many people are ready to acclaim Ingersoll a great teacher, but how many have been ruined for time and eternity by that teaching. The very ones who have congratulated him are

the ones who have been the most deceived and led the farthest astray. Those are the ones who did not have the discernment and the discrimination to perceive the deadliness of that teaching. We have the right to expect that while it is "painful to think," that there ought to be a little more of it done in these days of spurious teaching. That Ingersoll had many who followed him to the last ditch, who spoke most glorifying of him, is not a correct estimation of the value of his teaching. Honestly, have we not the right to expect Christian teachers to place the emphasis on the teachings of Jesus, instead of their own conceptions and theories, which many times deviate very widely from the teaching of the Nazarene? I wonder if there ought not to be a course in the schools of our country on "thinking." I believe it is more necessary than a lot of the courses that are being taught. It is certainly something that has been neglected. The process hurts, but the results justify. Is it too much to expect that a man in this age should at least come up to where Zacchæus was? This man, as we know, was a publican. The publicans, who were the taxgathers, were held in very ill repute. I take it that when he spoke to Jesus, and said, "Behold, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold," he meant that his conduct was such that it would stand the scrutiny of Jesus. Jesus seems to recognize him as being a just man when he says: "This day has salvation come to this house, for as much as he also is a son of Abraham." Methinks that Zacchæus meant to say that he had taken nothing by false accusation from any man. Remembering the position of a taxgatherer, and the temptations to which they were put, is it too much to think that a church member ought to be able to say the same thing that Zacchæus said? He was not only a publican, but he was "chief among them." There is no reason to suppose that either Zacchæus or Matthew had been guilty of unjust practices, or that there was any exception to their characters, beyond that of being engaged in an odious business. Some other examples of this occur. Suetonius mentions the case of Sabinus, a collector of the fortieth penny in Asia, who had several statues erected to him by the cities of the province, with this inscription, "To the honest tax farmer." After nineteen hundred years of Christian living and example, surely it wouldn't be too much to expect that we at least come up to that of the best publicans! We ought not to forget the parable of the Pharisee and the publican. We have the parkway in front of our house filled with daisies. While these flowers are most beautiful, there are times when they are not very good Christians. The warmer the sun shines the brighter they are. You can see them for blocks. But when it gets a little cool, or it rains a little, they just put me in mind of a "wet hen." They are all drooped and look just too sad for anything. There is an analogy between these flowers and a lot of us Christians, isn't there? It was no accident that I said "us," for I mean us all to a great extent. I am going to try and do a lot better. Do I have the right to believe that you will make the same effort? We wouldn't pull these daisies up for anything. They are just too nice when the sun is shining, and everything is bright and pleasant. But they give you a real pain to look at them when they are down in the dumps. I want to tell you people in the East that the roses in California are just a little nicer than I have ever seen them, I think. I have an idea that the cold winter had something to do with their beauty. After all, we get a lot of inspiration from the flowers. We know a lot of the detail that is necessary to produce the most beautiful flowers. I suppose there is something akin to that which is necessary to produce better people. Why put up with a scrawny, little insignificant rose bush, when one might as well, with little effort, have the beautiful kind that we behold all around us at this time of the year? Haven't we the right to expect better Christians than the most of us are, with all the facilities and helps that are at our hand? When we read about Abraham who lived, perhaps four thousand years ago, and learn of his faith, and that wonderful intercessory prayer he made in behalf of Sodom and Gomorrah, are we not made to wonder where he got it all? And why we do not have more than we seem to have many times? We will just have to stop or we will be expecting too much.

T. A. Eisenbise.

La Verne, Calif.

A LONG DISTANCE CALL

One Saturday night about nine o'clock I received a long distance call from Bro. Labon Wagoner of Red Cloud, Nebr., asking if I could come to the Red Cloud church the next day to baptize some applicants. This was a glad call. We arranged to go the next day, Aug. 29. Taking some of the brethren and sisters with us from the Bethel church, we went to the Republican River near Red Cloud and baptized seven applicants. This brought much rejoicing. Bro. Noah Wagoner is now eighty-seven years old and has labored in that vicinity for many years. Those baptized were mostly his grandchildren. The church there has been depending on Grandpa Wagoner to do the preaching, which he does as health permits. These children are the product of faithful parents who helped them cast their choice with the Brethren. May God's blessings be upon the church there.

I. C. Snavely.

Carleton, Nebr.

DISTRICT CONFERENCE OF OREGON

On July 27 the Assembly and District Conference program of the Church of the Brethren in Oregon was opened at Camp Myrtlewood near Bridge, Oregon. All day long people kept coming, anxious to be together in Christian fellowship, and anticipating spiritual help from the program. Camp Myrtlewood is a wonderful place for a meeting of this kind. Here one can commune with God in the great out of doors.

The conference theme was: Christ in the Life of the World. On Tuesday evening the registration began and before the meeting closed 183 had registered. There were nearly two hundred people on the grounds each day.

We feel we were fortunate in having Brethren A. F. Brightbill, W. W. Slabaugh, Vernon Heckman and Stanley Keller as leaders for our assembly. There were classes for each age group during the forenoon; then a recreation program was held each afternoon.

At 7:30 each evening Bro. H. G. Shank of Portland delivered a powerful evangelistic sermon. Following this a campfire service was held.

On Thursday night, under the direction of Prof. Brightbill, there was held the first antiphonal chorus ever to be held among our people in Oregon. As we gathered on the mountainside and sang we could feel the very presence of God.

On Friday the general assembly theme was Home Building. The questions, Does the Attitude of the Home Toward Obedience Affect National Life? and What Contribution Can the Home Make to World Peace? were handled in round table discussion. Mrs. Verna Kroeger of Myrtle Point gave two readings and Elizabeth and Galen Miller of Portland sang a song.

On Saturday the different groups held their separate conferences. Sunday afternoon Prof. Brightbill conducted a special music program. In the evening by special request there was held another antiphonal chorus.

Tuesday the district meeting business session was held with Bro. M. C. Lininger, the retiring moderator, taking charge during the organization. Stanley Keller was elected reading clerk; Bro. J. D. Miller, moderator for the meeting this year, took charge.

Our treasurer reported that our quota for the year had been raised, with every church helping to make this possible. The Board of Administration asked for more funds and their request was granted. The Brethren living in Medford, Ore., have asked that a mission be started there, and plans are being laid for this work to be started.

Miss Gladdys Muir of La Verne, Calif., gave an interesting talk on the History of the First Brethren on the Pacific Coast.

Bro. H. G. Shank of Portland was elected Standing Committee delegate to the 1938 Annual Conference. The 1938 Assembly and District Conference are to be held at Camp Myrtlewood. Bro. M. C. Lininger was elected moderator for 1938.

The meeting then closed and all went home feeling we were better fitted to serve Christ in the home, the school and the church.

RESOLUTIONS OF THE 1937 CHURCH OF THE BRETHREN DISTRICT CONFERENCE OF OREGON

We take this means to express our thankfulness for God's providence over us, his care, his mercies, and his forgiveness when we fail; for human responses that have helped to keep the peace of the world; for the historic peace churches, the Brethren, the Quakers, and the Mennonites; and for the large church bodies who recently joined the peace movement.

We deplore the lack of discipline in life, the tendencies of looseness in living, of drinking, the slaughter of human life on the highways and other inhumanities, the lowering of moral standards, the indifference among old and young in Christian circles to things spiritual, the materialism and injustice that sap the world of spiritual reality and the increase of armaments by the militarists that threaten the present civilization with destruction.

Because of these attitudes and conditions we as members of the Church of the Brethren of the District of Oregon assembled in District Conference and Summer Assembly July 27 to Aug. 3, resolve that we shall strive for the deepening of our own spiritual lives:

(1) By a full and complete surrender of ourselves to God and Christ as Master of our lives.

(2) That we feed daily upon the Word of God.

(3) That we sing the hymns that build Christian character.

(4) That we seek a new discovery of God through prayer and meditation.

(5) That each member definitely seek for opportunities for Christian service each day.

(6) That we put ourselves under the discipline of Jesus as to loyalty, self-control, purity of life, love, reverence and devotion .

As a move in this direction we resolve that every Summer Assembly and District Conference attendant shall put himself or herself under this discipline in the camp as an ideal to be carried out in our local churches and communities.

Because in the District of Oregon there is a great need for a definite planned work among our boys if we are to insure the future of our church and homes since it is an open field and is a great opportunity for the Men's Work department because of the ability of men to understand and work with boys, and since the Men's Work needs a goal to make its work meaningful, be it resolved that the Men's Work organization of the District of Oregon initiate organized effort in the form of clubs or other projects among the boys of each local church, and be it also resolved that the district meeting at Myrtlewood Camp be an annual retreat for our boys where an adequate program shall be sponsored to meet their needs.

We express appreciation to all those who planned and assisted in the program, especially Brethren W. W. Slabaugh and Alvin Brightbill and the other guest leaders.

We express appreciation to those who sacrificed their time and opportunity of attending the meeting in order to provide for our physical needs.

Signed: The Committee.

Grants Pass, Ore. Mrs. Jennie E. Drake.

CLARA M. KEENEY

Clara M. Keeney, wife of Bro. George E. Keeney of Elizabethtown, Pa., died of complications on June 20, 1937, at the General hospital in Lancaster, where she had been a patient for three weeks. She was aged sixty-three years, one month and twenty-nine days. She was born April 22, 1874, a daughter of Henry H. and Lydia Frantz at Frystown, Berks County, Pa.



She was married to Bro. Keeney on Aug. 27, 1898. This union was blessed with two sons and two daughters. She is survived by two sons and one daughter and two grandchildren, five sisters and five brothers. Her husband and one daughter preceded her in death. Sister Keeney was the first of twelve children to give her heart to the Lord. Her fine Christian character in the service of her Master was an inspiration to her children and to many who associated with her.

For twelve years she was employed as cook for Elizabethtown College. She found a great joy in ministering to the students of the college, amongst whom she had some very close friends. She worked for the college until May 8, 1937, and died six weeks later. She surely will be missed by her children and many friends.

Funeral services were conducted at Ziegler church by Bro. John Hershman of the Elizabethtown church, assisted by Brethren Ira G. Gibble and George Snyder of Little Swatara church.

Elizabethtown, Pa. Minnie Keeney.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carl-Bare.—John Milton Carl of Mt. Union, Pa., and Mary Ethel Bare of Huntingdon, Pa., at the bride's home on Sept. 11, 1937.—H. H. Nye, Huntingdon, Pa.

Colwell-Bowers.—By the undersigned at the Church of the Brethren, Fruitland, Idaho, Mr. Chester Colwell of McPherson, Kans., and Miss Esther Bowers of Fruitland.—Harry E. Thomas, Fruitland, Idaho.

Cober-Secrist.—By the undersigned at the home of the bride's parents, Aug. 21, 1937, Bro. Roy E. Cober of Wittman, Md., and Sister Nyda Ida Secrist of Easton, Md.—Barry T. Fox, Easton, Md.

Eshleman-Kraybill.—At the home of the bride's parents near Mt. Joy, Pa., Aug. 19, 1937, Bro. Joseph LeRoy Eshleman and Sister Emilie Jane Kraybill, both of Mt. Joy, Pa., by the undersigned.—H. M. Snavely, Carlisle, Pa.

Frank-Stephens.—By the undersigned, Sept. 12, 1937, at the First church, Chicago, Ill., Hugh H. Frank of Columbia City, Ind., and Esther C. Stephens of Torrance, Calif.—M. Clyde Horst, Chicago, Ill.

Keys-Hamilton.—By E. Grant Nine, at the Maple Spring Church of the Brethren, Aug. 22, 1937, Dale W. Keys of Montrose, Mich., and Edith Irene Hamilton of Oakland, Md.—Ezra Fike, Eglon, W. Va.

Killian-Chandler.—By the undersigned at his residence, Aug. 18, 1937, Bro. John Killian of Lancaster, Pa., and Sister Verna Mae Chandler of Mt. Joy, Pa.—W. N. Zobler, Lancaster, Pa.

Luna-Elsberry.—By the undersigned at the Empire Church of the Brethren in California, Sept. 5, 1937, Bro. Eldrige Vernon Luna of Concord, Calif., and Sister Vada Melrea Elsberry of Empire, Calif.—Niels Esbensen, Empire, Calif.

Miller-Fox.—By the bride's father, at the home of her parents, Aug. 15, 1937, Bro. Dwight L. Miller and Sister Mary Anna Fox, both of Easton, Md.—Barry T. Fox, Easton, Md.

Murphy-Kerlin.—By the undersigned, May 22, 1937, at the home of the bride, Lawrence Murphy and Nellie Kerlin, both of Richmond, Ind.—E. O. Norris, Richmond, Ind.

Quitslund-Kitchell.—By the undersigned, Sept. 12, 1937, at the Salem M. E. church, south of Logansport, Ind., Ford A. Quitslund of Washington, D. C., and Eva May Kitchell of Galveston, Ind.—W. C. Stinebaugh, Huntington, Ind.

Wallridge-Casson.—By the undersigned at tbe home of Mr. and Mrs. Percy L. Cox, Sept. 5, 1937, Bro. Paul LeRoy Wallridge and Miss Dorothy Marie Casson, botb of Easton, Md.—Barry T. Fox, Easton, Md.

FALLEN ASLEEP

Ankeny, Bro. Jacob L., was born in Somerset County, Pa., Aug. 21, 1860, and died Aug. 11, 1937. His parents moved to Armstrong County, Pa., when he was but a boy and he spent almost his entire life in that county. In 1882 he united in marriage with Elizabeth Dick. To tbis union were born four sons and two daughters. The oldest son died at the early age of thirteen years. Sister Ankeny preceded him in death about five years ago. All those who knew Bro. Ankeny appreciated the fact that he had lived a useful life. He united with the Church of the Brethren at Plum Creek in early manhood and ever remained faithful.—Mrs. Clyde Kougb, Shelocta, Pa.

Blough, Mary A., nee Fike, youngest daughter of Jacob C. and Elizabeth Blough Fike, was born near Davidsville, Somerset County, Pa., Oct. 10, 1862, and died at Waterloo, Iowa, Aug. 26, 1937. She came with her parents when they located in Iowa in 1869. On July 18, 1882, she was united in marriage with William Albert Blough. This union was broken by the deatb of the husband in 1916. Three children were born to this union. These children survive with one brother and nine grandchildren. Early in life she united with the Church of the Brethren and of this faith she proved herself a most worthy exponent. She loved her church and was interested in its progress and welfare. She was especially interested in the work of the Aid Society and to this most worthy cause she gave many an hour of most willing and truly consecrated service. Nearly four years ago she had a stroke which left her helpless and speechless. She knew, by tragic experience, the meaning of suffering and affliction but she bore it all uncomplainingly. Services were conducted by the writer, assisted by Eld. J. E. Miller of Elgin, Ill. Interment was made by the side of her husband in the Orange cemetery.—A. P. Blough, Waterloo, Iowa.

Dougherty, Ephraim Q., son of John and Sarah Dougherty, was born near Wooster, Ohio, April 27, 1850. At an early age he came with his parents to Northern Indiana, where he spent the remainder of his life. In April, 1876, be was married to Catherine Laudeman, who died five years later leaving him with two small sons. In 1883 he was united in marriage with Emily Beckner Kitch who preceded him in death only five months. They had lived together for more than fifty-three years. He was a kind and faithful husband and father. As a neighbor he could scarcely be excelled, as he was honest in his dealings and a friend to all in time of need. He died Sept. 8, 1937, leaving two sons and one daughter. Funeral services were conducted by the writer at the Bremen Church of the Brethren, with burial in the cemetery near by.—Charles C. Cripe, Argos, Ind.

Hale, Robert L., met bis deatb instantly, Sept. 9, as the motorcycle upon which he was a passenger ran into a shifting engine in York, Pa., as he was on his way to work. He was aged 19 years, 5 months and 2 days. He leaves his father, mother and nine brothers and sisters, all at home. Funeral services in the Lutheran church in Abbottstown, Pa., by the writer, assisted by Rev. Mower, Lutheran minister. Interment was made in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

Holder, Sister Jennie V., was born July 29, 1867, and departed this life July 16, 1937. She united with the Church of the Brethren early in life and lived ever faithful and true. She was married to Daniel E. Holder, who departed this life years ago. To this union were born seven children, four boys and three girls. They all survive. She was teacher of the primary department in the South Brownsville church for many years and the little children all loved her dearly. She made their lessons happy and gave them little gifts of love. The whole community was made sad when she had to leave us. Her funeral was one of the largest ever held at the Brownsville house. The funeral was preached hy Eld. John Bowlus, assisted by Pastor Henry Eller. Her body was laid to rest by the side of her husband in the Brownsville cemetery. Earth's loss is heaven's gain. —Emory C. McGolerich, Brownsville, Md.

Jago, Bro. Rudolph Hattal, son of Thomas and Elizabeth Jago, was born at Cold Point, Montgomery County, Pa., Sept. 2, 1873, and departed this life Aug. 25, 1937. His early life was spent near the home of his birth. In 1897 he was united in marriage with Elizabeth Hand, who preceded him in death. In 1927 he was married to Mrs. Levina Wismer with whom he lived in Ambler, Pa., until his death. He was a member of the Ambler church and when health permitted was a faithful member of the men's Bible class. Although he had not been in good health for several months, his death came unexpectedly as he slept, the result of a complication of diseases. He leaves his faithful wife, four children, two stepchildren, two brothers, three sisters, several grandchildren and a host of friends. Funeral services were held in the Ambler church with the writer in charge. Interment was made in the Rose Hill cemetery.—Paul M. Robinson, Ambler, Pa.

Johnson, Gilbert, was born at Masontown, Pa., Aug. 16, 1865, tbe son of John and Margaretta Cover Johnson and died suddenly at his home Aug. 11, 1937. His health had been failing for the past three years. He came to Illinois when a young man. Having learned the blacksmith trade in Astoria he conducted a blacksmith and wood working shop for more than twenty-five years. He was united in marriage to Alice Danner. No children were born to this union. He united with the Church of the Brethren early in life and remained faithful. Besides his wife he is survived by four brothers, numerous other relatives and a large circle of friends. Funeral services were conducted by Bro. I. J. Gibson. Burial was made in the Woodland cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Keim, Chas. H., was born Oct. 17, 1856, near Fairfield in Jefferson County, Iowa, and departed this life Sept. 2, 1937. When six years of age he came with his parents to Union County, Iowa, where he grew to manhood. In May, 1884, be was united in marriage to Matilda Borland who passed away seven years later. To this union two sons were born, one preceding him in death. Feb. 7, 1894, he married Edith Sears who died in 1906. To this union was born one daughter. In 1909 he married Maggie Meade. To this union one son was born. About the year of 1902 he united with the Church of the Brethren and remained faithful. He leaves to mourn his departure three children, ten grandchildren, one great-grandchild and a host of other relatives and friends. Funeral services were held in the Franklin church near Leon, Iowa, hy the writer, assisted by Bro. A. L. Sears. Interment was made in the cemetery near by.—J. F. Burton, Lena, Ill.

Kipp, Bro. Bertie Vernon, was born March 8, 1908, and passed away at his home Aug. 23, 1937, from the effects of a tumor. He was a son of Brother and Sister M. S. Kipp of Newport, Pa. In 1930 he married Sister Ruth Brandt who survives with two small daughters, four brothers and one sister. Bro. Kipp became a Christian early in lfie and was a faithful member in the Mt. Olivet church. He was anointed during his illness by Brethren J. A. Bricker and M. C. Swigart of Philadelphia. Funeral services were held at his home with Brethren J. R. Hershman and J. E. Rowland officiating and Bro. C. B. Sollenberger assisting at the grave. Interment was made in the Newport cemetery.—Ada Brandt, Millerstown, Pa.

Livengood, Peter J., son of John C. and Mary Hershberger Livengood, was born March 17, 1846, in Elk Lick Township and died Dec. 1, 1936. Mr. Livengood was united in marriage with Ellen Kilso, who preceded him in death some years ago. To this union were born three daughters and five sons, now all deceased except the eldest daughter. He is also survived by one sister and a number of grandchildren and great-grandchildren. Funeral services were held at the home of Mr. Livengood's son-in-law, by Rev. A. M. Wright. Interment was made in the I. O. O. F. cemetery.—Lucille Miller, Salisbury, Pa.

Mason, Lillian Rutb, daughter of Eld. Luther L. and Sister Edith Mason, died July 11, 1937. She would have seen her second birthday had she lived until July 26. Death was due to whooping cough. She is survived by one sister and three brothers. Ruth was a dear, sweet little one.—Mrs. R. E. Mason, Holladay, Va.

Robinson, Lucritia, was born July 20, 1847, in Maryland and departed this life July 1, 1937. She is survived by four daughters and two sons, two children having preceded her in death. Funeral services were conducted at the Robinson home by Bro. George E. Yoder. Interment was made in the I. O. O. F. cemetery.—Lucille Miller, Salishury, Pa.

Smith, Sister Mary, nee Sensanbach, was born June 9, 1860, near Lena, Ill., and died at the home of her daughter, Mrs. L. H. Irwin, of Arrowwood, Alberta, Canada, June 5, 1937. She was married to William Y. Smith at Stephenson County, Ill., July 20, 1879. To this union were born two sons and three daughters. Grandma Smith was a pioneer woman in Kansas, Nebraska, Washington, North Dakota and Western Canada. Shortly after her marriage she joined the Church of the Brethren and remained faithful to the end. She leaves five children, twenty-nine grandchildren, and eight great-grandchildren. Funeral services were held at the home of her daughter, and burial was made in the Arrowwood cemetery by the side of ber husband who passed away a little over two years ago. Services were conducted by her elder, J. H. Brubaker.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada.

Snyder, Bro. M. Elden, son of Brother Milbert and Sister Elda Miller Snyder, was born May 11, 1918, and departed this life Aug. 20, 1937, after having an appendicitis operation. He had always enjoyed excellent health until about two weeks ago. He became seriously ill and in spite of all that physicians and loving hands could do he passed to the great beyond, leaving a vacancy which never can be filled. His home minister, Bro. Alva Shuss, was at his bedside when he passed away. He had joined the Church of the Brethren when quite a young boy and remained faithful until the end. He also had a Sunday-school attendance record for ten years. He will surely be missed in the home, church and community. He leaves his father and mother, two sisters and an aged grandfather. The funeral services were held in the Snake Spring Valley Church of the Brethren by Eld. Alva Shuss, assisted by Bro. Adam A. Snyder. Interment was made in the Everett cemetery.—Fannie E. Snyder, Everett, Pa.

Souder, Sister Kathryn, daughter of Samuel and Kathryn Souder, was born at Hatfield, Pa., July 16, 1868, and died July 22, 1937. Sister Souder spent her entire life in the vicinity of her birth. She united with the Brethren church in Philadelphia, and later brought her letter to the Church of the Brethren at Ambler where she was a faithful and devoted member until her death. She underwent an operation for a dislocated knee at the Elm Terrace hospital in Lansdale, Pa., and was seemingly recovering nicely when she suffered a sudden heart attack which caused her death. She leaves one son, one grandchild, one sister, two nieces, a nephew and many friends. Funeral services were held in the Hatfield church with Bro. Paul M. Robinson in charge, assisted by Bro. Norman Frederick. Burial was made in the Hatfield church cemetery.—Paul M. Robinson, Ambler, Pa.

CHURCH NEWS

CALIFORNIA

Empire.—On Sept. 3 our new pastor, Bro. Neils Esbensen, and family arrived in Empire to take pastoral charge of the work bere. On Sept. 4 we met at the church for a reception and pound shower in their honor. A program was given after which we went to the parsonage where we were entertained on the lawn and refreshments were served by the young people's group. Canned fruit was presented which had been canned under the direction of the Aid Society during the summer. On Sept. 5 an impressive installation service was conducted for Bro. Esbensen. Brethren Andrew Blickenstaff of McFarland and J. F. Baldwin of Modesto were present, with Bro. Baldwin preaching the sermon. In the evening Bro. Esbensen preached his first sermon and also performed a wedding ceremony. Our quarterly council was held Sept. 7 when the officers were elected for the coming year. Bro. Grant Tooker was chosen elder; Norman Glick, Sunday-school superintendent; Ethel Gwin, president of Christian Workers' Society. The financial board was enlarged from three to five members. It was decided to have Bro. Esbensen conduct a revival meeting in November. During August Brethren John Price, Grant Tooker and Wilbur Liskey preached for us. In June and July visiting ministers were M. A. Whisler of Illinois, I. C. Paul of Ohio, A. F. Brightbill of Chicago and Lorell Weiss of La Verne.—Mrs. Pearl Kappler, Empire, Calif., Sept. 10.

Hermosa Beach.—Bro. Galen K. Walker and wife have taken up the pastorate at this church and now live at 730 Fourth St. Aug. 29 Bro. Carl, the former pastor, was in charge of the services. Bro. J. P. Dickey, a member of the district Ministerial Board, preached the sermon and installed Brother and Sister Walker and also presented their letters with those of three of their children. Bro. Robert Walker had charge of the music. He and his sisters and brother-in-law gave us special numbers of music. We are very happy to have Brother and Sister Walker in our midst and anticipate a pleasant, busy time together. There is so much to do here and we hope for more workers in our midst. Our delegates to the district conference at Long Beach were Bro. Wm. Stutsman and Vinna Bowman, and a number of others attended. The delegates to the Women's Work meeting were Sisters Stutsman and Waters and Sister Carl, our director. The District Mission Board has asked Bro. George Carl to be field man for the next year having done so much mission work in the past forty-six years of his busy life. The meeting was a great inspiration to the people.—Mrs. Vinna Bowman, Hermosa Beacb, Calif., Sept. 8.

Rio Linda.—We met in council Sept. 7, with our Eld. J. F. Baldwin and Andrew Blickenstaff. This was the regular time for the election of church and Sunday-school officers. J. J. Ernst was elected elder. Lee Whipple was ordained to the ministry. Marie Robins was elected Sunday-school superintendent; Lou Robertson, assistant; H. Whipple and R. N. Goddard, delegates to district meeting. Two were received by letter. If readers know of any members of the Church of the Brethren who are living in Sacramento will they please get in touch with the writer.—Dicia J. Lehman, 4941 Tenth Ave., Sacramento, Calif., Sept. 14.

CANADA

Bow Valley.—We were glad to entertain the returning missionaries, Bro. Ernest Wampler and family, one day at our church, This is a privilege that is rarely granted a church in Western Canada and was much enjoyed by our church. Several from our church were at Nampa Conference. We were represented by Bro. S. M. Burger. Many of our young people attended Blackfoot Camp, July 8-12, which is near our church. During camp Bro. W. W. Slabaugh preached for us on What It Means to Be a Christian. In the evening the congregation was invited to attend the vesper services of the campers. Quite a number of our congregation attended district conference at the First Irricana church. Bro. Clarence Brubaker gave us several fine sermons while he was home on his holidays. Bro. T. A. Eisenbise preached for us Aug. 22 on Creating an Atmosphere. Our daily vacation Bible school was held the first week in August with an enrollment of fifty-six and an average attendance of forty-two. Sister Ruth Brubaker was in charge of the school. Their closing program was given on Aug. 8. We held our election of officers Sept. 7. Bro. J. H. Brubaker was re-elected elder; Sister Elsie Larsen, clerk; Bro. Chester Armey, Sunday-school superintendent, with Sister Thelma Miller, assistant. Our church is making plans for the coming district Bible school which will be conducted by Bro. Buntain of Philadelphia, Pa. We are indeed fortunate to be able to entertain so great a project for the betterment of the district in the training of leadership. At our last council meeting it was unanimously decided to permanently license Sister Grace Brubaker to the ministry.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada, Sept. 9.

COLORADO

Haxtun.—We have changed the time of our Wednesday evening Bible class from 7:45 to 7:30 P. M. Let us not forget that October bas been designated as church loyalty month. Our pastor quoted Chas. Sheldon as saying: "The church will never be revived until the members place more value on their church than they do on anything else and give it first place in their hearts." We hope that each one will put forth their earnest efforts in this direction. We were very glad to have Brother and Sister Oliver H. Austin with us Sept. 5. Bro. Austin brought us the message at the morning service, using Education as his subject. He particularly stressed the Christian side of education. Sister Beth Heaston, who is leaving our midst, called for her church letter. We regret very much to be losing so many of our loyal workers in the church, but wish them success in their new homes. Our quarterly council meeting was held Sept. 6 with our elder, Bro. R. P. Baker, in charge and Bro. Lloyd Montieth acting as clerk. Sunday-school officers were elected for the year with but few changes. Our fall love feast will be held Oct. 29. It is understood that the district meeting will be held at Haxtun in 1938. The various reports were given and accepted. Bro. Warren Wood was re-elected to supervise the provision of volunteer janitors for the year. The minutes of the district meeting at Denver were given out Sept. 12 to those desiring them.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 14.

FLORIDA

Bassinger.—We met in council Sept. 12, with Bro. Bail as moderator. We elected the church officers for the coming year. Amy Sloan was elected clerk; Zeb Durrence, treasurer; Eula Storman, Messenger agent and correspondent; Mrs. Lillian Chandlier, district delegate; Amy Sloan, Sunday-school delegate. The day was enjoyed very much. Sister Bail read the scripture and together with her two daughters she presented special music. We would appreciate more winter visitors at our church.—Eula Storman, Bassinger, Fla., Sept. 13.

IDAHO

Nampa.—Our new pastor, Eld. M. S. Frantz of Empire, Calif., came with his wife and two sons, Max and Robert, Aug. 31. On Sept. 5 they were given the charge by Eld. Noble Stutsman, secretary of ministry and missions for the district. In a brief speech Bro. Frantz accepted the charge. He is speedily locating and meeting the members and all seem to be happy. The men of the church have charge of the fellowship meeting to be held Sept. 29. The new church school officers will take up their duties Oct. 1. We have had new people with us at every worship period. Bro. Schrock, retiring pastor, baptized three boys Tuesday night before leaving for his new field in Olympia, Wash.—H. H. Keim, Nampa, Idaho, Sept. 13.

ILLINOIS

Oak Grove.—Sept. 12 we held our semiannual council in conjunction with the Peoria church. Bro. Meyers, pastor of the Peoria church, brought tbe morning sermon, after which dinner was served. A business session was held in the afternoon. Sunday-school officers for the Oak Grove church were elected as follows: Superintendent, Lester Ogden; assistant, John Raney; B. Y. P. D. president, Ralph Whisler; vice president, Pearl Hare; missionary secretary, Allie Kenyon. Goals were set for the year's work. Our love feast will be held Oct. 3, with the Peoria church co-operating with us. Our Mother's Day program was well attended. An ice cream social was given in July. Ministers who filled the pulpit this summer, besides our pastor, were Brethren Wm. Hare of Polo, Ill., Arthur Whisler of Beaverton, Mich., J. E. Small and Amos Yordy of Roanoke, Ill., and J. Frank Meyers of Peoria. We appreciated these messages. Plans are under way for remodeling our church.—Mrs. M. A. Whisler, Lowpoint, Ill., Sept. 16.

INDIANA

Bremen.—We met in council Sept. 3, with Bro. John Metzler presiding. Sunday-school officers were elected. Bro. John Metzler was chosen elder for the coming year. The several treasuries of the church organizations were consolidated into one treasury. Financial status was good. The members of the Men's Work group have been very busy installing a plumbing system and making a modern rest room in the basement. They are also planning to make hinged classroom partitions in the Sunday-school rooms in the basement. Our pastor, Bro. John Metzler, has consented to be with us for another year. The members of the Ladies' Aid have a great deal of work planned ahead and are anticipating a busy winter. The general interest and good feeling among members and others is splendid and the attendance at Sunday-school and church services is increasing. We hope to have a series of meetings during the month of November. Our harvest meeting will be held Sept. 26.—Mrs. E. Mae Younker, Bremen, Ind., Sept. 16.

Buck Creek.—We met in regular council Sept. 11, with our elder, Bro. L. L. Paul, presiding. Various reports were read and accepted. Three letters of membership were received and four were granted. The Sunday-school officers were chosen for the coming year. Bro. Perry R. Hoover was re-elected superintendent; Bro. Clarence Sheets, assistant; the writer, primary department superintendent. On Sept. 23 our entire Sunday school is planning to get together for a social hour, during which time we will discuss plans for improving our Sunday school for the coming year. We are getting ready for our revival which begins Oct. 5 with Brother and Sister B. M. Rollins in charge. Because of these meetings the date of our love feast has been changed from the regular time to Oct. 23, 10:30 A. M.—Mrs. Perry R. Hoover, Mooreland, Ind., Sept. 14.

Fairview.—Brother and Sister Albert Harshberger, who have been with us for five years, are moving to Liberty Center where he will be engaged as principal of the school. They have cheerfully helped with the church and Sunday-school work. Bro. Harshbarger assisted our elder, Bro. J. W. Root, in the ministry and taught a Sunday-school class. Sister Harshbarger was an active officers in the Aid Society and church. A large crowd met at the church on Aug. 15

and gave a program, after which refreshments were served. An offering was lifted for them in loving appreciation of their labors among us, after which Bro. Harshbarger preached his last sermon before moving. We will miss them but trust our loss will he some one else's gain. On Aug. 22 Frank J. Niles and the colored quartet from Indianapolis gave us a program of music and an address from Mr. Niles, who is working in hehalf of the Sunday Alliance League. An offering was lifted to help promote the cause. Aug. 29 Bro. J. Edwin Jarboe preached the harvest meeting sermon. An offering of $50.16 was lifted for home mission work in the Southern District of Indiana. A hasket dinner was served in the hasement and a children's program was rendered in the afternoon before a large crowd. That evening Bro. J. Edwin Jarhoe hegan his evangelistic efforts among us. The attendance was large from the heginning and the co-operation of other congregations and other denominations was fine. Many special songs helped add interest to the services. Song services were led the first week hy home talent. The second week Sister Jarhoe assisted with the singing. An average of 140 children and unmarried people were present each evening. Twenty-seven precious souls were baptized during the meeting and two more await the rite. We are truly thankful for the good results of the meeting. Our elder, Bro. John W. Root, has been faithfully serving our congregation in the ministry for almost twenty-nine years without receiving a salary from the church. He and his faithful wife are laying up for themselves treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Our communion will be Oct. 9 at 6 P. M.—Anna E. Wagoner, La Fayette, Ind., Sept. 15.

Indianapolis.—The regular quarterly council of the Grace Church of the Brethren was held Sept. 14, following a fellowship supper served by the Ladies' Aid. Brethren D. W. Bowman of Anderson and O. D. Werking of Hagerstown were present and conducted an ordination service for our pastor, Bro. Clinton I. Weher, who has heen advanced to the eldership. Officers were elected for the coming year. Frank E. Hay was chosen elder; Roy E. Mathews, treasurer; Leonard Blickenstaff, Sunday-school superintendent; Mrs. Margaret Weher, director of music; Raphael Wolfe, clerk. Two memhers have heen received hy haptism and two hy letter in the last few months. Plans were made to organize a Men's Work group. We are looking forward to a year of growth and fellowship in the Master's service.—Rowena L. Harrison, Indianapolis, Ind., Sept. 16.

Ladoga.—We have enjoyed a prosperous season with many mountaintop experiences. Brother and Sister Walter J. Heisey closed three years of successful pastoral service and on July 25 the members gave them a farewell party with a hig hasket before taking up their work at North Manchester College. Aug. 1 we were privileged to have with us Missionary Heckman from Africa. Aug. 8 closed our union effort with the four churches of Ladoga with a vesper service sponsored hy the young people of Clark Township and held on our church lawn. Aug. 18 the members gathered at the church to beautify the lawn and do some repairing in the hasement. Bro. Francis Cox of Indianapolis redecorated our two large church signs. Aug. 20 the Montgomery County intermediate conference was held in our church. Bro. D. L. Miller represented our church at the district conference at Hagerstown Aug. 24-26. This conference granted the merger of the Mt. Pleasant congregation with the Ladoga church. Aug. 22 the young people were entertained with a hacon roast at the home of their teacher, John Harshharger. Aug. 29 C. C. Harshbarger gave us a talk on the evils of liquor. Our Aid Society is active under the leadership of Mrs. Claude Harshbarger and will hold a food sale Sept. 25 at the State bank. Brother and Sister Lewis Deardorff of New Castle came to take up the pastoral work at our church Sept. 1 and on Sept. 10 they were honored with a housewarming and basket dinner hy the members. They were also presented with many useful gifts. We have our family church night once a quarter at which time we gather with a potluck supper for enjoyment and Christian fellowship. Our love feast was held Aug. 10 with Eld. W. J. Heisey presiding. A glad welcome awaits any memher of our sister churches to convene with us at any time.—Claude Harshbarger, Ladoga, Ind., Sept. 14.

New Paris.—We held our quarterly council Sept. 2. Our Bro. Charley Arnold, who has served this church as presiding elder for the past twenty-three years, is under the hand of affliction and could not be present at this meeting; therefore, Bro. Virgil Mock was elected moderator and was assisted hy Bro. Frank Kreider of the Elkhart Valley church. Bro. Charley Arnold was retained as advisory elder with Bro. Russell Bollinger as active elder. Other officers electcd were as follows: clerk, Geo. Neff; trcasurer, Galen Whitehead; trustee, J. H. Martin; Sunday-school superintendent, Francis Mishler; assistant, Eldon Evans; secretary, Joan Neff; leaders of the B. Y. P. D., Robert Martin and Geo. Neff; junior department superintendents, Mrs. Edward Holtzinger and Mrs. Carl Helman; primary department superintendents, Mrs. Eldon Evans and Mrs. Alpha Culp; children's adviser, Mrs. Galen Whitehead, with the writer as Messenger agent and church correspondent. Two memhers were received into the church by the right hand of fellowship, several have heen received by baptism since our last report. Letters of recommendation were granted to Brother and Sister Ezra Flory who placed them in the Goshen City church. Scpt. 19 will be our annual homecoming and harvest meeting. Bro. Frank Kreider is to bring the message. This church was favored with a number of special programs during the summer months. The young married people's class from the Bremen church gave a well prepared and much appreciated playlet, entitled The Way Farer. The missionary society of our church gave a special program including picture slides to an appreciative audience. Children's Day was observed with an appropriate program. Bro. V. F. Schwalm of McPherson, Kans., gave us a wonderful message on Mother's Day, his theme heing A Challenge to Youth. Bro. Kline from Kokomo, Ind., brought us an inspiring message recently which was appreciated very much. The Sisters' Aid Society has been doing very efficient and worth-while work. Our evangelistic meetings are to be held the first two weeks of December, with Bro. Rufus Bucher of Quarryville, Pa., as the evangelist. The Sunday school held up well in attendance during the hot summer months. The four different churches of our little town joined together for their Sunday-school picnic, which was held at Oak Wood Park near Syracuse, Ind., Sept. 1. Brother and Sister Charley Arnold desire the prayers of God's children in their affliction.—Mary C. Kiefer, Goshen, Ind., Sept. 13.

Osceola.—The Osceola Church of the Brethren just closed a two weeks' revival meeting with Bro. Dewey Rowe as our evangelist; five souls gave their hearts to the Lord. Bro. Rowe gave us some splendid sermons which were very helpful to us all.—Eva Pontius, Osceola, Ind., Sept. 13.

Pipe Creek.—We were glad to have Bro. Buryl Hoover of Wawaka with us Aug. 22. A piano has been purchased and is now being used at our Sunday-school and church services. The yearly election of Sunday-school officers was held at the council meeting Scpt. 10. Bro. Ellis Angle was elected superintendent; Bro. Avery Myers, assistant-ant; Sister Clarice Hessong, primary superintendent; Bro. Milo Huffman and Sister Fanny Hopper, delegates to district meeting. Bro. Robert Sink of Bachelor Run will conduct evangelistic services here, beginning Oct. 10. A supply of clothing and materials is heing collected to send to the Spanish relief.—Martha O. Hessong, Peru, Ind., Sept. 15.

Upper Deer Creek.—We met in council Sept. 3, with Eld. H. U. Fisher presiding. Communion service will be observed Oct. 15 at 7: 30 P. M. Twenty-nine dollars was pledged to finish paying our district dues. Sunday-school officers were elected with O. L. Hausenfluck as superintendent; Esther Bechtelheimer, assistant superintendent, Bro. Boyd Bechtelheimer, district meeting delegate with Bro. Frank Burrows as alternate; Bro. H. U. Fisher, presiding elder. Bro. Boyd Bechtelheimer asked to do part of the preaching for three months and was granted permission. Bro. Moyne Landis concluded a two weeks' series of meetings Aug. 29. Two converts were received into the church, and much more good seed was sown. We know God will hless him for his earnest work with our people. Preceding the council meeting in the evening Bro. James R. Hunter administered baptism in a beautiful service at the creek near the church. Everyone felt God in nature's beauty as Bro. Hunter spoke of Christ having been baptized in similar surroundings.—Mrs. George R. Murphy, Walton, Ind., Sept. 9.

IOWA

Panther Creek.—We met in regular business meeting Sept. 9, with our elder, Bro. L. A. Walker, presiding. At a special called council Aug. 12 it was decided to have a pastor. L. A. Walker was chosen for one year. Officers were chosen for the Sunday school. Sunday-school superintendent, Roy Messamer; assistant, Martin Stine; junior department superintendent, Marie Pollock; primary department superintendent, Mahel Messamer. We had the pleasure of enjoying a program given hy four young people from Bethany Biblical Seminary on Aug. 22. A numher of our young people have gone away to different schools for the coming year. Brother and Sister B. M. Rollins of Keyser, W. Va., held a revival meeting for us Aug. 23 to Sept. 5. Bro. Rollins feared not to declare the whole gospel. Sister Rollins conducted the music and story hour, readings, Bihlical tricks, rag paintings and dramatizations. The attendance was not so large as we had hoped because of the extreme heat, hut as a result a hushand and wife and one young lady were received into the church hy haptism. Our elder and evangelists made 100 calls in the homes. On Aug. 29 we held homecoming services which were enjoyed hy all. In the afternoon Bro. Rollins gave a splendid address on Heaven. At the noon hour a basket dinner was served in the basement. During the two weeks of meetings we had visitors at different times from Panora, Waterloo, Des Moines, Fernald and Hampton. We were also glad to have in our meetings Sister Rollins' parents and her sister from Keyser, W. Va., who came 2,000 miles to visit with their daughter and her husband. The meetings are a thing of the past hut we helieve good seed has heen sown that will he reaped later.—Mrs. C. G. Wicks, Adel, Iowa, Sept. 13.

KANSAS

Gravel Hill.—We met in council Sept. 12, with Eld. R. E. Loshbaugh of Fredonia in charge. John Isch and Joe Phillips were elected trustees; C. F. Oldham, member of ministerial hoard; Homer Reed, treasurer; Viola Oxley and Emil Kaufman, delegates to district meeting; Joe Phillips, Sunday-school superintendent; Glen Dressler, assistant superintendent; John H. Oxley, elder; Clara Kaufman, clerk, correspondent and Messenger agent. The young people will present a missionary play, Rohert and Mary, at district meeting. Lester E. Fike of Astoria, Ill., will hold a series of meetings commencing at Verdigris Sept. 26 and closing at Gravel Hill with a joint love feast.—Clara Kaufman, Gridley, Kans., Sept. 13.

Victor.—The quarterly business meeting of our church was held on Sept. 11, with Elder Wagner in charge. The Sunday-school officers were elected for the coming year. Plans were made for a revival meet-

ing this fall. Delegates for district meeting were elected. Our B. Y. P. D. group held an after-harvest Thanksgiving meeting Aug. 24. We were favored with a good wheat crop this year and each family presented a bushel of wheat to the B. Y. P. D. Three of our young people went to camp this summer. They brought back a good report of their work there. We were fortunate to have delegates from our church at Annual Conference. They gave us reports which were very much appreciated. A number of families enjoyed a few days in the mountains this summer. The building man has made is marvelous but the trees are more marvelous. The poem, Trees, written by Joyce Kilmer explains this.—Alice Case, Paradise, Kans., Sept. 13.

MARYLAND

Long Green Valley.—We met in regular council Aug. 21, with Eld. Wm. E. Roop presiding. Much business came before the meeting, all of which was pleasantly transacted. Two were entered on the roll by baptism. These came through a meeting held by our summer pastor, Bro. Elmer Gleim. A short time before these series of meetings, he superintended a daily vacation Bible school, with thirty-five on roll and an average attendance of twenty-nine. The full report was made by the pastor himself and was most interesting. All committees reporting made favorable reports. The Ladies' Aid Society and B. Y. P. D. are very active. Both the church and Sunday school are having good attendance. The Sunday school held its all-day outing Aug. 7 at Breczy Point on the Chesapeake Bay. Eld. Wm. E. Roop, representing this congregation as delegate, reported on the Nampa, Idaho, Conference of the Church of the Brethren.—Mrs. J. C. Breidenbaugh, Long Green, Md., Sept. 11.

Piney Creek.—We met in regular council Aug. 14. Raymond Rhineman was re-elected prayer meeting leader, with Harry Bowers as assistant. Bro. Harry Ecker was re-elected Sunday-school superintendent, with Charles Bowers as assistant. The church decided to hold a series of meetings, beginning Nov. 14, with Bro. W. N. Zobler of Lancaster, Pa., as the evangelist. Our love feast will be Nov. 27 at 2:30 P. M. The young people are still willing to labor on with their work.—Mrs. Virgil A. Bowers, Taneytown, Md., Sept. 16.

MICHIGAN

Rodney.—We will begin our two weeks' revival meetings on Sept. 26 instead of Oct. 3 as announced at the Sunday-school convention. The love feast will be on Saturday evening, Oct. 9, instead of Oct. 16. There was a good attendance at the district meeting and those who attended brought back very good reports. One carload attended the Sunday-school convention from here. They had a good time and received much inspiration while there.—W. E. Tombaugh, Rodney, Mich., Sept. 14.

MINNESOTA

Guthrie.—The Bible class held its monthly meeting Sept. 12. Miss Lillian Larson of Bemidji was the guest speaker, her topic being Intercessory Prayer. Miss Larson also provided music with Miss Lois Anderson, also of Bemidji, assisting her. The B. Y. P. D. is planning a Bible verse contest with the Guthrie Epworth League. In the meantime, the meetings have been based upon discussions and Bible contests. Aug. 30 was poetry appreciation night. Sept. 5 Courage was discussed and Sept. 12 the theme was Christian Homes in a Nation. Bro. F. K. Allen returned from the district conference at Kingsley, where he acted as delegate, with a great appreciation of the meeting and gave a good report on Sept. 5.—Evelyn Saathoff, Bemidji, Minn., Sept. 14.

MISSOURI

Wakenda.—After the closing exercises of our schools we held our annual mother and daughter banquet, with good attendance. The main address was well presented by our pastor, Bro. E. F. Sherfy. Mrs. Sherfy acted as toastmistress. The young people have been sponsoring the Sunday evening services at the church this summer and also have held two vesper services, one in a joint meeting with Rockingham. During the summer the young people have met once a week to play volley ball and for discussion groups. Our vacation Bible school was well attended and we appreciate the help that Miss Eugenia Hogan gave us in this work. Aug. 16-21 two of our young people attended camp, which was held in the Shepherd of the Hills country. We are fortunate in having a rock road past the church house. It will mean much to our pastor as he is serving both Rockingham and Wakenda churches. He preaches at Wakenda at 10 o'clock and at Rockingham at 11 each Sunday morning. Our Aid Society is doing quite a lot to help carry on the work of the church. We surprised our pastor and wife with a social and shower. They received a large quantity of groceries and household necessities. At this writing the ladies are preparing a box of canned fruit and vegetables to send to the Mercy hospital for children in Kansas City. Our community has suffered much from drought for several years. We do not have normal crops this year, but we are very grateful for our well-filled cellars and bins. Our business meeting was held Sept. 5, with Eld. J. F. Van Pelt in charge. The following church and Sunday-school officers were elected for the coming year: Bro. J. F. Van Pelt, elder; Grace Hawkins, clerk; George Bowman, treasurer; Fannie Minnich, Messenger agent; Sara Fifer, Messenger correspondent; Miller Van Pelt, Sunday-school superintendent; Everett Hawkins, assistant; Lawrence Hawkins, secretary. Everett Hawkins and Mary Ann Bowman will represent us at the district meeting, which will be held at Rockingham. Our love feast will be Oct. 10. We are co-operating with Rockingham in a revival this fall, beginning after the district meeting. Our pastor and elder will secure an evangelist to hold a revival in 1938. Bro. Sherfy gave an interesting report of his pastoral work in our community since April. Bro. Sherfy is giving us some very good sermons besides visiting in the homes of the sick and shut-ins which is very much appreciated. Since our last report we have lost one of our members, Miss Ida Hollar, by death.—Sara Fifer, Hardin, Mo., Sept. 15.

OHIO

New Carlisle.—We met in our regular business meeting in the evening of Sept. 3, with Bro. H. H. Helman presiding. We elected our Sunday-school officers for the coming year. Bro. Howard Barnhart is our superintendent, with Bro. James Barnhart as assistant. Ella Studebaker is our primary superintendent and Nellie Evans her assistant. The church authorized the trustees to purchase the D. S. Dredge property for a parsonage. We recently redecorated and made some changes in the interior of the church, which has added much to its appearance. Especially do we appreciate the painting of Christ in Gethsemane, donated by Mrs. S. T. Studebaker in memory of her husband, who had been an untiring worker in the church until his death last winter. We had a homecoming and rededication service Aug. 15, consisting of an all-day meeting and basket dinner at the church. Bro. Norman Wine from Dayton gave the morning address, and Bro. Roy Teach, the pastor at Brookville, gave the afternoon address. Our pastor, Bro. Helman, conducted the rededicatory service. The day was enjoyed by a large number of members and quite a large number of visitors from other churches. We are planning to have a revival meeting the first part of January and have secured the services of Bro. Brightbill from Chicago for song leader. We are not so sure yet who the evangelist will be. Our love feast will be held Oct. 31 at 6 o'clock.—Glenna Funderburg, New Carlisle, Ohio, Sept. 5.

Poplar Grove.—Our vacation Bible school was held June 28 to July 9, with an enrollment of 30 pupils. It was held by the Poplar Grove church with the co-operation of other churches and church people in the community. The Brethren churches of this county had a mass meeting on July 4. It was held in our church house. The main speakers were Bro. G. O. Stutsman and Bro. Grant Weaver. At the regular quarterly business meeting on Aug. 31 plans were made for two meetings. The first will be an all-day harvest service Sept. 19. A basket lunch will be served in the church basement. The second will be our communion with an all-day meeting on Saturday, Oct. 30. Dinner will be served by the church. We had found it necessary to change the date of it slightly, since our pastor, Bro. D. G. Berkebile, will be in evangelistic services in Northwestern Ohio on the date we had first planned. Bro. Theo Eley was re-elected elder of the congregation and Richard Stocksdale was elected Sunday-school superintendent. In the pulpit exchange of this county, Sept. 5, our speaker was Bro. Edward Miller of the Red River church. The church is looking forward to the coming of Brother and Sister D. J. Lichty on Sunday morning, Sept. 12.—Homer Halladay, Greenville, Ohio, Sept. 7.

Prices Creek.—During the past few months the Prices Creek church has had the privilege of hearing Brethren Clarence Erbaugh, Charles Stocksdale, Henry Barnhart and Ivan Eikenberry. Aug. 1 the Sunday school held its annual picnic. In the evening we enjoyed what we call a hymns from all churches program, special numbers of sacred songs by the different churches in the community and others. The Radio Crusaders, a girls' quartet from Dayton, gave two numbers. The church was crowded and some were turned away. Aug. 27 we held our members' meeting with our Eld. H. Jesse Baker presiding. Seven letters of membership were granted among which were those of Brother and Sister Baker, who are leaving for their new field of work at Polo, Ill. Bro. Don Weimer was re-elected as general superintendent and Sister Elizabeth Weaver Getz was retained as our superintendent for the primary department. Bro. G. O. Stutsman was chosen as elder to take Bro. Baker's place. Brother and Sister Moyne Landis assisted us in our revival. Although no additions were added to the church we know much good was accomplished. He preached the Word with power. He with our pastor made many calls in the community. Aug. 29 Bro. Baker preached his farewell sermon. A basket dinner was served in the church basement. While seated at the tables a very interesting program was given. Appropriate talks were given by Rev. Jenkins, a minister of the U. B. church representing the churches in the community, Mr. Young, the superintendent of our centralized school where Bro. Baker has been teaching, and Bro. Weimer, our Sunday-school superintendent. Bro. Baker has served our church faithfully for the past nine years as part-time pastor. Our love feast will be Oct. 23 at 10:30 A. M.—Mrs. Verna Lee, Eldorado, Ohio, Sept. 6.

Richland.—We have been lifted up by the strong and refreshing spiritual sermons of our pastor, Bro. Blake Million, and our elder, Bro. Ira E. Long. The latter preached forceful and heart-searching sermons each evening of our two weeks' evangelistic services. As a result the church is greatly helped spiritually and three precious souls were baptized. Our people co-operated with the union evangelistic meetings which were held in our community under the joint auspices of several neighborhood churches. About eighty-five communed at our love feast which was held Sunday evening, July 25, at the close of an all-day meeting on the final day of our revival efforts. Visiting brethren gave much help and inspiration both during the meetings and at these all-day services. They were Brethren J. W. Fyock, W. G. McFadden, C. H. Deardorff, Wm. Desenberg and D. E.

Sowers. Screens and frame material for the doors and windows of the church were furnished by the Ladies' Aid and Ad-A-Kupl class and the Men's Work group assembled and hung them. Four of the Men's Work group with Eld. Long attended the district men's rally on July 18, at the Zion Central meeting place. Regular council was held on July 26, with Eld. Ira Long presiding. Routine matters were disposed of and Sunday-school officers elected for the year starting Oct. 1, as follows: superintendent, Lela Stoner; assistant superintendent, Stewart Cocanour; secretary, Galon Cocanour; treasurer, Harold Copeland.—W. Harold Copeland, Mansfield, Ohio, Sept. 7.

Stonelick.—Bro. John M. Garst of Carlisle, Ohio, began our revival Aug. 15 and continued two weeks with increased interest. Eld. J. O. Garst came two nights and preached helpful sermons. The Earhart family from Carlisle, Ohio, came for several services. Mr. Earhart was chorister three evenings. Mrs. Earhart was pianist, the son played a trombone and the daughter sang. We surely appreciate their assistance in the meetings. A trio from Middletown sang for us twice. Aug. 29 we had a beautiful baptismal service, when three young Sunday-school boys were received into the fold. In the evening our faithful Sunday-school superintendent, Bro. V. E. Grossnickle, gave an illustrated temperance reading. Bro. Garst followed with a closing message. We were glad for the helpers and pray that many souls may be won for Christ and the church.—Anna Lesh, Goshen, Ohio, Sept. 2.

PENNSYLVANIA

Brothersvalley.—The Pike church at Brotherton, Brothersvalley congregation, enjoyed a short series of services, beginning May 24, with Bro. John Long of Meyersdale as evangelist. Bro. Long is an earnest worker and brought his messages to us with much force. As a result thirteen were added to the church by baptism. The meetings closed with the love feast May 30. Two hundred and eleven members surrounded the Lord's tabie. This was the largest attendance we have had for a number of years. The following evening communion was taken to Bro. Shober who is an invalid. Our vacation Bible school was held the week of June 6, with sessions from 9 A. M. to 3 P. M. Bro. Boyd Dickey was dean. We had an enrollment of forty and closed with commencement on June 13. Our pastor, Bro. Rhodes, served the Western District of Pennsylvania as delegate to the Conference at Nampa. A number of others from our district also attended. Some made the trip by auto, some by bus and others by rail. All reported a very interesting trip and meeting. During the absence of our pastor the pulpit was filled by Bro. A. J. Beeghley from Somerset. Three more were added to the church by baptism on Aug. 4, making a total of sixteen so far this year. Our Annual Sunday-school picnic was held on Aug. 21. The program consisted of games and music and a temperance address by Rev. Mansell of the Methodist church at Windber. A covered dish social was held at the noon hour and was enjoyed by all present. Our fall love feast will be held on Oct. 24 at 7 P. M.—Mrs. A. R. Knepper, Berlin, Pa., Sept. 15.

Chambersburg.—Children's Day was observed June 27 with various exercises by the children. A talk was given by Bro. Barry Fox, which was very interesting to both young and old. A successful daily vacation Bible school, under the direction of Bro. C. E. Grapes, was held July 6-16 with ninety-one enrolled. A picnic was enjoyed the closing day in the Mont Alto park. Several of our young people attended the conference at Rhoads Grove Aug. 5 and Sister Miriam McCleary gave a splendid report of the work which was done. Brother and Sister Grapes were delegates to our Sunday-school meeting which was held in Carlisle Aug. 3-5. A few others attended this meeting. Bro. Abram Burkholder brought back a very good report. Our Sunday school held its outing in a meadow near town on Aug. 19. We met in council Sept. 8, with Bro. C. E. Grapes in charge. Officers were elected. G. A. W. Stouffer was elected Sunday-school superintendent; Carl Stouffer, assistant superintendent; Joseph Faust, clerk; Herman Auker, treasurer; Mrs. Nelson Gift, secretary; Brother and Sister C. E. Grapes and Bro. John Crusey, delegates to district meeting. Our pastor gave a splendid report of his work. Very good reports were given by various committees.—Mrs. George Haldeman, Chambersburg, Pa., Sept. 14.

Chiques.—We met in regular quarterly council on Aug. 25, with Bro. S. S. Eshelman presiding. Brethren S. S. Shearer and Henry F. King were also present to assist in the installation service of Bro. Herbert O. Wolgemuth to the full ministry and George H. Summy as deacon. They with their wives were fully installed. It was decided to remove part of the shed at Mt. Hope. Our love feast will be held Oct. 26, 27 at 10 A. M. at the Mt. Hope house. Our revival will be held at the Mt. Hope house some time during November. The exact date hasn't been set. Bro. Paul B. Myer from the West Conestoga congregation will be the evangelist. Aug. 29 the Hatfield Chorus, under the direction of Bro. Henry Gottshall, who frequently broadcasts from the Philadelphia station, gave rich messages in song to a large and appreciative audience. Sept. 5 our young people rendered a program at Salunga church in the afternoon. Delegates to the missionary and Sunday-school meeting which was held at Ephrata on Sept. 6 were Bro. Herman E. Geib and Sister Theora Ginder from the Chiques church and Sisters Amelia W. Hosler and Naomi G. Shelley from the Mt. Hope Sunday school. These delegates brought back splendid reports of the meeting. Sept. 5 the Sunday schools of both houses held an election of officers for the coming year. The results are as follows: Chiques superintendent, Bro. H. E. Ginder; assistants, Brethren Elmer Zug and Morris Ginder. Mt. Hope superintendent, Bro. Paul E. Webber; assistants, Brethren Dawson G. Hosler and Geo. Summy. Sept. 26 the Chiques children's meeting will be held in the evening with Bro. Ben Ebersole from Hershey, Pa., as speaker. Our harvest meeting will be held Sept. 18 at the Mt. Hope house in the afternoon.—Mrs. Fanny Zug Shearer, Manheim, Pa., Sept. 15.

Mechanic Grove.—On July 23 we closed a successful daily vacation Bible school, which was in session two weeks with Caleb Bucher as director and a number of capable teachers assisting. During the summer our church has been improved by painting it on the outside and papering the inside. Bro. William Beahm, returned missionary from Africa, delivered two splendid missionary messages Aug. 8. A peace meeting was held Aug. 12 at which time a talk was given by a member representing the emergency peace campaign. At a recent council meeting Bro. Lester Schreiber was elected minister and Brethren Allen Dubble and Alvin Wenger were elected deacons. The former Sunday-school officers were all re-elected. Ten of our young people attended Camp Conewago at Elizabethtown this summer and gave a report of the camp on Sept. 5 at the B. Y. P. D. Our children's meeting was held Sept. 5. On Sept. 19 we will have our harvest meeting. Labor Day meeting was held in the Ephrata church. Sister Mabel Bucher and Bro. Maris McClure were the delegates from our church. Our love feast will be held Saturday evening, Nov. 6. A self-examination service will be held in the afternoon preceding the love feast.—Martha A. Bucher, Quarryville, Pa., Sept. 7.

Mohler.—On Aug. 22 Bro. G. Howard Danner of Abbottstown, Pa., brought to a close a two weeks' evangelistic meeting at the Mohler house. He preached the true and unadulterated word of God which was very inspiring and helpful to the congregation. There was one who accepted Christ as his Savior and I feel sure the good seed sowed will spring up and bear fruit in due season. We will have our seventy-fifth anniversary at the Mohler Church of the Brethren on Sunday, Sept. 19. The church is located two miles east of Shepherdtown on the Harrisburg-Gettysburg road. Bring your lunch, your friends and worship with us.—Ethel Snyder, Mechanicsburg, Pa., Sept. 2.

Nanty Glo.—We wish to acknowledge the splendid efforts of Bro. John Graham of the Shade Creek congregation at Windber, Pa., who held a two weeks' revival meeting for us during the latter part of April and the first of May. Through his gospel messages and personal work as he allowed the Spirit to lead him, fourteen souls found Christ, two reconsecrated their lives to the Master and two others were received on former baptism. We recommend him to any church seeking a God-fearing man to lead them in evangelistic meetings and other lines of Christian ministry.—Chalmer C. Dilling, Nanty Glo, Pa.

Schuylkill.—July 18 Bro. Ammon Meyer preached the morning sermon at the Strouphours house. Bro. Meyer also had his grandfather, Eld. J. W. Meyer, with him, whose presence was greatly appreciated. July 25 Eld. Michael Kurtz gave the sermon at the old folks' meeting. Aug. 8 Bro. Wm. N. Zobler preached for us. Aug. 15 a young people's program was held. Bro. Caleb Bucher gave us a splendid address. Our council meeting was held Aug. 16. It was decided to paint the Strouphour house. Brethren Geo. Lehman and Harold Binkley were re-elected Sunday-school superintendents at the Big Dam house; Bro. Arthur Wolfe was re-elected superintendent at the Swopes Valley house. Aug. 22 Sister Mary Royer gave us an inspiring talk of her missionary experience in India. Sept. 5 Bro. Hiram Eshelman preached the harvest meeting sermon, assisted by Bro. John Hostetter. An offering was taken for the Neffsville Orphanage. Delegates to the Labor Day meeting were Sister Dora Herring and Bro. Jesse Kintzel, with Sister Esther Zerbe and Bro. Wm. Buch as alternates. Oct. 10 a local Sunday-school meeting will be held in the afternoon and evening at the Big Dam house. Aug. 12 Bro. Cyrus Krall preached two inspiring sermons for us. Our love feast will be held Oct. 23 and 24 at the Big Dam house at 10 A. M.—Mrs. Arnold Zechman, Pine Grove, Pa., Sept. 12.

Shamokin.—July 18 a Children's Day program was given. Aug. 15 Brethren Jesse Whitacre and H. A. Whitacre from Virginia paid us a visit and participated in the morning services. Bro. Whitacre read the fifteenth chapter of Matthew and gave the morning prayer. Sept. 1 the Byler family, father, mother and ten children, presented a musical and spiritual program. They are a religious group touring the country and have presented almost two thousand programs.—Betty Down, Shamokin, Pa., Sept. 5.

TENNESSEE

French Broad.—Bro. J. C. Wine, Jr., of Cleveland, Ala., stopped here on his way home from the B. Y. P. D. conference at the Pleasant Hill church July 11, and gave an interesting report of the conference at the Sunday-school hour. He also gave an interesting talk at the prayer meeting on Sunday evening. Bro. G. W. Petcher and family and other friends of Mohile, Ala., stopped on their way to district meeting Aug. 11. Bro. Petcher preached for us in the evening. Special music was furnished by Bro. Petcher and his small daughter, Shirley, and also by a quartet of small girls from Nashville. Brother and Sister W. O. Beckner recently visited our church. Bro. Beckner had charge of the adult Sunday-school class and made a very interesting talk at the preaching hour. Aug. 15 we were very glad to have with us a group of young people from the Meadow Branch church. They gave a very interesting program on The Christian Life. Several special numbers were given. We are hoping they will come again soon. Our pastor, Bro. R. B. Pritchett, recently completed a tour of the churches in North Carolina and attended conference while in that

state. Our love feast and communion service will be held Oct. 2.—Ethel M. Jones, Dandridge, Tenn., Sept. 6.

Johnson City (First church).—July 18 Miss Christina Allison, our delegate to Annual Conference at Nampa, Idaho, gave her report. Our series of meetings began the same day, with Bro. E. S. Coffman as evangelist, accompanied by Mrs. Coffman and their daughter, Frances. They made their home in their trailer and lunched and dined with members and friends. We had long looked forward to their coming. The meeting was very successful, with splendid interest throughout the entire two weeks. Nine were received into fellowship by letter, ten by baptism and one had previously been baptized making a total of eleven so far this year. The offering toward the expense of the meeting was $63.49. Our church took an active interest in the B. Y. P. D. conference held in the Pleasant Hill church. There were nineteen regular campers and others attended who stayed at their homes. Aug. 15 we were honored with a group of members from Alabama. The Petchers had charge of our services, both morning and evening. Aug. 22 Mr. I. N. Humphreys gave an address on Alcholism. He brought out the evils of liquor in forcible arguments and insisted that the voters vote right in the coming liquor referendum Sept. 23. In the evening Bro. James Wine from California gave us a good sermon. Bro. Merlin C. Shull, who has been our pastor for the past six years, reported that he had baptized sixty-eight into membership in this church; helped in forty-two anointing services; preached forty-five funerals; delivered 433 sermons in this pulpit; and gave as many more addresses and sermons elsewhere; conducted seven revivals outside of this church; taught Bible class in Junior High School for two years; served as secretary, vice-president and president of the Johnson City Ministerial Association at different times; helped in eight district B. Y. P. D. conferences; and made two visits to all the churches in the Tennessee church district. So you see he has been busy and of unusual influence in our church work here in Johnson City. We are very sorry that circumstances are such that he has to give up the pastorate here on account of throat trouble. We as a church body do appreciate the work and help of Mrs. Shull and their children. Our treasurer sent a check of $351.58 to the General Mission Board to be applied on our church debt. This was made possible by the sale of the Niota church building. The Women's Work is getting along fine. We have $45 pledged for the church debt.—Mrs. Tenna E. Leighton, Johnson City, Tenn., Sept. 5.

Pleasant View.—On Aug. 15 Bro. I. N. H. Beahm began a revival meeting at the Pleasant View church and closed on Aug. 28. As a result of the meeting six young people were received into the church by baptism and an older brother was reclaimed. The church was wonderfully revived. Everybody seemed to be satisfied with the preaching. Bro. Beahm certainly did do some good work at Pleasant View. The meeting was well attended except on two nights that it rained. We have preaching twice a month. The Pleasant View church unites in expressing their appreciation for Bro. Beahm's services.—Jesse D. Clarke, Jonesboro, Tenn., Sept. 2.

VIRGINIA

Crab Run.—A two weeks' revival meeting, beginning Aug. 15 and continuing through to Aug. 29 was held at the Crab Run Church of the Brethren by Charles L. Cox of Claysburg, Pa. There were seven added to the church during these inspirational services. Communion services were held Saturday evening, Aug. 28, with Brethren Charles L. Cox and J. S. Stevens of Edinburg, Va., officiating.—Mrs. H. L. Moyer, Bergton, Va., Aug. 31.

Mill Creek.—Our spring love feast was well attended and Bro. Luther Miller conducted the service of the hour. We were glad to have Brethren Walter Kahle and John S. Flory bring us inspiring messages this summer. Our church was represented at the various conferences held at Camp Bethel this summer. Bro. Joseph Pence preached our barvest meeting sermon on July 18. Lights have been purchased for the outside lighting of the church grounds. A vesper service was conducted by the B. Y. P. D. on July 25, at which time Bro. Lee E. Sheaffer spoke on Worshiping God in Nature. We have recently closed a two weeks' series of meetings conducted by Bro. Samuel Lindsay of Timberville. Each evening an inspiring message was brought and we feel that these meetings have been uplifting. Eight new members were added to the church. Bro. John Wenger and family of North Manchester brought us a fine musical program during our meeting. The fall church council was held Aug. 21. Favorable reports were given of the annual church visit. Reports were also given by the Sunday-school extension committee and the church treasurer. Bro. Victor Miller was reappointed adult adviser of the Sunday school; Bro. John M. Cline, superintendent; Bro. Willis Phillips, assistant superintendent. It was decided to give funds each year toward the support of Bible teaching at Bridgewater College. Our

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Northeastern, Ottawa, Oct. 1-4.

Florida and Georgia, Tampa, Oct. 8-10.

Indiana, Middle, Huntington, Oct. 8-10.

California, Northern, Empire, Oct. 8-11.

Missouri, Middle, Kansas City, Oct. 8-11.

Nebraska, Lincoln, Oct. 8-11.

Ohio, Northeastern, Oct. 12-14.

Kansas, Northwestern, North, Solomon, Oct. 15-18.

Missouri, Northern, Rockingham, Oct. 23-25.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.

Kansas, Southwestern, McPherson, Octoher 15-18.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

Colorado

Oct. 29, Haxtun.

Florida

Oct. 24, Sebring.

Idaho

Oct. 8, Bowmont.
Oct. 29, Boise Valley.

Illinois

Oct. 3, Oak Grove.
Oct. 11, 7:30 pm, Lena.

Indiana

Oct. 2, La Porte.
Oct. 2, 7:30 pm, Anderson.
Oct. 4, 7 pm, Blue River.
Oct. 5, 7 pm, Mexico.
Oct. 7, Middlebury.
Oct. 9, Beech Grove.
Oct. 9, Bethany.
Oct. 9, 7:30 pm, Blissville.
Oct. 9, 6 pm, Fairview.
Oct. 10, Pleasant Hill.
Oct. 15, 7:30 pm, Upper Deer Creek.
Oct. 16, 7:30 pm, Arcadia.
Oct. 16, 10:30 am, Nettle Creek.
Oct. 18, 7:30 pm, North Liberty.
Oct. 23, Betbel.
Oct. 23, 10:30 am, Buck Creek.
Oct. 23, 7:30 pm, Middletown.
Oct. 24, Muncie.
Oct. 24, Wabash.
Nov. 1, Union City.
Nov. 7, 6:30 pm, Four Mile.
Nov. 7, 7 pm, Huntington.
Dec. 13, Auburn.

Iowa

Oct. 2, 7:30 pm, Coon River.

Kansas

Oct. 31, 7 pm, Belleville.
Oct. 31, Ottawa.

Maryland

Oct. 10, 6:30 pm, Pipe Creek.
Oct. 16, 2:30 pm, Longmeadow.
Oct. 24, 5 pm, Myersville.
Oct. 24, 6:30 pm, Beaverdam.
Nov. 27, 2:30 pm, Piney Creek.

Michigan

Oct. 3, Florence.
Oct. 9, Rodney.
Oct. 10, 7:30 pm, Shepherd.

Minnesota

Oct. 17, Worthington.

Missouri

Oct. 10, Wakenda.

North Carolina

Oct. 7, 7:30 pm, Fraternity.

Ohio

Oct. 2, 7 pm, Georgetown.
Oct. 3, 7 pm, Painter Creek.
Oct. 9, 10 am, Castine.
Oct. 9, 7:30 pm, County Line.
Oct. 10, 7:30 pm, Mohican.
Oct. 10, 7:30 pm, Silver Creek.
Oct. 16, 7 pm, Fairview.
Oct. 16, Gratis, Upper Twin Gratis congregation.
Oct. 17, 6:30 pm, Pitsburg.
Oct. 23, 10:30 am, Prices Creek.
Oct. 30, 10 am, Poplar Grove.
Oct. 31, 6 pm, New Carlisle.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.

Oklahoma

Oct. 2, Washita.

Oregon

Oct. 16, Mabel.
Oct. 23, Portland.

Pennsylvania

Oct. 2, Three Springs.
Oct. 3, 6:30 pm, Green Tree.
Oct. 3, Kemper.
Oct. 3, Lower Cumberland, Mohler House.
Oct. 3, 9:30 am, Lower Conewago, Bermudian house.
Oct. 3, 2 pm, Marsh Creek.
Oct. 9, 2 pm, East Fairview.
Oct. 9, 10, 4 pm, Pleasant Hill.
Oct. 10, Claysburg.
Oct. 10, 6:30 pm, Huntsdale.
Oct. 10, 6:30 pm, Juniata.
Oct. 10, 6 pm, New Enterprise.
Oct. 10, 7 pm, Snake Spring Valley.
Oct. 16, 17, 1:30 pm, Little Swatara, Ziegler house.
Oct. 16, 17, 1:30 pm, Midway.
Oct. 17, 7 pm, Ambler.
Oct. 17, Koontz.
Oct. 17, 6:30 pm, Shamokin.
Oct. 17, 6:30 pm, Free Spring.
Oct. 17, 6:30, Newville.
Oct. 19, 6 pm, Hanover.
Oct. 23, 1:30 pm, Bareville, Conestoga congregation.
Oct. 23, 7:30 pm, Buffalo.
Oct. 23, 24, 10 am, Big Dam, Schuylkill congregation.
Oct. 23, 24, 10 am, Hanoverdale, Big Swatara congregation.
Oct. 24, 7 pm, Brothersvalley.
Oct. 24, Rummel.
Oct. 26, 27, 10 am, Mt. Hope, Chiques congregation.
Oct. 27, 28, 10 am, West Conestoga at Middle Creek.
Oct. 30, 31, 10 am, Upton Back Creek.
Oct. 31, 6 pm, Quakertown.
Nov. 6, Mechanic Grove.
Nov. 6, 1:30 pm, Welsh Run.
Nov. 7, Lititz.

Tennessee

Oct. 2, Freneh Broad.
Oct. 2, 3 pm, Mt. Valley.

Virginia

Oct. 9, Oak Grove.
Oct. 10, 6 pm, Greenmount.
Oct. 16, 6 pm, Barren Ridge.
Oct. 23, 6 pm, Middle River.
Oct. 30, 6 pm, Mill Creek.
Nov. 6, 6 pm, Pleasant Valley.

Washington

Oct. 9, Richland Valley.

West Virginia

Oct. 3, Crab Orchard.
Oct. 9, 2:30 pm, Spruce Run.
Oct. 16, Old Furnace.
Oct. 30, Smith Chapel.

love feast will he held on Oct. 20 and Bro. Samuel Lindsay has consented to be with us at that time. Bro. C. E. Long was reappointed elder for the next three years and Bro. Joseph Pence, assistant elder. We were glad to have Brethren I. S. Long and Audrey Coffman bring us messages recently. A series of meetings are now heing conducted at Mt. Vernon, a mission point, hy Bro. Homer J. Miller.—Lera Bowman Jarrels, Penn Laird, Va., Sept. 6.

Middle River.—On Mother's Day the play, The Two Builders, was given and the B. Y. P. D. gave each mother a flower to wear that day. Then on Wednesday evening the mother and daughter hanquet was held with over a hundred present. The young men acted as waiters. Mrs. A. B. Miller of Bridgewater gave the main address and the ladies' quartet from the college sang for us. Our B. Y. P. D. gave an exchange program with Pleasant Valley. Our president is Bro. Carl Spitzer. On June 6 Bro. Samuel Harley preached for us and he has now accepted the call to the pastorate. We are looking forward to their coming the first of thc year. Our council was held Aug. 21. Our elder for the coming year is Bro. J. W. Wright. Brethren John L. Driver, J. M. Early and Rufus Cline were on the finance committee. Our Sunday-school superintendents were re-elected. Bro. Arlie Cline is the main superintendent; Sister Frank Y. Garber, junior superintendent; Sister Janie Garher, primary superintendent. Bro. Frank Y. Garher is adult adviser for the B. Y. P. D. Five of our young folks were at Camp Bethel and three were at the adult family camp. We had our mission study book all in one day at the home of Mrs. B. B. Garher. Our vacation Bihle school was held jointly with the other church of the community. Sister Ida Cline is chairman of Women's Work. Our love feast will he held Oct. 23 at 6 P. M.—Mrs. Frank Y. Garher, Wayneshoro, Va., Sept. 14.

Smith River.—Bro. Robert B. Garher of Bridgewater College served as pastor in our congregation this summer and we feel much henefited by his work. During his stay he conducted a two weeks' revival at the Elamsville church and as a result thirteen people were haptized. Five young people were baptized at Smith River, making a total of eighteen additional memhers to our church, of whom we are very proud. Bro. Garber also directed music schools at hoth Elamsville and Smith River churches and helped to organize a Sunday school at Elamsville. Our two weeks' vacation Bihle school was a great help to the young folks and children, and closed with a splendid program Sunday night, Aug. 22. Our revival meeting will hegin at Smith River Oct. 4, with Bro. E. S. Coffman as our evangelist.—Mrs. B. A. Elgin, Woolwine, Va., Sept. 14.

WASHINGTON

Wenatchee Valley.—We met in council Sept. 1. Officers elected for the year were elder, Jay Eller; clerk, O. B. Gregory; Messenger agent and correspondent, Mrs. Jay Eller; Sunday-school superintendent, Fred Ulery; secretary and treasurer, Avery Dunning. Two letters were granted. Rev. R. C. Leonard of Bartow, Fla., preached a splendid sermon for us July 4. Our vacation Bihle school was held July 12-23, with a large attendance. This summer we have four young ladies, Mae Rolle of Washington, Eloise Clark of Salt Lake City, Betty Parker of California and Thelma Danelson of Washington, in our city working under the direction of the Emergency Peace Campaign. Summer Assembly and district conference, Aug. 4-9, at Long Lake was attended hy a large group from the church. Aug. 15 Vernon Heckman, Harold Michael and Roland Callison of La Verne College were with us and gave a much appreciated program of music and readings and a talk on Christian Education. It was of special interest to us as Roland Callison is one of our home hoys. Dr. A. U. Michelson, a German Jew, now a Christian minister, spoke to us Aug. 29, interpreting the much mistreated and misunderstood Jew. Aug. 25 we held a pre-harvest social and progam. Our pastor and wife were surprised with a celebration of their wedding anniversary and Sister Will's hirthday. A linen shower had heen planned for them and they received many lovely gifts. On Sept. 5 Chief Kintus Tecumseh, a native of our valley, dressed in his native costume and sang hymns and Indian songs and gave a talk in behalf of his people. —Mrs. O. A. Travis, Wenatchee, Wash., Sept. 6.

WEST VIRGINIA

Beansettlement.—Our pastor, Bro. Alonzo Carter, hegan a revival meeting at this place on Aug. 1 and continued until Aug. 15. He preached seventeen wonderful sermons. As a direct result of these meetings nine souls accepted Christ as their personal Savior and received Christian baptism on Aug. 17. During the two weeks of the above meeting, Bro. Carter also served as superintendent in a vacation Bihle school with two assistant teachers. We had an enrollment of forty pupils with an average attendance of thirty. The Ladies' Aid will begin another year of fellowship Oct. 1, with Sister A. V. Bucklew as president.—Olive Peters, Rockoak, W. Va., Sept. 13.

Old Furnace.—We met in council Sept. 4, with Bro. B. W. Smith presiding. Our delegates to district meeting are Ira Abe and McKinley Grapes. June 27 we had our annual all-day service with the children's service in thc morning and a hasket dinner at noon. Bro. Jesse Whitacre of Shamokin, Pa., hrought the afternoon message. We are looking forward to our evangelistic meeting which is to begin Oct. 4, with Bro. Peter Garher of Petershurg, W. Va., as evangelist. Our love feast will be Oct. 16. Wc will discontinue our evening services Oct. 1 and will have services every Sunday morning at 11 o'clock during the winter months.—Mrs. Effie Abe, Wiley Ford, W. Va., Sept. 6.

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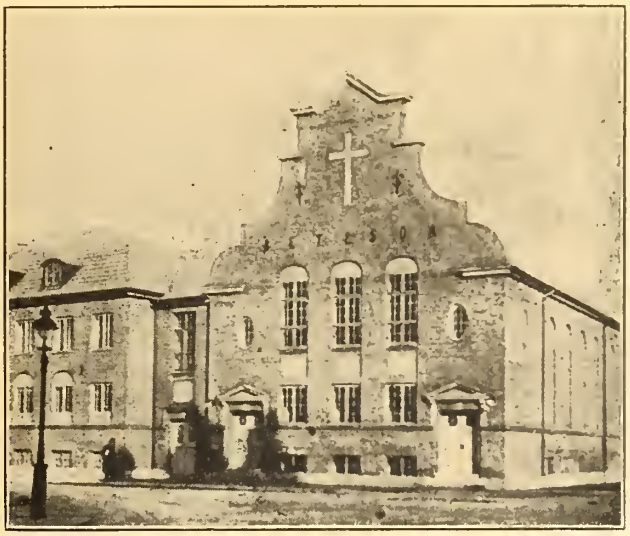
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., October 9, 1937 | No. 41



OUR CHURCH IN MALMO, SWEDEN

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY ERNEST G. HOFF

Monday: Jude 1-4

"Beloved in God the Father, and kept for Jesus Christ"

Kept for Christ

In these days the virtue of fidelity is far too rare. There is much breaking of vows in human relationships. The home and the church have not escaped the ravages of infidelity.

It was so even in the days of the early church. Teachers like Jude found it necessary to denounce disloyal Christians and to encourage those who were faithful. It was not a gratuitous compliment when Jude designated the recipients of his letter as those who were "kept for Jesus Christ." The saying came out of profound gratitude that some were faithful.

There are many distractions, but none strong enough to draw the sincere believer away from his Master.

Tuesday: Jude 17-25

"Keep yourselves in the love of God"

Kept in the Love of God

Only with great difficulty can one escape the love of God; it is so strong and enduring. It surrounds even the sinner in his sin. The only thing that puts an effective check upon it is a perverse will. A person may close his heart against it and shut it out. The will thus holds the key to the effectiveness of God's love. God will not override a man's will. We are therefore responsible for our choices. We can choose to live in the influence of God's love or to exclude it from our lives. Jude's exhortation therefore comes into place: Keep yourselves in the love of God.

Wednesday: Psa. 121: 1-8

"Jehovah is thy keeper"

God Our Keeper

The sense of security is a deep human need. If only a protection could be found against the evils that may strike out of the darkness of the future.

People have long explored religion along with other fields for security. The psalmist gives voice to the discovery made by many devout souls that God is the Keeper of those who trust in him. This faith has been held in the face of all the afflictions that have beset the righteous through the ages. God has kept them through their troubles, not from troubles.

God does not temper the storm so much as he puts temper in the man to brave the storm. There is spiritual vigor in facing the storm.

God Is Here!

Men have long felt the presence of God in certain sacred places. They have had their sanctuaries. But a mature faith finds God not only in the temple and church but in the field and market place. The whole world is pervaded by his spirit.

The radio helps our finite minds at this point. The waves go out from a strong center, and may be picked up anywhere by a sensitive receiving set. But they are known only to those in tune with the station.

Does it seem that space is empty above you? Do you stand before life's problems alone? It is not because God is away or must be sought in some distant sanctuary. God is here now—today—where you are—where the path is darkest. The way to find him is not to flee away to a sacred mountain or temple but to attune yourself to discern his presence.

In what way may his presence be felt? Perhaps in your feeling after him you have said, "If he removes my burden, I shall know that he is here." But God does not always work thus. Do not condition his presence; accept it in faith. Your burden may have a good purpose. In that case it is his sustaining grace that you need. Open your heart and take what he gives, for it comes out of his boundless love.

The omnipresence of God is a great doctrine. It means that God is everywhere and always present. But the doctrine needs to be put to use in making lighter the burdens and stronger the purposes of life through his present sustaining grace.

Psa. 139: 1-18; Luke 12: 4-7; Rom. 8: 28-30.

Thursday: 1 Peter 1: 3-8

"Who by the power of God are guarded through faith"

Kept by the Power of God

By what power is it that the Christian dares to challenge the forces of evil and dispute their right not only to his own life but to a place in the world? The answer to that question may be the key to his success or failure at living the Christian life.

Evil is too subtle and firmly entrenched to be successfully challenged by human strength alone. The resources of the great Champion of righteousness are necessary. It is only by his strength that the victory can be won. But his power is adequate for the need, if we will draw upon it through faith. No task is too small or too great to merit his concern, as long as it is within the area of his wise purpose.

Friday: Rev. 3: 7-13

"Hold fast that which thou hast"

Kept in Temptation

When the living Christ, in John's vision, walked among the churches, he saw at Philadelphia a large opportunity but sore testing. His message was one of encouragement to hold on to the end and not let anything turn them aside from the pursuit of their goal.

It should be a source of comfort to us to know that the same living Christ is still walking among the churches, seeking to help where help is needed. Many of us face large opportunities as did the Christians at Philadelphia, and we, like them, are in danger of being turned aside by lesser values. "Not he that beginneth, but he that persevereth to the end, shall win the crown."

Saturday: Psa. 31: 19-24

"In the covert of thy presence wilt thou hide them"

God a Refuge

We are familiar with the cities of refuge provided in ancient Israel for those who found themselves in trouble beyond their power to help themselves. Most of us at some time find ourselves in need of help and protection quite as much as the people of Israel. We may not indeed be exposed to physical danger as were they in an unorganized society, but enemies of the higher life are abroad today. We need a refuge too, and that refuge may be found in God. Only let us not wait until evil days come to seek the benefit of his sheltering presence; let us abide in that presence always.

Sunday: Rev. 7: 9-17

"For the Lamb . . . shall guide them unto fountains of waters of life"

Living With God Forever

Life here, at best, is uneven. Some days our spirits are lifted up and we feel the power of the universe coursing through our veins. But other days the fog drifts over us and we can not see even the tree tops above our heads.

There is a vision of a time when all will be light and glory; when trials will be over and those who have stood the test will follow the Shepherd of souls into the benign presence of God, there to partake of the fountains of life always. The presence of God is a life-giving reality even now to those who keep their hearts open to it.

The future holds the promise of permanence for those experiences of victory, power, and fellowship with God which are too often fleeting and elusive here. In his presence is life forever.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., October 9, 1937 No. 41

EDITORIAL

She Will Find the Answer

From a very appealing letter, signed only by a feminine first name, we take these words: "I find myself continually faced with the question of what is right and wrong, of God, death and eternity. What is it all about anyway? Is it to be feared?"

One's heart goes out in deep sympathy with spiritual hunger and perplexity like that, yet far more to be pitied is the soul so dead to all these great issues of life that no concern about them is possible. That person has nothing to appeal to, nothing to awaken, nothing capable of response.

This earnest questioning young woman—we think she is young—will find the way of light and peace. She will hear a voice of tenderness: "Come unto me . . . and I will give you rest." In his way of humble trust and loving service she will learn what it is all about. Neither life nor death nor things present nor things to come will make her afraid.

It is as simple as that. Because his yoke—his way of meeting the problems of life—is easy. And his burden—life handled in his way—is light. His way of life is pre-eminently the way of humble trust and loving service. E. F.

Gambling Is Very Bad

Few things are more disturbing to friends of good sense and true values than the extent to which the lottery spirit has possessed the people. The other day a motion picture theater flaunted before the passersby its offer of a thousand dollars to the holder of the lucky number on "bank night." Just a few rods down the street two men were selling chances on an automobile of about that same value. The promoters will get several times its worth and somebody will get a fine car for ten cents, but the damage done to the character of the "lucky" person as well as to that of the thousands of unlucky ones can not be measured in dollars.

That damage is in the encouragement given to a false measure of virtue. It isn't true that chance offers a better road to the abundant life than hard work and honesty and sacrificial service. By its very nature fortune can favor the few only. The multitudes are doomed to disappointment. But the worst of it is that the few favored ones are cheated of the finer satisfactions which come only from personal devotion to unselfish ends. They are lured on in the delusion that the time-tested rules of the game can be flouted. But life can not be tricked like that. It will have its revenge. The would-be cheater will find himself cheated in the end.

This gambling mania is just too bad. We should be extra careful not to encourage it. We should be against it with all our might. E. F.

On the Side Lines in War Time

With two major conflicts in progress at the same time, the rest of the world is being treated to more convenient than comfortable seats on the side lines. The situation is one which raises many questions. One of these is: What of the man of peace and his testimony?

Of course, even the man of peace is a man of like passions with those of more belligerent temperament. He, too, feels the urge to do something. And he knows that the easiest way to get an immediate outlet for his emotions is to jump into the middle of the fray on the side where his sympathies happen to lie.

Such a response was rather standard practice up to and including 1914. But the resulting dogfight in which every one got pretty well worsted and nothing much was settled has given hopeful pause to those in authority. There is a general feeling that there must be a better way than war to adjust international differences. There is a wholesome hesitation with respect to declaring war. Even the outlaw nations are trying to evade moral indignation by proceeding without a formal declaration of intentions.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Our feeling is that thoughtful peoples the world around have come to see the soundness of the position of the man of peace. This has been arrived at by costly experience. But the world has still the difficult problem of how to deal with irresponsible nations. It is much the same problem as the criminally-minded present in a community. Only it is on a vaster scale and much more complicated. In a world like ours there is no easy or complete solution for such problems as war presents. This is a part of the price we pay for such freedom of choice as men enjoy. Some thousands of years ago a discouraged prophet gave considerable thought to our problem. He could not see why God did not intervene in some drastic way. Why should the innocent continue to suffer at the hands of heartless aggressors?

Finally, he came to the conviction that God is Master of the situation, but that his processes are so slow in terms of the span of human life that one may not live to see righteousness triumph, though he is sure that in the long run this triumph will come. The prophet felt that this was rather cold comfort in his immediate situation, even as it is for us. But the conviction did help him to hold on. It also helped him to see man lives by faith. And this is the atmosphere in which great souls develop.

Yes, we are working toward the problem of the man of peace in war time—even in our time. Such a troubled one must remember that God does not take sides as respecting nations or peoples. His purposes include the improvement of the total situation. In his plan there is a place for the Japanese as well as the Chinese. His plan of salvation is inclusive. It is therefore a bigger plan than often realized. Then is there anything for the man of peace to do? Why not just sit down and wait for God's plans to work out?

But would they, without the response of man? For man craves action and it is through activity that development comes. That is why God works through men. For ages he has stirred up prophets and holy men. He has used them as his instruments to change the world. Apparently God's plan for helping men is to help man to help himself. And so to faith, man needs to add works.

Yet what works can be added in war time? From his vantage point on the side lines it seems to us that there are at least three things that the man of peace can do. First, he can keep from adding to the world's ancient folly. Let him hold back from the fray, ever seeking to preserve intact as many islands of sanity as possible. Second, he can emulate the Good Samaritan. We know of no better way to cure the suffering of the innocent, provide one's self with a superior moral equivalent to war, or for bringing mad men to repentance for their misdeeds. Third, he can do more than hold to his ideal. He can throw himself heart and soul into whatever movements seems to promise the increase of better relations between the nations of the world.

H. A. B.

One Hundred Tons of Honey

Years ago the writer was rather well acquainted with two lively boys. As a young man he visited in the home of these brothers, and on at least one occasion recalls having tried to entertain them with improvised cartoons.

As the years passed the two brothers came up through college, eventually marrying and settling on ranches. In this they followed quite closely in the footsteps of their father. At the same time they were helping to solve the rural problem even before we were so generally conscious of its acuteness. Today these brothers, with their father, are successful fruitgrowers.

No, we are not forgetting about the one hundred tons of honey. The older of the brothers became interested in bees. While a mere schoolboy he began gathering swarms of bees as they could be recovered from a church attic or convenient tree. And he added hive to hive until today he has so many bees their care is a business in itself. Though it is still carried along as a sideline, our friend of boyhood days will probably harvest more than a hundred tons of honey this year.

To this hobby our fruitgrower, who is also a beeman, has added all the finesse of the expert. He moves his bees from location to location to take advantage of seasonal honey flows. In orange blossom time his bees bring in tons of nectar from which they make a white well flavored honey. When the mountain sage is in bloom his bees are working in these pastures. Saving hours for the bees to work, the hives are moved by night on fast trucks.

So this is how one man's hobby is serving to make America more like the Promised Land of old. He is doing his share in making our land flow with honey.

H. A. B.

Not the Right Word

When one man wantonly attacks another or one nation makes unprovoked war on another, how can anybody with a conscience be neutral? Neutrality is a weak word. It lacks character. It doesn't say what we mean.

We mean that we want no part in war, and we ought to mean that we want to make no money out of the miseries of war-torn peoples. We mean sympathy for the suffering, violence to none, and goodwill toward all.

We mean faith that friendliness is mightier than machine guns and bombs. That takes strength and courage. Neutrality is the refuge of weaklings and cowards. Let's fight for the right with all our might, but with the heavier artillery of the spirit.

E. F.

THE GENERAL FORUM

As I Pass By

BY ORA W. GARBER

I do not, can not, know
Along what places drear
  My path may lie;
But I will strive to sow
Some seeds of love and cheer
  As I pass by.

Since many hearts are chilled
With sorrow or with care,
  And many an eye
With blinding tears is filled,
Some burden I will share
  As I pass by.

To those who go astray,
Who need a guiding hand,
  I'll gladly try
To show the only way
Unto that better land
  As I pass by.

Elkhart, Iowa.

Sweden and Denmark

BY M. R. ZIGLER

WITHIN an hour after arriving at Malmö, Sweden, on Sunday morning, Aug. 8, we were on a tour of the churches in Sweden. Brother and Sister Graybill have labored faithfully in this country since 1911. It surely is a rich experience to fellowship with a vigorous long-in-service missionary on the field where he is doing his work. After driving sixty miles, we came to our first place of worship, Olseröd, where Bro. Niels Persin is the pastor.

At this place the local congregation was celebrating its tenth anniversary. Meetings were conducted both morning and afternoon. This gave a fine opportunity to learn to know the people. Here we met members who have served the church many years. We were glad to meet some young people who are very much interested in the church.

The church building at Olseröd is built with parsonage attached. This property has been well-kept and is in very good condition. The pastor serves several other communities where we do not have church buildings. He does not give full time to the work of the church. There is enough work for a man on full time in the field of this congregation.

On Wednesday we arrived at Vannaberga, where we have another Brethren church. This building became a reality through a generous gift of Sister D. L. Miller. We had a very well attended service here. They have not had a resident minister at this point for some time. At a district board meeting recently it was decided to place a minister at this church next October. Between Sunday and Wednesday we visited isolated members and preached in several communities where we do not have church buildings.

On Thursday we returned to Malmö to enjoy a rich fellowship in the home of Brother and Sister Graybill. This city has a population of 160,000. It is a busy seaport city. It is very beautiful and is growing. Here we have well constructed and well kept church buildings located in the center of the city. A very satisfactory parsonage was built in connection with the church building, which has Sunday-school rooms and a very good auditorium. There are sufficient Sunday-school rooms for present needs. In this church we worshiped on Thursday evening with a number of members and friends of the church, and again on Sunday morning. Sunday evening the young people conducted a very interesting meeting. The young people of Sweden are very much interested in music and they use their talent for music in the church service. At the close of the evening service the congregation met in the chapel room of the church where we ate together, and we were asked to bear their cordial greetings to the churches in America.

At these services Bro. Graybill interpreted for us. It is not easy to speak through an interpreter. But gradually one gets accustomed to it. The most embarrassing experience comes at the close of the services when one can not speak to the people as he would when there is a common language. We can be thankful that there is a common language found in the handshake and the smile. Heartthrobs will find expression. It was easy to see that we were in the hands of friends even though our language was different.

Another meeting was held on Saturday evening when Bro. Graybill called the District Board together. It was interesting to watch this Board conduct its business. It was easy to see that each member was interested and took part in the work of the Board. At the close of the meeting Bro. Graybill interpreted the business transacted. Opportunity was given for general discussion and we hope this meeting will mark an advance in the work in Sweden.

After a week's observation, which is too short a time to make definite statements, we believe there is not much difference between the work in Sweden and what we are doing in America. The only difference in problems is that of language, and to the Swedish people that is not a problem, for they express the religious experience in Swedish as well as we can in English.

On Monday morning, early, we started with Brother and Sister Graybill and their daughter Ruth to the churches in Denmark.

After crossing several ferries and islands by way of Copenhagen and Odense and going to the northwestern part of Denmark, we came to Bedsted where we have the only Brethren church building in Denmark. Here we met a very fine group of members and all seemed interested in the future of the work. Here we felt the influence of lives which had been lived very close to Christ and the church. We stayed at this church for two days. The last evening opportunity was given the people to present any problem they desired to have discussed. Everyone present felt that some one should be sent from America to help them in their work.

After our visit to Bedsted we drove to Brönderslev where we have a few members and had services in a hotel room. Along the way we visited isolated members. Bro. Graybill is acquainted with all these members and where they live and can drive to their homes without inquiring about direction or distance. This made our visit in Denmark and Sweden very easy and pleasant.

Denmark is the land of small farms. The plan to break up the large farms into smaller ones has developed farther than in Sweden. The whole country looks like a garden when one reaches the higher points and looks down on the surrounding country. They raise grain and hay. Very little corn is grown in England, Norway, Sweden, or Denmark. The homes are well built and the countryside is clean of weeds and rubbish. The people work hard, but they seem to enjoy their tasks.

Because of the small farms they can not have the modern machinery. Much of their work is done by a very simple and inexpensive method. We could not observe much difference between the people of Sweden and Denmark. As far as we could tell, their language is the same; but Bro. Graybill tells us there is a difference.

As in Sweden, Denmark has a state church. Besides the state church there are what are called the free churches. The free churches are Baptist, Methodist, Brethren, etc. They work independently of the state. The state church ministers are paid by the government. They are really Lutheran churches. The state church has a great hold on the people, and therefore it is very difficult to develop what is known as the free church. However, it should be said that one will find no more loyal members of the Church of the Brethren than can be found in Denmark and Sweden.

They need our help in every way possible. Denmark, like Sweden and America, is a Christian nation. To say this does not mean that they will remain Christian, nor that they are one hundred per cent Christian. It only means that the predominant religion is under the Christian name. We can depend upon these nations to stand firmly for Christianity but they will need our help in the future as in the past.

We understand that the Graybills will be coming to America on their long-overdue furlough during the year 1938. Let us give them a hearty welcome and pray that they may bring to America a challenging message that will help us do our work in America more effectively and that we will give larger support to our missionary enterprise. The church in Sweden and Denmark asks for the prayers and support of the church in America.

Elgin, Ill.

Security

BY J. B. WHITE

CHANGE contributes much to the well-being and happiness of society. No man can escape its grip. Some of its currents are always wholesome and some may be fraught with varying degrees of virtue and vice. Swift changes in any sphere of life or thought are to be avoided as a rule. They disrupt our peace. We seek values which have an abiding, an eternal foundation. Who does not want security?

In moments of doubt, young people are often invited to take new positions of thought, or to go to untried places in quest of satisfaction. This is a part of our modern life and few escape the temptation. We can not always remove the evil, but we can pave the way for a safe journey round or through the trying places. Some never cease to hear the voice within or lose sight of the goal which lies beyond. Others take the low road and never return. Why the difference? The answer surely lies in the realm of acquired values or the individual's opinion about security.

Today security is a very fine sentiment, but our much ado about it seems folly unless we understand from what we want to be secure and for what. It makes a great difference what we fear and for what we hope. It is typical of modern youth to fear nothing and hope for much. Our age has a way of minimizing the price of attainment and of ignoring a legitimate fear which should deter and drive us towards better things. Our government seems to be making a blunder in centering our attention upon social and economic security to the neglect of moral security. Possibly the best examples of this is the zeal with which the government has given us back legalized strong drink and votes millions for war in the face of what seems to be a total lack of moral justification for both. Expediency and good business seem to be the arguments in favor of the twin enemies of youth.

Yet, the fact remains that by most standards of comparison our age is making progress. It has often happened in the face of almost sure defeat we have found

security in victory. It is only rarely that we hear one say that war has virtues and the number who defend it as a necessary evil is growing smaller. All forms of evil seem to defeat themselves when we uphold the good. We have not yet made perfectly clear to enough of our citizens that after all these years of religious freedom, we have yet another and then another important step to take if we are to achieve immortality as a nation. All forms of security are necessarily relative. A sober and a peaceful nation should simply make us strong to win other righteous victories. A moral victory often given us a false sense of security. Security of the right sort demands a constant defensive, which in reality is an offensive of good deeds. Evil negates the good and it is impossible to destroy the former except by substitution. We are secure only so long as we maintain a high average of substituting the good life.

Religious freedom is still with us and we know that we can not be denied religious security. That is an inward possession. Our environment may contribute to its loss, but if we let it slip we can not escape responsibility. It is not vital that any of us live a given span, but it is imperative that we preserve a religious faith which is basic in the development and the maintenance of moral security. It matters not how the winds blow, there is yet a security which transcends all obstacles because it is from the heart of man and of God.

Nashville, Tenn.

The Church and Money Management

BY WALTER McDONALD KAHLE

5. Adopting a Sound Method of Procedure

If humanity could properly place God in money matters world conditions would change like magic. Out of universal uncertainty and frantic search for a way out would come calm and friendship and international co-operation. That is exactly what the New Testament presents as the teaching of the Christ. That would very definitely send us with long strides toward the realization of the abundant life. That would bring the kingdom of God—within us. If these presumptions are correct we must further agree that such a movement must come from those who are attempting to follow the Christ. Why not start the movement in the Church of the Brethren?

Of course it will be difficult for us to adopt a sound method of money management in the Church of the Brethren. Our money habits are about as bad as those of other church folk. As a denomination we have pretty well left God out of the field of church finance for which we are heartily humiliated. But there are encouraging aspects to the situation. We are largely a rural people and in most cases manage our own business. We are usually a conservative folk and see life rather wholesomely. We are in a position to capitalize on the virtues of the simple life even if we have made some serious blunders in trying to promote it. Certainly our attitudes to hard work, to actual production, to honest earning, and to several of the other essential demands of sound money management are outstanding from any standpoint of comparison.

Two outstanding questions face us as we contemplate action. Who should attempt to adopt sound methods of money management and how shall we get going? There are at least four distinct groups in the Church of the Brethren that should adopt such a method as early as practical. Those who are seriously in debt should come first as this is the only actual route out. Those with inadequate income should by all means try it for it is scientifically true that by this method a dollar will actually buy a third more of value than by the usual method. Then there are the eager youth of our church who are insisting that we take Christ seriously or quit fooling. Already they are deliberately adopting new methods of money procedure and will readily accept this better way. And finally, there are our live junior and intermediate youngsters. God bless them, for you can teach them anything and begin at once. Why not teach them how to manage money?

But how shall we proceed? From a general standpoint we should select a special Money Management Commission just as we have done with the Christian home, world peace and temperance. This might well be sponsored by the men of our church. We need a few dynamic leaders who will see this matter through to a point of deep conviction and burning passion. With a few such folk who can speak from actual experience we shall be ready to bring out this new model of money management. In the very near future our church colleges and our seminary should specialize in this field. Let us pray that shortly no person will be allowed to go out to shepherd our people who is not seriously sold to this aspect of the abundant life. Before we say the Amen let us also anticipate the new model church treasurer who will practice sound money management and sell it to those whom he serves.

From a specific standpoint let us begin personally to study this matter of sound money management. Do what many others did and are doing. Make a little chart for personal use. Write across the top of your sheet "Where does my dollar go?" Next rule the sheet into four columns. Over column one write *character and soul growth*. Over column two, write *emergency and old age security*. Over three write *physical necessities*. Over the last write *life improvements*. In the first column begin to place all that you give for the church and human welfare. In the second place all that you set aside as savings—in the bank, insurance

and sound investments. In the third column enter all that you spend for food, clothing, rent, transportation and health. In the fourth enter all that you spend for education, recreation, travel and other cultural needs. With this simple device just study yourself and your concepts of life for these four columns will tell you much. When you get a dollar consider its possible values. Then patiently watch to see where your dollar goes. Where do you spend the most of it? Where do you spend first? What proportion goes to each of these four legitimate life interests? Where are you most out of balance? It will help if you place a 10% over the first, a 20% over the second and fourth, and a 50% over the third. These are just tentative suggestions and will be changed according to income, number to be supported, ages, etc. You will not go far until you discover the need for a fifth column if you are one of the average garden variety of illiterate money spenders like the rest of us. On the back of your experiment sheet start a fifty column. Head it, *Leaks That Lick You.* In this column you will honestly enter all items that do not definitely add to your physical, moral and spiritual welfare or that of others. You will also add any item that intelligence would say should have been placed in one of the columns on the other side. Do your own thinking for you do your own spending. Here are some of the items found on some of these fifth columns: soft drinks, chewing gum, coffee, sport clothing, beer, cheap magazines, jewelry, tobacco, low level movies, unnecessary trips to town, permanent waves, expensive clothing and extra eats. Certainly smile and laugh if you care, but at least do some thinking. You may not have any items for this fifth column, which is not included in sound money management, or you may not list any of the items listed above. But be honest and face this fifth column challenge.

After you have checked with the above simple device for a few weeks you will be ready to think deeper into the matter of sound money management. Why should one divert at least a small part of every dime and dollar into column one before anything else is spent? You will see it later on if not now. And why should one place something into the second column if it takes the skin and before anything goes into column three? I see! Next take each of the four legitimate columns and study each buy to see if you are actually getting proper values for your money. For example, some foods have but little food value. Some clothing is short lived and never attractive. Some trips call for much gasoline but yield no creative returns.

Along with these experiments study the experiences of your children and young people. Do they handle any money? Who buys their clothing and who decides as to values and choices? Is Mary as safe with a dollar as you are? Can John handle a dollar as well as a truck or a basket ball? As soon as that Money Management Commission gets going you can get some helpful literature and go deeper into the matter. Ask your minister to study this issue.

Troutville, Va.

Christian Life Like a Mighty River

BY EFFIE D. ROOP

We human beings feel our smallness and our inability to do much in this world, but what of the river in its beginning? The river begins with only a very small amount of water, and even that would never become a river if it were to lie dormant. This small amount of water begins moving, and as it moves, it comes in contact with other water and enlarges. Joined with other waters, the ever-moving streams keep on until a mighty river is made. This is true of the Christian in action. He comes in contact with other Christians, and being alert, enlarges his ideas, and abilities, and builds real Christian character. Then like the mighty river, he is able to give and give and give.

The river in motion does not go unguided as a rule. It has a bed or channel, and as long as it remains within this channel it is a blessing not only to humanity, but to all living things on the earth. It brings new life to plant life, quenches the thirst of the thirsty, produces food for the hungry, and gives light for the darkness of night. The course of the river is not always smooth, nor is it always easy, but still it must ever press onward by mountains and valleys, and even through the consuming desert, refreshing everything along its course, and making an abundant life.

One may well say that we build great dams across the rivers to stop their rapid flow and waste. True, but that is for a great purpose, and that purpose is to produce more power and to be able to reach farther and wider with this great blessing of life. Now let us look at the building of a dam in our Christian life. There are times when it is possible for Christians to receive more spiritual food then at other times. We should be continually refilling and enlarging our spiritual capacity, and we are sure to find a storing place necessary, that we may have the needed supply when there is an extra need to give the waters of life. Let our hearts and minds be the capacity in which to store, and our works, deeds, speech and conversation the flowing waters of our Christian river.

The human race living without a course or channel, is truly as destructive as the mighty river when it leaves its course and sweeps all in its way to total destruction.

How shall we find and keep in this course of strength and beauty? For truly the Christian life is beautiful,

although it, like the river, goes through many difficult places and experiences. "I can do all things through Christ which strengtheneth me." Christ our Lord and Savior must be our Leader and Director. He will show us the way to God our Father that we may be filled with the Holy Spirit. We may rest assured as long as we have the Spirit of God within our hearts we will not need to question our path of life.

"Pray the clouds away;
Night will turn to day
If you pray and pray and pray,
And pray the clouds away."

Seattle, Wash.

Tuning in With God

BY SADIE I. SCHNELL

We hear of so many people who say, "I pray and get no answer. What is wrong?" These would be helped to know that prayer is tuning in with God.

Let us think of a radio. It may be made of beautiful and expensive wood, highly polished, represent expert workmanship, even have been made to order. It may have many expensive tubes, but still it can sit in its place year after year and one get no good of it, no sweet music, no sound of voice, if it is not tuned in. How like us! We may be a member of a beautiful church, one with expensive carpet, high priced organ, cushioned pews, beautiful stained glass windows, gowned choir, well planned and up-to-date building. We may wear expensive and the latest style clothing. We may go to church and Sunday school each week, and not even know God. Why? Because like the radio, if we do not tune in, it will profit us nothing. We must first open up our heartdoors, or turn on the switch. God is ready to make the connection. He hears the faintest cry, "God, be merciful to me, a sinner." We must come unto him, confess our sin (John 6: 37) and let him come in—a direct communication. We must be born again. That is our first tuning in. Unless we do that, we can never get any connection. For he must, by cleansing with his precious blood, remove every stain of sin. This is our first direct connection with God on station JESUS through the power of the Holy Spirit.

After that first touch of reality made sure and secure by the Word of God and the indwelling Holy Spirit, we must keep in close touch and communication with him, in order to keep open the connection begun in our lives. How necessary to let the power of the Holy Ghost operate!

Satan will attempt interference, static. It is not his will we should be tuned in with God. His is another station in opposition, SATAN. The allurements Satan presents may be attractive, strong, delusive and captivating. His is apparently from the human standpoint a strong and powerful station. But thank God, station JESUS satisfies. This attraction for the things of the world can through Christ become faded, unattractive and shallow. Station SATAN can be made to lose its power and strength, while station JESUS becomes attractive and satisfying, bringing joy and health by dispelling fear. To get in contact with this station brings encouragement and desire to be used to get others to tune in and to know him, whom to know is life eternal.

Now, most of us seem to like to do all the broadcasting ourselves. It is true that he desires to hear the petitions of his children, but he would not have it one-sided. He would broadcast to us. That is a wonderful privilege which we as children of God have to hear direct from him, through his word, and through the blessed Holy Spirit in communion with him. The Word of God tells us in Heb. 4: 16 to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. God can not look upon sin. We can only come to God clothed in the righteousness of Christ. God then sees not us, but his own sinless Son. 2 Cor. 5: 21 says: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Praise God, we can have a daily cleansing! "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1: 7). Then we have a direct connection with heaven and can claim the precious promises and know he has heard us. With thanksgiving we can claim the answer to our petition and be in the center of his will.

Tuning in, is abiding in him. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7). Oh, for faith to trust him more! Oh, to be tuned in at all times, that it might be a walking, talking with and listening to him. Now we can sit in heavenly places with Christ Jesus (Eph. 1: 3; 2: 6).

I firmly believe the time is near at hand when we shall hear the trumpet sound, and together with those in Christ who have gone before, rise to meet him in the air, and so be with the Lord forever" (1 Thess. 4: 13-17). How sad for those not tuned in, for they will not get the connection and hear the invitation.

Friends, let's be sure of our first connection. Come as sinners and accept him who bore our sins in his own body on the tree. We can make the connection in no other way. Jesus is the Way, the Truth and the Life; no man can come unto the Father but by him. He is the Lamb of God which takes away the sin of the world. After we are sure of our first direct connection, let us be sure of no worldly interference or anything to divert our attention from him; let "us run

with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Philadelphia, Pa.

Our Religion

BY W. CARL RARICK

RELIGION may be summarized under three main heads (1) What I believe, (2) How I worship, and (3) My daily life.

1. What Shall I Believe?

There are certain fundamental beliefs that are vital to any group of society. Of the many religious doctrines, a Christian needs to know what he believes and why he believes thus. He should know the Jehovah of the Christian monotheism, and believe in him as the God of life and personality (John 4: 24; 5: 26; 14: 6; Col. 1: 15; 1 Tim. 6: 13-16), self-existent and unchangeable (Rom. 11: 33; James 1: 17), eternal (1 Tim. 1: 17), omnipresent, omniscient, omnipotent (Eph. 1: 11; 3: 20; Acts 17: 27, 28; Matt. 19: 26), the embodiment of perfect truth, love and holiness (John 14: 6; 17: 3, 24; 1 John 4: 8); always exercising veracity and faithfulness (John 3: 33; 1 Cor. 1: 9), mercy and goodness (Rom. 2: 4; John 3: 16; Isa. 56: 7), justice and righteousness (Rom. 2: 6; 11: 33). He should believe in the diety of Jesus Christ (Matt. 16: 16; John 20: 31) the Savior (John 3: 16; Isa. 42: 6, 7) as proven by his resurrection (Matt. 28: 1-6; Rom. 4: 24, 25; 1 Thess. 4: 14-17). The Holy Spirit (John 16: 7-13; 1 Cor. 6: 19) needs to play such a vital place that the Christian will realize blessings from his belief in the atonement, regeneration, conversion, justification, consecration and sanctification. This gospel of salvation (Rom. 1: 16) will ever redeem human beings from the curse of sin (Rom. 3: 23; 6: 23) to the blessed life here (Eph. 2: 4-6) and the realization of a hope of the hereafter (Rev. 20: 6 to 22: 21).

2. How Shall I Worship?

Jesus demanded spiritual worship (John 4: 23, 24) and condemned mere formal rites (Matt. 6: 1-8), advocating that ceremonies when used as symbols have untold values (Lev. 22: 19, 20; Mark 16: 16). Objective worship aims at communication with, and effecting our relationship to the Deity. Thus the fascination of divine beauty is our mute testimony to the impression which God makes upon the heart. God is regarded as the sum of all perfections, and therefore all that supplements sincerity and benevolence by act or gift must have grace of art. Words of dignity and truth in proper fitness of form, beautiful verse, inspirational music (Eph. 5: 19, 20; Heb. 10: 21-25), stately movement, rich symbols, rare vestments, incense, noble figures stained in glass, paintings and chiseled forms upon the walls, massive temples (2 Sam. 7: 1-3), arched pews, windows and ceiling—in fact, all beautiful things fitly brought into the service of the church—help to stamp the image of the divine on hearts, and express our depth of feeling in paying vows to the Ideal. Religion is the sphere where we state supreme worth. It gives occasion for the creation of beauty. Religious spirituality may be distinguished from mere emotionalism by its association of the weightiest and noblest ideals, leading beyond the bounds of common life, giving relationships that foster such expressions as *King, Lord, Father,* and *Savior,* guiding to strength and dignity of Christian character. We praise what we half possess but see in ideal, a forgiving God of love and mercy. Real homage to this ideal is impossible without feeling, and thus we give gifts (2 Cor. 9: 7, 8; 1 Cor. 16: 2) and worship with reverence (Matt. 6: 6; 1 Thess. 5: 16-18).

How Shall I Fashion My Daily Life?

The Christian will follow certain definite standards of conduct (Gal. 5: 22-25; Rev. 22: 14, 15), realizing that there are many things beneath the dignity of his profession (Gal. 5: 17-21, 26; Eph. 5: 3-6). Since motives are so important only the proper ones will be cultivated (Matt. 5: 3-48; Luke 6: 20-42). High ideals will be sought (Philpp. 3: 13, 14; 4: 8, 9); mutual helpfulness will be a driving force (Matt. 25: 34-46); aggressive movements against evil will be undertaken (Matt. 10: 34-39; 2 Tim. 1: 7); and highest hopes will be maintained (Rom. 8: 37-39; 2 Tim. 1: 12).

Muncie, Ind.

Prayer: A Personal Testimony

BY P. G. STAHLY

LIKE Paul on his way to Damascus, I have been awakened, jolted; I have seen a great light. I have had the wrong conception. I am changed. I have had a demonstration.

I hasten to pass my experience along to others that the testimony may enlighten and encourage those who sometimes falter under burdens seemingly too heavy to carry. Our attitude toward God—our conceptions of prayer and the answers to prayer have much to do with our spiritual health. Some of us are weak and sickly of spirit.

Perhaps some who read these lines have been struggling with poor health, others with financial problems. How earnestly you have prayed to God for freedom. Possibly you have become discouraged. No matter how hard you try, the results are not good.

It may be you are not analyzing your stubborn difficulty in proper manner; your treatment of same,

your prayer for freedom—for they all mean the same thing. Possibly in your prayer you have outlined to God some definite way in which you hope to see or realize your prayer answered. Prayer which outlines is not prayer at all. It is childish to outline to God the answer you desire. In this truth I have discovered the reason why many prayers of the past have not been answered.

Many people today suffer, are unhappy, are unbelievers, because they failed to get the answers to prayer which they themselves outlined to God. God in his great wisdom, requires no such assistance from us. Some one wrote of man: "So weak is he, so ignorant and blind, that did not God sometimes withhold petitions which we ask, we should be ruined at our own request."

God's laws work out so easily in nature, in accord with all his wishes. There one sees seasons come and go, fruit time and harvest. There is no hurry, no worry, no impatience—all comes out well in God's order. This rests one and helps us to understand God and his ways. Gifts—the desire for some gift seems always to be associated with our prayers—for all good things come from God the perfect Giver. No one, however dear to us, can be termed a perfect giver except God. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen are eternal" (2 Cor. 4: 18).

The things we pray for are too often the temporal; we desire those things which do not long endure. We outline to God how carnally minded we are. He knows even before we ask. God has given us five senses on which we rely so much in this material world. We say we see, feel, taste, hear and smell. Yet none of these are God's perfect gifts. God's gifts to man can not be seen, felt, tasted, heard or smelled.

What, then, should we pray for? Money or wealth, temporal things? Paul said: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Jesus said: "I say unto you, what things soever ye desire when you pray, believe that ye receive them and ye shall have them."

In this statement of Jesus you have the science involved in obtaining an answer to prayer. It lies in trusting God's wisdom toward you and making his will your will, not in trying to reverse this order by outlining your prayer. What, then, are these perfect gifts which we should covet and desire (pray for)? Let me name some of them. I have before me a list from which I select the following: ability, abundance, action, being, brotherhood, charity, comfort, confidence, consciousness, courage, disposition, dominion, ease, endurance, energy, faith, fidelity, freedom, government, gratitude, harmony, health, heaven, holiness, hope, humility, immortality, independence, intelligence, joy, justice, kindness, life, light, love, meekness, mercy, newness, order, patience, peace, perception, power, prosperity, protection, purity, refuge, rest, sight, strength, substance, success, thought, trust, truth, understanding, unity, victory, vigilance, virtue, vigor, watchfulness, wholeness, wisdom, zeal.

God gives all of these gifts to man if he is prepared to receive them. In these gifts lie the power and might of God in building Christian character in ourselves, the sons of God. It pleases him to answer with all of these virtues the sincere heart which desires (prays) to be more like him, to live more Christlike each day. It is the "living" that answers our prayers. His will, his might, his satisfaction, are expressed to the world through our Christian living. Prayer is so constant with the Christian—it is eternal—for we desire only those things that magnify the "spiritual" within us. Temporal things take care of themselves in a Christian's life.

Don't be discouraged—if you are, you do not understand. Lift your head—you are God's son—you have dominion. Never admit defeat; never admit failure, there are no failures in God's universe. You are a child of God; act like one, be one, walk and talk with God, unhampered and unafraid. Live not in fear, but trust God; live in reality. Every good blessing is yours; it is here now, seize it; as a son of God it belongs to you. Thus you may gain love, happiness, abundance, freedom, health, home, heaven, every perfect gift. All are ours, all here and now. Awaken to the reality of God about us, within us. Yea, we are sons of God. Lord, teach us how to pray.

South Bend, Ind.

God's Tools

BY LORETA SHANK

Dear Lord,
'Twas in the blindness of my pride,
'Twas in my stumbling way I cried:
"For thee I'd gladly play the fool,
If I could serve thee as a tool
To shed some joy or help to guide,
Or win some wanderer to thy side.
And I would teach by deed or hand,
Or win by eloquence so grand."

Then in thy pity thou didst show,
To serve thee best I must bend low.
And in despair, remorse, I cried;
For I was ashamed and mortified
Before such sacrifice as thine,
And I no salve for pride could find.
Teach me, O Lord, to be thy tool,
Although, alas, I am a fool.

Chicago, Ill.

OUR MISSION WORK

Touring Among the Waralis

BY GOLDIE E. SWARTZ

4. Liquor Among the Waralis

Two incidents within three days served to reveal the degree to which the habit of tadi (liquor from the toddy palm tree) drinking has fastened itself upon the people, and the consequent poverty-producing results. Several days in advance a night meeting had been planned for Chimbatpada, but in the meantime a betrothal had taken place and the celebration therefore was announced for that evening. We, too, were invited. Probably we were not expected to participate, but just "to come and see." Our tents were but a stone's throw from the home of the bride-to-be. Her small brother, one of our most frequent visitors, was a most engaging informant of the coming affair as well as of other village happenings. He said there were to be six three-gallon earthen pots filled with tadi at the wedding. This was the equivalent of eighteen gallons. The cost would be Rs. 6/ ($2.22). This amounted to more than his mother could afford, he informed us, but he said that the tadi would have to be served because others do so, and it was the custom.

Shortly after dusk the procession from the several hamlets arrived. It was led by young girls singing appropriate love lyrics. The women and girls were accommodated in the hut and on the veranda. The men took their places under an arbor prepared for the occasion. Also under this booth the members of our party were given seats on a mat spread for us. We remained for an hour or so chatting, and listening to the singing and then returned to our tents. We must confess that we understood very little of the message. Some time later, cooked rice and tadi were served to the guests. About midnight the party broke up with the men leading. Especially were they loud in their hilarity for they had indulged heavily in the spirituous beverage. Interesting, is it not, that intoxicants have a way of making men talk and behave silly whether the indulgence be among literate Americans or illiterate Indians?

The other occasion was in another village. When we arrived for a meeting, the patel (head village officer) was not at home. He had gone to Dahanu town, where the landlords, lawyers and general elite reside, to borrow from his landlord Rs. 200/- for his brother's wedding. Later, after his return, a decision concerning wedding expense was called to his attention. He was reminded that his tribe in assemblies here and there, with government encouragement, had decided to place a maximum of Rs. 60/- for the expense of a wedding, and had advised that instead of daru or tadi, tea or fruit should be substituted as a social refreshment. His reply was: "That amount of expense and that type of celebration is quite proper for the common group, but it would not be fitting for my family since I serve in the capacity of the headman. Being village headman, I must borrow money for the wedding!"

He saw no apparent incongruity in his decision. Seemingly he did not realize that he was taking another step into indebtedness which would remove forever his last semblance of independence. Yes, custom decrees; appetite urges; and the landlord encourages such debts. Custom concurs because the desire demands, and the landlord is ready to lend because he wants the land and the services of the people. The way to acquire the same is to loan money which he well knows the people will never be able to return.

To further encourage these people to drink more, the liquor dealers have reduced the price of intoxicants, and they are continually increasing the number of shops. When going to an adjoining village for a meeting, only several miles distant, we passed seven tadi-daru shops, and this is in a rural area. These liquor shops are set up along the most frequent footpaths and cart tracks and at the entrances to villages. Many of the people express themselves as wishing the shops were not in their midst, for they know they are unable to withstand the drink temptation. The little income they may receive finds its way all too quickly into the coffers of these shops. For the most part, however, real drunkenness occurs only on holidays and special social celebrations.

All the above factors help to make the drinking of intoxicants a major evil, and one difficult to grapple with. It is the most dominant cause of the overwhelming poverty in which most of these people are now living. Many families never have more than two meals a day and all too frequently only one or even none. Many homes are without a blanket at night even when the temperature during the cool season may drop to within forty degrees of zero.

What can we do to ameliorate the poverty-stricken condition of this rural people? This is an ever recur-

What to Pray For

Week of Oct. 9-16. Pray for all the missionaries who are home on furlough this year. Their year and a half stay in the homeland should be one of inspiration and helpfulness both for themselves and all with whom they come in contact. Remember those who are on the high seas. Praise God for the care and safety granted to all our missionaries as they have sailed the seas.

ring question. Think as hard as we can, yet no speedy or magic solution comes. To see our neighbors all the time so destitute is indeed distressing. "In . . . confidence shall be thy strength" is a never ending promise from God. We are confident that his Anointed One is fully sufficient to ameliorate and to redeem. May we then push more courageously forward—

"In bringing good tidings to the poor,
In proclaiming release to the captives,
In recovering of sight to the blind, and
In setting at liberty them that are bruised!"

Dahanu, India.

From a Letter by Mary Gauntz

One afternoon I accompanied Mrs. Crumpacker to a village not so far away. There is but one Christian in the entire village and she wanted to do something for the folks of her community, so she started a class for thousand character study and gathered about twenty girls. The day we went out she was having a little recognition service for four who had completed the work.

What a thrill to see the folks gather in that courtyard, and to listen to the hymns, scripture verses and Bible stories that those girls gave! It was worth coming to China just to see! Schools like this one can be held for two-fifty gold for an entire month, and only God knows what a project like that means to the life of a village.

A Letter From China

The following is the major portion of an air mail letter, dated Sept. 16 and received at the mission rooms Sept. 30. The letter was written by Minneva J. Neher, acting secretary of our mission.—Ed.

I was over to Ping Ting for a few days to talk over some things with Bro. Crumpacker and others. On returning last Monday I found a letter from Laura Shock saying she was able after considerable trouble to send you the cable. I hope it went through all right and that you were able to give the news to all our folks that all is well with us here. We are staying by the work even in the face of some danger as we feel it is the best thing to do. The cable translated is: "We are safe and well. It is better not to leave the station." We felt in the face of the consular advice we ought to give some word so that you could know we have not left Shansi.

Our money difficulty has been solved for the present. We shall be able to get all the funds we need through the Oil company at Ping Ting. Telegraphic connections with Tientsin are established again. Mails are very slow.

Myrtle has returned from Pao Ting and is now in the Ping Ting hospital. Corda Wertz is here with me for rest for a week or so. She is supposed to go to Liao, but with the present situation willl likely not go until Anna Hutchison can get in from Tientsin and return to Liao. Bro. Oberholtzer is holding forth alone there for the present. Dr. Parkers are still at the coast with less possibilities of getting in now than ever.

On the 14th Shih Chia Chuang was visited by a fleet of bombing planes and some 100 bombs dropped. The post office, railroad stations and hotel all were damaged. I understand the Cheng Tai trains are going to within only a few miles of Shih Chia Chuang now and that the other Ping Han road was damaged sufficiently to prevent trains going through there.

Yesterday around nineteen planes visited Tai Yuan and dropped bombs. The munition factories outside the north gate were the place of attack. According to reports some thirty or forty people were killed. If Miss Shock's plans carried she left Tai Yuan yesterday morning by ricksha for Fen Chow where she expects to undergo an operation. Dr. Judd, I presume, will do the operating. We trust everything goes well with her.

We have a cave prepared here large enough to accommodate seventy or more people in case of war activities such as air raids or battles in the air. However, we realize that God alone is our refuge and that as long as we stay in line with his will he will protect us until our work is done.

Our staying on here is a steadying quieting influence on the people. We hear Nettie Senger is not quite so good again. I hope to get over to see her soon. Have been planning that way for some time but there are so many things to keep me tied down to my station. With the exception of Laura and Nettie the rest of our folks are well.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Negro Americans

Hymn: In Christ There Is No East or West (first stanza).

Prayer: Our Father, we thank thee for the Negro men and women who have helped to make America a better place in which to live. Open our eyes that we might see the beauty in the lives of others; open our ears that we might hear of their good works; open our hearts and minds that we may be a friend of all. Amen.

Scripture: John 10: 10; Prov. 17: 17a; Matt. 7: 12; 22: 39b; Gal. 6: 10.

Spirituals: Lord, I Want to Be a Christian; Nobody Knows the Trouble I've Seen; Steal Away.

Poem: Lil Brown Baby, by Paul Laurence Dunbar.

Stories: Dr. George W. Carver, Booker T. Washington, Roland Hayes, William DeBerry, Mary McLeod Bethune.

Hymn: In Christ There Is No East or West (second, third and fourth stanzas).

Offering: "All things come of thee, O Lord, and of thine own have we given thee."

Benediction: "O Master, let us walk with thee in happy service free as we go forth today. Amen."

To the Leader: There are great souls in the Negro race to whom the world pays homage. The junior should know these men and women who have contributed to the music, art, literature, science, education and professions. These Negroes have achieved, but only by overcoming great obstacles. Brief reports by the juniors themselves on the Negroes suggested or any others who have made a contribution to American life will help to create a better understanding of the Negro. Some source material follows:

Missionary Review of the World, June, 1936.
Our Young People, May 18, 1935, and July 13, 1935.
Negroes Who Have Achieved, Board of Education, 740 Rush St., Chicago, 10c. (Contains biographies of those mentioned above.)
Singers in the Dawn, Eleazar, Conference on Race Relations, Standard Building, Atlanta, Ga., 10c.

HOME AND FAMILY

Sunset Years

BY ADA C. RAKESTRAW

The sun has sunk beneath the hill,
But oh! the afterglow!
A radiant beauty lingers still
The morning did not know.

Life may be full of work and tears,
Its promise may be small,
Yet peaceful, happy sunset years
May compensate for all.

Altoona, Pa.

Try It

BY CHESTER E. SHULER

"You wished to see me, Miss J——?"

The pastor asked the question of a pretty young woman who had sought an interview with him.

"Yes, Doctor B——. I wish to ask for some information. Perhaps you will think me queer to broach the subject, but it has been troubling me for some time. I feel certain you can clear up my difficulty."

"I shall be very glad to assist if I can."

"There is, in the Bible, a passage which reads something like this, 'Woe unto you when all men speak well of you.' I have always understood that to mean that when we are really active and true Christians, not all people will speak well of us; that our very witness and our lives will cause some folks to speak disparagingly of us. Is that correct?"

"I believe that, to some extent at least, that is the meaning," the minister answered, thoughtfully; "holy lives do not elicit praise from those who live lives in sin."

"Well, Doctor B——, I have been trying earnestly, for several years, to live a true Christian life. I have tried to witness for Christ in every way I could find opportunity. Of course, I have made many mistakes, and my witness has probably not been true at all times, but I have tried, and tried earnestly."

"I am certain that is correct, Miss J——," Doctor B—— interrupted. "I have watched your life with interest and considerable admiration."

"But, Doctor B——," the girl continued, "I have checked over all the people of this entire community, and do you know, I can not think of any that are my enemies, or that even speak disparagingly of me. Now that is doubtless comforting; but in the light of the scripture I have just mentioned, does it show that my life and my witness are untrue to Christ? Am I living such a nominal Christian life that I do and say nothing to stir up the ire of even wicked people?"

Doctor B—— smiled.

"My dear Miss J——, I believe I see your difficulty, and your question is undoubtedly unique. I do not recall that anyone else has ever asked me a similar one in all of my experience as a pastor. Now, I would not urge anyone to compromise with the world just for the sake of having all people speak well of them; but, on the other hand, I do not approve of the type of Christian witnessing which deliberately tries to make enemies of evil men and women. We can seldom win anyone to Christ by antagonizing them. Now in your case, Miss J——, I believe I can explain why it is that you have been able to live a very splendid Christian life for several years, witness well, refrain from evil pleasures, be true to your church vows, and yet, seemingly, have not caused anyone to speak unkindly of you. Is it not true that you find little difficulty in seeing something good in most everyone?"

"Why—why, yes; I suppose that is so. I dislike to think of evil things, and nothing is so displeasing to me as to listen to gossip about other folks' failings."

"Exactly. In other words, you are prone to have a good opinion of others. It is your natural attitude. You give the others the benefit of the doubt, so to speak. When you hear something evil about another, you at once discount it."

"Yes, sir; I always try to do that. I have always tried to do that; I thought it was the Christian thing to do."

"And so it is! So it is! Would that more of my folks did just that," the pastor exclaimed, earnestly. "Now, it has been said truthfully that "If you bring a smiling visage to the glass, you will meet a smile.' Smile at some one, and more than likely you'll receive a smile in return. Scowl at some one, and you'll get an answering scowl. But have a good opinion of some one, and in most instances, a normal human being will have a good opinion of you. He may not agree with all you say, or do; but he will have a good opinion of you in general; he will refrain from saying unkind things. And just there, I believe, we have the answer to your question, young lady."

"I—I hope you are correct, sir. I feared it might be because I was not living properly. But I shall continue to have good opinions of others."

"And I predict that they'll continue their good opinion of you. Furthermore, while they hold that good opinion, your Christian witnessing will have a much more fertile soil in which to take root and grow in their lives, than if they held a poor opinion of you, or you of them."

"Thank you very much, Doctor B——. I felt certain that you could clear up my difficulty."

"And thank you, Miss J——, for the pleasure of

doing so. Also for the fresh, inspiring thought you've brought to me. It may even furnish the germ for a future sermon."

Harrisburg, Pa.

The Circuit Rider

BY OLIVER ROMAINE

WELL, dear folks, this is a truthful and unusual story about the old time circuit riding preacher or minister or sky pilot, but he was just the plain circuit rider as we knew him and called him in the old-time cow country and on the cattle ranges of the old west many years ago. I may get a lot of the lingo of the old cattle range tangled up with my English in this story, so do not blame our good editor for that.

Very few folks who will read this little story have ever heard of those old-time circuit riders, and fewer have ever had the pleasure of meeting one of those fine men, so I will try to tell you about his life and his hard work for the Lord. They were real men of God, who had very little and wanted very little of worldly goods. They were happy to serve God by carrying the Word of God into the sparsely settled lands of the old west country. The old-time cattle country and the cattle ranges seldom had a church, or even a regular church service, and most of all there seldom was a regular minister or pastor to preach. Sometimes in some of these places there would be a church, but more often the little old schoolhouse did duty for the church. Sometimes it would be a ranch house, or maybe just the old barn which was used. If meetings were being held in some small prairie town, a vacant store would do. And you do not know how the circuit rider got around the country I am sure. Well it was not in a $2,000 automobile like we see many pastors of today riding in—not pastors of the good Church of the Brethren I am very glad to say. In the southwest he traveled mostly in the old buckboard wagon with a team of horses, while to the west and up north he rode a saddle horse. Sometimes he would have a pack horse to carry his bed roll, also a few cooking utensils.

How much do you think these hard-riding, hard-working circuit riders were paid? No, not anything like $200 to $300 per month for twelve months in the year. They might get that much in money for one entire season of hard work and hard riding—and I mean just that! Also I would like to say those old fellows did not have any paved boulevards to do their traveling on—no, indeed! Usually their road was just a trail over the hills and out across the prairie lands. The circuit rider got so little in cash for all his hard work that he always welcomed clothes or a pair of *Justins*—that is, a pair of cowboy boots or a Stetson cowboy hat. He was always welcome at any ranch for his overnight stop, and would always do his share of the chores for the trouble and his meals.

When he was in the small prairie towns he would hold his meetings one or two nights and the entire town would turn out, as well as ranchers for miles around, who would come in to listen to his sermons. During the winter months he aimed to find some of the larger towns closer together, or where it was possible to ride through the snow and cold from one town to another.

The old circuit rider always had a hearty welcome for all whom he met; and although he did not approve of smoking in those days and told the folks so, he did lay down the law on the use of alcoholic drinking. The writer has known some of these old-time cowboys personally, who never drank or used tobacco and who never would swear at any time. Some folks have thought all the cowhands were a rough and tough lot, but I know different, because I have lived with them for a number of years in several different states. And I have found many very fine men and women among the folks on the cattle ranges.

Los Angeles, Calif.

HOME AND FAMILY FUN

Peg Toss

THERE are so many peg toss games that I hardly know where to start explaining. In fact, even to make an attempt to name them would be futile. So we shall just deal with the general principle of all peg toss games and suggest a few.

Any game in which there is a peg, or prominence over which something is thrown, is classed as a peg toss game. Horseshoe is a peg toss game. Quoits come under the same classification. Perhaps you feel that these are outdoor games. In fair warm weather these should be played out of doors, but it is not always fair and warm. Then play the game inside. A six-inch square board, a quarter to a half-inch thick with a spike through the center will act as a peg. Heavy cardboard, asbestos, or rubber horseshoes can be made, or bought at a ten-cent store. Quoits can be made out of sections of rope. The ends can be taped, tied, or woven together. Or they might be glued in a small wooden block. Play as in horseshoe.

For a variation use a larger baseboard with five to ten pegs arranged in any fashion or system you care to use. Give number values to each peg and toss three to five circle quoits. Play for a game of 110 points.

Hang the following peg game up. Drive nails in a board that is cut like an equilateral triangle. Place in seven to ten nails, depending on the size of the board. Give numerical value to each peg. The harder to hit the higher the value. Use Mason Jar rings for quoits. Play for points.—*Robert W. Tully, for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, October 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Christian in God's Keeping.—Jude 1-4, 17-25.

Christian Workers, Divine Healing.

B. Y. P. D., Our Youth in Our World.

Intermediate, Should I Always Be Honest?

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Gains for the Kingdom

One baptized in the Mohler church, Pa.
One baptized in the Madison church, Va.
Four baptized in the Fernald church, Iowa.
One baptized in the Kaskaskia church, Ill.
Four baptized in the Reading church, Ohio.
One baptized in the Rose River church, Va.
Eight baptized in the Johnsville church, Va.
Four baptized in the Browntown church, Va.
Seven baptized in the Crystal church, Mich.
Seven baptized in the Bethany church, Ohio.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. R. Showalter, Oct. 3-17, at Keyser, W. Va.

Bro. Ray O. Shank, Oct. 17, in the Union City church, Ohio.

Bro. Hiram Eshelman of Mt. Joy, Nov. 21, in the Kemper house, Pa.

Bro. E. C. Holsopple, pastor, Oct. 10, in the Myersville church, Md.

Bro. David Snader of Akron, Pa., Nov. 28, in the Heidelberg church, Pa.

Bro. Robert McCune of Liberty, Ind., Oct. 16, in the Gratis church, Ohio.

Bro. Jonas Sines of Oakland, Md., Oct. 31, at the Pleasant Ridge church, Pa.

Bro. S. J. Berkley of Meyersdale, Pa., Oct. 31, in the Westmont church, Pa.

Bro. D. Edw. Keeny of Loganville, Pa., Nov. 8-21, in the Shrewsbury church, Pa.

Bro. W. A. Deardorff of Astoria, Ill., Oct. 31, in the La Motte Prairie church, Ill.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 10-24, in the Springfield church, Ohio.

Bro. W. N. Zobler of Lancaster, Pa., Nov. 14, in the Piney Creek church, Md.

Bro. Roy Miller of Pitsburg, Oct. 24 to Nov. 7, in the Harris Creek church, Ohio.

Bro. C. N. Grubb of Martinsburg, W. Va., Oct. 10, at the Licking Creek church, Md.

Bro. Edward Stump of North Liberty, Oct. 24 to Nov. 7, in the Plymouth church, Ind.

Bro. Roy B. Teach of Brookville, Ohio, Nov. 29 to Dec. 12, in the Oakland church, Ohio.

Bro. M. Clyde Horst of Chicago, Ill., Oct. 25 to Nov. 1, in the Dickey church, Ashland, Ohio.

Bro. Paul Miller of New Oxford, Pa., Oct. 3, at Cherry Lane, north of McConnellsburg, Pa.

Bro. Robert Sink of Bringhurst, Ind., the last two weeks in November, in the Liberty Mills church, Ind.

Bro. Chas. Essick of Circleville, Ohio, Oct. 18-31, in the Strait Creek church, Southern Ohio.

Bro. John H. Good of Springfield, Ohio, Nov. 7-21, in the Marble Furnace church, Southern Ohio.

Bro. James M. Moore of Lititz, Pa., Nov. 28, in the Fairview house, Peach Blossom congregation, Md.

Bro. A. C. Miller of Pottsville, Pa., Oct. 17, for two weeks, in the Leamersville church, Pa., closing with a love feast.

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Personal Mention

Bro. John G. Osterwise wishes readers to note his change of address from East Pittsburgh, Pa., to Tionesta, same state.

From Bro. Dan West we have received two communications about the relief work in Spain which will certainly elicit the interest of our readers. One of them may be found on page 19 of this issue.

Bro. J. Oscar Winger of Manchester College will be the speaker at the fiftieth anniversary celebration in the Black Swamp church of Northwestern Ohio, Sunday, Oct. 24. "A basket dinner. All invited to be with us."

Bro. D. W. Shock has taken up pastoral work in the Michigan City church of Northern Indiana. He will have time for two revival meetings. Churches interested may address him at South Roeske Ave., Michigan City, Ind.

Bro. J. H. Cassady, we regret to learn, while engaged in evangelistic meetings last week at Lanark, Ill., was stricken with illness which compelled his return to his home at King Ferry, N. Y. We shall hope to hear soon of his being able to resume his work.

Bro. Ernest G. Hoff is now writing the Daily Devotions page. We are sure our readers will be glad to welcome the Sunday-school editor to a place in the Messenger. As last week's readers must have noted, Bro. Hoff is basing his comments on the daily Sunday-school readings.

Bro. Rufus D. Bowman will be the guest speaker at the Brick house in the Nettle Creek church of Southern Indiana, Oct. 16 and 17. He is scheduled for 10:30 A. M. and 2 P. M., Saturday; also for 10:30 A. M. and 7:30 P. M., Sunday. The love feast will be Saturday evening.

"**Eld. James A. Sell,** aged 92, and Sister Esther B. Sell, aged 90, will in a public meeting in the Pine Street church, Hollidaysburg, Pa., celebrate the seventieth anniversary of their wedding on Oct. 19, 1937, at 7:30 P. M." The Messenger assumes the right to convey to this remarkable couple the hearty congratulations of all its readers.

Bro. H. Spenser Minnich has been looking into several matters connected with our forthcoming Christopher Sower anniversary. He has been getting acquainted with some of said Christopher's descendants, visiting in their homes and talking with the lady of the house while the colored maid got supper. He will tell you soon through these columns about some of the interesting things he has discovered.

Brother and Sister W. R. Swinger of Peebles, Ohio, and their children, would hereby express their sincere appreciation of the many words of sympathy and encouragement which came to them and the prayers offered in their behalf, during their long summer of severe illness with typhoid fever. The little son James is now in school and Bro. Swinger is able to resume his pastoral work in the three Southern Ohio churches, Marble Furnace, Strait Creek and May Hill.

Southern Indiana has chosen Eld. E. O. Norris as Standing Committee delegate to the next Conference, with Eld. Russell L. Showalter as alternate.

Brother and Sister Blickenstaff—we mean the ones who live in India—came to see us Tuesday of last week. Their presence in the staff meeting was most welcome. Next morning Bro. B. was heading for the farther west for a final visit with friends and kindred before turning their faces toward their Bombay home.

Bro. J. A. Eddy, pastor of the church at Lewiston, Minn., passed away Friday, Oct. 1, after an illness of about four weeks. Bro. Eddy was for many years a leader in the district of Northern Iowa, Minnesota and South Dakota, a member of the district mission board and Standing Committee delegate-elect to the Conference of 1938.

"Forty years ago today," wrote Bro. J. M. Blough of Vyara, India, on Sept. 4, "in the Pine Grove house of the Quemahoning congregation, Somerset County, Pa., along with Bro. P. J. Blough of sainted memory, I was elected to the ministry. My father was the elder of the church and my uncle, Valentine Blough, was one of the visiting elders. Three years before that, in the year our first missionaries were sent to India, I was appointed to solicit money for missions. I went personally to every member. Some gave five cents, some ten cents, and I think the largest amount received from anyone was a quarter. But it was the beginning of missions in that church in an active form. For many years this congregation has supported a missionary on the field."

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Miscellaneous Items

Northwestern Kansas will meet in District Conference in the North Solomon church, Portis, Kans., **Oct. 15-18.** This is the correct date, the district clerk now writes us.

District Meeting for Southern Pennsylvania will be held on Tuesday and Wednesday, Oct. 26, 27, at the Marsh Creek house in the Marsh Creek congregation.—E. E. Baugher, Secretary.

The Springfield church of Northeastern Ohio has postponed the dedication of the new church building. It will not be ready by Oct. 10. This information reached us too late to recall the notice which appeared last week.

Strait Creek church of Southern Ohio, will have an all-day homecoming on Sunday, Oct. 31. The near-by **Marble Furnace** church will have an all-day homecoming the following Sunday, or on Nov. 7. We have Ruth M. Swinger to thank for this information.

Thursday, Oct. 14, will be home day at the Old Folks' Home, at Fostoria, Ohio. The service will convene at ten-thirty. Bro. Dewey Rowe, pastor of the Lick Creek church, will bring the message of the morning. There will be a basket dinner and social hour followed by a program. Come and help bring cheer to the old folks, and enjoy the day with us.—Isaac Coblentz, Supt.

Annual reports for the year ending September 30, 1937, have been received from forty-two congregations. These blanks were mailed direct to the churches on Sept. 17, with the request that the blanks be filled in promptly after the last Sunday in September, and returned as indicated not later than Oct. 10. If your church did not receive a set of blanks on which to make the report, please write the General Ministerial Board, 22 S. State Street, Elgin, Illinois. We were able to get the Yearbook out by Jan. 1 the last two years because of the very prompt response on the part of the local congregations in sending in the reports. We hope very much that we may have the same co-operation again this year.

District Meetings of Northern Missouri will be held in the Rockingham church Oct. 22-25. Moderator E. N. Huffman's address comes Friday evening. Saturday morning is the elders' meeting at 8:30, followed by addresses by C. Ernest Davis and D. D. Funderburg on the Peace Program of the Church and Worshiping Creatively. Saturday afternoon is full with programs for intermediates, young people and adults, in which Bro. Funderburg will speak on The Adult Program of the Church. Saturday evening features an Educational address by Bro. Davis. Personal Religious Living is the Sunday morning theme, concluding with a sermon by Bro. Davis. There's a District Program Sunday afternoon and an address by Bro. Funderburg Sunday evening. Monday is business day, beginning at 8:30.

The Suffering in China Increases. Mission hospitals are crowded beyond capacity with sick and wounded. The supply of medical material is pitifully inadequate. The war has been especially cruel to civilians and noncombatants. The Christian churches in America are formulating plans for the most effective method of gathering funds and administering relief. The Elgin Staff is giving careful thought to ways of being the "Good Samaritan." We realize that in November and December the Home Mission and World Wide mission offerings will need our gifts. We therefore feel that now we should be raising funds for the relief of stricken China. War has ravished many mission institutions. To date we have escaped. But funds are needed in the event our territory is invaded and for the territories suffering so heavily now.—General Mission Board.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Minister's Wife, by Mrs. D. W. Kurtz, is the new Gish Book, that deserves a wide reading. Every woman in your congregation should read this little book of 47 pages that she may better understand the work of the wife of the minister and her own relation to the woman who presides at the parsonage and helps the minister in all his tasks.

Bethany Biblical Seminary felt that the wives of ministers deserved more than they were getting in their training so Mrs. Kurtz was asked to conduct a study class. Not finding a suitable text she pioneered. Her students cooperated fully and together they found material here and there. Later there was a demand that the results of their study be put into more available form. This demand was met. The manuscript fell into the hands of the Gish Committee. At once the committee sensed the value of the manuscript and arrangements were made for the Brethren Publishing House to publish and handle the book.

The subjects treated are: Personality, Her Husband, Calls, Her Home, Her Church, Her Community, Crowns. Each is treated briefly and to the point.

The author has done a splendid piece of work. She is to be commended for what she says, how she says it and for what she leaves out. Many books have missed the mark because the author did not know what to omit. Not so this author. Dean J. W. Lear wrote a fitting introduction.

The regular price of The Minister's Wife is 40 cents. Ministers of the Church of the Brethren may secure a copy through the Gish Committee for 25 cents. Aid Societies can well afford to order a copy for the wife of their minister. By securing it through the name of her husband they may have it for 25 cents, but in so doing they must send the name and address of the minister for our records.

THE CHURCH AT WORK

WOMEN'S WORK

The Outlook for the Aid Society

By Mrs. A. R. Eikenberry, North Manchester, Indiana

The Aid Society can be a very vital part of the church program, but if it is to be such, it must not be maintained as just another organization. The outlook is good providing there is a constant effort to discover and adapt itself to human needs as they arise.

In every church there are some things that no one can do quite as well as an organized group of women. Some may be helpful along the financial line. Working together harmoniously we can do really hard work and get a great deal of pleasure from it. It is a real joy to be able to give substantial help to the church when a need is presented.

Always there is welfare work to be done. Each community has its share of sorrows and needs. If these are brought to the attention of the Aid Society, each member will be able to give some of her time. This means comparatively little to a group, but so much to the individual who for a time finds life a bit burdensome.

Not a few of our Aid Societies find that this organization furnishes a good opportunity for missionary education. A group of women around quilts or with planned work in hand, find it helpful to spend an hour of the day discussing the missionary interests of the church.

Again, the women of our church can ill afford to miss the social life that this society provides. In few organizations do young and old share the benefits of each other's experiences as they do here. The dinner hour in this group of varied ages is wholesome recreation.

The Aid Society is a vital part of the church. Its outlook is good if we give it time and effort. When we feel "Too Busy," may we think together with Paul Lawrence Dunbar:

"When the Lord has a job for me, I never tries to shirk;
I drops what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through,
Nobody else can do the work that God's marked out for you."

YOUNG PEOPLE

More About the Young People's Handbooks

Already five hundred handbooks for our young people's work have been prepared and sent out. They have received such a warm response that five hundred more are now in the making. About half of these are already ordered. We are very happy over this response and we believe that this material will be of great help in carrying on young people's work.

However, we are facing a rather serious handicap. In some instances the postage on these books has amounted to as much or more than we have charged for the book. We would like to keep the price of the book at twenty-five cents but feel that we can only do this provided you will help us out. If you have received or have ordered one of these books wouldn't you like to share our expense by sending postage sufficient to care for the sending of the book? This would be a real relief to our budget and would be most welcome on our part. It would also make possible the sending of many more books in the future. We feel that this little hint will be sufficient and are expecting your response to be quick and generous.

For your convenience the following scale may be used in determining the amount which you should send. These rates apply to one copy of the handbook.

Zone 1—Points within 150 miles of Elgin	$ .11
Zone 2—Points within 300 miles of Elgin	.13
Zone 3—Points within 600 miles of Elgin	.17
Zone 4—Points within 1,000 miles of Elgin	.22
Zone 5—Points within 1,400 miles of Elgin	.26
Zone 6—Points within 1,400 miles and beyond Elgin	.32

In zones five and six if books can be sent by express the cost will be reduced to twenty-one cents. To send by express means that you must call at your local express office for your book in cases where you are outside the delivery limits.

CHILDREN'S DEPARTMENT

"Undated Units" for Use in Junior League, or Other Sessions of the Church for Children

Note: Will you please clip and save this article for future reference?

Last week the 1937-38 week-by-week programs for Junior League were outlined.

Your church may be planning to have a Sunday night session for children, but for certain reasons wants a different type of program than one that must be used week-by-week, throughout the year. Perhaps you want your children to have a greater emphasis in certain fields, such as peace, temperance and kindred subjects.

Another use of "undated units" might be to tie in the themes of the Sunday night work with children, with the themes being suggested for 1937-38 in the Church at Work Calendar. The following statement appears in the calendar:

"An emphasis has been listed for each month of the year. Four of these emphases have been planned primarily for the adult and youth groups.

November—Temperance and Peace
January—School of Missions
February—School of Stewardship
August—Recreation

In these four fields the regular children's program is already providing for these emphases in most churches through the church school, vacation church school, weekday religious education and Junior League curriculum.

"If you feel these needs unmet in your program for children, please write the Elgin office for materials and guidance."

There is an increasing wealth of material available that can be used at any time with children—Sunday night, Sunday morning, vacation school, or expanded Sunday morning session.

The 1937-38 free packet of information regarding Junior League will give you complete descriptions of these "units." Titles only are listed here:

Makers of Peace, Armstrong, 25c.
Building a Christian Neighborhood, Armstrong, 25c.
Studying the Liquor Problem, Armstrong, 25c.
Exploring the Bible With Juniors, Moles, 25c.
The Junior and His Money, Smith, 25c.
The Use of Leisure Time, Smith, 35c.
Discovering God in Nature, Branstetter, 50c.

Textbooks That Could Be Used as Undated Units

There are a number of very fine textbooks prepared for vacation school and weekday religious education use that would be completely satisfactory for Sunday evening work. Here are some of the best ones:

Building a Christian Character, Carrier and Clowes, $2, 1928.
Exploring Our Neighborhood, Eakin, 1936.
Under the Church Flag (work book for course in Exploring Our Neighborhood), Eakin, 1936.
Learning About War and Peace, McPherson, $1, 1937.
Living in Our Community, Martin, $1, 1935.
Bible Homes and Homes Today, Reed, $1, 1937.
Exploring God's Out of Doors, Rice, $1, 1935.
Learning About Our Church, Fraser, $1, 1934.
Seeking the Beautiful in God's World, Clowes, $2, 1930.
Beginners in God's World, Shields, $1.75, 1928.
Let's Go Out of Doors, Milton, $1, 1935.
Adventuring in Peace and Goodwill, Brooks, $1, 1930.
Peace Lessons for Schools, Vols. I and II, Van Loan, $1, 1925.
Helping Juniors Meet the Problem of Alcohol, Battle, 20c.
Junior and the Problem of Temperance, The, Stewart, Leader's Manual, 20c; Pupil's Book, 15c.
Primary-Junior Teacher's Manual (a guide for temperance instruction in primary and junior groups), Armstrong, 20c, 1932.
Finding the Way, (A course on church membership), Barnes, Leader's Manual, 40c, pupil's workbook, 15c.

A Word of Caution

When we think of the need for peace and temperance education in our world today, we are inclined at once to exclaim, "We must see that our children have a course on this!"

It is well to remember that both our Sunday-school and vacation church school curricula have been originally designed to cover all the items in a child's religious diet, and to cover them somewhat with the proportionate amount of emphasis they deserve. For instance, studies have been made during the last two years, of the amount of both stewardship and temperance emphasis that is a part of our Brethren Graded Lessons; and a great abundance of emphasis in both these fields was found.*

The advantage in using the week-by-week materials in either the Children's Leader magazine or the Elementary magazine is that the month-by-month themes are chosen to fit with the themes of our Sunday-school lessons, as well as vacation school.

So that, if you are thinking of starting out on the "undated unit" trail, it would be wise to make sure in some way or other that the program of the children is not already heavily loaded with the emphasis under consideration.

* Copies of both these studies are available, free for the asking, from the Board of Christian Education, 22 South State St., Elgin, Illinois, "Stewardship in the Brethren Graded Lessons (1937), and "Temperance Teaching in Keystone Graded Lessons" (1936).

CHRISTIAN WORKERS' TOPIC

We Are Brethren

Matt. 23: 8; Acts 7: 26; Acts 17: 26

Sunday, October 24

I. Introduction: Members of the Church of the Brethren have always called each other brethren.

II. If we are brethren, then we should have no class distinction.

A. No chief seats (Matt. 23: 6).

B. No special salutations in the market places (Matt. 23: 7).

C. No special favors for the rich (James 2: 1-3).

D. Those who serve are given first place (Matt. 23: 11, 12).

E. To what extent is the Church of the Brethren succeeding as a brethren church? Give examples of success and failure.

III. If we are brethren, then we should have no race favoritism (Acts 17: 26).

A. If all are from one stock, then all have the same interests, passions, hungers, possibilities and destinies.

B. Why should 6,000,000 urban Negroes of the United States be overcrowded into segregated districts with unreasonably high rents, and have a death rate from tuberculosis nine times that of whites in the same city?

C. Why should 65,000,000 Japanese be crowded into territory less than the size of California, 85% of which is mountainous with average size farms consisting of one and one-third acres?

IV. If we are brethren, then we should have no narrow nationalism.

Discuss in the light of World Brotherhood:

1. "Totalitarian state."
2. "American dollars for America."
3. "One hundred per cent Americanism."
4. "Naval parity."
5. "Oriental Exclusion Act."
6. "Tariff walls."

PEACE

Spain in 1937

By Dan West, Paris, France

The American Civil War is fairly understandable now after all these years. Perhaps no one then completely understood it, although many on both sides were sure their side was righteous. There are those in Spain and outside who are sure they see the struggle clearly. I do not belong to that class, but I am sure of several things.

1. It is not a matter of all white and all black. It is very much gray, and the shades have changed several times. I have heard the arguments for both sides, and I am sure each has evidence to make a case, but neither can be justified in wholesale murder. What is military necessity for the one side is savage inhumanity when seen from the other.

2. It is more than a civil war. It is generally admitted now that the "volunteers" from Italy and Germany were sent by order. Also, supplies and munitions have been furnished. From Russia have come advisers—willingly? Perhaps. From many countries have come adventurers whose motives were hardly so noble as is sometimes pictured. If all "volunteers," both free and conscript, were to be withdrawn, the killing would have to stop. And so it is an international problem.

3. Both sides have used and are using propaganda, in the name of truth, and gullible people of good intent have lapped it up and preferred it to the more difficult strain of getting at the facts. If good people would stop believing lies the war would stop.

4. There is suffering on both sides, and most of it among the innocent—particularly the children. Whoever is to be blamed, at least they are not.

5. Whoever "wins," the good of their cause loses. Terrible as the destruction has been, there is still much of wealth left with which to work to build. If war should last two or three years more, there will be far less of natural resources for meeting human needs. It will take decades to "bind up the brokenhearted," and heal the wounds of

bitterness, and rebuild their civilization. The fighting will have to stop some day, if only by exhaustion. The military victory by either side will not be easily won.

7. The longer the struggle lasts the greater the danger of its spreading to other countries, making likely another world war—a terrible possibility indeed.

8. Workers for peace have been slower than the makers of war. Within a month after the foreign conflict partisans on both sides went in and tossed away their lives in the struggle they made their own. It took most of a year for an active relief movement to get going.

9. Lovers of peace are duty bound to antidote the causes of war in other countries, if they want to avoid the insane struggle to kill somebody because he belongs to the "enemy." This will demand sacrifice—call it what you will. We can have peace on earth only if Christians are willing to pay the price for it.

CORRESPONDENCE

CENTRAL REGION MINISTERS' CONFERENCE

Bethany Biblical Seminary, October 18-22, 1937

Conference begins on Monday at 10:00 A. M. and closes Friday at 4:00 P. M.

8:00- 9:00 Daily: Bible Study—J. W. Lear.

9:15- 9:45 Chapel: Tuesday—M. Clyde Horst.
Wednesday—Foster B. Statler.
Thursday—Wilbur M. Bantz.
Friday—Everett R. Fisher.

10:00-11:00 Discussion Groups in Social Action:
Monday—Personal Christian Living—Bernard King.
Tuesday—Temperance—(to be supplied).
Wednesday—Peace—M. R. Zigler.
Thursday—Rural Life—Earl M. Frantz.
Friday—Evangelism—G. L. Wine.

11:30-12:00 Presentation of Our Church Literature and Book Reviews:
Monday—Missionary Education and Stewardship—H. S. Minnich.
Tuesday—Children's Work—Ruth Shriver.
Wednesday—Young People's Work—Leland S. Brubaker.
Thursday—Adult Work—D. D. Funderburg.
Friday—General Sunday School Literature—E. G. Hoff.

1:30- 3:00 Daily: Church Administration (forum discussion)—Rufus D. Bowman.

3:00- 4:00 The Church in the Community (talk 20 min., discussion 30 min.):
Monday—The Church's Relation to the Public Schools—H. H. Helman.
Tuesday—The Church's Relation to Social and Character-building Forces in the Community—J. Clyde Forney.
Wednesday—The Church's Relation to Community Recreation and Leisure—Merlin Garber.
Thursday—The Church's Relation to Economic and Industrial Issues—W. W. Slabaugh.
Friday—Closing Address—H. L. Hartsough.

4:00- 5:00 Small Fellowship Meetings (by appointment):
Ministers, District Directors of Children's Work, Men's Work, Women's Work, Young People's Work, Adult Work, District Board Members.

7:30- 9:00 Prelude Program—(to be furnished by the seminary):
Monday—The Status of the Christian Church—M. R. Zigler.
Tuesday—The Challenge of the Ministry—J. Perry Prather.
Wednesday—Development of Personality: Getting Along With People—Perry L. Rohrer.
Thursday—Christ in the Life of China—E. L. Ikenberry.
Christ in the Life of Africa—Wm. M. Beahm.
Christ in the Life of India—Mrs. L. A. Blickenstaff.
The Spirit of Victory—Chas. D. Bonsack.

Elgin, Ill. D. D. Funderburg.

THE MONITOR CHURCH FROM 1887 TO 1937

Excerpts from a paper read at the fiftieth anniversary

The first members of the Church of the Brethren settled in McPherson County, Kansas, in the last years of the seventies and first years of the eighties of the last century. J. D. Yoder and wife came to the county in March of 1879, from Somerset County, Pa. C. W. Brubaker and wife came from Lancaster County, Pa., a year earlier. These two families were the first Brethren to settle in the county. After a few other members came to the county occasional church services were held in schoolhouses by ministers who came from churches in other counties. Some of the visiting preachers were J. D. Trostle and John Forney from Abilene, L. E. Fahrney from Nickerson and George W. Thomas from Peabody.

The first church organized in the county was called the McPherson church, and was formed Aug. 22, 1885. The members met in the farm house of Joseph S. Masterson, two and one-half miles south of Galva. Most of the Brethren members from over the county were present. It was a warm, windy Kansas day. Brethren J. D. Trostle, John Forney and Daniel Hollinger were present and assisted in the organization. J. D. Trostle was elected elder of this congregation. Frank H. Bradley and Casper Hasfelt were the ministers of the new congregation. Jacob A. Brugh was called to the ministry. The deacons were Michael Wieland, J. A. Moomaw, J. W. Mishler and Joseph S. Masterson. The evening of the organization the first love feast was held in Masterson's corn crib. The charter members were J. D. and Sara Yoder, J. S. and Fannie Masterson, Michael and Minerva Moomaw, J. W. Mishler, Chris C. and Kate Brubaker, Frank and Adra Bradley, Casper and Lydia Hasfelt, Maria Hasfelt, Fannie Masterson, J. S. and Anna Nornhold and Lydia Huey.

Early council meetings were held at Scrabble Hill schoolhouse in the east of the county, Flora Hill school to the west and also in the homes of the members. As these two places were twenty miles apart it was very inconvenient for one or the other to have to go such a great distance with horse and wagon.

On Feb. 5, 1887, two committees were appointed to select suitable sites for church houses and graveyards—one in the east and the other in the west end of the county, which later became the Monitor church. On June 4, 1887, before the church was built, a love feast was held in the residence of J. D. Yoder.

People were not wealthy but they gave all they could for the church. J. D. Yoder was the only one who gave a hundred dollars. One man subscribed fifty dollars and people wondered where he would get the money. In those days the prairie grass grew quite abundantly along the roadside and there was some demand for prairie hay. He made hay and hauled it to McPherson, a distance of eight miles. He received three and one-half dollars a ton for it and in this way he paid his pledge. Many others had similar experiences.

The church house cost twelve hundred dollars. It was dedicated on Nov. 13, 1887. Prof. S. Z. Sharp of McPherson preached the dedicatory sermon.

Monitor church was not a separate organization until April 21, 1890. The two ministers were George E. Studebaker and S. G. Lehmer.

The following is a list of ministers that Monitor has elected: S. J. Miller, J. J. Yoder, M. J. Mishler, O. Holtgren, William H. Yoder, Harvey M. Brubaker, Floyd E. Mishler and Crawford F. Brubaker.

J. D. Trostle was the first elder in charge of the church. He served until 1895 when Henry Brubaker superseded him. Other elders were: A. M. Dickey, J. J. Yoder, M. J. Mishler, W. H. Yoder and E. F. Sherfy. J. J. Yoder was again chosen elder in 1920 and has served faithfully for seventeen years.

The Monitor congregation is now worshiping in its second building, costing eight thousand three hundred dollars. The last sermon to be preached in the old church was by M. J. Mishler on Sept. 5, 1909. The first sermon in the new church was by H. M. Brubaker Sept. 12, 1909.

When series of meetings were held in the horse and buggy days they always tried to hold the meetings in the light of the moon to make it more convenient to drive.

The first pastor of the Monitor church was W. H. Yoder who started serving in 1915. Other pastors were E. F. Sherfy, Henry Stover, D. P. Schechter, Galen T. Lehman, John Lehman, Ora Garber and our present pastor, Galen Ogden.

In 1917 the General Mission Board asked the Monitor church to recommend Myrtle Ferris Pollock as a missionary to the foreign field and the church was unanimous in its recommendations. The church supported her until in 1921 when J. D. Yoder took over her support.

May we who are now carrying on be as faithful in service, generous in time, money and energy, and each one willing to do our bit as the ones who started our church fifty years ago.

Neva Yoder Cline,
Church Historian—1937.

Conway, Kans.



Brother and Sister David Hollinger

ABOUT ASSOCIATE CHURCH MEMBERSHIP

Today we hear much about associate church members. If we read the New Testament there is no such a thing as associate membership, but we have something about climbing up some other way (John 10: 1).

We claim to follow the New Testament teaching as given by Jesus. Then why not adhere to it? It is the only thing that will stand the test. Why do different to please the people? I have folks I love dearly in practically a dozen denominations that do not practice triune immersion. If God is satisfied with man set up ideas I will be glad, but not for a moment would I think of accepting such in membership. It is too easy to have much fellowship.

Here is my experience. I have had quite a few boarders since I am a widow. One young lady, a Lutheran, who talked quite a bit about church to me, used to remarked: "Mrs. Weaver, in our church we are not as selfish as in your church. Any one can commune with us." Well, I used to let her talk quite a bit, but I always upheld Jesus, as that is all we have to lean upon. So one day we were talking, and she spoke again. I think she would have liked to commune. Then I said to her: "Why should you want to commune with us, you do not believe in some of the teachings of Jesus? He gave us the example. He led one life, and gave one way, which we claim is the truth—as God the Father, Son and Holy Spirit are one. Christ is the Alpha and Omega. Now why would you want to pick out just what you want? You can see this would not be in accord with the teaching of Jesus." She was not insulted, but did not talk church any more. She had what she wanted.

Keep hands off those who want to worship the popular way, but don't accept associate members. Let them come in Jesus' way if they want to fellowship with us.

Manheim, Pa. Magadelana O. Weaver.

PASSING OF DAVID HOLLINGER

David Hollinger, eldest son of Samuel and Mary Kunkle Hollinger, was born in Neave Township, Darke County, Ohio, April 13, 1855. He departed this life at his late home on Sweitzer Street, Greenville, Ohio, Aug. 11, 1937, aged 82 years, 3 months and 28 days.

His marriage to Catharine Risser of near Bradford, Ohio, proved to be one of mutual happiness and conjugal love. For sixty-one years they enjoyed the blessings of a happy home. Two sons came to bless their home for a few years and then left again for that better home above.

For fifty-five years Bro. Hollinger served the church, community and general interests of the people he met in Christian service. All trusts and responsibilities given him to perform he fulfilled to the best of his ability. As a church leader he led with all kindness and personal consideration and in this way made unto himself many friends who have remained his friends through all the years.

His education in school was limited, yet by his earnest efforts he acquired a splendid Bible knowledge with a broadened view of life and its vicissitudes such as is seldom attained.

He was modest in his public ministry but ever courageous to maintain the standards of truth and righteousness. The lives of others are evidence of the quality of his life, and the Lord of life and glory has kept the record which is kept in a perfect way. May his life still continue to speak for Jesus as the Savior of all men and lead many to victory.

Besides his wife he is survived by three brothers: John of Greenville, who was with him almost every day during his last illness, and Isaac K. and R. C. Hollinger of California.

Funeral services were conducted by Bro. G. O. Stutsman, assisted by Brethren D. G. Berkebile and W. U. Wagner. Burial was made in the cemetery at Manchester, Ind., by the side of his two sons. Mrs. Catharine Hollinger.

Greenville, Ohio.

WELCOMING THE HARNERS AT FREEPORT

A pleasant reception was held Wednesday night, Sept. 15, in the social rooms of the Church of the Brethren in Freeport for the new pastor, Bro. D. D. Harner and wife and their son, David Lloyd. Bro. Harner has been occupying the pulpit since the last Sunday in August. A pantry shower was a feature of the evening. There was music by the church orchestra, informal speeches and a one-act play.

Mrs. Charles Johansen read the following original poem:

We're here to get acquainted;
We've come to have some fun
With the new and friendly pastor,
His wife and little son.

They came from Colorado,
The wild and woolly west,
We're sure when they're acquainted
They'll like Freeport the best.

We're common folk and friendly;
We want to grow each day
More full of grace and knowledge
To walk the Christian way.

Now you have come to help us,
And what we want to do
Is work along together,
Co-operate with you.

So here's the Freeport family,
Our welcome we extend
To pastor, wife and sonny;
Count each of us your friend!

Freeport, Ill. Mrs. Morris Firebaugh.

"STIR ME, OH, STIR ME"

I had the privilege of attending the regional conference held early in September at Westminster, Md. Here is where we hold our church membership. It is only a short distance from New Windsor, Md., where I now have my home with Mrs. Wm. Kinsey, my sister.

The theme of the conference was: Christ in the Life of the World. The first address was given by the pastor of the Hagerstown church, Bro. A. M. Dixon. He was a boy in my Sunday-school class at the Brooklyn Mission, New York. In a few years he was able himself to teach a class of boys. After reviewing the present world conditions, Bro. Dixon gave an optimistic closing. He not only reviewed the dark picture of the world as we hear it described daily over the radio and by the press, but he gave the remedy which is in harmony with the following: "When the chariot of humanity gets stuck as it is now, the only way to lift it out is by the plain preaching of God's Word that will go straight to the mind and the heart, and if but one person in each congregation were stirred by the contemporary needs, stirred to individual activity, we might hope to see this declaration fulfilled." The apostolic church grew and overcame difficulties through prayer and the study of God's Word. Incidentally Bro. Dixon was heard to remark: "I must go home tonight to our prayer meeting: I will find one hundred persons waiting for Bible study and prayer." Would that were duplicated in many of our congregations.

Bro. W. M. Kahle's stirring article, Revitalizing the Life of the Church, in the Messenger of Aug. 14, should be read and re-read until it brings forth fruit in the life of individuals and in every church. The first point in the essential principles given by him was personal prayer and Bible study. Why are we so slow to learn that our spirits must be fed? We are faint and undernourished for the want of the living bread (1 Peter 2: 2; Acts 20: 32). We are not children of a day but of an eternal age. We need the good that will enable us to grow to the stature of children of God. We are thankful, however, to learn that an increasing number of requests are coming in for information about how to begin the good work outlined in the Messenger article. Can we not begin right now by following the example of Jesus who discarded personal comfort and conventional living that he might do the work given him to do? The life of sacrifice is the life of blessing.

Bro. Kahle gave also the closing address of the day sessions of the conference. His subject was: Let Us Go Forward. Bro. Calvert N. Ellis gave the closing address of the night session: Christian Youth Building a New World. The program of the conference throughout was an inspiration.

"Stir me, Oh, stir me, Lord! Thy heart was stirred,
By love's intensest fire, till thou didst give
Thine only Son. Thy best beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself back to thee,
That thou canst give thyself again through me."

New Windsor, Md. Elizabeth Howe Brubaker.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baack-Baack.—By the undersigned, at the parsonage, May 4, 1937, Rudolf Baack of Seattle and Louise Baack of Yakima.—Paul S. Longenecker, Yakima, Wash.

Bartholomew-Anderson.—By the undersigned, at his residence, Aug. 18, 1937, Robert O. Bartholomew and Sister Thelma E. Anderson, both of Lansdale, Pa.—Wm. J. Wadsworth, Jr., Norristown, Pa.

Delauter-Smith.—Sept. 18, 1937, Mr. Lee Delauter of Smithsburg, Md., and Miss Pauline R. Smith of Myersville, Md., by the undersigned at his home.—S. Ira Arnold, New Market, Md.

Duncan-Burkett.—By the undersigned, at the parsonage, Aug. 21, 1937, Harry G. Duncan and Della Burkett, both of Yakima.—Paul S. Longenecker, Yakima, Wash.

Fulk-Gump.—By the undersigned, at the Pleasant Hill church, Aug. 21, 1937, Jesse Howard Fulk of Laotto, Ind., and Mary Jane Gump of Churubusco, Ind.—Chas. O. Gump, Churubusco, Ind.

Harmon-Leatherman.—By the undersigned, Aug. 13, 1937, at his home near Gettysburg, Pa., Bro. Harry W. Harmon of Biglerville, Pa., and Sister Esther Leatherman of Mummasburg, Pa.—B. F. Kline, Carlisle, Pa.

Hipkins-Rippin.—By the undersigned at his home in New Market, Md., May 29, 1937, John W. Hipkins and Hazel Rippin.—S. Ira Arnold, New Market, Md.

Jarvis-Heckman.—By the undersigned in the Church of the Brethren at Pasadena, Calif., Aug. 29, 1937, Gerald W. Jarvis of Claremont, Calif., and Virginia Lois Heckman of Pasadena, Calif.—Forest S. Eisenbise, Fresno, Calif.

Rainey-Weaver.—By the undersigned, at my home at Moscow, Idaho, Sept. 18, 1937, Bro. Horace Edward Rainey and Elizabeth Ellen Weaver, both of Southwick, Idaho.—A. R. Fike, Moscow, Idaho.

Simpson-Weaver.—By the undersigned, Sept. 14, 1937, at his home near Gettysburg, Pa., Mr. Ralph R. Simpson and Sister Laura G. Weaver, both of Gettysburg, Pa.—B. F. Kline, Carlisle, Pa.

FALLEN ASLEEP

Aurole, Harry J., son of the late Eli and Rebecca Lapsley Aurole, was born in Philadelphia and passed away at his home in Pottstown, March 17, 1937, at the age of 72 years, 9 months and 17 days. He was a member of the First Church of the Brethren in Pottstown. Bro. Aurole is survived by his wife, Hallie Stamm Aurole, two sons, one daughter, thirteen grandchildren, one great-grandchild and one brother. Funeral services were conducted privately by Bro. Wm. J. Wadsworth, Jr. Interment was made in the Oak Grove cemetery, Parkerford, Pa.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

Bowman, Bro. John C., was born June 19, 1876, and died at the Good Samaritan hospital, Lebanon, Pa., Aug. 21, 1937, after a short illness. He is survived by his wife, three sons, one daughter, four brothers, two sisters and two grandchildren. Two children preceded him in death. Funeral services were conducted in the Midway Church of the Brethren by Elders S. K. Wenger and P. H. Sanger. Interment was made at the South Annville Brethren cemetery.—Nora L. Zug.

Brandt, Sister Ida M., departed from this world April 16, 1937, aged 77 years. She was the wife of Reace Brandt of Upton, Pa. She was a member of the Church of the Brethren. Besides her husband, she is survived by six sons, two daughters and two brothers. Funeral services were held from the home on Sunday afternoon, with burial in the Church of the Brethren cemetery near Upton, Pa., in charge of Bro. Edgar Landis.—Nelson L. Wilson, Mercersburg, Pa.

Buckwalter, Bro. John, was born Jan. 27, 1856, and passed away peacefully in his home at Kenilworth, near Pottstown on Sept. 9, 1937. He was married to Ella Prizer on Dec. 13, 1879. To this union were born two sons by whom he is survived. The wife preceded him in death ten years ago. He united with the Church of the Brethren at Coventry in 1891 and served devotedly as deacon from Aug. 13, 1892, until his death, a period of forty-five years. He was always active in the community in which he lived. Funeral services were conducted by Bro. T. P. Dick, pastor of the Coventry Church of the Brethren, and Bro. W. G. Nyce, pastor of the Harmonyville Church of the Brethren. Interment was made in the East Coventry cemetery. —Mrs. S. Claude Bealer, Pottstown, Pa.

Clower, Sister Barbara Ellen, passed on to her reward Sept. 6, 1937, after a period of intense suffering, aged 57 years, 7 months and 15 days. Sister Clower before her marriage was Barbara Ellen Snuffer. When she was fifteen years of age she united with the Church of the Brethren, and thus started at an early age to live a Christian life. On Feb. 28, 1906, she was united in marriage with Elbert L. Clower. To this union four children were born. The marriage ceremony was performed by the minister who had received her into the church by baptism, Bro. Sam Riner. A memorial service was held at her church, Pleasant View congregation, on Sept. 8, with Bro. Eugene Kahle and the writer taking charge of the service. She was laid to rest in the Pleasant View cemetery. Sister Clower leaves behind her a host of friends and relatives who cherish her memory, and a devoted husband and loving children, deeply bereaved, but ever brave and trustful.—Edgar S. Martin, Fayetteville, W. Va.

Cripe, Sister Mary Etta, daughter of the late Jonas B. and Sarah Ellen Swihart, was born Dec. 22, 1879, in Kosciusko County, Ind., and departed this life at her home in Goshen, Ind., Aug. 22, 1937. She was united in marriage to Emanuel M. Cripe Nov. 12, 1909, and to them were born two daughters. One preceded her in death. Sister Cripe was a member of the Church of the Brethren for many years. She served as Sunday-school teacher for many years and served the church and community many times by giving readings which she did so beautifully. During the last nine months of her life she suffered a serious illness, which was caused by cancer but she bore it with much patience. She had often expressed a desire to go to meet her Savior and those gone before. She is survived by her husband, one daughter, two sisters, three brothers and a host of friends. Funeral services were held at the West Goshen church by Elders M. D. Stutsman and Frank Kreider. Burial was made in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Foltz, George, was born on Jan. 21, 1852, near Etna Green, Ind., and departed this life on the farm on which he was born on Sept. 17, 1937. He spent his entire life in this community. He was reared in a German Lutheran home. His father came from Germany and his mother from Switzerland. A number of years ago he was baptized into the Camp Creek Church of the Brethren. He was never married and was the last of his family, consisting of one brother, three sisters and two half sisters, to depart this life. Funeral services were conducted by the writer.—N. H. Miller, Bourbon, Ind.

Frantz, Martha Jane, daughter of William and Nancy Wyatt, was born Jan. 2, 1861, near Flora, Ind., and departed this life Aug. 12, 1937, at her home in Los Angeles, Calif. On Dec. 3, 1880, she was united in marriage to Michael D. Frantz of Cerro Gordo, Ill., where they first established their home. To this union were born five children. Two sons preceded her in death. She is survived by three daughters, two brothers, seven grandchildren and five great-grandchildren. At the age of sixteen she accepted the Lord Jesus Christ as her personal Savior and became a member of the Church of the Brethren. She always had a desire to study the Bible and the older she grew, the more devoted she became to God's Holy Word. Near the beginning of her illness she felt the time had come for her departure from this life and she eagerly awaited the time when she would be "absent from the body and present with the Lord." Sister Frantz was an ardent believer in the soon coming of her Lord. She was most patient and resigned and expectant. Services were conducted by Bro. J. Z. Gilbert and the writer.—J. E. Steinour, Los Angeles, Calif.

Hege, Sister Fannie Etter, departed from this world on Feb. 17, 1937, widow of Bro. George Hege, at the home of her daughter, Mrs. George Wingert, near Williamson, Pa., aged 88 years, 2 months and 13 days. She was a member of the Church of the Brethren at Upton, Pa. Besides Mrs. Wingert she is survived by a son and six grandchildren. The funeral service, conducted by Bro. M. B. Mentzer and Bro. Edgar Landis, was held at the Church of the Brethren near Upton. Burial was made at the cemetery adjoining.—Nelson L. Wilson, Mercersburg, Pa.

Hooker, Mary H., was born in Patrick County Oct. 8, 1870, and died June 22, 1937, at Roanoke, Va., after three weeks of illness. Sister Hooker was the wife of John A. Hooker of Nokesville and before marriage was Mary Bishop Hauchins. Brother and Sister Hooker were married in 1888 and moved to Philadelphia in 1897, later to Washington, D. C., and in 1909 to Nokesville where they have resided ever since. She was a devoted Christian. She had united with the church while young and was very active in her religious life. Sister Hooker was the second person to be baptized in Smith River church in Patrick County. Her death was very unexpected although she had not been well for some time and had gone to Roanoke for medical aid to one of Bro. Hooker's brothers, who is a prominent physician there. In the death of Sister Hooker the church has lost a much loved member. She is survived by her husband, three children, fourteen grandchildren, two brothers and four sisters. Funeral services were held at the home by Eld. A. K. Graybill, assisted by the pastor, Bro. N. J. Miller. Burial was made in the Valley View cemetery near Nokesville.—Mrs. E. C. Spitler, Nokesville, Va.

Itnyre.—Bro. Robert P., son of Samuel and Catherine Dubbel Itnyre, was born March 10, 1854, near Boonsboro, Md., and passed away at Lanark, Ill., Sept. 6, 1937. Father was bedfast since April 23, 1933, due to a stroke of paralysis. He was very patient and always thankful for visitors and kindnesses shown him. He was of a family of eight children—three still living. He came west in 1877 and the same year became a member of the Church of the Brethren in which faith he remained all his life. In 1878 he was united in marriage to Emma S. Wolf by Eld. J. H. Moore. Five children blessed this union, two dying in infancy and a son last March. Two children remain, besides grandchildren and several great-grandchildren. Father and mother celebrated their golden wedding anniversary on Dec. 11, 1929. They resided on a farm northwest of Lanark until 1921, when they moved into town. Jan. 29, 1934, mother passed to the great beyond, leaving father very lonely in his afflicted condition. Funeral services were held at the Cherry Grove church Sept. 9, conducted by Bro. F. A. Sword, a friend of the family. Interment was made in the adjoining cemetery.—Mrs. Gertrude Schoen, Lanark, Ill.

Kimmel, Sister Emma, aged 70 years and one day, died at the home of her sister at Sipesville, Pa., Sept. 6, 1937. She was a lifelong member of the Church of the Brethren. She had a lingering illness and died of a complication of diseases. She is survived by two brothers and two sisters. Services were conducted by the writer, assisted by Bro. H. Q. Rhodes, a former pastor, and Bro. W. E. Berkebile of Rockwood, Pa., in the Sipesville church, with interment in the church nearby.—J. Lloyd Nedrow, Sipesville, Pa.

Lausch, Sister Catherine A., seventy-two, wife of Daniel Lausch, died at her home, 133 Church Ave., Ephrata. She was a member of the Church of the Brethren at Ephrata, and was the last of her immediate family. Besides her husband she is survived by six sons and two daughters, twenty-one grandchildren and one great-grandchild. Funeral services were held privately from the late home with further services in the Ephrata Church of the Brethren. Bro. A. P. Wenger officiated. Interment was made in the Middle Creek cemetery. —Mrs. Allen Mohler, Ephrata, Pa.

Litch, Bro. Albert, aged 79 years, died in the Lancaster County hospital Sept. 2, 1937. He is survived by a number of cousins. Funeral services were held in the Lititz church by Eld. J. I. Byler, assisted by Eld. James M. Moore. The Byler family sang several beautiful selections. Interment was made in the Middle Creek cemetery.—Florence B. Gibbel, Lititz, Pa.

Masemer, Bro. Eli C., a native of York County, Pa., was born Jan. 18, 1855, and passed away peacefully at his home, Aug. 7, 1937, following a brief illness. Bro. Masemer was a miller by trade. He had been a member of the Church of the Brethren for almost half a century. He retained an unusual interest in the church, attending regularly all services at the church. He manifested a deep interest in the Madison Avenue church from its beginning. He is survived by his devoted companion, three daughters, two sons, two sisters and one brother. Funeral services were conducted by the writer at the Mummert house near East Berlin, Pa., with interment in the adjoining cemetery.—M. A. Jacobs, York, Pa.

McNutt, Bro. James H., of Adrian, Pa., died Sept. 5, 1937, aged 67 years, 10 months and 11 days. Death was due to hardening of the arteries and high blood pressure. He was a member of the Church of the Brethren. He is survived by his wife, one son, three brothers and three grandchildren. Services were conducted by the writer, his former pastor, in the Center Hill Church of the Brethren. Interment was made in the church cemetery near by.—J. Lloyd Nedrow, Sipesville, Pa.

Rigler, Jacob M., son of the late Michael and Eva Rigler, was born Feb. 8, 1864, in Carroll County, Md., and passed away Sept. 9, 1937, at his home near Dennings, Md., after a long illness of complications. He was very patient during his suffering and illness. He was united in marriage to Alice E. Izer of Frederick County, Md., Feb. 22, 1900. No children were born to this union. He united with the Pipe Creek Church of the Brethren in 1899 and in 1902 his membership was placed at the Sams Creek church and remained there until his death. He was a regular attendant and supported the church. He was a faithful reader and a great believer in his Bible. He took The Gospel Messenger in his home and enjoyed reading it for many years. He was a good kind neighbor and friend. He is survived by his devoted wife, one sister and six brothers. Funeral services were held in the Sams Creek church Sept. 12, conducted by Eld. Daniel E. Englar, assisted by Elders William E. Gosnell and Edward C. Bixler. Inter-

ment was made in the Linganore cemetery of Frederick County, Md.—Esther J. Gosnell, Mt. Airy, Md.

Schock, Catherine, the daughter of Joseph and Sarah Snavely, was born in Lebanon County, near Lancaster, Pa., June 30, 1861, and passed away at her home in Blue Springs, Nebr., Aug. 12, 1937. At the age of three she moved with her parents to a farm near Bellevue, Ohio. At the age of fifteen she was baptized in the Sugar Creek church and remained a faithful member until the close of her life. March 17, 1930, she was united in marriage to J. D. Schock. He preceded her in death March 30, 1933. Sister Schock lived a life of self-sacrifice. For many years she cared for her father and mother, then a sister and her husband and for fifteen years she kept house for a brother and his family. She leaves three brothers and two stepchildren. Funeral services were conducted by the writer in the Evangelical church at Blue Springs on Aug. 15. Interment was made in the Blue Springs cemetery.—Paul K. Brandt, Holmesville, Nebr.

Senger, Sister Nellie, daughter of the late Martin N., and Mary R. Senger, was born at Panora, Iowa, Nov. 6, 1896. She became suddenly ill Aug. 29 and was operated on for appendicitis at Philadelphia, Pa., where she was on the staff. The operation at first seemed to be successful but four days later complications set in and she passed away Sept. 8, 1937. She united with the Church of the Brethren in Iowa in her girlhood days. She attended Bethany in Chicago two years. Later she secured the degree of Bachelor of Science at North Manchester, Ind. She secured her registered nurse degree from Wesley Memorial hospital at Chicago in 1926. Preliminary services were held in Philadelphia, after which the body was sent to Panora, Iowa, where services were held Sept. 12 at the Church of the Brethren by the writer and Bro. E. F. Deardorff. Burial was made in the cemetery near by in the family lot. She is survived by her sister, Nettie M. Senger, now a missionary in China; Mrs. Laura Harley of Wausaukee, Wis.; Mrs. Stella Brower and W. P. Senger of South English, Iowa; Mrs. May Ewing and R. P. Senger of Chicago, Ill.—Irving Haughtelin, Panora, Iowa.

Shank, Bro. Henry, was born in Lebanon County, Pa., June 11, 1848, and died in Minnesota Sept. 4, 1937. At the age of seven years his parents moved to Green County, Wis., where he grew to manhood. His death was the last of a family of ten children. Dec. 4, 1873, he was united in marriage with Sister Elmira Ullom. Their early wedded life was spent in Wisconsin. From there they moved to Winslow, Ill., and later to Lena. Sister Shank was called to her reward in 1925. At this time their only child, William, was living in Minnesota and Bro. Shank spent his declining years with him. His son was called away suddenly in 1935. His son's wife and three grandchildren survive. His funeral was held in the M. E. church at Lena, Ill., on Sept. 7. His body was laid away beside his wife in the Lena cemetery. The undersigned officiated at his funeral, assisted by Rev. Stanton, the M. E. pastor, and J. F. Burton of the Church of the Brethren.—P. R. Keltner, Freeport, Ill.

Troyer, Emanuel M., son of Noah and Barbara Troyer, was born in LaGrange County, Ind., May 7, 1859, and departed this life at his home in Grand Rapids, Mich., Sept. 12, 1937. He was united in marriage to Catherine Ann Schrock on April 28, 1883. To this union were born eight children, four of whom preceded him in death. He is survived by his companion, four children, eighteen grandchildren and two great-grandchildren. He united with the Church of the Brethren at the age of twenty. To the Brethren faith he was loyal until death. He served the church in many capacities including Sunday-school superintendent and teacher. Funeral services were held in the Grand Rapids church and in the Elmdale Mennonite church with Harley Townsend and Harold S. Chambers officiating.—Harold S. Chambers, Grand Rapids, Mich.

Walgmuth, Lizzie Caslow, was born June 24, 1862, and died at the home of her son, Harry Caslow, in Mount Joy on Aug. 16, 1937. She was a member of the Church of the Brethren. She is survived by two sons, seven daughters, twenty grandchildren, seven great-grandchildren and three sisters. Funeral services were held at the Florin church, conducted by the home ministers. Interment was made in the Chiques cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Woodring, Sister Elizabeth, wife of Daniel J. Woodring, was born March 27, 1898, and passed away in the York hospital Sept. 14, 1937. She was a member of the Church of the Brethren for the past seven years, holding membership in the First church in York. Besides her husband, she is survived by four daughters, three sons, two sisters and two brothers. Funeral services were held at her late home in York, Pa., by the writer, with interment at Fountainville, Pa.—M. A. Jacobs, York, Pa.

CHURCH NEWS

CALIFORNIA

Belvedere.—Our love feast is set for Oct. 17 at 6:30 and on Oct. 31 our annual homecoming will be held. We will have an all-day program with a basket lunch at noon. The afternoon service will be at 2:30 P. M. We want these days to be great blessings to the church. Since our last report there have been sixteen baptized, mostly adults.—J. E. Steinour, Los Angeles, Calif., Sept. 22.

Glendale (First).—Vacations and elections are over and each in his or her respective place is busily at work. At our council meeting Sept. 9, the following officers were chosen: Elder, H. A. Frantz; assistant elder, W. E. Trostle; clerk, M. Q. Calvert; treasurer, Frank Cayford; Messenger agent and correspondent, Mrs. Lulu Terford; Sunday-school superintendent, E. N. Flory; assistant, Laurence Wiebly; director of Women's Work, Sister Florence Stutsman. On Thursday evening following the district meeting Pastor H. A. Frantz gave all who attended the district meeting an opportunity to speak a few words about something that had impressed them most. This proved to be very interesting. The district meeting enriched our own congregation and imparted a spirit of enthusiasm. Our pastor and family enjoyed a visit from his brother, Irvin Frantz, and wife of Holmesville, Nebr., this summer. The church and Sunday school held a picnic in one of the foothill parks Sept. 12. Bethany day, rally and promotion day will be observed soon.—Mrs. Lulu Terford, Glendale, Calif., Sept. 17.

Waterford.—We appreciated very much having Bro. M. S. Frantz of Empire, Calif., with us on July 25, to bring us his farewell message. We are sorry to see Bro. Frantz and wife leave our district, but we know that what is our loss will be gain to the church at Nampa, Idaho, so our prayers go with them. July 19 we were favored with a very impressive musical service by Bro. Brightbill, which was enjoyed by a large audience. We are sure that Bro. Brightbill is doing a great work with his messages in songs and pictures. Aug. 1 Bro. Lester E. Fike of Clovis, N. Mex., gave us an inspiring message. Aug. 8 Bro. John Price of Empire, gave us his farewell message which was much appreciated. Bro. Price is leaving our district to take up the pastorate of the church at Hemet, Calif. During the C. W. hour, Aug. 8, a missionary program was given by the women. Our Women's Work group decided to present a missionary program each quarter and try to instill a stronger missionary spirit among the members. Aug. 29 was our regular quarterly council at which time officers for the coming year were elected. Bro. Victor Whitmer was retained as elder and other officers were elected as follows: Clerk, Jennie Sanford; treasurer, Ira Martin; Messenger agent, Edna Peters; delegates to district meeting, Clyde Shively, Edna Peters and J. W. Deardorf; Sunday-school superintendent, Roy Moss; secretary, Stella Sessor; junior department superintendent, Esther Welsh; Cradle Roll superintendent, Hattie Deardorf; C. W. president, Ina Martin. Installation services for all officers and teachers will be held Sept. 26. Sept. 12 we had two very wonderful sermons by Bro. Jas. A. Hill of Bridgeport, Wash., a retired Methodist minister, who, with his wife, was visiting at the house of our pastor. Bro. Hill is surely a great soldier of the cross and gave us such inspiring spiritual messages that they will long be remembered. We have greatly appreciated having all these visiting ministers with us during the summer and a cordial invitation is extended to all to come again. Our rally day services will be on Oct. 3. Oct. 12 our pastor and wife plan to leave for an extended trip to Washington, Indiana and Michigan.—Edna Peters, Waterford, Calif., Sept. 20.

COLORADO

McClave.—We held our business meeting Sept. 16, with Bro. O. E. Messamer in charge. Church officers were elected to take charge Jan. 1, 1938. Bro. O. E. Messamer was elected elder; Paul Cline, clerk; John Greenwood, treasurer; John Greenwood, Sunday-school superintendent; Wilma Amos, secretary and treasurer. Our love feast will be in October. Plans were discussed for repairing the church. The finance committee and trustees are to work out plans for raising finances. Our young people's group meets each Sunday evening. At present they are raising funds to purchase a piano for the church basement. Oct. 3 will be our seventh annual homecoming day. Since our last report we have lost one of our members, Mrs. Esther Tracy, by death. She is sadly missed in our Women's Work. We have added one new associate member. Our church is located just one and a half mile north of the Greenwood filling station on Highway 50. We would be glad for those passing through to worship with us.—Mrs. Mabel Cline, McClave, Colo., Sept. 17.

ILLINOIS

Kaskaskia.—Our revival meeting was held in August with Bro. George Miller of Cerro Gordo, as evangelist for two and one-half weeks and our pastor, Bro. Oliver Dearing, of Palestine, conducting the last one-half week of service. They preached practical, soul-stirring messages and we pray that the seed that was sown during this time will still continue to bring forth much fruit. One confessed Christ and was baptized. Our love feast was held, with Bro. Miller officiating. A goodly number were in attendance. Our elder, Bro. D. T. Wagner, who is now in his eighty-fifth year, had attended forty-five consecutive love feasts held in our church. The daily vacation Bible school was held for two weeks. The total enrollment was seventy-five. Sister Kathryn Rogers was leader, and was assisted by other members. On Sunday afternoon the school held its closing exercise which consisted of a short program of memory work and songs learned during the school, and an exhibit of the work done. This Sunday also included the basket dinner at noon and a short sermon by Bro. Albright of Decatur after the program. The revival meetings were well attended by many who favored us with special messages in song. Among these were the Mt. Carmel quartet, the La-Place quartet and the Brethren Sunday-school class from Decatur. The Kaskaskia men's quartet was organized during the revival. The vacation Bible school children favored us with a song almost every evening. Our pastor, who comes to us the first and third Sundays of each month favored us with vesper services on Sept. 5 and 19, being assisted on Sept. 19 by Brother and Sister Olson Swinger of Palestine.—Mrs. Sam H. Sparr, Beecher City, Ill., Sept. 22.

Springfield.—We were sorry to lose our former pastor and his wife, Brother and Sister Ralph T. Finnell. Bro. Finnell has accepted employment in Chicago. However, we heartily welcome into our midst, Bro. Galen T. Lehman, his wife and two children, formerly of Cedar Rapids, Iowa. Installation services for Brother. and Sister Lehman, in charge of Eld. E. F. Caslow of Virden, were conducted Sunday, Sept. 12. We are indeed thankful to Bro. I. D. Heckman of Cerro Gordo, who gave us a number of fine messages, and supplied us with a pastor for our Sunday services during the summer, while we were without a regular pastor. We met in council Sept. 15 at which time Sunday-school and church officers were elected. Our pastor was elected elder. The budget for the coming year was increased, and we are going to make a determined effort to take care of the same, also to make additional repairs on the parsonage. The ladies of the church recently held an ice cream social and are planning their work for the coming year. Our young people are beginning their new year with an outing at Lake Springfield this week. Our love feast will be held Nov. 3 at 7 P. M. Brethren and sisters from the churches near Springfield are invited to join with us in this service.—Mrs. Gladys Lindgren Hollis, Springfield, Ill., Sept. 17.

INDIANA

Anderson.—Our communion will be held at the usual time, the first Saturday evening in October, being the second day of the month at 7:30 P. M. With the returns of autumn our attendance is improving. One of our ministers, Bro. A. B. Roof, had the misfortune to fall down an elevator shaft and was severely injured, fractured pelvis, arm and spine.—Nila Alldredge, Anderson, Ind., Sept. 22.

Baugo.—We met in council Sept. 8 with Bro. Harvey Bowers in charge. Bro. Bowers was re-elected elder; Arthur Schwalm, Sunday-school superintendent; Elmer Eby, assistant superintendent; the writer, Messenger correspondent. Both the church and Sunday-school treasuries show a balance on hand. We held our annual harvest meeting Sept. 5; Bro. Howard Kreider was with us and gave us two interesting sermons. We were glad to have him and his family with us. Bro. Kreider held our revival this last winter.—Fern Horein, Wakarusa, Ind., Sept. 20.

Bethany.—We met in quarterly council Sept. 2, with Bro. A. E. Clem officiating. Bro. M. H. Geyer was appointed elder for the coming year. Our love feast will be held on Oct. 9. The young people of Pleasant Valley came the evening of Sept. 12 and gave a fine play. We have been having lots of sickness in our church and when they recover our crowds will be larger again.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 17.

Clear Creek.—On account of the repairing of the church building our regular quarterly council, which was scheduled for the first Wednesday night in September, was postponed until the third Wednesday when officers for the coming year were elected. Bro. H. H. Pulley will be our Sunday-school superintendent; Bro. George Miller, secretary; Ray Reichley, clerk; Mrs. Ina Gilbert, Messenger agent. Howard Haines was selected to fill the unexpired term of Bro. U. G. Harris as church trustee, as Bro. Harris has resigned. E. H. Gilbert was elected pastor and elder. Brethren Gilbert and J. Q. Neff were selected to represent us at district meeting which will convene in Huntington Oct. 8-10. We will hold our love feast and communion on the evening of Sept. 26. Our series of evangelistic services will be held during the first half of December. Bro. Roger Shively will be our evangelist. Repairs mentioned in the beginning were the dismantling of our gas light plant, the installation of electric lights and power, a new forced air heating plant, new furnace room and painting of the outside of the building.—Mrs. E. H. Gilbert, North Manchester, Ind., Sept. 20.

Four Mile.—Our homecoming will be held Oct. 17 with an all-day meeting. Brother and Sister D. J. Lichty will be with us. A basket dinner will be served at noon. An invitation is extended to all former members and friends to come and spend the day with us. Our fall communion service will be held Nov. 7 at 6:30 P. M. Our council meeting will be held Oct. 1, at which time our election of next year's church officers will take place. Several of our young people spent two weeks at Camp Mack this summer and brought back interesting reports. On Aug. 29 Mrs. Elizabeth T. Stanley, state president of W. C. T. U., was with us and gave a temperance talk at the Sunday-school hour. Our pastor, Bro. McCune, brings us helpful messages each Sunday.—Ethel Brower, Liberty, Ind., Sept. 21.

Liberty Mills.—On April 25 the young people were entertained by Bro. John Hickman who lived in the Philippine Islands until 1930 when he came to Indiana and at present his home is in Columbia City. He told of very interesting things about his living and experiences. It was so interesting that they had him to tell more about his experiences during the church hour. On May 8 and 9 quite a large group of young people enjoyed the B. Y. P. D. meeting at Markle. On Mother's Day Bro. Paul Kendall of South Whitley preached at our church on the subject, Why They Started a Mother's Day. It was much appreciated. That Sunday Bro. Eikenberry preached at South Whitley. The Memorial services were held at the U. B. church with Bro. Eikenberry speaking and the majority of our people attended it. Quite a few went to hear Bro. Winger at the close of another Manchester College school year as he gave the baccalaureate address. During July and August we had services at 9 o'clock. The first Sunday of September we went back to 9:30 for Sunday school. We have had several different ministers with us since my last report—Brethren J. O. Winger, Frank Baker, Edward Kintner, Morris, Gump, Ira Frantz and Halliday. We enjoyed having them with us. On Sept. 3 we had our council meeting and elected church and Sunday-school officers. Bro. Winger was chosen elder; A. R. Eikenberry, pastor for an indefinite time; Mrs. Glen Heeter and Mrs. A. R. Eikenberry, delegates to district meeting. The church decided to hold two communions a year. Our revival is to be held the last two weeks of November. Bro. Robert Sink will be with us. Sept. 12 was our homecoming day. A. R. Eikenberry spoke to a large crowd in the morning. We were also blessed with a message by Bro. H. L. Hartsough in the afternoon. Several special songs were greatly appreciated.—Opal Miller, Claypool, Ind., Sept. 17.

Middletown.—We met in council last Sunday afternoon. The officers were elected for another year, with Bro. Miller as elder; Bro. Harold Grody, Sunday-school superintendent; Bro. James Hanson, clerk; Bro. Grody, treasurer. We had fifty in Sunday school today. Bro. Frank Dillon preached a grand sermon for us.—Florida Green, Middletown, Ind., Sept. 19.

New Hope.—Our Sunday school has been well attended and more effort is being put forth to help hold it up. We are going to elect new officers on the fourth Sunday of this month. That will be on a Sunday when our pastor, Bro. J. S. Alldredge, will not be here but he has permitted us to do it in his absence. We did not have our love feast on June 5 as we had planned so it will be brought up in the near future.—J. W. Coryea, Seymour, Ind., Sept. 20.

North Liberty.—We enjoyed two inspiring messages by Eld. H. A. Claybaugh Sept. 12 at our harvest service. An offering of $25 was taken. At our business meeting Sept. 13 Brethren Frank Kreider and H. S. Bowers were present. The latter gave us an exhortation from Paul's instructions to Timothy. An election service resulted in calling as deacons Brethren Richard Whitmore and Delbert Baughman. Most of the Sunday-school officers were re-elected for the coming year. We have secured Eld. Fred Flora of South Bend as pastor for next year. He will also conduct our revival meeting, beginning Oct. 3. Our love feast will be at the close of the meeting on Oct. 18 at 7:30 P. M.—Mrs. J. H. Markley, North Liberty, Ind., Sept. 17.

Pyrmont.—We met in council Sept. 13. A number of officers were elected. The Sunday school was reorganized with Cleo Metzger as superintendent of the main school and Uda Wagoner, primary superintendent. Bro. Walter Replogle was chosen elder for one year. Since our last report a mother was received into the church by baptism. As we had no regular Sunday evening services the young people, under the leadership of G. F. Wagoner, organized and conducted Bible study and gave musical programs which were helpful and appreciative. The district meeting of Southern Indiana will be entertained in the Pyrmont church.—Miss Uda Wagoner, Delphi, Ind., Sept. 21.

Union City.—We met in regular council Sept. 17, with Eld. G. O. Stutsman officiating. After the various reports were given the church and Sunday-school officers were elected. John Keltner was chosen as adult superintendent and Rachel Erbaugh Keltner was re-elected as primary superintendent. We are looking forward to the coming of

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Brother and Sister Lichty, missionaries on furlough, Oct. 3. Sister Lichty will address the women in the afternoon. Bro. Ray Shank will conduct our revival meeting, which will begin Oct. 17. The love feast will be held on Nov. 1. The young people gave an appreciation program Sept. 12 for Brother and Sister Berkebile, marking the close of their first year with us. We feel as though we have had a very successful and helpful year and we have all appreciated and enjoyed the fellowship of the Berkebiles. During the past year we have received seventeen by baptism, one on previous baptism and four by letter. We have lost one by death and one by letter. We are anticipating and praying that the new year might be even better.—Eula Washler, Union City, Ind., Sept. 20.

West Goshen.—We met in council Sept. 7 for the purpose of reorganizing for the coming year, with the elder, Bro. Foster Berkey, in charge. Bro. Foster Berkey was re-elected elder for another year; Bro. Ira Shidler, clerk; Sister Naomi Kurtz, musical director; Bro. Paul Kurtz, Sunday-school superintendent; Bro. Glen Cripe, president of Christian Workers' meeting. Our harvest meeting was held Sept. 12, with Bro. Edward Kintner of North Manchester speaking in the morning and afternoon. A missionary offering was taken, which amounted to $131. On Sunday evening, July 11, the Byler family gave a splendid program. On Nov. 28 our evangelistic meetings will begin, with Bro. Ira S. Long as evangelist.—Mrs. Mina Ganger, Goshen, Ind., Sept. 20.

IOWA

Cedar Rapids.—A farewell picnic for Bro. Galen T. Lehman and family was given in one of our city parks the evening of Aug. 19, with about 125 members and friends attending. The usual bountiful supply of good things to eat was enjoyed by all along with good fellowship. After a number of speeches were made, the family was presented with a very fine radio to take with them to their bome in Springfield, Ill. He accepted the call to the Springfield church on Sept. 1. Aug. 22 the deputation team from Bethany Biblical Seminary gave us a very fine program in music and song. The district meeting of Middle Iowa was held at Garrison, ahout forty miles north of Cedar Rapids, Sept. 4-6. Many of our members attended. Some of them had never had the privilege of attending one of these meetings before. Bro. S. L. Barnhart and wife who graduated from Bethany Biblical Seminary this spring accepted the call from the Cedar Rapids church to become their pastor and began their work Sept. 1. A reception was given them the evening of Sept. 15 in the church at which time they received a very warm welcome. Sept. 19 the church met in business session and elected Sunday-school and church officers for tbe coming fiscal year; these will be duly installed on Sunday, Oct. 3. The Cedar Rapids church has felt keenly their loss in the death of Sister Emma Horning in China. This church has supported Sister Horning during nearly all of her twenty-eight years of service under the General Mission Board. She had been in our church and home on numerous occasions when home on furloughs and was personlly acquainted with many of our members.—J. K. Miller, Cedar Rapids, Iowa, Sept. 23.

KANSAS

Belleville.—We met in council Sept. 11, with our elder, Bro. W. W. Gish, presiding. The following officers were elected for the coming year: Elder, Bro. W. W. Gish; Sunday-school superintendent, Bro. Lawrence Dooley; primary superintendent, Sister Pearl Kuhn; Messenger agent, Bro. Clyde Seitz; correspondent, the writer; delegates to district meeting, Bro. E. N. Steward and Sister Cora Kyle. Our love feast is to be held Oct. 31 at 7 P. M. Plans are being made for an evangelistic meeting to be held next April. On June 27 Bro. U. S. Brillhart of Abilene gave us a message on The Power of the Holy Spirit. July 4 Bro. Geo. Canfield and wife of Plymouth, Ind., were with us in the evening services and gave several musical numbers which were greatly apprcciated. Sister Canfield so impressively sang The Holy City. Bro. Canfield preached on Life's Battlefield.—Mrs. Clyde Seitz, Belleville, Kans., Sept. 17.

Bloom.—On Sept. 6 we met in quarterly council with Eld. G. W. Weddle presiding. Regular business was attended to. Brother and Sister Walter Weddle were elected delegates to represent us at the district meeting which will be held at McPherson, Kans. Our Aid Society meets once a month with a good attendance. We have done splendid work with only a few members. The money is used for missions, some for McPherson College, and also for the local church budget.—Mrs. A. C. Keller, Minneola, Kans., Sept. 22.

Lone Star.—We met in a regular business meeting Sept. 7. Bro. J. M. Ward of Pomona, Kans., who has heen our elder for several years, was re-elected for the coming year. Sister Anna Flory is the new Sunday-school superintendent and Sister Laura Fox is Messenger agent, with the writer as correspondent. Our Sunday school has been having good attendance during the past year and the church has been running very smoothly with Bro. L. H. Griffith of Lawrence preaching for us once each Sunday. We are all anxiously awaiting the time of our district meeting this fall which will be held at Ottawa, only twenty miles away. A large number of our members will attend. Bro. L. H. Griffith and Sister M. D. Flory are our delegates to district meeting.—Mrs. J. W. Gorbatt, Lone Star, Kans., Sept. 17.

McPherson.—The college celebrated its fiftieth anniversary at the closing days of the school year. Excellent messages from Bretbren Edward Frantz, D. W. Kurtz and others were given from the platform. It was inspiring to meet the host of friends interested in the college. Our love feast was held on June 13 with Bro. Earl Breon officiating. The Men's Work sponsored a picnic for the fathers and sons in May. The Women's Work closed their year in July. The new officers were installed and Prof. Mohler gave some Conference echoes. The past year a budget of $760 was raised. During the months of November and December the women were requested to give freewill offerings instead of holding a bazaar. More than $113 was raised in this way. Covered dish dinners are given at the church on the first Thursday of each month. A special invitation is extended to the ladies of the community to be with us. The mothers and daughters' organization sponsored a picnic for the children in August. Mrs. Earl Breon is our new president. She, with the four directors, are planning booklets for the coming year which will announce our various meetings. We are looking forward to a happy year of service together. Rush and Helen Holloway, two camp leaders, took ten of our young people to camp Wa Shun, Ga., Aug. 16-21. All reported a large, enthusiastic camp. During the summer union services were held at the city park. Early in June our pastor, Bro. Ray Zook, accepted a call to the church at Flora, Ind., but remained witb us until Sept. 1. Aug. 12 a farewell service was given in honor of the Zook family. A beautiful handmade lace tablecloth and purse were presented to them. Brother and Sister Zook rendered faithful service to the church and community while with us. The church called Bro. C. E. Davis to become acting pastor for the present. He preached our harvest day sermon Sept. 12 at which time $110 was taken for district missions. We welcome Dr. Burton Metzler and Dean Ida Shockley, new teachers at the college, into our midst. This church will entertain the district meeting Oct. 15-18.—Mrs. J. Hugh Heckman, McPherson, Kans., Sept. 16.

MARYLAND

Brownsville.—We were glad to bave Sister Anna Hutchison with us a couple of days last April. Her inspiring messages were greatly appreciated at all three churches. Five were baptized into the church following the pre-Easter meetings. We have lost six by death since April. Bro. Robert L. Sherfy assisted in a two weeks' meeting at the South Brownsville house in May. The meetings were well attended, closing with well over 200 in the bouse and many outside. Our love feast was held May 22. Bro. Spangler of Roanoke, Va., was with us and preached for us on Sunday. Mrs. Robert Martin and her son, Mervin, represented our church at Nampa Annual Conference. One hundred people enjoyed a most pleasant afternoon and evening in an all-church outing on the farm of Bro. W. S. Jennings, July 10. Bro. E. C. Woodie and family were special guests of the occasion and Bro. Woodie brought us a most stimulating address. Eight of our young people attended camps and conference during the summer. Five leadership training credits have just been awarded our young people of second series quality for a study in Understanding Our Pupils. A two weeks' evangelistic meeting is scheduled to begin in the Brownsville house Oct. 17. Our pastor, Bro. Henry C. Eller, will be the evangelist. Sept. 19 was loyalty Sunday in our church. Our pastor brought a message on Loyalty to Christ and the Church. We tried to complete subscriptions to our budget on that day. Bro. Harry Rowland and Eld. J. S. Bowlus preached for us in the absence of our pastor while he was on his vacation in August.—Mrs. Ira L. Kaetzel, Brownsville, Md., Sept. 20.

Frederick.—April 11 Bro. S. Ira Arnold and family of Monrovia were with us and gave their program of worship in art. April 18 the evening service was in charge of Mrs. John Zimmerman, Temperance Women's Work director. Mrs. Francis Sappington of the W. C. T. U. gave the address. May 6 under the direction of Mrs. John W. Wolfe the home enrichment division sponsored our annual mother and daughter banquet. Mrs. Benjamin W. Meeks was the guest speaker and chose for her subject Golden Windows. Following the banquet which was attended by more than a hundred mothers and daughters a program was given, entitled Along the Mother-Daughter Trail. Bro. Ralph E. Shober of Connellsville, Pa., filled our pulpit on May 16. The evening service was under the direction of Mrs. Walter P. Feaga, Peace Director of Women's Work. Dr. Wayne Neely of Hood College gave the address on Peace. May 25 Bridgewater College Glee Club, under tbe direction of Prof. Nelson Huffman, gave a splendid program of sacred music. May 30 our church voted to have Bro. Ralph Shober as our next pastor. June 3 the newly organized class of young married ladies was hostess to the young men's class at a covered dish supper. July 11 the men of the church and Sunday school held a fellowship supper. Five of our young men have graduated from college this year. June 13 Bro. J. H. Hollinger of Washington, D. C., was in charge of the consecration service of two recently licensed young ministers. In the evening we held our Children's Day program. June 20 our church had charge of the first union park service. Three teachers from our Sunday school helped with the vacation Bible school in the Lutheran Sunday school. The B. Y. P. D. has completed another project—the furnishing of a room for the intermediate department, which consisted of a floor covering, chairs, pictures and refinishing of an organ, at the cost of $55, most of which was raised by sacrificial giving. July 24 our Sunday school held their regular annual picnic at Braddock Heights. Aug. 22 marked the fifty-first anniversary of the church at Frederick, and the first anniversary of the remodeled church building. We feel the remodeling of our church bas played a part in the general increase of church interest and attendance. Since our last writing in April, twenty-one members have been added to our number, eleven by baptism and ten by letter, totaling fifty-five members for this fiscal year, making our total present membership 402. Average attendance since April is as follows: Morning worship, 180; evening worship, 78; Sunday school, 228; B. Y. P. D., 28. The evening

of Aug. 28 the young people gave a farewell picnic supper for our pastor and wife. Following the meal a program was given after which there was a presentation of gifts to Brother and Sister Sherfy. About seventy people attended. Aug. 27 our young people gave a play, entitled The Silver Trumpet. Aug. 28 Bro. Sherfy gave his last sermon to a well-filled house. He and his wife presented to this church two flower containers to be placed on the altar. At the evening service of Aug. 29 the Silver Trumpet was repeated after which we honored our pastor at an informal farewell. At this time a purse was presented to him from the Sunday-school classes as a token of appreciation for his services here. Planning to further his education and training for the ministry, Bro. Sherfy tendered his resignation which took effect Aug. 31. We feel Brother and Sister Sherfy have done commendable work for the church here and we regret that they should leave us. We pray God's richest blessings upon them as they go forth to their studies at Bethany Biblical Seminary. Our new pastor, Bro. Shober, moved into his new home here on Sept. 1.—Mrs. John W. Wolfe, Frederick, Md., Sept. 17.

Myersville.—Since our last report church activities have taken a very forward movement. Ten have been added by baptism. During the absence of our pastor in evangelistic work our pulpit was filled by Brethren Norman Ford of Frederick and J. Hubert Derr of Monrovia, Md. Our pastor, Bro. C. F. Holsopple, has two more evangelistic meetings to hold during the year. The first at Thurmont and the other at Brownsville, Md. His service as an evangelist is very much sought. We held an all-day harvest home service Aug. 15 which was well attended and appreciated. The church was tastefully decorated in harmony with the service. Our pastor delivered a masterful sermon on the Great Homecoming in My Father's House. A basket lunch was served at noon in the basement of the church. The afternoon service consisted of short addresses by former pastors and friends who once worshiped here. Bro. H. M. Snavely of Carlisle, Pa., was the principal speaker. Special music was furnished by the Frederick choir. Our Sunday school has reached the 100 mark for average attendance, a goal we had set at the opening of spring, and is progressing nicely. The Women's Work continues to meet each month and is planning a Peace program with Bro. E. C. Woodie of Beaver Creek as principal speaker. Our love feast will be held Oct. 24 at 5 P. M. It will be preceded by a two weeks' evangelistic meeting conducted by our pastor. We are looking forward to it and are hoping that much good may come from it.—Harvey R. Grossnickle, Myersville, Md., Sept. 16.

Thurmont.—On Sept. 6 Bro. C. F. Holsopple of Myersville, Md., began a series of meetings at Thurmont continuing until Sept. 16. His sermons inspired by the Holy Spirit were purely scriptural and had a telling effect, sending convictions to the heart and leading men and women to repentance. On Sept. 17 ten young people were baptized and two reclaimed. The same evening the love feast was held, attended by ninety-five per cent of the local membership and others. One hundred communed. Brethren C. F. Holsopple, J. Erwin Gnagey and J. P. Bowman conducted the services.—T. S. Fike, Thurmont, Md., Sept. 18.

MICHIGAN

Crystal.—We met in our regular members' meeting on Sept. 18, and elected church and Sunday-school officers for the coming year. Bro. J. F. Sherrick was re-elected as elder; Bro. Myron Bollenger, clerk; Sister Cuba Bollenger, treasurer; Bro. Nero Shrider, Messenger agent. A love feast will be held on the evening of Oct. 16. Sister Ruth Mishler is beginning her sixth year in succession as Sunday-school superintendent, with Olive Noll as assistant. Sister Martha E. Shrider was elected Cradle Roll superintendent. Seven of our intermediates attended Camp Eden this summer and came back so enthused they could not talk enough about how they enjoyed it while there. As a result two were baptized while there, making a total of seven received in the church the past year. We are expecting Brother and Sister B. M. Rollins to be here the first two weeks in December to hold a series of meetings. On account of the revival meetings the Ladies' Aid Society will have the annual Aid supper the first of November instead of December. Our Aid Society paid $40 toward painting the church and $40.66 for papering the church.—Mrs. Martha E. Shrider, Butternut, Mich., Sept. 23.

Pontiac.—Our regular quarterly council meeting was held Sept. 12. Bro. H. V. Townsend from Woodland officiated in the absence of our elder, Bro. L. H. Prowant. Bro. Claude Trombley from Grand Rapids was unanimously elected as pastor. L. H. Prowant from Flint, Mich., was elected as elder. Sunday-school officers are as follows: Superintendent, Paul T. Shafer; secretary, Allen Ebey; music director, Floyd Durnbaugh; primary superintendent, Sister Grace Shelton; Cradle Roll superintendent, Sister Everett. Church officers are as follows: Treasurer, Sister Ray Fleming; member of ministerial board, Galen Joseph; trustee, Ray Fleming; Gospel Messenger agent, Sister L. Wilsey; clerk, E. J. Ebey. Bro. Joseph Cook from Detroit gave us a very good sermon on Sept. 19. A special collection was taken Sept. 19 for Bethany Biblical Seminary.—Mrs. Paul Shafer, Pontiac, Mich., Sept. 18.

MINNESOTA

Hancock.—On the evening of Aug. 20 our few members enjoyed our yearly love feast which was very inspiring. Our elder, Bro. J. E. Rolston from Sheldon, Iowa, took charge. On the Sunday following we enjoyed an all-day meeting with Bro. Rolston speaking both in the forenoon and afternoon. We had a basket dinner after which a short business meeting was held. At this meeting we decided to hold services the first Sunday of each month and have Bro. J. R. Suter from Clinton, Minn., preach for us. We also decided to try to revive our church and are making an effort to build a live church here again.—Mrs. Paul Sommer, Hancock, Minn.

Worthington.—We met in regular quarterly business meeting on Sept. 14, and all of our church and Sunday-school officers were elected as follows: Elder, Bro. J. Schechter; Sunday-school superintendent, H. I. Metz; primary superintendent, Elsie Finckh; adult Christian Workers' leader, Harm Rogers; B. Y. P. D. supervisor, Mrs. Meda Fowler; junior department supervisor, Mrs. J. Schechter; program committee chairman, Mrs. Dale Long; correspondent, Mrs. H. H. Hauenstein. Promotion day exercises and installation of Sunday school officers will be held on Sept. 26 and on Oct. 3 we are planning a harvest meeting. We are inviting several of our neighboring churches to come and enjoy the day with us. There will be a full day's program and a community dinner served at the noon hour. Our communion services will be held on Oct. 17.—Mrs. H. H. Hauenstein, Reading, Minn., Sept. 20.

NORTH CAROLINA

Fraternity.—Since our last report the Sunday school has had good attendance. Mother's Day was observed with a very good program. Our church was represented at Camp Bethel by five of our young people. On Aug. 15 we had our first homecoming day at our church. Bro. E. C. Woodie of Hagerstown, Md., was guest speaker for the morning sermon. In the afternoon a history of our church, from the beginning of the present church in 1900 to 1937, was read. This was followed by a recognition service for all charter members. Also a memorial service for all the elders, deacons and our one missionary, Dr. Russel L. Robertson, who had served our church since it was organized in 1900. Our Sunday evening service was conducted by Bro. S. Earl Mitchell of Betbany Biblical Seminary and Bro. Kermit P. Flora of Wirtz, Va. Our delegates to district meeting this year were Brother and Sister R. W. Sides, with Brother and Sister H. D. Robertson as alternates. Aug. 16 Bro. E. S. Coffman and wife arrived at our church to begin our revival, which continued through Aug. 29. Although only one was received into the church by baptism, we feel that our church has been helped and strengthened by his inspiring sermons. Our communion will be held Oct. 7 at 7:30 P. M. Just before our revival a well was dug and a pump installed on the church ground. This adds greatly to our water supply as there was no water very close to the church. We have lost one of our oldest members by death since the last report. Sept. 9 we met in quarterly council. At this meeting officers for the church and Sunday school were elected. Bro. H. J. Woodie was elected elder for an indefinite time. The following were elected for a three-year term: Clerk, H. D. Robertson; secretary and treasurer, Johnson Clinard; Messenger agent and correspondent, Mrs. Mary Robertson Pickett. The following were elected for one year: Sunday-school superintendent, W. M. Robertson; assistant, Melvin Beckner; Cradle Roll superintendent, Mrs. R. W. Sides. The deacons gave a very good report of the church visit made before the revival.—Mrs. Mary Robertson Pickett, Winston-Salem, N. C., Sept. 21.

OHIO

Brookville.—We held our regular members' meeting Aug. 24 with Eld. Sylvan Bookwalter presiding. Bro. Hugh Cloppert of the East Dayton church was also present and led the devotions. One letter was received and four were granted. Bro. Sylvan Bookwalter was elected elder for another year. Sunday-school officers were elected. On Aug. 11 Bro. Roy Teach and wife had open house for members of the Brookville church. Some ministers of other congregations were present. It being Sister Teach's birthday the ladies had a linen shower for her and many useful articles were given. One hundred and twenty-five were present. Ice cream and wafers were served. A two weeks' evangelistic meeting will be held at Brookville, Ohio, beginning Oct. 10 by the pastor, Bro. Roy Teach.—Mrs. Walter S. Ullery, Brookville, Ohio, Sept. 7.

Silver Creek.—We held our annual harvest meeting Sept. 12. In the forenoon our pastor gave an interesting talk on the harvest or Thanksgiving meeting as conducted in India. Dinner was served in the basement at noon. In the afternoon a program was given on Seed Sowing, Growth and Harvest, which was well received. A missionary offering was taken. Our business meeting was held Sept 3. Election of officers was held for the coming year. Bro. Geo. Throne was again chosen as elder. We decided to have a love feast Oct. 16. We held a vacation Bible school in July. Sister Marie Miller of North Manchester was our outside helper. We were well represented at Camp Mack by the different departments of our Sunday school. The work is progressing nicely under the leadership of our pastor, Bro. H. P. Garner, and wife. He has given us some excellent sermons.—Mrs. Ottie Fisher, Pioneer, Ohio, Sept. 13.

West Dayton.—Bro. Andrew Cordier of Manchester College spoke at the evening service April 11. The newly organized Boy Scout troup received their charter at the special evening service May 2. On Mother's Day the children's department presented the play, The Deferred Payment Plan, under the capable direction of Alberta Comer and Cordie Murry. Manchester Day was recognized on May 16 with Bro. J. O Winger of Manchester College as the speaker during the morning session. The young people united with the adults for the evening session in special recognition of the day. Bro. E. S. Coffman, a former pastor and at present an evangelist, spoke to the congregation at the second service. During Bro. Prather's attend-

ance at Annual Conference and vacation to the coast and to his home, Brethren Lawrence Garst, Galen Royer and Norman Wine filled the pulpit. The J. I. Byler family of Lancaster, Pa., presented a service of song and worship Sunday evening, July 25. This service of inspiration with its message in song and the spiritual consecration of the family moved the spirit of one brother to the way of salvation. Our B. Y. P. D. gave $30 toward the Twenty-four Hour Project of the Southern Ohio young people. They have pledged and paid $50 toward the Thirty Hour Project for next year. The council meeting was held July 28 with yearly reports being presented and plans for the future outlined. The union services of the churches of West Dayton began Aug. 1 with Bro. Prather as guest preacher at the neighboring Church of Christ. Redecoration of the church auditorium began Aug. 2 and the services are therefore being held in the basement of the church until the completion of the work, which will be about Sept. 19. Bro. J. I. Baugher of Hershey, Pa., spoke to us Aug. 8. A number of the local members attended Summer Assembly at Camp Sugar Grove. Bro. John Wm. Detrick, recently licensed to the ministry, delivered his first sermon Aug. 22 and Bro. Keith Jones preached Sunday morning, Aug. 29.—John Wm. Detrick, Dayton, Ohio, Sept. 4.

OKLAHOMA

Pleasant Plains.—The district conference for Oklahoma, Panbandle of Texas and New Mexico was held here Aug. 24-27. About 300 people attended. Bro. Schwalm of McPherson, Kans., gave some inspiring addresses. Bro. Lichty, missionary to India, was also present and told us something about the work in his field. On Wednesday evening a peace play, entitled We Pledge Allegiance to Peace, was given by the young people from Big Creek and on Thursday evening the little sketch on home life, As Families Go, and the temperance play, The Whirlwind, were given by Pleasant Plains. A short memorial service was held for Brother and Sister Prentice. I am sure that the meeting was an inspiration to all who attended. The spirit of fellowship which prevailed was very gratifying to Pleasant Plains. Next year the meeting will be held in Oklahoma City.—Cecil Ford, Aline, Okla., Sept. 10.

Washita.—Aug. 8 the play, In Perfect Peace, was presented by our young people after which an offering was lifted for home missions. A large representation of our young people attended camp at Camp Little Wolf Aug. 9-14. They brought back interesting reports. Aug. 24-27 our district conference was held at Aline, Okla. Several of our members attended and also brought to our local group reports of the conference. We have had the pleasure of having a number of visiting ministers during the summer. Brother and Sister Sam Merkey of Abilene, Kans., each gave us a message during their visit in our community. Sept. 12 Bro. Herndon of Weatberford, Okla., our district peace representative, gave us an interesting report of the ten-day peace conference held at Newton, Kans. Sept. 17 Bro. Ora Huston of Oklahoma City gave us a very helpful message on The Good or Evil We Can Do With Our Talking. Bro. D. J. McCann, a former pastor, has accepted a teaching position in a near-by town so he and his family are able to worship with us occasionally. Sept. 13 we held our yearly business meeting for election of officers for the coming year. Bro. Albert Williams of Thomas, Okla., was elected elder; Price Howell, Sunday-school superintendent; Frank Jones, treasurer; Clark Garst, clerk; Viola Best, Christian Workers' president; Dorothy Howell, children's department superintendent. We are also beginning a midweek service as a part of our fall program. At present we are studying the Book of Mark under the direction of Bro. Fike, our pastor. Our love feast will be held Oct. 2.—Mrs. Price Howell, Cordell, Okla., Sept. 20.

OREGON

Ashland.—May 30 Brother and Sister R. C. Flory of Grants Pass, Ore., worshiped with us. Bro. Flory brought a good message on the Full Surrendered Life. Brother and Sister Stanley Keller again very ably conducted a vacation Bible school for us, closing on June 14 with a splendid social time at the home of Brother and Sister M. C. Lininger. A goodly number of our congregation attended the Conference at Nampa, Idaho, bringing home reports of a wonderful meeting. Sister Edith Cox was our delegate. On June 27 Sister Anetta Mow, who was visiting her aunt and other old friends, brought us a wonderful message concerning the work in India. After hearing Sister Mow a nine-year-old girl told her mother that she too would be a missionary when she grew up. The Ashland church is always happy to entertain the representatives of La Verne College. On July 22 Brethren Vernon Heckman and Roland Callison brought us good messages in song and an address by Bro. Heckman who is much interested in the development of our Christian youth. Bro. Callison is a singer of unusual ability and we look forward to having him return again. Most of our membership attended our Summer Assembly and district meeting at Camp Myrtlewood. Each year the Oregon churches are appreciating their beautiful camp ground more and look forward to improvements that will make it even nicer. The Ashland young people brought home the banner for being the first to raise their quota for the support of Bro. Wm. Beahm. Sister Blanch Lininger and Bro. Samuel Ellenberger were our delegates to district meeting. All those attending returned with echoes of a wonderful week of spiritual food. Aug. 15 Miss Gladdys Muir of La Verne College gave us a very interesting address concerning the early history of the Brethren in the Northwest. The Ashland church is again contributing to Spanish relief with the Aid Society sending a parcel of clothing and some money. The children will fill a suitcase, under the supervision of Sister Margaret Lininger, to be sent to the children of Spain. The mother and daughter work will again be taken up under the direction of Sister Edith Cox. One has been added to our number by baptism.—Mrs. A. J. Ellenberger, Ashland, Ore., Sept. 7.

Portland.—We met for council meeting Aug. 27. Church and Sunday-school officers for the year were elected. Our pastor, Bro. Shank, was elected elder; Bro. Tom Calvert, secretary and treasurer; the writer, Messenger agent and correspondent; Norman James, Sunday-school superintendent; Sister Esther Hubbard, superintendent of children's work. Reports of committees showed general conditions favorable. It was decided to hold our love feast Oct. 23, in connection with the Sunday-school convention and young people's rally, which will be held Oct. 24. The Portland church has recently purchased a parsonage and our pastor and family have moved in. Their new address is now 5528 North Moore Ave. This location is much nearer the church. We enjoyed visits from a number of friends who came through Portland following the Annual Conference. Among them were Brother and Sister J. W. Lear of Chicago, Ill. Bro. Lear preached for us Sunday morning and evening. We also appreciated a visit with Bro. E. R. Fisher, pastor of the Trotwood, Ohio, church. Bro. J. W. Fidler of Brookville, Ohio, an uncle of our Sister Kilmer, preached for us the Sunday preceding Nampa Conference. Bro. Lloyd Cunningham, appointed missionary to China by the Conference, was with us in an evening service recently. He gave an interesting talk. Vernon Heckman, Roland Callison and Harold Michael of La Verne College were with us on Aug. 24 and gave a very interesting and helpful program. We appreciated the visits of the Bretbren people who come to Portland.—Octavia A. Hoppes, Portland, Ore., Sept. 10.

PENNSYLVANIA

Conestoga.—Our annual harvest home services were held on Sunday morning, Aug. 8, at Bareville. Bro. Roy Forney of East Petersburg preached an appropriate sermon. An offering was taken for the orphanage at Neffsville. Aug. 15 a vesper service was held on the church lawn, with the young people in charge. The theme of the meeting was Discovering God in Nature. Bro. Aaron G. Breidenstine gave a splendid address on Worship in the Outdoors. Aug. 22 Bro. David H. Snader of Akron brought the morning message at Monterey. In the afternoon the fifth annual reunion of the descendants of Eld. Joseph Myer was held at the same place. About 250 members were present. A number of our young people were in attendance at Camp Conewago at Elizabethtown during August. Sisters Mildred Myer and Anna Hess were our delegates to the Sunday-school and missionary meeting which was held at Ephrata on Labor Day. On Sept. 11 Brethren Henry Hess and Reuben E. Myer of West Conestoga were with us in our quarterly council. Our elder, D. S. Myer, presided. Bro. Myer was re-elected elder for the coming year. Our Sunday-school superintendent, Bro. Paul D. Wenger, and his assistant, Bro. Abram M. Hess, were both re-elected. The Sunday-school treasurer's report showed a very substantial balance on hand. Sept. 12 Bro. W. E. Glasmire preached an impressive sermon on Stoning Jesus. In the evening our young people gave a musical program based on the theme, Discovering God in Music. Bro. Galen Kilhefner gave a very interesting talk on Discord, Unison and Harmony. Three letters have been granted and two of our sisters have been removed by death since our last report. Our love feast will be held at Bareville Oct. 23 beginning at 1: 30.—Addie A. Myer, Leola, Pa., Sept. 14.

Falling Spring.—We held our spring love feast on May 15 and 16. There were ten visiting ministers with us who brought us inspiring messages from God's Word. Eld. Daniel Bowser officiated. We also called Bro. Lowell Gearhart, eldest son of the late Eld. Samuel Gearhart, to the ministry at the time of our love feast. We beld our harvest meeting at the Hade house on July 3. Eld. Simon Bucher delivered an interesting and helpful message, assisted by Eld. Amos Kuhns. We lifted an offering for district missions at the harvest meeting. On Aug. 28 we held our regular fall council meeting at the Hade house. Our love feast was set for Oct. 23, 24 at the Hade house beginning at 10: 30 A. M. Bro. Jacob Statler was appointed trustee of the Sister Sarah Hess estate. Brethren Franklin Wagaman, Lowell Gearhart and Guy Stamy were elected delegates to district meeting. It was decided to hold a revival meeting at the Shady Grove house and we gave Falling Spring and Mt. Zion the privilege of a revival meeting if they so desire. We also nominated four brethren for superintendent of the Shady Grove Sunday school and four for the Brown's Mill Sunday school. Each school will vote and choose a superintendent from the nominees. Elders Valentine and Rice were with us to take the voice of the church for presiding elder. Eld. Welty Smith was chosen for three years. We all enjoyed a helpful message from Eld. Maurice Mentzer at the Brown's Mill house on Sunday evening, Sept. 12.—Grace E. Smith, Waynesboro, Pa., Sept. 15.

Mt. Olivet.—On Sept. 12 we reorganized the Mt. Olivet Sunday school. C. E. Shuler and John Kipp were elected superintendents; Sister Kathryn Wilson, Cradle Roll superintendent. The young people's meeting of the Northern Zone will be held Oct. 10 in the Mt. Olivet church beginning at 2 P. M. A basket lunch will be served after the afternoon service.—Ada E. Brandt, Millerstown, Pa., Sept. 14.

Lititz.—Old Folks' Day was observed Aug. 1. The guest speaker for the day was Eld. James A. Sell of Hollidaysburg. It was a joy to have Bro. Sell in our midst. There was special music and Bro. Henry Nies led the congregation in singing some German hymns. Sept. 8 the church met in council and elected the following officers: Sunday-school superintendent, James H. Breitigan; assistants, H. M. Reidenbaugh and G. G. Minnich; secretary, Mary Frank; treasurer, Landis Steh-

man; home department superintendent, Augusta Reber; Cradle Roll superintendent, Mrs. H. M. Reidenbaugh. Sept. 12 Eld. S. S. Blough of York, Pa., preached our harvest home sermon. An offering of $28.43 was lifted for the Neffsville Orphanage. In the evening Sister B. Mary Royer gave us a missionary message. Miss Eva Bollinger, missionary secretary of the district young people's cabinet, took part in the devotional service. At the close of the service as a response to Sister Royer's message the congregation sang Speed Away. Fourteen of our young people were enrolled at Camp Conewago this summer. Our love feast will be held Nov. 7.—Florence B. Gibbel, Lititz, Pa., Sept. 18.

Quakertown.—July 12 we held our quarterly business meeting and decided to purchase new songbooks for the church and also to organize a Men's Work group. Since then our pastor has organized the men in this work, with Bro. Linford Rotenberger as president. They have planned to clean up the yard around the church and make a parking space and have some of the rear ground for lawn. This will improve the outside of the church very much. Our daily vacation Bible school was held July 12-23 under the direction of our pastor, Bro. Miller. The average attendance was sixty-nine. The offering amounted to $20. The closing program was held Friday evening with the children taking part. A cross and crown pin was presented to every member of the school and a gift was given to the thirty-three children that had perfect attendance. A display of the work done was held in the basement of the church. The children enjoyed these two weeks and some wished it would have lasted longer. The closing program was greatly appreciated by the parents of the children who represented all denominations of our town. During the summer month our prayer meetings and Saturday evening services continued. The attendance dropped some during the warm weather but we trust that it may grow again as the weather becomes cooler. Our pastor had a vacation Aug. 16-28. During his absence Bro. David Cassel filled the pulpit. Due to the absence of our pastor Sept. 5 Bro. James Beahm of Greencastle, Pa., preached for us and will be with us again Sept. 12. We expect our pastor to be with us Sept. 18 and speak for us in the evening. We expect to have baptism services in the near future as one of our number has accepted Christ.—Mrs. Raymond Bleam, Coopersburg, Pa., Sept. 6.

Waterside.—Our congregation enjoyed a great spiritual feast when we had Bro. T. F. Henry of Johnstown with us Aug. 9-23 in an evangelistic meeting. We were greatly inspired and strengthened by his spirit-filled messages. As a result nineteen were baptized and united with the church. We feel sure that the seed which was sown during these two weeks will still continue to bring forth much fruit for Christ. On Aug. 20 we were happy to have Bro. Wm. Beahm, missionary to Africa, with us who brought a splendid message of the work on the field. Our pastor, Bro. W. N. Staufer, teaches our Bible study each Tuesday evening, which is very helpful to all of us. Our daily vacation Bible school was held the last two weeks in May, with an enrollment of fifty-one, under the leadership of our pastor. One of our young girls spent ten days at Camp Harmony.—Mrs. Iva V. H. Beach, Waterside, Pa., Sept. 7.

Welsh Run.—On Aug. 7 we held our harvest meeting with a good attendance. Bro. Landis preached for us, assisted by Bro. David Snader of Akron, Pa. An offering of $53 was lifted for general meetings. On Sept. 4 we held our council meeting with Bro. D. M. Zuck presiding. There was a good attendance. Our love feast will be on Nov. 6 at 1:30 P. M. We expect Bro. Graybill Hershey of Manheim, Pa., to be with us and to start a series of meetings in Mercersburg on the following evening. Bro. Paul Miller preached for us on Sept. 12. In the afternoon we held our Sunday-school meeting with a large attendance. The theme was Clean Hands and a Pure Heart, with Brethren M. C. Valentine, Paul Miller, Albert Niswander and Edgar Landis as speakers. On Sept. 5 a delegation from our church went to the

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 8-11.

Missouri, Middle, Kansas City, Oct. 8-11.

Nebraska, Lincoln, Oct. 8-11.

Ohio, Northeastern, Oct. 12-14.

Florida and Georgia, Tampa, Oct. 8-10.

Indiana, Middle, Huntington, Oct. 8-10.

Kansas, Northwestern, North, Solomon, Oct. 15-18.

Kansas, Soutbwestern, McPherson, October 15-18.

Missouri, Northern, Rockingham, Oct. 22-25.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

California

Oct. 17, 6:30 pm, Belvedere.

Colorado

Oct. 29, Haxtun.

Florida

Oct. 24, Sebring.

Idaho

Oct. 29, Boise Valley.

Illinois

Oct. 11, 7:30 pm, Lena.
Oct. 16, 10 am, Woodland.
Oct. 17, 7:30 pm, Lanark.

Indiana

Oct. 9, Beech Grove.
Oct. 9, Bethany.
Oct. 9, 7:30 pm, Blissville.
Oct. 9, 6 pm, Fairview.
Oct. 10, Pleasant Hill.
Oct. 15, 7:30 pm, Upper Deer Creek.
Oct. 16, 7:30 pm, Arcadia.
Oct. 16, 10:30 am, Nettle Creek.
Oct. 18, 7:30 pm, North Liberty.
Oct. 23, Bethel.
Oct. 23, 10:30 am, Buck Creek.
Oct. 23, 7:30 pm, Middletown.
Oct. 23, 7 pm, Wawaka.
Oct. 24, Muncie.
Oct. 24, Wabash.
Nov. 1, Union City.
Nov. 7, 6:30 pm, Four Mile.
Nov. 7, 7 pm, Huntington.
Nov. 10, Plymouth.
Dec. 13, Auburn.

Iowa

Oct. 10, Des Moines Valley.
Oct. 31, 7:30 pm, Spring Creek.

Kansas

Oct. 10, Monitor.
Oct. 31, 7 pm, Belleville.
Oct. 31, Ottawa.

Maryland

Oct. 10, 6:30 pm, Pipe Creek.
Oct. 16, 2:30 pm, Longmeadow.
Oct. 16, 2:30 pm, Meadow Branch.
Oct. 23, Broadfording.
Oct. 23, 4 pm, Manor.
Oct. 24, 5 pm, Myersville.
Oct. 24, 6:30 pm, Beaverdam.
Oct. 30, 2:30 pm, Locust Grove.
Nov. 13, 14, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 27, 2:30 pm, Piney Creek.

Michigan

Oct. 9, Rodney.
Oct. 10, 7:30 pm, Shepherd.
Oct. 16, Crystal.
Oct. 23, New Haven.

Missouri

Oct. 10, Wakenda.

Minnesota

Oct. 17, Worthington.

Ohio

Oct. 9, 10 am, Castine.
Oct. 9, 7:30 pm, County Line.
Oct. 10, 7:30 pm, Mohican.
Oct. 10, 7:30 pm, Silver Creek.
Oct. 10, West Milton.
Oct. 16, 7 pm, Fairview.
Oct. 16, 10:30 am, Gratis, Upper Twin congregation.
Oct. 17, 6:30 pm, Pitsburg.
Oct. 23, 10:30 am, Prices Creek.
Oct. 23, 2 pm, Black Swamp.
Oct. 23, 2 pm, Walbridge.
Oct. 24, Greenspring.
Oct. 30, 10 am, Poplar Grove.
Oct. 30, 7 pm, Strait Creek.
Oct. 31, 6 pm, New Carlisle.
Oct. 31, 7 pm, Springfield.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.
Nov. 27, 7 pm, Trotwood.

Oregon

Oct. 16, Mabel.
Oct. 23, Portland.

Pennsylvania

Oct. 9, 2 pm, East Fairview.
Oct. 9, 10, 4 pm, Pleasant Hill.
Oct. 10, 6:30 pm, Berkey, Shade Creek congregation.
Oct. 10, Claysburg.
Oct. 10, 7 pm, First (Lansdale).
Oct. 10, 6:30 pm, Huntsdale.
Oct. 10, 6:30 pm, Juniata.
Oct. 10, 6 pm, New Enterprise.
Oct. 10, 7 pm, Snake Spring Valley.
Oct. 16, Lower Claar.
Oct. 16, 1:30 pm, Mohler.
Oct. 16, 17, 1:30 pm, Little Swatara, Ziegler house.
Oct. 16, 17, 1:30 pm, Midway
Oct. 16, 17, 1:30 pm, Upper Conewago, Latimore house.
Oct. 17, 7 pm, Ambler.
Oct. 17, 6:30 pm, Free Spring
Oct. 17, Koontz.
Oct. 17, 2 pm, Lebanon.
Oct. 17, 6:30 pm, Roaring Spring.
Oct. 17, 6:30 pm, Shamokin.
Oct. 17, 6:30, Newville.
Oct. 17, 7 pm, Westmont.
Oct. 19, 6 pm, Hanover.
Oct. 20, 21, 1:30 pm, White Oak, Longenecker house.
Oct. 23, 1:30 pm, Bareville, Conestoga congregation.
Oct. 23, 7:30 pm, Buffalo.
Oct. 23, 24, 10:30 am, Hade, Falling Spring congregation.
Oct. 23, 24, 10 am, Big Dam, Schuylkill congregation.
Oct. 23, 24, 2 pm, Maiden Creek.
Oct. 23, 24, 10 am, Hanoverdale, Big Swatara congregation.
Oct. 24, 7 pm, Brothersvalley.
Oct. 24, Codorus, Shrewsbury house.
Oct. 24, 5 pm, Myersville.
Oct. 24, Rummel.
Oct. 26, 27, 10 am, Mt. Hope, Chiques congregation.
Oct. 27, 28, 10 am, West Conestoga at Middle Creek.
Oct. 30, 2 pm, Akron.
Oct. 30, Heidelberg.
Oct. 30, 31, am, Meyer, Fredericksburg congregation.
Oct. 30, 31, 10 am, Upton Back Creek.
Oct. 31, 5 pm, Carlisle.
Oct. 31, 6 pm, Quakertown.
Oct. 31, 6:30, Yellow Creek.
Nov. 6, Mechanic Grove.
Nov. 6, 1:30 pm, Welsh Run.
Nov. 7, Codorus.
Nov. 7, 2 pm, Lititz.
Nov. 10, 11, Greentree.
Nov. 14, Ephrata.
Nov. 14, First, (York).
Nov. 14, 7 pm, Norristown.

Tennessee

Oct. 16, 6 pm, Pleasant Valley.

Virginia

Oct. 9, 7 pm, Mt. Hermon, Midland congregation.
Oct. 9, Oak Grove.
Oct. 9, 4 pm, Pleasant Hill.
Oct. 10, 6 pm, Greenmount.
Oct. 10, White Hill.
Oct. 16, 6 pm, Barren Ridge.
Oct. 17, 6 pm, Linville Creek.
Oct. 23, 3:30 pm, Lower Union.
Oct. 23, 6 pm, Middle River.
Oct. 30, 6 pm, Mill Creek.
Oct. 31, 7 pm, Fairview (Unity).
Nov. 6, 6 pm, Pleasant Valley.
Nov. 20, 6 pm, Mt. Olivet (Timberville).

Washington

Oct. 9, Richland Valley.

West Virginia

Oct. 9, 2:30 pm, Spruce Run.
Oct. 10, 7:30 pm, White Pine.
Oct. 16, Old Furnace.
Oct. 30, Smith Chapel.

North Codorus church, Pleasant Hill congregation, where Bro. I. N. H. Beahm of Nokesville, Va., was holding a series of meetings. It was an inspiring meeting.—John D. Martin, Mercersburg, Pa., Sept. 12.

VIRGINIA

Boone Mill.—Bro. G. W. Bowman, Jr., who is serving us as pastor, has visited in many homes during the past months. The entire church program has made splendid progress under his leadership. He has been chosen to serve us as pastor for another year. The following officers have also been elected for the coming year: Elder, E. E. Bowman; clerk, T. E. Greene; treasurer, D. B. Wampler; Messenger agent, Ladies' Aid Society; Messenger correspondent, Mrs. T. E. Greene. A two weeks' union revival was held in our church in June with Dr. R. A. Lapsley, Jr., as evangelist. Six new members were added to our church. Our Sunday school has had a high average during the summer months. The children have separate worship services in the basement of the church two Sundays each month under the direction of Mrs. David Wampler. The entire school has recently enjoyed a well-planned picnic at Weaver's Park. The enrollment of the Ladies' Aid has increased from sixteen to thirty-six since last October. In February the women gave a freewill offering to our girls' school. They have completed the study of the missionary book, Congo Crosses. A mother and daughter banquet was held in May with a large attendance. The women reorganized with re-election of old officers and appointment of the following directors: Aid work, Mrs. W. F. Flora; missions, Mrs. D. B. Wampler; mothers and daughters, Mrs. T. E. Greene; peace and temperance, Mrs. Owen Ikenberry. Our B. Y. P. D. had charge of the Easter service here and the same program was given at one of the neighboring churches. To raise funds to meet their goal the young people sold Christmas cards, put on a bank contest and are working on a play. The junior group is quite active in our church. This summer they raised money enough to buy a piano for their department. They give regularly to their mission project, with a goal of $15. They also give public programs for church worship and visit the shut-ins and sing for them. An all-day fellowship service for the entire congregation was held in our church Aug. 29.—Mrs. T. E. Greene, Boone Mill, Va., Sept. 17.

Cooks Creek.—Our congregation has been wonderfully blessed through an evangelistic campaign in the Dayton church from July 18 to Aug. 1, conducted by Brother and Sister M. G. West of the Central church in Roanoke, Va. A splendid interest was shown in the meetings not only by the entire congregation but by the other churches of the town as well. As a result of these inspiring services nineteen young people united with the church. On Aug. 14 we met for quarterly council in the Dayton church. It was encouraging to the work of the church to have so many members present and especially such a fine attendance of the young people. This being the regular annual visit council, reports of the visits were made. Members of the ministerial board of the Northern District were present including Brethren C. E. Long, M. L. Huffman, Homer Miller and A. J. Caricofe. Their messages of admonition and encouragement were greatly appreciated. Bro. S. I. Bowman was re-elected elder for a period of three years. On Aug. 14 a birthday celebration in honor of our elder, S. I. Bowman, was held at Garbers church, sponsored by the Sisters' Aid Society and the B. Y. P. D. of our congregation. A vacation Bible school was held at our mission church, Brandywine, W. Va., under the direction of Geneva Whitmer and Mildred Miller.—Olive M. Flory, Harrisonburg, Va., Sept. 10.

Copper Hill.—The young people rendered a very interesting pageant at Easter, The Answer of the Cross, and a temperance play in June. Bro. Cecil Ikenberry, our field director, assisted in a training school which was held at Mt. Union, a mission point in our congregation. There were two classes: Planning and Leading Group Worship, led by our pastor; and Christian Youth Building a New World, led by Bro. Ikenberry. Thirty were enrolled with eleven young people and six adults receiving credit. While our pastor was away the last of May Brethren John Crumpacker and Carl Spangler filled the pulpit. They both brought inspiring and uplifting messages. The children rendered a program on Children's Day. Our church met in council June 5 with Bro. Showalter presiding. Plans for our annual church visit were made. It was decided that our pastor should help with the visit and also hold revival meetings at two of the mission points of our congregation. The offerings that were received during the meetings were given as a personal gift by our pastor to the parsonage fund. As the result of these two meetings fourteen were received into the church by baptism. Twenty of our intermediates with the pastor and wife and their teacher spent a night at Camp Bethel. Bro. I. H. Shaver, one of our home ministers, held a series of meetings at Adneys Gap, one of our mission points. As a result nine were baptized and one reconsecrated. The report of the annual visit was brought before the church Aug. 28 at our regular church council. We have 331 members who are in good standing with the church. Officers for the coming year were elected with Bro. Ray Showalter as elder; Bro. C. E. Eller, associate elder; Mrs. J. V. Grant, correspondent. We have reorganized our Sunday school for the coming year with Bro. Banks Wimmer as superintendent; Frank Wimmer, assistant. We also reorganized the B. Y. P. D. for Copper Hill and Bottom Creek, with Sister Showalter adult adviser for Copper Hill and Bro. Showalter as adult adviser for Bottom Creek. Our love feast will be held Sept. 25 at 3:30. Three have been received into the church by letter since our last report.—Cassie E. Shaver, Bent Mountain, Va., Sept. 18.

Nokesville.—We met in council Aug. 5, with Bro. John M. Kline of Manassas presiding and Bro. David Nolley conducting the devotions. The ministerial board was present to consider the resignation of our elder, Bro. A. K. Graybill. His resignation was accepted and a vote of appreciation was given for his fourteen years of service. Bro. N. J. Miller, our pastor, was elected as elder. Bro. A. D. Sines was elected to the deacon's office and he and Sister Sines were installed at this meeting. Brethren N. J. Miller, David Kerlin and Sister A. D. Sines were elected as delegates to the district meeting at the Oakton church. Election of church officers followed. Bro. David Kerlin was elected Sunday-school superintendent; Bro. Eugene Herring, assistant; Bro. George Garman, treasurer; Mrs. E. C. Spitler, correspondent; Ladies' Aid Society, Messenger Agent; Bro. George Herring, Board of Administration member. Bro. N. J. Miller was given the privilege of holding two meetings during the year. One letter of membership was received. Bro. R. L. Cocklin of Mechanicsburg, Pa., conducted our meeting, which began Aug. 23, and was followed by the love feast on Sept. 5. The members of the Ladies' Aid Society have been doing good work. At the last meeting $10 was given to the Spanish relief fund. Our young people have been working faithfully, with Miss Marjorie Graybill as adult adviser. Four went to Camp Bethel for a week and when they returned we had a fine campfire social with songs and poems. The young people from the Oakton church gave a program here on the third Sunday in May. The play was entitled The Unlighted Cross. It was very inspirational. Our young people served lunch before the program and all enjoyed a social hour together.—Mrs. E. C. Spitler, Nokesville, Va., Sept. 21.

Peters Creek.—Bro. Luther Shepherd and wife were sent as delegates to the regional conference. Galen Showalter represented our young people's group. Our church met in members' meeting Aug. 25. Several items of business were transacted. The committee is still working on the problem of a heating plant for our church. At this council the decision was made to secure a summer pastor for our church. Since our last report we have reorganized our church program with Bro. D. C. Naff as elder; L. S. Shepherd and Galen Showalter, Sunday-school superintendents. The young people chose Galen Showalter and Mary Naff as their leaders. Aid Society was also reorganized with Mrs. E. E. Deyerle and Amy Naff as leaders. Bro. Allen Hoover held a meeting at the Cove church, a mission point in the Peters Creek congregation. As an immediate result seven were baptized. Bro. Ben Hurt of Indiana will begin a meeting at this place on Oct. 11.—Mrs. J. S. Showalter, Roanoke, Va., Sept. 21.

WASHINGTON

Richland Valley.—We met in regular council Sept. 14, with Bro. E. L. Whisler presiding. At this time we also had our annual election of officers for the church and Sunday school. Bro. E. L. Whisler was re-elected as our elder; Sister Annie Buntain, clerk; Bro. R. A. Perkins, treasurer; Sister Elsie Nikos, Messenger agent and correspondent. Bro. Jerry E. Belcher was re-elected as Sunday-school superintendent and Sister Ellen Whisler was elected superintendent of the primary group. The church decided to help the Ladies' Aid raise the needed funds to complete the payment on the papering and painting of our church building by each individual contributing the wages of one day's work. Berry pickers, sawmill employees, and various other types of wage earners agreed to work one day toward this cause. This collection is to be gathered next Sunday and we hope the collection plates will overflow. Revival meetings to be held by Sister June Yearout of Colorado, are scheduled to begin Sept. 26, and will close with a love feast on Oct. 9. May the prayers of all be granted to help these meetings be a spiritual uplift to our community. Quite a number of our group attended the Washington Summer Assembly at Long Lake Aug. 4-9, and all reported a fine time.—Elsie Nikos, Ajlune, Wash., Sept. 15.

Wenatchee Valley.—The summer has been particularly busy. Our annual daily vacation Bible school was not held at the regular time, because of the preparations for holding Annual Meeting so near us at Nampa. When it was held following the return from Idaho it was most enthusiastically supported. Mrs. Eldon Miller served as general superintendent, assisted by a most efficient and consecrated corps of local workers. We enjoyed having the Annual Meeting brethren come through Wenatchee and worship with us. Several of the visiting ministers spoke to us while they were here. A unit of the Pacific Coast Emergency Peace team have been in our city for six weeks. The team was made up of four youung ladies—a Methodist girl from Utah, a Quaker girl from California and two of our own Washington Brethren girls. They put in a sacrificial summer and we feel sure they have sown seeds some of which fell on fallow ground. The regular election council was held in September. We rejoice that our pastor, H. S. Will, has felt the call to stay with us rather than to answer the call of other points. There has been much to encourage us. Early in the spring a letter came to the elder bearing a strange postmark. Upon opening it a check for $100 made payable to the church fell out. Perusing the contents of the letter enclosed brought a prayer to our lips, for it explained that some years ago the sender had had her home here, and had pledged to help erect a church building at this site. Life had not dealt with a gentle hand and the pledge had not been paid. Now she was able to have a little, not an abundance for her problems were still to be met, but she did want to pay her pledge. With such a challenge and example before us, we determined to rally with her. In spite of offerings taken just then for the general board and district board and the approaching Annual Meeting that we were all planning for, we raised $1,000 on the principal, the first since the depression had hit us. In August the regular $650 interest was raised and paid, and now we are launching our "reduce the indebted-

ness" program under the direction of our pastor and guarantor board. All Christians should work with a will but we have four Wills to work with us, and we are sure to accomplish much.—Geraldine Eller, Wenatchee, Wash., Sept. 10.

WEST VIRGINIA

Spruce Run.—Aug. 21 Bro. Edgar Crumpacker of Roanoke, Va., came to our place and began a revival which continued until Aug. 29. He preached eleven sermons. Bro. Crumpacker gave only Bible truths. His sermons were much enjoyed by everyone. He made many friends while here and the church was greatly encouraged. Three were received by baptism. On Sept. 11 we met in church council with our elder, Bro. J. S. Showalter, presiding. Bro. Showalter was retained as elder for another year and Bro. Kahle as pastor. Our love feast will be on Oct. 9 at 2:30 P. M. On Sept. 12 we had our homecoming, with our elder and pastor present. Quite a number gathered and the day was much enjoyed with good talks, beautiful songs and sweet association with friends and relatives. We feel the day was very pleasantly and profitably spent.—Lena B. Shaver, Lindside, W. Va., Sept. 20.

Upper Lost River.—On Aug. 22 Bro. S. Paul Daugherty with his good wife and children came to our midst and conducted a two weeks' series of sermons. Despite the fact that it rained every day of the first week large crowds were in attendance. Bro. Daugherty is an interesting speaker and gave us an excellent meeting. We are hoping to have him with us again in the near future. Some of his subjects were The Long Distant Call, A Swarm of Bees, Let's Go Fishing, The Suffering Savior, Prayer and Heaven. Thirteen were added to the church by baptism and one by transfer. Our love feast was held Sept. 4, with all the tables occupied. Bro. Daugherty officiated. We are looking forward to our annual union all-day Thanksgiving service which is always largely attended.—Mrs. Sadie E. Mathias, Mathias, W. Va., Sept. 18.

WISCONSIN

Stanley.—Our elder, Bro. D. D. Funderburg, was with us Sept. 12 and preached an inspiring sermon and also presided at our council meeting which was held Sept. 14. The church had decided in our previous council to secure an evangelist to hold a series of meetings some time this fall. Bro. Funderburg informed us that Bro. D. D. Harner would be available to begin Oct. 4. It was decided to secure him and hold the meeting at that time providing the quarantine is lifted, as all the schools have been closed in the city because of a few cases of infantile paralysis resulting in one death. We are hoping there will be no new cases and that the meeting will be held. Two members of the wood committee have moved away and Brethren Tyson and Troyer were elected to take their places. The church, Sunday school and Aid Society treasurers all gave favorable reports. Three letters of membership have been granted since our last report. Our Sunday school year begins in October with Sister L. E. Edwards as superintendent, Bro. Troyer, assistant; Sister Lorraine Shock, secretary; Sister Nora Winkler, treasurer; Sister Etta Flora, member of the educational board. Our pastor and family attended the Annual Conference at Nampa, Idaho, and visited their older children in California and were gone from us six weeks during June and July. Rev. G. C. Wadding of the M. E. church filled the pulpit during his absence.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 15.

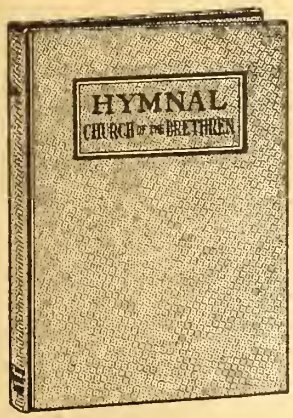
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., October 16, 1937 | No. 42



Photo by E. G. Hoff

THE CALL OF FAR PLACES

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY ERNEST G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Titus 3: 1-11

"Through the washing of regeneration and the renewing of the Holy Spirit"

A New Life in Christ

There were good people before Christ, as there are good people in the world now outside the direct influence of Christ. But when people became his followers they found that life was new. It was mostly the moral and social derelicts that found their way to Christ; the better classes of people were, for the most part, too proud and self-righteous to follow him. But even these he received and started in the direction of a great experience. Their lives were renewed "through the washing of regeneration and the renewing of the Holy Spirit."

The message of Christ is the gospel of a new life.

Tuesday: John 10: 7-18

"I came that they may have life, and may have it abundantly"

Abundant Life in Christ

Some seem to think of religion as a cramping influence, restricting one. There are restrictions in the right kind of religion but they affect only those things which hinder the fullness of life. Religion is really a liberating and enriching influence.

When a person yields himself to Christ, a great exploration begins. There are new ideals to explore, new interests to pursue, new friends to make, new habits to form. Christ came to give life and to give it abundantly. One does not really begin to live until he enters the quest with Jesus. He lives best who achieves most fully Christ's purpose for life.

Wednesday: Eph. 4: 17-24

"Put on the new man, that after God hath been created in righteousness and holiness of truth"

A New Creation

There ought to be a difference between a Christian and a non-Christian—a difference of spirit, of interest and of conduct.

In the days of Paul, gentiles were converted to Christianity who had been living corrupt lives in pagan society. Paul insisted that they make a clean break with their old way of living and proceed on a totally different standard. The change would not be so great for many people today because the influence of Christ has gone far to sweeten all of life. But corrupt ways have no place in a Christian's life. For him all things are new.

Clearing a Choked Channel to God

We sometimes wonder why the power of God is not more evident in our lives. God wrought marvelously through men of old. We see the need in our day for like experiences and wonder why they don't come. But it takes more than wondering. There are spiritual laws operating in our world which are quite as certain in their results as the physical laws. Where the conditions are fulfilled, the results come.

One of the laws of the outflowing of divine power is that the channel to the source of power must be kept open. Sin chokes the channel. Anything which is allowed to come between us and God is sin, however harmless it appears in itself. A complete surrender to God and choice of his will has always been essential to the realization of his power.

Sin finds no room in a life unless it is first given place in the imagination and thought of the heart. Deal rigorously with sin when it is discovered. Look at its deadly nature until you abhor it, then renounce it and trust God to take it away. If it has already brought injury to some one, use every reasonable effort to make restitution. And set about such activities and interests as will give God a greater chance in your life. Sin must be handled rigorously if the channel to God is to be kept clear.

Psa. 32; Matt. 18: 8, 8; 1 John 1: 5-10; Acts 3: 19.

Thursday: John 3: 3-8

"Except one be born of water and the spirit, he can not enter into the kingdom"

Born of the Spirit

There is mystery in every kind of life, from the simplest single-celled creature to the complex human being made in the image of God. Not the least of life mysteries is that by which a person who has lived on a low moral and spiritual level gets kinship with the eternal Spirit and enters into the eternal kind of life.

Jesus described this experience as a new birth quite as significant as the event by which a man is first born into the world. Mysterious it will ever be; it is an act of God.

The power by which this new birth takes place is the Holy Spirit. Spirit awakens spirit, and there results a new life. The symbol is baptism.

In this day when we put much stress upon character education, we must not lose sight of the necessity of spiritual birth. It is essential to life.

Friday: 2 Cor. 4: 7-17

"Our inward man is renewed day by day"

Daily Renewal

The Christian life is a growth. The initial experience of becoming a Christian varies in meaning and intensity with different people. For some it is a calm commitment to follow Christ, for others a violent change of direction. But all find that the initial step is but the beginning. There are sins to repent of all along the way. There are new commitments to make as one comes to see the fuller meaning of the gospel. Self must be mastered and Christ exalted at every turn of events.

The Christian needs a quiet hour each day to come face to face with Christ and commit himself anew to discipleship.

Saturday: 2 Cor. 5: 11-19

"If any man is in Christ, he is a new creature"

A New Creature in Christ

Paul took Christ in earnest, and it meant for him a new and different life. There were things in his old life that were valuable, but he cast all of them aside that did not contribute to his new Christ-centered interest.

When Christian believers take Christ thus earnestly, their lives, too, will be new. They will place God first. They will make love the guiding motive and principle of all they do. They will be unselfish and brotherly. They will sacrifice freely for the truth. They will go to death, if need be, for what is right. And the world will know that Christ is in it reconciling man to God.

Sunday: Rev. 21: 1-7

"Behold, I make all things new"

All Things Made New

Achievement, in the world as we now know it, requires struggle. Our surroundings are hostile. Values are confused. Purposes fail. Catastrophes come. Evil wins victories; truth sometimes fails. There is little wonder that men at times lose the zest of the struggle and become weary. Out of such depths faith has brought great visions—visions of the victory of righteousness and truth, a time when all evil and its attendant suffering will be done away, and unclouded joy will prevail.

John thus saw a new heaven and a new earth, in which the faithful had access always to the waters of life and enjoyed constant fellowship with the eternal God.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., October 16, 1937 No. 42

EDITORIAL

Unity Through Environment

It was Paul in his address to the Athenians who stressed the unity of the race through the ties of flesh. It was he who said that God had "made of one blood all nations of men." But there is at least one other force which works powerfully in the direction of standardizing our world and they who dwell therein. That force is environment.

Just the other day we read of a western orchardist who could not free his trees of a certain pest. He did everything he knew, but year after year they remained as badly infested as ever. But ultimately the secret of the trouble came out. Across the street was an abandoned ranch. The pest in question was prevalent there and after each clean-up was blown across the street by the prevailing wind, thus reinfesting the exasperated orchardist's trees.

But how much of our human life is just like that—a seeming hopeless battling against a mysteriously overwhelming environment! Over the air and by means of the printed page there come the half truths as well as the obvious wickedness that tend to destroy life. Now the orchardist's problem was solved when the abandoned ranch was sold to one who cleaned it up and planted alfalfa. Is it any wonder that so many good folk insist on doing something about environment?

H. A. B.

Red and Yellow

The Messenger desk has been furnished the names of certain men and organizations who and which, in the sender's opinion, should be exposed as "red." Some of them we know too little about to classify with respect to the color suggested but others we know well enough to be sure that the label would do them grave injustice.

We are going to ask to be excused. Exposing people is not exactly in our line. We think it may be necessary, or justified, in rare instances, but rare only and certainly not in this one. The special animus of the compiler is too evident. We refer here, not to the brother who in all good faith wanted to share his find with us, but to the original inquisitor.

It appears to be about the same blacklist that was made a year or two ago by the Daughters of the American Revolution, those zealous super-patriots who can hardly hear a kind word for people of another nation without scenting disloyalty to their native land. To persons of that mental slant, any genuine interest in world peace or social justice is a red sign.

To all engaged in color research in the realm of human opinions and attitudes, we would recommend some attention also to the sickly yellow of those who are so deathly afraid of what a little more brotherliness might do to their own privileged position. That is more common than red and quite as dangerous.

E. F.

God Believes in People

The title of one of the newer books arrested my attention, and the contents justified it. Doesn't matter whether you take that "it" as referring to the title or to my attention. The contents justified both. The title was: "I Believe in People."

Excellent reasons were given for the author's faith, such as the humility of the truly great, the refusal of the sorely afflicted to be crushed in spirit, the readiness of the deeply wronged to forgive, and other fine human qualities. It made me think of another reason which he did not mention, the example of God at this point.

He believes in people. Think what it must have meant to produce such a wonderful universe as this, all for their benefit. And of his infinite patience with them. Time and time again he thought to make an end of them, an old prophet informs us, but when it came to the pinch he couldn't do it. He forgave them and gave them another chance. He had faith enough in them to believe they would amount to something yet.

If God can have such great faith in people, don't you

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

think you and I should believe in them more than we do? He does it too with perfect knowledge of all their weaknesses. Let's appreciate them more, not so much for what they are right now as for what they might become if they had a better chance. We ought to see that they get a better chance. Why not give ourselves to helping them more?

Some of them know little and some nothing at all about our Christ and his gospel of a loving Father who cares for them and wants them to be happy. Some of them have been kicked and cuffed around as if they were not entitled to anything but what is left after the stronger ones have grabbed all they want. And some, most pitiful of all, have never had their senses awakened to a realization of what life might mean to them. They all need our help.

Come, brethren, let's believe in things less and in people more. God does. Can't we trust his example?

E. F.

Squibs From My Corner

On the streetcar it happened once and again, that gray-haired grandmothers boarded the car when it was full. They stood while children and youth sitting about them were indifferent to the situation. Older men near their age arose and stood to make place for the grandmothers.

It can not be doubted that a few years ago children were neglected, inhibited and unduly coerced. The back seat, the second table, the cast off garments, and any sort of Sunday-school teachers were good enough for them. When strangers entered the home, regardless of how much interest the conversation was to the children, their presence might be tolerated, but they must not be heard. Folded arms and closed mouths or else leave the room was the common fiat.

Of course, that was a dangerous attitude, but has not the pendulum swung to the other extreme? I suppose the most difficult position to take and to hold is a perfect balance. The trend now is to give the child the right of way. Such slogans as "the child in the midst," "civilization saved through childhood" and "the children can teach adults" are all good, but like slogans are apt to be, these have been overworked. Children in many cases tell the parents where to go, when to go and what to do after they get there. They have become masters of the household. Parents know it isn't quite the thing, and when visitors are in, they feel a sense of shame over the situation. But the privilege of winning the supremacy has gone on so long that an attempt by the parents to control the situation would turn the comedy into a tragedy.

Parents may have calloused hands but the children's hands must be soft and velvety. Parents may have knowledge growing out of experience, but why should youth with modern academic training respect it? Gray-haired men and women may stand in public conveyances but why should sophisticated youth be thoughtful of them? Age and youth may be traveling in opposite directions and meet upon the path; but age must step aside, if any are to be inconvenienced, and give youth the right of way! Wrinkles and gray hair, prematurely gained as a result of sacrifice and hard labor for children, are not marks to be respected, but lines indicating early senility which often produce a smile or a sneer.

Who is to blame? Very little of it can be laid at the door of the children. They have been trained by their seniors. Parents have been frightened away from strict discipline by some new psychologists and inexperienced writers in some magazines devoted to child training. If changes for the better are to come it will require early, constant, kind and firm discipline. The new psychology could be strengthened by some ancient theology. It goes thus: "Train up a child in the way he should go, and when he is old he will not depart therefrom." Of course the parents must set the pattern in courtesy, gratitude, thoughtfulness and consideration.

J. W. L.

The Healing Hand of Nature

The other day a friend was telling about strip mining as he had lately seen it in his home community in Indiana. This friend had been a deep vein miner, and was naturally much interested in the latest in coal mining, which he thought was able to produce as much coal in three minutes as he used to dig in a day.

Strip mining, as the name suggests, consists of stripping the soil from shallow coal veins by the use of titanic steam shovel equipment. In the mines described as much as seventy-five feet of earth was being removed in order to expose the coal. This done, other types of steam shovels were used to rip up the coal and load it into trucks.

"But what becomes of the farms that are literally turned upside down as a result of this kind of coal mining?" The writer was led to ask this question because of what had happened to some land in the west which was supposedly completely ruined by a concern dredging for gold bearing sands.

And then we were told something of the way of nature: of how man-made scars can be covered with timber, water holes become stocked with fish, and even highly productive orchards developed on what once looked like ruined land. Of course mined over land will never be the same, but somehow nature always seems to find some way to heal where man has bungled or destroyed. Sometimes it may take her centuries to accomplish her revised purposes. But what nature does for ravaged fields is a parable of God's patient way in the lives of men.

H. A. B.

THE GENERAL FORUM

God the Creator

Selected by Mrs. Emma McDowell, Cherokee, Oklahoma

Who but God could make a flower
Crimson-hued, or yellow gold,
Whose soft petals kissed by dewdrops
To the summer sun unfold?

Who but God could make the sunshine
Flooding earth with warmth and light?
Who but God could make the moonbeams
Or the stars that shine at night?

Who but God could send the children
Down from heaven the earth to bless?
Just the living sunbeams are they
Growing in the happiness.

Hear the children as they hail him
In the songs they gladly sing;
Let us now adore and worship
All creation's mighty King.

A Message to New Converts*

BY OLIVER H. AUSTIN

I. What You May Expect From the Church

HAVING been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as your Savior, and on the profession of your faith having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, you are now a member of the church. Our first word, therefore, is one of welcome. We rejoice in your membership, and wish for you a rich and constantly growing experience in the Christian life as a result of this fellowship. The church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested and the love of God is revealed.

Church membership will help you to develop in your new relationship with Christ. In it we find fellowship with him and with others who are his. Here we have a brotherhood of the highest type, a brotherhood that is interested in the most worth-while things of life. Yours is a new relationship, such as you have never experienced before. You have a spiritual home and in this home you may rightly expect spiritual help. Should you have problems pertaining to the spiritual side of life, you may well come to the church for help in the solution of the same. The church also will help you socially and morally; thus from her you should be willing to receive social and moral direction.

The church will sympathize with you in times of sorrow and disappointment; will warn you in times of danger; instruct you in the ways of living and will inspire you in days of discouragement. In the church you will find co-operation and enlarged opportunity for service and a leading toward that peace which passeth all understanding. From the church you will receive the greatest challenge for service in the cause of peace, temperance and clean living.

II. What the Church May Expect From You

You owe to the church your zeal, your support and your prayer. Pledge yourself to attend its services, to pray for its members and for the unsaved. The church should claim the first place in your heart, the highest place in your mind, the principal place in your activities and a due portion of your material wealth.

The church has a right to expect you to be a witness for Christ by telling others about the "Gospel of Good News." Witness by your speech; be kind, courteous, considerate, truthful and pure; witness by your conduct, by where you go and what you do; witness by your life, how you live. A Christian is one who makes it easier for others to believe in God.

The church may well expect you to be regular in your attendance at the hour of worship and all extra sessions possible. The communion service is for your good and for your spiritual growth; thus you should by all means attend. "This do in remembrance of me. I have given you an example." Too often the new convert does not take any interest in the business of the church. This ought not so to be for this is a part of the program of the church and interest should be shown, for sooner or later the work of the church will fall into your hands.

The church has a right to believe that you will live a changed life by putting the church first in all of your interests; thus yours should be a life of sacrificial service. You must manifest the spirit of brotherliness in your attitude toward all people and have a living experience with your Lord.

The church expects you to grow in your Christian experience, for growth is the law of life. It is not an act but a process! "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Probably with the majority of Christians, the real cause of spiritual weakness and inefficiency is not due to wrong relationships and attitudes, but to a failure by faith to lay hold of the divine resources that are available for them.

The church expects you to spend much time in Bible reading. Read the Book slowly, fervently and prayerfully. It contains the bread of life; God speaks to you through it. The New Testament offers you the portrait of the best Person who ever lived, the world's greatest Teacher and Exemplar in the art of living at

*May be obtained in tract form, and free, from General Mission Board, 22 South State St., Elgin, Ill.

one's best. Christ is its object, love its theme, our salvation and good are its purpose and design.

"Don't forget to pray." Prayer is not merely a privilege, it is a command. "Men ought always to pray and not to faint." "You have not because you ask amiss." Often when we do pray we receive not, because we ask amiss. We ask for employment, or for the return of prosperity. What is the motive back of the request? If prosperity should come to us, how would we use it? Would we glorify God and bless humanity, or would we "consume it upon our lusts"? Prayer is still one of the laws essential to a full and happy life. When we fail, lose a battle, go down in defeat, we have failed to pray or else have prayed amiss. How big are our prayers? Do they ever change in dimensions? The man who still prays, "Now I lay me down to sleep," does not realize that he is to be pitied for lack of development and growth. With your asking, do not forget to thank God for his many blessings, and listen for his voice.

The church expects you to work for your Savior. Jesus taught something beyond daily passive goodness. We best demonstrate our degree of Christian achievement when we are genuinely Christian at the crises of life. Do I act Christian when my desire is thwarted? Do I act Christian when others express sharp disagreement with me? Am I Christian in my personal, family and public life? Do I act Christian when there is opportunity to profit by another's loss? Are all of my motives, my every act, Christian, when unseen by others? It takes great spiritual reserves to be an all-time Christian. These reserves are obtained by a daily, spiritual intake greater than the day's needs. Thoughtful, discriminating prayer, meditation and self-examination are daily essentials.

The church expects you to be a good steward. Stewardship of money is giving to our Savior that which represents life, labor and sacrifice that others may be blessed through him. "Among the facts commonly missed about the New Testament, few are more important than this: Jesus was all the while talking about money. And that great interpreter of his, Paul, was constantly eager to point out the intimate relationship between the economic and the eternal."

The church may expect you to be loyal to God, to the church, to your home ties, and to your citizenship. As the rising sun floods earth with light, so Christ and his church are to flood the world with spiritual light. This light must be kindled in your life by Jesus Christ. We must shine through union with him. There are three things that will extinguish this light and they are apathy, cowardice and worldliness. He lives the largest life who is servant of all, Jesus exemplified this truth in his life and ministry. We are followers of him.

May your Christian experience be increasingly rich as the years come and go and may you always remember that being a Christian is a serious business in this busy world of ours. This fact makes the challenge of Christ all the more wonderful. You are not offered a primrose path and something for nothing. You are summoned to a hard fight but there is victory ahead through Jesus. "Don't mind criticism; if it is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, smile; if it is justified, learn from it."

Christianity in the home is kindness; in business, honesty; in society, courtesy; in work, thoroughness; in play, fairness; toward the fortunate, congratulation; toward the unfortunate, pity; toward the weak, help; toward the wicked, resistance; toward the strong, trust; toward the pentient, forgiveness; and toward God, it is reverence and love.

The church wishes for you a vision of God that shall make you eager to guide others to the place of vision; a vision of yourself that shall give you charity for the weaknesses of others; a vision of others that shall reveal unto you their virtues more than their faults; a vision of life that shall make you eager to work, willing to endure, patient in waiting, a master of self and a servant of all.

Our Father, we acknowledge thee as the Giver of every good and perfect gift. Help us to realize that in the giving of self, the consecration of life and personality, we are offering to thee the best that we have. Accept us and use us in thy service through Jesus Christ, our Lord. Amen.

McPherson, Kans.

The World Conference on Faith and Order

BY M. R. ZIGLER

Ten years ago at Lausanne the first conference on Faith and Order was held. Dr. J. M. Henry of Bridgewater College attended this conference. It is interesting to note that the conference on Life and Work, and also the conference on Faith and Order, originated in the Edinburgh Missionary Conference of 1910. The Edinburgh Conference of this year convened in the same building where the Missionary Conference was held.

Dr. A. E. Garvie gave a brief survey of the movement to develop a closer union of the churches and presented the name of the Archbishop of York to be president of the conference, to succeed Bishop Brent, who had been active in this movement. The Archbishop gave a vigorous address calling attention to the need for a more united Christendom and the difficulties which are inevitable, but that must be faced courageously. He gave special attention to the evils of our divisions in the following language.

"The first is that they obscure our witness to the one gospel; the second is that through the division each

party to it loses some spiritual treasure, and none perfectly represents the balance of truth, so that this balance of truth is not presented to the world at all. God be thanked we have left behind the habit of supposing that our own tradition is perfectly true and the whole of truth, and are looking to see what parts of the 'unsearchable riches of Christ' we have missed while others have them; and so we are learning increasingly one from another. This mutual appreciation is the way alike of humility and of charity; and it is leading us to perpetually fuller fellowship."

Canon Hodgson also described the difficulties that are in the way of church union, as follows:

"Perhaps one of the biggest difficulties will be presented by differences of national temperament. Contrast, for example, the typically British outlook with that which is characteristic of the German. I write as an Englishman and stand subject to correction by those who know other races better than I do. There seems to me to be this contrast. The Englishman tends to regard the history of Christian thought as a flowing stream into which ideas flow as tributaries. Those which are true enrich it with fresh insights; those which are false infect it with poison. The important thing is to secure every possible enrichment, and to trust in the power of the main current of truth to sweep aside or neutralize any poison that may threaten to infect it. But for the German, the history of Christian thought is not so much the flowing of a stream as the waging of a campaign. Truth is battling with error and thought proceeds by the conflict of thesis with antithesis. To the Englishman the German appears unnecessarily combative; to the German the Englishman seems insufficiently staunch in his championship of truth. Growth in mutual knowledge leads to growth in understanding of one another's methods of approach, and only then does it become possible for either to begin to appreciate what the other stands for. How soon shall we be able to overcome this and similar difficulties at Edinburgh?

"Again there will be difficulties due to misunderstandings consequent upon differences of ecclesiastical tradition. It has to be remembered that in the Faith and Order movement we are reviving discussion of the issues on which the church was split at the time of the Reformation four centuries ago. During those centuries different groups of Christians have drifted further and further apart, developing their thought forms and terminology along the lines of their own traditions in ways which make mutual understanding increasingly difficult. At Lausanne a beginning was made; but the ten following years have made it clear that it was only a beginning, and why. On the one hand, the traditions of continental European Protestantism, rooted in the doctrines of sola gratia, sola fide, sola scriptura, are unknown and alien territory to a large number of Orthodox and Anglican Christians, and to many British and American Protestants. On the other hand, many continental European Protestants are unaware how largely elements of traditional Catholicism are retained and treasured by Orthodox, Anglicans and many British and American Protestants. So great was this mutual ignorance that the three weeks available at Lausanne in 1927 were not enough to bring the facts clearly to light. The agreements there reached concealed an underlying fissure whose existence was hardly even suspected at the time. The post-Lausanne period has revealed it, and at Edinburgh we shall have to face it fairly and squarely."

A number of representatives from various nations and denominational families spoke regarding their hope for the outcome of the conference. A special plea was delivered from the mission churches which are now being called the younger churches. It was at this point that this need for closer fellowship and a united voice of the Protestant churches was presented most clearly by several representatives from India and China.

After the preliminary sessions were completed the conference rapidly changed its mass forms into sections to discuss the following themes: The Christian Doctrine of Grace, The Church and the Word of God, The Minister and the Sacraments, The Church's Unity in Life and Worship.

Many of the delegates had also attended the Oxford Conference, but it was clearly a different body and for a different purpose.

At an early business session the report adopted at Oxford to unite the two conferences was presented to this delegate body. It was decided to defer action to a later meeting. Many people believe that it is impossible to discuss and plan for the aims of the Conference on Life and Work without possessing the oppor-

Bits of Brotherliness

Do Your Bit as a Hero of Peace

BY PAUL F. BECHTOLD

A FOREMAN in a National Park Service camp was assigned a young man who had been discharged by several other foremen. He was a problem case: no one liked him because he was so morose and quarrelsome.

Arriving on the job, the foreman sent the boy on an errand, then said: "Now, listen, men! I want all of you to be friendly to Hogan! If you can't be friendly, then just leave him alone! We're going to give him a chance to make good."

In a few months Hogan was one of the best men at work on the project.

Ottawa, Kans.

tunity to deal with the nature of the church which has been the aim of the Conference on Faith and Order. It appeared that the delegate body was ready to pass the resolution to unite the two conferences.

It was necessary to leave this conference to meet our appointments in Sweden and Denmark. We sailed from Newcastle, England on the S. S. Jupiter for Bergen, Norway. By train we arrived at Malmö, Sweden, and were met by Pastor Graybill as he is called in Sweden.

Elgin, Ill.

A Message to the American Churches on the Far Eastern Situation

This statement was adopted by the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and by the Executive Committee of the Federal Council of Churches of Christ in America on Sept. 23 and 24, 1937.

THE hostilities in the far east as well as in Europe compel the Christian church to give most serious consideration to the present state of the world and to the church's own responsibility. Whether war be declared or undeclared is a question of legal definition, but the actualities of the situation make impossible any attempt to evade the real issues of war. Navies are mobilized to convoy merchantmen and to blockade the coasts of other nations. Armies invade the territories of other countries. Unfortified cities are bombarded from the air. Noncombatant civilians are compelled to flee from their homes, and refugees are cruelly attacked and murdered even when trying to flee from the vicinity of military activity. The nationals of other countries, engaged in legitimate business or in philanthropic service, and even the diplomatic representatives of other governments are forced to leave in order to avoid peril in the face of the combatant forces of one nation as they invade and destroy the homes and lives of the people of another country. Nor does this fully describe the terrifying state of the world today. At a time of widespread unemployment twenty millions of men around the world are kept alive by the wages earned in manufacturing instruments of death in a mad race of armaments for future wars. It is high time that the Christian churches of the world should fearlessly and honestly confront themselves with the facts of the present desperate state of the world, which continues from day to day in a rapid deterioration of the relationships between the nations.

It is a responsibility of the church to define standards by which the actions of governments may be judged. The church can not stand aside from the affairs of the world in the vain hope of keeping itself and its people out of trouble while unrighteousness and injustice prevail. A policy of irresponsible isolation is futile as well as ignoble and unchristian. Furthermore, any attempt to better the condition of the world by an even greater use of armed force should be recognized as foolish. "Nothing can bring you peace but the triumph of principles" (Emerson).

The members of our churches in spirit of humble contrition and penitence must confess their own share of responsibility "in the common guilt of mankind for the continuance of war and the spirit of war among the nations. Notwithstanding the notable efforts for peace which have been made within the church, clergy and laity alike have not done what they ought to have done to remove the cause of war by raising their voices against attitudes and policies making for war, and have not proclaimed with boldness the Word of Truth in time of war. Moreover, they have often been guilty of greed, selfishness, distrust and pride of race and nation, thus contributing to the embittering of relations among the nations." More particularly with reference to the far eastern problems and the relations of the United States, we as Americans share in the responsibility for discriminatory immigration laws, a threatening naval policy, irritating tariff walls, extraterritorial privileges and aloofness from international agencies working toward the establishment of a just and orderly world community. Only as we sincerely confess our own shortcomings and misdoings, may we call upon others to change their ways.

"The church herself is the leaven by which Christ transforms the life of society and nations." It "devolves upon Christians to devote themselves to securing by voluntary action of their nations such changes in the international order as are from time to time required to avoid injustice and to promote equality of opportunity throughout the world. The Christian influence to this end can not be made effective without adequate factual knowledge. To meet this initial need Christians should take measures to obtain information on world conditions more adequate and reliable than that now furnished by the secular and nationalistic agencies, which are too prone to ignore or belittle the needs of alien peoples, or to express them in terms of sacrifice which should be made by nations other than their own."

With such more complete knowledge, Christians may discover many practical measures that they may advocate for adoption by the governments of the nations. Meanwhile, there are some steps that may be taken without delay.

1. The church should align itself with the condemnation of the practices of war as described in the words of the recent World Conference in Oxford. "Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are events in a world to which the church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human

personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact."

2. The church should declare its horror that in these days any government should resort to war declared or undeclared as a means of obtaining political or economic advantage, or as a punitive measure. No claim that such has been the practice of nations in former times can be permitted to obscure the fact that practically all nations have solemnly pledged themselves to use only the reasonable ways of peaceful negotiation for the righting of wrongs. We may ask the nations of the world to unite in finding ways of establishing international morality and respect for treaty commitments. We should raise our voices in condemnation of ruthless slaughter of innocent men, women and children with the purpose of terrorizing peoples into submission to alien governments.

3. The church should lead in arousing public opinion to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and goodwill. In urging such a proposal, we repudiate the thought that it involves reliance upon military or naval force or such measures as are apt to lead to war. We strongly endorse the principles upon which right international relations may be maintained as described in the statement issued by the American Secretary of State on July 16. We view with gratitude the willingness of the American government to collaborate with the Advisory Committee of the Far East appointed by the League of Nations.

4. The church should recognize the difficult position in which its members in Japan and China find themselves today. To strengthen the bonds of Christian fellowship throughout the world should be our earnest effort, and in these days we should not fail to demonstrate the reality of our sympathy with those suffering the terrors of war. To their support, Christians everywhere should devote all practical aid. In our prayers to God they should constantly be remembered.

5. The church should understand more clearly the importance of its missionary enterprise and provide more adequately for its support. This is a time in which missions everywhere and especially in Japan and China should have the loyal and undiminished co-operation of every Christian. The failure of Christians to witness effectively throughout the world to the realities of their faith is one of the causes of our present distress. The gospel is the Word of God to suffering, distraught humanity. To witness to that gospel now in every land with renewed devotion is a call to all the followers of Jesus Christ.

6. The church must translate its testimony into deeds of mercy. The suffering cries of multitudes of children, of wounded men, of homeless refugees, of sick and hungry people must be answered not only by words of pity but by the self-sacrificing pouring out of the resources of love and service. The churches should make an effective appeal for relief funds to be administered through their own and other appropriate agencies.

7. The church must testify to its faith in the reality of the kingdom of God. In these days of grievous trouble we are not without hope, for we believe in God. To him we turn in earnest prayer and in faith that the world belongs to God. "To believe in his power and love is not to escape from reality but to stand upon the rock of the only certainty that is offered to men." There comes a call to the church "to work for the manifestation of the new divine order which appeared in the cross and resurrection of the Son of God."

The Committee of Reference and Counsel of the Foreign Missions Conference and the Executive Committee of the Federal Council of the Churches of Christ in America strongly commend these proposals to the churches for their serious consideration. They will become effective only when embodied in the purposes and actions of individual Christians and of the churches to which they belong.

Findings of Southeastern Regional Conference

Westminster, Md., Sept. 1-3, 1937

SUBMITTED BY C. G. HESSE, SECRETARY

Christ in the Life of the World is the theme which has engaged the attention of this conference. It seems like a divine call that this conference should come at this particular time because our speakers have pointed out that the world is sin-sick and in dire distress and is, therefore, in urgent need of the great Physician.

The world is full of hate—bitter hate—for the most part, as is evidenced by two major wars, one in the far east and one in Europe. Also the world is full of fear and suspicion because we see the leading nations that are not engaged in war making feverish preparations for war. The question of racial prejudice is in no sense settled. To most people of the world the color of the skin means more than the content of the mind and heart. Economic injustice and exploitation are depriving millions of the necessities of life and at the same time allowing others to literally roll in wealth. Intemperance in alcoholic beverages is coming back in our own country in increasing volume and in its worst forms. It is now invading the homes, claiming women addicts as well as men and making its most diabolical appeals to youth. Smoking among women is about to be accepted by society on the same plane as it is among men. Crime is greatly on the increase and the proportion of youthful offenders in serious crimes in growing at an alarming rate.

(Continued on Page 18)

HOME AND FAMILY

Cool Poppies

BY WALTER SWIHART

Down in a dell where purple poppies grew,
One night, a dozen dogs fierce battle waged;
'Twas not of breed or grade, for all engaged,
And tore the ground and gnawed as dogs will do;
And what was gained, down where the poppies grew
Is not yet known; but where the battle raged,
The purple heads, their injuries assuaged,
Were, at the dawn, refreshed and bright as new:

But men, who boast a thousand points of sense,
Whose knowledge should forshow a kindlier mien,
When bones are bruised and tongues commit offense,
Are more distraught than poppies on the green;
So musing calmly o'er the raggled glen,
I find the smiling poppies shaming men.

Fostoria, Ohio.

She Nailed Him to the Cross

BY P. L. ROHRER

He was her husband, and the father of her three children. To him marriage was the ultimate of trust and faith. For fourteen years he had never doubted her. Marriage was sacred, a heaven on earth, the center of all that he held dear in this world.

Slowly the sickening truth began to dawn upon him. She was having an affair with another man. He tried to shut out the ideas that came crowding in upon his consciousness. He could not eat, his sleep was fitful. He lost weight. Friends remarked about his troubled countenance.

Inside he was being consumed by a hurt that was too deep for words. He watched the woman he had loved more than life slowly change into a more brazen and bold person. Her laugh became coarse and there was a gleam in her eye which did not harmonize with mother love. She was like a person possessed with another strange spirit.

In his awkward and hurt way he tried to reason with her. She appeared to be far away when he talked. Her imagination was roaming in realms of fancy with another, her new love. It was like groping about in a familiar place, yet being lost and unable to determine where he was all the while.

Night after night he lay wide-eyed looking at the ceiling after he had tucked the youngest into bed, and told him mother was busy and would not be home until late. He grew desperate and said a few unkind words. In the long hours of sleepless anguish he condemned himself for these words. He asked her forgiveness, hoping that she would once more return and be his wife for the children's sake. She informed him in a flippant manner that he was a silly fool to allow this thing to affect him.

Said the husband: "It was as though she nailed me to the cross. While I hung there she sued for divorce, In court she drove the agonizing spikes of mockery into my very soul. She dragged the most sacred intimacies of our life in the gutter and made a laughing stock of them. I felt like a city that had been ruthlessly sacked and looted with the marauders attacking and murdering innocent citizens. And then, to make my Gethsemane complete, she started all sorts of false reports about me, trying to turn the minds of the neighbors against me. Through it all I have found a new meaning in the cross. I have learned to pray: 'Forgive her for she can not know what she is doing.'"

These are the words of a man who is going bravely on, keeping his home together. His face now shines serenely for he has a peace which passeth understanding. He lost his home through mortgage foreclosure. There are telltale lines of prolonged suffering on his face, but never a word of bitterness. He has hold of something which makes for a balance, keeping alive a belief that God is good.

Chicago, Ill.

The Circuit Rider

BY OLIVER ROMAINE

Most of the old-time circuit riders were single men, although a few were married and had a small home or ranch. Of course the ranch was taken care of by the good wife, while the husband made a circuit of his district. This usually took him many days of hard travel and involved much hard work. Rainy weather made very poor traveling conditions on the gumbo prairie lands. Often a circuit rider would be held over a day or two in town, or on a ranch. Also they have been known to delay a trip for days to fight a prairie fire in the deep prairie grass, something which is unseen and unheard of today—as here is little prairie grass. The old prairie grass grew thick and high. But man has killed nearly every buffalo, and most of them for the hides only, which were sold in the east for leather. Thus God's great lands now lie as a desert waste, a tribute to man's selfish desire.

Yes, the horses wore shoes. Sometimes they did not last long in the rough going and the good brother would be obliged to shoe his horse himself. But most of the time some cowhand on a ranch shod the horse free of charge. Again, it might be the smithy in town who did this generous act. Most ranches where the rider would stop for a day, or just the night, put up some food for him to take with him. When in town

he was always taken care of by some of the good folks of God who knew the way of sacrifice traveled by the true servant of God.

The circuit rider loved God and all men and feared no man. And this brings to my mind a story I heard many years ago when I was a cowboy up Wyoming way. This is a little story about a circuit rider who always carried his six gun with him, as many others did at that time. The brother was trying his best to hold a meeting on a Sunday in the little old schoolhouse, and was being badly harried by some of the small town fellows who many times interrupted his sermon. "Now, brother," he would say, "this is the Sabbath day of God. Will you please be kind enough to respect God and his house and be peaceful and quiet that I may preach the Word of God to you?"

Admonitions of this kind, and several times, did not help. One of the tough fellows thought he would start something, so he stepped up and said to the good brother: "Listen here, old sky pilot, we done heard enuf o' yore windies, and it is about time youall high tailed it out o' here." He meant that the good brother had said enough, that he should vacate on the run. To emphasize his words, he drew his gun and shot through the side of the school desk behind which the good brother was standing while preaching. The echoes in the small schoolroom blended into one as the gun dropped to the floor shot from his hand by the good circuit rider's gun! Surprised by this sudden turn of affairs, this man just stood and looked at his benumbed hand, and his gun on the floor, until the brother said to him: "Come, sit in this chair by me and you will enjoy the words of our God I will speak." This man was a known *gun slinger*—that is, he was known to be an able and a very good shot with a revolver, and he knew when he was beaten, so he sat quiet by the brother and listened to his good words of God. At later meetings the schoolroom was well filled with folks, much to the surprise of the good brother, who could not figure it out. Maybe he never knew why many of them came, but the man of the gun had told many of them to go to church, and they sure went. No one knew, nor can they estimate, the great good and the kindness these old circuit riders did in their day—a day which has long passed into history of the west.

Sometimes the circuit rider was a doctor for days at a time at some ranch where children and even the grown folks were ill and in need of aid, and his many duties to God on his circuit were duties which most churches of today take no thought of; but I do believe our good Church of the Brethren comes closest to filling this big order of today through the many good things it does.

Los Angeles, Calif.

HOME AND FAMILY FUN

Home Playroom

"Say, this house is quiet! What mischief are those two girls up to now?"

"Now, darling, just go on reading your paper. Here are your slippers, and please don't worry about the girls. They are off in their playroom."

"Playroom? What playroom? Martha, you know we can't afford—"

"Now, Jim, to tell the truth we can't afford to be without a playroom, so we, the girls and I, started one this afternoon."

"But I tell you, Martha, it's a waste of time and money and a bunch of nonsense. Why, we never had a playroom when we were children."

"I know, Jim; but before we judge shall we go look? If you will take time to get out of your easy chair and go over to the girls' bedroom, you will find them playing. Come on, let's both watch."

Jim was convinced after viewing Marjorie Lee, dressed in his old coat, topped off with his old straw hat, trying her best to be gruff and convincing while telling Mary Dene, acting the part of mother, about those "ob-strep-er-ous" colts and the necessity of cutting down on the family expense. Jim chuckled as he remembered a silimar conversation between Martha and himself held during the noonday meal.

Then slowly the arrangement of the room came to his attention. The bed had been moved and in one corner was the new playroom. An old square of linoleum covered the rug in that corner. Two orange crates with cotton print drapes seemed to suggest that these boxes were in reality not boxes at all, but very private cupboards. Mary Dene, the affectionate mother, was drawing out her toy dishes for the evening meal. Squarely in the corner sat the doll cradle occupied by very restful and quiet dolls, named Junior and Marty Mae. To the right at the edge of the linoleum sat a wooden box with a lid. Jim saw that it was the old toy box that was always in the way out in the corner of the kitchen. He also noticed that it was now being used for a kitchen range on which imaginary potatoes were frying. To the left was the bed and bedroom. The fixtures had not yet been added here. Small chairs were scattered here and there, one now being occupied by a girlish imitation of himself.

There was a tug at Jim's arm. He retreated slowly, feeling deeply the spirit of that playroom.

"What do you now think of our experiment, Jim?"

"Every home ought to have a playroom, no matter how big or little, how expensive or cheap, and I've been an old stingy fool to not see the truth before."—*Robert W. Tully, for the Recreational Fellowship.*

OUR MISSION WORK

A Young Man Making Good

BY ANNA M. WARSTLER

THIS teacher's name is Borlidas. He lives in the village of Pipalkuva in the Vyara District. He is just the finest type of a sincere Christian who could be found anywhere. He is one of the most sincere men I have ever seen.



He is not a real educated man in the sense in which we think of that term. He has only studied up to the eighth grade, but his sincere life and interest in his work have kept him growing. He is so spontaneous in his living and work. He seems to bubble over with joy.

He loves to teach the Bible to his boys and girls. He teaches this the first thing in the morning. His children come early to school and stay all morning. Then in the afternoon they are free to help their fathers on the farm.

In his Bible teaching he lays much stress on Christian character. As a result, one year eleven boys asked for baptism. This was a great day, for practically all of them came from non-Christian homes. I saw these boys baptized. They seemed so happy afterwards. And the teacher seemed radiant with an unbounding joy. I do not have the ability or words to describe his beautiful and profound Christian life. Our prayer is that he will remain true to Christ always.

Sometimes our workers fail us. They live in the midst of so many temptations, "often in non-Christian surroundings, and occasionally they 'go bad.'" But we are glad to say that many of them are made stronger through trials.

On the day on which the boys were baptized, this teacher arranged a love feast out in his village. He had everything arranged so nicely. The children brought handsful of rice from home. Then other village people gave as much as they could until there was enough for a love feast meal. In this country all people, whether Christian or not, eat the meal together. They take no part in anything else. But it was a beautiful scene to see the fellowship among all. Even some of the non-Christians helped to cook the meal. This co-operation indicates a growth in attitude on the part of non-Christians.

The village of Pipalkuva is in such a pretty location. It reminds one of the garden of Eden about the school. There are hills in the distant and low places on this side, which are thickly covered with brushes and trees.

Now this is a very brief write-up for Borlidas, but I hope it will give you an idea of the type of man your money will help support. Pray for Borlidas, his good wife, and their three children. At present they are in Bible school, learning more about God's Word.

Anklesvar, Broach District, India.

What Christ Means to Me

I HAVE received the help of the Lord in so many, many ways. Words can not begin to express what he has done for me.

At the time I became a Christian I was very much in debt, but through the years Christ has helped me pay off these debts.



As I think back on my former life of sin, I know it is only by the help of the Lord that I am as I am today. For being a user of opium as I was, I would have gone into every type of sin had not the Lord saved me.

When during a war with Japan my camels were taken away and never returned, my means of livelihood disappeared. But in spite of this, through the Lord's help, my heart was without sorrow and anxiety. At that time the debt on the camels was still unpaid but thanks to the Lord for his help, I have been able to pay off this debt.

Because of the grace of God in my heart I took a beggar boy into my own home and educated him as my own son.

Several months ago I became ill. As it looked to the human eye my disease was incurable; but thanks to the prayers of the brethren and sisters, I began grad-

What to Pray For

Week of Oct. 16-23. Pray for all the native workers in India, China, Africa, and in all the mission fields that they may have great power among their own people.

ually to feel better so that now I am able to go out with the evangelistic band. The more I witness for the Lord the greater is the peace in my heart.

From the time that I first believed in the Lord there is nothing which I have attempted in which I have not been helped by the Lord. As I think back upon the many affairs which appeared hard and even dangerous, I can see that through the grace of the Lord everything worked out for the best.—*Huo Yu Kou.*

News From the Field

AFRICA

Lassa

BY MARGUERITE BURKE

A Short Vacation

The Royers took a short vacation, visiting at Garkida and Marama with our co-workers there. The new residence was completed about July 1 and the Royers had just moved in previous to their vacation.

Kulps at Marama

The pleasure of the Kulps' arrival was very short lived, as Mrs. Kulp's health was so poor that after several months at Lassa, they decided to try living at Marama. They hoped that she might improve enough there to go on with her tour. The last report says that she is somewhat improved for which we are truly grateful.

School Has Begun

August brings school. Mrs. Royer reports a very good attendance considering the fact that the hoeing is far from finished. It has been raining nearly every day and it is quite cool. It seems almost cruel to see the little naked bodies trying to keep warm as they sit hugging themselves in the cold, damp classrooms. Frequently the classes are held outside so that the children may sit in the sunshine.

Dispensers and Nurses' Classes

The classwork for the dispensers and nurses also starts with the school year. Only three new nurses have started so far this year. We are hoping that there will be one or two others shortly.

Friendly British Officers

The district officer (British) accompanied by his wife paid us a visit in July. They are very fine Christian people and are very friendly and sympathetic with our work. Our district has been extremely fortunate for the last six or seven years in having had extra fine district officers. There is no doubt but that they have been one of the agencies which has aided the growth of the medical work. They are touring the district continually and frequently they urge the sick to come to the hospital for treatment. One fine man several years ago even sent hospital fees and money for food along with patients when they were too poor to supply them.

No Slack Medical Time

Medical work continues a rushing business in spite of the rains and the farming. In earlier years we had a slack season at this time of the year, but more and more we find ourselves in a rush regardless of the season.

Village Dispensaries Are Increasing

Several village dispensaries are being visited weekly by the hospital staff. The interest and attendance have been increasingly hopeful. We hope to have dispensaries in more villages as time goes on and we wish to reach even the farther villages.

Schoolboys Teach in Village Schools

Several villages also have local schools. The Lassa schoolboys go out to these schools four week days and then again on Sunday they go for preaching services.

The Gospel of Mark in Margi

The Kulps have completed the translation of Mark into Margi. It will now be printed on our multigraph. It will be used as a reader in the school. It has always been a real problem to supply school books and it has also been difficult to provide enough reading materials for those who have already mastered the art of reading. Those of us who have always had such a profuse collection of reading material should be very grateful for the blessings of books. Perhaps there are dangers in the abundance of materials, but here in Africa we never expect to sacrifice quality for quantity.

Men and the Thanksgiving Home Mission Offering

For a number of years the Men's Work delegates at Annual Conference have voted to sponsor the Annual Thanksgiving Offering. In local congregations where this movement was real the cause was much helped by this emphasis from the men. Inasmuch as the missionary offerings of the congregations are usually in the hands of either the missionary committee, the minister, the superintendent or finance board, we suggest that this year Men's Work officers be enlisted to help carry the load. Here are a few suggestions.

1. A man from the Bible class should acquaint himself with our brotherhood home missions and make the appeal to the church. Much information will be found in "Our Witness in America," a 25-page pamphlet (5c), and the free leaflet, "Our Missions in America."

2. The men should see that the free home mission leaflets and envelopes are distributed the Sunday before the offering.

3. The men should be sure lead out in generous giving as an example to the rest of the church.

4. An excellent packet of Home Mission Thanksgiving program material, "Our Witnesses in America," is available. Would it not be well for the men to render a program on the Sunday evening before the offering?

Order materials **now** and lay plans for your offering. Bring this notice to the attention of the most active man in your congregation and see that your church fulfills its opportunity in a generous way.

THANKSGIVING HOME MISSION MATERIALS ORDER BLANK

(Order from General Mission Board, Elgin, Ill.)

.....Our Witness in America, 5c (one or more copies needed).

.....Our Missions in America (leaflet intended for every member).

.....Offering envelopes (intended for all givers).

Name ..... Congregation .....

Address ..... State District .....

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

The Cost of Service

Matt. 10: 34-39

Sunday, October 31

I. The Christian life is not an easy life (Matt. 10: 34-36; Matt. 10: 16ff.; John 15: 22ff.).

A pure life is a rebuke to the impure life. Human beings naturally feel better when all members of the group are equally guilty of wrongdoing. A pacifist is usually hated by the militarist. A nonuser of alcohol usually is not liked by one who uses it. The selfish and greedy are often antagonistic to those who would help the poor and oppressed.

II. The Christian life has no place for the coward and the slacker (Matt. 10: 37, 38; Mark 8: 31-38).

The new religions of nationalism and secularism demand the whole of a person's life. Nothing may be reserved—not even life. Their followers are ready at all times to sacrifice life and property to defend and to propagate the ideas of their dictator.

The missionaries in China are refusing to leave their stations for Christ's sake. What price are we willing to pay to defend and propagate our faith?

III. The Christian will find his life by losing it (Matt. 10: 39; John 12: 24-26).

Abundant life is realized when one lives for Christ without reserve of property or life.

Give examples of Christian ministers, missionaries and laymen who have done that or are finding their lives by losing them.

PEACE

Relief in Spain

By Dan West, Paris, France

Of the more than twenty agencies working to give help to the needy in this country torn by civil war, only two are intentionally giving help to both sides at the same time: the Friends and the General Relief Committee. The former is an English Quaker group, much like the American Friends Service Committee: the latter is controlled largely by conservative people many of means, who sympathize with the rebels—or nationals as they prefer being called.

One of the leading spirits in the latter group is the Infanta Beatriz, a granddaughter of the English Queen Victoria, and the wife of a cousin to the former King Alfonso of Spain. It is a bit surprising to learn that persons of that type are willing to send money to help the needy children of their enemies. Perhaps the chief reason for this is the secretary, Mr. John Parks, a young man less than thirty, who grow up in Spain and whose father now lives in Barcelona. He is intelligent and active and he has a mind of his own. He knows Spain and England and is anxious to see a much larger amount of money raised to feed the hungry and the poorly clad.

The Friends Service Council insists that it is not a charitable institution, that it represents a way of living, that it wants to build solidly and therefore slowly so that the children are not only cared for, but also taught how to live in a world community. They have three or four workers on the loyalist side, but none on rebel side. Their sympathies are with the loyalists, but they avoid political activity in the struggle.

Both of these groups work together in plans and in the raising of money in England, but they have some fundamental differences. It was intensely interesting to watch the give and take of two men representing each group on the matter of policy. Each was sure of his own position, each trusted the other enough to say what he thought and neither lost his temper. There is hope for their understanding and genuine co-operation.

They have at heart one basic difference. The Friends have the long look, and do not want anything of opportunism to spoil that purpose. The other group sees the immediate need, wants to help it, but so far as I can discover they have no long purpose. Which is wiser? Judge for yourself.

Of the other agencies several profess a willingness to help the needy on both sides, but their programs do not give reality to that profession. Many are strongly proloyalists; others pro-Franco, use the relief work as a political weapon.

One observation disturbs me. The National Joint Committee, a strongly proloyalist group, has in its office men and women who are intelligent, eager, likable and sincere. The Friends Service Council has in its group at London equally keen men and women, also likable, not quite so eager, but well-poised. But the former with one exception are all young; the latter all beyond middle life. Why should not the former group have some wiser, older minds to give perspective and guidance to adventurous youth? And why should not the latter have some equally adventurous youth to carry on the old spirit of adventure?

MEN'S WORK

How Men's Work Goes at Emmett, Idaho

By D. J. Wampler, Emmett, Idaho

Two years ago we had no parsonage, and with rent going up rapidly we realized that if we expected to have a pastor it would be necessary to either buy a building or build on the back end of the large church lot.

Plans were drawn and estimates made for a one-story house 26 x 28 feet. In our first solicitation we fell a little short of our goal of $400 for material, but it helped by getting native lumber. The building committee hoped and prayed others might give, and this they did.

We were fortunate in having a number of carpenters, and a lot of live young folks who did the lathing and some other jobs. The lathing was done at night. The men did the carpenter work, cement foundation and the hauling of sand and lumber. A number of men who were not members of the church gave valuable time and money.

The work began in August of 1935 and by October the building was ready to be occupied, except for stoves, kitchen cabinet, bathroom and electrical fixtures.

It was found it would take close to $300 to complete these, but we had no money in sight and no more available credit. Then like a voice from heaven there came a request from a sister who asked if there was not some needy cause in Idaho where she might give ten dollars a month. The building committee of the church was not slow in grasping the offer.

But we were faced with a new dilemma. We needed the goods at once; only cash would get them. We had but one brother with a good salary and no schoolteachers or retired farmers. But one family happened to have some money laid by for living expenses. This family advanced

the money and took in payment the $10 per month. Again we got a liberal discount by having cash to pay. So at this writing the parsonage is free of debt. We still have some due on the church house. We are now reorganizing the Men's Work and expect to clear that by the time the note is due in December. A year ago our good pastor felt the need of a back porch so the Men's Work began the job and carried it through to completion.

Besides the above projects the Men's Work have dug a large basement, rebuilt and enlarged one residence, pulled up orchards, cut trees in stove length, helped thrash, made hay, leveled land and gathered corn.

On Sept. 9 the men met at the church to reorganize for future work. Our district president, Bro. Ben Shank of Fruitland, and others came to assist in the organization. Bro. Theo Bisom was elected chairman and Bro. Bontrager, secretary and treasurer.

The Men's Work will tackle several specific problems in the near future. Sept. 19 it was announced that we would have a harvest and homecoming meeting in October or later.

CHILDREN'S DEPARTMENT

What Does the Vacation Church School Teach?

Note: Will you please clip and save this article for future reference?

This is the fifth article in a series about available program materials for children for 1937-38. If you have missed the others, don't fail to add them to your store of information for this winter.

The vacation church school program began twenty years ago. During the first few years, the curriculum was a hodgepodge—stories from this book, games from that one, music from another, and missionary education in still another. Great credit is due, however, to the people who planned these early programs. They did see to it that a unifying theme ran through the work; but the problem came when the local leader tried to corral all the books she needed before she could start in. Then, there were problems of duplicating themes that had been already well covered by the Sunday school.

These problems have all been remedied. During the last four years a series of textbooks has been produced that contains—each within its own department, beginner, primary, junior—a complete course all within one book. Further, the themes have been chosen to supplement, rather than duplicate, what the Sunday school is already doing.

So, if you are having the vacation church school as a part of your yearly program for children, it is well to consider the themes covered here, in relation to what you will do in Junior League, or elsewhere. Conditions vary; in some churches the vacation school is an asset; in others, a liability. Each church must decide for itself what is best. But if a school is planned, then the curriculum and program must be planned in the light of everything else being done with and for children by the church.

Beginners

Our Happy World, by Esther Freivogel. 1934. $1.00.
- I. The Child's Home
- II. The Child's Helpers
- III. The Child's Larger World

or

Let's Go Out of Doors, by Jennie Lou Milton. 1935. $1.00.
- I. Working Out of Doors
- II. Living Out of Doors
- III. Homes for All
- IV. Sharing With Father and Mother

Primary

Learning About Our Church, by Ellen E. Fraser. 1934. $1.00.
- I. As a Building
- II. As a Group of People
- III. Making the Community a Happier Place
- IV. Finding Out Where Help Is Needed Most
- V. Showing God's Love to People Everywhere

or

Exploring God's Out of Doors, by Rebecca Rice. 1935. $1.00.
- I. For the Beautiful and Curious
- II. For God's Provisions for Life
- III. For the Things That Are Always
- IV. For Man's Ways of Working With God
- V. For Finding Ways of Sharing Our Discoveries With Others

or

Bible Homes and Homes Today, by Elizabeth Reed. 1937. $1.00.

Juniors

Friends at Work, by Elsie Ball. 1934. $1.00.
- I. Friends in the Community
- II. Friends in Far Lands Working Together
- III. Friends Around the World

or

Living in Our Community, by Florence Martin. 1935. $1.00.
- I. My Community: How does it help me? How can I help it?
- II. My Leisure Time: How may I use it for the good of my community?
- III. My Community Neighbors: Who are they?
- IV. City and Country Neighbors

or

Learning About War and Peace, by Imogene McPherson. $1.00.

Intermediates

Discovering God in the Beautiful, by Nathana L. Clyde. 1934. $1.00.
- I. In Nature
- II. In Music
- III. In Pictures
- IV. In Sculptures
- V. In Architecture
- VI. In Christian Personality

or

We All Need Each Other, by Mary Jenness. 1935. $1.00.
- I. In Our Enjoyment of Nature: The Holy Land in Our Town
- II. In Securing Our Food: Foods from Everywhere
- III. In Our Leisure Time Activities; Stamps to Make Friends
- IV. In Working for Our Common Good: We Will Change the World

Another good 1937 text. The following book, although not a part of the co-operative series, is very worth while:

Exploring Our Neighborhood, by Eakin.
- Preparing for the Exploration
- Exploring Our Churches
- Exploring Our Government

Teacher's Manual. $1.25
Pupil's work book. 25c

See for complete information regarding the vacation church school program the following:

How to Plan and Conduct a Vacation Church School. 1937. 25c.
The Church in Co-ordination With Community Agencies. 1937. 25c.
Curriculum Materials for Vacation Church Schools, Bulletin 803, revised. 1935. 10c.
The New Vacation Church School, Blair. 1935. $1.50.
Administering the Vacation Church School, Armentrout. 1929. $1.00.
The Vacation Church School, Ikenberry. 60c.
A Summer Program for the Church School, Krumbine. 1926. $1.50.

WOMEN'S WORK

Possibilities of a Rural Aid Society

By Mrs. Thos. A. Shively, Peru, Indiana

The question is frequently asked: What are some of the possibilities of the rural Aid Society? Our rural Aids have wonderful opportunities for service. They might be termed Fresh Air Societies as the meetings are held in different homes and the workers drive many miles to reach these homes.

We have a wonderful chance for community betterment, helping the poor and furnishing sale dinners which help the community by giving a menu free from undesirable drinks, cigars, cigarets, etc.

In our rural Aid we do quilting, furnish sale dinners, etc., to make money for our women's project work, for missions and for whatever other activities we are called on to assist.

In order to create and hold interest, it is very necessary to keep the group meeting regularly. To all our meetings,

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Speech and Conduct.—Jas. 3.

Christian Workers, Who Is My Neighbor?

B. Y. P. D., Who Is My Neighbor?

Intermediate, Ways in Which Christians Spend Their Money.

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Gains for the Kingdom

Ten baptized in the Oakton church, Va.

One baptized in the York congregation, Pa.

Ten baptized in the Oak Grove church, Va.

Four baptized in the Lower Union church, Va.

Thirteen baptized in the Robinson church, Pa.

One baptized in the Maple Grove church, Ind.

One baptized in the Winter Park church, Fla.

Thirteen baptized in the Fairview church, Va.

Two baptized in the Panther Creek church, Ill.

Four baptized in the Valley Bethel church, Va.

Nine baptized in the Honey Creek church, Mo.

Two baptized in the Sugar Ridge church, Mich.

Sixteen baptized in the Belvedere church, Calif.

Three baptized in the Elizabethtown church, Pa.

One baptized in the First church, Philadelphia, Pa.

Seventeen baptized in the Mt. Bethel church, Va.

Eleven baptized in the White Pine church, W. Va.

Two baptized in the Pleasant Hill church, W. Va.

Two baptized in the Middle District church, Ohio.

Three baptized in the West Greentree church, Pa.

Twenty-five baptized in the Broadfording church, Md.

Sixteen baptized and one reclaimed in the Mount Bethel church, Va.

Five baptized and two reclaimed in the Yellow Creek church, Pa.

Three baptized in the Blainsport house, Springville congregation, Pa.

Twenty-two baptized and five reclaimed in the Chimney Run church, Va.

Twelve baptized in the Pipe Creek church, Md., Bro. I. S. Long, evangelist.

Four baptized by the pastor, Bro. Alden Mitchell, at the Ridge church, Pa.

Twenty-seven baptized in the Corner church, Licking Creek congregation, Md.

Eighteen baptized in the Mt. Dale church, W. Va., Bro. A. J. Beeghly, evangelist.

Four baptized in the Fernald church, Iowa, Brother and Sister B. M. Rollins, evangelists.

Four baptized in the Pulaski church, Va., Brother and Sister Clarence R. Bowman, pastor-evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Fred Flora, Oct. 19, in the Salem church, Ind.

Bro. Max Hartsough, Oct. 17, in the Lakeview church, Mich.

Bro. H. B. Heisey of Lewistown, Pa., Nov. 7, in the Palmyra church, Pa.

Bro. C. H. Deardorff of Ashland, Ohio, Oct. 24, in the Defiance church, Ohio.

Bro. J. E. Whitacre of Harrisburg, Pa., in the Walnut Grove church, Johnstown, Pa.

Brother and Sister Oliver H. Austin of Kansas, Dec. 1, in the Pleasant Hill church, Ohio.

Bro. H. S. Replogle and **Bro. J. M. Yoder,** Oct. 17, in the Madison Avenue church, York, Pa.

Bro. R. L. Showalter of Anderson, Ind., Oct. 18, in the Howard church, near Kokomo, Ind.

Brother and Sister J. Edwin Jarboe of Goshen, Ind., Oct. 17, in the Wooster church, near Weilersville, Ohio.

Brother and Sister Oliver H. Austin of McPherson, Kans., in the Ninth Street church, Roanoke, Va., Oct. 24 to Nov. 7.

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Personal Mention

Bro. Carl H. Welch changes his address from Relief, N. C., to Petersburg, W. Va. Bro. Welch is taking up the pastorate vacated by Bro. Earl Zigler's going to the India mission field.

Y. P. Director Leland S. Brubaker is the guest speaker tomorrow (Oct. 17) at the homecoming in the Howard church of Southern Indiana. It is an all-day meeting with basket dinner.

Bro. DeWitt L. Miller, pastor of the Cleveland church of Northeastern Ohio, has accepted a call to the pastorate of the Meyersdale church of Western Pennsylvania. The transfer will be made Jan. 1, 1938.

Bro. D. J. Lichty and wife, India missionaries, will be the speakers both morning and afternoon at the homecoming service in the Cincinnati church of Southern Ohio, Sunday, Oct. 24. Basket dinner at noon. The church "invites all its friends and others who may be interested."

Bro. B. M. Rollins and wife, evangelists with home headquarters at Keyser, W. Va., were Publishing House visitors Oct. 4. They were on their way from the Yellow Creek church of Northern Illinois to the Buck Creek church of Southern Indiana, busy and happy in their chosen work.

Bro. J. F. Graybill, writing from Malmö, Sweden, under date of Sept. 25, says infantile paralysis has been raging there to the extent that schools have been closed. In an early issue he will make some additional observations on the visit to Schwarzenau which Bro. M. R. Zigler wrote about in the Messenger of Oct. 2.

Bro. J. H. Cassady, writing from the residence of his son in Rochester, N. Y., Sept. 7, was preparing to go to the Strong Memorial hospital of that city for a critical operation. Our readers will certainly respond to this request: "I want the prayers of our people that if the Lord will, I shall be healed. I am in his hands."

Brother and Sister M. R. Zigler were welcomed home by the Elgin church last Sunday evening, both responding with very interesting accounts of their summer's experiences and observations abroad. At the morning service Bro. Zigler spoke on the Church in Europe. They had reached home late Friday evening the eighth. While our readers have appreciated the reports on the Oxford Conference which Bro. Zigler has furnished them it is a matter of deep regret to learn that an article on which he had expended much labor, giving with some fullness his own interpretation of the Conference, seems to have been lost in transit. With so many things demanding his first attention, it is not yet certain what he can do to make good this loss.

To Bro. Grant Mahan and wife, now residing at Rehobeth, Md., congratulations on the occasion of their golden wedding. We do not know whether they "celebrated" it or not but the date was last Tuesday, Oct. 12. Perhaps you feel like this too: "How short the years have been and how grateful I am that my lot was cast as it was. We have had, and are still having trials, but we feel that the Lord has been with us to bless during all the time."

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Miscellaneous Items

The Mount Horeb church near Cartersville, Va., will have homecoming day, Sunday, Oct. 24. Bro. I. N. H. Beahm and others will speak. The theme is Christ in the Life of the World. "Everybody invited."

The Greene church of Northern Iowa will have its annual anniversary service in the old stone church Sunday, Oct. 24. Former Pastor J. E. Small, now of Roanoke, Ill., will be the principal speaker. The young people will assist in the program. Services morning and afternoon with basket dinner at noon. "A cordial invitation is extended to those who formerly worshiped in the Greene church and to all others who may feel to attend."

An Invitation to Mr. and Mrs. Public is the title of a fine new tract written by Bro. C. Ernest Davis and available through the General Mission Board, Elgin, Ill. Pastors and others are finding it especially useful to hand to those who should be attending church services. Have you seen copies of An Invitation to Mr. and Mrs. Public? They are yours for the asking and will surely do you good if judiciously distributed in your community.

The Love Feast is a new tract from the pen of Dr. D. W. Kurtz. Many copies were distributed at the Nampa Conference and through regular channels since. But for those who may not have seen it, we are glad to say it is fully up to the high standard set by the author in his Teaching of the Symbols and Ideals of the Church of the Brethren. The Love Feast is a free tract which may be ordered from: General Mission Board, 22 South State St., Elgin, Ill.

The Cleveland church of Northeastern Ohio will have a decennial celebration Nov. 7. Bro. G. S. Strausbaugh, elder-in-charge, will be the morning speaker. The ladies will serve Sunday dinner at the church for all who come but they wish to know how many to prepare for. A card to Pastor DeWitt L. Miller, 14280 Superior Road, Cleveland Heights, Ohio, will secure reservations. "All former pastors, elders, members and friends are invited."

The Tyrone church of Middle Pennsylvania will have homecoming services during the week beginning Oct. 31, on which Sunday there will be an all-day program with basket dinner. Homecoming speakers are Calvert N. Ellis, Ira C. Holsopple, H. Paul Cox, B. E. Salter, A. E. Wilt, Morley Mays, Earl Harshbarger. A week's evangelistic services will follow, conducted by Bro. C. O. Beery. "Cordial invitation to all who have ever worshiper at the Tyrone church."

Seventy-five church news notes were received one week recently. We do not recall ever having received quite so many notes in a like period at this time of year. The flood of news shows that many things are happening in our churches. And we are glad for the faithfulness of our church correspondents in reporting them. But we trust that those who may be wondering what became of certain church notes will continue to exercise patience. For we have not yet learned how to put two church notes in a space scarcely big enough for one.

The Maple Grove church of Northeastern Ohio will have its homecoming Sunday, Oct. 17, with basket dinner at noon. Bro. Ira E. Long will give the morning address. "Friends and former members are invited."

The Middle District church of Southern Ohio will have homecoming day Sunday, Oct. 31. "Come and spend the day at the old home church. At this time Bro. Beery [our correspondent did not indicate which one] will begin a two-week evangelistic meeting."

The Union Grove church of Southern Indiana will have harvest day Sunday, Oct. 24. It is an all-day meeting with basket lunch at noon. Bro. R. H. Miller is the principal speaker for the day. "All friends and former members of the congregation are cordially invited."

"Fifteen boys and girls" were mentioned in the next to the last paragraph of Sister Mary E. Prowant's communication published in our issue of Sept. 25, page 21. These fifteen had decided for Christ at the vespers Saturday evening and were baptized in Portage Lake by Bro. Arthur Taylor on Sunday following. The paragraph giving this information was inadvertently omitted from Sister Prowant's narrative.

An Explanation. It is likely that some of my readers of the article: "Theology in the Church of the Brethren," wrongly interpret the meaning intended by my use of the word "prophecies" at the bottom of the first column on page 11 of Gospel Messenger, October 2, 1937. I do not mean the prophecies in the Scriptures but only the pronouncements and predictions of people today and at each wave of enthusiasm and excitement during the last centuries.—W. I. T. Hoover.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Writing the Christian Scriptures by Warren W. Slabaugh, The Elgin Press. 136 pages. $1.00.

This book just off the press is one of the Training Series of the Elgin Press Religious Education Texts, and takes the place of a text that was to have been prepared as a companion to the Teacher's Appreciation of the Old Testament by the late J. Hugh Heckman.

Its eleven chapters, each of which closes with a series of questions and suggestions for study, consider one or more of the New Testament books stressing the author, the contents, why the book was written and the background.

Not the least informing parts are Chapter I which serves as an introduction and brings the reader face to face with the Christ; Chapter X which tells of the canonization of the New Testament and lists the outstanding English translations; and Chapter XI which sketches the cultural background of the New Testament.

You should understand that this book comes from one who knows his Bible and, though a thorough scholar himself, writes for that great body of earnest religious workers who need the help common folks can grasp and appreciate. Our earnest Sunday-school teachers will be greatly helped in the preparation and presentation of their New Testament teaching as they repeatedly turn to this volume for new information and also to refresh their minds.

The author has given us a worthy companion to The Teacher's Appreciation of the Old Testament. Pastors and superintendents can well afford to urge their helpers to study Writing the Christian Scriptures in further training for their work.

FINDINGS OF SOUTHEASTERN REGIONAL CONFERENCE

(Continued From Page 9)

A widespread interest in the solution of these difficult problems is evident. All sort of panaceas have been offered for their solution but it is the consensus of this conference as expressed from the platform and in the discussion groups that Jesus Christ and his gospel of salvation is the only way out. This conference believes, therefore, that an imperative and stupendous responsibility rests upon the Christian church.

This conference believes that we can not have lasting peace apart from justice and brotherhood. The nations who have colonial possessions and ample raw materials must be willing to share in some just way with those who have not. And we must work for a fellowship that recognizes God as above all nations.

This conference favors a more aggressive plan for world evangelization. God is not provincial. He is universal. The church that makes Christ supreme is a missionary church. Only as his church extends to all parts of the world can his way of life permeate the world.

The church must face the problem of a more efficient ministry. Ministers should have a more adequate conception of their task as interpreters of a gospel which is to redeem the world from destruction. That they may do this more effectively they should have, in the majority of cases, a more adequate financial support. Also the church must be willing to adjust its setup from time to time to meet the ever changing conditions which it must face. It needs to be flexible in method but always steadfast in message and faith.

This conference believes that the possibilities for reform through Christian education have in no sense been fully realized. "Train up a child in the way he should go and when he is grown he will not depart from it," is absolutely sound sense, but we have not taken it seriously. The criminal class of young people do not come from the ranks of the Sunday school or other groups that have received proper training. We would call upon the church to give a new emphasis to the work of Christian education.

The approach to the alcohol problem should be educational. An earnest search for truth from history, science and from experience should be made. Conduct should be based upon facts discovered.

We are interested in not only bringing these facts to the people, but are hoping to help furnish the technique for a social life free from alcohol for Brethren youth and their friends. One of our major objectives for the year is to extend alcohol education to the public schools of the Southeastern Region.

The family is the foundation unit of life. In the past twenty-five years more things have come to change life than in three generations before. Parents must make an effort to understand the present generation, be sympathetic to the child's situation. Take part in the various activities of community life—and make the church and religious life so attractive that the whole family will be interested. The women stressed the need of willing service, and dedicated their lives more fully to the work of Christ.

The men of the Southeastern Region are becoming increasingly aware of their responsibility for making Christ real in the life of the world. The leaders are calling on all our men to move forward toward the objectives which have been set.

There is no short and easy solution to our economic problem. Christ is the ultimate way. We should work along three distinct lines: (1) A deep religious ideal and conviction that carry over into life. (2) Judicial settlement of our problem between factions or nations, not war. (3) Create an other-fellow mindedness. Prepare the whole people to live, here and now, dying will take care of itself.

Young People

Cognizant of the major trends in the world of today, the young people of the Southeastern Region are challenged in five definite fields of endeavor in which approach may be made toward the ideal of bringing Christ into the life of the world.

We stand firmly for vitality and power to a greater degree with regard to the subject of personal religion living.

We favor more and more definite instruction in preparation for the life business of marriage and family life.

Inasmuch as the Church of the Brethren ranks very low in sharing responsibilities, we consider that the hope of the future rests upon intelligence in money management.

In order to combat the rising tide of intemperance, we reiterate our stand for total abstinence.

As Christian citizens we recognize that we have a great obligation to our country, but we also realize that our supreme allegiance is to God. We can show our allegiance to our country by sacrificial service for her welfare.

Bridgewater, Va.

POSSIBILITIES OF A RURAL AID SOCIETY

(Continued From Page 15)

our neighbors and friends are invited to come and in this way we have an opportunity to touch the lives of non-Christians and to lead them into close fellowship with the church.

Not nearly all our own members find it possible to attend all the meetings, but work of some kind can be handed to them to be done at home. Whenever a sale dinner is to be prepared, they are always ready to donate whatever is needed.

We try to build friendships in the community by asking neighbors to ride along with us to the meetings. It requires no more gas to take a car loaded than it does to go alone.

We should not forget the women outside the church, for we find them eager for something to do. They love to help on our program and they love to give and in this way we can bring them into touch with the missionary spirit and enlist them in the great cause which is so in need of recruits. All things are possible with those who will.

CORRESPONDENCE

DISTRICT MEETING OF SECOND WEST VIRGINIA

The District Meeting of Second West Virginia convened in the Valley River church, Junior, W. Va., Sept. 2-5, 1937. The ministerial meeting was held on Sept. 2. This always seems to be the most inspiring, uplifting part of the entire program.

We had a very good program, except for the fact that some speakers were not able to be present. Bro. Harold Row and wife of Norristown, Pa., were with us and helped in the vacancies. We are always glad to see them come home. On Friday morning Moderator H. C. Sanders, who was elected last year, called the meeting to order. After the election of a reader—F. F. Valentine, and a secretary—the writer, the moderator declared the meeting ready for business.

All but four churches were represented by delegates. There was no unfinished business, so we started off on new business. What few papers came before the meeting were dealt with in a very pleasant way. The next district meeting will be held in the Shiloh church, the mother church of this district.

Vacancies of boards and committees were filled. The writer was elected moderator for the 1938 district meeting and delegate to the 1938 Annual Conference, with Eld. H. C. Sanders as alternate.

Since we ordinarily get through with the business meeting in one day the following changes in schedule were made: On Thursday, 1:30 P. M., Sept. 1, 1938, the boards, elders, nominating and credential committees will hold their meetings. The credential committee will meet again at 8 o'clock on Friday morning, and at 9 A. M. the district conference or business session will convene. On Saturday will be the ministerial meeting and Sunday the Sunday-school convention.

This year there was a love feast held on Saturday evening, with Bro. J. J. Scrogum officiating.

Sunday morning came with plenty of rain. A bad road from the town to the church prevented some from attending; nevertheless we had a good meeting. The president of the Barbour County Sunday School Association gave us a fine address. Others gave good talks and so the day was well spent.

Bro. J. J. Scrogum was again appointed pastor of the Bowden and Glady churches and will remain at his present location.

Bro. Robert Byrd will continue as field man for another year. He resigned his pastorate at Beans chapel, Goshen and Valley River churches, that he might give his entire time to field work.

Our meetings this year were thought by some to be the most spiritual we have had in years. The outlook is good if we can just hold all our workers. The churches have agreed to help more with the finance, which gives us more hope for a greater Church of the Brethren in the Second District of West Virginia. A. C. Auvil.

Fairmont, W. Va.

SOUTHEASTERN REGIONAL CONFERENCE

The Annual Regional Conference of the Southeastern Region was held at Westminster, Md., Sept. 1, 2 and 3. The warm days did not seem to affect the attendance or interest. All of the sessions from the beginning to the end were well attended. The theme for the conference was "Christ in the Life of the World." The program was built around this idea. The program was so built as to provide both inspiration and instruction. The first day the sectional conferences for the most part were based on age group needs; the second day on special interests. The special interest groups with the adults included such subjects as: Home and Family Life; Temperance Education; Evangelism; Christianizing the Economic Order; Working for World Peace and World Missions. In the young people's groups such subjects as the following were considered: Personal Religious Living; Preparation for Marriage and Family; Scientific Money Management and Christian Citizenship.

The leaders outside of the region included: Ruth Shriver, whose work was especially in the interest of children's work; D. D. Funderburg who leads the adult work of the church; Calvert N. Ellis who gave the closing address at the youth rally; Samuel S. Wyer of Columbus, Ohio, who spoke on Thursday night on: Living Together in a Machine Age. The conference closed with a youth banquet at the old Meadow Branch church at which about 250 people were in attendance. The closing session of the evening was held in the high school auditorium and addresses were made by Jessie Zigler and Calvert N. Ellis.

The conference decided to push the program of alcohol education which is directed by F. E. Williar. Four definite things were planned: (1) Continuation of the program of alcohol intelligence as outlined for 1937; (2) one youth fellowship conference on alcohol in each district of the Region; (3) an extension of alcohol intelligence to the public schools of the region; (4) an institute of specialists on the alcohol problem at Bridgewater College.

The people of the Westminster church took care of the conference in a fine way. The hospitality of the people will not soon be forgotten. The conference next year will be held at Bridgewater, Va.

Bridgewater, Va. C. G. Hesse, Secretary.

SECOND WEST VIRGINIA DISTRICT CONFERENCE

The District Conference of the Second District of West Virginia met at Junior, W. Va., Sept. 2-4, with the District Sunday School Convention following on the 5th. The conference was a marked improvement over previous years in several ways. First, the attendance was better than for many years, the interest was good, and the spirit of the meeting was excellent. A brotherly spirit prevailed throughout. The mission offering was a new high. A finer offering than we have had for many years (about $20). This is good for our small struggling district.

A communion was held on Saturday night, and this, too, was an experience which will not soon be forgotten.

I believe one can truly express the conditions of our small district, as showing healthy signs of growth.

Junior, W. Va. Robert Byrd.

THREE AND A HALF YEARS IN PONTIAC

Early in the spring of 1934 I was asked to accept the pastorate of the Pontiac church, under support of the General Mission Board, District Mission Board and the local church. I answered the call and began service on March 25, as summer pastor. In June the call was given to continue for the year beginning Sept. 1 and this procedure continued each year, until my resignation was presented in May to take effect Sept. 1, 1937.

I found Pontiac a large field—a city with a population of 65,000—not compactly built, but scattered over a large area, with the membership to be found in all parts of the city, as well as in Birmingham, Rochester, Ferndale, Farmington and Auburn Heights. This would make a full sized task for a trained man and wife with a good car, but faced by a single sister, without means of transportation, it was indeed at times a problem. The great regret was the impossibility of meeting every need presented.

Pontiac, as a city, is not church conscious. The Y. M. C. A. secretary, who is a Presbyterian minister and former pastor in the city, informed me that of the 65,000 population, fewer than 10,000 claimed any church membership and even this number included all the Catholics from birth, as all children of this faith are enrolled as members. This condition makes the early work at Pontiac a slow process; however, a foundation has been laid for more aggressive work as years come and go.

There is a beautiful spirit of co-operation on the part of

the pastors and leading church workers of the various denominations. My association with the W. C. T. U. was most pleasant and helpful, while the County Y. P. D. is active in trying to meet the problems brought on by the coming of beer gardens.

During the past three years there have been eight baptisms, one received on former baptism and eleven letters of membership. Every one of these twenty is making a contribution to the great work of the kingdom; all are real assets. Four church letters were granted, taking away one of our most loyal families, who are now serving the Master in the great northwest. Two deaths have occurred, both aged members.

The Pontiac church has met every quota of District Mission Board to date and has given a similar amount to the General Board. Calls were answered from the flood sufferers as well as for temperance work in the state.

The church has been painted outside and redecorated inside, new porch and steps built outside, as well as a new stairway built on the inside to the basement.

The Men's Work was organized by M. B. Williams of Detroit, state district vice-president. The first project they took up was the purchase of the vacant lot, just south of the church; this was all paid in less than five months and the men were looking for new fields to conquer.

While the work was very strenuous and some problems of gigantic proportions had to be faced, yet I left Pontiac with the assurance that a host of friends, both in our own church and others are praying God's blessings upon my life work.

Some very strong friendships were formed that can only be broken by death and blessed memories are retained of the faithful and loyal ones who really stood by in every emergency.

Bro. A. O. Mote of sacred memory, who was secretary of the district ministerial board, was a marvelous friend and adviser in the problems that arose.

May heaven's richest blessings rest upon the future work of Pontiac and may all be led of the Holy Spirit.

Lagrange, Ohio. Mary L. Cook.

HOMECOMING AT DALEVILLE VALLEY CHURCH

Aug. 29 brought to the Daleville Valley church many friends and former worshipers who enjoyed a day of fellowship and service together. In the morning Dr. F. D. Dove of Bridgewater College, a former resident and teacher in this community, delivered a most inspiring and challenging message on: The Ties That Bind. The noon hour afforded a rare opportunity for old friends to renew acquaintance and enjoy the social fellowship as they partook of a bountifully spread picnic meal. An afternoon session was held and addresses were made by Brethren M. G. Wilson, pastor of the Cloverdale church and C. C. Ikenberry of Daleville. The past with its contribution and heritage to the present generation was called to mind by Bro. Wilson, and the challenge to carry on in the face of the present crisis was Bro. Ikenberry's message. An inspirational music program was rendered with Brethren C. S. Ikenberry and R. G. Layman directing a large joint choir composed of members from Troutville, Cloverdale and Daleville. Special selections were given by each of the churches. The choir sang as a special number, "The Dear Old Church," a ballad written and dedicated to the Old Valley church by R. G. Layman in 1900. The unaccompanied congregational singing of some of the old hymns was a source of joy and inspiration to old and young.

Perhaps the most interesting feature was the history of the Daleville church compiled and read by Miss Lois Eller. Some of the facts as revealed by the history are: The Daleville congregation had its beginning at the time the German settlers came to this section from Pennsylvania and Maryland, which was about 1780. Prior to the coming of the English and German families, history tells us this section was the headquarters for the Indians of the surrounding country.

When the Dunkers began their migrations the church in Botetourt County was established with services held in homes, barns, schoolhouses or combination of schoolhouse and church. One place of worship was a log barn on the farm now owned by T. D. Kinzie, and another in the barn on the Jimmie Kinzie farm near Camp Bethel.

The deed of the church at Laymantown was recorded Nov. 8, 1847. The Valley meetinghouse was erected a little later than the Laymantown church, this deed being written Dec. 25, 1851. It had as trustees Peter Nininger and B. F. Moomaw. David Rife, Henry Snider and Jacob Peters were the first ministers.

The Botetourt congregation is the mother church for a number of congregations. With the constant expansion in growth in Botetourt church activities and membership, by 1911, Troutville had become a strong center and Cloverdale met in the Union house with a Sunday school almost as large as Troutville and Daleville. The church said that the membership was too large and so after studying the situation carefully lines were drawn and the three congregations of Troutville, Cloverdale and Daleville were formed.

The old brick church was replaced in 1902 by the present frame structure. It has been remodeled four times and furnished with a piano in 1920—all to meet the needs of the growing Sunday school and changing conditions. In 1916 a church house was built at Pleasant Dale, a neighboring community; and in 1921 a factory building was remodeled into a comfortable church house known as Jones Chapel, and is serving a neighboring community at the present time. Jointly these three communities represent a membership of 357 and are the only preaching points in this congregation at this time.

The following pastors have been called to serve the Daleville congregation: In 1921 a parsonage was erected and Bro. W. M. Kahle was called as pastor. In 1926 Bro. E. F. Sherfy came and served for six years. For 1932 and 1933 the church secured a part-time pastor, Bro. Raymond R. Peters, in connection with teaching at Daleville Academy. In 1933, at the close of the academy Bro. F. E. Williar came on a part-time basis. Bro. Guy Wampler and family were chosen in 1935 and are serving very efficiently the communities of our congregation on full time.

Anyone interested in a full historical account of the Daleville Valley church may correspond with Miss Lois Eller, Daleville, Va.

Daleville, Va. Mrs. Cecil C. Ikenberry.

DISTRICT CONFERENCE OF EASTERN COLORADO

The District Conference of Eastern Colorado was held in the Denver church, Aug. 21 to 23. A good representation was present from the various churches. Most of the sessions were well attended and the interest was good.

Some of the sessions were especially inspiring and stood out as high lights of the conference. On Saturday evening the young people's banquet was held in the church basement. More than one hundred were at the tables. The theme of the program was Majestic Heights, based on

Psa. 121: 1: "I will lift up mine eyes unto the hills, from whence cometh my help." The main address was delivered by Bro. John R. Whiteneck and was well received by the audience. Bro. Whiteneck has recently come to Denver to serve as pastor. We heartily welcome him and his wife into the district.

Another high light was the sacred concert which was rendered on Sunday evening under the direction of Miss Viola Harris. Some work in preparation had been done by the various groups before coming to conference. On Sunday afternoon during the time available Miss Harris worked hard with the combined group and the result was very commendable. A large audience that packed the house greatly enjoyed the concert. We feel to encourage such efforts and accordingly provisions were made in the business session which we hope will make possible greater achievements in this line in the future.

We appreciated very much the presence of Elders J. J. Yoder and D. J. Lichty and the contribution they made in their able addresses. Worthy of mention also were the oratorical contest in the interest of peace and temperance, the drama given by the young people from Arriba, and the women's meeting. In the latter much interest was manifested in Women's Work and in the mothers and daughters' organization. This will serve as an impetus in this line in the various churches.

The business session convened Monday afternoon with the following organization: Moderator, S. G. Nickey; Reading Clerk, H. D. Fasnacht; Writing Clerk, E. F. Weaver.

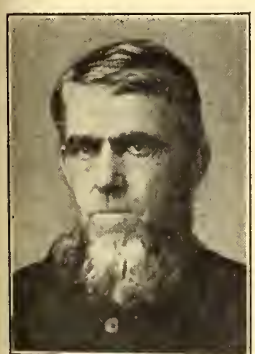
The program of business was comparatively short and was disposed of in a splendid spirit of co-operation. E. F. Weaver was elected as member of Standing Committee for 1938. S. G. Nickey was elected alternate. The district meeting of 1938 will be held in the Haxtun church at Haxtun, Colo.

E. F. Weaver.

Haxtun, Colo.

A TRIBUTE TO MY FATHER, JOHN W. GRAYBILL

Another of earth's great silent souls has gone to his reward, but the memory of his life will live on within the hearts of all who knew him. His immortality was achieved in humble, honest work and living. He was not a seeker of high places but quietly plied his talents in obscure and often unseen ways. He spoke few words, but these were words of wisdom.



He was not only just, but tempered justice with mercy. He was a patient and unassuming soul, choosing self-sacrifice rather than unworthy or dishonest gain. He had a universal kindness, a strong love for peace and will for good; a steadfastness of faith and a fidelity to principle. He was always in his place and faithful to his cause. Thus one might characterize the soul and life of my father, John W. Graybill, whose recent death brought sadness to his community, church and home alike.

Father had been born and reared in a staunch Brethren home in Troutville, Va. Many of his characteristics were no doubt acquired from the grand old man of southern Virginia, his father, the late Eld. Jonas Graybill, who lived abundantly in his circuit riding ministry in the mountains of Virginia. Hard work, privation and honesty were his natural heritage. Death came a few months after his heart was saddened by the death of mother, Nettie E. Graybill, whom he married in Missouri forty-three years ago.

Left are seven children, Ruth, Reba, Bunah, John, Jesse, Anna and myself, together with twelve grandchildren. There are six brothers and sisters, all of Virginia except Eld. James Graybill of Nampa, Idaho.

The life of father will remain a monument upon whose crest will be indelibly chiseled such words as honesty, courage, goodness, faithfulness, kindness and sincerity, for he has truly lived these virtues.

What courage was his! Three times he broke home and pioneered in new unbroken trails. He followed the opening and development of our great west, first in North Dakota, then Idaho, and finally Washington, and in his old age he only wished he were young again that he might help conquer new frontiers. All these hardships he knew all too well, and even more.

On one occasion after a severe storm had ruined an unusually fine maturing crop, in fact, had literally pounded it into the ground, his only remark was, "Well, I guess God knows what he's doing; next year we'll try again." That's the stuff out of which fine men are made.

And what steadfastness and perseverance! He worked unceasingly and very quietly rendering his service to God and his church through unfailing attendance and generous gifts, having served as deacon for forty years. At Perth, N. Dak., he gave part of his farm to the church for a site, and was one of the most faithful builders of the Wenatchee Valley church, wielding untiringly his tools day after day even in recent years. He was an inspiration to every worker. He did not say much, but by example he lead the way.

Such lives as his stand out as beacons along life's way to light the way for those of us who came after, and truly they light the way to higher living.

Would that my own life might be as good.

New Haven, Conn. Paul J. Graybill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Chance-Heisler.—By the undersigned, at the home of the bride's grandmother, Aug. 14, 1937, Varner Chance of Fort Wayne, Ind., and Anna Heisler of Etna Green, Ind.—Russell H. Stout, Goshen, Ind.

Clinefelter-Miller.—Ralph L. Clinefelter of West Milton, Ohio, and Grace Miller of Potsdam, Ohio, at the bride's home, Sept. 18.—E. R. Fisher, Trotwood, Ohio.

Dell-Mock.—By the undersigned, at the parsonage, Sept. 11, 1937, Bro. Elinas M. Dell and Sister Ella M. Mock.—S. P. Early, Roaring Spring, Pa.

Hoover-Pote.—By the undersigned, at the parsonage, Sept. 9, 1937, Bro. Walter L. Hoover and Sister Alsometa Pote.—S. P. Early, Roaring Spring, Pa.

Hudspeth-Anderson.—By the undersigned, in the home of the bride's parents in Clovis, N. Mex., July 9, 1937, Mr. E. T. Hudspeth of Melrose, N. Mex., and Sister Ferne Anderson of Clovis, N. Mex.—Lester E. Fike, Astoria, Ill.

Kieffaber-Long.—By the undersigned, father of the bride, at the parsonage of the Church of the Brethren at Ankenytown, Ohio, Sept 4, Bro. Emmert Kieffaber of Akron, Ohio, and Sister Thelma E. Long of Ankenytown.—Ira E. Long, Middlebury, Ind.

Kitchel-Nelson.—By the undersigned, in the Central United Brethren church, Mr. Arthur Kitchel and Miss Mary Alice Nelson, both of Logansport, Ind.—J. J. Johnson, Logansport, Ind.

Long-Brooks.—Arthur G. Long of Dayton, Ohio, and Mabel Brooks of Trotwood, Ohio, by the undersigned, Sept. 24, 1937.—E. R. Fisher, Trotwood, Ohio.

McAvoy-Miller.—By the undersigned, in the home of the groom's aunt, Minnie B. Rhodes, in Clovis, N. Mex., Aug. 22, 1937, Bro Homer McAvoy of Thomas, Okla., and Sister Hazel Miller of Hydro, Okla.—Lester E. Fike, Astoria, Ill.

Nix-Calkins.—By the writer, at his home, Sept. 4, 1937, Mr. Arnold Nix and Sister Nora Ellen Calkins, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Snow-Wyne.—By the undersigned, in the Santa Ana Church of the Brethren, Charles Herman Snow and Vivienne Mable Wyne, Sept. 10, 1937.—Herman B. Landis, Santa Ana, Calif.

Snyder-Walker.—By the undersigned, in the South Beatrice Church of the Brethren, Holmesville, Nebr., Clifford Snyder, son of Mr. and Mrs. Frank Snyder, and Helen Walker, daughter of Mr. and Mrs. Lew Walker, Aug. 10, 1937.—Paul K. Brandt, Holmesville, Nebr.

Stump-Slaughter.—By the undersigned, at his home, Aug. 20, 1937, Bro. Harley Stump of Waka, Texas, and Miss Jenette Slaughter of Perryton, Texas.—Albert Williams, Thomas, Okla.

FALLEN ASLEEP

Alles, Bro. Balzer, was born March 17, 1859, in Butzbach, Germany, and passed away at his home in La Verne, Calif., Aug. 1, 1937. Although he had been in failing health for some time he passed away suddenly. At the age of seventeen Bro. Alles came to the United States. Some time was spent in Philadelphia, Pa., and later he came to Kansas to live until 1929 when he and his wife moved to La Verne, Calif. Bro. Alles was married to Eva Gunsaullus on Jan. 15, 1885. Sister Alles passed away on March 6, 1936. A son and daughter were born to this union, the son passing away in 1922. The daughter and her husband survive with their daughters, three children, who reside at La Verne, Calif. Funeral services were held in the La Verne church of which Bro. Alles was a member, and which he had attended just the Sunday before his death. He had his church offering in the envelope ready to take to services the Sunday he passed away. Although of a quiet nature he was always ready and willing to do his part. Bro. Galen K. Walker conducted the funeral service and interment was made at the Pomona mausoleum beside his wife.—Adah Alles Bruhaker, La Verne, Calif.

Barb, Calvin, Jr., infant son of Mr. and Mrs. Calvin Barb of Millersburg, Pa., died in a Harrisburg, Pa., hospital, April 16, 1937. Funeral services were held in the Powders Spring church near Orkney, Va., with the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Bennett, Sallie Ann, died at the home of her son in Winchester, Va., June 3, 1937, at the age of 72. Surviving are four sons, two daughters and one sister. Fuueral services were held from her home in Timberville in charge of the writer, with burial in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Bentz, Reuben, son of John and Susan Bentz, was born Sept. 1, 1859, in Huntington County, Ind., and departed this life Aug. 30, 1937. He had been bedfast for the last six months. He had married Cinda Kreider Dec. 31, 1885. To this union were born six daughters and three sons. One son preceded him in death. He is survived hy his wife and children, one brother, three half-brothers, one half-sister, twenty-eight grandchildren and three great-grandchildren and many other relatives and friends. He had been an active member of the Pleasant View church for many years. He believed that the best way to be happy was to find something to do, some one to love and something to hope for. Funeral services were held at the Pleasant View church, Sept. 2, conducted hy Eld. Otho Winger, assisted by A. R. Eikenberry. Interment was made in the South Whitley cemetery.—J. A. Snell, South Whitley, Ind.

Bomberger, Bro. John Henry, aged 70, died at his home near Reistville July 30, 1937. He was a devoted member of the Heidelberg church. Surviving are his wife, Sister Annie, three daughters, two sons, one sister and one brother. Services were conducted at the Heidelherg church, with Elders Henry King and Peter Heisey officiating. Interment was made in the adjoining cemetery.—Kathryn Bruhaker, Sheridan, Pa.

Bowers, Sister Cora Anne, wife of Bro. S. A. Bowers, died at her home in Broadfording Aug. 23, 1937, aged 67 years. She is survived by her husband, two daughters, one son, eight grandchildren and one great-grandchild. She was a member of the Broadfording Church of the Bretbren, where funeral services were conducted by Brethren C. M. Hicks and D. R. Petre, with interment in the cemetery adjoining.—Mrs. H. J. Wishard, Hagerstown, Md.

Brubaker, Bro. Martin R., aged eighty, died at the Neffsville Brethren homc. Hc was a former resident of Cocalico Township and was a member of the Brethren church. One son, Daniel, also of the Brethren home, survives. Services were held at the Middle Creek church by Brethren J. Bitzer Johns, E. M. Dinger and Henry Hess. Interment was made in the adjoining cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

Brubaker, Samuel S., son of Jacob and Anna Brubaker, was born near North Hampton, Ohio, Feb. 5, 1855, and departed this life in the St. John's hospital, Springfield, Ill., Sept. 27, 1937. At the age of eight years he moved with his parents to this community, where he spent his entire active life. Sept. 29, 1876, he was united in marriage with Mary A. Harshbarger. To this union were born three sons and four daughters. Early in life he united with the Church of the Brethren, and was an earnest, loyal membcr until hc was called home. He served the local church in the office of deacon for many years, was active on numerous hoards and committees, was a charter member of the Virden Church of the Brethren. He served on the building committee when the present church was built. For a number of years he also was quite active in the district work of his denomination, serving on the District Mission Board and was one of the trustees of the home at Girard. The highest interest of the community lay close to his heart and he gave to various activities in that field, serving as president of the Mutual Insurance Company, as a membher of the hoard of directors of the bank and a membher of the school board. His passing is a loss to the community, the church and to his family. Dec. 15, 1934, he was hereft of his life's companion and since that time he had gradually failed in physical strength and activity and while retaining his interest in community, church and family affairs, he seemed lonely and had a longing to be with those who had gone on. He leaves to mourn his departure two sons, three daughters, one brother, thirteen grandchildren, ten great-grandchildren and other relatives and a host of friends. One daughter and one son preceded him in death. Funeral services were held at the Virden M. E. church as our church is without heat until we get new furnaces installed. Bro. E. F. Caslow conducted the meeting with interment in the Pleasant Hill cemetery.—E. F. Caslow, Virden, Ill.

Cooper, Josephine, died at her home in Timberville, Va., Aug. 9, 1937, at the age of 91 years. Surviving are one brother, a sister, three grandchildren, nine great-grandchildren and one great-great-grandchild. Funeral services were held in the Timberville church with the writer in charge, assisted by Eld. J. Carson Miller. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Demuth, Martha Elizabeth, daughter of David and Sarah Kough, was born in Huntingdon County, Pa., Dec. 28, 1863, and passed away at the home of her daughter in Mechanicsburg, Pa., Sept. 3, 1937, after a lingering illness. On Dec. 31, 1885, she was united in marriage to Daniel Demuth, who preceded her in death nine years ago. She leaves to mourn her loss one daughter and one granddaughter. She was a consistent member of the Church of the Brethren, Lower Cumherland congregation, for thirty-five years. Funeral services at the Mechanicsburg church were conducted by Eld. Jacob E. Trimmer. Interment was made in the Mt. Zion cemetery.—Ethel Snyder, Mechanicsburg, Pa.

Dove, Samuel, died at his home near Criders, Va., April 4, 1937. He had heen a deacon in the Damascus congregation. Surviving are two sons, one daughter, and two sisters. Funeral services were held in the Damascus church with the writer in charge. Burial was made in the Caplinger cemetery.—Samuel D. Lindsay, Timberville, Va.

Eaton, Jacob, died at the old folks' home, Timberville, Va., Sept. 23, 1937, aged 89 years. He was the last survivor of his family. The funeral was held in the Zion church near Daphna, Va., with the writer in charge. Interment was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Fall, Sister Leah Royer, daughter of John and Esther Royer, was born near Ellet, Ohio, Feb. 4, 1850. She was called from her earthly home to he with her Lord Sept. 20, 1937. In her youth she was attracted by the higher ideals of life and thus accepted her Christ by uniting with the Springfield Church of the Brethren. About forty-six years ago with her husband and family they transferred their home and her membership to the Lake congregation, and at the time of her death was a faithful member of the Hartville congregation in her home town. On May 16, 1869, she was united in marriage to Mr. Isaac Fall. To this union were horn twelve children—six sons and six daughters. One son died in infancy. She was the last of a family of eight children. She is survived by six daughters and five sons, twenty-six grandchildren and nineteen great-grandchildren. Her husband was summoned by death on Jan. 21, 1925. After Mr. and Mrs. Fall were married they selected a farm near Mogadore to be their home. Sister Fall was a devoted mother and an industrious soul who knew how to work hard and plan well for the best interests of her church. She will be greatly missed by her family, her church and her friends. She had lived nearly as long as any of her friends in her church and community. The funeral services were held at the Hartville Church of the Brethren, conducted by Bro. Clyde Mulligan, her pastor.—Clyde Mulligan, Hartville, Ohio.

Gibble, Maria S., wife of the late Wm. M. Gibble, died at her home in Sporting Hill on Sept. 16, 1937, aged 67 years, 10 months and 16 days. She was a member of the Church of the Brethren and served with her late husband in the office of deacon. She was in ill health for the past three years. Services were held at the Fairview church by the home ministers.—H. A. Merkey, Manheim, Pa.

Grieder, Elizaheth Burkholder, was born in York County, Pa., May 3, 1865, and was the oldest daughter of Henry and Susan Harboldt Burkholder. She moved with her parents from Pennsylvania to Iowa in April, 1878. It was here that she joined the Church of the Brethren at twelve years of age and remained faithful. In August of the same year they moved to Abilene, Dickinson County, Kans. She was a great Bible student. She came to California in 1889 and made her home with Mr. and Mrs. John F. Shank (now both deceased) of Glendora for several years. She then went to Los Angeles where she was employed. It was there she met Mr. John D. Grieder whom she married on Aug. 3, 1902. One daughter was horn to them but died in infancy. She with her husband moved to Glendora in 1915. She had been a patient sufferer for many years and peacefully passed away Sept. 18, 1937. She leaves her husband, one sister, six nephews and one niece. Her only brother preceded her in death in 1925, and a sister in 1933. Before ill health overtook her she had heen ever ready to lend a helping hand to anyone in need and her seat was seldom vacant in the house of tbe Lord. Services were held at the Church of the Brethren by her pastor, Bro. A. P. Becker, assisted by Rev. Arthur A. Durr. Interment

was made in the Evergreen cemetery at La Verne.—Mrs. Flossie E. Hartman, Glendora, Calif.

Hyre, Lavina G., daughter of Abram and Sarah Denlinger, was born in Madison Township, Montgomery County, Ohio, Jan. 31, 1858. She was the oldest of thirteen children, seven brothers and sisters and five half brothers and sisters. She was left motherless at the age of fourteen and with the help of a kind grandmother, became a mother to her younger brothers and sisters. She was married to Silas Hyre on Nov. 9, 1876. They began farming near New Waverly, Ind., later moving to near Dayton, Ohio. Upon their retirement from active work they moved to Dayton for a short while and then to Trotwood. Her companion died in 1922. There were eight children born to this union, all of whom died in infancy except three. Sister Hyre united with the Church of the Brethren early in life and was most true to her faith. She died Aug. 25, 1937. Her beautiful Christian life, keen mind and talent for singing endeared her to many hearts. She had always been a faithful attendant at church and will be greatly missed. She is survived by her two daughters and one son. Funeral services were held in the Trotwood church.—E. R. Fisher, Trotwood, Ohio.

Kershner, Bro. Millard Fillmore, son of the late Cyrus and Nancy Kershner, was born in Berkley County, W. Va., but for the past sixty years had resided in Washington County, Md. He died at his home near Williamsport Station on Aug. 29, 1937, of general debility, aged 81 years. He had been a faithful member of the Manor Church of the Brethren for the past forty-five years. On Dec. 31, 1879, he was married to Susan Ida Rowe, who preceded him in death just six months ago. To this union were born four daughters and three sons. He is survived by three daughters, three sons, a sister, three brothers, six grandchildren and one great-grandchild. Funeral services were held on Sept. 1 at his late home, Rose Hill Farm, by Brethren Rowland Reichard and Harry Rowland. Six nephews acted as pallbearers. Interment was made in Riverview cemetery at Williamsport.—Naomi H. Coffman, Fairplay, Md.

Musser, Sister Harriet, died at the Brethren home at Neffsville on Sept. 11, 1937, after an illness of about three weeks, at the age of 89 years, 1 month and 26 days. She was a member of the Church of the Brethren and an inmate of the home. She had been blind for the last few years. Funeral services were conducted by the writer, assisted by Eld. H. L. Hess, of the Brethren home, at the Keech funeral home, Manheim, Pa.—H. A. Merkey, Manheim, Pa.

Peters, Josiah, was born March 27, 1848. He was the second son of Joseph and Dorinda Peters. He united with the church early in life and was elected to the deacon's office soon after he started his Christian career. He was one of the first deacons elected after the organization of Bethlehem congregation. In this office he served most faithfully. He was married twice. Julia F. Bernard became his wife on June 3, 1874, with whom he lived until her death. To this union were born seven children. Only three of these survive. Also a number of grandchildren and great-grandchildren survive. His second marriage was to Annie Coon. Funeral services were conducted in the Bethlehem church by our elder, Bro. N. C. Peters, assisted by the pastor, Bro. M. E. Clingenpeel. Burial was made in the family cemetery near by. Bethlehem church community has always recognized Bro. Peters as one of their most faithful deacons. Although disappointments and sadness had come to him many times he was always a most cheerful person. His interest in the welfare of those about him won a place for him in the hearts of all who knew him.—Katie Bowman, Callaway, Va.

Pope, Helena, died at her home in Timberville, Va., April 27, 1937, following a lingering illness as a result of a fall in 1935. She was a member of the Methodist church. Surviving are her husband, three daughters and six grandchildren. The funeral was held in the Timberville Church of the Brethren with Eld. John T. Glick, Rev. W. A. Lynch and the writer officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Ronk, Mary, was born in Kokomo, Ind., on Aug. 25, 1899, and departed this life Sept. 13, 1937, at Modesto, Calif. She was the daughter of Jesse and Hattie Ronk. Her mother preceded her in death. She joined the Church of the Brethren at an early age and remained a faithful member until death. Mary bore a great deal of physical suffering throughout her life as she had been an invalid from birth, but she was ready and willing to answer her Master's call. She was a lover of flowers and many a sick room was brightened by flowers from her garden. Surviving are her aged father, two brothers and one sister. Funeral services were held at the Empire church, conducted by Brethren J. R. Wine and Neils Esbensen. Interment was made in the Modesto cemetery.—Mrs. Pearl Kappler, Empire, Calif.

Shank, Bro. Daniel, son of Philip and Rebecca Shank, the last of a family of thirteen children, was born Jan. 26, 1855, and died June 18, 1937. In 1885 he was united in marriage to Mary George and to this union were born three children. One son preceded him in death. One son, one daughter and four grandchildren survive. He united with the Church of the Brethren shortly after his marriage and was installed in the deaconship in 1895. He served this office most faithfully until his health began to fail a few years ago. His entire life was spent in the community in which he was born and he was well known throughout this region. He had been a faithful attendant at church as long as his health permitted. He was a quiet and sincere Christian, beloved by all who knew him. While in declining health, death came as a direct result from a fall from a cherry tree. Funeral services were held in the Lower Miami church, conducted by the writer, with burial in the Lower Miami cemetery near by.—L. A. Garst, Waynesboro, Ohio.

Shank, Sister Mary, daughter of Jonas and Fanny George, was born Jan. 22, 1867, and died Aug. 23, 1937. She was united in marriage to Daniel Shank in 1885 and united with the Church of the Brethren shortly after. One son, one daughter and four grandchildren survive. Sister Shank was a faithful attendant at all church services until shortly before her death. She took a keen interest in all its activities and was one of the most active workers in the Ladies' Aid Society. Her health was failing at the time of her husband's sudden passing and shortly thereafter she was forced to bed. The end came just two months and five days following the passing of her husband. Funeral services were conducted by the writer in the Lower Miami church with burial in the Lower Miami cemetery near by.—L. A. Garst, Waynesboro, Ohio.

Souder, Kathryn, daughter of Samuel and Kathryn Souder, both deceased, died July 22, 1937. She was born July 16, 1868. Sister Souder was a most faithful and enthusiastic member of the Ambler church, a devoted worker, taking her part in its activities and always present at church services. She is survived by one son and one sister. Funeral services were conducted by her pastor, Bro. Paul Robinson, assisted by Eld. Norman Frederick, in the Hatfield church. Interment was made in the Hatfield cemetery.—Elizabeth R. Blough, Hatfield, Pa.

Wandle, Willis Henry, son of Emanuel and Elizabeth Wandle, was born near Areanum, Ohio, Aug. 4, 1888, and departed this life Aug. 21, 1937. On Nov. 1, 1911, he was united in marriage to May Longanecker of West Manchester, Ohio. To this union were born two daughters. At the age of 21 years Bro. Wandle accepted Christ as his Savior and united with the Church of the Brethren at Castine, Ohio, and for twenty-eight years he faithfully served the church he so much loved. For many years he was the Sunday-school superintendent and president of the ministerial board. In 1919 he was elected and installed as deacon in the church which responsibility he carried until his death. Although Bro. Wandle is no longer with us to give us advice and counsel, yet the memory of his sacrificing, earnest life—his willingness to help others—his cheerful co-operation and support in every good cause—these things still live on in the hearts of his friends and brethren, giving courage and strength to those who must take up the work of the church that he has laid down. Bro. Wandle leaves to mourn his departure a loving wife and two daughters, an aged father and mother, seven sisters and two brothers, and a long list of other relatives and friends.—Civilla Petry, West Manchester, Ohio.

Young, Bro. George L., died Sept. 6, 1937, at his home in York, Pa., aged 65 years and 8 days. Death followed four months of illness due to a heart condition. He was a member of the First Church of the Brethren for many years. Surviving are his widow, three sons and three daughters, one sister, one brother and a number of grandchildren. Services were held at his home with further services in the First church by Bro. S. S. Blough, assisted by Bro. Daniel Bowser. Burial was made in the Mummerts cemetery near East Berlin.—Florence L. Keeney, York, Pa.

CHURCH NEWS

CALIFORNIA

Glendora.—We met in regular council Sept. 17 at which time we elected Sunday-school and C. W. officers for the coming year. Our pastor returned from his vacation and resumed his duties Sept. 1. During his absence the pulpit was filled by Bro. J. S. Zimmerman the first Sunday morning and evening. The next three were filled by Brethren S. W. Funk, David Brower and O. L. Minnich respectively. Our women and girls met in the church annex on the evening of Sept. 24 for a program and also to reorganize the Women's Work. Our leaders were chosen for the different departments. We also heard the reports of the delegates to district conference which were very inspiring and interesting. We had with us our district temperance worker who gave a very informing talk giving us some very alarming statistics and pointing out how we may create public sentiment against this terrible liquor problem. Sept. 26 was the date of our Sunday-school promotion exercises which proved to be unusually interesting. The theme was The Gateway to Service. We are looking forward to a year of more and better work for the Master.—Mrs. S. H. Hosfeldt, Glendora, Calif., Sept. 27.

Live Oak.—We met in regular quarterly council Sept. 1. Regular business was attended to and an election of officers for the ensuing year was held. Our new officers are as follows: Bro. W. R. Brubaker, elder; Bro. Clement Boyd, Sunday-school superintendent; John Ott, president of Men's Work; Sister Rosa Brubaker, president of the Aid Society. The young people of Circuit No. 1 of the Northern District of California met with us Sept. 12. The meeting was well attended and the theme was Character Building. The young people handled it in a very inspiring and helpful way. A basket dinner was served at noon. Our church has just finished a very successful year. We are looking forward to the revival meeting to be held in the near future by Bro. W. T. Luckett, and are praying that the church will be strengthened and many souls saved.—Anna Ott, Live Oak, Calif., Sept. 24.

COLORADO

Denver.—We met in quarterly business meeting Sept. 15. Officers for the Sunday school were elected, with Bro. Sipling as general superintendent. Sept. 22 the church met for a workers' conference at which time teachers were chosen and other matters pertaining to the Sunday school were discussed. The conference is to be held every quarter.

The month of October was chosen as church loyalty month, with the first Sunday as rally day and closing the month with a homecoming program. We hope in this way to increase our loyalty and attendance both in the church and Sunday school. The work is progressing quite favorably under the leadership of our new pastor and wife, Brother and Sister Whiteneck. The church gave them a surprise in the form of a pound party on Sept. 10. Such fellowship makes us feel more keenly our duties and responsibilities as well as our privileges. Our love feast will be held this fall; the date is to be set by the deacons. Our goal for rally day is 150. We have also set a church goal which is an addition of twenty-five to the church by baptism during the year.—Hazel Hardman, Littleton, Colo., Sept. 23.

Wiley.—In early June our church and the local Methodist church held a two weeks' daily vacation Bible school. There were ninety-seven enrolled. Average attendance was seventy-three and forty-six had perfect attendance. There were seventeen helpers. After regular services on July 4, four churches—the Methodist and Brethren of McClave and the Methodist and Brethren of Wiley—had a picnic. Including helpers, there were nineteen from here in attendance at Camp Ewing for the joint young people's and intermediate camp which was held July 5-10. Our pastor, O. E. Messamer, was our only representative at the Nampa Conference. Ten from here attended the district conference in August at Denver. Charles Dumond, a former pastor, and his family were here Aug. 25, 26 before they left the state for a new pastorate in Illinois. He preached for us and there was a social hour. Our enrollment has been lowered because quite a number of church members and other attendants at our services have moved away. However, we are glad for the few that have moved in. We have been enjoying the songs sung by our junior choir. A young people's choir has recently been organized. Our Aid Society and missionary groups have been meeting together and will continue to do so. Our third quarterly birthday dinner will be held the evening of Sept. 28. The men's fellowship meetings which were discontinued for the summer will begin again on Oct. 12. At a recent council meeting the following were elected: Clarence Burger, Sunday-school superintendent; Mrs. Pierce Wilson, supcrintendent for older children; Mrs. R. H. Crumpacker, Cradle Roll superintendent. O. E. Messamer is our elder. On Oct. 3 our own services will be dismissed after Sunday school that we may fellowship with the McClave church in their homecoming services. Our homecoming services will be held on Oct. 24.—Naomi E. Fasnacht, Wiley, Colo., Sept. 28.

ILLINOIS

Dixon.—The month of Septemher has been full of spiritual blessings for the members of the Dixon church. On Sept. 13 we held our regular business meeting at which time Sunday-school officers were elected for the coming year. On Sunday, Sept. 12, we were fortunate in having Brother and Sister Clarence Heckman, missionaries to Africa, with us. Bro. Heckman gave us some very interesting facts concerning their work and experiences among the people of Africa. That Sunday evening the entire service was given hy Rev. and Mrs. Allen Buckwalter of the Brethren in Christ church. They are a young couple in temporary pastoral work awaiting the time when they are to sail as missionaries to India. Mrs. Buckwalter was born of missionary parents in India. Having spent her childhood days in India she told us of many interesting incidents. Rev. Buckwalter gave a most inspiring message, which challenged the young people to give their lives unselfishly to God. We shall long remember also the messages they brought in music. Sept. 19 was our homecoming day. We had a large crowd with members of adjoining churches visiting us. Also some of our more elderly members who are not always able to attend were there. We were glad for some of our Methodist friends to be with us and to share the dinner which was served at noon. Sept. 26 we held our harvest meeting. Fruits of the field adorned the pulpit banister. The pastor spoke of our gratitude to God. The message brought to us showed us that to he truly grateful to God, our daily living must be in accordance with his commands. Our Sunday evening services have been well attended with the young people being well represented.—Opal Thompson Wade, Dixon, Ill., Sept. 28.

La Motte Prairie.—We met in council Sept. 24 with Eld. Dolar Ritchey presiding. Officers were chosen for the next year as follows: Bro. Ritchey, elder; Florence Seymour, Sunday-school superintendent. Bro. W. A. Deardorff of Astoria, Ill., will begin a revival meeting the fifth Sunday of Octoher, with an all-day meeting and basket dinner. Our love feast will he at the close of the meeting. The Christian church co-operated with us in a daily vacation Bible school in August, which was conducted hy Mary Swinger, with an average attendance of about forty. We sent the children's penny offerings and part of their handwork to an orphans' home at Louisville, Ky. Bro. Oliver Dearing, a young minister in our community, is moving to the Walnut Grove church where he will he pastor for the coming year.—Mrs. Laura Plunkett, Palestine, Ill., Sept. 28.

Panther Creek.—We met in council Sept. 4 and church and Sunday-school officers were elected as follows: Bro. J. E. Small, elder; Lois McCauley, clerk; Harold Wiley, treasurer; the writer, Messenger agent and correspondent; Henry Bachman, Sunday-school superintendent; Harold Wiley, assistant; Asher Small, secretary and treasurer; Cradle Roll superintendent, Hazel Armstrong. Ruth Yordy and Bro. Small attended district meeting as delegates. We have just enjoyed an evangelistic meeting with Brother and Sister Paul Thompson of Conway Springs, Kans., as the evangelists. He came to us Sept. 5 and stayed until Sept. 19. He hrought the messages with much force and as a result two were received and baptized into the church. Bro. Thompson drew pictures and Sister Thompson told a story each evening for the children. Two or three special numbers in music and song were given each evening. Our attendance and interest were fine. Our communion was on Sept. 18, with Bro. Thompson officiating. A large crowd attended.—Alta Small, Roanoke, Ill., Sept. 23.

INDIANA

Andrews.—We met in quarterly council Sept. 28 with Walter Stinebaugh, elder in charge. Our pastor, Bro. Frank Mulligan, read the scripture and Bro. Stinehaugh led in prayer. The ministerial hoard could not report definitely about who would hold our revival this fall. If we do not have a meeting our communion date has been set for Nov. 7 at 7 P. M. Most of the business consisted of election of officers as follows: Sunday-school superintendent, Charles Eckman, Sr.; assistant, Vera Hietz; Cradle Roll and home department superintendent, Media Prillaman; superintendent junior department, Esther Mulligan; Messenger agent and correspondent, Garnett Keel; treasurer, Sarah Howes; clerk, Ruth Poe; member of the finance board, Ivan McDaniel; member of the ministerial board, Vera Hietz; members of the educational hoard, Sarah Howes and Lucille Prillaman; Christian Workers' leader, Ward Denman. The delegate to district meeting is Charles Eckman, Sr., with Ivan McDaniel as alternate. It was voted to keep Bro. Mulligan as pastor for another year. Bro. Mulligan has heen very faithful with his work, and he and his family certainly have the church here at heart. I am sure we are all very happy to have him consent to work with us for another year. We just recently started a Christian Workers' meeting on Sunday evenings, with Bro. Ward Denman as leader. I am happy to say our attendance has increased with each meeting and we are getting a lot of benefit out of them. We hope they will continue to grow as we enter into a new year.—Garnett Keel, Andrews, Ind., Sept. 29.

Loon Creek.—After nearly ten years of pastorate work with the Loon Creek church Bro. Roy B. Teach resigned, accepting a charge at the Brookville church in Ohio. Bro. John Eberly of Huntington was chosen as pastor heginning the first of last June. After special effort the church has met all its indehtedness for which we are all very glad. Mrs. Ella Bowman and Mr. Ora Kitt were elected delegates to the district meeting which will be held at the Huntington City church, Huntington, Ind., Oct. 8-10. We are all looking forward to a good meeting. The Ladies' Aid has been making a special effort to raise money for screening the church windows and doors. The proceeds of the sale dinners were nearly $65 besides a church social which brought $14. Since the reunions and vacations are over our Sunday-school and church attendance is gaining rapidly. Everyone seems to be at his or her post ready to do God's work. We held our all-day harvest meeting on Sept. 26, with a large attendance. Our pastor delivered the morning sermon and Bro. Walter Stinebaugh of the Salamonie church gave the missionary sermon in the afternoon. The men's octet furnished four much appreciated numbers. Several visitors from neighboring churches attended the afternoon services. November has been chosen as decision month. Each Sunday a revival service will be conducted and an invitation extended. The church has re-elected all its church and Sunday-school officers. Ora Kitt was chosen as Sunday-school superintendent, this being his fifth year and his son, Allen, was chosen as secretary and treasurer for the third year.—Mrs. Pearl F. Goslee, Huntington, Ind., Sept. 28.

Plymouth.—On Aug. 22, in the absence of our pastor, who was conducting a revival meeting, our delegates to district meeting, Sisters Rose Shively and Goldie Rohrer, gave a report of that meeting in the morning service. The evening program was given by the Good Samaritan class. A report of the intermediate camp of Camp Mack was given hy Virginia Burroughs and a report of the young people's camp was given hy Vernice Morris. Aug. 29 our elder, Bro. Clyde Joseph, hrought the morning message and the young people's class gave the evening program. On Sept. 8 the church met in council with Bro. Joseph in charge. Sunday-school officers for the new year were elected. Bro. Merton Snyder was chosen for superintendent, with Bro. Harry Rohrer as assistant; Sister Flossie Snyder, children's director. Our dedicatory service will be held Oct. 24 with Bro. Otho Winger as speaker. A cantata will be given in the evening service. This will be the beginning of a two weeks' revival which will he conducted by Bro. Edward Stump who will come to us the evening of Oct. 25. Our love feast will he held on Nov. 10. Our pastor, Bro. Canfield, conducted the installation service for the Sunday-school officers and teachers at the close of the Sunday-school hour Sept. 2. On the evening of Sept. 27 Brother and Sister Canfield will begin a revival in the Blissville church. One has been received by letter since our last report.—Mrs. Emma Foust, Plymouth, Ind., Sept. 27.

Spring Creek.—We met in regular council on Sept. 10, with our pastor and elder, Moyne Landis, presiding. One letter was read. Sunday-school officers were elected to serve for the coming year and delegates, George Snell and George Wirth, were elected to represent us at the district conference of Middle Indiana, to he held at Huntington in Octoher. For the past two years we have held a church-family service with a basket dinner on the Sunday preceding Thanksgiving. We will hold a like service this year. The women's group sponsored sending a box of supplies for Spanish relief. Our annual homecoming service was held Sept. 19, with a good attendance. The pastor preached at the morning service and A. R. Eikenberry of No. Manchester gave us an equally inspiring sermon in the afternoon. During the absence of Bro. Landis in evangelistic services of the summer the following ministers came to us from neighboring

churches: Arthur Morris, Amza Snell, Ira Frantz, G. A. Snider, J. Heisey and H. H. Helman.—Mrs. C. E. Heckman, Sidney, Ind., Sept. 29.

Wawaka.—We elected Sunday-school officers for the next year, retaining Floyd Jett as superintendent. Our autumn communion services will be held Oct. 23 at 7 P. M. The annual harvest meeting was observed Sept. 19. A large number enjoyed this day of fellowship and tbe two sermons delivered by Bro. J. O. Winger were greatly appreciated. The fifteenth anniversary of the pastoral work of Bro. B. E. Hoover and family with the Wawaka church was recently celebrated. Open house was held at the parsonage. Many members as well as other friends and neighbors called and as a slight token of appreciation for all they have done for the church during this time, they were presented with a few pieces of furniture for the parsonage. This summer a new room was added to it as well as other improvements whicb were made. Last night a group of young people from New Paris presented an interesting program on Alcohol. Rally day will be held next Sunday. The children are preparing a program and a good attendance is expected.—Blanch Blosser, Wawaka, Ind., Sept. 28.

IOWA

Des Moines Valley.—We held our quarterly council Sept. 22. Bro. Ora Garber and family have taken charge of the work here. They moved in Sept. 1. New church officers were elected as follows: Bro. Garber, elder; the writer, Messenger agent and correspondent; Mrs. John Abubl, Sunday-school superintendent; Mrs. R. A. Kinzie, president of Women's Work. The Women's Work organization is doing good work in the church. A mother and daughter picnic was held in August with fifty-four present. Tbe Ladies' Aid are to have their annual barvest home dinner this week. Our communion services will be held on Sunday evening, Oct. 10. Our attendance is growing since tbe weather is cooler. We have a nice group in the B. Y. P. D. They reorganized with James Kinzie as president and Bro. David Miller as adult adviser.—Mrs. R. A. Kinzie, Ankeny, Iowa, Sept. 28.

Fernald.—We just closed a two weeks' series of meetings conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. Bro. Rollins preached seventeen inspiring gospel sermons. Our song service was conducted by Sister Rollins which was enjoyed by all. We especially enjoyed her beautiful rag paintings. Interest and attendance were good each night. Several attended from three adjoining churches. Four were baptized at the close of the meeting. We held our fall love feast on Sept. 18, with Bro. Rollins officiating, assisted by Bro. T. U. Reed of the Panther Creek church. It was the largest communion in the past fifteen years. Two all-day Sunday services were held with a basket dinner at noon. On the last Sunday afternoon Brother and Sister Rollins broadcast over Station KFBO at Boone, Iowa. We held our quarterly council with Bro. Lee Dadisman as moderator. Sunday-school officers were elected for the coming year, with Bro. Jake Wise as superintendent. We are planning on making our annual visit to the old folks' home at Marshalltown the first Sunday in October.—Mrs. Rex Needham, Nevada, Iowa, Sept. 27.

Iowa River.—We met in quarterly council Sept. 12 with thirty-two members present. Reports were given from the district meeting delegates which were very interesting and gladly accepted. Reports of church cemetery and Sunday-school treasurers were read and accepted. Church and Sunday-school officers were elected. Bro. Keedy acted as moderator of the meeting and was again elected as our elder for the coming year. Bro. J. A. Eby began his pastorate here Sept. 12 and gave his first sermon today. Our love feast was set for Oct. 17 at 7:30 P. M.—Mrs. Lulu E. Duft, Marshalltown, Iowa, Sept. 13.

Spring Creek.—Our young people attended the B. Y. P. D. conference of this group of three churches which was entertained in the Root River church, Minn., the last week end in June. They are already beginning to look forth to and are planning for next year's conference, which will be held at our church. While our pastor, Bro. Roy Stern, was on a vacation in July our young people took charge of the services the first Sunday. Rev. John Dawson of Fredericksburg preached the second Sunday. A group from here attended our district conference at Kingsley, Iowa, whicb was held the last week end in August. Edwin Klotz and Ethel Stern were our church delegates and Clara Whitnable our Aid Society delegates. The Ladies' Aid has been very busy all summer, meeting every two weeks. They have sponsored several projects this summer and held an ice cream social in

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July which netted a neat sum. One meeting in August we had guest day and met at the church. Each member invited one or more guests. A program was given. One of the interesting numbers on this program was a travelogue given by a lady of our community, who had just returned from a western trip. She told us of the many interesting places they visited. After the program a picnic lunch was served on the church lawn. On Sept. 22 our Aid Society met with Sister Peterson of Nashua for our annual picnic. Thirty-six members and friends were present. The Aid Society decided to paint the interior of the church this fall, also to finance the remodeling of the rostrum, making it larger and higher. On Sept. 25 we had a food sale, the proceeds of this being over $10. Our fall council meeting was held on Sept. 23. All Sunday-school and church officers were elected. Bro. Edwin Klotz was re-elected Sunday-school superintendent; Martha Dutcher, clerk; Raymond Elliott, treasurer; the writer, church correspondent and Messenger agent. Bro. J. A. Eddy was re-elected elder for another year. It was also decided at this time to plant trees and shrubbery on the church lawn next spring. Martha Dutcher was chosen as chairman of the committee to go ahead with this work. The date for our love feast has been set for Oct. 31 at 7:30 P. M. Two of our young men are attending college at McPherson, Kans., this year.—Mrs. Ethel Stern, Fredericksburg, Iowa, Sept. 28.

KANSAS

Conway Springs.—We held our harvest meeting Aug. 22. It was an all-day meeting with dinner in the basement. An offering of $22 was taken for the district mission and old folks' home. The forty-tbird annual homecoming of the Kansas Brethren Home was held Sept. 12 at the Pleasant View church near the Home. About thirty of our people attended this meeting. Our pastor and a few young people attended the young people's rally near Darlow in August. Bro. Quakenbush gave the morning address while the pastor was away. Our pastor left for Illinois the last of August to hold three revival meetings. He is to be back the first week in November. On Sept. 19 a set of slides, The Book Goes Forth, was shown. It was a splendid view of what the American Bible Society has done and is doing all over the world. We held our quarterly business meeting on Sept. 26, with Eld. Quakenbush in charge. We are to have a revival meeting beginning Nov. 7 by Bro. Galen B. Ogden of the Monitor church, Kans. Our love feast will be held at the close. Sunday-school officers were elected for another year as follows: Gail Stauffer, superintendent; Kennetb Beal, assistant; Bro. Quakenbush and wife, delegates to district meeting at McPherson, Kans.; Amos Brubaker, alternate. Two were granted letters of membership.—Amos O. Brubaker, Conway Springs, Kans., Sept. 28.

Maple Grove.—We met in council Sept. 11, with our elder presiding. All church and Sunday-school officers were retained for another year. Arthur Jackson and Anna Cbeesman were elected delegates to our district conference. Since our last report Bro. Lewis Naylor and son visited our church and gave reports of Annual Conference. Bro. Dennis Kesler of Quinter, Kans., has heen preaching for us every two weeks all summer. Although having to drive some seventy miles he arrives on Sunday morning in time for Sunday school. He also preaches on Sunday evenings.—Mrs. Lizzie Miller, Norcatur, Kans., Sept. 28.

North Solomon.—We met in council Sept. 5. Delegates for district meeting are Edith Kinley and Gladys Hook. As our district meeting is to be held here, plans were discussed in regard to the meeting. June 5 we held our love feast in connection with the homecoming on Sunday. Bro. Bucher preached for us for the last time. His theme was Home. Little did we think he would go to his heavenly home so soon. Bro. Gco. Merkey was our pastor this summer, leaving for his school work Aug. 16. This left us without a pastor. Bro. McDaniel of Covert preaches for us every two weeks at present.—Mrs. John Moyer, Harlan, Kans., Sept. 24.

Paint Creek.—We met in council Sept. 26, with Eld. D. P. Neher in charge, and elected officers for the coming year. Bro. Neher was re-elected elder and Eld. J. A. Strohm, foreman; Sister Ruby Dare, Sunday-school superintendent. Bro. Paul Swigart, who was with us as summer pastor has accepted a charge at the Parsons and Galesburg churches. We feel his work here this summer was very helpful, especially with the young people. Our vacation Bible school was well attended. We are looking forward to a series of meetings this fall but haven't as yet secured an evangelist. We had the promise of Bro. Rollins for September but he was unable to come. We hope to secure some one soon. We regret that Brother and Sister Lawrence Post are leaving for a new location but pray God's blessing will be with them in their new home. We are continuing our Sunday evening service with Bro. J. A. Strohm in charge. We have had an increase in attendance during the past year. We enjoyed a homecoming Aug. 22 and especially appreciated the fine sermon by Bro. Herbert Ruthrauff from Hutchinson, Kans. Bro. Ruthrauff was raised in this community. Our Sisters' Aid Society is busy making garments for needy children and helping the sick and distressed in any way possible.—Ruby Dare, Uniontown, Kans., Sept. 27.

KENTUCKY

Constance.—The B. Y. P. D. had a bake sale Aug. 14 which was a great success. There were no expenses as everything was donated. They made $18.40. The daily vacation Bible school started Aug. 23 and lasted until Aug. 28. We had a lovely school. So many folks from other churches contributed something toward making it a success. We wish to thank them for their kindness. Miss Dora Beakely from the Bear Creek church had planned to be with us but was ill and unable to come. We were so sorry for she was with us last year and helped us so much in our school. Mrs. Orion Erhaugh spent the week at Constance and took charge of the school. We had an average attendance of forty-eight. The teachers and helpers were very faithful, and we achieved a great deal of work. We took a collection every day and at the end of the week we had quite a large sum. The children decided to buy a flag stand for the Christian flag with some of the money. The rest went for supplies and a gift for Miss Beakely. The teachers and helpers appreciated Mrs. Erhaugh's work so much that they decided to get a present for her. They gave her the present following the program which was given by the children on Aug. 29. The week following the vacation school three girls united with the church and were baptized. Sept. 4 the B. Y. P. D. had a chicken supper. It rained that evening but it didn't keep folks from a chicken supper. It was a great success. Brother Flory and his wife are coming to Constance Oct. 24 to hold our annual revival meeting. We are looking forward to a successful meeting.—Madge Dolbeick, Erlanger, Ky., Sept. 24.

MARYLAND

Broadfording.—Our daily vacation Bible school was held from July 26 to Aug. 2 when the pupils presented a program. A goodly number of parents and friends were present. The number of children enrolled was 113 with an average attendance of 88. Aug. 15 Bro. W. N. Zobler of Lancaster, Pa., opened a two weeks' evangelistic meeting. These meetings were all well attended and much benefit was received from them. As a result twenty-five united with the church by baptism. Sept. 1 we held our business meeting. It was decided to hold our love feast Oct. 23. On Oct. 3 we will hold our installation services, promotion for the different departments and a rally day service, with a Sunday-school meeting in the afternoon.—Mrs. H. J. Wishard, Hagerstown, Md., Sept. 23.

Licking Creek (Md.).—On May 30 Bro. A. M. Niswander of Greencastle began a series of meetings at the Corner church, south of McConnellsburg, Pa., which continued for two weeks during which time he preached the Word with power, and visited many homes. As a result twenty-seven have been added to the church. On July 18 we had an all-day meeting at the Pleasant Ridge church, which was instructive and inspiring to all present. Among the speakers were Brethren J. E. Stouffer, Paul Miller, J. M. Danner, M. C. Valentine and Edgar Landis. Two weeks later the harvest meeting was held at the Pleasant Ridge church. These services were in charge of Brethren Edgar Landis, Clarence Hunsberger and William Hunsberger. Our annual council will be held Oct. 30 at which time an election for deacons will be held. On Oct. 31 we are expecting Bro. Jonas Sines of Oakland, Md., to begin a series of meetings at the Pleasant Ridge house and will close with a love feast on Nov. 13.—Maggie M. Waltz, Needmore, Pa., Sept. 26.

Manor.—We granted our pastor, Bro. Rowland Reichard, a vacation during the month of August. During his absence services were conducted by visiting ministers. On Aug. 10 Rev. Kerstetter, a representative of the American Bible Society, gave a short talk at the Manor house. He then went to the Downsville church where he had charge of the morning service. Mrs. Kerstetter told an interesting story to the children preceding the church service. On Aug. 17 we were glad to have Bro. Harvey Martin of the Broadfording congregation, a former minister at this place, back with us for the morning service. Bro. Harry Rowland, our elder, delivered the sermon at the Downsville church on Aug. 24. Services on Aug. 31 were conducted by the Ladies' Aid, Women's Work and the organized Sunday-school class. The program consisted of special musical numbers, scripture readings, stories, readings and short talks. The offering of the morning was given to the Women's Work. On Sept. 5 the B. Y. P. D. sponsored a homecoming program at this place. Most of the former members and co-workers in the organization came back to visit and enjoyed mingling once again with their former friends and associates. They also rendered valuable aid in helping to make the program—consisting of reminiscent talks, readings, storytelling and quartets—interesting as well as profitable. Our regular fall business meeting was held at the Sharpsburg church on Sept. 4. Oct. 23, at 4 P. M. has been selected as the date for our semiannual communion service at this place.—Naomi H. Coffman, Fairplay, Md., Sept. 30.

Peach Blossom.—The subscriptions to the Messenger for 1937 were secured from seventy-five per cent of the members. In February we had a Bible reading contest in which each contestant memorized a chapter and delivered it in such a way that made God's Word very vivid and effective. The winning one later competed with a group from some of the other churches of the town. This was sponsored by the W. C. T. U. We had three pre-Easter sermons which were delivered by Brethren Norman Seese of Denton, Md., Walter Mahan of Green Hill and Joseph Rittenhouse of Ridgely. On April 11 our Sunday school held a workers' conference at which the following subjects were discussed: Origin of the Bible, Bible Knowledge and Bible Truths, Does a Bible Outline Help in Acquiring Bihlical Knowledge? The Bible Library, Bible Romance, The Literary Excellence of the Bible and The Gem Chapters. On Mother's Day a splendid program was given on The Family and on Father's Day Eld. W. M. Wine of Farmington, Del., exchanged pulpits with Bro. Barry Fox of Easton and delivered to us a most helpful sermon on The Christian Home. On June 6 we had a farewell service for Sister Anna Hutchison, prior to her leaving for China. She sailed July 10 and at present we have not been able to learn if she has reached her destination in safety on

account of the war conditions. During the summer five of our young people attended Camp Bethel and four went to Camp Peniel. Sept. 26 the five churches of the Eastern Shore met at the Ridgely church in their usual annual conference. The theme discussed was Prayer, The Open Door. It was one of our mountaintop experiences. In the evening Bro. Walter Kahle, our regional director, met with members of the B. Y. P. D. of the five churches and had their recognition service. These young people are to be highly recommended for their faithful work in the churches. Our love feast is to be held Oct. 17. We expect Bro. James M. Moore of Lititz, Pa., to be with us in revival services beginning Nov. 28. All of these meetings will be held at the Fairview church.—Mrs. C. W. Walbridge, Easton, Md., Sept. 27.

MICHIGAN

Elsie.—So far this year has been very unfavorable for the church, as the pastor, Bro. L. W. Shafer, was unable to fulfill the duties of a pastor owing to an injury he received, a broken knee cap. The membership is small and scattered. We have only seventeen members and some of them live thirty-five miles from the church. On Sept. 19 we had a meeting at which time Bro. Charles Spencer, a member of the District Board of the Shepherd church, was with us. He gave us a splendid uplifting message saying that the church should carry on if possible. It was decided not to have services this year and in the near future or spring we trust some members may move in the community or we may be able to secure a resident pastor who will be willing and able to help support and carry on the work. We have an interesting Women's Work society at Durand in connection with the church, with an average attendance of fifteen and with an enrollment of twenty-seven, which is carrying on very nicely and doing some work in the community.—Susan P. Shafer, Durand, Mich., Sept. 28.

New Haven.—On Mother's Day the mothers gave a very much appreciated program and each mother present received a carnation. June 8-20 Brother and Sister B. M. Rollins of Huntingdon, Pa., were with us in a series of meetings. The attendance was good. A number from our congregation as well as from adjoining congregations were baptized. The Sunday-school convention of our group of churches met here on Sept. 12 with Bro. R. H. Nicodemus, pastor of the Beaverton church, as special speaker. A communion service was held on the evening of Sept. 22 in a home at the request of an aged brother who by illness is kept at his home. The church met in council recently. It has been decided to have an all-day service on Oct. 23, with love feast in the evening. We hope members from the adjoining churches may come and be with us in these services.—Lois Sherrick, Carson City, Mich., Sept. 28.

NEBRASKA

Bethel.—Since our last report Bro. Hatton of Omaha, Nebr., was with us and gave us two inspiring sermons, which were very helpful. Our Sunday school gave a temperance program in July using the play, The Quest of the Cup, with other temperance selections. Fifteen from our Sunday school attended our district family camp and afterwards gave a very helpful program at home. We hope to be able to attend another one next year. The young people were entertained at the parsonage by the pastor and his wife before leaving for the various activities of their work for the fall. A very helpful program was carried out. Our Sunday school held its annual picnic in the Hebron park. Our annual business meeting was held with a good attendance of the young people as well as the older ones. Our pastor was retained as pastor and elder; Mrs. Maud Horner, Sunday-school superintendent; Mrs. Marjorie Bowers, church correspondent. Light refreshments were served at the close of the meeting. The young people are uniting with the older group for the Sunday evening services during the winter. We have divided our church group into four divisions, each being responsible for their turn in providing a Sunday evening service. Our promotion day exercises were given on Sunday evening, with a demonstration of the various departments represented as entering through the gateway of service.—Mrs. Ella Saylor, Carleton, Nebr., Sept. 28.

OHIO

Bethany.—Our church has been enjoying some special services. On the second Sunday of July a delegation from the Piqua church came and worshiped with us and at the close of our service they rendered a short program. We appreciated their program and also the beautiful spirit in which they came. They left us feeling encouraged and strengthened and more able to meet the tasks that come to us each day. The following churches have been represented at our mission during the summer: Piqua, West Milton, Middle District and Springfield. These groups have brought much inspiration and help to us. Our revival meeting closed Sept. 10 with Bro. Walter E. Hawke of New Carlisle, Ohio, as evangelist. The interest and attendance from the beginning to the close was very good. Bro. Hawke gave us some wonderful messages. One could not help but feel the spirit of God in these meetings. As a result of this campaign nine gave their lives to Christ. Seven have been baptized and two await baptism. Our daily vacation Bible school was well attended and proved to be of much value to our church. The average attendance was thirty-one. We are expecting Brother and Sister Liehty, returned missionaries from India, to be with us on Tuesday night, Oct. 5.—Mrs. Otto Laursen, West Union, Ohio, Sept. 24.

Black Swamp.—Aug. 29 the officers of the B. Y. P. D. were chosen as follows: George Garner, Jr., president; Hazel Wallace, vice president; Ruth Garner, secretary and treasurer; Florice Loop, corresponding secretary. They will take up their work Oct. 1. Sept. 5 Bro. Max Hartsough brought the message of the morning. The morning of Sept. 7 the church was saddened by the sudden death of Sister Asenath Baker, who had been a Messenger reader for many years and was correspondent for about twenty years. Sept. 12 a large group from the Toledo church came out with us for the sunset services on the church lawn. It being a cloudy evening we could not see it set but we were much inspired by the service. At 7:45 we gathered in God's house and Bro. Wilbur Bantz preached a powerful sermon. The Lake Township men's chorus gave us three messages in song. Sept. 14 we had our business meeting, with Eld. George Garner presiding. Bro. Walter Kurfis was chosen Sunday-school superintendent, with Lester Garner as assistant. Our love feast will be held on Oct. 23 at 2 P. M. We are planning to celebrate the fiftieth anniversary of our church on Oct. 24, with a basket dinner. All are invited to be with us. Bro. Oscar Winger of North Manchester, Ind., will be with us to give the address of the day. Eld. George Garner and wife attended the ministerial meeting at the Dupont church on Sept. 18. A large group of our people had the privilege of hearing Dr. Frederick Fisher of Detroit, Mich., speak in Toledo on Sept. 19.—Mrs. Ida E. Garner, Walbridge, Ohio, Sept. 28.

County Line.—Our last council meeting was held Sept. 3. Bro. Walter Landes of the Sugar Creek church was elected elder for the coming year and Bro. Wm. Guthrie, Sr., as Sunday-school superintendent. Our revival meeting was held from July 25 to Aug. 8. Bro. D. C. Ritchey of Illinois gave us some fine messages at that time. Twelve were baptized at the close of the meeting. Our love feast and communion will be held Oct. 9 at 7:30 P. M.—Mrs. Alice Staley, Ada, Ohio, Sept. 20.

Fairview (Ohio).—We met in regular business session Sept. 7, with our elder, J. A. Guthrie, presiding. Sunday-school officers were chosen for the year with Bro. Floyd Stutzman as superintendent. Our love feast will be Oct. 16 with rally day on Sunday, Oct. 17. Three letters of membership have been received since our last report. Our church has been redecorated and with a large picture of Christ, given by our Home Builders class, presents a very neat appearance.—Gertrude E. Guthrie, Blissfield, Mich., Sept. 21.

Gratis.—Although small in number we feel that the members here during the past year have been very busy and that we are growing. The work is moving forward, largely due to the leadership of our good pastor, Bro. Wm. Deaton, and his active family, who are entering the second year of their work among us. Two deacons, Luther Kiracofe and William Shafer, and their wives were selected and duly installed by Elders Wine and Cloppert. Last spring, June being the month of brides and showers, our young people conceived the idea of having a kitchen shower for Camp Sugar Grove, which was held in the church basement. Everything from a set of kitchen cutlery to the proverbial mousetrap, with a nice social evening enjoyed by a goodly number, both young and old, was the result of their efforts. Several times during the year our Ladies' Aid sponsors a social evening, in which each person attending brings something to sell and an auction sale is held. We are fortunate to have an auctioneer, Mr. Kenneth Snyder, as one of our members, so these sales are conducted in a regular order. Some of the things that are sold are farm products, baked goods, fancy needlework, etc. At our last sale our proceeds were $22 aside from the nice social evening and ice cream and cake enjoyed by a large crowd at the home of our pastor. Our young people sponsored the purchase of venetian blinds for the church, which will soon be installed. They are also supporting the 30-hour project of Southern Ohio. Our Women's Work is fully organized and active. We meet for mission study once each month. This work has been greatly inspired by the sailing for India of Sister Kathryn Kiracofe, whom Gratis claims as its own since this was her birthplace and her home in early life. A large crowd attended the farewell and gift shower given her before she left for her chosen field of service. Our men are not idle as the three churches of our little town are combined in a Men's Work organization. They are at present launching a large and worth-while project, that of a memorial, probably a building, in memory of Marion Lawrance, one of the greatest of our national Sunday-school workers whose birthplace was in our little village here. This is to be done through the Sunday schools throughout the land. We are looking forward to our evangelistic campaign which will open with our love feast on Oct. 16 at 10:30 A. M., and will continue for two weeks with Bro. Robert McCune of Liberty, Ind., as our evangelist. We crave an interest in the prayers of our people that souls may be saved for his kingdom. Oct. 3 will be promotion day for the children of our Sunday school; consecration services will also be conducted and our new officers for the coming year will be installed. Cyrus Kiracofe was elected Sunday-school superintendent, with Willard Shaler, assistant; Elbert Brubaker, secretary; Grace Deaton, assistant; Azel Brubaker, treasurer; Mrs. Frances Kiracofe, director of Women's Work; Mrs. Melva Miller, director of Ladies' Aid; Mrs. Glenna Hass, director of Bible study; Mrs. Virginia Shafer, director of mission study; Mrs. Mildred Hawkin, director of mothers and daughters.—Lucy E. Kiracofe, Camden, Ohio, Sept. 26.

Gratis.—We had pre-Easter services with our pastor, Bro. William Deaton, in charge. Three were received and one baptized. On the closing night Bro. H. B. Wine of Dayton, Ohio, was with us and the young people sponsored a candlelighting service for the thirty-hour project that is being sponsored for the year by the young people of Southern Ohio. We have retained our pastor for another year. We have appreciated his services in the past year very much. Sister Eiken-

berry and son were here one Sunday evening in August and gave a temperance program. Sept. 12 Sister Kathryn Kiracofe was with us and gave a very nice talk and after her talk a gift service was held for her. She received several nice gifts and the service was very impressive. We had our regular council meeting on Sept. 9. New Sunday-school and church officers were elected for another year. On Oct. 16 we will have our all-day meeting, with the communion service in the evening.—Elizabeth Lowman, Camden, Ohio, Sept. 22.

Lick Creek.—Our B. Y. P. D. has been having some interesting meetings and also large crowds present at their Sunday evening meetings. Most of the time they have five denominations represented. Therefore our pastor, Bro. Dewey Rowe, as their leader has invited the pastors of the different denominations represented to come in and give talks to the young people. July 25 they enjoyed a talk from Rev. Wintringham, pastor of the Methodist church of Bryan. Rev. Wintringham also brought the evening message which was much appreciated. On July 28 our church had their annual ice cream social on the church lawn. The net proceeds amounted to nearly $90. Everything for the social was donated and we served a large crowd from the city of Bryan and the surrounding community. A musical program was rendered during the evening and with the use of an amplifier, loaned us by one of the business men of Bryan, our program was carried better than a mile from the church. A very sociable time was had by all present. During the evening, the church being thrown open, many visitors went through and admired the alterations we had made in the past year. On Aug. 8 we held our harvest meeting with Bro. Galen Bowman of Middlebury, Ind., as the speaker. Bro. Bowman brought us two very inspiring messages which were very much appreciated. Aug. 22 we heard a splendid message from Bro. Wm. Krabill of Denton, Md., who was formerly from this place. A goodly number of relatives and friends of Bro. Krabill and family had a dinner at the church in honor of him. During our pastor's absence in a revival meeting in Indiana the work here was taken care of by Bro. Clyde St. John and a number of the young people. On Sept. 12 we had Bro. Wm. Kinsey of New Windsor, Md., with us. He brought us a very good message with his lantern slides and chalk talks. Bro. Kinsey was formerly a teacher of Bible in Blue Ridge College. We met in council Sept. 17. The meeting was called to order by our elder, Bro. Edward Kintner of North Manchester, Ind. Election of officers for the coming year was the order of the evening. Bro. Kintner was re-elected as our elder for another year; Bro. Rollin Kyser, Sunday-school superintendent. Under the efficient leadership of Bro. Kyser our Sunday school has been increasing in attendance. Our fall love feast will be held Oct. 3 at 7:30 P. M. In our business meeting we consolidated our program and missionary committees into the Board of Christian Education. We are planning to build Sunday-school rooms just as soon as funds are available. Sept. 19 we had our installation services with Bro. Edward Kintner in charge. The Men's Work organization will soon be ready to harvest their twenty acres of corn, which seems to be a very good crop again this year as it was last year. The members of the Women's Work organization at the present time have as their project the making of apple butter which they will sell. We are expecting to do very well on it. We had representatives at all our camps at Camp Mack this summer and they have all come back very enthusiastic with good reports of camp life and what an enjoyable time they had. Under the efficient leadership of our pastor, our church has gone forward in its program. We feel many things have been accomplished in the past year and we are looking forward to even greater things in the future.—Mrs. Leo C. Stombaugh, Bryan, Ohio, Sept. 24.

Middle District.—We held our regular business meeting Sept. 11, and elected officers for the coming year. Bro. Marley Karns was chosen as Sunday-school superintendent, with Bro. Ralph Brumbaugh as assistant. Two have been baptized since our last report. Our Sunday-school picnic was held in the Tippecanoe City park Aug. 21. We had a good attendance although it was a very rainy evening. Our attendance at Sunday-school and church services has been good throughout the year. We plan to do some interior remodeling this fall if possible. Our homecoming will be held in October.—Ethel Coppock, Tippecanoe City, Ohio, Sept. 23.

Oakland.—The spring and summer months have been busy with numerous activities. The annual father and son and mother and daughter banquets were held with fine interest and attendance. The speaker for the former was Rev. R. W. Willman of the Lutheran church and for the latter Sister Minnie Bright, returned missionary from China. The Children's Day pageant, Smiles and Sunbeams, was presented by the primary children under the direction of their superintendent, Mrs. J. Q. Neher. A large and appreciative audience was present. Because of the expense involved our church did not send a delegate to Annual Conference, but a special effort was made to keep our church people informed as to the program of the church through the organization of a Messenger Club. This is the first year that Oakland has been able to secure the necessary quota of subscribers. Our young people entertained the young people's group of Pitsburg when they gave Brothers, a peace play, in our church. Our young people are to go to Pitsburg in a return program. We had campers in both the camp for intermediate boys and the young people's camp. Our young people are co-operating with the district cabinet in their missionary project for the year. So far they have sponsored an ice cream social which has netted them a nice sum. Other plans and methods of raising funds are being worked out. A special service was recently held in recognition of our home department and we are hoping to have in the near future a similar service in honor of the Cradle Roll department. At our recent business meeting our church and Sunday school were reorganized, with Bro. Theo R. Eley as elder; Bro. C. J. George, superintendent; Robert Miller, assistant; Mrs. J. Q. Neher, primary superintendent; Mrs. Mary Brewer, assistant. At this meeting we also elected a welfare committee and peace director. While the pastor was on his vacation the pulpit was cared for by the following visiting ministers: Brethren Theo R. Eley, Glen Rust and E. S. Hollinger. Rev. Chas. Mitchell of Indianapolis gave us two stirring messages and the Harmony Four quartet from Kokomo, Ind., gave us a program of Negro spirituals recently. We have planned for a special service in the interest of temperance on Oct. 10, with Rev. Sam Morris of Texas as guest speaker. Special installation services were held Sept. 26 for the Sunday-school officers. Installation and consecration services were held for Sister Sara Bigler Boyer, the wife of one of our deacons, Daniel Boyer. Rally day will be observed with appropriate services on Oct. 3. We are looking forward and making plans for our coming revival which will be held from Nov. 29 to Dec. 12, with Bro. Roy B. Teach of Brookville, Ohio, as evangelist. Our pastor, Ray O. Shank, will assist the Union City church in a revival beginning Oct. 17. The newly elected Messenger agent and correspondent will be Mrs. William Toman of Gettysburg, Ohio. With summer vacations over and the noted increase in attendance, we are looking forward to greater achievements during the coming year.—Mrs. Ray O. Shank, Gettysburg, Ohio, Sept. 27.

Piqua.—We now have a part-time pastor, Bro. J. H. Eidemiller, of New Carlisle who each Sunday brings to the congregation very inspiring messages. On July 14 the Sunday school and church held their election of officers for the coming year. At this meeting Charles Shawler, Jr., one of our young men, was elected to the ministry. He entered Manchester College Sept. 3 to begin his career as a student for the ministry. On the evening of Aug. 29 the young people were in full charge of the services at which time Bro. Shawler preached his initial sermon to a full house. The church is praying for Charles and his success as a minister of the gospel. On Sept. 28 the teachers, officers and workers of our Sunday school and church for the coming year met for the purpose of receiving encouragement and ideas that might tend to make us more fit to carry on with the great work throughout the new year. Bro. Ray Shank of the Oakland church was our speaker of the evening and his most inspiring message was enjoyed by those attending. The district Sunday-school institute will be held at the Piqua church Oct. 23. Lunch will be served by the ladies. Beginning Oct. 24 Bro. G. E. Yoder of Pennsylvania will conduct a two weeks' evangelistic service at our church. Everyone is looking forward to these meetings and hoping that all will receive some spiritual blessing from them. Our church missionary, Sister Lichty of China, will be with us on the morning and evening of Nov. 14. Everyone is cordially invited to attend.—Mrs. Everett Petry, Piqua, Ohio, Oct. 5.

Pleasant Hill.—On May 30 Sister Katie Crawford of Greenville, Ohio, gave some of her experiences in the Juvenile Court. June 13 an appropriate Children's Day program was given. Four of our members, the Sollenberger family, attended the Nampa Conference and visited friends in the west. The night of June 30 we held a special Aid Society meeting when Mrs. Minnie Bright of China gave an instructive message of the mission work among the Chinese women. Also the banks were brought in. These contain the willing offerings of the women for three months. We prefer this method, rather than having sales and markets. July 25 the Byler family of Pennsylvania gave a program in song. In August some of our workers attended the leadership training classes at Sugar Grove Camp. Aug. 25 was our homecoming day. Several former pastors were present. Bro. Charles E. Zunkel of Danville gave the morning message. A basket dinner was held in the dining room of the church. Informal talks were given in the afternoon and some songs were sung. We were glad to meet those who had formerly worshiped here. A letter was read from Bro. John Pittenger who was our first missionary. Sept. 4 Brother and Sister Homer Bright were with us and both gave messages concerning the Challenge of the Church and the Chinese Work. Sept. 8 our quarterly members' meeting was held when all church officers for the next year were chosen. Bro. Oliver Royer was chosen elder; Bro. Lester Sollenberger, Sunday-school superintendent; Mrs. Pearl West, adult superintendent; Mrs. Bessie Royer, junior superintendent; Miss Dorine Clark, primary superintendent; Mrs. Bertha Pierce, church clerk; Mrs. Maud Arnett, correspondent and Messenger agent. The average attendance of the Sunday school has been increased. Dec. 1 our revival will be conducted by Bro. Oliver Austin and wife of Kansas. One letter of membership was granted since our last report.—Mary West, Pleasant Hill, Ohio, Sept. 29.

Reading.—We have enjoyed a number of pleasant events since our last report. Feb. 12 we observed world's day of prayer with a suitable program in the evening in charge of our superintendent, Bro. Raymond Risden. Near this date we helped in giving donations to a needy family who were burnt out. Our young people and the children with the different committees in charge gave special programs on all the following days: Easter, Mother's Day and Children's Day. At our February council one letter was received and one was granted. May 14 our Sunday school entertained the Sunday-school convention in the afternoon and evening, serving supper to about 100 persons. Our pastor and family were given a two weeks' vacation and they visited points in the west. Our superintendent took charge in his absence. Aug. 21 the regular council was held, with Bro. Inman in charge. Officers for the new year were elected as follows: Bro. Inman, elder; O. C. Hahn, clerk; Aid Society, Messenger agent;

Sister Odessa Kimes, Aid Society president. Sister Ruth Lehman and the writer were delegates to the district meeting, with Brother and Sister Charles Messer as alternates. Bro. Raymond Risden was licensed to preach and is at present attending Bethany Biblical Seminary at Chicago. A two weeks' revival began on Aug. 22, with Clyde Mulligan of Hartville as evangelist. He preached the word with much interest each evening. The second Sunday was our annual homecoming day. A goodly number were present. At the close of the meeting four were received and baptized. Several attended the young people's camp at Center on this date. A number were present at the Sunday-school convention at Ashland on Sunday evening. Sept. 12 we observed the communion services. Bro. Mulligan officiated with Brethren Shickey and Lehman assisting. Ministers present during our revival were Brethren Inman, J. O. Winger, Heisey and G. S. Strausbaugh. We are giving a special offering each month for the Spanish relief. We recently sponsored a petition with the help of the five other churches in our township to eradicate the beer and liquor in our township. It will be voted on this fall. Our rally day, including the birthday offering, will be held Oct. 10, with an all-day meeting. A basket dinner will be served at noon. Bro. Heisey of North Manchester was in our congregation and preached for us on Sept. 19. The Sunday school elected Bro. O. C. Hahn as superintendent.—Rena Heestand, Homeworth, Ohio, Sept. 24.

Strait Creek.—We met in regular council Sept. 17, with the pastor, Bro. W. R. Swinger, presiding. The Sunday-school officers were elected with Bro. J. H. Rhoads as superintendent and Bro. D. E. Setty as assistant. Owing to the sickness of our pastor this summer there were no special activities in the church. Bro. Chas. Essick will come to be with us in a revival meeting starting on Oct. 18 and continuing for two weeks. Our love feast will be held on Oct. 30, with an all-day homecoming on Oct. 31. We extend a hearty invitation to all who can come to these services and worship with us.—Ruth M. Swinger, Peebles, Ohio, Sept. 27.

West Milton.—At our recent council meeting, Sept. 8, Sunday-school and church officers were elected for the coming year. At this meeting we elected Bro. Harold Helstern of Dayton as part-time pastor for a year. Sunday evening, Oct. 10, we will hold our love feast. We extend a cordial invitation to all of our sister churches to attend. Bro. H. M. Coppock of Tippecanoe City, Ohio, will assist in our revival meeting this fall. Our church and community were saddened by the death of one of our members, Sister Ora Oakes.—Mrs. Irvin Furlong, West Milton, Ohio, Sept. 24.

Wooster.—The outstanding events of summer in this church were as follows: Mother and daughter banquet was held under the direction of Sister Fisher. The young folks had a social and birthday surprise for Ivan Moomaw and Twila Blough. Children's Day was observed on July 11. Tri-township convention was held at the Wooster church on June 20. Sunday-school social and shower was given for Mr. and Mrs. Orlo Sinclair. Special musical numbers were presented by the Dykes from Canton on July 25. On Aug. 8 we had Sunday-school and church services in the forenoon followed by a picnic dinner and social in the afternoon at Zion Camp. We were represented at the Sunday-school convention which was held in the Ashland church, at men's district meeting at Camp Zion, at the B. Y. P. D. Conference at Lewisville and at the young people's camp recreation center. While our pastor, W. D. Fisher, was conducting evangelistic services in the Mohican church, the pulpit was filled by Bro. Lichty, a Mennonite minister, and our own Bro. D. M. Brubaker, both of Orrville, Ohio. Sept. 19 the B. Y. P. D. organized for the year with Bro. Galen Hochstettler as president. Sept. 22 a very full business session was held with our elder, Bro. Fisher, presiding and Bro. D. R. McFadden present to asist. It was deemed wise to elect two new deacons but an election proved that the church desired three as follows: Brethren Galen Hochstettler, Ivan Moomaw and A. C. M. Fetter with their wives assisting. Installation services for the new deacons will be held Nov. 1, preceding communion services which will be held at Wooster church in the evening at that time. Bro. Fisher was re-elected elder and other offices were filled with few changes in the official body. The transfer of church property from the Brethren in Christ to the Church of the Brethren was completed. Mrs. Flora Hoff and Bro. D. M. Brubaker were elected delegates to district conference. Our Sunday-school superintendent for the following year will be Bro. Clark Musser, who with several other officers will form the official staff. The climax of the summer's services was at the harvest home meeting on

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Northwestern, North Solomon, Oct. 15-18.

Kansas, Southwestern, McPherson, October 15-18.

Missouri, Northern, Rockingham, Oct. 22-25.

Pennsylvania, Southern, Marsh Creek, Oct. 26, 27.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

California

Oct. 17, 6:30 pm, Belvedere.

Colorado

Oct. 29, Haxtun.

Florida

Oct. 24, Sebring.
Nov. 28, Winter Park.

Idaho

Oct. 22, Payette Valley.
Oct. 29, Boise Valley.

Illinois

Oct. 16, 10 am, Woodland.
Oct. 17, 7 pm, Franklin Grove.
Oct. 17, 7:30 pm, Lanark.
Oct. 17, 7 pm, Sterling.

Indiana

Oct. 16, 7:30 pm, Arcadia.
Oct. 16, 10:30 am, Nettle Creek.
Oct. 16, Union Center.
Oct. 18, 7:30 pm, North Liberty.
Oct. 23, Bethel.
Oct. 23, 10:30 am, Buck Creek.
Oct. 23, English Prairie.
Oct. 23, 7:30 pm, Middletown.
Oct. 23, 7 pm, Wawaka.
Oct. 24, Muncie.
Oct. 24, Wabash.
Oct. 24, 7 pm, Salamonie.
Oct. 26, 7 pm, Osceola.
Nov. 1, Salem.
Nov. 1, Union City.
Nov. 7, 7 pm, Anderson.
Nov. 7, 6:30 pm, Four Mile.
Nov. 7, 7 pm, Huntington.
Nov. 10, Plymouth.
Dec. 13, Auburn.

Iowa

Oct. 17, 7:30 pm, Iowa River.
Oct. 31, 7:30 pm, Spring Creek.

Kansas

Oct. 16, Topeka.
Oct. 31, 7 pm, Belleville.
Oct. 31, Ottawa.
Nov. 10, 7:30 pm, Galesburg.

Maryland

Oct. 16, 4 pm, Beaver Creek.
Oct. 16, 2:30 pm, Longmeadow.
Oct. 16, 2:30 pm, Meadow Branch.
Oct. 23, Broadfording.
Oct. 23, 4 pm, Manor.
Oct. 23, 24, 10 am, Black Rock, Upper Codorus congregation.
Oct. 24, 5 pm, Myersville.
Oct. 24, 6:30 pm, Beaverdam.
Oct. 30, 2:30 pm, Locust Grove.
Nov. 6, 4 pm, Brownsville.
Nov. 13, 14, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 27, 2:30 pm, Piney Creek.

Michigan

Oct. 16, Crystal.
Oct. 23, New Haven.

Minnesota

Oct. 17, Worthington.

Ohio

Oct. 16, 7 pm, Beech Grove.
Oct. 16, 7 pm, Fairview.
Oct. 16, 10:30 am, Gratis, Upper Twin congregation.
Oct. 17, 6:30 pm, Pitsburg.
Oct. 23, 10:30 am, Prices Creek.
Oct. 23, 2 pm, Black Swamp.
Oct. 23, 2 pm, Walbridge.
Oct. 24, 6:30 pm, Brookville.
Oct. 24, Greenspring.
Oct. 30, 10 am, Poplar Grove.
Oct. 30, 7 pm, Strait Creek.
Oct. 31, 6 pm, New Carlisle.
Oct. 31, 7 pm, Springfield.
Nov. 1, 7 pm, Wooster.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.

Oregon

Oct. 16, Mabel.
Oct. 19, 7:30 pm, Asbland.
Oct. 23, Myrtle Point.
Oct. 23, Portland.

Pennsylvania

Oct. 16, Lower Claar.
Oct. 16, 1:30 pm, Mohler.
Oct. 16, 17, 1:30 pm, Little Swatara, Ziegler house.
Oct. 16, 17, 1:30 pm, Midway.
Oct. 16, 17, 1:30 pm, Upper Conewago, Latimore house.
Oct. 17, 7 pm, Ambler.
Oct. 17, 7 pm, Center Hill.
Oct. 17, 6:30 pm, Free Spring.
Oct. 17, 6 pm, Hanover.
Oct. 17, Koontz.
Oct. 17, 2 pm, Lebanon.
Oct. 17, 6:30 pm, Roaring Spring.
Oct. 17, 7 pm, Robinson.
Oct. 17, 6:30 pm, Shamokin.
Oct. 17, 6:30 pm, Newville.
Oct. 17, 7 pm, Westmont.
Oct. 20, 21, 1:30 pm, White Oak. Longenecker house.
Oct. 23, 1:30 pm, Bareville, Conestoga congregation.
Oct. 23, 6:30 pm, Buffalo.
Oct. 23, 24, 10:30 am, Hade, Falling Spring congregation.
Oct. 23, 24, 10 am, Big Dam, Schuylkill congregation.
Oct. 23, 24, 2 pm, Maiden Creek.
Oct. 23, 24, 10 am, Hanoverdale, Big Swatara congregation.
Oct. 24, 7 pm, Brothersvalley.
Oct. 24, Codorus, Shrewsbury house.
Oct. 24, 5 pm, Myersville.
Oct. 24, New Fairview.
Oct. 24, Rummel.
Oct. 26, 27, 10 am, Mt. Hope, Chiques congregation.
Oct. 27, 28, 10 am, West Conestoga at Middle Creek.
Oct. 30, 2 pm, Akron.
Oct. 30, Heidelberg.
Oct. 30, 31, am, Meyer, Fredericksburg congregation.
Oct. 30, 31, 10 am, Upton Back Creek.
Oct. 31, Bellwood.
Oct. 31, 5 pm, Carlisle.
Oct. 31, 6 pm, Quakertown.
Oct. 31, Markleysburg.
Oct. 31, 6:30, Yellow Creek.
Nov. 6, Mechanic Grove.
Nov. 6, 1:30 pm, Welsh Run.
Nov. 7, Codorus.
Nov. 7, 6:30 pm, First church, Philadelphia.
Nov. 7, 4 pm, Harrisburg.
Nov. 7, Madison Avenue, York.
Nov. 7, 2 pm, Lititz.
Nov. 7, Walnut Grove, Johnstown.
Nov. 7, 6:30 pm, Reading.
Nov. 10, 11, Greentree.
Nov. 13, 3 pm, Welty.
Nov. 13, 14, 1:30 pm, Myerstown.
Nov. 14, Ephrata.
Nov. 14, First (York).
Nov. 14, 7 pm, Norristown.
Nov. 14, 6:30 pm, Ridge, near Shippensburg.

Tennessee

Oct. 16, 6 pm, Pleasant Valley.

Virginia

Oct. 16, 6 pm, Barren Ridge.
Oct. 16, 4:30 pm, Bassett.
Oct. 16, 5 pm, Christiansburg.
Oct. 17, 6 pm, Linville Creek.
Oct. 23, Beaver Creek.
Oct. 23, 3:30 pm, Lower Union.
Oct. 23, 6 pm, Middle River.
Oct. 23, 4 pm, Mt. Zion.
Oct. 30, 6 pm, Mill Creek.
Oct. 31, 7 pm, Fairview (Unity).
Nov. 6, 6 pm, Pleasant Valley.
Nov. 20, 6 pm, Mt. Olivet (Timberville).

West Virginia

Oct. 16, Old Furnace.
Oct. 30, Smith Chapel.

Sept. 26. There was a splendid attendance and addresses which both thrilled and challenged the members as workers. The main speakers of the day were Brethren T. S. Moherman, S. S. Shoemaker, D. M. Brubaker, William Myers (bishop of the Brethren in Christ), W. D. Keller, D. R. McFadden and W. Glenn McFadden. Bro. John Longenecker, whose father ministered here many years to the Brethren in Christ, spoke in behalf of the laymen. Rev. I. W. Royer (Mennonite) of Orrville was the speaker of the evening. Special music was given and congregational music, directed by visitors and home talent. We look forward to our evangelistic meetings to be conducted by Bro. J. Edwin Jarboe of Goshen, Ind., beginning Oct. 17 to which all are invited who can be present.—Miriam Hoff Fetter, Smithville, Ohio, Sept. 30.

PENNSYLVANIA

Ambler.—After church services on April 25 three were baptized. At the April prayer service two deacons-elect and their wives, Brother and Sister Paul W. Norris and Brother and Sister Edward Schwass, who were recently called to this office by the church, were installed, with our elder, Bro. Trostle P. Dick, in charge. June 20 marked the first anniversary of our pastor's ministry among us. The choir gave him a surprise party on June 19 at the home of Brother and Sister Harold Hutt. Our Sunday-school picnic was held Saturday afternoon, July 17, at Kreible's Grove near Kulpsville. The men's Bible class outing was held Aug. 21 at the farm of Brother and Sister Harold Weir of Richboro. On July 18 a play of unusual interest and value was presented by the young people of the Quakertown church, entitled What Shall It Profit? It was very well rendered and touched the hearts of all present. During July and August, the pastor preached a series of sermons, The Seven Churches of Asia. Aug. 8 Sister B. Mary Royer, missionary to India who is home on furlough at this time, gave us a missionary message. Aug. 22 our guest speaker was Mr. Hans Harms of Germany. He spoke concerning the social and religious problems of Germany. The B. Y. P. D. continued their meetings during the summer and had good attendance. The Ladies' Aid Society has been quite active. They sent clothing for relief work in Spain; made children's dresses to send to a missionary, Mrs. Kathryn Raines Arnett, in Kentucky; besides quilting. At an August meeting they held a covered dish luncheon which was greatly enjoyed by all. Our love feast will be held on Oct. 17 at 7 P. M.—Mrs. John K. Snyder, Amber, Pa., Sept. 17.

Carson Valley.—We met in council Sept. 2 when the following officers were elected for the year beginning Oct. 1: Elder, Bro. Jacob Kinsel; assistant, J. W. Hoover; clerk, Sister Zelma Bingham; corresponding secretary, Elsie Brubaker; financial board member, Bro. Harry Shiffler; trustee, Bro. Harry Shiffler; Sunday-school superintendent, Bro. Joseph Brubaker; assistant, Bro. C. L. Hoover; secretary, Russel Clapper; primary superintendent, David Clapper, assistant, Bro. Earnest Brubaker. We expect Bro. Joseph Clapper of Yellow Creek to be present with us to hold a two weeks' meeting beginning Oct. 4. Our love feast will be held at the close of our meeting. The district circuit B. Y. P. D. held their rally in our church Sunday afternoon and evening, Sept. 26. The programs were spiritual and uplifting. The attendance was good and all reported a very helpful meeting. Our Sunday school conducted their first successful vacation Bible school the first two weeks of August. More than thirty were enrolled. A very interesting program was rendered by those who attended at the close of the school. We hope we may have even more success next year.—Mrs. Elsie Brubaker, Duncansville, Pa., Sept. 30.

Ephrata.—June 21 our church had its vacation Bible school for two weeks, under the leadership of Bro. Wilbur Neff. The enrollment was 176. Much credit is due our people for making the Bible school a success. The work displayed by the children and the final program proved to be very interesting. The quarterly council of the church was held Aug. 10. The church purchased the property next to the church and will use it for a parsonage. Bro. Galen Kilhefner was elected as superintendent with Bro. Wilbur Neff as assistant. Brethren Wilbur Martin and Wilbur Neff were licensed to preach for another year. Our love feast will be held Nov. 14. Aug. 17 our choir reorganized with Mrs. J. M. Neff as leader and Mrs. Wilbur Neff as assistant. Bro. Galen Blough, new pastor of the church, was honored Aug. 31 at a delightful reception held on the lawn of the church. A large gathering was on hand to greet and welcome them. Just preceding the program many friends called at the parsonage adjoining the church and presented gifts to the Blough family. A fine program followed in the evening. Bro. Blough will preach his first sermon on Sunday morning. His theme will be The Christian Guide and in the evening his theme will be Three Great Texts. On Labor Day a large crowd gathered in worship and song. Fine programs were given morning, noon and evening. The morning session was opened with a call to worship by Bro. M. J. Weaver, pastor of the Church of the Brethren at Lancaster. Bro. Paul Bowman spoke on The Extension of Culture. The young people's division met in the United Brethren church and was addressed by Bro. Bowman on Why I Am a Dunkard. The adult group met in the Church of the Brethren and was addressed by Bro. A. C. Baugher, dean of Elizabethtown College. The children's group session was held in the Sunday-school room, where instructions were given by Miss Emma Ziegler, a returned missionary from India. In the afternoon a business session was followed by an address by Bro. Bowman on Orientation in Religion, and special trio selections by Misses Margaret and Jane Miller and Mary Moore of Lititz. Sectional group sessions were again held and the adult group was addressed by Bro. Galen Blough, pastor of our church. The young people's group was in charge of Wilbur Neff and the children were taught by Miss Ziegler. The evening session was opened with vespers in charge of Mrs. Elizabeth Rosenberg Blough of Hatfield, Pa. Special music was furnished by the a cappella chorus of Neffsville. An address was given by Bro. Bowman.—Mrs. Allen Mohler, Ephrata, Pa., Sept. 25.

Green Tree.—At the quarterly council meeting Sept. 8 John G. Grimley of Norristown, Pa., was installed into the ministry. Bro. Grimley is a junior at Juniata College and served as summer pastor in Western Maryland and West Virginia. The sixteenth annual homecoming was held Sept. 12. This was an all-day meeting. In the afternoon visiting friends spoke greetings, several numbers of special music were enjoyed, after which Bro. M. C. Swigart of Germantown gave a splendid sermon on The Face of Jesus. The evening service was musical in charge of Mr. Charles Williams and his colored quartet. The love feast at Green Tree will be held Oct. 3 at 6:30 P. M. Meetings will be held each evening of the week previous. Rally day will be Sept. 26.—Edith B. Replogle, Oaks, Pa., Sept. 18.

Hanover.—Our Sunday-school outing was held at Brown's woods on July 17 with a fair attendance. July 25 Bro. Walter Thomas of Westminster, Md., filled the pulpit at our morning service. Helen Myers and Oscar Hostetter were elected delegates to the Sunday-school meeting at Carlisle, with Clair Amspacker and Mrs. Horace Walker as alternates. Aug. 15-29 Bro. Roy S. Forney of East Petersburg, Pa., held a successful series of meetings here. He labored earnestly and as a direct result seventeen were added to the church. Each evening preceding the sermon a chalk talk was given to the children. A beautiful baptismal service was held for the above applicants on the following Wednesday evening after the meetings, with our three local ministers participating in the rite. Two were received by letter and one by baptism prior to the meetings. Six young people attended Camp Conewago at Elizabethtown Aug. 1-24. The Sunday school voted to pay a maximum of $50 toward the expenses of those attending camp. Our love feast will be held Oct. 19 at 6 o'clock.—A. P. Hetrick, Hanover, Pa., Sept. 19.

Harrisburg.—Sept. 10 we held our church council, with Eld. H. K. Ober presiding. The following brethren were re-elected to serve as church officers for another year: Elder, H. K. Ober; secretary, I. F. Baker; assistant, J. H. Hammaker; treasurer, R. L. Fyock; trustee, H. K. Balsbaugh; new members on the pastoral committee, H. K. Balsbaugh and E. M. Peterman. Church school officers are superintendent, R. L. Fyock; assistant, E. M. Peterman; department superintendent, Sister Schaffner; assistant, Dorothy Peterman; secretary, J. H. Hammaker. Brother and Sister Charles Oellig were called to the deacon's office. Sept. 12 the morning service was in honor of the older members of the congregation. The older group was well represented and Bro. J. E. Whitacre rendered a very fitting address. Both young and old were benefited by being present. Beginning with the evening service and for several Sunday evenings following, our pastor delivered a series of sermons keeping the idea of the home in mind. Sept. 15 Sister H. L. Gibbel was re-elected to serve as president of the Ladies' Aid Society for the coming year with Sister B. F. Hoffman as vice president. Sept. 19 Bro. I. F. Baker and Sister Hilda Gibbel, who were delegates to the Sunday-school meeting which was held on Labor Day, submitted their reports at the close of the lesson period. Promotion day will be observed in the church on Sept. 26. A Bible institute will be held in our church on Nov. 21. Bro. R. W. Schlosser of Elizabethtown will be the guest speaker for the day.—Mrs. E. M. Byrem, Camp Hill, Pa., Sept. 20.

Midway.—Aug. 1 Gerald Pletcher of Sioux City, Iowa, delivered a forceful message at the Cornwall church. Bro. A. A. Price from Harleysville brought us a harvest home message on Aug. 15. The offering amounted to $91. Aug. 22 Sister B. Mary Royer related very impressively some of her experiences on the India mission field. Six of our young people served as delegates to Camp Conewago, Elizabethtown, Pa., during the month of August. Sept. 5 Bro. Samuel Garber of Harrisonburg, Va., addressed us at the morning service. Thomas Hepner, pastor of Rexmont Evangelical Congregational church, was the guest speaker at the B. Y. P. D. meeting that evening. He also preached at the church service. Sister Ethel M. B. Wenger was elected president of the B. Y. P. D. for the coming year. Brother and Sister Isaac Patches served as delegates to the Labor Day meeting. Sept. 19 the B. Y. P. D. sponsored a peace program. Eld. James M. Moore gave us an instructive lecture on the vital peace problems which confront us. Our Children's Day program will be held Sunday evening, Oct. 10, with Bro. Roy Forney as speaker. Bro. Phares Forney will conduct our evangelistic services from Oct. 17-31. The ministerial meeting will be held at our church the first week in November.—Nora L. Zug, Lebanon, Pa., Sept. 21.

Mingo.—Bro. David Snader of Akron, Pa., closed a two weeks' evangelistic meeting June 6. He labored faithfully and gave us very inspiring messages. On June 5, in the afternoon, nine were received into the church by baptism. In the evening we had our love feast and a large number surrounded the tables. July 11 we had the dedication service in our remodeled church at Skippack. The speakers were Brethren Norman Frederick, H. K. Ober and A. A. Price. Bro. Ober gave the dedicatory address in the afternoon to a large audience. July 25 we had a young people's meeting. The speakers were Brethren Galen Kilhefner and Caleb Bucher. Sept. 11 we met in regular

council. One certificate of membership was received. The Sunday-school officers for the coming year were elected. The result is superintendent for Mingo, Bro. Paul Hessler and for Skippack, Bro. Harry Hartley. We are looking forward to having with us Bro. Henry F. King one week prior to our love feast which will be on Oct. 9 at 2 P. M. at the Skippack house.—Carrie K. Hoffman, Collegeville, Pa., Sept. 16.

New Fairview.—July 12 we met in quarterly council and decided to open our Sunday evening services promptly at 7 o'clock and also to purchase new hymnals for our church services. J. L. Miller and C. J. Keeney served as our Sunday-school delegates at Carlisle. We lifted an offering of $47 for the Spanish relief. We are improving our church road with a layer of stone. One member was reinstated. Our delegates to the district meeting are H. Markey, J. L. Miller and L. E. Chronister. At our last meeting, Sept. 13, we re-elected our Sunday-school officers. Bro. Joseph Whitacre will begin a two weeks' series of revival meetings on Monday evening, Oct. 4.—H. B. Markey, York, Pa., Sept. 18.

Pleasant Hill.—On Aug. 27 Bro. I. N. H. Beahm of Virginia came into our midst and conducted a revival meeting for us at the North Codorus house, preaching the Word for two weeks. As a result we feel we have been strengthened. Seven souls were baptized. Our quarterly council was held Sept. 18 at the Pleasant Hill house. We re-elected our former Sunday-school superintendents at both houses for the coming year. Delegates to district meeting are David Lehigh, Paul K. Newcomer and Nelson Hoover. Brethren James C. Sellers, Paul Hoover, David Lehigh and E. H. Miller were elected to the board of religious education. Our former trustees were reappointed for our three church houses. Our love feast will be held Oct. 9 and 10 at the Pleasant Hill house at 4 P. M.—Paul K. Newcomer, Spring Grove, Pa., Sept. 18.

Rummel.—Church and Sunday-school attendance has kept up well through the summer. We had special features in the evening services. One Sunday evening was spent in singing old hymns and at another time Bro. F. B. Statler, one of the Rummel boys, came home and preached for us. The Sunday school held its first annual picnic Aug. 11 in the afternoon and evening with a short program during the supper hour. Aug. 27 the church had a farewell service for Bro. Blough and family, with Bro. J. A. Robinson, representing the Conemaugh Valley ministerium, and Rev. Ralston, member of Windber ministerium, gave short addresses. Special music and a response by Bro. Blough ended the program, after which a social hour was spent on the church lawn. The Bloughs moved to their new field of service Aug. 30 and the next few days Bro. W. K. Kulp and family of Mt. Joy, Pa., were busily engaged in making the parsonage their home. The parsonage was vacant only a few hours at which time some repairs were made. Sept. 10 a reception was given for the Kulps. Bro. Tobias Henry, a member of the district ministerial board, preached the sermon and had charge of a very impressive installation service. Rev. Sellars, pastor of Rummel Lutheran church, extended a cordial welcome to Bro. Kulp and family. A social hour was also spent on the lawn, not in farewells as in the former but in introductions and in getting acquainted. An installation service for all church and Sunday-school officers will be held the last Sunday of September at the evening service. Oct. 3 is set for rally day with an attendance of 250 as a goal. A great day is planned for Oct. 10, with old folks' day at the morning service, recognizing all over sixty years of age. In the evening Bro. J. M. Geary, pastor of Maple Springs church, will begin a two weeks' revival, closing with a love feast Oct. 24. The church is grateful for the services given by our home ministers during the changing of pastors. Bro. James Murphy very efficiently served the church as elder during the past six months and both he and Bro. C. S. Knavel preached when called upon to do so.—Mrs. Charles Statler, Windber, Pa., Sept. 20.

Three Springs.—July 4 our pastor, Bro. R. L. Cocklin, held an all-day Peace and Purity meeting which was very interesting. Our speakers gave very good talks and the York quartet rendered the music in the morning and afternoon. They also had charge of the evening service, rendering the Prodigal Son. Oct. 2 is our set time for our love feast and holy communion.—Mrs. Merle Gutshall, Blain, Pa., Sept. 17.

West Greentree.—Our church held their first vacation Bible school at the Florin house July 19-30, with a program on Sunday evening, Aug. 1. This two weeks' session proved to be a great success, with Bro. Samuel W. Longenecker as director. There were fifteen classes, including kindergarten, primary, junior, young people and adults. The adult class was well attended and they used as their textbook the Book of Matthew. The enrollment was 231, with the highest number in attendance being 247, and the lowest number, 188, the first day. The average attendance was 223. One hundred and thirty had perfect attendance. The total amount of offerings was $57.28 which will be sent to India, Africa and China, as was designated by the various classes. Aug. 3 the church met in council at the Greentree house. Three new members were added to the church during the summer. Our harvest meeting was held at the Florin house Aug. 27. The visiting ministers were Brethren Samuel Eshelman and Thomas Patrick. Sept. 5 Bro. William Kinzie from Virginia spent the day with us. The church decided to support Brother and Sister Kinzie on the mission field in India. They are leaving on Oct. 1. We surely pray the grace and blessings of God for Brother and Sister Kinzie in their work on the mission field. We expect to hold our love feast on Nov. 10, 11 at the Greentree house.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Sept. 22.

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Tried and Proven

THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., October 23, 1937 | No. 43



INDIA MISSION CONFERENCE, MARCH, 1937

Missionaries at the India Mission Conference held at Bulsar, India, March of 1937, were as follows—left to right, front row: Ida Shumaker, Eliza Miller, D. J. Lichty, J. M. Blough, Anna Blough (in India twenty-eight, thirty-seven, thirty-five and thirty-four years respectively); second row, standing: Mabel Moomaw, Amsey Bollinger, Florence Bollinger, Anna Lichty, Goldie Swartz, Ruth Brooks, Harlan Brooks, Ilda Ziegler, Edward Ziegler; third row: I. W. Moomaw, Ella Ebbert, Elsie Shickel, Verna Blickenstaff, Anna Warstler, Hazel Messer, Susan Shull, Chalmer Shull; rear row: Emma Ziegler, Baxter Mow, Anna Mow, Lillian Grisso, Ralph Townsend, Dr. Laura Cottrell, Dr. Raymond Cottrell.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY ERNEST G. HOFF

Monday: Rom. 13: 12-14

"Let us walk becomingly, as in the day"

Sinning Against One's Neighbors

A Christian makes a profession; he stands for something. Among the things for which he stands is that human relationships should be carried on the basis of love. Another is that the things of the spirit transcend those of the flesh; the physical appetites are to be disciplined so as to contribute to rather than detract from the higher life.

Liquor falls on either of these counts. Use of it is selfish, and harmful to others. Use of it exalts the lower nature at the expense of the higher. A Christian's neighbors thus have a right to expect him to be a total abstainer on moral grounds.

Tuesday: 1 Cor. 6: 9-20

"Know ye not that your body is a temple of the Holy Spirit?"

Sinning Against One's Body

Now and then we hear of a very valuable antique or masterpiece of art that is discovered under very peculiar circumstances. The people who had it did not at all appreciate its value. I am reminded of the copper kettle from which we used to water our cow when I was a boy. If we had it now it would be a valuable piece, but what became of it I don't know.

It is often so with the human body. People do not realize its worth and they use it in unworthy ways. Paul says it is the temple of the Holy Spirit. It is made for a high and holy purpose.

Wednesday: Gal. 5: 16-24

"The flesh lusteth against the Spirit, and the Spirit against the flesh"

Sinning Against One's Soul

In each of us there is a struggle between the higher and the lower nature. We do not, as some of the ancients did, identify the lower with the physical body and its appetites and thus count them evil. We see that the body is sacred and its appetites God-given. But the abuse of the body and its appetites puts the lower nature on top and damages the soul. The body should be the servant of the soul to enrich its life and do its bidding.

Drunkenness and kindred evils are not only sins against the body; they are sins against the soul.

Thursday: Prov. 23: 20-32

"Hearken unto thy father that begot thee"

Sinning Against One's Parents

God has implanted in youth the urge to learn, to explore new fields and taste new experiences. The age-long effort of parents has been to help their children to understand where the pitfalls are so that these may be avoided in the enthusiasm of youth for experience.

The human race has made discoveries by the trial and error method; it has found that some paths of action lead to suffering and destruction. It is useless and wasteful for generation upon generation to make the same mistakes and suffer for them. The younger generation, if wise, will give heed to the counsel of parents and avoid evils such as immorality and drunkenness. It will accept the verdict of experience and thus save its strength for making new explorations and discoveries that have a chance of enriching the race.

The Tie-up Between Devotions and Conduct

The test of faith is conduct. Do you believe in Christ? The world knows whether or not you do by the degree in which you follow him. Do you believe in the Bible? Well, that is determined by whether or not you practice its teachings. Do you love your brother? The extent to which you live helpfully with him is the real answer to the question.

Is your devotional life a genuine and useful experience? That depends on whether it makes you a better man. There are sore evils in the world—evils that endanger life and corrupt morals; evils that blight the possibilities of the innocent and make brutes of the guilty—the liquor traffic, for instance. Can the Christian live complacently in the presence of such evils and enjoy his walk with the Lord? Hardly, if he has at all caught the spirit of his Master.

Bible study should make one more sensitive to the evils of the world. Prayer should lead him to commitment to serve. Fellowship with God finds its fulfillment not in the cloister but among men.

Service makes devotions wholesome. Heart searching, repentance and confession are necessary, but one becomes morbid if he continually dwells upon sin—either his own or other people's. Establishing contact with the Spirit world is necessary to creative spiritual living, but one becomes otherworldly unless he keeps his feet in the path of service on this earth. True worship inspires living.

Matt. 7: 21-27; James 2: 14-24.

Friday: Isa. 5: 18-23

"Woe unto them that call evil good and good evil"

How Strong Drink Deceives

Confusion of values is one of the greatest foes of the good life. People rationalize about evil until it really appears good, and raise questions about the good until its wisdom actually seems doubtful. This confusion usually comes about through inordinate desire to enjoy the thrills in the evil and escape the humdrum of the good. It is error of the heart more than of the mind.

One of the common areas of confusion is in regard to alcoholic liquor. Insidious advertising makes it appear really desirable and makes abstinence prudish. But all this is camouflage; alcohol has not changed its nature. It blights the lives of those who use it.

Saturday: Jer. 35: 12-17

"The words of Jonadab . . . that he commanded his sons, not to drink wine"

Safety in Abstinence

Jonadab, the son of Rechab, somehow or other made a discovery that was far ahead of his time; he found that wine was dangerous and so he pledged his descendants after him to abstain from it. People doubtless called him an old fogy in his day and his descendants got much ridicule but stayed by the commandment of their father.

Wine is dangerous quite out of proportion to any benefit that may come out of it. It is a loaded risk; those who dare to use it are almost certain to suffer for their indulgence. Abstinence is the way of safety, for us as for Jonadab's family.

Sunday: 1 Cor. 8: 8-13

"If meat causeth my brother to stumble, I will eat no flesh for evermore"

Self-denial for Others

A very good test of a man's religion is the extent of his willingness to go out of his way for the sake of others. The person who insists on his rights and on exercising the full measure of his freedom is likely to be a selfish man at heart, and where selfishness rules, religion is a stranger. But those who deny themselves for the sake of their fellows have a considerable measure of the Spirit of Christ.

Paul was a bighearted Christian. He was willing to forego even the eating of such a basic food as meat, if thereby he could avoid offending his weaker brethren.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., October 23, 1937 No. 43

EDITORIAL

A Parable Postscript for You and Me

A GIFTED writer pictures the returned prodigal of the parable going about his father's home in faithful service as proof of the sincerity of his repentance. He sees him zealous in healing the strained relations with his haughty brother. His fertile imagination has the son approaching his father one day after this fashion:

"Father, my mind is sorely troubled with thoughts of those poor souls I met in that far-off country. Their amusements and satisfactions are so cheap, and their objectives so base. And lo, the hideous vision of those drawn faces during that famine stabs me wide awake each night. Father, give to me a portion of *thy* substance which falleth not to me save by thy grace. For I would return to that country, not to waste that substance, but to use it; and this time with thy benediction, rather than thy tears."

And so, with the blessing of his father and his elder brother, he goes on his mission of love to his former companions of the far country. Many of them he wins to nobler conceptions of abundant life. The citizen who had hired him to feed his swine on starvation terms is convicted of his inhumanity and persuaded to pay his workers a decent wage. And so the story goes on to another return to his father's house; this time not in degradation and shame but with the high satisfaction of having shown others the way of exalted living and true happiness.

Well, isn't that the way a truly repentant and forgiven sinner is bound to act? Are you fulfilling the just expectations of the Father who welcomed you into his comforting fellowship? Can you go on selfishly enjoying his bounty and shutting your eyes to the physical and spiritual poverty of millions? E. F.

A Bouquet for Older Men

WITH the tide so definitely in favor of younger men, it may be of interest to pass along a bouquet for older men. New York City's foremost group of sales executives, the members of the Sales Executive Club, heads a list of reasons for preferring men over forty with the following five points:

"(1) They are likely to turn out more productions. (2) More likely to be conscientious about those phases of work hard to check up. (3) More likely to be open-minded toward criticism. (4) Likely to undertake unpleasant assignments more willingly. (5) More likely to bring in new ideas of value." H. A. B.

Getting Even and Getting Ahead

A BROTHER of wide experience in dealing with all kinds of people writes about the-folly-of-getting-even spirit. A hyphenated phrase like that makes a rather cumbersome adjective but it certainly does carry the idea. Trying to get even for injustices received, real or fancied, is as foolish a thing as men and nations ever do. And they both do it constantly. They seem not to know how to quit.

We speak of the folly of this business, mind you, not its wickedness. Of course it is unchristian. Nobody will question that. But the supreme foolishness of it is that when you get even that's *all* you get. Just that and nothing more, when you could be getting ahead. You stupidly consign yourself to the level of the person you get even with, when you could rise above him. You choose the lesser thing when you could have the greater.

For it *is* greater, much greater, both in the ability required and in the value of the accomplishment, to turn an enemy into a friend than to invite his everlasting hatred by treating him as he treated you. Why be as mean and spiteful as he is when you could show him and the whole community that you belong in a higher class? Why not do something really difficult and glorious?

We are familiar enough with the application of this principle to personal relationships, even though we fail so miserably to live up to it, but what illuminating com-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

ment on it we are witnessing today in the wider contacts of nations and industrial life.

If instead of trying to even up the score with Germany by beating her to her knees, France and her Allies had been content with President Wilson's earlier suggestion of a "peace without victory," we might now be nearing the long dreamed of United States of Europe, instead of seeing the deepening fear of a world clash of arms. And if at the same time, instead of following the example of ambitious conquerors of the past, Japan were trying to make China her friend, we might indeed see world peace a reality of the not too distant future. Alas, how cruelly disappointing both "ifs" are!

How disappointing also to see the same spirit at work in the economic field. For many centuries corporate wealth had held the laboring man in subjection. The long story of injustice suffered by the latter at the hands of the former is a tragic fact of history. Now that labor has tasted of the sweets of power, there are ominous signs of a desire to show that it can be as tyrannical and unjust as the industrial lords have been. It would like to get even with its old master by stepping on his neck and holding him down a while.

We should not be too much surprised at this, "human nature being what it is," but it is an awful pity none the less. Here is great danger of losing a fine opportunity to render humanity, including itself, a service of incalculable worth. For getting even simply challenges the other side to seek an early opportunity for reprisal. And aside from that consideration, it makes no progress toward the mutual understanding which alone can provide a basis for lasting peace.

What all this spells out for the church is plain enough. It says in large and bold letters that the business of making men and women who are motivated by something higher than the getting-even spirit is very urgent. This is the only hope of peace, either international or industrial. Somebody, some nation, some social group, must be willing to forego the chance to get even and seek and seize the greater chance to get ahead. The road to this high advantage can be found in forgetting all about retaliation and domination and in outdoing the other side in desire for co-operation and fairness to all concerned.

It is the business of the church to supply the need for men possessed by this spirit. That need is very great in all spheres of human interest. It will keep the church very busy for a long time to come. E. F.

Literalism Can Be Overdone

On the morning of Oct. 5, we received a notice of a love feast to be held Oct. 4, with the request that it be placed in the standing announcements. The envelope was postmarked Oct. 3. It came too late even for the issue of Oct. 9 in which it would have been of no value.

It isn't easy to imagine what the sender could have been thinking about, unless, perhaps, October was a slip for November or December. But there is hardly a week that we do not receive some notice too late to be of much, if any, use.

We like to see faithful keeping of the commandments but we do not favor too literal an observance of this one: "Take no thought for the morrow."

E. F.

When God Laughs

From what little we know of history, we do not recall a time in which man has achieved greater prodigies in self-deception than he has contrived today. It may be harmless enough for individuals to follow Alice through wonderland, but when whole nations begin to live as though white was black, then God in his heavens must laugh.

Consider the utter foolishness of sample current fictions. For example, that a court should rule that 3.2 beer is nonintoxicating, as though some fiat of a human court could change the facts of nature! Surely here is one of those achievements in self-deception which the psalmist had in mind when he wrote: "He that sitteth in the heavens shall laugh."

Or again, that man can achieve well-being by prodigality, happiness by license, or any satisfying success without paying the price. "Why do the heathen rage, and the people imagine a vain thing?" In the universal madness in which one nation deposes God and another sets up a new god of its own choosing, there is little that the Almighty can do but wait for the passing of man's mood. And God has plenty of time. He that sits in the heavens can laugh.

We do not say that God does laugh at the foolishness of man. But the imbecility of many of man's fictions is such that if God were so minded he could laugh. There is so much of tragedy inherent in many of the foolish things men do that God in his mercy must pity rather than laugh. There is the current brand of war, undeclared it is true, but even more horrible than if carried on with some attention to rules for the bloody game.

Doubtless it was out of a consideration of such human foolishness as is so characteristic of our own times, that the psalmist questioned: "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord. . . . He that sitteth in the heavens shall laugh." And weep also—if the New Testament picture of God is true: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." H. A. B.

THE GENERAL FORUM

Friendship

BY ARTHUR G. RAKESTRAW

In this world of pain and sorrow,
In this shady vale of tears,
There is much that we can cherish
Through the passing of the years.
There are scenes that make us happy,
There are more that make us glad,
And though earthly cares perplex us,
They need never keep us sad.

And of all life's many blessings,
Much the best is friendship true;
Human hearts demand affection,
Sympathy and kindness, too.
When your life is filled with sunshine,
Share it with a comrade true;
And when clouds your path o'ershadow,
He'll be there to comfort you.

Many persons claim acquaintance;
Faithful friends, alas, are rare.
Do your best to be congenial,
Shower good feeling everywhere,
And when evening shadows lengthen,
Cast by sunset rays of gold,
You will find your greatest comfort
In your friendships, new and old.

Altoona, Pa.

The Field Is the World

BY J. M. BLOUGH

"THE field is the world," so spake our Lord. The field in which the Son of man sowed the good seed is the world of men, the world of human hearts. Christ seldom crossed the borders of his native land, but the kingdom which he established on earth was meant to be a world-wide kingdom. The gospel which he preached was not meant for Jew alone. The atonement which he made saves gentile sinners the world around. Jesus was no narrow sectarian. He had a world-wide vision. His blessings are not withheld from any race. "God so loved the *world,* that he gave his only begotten Son." "God was in Christ reconciling the *world* unto himself." "If I be lifted up I will draw *all men* unto myself." The whole tenor of the gospel is that without distinction all who will shall be saved.

Since this is true, what must the attitude of the Christian church be? She also must have a world-wide horizon, an horizon that will include "the lost, the last and the least" wherever they may be found. The world dare not be divided into sections—some of privilege and some of neglect. It is not right that some should enjoy the gospel feast while others die of hunger. God is impartial; he is Creator of all. "All ye are brothers." "The field is the world," not just America nor Europe. The world begins at our front doors, but extends to the farthest human habitation. There is no law in the whole gospel which excuses the church from taking the gospel to the most distant hamlet in the world. We must not discriminate. "Go ye into all the *world.*" It is not a question of land or race or distance. God's will is that all shall be saved.

Missions have been mercilessly cirticized, especially during the last decade. Some felt there was no use to carry on missions as our religion was not worth exporting. And it isn't as many people are observing it. Some felt that on account of the depression there was too much to do at home to bother about the folks across the seas. Many lost their world-wide vision, and found comfort in criticism. No doubt missions deserve to be criticized. Some missionaries have been failures; boards have made mistakes; the program of work has not been perfect. We know all this very well, and we invite constructive criticism. We need it and shall welcome it. But this must not make us blind to the needs of the world and God's method of meeting those needs. Never have men and women engaged in a cause that has brought so much enlightenment and joy of fullness of life as the mission cause has. Its purpose, its ideals, its sacrifice and its vision are magnificent. In spite of human weakness it has blessed millions of lives.

Missions have suffered terribly during the depression. There has been a tremendous decrease in funds and personnel. There have been retreat and retrenchment; consequently great opportunities have been lost; wide open fields have been neglected; ready harvests have perished. Retrenchment must therefore cease, for it breaks the moral of the workers, closes important work and leads to the abandonment of strategic centers. Retreat is disastrous unless it prepares the way for greater advance later on. We dare not be complacent; we must move forward; we must hasten.

The church believes in missions, thank God. We rejoice in the optimistic spirit of the late Conference and in the large number of recruits sent to the foreign field. May this be a definite sign that the mission depression is over and that we mean to move forward again. We have waited long and eagerly for the order to advance. We have just been holding on: even with dwindling forces we have earnestly and prayerfully tried to hold our own. We are not discouraged but we long to go forward. Shall we plan for advance? "The field is the world" and a large part of it lies unoccupied all around us. We want to claim it for our Master. Shall we do it? Do you mean that we shall go forward? Methinks I hear a chorus of voices from the homeland say, "Yes, go forward."

Vyara, India.

Behind the Sino-Japanese Crisis

BY KERMIT EBY

Almost all trained observers are of the opinion that Japan intended to attack China. They understand that Japan could not tolerate a united China. Furthermore, they realize that Japan's action was a part of a preconceived program.

Before continuing further, I want to make perfectly clear that I am sincerely sorry for the Japanese people. I realize that they are the victims of a muzzled press, an increasing tax burden and a jingoistic army clique, suffering from an invincibility complex.

Japan came on the international scene late. Remember, Japan was a feudalistic state in 1854, and many of the old patterns still prevail. From 1854 to 1868 Japan was torn by internal wars between the groups favoring a program of isolation and those favoring the introduction of western civilization. The latter won, and Japan began a program that startled the world. In technical and mechanical progress Japan's advance has been tremendous. Prior to the introduction of western machinery, Japan was purely an agricultural state. Even today 57% of her people live on farms.

This transition from an agricultural to an industrial society brought many new problems for the young nation, the most serious of which grew out of a rapidly increasing population. Japan's population more than doubled from 1868, when the population was 33,000,000, until today when it is 70,000,000. Each year as Japan's industries grew thousands of young people went to the cities to get jobs in factories. Consequently, Japan developed for the first time in her history an industrial proletariat, and all the labor problems that go with it. In order to keep her factories running and workers fed, Japan must import the raw materials which she lacks—cotton, coal, oil, wood pulp and iron. To pay for these raw materials, she must sell her silk to America, the only nation whose people are rich enough to buy it.

Simply stated, Japan's very life is dependent on trade.

Japan not only imported machines, she imported ideas, and no idea captivated the Japanese more than western imperialistic expansion based on the use of force. Japan, too, wanted to become a civilizer. Japan's early efforts were very successful. In 1893 she got Formosa and the Liaotung Peninsula. In 1905 the South Manchuria Railroad was ceded to Japan and her dominant position in Manchuria recognized. In 1910, she annexed Korea; in 1919 she received the German Islands in the Pacific under a League mandate.

In 1931 and 1932 Japan took over Manchuria in order to insure law and order, actually to protect her investments and monopolize the trade and raw materials of Manchuria.

With every addition of territory, Japan moved her frontier farther back; with every increase in area, Japan increased her fighting forces, her expenditures and incidentally her bonded indebtedness and tax burden. Now she is spending about 60% of her national income for armaments and war.

Theoretically, this increased burden was to be met by profits from Manchuria, but theory and practice do not always correlate; and Japan is losing money in Manchuria every year.

Threatened by the Japanese flow of goods and military might, the other industrial nations of the world have been throwing up defenses. England and India raised their tariffs; so did the United States, China boycotted Japanese goods. Consequently, Japan's foreign trade has declined since 1936, the cost of living has gone up and the proletariat (workers of hand and brain) have become restless. Some months past, the Japanese effort to maintain a more liberal government failed, and now the military is in control.

The Japanese military, like all other militarists, have no imagination, nor are they interested in economics. Their program is to gain Chinese co-operation by force. And the most recent step in the process of showing the Chinese the error of their ways is the present undeclared war in China.

The Chinese have a proverb which says: "He who rides the tiger can not get off." The Japanese may find that all they have gained so far can be lost in one mad venture. Unfortunately they have no alternative, for an economy based on military aggression leads to increased taxes; increased taxes lead to increased living costs; increased living costs lead to labor unrest; labor unrest leads to revolution. And rather than make concessions, the militarists take the minds of the people off their own problems by inflaming their passions for patriotism.

Conquests demand cannon. Cannon cost money. Unfortunately, rice is not free. So if there is a choice, cannon must come first. Banzai Nihon!

. . . .

In 1911 the old dowager Empress Tzu-hsi was overthrown by the republican revolutionaries led by the visionary Sun Yat-sen and the practical Yuan Shih-kai. But this event like many others, was the result of what had transpired before. With every violation of China's territorial integrity in 1842, 1859-61, 1895, increasing numbers of young, western educated Chinese became disgusted with the "ancient ways," and demanded a modernization of China. In 1911, their agitation bore fruit.

Sun Yat-sen, like many idealists, was not a good administrator, and Yuan Shih-kai, took over the government with the backing of his army. By 1915, Yuan was well on the way to bringing about a united China.

Had the Japanese not interfered with their infamous Twenty-one Demands, Yuan might have succeeded. A united China would have faced Japan much earlier. But Yuan failed and from 1915 to 1927, China was torn by civil war.

Provincial feudal lords fought each other during the years from 1915 to 1927 for the opium revenues and tariffs. Taxes were collected years in advance and bandits robbed and terrorized the peasants.

Since 1927, China has been slowly moving toward unity around the personality of Chiang Kai-shek. Education is being encouraged, roads built (by the way, China's greatest problem is communications), law and order established, and armies trained by German instructors.

As China became stronger, Japan become more aggressive. The Chinese could not be permitted to unite, for a united China would mean an end to Japan's dreams of mastery in Asia by the exploitation of Chinese raw materials and markets.

Simply stated, Japan becomes weaker in proportion to Chinese strength.

In the last year, Japan's internal weakness and China's growing strength convinced the Japanese army that the time had come to strike.

Furthermore, Russia was torn by internal troubles, Germany and Italy were united with Japan in an anti-bolshevik crusade, England was tied up by a piracy hunt, the United States restrained by a neutrality act and the League killed by its friends who refused to enforce the law.

This is the plot. What follows no one can predict in a world torn between rival nationalisms and conflicting ideologies.

Chicago, Ill.

To the Minister of a Small Congregation

BY MODENA M. STUDEBAKER

Friend, before your flock today
Step with glad and firmer stride.
Walk steadily, with clearer eye,
For Jesus walketh by your side.

You may not be of the world's small clan
Whose words can move the multitudes of man.
You may an humble servant seem,
Unknown, unsung in life's tangled scheme.
But if today you can cause to start
And stir uneasily one frozen heart,
Or teach some downcast, hungry eyes
To see with lilting glad surprise
That God is good, how blest you are!
(We envy you your chosen star.)

For to gently touch one soul . . . that it sing,
Is a shining, shining, glorious thing.

Garkida, Africa.

Prayer Sandwiches

BY A. T. HOFFERT

Sometime ago I attended a ministerial meeting at time of district conference. A good program had been arranged. As speakers warmed to their subjects, the congregation manifested a growing interest. In the midst of the discussion, a sister asked that there be special prayer for the ministers. The chairman made note of her request but he did not call for prayer until the close of the session. The sister had a point in view I fear was overlooked. She wanted more prayer at the heart of that conference period. A few earnest prayers at that time would have made of that conference a prayer sandwich. We need to double and triple the amount of time given for prayer at our conferences. Then God will come into our midst and spiritual power will be manifested.

Several months ago a truck load of folks started off from this town for a county Sunday-school convention. There was much laughter and talking as the truck speeded out of town. Then the pastor of this group stood up, raised his voice and called for a word of prayer. All were quiet as he prayed that God would bless them on their journey and grant them safety from the hazards of the highway. He put prayer into the heart of that journey. He brought God nearer for having turned that journey into a prayer sandwich. More prayer and less drink and carelessness will add to the safety of our highways. We need more of God at the heart of things.

This reminds me of a mission conference the writer attended while in India. The Bombay Christian Council was in their annual business session. In the middle of the forenoon session business matters were laid aside. A scripture was read, a devotional talk given, and then the speaker led the conference in prayer. Then they went back to their business. They put prayer at the heart of things. It seemed good to me.

There are a lot of good folks who are active in temperance work and other things which make for better homes, a cleaner country and a safer world. Their organization encourages a time set apart for prayer at the noonday hour. All members are supposed to observe this time for prayer. I do not know how widely this call to pray is observed. It becomes a source of blessing and also an avenue of service to those who put prayer at the heart of the day's activities. A prayer sandwich becomes a part of their daily bread. The prophet Daniel found time to pray in the morning, at night and also at noon. If it gave occasion for his being placed in the lion's den, his prayerful trust also shielded him from the power of the lions. Let us season life with more prayer at the heart of things.

Osceola, Iowa.

HOME AND FAMILY

Only Once

BY CLARA M. HESS

"You live only once,"
Some folks will say,
So get all you can
Out of each single day.
You've one chance to enjoy life;
Then why not be merry?
Live just for yourself,
About others don't worry.

You live only once
In this world of sin;
So try many souls
For the Master to win.
You've one chance to impart life,
Then why not be true?
Live only for others
Whatever you do.

You live only once
In this world of care!
But, "mansions eternal
I go to prepare,"
Are the words of cheer
That the Savior spake
To all who are willing
Their cross to take.

Bareville, Pa.

Character Read Through Studying Your Shoes

BY GRACE HILEMAN MILLER

A VOICE was heard over the radio the other day, saying that one's character may be read by the type and condition of his or her shoes. Well, perhaps there is some truth in this statement, but I am very sure that character may be read in faces of people of all ages and races and stations in life.

Have you ever noticed how babies read character and demonstrate their findings by reaching out trustingly to certain people and withdrawing from others?

Again, note the utter lack of race prejudice among children; they are willing to demonstrate that God is no respecter of persons by putting schoolmates of foreign parentage on an equality among themselves until some parent or older person injects false notions in their hearts!

It is not very hard to detect whether a new face among our Mexican people belongs to a Protestant or Catholic. To put it in the language of a Mexican boy: "The Catholic prays to a dead Christ and to the saints; but the Protestant prays to the living Christ Jesus who is in heaven at the right hand of God—a God who will come for us some day." The face of the Christian is calm and trustful, while the non-Christian seems worried lest something be left undone regarding the salvation of the soul.

Do we not all know instances of the ministry of the radiant faces of enthusiastic followers of Jesus who inspire all who come in contact with them?

I found a perscription for the wearing of such a face this morning in the book of Nehemiah, the eighth chapter and the last clause of the tenth verse, *"For the joy of the Lord is your refuge!"* (Goodspeed translation.) The words are dynamic when we consider the context. Nehemiah tells the people not to be depressed for the joy of the Lord is their refuge! He also tells them not to weep but to eat and drink and send portions to him for whom nothing has been prepared. And the people did as Nehemiah and Ezra taught them.

La Verne, Calif.

The Art of Simplicity

BY D. OXLEY

1. In Hospitality

IT was an evening in midspring. Miss Lang and Miss Hudson paused to make certain they would stop only a few minutes with a friend whom they had learned to adore. Mrs. Moewize was happy to have her young friends "drop in" for a friendly greeting.

After an elapse of an hour one of the guests intimated that they must be going. In an instant Mrs. Moewize was in the kitchenette of her apartment. In a few minutes she returned with a tray containing dainty cups of tea with delicious wafers at the side. The conversation continued easily, for it was a delight to share friendliness and fellowship in this unassuming way. Attachments were strengthened and deepened. The art of simplicity had been attained.

Serving need never be lavish or elaborate. If it is lavish and elaborate, hospitality is not a joy. It becomes a burden. The finer values are lost. Health is often sacrificed. Tired and aching muscles are the result. Simplicity satisfies.

Mountain Grove, Mo.

Bits of Brotherliness

Do Your Bit as a Hero of Peace

BY PAUL F. BECHTOLD

"OUR engineering problems are infinitesimal compared with our human problems."

An engineer was quoting another engineer. This sentiment agrees with that of Harvard's Law School Dean: "The greatest change of the century will be the transfer of the concept of value from property to human life."

Ottawa, Kans.

OUR MISSION WORK

Pauline Garst Kinzie

BY MARGIE JOHN GARST

In the "Happy Hollow" farm home, among the hills of old Virginia, a little life came into the home of Levi and Margie Garst, on May 10, 1909. A tiny God-given blessing she was upon whom was bestowed much love and care, for real devotion reigned supreme in this home. The name given was Pauline Elizabeth. This later developed into the familiar title "Pollie." This is a pet name she still bears. It was given by her father because of her cheery voice heard so many times a day singing her favorite melodies.



Pauline was the fourth girl to bless this home. The first-born, Grace Luella, died in infancy. The two older sisters, Marie Allene and Louise, and the brothers, Bernice John, George Emmerson, and the three younger sisters, Dorothy Willard, Katheryn Miriam and Nancy Lorraine will have a new interest now in the cause of missions on India's coral strand since one of their own household has accepted the call to service in this field.

How many times has the question been asked: "Are you willing for your daughter to go?" My reply has always been: "If her health permits, why should not I be willing?" How could a mother say no when prayers of a father of sainted memory and her own desires are being answered? How easy to pray beautiful prayers in behalf of those who need us on the foreign field, but how it does cost in tugging heartstrings and in the breaking up of the home circle when these prayers are answered! That price I must now be willing to pay.

Through the call which has come to Pauline and her husband, a flood of memories have been brought back to me, her mother. How well I remember the year 1904 when the Mission Board came to Pollie's parents with the same call, "Will you go to the India mission field?" On memory's page I can still read our answer. It was written on a page of white with black letters. There were just two letters which formed the short word, "No." It was just one small word, but years of regret had to follow because of that short word. But the hope wells up within my heart that maybe a daughter's acceptance of a call to service on the same field of need, will recompense in a way, for the refusal of her parents in years gone by. Her father during the last nine years of his life, had the joy of serving as a member of the General Mission Board. This was a deep blessing in his life for he felt that he had answered the request to enter definitely into the spirit and cause of missions.

The early life of Pauline was spent on the farm. She helped with the various duties that go with farm life. She joined the church in early childhood in the Peters Creek congregation. She attended all of the church activities regularly with parents and brothers and sisters. It was always her joy to help entertain returned missionaries in the home when they visited her church.

She attended Salem High School and graduated from the Daleville Academy in 1927. Following her graduation she worked as a dental assistant for four years. Pauline also took a course in the art of painting. This has proved a blessing for it has helped her to present more clearly the story of her Savior in picture and song.

After her marriage to William Gehard Kinzie on July 5, 1931, they entered Bridgewater College in the following September. While here in school, they were members of the volunteer band and at this time they expressed their desire to be missionaries to the foreign field. Following their last year at school, they entered the pastoral field and thoroughly enjoyed their first pastorate in the mountains of Virginia near Bolar. Later they accepted a call to the Buena Vista church. They were working here when the question came to them: "Which shall it be? America or the foreign field?" Their answer was: "India."

On Oct. 1, the S. S. Samaria sailed from New York taking them to the land of their choice. Their hearts were filled with a double joy for they were taking with them their three months old son, William Gehard. A child of missionaries, even a babe, is also a message-bearer for Christ.

A mother can not write such a life story without breathing a prayer. Grant them courage, heavenly Father, to ever be brave for thee. May thy protecting love hover gently about these young lives as they go out to serve thee. And may those of us who must stay, rejoice in their going. May we know that true happiness comes only by giving of our best service for thee.

Salem, Va.

William Gehard Kinzie

BY FRANCES H. KINZIE

William Gehard Kinzie was born April 19, 1906, the second son of Letcher N. and Mary E. Fellers Kinzie, at Tinker Creek near Roanoke, Va. His parents moved to a farm west of Salem, Va., when he was only two years old, and it was there that he grew from childhood to manhood. During these years, there were many changes in his home community, due to a considerable extent to the efforts of his Christian parents. The community changed from a churchless spot to a section of which Green Hill Church of the Brethren is the center. He united with the church at the age of nine, being baptized in the Peters Creek congregation.



His public school education was received at the Fort Lewis and Salem schools. He attended Daleville Academy for one year and while there was president of the Volunteer Mission Band. He was graduated from that institution in 1926. The next year he entered Bridgewater College from which institution he was graduated in 1932, having remained out of school for two years in order to teach. While at Bridgewater College he engaged in quite a number of student activities. He was especially interested in music, having been a member of the orchestra, business manager of the orchestra, and director of the orchestra in

his senior year. He was a member of the Mission Band for the entire time he was in college, of the Y. M. C. A., Victorian Literary Society, Glee Club and Ministerial Association.

He was called to the ministry and was installed at Green Hill Dec. 28, 1927, and ordained to the eldership May 7, 1933.

He married Pauline Elizabeth Garst, July 5, 1931. Ably seconded by her efforts, he became active in the Christian ministry to which he had been called. He did student preaching during his last year at Bridgewater College and after graduation became pastor of the mission church at Big Valley, near Bolar, Va., working under the mission board of the Second District of Virginia. While pastor there, he also taught school at that place. During the three years of his service the church grew and became more active. Here, too, his interest in both instrumental and vocal music bore fruit.

He and his wife were called to the congregation at Buena Vista in 1935, where a somewhat larger but no less difficult field of activity was opened to them. Here they met with a large measure of success, and it is from this church that they leave for the new work on the India field.

The arrival of William Gehard Kinzie, II, gladdened their sixth wedding anniversary, July 5, 1937.

William has four brothers and three sisters: Dr. Joseph Lee of Salem, Va.; Allan Fellers of Mountain Park, N. C.; Mary Aurelia, Richard Cline, Vannis Anne, John, and Rachael Kinzie all of Salem. His father is the elder and pastor of the Green Hill congregation just west of Salem, Va.

Salem, Va.

Kathryn Kiracofe

BY TREVA SWINK

To the home of J. U. and Vinnie Eby Kiracofe in Gratis, Ohio, on Feb. 16, 1907, came Kathryn, a wee, dark-eyed lass, who found this world a good place filled with countless things for small minds to learn and countless tasks for small hands to do. To welcome her she found, besides her happy parents, a brother, Robert (now of Eaton, Ohio), and two sisters, Elizabeth (Mrs. David B. Wampler, Boone Mill, Va.) and Margaret (Mrs. Willard Shaffer, Eaton, Ohio). With them she welcomed to their home Winifred (Mrs. Russell Loser, Muncie, Ind.), Martha (Mrs. Thomas Nipp, Newcastle, Ind.), Edward, Dorothy and Lois Jean (Eaton, Ohio). Kathryn knew the fun of having brothers and sisters and the home was a busy, happy place. Through sunny days or cloudy ones there was ever a spirit of cheerfulness and a faith that even the darkest days could not dim. With these Kathryn's life was richly filled.



Early in her life the desire to be a missionary was manifested. When she was just a small girl, Bro. C. D. Bonsack visited in the home. Kathryn's mother expressed her desire to help in the work of missions when Bro. Bonsack remarked, "You could give no greater gift than this bright-eyed little girl." "Well," Mrs. Kiracofe replied, "we shall surely help Kathryn to become a missionary." And perhaps only she, as mothers can, fully realizes the costliness of the gift she is giving as well as the joy which comes from giving.

Beginning her educational career at Gratis, Kathryn graduated from the high school there in 1926. In September of that year she entered Manchester College to prepare for teaching. That year was a pleasant one, for besides the routine of classwork which she pursued so quietly yet faithfully, Kathryn found time to mingle much with people and to read, two things which she loves to do. As a member of the Student Volunteers, her interest in missions became more definite and enthusiastic.

During the next year she taught at Gratis. Desiring to complete her normal training, she returned to Manchester and graduated from the two-year course in 1930. The following two years were spent in teaching at Eaton, Ohio. With her natural love for children and her delight in seeing their personalities unfold these proved to be two very happy years. She furthered her education by attending Wilmington College, Wilmington, Ohio, and Miami University, Oxford, Ohio, at various times.

Four terms were spent in Bethany Biblical Seminary in Chicago. Here Kathryn's love for the church grew and became more articulate in service. She worked in the Chinese Sunday school, in the Parental School, the Gospel Loop Mission, and the Cook County hospital. In all of these her work was enjoyable and it was done most conscientiously, as Kathryn's work is always done, and efficiently.

At the age of eight Kathryn united with the church at Gratis. In 1927 the family moved to Eaton, Ohio, where a Church of the Brethren had just been organized in 1925. In this small but very alive church, Kathryn has shown her love for her church and her ability in a remarkable way. She has worked with the young people, with intermediates as Sunday-school teacher and leader of the Pioneer Girls' Club, and on the missionary committee of the church. Through her untiring devotion to tasks both small and great, she has inspired something of that same unselfish devotion in others. Her interest in missions, which has been influenced much by the zeal of Miss Ida C. Shumaker, has increased and she has shared it so that now her church is keenly awake to the mission program of the brotherhood.

Several summers have been spent in Vacation Church School work. Part of this was in Adams County in Southern Ohio, in one of the mission churches there. Kathryn particularly enjoyed working with those people who were so eager and responsive.

As the realization of a lifelong desire comes to Kathryn in her going to the mission field, we know that she will find India, too, a good place to be and that she will do her bit, and a bit more, in lessening the countless tasks to be done. Her family, her many friends, and her church are reluctant to give her to the people of India, but that reluctance is lost completely in the thought that more lives will be touched by the way of life which she lives so beautifully. And so with a smile we say to her, "God be with you!"

Eldorado, Ohio.

What to Pray For

Week of Oct. 23-30. Pray for Mr. and Mrs. J. F. Graybill, Malmö, Sweden. They have charge of the work in Sweden and also in Denmark. The Graybills went to Sweden in 1911, and have worked earnestly and faithfully during the twenty-six years they have spent among the Scandinavian peoples.

Earl Myers Zigler

BY LEONA AND HAROLD ROW

For those who like to say, "If you want to prepare a boy for a great task you must begin with his grandfather," the life story of our latest gift to India ought to prove interesting. The subject of this brief biography is a fourth generation preacher; his father, grandfather and great-grandfather before him being ministers in the Church of the Brethren, and in the same congregation. The Zigler family has always been missionary. While not many have realized an ambition of working in a foreign field, many of them have invested their lives in home mission and ministerial activities.



Earl Myers Zigler was born into the home of Elder Samuel David and Elizabeth Myers Zigler, Jan. 12, 1903, near Harrisonburg, Va. Earl is the oldest living child, and has the following sisters and brother: Mrs. Everette N. Bowman of Harrisonburg, Mrs. John K. Forrer of Stuarts Draft, Mrs. W. Harold Row of Norristown, Pa., Isaac M. Zigler of Broadway. Outside of ten years of home mission work in West Virginia and Alabama, and a few years near Harrisonburg, the family has lived at the Zigler home place near Mayland and in the Bethel church of the Unity congregation of Northern Virginia.

Earl, or "Zig" as he is more familiarly known, graduated as salutatorian of the 1922 class of Dayton High School. Four years later he was graduated with honors from Bridgewater College. For five years thereafter "Zig" taught mathematics and science and coached athletics in the Timberville High School. He was then called to the same position in our academy at Daleville, Va., where he served with honor until the discontinuance of the school in the spring of 1933. That same fall, in order to better prepare himself for the ministry to which his church had called him in 1930, he enrolled in Bethany Biblical Seminary in Chicago. In May, 1936, he was graduated with the B. D. degree. While in the seminary he was honored with the presidency of his class, and distinguished himself in many other ways.

Upon his graduation "Zig" accepted a call to the pastorate of the Petersburg and Greenland congregations of the First District of West Virginia, recently left vacant by the decision of its pastor, Alva C. Harsh, to go to China as a missionary. He entered upon his new work as pastor of a growing church with enthusiasm, perhaps little realizing that his work there would likewise terminate in one brief year upon his decision to accept an urgent call to the mission field in India. On March 29, past, he was united in marriage to Miss Rachel Myers, also of Broadway, Va.

"Zig" has been very active in the work of the B. Y. P. D. almost from its inception. He has served at one time or another as president of the B. Y. P. D. cabinets of his local church, district and region, and also of the interdenominational youth movement of Rockingham County. He has likewise been closely affiliated with the camp development of the region. For several years he has been a popular leader in Camp Bethel and many other camps over the brotherhood. The past few years he has given almost his entire summers to these camp activities. "Zig" was selected to be one of the original Hilltoppers and has been one of the most consistent attendants at the Hilltop retreats, both with the original group, and other groups which he later helped to sponsor.

Perhaps "Zig" has made his most outstanding contribution to the church thus far in the field of recreational leadership. To the development of Christian recreation he has given a large part of his thought and time over a period of years. Not only has he mastered the theory of recreation, but he has skilled himself in the practice of almost every high type of recreation. Today he is recognized as one of the best recreational experts in our church. One of his chief concerns has been to help in the building of a Christian philosophy of recreation for our church, and in the training of consecrated recreational leadership.

A rather remarkable achievement for a young man, you are saying to yourself. And yet one who knows "Zig" would say that these things, noble as they have been in themselves, have only been incidental to his one great passion—to live life at its best. In spite of all that he has done, and the enriching influence which he leaves here in his contacts with the youth of the church, one likes to think that all of this has been merely preparatory to the Great Call to India and to a life of radiant service to Christ there. For certainly "Zig's" quiet honesty, dependability, sincerity, friendliness, and Christian manhood ought to find a large degree of usefulness in that land which today is so desperately searching for a Savior.

Norristown, Pa.

Rachel Myers Zigler

BY REBECCA V. MYERS

Rachel Myers Zigler, the oldest daughter of John C. and Ottie Showalter Myers, was born July 20, 1905, at Bridgewater, Va., where her father was a teacher in Bridgewater College. Her childhood was spent in a Christian atmosphere, as both of her parents are active in religious work, her father being a minister. Her eagerness for reading and studying was constantly encouraged in her home, where education and improvement were stressed. Her early years too, taught her unselfishness, as she had to share wth three younger sisters—Rebecca, Dorothy and Anna (now Mrs. Snyder Harman). Recreation had an important place in their home, and helped to bind the family together.



Rachel received her education at Broadway High School, and at Bridgewater College, where she graduated with highest honors in 1925, at the age of nineteen. Later at Duke University she studied graduate psychology for several terms. All through school she exhibited a very high type of scholarship, and since her school days she has continued her quest for knowledge, keeping herself generally well informed.

Rachel's college life was not limited to study alone, however. She was interested in a majority of the activities which campus life affords. She participated in athletics, served on the first girls' debating team of the college, and was active in Y. W. C. A. work, representing the cabinet one year at Montreat, N. C., at a regional conference. Throughout her college career she belonged to the Vic-

torian Literary Society, and sang with the college glee club for three years.

Upon graduation from college, Rachel taught school for one year, and then went into Y. W. C. A. work. She was Girl Reserve Secretary at Portsmouth, N. H., for two years, and at Durham, N. C., for three years. At the end of this time she decided to leave Y. W. C. A. work, feeling that she would be better satisfied doing religious work in her own denomination. The succeeding years were spent on the farm at Broadway, Va., where, besides tending to a large flock of chickens, she busied herself with local and district B. Y. P. D. work, weekday religious teaching, and leadership at Camp Bethel and various interdenominational activities. During this time she also became interested in the recreational program of the church, and devoted some time to its development.

Jan. 1, 1935, she accepted a position at the general church offices in Elgin, Ill., where she prepared program material for Our Young People, and acted as office secretary for the young people's department. This gave her an opportunity to meet and associate with young people all over the brotherhood through camp work, conferences and correspondence.

She left Elgin in March, 1937, to be married to Earl M. Zigler of Petersburg, W. Va. The wedding took place on March 29, in the historic Linville Creek church, with M. R. Zigler officiating. Since that time she has made her home at Petersburg, where Earl was serving as pastor.

When Rachel and her husband were approached at Nampa by the General Mission Board and asked to go to India this fall, they faced some moments of indecision. They were both vitally interested in the work at Petersburg, they had made no particular study of mission work, and were well trained for work in America. But their moments of hesitation passed after meditation and prayer; their decision to go to India was definitely and joyously made. If the church felt that they were needed in India, would it not be selfish to say that they preferred to stay in America? They are enthusiastically looking forward to work in that vast land of millions of human beings without Christ—human beings whose souls are starving for the things that we accept so lightly.

(Continued on Page 13)

A New Book on Our Mission Work in China

The announcement is here made that a new book about our mission work in China will soon be off the press. It is a compilation of writings of several China missionaries. Bro. Frank Crumpacker is the principal author.

Quite frequently requests have come in asking for material concerning our own mission fields. Churches desiring such literature will find in this book the facts they wish for mission study. This book will give the information that every member should know about our China mission. In days when we hear of the suffering of the great nation of China, we need to know definitely what our missionaries have been doing since they went to China. By knowing the work in our own mission, our church will have a deeper insight into the sacrifice and consecration of those who have taken the life and love of Christ to this land which is now in the midst of death and destruction.

Clip out the following offer and enclose it, along with 50 cents, with your order to the General Mission Board, Elgin, Illinois.

BRETHREN IN CHINA

By Frank H. Crumpacker and other China Missionaries
Edited by Elgin S. Moyer

A 96-page cloth bound book about our mission work in China. It is arranged as a mission study book. There are questions at the close of each of the four chapters. The book is simply written and suitable for both young people and adults.

Pre-Publication Offer

The regular price is 50c. To all whose orders are postmarked on or before the end of October there will be sent a large wall map showing our China mission territory. The map is an enlargement of the one on page 13 of the Sept. 25 Gospel Messenger. Use this blank. The book and map will be sent to you.

Name ..... Date .....

Address ..... Money Enclosed .....

Monthly Financial Statement

During the month of September contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $8,831.74. The total received for the year beginning March 1, 1937 was $91,648.23, detail as follows:

	Receipts for September	Total receipts since 3-1-37
World Wide Missions	$1,347.77	$ 12,406.15
Women's Work Project	598.91	3,744.77
Home Missions	38.37	751.29
Foreign Missions	436.47	1,987.65
Junior League Project	139.38	755.63
Intermediate Project	5.00	36.15
India Mission	116.25	1,608.28
India Native Worker		171.00
India Boarding School	40.62	315.16
India Share Plan	112.50	771.27
India Missionary Supports	949.67	7,662.13
China Mission	134.01	669.70
China Native Worker		107.55
China Share Plan	6.25	205.00
Liao Chow Hospital	97.94	97.94
China Missionary Supports	1,237.37	5,802.93
South China Mission		31.00
Sweden Missionary Supports		361.17
Africa Missionary Supports	698.53	5,446.16
Africa Mission	150.29	3,157.12
Africa Share Plan	7.25	232.89
Africa Leper		62.75
Conference Budget Undesignated	791.43	38,501.28
Conference Budget Designated for—		
Board of Christian Education	37.04	2,957.04
Bethany Biblical Seminary (at Elgin)	1,200.43	1,616.21
Bethany Biblical Seminary (at Chicago)	252.44	563.19
General Education Board		94.11
General Ministerial Board		4.40
Ministerial and Missionary Relief Fund		1.35
Conference Budget Share Plan		46.07
Youth Serves	433.82	1,480.89
Total Budget items	$8,831.74	$ 91,648.23
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	471.98	9,002.80
China Famine		5.18
China War Relief	30.00	30.00
General Relief	.49	.49
Special Peace Fund	74.63	285.47
Men's Work Project		210.84
	$9,408.84	$101,205.01

The following shows the condition of General Mission Board foreign and home mission finances on September 30, 1937:

Income since March 1, 1937	$ 65,300.19
Income same period last year	77,537.82
Expense since March 1, 1937	105,993.50
Expense same period last year	87,829.92
Mission deficit September 30, 1937	24,776.94
Mission deficit August 31, 1937	18,576.89
Increase in deficit September, 1937	6,200.05

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Practical or Impractical?

Matt. 5: 38-48

Sunday, November 7

I. "Resist not him that is evil: . . . turn to him the other [cheek] also" (Matt. 5: 38, 39).

In what way is this practical today?

II. "If any man would go to law with thee, . . . let him have thy cloak also" (Matt. 5: 40).

It is said that Christopher Sower suffered loss of his entire estate of more than $100,000 because of his peace principles. He could have recovered much of it by going to law, but he never did this. Was his action good, bad, or indifferent?

III. "And whosoever shall compel thee to go one mile, go with him two" (Matt. 5: 41).

1. Drudgery comes in the first mile (force).
2. Joy comes in the second (free choice).

IV. "Give to him that asketh thee, and from him that would borrow turn not thou away" (Matt. 5: 42).

"What I have, that I give" (Acts 3: 6).

MEN'S WORK

Report of Men's Work Organization, 1936 and '37

By M. B. Williams, Detroit, Michigan

The past year has been a very successful one for the Men's Work in the Detroit church from the standpoint of goals achieved.

Last September they entered upon a campaign to raise $1,000 as a special gift to the building fund of the church. This amount was fully subscribed and raised by some very hard work on the part of our group and splendid co-operation by the entire church.

During October they held their Annual Father and Son Banquet. There were 115 men and boys present. The toastmaster was Mr. Clayton Dishong; the speaker, Rev. J. Edwards of St. Marks Methodist church.

In November the national director of adult work, Bro. D. D. Funderburg, and the young people's director, Bro. Leland S. Brubaker, were there. They had a very profitable meeting.

The men of the church, together with the laymen of other Protestant churches on the east side of the city, entered into an evangelistic campaign which was very successful. Thirty-five souls were added to the fold, as a direct result. Doing personal evangelism was a great experience and pleasure to those who participated.

On April 16 members in the field of Men's Work met with the group at Pontiac for a very pleasant evening and supper in the church basement. At this meeting there was an organization effected to include the Men's Work groups of Detroit, Pontiac, Flint and Elsie churches.

This summer the men raised a fund to make some much needed repairs, and to do some painting and cleaning on our church building.

Altogether, the past year has been a very fruitful one in the Detroit church, and it has also been a year of pleasure for the men in doing the Master's work.

Rachel Myers Zigler

(Continued From Page 12)

Rachel's association with past and present missionaries has been a rich one. Her aunt, Mrs. I. S. Long, and Bro. Long have been in her home quite often, and she has received inspiration for the work from them. Other relatives, Brother and Sister M. M. Myers, Brother and Sister Byron Flory, and Brother and Sister Baxter Mow, have visited in her home. She was a college classmate of Sister Naomi Rupel, and is a cousin of Brother William Beahm, missionaries to Africa. Memories of their zeal for and devotion to the great work will no doubt supply added courage when she and her husband begin their work in India.

Broadway, Va.

CHILDREN'S DEPARTMENT

What Materials Are Available for Weekday Religious Education?

Note: This is the last of a series of articles regarding available curriculum materials for children for 1937-38. Will you clip and save the entire series for future reference?

The weekday religious education movement which had its high point in America about ten years ago is under rather careful study at the present moment. The Ohio-National survey, conducted through the co-operation of state agencies representing the public schools, churches and other character building agencies in the state of Ohio (chosen because the weekday school has been at its best there), and sponsored by four national agencies—the Federal Council of Churches, the Home Missions Council, the Council of Women for Home Missions, and the International Council of Religious Education—was completed last year.

A new bulletin, "The Church in Co-ordination with Community Agencies," reports the findings of this study, together with some very profound suggestions for future character guidance and welfare of all children everywhere—not only Ohio.

All evidences from this study point in the direction of not launching any new weekday religious education systems where this has not already been done. However, there are in some communities excellent ongoing programs; and where this is true, they will no doubt continue.

What resources are available for this program?

As was pointed out last week, the weekday curriculum does not dovetail with the rest of the program so closely. In fact there is no one set of texts that is recommended. Each community is left to choose what it feels is most needed. A mimeographed five-page guide entitled "Suggestive Curriculum for the Weekday Church School" is available from the Elgin office. In the spring of 1938 a more comprehensive printed bulletin will likely be ready. But in both these guides, the point of view is taken that the community itself must be responsible for planning for what seems best to fit the need. Briefly, the following are suggested:

Grade I

Child Life and Religious Growth, Bonser. 1928. $1.50.
Our Happy World, Freivogel. 1934. $1.00.

Grade II

Learning About Our Church, Fraser. 1934. $1.00.
Bible Homes and Homes Today, Reed. 1937, $1.00.
My Father's Business, Shields. 1937. $1.00.
Children of One Father, Kent. 1932. 50c.
Guiding Religious Growth, McDonald. 1930. 50c.

Grade III
Seeking the Beautiful in God's World, Smith. 1930. $2.00.
Child Neighbors in America, Rodgers and McConnell. 75c.
Others Call It God, Perkins. 1934. $1.50.

Grade IV
Building a Christian Cbaracter, Carrier and Clowes. 1928. $2.00.
Friends at Work, Ball. 1934. $1.00.
Living in Our Community, Martin. 1935. $1.00.

Grade V
The Land Where Jesus Lived, Spratt. 1933. 50c.
Riches to Share, Hobensack. 1937.
A Trail of Everyday Living, Burgess. 1932. $1.75.
Exploring the Bible with Juniors, Moles. 25c.
Makers of Peace, Armstrong. 25c.

Grade VI
Studying the Liquor Problem, Armstrong. 25c.
Building a Christian Neighborhood, Armstrong. 1935. 25c.
Educating for Peace, Cabot. 1936.
Living Stories, Schilling and Meyers. 1936. $1.50.
Young America Makes Friends, Jones and Caudill. 1933. 75c.

Grade VII
The Kingdom of Love, Carrier. 1927. $2.00.
What Boys and Girls Are Asking, Desjardins. 1936. $1.00.

Grade VIII
Discovering How to Live, Desjardins. 1929. $1.00.
Looking at Life, Hawthorne. 1932. $1.00.
We All Need Each Other, Jenness. 1935. $1.00.
Discovering God in the Beautiful, Clyde. 1934. $1.00.
Our Living Cburcb, Desjardins. 1936. $1.00.

Grade IX
Methodist Undated Units.
Your World and How to Live in It, Hunting. 1937.

Grade X
The Bible, Story and Content, Laufer. $1.25.
Builders of the Church, Tucker. $1.40.

Grade XI
Discovering Jesus, Weston. 1935. 40c.
Jesus and the Problems of Life, Weston. 40c.
The Spread of Christianity, Hutchinson. $1.25.

Grade XII
The Prophets and the Problems of Life, Weston. 1932. 40c.
Preparing for Life Work, Stock. 1936.
Methodist Undated Units.
Presbyterian Elective Units.

Used by permission of the International Council of Religious Education.

The very nature of these suggestions makes it clear that many vacation school texts, junior league materials, and "undated" units would be satisfactory for weekday religious education use; the problem is to set the goals!

WOMEN'S WORK

Why Support the W. C. T. U?

By Mrs. J. W. Lear, Chicago, Illinois

The Woman's Christian Temperance Union was organized by Christian women over fifty years ago, and as far as I know, it is the only organization carrying on such a full Christian program, having for its definite goal, Alcohol Education, Character Building, Deepening the Spiritual Life, Christian Citizenship and World Peace.

Rev. Edwin Holt Hughes, Bishop of the M. E. Church, said in his welcoming address to the members of the World Convention at Washington, D. C.: "We welcome you here from the wide world because we believe that God has already welcomed you to his kingdom for a great task; because we believe that intemperance and all the broods of evil that grow in its atmosphere will one day have their protecting walls shaken down by your triumphs. Go ahead and God be with you."

I also heard S. D. Gordon at the National Convention at Cleveland, Ohio, commend the W. C. T. U. very highly for its deeply spiritual program and he said that its manner of handling business would be an example for the legislature at the capitol.

All the promises of the politicians that the saloon would not return have been broken. Bars have increased amazingly, and to our horror more women than men, and even the children, are admitted freely. Many young people, even from ministers' homes, are being entrapped. Has its influence reached your home?

Can we as Christian women stand idly by and see these parades of destruction pass by and do nothing to stop them before it is too late? What can you do? Get literature from the National W. C. T. U., Evanston, Ill. Distribute it among your neighbors. If you have no Alcohol Education in your school, or perhaps even in your Sunday school, get literature and agitate the question everywhere you can. Pray for strength and guidance and God will bless your efforts.

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of June, July and August, 1937 (except as noted):

SPANISH RELIEF

California—$87.02
No. Dist., Empire S. S., $9.18; Fresno, $1.50; Raisin, $8.66; Reedley S. S., $2.00 ..... $ 21.34
So. Dist., Glendale S. S., $3.00; Hemet, $5.38; Long Beach, $45.80; Indv. (Calvary, L. A.) $3.00; Calvary S. S. (L. A.) $5.00; Indv. (Santa Ana) $2.00; Indv., $1.50 ..... 65.68

Canada—$14.31
Bow Valley, $13.31; 1st Irricana S. S., $1.00 ..... 14.31

Colorado—$7.60
E. Dist., Bethany S. S., $4.60; McClave, $3.00 ..... 7.60

Florida and Georgia—$31.24
Earlcton Tithers (Clay County), $4.00; Sebring, $24.24; Seneca, $2.00; Seneca S. S., $1.00 ..... 31.24

Illinois—$61.88
No. Dist., O. E. Gibson & daughter (Bethel), $2.00; Elgin, $1.00; Milledgeville S. S., $12.25; Rockford Y. P., $1.00; Stanley, $4.00; Sterling, $21.87; Miss Post, $3.00; Indv., $2.00 ..... 47.12
So. Dist., Allison Prairie S. S., $5.00; Astoria, $5.76; Canton, $3.00; Walnut Grove, $1.00 ..... 14.76

Indiana—$171.04
Mid. Dist., Clear Creek, $3.00; Friendship Circle Class, Manchester, $2.50; Indv. (Manchester), $3.00; Markle, $10.23; Mexico, $5.57; Pike Creek (Monticello), $1.00; Sugar Creek, $1.00; Wabash City, $3.00; West Manchester, $2.00 ..... 31.30
No. Dist., Auburn, $5.04; Blue River, $12.00; Bremen, $3.00; Golden Rule Class, Center, $2.00; English Prairie, $3.00; Goshen City, $46.22; No. Webster Aid Soc., $10.00; No. Winona, $10.00; Rock Run S. S., $1.50; West Goshen S. S., $24.63 ..... 117.39
So. Dist., Grace (Indianapolis), $3.00; Kokomo, $6.60; Union Grove, $11.75; White Branch S. S. (Nettle Creek), $1.00 ..... 22.35

Iowa—$46.58
Mid. Dist., Coon River S. S., $7.00; Iowa River S. S., $2.00; Panther Creek S. S., $7.50 ..... 16.50
No. Dist., Kingsley, $7.58; Indv., Root River, $1.00; Pine Lake Y. P. Camp, $10.50 ..... 19.08
So. Dist., Council Bluffs, $1.00; Libertyville Aid Soc., $5.00; Monroe County, $5.00 ..... 11.00

Kansas—$56.82
N. E. Dist., Buckeye S. S., $2.00; Morrill, $7.77; Rock Creek S. S., $2.04 ..... 11.81
S. E. Dist., Gravel Hill S. S., $1.42; Verdigris, $2.09 ..... 3.51
S. W. Dist., Indv. (Conway Springs), $2.00; Conway Springs S. S., $3.00; Eden Valley, $2.50; Newton S. S., $2.00; Kansas Y. P. Camp, $32.00 ..... 41.50

Maryland—$82.74
E. Dist., Pleasant Hill S. S., $15.25; Frederick, $10.25; Pipe Creek, $10.00; Peace Meeting, Camp Peniel, $14.00 ..... 49.50
Mid. Dist., Beaver Creek S. S., $3.45; Downsville S. S., $2.00; Hagerstown, $15.25; Licking Creek, $1.00; Stone Bridge, $1.00.. 22.70
W. Dist., Cherry Grove, $3.60; Gortner Union S. S., $6.94 ..... 10.54

Michigan—$45.69
Detroit, $18.50; Lansing, $6.56; Woodland, $10.03; Woodland S. S., $10.60 ..... 45.69

Missouri—$20.26
Mid. Dist., Kansas City Aid Soc., $1.77; Warrensburg Ch. of Brethren & M. E. Church, $5.00 ..... 6.77
No. Dist., No. St. Joseph 3.09
So. Dist., Jasper, $0.40; Missouri Y. P. Camp, $10.00 ..... 10.40

Nebraska—$55.79
Bethel S. S., $8.20; Indv., Falls City, $2.50; South Beatrice, $25.84; South Beatrice Aid Soc., $19.25 ..... 55.79

North Dakota & Eastern Montana—$15.60
Carrington Aid Soc., $5.00; Minot, $5.60; Indv., $5.00 ..... 15.60

Ohio—$182.83
N. E. Dist., Black River, $1.00; Black River S. S., $2.00; Center, $17.26; Danville, $17.63; East Nimishillen, $6.00; Lincoln Heights, $5.52; New Philadelphia, $1.00; Olivet, $3.46; Reading S. S., $1.59; Richland, $4.60; West Nimishillen, $2.00 ..... 62.06
N. W. Dist., Green Springs, $7.52; Lick Creek Aid Soc., $10.00; Ross S. S., $6.00; Toledo, $6.55; Toledo S. S., $10.75 ..... 40.82
So. Dist., Bear Creek S. S., $6.85; Brookville, $6.00; Covington, $7.50; Greenville, $5.00; Hamilton S. S., $1.00; Lower Miami Women's Work Organization, $7.00; Painter Creek, $17.28; Piqua, $13.32; Cedar Grove S. S. (Prices Creek), $9.00; Salem, $7.00. ..... 79.95

Oklahoma, P. T. & New Mex.—$15.00
Oklahoma B. Y. P. D. Camp 15.00

Oregon—$5.00
Mabel 5.00

Pennsylvania—$953.79
E. Dist., Gleaners' Class, Akron, $10.00; South Annville S. S. (Annville), $8.10; Conestoga, $0.50; East Petersburg S. S., $25.00; Elizabethtown, $74.63; Women's Work Dept., Elizabethtown, $20.60; Y. P. Camp Conewago (Elizabethtown), $117.65; Indv., Ephrata, $1.00; Harrisburg D. V. B. S., $5.00; Harrisburg, $31.57; Heidelberg S. S., $34.25; Lancaster S. S., $6.24; Lititz, $37.15; Ludlowville Mission (Lake Ridge), $7.45; Myerstown, $22.65; Reading, $1.37; Reading S. S., $6.20; Big Dam S. S. (Schuylkill), $8.36; Hanoverdale S. S. (Big Swatara), $9.72; Little Swatara D. V. B. S., $30.57; Manheim S. S. (White Oak) $44.61 ..... 502.62
Mid. Dist., Ardenheim, $1.90; Burnham S. S., $4.50; Everett S. S., $19.97; Fairview, $18.73; Fairview S. S., $4.41; Roaring Spring, $7.82; Williamsburg, $3.87; Curryville Aid Soc. (Woodbury), $10.00; Yellow Creek, $3.00 ..... 74.20
So. Dist., Lost Creek, $18.25; Mechanicsburg, $2.00; New Fairview, $47.00; Newville S. S., $6.25; Sugar Valley, $2.30; Indv., Waynesboro, $5.00; First York, $76.00 ..... 156.80
S. E. Dist., Coventry, $13.56; Green Tree, $39.50; Norristown, $4.00; First Philadelphia, $0.50; Springfield, $18.00; Springfield Y. P. D., $10.00; Wilmington, $2.20 ..... 87.76
W. Dist., Indv., Walnut Grove (Johnstown), $5.00; Walnut Grove (Johnstown), $96.15; Locust Grove, $5.75; Mt. Pleasant, $7.10; Moxham, $14.41; Sugar Grove (Shade Creek), $2.00; Indv., Uniontown, $2.00 ..... 132.41

Tennessee—$8.00
Johnson City, $5.00; Indv., Limestone, $3.00 ..... 8.00

Texas & Louisiana—$11.88
Falfurrias, $4.00; Falfurrias S. S., $7.88 ..... 11.88

Virginia—$159.76
E. Dist., Central Plains, $2.00; Evergreen S. S. (Mt. Carmel) $3.00; Nokesville S. S., $4.98; Trevilian S. S., $1.56; Women's Work Organization District Meeting. $27.00 ..... 38.54
1st. Dist., Daleville, $13.51; First Roanoke, $4.00; Junior Girls, Camp Bethel, $7.00; Y. P. Camp, Camp Bethel, $33.25 ..... 57.76
No. Dist., Harrisonburg, $7.87; Linville Creek, $11.91 ..... 19.78
Sec. Dist., Barren Ridge S. S., $6.00; Beaver Creek, $7.00; Bridgewater S. S., $16.68; Mt. Vernon, $1.00; Mt. Vernon S. S., $3.00; Indv., Waynesboro, $5.00 ..... 38.68
So. Dist., Spray Aid Soc. 5.00

Washington—$14.87
Outlook S. S., $3.00; Seattle, $4.57; Sunnyside, $6.30; Wenatchee, $1.00 ..... 14.87

West Virginia—$29 99
1st. Dist., Bean Settlement Aid Soc., $5.00; Brookside (Eglon), $3.51; Petersburg, $2.30; Brethren Co-operative, $4.43 ..... 15.24
2nd Dist., Pleasant Valley, $10.00; Valley River, $4.75; Valley River Aid Soc., $10.00 ..... 24.75

Total for period $2,087.69
Total previously reported 6,443.13

$8,530.82

SPECIAL PEACE FUND

California—$11.55
So. Dist., Calvary (Los Angeles), $11.55 ..... $ 11.55

Illinois—$33.88
No. Dist., Bethesda Mission, $5.50; Y. P. Franklin Grove, $24.11 29.61
So. Dist., Cerro Gordo, $4.27 ..... 4.27

Indiana—$215.88
Mid. Dist., Clear Creek, $2.00; Y. P. Cabinet, $25.00; Manchester, $132.16; Y. P. Walnut St. (Manchester), $23.35; Indv., Walnut St. (Manchester), $5.00; Indv., Manchester, $1.00 ..... 188.51
No. Dist., Philalethean S. S. Class, LaPorte, $3.07 ..... 3.07
So. Dist., Buck Creek, $9.63; Rossville, $14.67 ..... 24.30

Kansas—$1.05
S. S. Gravel Hill, $1.05 ..... 1.05

Maryland—$85.86
Indv., Locust Grove, $2.00; Westminster, $34.21; Bethany, $25.00; Pipe Creek, $12.65; Sams Creek, $12.00 ..... 85.86

Ohio—$72.62
N. E. Dist., Cleveland, $3.00; Hartville, $17.87; Woolworth, $6.50 ..... 27.37
N. W. Dist., Fairview, $1.00 ..... 1.00
So. Dist., Covington, $10.00; B. Y. P. D., $25.00; Middle District, $9.25 ..... 44.25

Pennsylvania—$10.00
S. E. Dist., Coventry, $10.00 ..... 10.00

Virginia—$1.00
No. Dist., Timberville, $1.00 ..... 1.00

Peace Bonds Sold 4.40

Total for three months 436.24
Amount Previously Reported 367.07

$803.31

CHINA FAMINE RELIEF

Missouri—$5.18
Mineral Creek ..... $ 5.18

Total for period $5.18

MEN'S WORK PROJECT

The following contributions were received during the period beginning March 1, 1937, and ending August 31, 1937, to be used in the M. R. Zigler expense to Oxford Conference.

Idaho—$10.00
Indv., Fruitland; $5.00; Indv., Nampa, $5.00 ..... $ 10.00

Illinois—$80.00
No. Dist., Elgin Men's Work, $78.00; Franklin Grove Men's Work, $2.00 ..... 80.00

Indiana—$5.61
Mid. Dist., Wabash Men's Work, $2.61; Manchester Men's Work, $7.50 ..... 10.11
No. Dist., New Paris Men's Work, $1.00; Men's Work Organization of No. Indiana, $1.00 ..... 2.00
So. Dist., Indv., Ladoga 1.00

Iowa—$1.00
Mid. Dist., Iowa River Men's Work 1.00

Kansas—$10.00
S. W. Dist., Indv., McPherson 10.00

Maryland—$19.00
E. Dist., First Baltimore Men's Work, $2.00; Denton Men's Work, $2.00; Frederick Men's Work, $5.00; Washington Men's Work, $5.00; E. Md. Men's Work Organizations, $5.00 ..... 19.00

Ohio—$30.00
N. E., Dist., Ashland City Men's Work 5.00
So. Dist., Men's Work Organizations of So. Ohio 25.00

Pennsylvania—$5.00
E. Dist., Indv., Harrisburg 5.00

Virginia—$45.23
E. Dist., Men's Bible Class, Richmond 5.00
1st. Dist., Ninth St. (Roanoke), Men's Work, $10.00; Men's Class, Oak Grove, $5.00 ..... 15.00
So. Dist., Bassett (Mt. Hermon) Men's Work, $5.00; Men's Work Orzanizations of So. Va., $20.23 ..... 25.23

Washington—$5.00
Sunnyside Men's Work 5.00

Total for period $210.84
Amount received during year ending February 28, 1937 ..... 7.50

$218.34

CORRESPONDENCE

THE WOMEN'S WORK CONFERENCE OF NORTHERN VIRGINIA

The women of Northern Virginia met in their yearly conference in the Woodstock congregation at the Valley Pike church, Sept. 9. A large crowd was present and fourteen women's organizations were represented.

Sister A. J. Caricofe, the president, presided. The theme of the meeting was: Abundant Living. Sisters Rebecca Myers and Edna Watsel led us in our music. Several selections were sung by a ladies' quartet from Harrisonburg.

Worship was conducted by Sister Ruth Bowman. The address of the morning, Ways to Enrich Our Life, was given by Sister Sallie Myers. In the afternoon Sister Virginia Keogler gave an address on: How Can We Help Our Young People Attain to More Abundant Living? A memorial tribute was given for our departed sisters and co-workers: Rachel Ullery, Lizzie Thomas and Hattie Wampler. Sister Edna Wampler, who had been to Nampa, gave us an interesting report of the Conference and the sisters

(Continued on Page 18)

THE WOMEN'S WORK CONFERENCE OF NORTHERN VIRGINIA

(Continued From Page 15)

who had been to Camp Bethel gave some impressions they received there. Also impressions received at the regional conference were given.

The directors of Aid Societies, missions and home enrichment gave reports of what has been done in the district. They were encouraging and showed some progress along these lines. Bro. J. W. Wampler gave an explanation about the Spanish relief work and a committee was appointed to take this before the district and solicit help for the sufferers.

Sister Frances Cline was chosen as vice president; Sister Edna Wampler, assistant secretary; Sister Mark Roller as director of peace and temperance; Sister Roy Kline, director of missions and Sister Mamie Myers as director of Bible study. The meeting will go to Rileyville in 1938.

New Market, Va. Anna Roller.

NEW PARSONAGE OF THE SOUTH WATERLOO CHURCH

One of the more important events of the year for the South Waterloo church has been the erection and dedication of the new parsonage. The residence is a seven-room frame structure, located across the highway directly west of the church, five miles south of Waterloo. It makes one more addition to the group of homes forming the community center around the church and school.

Upon entering the parsonage one notices a handsome bronze tablet informing the reader that a gift of $2,000 from Elmer Hosteter was contributed toward the erection of this building, thus honoring the memory of his good father and mother, Brother and Sister Abraham Hosteter, members of the church in its pioneer days. Bro. Abraham Hosteter served as one of the ministers of the South Waterloo church in its early history, and while his son Elmer spent his life in the business world of the city, and was affiliated with another denomination, he made arrangements before his death two years ago, to leave this bequest to the South Waterloo church to be used in perpetuating the memory of Brother and Sister Abraham Hosteter. This amount thus formed the nucleus that became the inspiration to go ahead and build the parsonage, and there is a feeling of deep appreciation for the share the Hosteter family has had in the undertaking.

The dedication of the parsonage took place at the regular church services on Aug. 22 with a large audience participating. The keys of the parsonage were formally presented to the pastor, Bro. W. H. Yoder, by Bro. H. H. Harbaugh, representing the board of trustees, after which Bro. Yoder delivered a splendid sermon on "The Building of a Christian Home." On Aug. 24 Brother and Sister Yoder held open house and a constant stream of callers inspected the new building and enjoyed the hospitality of the host and hostess. Assisting in the receiving of the guests were Alberta and Gordon Yoder, daughter and son of the pastor, and the church trustees, W. W. Blough, D. W. Marsau and H. H. Harbaugh and their wives. Serving was in charge of a number of the young ladies of the church.

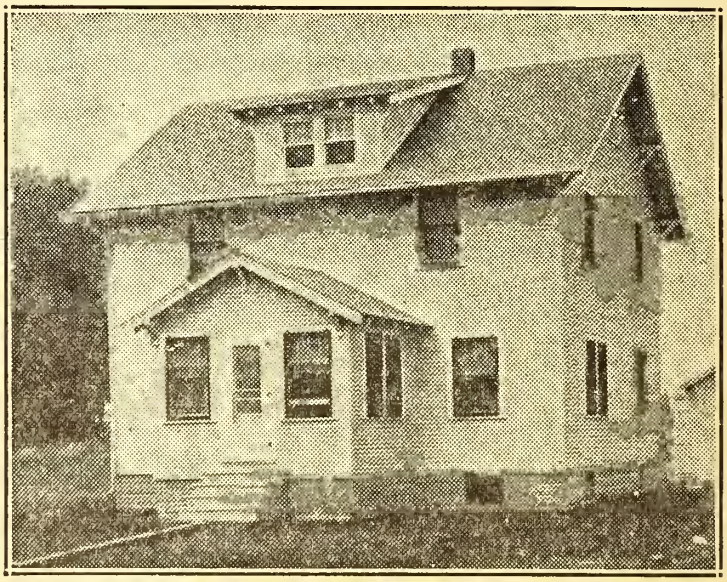
Numerous special contributions were made toward the finishing of the parsonage, among which were a mirrored door by the Chapman Lumber Co.; the light fixtures by Sister Harvey Gnagy; the decoration of the walls of first floor by Brother and Sister Albert Gnagey, the window fixtures by the different ladies' organizations, and the linoleum for the kitchen floor by a friend. In addition there were many individuals who assisted in the excavation of the basement and drainage system, the grading of the lawn, the cleaning and preparation of the house for occupancy, and the moving of the household goods from the former residence. It was the verdict of all who visited the parsonage that the trustees have provided a pastor's home that is well planned, well built, comfortable and beautiful.

Waterloo, Iowa. Mrs. E. H. Snavely.

REUNION AT CAMP BETHEL

On Aug. 29 an earnest group of young men with their families met at Camp Bethel, near Troutville, Va., on the occasion of the annual reunion of the last war's religious objectors. A number of friends of the peace movement were also present and in the quiet atmosphere of the park all had a spiritual feast together.

Sunday school was broken up into four age groups and these groups were placed in charge of teachers, as had been previously arranged. The preaching services which followed emphasized the principle of nonresistance from the scriptural standpoint. Bro. Brenneman of Harrisonburg,



Va., Mennonite, was one speaker; Bro. Bowman of Maryland, one of the camp visitors, was the other.

Following this outpouring of spiritual food, the requirements of the physical must needs be supplied, so bountiful basket lunches were spread in the dining hall. The pleasant associations which all had known in the dark war times were renewed and the intimate friendship of previous days were sweetened. How we enjoyed the recollection of the many instances in which we had been favored by the protection of God, and how when the way seemed dark and afflictions seemed to weigh heavily upon us, he had opened the way and we had other manifestations of his care to strengthen our faith! The spiritual meetings were sweetly reminiscent of our daily prayer meetings, and before the meeting broke up we improved yet another opportunity to stand in a group and sing without restraint the glorious

hymns so familiar to all of us because of their many repetitions.

The group was favored with a peace address in the afternoon by Bro. Guy West of Roanoke in which the cause of peace and the desirability of standing for the right were forcibly presented.

We separated regretfully but refreshed in spirit and body and with renewed assurances to each other that, providence permitting, we would look with joy toward the coming of the next reunion.

The Camp Lee Boys.

WITH THE BETHEL CHURCH OF VIRGINIA

It was my privilege from July 11 to 26 to hold a series of meetings at Mount Bethel, Va. As this meeting has not been reported as yet to the Messenger readers, I would like to state briefly my personal feelings in regard to it.

I have never worked with a more responsive people than those of the Mount Bethel congregation. They seemed eager to learn more about and get closer to God. In my visitation among them, I felt that I was among "a chosen and peculiar people"—a people of high moral and spiritual purpose. The meetings were attended well each night, the farmers made it their business to get their work done in good time to be present at the services. The results were very encouraging—sixteen were baptized and one reclaimed during the meetings. Bro. J. W. Hess of Harrisonburg, Va., is their pastor and manifests a fine spirit of Christian love and understanding as he moves and serves the kingdom interests among the brethren and sisters of this congregation. I believe that the Mount Bethel church will become a powerful factor in the building of the kingdom of God, in that community.

Robert Byrd.

Junior, W. Va.

ELDER JASON ACKLEY EDDY

Jason Ackley Eddy, son of Franklin and Mary Eddy, was born at Correctionville, Iowa, Aug. 27, 1880, being at the time of his death 57 years, one month and 4 days old.



He was united in marriage to Miss Ruth Morey, Feb. 6, 1901. To this union were born three children, Edith, Aaron and Orval, all of whom survive.

Bro. Eddy united with the Church of the Brethren, Aug. 27, 1900, at Ireton, Iowa. He was called to the ministry Dec. 17, 1908, by the Pleasant Prairie church. He was ordained to the eldership Dec. 2, 1916, by the Worthington, Minn., church. Bro. Eddy served in the ministry at Woodstock, Minn., for three years, was pastor and elder at Worthington, Minn., seventeen years, two years at Winona, Minn., and was elder and pastor at the Lewiston, Minn., church during the eight years immediately preceding his death. At the time of his death he was also the presiding elder of the Fredericksburg, Iowa, church, Willow Creek, S. Dak., Minneapolis, Minn., and the Monticello church in Minnesota.

Elder Eddy served on the District Mission and Ministerial Board of Northern Iowa, Minnesota and South Dakota for eleven years in a most capable and efficient manner. He was on Standing Committee of Annual Conference in 1927 and 1937 and was delegate-elect for 1938.

Bro. Eddy took sick on his way home from District Meeting at Kingsley, Iowa, and following a month's illness in his home, died at the Winona hospital, Oct. 1, 1937.

He leaves to mourn his death his beloved and faithful wife, his three children: Mrs. A. E. Bearden of Stockton, Minn., Jason Aaron of Minneapolis, Minn., and Orval of McPherson, Kans.; one brother, S. H. Eddy of Heckly, S. Dak., and three half-sisters: Mrs. J. Deniston, Mrs. Snyder and Mrs. Albert Luk all of Staples, Minn., besides a host of friends.

Funeral services were held at the Lewiston church by the writer assisted by W. O. Tannreuther of Waterloo and Harry Wingert of Kingsley, Iowa. A large gathering of neighbors and friends packed the Lewiston church to pay tribute to their pastor and friend.

The following day, Oct. 4, the body was taken to Worthington where appropriate services were held in the church where he had served the most part of his ministerial life. Elders J. E. Ralston of Sheldon, Iowa, Harry Wingert of Kingsley, Iowa, and J. Schechter of the local church had charge of the service. About 500 friends attended here. The Ministerial Association of Nobles County attended in a body.

Here is an entire life that was spent in one district in pastoral work and the eldership of its churches. He has left his influence in every church of the district. Modest and unassuming he has left his personal imprint on all he has touched.

W. H. Yoder.

Waterloo, Iowa.

IN MEMORY OF MRS. S. B. HOOVER

Mrs. S. B. Hoover, wife of Eld. S. B. Hoover of Modesto, Calif., was born in Topeka, Kans., July 28, 1875. When quite young her parents moved to Pennsylvania. She spent her girlhood days in Morrisons Cove. At an early age she accepted Christ as her Savior and became a member of the Church of the Brethren, which church she loved and cherished during her entire life. She was a good Bible student for much of her leisure time was spent in studying it, and in reading The Gospel Messenger or some other religious book or paper.

In October of 1895 she was married to Samuel B. Hoover of Duncansville, Pa., who was elected to the ministry in 1910. To this union were born four daughters and six sons. She spent much of her married life in the middle west where she aided her husband in church work. On Oct. 26, 1926, they moved back to Pennsylvania where they lived until 1933. In the fall of that year they went to California for her health. Here her health improved rapidly and she became quite well.

For several months this summer she visited friends and relatives near her old home in Pennsylvania and it was while returning home that she received an injury in a car accident, that resulted in her unexpected death on the evening of July 29, 1937.

She was a devoted wife and mother and lived a consecrated life in the church which she loved. She leaves to mourn her departure, her husband, Eld. S. B. Hoover of Modesto, Calif., four daughters—Mrs. Della Johnson of Empire, Calif., Mrs. Mary Clapper of Duncansville, Pa., Mrs. Elizabeth Alltus of Modesto, Calif., and Mrs. Catharine Hardman also of Modesto. The six sons are: Orville of Pittsburgh, Pa., James and Elmer of Duncansville, Pa., and Harvey, David and Leslie at home. There are nine grandchildren, also a number of brothers and sisters survive.

Her body lies peacefully in the cemetery, but she still lives in the lives of her family. All of her children are

members of the Church of the Brethren and Elmer is a minister. She was ready to answer the call when it came.

Funeral services were held at Shannon's funeral parlor at Modesto, Calif., by Brethren Root and Peters of Waterford. The six sons were pallbearers. Interment was made in the Modesto cemetery. Mrs. E. M. Alltus.

Modesto, Calif.

"THAT SILVERHAIRED DADDIE OF MINE"

Noah Webster Erbaugh, son of Abram P. and Sarah Erbaugh, was born near New Lebanon, Ohio, Feb. 14, 1861. On Sept. 2, 1883 he was united in marriage to Laura Bowman of the same vicinity. A few years before their marriage, or in January of 1881, they both became members of the Church of the Brethren.

Farming was the occupation followed. Tobacco was the leading crop raised in this community for a few years. I remember father raising one crop of tobacco. He was very conscientious and remarked to mother several times, "We surely don't want our children to use tobacco, then why should we raise it for other people's children to use?" And the filthy weed was no longer raised.

A family altar was erected in this home. Bible stories were read or told and explained daily in connection with our evening prayer hour. We committed choice scripture verses and repeated them. Sometimes we sang a hymn together. We took turns in leading in prayers as we grew older. This quiet worship time was observed regardless of secular duties or whatever visitors might be in the home.

One of the mottoes of our home was: "Look on the bright side," for, "All things work together for good to them that love God." Another was: "I can do all things through Christ who strengthened me." If an unpleasant situation arose, we were advised to do what we could to better things and leave the rest with God.

It was an established custom to attend Sunday school and preaching. Nothing but sickness ever kept us at home. A few times, I remember, mother kept us children at home because of the weather, but father went anyway.

Father and mother were always interested in visiting the sick, shut-ins, the poor and isolated members of the church. They also kept a close watch upon the changes made in our community, trying to visit the new folks who came in, welcoming them and inviting them to our services if they had no other church home.

Father was elected to the deacon's office Aug. 3, 1897, to the ministry Nov. 5, 1907, and ordained as elder June 2, 1914. He always tried to be faithful to the trust given him. He gave his children this bit of advice about the work of the church: "Never say no when the church calls you to service. However humble the task may seem, do your best. Form the habit of saying, 'I'll try,' and do what you can."

He tried to adjust himself to the changes made in the church and the world as he grew older. He remarked some time ago: "It's a wonderful age to live in; there are so many good things to enjoy." He appreciated the inspiration and Christian fellowship of the various conferences of the church.

About twenty-four years ago father and mother were at Bethany Biblical Seminary for one winter. This was one of the high spots in their lives. It was a real feast of good things to them both.

Six years ago father was very ill for some time. He was anointed and the Lord raised him up, sparing him to us six years longer. Yet he was often homesick for the heavenly home.

He leaves a faithful companion, four children, eight grandchildren, one great-grandchild, four brothers, three sisters and many other relatives and friends.

The family has appreciated every look, work, deed, song, prayer, message or floral gift of sympathy received. But among the floral gifts there were two of which I think father would make special mention. One, just a bouquet from a neighbor, was presented with trembling hands and tearful eyes. The other was a small basket brought in by a little girl who represented all the children of the neighborhood.

Funeral services were held at the Church of the Brethren at West Alexandria, Ohio. Bro. Jonas Groff brought a very comforting message from God's Word. Interment was made at the Fairview cemetery.

New Carlisle, Ohio. Ida Kempton.

IN MEMORY OF MOTHER

Sister Asenath Baker was born June 15, 1854, at Lindsey, Ohio. She passed away Sept. 7, 1937. She was the daughter of Daniel and Julia Anderson.

"Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."



Ever a faithful reader of the Bible mother translated it into the language of daily living. At an early age she received prizes for Bible reading and continued throughout life to read it daily. She was a strong believer in family worship and regularly, regardless of who might be visiting in the home, took her Bible and, with her family, took a few minutes for family devotions.

Throughout her life she was a faithful church attendant. The alibi that we had company was never offered, as company was always invited to attend service with us. It was never a question in our home whether or not the family would go to church, church attendance being the rule.

Her mind was ever alert. She was a devoted reader of religious literature and ever kept herself informed as to the work of the brotherhood.

Her hobby was letter writing. Many a kindly message went forth from her pen. She had averaged a letter a day during 1937 until her illness which was of two weeks' duration. Until then she was active in the tasks of the household.

Christian hospitality characterized her home. The stranger at her door was always welcome. She made friends wherever she went; her life was spent in doing for others. What she did was without show or thought of praise or reward.

On March 14, 1889, she married Samuel D. Baker. They were devoted companions for more than forty-eight years. They united with the church June 24, 1899. She mothered many besides her own family.

Mother's labors are done and she has gone to receive the reward of the faithful.

LeMoyne, Ohio. Edith Baker.

MRS. ASENATH BAKER

Mrs. Asenath Baker departed this life at her home in LeMoyne, Ohio. On March 14, 1889, she married Samuel D. Baker. To this union were born four children—one daughter and three sons. Three sons and one grandson preceded her in death. June 24, 1899, she and her husband were baptized into the Church of the Brethren by Eld. S. M. Loose. She lived a faithful Christian life. She had often made the statement that she had attended Sunday school for seventy-five years. She taught a Sunday-school class at the age of eleven years and was a school teacher at the age of eighteen. She spent her life caring for others. Her brother, a Civil War veteran, lived in this home, with the exception of a few years, until he was ninety years old. She also mothered his two orphan children; the one, a Spanish War veteran, died in her home. At an early age she helped to care for her cousin, Elhan Eversole, until his death. She lived with her mother and cared for her until her death. Her mother-in-law also died in her home.

After moving to Wood County she took into her home Harry and Gordon Baker and mothered them for several years. After the death of her dear friend, Alsada Kaser, she became Mother Baker to this family of eight children. The one daughter, Mabel, spent five years in this home and was nursed back to health. The last person she took into her home was Hazel Wallace, who was still with her at the time of her death. She was a loving wife and mother, a kind and helpful neighbor, ready to lend a helping hand wherever needed. Every life that touched hers got therefrom some good. Mother Baker took an active part in all church work until her Lord called her home. She was correspondent for the Messenger for nearly twenty years, which she enjoyed. She was a constant reader of The Gospel Messenger and urged others to read it. She was a great lover of poetry and could recite a poem for every occasion. Aug. 24, 1937, she called for the anointing service. She leaves to mourn her loss a devoted husband, a faithful daughter, two grandchildren, one daughter-in-law and a host of other relatives and friends. Services were held at the Black Swamp church by Eld. George W. Garner and Bro. Wilbur Bantz of Toledo. She was laid to rest in the Lake Township cemetery near Walbridge, Ohio.

Walbridge, Ohio. Mrs. Ida E. Garner.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Aeschbacher-Moomaw.—By the undersigned, Sept. 11, 1937, in the McFarland Church of the Brethren, Bro. Carroll E. Aeschbacher of Strathmore, Calif., and Sister Veda M. Moomaw of McFarland, Calif. —John I. Coffman, McFarland, Calif.

Albee-Edwards.—Mr. Lawrence P. Albee of Eden, Idaho, and Sister Lois Edwards, daughter of Dr. and Mrs. F. G. Edwards of Twin Falls, Idaho, Feb. 21, 1937, at the home of the bride's parents, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Eigenbrode-Troupe.—At the home of the groom's sister, Mrs. Harold Porter, Pauline E. Troupe, Hagerstown, Md., and John D. Eigenbrode of Battle Creek, Mich., Sept. 1, 1937.—D. H. Keller, Battle Creek, Mich.

Jones-Hempleman.—Bro. G. Arnold Jones of Scottville, N. C., and Sister Ethel Grace Hempleman, daughter of Brother and Sister Charles H. Hempleman of Twin Falls, Idaho, Aug. 15, 1937, at the home of the bride's parents, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Laughlin-Laughman.—By the undersigned at Paramount, Md., Mr. James Laughlin of Greencastle, Pa., and Sister Minerva Laughman of Shady Grove, Pa.—D. E. Stouffer, Chambersburg, Pa.

Sies-Snyder.—By the undersigned, at his home, Brookside Place, near Westminster, Md., Sept. 18, 1937, Bro. Clarence L. Sies and Miss Mary E. Snyder, both of Westminster, Md.—William E. Roop, Westminster, Md.

Troxel-Helms.—Bro. John Howard Troxel of Twin Falls, Idaho, and Miss Frances Mae Helms of Wendell, Idaho, Sept. 26, 1937, at the parsonage in Twin Falls, Idaho, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Yoder-Noe.—By the undersigned in the Florence Church of the Brethren, Constantine, Mich., Bro. Homer Yoder of Howe, Ind., and Sister Dorothy Noe of Constantine, Mich., Aug. 29, 1937.—George Scherck, Constantine, Mich.

FALLEN ASLEEP

Barbour, Kirke, Jr., infant son of Brother and Sister Kirke Barbour, died Sept. 28, 1937, near Manchester, Md. Funeral services were conducted in the home of the grandparents, Brother and Sister George Rappold by the undersigned, with interment in the Meadow Branch cemetery.—William E. Roop, Westminster, Md.

Boone, Bro. Charles Franklin, aged 74 years, son of the late Jacob and Lydia Boone, died in the Winchester Memorial hospital, Sept. 21, 1937. He was a native of Johnsville, Md. Bro. Boone died from injuries sustained in an accident at the M. J. Grove Lime plant of Stephens City where he had been employed for forty-seven years. Twice married, he is survived by his second wife, Mrs. Mary Susan Boone, one daughter and one son. He is also survived by two sons by his former marriage. He had been a member of the Church of the Brethren for a number of years and attended church services whenever possible. Short services were conducted at the home on Friday morning by Bro. Cephas Fahnestock. The body was then taken to Johnsville, Md., where services were held from the Beaver Dam U. B. church, with Bro. Daniel Metz officiating.—Stephens City, Va.

Clinger, Mrs. Annie, aged eighty, died at her home, Sept. 16, 1937. She was the widow of Thomas Clinger and the daughter of Samuel J. and Hannah Varner Horner, both deceased. She had been a loyal member of the Walnut Grove congregation affiliated with the Women's Bible class and the Sisters' Aid Society and was very active in her services and devotion for many years. She was faithful in church attendance until failing health prevented her coming. She is survived by five daughters, eighteen grandchildren and nine great-grandchildren. Funeral services were held at the church, conducted by Bro. J. A. Robinson, with interment in the Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Coffman, John Oliver, aged 45, well-known West Rockingham County farmer, passed away suddenly Aug. 6, 1937. He appeared in usual health and was attending Bro. Paul Daugherty's meetings each evening during the week, also visiting with Bro. Daugherty in the homes of the people in the community. While Bro. Coffman has suffered for the past ten or eleven years with heart trouble his death came as a great shock and brought sadness and gloom over a large territory where he and his family were surrounded by a host of friends. He was the son of the late John R. and Mary Coffman and was born Aug. 9, 1892. He had served in the office of deacon for a number of years and also as Sunday-school superintendent for the past fifteen years. Seventeen years ago he married Miss Mary Dull of Bridgewater who survives with three daughters and one son. Two sisters and three brothers also survive. Funeral services were conducted by Brethren Simon Glick, A. S. Thomas and Paul Daugherty.—Mrs. S. E. Garber, Bridgewater, Va.

Dafler, Opal Pauline, daughter of Ohmer and Carrie Dafler, was born Feb. 16, 1921, and died at her home near Brookville, Ohio, Sept. 22, 1937, of double pneumonia. She had been a devoted member of the Brookville Church of the Brethren. She was a senior in high school and much loved by all who knew her as she had such a sunny disposition. The funeral was held at the Brookville church, with members of her class acting as pallbearers and flower girls. Services were conducted by her pastor.—Roy B. Teach, Brookville, Ohio.

Flora, Genevieve Prentiss, infant daughter of Floyd C. and Inez A. Flora, departed this life July 4, 1937, the day on which she was born. The father, mother, four brothers and four sisters survive. Services were held by the writer at the Woods Maternity home. Interment was made on the family lot in the Jerome cemetery.—Van B. Wright, Twin Falls, Idaho.

Frye, Martin S., son of Solomon and Elizabeth Frye, was born in Lancaster County, Pa., June 2, 1866, and departed this life Sept. 28, 1937. He was united in marriage to Malinda Young, Dec. 23, 1886. In December of 1936 they celebrated their golden wedding anniversary with appropriate services at the church and open house for their friends at their home. To this union were born eight children—six living. Twelve grandchildren are also living. Brother and Sister Frye united with the Church of the Brethren in November of 1890 and remained faithful. Services were conducted by the pastor, Bro. L. R. Holsinger, with interment in the Maple Hill cemetery near Mogadore. —Mrs. Fred Young, Mogadore, Ohio.

Gibble, Ida S., nee Brubaker, was born Aug. 17, 1873, in South Lebanon Township, daughter of Samuel and Sarah Brubaker-Schneider. She departed this life Aug. 8, 1937. She grew to womanhood in Iona, Pa., and was united in marriage to John A. Gibble. The family resided in Reistville for a period of twenty-two years and later in Myerstown for a period of seventeen years, where she died. She united with the Church of the Brethren forty-two years ago and remained faithful until her death. Aug. 21, 1905, they were elected as deacons and served in that office for thirty years. Funeral services were conducted Aug. 12, in the Heidelburg Church of the Brethren. Brethren Michael Kurtz and Henry King were in charge of the services. Burial was made in the adjoining cemetery. Six nephews were the pallbearers. She will be greatly missed by her relatives and friends.—Helen C. Bucher, Myerstown, Pa.

Harmon, Sister Nannie A., nee Hylton, was born in Willis, Va., Dec. 12, 1846, and departed this life at the home of her daughter in Richfield, Idaho, June 30, 1937. Death was due to a paralytic stroke. She was the daughter of Bro. Hardin P. and Fannie Hylton. Feb. 19, 1867, she was married to Bethlehem Harmon. To this union ten children were born. Eight children, twenty-eight grandchildren, sixteen great-grandchildren, three brothers and a stepmother survive. In 1886 she came with her family to Missouri. The husband passed away Oct. 27, 1922, in Bakersfield, Calif. Since 1919 they had made their home in Shoshone, Idaho. She was the mother of a splendid family. Since thirteen years of age she had worshiped in the Church of the Brethren.—Van B. Wright, Twin Falls, Idaho.

Harris, Curtis, third son of Peter and Mary E. Harris, was born in Clay City, Ind., March 30, 1866. At the age of twenty-one he was married to Sephrona A. Church. To this union were born three children, two now deceased. His wife preceded him in death on Dec. 24, 1894. On Jan. 2, 1898, he was united in marriage to Cora D. Reniker who survives. To this union six children were born. Besides the above Bro. Harris is survived by three brothers one half sister, one half brother, fifteen grandchildren and many other relatives and friends. Bro. Harris united with the Maple Grove Church of the Brethren fifty-one years ago, having been a faithful member and active until death. He had been in ill health for over a year. Funeral services were conducted by C. A. Williams, assisted by Fuhrman Harris, his nephew.—C. A. Williams, Nampa, Idaho.

Kennedy, Sister Maud, died Sept. 19, 1937, aged 47 years. She was the daughter of James Elyard and was born in Brandywine, W. Va. Surviving are one son, one daughter, one sister and one brother. Funeral services were conducted at the Harrisonburg church by Bro. N. D. Cool. Interment was made in the Mill Creek cemetery.—Mattie Miller Texiere, Harrisonburg, Va.

Kreider, Sara Elizabeth, was born Oct. 12, 1862, and died Sept. 5, 1937. Sister Kreider was a faithful member of the Church of the Brethren at Huntsdale for many years, always present at Sunday school and church services as long as her health permitted her to go. She is survived by one daughter, thirteen grandchildren and two great-grandchildren. Her husband, Bro. Emanuel Kreider, passed away Feb. 11, 1937. Funeral services were conducted by her elder, Bro. Otho Hassinger, in the Huntsdale Church of the Brethren. Interment was made in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Mulvihill, Bessie Marie, daughter of Dan W. and Myrtle Mulvihill, was born in Twin Falls, Idaho, March 22, 1935, and departed this life July 30, 1937. She met her death by drowning in a coulee near her home. She leaves her father, mother, two brothers, four sisters, one grandfather and two grandmothers. A sister preceded her in death in 1934. Interment was made in the Twin Falls cemetery. Funeral services were conducted by the undersigned at the First Church of the Brethren.—Van B. Wright, Twin Falls, Idaho.

Obershaw, Mary Frances Streeter, was born in Rockford, Ill., Oct. 18, 1866, and passed away at her home in Twin Falls, Idaho, Aug. 18, 1937. She was a member of the Christian church. She was married to Curtis Obershaw in Cassville, Wis., on March 18, 1886. Four sons were born to this union. Her husband, four sons, seven grandchildren, five great-grandchildren and one brother survive. Services were conducted by the writer in the Drake funeral parlor, Twin Falls, Idaho. Interment was made in the Twin Falls cemetery.—Van B. Wright, Twin Falls, Idaho.

Schisler, Paul Ebbert, son of Samuel and Lydia Ebbert Schisler, was born Nov. 1, 1910, and departed this life Sept. 28, 1937. On Aug. 26, 1933, he was united in marriage to Miss Vera Hickle and to this union were born two children—a son and daughter. He united with the Church of the Brethren when a small boy. Besides his wife and children he is survived by four brothers, four sisters and numerous other relatives and friends. Funeral services were conducted by Bro. Fred Thompson. Burial was made in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Shearer, Sister Mary, died Aug. 12, 1937, at the home of her daughter. She had been a member of the Mennonite church. She is survived by two sons, two daughters, one brother and several grandchildren. Funeral services at the Stauffers church were conducted by Bro. Noah Risser, Mennonite, and Bro. F. S. Carper. Interment was made at Campbelltown.—Mae E. Basehore, Palmyra, Pa.

Showalter, Jacob C., was born in Rockingham County, Va., Oct. 1, 1857, and departed this life Sept. 24, 1937. He came to Iowa in early manhood and settled near Brooklyn. He united with the Church of the Bretbren in early life and remained in that faith through life. He was united in marriage with Etta Niswander and to this union were born one son and three daughters. He leaves to mourn his departure his wife, four children, nine grandchildren and one sister. Funeral services were held at his home in Brooklyn, by the pastor.—I. W. Brubaker, Brooklyn, Iowa.

Simmons, Elizabeth Ann, died June 21, 1937. She was a well-known resident of Spring Creek section. She had been in ill health for several years but it was not considered serious until the past few weeks. She was born Jan. 31, 1871, near Rawley Springs. She was the daughter of the late George and Sarah Piner. About forty-seven years ago she married Mr. George Simmon. Besides her husband she is survived by three sons, one stepdaughter, two brothers and fourteen grandchildren besides a host of friends. She was a member of the Church of the Brethren for a number of years. Funeral services were conducted by Bro. A. S. Thomas at the Beaver Creek church.—Mrs. S. E. Garber, Bridgewater, Va.

CHURCH NEWS

ARIZONA

Glendale.—Our pastor, Bro. E. E. Barnhart, and family and Sister Emma Sine attended the Annual Conference at Nampa, Idaho. During their absence Brethren Arnold and Fields of Phoenix and Bro. Harold Kurtz filled the pulpit. July 11 a report was given by Sister Sine on some of the outstanding features of the Conference, and Bro. Dan Daugherty of Pennsylvania gave the evening message. July 16 a Women's Work program was held in the evening at the home of Sister Faith Weigold. Questions were given out for group discussion. Aug. 1 we had an all musical program consisting of Fannie Crosby's songs. A study was also made regarding her life and works. Aug. 3 a potluck supper was held by the combined young people's classes of the church on the lawn of one of our members. The occasion was in honor of Bro. Leland Brubaker, director of young people's work, and his family. Afterwards the group adjourned to the church where in conjunction with the rest of the church a splendid message was given to the young people by Bro. Brubaker. Aug. 15 the young people's group had charge of the service. The program consisted of special songs and discussions on Moral Fiber. Aug. 16 a farewell party was held for the Barnharts at the church. An ample potluck supper was enjoyed by all, after which informal talks were given by Brother and Sister Barnhart and responses by different members of the church. They left the following morning for their new pastorate in Ames, Okla. The pulpit was filled from then till Sept. 12 by different ministers of our own congregation. Sept. 24 council meeting was held for the election of officers. Merle Heatwole was elected superintendent of the Sunday school with Frank Sines as treasurer. Some of the other officers elected were Adelaide Brewster, chairman of the program committee; Mary Brantley, home director; Frank Heatwole, treasurer; Rachel Young, peace director. Sept. 12 was the first Sunday that we had our new minister, Bro. B. F. Waas. His sermons and the presence of his family have been the source of much inspiration since that time. Sept. 28 a reception was held for Brother and Sister Waas and family in the form of a basket supper at the church. A welcome was extended them by Bro. Harold Kurtz, after which group singing, a special number and a reading followed. We are looking forward to a prosperous year.—Thelma Heatwole, Glendale, Ariz., Oct. 1.

CALIFORNIA

La Verne.—Our church has launched out on an ambitious program under the leadership of Bro. D. W. Kurtz who was installed as pastor the first Sunday of September by Bro. Edgar Rothrock, member of the General Ministerial Board and Bro. J. M. Boaz of the district of Southern California and Arizona. Bro. I. D. Yoder of the La Verne ministerial committee presented Bro. Kurtz with the keys to the La Verne church. Bro. Kurtz officiated at the annual installation of Sunday school, church, Christian Endeavor and Christian Workers' officers, involving ninety-nine people on Sept. 26. Wednesday evening has been designated as church night beginning with the pastor spending twenty minutes in a discussion of the Sunday-school lesson for the next Sunday, followed by the weekly Bible study featuring the Book of Galatians closing at 8:15, when the church choir, directed by Emmert Stover, practices. The Sunday-school lesson and Bible hour periods are being attended by about 140 people, including a number of young folks, especially Sunday-school teachers. Children are being interested in church attendance through a sermonette directed to them each Sunday morning after which they sing a special number or contribute a memory scripture. They sit in a section reserved for them at the front of the church. The young people's Christian Endeavor society is taking on new life through the leadership of Elbert Hollinger, president, and Bro. Vernon Heckman, adviser. Bro. Kurtz is giving a series of lectures at the Thursday morning chapel periods at La Verne College to which all who are interested are invited. The hour is 11:25 o'clock. The Aid Society continues to be a veritable beehive of industry. A welcome reception was tendered Brother and Sister Kurtz in September when sixty-one were present. The Kurtz family was properly welcomed by the congregation at a potluck dinner. A reception for La Verne College students was held on Sept. 26 when the students were welcomed and urged to attend Sunday school, Christian Endeavor society and church services. The Aid Society put on a cafeteria supper recently for the benefit of La Verne College new Home Economics department. Many visitors drop into the Sunday church services to hear Bro. Kurtz deliver positive, constructive and inspirational messages. The church membership directory is being revised under the leadership of Mrs. Wilbur Pobst and the writer. The members of the men's laymen organization are planning a father and son dinner for the latter part of November when an effort will be made to contact college boys whose fathers are not here. A large group of La Verne students are participating in the church program, some as teachers, Christian Endeavor officers, etc.—Grace Hileman Miller, La Verne, Calif., Oct. 5.

San Diego.—Sept. 12 Bro. J. P. Dickey conducted the installation services for our new pastor, Bro. Chas. Forror. The members of the ministerial and district mission board were present. Our church is partly supported by the district mission board. Bro. Carl returned on Sunday to help with the reorganization. Bro. Forror was chosen elder; Sister Forror, Sunday-school superintendent. The choir is a new undertaking and is starting out with very good attendance. The church attendance is increasing. Mrs. Jett was chosen Women's Work leader for the coming year. We are glad to have our former pastor, Bro. Boaz, and family remain with us as we are very much in need of workers. Sister Boaz is teaching in the adult education department of the city schools this winter. We are planning some repairs on the church. There is to be a choir loft built in, the church is to be repainted on the outside and remodeling done to the basement. Before long we hope to build a new parsonage. The evening meetings are being very well attended. We have two very promising young people's groups.—Mrs. Mary Kregear, Spring Valley, Calif., Oct. 4.

DELAWARE

Wilmington.—The boys' club, sponsored by Men's Work, has been very active and has had as one of its chief recreational outlets a first-class baseball team. Our daily vacation Bible school had an enrollment this year of eighty-nine. All offerings were used for the support of Bible schools in India. The school was supported from the barrel banks which are collected each month. During the past year these banks yielded $363.64. The girls' club, sponsored by the Ladies' Aid, is growing. During the illness of the sexton of the church several members of the Men's Work carried on his duties, the salary going to the sexton as usual. The men dug a much needed cesspool for the sexton at that time. Since our last report the parsonage has been painted and a drainage well dug in the cellar. Church attendance and offerings have increased gratifyingly. For the third year our congregation has taken advantage of the seventy-five per cent Messenger Club plan. On Sept. 13 four were baptized bringing the total to nine for the year. Four letters have been accepted in the period. All candidates for baptism are required to complete a course

of study on the meaning of church membership. On Sept. 20 church council was held and officers for the Sunday school and church were elected. On Oct. 3 installation service was held for the newly elected officers. The B. Y. P. D. presented its first fall program on Oct. 3, with Roland Ebling as president. An out-of-door installation service will be held for the new officers.—Mrs. C. M. Wickersham, Jr., Wilmington, Del., Oct. 5.

FLORIDA

Okeechobee.—In August we held a two weeks' daily vacation Bible school in our church, under the direction of Miss Mary Margaret Parker. There were five classes. The interest was splendid. Some of the other denominations co-operated with us and helped with the teaching. The highest attendance was forty-four. The evening of the last day a fine program was given by the children, with the parents and friends invited. This being our first daily vacation Bible school we were very much pleased with the interest and enthusiasm shown by the pupils. We held our election of Sunday-school and church officers on Aug. 8. Bro. S. W. Bail was re-elected elder. On Sept. 19 another business meeting was held when we elected Ray E. Lantz as delegate to district meeting at Tampa in October. He was also elected assistant pastor at this place and Bassenger. Eld. S. W. Bail has been acting as our pastor for the past year. Brethren L. L. Lininger and I. R. Pletcher, both former pastors of this place, preached for us several times during the summer. On Oct. 3 Bro. Pletcher from Sebring conducted the installation services for the new officers. We have regular services every Sunday morning and prayer meeting every Wednesday night. We welcome visitors passing through to stop and worship with us.—Mrs. Victor Domer, Okeechobee, Fla., Oct. 5.

Winter Park.—Seventy-two children were enrolled in a successful daily vacation Bible school last summer. Bro. Fred Hollenberg from Sebring was superintendent. Each evening he held an interesting class for adults on the Sermon on the Mount. His services were much appreciated. One woman was baptized. Twenty-three junior and intermediate boys and girls attended camp at Seneca. Our fall council meeting elected Forest Chambers as superintendent of the Sunday school with Robert Bowman as assistant. C. E. Bower was re-elected elder; Paul Cox, clerk. Brethren Bower and Bowman are our delegates to district meeting, with Sister Bower and Bro. Richard as alternates. Our love feast will be held Nov. 28. Bro. M. J. Swigart and wife were with us Sept. 26, and we were much pleased to have him preach for us at both services. We hope members visiting Florida will arrange to worship with us.—Cora Price Bowen, Winter Park, Fla., Oct. 1.

ILLINOIS

Astoria.—The members of the Astoria church met in business meeting Sept. 7, with Eld. E. F. Caslow in charge. One letter of membership was granted. The church officers were elected as follows: Bro. W. A. Deardorff, elder; Paul Rhoades, Sunday-school superintendent; Rose Wickert, Messenger correspondent; C. A. Gruber, Messenger agent; Lenore Sullivan, clerk. Bro. Lester Fike and family have moved to Astoria and he will begin his pastorate here about Oct. 30 on his return from Southeastern Kansas where he is holding revival services at the present.—Mrs. Rosella Sullivan, Astoria, Ill., Oct. 4.

INDIANA

English Prairie.—We met in quarterly council Oct. 1 at which time the Sunday school was reorganizing for the coming year, with our elder, Bro. Charles Light, presiding. Bro. Clemen Burger was re-elected superintendent, with Bro. Carl Robbins, assistant; Bro. Sam Carper, member of the finance board; Bro. Carl Yoder, elder. We have been having some spiritual food through the summer. The Munn brothers were with us one Sunday afternoon. Bro. J. O. Winger delivered two wonderful addresses at our harvest meeting. Sept. 19 the Pleasant Valley young people gave us a play, The House on the Sand. We are getting ready for our revival to be conducted by Bro. G. A. Snider from North Manchester, Oct. 26. The young people enjoyed the privilege of attending their sectional conference at Pleasant Chapel and having the largest group there they received the pennant. They attended the district conference Oct. 3 and also took a large group and brought back the pennant again. The B. Y. P. D. has charge of the service every two weeks. Our communion will be held Oct. 23.—Mrs. Clemen Burger, Howe, Ind., Oct. 5.

Manchester.—During the last month, there has been a noticeable change in our congregation. We welcome the college students and several families who have recently moved into our town. We are also glad for the return of several members of our regular church family. Among the 207 campers enrolled at Camp Mack this summer forty-six were from this church and a number of our members have spent their vacation elsewhere. We held services at the college two Sundays in August while our church auditorium was being redecorated. On Sept. 19 Bro. R. H. Miller gave us a very inspiring address on Five Inevitable Occurrences in Every Life. Sept. 26 about sixty of our young people and children participated in our Sunday-school promotion program. Eighteen juniors, who regularly attended preaching services the past year, received Bibles and pictures. Our pastor, Bro. Hartsough, made an earnest appeal to everyone present to do his part in the work of the Sunday school. This was followed by consecration of our Sunday-school workers for the coming year. On achievement Sunday, Oct. 3, we lifted an offering of $800. Part of this will be used for work in our district and part will go to help defray the expense of redecorating our auditorium. As a challenge to us, our pastor is giving a series of interesting and enlightening Sunday evening addresses, Sept. 26 to Oct. 10, on Three American Religions—Spiritualism, Mormonism and Christian Science. We are looking forward to our evangelistic services Nov. 14-21. The program includes the following: Addresses by Edward Frantz, church, Sunday morning, Sunday, Monday and Tuesday evenings; chapel, Tuesday and Wednesday mornings; addresses by H. F. Richards, church, Wednesday and Thursday evenings; chapel, Thursday morning; addresses by Rufus Bowman, church, Friday and Saturday evenings, Sunday morning and evening; chapel, Friday morning. We invite those from other churches to come and enjoy the meetings with us. We are sure that there is much work to be done during the coming year and hope that we may be of real service to our community and also to those who live farther away.—Clara Boone, North Manchester, Ind., Oct. 5.

Maple Grove.—We met in regular council Sept. 18. Our elder, Bro. Jacob A. Miller, was re-elected for another year. The Sunday-school officers for the new year were nominated and the election was held the following morning during the Sunday-school hour. Bro. Vincent Youngblood is our superintendent. Bro. Howard Mitchel and wife were elected to the deacon's office and will be installed at a future date. Bro. F. E. McCune held a revival meeting for us Aug. 1-15. These meetings were well attended and the interest good. An intermediate Sunday-school girl was received into the church as a direct result of these meetings. We were very glad to have with us on Sept. 26 Bro. Floyd Bowman from Muncie, Ind. He gave a very interesting lecture on temperance. We are glad to have these truths explained to our boys and girls. The Women's Work and missionary society are meeting every two weeks now as we have plenty of work to do.—Mrs. Alfred Campbell, Center Point, Ind., Oct. 1.

Salem.—Fred Flora will be our evangelist for a two weeks' series of meetings starting Oct. 19 and ending with a love feast Nov. 1. Our prayer meetings which we hold every Thursday evening are very successful. Bro. Jim Kesler will be our pastor for another year.—Mrs. Imo Wolfe, Knox, Ind., Oct. 4.

Wabash City.—We met for quarterly council Sept. 14, with a good attendance. Bro. J. O. Winger presided. Election of officers for this year was the main business of this meeting. Bro. Willord Crumrine was chosen for Sunday-school superintendent and church treasurer; Sister Harry York, primary superintendent; the writer, Messenger agent and correspondent; Bro. J. E. Smeltzer, pastor; Brethren Dorsey Brubaker and Chester Deafenbaugh, delegates to district conference at Huntington. On account of the remodeling of our church building, we were not permitted to have the usual promotion exercises for the primary department. The Ladies' Aid Society are contributing to the building fund with markets, rummage sales, sale dinners and other work at regular meetings.—Mrs. Chester Deafenbaugh, Wabash, Ind., Oct. 4.

IOWA

Ivester.—We opened our new church year Oct. 3, with a rally day. Two hundred and twenty attended Sunday school, after which Bro. E. M. Frantz gave a masterful sermon, entitled Is the Church Worth Its Cost? It was a challenge for everyone to dedicate themselves more fully to the desires of the Master, spiritually, physically and financially. The officers which have been chosen are as follows: Bro. E. M. Frantz, elder; Alfred Kruschwitz, Sunday-school superintendent; Mrs. Fred Draper, Sr., primary superintendent; Mrs. P. K. Albrigbt, Cradle Roll superintendent; Mrs. R. W. Button, junior superintendent; Miss Mae Albright, intermediate superintendent; Mrs. Bert Davidson, president of Women's Work; Mrs. John Murdock, director of Aid Society; Mrs. D. L. Turner, director of peace and temperance; Mrs. Alfred Kruschwitz, director of missionary work; Mrs. Glen Moats, director of mothers and daughters; Mrs. Glenn Button, young people's leader. The parents and children of the Ivester Community have extended an invitation for the evening of Oct. 7 to the teachers of our five adjoining high schools for a get-together party, in order that we parents and teachers may form a more understanding and co-operating friendship as we work together during the coming year in building the character and education of our children.—Mrs. D. L. Turner, Eldora, Iowa, Oct. 5.

KANSAS

Galesburg.—Feb. 19 the mother and daughter meeting was well represented. March 14 the B. Y. P. D. conference met here. Bro. C. Ernest Davis of McPherson was with us and gave a wonderful sermon in the morning service on the Home. A basket dinner was served at noon followed by programs by young people of the different churches of the district. May 18 the members of the Parsons church came to our church and we had a farewell party for Brother and Sister Lowe. Bro. Ralph Hodgden was missed in our midst this summer while attending school at McPherson. Since he is back and our new pastor, Bro. Paul Swigart, is here attendance has increased. At our council meeting Bro. Byron Talhelm was re-elected elder. We decided to reorganize our C. W. meeting. Our love feast will be on Nov. 10 at 7:30 P. M.—Alberta Anderson, Erie, Kans., Oct. 4.

Parsons.—We met in council Sept. 19, with Eld. J. S. Clark presiding. Church and Sunday-school officers were elected for the coming year. Bro. Paul Swigart brought the morning message, after which dinner was served at the church. The business session was held in the afternoon. Church and Sunday-school officers were elected as follows: Elder, J. S. Clark; clerk, Elsie Moore; Sunday-school superin-

tendent, B. S. Miller; secretary, Modona Reece; superintendent of Cradle Roll and home department, May Barrett; Messenger agent and correspondent, Mrs. L. W. Reece. Brother and Sister Paul Swigart were chosen to represent the church at district meeting, with Brother and Sister J. A. Campbell as Sunday-school delegates. Our love feast will be held Nov. 27. The first of September Bro. Paul Swigart and family arrived in Parsons to take charge of the pastoral work here. The following week we met at the church for a reception and shower in their honor. A short program was given, after which the time was spent in a social way and getting acquainted. We are glad to have Brother and Sister Swigart in our midst and anticipate a pleasant, busy time together. We are looking forward to a year of growth and fellowship in the Master's service.—Mrs. J. A. Campbell, Parsons, Kans., Oct. 5.

Topeka.—At our recent business meeting all officers for the coming year were elected for church and Sunday-school. Bro. L. H. Root was re-elected moderator; Bro. Verle Nincehelser, Sunday-school superintendent; Mrs. L. H. Root, primary department superintendent. On Sept. 21 in the early evening a picnic was held in Oakland park for the children of the primary department. Our communion services will be held Oct. 16, in the church basement. Would be glad to have visiting members with us. Since our last report, a baptistry has been built back of the pulpit which has been quite an improvement to our church house. Quite a few of our members plan on attending district meeting at Ottawa, Kans., Oct. 1-4. Mrs. Foster is our delegate to this meeting.—Mary M. Smith, Topeka, Kans., Sept. 29.

MARYLAND

Brownsville.—Our love feast will be held on Nov. 6 at 4 P. M. Thirteen were added to our church by baptism as a result of a series of meetings under the direction of Clarence F. Holsopple of Myersville, Md. Bro. Austin Cooper was licensed to preach and he and his wife are entering Bethany at once.—Henry C. Eller, Brownsville, Md., Oct. 4.

Meadow Branch.—We held our regular semiannual council Sept. 23, with Eld. William E. Roop presiding. The annual house-to-house visit was reported very favorable. Sister Ella Hively made a substantial donation to our church endowment fund, for which the congregation tendered her a unanimous vote of thanks. One letter was received. Charles P. Geiman was duly elected trustee. The treasurer made an unusually favorable report. Besides receiving many donations to the church and love feast expense, he received $500 from some one who does not want his name published. All other business was pleasantly transacted. Our next love feast will be Oct. 16, 1937, beginning at 2:30 P. M. Bro. A. P. Wenger of Ephrata, Pa., has consented to hold our next series of meetings, Aug. 14-28, 1938.—Wm. E. Roop, Westminster, Md., Oct. 1.

Westernport.—Each Sunday evening during the month of August our pastor, Bro. Newton D. Cosner, in combination with his sermon showed lantern slide pictures on the Old Testament. These beautiful Old Testament pictures began with the creation in Genesis and concluded with the last prophet, Malachi. This series, The Bible in Pictures, was very interesting as well as helpful. We had a good attendance at all the services. On Aug. 29 the district Sunday-school convention was held in our church. Delegates from the different Sunday schools of our district were present as well as many other visitors. Bro. Kahle, young people's leader for the Southeastern region, was present as well as Brother and Sister R. D. Murphy of Philadelphia. All three took part in the services. Our council meeting was held Sept. 14 at which time the officers were elected for the new year. The men of our church have completed the remodeling of the church and on Sept. 19 we had dedication services. Bro. F. F. Holsopple of Washington, D. C., preached at the morning, afternoon, and evening services. We had many visitors as well as our own congregation. Sept. 26 we had installation services for the Sunday-school officers. We are now looking forward to our revival meetings which will be held in November.—Mrs. Dorsey Rogers, Westernport, Md., Oct. 6.

MICHIGAN

Beaverton.—We met in council Sept. 24, with Bro. Perry A. Arnold presiding. The annual election of officers resulted in the re-election of Bro. Arnold as elder; Olive Miller, clerk; Arthur Whisler, Sunday-school superintendent; Betty Whisler, superintendent of children's division; John Riley, secretary and treasurer. During the summer we redecorated the church and put on a new roof and wired the house for electricity. We also papered and painted the basement which is used by the children's department. Altogether these improvements have added much to the efficiency and appearance of our house of worship. Sept. 1 we welcomed our new pastor, Bro. R. H. Nicodemus, in our midst and are looking forward to a year of effective work in this community. Our elder and wife are expecting to spend the winter with a daughter in Virginia. We shall miss them very much. Oct. 3 we had a community service in their honor. The perfect day brought a large crowd and a fine spirit was manifested. Sister Nicodemus is still at the home of a daughter in Elkhart, Ind., convalescing from a long illness but we are hopeful that she soon will be able to be with us also.—Weltha Long, Beaverton, Mich., Oct. 5.

Flint.—We met in an all-day anniversary service Oct. 3. Bro. H. W. Peters of the Lansing church was our guest speaker for the day. Bro. Peters is also a member of the Michigan district ministerial board. In the morning service he delivered an installation sermon for our Sunday-school officers and teachers. Bro. Arthur Taylor and wife were installed as our pastors. Bro. Taylor succeeds Bro. L. H. Prowant who has resigned and accepted the pastorate of the Sugar Ridge church at Scottville, Mich. In the afternoon Bro. Peters delivered a sermon on tithing and in the evening his subject was The Unfinished Task, directed to the young people on character building, temperance, peace and racial problems. The interest and attendance have been very good.—Mary E. Prowant, Flint, Mich.

Lakeview.—Those appointed for Sunday-school and church officers are as follows: Sunday-school superintendent, Sister Fern Hillsamer; secretary, Sister Dorothy Leckrone; Cradle Roll superintendent, Sister Gladys Grossnickle; clerk, Bro. Clifton Leckrone; treasurer, Bro. Ray Hillsamer; trustee for three years, Bro. Hershal Samsel; member of the ministerial and finance committee, Bro. Garl Hillsamer. Brother and Sister Max Hartsough have come to serve the church as pastors as Brother and Sister Chas. Forror and family have moved to California. Promotion day will be held Oct. 10. Oct. 17 our pastor will start a revival meeting. The young people will organize their young people's meeting on Oct. 10.—Mrs. Mildred Colclesser, Brethren, Mich., Oct. 4.

Osceola.—We met in quarterly council Sept. 30, with Bro. J. S. Zigler of the district mission board in charge. Three letters were received and two granted. A calendar for the coming year was adopted. Our communion services will be held Oct. 28 at 7 P. M. We just put a new roof on our church and in the near future we want to redecorate the inside of the church. This will be done by the Men's Work.—Eva Pontius, Edwardsburg, Mich., Oct. 1.

Sugar Ridge.—We have been very busy for the past three months. July 18 eighteen of our young people journeyed to Buckley to return a visit to the young people there. They reported a fine time. Aug. 1 Brother and Sister L. U. Kreider of the Blue River church, Ind., visited our community and Bro. Kreider preached for us. He was pastor here fifteen years ago. Aug. 8 a number of our intermediates attended Little Eden Camp at Onekama. Two from our church were baptized while there. They gave a fine report of the camp. Aug. 20 Bro. Wm. Kinsey of New Windsor, Md., gave us a chalk talk that was very interesting. Aug. 24-27 some of our people attended district meeting at the Rodney church. Aug. 29 members and friends of our Sunday school and church gave a farewell dinner for the pastor, Bro. DeJean, and family who left us the last of August. Sept. 19 our church dismissed Sunday-school and preaching services and a large number attended the joint Sunday-school meeting of our eight northern churches at Onekama. We had a very good program. Sept. 26 Bro. L. H. Prowant preached two very good sermons for us. Oct. 1 we met in members' meeting and decided to have Bro. Prowant as pastor to begin about Nov. 1. New officers elected for one year are as follows: Bro. Robert Miller, clerk; Sister Cora Mattix, member of missionary committee; Sister Lizzie Cable and Alva Kirkman, nominating committee; Sister Lorena Williams, primary superintendent; Bro. B. A. Miller, elder. Bro. Miller has been giving us very good sermons since Bro. DeJean left.—Mrs. Eliza Blocher, Custer, Mich., Oct. 3.

MISSOURI

Honey Creek.—Our pastor, Sister Mary Prather of Mound City, Mo., came to us in June of 1936 and will remain with us for another year. We have not made any big gain in attendance during the past year but have held our own, and nine young people were received into the church by baptism. Our membership is small and scattered, which makes it necessary for our pastor to teach school in the winter time, as well as preach. For the past two summers, she has lived with us in our homes, a week or two at a time. In this way, we have come to know her and she has, in turn, become better acquainted with us. Thirty-three children were enrolled in our vacation church school which was held during the first two weeks of June. The school was put on entirely by young people, backed by the church. Five from our church attended camp this year. Some of the saddest sights one sees, driving through the country, are little churches, neglected and surrounded by weeds. Observing this condition, the men of the church organized and co-operated during the summer to keep the graveyard and the church lawn mowed. New platform rugs, a gift of the Ladies' Aid Society, has added greatly to the attractiveness of the church interior. New rubber aisle matting, installed by the church has increased the feeling of reverence for the church. Our new hymnbooks have improved our song service. We feel that respect and love for a church can be shown in no better way than by improving the material aspect of the church. During July and August we co-operated with the two Sheridan churches in union Sunday evening services. This has done much to increase the feeling of friendliness which already existed among the three churches. On Sept. 22 Bro. J. H. Mathis of Plattsburg, Mo., was with us for a business meeting at which time the officers for church and Sunday school were elected for the year. Over 200 people attended our homecoming Sept. 26. We were fortunate to have with us the college quartet from the Maryville Teachers' College. Dr. Saylor, also from the college, has just returned from the Orient and gave an interesting account of his trip. Mrs. Anna McLaughlin, who was reared in this community, but now lives in St. Joseph, gave an enlightening talk about her experience as social worker.—Mrs. Harry Davis, Sheridan, Mo., Oct. 2.

NORTH DAKOTA

Kenmare.—The fourth quarter council met Sept. 26 to elect new officers for the coming year. Our meeting began at 2:30 o'clock with Bro. Jorgen Boe in charge. Two letters were granted to Brother and

Sister Engleman to be placed in another church. The new officers are as follows: Elder, Jorgen Boe; clerk, Marian Stice; treasurer, Jorgen Boe; Messenger correspondent, Doreen Ankenbauer; Messenger agent, Kathryn Ankenbauer; member of the finance committee, Mrs. Ada Stice; Sunday-school superintendent, Mrs. Ada Stice; treasurer, Kathryn Ankenbauer; secretary, Elizabeth Ankenbauer; member of the ministerial committee, Mrs. M. F. Harris; member of temperance committee, Mrs. Ada Stice; missionary committee, Mrs. Ada Hodgson and Doreen Ankenbauer; superintendent of Christian education or children's leader, Mrs. Mabel Boe. Bro. Lyle Hodgson acted as clerk in the absence of Sister Marian Stice. Our meeting closed with the song, Where Jesus Is, 'Tis Heaven.—Doreen Ankenbauer, Kenmare, N. Dak., Sept. 26.

OHIO

Cincinnati.—The Cincinnati Church of the Brethren invites all its friends, and others who may be interested, to its homecoming Oct. 24. There will be services both morning and afternoon, with a basket dinner served at noon. Bro. D. J. Lichty and wife, missionaries on furlough from India, will be the speakers at both morning and afternoon sessions. The church met in regular council on Sept. 17. The reorganization of the Sunday school and church was effected at this meeting. Bro. E. C. Sipple will be our Sunday-school superintendent for the coming year. We are looking forward to a happy and spiritually prosperous year and we ask the prayers of the brotherhood in our behalf.—J. Glen Blough, Mt. Washington, Ohio.

Springfield.—J. W. Fidler of Brookville, Ohio, will conduct our evangelistic meeting Oct. 10-24, in the Springfield City church, Ohio. Our communion services will be held Oct. 31 at 7 P. M. We had our September council meeting on Sept. 7 at which time officers for the coming year were chosen. Bro. H. M. Coppock will serve as elder for another year; Bro. G. W. Young, Sunday-school superintendent; Mrs. Anna May Howe, Messenger agent and correspondent. We had our homecoming on Sept. 19, with 166 present for Sunday school. Bro. H. M. Coppock was the speaker for the morning session and Bro. Roy Teach was the speaker for the afternoon. A basket dinner was served with about 135 attending. We have had an average attendance of 130 for the past year.—Anna May Howe, Springfield, Ohio, Sept. 25.

OREGON

Albany.—Our church was very well represented at the district meeting held at Bridge, Ore., July 27 to Aug. 3. Delegates were Evelyn Burris and Nannie E. Miller. Brother and Sister Stanley Keller began a daily vacation Bible school on Aug. 8 and closed on Aug. 20. Enrollment was thirty-two. The attendance was very good. There were four teachers. Aug. 23 Brethren Rubin Callison, Vernon Heckman and Harold Michels gave a program of song and readings. The Aid Society has been very busy this fall. There is much work to be done. Council convened Sept. 19 to elect officers for the coming year. They are as follows: Sunday-school superintendent, Ernest Tigner; assistant, Amos Nofziger; J. D. Miller, pastor and elder; the writer, Messenger agent and correspondent; Salome Harader, clerk. It is very necessary to have a locating committee to help locate the many families coming in from various other places within reach of the church. This committee is not interested in real estate only the spiritual welfare and livelihood of members. Members of the committee are Robert Broadwater of Corvallis, Ore., Everett Bowman and Amos Nofziger of Albany, Ore.—Mrs. Stella Bowman, Corvallis, Ore., Oct. 1.

Myrtle Point.—We met in council Aug. 30, with Bro. C. E. Wolff in charge. Officers for the coming year were elected. Bro. C. E. Wolff was chosen elder; Minnie Hermann, director of adult work; Louis Root, director of music; Nora Hosposka, member of ministerial committee; Orlin Lett, director of finance; Verna Barklow, treasurer; Louis Root, clerk; Florence Root, Messenger agent and correspondent. Our harvest meeting will be held on Oct. 8. Two were baptized in the Myrtle Point church. Our love feast will be held on Oct. 23.—Florence A. Root, Myrtle Point, Ore., Oct. 4.

PENNSYLVANIA

Bellwood.—Since the last report seven have been added to the church by baptism. The vacation Bible school was held in June with an enrollment of one hundred and a combined Children's Day and commencement service. July 12 Sister Cox, mother of our pastor, was buried at Warriors Mark, with Bretbren W. S. Long of Altoona, C. O. Beery of Williamsburg and W. N. Hoover of Warriors Mark in charge of the services. During June and July Brethren P. R. Bratton and C. E. Banks of Altoona preached several splendid sermons for us. July council elected the Sunday-school officers and authorized some improvements at the church and parsonage. Aug. 15 we were privileged to have Bro. William Beahm with us with a great message from Africa. A number of our folks attended the Sunday-school convention at Williamsburg where a second opportunity to hear Bro. Beahm was afforded them. Mrs. W. E. Campbell and Miss Mildred Eisenhower were the delegates to that convention. At the fall council church officers were elected. Bro. D. B. Maddocks of Altoona, who has been the elder here for many years, was re-elected. Plans were completed for the meetings to begin Oct. 17 with Bro. C. L. Cox, pastor of the Claysburg church, as evangelist. The meetings will close with the love feast and communion Oct. 31. Reports from the trustee board showed the work completed at church. This work included a wood floor and wainscoating covering all cement surfaces in the basement. Finances are steadily increasing, with more of our people dedicating

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their incomes to the Lord's work and giving more regularly to that cause. The last Sunday in September was promotion Sunday. The installation of Sunday-school officers was a part of that program with a promotion sermon by the pastor. The first Sunday in October was rally day, with an increase in attendance in all departments. Each department co-operated and the program was made up of all local talent with a chalk talk by the pastor. The awards were given to pupils with perfect attendance records from one year to eleven years. The Aid Society started the new year with a new president, Mrs. Effie Markley. They have only a small number but have accomplished much for the church. Their fine spirit of helpfulness has been a blessing to us in the past as well as the hundreds of dollars they have earned. We are praying earnestly for a full-time pastor at this place and if our finances continue to increase that joy will be granted us. —Mrs. H. Paul Cox, Bellwood, Pa., Oct. 5.

Fairview (Georges Creek).—We met in regular quarterly council July 2. Officers were elected for the coming year as follows: Sunday-school superintendent, Walter Fretts; secretary, Edith Honsaker; treasurer, J. W. DeBolt; clerk, Ruth Fretts; Gospel Messenger agent, Haddie Merryman; Cradle Roll superintendent, Nora DeBolt; home department superintendent, Sara Townsend. Our centennial and home-coming service was held in the evening of Sept. 4 and an all-day meeting on Sept. 5. Eld. C. C. Sollenberger of Uniontown, presided as moderator and the music for the services was under the able direction of Marie DeBolt. Edgar DeBolt was in charge of Saturday evening devotions, with John Long of Meyersdale, bringing the evening message on The Burning Bush. Sunday services opened with Sunday school at 9:30 followed by preaching. Bro. C. M. Driver of Staunton, Va., a former pastor, brought the message, She Hath Done What She Could. The afternoon service convened at 2:30 with song service conducted by Ruth Barnthouse of Uniontown, followed by devotions hy Albert Haught. Then came the roll call of families, elders, ministers and deacons with Walter Fretts in charge. Recognition was given the oldest members present, Amanda Johnson, eighty-seven and Alfred Johnson, eighty-two, both of Uniontown. Bro. Johnson gave some interesting recollections. Those coming the longest distances were Ernest Chrise of Florida, Mr. and Mrs. Carmen David and Mr. and Mrs. Charles Lehman of Canton, Ill. The Barnthouse sisters of Uniontown favored us with a trio. One special feature of the afternoon was a poem, Memories, composed by Etta V. Cover of Canton, Ohio, and read by Edgar C. DeBolt. Walter Hamilton of Rockwood, Pa., was the main speaker of the afternoon, giving a short history of the church. A duet was sung by Marie and Edgar DeBolt. Vespers at 6:30 were conducted by John C. Middlekauff. Then at 7:30 the evening services began wih C. C. Sollenberger in charge of devotions The Uniontown choir sang a selection. A duet was sung by Angela Sollenberger of Uniontown and Marie DeBolt. The Awakening Chorus was sung by the Fairview choir. Miss Ethel Fast gave Our Heritage, after which J. E. Whitacre of Harrisburg brought the evening message. At the close of the sermon a trio composed of Edgar and Clayton Berkshire and Harry Brown sang a selection. The service was closed with the benediction by Walter Hamilton. Nearly 300 folks were registered in spite of the fact that there was a driving rainstorm all day. Much credit for the success of the day goes to the committee. The women folks are also to be commended for the splendid provision they made for dinner and supper for the occasion. Our new pastor and his wife, Brother and Sister Middlekauff, arrived in our midst on Sept. 2. We had a get acquainted party for them on Sept. 14. Installation services are to be held on Oct. 1. Our church has been newly papered this summer. The credit for this improvement goes to the Golden Rule class with the Loyal Bible class lending a helping hand. Plans are now under way for the installation of a furnace and electric lights. We are greatly in need of both.—Mrs. Albert M. Haught, Masontown, Pa., Sept. 28.

Fredericksburg.—July 4 the Union house Sunday school held its Children's Day meeting in the evening with Bro. Earl Keeney as guest speaker. July 18 Bro. B. W. S. Ebersole brought us an inspiring sermon speaking on Simple Life. Daily vacation Bible school was held Aug. 2-13 at the Fredericksburg house with Sister Lucille Wenger as director, with an enrollment of 99 and an average attendance of 81. Five different denominations were represented in the school. Aug. 28 our regular council meeting was held. The harvest home service was held Aug. 29 at the Union house at which time Bro. Ora Gibble was with us. Sept. 5 Bro. King preached a sermon at the Union house. Our love feast will be held Oct. 30, 31, A. M., at the Meyer house.—Mrs. Robert Hostetter, Fredericksburg, Pa., Sept. 27.

Heidelberg.—Bro. Samuel Wenger was with us on the morning of June 6 and brought us a missionary sermon. Our chorus, with Mildred Longenecker as director, rendered the Prodigal Son in song on the evening of June 27. The annual Bible school, under the able leadership of Sister Hannah Eby, was in session from July 12 to 23. There was an enrollment of 145, including seven denominations. The daily offerings which amounted to $21 were forwarded for Spanish relief. July 25 Bro. Christian Gibble gave the message at our harvest home service. Aug. 1 we enjoyed a Temperance sermon by Bro. Alton Bucher. On the evening of Aug. 14 we bad as our guests the young people of the six adjoining congregations, at which time our young people gave a program centered around Africa. Although we do not have an organized young people's group, the results of this meeting gave us new aspiration to launch forward. Sept. 19 Bro. Lester Bucher delivered a missionary sermon at the morning service. We expect to observe love feast and communion services on Oct. 30. Bro. David Snader of Akron is scheduled to be with us in an evangelistic service, starting Nov. 28. Our elder, Bro. King, has just returned from a similar service in the Jennersville church.—Kathryn Brubaker, Sheridan, Pa., Sept. 27.

Hollidaysburg.—Our work is moving along nicely. At our council meeting Bro. F. J. Byer was chosen elder and pastor for a year; Bro. O. K. Stuckey, Sunday-school superintendent, witb Bro. A. F. Nelson as assistant; Bro. F. J. Byer, adult adviser for the B. Y. P. D.; Sister Donald Wolf, superintendent of the children's divisions. Since July we have been having the unified church and Sunday-school service. We voted to continue it. Quite a numher of our young people have gone away to school. Some have been employed elsewhere, and several have married and gone away. We feel the loss keenly. During our pastor's vacation our pulpit was filled by Brethren Robert Potter and Kenneth Morse from Altoona. The death angel visited our church and took away a young mother, Sister Helen Anderson Loose. She leaves her husband and infant son. Sept. 26 our Sunday-school officers were installed and Oct. 3 will be our rally day. The Christian Workers presented a plan on Stewardship.—Mrs. E. M. Brubaker, Hollidaysburg, Pa., Sept. 27.

Lebanon.—The newly elected officers and teachers of the Sunday school were installed into office on Sept. 26. The installation service was in charge of Bro. Ralph Frey of Elizabethtown. He also delivered the sermon on the subject, They Had a Mind to Work. A men's chorus has been organized with John Brightbill as director. The regular council meeting will be held on Oct. 2. We are planning for rally day and love feast services which will be held on Oct. 17. Recently letters from Brother and Sister Bollinger in India were read to the church. We are supporting Sister Bollinger. Brother and Sister Paul Breidenstein represented the Sunday school as delegates to the Labor Day meeting held in the Ephrata church. Several of our young people attended Camp Conewago this summer. Reports from the groups attending each camp were given.—Mrs. Carl W. Zeigler, Cleona, Pa., Sept. 27.

Lower Cumberland (Mohler house).—We enjoyed a very good meeting when we celebrated our seventy-fifth anniversary Sept. 19, 1937. Our elder, Bro. J. E. Trimmer, brought our morning sermon which was very interesting. After lunch we opened our meeting with congregational singing. Two very nice letters of greetings were read by Sister Sarah Mohler—one from Philadelphia and the other from California. The history of our church was given by Bro. Harold Kettering. Brethren Samuel Lehigh, B. W. S. Ebersole and H. M. Stover brought to us very interesting and inspiring sermons on The Church, Her Foundation, Her Mission and Her Influence in the Community. Reminiscences were given by former ministers of the congregation. Roll call of the ministers who served the Mohler house since 1862 numbered about thirty-five. We met in our regular council meeting Sept. 22. The following officers of the church were elected: Bro. J. E. Trimmer, elder; Sister Sarah Mohler, secretary; Bro. Chas. Ditmer, treasurer; Sister Ethel Snyder, Messenger agent. Delegates to the district meeting are Bro. H. L. Miller and Sister Verna Miller. Bro. Harold Kettering was installed into the ministry. Our love feast will be held on Oct. 3. We will have an all-day meeting and everybody is welcome.—Ethel Snyder, Mechanicsburg, Pa., Sept. 24.

Roaring Spring.—We met in council Sept. 7, with our elder, Bro. S. P. Early, in charge. Sunday-school officers were chosen as follows: Bro. Howard Hoover, superintendent; Bro. Howard Long, assistant; M. W. Sell, adult department superintendent; Mrs. Wm. Metzker, intermediate department superintendent; Mrs. Ida Bechtel, junior department superintendent; Mrs. Ella Barnett, primary department superintendent; Mrs. Dale Detwiler, beginners' department superintendent; Mrs. Howard Long, Cradle Roll superintendent; Mrs. Harvey B. Replogle, home department superintendent. Our Sunday-school picnic was held at Martinsburg Aug. 11. The B. Y. P. D. have reorganized with Robert Replogle as president and Mrs. Wm. Metzker as adult adviser. Our ministerial board was asked to locate an evangelist to hold our annual evangelistic meeting the first of February. The week of Aug. 22-28 was golden anniversary week in our town. As the churches of the town celebrated with special observance Bro. H. A. Brumbaugh, first superintendent of our Sunday school, was present and gave an interesting address. Bro. Wm. Beahm, missionary to Africa, who is supported by the district B. Y. P. D., gave the morning message on Aug. 22. Our love feast will be held Oct. 17 at 6:30 P. M.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 27.

Robinson.—We will hold our fall love feast and communion on Oct. 17 at 7 P. M. Bro. L. B. Hershberger, pastor of the Locust Grove church, will conduct a week of worship and meditation in the week preceding, Oct. 11-15. We earnestly invite members and friends to come. As a result of our pastor's summer visits among the families of the Sunday school and church, thirteen children and adults were baptized. The pastor was elected for his eighth year. Other officers of the church were also retained.—Rebecca McGraw, Robinson, Pa., Sept. 30.

Springville.—We opened a series of revival meetings at the Blainsport church on Aug. 8, with S. C. Godfrey of Red Lion as the evangelist. The congregation was greatly inspired and strengthened by his spirit filled messages. As a result of his labors three accepted Christ as their Savior. We are sure that the seed which was sown during those two weeks will still continue to bring forth much fruit. Some evenings before services he spoke to the children which was enjoyed very much. Aug. 22 we had our harvest service, with Bro. S. C. Godfrey present. On Sept. 20 a special council was held. Brethren H. K. Ober and A. P. Wenger were present. Eld. R. P. Bucher was re-elected elder for another year. Bro. Ralph Heisey and Donald Royer were elected to the ministry and Bro. Samuel Heffley and

Chester Weinhold to the deacon's office. Our love feast will be held Oct. 16 at the Mohler house at 1:30 P. M.—Mrs. Abram G. Zug, Lincoln, Pa., Sept. 24.

West Conestoga.—Our regular council was held Aug. 21. Bro. Harvey Markley was re-elected elder for three years. Bro. R. E. Myer was re-elected Sunday-school superintendent for the coming year. July 25 Bro. Harry Neff preached at the Lexington house. We held our Children's Day meeting Aug. 15 at Middle Creek. Bro. Phares Forney was our guest speaker. Our young people rendered a program at the Maple Home farm at Akron recently. Our harvest home service was held Sept. 4 and Bro. Frank Carper of Palmyra brought us the message. Our love feast will be held on Oct. 27, 28 at 10 A. M.—Amanda Weaver, Lititz, Pa., Sept. 25.

Westmont.—We have had many refreshing seasons during this year for which we are grateful. In April we had a financial drive which amounted to $400 and was used in paying off a mortgage against our church. Our pastor and wife with their daughter were at the Nampa Annual Conference. Our pastor represented this church. They spent a month in visiting throughout the western states. Especially did they enjoy their visit through some parts of California. During his absence the pulpit was supplied by Sister Elsie Berg and Bro. Ordo Pletcher of Johnstown, Pa., with the assistance of the writer. Our union services were very much enjoyed during the months of July and August. Our pastor, Bro. Blough, preached in their church and their pastor, Rev. Fultin, preached in our church. We had splendid and helpful sermons by both pastors. Our Sunday-school convention which convened at the Windber church was largely attended. Our delegates, Sister Carrie E. Peterson and Mrs. Russel Croyle, were very much enthused and brought back an interesting report. The B. Y. P. D. formed a new organization, which is directed by the pastor. Church and Sunday-school officers have also been elected for the coming year. We hope and pray that with these new officers we shall be able to launch forward in a more progressive way than any previous time. We are looking forward to our rally day services which are set for Oct. 3. We are planning for a cash rally on that date to pay on our apportionment of the old folks' home. Hope we will be able to reduce our indebtedness a bit. We are also planning for a revival in our church which will begin Oct. 31, and will continue for two weeks. Bro. S. J. Berkley from Meyersdale will be the evangelist. We are praying these meetings will be profitable in increasing spirituality and soul winning. Our communion services will be held on Oct. 17 at 7 P. M. We trust that we will have a large attendance and a happy feast together. Our pastor is going to give a year's Bible teaching during our midweek prayer service. We hope many will attend these special meetings.—William H. Rummel, Johnstown, Pa., Sept. 24.

Yellow Creek.—Aug. 15 closed a two weeks' revival at Yellow Creek, with Bro. D. I. Pepple of Woodbury as the evangelist. Five were added to the church by baptism and two reclaimed. Good interest was shown throughout the meeting with large crowds in attendance. Sisters Vera Cessna, Mary Stayer, Eloise Clapper and Elizabeth Steele were delegates to the Sunday-school convention at Williamsburg. The love feast will be held on Sunday, Oct. 31, at 6:30 P. M. Special council was held Sept. 15 to elect Sunday-school officers. Bro. J. H. Burket was elected superintendent; Elizabeth Steele, secretary; Mary Stayer, treasurer. Sept. 22 the Sunday-school officers were elected at Bethel house with Bro. Horace Clapper as superintendent; Mrs. Mildred Clapper, secretary; Bro. Frank Ritchey, treasurer.—Mrs. Bertha Snyder, Hopewell, Pa., Sept. 23.

York.—Aug. 11 our pastor, Bro. S. S. Blough, conducted the morning devotions over Station WORK in our city. Aug. 22 Bro. Eli Keeney of Bedford Valley, Pa., delivered the morning sermon in the First church. Aug. 29 services were conducted at the old folks' home at Huntsdale, Pa., in charge of Bro. Elmer Leas in the afternoon. In the evening Bro. Albert Cook of Dillsburg, Pa., was the speaker in the Christian Workers' meeting in the First church. Sept. 9 the young people who attended Camp Conewago at Elizabethtown presented an original sketch of a day at camp, with the morning watch, class reports, vespers and campfire. Sept. 16 the B. Y. P. D. met to reorganize for the coming year and re-elected Bro. Jesse Jenkins as president. Sept. 17 the missionary society held their monthly meeting in our East End mission with Bro. William Willoughby of Harrisburg, Pa., as the speaker. Recently the Bethel Bible class of the First Sunday school, taught by Bro. Arthur Hess, held their class rally in our mission house and greatly enjoyed an address given by Bro. I. N. H. Beahm. Sept. 19 rally day was observed in our East End mission with a large attendance. Bro. Ralph Schlosser of Elizabethtown College was the speaker of the morning and evening services. Special music was furnished by a newly organized chorus from that school under the direction of Bro. Elmer Leas. Our love feast will be held Nov. 19 in the First church. One has been received by baptism since our last report.—Florence L. Keency, York, Pa., Sept. 23.

TENNESSEE

Pleasant Valley.—Our regular council was held on Sept. 18, with our elder, Bro. J. B. Hilbert, presiding. Brethren Joseph Carey and W. H. Sellers visited a number of our members recently who are not able to attend church services regularly. Bro. J. B. Hilbert was re-elected elder and pastor for the coming year; Bro. Joseph Carey, clerk; the writer, correspondent. Plans were made for our love feast which will be held Oct. 16 at 6 pm. Our church treasurer, Bro. Fred Garst, gave a splendid report of our finances. We have used the budget system more than a year and find it a much more successful and systematic way of caring for the church finances. Our men have had the approach to our church graded and rocked, making a more pleasing and useful front to our church grounds. Quite a bit of work has been done on our cemetery. A gravel drive has been made around the cemetery, the rows of tombstones are being put in line and the graves will soon be leveled down and prepared for grassing. Bro. Fred Garst is very ably overseeing this work. Our revival was held in August, with Bro. J. R. Jackson as evangelist. We felt these services were very beneficial to our church and community. Miss Thelma Keys serves as organist. As a token of appreciation for her service during the revival she was presented with a book on Art and one on Music. Our women met Sept. 22 in the home of our eldest sister, Mrs. Sarah Garst. Twenty guests were present. On this occasion our women launched a hen drive to finance the digging of a cistern at the church. Each woman will give a hen or the value of one.—Mrs. A. T. Ferguson, Jonesboro, Tenn., Sept. 24.

TEXAS

Ft. Worth.—Sept. 24 the sisters of the Ft. Worth church met at the C. M. Gauss home. After enjoying a covered dish lunch we gave a very interesting missionary program and organized a women's missionary study class. We will use the study course advised in The Gospel Messenger. We decided to help support the needy babies that come to our mission in Africa. We have regular church services every second Sunday with our elder, Bro. W. J. Horner, in charge.—Mrs. Cora Leicht, Ft. Worth, Texas, Sept. 27.

Pampa.—We have never had a church house to worship in. The services have been held in a brick house which was built for a residence. About one year ago there was an effort made toward getting a new church house. Two lots were bought for a building site. These lots are very conveniently located, two blocks from the high school and three blocks from the court house. After buying these lots a year ago and paying $1,000 for them the church decided to postpone the building of a house. This fall the building program started and at this time we are in the midst of a building program. We have the basement wall in and the framework well under way and hope to bring this building to full completion some time this fall. With this building completed we will have ample classrooms for our Sunday school. The building will be 54x36 feet with a full basement. Sept. 19 we had an all-day meeting at the church. Ora Huston, our district field man, and Oscar Fike, our new district ministerial secretary, were with us. Bro. Fike preached for us at the 11 o'clock service. Dinner was served at the church and in the afternoon we had a short business meeting at which time W. M. Hubbard was elected as pastor and he and his wife were installed into office. After this service Bro. Huston gave an exposition of the twenty-third Psalm. We were glad to have these Brethren visit us and hope they may soon return again. We hope to be able to dedicate our new house of worship some time before Christmas. Our pastor, S. E. Thompson, will be glad to get in touch with any members coming to Pampa or into this country.—Mrs. S. E. Thompson, Pampa, Texas, Sept. 24.

VIRGINIA

Beaver Creek.—Bro. S. Paul Daugherty came to us in a two weeks' meeting held at the Montezuma house in the Beaver Creek congregation near Bridgewater, Va. This meeting began the first of August and was a busy time for the folks on the farm but we had good attendance during the entire meeting. During the day time he made ninety calls in the homes of the people in the community. These contacts were greatly appreciated and did much to interest the people. Twenty-six were added to the church by baptism and one reclaimed.—Mrs. S. E. Garber, Bridgewater, Va., Oct. 5.

Bridgewater.—During the three summer months the different denominations of our town have held their Sunday evening services in a union meeting, usually with a guest speaker, one of these being Bro. Guy West of Roanoke. This was our first adventure in union summer services and the attendance and interest were very good. On Conference Sunday our pastor being absent, the pulpit was ably filled by Dr. H. Augustine Smith of New York who had spent the previous week on the college campus as an instructor in the school of music. The students of the school attended the services in a body and rendered their service in song. Bro. Huffaker of Hagerstown, Md., another instructor, sang a solo. Our Sunday school was well represented at the picnic held on July 5 in a near-by park. The fathers and sons enjoyed an outing and supper on top of the mountain on Aug. 19. The women of the Second District held their district conference in our church on Aug. 5. Our Aid Society sent one delegate to Camp Bethel this summer. The Sunday school sent two children to junior camp, two to intermediate camp and one to young people's camp. We met in council Aug. 2 with Bro. N. D. Cool in charge. Church officers were elected with few changes. Bro. Minor C. Miller was re-elected Sunday-school superintendent. Brethren C. B. Smith and Herbert Garst were added to the board of trustees; Miss Ida Fry, Messenger correspondent; Bro. Jno. S. Flory, elder; Bro. N. D. Cool, assistant. We decided to change the time of our council meetings to the second Wednesday of the first month in each quarter, our next one coming on Oct. 13. We voted to entertain the college students one Sunday in our homes again this year. We plan to co-operate in the state preaching mission. Bro. R. W. Schlosser of Elizabethtown College has been secured to be with us Nov. 28 to Dec. 5. On Sept. 5 a meeting of all boards, committees, officers and teachers was held to make plans and work out the church program for the year. We are making extensive improvements and redecorating our church base-

ment. We are glad to welcome Brother and Sister M. M. Myers and children who will occupy the mission home here during their stay on furlough from China. Our church will join the other churches of the town in a union Thanksgiving service. Twenty-eight of our congregation attended regional conference at Westminster, Md.—Mrs. O. F. Foley, Bridgewater, Va., Sept. 23.

Browntown.—The new Viscose plant at Front Royal is bringing members from other parts to the place where the outlook for an increasing membership is good. The pastor, Foster M. Bittinger, of Brightwood, Va., would appreciate knowing of any members moving to Warren County. This is to be a very large plant and it certainly will affect our church here. Our revival was held by the pastor and four were received by baptism. The meeting was most faithfully attended and supported. Forty-eight communed at the love feast, which is the largest number we have ever had to commune here. Our church family spirit is growing here as well as the interest, loyalty and giving. We have done some church repairing and have made some improvements every year for the last several years.—Mrs. F. M. Bittinger, Brightwood, Va., Sept. 23.

Chimney Run.—We have just closed the most successful revival meeting held here for a number of years. It began Sept. 4 and closed Sept. 21 and was conducted by Bro. J. L. Driver of Bridgewater, Va. Twenty-two came to the church by baptism and five were reclaimed. We feel our church and community have been awakened and have been built up stronger in the faith. Four of the ones that were baptized had been baptized before but felt the need of the cleansing power. Bro. Driver preached twenty soul-inspiring sermons. We held our love feast Sept. 18. Our Sunday school is progressing very nicely. The attendance is increasing every Sunday. We hope we may continue to grow in the Master's service.—Zella C. Kniceley, Warm Springs, Va., Sept. 30.

Fairview.—During the last few months the Fairview church of Patrick County has experienced an inspiring period of growth and achievement. When the union church house in which the Methodist and the Brethren were worshiping was torn down, the members of the church immediately began to plan for a new church. The land on which the house was built was given, most of the lumber provided and work begun by the Pendleton Brothers. The Fairview church is now completed, equipped with a piano and practically out of debt. While the actual membership of this church is very small the community is happy for the fine sanctuary. For the three summer months Bro. Robert Garber served us as part-time pastor. During his stay the entire program was advanced. Beginning July 11 Bro. Garber conducted a two weeks' revival and evangelistic service. Each evening he devoted a short period to the children. This created widespread interest and remarkable attention. Twelve were led to accept their master under the guidance of the Holy Spirit. With one coming from a neighboring church, thirteen were baptized on the second Sunday of August. On Aug. 29 the Sunday school of Smith River was brought to Fairview during the morning period to aid the local church organize its own Sunday school. With Bro. Garber's help we were able to get a Sunday school started, and thus fill a long felt need in our church work. We had an all-day meeting with local and visiting speakers to encourage us in the great step we had taken. The theme was The Church Presses On. For one week in August and September our summer pastor led us in a singing school. Special emphasis was laid on an improved type of hymn for church worship. Since most of our singing had been limited to the gospel hymns, from our school we developed a chorus of thirty voices which sang four groups of hymns at the all-day meeting. Because the women of the church felt they should have a definite organization through which they might carry on their projects they have organized and are planning a suggested program. We feel that all of these events reveal a deepened interest and will arouse enthusiasm for the kingdom of God within our people. —Mrs. C. W. Pendleton, Elamsville, Va., Sept. 24.

Harrisonburg.—We co-operated with other churches of the town in the evening union services during the summer. We were represented at all the Camp Bethel groups. Bro. H. C. Early of Dayton, Va., preached for us on Regeneration in his usual capable manner. Our chorister planned a short musical program in honor of our former pastor, Bro. J. M. Henry. The week-end retreat at Hone Quarry was the best that the B. Y. P. D. ever had. The camp theme, How to be a Modern Christian, was tactfully arranged and discussed by the leaders, Frances Crumpacker, Dorothy and Max Murray of Roanoke and the members of the B. Y. P. D. The B. Y. P. D. gave a unique social in honor of their president, Hollen Helbert, who is going to Charlottesville to study medicine. Aug. 29 was red letter day for our church. We wiped out the debt of $2,100 for our Sunday-school rooms. A couple of our loyal church men had promised to give dollar for dollar, so the organized classes and different groups of the church cooperated in the worthy enterprise and we rejoice in the fact that we are at last out of debt. Our new pastor, Bro. Earl M. Bowman, and wife came the first of September. His sermons denote ease, simplicity and power. The sermon, In His Service, was especially good. We feel we have been richly blessed by their coming. The fellowship supper on Sept. 8 was sponsored by the women's organization. An interesting program was planned in honor of Bro. J. M. Henry and Bro. Earl M. Bowman. Eld. N. D. Cool was presented with a basket of flowers as an appreciation for his many years of service. There was a called council in August. We met in quarterly council Sept. 10 to elect officers for the Sunday school. Bro. Olen Miller was elected superintendent and Minor W. Garber, assistant. The other officers of Sunday school were appointed by the religious educational committee and approved by the church. Letters were granted to Bro. Huffman and family. The installation services for Bro. Bowman were held Sept. 12, with Bro. N. D. Cool presiding. Bro. C. E. Long, chairman of the ministerial board of the Northern District, made the opening prayer. Bro. Joseph Caricofe, secretary of the ministerial board, preached the sermon and delivered the charge to both pastor and congregation. The pastor's response was brief but impressive. Bro. Paul H. Bowman of the General Ministerial Board offered the prayer at the close.—Mattie Miller Texiere, Harrisonburg, Va., Oct. 3.

Johnsville.—Our congregation has recently benefited from a series of revival sermons, Aug. 22 to Sept. 5, by Bro. Orval S. Garber of the Cloverdale church. The services were well attended; the sermons both helpful and inspiring. We were favored on several occasions with music from visiting congregations. Baptismal services were conducted Sept. 5 and eight members were added to the church. Our annual love feast was held Sept. 11, conducted by Bro. John S. Crumpacker of the Cloverdale church. Homecoming was observed the following day. Sunday school was followed by a short children's program, and an interesting sermon by Bro. Homer S. Spradlin of Christiansburg. After an enjoyable lunch and social hour, Bro. Garber preached on the subject of Builders. This brought to a close a series of services that we feel have been an inspiration to those attending, to live a fuller and richer Christian life.—Clyde Starkey, Catawba, Va., Sept. 27.

Linville Creek, Timberville and Unity.—A series of meetings were held in each of the three congregations during the past spring and summer with a music institute preceding each meeting. We feel that these institutes have helped to improve our congregational singing. Lester C. Huffman of Timberville directed the music at Timberville with sermons by Bro. Minor C. Miller of Bridgewater. Bro. Huffman also directed the music at Bethel with the revival in charge of Bro. A. Joseph Caricofe of Luray. A. J. Fitzwater of the home congregation and Miss Ruth Weybright of Bridgewater had charge of the music at Cedar Run with a series of sermon lectures given by Eld. H. K. Ober of Elizabethtown, Pa. The district business conference was held in the Linville Creek congregation. Visiting speakers at the conference were H. Spenser Minnich of the Elgin staff and M. Guy West of Roanoke, Va. The district B. Y. P. D. conference was held in the Timberville church. Bro. H. K. Ober gave his lecture, Orange Blossoms, in the afternoon session and Homer J. Miller spoke on the subject of temperance in the evening. The women of the three congregations have been having several tri-congregational meetings. Members of the Aid Society visit one of the congregations and spend the day in sewing for the group entertaining, closing with a devotional period in the afternoon. We have reorganized our church schools and are beginning the new church year seeking to build a more effective program. Our quarterly councils were held at each place with favorable reports. The Bethel church of the Unity congregation is in the process of being remodeled. The committee authorized by the church is seeking to make the building more conducive for public worship. The young people have varied their meetings with several vespers and campfires. Our attendance for the young people's meetings has held with interest during the summer. We were pleased to welcome the following visiting ministers with their timely messages: Brethren J. D. Brower of South English, Iowa, Harold Row of Norristown, Pa., and Earl Zigler of Petersburg, W. Va. The three congregations united in an impressive service on Sunday evening, Sept. 26, with Bro. Earl Zigler and his wife, Rachel Myers Zigler, as guests. This service was held prior to the departure of Brother and Sister Zigler to the mission field of India. Both grew up and lived until recently in the local vicinity. With their going to India, the local congregations will be represented with missionaries in China, India and Africa. The pastoral boards have recently met and outlined the general program for the coming year. We feel our tri-congregational pastoral program has been a worthy experiment.—Alma Zigler, Broadway, Va., Sept. 28.

Lower Union.—The summer has been a busy and encouraging period with us. We decided to have a summer pastor. Our ministerial committee got in touch with Bro. Bowman at Bridgewater and as a result Bro. Vergil Weimer was in our midst as student pastor from June 12 through Sept. 12. This was our first experience with a summer pastor and we feel that the experience has been very worth while. We believe a new unity and fellowship has been brought about through his work with us. On July 18 Bro. Weimer began his revival meeting which continued through Aug. 1. This meeting was very inspiring to all those who attended it. These services brought out new sacred truths from the Scripture and they were presented in a forceful, vivid way. In connection with these meetings, the song services were used to add spiritual value to the service as a whole. The immediate result of this meeting was a baptismal service in which four applicants were received into the church. Our church was represented at both the Eastern District of Virginia conference held at the Oakton church, Aug. 11-13 and the Southeastern regional conference held at Westminster, Md., Sept. 3, 4. The delegates brought back new inspiration and a new spiritual outlook. Two of our young people went to Camp Bethel this summer and they have been able to do more successful work in the young people's department. Bro. Weimer was a great help to this department. His own youth made him acceptable to our group of young people and his experience made him a suitable co-leader with our own leaders. In such a capacity he was able to give our young people new and helpful ideas. He especially encouraged them to try out a plan of study courses in connection with the present program. Our women have organized in a working group this year for the first time. Although our start seems very small there is much

to encourage us. We believe that this department of the work will do much in the future accomplishments here. We have a full and inspiring program ahead of us for the coming year. Our calendar has many dates we are looking forward to eagerly. It looks as if we are about to begin the biggest year's program we have ever had at this place. On Oct. 23 at 3:30 P. M. our love feast will be held at the Lower Union church.—Ethel Via Kindrick, Free Union, Va., Sept. 29.

Madison.—During the year we have made a number of improvements and repairs to the Madison house, including the foundation, roof and interior. We now have a church in good repair and pleasing interior. Recently the outside and roof of the house at Rose River have been painted. We had two good evangelistic services in the congregation this year. The one at Rose River was held by the pastor, Foster M. Bittinger, with one addition, and the one at Madison was held by Bro. Luther Mason of Belmont, with one addition. At a recent council Bro. H. S. Knight of Ruckersville was re-elected elder for another year, and Thomas Sparks was elected to the office of deacon. The installation service was conducted soon afterwards at which time Sisters Sarah Dixon and Lucy Utz were installed as deacons' wives. The B. Y. P. D. is becoming active. We suffered the loss of one of our deacons, Charles Sparks, by death this year. The pastor was sent as delegate to district conference.—Mrs. F. M. Bittinger, Brightwood, Va., Sept. 23.

Midland.—We met in council Sept. 4, 1937, with Bro. J. A. Hinegardner presiding. The following officers were elected: Elder, Bro. J. A. Hinegardner; clerk-treasurer, R. A. Heddings; superintendent for Mt. Hermon, S. K. Andes; assistant, D. J. Myers; superintendent for Midland, C. E. Messick; assistant, W. S. Heddings; church correspondent, Virginia Long; president of B. Y. P. D., Norman Andes. It was decided to have preaching services every fifth Sunday night and the offering is to go to the district mission board. On Aug. 22 N. J. Miller from Nokesville gave us a splendid talk on How to Spend Your Leisure Time on Sunday. He also held our two weeks' revival meeting which closed Sept. 19, with large crowds and splendid sermons throughout the meeting. Our love feast will be held at the Mt. Hermon house Oct. 9, at 7 P. M.—Virginia Long, Bealeton, Va., Sept. 28.

Mt. Bethel.—Our church and Sunday-school services are being well attended, under the leadership of our pastor, Bro. J. W. Hess. On July 11 Bro. Robert Byrd of Junior, W. Va., commenced a two weeks' evangelistic meeting at this place. Bro. Joe Wine of Bridgewater was present several nights and assisted with the singing. Special music was provided for each service. Ministers from other congregations were also present each night. Bro. Byrd is an earnest, capable speaker, and his stay among the people of Mt. Bethel will never be forgotten. There were twenty conversions during the meeting. Two of these decided to unite with the M. E. church, one was undecided and seventeen were baptized by Bro. Hess, assisted by Bro. Byrd, following the close of the meeting. On Aug. 29 Bro. Byrd and family were with us in our communion service. Our Ladies' Aid Society and also all other phases of the Women's Work are progressing nicely, with Mrs. J. W. Hess as general director. About twenty-five from our Sunday school went to the Crummett Run church in W. Va., Sept. 12 and assisted in a Sunday-school convention. This was a most enjoyable day for all of us who had the privilege to attend. Our aged sister, Mrs. J. B. Coffman, nearly eighty-two years of age, has been confined to her home most of the time recently. We miss her very much at our services. She is the mother of Bro. E. S. Coffman of Elgin. Our B. Y. P. D., with Bro. Glen Reverecomb as president, is giving some excellent programs. A contest on the Life of Christ was held some time ago and the winners will be entertained by the losers, in the near future. Sixty new hymnals were recently purchased by the Sunday school, church, B. Y. P. D. and a few by individuals. The Aid Society donated to the church one hundred individual communion glasses. During the past year the members of the young people's class, with Bro. Ellis Matheny as teacher, have averaged nearly $2 in their offerings each Sunday. On Oct. 3 Bro. Minor Myers and family will be with us in an all-day service.—Mrs. Ida M. Matheny, Dayton, Va., Sept. 29.

Mt. Horeb.—Due to the absence of our pastor, Bro. W. C. Sweitzer, this summer the Ministerial Board sent us Bro. W. H. Rodeffer of Port Republic, Va., for our summer pastor. Bro. Rodeffer helped us to organize a B. Y. P. D. and the following officers were elected: Bro. Herman Robertson, president; Sister Minnie Shores, vice president; Miss Ruth Adams, secretary; Bro. Nelson Robertson, treasurer. We plan to have a program twice a month and all feel the B. Y. P. D. will be a great help to the church. A one week revival meeting was held by Bro. Rodeffer which began Aug. 29 and ended Sept. 5. Although there were no converts our church was filled almost every night and we feel that the church has been strengthened by the meeting. Our love feast will be held on Oct. 2 at 6 P. M.—Edna Elgin, Columbia, Va., Sept. 20.

ANNOUNCEMENTS

DISTRICT MEETINGS

Missouri, Northern, Rockingham, Oct. 22-25.

Pennsylvania, Southern, Marsh Creek, Oct. 26, 27.

Pennsylvania, Western, Meyersdale, Oct. 26, 27.

Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

California

Nov. 1, Raisin.
Nov. 21, 4 pm, Los Angeles (Hancock St.).
Dec. 2, Reedley.

Colorado

Oct. 29, Haxtun.
Nov. 26, 7:30 pm, Sterling.

Florida

Oct. 24, Sebring.
Nov. 28, Winter Park.

Idaho

Oct. 29, Boise Valley.

Illinois

Oct. 23, Okaw.
Oct. 24, 7:30 pm, also Oct. 25, 7:30 pm, First, Chicago.
Oct. 31, 7 pm, Polo.

Indiana

Oct. 23, Bethel.
Oct. 23, 10:30 am, Buck Creek.
Oct. 23, English Prairie.
Oct. 23, 7:30 pm, Middletown.
Oct. 23, 7 pm, Wawaka.
Oct. 24, Muncie.
Oct. 24, Wabash.
Oct. 24, 7 pm, Salamonie.
Oct. 28, 7 pm, Osceola.
Oct. 30, Pine Creek.
Oct. 31, 7 pm, Union Grove.
Nov. 1, Salem.
Nov. 1, Union City.
Nov. 6, Pyrmont.
Nov. 7, 7 pm, Anderson.
Nov. 7, 6:30 pm, Four Mile.
Nov. 7, 7 pm, Huntington.
Nov. 10, Plymouth.
Dec. 13, Auburn.

Iowa

Oct. 31, 7 pm, Brooklyn.
Oct. 31, 7:30 pm, Spring Creek.
Nov. 21, Dallas Center.

Kansas

Oct. 31, 7 pm, Belleville.
Oct. 31, Ottawa.
Nov. 10, 7:30 pm, Galesburg.
Nov. 27, Parsons.

Maryland

Oct. 23, Broadfording.
Oct. 23, 4 pm, Manor.
Oct. 23, 24, 10 am, Black Rock, Upper Codorus congregation.
Oct. 24, 5 pm, Myersville.
Oct. 24, 6:30 pm, Beaverdam.
Oct. 30, 2:30 pm, Locust Grove.
Oct. 31, 4 pm, Pleasant View.
Nov. 6, 4 pm, Brownsville.
Nov. 7, 6 pm, Denton.
Nov. 7, 6 pm, Monocacy.
Nov. 13, 14, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 27, 2:30 pm, Piney Creek.

Micbigan

Oct. 23, New Haven.

Nebraska

Nov. 26, Octavia.

Ohio

Oct. 23, 10:30 am, Prices Creek.
Oct. 23, 2 pm, Black Swamp.
Oct. 23, 2 pm, Walbridge.
Oct. 24, 6:30 pm, Brookville.
Oct. 24, Greenspring.
Oct. 30, 10 am, Poplar Grove.
Oct. 30, 7 pm, Strait Creek.
Oct. 31, 6 pm, New Carlisle.
Oct. 31, 7 pm, Springfield.
Nov. 1, 7 pm, Wooster.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.
Nov. 13, 10 am, Salem.
Nov. 27, 7 pm, Trotwood.
Nov. 28, 7:30 pm, Hartville.

Oregon

Oct. 23, Myrtle Point.
Oct. 23, Portland.
Nov. 13, 8 pm, Albany.

Pennsylvania

Oct. 23, 1:30 pm, Bareville, Conestoga congregation.
Oct. 23, 6:30 pm, Buffalo.
Oct. 23, 24, 10:30 am, Hade, Falling Spring congregation.
Oct. 23, 24, 10 am, Big Dam, Schuylkill congregation.
Oct. 23, 24, 2 pm, Maiden Creek.
Oct. 23, 24, 10 am, Hanoverdale, Big Swatara congregation.
Oct. 24, 7 pm, Brothersvalley.
Oct. 24, Codorus, Shrewsbury house.
Oct. 24, 5 pm, Myersville.
Oct. 24, New Fairview.
Oct. 24, Rummel.
Oct. 26, 27, 10 am, Mt. Hope, Chiques congregation.
Oct. 27, 28, 10 am, West Conestoga at Middle Creek.
Oct. 30, 2 pm, Akron.
Oct. 30, Heidelberg.
Oct. 30, 2 pm, Indian Creek.
Oct. 30, 31, am, Meyer, Fredericksburg congregation.
Oct. 30, 31, 10 am, Price.
Oct. 30, 31, 10 am, Upton Back Creek.
Oct. 31, Bellwood.
Oct. 31, 5 pm, Carlisle.
Oct. 31, Purchase Line, Manor congregation.
Oct. 31, 6 pm, Quakertown.
Oct. 31, Markleysburg.
Oct. 31, 6:30, Yellow Creek.
Nov. 2, 7 pm, Greencastle.
Nov. 6, Mechanic Grove.
Nov. 6, 1:30 pm, Welsh Run.
Nov. 6, 7, 1:30 pm, Richland.
Nov. 7, Codorus.
Nov. 7, 6:30 pm, First church, Philadelphia.
Nov. 7, 2 pm, Lititz.
Nov. 7, 4 pm, Harrisburg.
Nov. 7, Madison Avenue, York.
Nov. 7, 6:30 pm, Martinsburg.
Nov. 7, Walnut Grove, Johnstown.
Nov. 7, 6:30 pm, Reading.
Nov. 7, 7:30 pm, Pittsburgh.
Nov. 10, 11, Greentree.
Nov. 13, 3 pm, Welty.
Nov. 13, 14, 1:30 pm, Myerstown.
Nov. 14, Ephrata.
Nov. 14, First (York).
Nov. 14, Jennersville.
Nov. 14, 7 pm, Norristown.
Nov. 14, 6:30 pm, Ridge, near Shippensburg.
Nov. 14, 7 pm, Tyrone.
Nov. 20, 21, Mountville.
Nov. 21, 6:30 pm, Mechanicsburg.
Nov. 28, Palmyra.

Virginia

Oct. 23, Beaver Creek.
Oct. 23, 3:30 pm, Lower Union.
Oct. 23, 6 pm, Middle River.
Oct. 23, 4 pm, Mt. Zion.
Oct. 30, 6 pm, Mill Creek.
Oct. 31, 6 pm, Beaver Creek.
Oct. 31, 7 pm, Fairview (Unity).
Nov. 6, 6 pm, Pleasant Valley.
Nov. 20, 6 pm, Mt. Olivet (Timberville).

West Virginia

Oct. 30, Smith Chapel.
Nov. 28, 2 pm, Johnstown.

Oakton.—The Oakton church entertained the district meeting on Aug. 13, 14. The homecoming and rededication services were held on the following Sunday. The church was filled to overflowing. Friends from far and near, who at some time had attended church at Oakton, came to enjoy the day and worship together. The main speaker for the day were sons of the former elders of this church. At noon a bountiful lunch was enjoyed in a newly remodeled basement which was to be dedicated in the afternoon. Eld. J. H. Hollinger of the Washington city church preached the dedicatory sermon after which an offering of cash and pledges was taken for further remodeling of the church. It was a day long to be remembered by this church. On the same evening Bro. Jesse Zigler began a series of meetings which continued with great interest for two weeks. As a result of his meetings ten accepted Christ and were baptized. We feel the membership was greatly strengthened.—Mrs. B. M. Flory, Manassas, Va., Sept. 29.

Pleasant Hill.—At our council meeting in July Bro. Floyd Hylton and the writer were elected delegates to district meeting, with Brethren E. E. Hylton and Lonnie Weddle as alternates. At our September council the deacons gave a favorable report of their annual church visit preparatory to our love feast, which will be held on Oct. 9 at 4 P. M. Sunday, Sept. 12 Bro. Norman Seese of Eastern Maryland preached for us at the eleven o'clock service. We have had electric lights installed in our church.—Mrs. Ava M. Cannaday, Willis, Va., Sept. 22.

Valley Bethel.—This year has been one of renewed interest and inspiration to us here at Valley Bethel. We were fortunate in securing Bro. Robert L. Strickler of Bridgewater, Va., for a summer pastor. During the week of June 13 he conducted a series of meetings which proved helpful to the church. July 4 was observed as homecoming day. An appropriate sermon was delivered by the pastor in the morning, while the afternoon program consisted of special music and congregational singing of favorite hymns. A vacation Bible school was conducted by the pastor and Miss Mildred Bussard with an enrollment of twenty children. The young people met each evening also to enjoy a discussion of their problems. On Aug. 6 a community campfire social was held. Bro. Strickler and Bro. R. E. Bussard attended the ministers' conference at Camp Bethel. A revival meeting was held at Valley Bethel by the pastor and a two weeks' revival and Bible study was held at the Wesley Chapel. As a result of these two revivals four members were added to the church and one joined the Methodist church. Aug. 28, 29 Brother and Sister Guy Stump conducted a week-end conference at Valley Bethel. Sept. 3 the B. Y. P. D. enjoyed a campfire social and marshmallow roast. They had as their guests the young people of Wesley Chapel. Sept. 5 the B. Y. P. D. held a special service built around the theme, The Dignity of Honest Toil. Members representing the occupations of farming, homemaking, teaching and the ministry told how each occupation helped the world. E. W. Bussard was elected superintendent of Sunday school for the coming year. The men of the community met at the cemetery and greatly improved its appearance by some much needed work. An association was organized to keep up the cemetery. N. W. Bussard was elected president for the coming year.—Edna C. Bussard, Balor, Va., Sept. 25.

White Hill.—We met in council Sept. 15, with Eld. B. W. Huff presiding. Our Sunday-school officers were elected, with Bro. Donald Harris as superintendent; Bro. Frank Harris, clerk and Messenger agent; Bro. B. W. Huff, elder; Bro. Jacob Replogle of Washington, pastor. Bro. Replogle graduated from Bridgewater College in June and took up the work here on the second Sunday in June. He seems to be finding favor with his congregation here. Our preaching services are held every Sunday morning at 10 A. M. The congregation has almost doubled in size. Our revival which was conducted by our pastor the latter part of August was well attended regardless of the bad weather during the last week. His sermons were uplifting. No baptisms resulted but we feel that the church was revived. Our love feast will be held on Oct. 10. The young men have formed a religious club which meets every Tuesday night. Bro. Tom Chandler is the president.—Mary E. Hall, Stuarts Draft, Va., Sept. 24.

WASHINGTON

Mt. Hope.—A dinner was held at the Mt. Hope Church of the Brethren four miles north of Chewelah on Sept. 12, 1937, in honor of Brother and Sister J. O. Streeter who have been with us for thirty years. A letter was read by Sister T. T. Danilson from Sister Pearl Boyd of Sunnyside, telling some of the early history of the Mt. Hope church. Bro. J. O. Streeter preached a very wonderful sermon. In the afternoon we held our council meeting. The following officers were elected: Bro. J. O. Streeter, elder; Bro. Sherman Clapper, acting elder when Bro. Streeter is gone; Bro. Lew McFarlen, clerk; Bro. L. D. Barnhardt, church treasurer; Sister Julian E. Hartill, Messenger agent and correspondent; Bro. Lew McFarlen, Sunday-school superintendent; Sister J. E. Hartill, assistant; Bro. Lester Danilson, secretary and treasurer. Brother and Sister Streeter left Sept. 15, on a trip east. They plan to go to Pennsylvania and then to California where they expect to spend the winter.—Mrs. Julian Hartill, Chewelah, Wash., Sept. 29.

Olympia.—On Sept. 5, after the morning service, we held a basket dinner and program in the church basement to welcome our new pastor and family. Sept. 7 we met in regular quarterly council with Bro. Howard Michael presiding. Election of church and Sunday-school officers was held. Bro. E. J. Michael was chosen elder; Sister Mae Kummers, Sunday-school superintendent; Sister Laurie Kingery, junior superintendent; Bro. Wesley Lehman, home department superintendent. Bro. Lehman was also chosen as Publishing House representative. Bro. Harold Michael was re-licensed to preach for another year. Sept. 19 Bro. Jay Eller of Wenatchee, Wash., preached an inspiring installation sermon for our new pastors, Brother and Sister Mark Schrock of Nampa, Idaho. Bro. Eller also had charge of the evening B. Y. P. D. service. Sept. 26 we observed promotion day in our Sunday school, followed by an installation sermon by Bro. Shrock for the incoming officers and teachers. Officers for Women's Work were elected at a meeting Sept. 24. Sister Orpha Barnhart was elected president.—Blanche Beigh, Tumwater, Wash., Sept. 27.

WEST VIRGINIA

Pleasant Hill.—We located in this congregation last April. We preach here every second and fourth Sunday and Bro. John L. Sanders, the third Sunday of each month. We also have a fine Sunday school with Bro. Lawrence Sanders as superintendent, a Bible class each Sunday evening and song services on Tuesday and prayer meeting on Thursday nights. Just recently Bro. W. M. Kahle, regional director, was with us and expressed some surprise at the activity and progress of the work here. Because of there being a large community cemetery adjoining the church, the community asked that a bell be placed on the church to be used for funeral occasions, which was granted and a bell has been installed and is in use. The belfry is not quite completed. Sept. 12 J. H. Ruebush of the Ruebush-Kieffer Company, publishers of music in Dayton, Va., was to have been with us but because of a communication from me failing to reach him he did not come. This caused much disappointment as many persons from far and near were here and among them was Bro. Robert Byrd, our field man, who gave us two fine talks in the morning and afternoon. Others helped in the song service all of which helped to tide over the disappointment and so we had a very pleasant day of service. In our council July 10 we decided to have an evangelist hold a meeting and Bro. H. C. Sanders was called but as yet he has not been able to reach us. We hope to have these meetings in the very near future. On the first Sunday in September two were added to the church by baptism. Sept. 18 we went to Shiloh where Bro. Obed Hamstead of Morgantown was conducting a meeting. We held a council. All the business passed off in a very pleasant way. The writer was elected elder in charge for another year. Sunday evening we held a love feast. It was not largely attended as at other times but we had a very spiritual meeting.—A. C. Auvil, Fairmont, W. Va., Sept. 27.

White Pine.—On July 18 Bro. Bernard King and wife of Betbany Biblical Seminary began a series of meetings at this place. The music leader being ill, Bro. King led the music with his wife playing the piano through the two weeks of meeting. They also gave some special numbers. He never seemed to tire of doing double duty, singing and playing. His wife ably entertained the children with talks, stories and vocal music nearly every evening. Bro. King gave a few talks for them also. He preached seventeen sermons, closing Aug. 1. As a result of the meeting eleven were baptized that day, all young people and children, none under eleven years of age. They visited fifty-six families or more. The members were awakened to their duties as Christians. We were glad to see them come and sorry to see them leave. We need leaders such as they are all the time. Our Sunday school is still active and growing. The members met for council Sept. 11. We decided to hold our communion on Oct. 10 at 7:30 P. M. Carl L. Cunningham was appointed as delegate to the district conference with Arleigh McGee as alternate. The meeting will be held at Keyser instead of Knobley on account of sickness. The date will be Oct. 1, 2. An all-day meeting was held here Sept. 26, with the sermon by Eld. A. S. Arnold of Bethel in the morning, basket dinner at noon and installation services in the afternoon, conducted by Eld. C. O. Showalter of Keyser with Bro. Arnold helping. Bro. W. W. Bane was also present. He is the elder of White Pine, Bethel and Kelly Chapel—all one congregation. Bro. R. E. Martin and wife were installed as our pastors for one year. Our B. Y. P. D. is still active, meets twice a month and we also have preaching at night twice a month.—Sarah C. Cunningham, Purgitsville, W. Va.

WASHINGTON

Sunnyside.—We had election of officers for the new year at our last council meeting. Bro. Wine will be our pastor. Oct. 3 was rally and promotion day. The Sunday-school classes gave the program, followed by a talk by Bro. J. Eller of Wenatchee, Wash. A basket lunch was served at noon. At 2:30 we enjoyed a fine sermon by Bro. J. Eller.—Mrs. Harold Minkler, Sunnyside, Wash., Oct. 6.

WEST VIRGINIA

Bowden.—From June 11 to July 1 Bro. V. L. Bennett held a series of meetings. Our Children's Day program was at Elkins Mission on July 26. Sisters Miller and Wolfe held a vacation Bible school the first part of July. Since our last report twelve have been baptized—nine on July 19 and three on Sept. 26. Sister Ada Scrogum was gone from us during the last part of August in Bible school work at Wildell. Eld. J. J. Scrogum and Sister Edith M. Scrogum were our delegates at district meeting. A group of brethren and sisters from Manheim, Pa., visited us Sept. 18 and 19. Among them was Bro. Graybill Hershey who gave us a message Saturday evening in Elkins, and Sunday night at Bowden. The group gave us special music which was very inspiring. Our love feast was Sept. 26. Brethren W. J. Row, Boyd Phares and R. L. Byrd were present. Our pastor, J. J. Scrogum, officiated. On that same day Bro. T. J. Coberly, a licensed minister, was installed into the ministry.—Edith M. Scrogum, Elkins, W. Va., Oct. 5.



"YE OUGHT TO HELP THE WEAK"

—Acts 20:35

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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., October 30, 1937 | No. 44



From left to right: Dan West, Earl Smith, M. R. Zigler, J. Mahlon Harvey (Secretary of Friends Service in Paris). Dan West and Earl Smith are now in relief work at Burgos, Spain. The above picture was taken at the railway station in Paris as they were starting for Spain.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY ERNEST G. HOFF

Monday: Col. 3: 1-11

"Ye have put off the old man with his doings, and have put on the new"

New Life in Christ

Men tend to accept things as they are, whether good or not. But there is a divinely born discontent which demands new and better things. This takes violent hold of a man at his conversion. Old standards and practices are done away; new ones taken on. Life itself becomes new with Christ at the center.

In this pursuit of a new life lies the hope of progress. There is danger that it be obscured in the day of religious training from youth and gradual Christian development. But it is a value that must be tenaciously held; we can not afford to lose it.

Tuesday: Col. 3: 12-17

"Let the peace of Christ rule in your hearts"

The Peace of Christ

The best testimony of peace is Christ himself. Observe him as he walked in the midst of human injustice and suffering, as he practiced the life of love which he preached, dealing kindly with those who misunderstood him, discreetly with those who opposed, enduring with composure arrest, taunts, an unjust trial and an ignominious death.

Such peace the Christian ought to seek. It is not easy, but Paul demonstrated its possibility. The Christian should not be dependent upon circumstances for his composure; it should come from within. Full commitment to Christ brings this sort of peace. The Christian with peace in his heart becomes the strongest kind of influence for peace in the world.

Wednesday: Eph. 6: 1-19

"Be strong in the Lord, and in the strength of his might"

Christian Ethics in the Home

In the intimate relations of the home one needs strength from above to maintain the Spirit of Christ and do only those things that will keep the flame of love burning brightly.

Paul was concerned that each member of the household maintain an attitude fitting to his position. Children are instructed to obey their parents; parents to be considerate of their children and give them wise rearing; servants to obey their masters as they would Christ; and masters to be considerate of their servants, recognizing that there is no respect of persons with God.

To make the household Christian, each member should do his part.

Where Peace on Earth Must Begin

On a broad plain in Southern Arizona stand the remains of a great house built years ago by a tribe of peaceful Indians. The builders were agriculturalists and planted fields in the valley from which to live. But there were warlike Indians in the mountains who instead of planting fields for themselves swooped down upon the peaceful valley tribes and preyed upon their harvests. The Indians of the valley built a strong house to which to withdraw when raided. And after the raids they went forth to till their fields again with hands unstained by blood.

Something like that is the experience of many a Christian. Troubles not of his own making break in upon his life and take away things that should be his to use and enjoy. But instead of becoming embittered and striking back, he has a great house, an inner castle of the soul, to which to retire and await the passing of the storm. When it is over he goes forth with love still in his heart and with clean hands to begin again. He feels the losses deeply, but no losses inflicted by men can justify staining the soul with bitterness and hatred.

Composure of spirit, love kept under provocation, goodwill in the presence of injustice, peace in the midst of strife—these are Christian virtues that are born of God in the inner castle of the soul.

John 14: 27; Luke 10: 40-42; Rom. 14: 17-19; Philpp. 4: 7.

Thursday: Eph. 4: 25-32

"Be ye kind one to another, tenderhearted, forgiving each other"

Christian Ethics in Society

The Christian spirit works everywhere that it is applied. It works in the home, and the world sorely needs homes in which an intelligent love prevails. It works in community groups such as churches—despite the evidence to the contrary in many such groups that profess the name of Christ. It works in the wider reaches of society, in business, in the state and in world affairs when given a fair chance.

Everywhere the same reverence for God, respect for human personality, fairness, consideration of others, willingness to serve and readiness to forgive are in place. A Christian's attitude fits him to become a helpful member of every useful social group. The peaceful man is an asset to society. The principles of peace and peaceful living are everywhere fundamentally the same.

Friday: John 14: 25-31

"My peace I give unto you"

The Gift of Peace

True peace is not forced; it is given. Usually the peace which the world brings about is one of force where somebody against his will is restrained from injuring another. But there is a peace which is freely given. Its roots are love and goodwill. There is no force in it. This peace Christ had in such measure as to be the marvel of the ages. And at the time when his followers were disconcerted over his impending death, he offered to give it to them.

Those who have inward peace find that they have the power to give it to others. Their spirit is contagious like Christ's.

Saturday: Matt. 5: 21-26

"First be reconciled to thy brother, and then come and offer thy gift"

Peace Among Brethren

Not all values are upon the same level; some stand above others. Peace among brethren stands high in the list. We may be a bit startled to find Christ putting it above the practices of worship. He says, "Be sure your relationship is right with your brother before you continue at the altar."

Of course it is a fact that worship helps one to get right with his brother; the man was at the altar when the trouble with his brother came to mind. Worship shows us where things need to be made right. But worship is never a substitute for right social relations.

Sunday: Micah 4: 1-5

"Nation shall not lift up sword against nation, neither shall they learn war any more"

When Peace Reigns

The deeper becomes the realization of the curse of war, the brighter does faith picture the longed-for day of world peace. The great hope leads onward—hope for a time when people will reverence God and seek to do his will; when justice shall prevail among men, and the cause of war shall be removed; when people shall discard their weapons and make farming implements out of them; when each man shall be secure in his own home.

When will this day come? We can not say, but we can work for it with a devotion born of a true love for peace.

The issues are complicated. It is easy to fall into the error of increasing enmity by a stand for peace. We need the wisdom that comes from above.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., October 30, 1937 No. 44

EDITORIAL

A Story of Three That's

THE "restoration of all things" is still a wonderful consummation to look forward to. The prophets began it and Peter joined in with them (Acts 3: 21).

One hardly dares to contemplate how glorious it would be: at last perfect peace, prosperity for all, justice and brotherhood everywhere. What a picture for a sanctified imagination!

Read the story yourself in the more accurate version, and see exactly what the reason was and is for the long delay. It's all plain enough, clearly set forth in that remarkable succession of three that's.

The first one introduces the blotting out of sins, the second, the coming of seasons of refreshing and the third, the sending of the Christ to restore all things. The third depends on the second, the second on the first, and the first on—what do you think? Look it up and see. It's turning again. Repent and turn again.

Don't you want your sins blotted out, all of them completely blotted out? And those seasons of refreshing which come from the presence of the Lord, going about one's daily work, just living, in the presence of the Lord? And the coming of the Christ and the restoration of all things? Well, here's the answer. Turn again. Repent and turn again.

You may think that you have turned often enough. Better look the ground over once more. Is there not some remaining realm of your experience, some aspect of your relations to your fellow men, in which you may not be headed exactly right? Then turn again. And then, perhaps, again. In order that—and that—and that.

E. F.

They Are Better When Seasoned

ONE specially interesting thing in her very interesting letter was: "I was pleased to find seasoned spiritual values among those who have pursued the intellectual life."

Sounds like she was a bit surprised. She knew that intellectual people sometimes seem rather chilly and out of touch with everyday human needs. And so not very spiritual, as she had known this word.

The members of this group were different. They were neither materialists nor mere theorists. They were practical and sensible and actually interested in spiritual things. But the spiritual values which they cherished were better "seasoned" than some. They lasted better.

That's one thing you can say for the intellectualist. If he does get headed for the higher human values, his spirituality is likely to be of the more solid and sensible type.

E. F.

Youth Around the World

OF course the future depends upon what is done for youth. But how varied is the interest in the young the world around! In backward lands there is little being done save to teach the ancient skills and customs, and so the old life goes on—except where the white man and his culture are upsetting the even tenor of its way.

In the so-called civilized lands youth is being treated to more divergent programs. Those back from certain European countries tell how the young people of those lands are being strengthened in body and trained in mind. There, amongst other things, they see posters glorifying the use of milk as against the folly of smoking cigars or cigarettes. There youth is being kept too busy and too interested to have time or inclination for the soft or corrupting things of life. And so travelers can not help but remark how youth is marching and singing in these lands—though they fear it is principally to serve the sinister purposes of the state.

The reader will think of other lands where there is still a profound interest in confronting youth with all knowledge, save that most needed to guide him through the labyrinth of life. In at least one such land the highways are lined with taverns and with appealing

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

signs calculated to make all men want to smoke and drink, to dine and dance, and otherwise serve the lowest calls of the flesh. Even the most pretentious papers and magazines of this land are full of the lie that it is more blessed to dissipate, than to live by the ennobling disciplines of life.

Now is it any wonder that in such a land the bodies of far too many of the youth are flabby, the eyes dull, and their teeth yellow or rotten? And yet, what a call our times might be to the noblest singing and marching if the youth of the land of the free were but challenged by the worthy things of life! Is it not time for all true friends of the young to unite for the protection and release of youth? Parents, the call is to you to help eliminate the brazen despoilers of life. Let us help the youth of America to be strong in the Lord and in the power of his might. And then they may go marching through the land singing songs of those who love all men to the end they may redeem every area of life. H. A. B.

Squibs From My Corner

EYES were made to see things so one can't be blamed for having them open, at least a part of the time. There are occasions, however, when one might wish to draw the curtain.

A scene on the railway train disturbed me. It was just across the aisle. The party members were in the twenties and of the opposite sex. The woman entrained at Las Vegas. When the man came on I do not know. Evidently the man was on our coach from the start. The woman came into the coach after we had gone some distance from Las Vegas. From their conversation I learned they had never met before. From their responses to the conductor's questions I learned their destinations were not the same.

The man had brought some liquor on the coach earlier in the day. From this supply they both drank quite freely. A stop of ten minutes gave the man time to replenish his store. He made use of it. He was disappointed, however, in not being able to get "Scotch." Evidently he had some "Scotch" left from a former purchase. He opened the bottle and mixed the contents.

Again they drank freely. Later they engaged in silly laughter, in vulgar conversation, in shameless necking and kissing. As the evening advanced the lights were turned low which gave opportunity to turn a railway train into a roadhouse. They were dead to shame, dead to virtue, dead to common decency. They drank and lusted until they lost all regard for the feelings of others.

The public is largely to blame for such indecency, from the President of the United States on down the line. Moral ideals are exceedingly low. Too many smile at, wink at, or condone immoral behavior. I appreciate the fact that there is, in many places and with many people, a sense of purity and high-mindedness. But it lacks courage and candor in sufficient quantity to make it a two-edged sword. The homes, the schools and the churches should hold up the highest ideals and should stimulate inculcation of the same. Self-control should be the norm, but where folk can not control perverted urges they need some help, and sometimes of a drastic sort.

Pastor James of the church at Jerusalem said: "Lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." The apostle to the gentiles said, "Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime, nor thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's kingdom" (Weymouth). The Son of God said: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."

J. W. L.

For More Than Missionaries

A FAITHFUL India missionary found something in her reading which she thought "challenging in its conciseness and its idealism." We agree. It was entitled *A Missionary Resolve*. Because we also agree with her that it would be just as good a resolve for church workers in America as for missionaries in a foreign land we want to show it to you. So here it is.

We will maintain the spiritual glow.
We will depend on spiritual means to achieve results in God's work.
We will not magnify statistics nor glory in mere numbers.
We will earnestly try to be free from race prejudice.
We will be slow to criticize others and will devotedly seek their highest good.
We will ask God's help to solve our own spiritual problems so as to be more free to help others.
We will not be too impatient for visible results, but will steadfastly trust God to do "exceeding abundantly above all that we ask or think."
We will tarry until we are "endued with power from on High," and then go forth to witness for Christ.

There now, will you do it? But there is something else to this. The second half of the title was: "By the Grace of God." It will take plenty of that to get all these fine things done. So thought the original resolver, and so every other right-minded person will think.

With that understanding kept clearly in the foreground, one may dare to go ahead. For, as the resolving missionary remembered, so should we: "He giveth power to the faint." E. F.

THE GENERAL FORUM

God's Pageant of the Sky

BY RUSSELL GREENE WEST

I like to scale some rugged peak,
Some granite dome on high,
To meditate alone, and watch
God's pageant of the sky.

A tide of gold at sunset hour;
A crimson fire at dawn;
A million diamonds of the night
Shine on, and on, and on.

The mighty sun that moves the earth
And planets on their way;
The silver moon that glides along
And hides at break of day.

The raging storms that rock the hills;
The rain, the snow, the hail;
The thunderbolts that rend the sky;
The winds that weep and wail.

The mighty calm that fills the earth;
The rainbow arching o'er;
The fleecy clouds that ride the wind
From some enchanted shore.

Ah, yes, I like to scale some peak
As golden hours go by;
To meditate alone, and watch
God's pageant of the sky.

Roanoke, Va.

The Christopher Sower Anniversary

BY H. SPENSER MINNICH

Secretary of Conference Program Committee

NINETEEN HUNDRED THIRTY-EIGHT will mark the 200th anniversary of the setting up of the first German printing press in America by Christopher Sower, Senior. The Nampa Conference, recognizing the significance of this event in our colonial life and the leadership and character of this early pioneer in our church, has authorized the Conference Program Committee of 1938 to give due recognition to this good man's life. We quote from Conference minutes:

Whereas the resolution passed by the Annual Conference of 1934 contained the following statement:

"The year 1938 will be the two-hundredth anniversary of the founding of the Sower printing press at Germantown. We recommend that the church observe in that year a bicentennial celebration in recognition of the beginning of our publishing interests in America and other activities of the church which were sponsored by the Sowers. We suggest that the Conference of that year be held as near the mother church at Germantown as is possible and that a Committee on Plans and Program for that celebration be appointed by this Conference. We further recommend that all Brethren bodies be invited to participate in this celebration." (See A. M. Minutes, 1934, page 47.)

Passed to Annual Conference.

Answer of Conference: The Sower Bicentennial Memorial is referred to the Program Committee to determine the time and place.

(It was generally understood that possibly a part of the regular Conference program should recognize the work of Christopher Sower and that a special service by a smaller group might be held at or near Germantown.)

Chrisopher Sower, Sr., was born in 1693 in Germany. He came to America in 1724. He is known in America and Europe best as printer of the first German Bible in America and for other printing achievements. But he was a very versatile man, seemingly able successfully to turn his hand to many needs, i. e., farming, practicing medicine, inventing and manufacturing as well as being a community leader of sterling Christian character.

The Nampa Conference also made provision that the old stone marking the grave of Christopher Sower should be properly preserved and the grave marked by a stone more befitting to a church pioneer held in such high esteem. The Conference minute reads as follows:

"Inasmuch as the grave of Christopher Sower is in the bounds of the Mingo congregation, and has a poor crumbling marker, we, the Mingo church, feeling that steps should be taken to have the present marker replaced by a more imposing one, giving every congregation in the brotherhood an opportunity to share in the project, ask District Meeting of Eastern Pennsylvania to appoint a committee of three to formulate and execute plans for this project within the present year.

Answer by District Meeting: We decide that Annual Conference of 1937 appoint a Committee to carry out the request in the query.

Answer: We authorize the placing of a simple suitable marker at the grave of Christopher Sower and appoint a committee of three to supervise the work and receive funds for this purpose. Should there be a surplus of funds it shall be disposed of at the next Annual Conference.

Committee: Joseph N. Cassel, H. S. Replogle, C. M. Boaz.

(It was suggested that the committee might have as an associated member, Mrs. James Fry of 4612 Chester Ave., Philadelphia, Pa., who is a descendant of Bro. Sower.)

The staff of workers at Elgin, discussing the forthcoming anniversary, felt that the whole church ought to enter into the spirit of this anniversary. We agreed that between now and next June the opportunity should be taken to learn of our worthy pioneer by such methods as

1. Reading in our church histories of his life.

2. By a number of special Sower articles to appear in THE GOSPEL MESSENGER and *Our Young People*.

3. The possible issuance of a leaflet for general distribution.



Eld. J. N. Cassel tracing with a lead pencil the lettering on the Sower gravestone. Only by this tracing would the letters show in a picture. The long inscription on the stone shows well on the picture in Brumbaugh's History.

Sower Marker Committee, left to right: Mrs. James Fry, H. S. Replogle, C. M. Boaz and J. N. Cassel. The stone to the left is that of Christopher Sower, Jr. The stone to its right is that of Esther Zimmerman, daughter of Sower, Sr.

Three Sower Generations: Mrs. James Fry, a member of the committee, her son Gilbert, a broker in Philadelphia and his daughter Eleanor. These represent sixth, seventh and eighth generations from Sower, Sr.

4. The rendering of Christopher Sower programs in our congregations.

5. A celebration in the east next spring after the new marker has been placed.

6. A challenge to our whole membership for a generous Christopher Sower 1938 Conference Offering.

7. Fitting recognition in the 1938 Conference Program.

The writer in connection with a trip through Pennsylvania, met with the marker committee on Sunday, Sept. 19 in the home of J. N. Cassel, elder of the Mingo congregation. Being aware of how little I really knew of the Sower history, I read John S. Flory's *Literary Activity of the Brethren in the Eighteenth Century,* as I journeyed on the train and had my mind enlightened on many interesting facts and Sower episodes. I became aware that Sower, Sr., had a son. Christopher Sower, Jr., who was quite as illustrious as his father and, as an elder, was even more a church leader than his father. I learned that it was Sower, Jr., who recovered from the stables of British Revolutionary War soldiers the unbound sheets from which he was able to bind up a number of Bibles. I learned that the Sower grave in the bounds of the Mingo congregation is that of Christopher Sower, Jr., and that the place where Sower, Sr., may lie buried is unknown.

The honor which we bestow on Christopher is thus divided between the Senior and Junior. This fact at first was confusing, but it need in no way deter us from our celebration; it is right for us to honor both father and son as well as other descendants who displayed the Sower genius and carried on the printing business.

Because Mrs. Estelle Crawford Fry, Philadelphia, a Presbyterian, is a direct descendant, the marker committee acting on the suggestion of Conference, made her an associate member. Her son, Gilbert, also brought his daughter, Mary Eleanor. Here we had three generations, direct descendants, the line being as follows:

Christopher Sower, Sr., born 1693
Christopher Sower, Jr., born 1721
David Sower, Sr., born 1764
David Sower, Jr., born 1794
Mary Sower Crawford, born 1823
Estelle Crawford Fry, born 1864
Gilbert Crawford Fry, born 1901
Mary Eleanor Fry, born 1932

The committee organization resulted as follows:

Elder J. N. Cassel, Chairman
Elder H. S. Replogle, Secretary
C. M. Boaz, Treasurer

At the request of Bro. Cassel, I report their meeting, organization and plans for their work. The committee intends to study the type of marker most suitable and have it placed in time for dedication in connection with an anniversary service to be held prior to the 1938 Annual Conference. The committee contemplating a modest marker will not need a large amount of money but still feels that every congregation will benefit by having a part in its cost. The committee joins in the hope that a Christopher Sower Conference Offering next May will stimulate us to greatly increased giving. The committee would welcome an arrangement by which at the time of the Conference Offering every congregation would send also a small sum, designated for use in buying the marker. A penny from every member would be ample and thus all

would have a part. This plan is being favorably considered.

While in the region of Philadelphia, I found a real satisfaction in discovering descendants, and unbroken lines leading back to the senior Sower.

Brother Cassel and I called on one such in Norristown, Mr. Thibault Cross, a bachelor of the Roman Catholic faith. He was very ill, but kindly gave us information. The line leading to him follows:

Christopher Sower, Sr., born 1693
Christopher Sower, Jr., born 1721
David Sower, Sr., born 1764
David Sower, Jr., born 1794
Adaline A. Stein, born 1826
Florence C. Stein Cross, born 1848
Thibault Cross, born 1871

Imagine my interest to find in the current Philadelphia directory the firm name, "Christopher Sower Company, 124 No. 17th Street." Arriving at that address, I found gilt letters on the window, reading, "Originated 1738." I had a very pleasant visit with Albert Sower, Lutheran, in charge of the company. I learned of the thriving business in school books in years gone by.

Mr. Sower paid the highest tribute to his Sower ancestry. He said he was not so much impressed because Sower, Sr., was first to print German Bibles, for others in due time offered competition, but he was profoundly stirred by the life and character of his forbears. The interesting episodes which are refreshing to me, I trust will be shared with MESSENGER readers by other writers.

Histories which tell of the Sowers and which may be purchased from the Brethren Publishing House include the following:

Flory, John S., Literary Activity of the German Baptist Brethren in the Eighteenth Century. 1908. Price, $1.25.

Flory, John S., Builders of the Church of the Brethren. 1925. Price, $1.00.

Miller, D. L., and Royer, Galen B., Some Who Led. 1912. Price, 60c.

Histories out of print include:

Brumbaugh, M. G., A History of the German Baptist Brethren in Europe and America. 1899.

Elgin, Ill.

Men as Stewards

BY ALLEN WELDY

President National Council of Men's Work

The Thanksgiving Home Mission Offering

Never before in the history of our country has there been such a need for Christianity in its fullest degree. It is true that we have a great obligation in the foreign fields at the present time, but still our home base dare not be neglected, for it is through the strength of the folks at home and the extension of the kingdom here that the work may be carried forward abroad. Right now the Men's Work organizations all over the brotherhood should have definite plans laid to sponsor the Home Missions Offering. Our goal is $27,000 and we should go beyond this figure if we unite our efforts in the matter. Men, get back of this project, not only in name, but in real action and service for the kingdom here in America.



Elkhart, Ind.

What Saves Us?

BY GRANT MAHAN

THE question might be changed to "Who saves us?" Or to "How are we saved?" There is no other knowledge quite so important as to know who saves us or how we are saved. Men have various ideas on the subject, depending on what they take as their authority. Some do not believe in a revelation from God; others believe that we have a revelation in the Bible, but that it is not all reliable, parts of it being from man and not from God; and still others profess to believe it is the Word of God while rejecting some of its fundamental truths, the words on which everything depends.

We think that all will agree that man can not save himself from his weaknesses and sins, and gain a happy home in the great beyond to which all of us are hastening. It is just as evident that one man can not save another. Nor can any group of men save a single man. A man can gain salvation for himself in just one way, and that is the way of full obedience to the commandments of Jesus and his apostles, as we find them recorded in the New Testament. A man or a group of men can aid another man to gain salvation by helping him to learn, believe in and accept the teaching of Christ; but the final salvation is not of man, but of God.

So many ways are pointed out as the right way, and men are much confused by these contradictory statements; they know not where to turn or whom to believe: they are walking in darkness, not having the Light of Life. Do you know any such men? If you do, what are you doing to help them to get away from their doubts and fears and take a stand on solid ground, on the rock? So many houses of faith are built upon the sand; they have no good foundation, and so they are sure to fall when the storm comes and the rain torrents come down and the winds blow. And great will be the fall of it, even as our Lord said nineteen centuries ago. Peter made it quite clear whence salvation

comes when he said, " There is none other name under heaven given among men, whereby we must be saved."

But so many men will not accept the teaching as given; they invent other ways whereby they seem to think they can be saved. But we who have taken the Bible as our counsel need not, should not, trouble ourselves and waste our time over these opinions of men. And if we believe with all our hearts that Jesus is the Savior and that beside him there is no other, these statements of men will not trouble us or lead us astray. Rather, they will make us more eager to proclaim the truth as it was delivered to us, and we will do all we can to get others to accept it and obey it, as we in our weakness are trying to do. For us there is but one source of authority; there is but one safe guide through the wilderness of sin—the Holy Spirit. Through evil report and good report, let us keep firm hold on both the Bible and the Holy Spirit as our Guide through life. There is nothing else so good, so dependable. They always agree: the Spirit never tells us to do something different from what is written in the Bible.

There are so many cults, so many persons who set themselves up to know more about the way of salvation than God has seen fit to reveal to man. Not one of these persons, whether man or woman, has ever been able to show any proof of the divine origin of their message. And if we trace their histories for a period of years we can always see that the Spirit of God is not in the teaching and that he did not inspire them to send forth any such message. But many will believe a lie rather than the truth; and so they bow down and worship that which is not divine but just human, and sometimes devilish, for the things taught come from the devil rather than from the Lord.

What can save us? A steadfast faith is indispensable. He who has this faith will not be falling away from the truth: he will continue the race until he reaches the goal. He is not a quitter. Those who quit are not worthy of the kingdom, and so will inherit no part in it. Those who run well for a time and then stop or turn back seldom if ever reach the goal for which they started to run.

A full obedience is essential to salvation. No one has any promise of reward, does not get a reward, unless he holds out until the end. All may win in this race. Some may be slower, but the reward awaits them at the end: no one can take the prize from them: and the prize is nothing less than eternal life at God's right hand. None of the prizes of earth are anything in comparison with this one. There can not be a full obedience if any of the commands are neglected. James said of the law that he who broke one commandment was guilty of all. And we feel confident that the same applies to the keeping of the commandments of the New Testament.

The old does not satisfy as it once did. There are so many improvements in the physical things of life that many seem to think we must have corresponding changes in our spiritual life. But that is not the case. Jude wrote that those to whom he was writing, the sanctified, " should earnestly contend for the faith which was once delivered unto the saints." This faith endures as long as the world stands, and will be required of all who enter in through the gates into the city.

We must stand fast; we must hold firm; we must not fall away from the teachings of our Lord, as he has told us in his Word that so many will do in the last days, and as we see so many doing in the days in which we are living. God ever has had and ever will have people who believe on him; but the number of them will not be large: they are the ones who hold fast and give glory to God even at the time of the earthquake written of in Revelation. Jesus said that few there be who find the way that leads to life. Universal salvation is nowhere taught, though universal opportunity to be saved is. Christ is the only Savior; he came to bring salvation to all who will believe and obey from the heart all his commandments: those who do not thus obey have no promise of a happy home in the world to come. Only Christ can save.

Rehobeth, Md.

The Accounting

BY REBECCA FOUTZ

"So then every one of us shall give an account of himself to God" (Rom. 14: 12).

THERE are a number of things that God entrusts to us. Some of them, such as life and time, we all have. In other things, as talents and possessions, we are not all entrusted with the same kind or amount.

But regardless of what we have, how much or little, we are responsible for its use. Should we not pause sometimes and ask what we have done with them, what are we doing with them and what do we plan to do with them in the future? For sometime, each and every person must give an account to God, the Source and Giver of it all. " And he called him and said unto him . . . give an account of thy stewardship " (Luke 16: 2).

In Luke 12: 42-48 there is a parable of a steward who got careless, who thought he could do as he pleased with what he was entrusted; but the day of reckoning came. Do we ever say that things are ours, that we can do with them as we wish to do?

To help us to realize how minute and far-reaching

(Continued on Page 12)

OUR MISSION WORK

An Evangelistic Tour in India

BY EDWARD K. ZIEGLER

Bro. Edward K. Ziegler prepared this article for the National Christian Council Review in India. He was chairman of the evangelistic committee for work by all denominations in the Gujarat language area. The article grows out of his experience on the tour on which he was sent. His message gives a good insight into the co-operative spirit of the Protestant Christian bodies in India.—Ed.

In many of the provinces of India, it has been found that a most effective way of promoting interest in the five-year forward movement in evangelism among the churches is to send around a team of workers who are informed of the progress of the movement elsewhere. These can give encouragement and new vision to the local Christian. In order to stimulate interest and encourage a much wider and better informed participation in the task of the church by laymen and young people everywhere, the Gujarat language Committee on Evangelism decided to plan for such a visitation. The committee asked me as chairman to do this work. The Church of the Brethren mission graciously granted me a month's leave, and I had the happy privilege of visiting among the churches during March and April.

I shall never forget the gracious hospitality of Indians and missionaries everywhere, nor the gracious co-operation I had from the leaders. Other members of the committee were most helpful in planning my itinerary and assisting in the work in various helpful ways. The program for the month was most strenuous, but the work was most interesting and infinitely rewarding. During the month, I traveled about two thousand miles, mostly in third-class carriages and in the missionaries' motor cars. I visited about forty churches—Presbyterian, Methodist, Christian and Missionary Alliance, Salvation Army and Brethren, and spoke about sixty-five times.

The M. E. churches were having a series of two-day institutes for their pastors and teachers, and it was a happy privilege to take part in six of them. I also took part in a camp for young people's leaders sponsored by the Irish Presbyterians at Ahmedabad, just across the Sabarmati River from Gandhi's old Ashram. Elsewhere, I visited many churches, both in the town and in the villages.

Almost without exception, I found the churches alert and eager to advance in the work of bringing their fellows to Christ. The Christian church in Gujarat is strong enough in potential leadership, in trained and interested young people and laymen, in short, in every kind of potential volunteer evangelistic and church workers, that she could easily care for an increase of one hundred or two hundred per cent within the next ten years. Such growth is not an idle dream. It is entirely possible. There is strong evidence that at least four large groups of people are now most approachable, and are beginning to come in certain sections in large numbers. In the north and south the Bhils, as in Central India, are wakening and are beginning to come in large numbers. Dheds, Chamars and Sweepers are showing a new and encouraging hunger, and they would come in large groups over wide areas, were we to approach them soon with sympathy and understanding of how the church grows. Other smaller groups are showing deep interest also, and there is no legitimate reason why the church in Gujarat should not enter into a new and bright era of great growth now.

The churches of Gujarat have had sufficient experience of mass movements that they need not repeat the errors formerly made or made in other areas. The people who are coming now must not be permitted to become parasitic. And all leaders are aware of the supreme importance of maintaining high standards for admission to the church, and of making sure of true conversion on the part of all the individuals of the group. There is a growing awareness of the necessity for providing adequate opportunity for the worship of God in Christ. The work done by the Gujarati churches can be, and I am persuaded will be, thorough work. The church is not large, but it is rich enough in resources of leadership and volunteer workers to care for large numbers of converts adequately.

I met many leaders of the depressed classes and found them deeply interested. A marked hunger for the gospel is evident among them. There are some with mixed motives, of course; but in general they are seeking a new source of life—the kind of life which we and they know can be found in its fullness only in Christ. Is that not an adequate motive for coming to him?

One of the most interesting meetings of the tour was arranged in Cambay by Mr. Davey of the Irish Presbyterian mission. There I had the privilege of addressing in English a large audience of business men, educators and state officials, presided over by the prime minister of Cambay state.

What to Pray For

Week of October 30 to November 6. Pray for the great group of Home Mission workers scattered over the western region of the brotherhood, who, like the foreign missionaries, have accepted their tasks joyfully and are giving their services at great sacrifice. May they have the Spirit of the Christ.

A revealing discovery of the tour was the vitality and interest of city churches like those in Ahmedabad, Surat and Baroda. There is great hope in the large number of well educated and capable Christians there who may become competent lay-evangelists. These churches are alive, and are already doing a great work in evangelism. I found some village churches, too, whose corporate life is a living witness to the power of the gospel. Others seem scarcely aware that they have relatives still unreached, and tend to divorce themselves from the currents of life around them. Especially where they have been taken out of their environment and away from their relatives, they seem indifferent to the growing spiritual hunger among the unreached. There is now a strong tendency to leave new groups of Christians live among their people. They will require constant and wise care, but it seems they are the Christians who are destined to win the farmerfolk of Gujarat to the Master.

The duty and privilege of Christian worship has not been adequately stressed in the village churches of Gujarat, even in churches where there are many preachers and evangelists. Where there are regular services, the tendency is to watch and hear the preacher worship rather than active and reverent participation. Much teaching and guidance is called for in this situation.

To bring in the harvest that is ripening in Gujarat now, several urgent steps present themselves. They might be listed as follows: A new emphasis on regular, satisfying, vital Christian worship; high, uniform standards for admission to church membership and for teaching and nurture after baptism among all Protestant churches; institutes or training classes on a scholarship basis to prepare village lay leaders for widespread and competent service as lay evangelists and leaders of worship; a concerted effort to make every Christian in Gujarat literate before the 1941 census; training and encouragement for all Christian leaders that they may understand the ways in which the kingdom of God grows in India, and that they may take the lead in bringing about wholesome, normal, nurtured growth; and on the part of the missions, a careful rethinking of policy with a view to making our resources and personnel more mobile and available wherever growth seems possible and imminent, thus releasing men and resources from overabsorption in institutions.

The churches of Gujarat are on the verge of an era of growth and new life. There are strong churches, both in towns and villages. There is a new and deeper spiritual hunger within and without the church. There is a fine spirit of co-operation evident now in all missions and churches except the Roman Catholic. The Sammelan takes deep interest in the evangelistic program and is a powerful force for Christian unity. We have church union in fact if not in theory and organization. The leaders are aware of the obstacles to growth and are sincerely trying to remove them. The word of the Lord to the churches of Gujarat is that they go forward!

Landaur, Mussoorie, India.

Why I Became a Christian

I AM now a believer in Jesus, but in my youth I was an earnest follower of Buddhism. One day when I had gone to attend a temple fair I met up with a Christian evangelist who was preaching and selling gospels. I gave little heed to what he said, but I bought copy of Matthew's Gospel and took it home and read it. I was moved by the Holy Spirit and later after hearing more preaching I became more interested, and was taken into the church by baptism at the age of thirty-two years. I pray that I may receive salvation for my soul.—*Liu Fu Shun.*



Church Members in Mission Lands

The following is a paragraph from a recent letter by Bro. J. M. Blough, missionary to India, 1903. The editor had appended a note to the article referred to, calling attention to the obvious inaccuracy of the figures given. However, for the sake of the further information contained in Bro. Blough's letter we are glad to offer his correction statement.—Ed.

IN GOSPEL MESSENGER No. 30, dated July 24, on page 12 in the article "Awake, O Church of God!" there seems to be a misstatement as to the church members in mission countries. It is a good article, but the figures are out of date. Instead of there being only 1,100,000 church members in the countries mentioned, there must be some millions more, for in India alone there are 6,296,000 Christians (including Burma), in Ceylon 523,000, in China more than 500,000, in Africa an estimated 5,000,000. These figures are for Protestants only. Beside these countries, there are Japan, the islands of the sea and Moslem lands. For these I do not have the figures. But surely among these millions of Christians there must be several million church members. In the figures given above children of Christians are also counted. I think you should secure the latest figures available and publish them for correct information on this subject. The figures for India and Ceylon I have given are the latest census figures published—1931. The total number must be well over seven million now.

HOME AND FAMILY

No Churches!

BY RUTH B. STATLER

What! No churches, no city cathedrals
With spires caressing the sky;
No beautiful glass stained windows,
No altar to kneel and pray by!

No little vine-clad churches
By quiet country lanes,
With ribbons of colorful sunlight
Streaming through windowpanes!

No organ! No choir to sing praises
To Jesus the Savior of men;
No preacher to tell of God's goodness
Since time immortal began!

Thank God, we still have our churches,
Temples to Christ! But when
Truly we honor him we build
Altars in hearts of men.

Somerset, Pa.

Belgian Beguinage

BY FLORENCE WIEAND NOFFSINGER AND PAULINE NOFFSINGER JOLIAT

DURING the crusades, so goes the legend of Liege, when it was found undesirable for wives of knights, setting out for the Holy Land, or widows of many brave who failed to return, to remain unprotected by a strong arm, a wealthy man by the name of Lambert Le Begue, inspired by Christian charity, came to the rescue by establishing comfortable homes for such unfortunates.

Like most people who make contributions of lasting value to the world, Le Begue was not given due appreciation during his lifetime, for people belittled his efforts to care for so many women at once, calling those whom he assisted by the name of *Beguines* and the institutions established, *Beguinages*. In spite of all this, these homes for women grew up like mushrooms over Belgium, and have continued to be in use throughout centuries to protect abandoned wives, widows or any lonely or unsupported women, regardless of age, ability or social position.

Of those who live in these Beguinages, some are women whose husbands have died or deserted them, leaving little or no resources behind. There are older unmarried women as well as many young women left orphaned and without adequate protection, who, after having comforted a dying parent, hope to find a welcome sanctuary, a free refuge and an honorable existence for as long a period as they desire in a Beguinage.

So we find these communities of women, who not able to live entirely on their own personal resources or by money which they can earn, have taken two years of special religious training and having vowed "to do good and live chastely," are permitted to occupy separate, diminutive simple houses, on the door of which is inscribed the name of some saint who has helped those in need of shelter and care.

A collection of these tiny houses, the backs of which form a solid outer wall with one principal large portal, and whose inner fronts face a rectangular court with their own gardens, fruit trees and flowers and with the accompanying church, chapels, infirmary and house of the mother administrator, constitute a Beguinage. In these villages, with civil and religious life organized within a great city, the visitor finds an aspect of happiness, peace, mystery and much character, a veritable retreat where tranquility and benevolent protection have been accorded for centuries to those desiring them.

The Beguines, as the inhabitants are called, are uniform in their picturesque and convenient costume. During the week they wear black robes, and on Sunday dark blue gowns with long floating trains folded in an original fashion to prevent them from becoming soiled. This uniform completed by the striking headdress, the quaint old "faille flamand," a white stiff headdress often portrayed by the Flemish Masters, has been retained with good effect. In manners and customs the Beguines also conform, observing the same rules, developing an identical spirit of tolerance, piety and charity, in spite of differences of age and characteristics. These accomplishments along with the necessity of keeping themselves and their houses trim and neat, earn for them the right to live in these unusual communities.

Some of these women tend gardens, others nurse the sick. Uusually they work without thought of remuneration other than that needed for support and many do charitable work among the poor and the needy. It is a picture worthy of an artist's portrayal to see these Beguines in their lovely costumes seated in a group on their usual low chairs, sewing on pure white, embroidering fine lingerie or making one of the many gorgeous laces for which Belgium is famous. To engage in labor is considered an honor in a Beguinage. While all may move about freely in the daytime, they must return home before the "Angelus" at nine o'clock.

The Beguinage of Bruges (one of the loveliest art centers of Europe), was founded by Jeanne, Countess of Flanders and of Constantinople in the thirteenth century. It stands on a quaint site and has the appearance of an old chateau of the middle ages, surrounded by a moat and accessible by a bridge of stone. This institution is somewhat in decadence because the revenues are insufficient.

The three organizations at Ghent are picturesque and original. Of the numerous Beguinages existing in Belgium at the present time, perhaps the most interesting which we have found is the Petit Beguinage Notre Dame founded in this city in twelve hundred and thirty-four by Jeanne, Countess of Flanders and of Constantinople, and her sister, Marguerite. Reconstructed in sixteen hundred, it comprises houses sufficient to accommodate about two hundred and fifty Beguines. In the center in the grass covered courtyard are several cows grazing, lending color to the already picturesque surroundings.

As one wanders around the little houses of retreat at Maline (a town famous for the carillon concert played on the great cathedral bells every Monday evening), the unequal facades indicate the women have retained the same social status held before they entered the Beguinage.

Time and again throughout Belgian history, when typhus, cholera or war brought calamity to the people, the traditional charity of the Beguines came to the rescue of the suffering, by turning the Beguinages into hospitals to house and nurse the sick and dying. After aiding in such crises many a Beguine received a gold medal from the government in pomp and ceremony for noble services rendered.

In spite of the apparent blameless lives and many good deeds of these devout women within and without their institutions, they have been threatened and persecuted repeatedly by certain so-called religious bodies, who jealous for their own personal power and under the guise of scriptural commands which they misinterpreted to suit their own ends (as did Cromwell repeatedly to hide his most cruel acts) made an effort to undermine what has filled a real human need in a country and among a people of mixed languages whom we have learned to love and respect in our daily contacts.

Louvain, Belgium.

The Art of Simplicity

BY D. OXLEY

2. In Decoration

THE love for the beautiful and the desire to decorate are primitive instincts of man. The purpose and use, together with the quality of beauty determine how a thing will function. Nearly always the purpose of a room determines the kind of art work to be done. Art has been defined as a state of the mind.

There is a possibility of a confusion between decoration and ornamentation. Decoration exists to strengthen and thus to make more lovely the object on which it appears. "Mere ornamentation exists to exploit itself at the expense of the thing upon which it is applied." One may well ask the question, "Is it useful?" Or, "Is it practical?" If the answer is yes, the result is beauty. Gardens do not always just happen. They are the result of planning and thoughtful energy. There must be a mental picture of what the finished appearance will be.

Mountain Grove, Mo.

The Accounting

(Continued From Page 8)

is the accounting that we must give, Christ says in Matt. 12: 36: "Every idle word that men shall speak, they shall give an account thereof in the day of judgment."

If we truly felt the reality and seriousness of it, might we not ofttimes do differently with what is entrusted to us? How about money and time spent in ways that harm both body and soul? Or talents used for other than the glory of God? Who will have to account for the existence of want and its attendant suffering when God has given plenty?

Our stewardship accounting includes the spiritual as well as the material. Are we any more faithful in it than in the other? Its importance is surpassing. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4: 10).

It should encourage us to rightly use *all* that is entrusted to us when we know that there is commendation and reward awaiting for faithful stewardship. "The mighty God, the Lord of hosts is his name . . . whose eyes are open upon all the ways of men; to give everyone . . . according to the fruit of his doings" (Jer. 32: 18, 19). "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16: 27). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, . . . whether it be good or bad" (2 Cor. 5: 10).

It is well sometimes to try to think what it will mean to meet God face to face. Although the Apostle John had known Christ in the flesh, when he saw him in his glorified form, he said, "I fell at his feet as dead" (Rev. 1: 17). Meeting our Savior will be a marvelous experience, but when the books are opened and we face our record of how we have used or misused what God gave us, will we want to flee and hide because of our lack of faithfulness as stewards? For the judgment passed when the records are opened will be just and honest. There will be no favoritism or influence because of birth or position. "The Father, who without respect of persons judgeth according to every man's work" (1 Peter 1: 17).

Each day that we live we are deciding what the pronouncement of the great Judge shall be for us.

Philadelphia, Pa.

THE CHURCH AT WORK

ADMINISTRATION

Art in Religious Education

The October, 1937, issue of the International Journal of Religious Education has two splendid articles entitled "Why Use Art in Religious Education?" and "Using the Treasures of Religious Art."

The Brethren Loan Library contains several books on the interpretations of religious pictures. Perhaps the best single volume on religious pictures is "The Gospel in Art," by Albert E. Bailey. Besides an introduction to the general subject, it contains detailed studies of great masterpieces. Other books in the Loan Library along this line are "Use of Art in Religious Education," by Bailey and "Worship in the Church Through Music, Pageantry and Pictures," by Smith. These books may be borrowed for a period of two weeks for the payment of postage both ways. Send 10c with your order for each book desired. Individuals may order one or two books at a time.

The Board of Christian Education has on hand a supply of Perry pictures which could well be used in Sunday-school work. In the 2c size (5½" x 8") the following pictures are available:

The Light of the World—Hunt
The Last Supper—Da Vinci
Supper at Emmaus—L'Hermitte
Denial of St. Peter—Harrach

CHRISTIAN FINANCE

An Important Stewardship Conference

The world's economic problems examined from the viewpoint of church finance will be discussed by a national conference of the United Stewardship Council at Philadelphia Nov. 22, 23. The council represents twenty-three leading Protestant churches of the United States and Canada.

How a Christian can best get and spend money, and how he can wisely save and give it, will form the background of the gathering. This stewardship conference is held annually in behalf of nearly all America's Protestants to consider the psychological and spiritual approaches to the giving of money and personal service for religious causes. Last year's conference was at Dayton, Ohio. The 1937 conference will meet in the Arch Street Presbyterian church, 18th and Arch streets.

Bishop Edwin H. Hughes of Washington, D. C.; Dr. Earle V. Pierce of Minneapolis, president of the Northern Baptist Convention; Dr. Ralph H. Long of New York and Dr. John M. Versteeg of Cincinnati are among the scheduled speakers. Some of the others are Robert J. Arnett of the Second National Bank of Uniontown, Pennsylvania, who will speak on "The Layman and His Money"; Dr. Irwin G. Paulsen of Newark, New Jersey; Dr. Paul S. Leinbach of Philadelphia and Dr. Herman C. Weber of New York, the council's president.

Officers of the council, besides Dr. Weber, are Dr. Merle N. English of Chicago, vice president, and Harry S. Myers of New York, secretary.

Churches of other religious bodies represented in the council are the Baptists North, South and Canadian; United Brethren, Church of the Brethren; the Nazarene, Congregational and Christian, Disciples of Christ, Evangelical, Evangelical and Reformed; United Lutheran, Evangelical Lutheran; Friends, Methodist, Methodist Episcopal South, Methodist Protestant, Moravian, Presbyterian in the United States, Presbyterian in the United States of America, United Presbyterian; Protestant Episcopal, Reformed in America, United Church of Canada; and also the Home Missions Council, Foreign Mission Conference, Council of Women for Home Missions and the Federal Council.

CHRISTIAN WORKERS' TOPIC

Why Do Intelligent People Drink?

Daniel 1

Sunday, November 14

I. Social pressure is strong.

They say: Alcohol is our friend—a wholesome food—a harmless joy-bringer—was respected by the church in the past—harms nobody when used moderately—and to be sociable today one must drink and serve drinks.

II. Resistance to social pressure must be increased.

The church and school should teach that:

1. Alcohol is not a friend, but an enemy.
2. Beer has very little available food value.
3. Alcohol is a powerful drug which numbs the brain temporarily, thereby releasing the brakes of control.
4. Some churches have made mistakes in regard to drink.
5. Science says that moderate drinking does harm.
6. The social drink has ruined persons, homes and communities. There is a better way to be sociable.
7. Alcohol does do something to automobile drivers.
8. Athletic coaches condemn its use.

III. Adequate substitutes must be provided.

If persons drink to "take the sharp edge off reality," to get temporary relief from dullness, drudgery, loneliness, sorrow, pain, or poverty, **then** a better program must be provided.

What are you, your church, and your community doing to supply these heartfelt needs without the use of alcohol and its train of evils?

Note: For literature on the above questions sent 25c to the Board of Christian Education. Also see late issues of International Journal of Religious Education.

THE ADULT DEPARTMENT

Organizing Your Adult Work

Many churches are appointing superintendents or directors of Adult Work. If you want to be useful in this capacity, call together for conference your teachers and presidents of all adult classes, the chairmen of Men's Work and Women's Work, the pastor and the elder.

At this meeting endeavor to get acquainted. That is, let each one present tell what he or she is trying to do for adults.

(1) List everything that is being done for adults in your church program.

(2) Let the group make a list of additional things that need to be done for adults that would tend to help solve their problems.

(3) Make definite plans to do a few of these things in the near future.

(4) The director of Adult Work, 22 South State St., Elgin, Ill., would be happy to receive a card from you telling what is happening at your meetings.

MEN'S WORK

Men's Work, Nampa, Idaho

By Dr. R. E. Blickenstaff, Secretary

During the spring and early summer months our activities were largely directed along the line of getting ready for Annual Conference. Our men certainly worked at this. We found virtually hundreds of tasks that needed to be done, and almost to the man we secured ideal co-operation.

We have recently changed pastors. The moving expenses of the new pastor were paid by the Men's Work group. Since his coming we have sponsored a fellowship supper and reception in his honor.

Let's boost for Men's Work.

Father and Son Relations

By Allen Weldy, Elkhart, Indiana

This is the month (November) when all local Men's Work groups are planning for their annual father and son banquet. Last November it was the writer's privilege to attend a number of very well planned and inspirational banquets sponsored by the Men's Work groups of the church. If a Men's Work organization does nothing throughout the entire year but sponsor a banquet for the dads and lads of the church and community, it really serves its purpose in the church, and does much toward tying the men and boys more closely together, helping them to see themselves as an intregal part of the total church program. This occasion provides a splendid opportunity for the men to get their friends of the community who are not regular attendants at church services to join them in an evening of sociability. In planning the program of the evening, men, don't make it too formal; but give opportunity for introductions and stories, all of which Christian men and boys enjoy. Why not make this year's Father-Son Week (Nov. 7-13) the most profitable in the history of Men's Work?

WOMEN'S WORK

From a Letter

Mrs. Thos. A. Shively, Peru, Indiana

I did not get your letter in time to do anything for Spain in June, but within the next few days I am sending a box of clothing of all sorts. The box will be shipped to the address you gave me and I hope it will be accepted and all right to send on to Spain.

Today our Aid met and we made twelve comforters, that is, we just knotted them today and finished them around the edges. We are sending six to Hastings Street Mission and the other six I think will go to the flood district in the south.

We are very busy now in our Aid. We are sewing and quilting and getting our Christmas box ready to send. We had twenty-seven women at our Aid today. We always have our best turnout of women when we knot comforters. It is something they all like to do.

We had a wonderful day together today, and I am so well pleased with it all. I felt as if I wanted to tell you about it too. I do feel that we have one of the best working societies that there is. I guess every society ought to feel that way.

CHILDREN'S DEPARTMENT

A Pastor Conducts a Church Service With the Children—Only

Song: "A Thank You Song" .....Primaries
Hymn: "Holy, Holy, Holy" .....Juniors
(No. 11, first 2 stanzas)

Call to Worship:
Pastor: Give thanks unto him, and bless his name.
Children: Enter into his gates with thanksgiving,
And into his courts with praise.

Psalm 23 .....Pastor and Children
Prayer .....Pastor
Offering:
Song: "Giving Day by Day" .....Primaries
Scripture: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."
Prayer Hymn: "We Give Thee But Thine Own" ..... Juniors
Song: "Tell Me the Stories of Jesus" No. 50 .....Primaries and Juniors
Talk .....Pastor
Benediction .....Pastor

LEADERSHIP TRAINING

If You Want a Training Class in Your Church This Winter

The standard leadership education program has been greatly revised during the last few years; and there is now a new standard leadership curriculum. The chief new feature of this program is that there are two levels of training. The First Series courses have been planned to use with beginning leaders—people who have had no training advantages before. The Second Series courses require ten hours of class and ten hours of out-of-class study and activity. If you are interested in either one or both of these plans, you will need Bulletin 501, The First Series Courses of the New Standard Leadership Curriculum, 10c, and Bulletin 502, The Second Series Courses of the New Standard Leadership Curriculum, 20c.

First Series Courses

These courses are simple in nature, the texts are inexpensive, the time required for each course is short (ten hours, including time in class and time for study). They may be taken in any one of four ways: (1) In a training class; (2) In a workers' conference; (3) In an institute or convention; (4) By individual study. Enrollment of classes is simple. Complete information is contained in Educational Bulletin No. 501, which may be secured for ten cents.

The following First Series courses are now approved; by special arrangement others may be offered. (Starred ones are those that will be of particular value to your church.)

Group I. General Courses

*110a. Personal Religious Living.
*111a. My Community and the Christian Ideal.
112a. The Essentially Missionary Character of Christianity.
*120a. The Life of Christ.
121a. A Brief Survey of the Old Testament.
122a. A Brief Survey of the New Testament.
123a. The Life and Work of Paul.
*130a. The Meaning of Church Membership.
*131a. The Program of My Church.
132a. Christian Stewardship.
*140a. How to Understand Our Pupils.

*141a. How to Teach in the Church School.
142a. Planning and Leading Group Worship.

Group II. Children's Division Courses

*210a. The Children We Teach.
*211a. Planning for Children in the Local Church.
*212a. Teaching Children in the Small Church.
221a. Planning for the Nursery Child.
231a. Teaching Beginner Children.
241a. Teaching Primary Children.
251a. Teaching Juniors.

Group III. Young People's Division Courses

310a. Understanding Youth.
311a. Teaching Youth.
312a. Youth at Worship.
313a. Planning a Young People's Society Program.
314a. Young People's Work in the Urban Church.
315a. Young People's Work in the Rural Church.
316a. Christian Youth Building a New World.

Group IV. Adult Division Courses

*410a. Improving the Adult Class.
*420a. The Church's Opportunity in Family and Parent Education.

Group V. Leadership Development Courses

(Good for pastors and Sunday-school superintendents primarily; use in district conventions and institutes.)
*510a. Enlisting and Developing Workers.
*511a. Improving Workers' Conferences.
*512a. How Jesus Developed Leaders.
*520a. How Can Church Workers Get Help?

Group VI. Administration Courses

*610a. How to Improve Our Sunday School.
611a. How to Improve the Opening Services of Our Sunday School.

The Second Series Courses

Second Series courses correspond in a general way to the courses in the old Standard curriculum. They are more advanced than the First Series courses. The minimum length of time required for completion of one of these courses is twenty hours (including time in class and time for study). Accreditation of each class or school and of each instructor is involved.

These courses may be completed in classes and schools. Full information is contained in Educational Bulletin No. 502, which may be secured for twenty cents.

The following Second Series courses are now approved; by special arrangement others may be offered.

Group I. General Courses

*110b. Personal Religious Living.
*111b. My Christian Beliefs.
*112b. The Christian Message for Our Present-Day World.
*120b. How the Bible Came to Be.
121b. The Old Testament: Its Content and Values.
122b. The New Testament: Its Content and Values.
123b. The Prophets and Their Messages.
*124b. Jesus and His Teachings.
*130b. The Purpose and Program of the Church.
131b. The Church Through the Centuries.
132b. The Church and Social Work.
*140b. How Christian Growth Takes Place.
*141b. Understanding Our Pupils.
*142b. Ways of Teaching.
143b. Education for Missions and World Friendship.
144b. Christian Worship.
145b. The Church and Family Welfare.

Group II. Children's Division Courses

*210b. The Growth of Christian Personality During Childhood.
*211b. Guiding Children in Christian Growth (Teaching procedures).
*212b. Administration of Children's Work in the Small School.
213b. The Home and Church Working Together in the Religious Nurture of Children.
214b. Missionary Activities in a Program of Christian Education of Children.
*215b. The Child's Approach to Religion.
220b. In-the-Home Work of the Nursery Department.
221b. At-the-Church Work of the Nursery Department (Teachers and parents guiding nursery children in growth).
222b. How to Find and Use Teaching Materials for Nursery Children.
*230b. Administration, Groupings, and Equipment in the Beginners' Group.
231b. Guiding Beginners in Christian Growth (Teaching procedures).
232b. How to Find and Use Source Materials for Beginners.
240b. Administration, Groupings, and Equipment in the Primary Department.
241b. Guiding the Religious Growth of Primary Children (Teaching procedures).
242b. How to Find and Use Source Materials for Primary Children.
250b. Administration, Grouping, and Equipment in the Junior Department.
251b. Guiding the Religious Growth of Juniors (Teaching procedures.)
252b. How to Find and Use Source Materials for Juniors.

Group III. Young People's Division Courses

*310b. Understanding Youth. (A course for adult leaders of youth.)
311b. Guiding Youth's Approach to Religion. (A course for adult leaders of youth.)
*312b. Understanding Ourselves. (A course for young people.)
*313b. Building a Total Youth Program. (A course for youth and adult leaders of youth.)
*314b. Methods for Guidance of Youth Groups. (A course for adult leaders of youth.)
*315b. Guiding Youth Groups in Specific Projects. (A course for youth and adult leaders of youth.)
*316b. The Art of Leadership. (A course for young people.)
317b. Youth and Worship.
318b. Youth Groups in Co-operation.
*319b. My Life Work.
*323b. Building an Intermediate (Pioneer) Program.
333b. Building a Senior Program.
334b. Methods for Guidance of Senior Groups.
*343b. Building a Young People's Program.
*344b. Methods for Guidance of Young People's Groups.

Group IV. Adult Division Courses

410b. The Church's Opportunity in Adult Education.
*411b. Understanding Adults.
*412b. Methods and Materials in Educating Adults.
*413b. Organizing for Adult Education in the Church.
*414b. Resources for Adult Christian Education.
420b. Guidance in Christian Home Making.
421b. Techniques in Leading Parent Groups.
422h. Developing a Program of Parent Education in the Church.

Group V. Leadership Development Courses. (Primarily for pastors and superintendents. Use in institutes and conventions.)
*510b. A Local Church Program of Leadership Education.
*511b. How to Teach a "First Series" Course.
*512b. Planning and Conducting a Series of Workers' Conferences.
*520b. Helping Leaders Improve Their Work.

Group VI. Administration Courses

*610b. How to Administer the Sunday Church School.
*611b. How to Administer the Program of the Local Church.
613b. How to Administer the Vacation Church School.
*614b. Financing the Work of the Church.
*617b. The Superintendent and His Task.

Group VII. Field Work Courses

710b. Co-operation Among Community Religious and Character Education Forces.
711b. Councils of Religious Education and Their Work.
712b. Administration and Development of Council Work.
713b. Resources for Leadership Growth.

CORRESPONDENCE

CONSOLATION FOR THOSE WHO WAIT

I have, in some degree at least, come to learn that the words, "All things come to those who wait, if they work while they wait," are not just idle talk, or a passing proverb, but really true. I have learned that some things I have waited for twenty-five years and more have come to me and now almost seem like a dream.

While in school at Elizabethtown College in 1905-1907, I became more than even interested in the Holy Land, the land that is the scene of most Biblical history, and made holy by the life of Christ, the Savior of the world. The study of Bible history, listening to addresses given by those who had visited the land, and even being dressed up in Arab costume at one of these lectures, led to this interest.

The history of the Church of the Brethren, with its beginning at Schwarzenau, gave me a desire to visit this place, which is so sacred to us as a church. But our de-

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 31

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Moral Issue in the Drink Problem.—Rom. 13: 12-14; 1 Cor. 6: 9-11; Gal. 5: 16-24.

Christian Workers, The Cost of Service.

B. Y. P. D., Losing to Win.

Intermediate, Smoked Out.

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Gains for the Kingdom

Six baptized in the Octavia church, Nebr.

Ten baptized in the Fairview church, Va.

Three baptized in the Waka church, Tex.

Two baptized in the Marilla church, Mich.

One baptized in the Woodbury church, Pa.

Three baptized in the Hemet church, Calif.

Ten added to the Long Beach church, Calif.

Two baptized in the Appanoose church, Kans.

Three baptized in the Surrey church, N. Dak.

Eight baptized in the Yellow Creek church, Ill.

Five baptized in the Washington church, Kans.

Thirteen baptized in the Defiance church, Ohio.

Nineteen baptized in the Monticello church, Ind.

Two baptized in the Independence church, Kans.

Two baptized in the Cedar Rapids church, Iowa.

One baptized in the Upper Conewago church, Pa.

Eight baptized in the Dunnings Creek church, Pa.

Twelve baptized in the West Wichita church, Kans.

Thirteen baptized in the Spruce Run church, W. Va.

Twenty-eight baptized in the Lewistown church, Pa.

Fifteen baptized in the Pleasant View church, W. Va.

Twenty-nine baptized in the Christiansburg church, Va.

Seven baptized in the Manor congregation, Purchase Line house, Pa.

Six baptized and two rededicated their lives in the Blissville church, Ind.

Nine baptized in the Melvin Hill church, N. C., A. G. Crosswhite, evangelist.

Five baptized and one received by former baptism in the First church, Wichita, Kans.

Eight baptized in the Yellow Creek church, Brother and Sister B. M. Rollins, evangelists.

Thirteen baptized, five received on former baptism and two reconsecrated in the New Enterprise church, Pa.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John T. Will, Nov. 7, in the Dallas Center church, Iowa.

Bro. Sollenberger, Oct. 31 to Nov. 14, in the Uniontown church, Pa.

Bro. I. S. Long, Nov. 1-14, in the Welty church of Southern Pennsylvania.

Bro. L. K. Ziegler of Waynesboro, Pa., Nov. 1, in the Carlisle congregation, Pa.

Bro. Charles Oberlin of Peru, Ind., Nov. 22 to Dec. 5, in the Elkhart City church, Ind.

Bro. Leo H. Miller of Ft. Wayne, Ind., Oct. 24 to Nov. 7, in the Battle Creek church, Mich.

Bro. Chas. E. Zunkel of Danville, Ohio, Oct. 31, in the Union church, Sugar Creek, Ohio.

Bro. Edward Stump of North Liberty, Ind., Nov. 14-28, in the Rock church, near Goshen, Ind.

Bro. Wilmer Petry of Akron, Ohio, Nov. 29 to Dec. 12, in the Springfield church, Northeastern Ohio.

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Personal Mention

Middle Iowa has chosen Eld. S. L. Shenton as Standing Committee delegate to the next Conference, with Eld. B. F. Buckingham as alternate.

Florida and Georgia will be represented on the 1938 Standing Committee by Eld. Harvey M. Landis, with Eld. Joseph D. Reish as alternate.

Bro. J. Homer Bright and wife, China missionaries on furlough, are scheduled to be with the Toledo church of Northwestern Ohio, Sunday, Oct. 31.

The Warrensburg Standard-Herald says that Bro. D. C. Gnagy, pastor of the Warrensburg church of Middle Missouri and field man for that district, was recently made president of the Warrensburg Ministers' Association.

President Winger of Manchester will be the speaker at the homecoming and dedication in the Springfield church of Northeastern Ohio, Sunday, Nov. 7. There will be a basket dinner and "all are invited to spend the day with us."

Two Southern Ohio good men, Chairman J. H. Eidemiller and Secretary Orion Erbaugh of the district mission board, honored us with a call Oct. 21. They were attending the Bethany Ministers' Conference and came out to look the Publishing House over, an excellent idea.

Seemed almost like Southern Ohio day at the Publishing House Thursday of last week. For in the late afternoon came also Bro. Chester J. George and wife of the Oakland congregation. They had been seeing friends a little farther north and west and decided to include us.

Bro. Harvey R. Hostetler, pastor of the Morrill church of Northeastern Kansas, has accepted a call to the pastorate of the Detroit church of Michigan, filling the vacancy created by the death of our lamented Bro. Arthur O. Mote. The transfer takes place about the middle of November.

Bro. Chas. D. Bonsack will be with the Hamilton church of Southern Ohio in an all-day service dedicating the new church, Sunday, Nov. 21. The church is at the corner of E and Webster Streets in Hamilton. Mention of this fact probably means that Pastor Walter E. Hawke would like to see you there.

Bro. W. R. Shively and wife of the Empire church of Northern California with their nephew, son and wife, were last week's visitors at the Publishing House. They had not come all the way just for this but being on their homeward journey from farther east were glad to gratify a long-felt desire to see the place and the folks and we were pleased to be included in their itinerary.

Bro. A. G. Crosswhite's annual anniversary sermon is due again. This time it will mark the completion of fifty-nine years in the Christian ministry. If you can not hear the sermon perhaps you will wish to tell him how glad you are that he can preach it. And are you not rejoicing with him also in the successful revival which an evangelist can hold in his eightieth year? See in the "Gains" column. Should you have forgotten it, Bro. Crosswhite's address is Eaton, Ohio.

Pastor Wilbur M. Bantz of Toledo, Ohio, has outlined a year's church program designed to keep everybody busy. Here's how it looks in part for the weeks just ahead. This week and next he is to be at Huntington, Ind., leading in a personal evangelism campaign. The two weeks following this Pastor Howard H. Keim of Huntington will render a like service at Toledo. Tomorrow (Oct. 31) is missionary day. Sunday, Nov. 7, will be peace day. The communion service will be Sunday evening, Nov. 21. Thanksgiving comes Nov. 25. A district school of missions will be held Dec. 3 and 4. Dec. 5 will be stewardship Sunday, when the church budget will receive attention.

The mission party sailing to Nigeria, Africa, Nov. 17, includes Bro. C. C. Heckman and wife, Grayce Brumbaugh and L. A. Blickenstaff. Their friends can address them New York City, N. Y., care of S. S. West Kebar, American West Africa Line, sailing Nov. 17. The Heckmans are returning early at the request of the Board, from a brief furlough on account of the need of workers and the fear of others being compelled to return to America on account of illness. Bro. Blickenstaff returns to India via Africa at the request of the Board to see this interesting field and share from his large experience in the study and progress of the work. After a couple months he will return to England, where he will be joined by his family and proceed to India.

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Miscellaneous Items

The North Webster church of Northern Indiana will have harvest meeting Sunday, Nov. 14. Bro. J. O. Winger of Manchester College will speak both morning and afternoon.

Annual Reports for the year ending Sept. 30, 1937! Has the report from your church been sent to the General Ministerial Board, Elgin, Illinois? If it has, we appreciate your co-operation. If it has not been sent as yet, we are looking forward to your co-operation and suggest that you make a definite effort to have the report reach our offices by Nov. 8. The co-operation of each local church of the brotherhood is needed in order to get the Yearbook out by Jan. 1.

The Calvary church in Los Angeles will have its annual homecoming Sunday, Nov. 7—an all-day meeting with noon basket dinner and evening refreshments. Former Pastors Jacob Boaz and A. H. Ackley will speak, the first in the morning, the second in the afternoon. "First Mate Bob" and his crew of the "Good Ship Grace," heard regularly over the N. B. C. blue network, will have the evening hour. "Former members and friends of the Calvary church are urged to bring baskets and spend the day."

An eight-day Bible conference will be held in the Upper Conewago congregation of Southern Pennsylvania at the Mummert meetinghouse near East Berlin, Nov. 7 to 14. Beginning with a sermon Sunday morning, Nov. 7, on Fundamentals of the Christian Life, Bro. Quincy Leckrone of Thornville, Ohio, will speak each evening of the conference, as also Sunday morning, Nov. 14, on some vital doctrinal theme. On Sunday afternoon, Nov. 14, addresses will be given by Brethren Grant Mahan, Chas. D. Cassel and I. N. H. Beahm on the respective subjects: Dangerous Trends in Modern Brethrenism, Faithfulness to Our Church Vows and Three Church Rebels. In the evening, before Bro. Leckrone's closing sermon, Bro. Simon G. Bucher will speak on A Great Present Day Fallacy. "All are welcome. Come and enjoy a season of refreshing from the Lord."

The Emmett church of Idaho will have a homecoming Sunday, Nov. 7. Guest speakers will occupy the morning and evening hours, with Pastor M. S. Frantz of the Nampa church speaking in the afternoon. "Members of other congregations are cordially invited to be with us and enjoy a spiritual feast as well as the cafeteria dinner."

The Dallas Center church of Middle Iowa will have a homecoming service Sunday, Nov. 7, with morning and afternoon programs and a basket dinner at noon. Bro. John T. Glick of Bridgewater, Va., will be the guest speaker. Pastor D. D. Fleishman wants it to be a red letter day, with every member present. "Cordial invitation to all who have ever worshiped at the Dallas Center church."

One reader who liked Bro. Kahle's articles on Money Management very much tells how she manages to have money to help the 15,000 poor children in her city get a good Thanksgiving dinner, and for other good causes. She has two purses, one of which she calls the Lord's and she always puts the Lord's money away before she spends any for herself. And she does not buy anything she does not need. Chewing gum she passes up altogether and buys peanuts and candy only at Christmas time and then only for others of the family. Perhaps you can think of other things that would apply equally well in your case. Possibly a church treasurer or missionary secretary could help you think of some.

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Suggestions for Church Correspondents

Perhaps no other paper in all the world has so many correspondents as the Messenger. Every one of more than a thousand congregations is expected to select a well-fitted person to report local church news for the columns of our church paper. Such reporting is important since it is a most effective way of maintaining brotherhood contacts and exchanging ideas and suggestions. And the true correspondent finds reporting as interesting as worthy. Since reporting is new to many elected to report church news the following suggestions may be in place:

1. The time to report is when the news is fresh; thus several brief reports constitute better reporting than one lengthy story covering six months or a year.

2. In length reports should be brief and to the point. In general, the larger the congregation the more there will be to report. Two hundred words will make twenty lines in type.

3. What to report, can be judged by what would seem to be of constructive general interest. Give facts rather than lengthy personal comment.

4. Write interestingly; it may help in composing the report to write as though writing a letter to some friend.

5. Avoid statements that might be misunderstood or prove embarrassing to any one.

6. Names and dates should be rechecked to see that they are correct. Unusual names should be written plainly or even printed to insure there will be no mistake.

7. Be sure to give the name of your church. If this is not done it may be impossible to tell just what congregation should be credited.

8. If uncertain as to how to prepare your report, glance through the news section of a recent Messenger for style and suggestions.

9. If your report is typed, be sure to double space; if in longhand, write plainly.

10. Sign your name and give your address. We do not like to publish matter without a sponsor.

CONSOLATION FOR THOSE WHO WAIT

(Continued From Page 15)

sires are not always our very needs, and so one does not expeet all desires to be fulfilled. But the desire to visit Palestine and Schwarzenau followed me to Sweden and now, being so mueh closer to these places, I have often thought of my dreams of many years ago, but did not feel able to make the trip.

About ten years ago the way to Palestine opened, and with a little encouragement from others, I found myself on the way. The time was too short for the trip, but I had the privilege of tramping the ground where Jesus walked, and mueh inspiration eame to me from this trip. When it was over one was obliged to be thankful for the privilege and the lessons obtained.

Less than six months ago the way began to open for a trip which eould be made comparatively cheap, to the eradle of our ehureh. The offer was entieing and could not be turned down. Sister Graybill and Ruth also were anxious for the trip. Our Bro. M. R. Zigler and wife were at the baek, or possibly at the front of this. Aug. 16 of this year we left Malmö to visit the work of the ehureh in Denmark and Aug. 20 we started from Denmark for Sehwarzenau. We were made to think: Is it possible that our dream of thirty years is about to be a reality?

One day's drive took us over the German frontier. We saw a number of historieal plaees of interest in the southern part of Denmark. Dybböl, where the deeisive battle was fought in the war when Germany won a good part of Denmark. But we also saw the monument marking the event when Denmark reeeived again this part of the eountry after the World War. We made a short stop at Christiansfeld to see the Moravian Brethren's museum and cemetery whieh was quite interesting.

After crossing the frontier in the evening we had the privilege of praetieing all our German, Pennsylvania Dutch and anything else at our eommand. Ruth was best in German, having lately studied in school. I soon diseovered how limited my Pennsylvania Duteh voeabulary really is. But we got beds for the night and took new eourage the next day.

Our first day in Germany was a rainy day, and beeause of this we saw very little of Hamburg, only the buildings along the streets we passed. The following day was some better, but not entirely elear. We forged on hard as we could along good hard roads, over mountain and valley, hill and dale. We had hoped to get to Schwarzenau for Sunday, but Sunday evening found us still several hours from the plaee.

Monday morning we were early on our way, anxious to reaeh our destination and by eleven o'cloek we were there. Most of the houses are built along the road. We drove through the village. About the eenter we notieed the sign Gasthaus. At the west end we turned around and by the Gasthaus a road led aeross the Eder. We followed this road to the railroad station a little by the side of the village, and there was a hotel. We deeided to put up at this plaee while at Schwarzenau.

We eoneluded it would be well to have some one who could speak English to gain the information we sought, and so inquired at the hotel for some one who eould speak English. We were direeted to the minister of the plaee and soon we found ourselves in his home. The minister's wife, being more proficient in the English language, aided in explaining what was our mission, and in a few moments some of the history we were searehing was plaeed before us. The minister was willing to give us all the history in his hands and volunteered to take us to the Hochmann house where Alexander Maek lived. We appointed three o'eloek in the afternoon for this.

In the meanwhile the minister got in touch with a colleague in an adjoining parish, who was better versed in English, to assist us and serve as interpreter. We are too many for the car, so some are obliged to walk. This trip took us up the hills and finally we found ourselves at the plaee. There are several houses grouped upon this elevation. The plaee is pointed out where the house stood in whieh Maek lived. History in the minister's hand states that Hoehmann was buried on the south side of his house, but there is nothing to mark the plaee of his grave. We lined up and took a pieture of the spot where the house stood.

A house to take the plaee of the old house is near by. This also is a double house, as was the one in whieh Maek and Hoehmann lived. The house is also used as a meeting plaee for the descendants of those who met in the old house. Here they have oeasional love feasts. They are the descendants of those who held to Hoehmann. In this house we saw an old Bible that was used by those early people. In it are many referenees written in the margin referring to the Berleburg Bible. Here we felt that we were on holy ground. Here the first saints of the Chureh of the Brthren met to study the Word of God and find the more perfeet way of the Lord. Their study led them to eome out from among others, who had less knowledge or at least less eourage, and go down the steep, long hill to the river and follow the example Christ gave as reeorded in his word. Perseeution naturally followed, but they were well armed for this and by their faithfulness the Church of the Brethren was established. The ehurch has lived through many hardships and outlived not a little eontention, but by the graee of God the ehureh still stands on the same foundation and continues to develop in number and may we never laek in development in spirit, the true spirit of Christ and our founders. The foundation was laid with a great priee. Our inheritanee was bought by men and women who made a living saerifiee, wholly and aeeeptable to God. It appears that baptism was the bone of eontention between Mack and Hoehmann. The little peace-loving body left the plaee and drew farther west and there came in eontaet with Count Zinzendorf and his followers, who had mueh in eommon with these Dunker Brethren.

As we meditated on this spot and this old Bible we were shown, our hearts were caused to burn within us. Here the fathers met, read and studied the Bible, whieh resulted in eight souls forming the nueleus of our beloved ehureh. It inspired us to pledge our lives to greater serviee to him who led these eight souls and to the church they so nobly began. We are thankful to God for this privilege. We consider it a very rare experienee. How we would have liked to linger longer in this environment! Even the hills seem to speak.

The following day we drove the erooked and hilly road to Berleburg also a plaee of interest in the early history of our ehureh, loeated about six miles west of Sehwarzenau. The truth loving saints of this early day were perseeuted on every hand. But there were plaees of refuge, and one of these was Berleburg. Here we saw the castle where Count Casimir lived. He began to administer government over this provinee in 1712.

We saw this well preserved eastle and at the home of a minister we saw the Berleburg Bible, in eight volumes, to

which the saints at Schwarzenau referred in their study to find the more perfect way of the Lord. These Bibles are considered treasures. We were also directed to the place where these Bibles were printed. The old building has given away to a newer one, but the place is still there. According to Brumbaugh this printing outfit was moved to Germantown in 1738 and became the Sower publishing establishment in America. On this press were printed an A B C and spelling book in 1738. In August the same year appeared the first German almanac for 1739. This almanac was published for forty-nine years, circulated from New York to Georgia, and was considered a source of general information. In 1739 appeared the first German hymnal, a work of over 800 pages. The same year witnessed the first German newspaper called Der Hoch-Deutch Pennsylvanische Geschicht-Schreiber." The first issue bearing date Aug. 20, 1739. The crowning work of this press was the printing of the Holy Bible, 7½ x 10 inches and containing 1,248 pages, in 1739. The origin of our modern printing establishment had its beginning at Berleburg, on the sight which we saw. Since then great changes have taken place.

From Berleburg we went on to Koblenz and along the Rhine, with its most beautiful scenery to Mainz and Frankfurt, places of great interest. Space does not allow to describe what we saw at these places. We traveled northeast through Eisenauch and Wittenburg connected with the history of Martin Luther. We also made a short stop at Lutzen, where the Swedish king, Gustavus Adolphus offered his life for Protestantism in Sweden. Along the way we passed places, whose names are familiar in the history of the Church of the Brethren, but time did not permit a more intimate acquaintance with these places. We forged on to Potsdam where the palaces of the Kaisers are of interest, and then on to Berlin, where we left the Ziglers on Sunday, Aug. 29, turned our faces northward. We arrive in Malmö the following evening, glad to be home again after an interesting but strenuous trip, and thankful to God for what we had been permitted to enjoy and for his protection over us.

After driving over this section of Germany we were convinced of Germany's being a great country, one rapidly coming to the front. The people are very industrious and prosperity is witnessed on every hand. May the rulers of this great people not turn from the living God to worship man or the things created by man, but trust in God who is the Creator and Preserver of all creation.

Malmö, Sweden. J. F. Graybill.

CAMP GLEIN IN EASTERN MONTANA

Sunday, Aug. 8, after Sunday school and lunch six boys and girls started from thirty miles north of Poplar for Camp Glein, located at the farm home of Mr. and Mrs. Peter Glein near Dagmar, Mont. Via Poplar two more campers joined us. In Poplar we picked up two residents of the town and two girls and a leader who came from Vida, Mont. From Poplar to Froid we had twelve campers with their baggage in the back of the truck. Before we reached our destination two more joined us making a total of fourteen boys and girls, a leader and the driver.

In the late afternoon we arrived at camp. Each camper came supplied with his or her own bedding and a week's supply of food.

Monday morning camp started according to the usual camp schedule, including: morning worship, Bible classes, character study, mission study, recreation and vespers around the campfire.

At 5:30 o'clock each morning the leaders met to worship and to discuss their problems and their possible solutions. Sister Ida Jacobs from Vida conducted the morning worship. She read from The Story of the Bible and we had hymns and prayer. Sister Jacobs led the Bible class also. The Ten Commandments, the Beatitudes and the books of the Bible were studied and memorized.

The character study was sponsored by Sister Bertha Glein at whose home camp was held. Eunice Swank of Poplar, Mont., had charge of the missionary class. The book we used was In the African Bush, recommended by the General Mission Board. Each day African relics were shown the class. These were borrowed from the General Mission Board. The class made booklets in the shape of Africa in which they put the song learned, facts about Africa, a map of Nigeria and the names and stations of our Africa missionaries.

The memory contest was experimental and resulted in a period for memorizing scripture or collecting gems and poems. Several of the boys and girls learned to pray audibly and publicly for the first time around the campfire. The three camp rules were: Have a good time, obey whistles and be a good sport.

The campers decided to organize for the following year, with Eunice Swank of Poplar as president; Almeda Brechbiel of Poplar, secretary and treasurer; Mrs. Glein of Dagmar, adviser.

Among ourselves we thonght it fitting to call our camp, Camp Glein. Mr. and Mrs. Glein gave their consent. Glein means tract of land.

Sunday, Aug. 15, the surrounding community brought a picnic dinner and listened to a program given by the campers on the high spots of the previous week. Camp closed after an inspiring, entertaining and educational week.

Poplar, Mont. Eunice Swank.
Almeda Brechbiel.

HOLY SPIRIT DIRECTS REVIVAL IN WEST WICHITA CHURCH

The West Wichita Church of the Brethren enjoyed a very successful revival meeting conducted by Brother and Sister Oliver H. Austin, Sept. 12 to 26. The church anticipated their coming for many weeks and preparations were made for the comfort of the evangelists while with us as well as plans for a successful meeting.

Brother Austin's sermons were of a type which touched all phases of life, encouraging men and women to do right. The sane, reasonable and challenging messages reached the hearts of young and old. All who heard him were reassured that the gospel of Jesus Christ continues to appeal to men.

Sister Austin's work was equally appreciated. Under her direction the song service was inspirational and the stories she told each evening were delightfully helpful to all ages. Her work among the children met the approval of the entire church. Discovering those desiring to accept Christ, she, accompanied by Bro. Austin, or Sunday-school teachers, called on the parents soliciting their encouragement for the child's decision for Christ.

Brother and Sister Austin gave untiringly of their time in visitation and in any way which contributed to the success of the revival. Their kindly spirit of co-operation in adapting their program to the conditions of our community was greatly appreciated. The inspiration of the meetings will have a lasting influence in our community.

As a result of the soulstirring sermons, stories, visitations and the continued seeking of God's will, there were ten baptisms. Seven were adults, three being heads of families.

A larger number of people attended this revival than any conducted in the West Wichita church. From the beginning to the close, the Holy Spirit seemed to be directing in a very definite way.

The Austins have gone to another community to minisister. Evangelism, as promoted by these two of the Lord's anointed, continues to have a very definite place in the entire program of the Church of the Brethren.

Wichita, Kans. William W. Riddlebarger.

FORTY YOUNG ADULT CAMPERS

Forty young adult campers met at Camp Mack the week end following young people's camp. T. G. Weaver, dean, was assisted by J. G. Meyer, Chas. Morris and C. W. Holl. The campers built their own program, which ended Sunday noon. They also chose topics for discussion, among which was brought up the possibility of a camp for 1938. The following conclusions were reached:

1. There should be a young adult camp for persons approximately twenty-two years and over (as long as they are young enough to care to come). Married folks are invited; however, it was felt that children should be taken care of at home.

2. The program should be roughly as follows: Morning devotions; forenoon discussions covering Bible, missions and economics, followed by an open forum; in the afternoon, free time for recreation and hobbies; in the evening, worship and lectures.

3. Camp period should be longer than this year, possibly four days. Bro. Shultz has given us the time from Aug. 24 to 28 on his tentative schedule.

Ruth Winger, President,
Howard Stump, Vice President,
Jane E. Neff, Secretary.

A BIRTHDAY CELEBRATION IN HONOR OF ELDER S. I. BOWMAN

On Sunday, Aug. 15, the friends, neighbors and members of his local church congregation met at Garber's church to honor Eld. S. I. Bowman upon the occasion of his seventy-fifth birthday. For thirteen successive years Bro. Bowman has served as elder of the Cooks Creek congregation, having been elected to this office in February of 1923, at the Garber church, known as the oldest church in the Valley of Virginia.

The event was sponsored by the Sisters' Aid Society and the B. Y. P. D. of the congregation. An interesting program had been arranged, beginning at eleven o'clock. Special selections of music were rendered including The Church in the Wildwood by the quartet of Pleasant Run and My Prayer by the girls' quartet of Dayton. The guest speaker was Eld. A. S. Thomas of the Beaver Creek church, a lifelong friend and a former schoolmate of Bro. Bowman. As associate elders of adjoining congregations they have worked shoulder to shoulder for many years. The speaker expressed a feeling of high honor to speak on this occasion. His subject was: At Evening Time It Shall Be Light (Zech. 14: 7).

At noon a basket lunch was enjoyed by all present. A birthday cake was presented by Miss Margaret Wampler, assisted by Eld. Bowman's two granddaughters, Frances and Catherine Roller.

In the afternoon the young people of the congregation conducted a short program. The main feature being a life sketch of Eld. Bowman by Charles Wampler, Jr. It was stated that for forty years Bro. Bowman has served as a minister of the gospel. He has preached 2,775 sermons, conducted 116 funerals, and held 80 revivals with 711 converts.

A surprise came when he was presented with a purse from the congregation as a token of appreciation for services rendered during the eldership, also wishing him many years of active service in the years to come.

Harrisonburg, Va. Olive Flory.

PEARLS AND SWINE

Many years ago I talked with a Christian on this subject. He said that swine are so numerous you are not able to cast your pearls without casting them to the swine. Now if one takes the Scriptures in that way, he would not have the right to talk religion to the sinner, not knowing which are swine. When I lived in sin I had my home with a good Christian who often spoke of religion to me, and the manner in which I answered him might easily have caused him to think he was casting his pearls before swine, but he was not, because his words still burn in my heart.

A few years ago I heard a minister preach that the devil was on his track. After the sermon I asked the minister if he was on the way to heaven, and he very definitely said: "Yes, sir." I then reminded him of his remark about the devil being on his track. I asked him if the devil was on his way to heaven too. The minister said: "If he is, he will get off before he gets there." The minister then asked me if the devil did not tempt me sometimes. I said: "If I give him a chance." I said further that the way to heaven is holy. No one can get on unless he has the spirit of Christ. The devil is allowed to come to the curb. There he places all kinds of inducements, and makes them so attractive that when we poor Christian mortals come along we are human and forget. The temptation is to walk to the curb to see more; then when we look for the Holy Spirit it is far off and we lose many a tear until we catch up with it again. Some people speak of others being on the devil's ground; but that is wrong, the devil owns no ground. I am sorry to say that sometimes he takes possession of God's ground.

Often, too, we listen to things that are not good for us, and Christ again says: "Do not cast your pearls to the swine." The tongue is a very unruly member. Then next are our hands, and how often we handle money that was gotten in a wrong way! The feet also may lead one astray. In Psa. 143: 8 we read: "Cause me to know the way wherein I should walk, for I lift up my soul unto thee." On this follows the promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41: 10).

Our mind rules all these pearls. The mind is like a wheel that never stops, it runs in all directions. It is very hard to always guide it in the right direction. It is not so hard to get the devil under control, but to keep him under control is a very different thing. A man once said to me: "It is very hard to be a real Christian." I told him: "The hardest thing is to give up your stubborn will, after you do that Christ will do the rest."

Don't cast your pearls to the swine. W. K. Pfautz.

Myerstown, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baltz-Snyder.—By the undersigned, at the home of the bride's parents, Sept. 18, Mr. Haskel Baltz of Cleveland, Ohio, and Sister Joy Violet Snyder of Louisville, Ohio.—M. M. Taylor, Louisville, Ohio.

Buchtel-Smead.—By the undersigned at the home of the bride's parents, Sept. 25, 1937, Bro. Henry Buchtel and Sister Valda Smead, both of Akron, Ohio.—G. K. Beach, Akron, Ohio.

Heisler-Gonrley.—By the undersigned at his home, Sept. 18, William E. Heisler and Mary A. Gonrley, both of Goshen, Ohio.—John M. Garst, Carlisle, Ohio.

Nagle-Gallatin.—Gordon L. Nagle of Washington, D. C., and Sister Ruth Naomi Gallatin of York, Pa., at the bride's home, Oct. 3, by the undersigned.—M. A. Jacobs, York, Pa.

Smith-Vanscoyoc.—By Bro. Chas. A. Miller of Hutchinson, Kans., at the home of the bride's sister in Garnett, Kans., June 6, 1937, Sister Marjorie A. Vanscoyoc of Mont Ida, Kans., and Norman C. Smith of Lane, Kans.—Mrs. M. C. Shaefer, Garnett, Kans.

Zimmerman-Kieffaber.—By the undersigned, Sept. 24, 1937, at the home of Brother and Sister Harvey E. Kurtz, Bro. Walter B. Zimmerman, son of Brother and Sister C. W. Zimmerman, and Sister Mary E. Kieffaber, daughter of Brother and Sister G. W. Kieffaber, both of Akron, Ohio.—G. W. Kieffaber, Akron, Ohio.

FALLEN ASLEEP

Cripe, Daniel W., former Cerro Gordo man, died suddenly Aug. 28, 1937, from a heart attack, aged 83 years. Funeral services were held in the Church of the Brethren by Bro. W. T. Heckman. Bro. Cripe was born at Pyrmont, Ind., July 19, 1854, the son of Elias and Mary Cripe. He came to Illinois when a young man and settled at Cerro Gordo. On June 15, 1876, he was united in marriage to Mary Etta Carver, who preceded him in death six years ago. To this union were born five children. Bro. Cripe was well known in this locality where he had lived many years. He was a blacksmith by trade. He united with the Church of the Brethren at Cerro Gordo in 1877, and had been active in the work of that church until the time of bis death. He served in the capacity of deacon for many years.—Hazel A. Turney, Cerro Gordo, Ill.

Feldkirchner, Mary V. McMillan, was born to Mr. and Mrs. E. B. McMillan in Bement, Ill., Jan. 28, 1868, and passed away at her home in Rice Lake, Wis., Oct. 4, 1937. When she was a small girl her family moved to Missouri and later to Ft. Scott, Kans., where as a girl she attended school and grew to young womanhood. On Aug. 1, 1888, she was married to Frank Feldkirchner of Ft. Scott. In the year of 1893 the couple moved to Franklin Grove where in about the year 1897 they became members of the Church of the Brethren to which faith she remained faithful to the last. Death was due to paralysis following a third stroke on Saturday. She had been partially paralyzed for more than a year. She leaves to mourn her loss her husband, a son, three daughters, two sisters, one brother, nine grandchildren and seven great-grandchildren. Not having a Brethren minister here the funeral services were conducted by Rev. Russell Shield of the Saints church at his home. Interment was made in the Nora cemetery, nortb of the city.—Geo. M. Hineline, Rice Lake, Wis.

Frantz, John Thomas, son of Riley and Fannie Frantz, was born in Franklin County, Va., Nov. 5, 1880, and passed away at Camden, Ind., Sept. 17, 1937. On Nov. 30, 1902, he was married to May Sink and his home was blessed with ten children—five preceding him in death. Besides the sorrowing companion he leaves three daughters and two sons and one grandson. He had been a devoted member of the Lower Deer Creek Church of the Brethren since 1920. Most of his life was spent in the vicinity of Camden where he had won the friendship of everyone by his kind and gentle disposition. Funeral services at the Lower Deer Creek church were conducted by the writer and Bro. Clarence Sink. Burial was made in the Camden cemetery.—Thos. A. Shively, Peru, Ind.

Furry, Charles Franklin, a lifelong resident of Morrison Cove, was born May 17, 1854, and died Sept. 20, 1937. He had been a patient at the Nason hospital, Roaring Spring, for about six months, where he passed away. He was the son of John B. and Susan Berger Furry and on Dec. 27, 1877, was united in marriage with Margaret Teeter, the ceremony being performed by the late Joseph Z. Replogle. His wife died eleven years ago. He is survived by one daughter, five sons, twenty-one grandchildren, seven great-grandchildren, two brothers and two sisters. He was a member of the Church of the Brethren for many years and was always faithful in attendance when health permitted. Services were held in the New Enterprise church, with Bro. Staufer, the pastor, officiating, assisted by Bro. D. T. Detwiler. Interment was made in the church cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Kuns, George Washington, son of George and Margaret Kuns, grandson of Joseph and Rachel Flory Kuns, was born Feb. 19, 1868, in Cass County, Ind., and died Dec. 14, 1936, on the highway near Glendale, Ariz., from a heart attack while driving his car in company with his wife, whose presence of mind saved a greater catastrophe. A daughter also survives. He had been an employee of the Santa Fe railway system for forty years and was anticipating retirement when the call for a permanent rest came. Services were conducted by Eld. E. E. Barnhart and Rev. Howard Miller of the L. D. S. church, in the Glendale Church of the Brethren.—Addie Gillett Kurtz, Glendale, Ariz.

Kuns, Joseph Nicholas, a brother of the above, was born in White County, Ind., April 21, 1862, and died in Inglewood, Calif., Sept. 30, 1937. He was married to Rosa Ray in 1884. Eight children were born to this union. Sister Kuns and four children preceded him in death. Two sons, two daughters, one brother and two sisters survive. They were a family noted for their industry. He became a member of the Church of the Brethren in early life. Services were conducted in Pasadena by Eld. J. E. Steinour.—Addie Gillett Kurtz, Glendale, Ariz.

Miller, Orlando Samuel, aged 25, grandson of Eld. A. S. Thomas, died at the University hospital in Charlottesville, Va., Oct. 3, 1937. He was a son of Eld. and Sister N. J. Miller and was born at Rehobeth, Somerset County, Md., Oct. 5, 1912. He united with the Church of the Brethren at the age of eleven and had served the church as deacon for quite a while. He was a student of Bridgewater College last year and was well known in this section. His death came as a shock to his many relatives and friends. He was an active worker in Sunday-school and young people's work. Besides his parents who now reside at Nokesville, Va., he is survived by two sisters and one brother. Funeral services were held at the Beaver Creek church by Elders Davis Nolley and G. W. Beahm, both of Nokesville, Va.—Mrs. S. E. Garber, Bridgewater, Va.

Noll, Bro. Samuel B., was born Dec. 18, 1859, and died in the ambulance en route to the Lebanon sanitorium Sept. 17, 1937. He is survived by his wife, Melinda, nee Burkholder, one daughter, two grandchildren and two great-grandchildren. His death was very unexpected. He walked to church the last Sunday he lived, a distance of two and one-half miles. He was baptized Jan. 19, 1909. He was a devoted husband and a kind father. He had a pleasant smile for everyone. Funeral services were held at the Richland church by Elders Michael Kurtz and Charles Zeigler. Interment was made at the Steinmetz cemetery, Schoeneck, Lancaster County.—Eva A. Bollinger, Richland, Pa.

Poorbaugh, Mary Ida Hahn, daughter of Adam and Julia Beal Hahn, was born Dec. 9, 1918, and died in the Somerset hospital, July 26, 1937, aged 18 years, 7 months and 17 days. She is survived by her husband, mother, father, three sisters and one brother. Funeral services were conducted at the Meyersdale church by the pastor, Bro. G. L. Detweiler.—Delta Arnold, Meyersdale, Pa.

Price, John Argus, son of Argus J. and Sister Mary Price, was born in East Liberty, Ohio, July 27, 1923, and died suddenly Oct. 9, 1937, at the family home in Bellefontaine. Johnnie, as all called bim, was a good boy, not permitting a heart affliction of several years' standing to dampen his zeal and happiness in life. He was a member of the Church of Christ and a freshman in high school. His parents, three sisters, one small brother and many friends mourn his passing. Funeral services were in charge of his pastor, E. B. Higham, assisted by D. O. Cottrell, pastor of the Church of the Brethren. Burial was made in the East Liberty cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

Rodeheaver, Sister Mary Emmaline Vansickle, was born Jan. 27, 1865, and died at her home near Mt. Dale, Aug. 24, 1937. She was married to H. V. Rodeheaver Nov. 3, 1887. To this union were born five children—two preceded her in death in infancy. She is survived by three children, her husband, eighteen grandchildren and one brother. She had been a member of the Brethren church for fifty years and lived in that faith until death. She had endured several years of suffering, but always bore it patiently.—Grace Sisler, Hazelton, W. Va.

Schrock, John Richard, son of John and Elizabeth Tipton Schrock, was born April 11, 1929, and died in one of the Meyersdale hospitals July 7, 1937. His death was due to injuries received when struck by an automobile. He is survived by his parents, one sister and one brother. Funeral services were held at his grandparents' home by the pastor, Bro. G. L. Detweiler. Interment was made in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

Shisler, John B., son of John K. and Elizabeth Bustard Shisler, was born May 22, 1863, in Franconia Township, Montgomery County, Pa. His parents moved to a farm near the Indian Creek church when be was a small boy. He lived there for fifty-four years. He was married to Hannah Cassel, daughter of antiquarian Abraham H. Cassel, on Feb. 13, 1886. To this union were born three daughters. His wife died in 1921, and since then he had lived in Vernfield, Pa. He died on July 11, 1937. He united with the Church of the Brethren as a young man and remained faithful until his death. Interment was made in the Indian Creek Brethren cemetery.—J. Wilford Price, Bergey, Pa

Stauffer, Letitia M., was born in Oxford, Chester County, Pa., June 10, 1883, and died at Vernfield, Pa., July 29, 1937, of a complication of diseases. She was married to Abram C. Stauffer, Oct. 12, 1904. He preceded her in death a year and a half ago. She is survived by two daughters, three grandchildren, one brother and three sisters. She united with the Indian Creek Church of the Brethren in 1914, and was a faithful member until death. Funeral services were held at her late home. The services were conducted by Brethren A. A. Price and Elmer Moyer. Interment was made in the Indian Creek Brethren cemetery.—J. Wilford Price, Bergey, Pa.

CHURCH NEWS

CALIFORNIA

Inglewood.—We met in regular business meeting Sept. 10, with our elder, Bro. Rothrock of La Verne, in charge. This was the time to elect church and Sunday-school officers for the coming year. Bro. Rothrock was chosen elder; Bro. R. E. Hollinger, clerk; Bro. H. M. Stutzman, Sunday-school superintendent; Bro. E. Harrison, assistant; the writer, Messenger agent and correspondent. The first two weeks of August we redecorated our church auditorium. We had no services the first Sunday. The second Sunday we held our Sunday-school picnic in the Inglewood park. About sixty were present. On May 23 Bro. Lorell Weiss was here in the interest of La Verne College and Bro. James Bowman of Hermosa preached for us on Aug. 22 in the absence of our pastor, Bro. J. W. Deeter. Brother and Sister Deeter have started their third year of work with us here at Inglewood. Sept. 12 was special day for our church and Sunday school. The building had to have a new roof and that day was set aside to raise the $50. It took faith for our little group to think of raising that amount, hut when the day came the two offerings amounted to $51.74. Oct. 3 we had our rally day program. The goal was set for 100. Invitations were sent out to parents and friends. We are glad to say our attendance was 105. After the services we had a basket dinner in our social room and about ninety were present to enjoy the dinner and fellowsbip together. We would like for anyone who has friends living close to, or in Inglewood, who are not affiliated with some church to write to the correspondent. We will be glad to get in touch with them.—Mrs. Asa E. Thomas, 111 N. Locust St., Inglewood, Calif., Oct. 5.

Reedley.—At our recent council Bro. D. F. Sink was chosen elder in charge for another year. Elders M. N. Wine and D. F. Sink were chosen delegates to district meeting. Bro. Wine conducted the consecration services for Sunday school and C. W. officers on Sept. 26. We expect to hold a revival meeting some time during the winter. Our love feast and all-day meeting will be held Dec. 2. Our women's missionary study group will resume work Oct. 7, with Sister Blanche Clark as president. Our text will be Mecca and Beyond. We will also use the outlines on our own missions.—Mrs. Mamie Sink, Reedley, Calif., Oct. 4.

COLORADO

McClave.—On Oct. 3 we held our seventh annual homecoming. It was a beautiful day and the house was filled. The members of the Wiley Brethren church and the M. E. people of McClave and some from Eads, Lamar and Las Animas met with us. Our pastor, Bro. O. E. Messamer, delivered the morning sermon and there was special music by a mixed chorus from the M. E. and Brethren churches of McClave directed by Mr. Kurtz, our high school music director. A hasket dinner was served at noon to 200 people. Rev. Settle, pastor of the Baptist churcb in Lamar, gave the afternoon address. Two vocal duets, a vocal solo and piano solo were given. Greetings from former members were read. Our love feast will be held Oct. 21. On Oct. 3 the film, Our Children's Money, was shown in the church here. —Mrs. Mabel Cline, McClave, Colo., Oct. 12.

Sterling.—We met in regular council Sept. 19, with Bro. Roscoe Baker presiding. Bro. Baker was chosen elder for another year; Mrs. Dolly Maddox, Sunday-school superintendent; Mrs. Hazel Cooper, primary superintendent. Our communion services will be Nov. 26 at 7:30. While we are without a pastor our missionary ladies, men's organization or a Sunday-school class are handling the program each Sunday morning after Sunday school. Oct. 1 the missionary ladies held their quarterly birthday social. Oct. 3 a group of Haxtun young people came to Sterling for union services. Their theme was How Can Young People Add to the Worship Service of the Church. Many good ideas were given. There was special music from each church. Refreshments and a social hour were enjoyed by all. Our young people have reorganized and meet each Sunday evening.—Mrs. Ollie Ullery, Sterling, Colo., Oct. 11.

DISTRICT OF COLUMBIA

Washington City.—Our women's organization has been co-operating this summer with the Juvenile Court worker by starting a toy-loan library in the alley assigned to us. The work accomplished in this way has hrought cheer to the Negro children who perhaps otherwise would have spent a very lonesome summer. A number of our workers look after this work each Tuesday and Thursday afternoon. A delegation of boy scouts was welcomed to our church on July 4. This organization is making a valuable contribution to the boys of our church. Aug. 1 Bro. Rufus Bowman preached his last sermon as pastor of the Washington City church, his subject being Remember Jesus Christ. At the close of this service a farewell program was rendered. Representatives from the Federation of Churches and the Women's Council of the District of Columbia were present and spoke on the high esteem in which Brother and Sister Bowman were held by religious circles in Washington. Bro. W. O. Grapes, our Sunday-school superintendent, presided and the closing message was given by our elder, Bro. J. H. Hollinger. Mrs. C. E. Resser in behalf of the congregation presented Brother and Sister Bowman with a chest of sterling silver, after whicb they expressed their appreciation of the thoughtfulness of their many friends. We regretted to see them go. During the month of August while we were without a pastor the preaching appointments were filled by Brethren S. C. Cubbage, J. H. Hollinger and Arthur Purcell. The attendance kept up remarkably well during the summer months. On Sept. 12 our church welcomed our new pastor and wife, Brother and Sister Warren D. Bowman. Bro. Bowman is a brother of our former pastor. A large audience was present at both morning and evening services to hear the very fine messages which he delivered. His subject in the morning was A Rendezvous With Christ and in the evening, Our Greatest Need. The Washington City church considers itself very fortunate in being able to secure the services of Brother and Sister Warren Bowman. They have already endeared themselves to the membership here. Bro. Bowman's sermons and his personal visitations are an inspiration to us and we are confidently looking forward to pleasant and profitable times together. Sister Bowman, who is an able teacher, will teach the women's Bible class which has an enrollment of approximately 100 members. On Sept. 19 installation services were held for the officers of the young people's department. Since our last report five have been received into the church by baptism and one reclaimed.—Mrs. Jacob H. Hollinger, Washington, D. C., Oct. 11.

IDAHO

Payette Valley.—We beld a council meeting Aug. 19 when Bro. Clement Bontrager of Weiser was chosen to be our elder for one year. Bro. E. J. Glover was re-elected to be pastor for an indefinite period. Mrs. Maud Sumner was re-elected clerk; Bro. Wm. Sumner, treasurer; Mrs. Marvel Bowers, Messenger agent and correspondent. Our love feast will be the fourth Friday evening in October. On Sept. 23 the church met to elect the Sunday-school officers and teachers. Mrs. Maud Sumner was chosen superintendent; Mrs. E. J. Glover, primary superintendent. The church has decided to be self-supporting this year. We are expecting to make some needed repairs on the church building (shingling, papering and painting) in the near future. Oct. 3 we had our all-day harvest and homecoming meeting. A basket dinner was served in the basement at noon to a big crowd. Quite a number from the Fruitland and Weiser churches ate dinner with us, and we had two wonderfully fine sermons. Bro. E. J. Glover preached in the morning and Bro. Harry Thomas in the afternoon. All enjoyed the fine singing in the afternoon program. We had several duets and quartets which were especially fine.—Marvel Bowers, Payette, Idaho, Oct. 4.

Twin Falls.—We met in council Sept. 5. Bro. Van B. Wright was re-elected elder; H. A. Swab, clerk; F. G. Edwards, Sunday-school superintendent; John Troxel, assistant; Mrs. Sadie Mogaffin, children's director; Bro. J. W. Norris, Messenger agent; the writer, correspondent. Hereafter the church officers will take up their work the same time the Sunday-school officers do, Oct. 1. The Brethren laymen's council reorganized by electing C. O. Troxel as president. They have supplied coal for the church and painted the church and parsonage and reshingled the parsonage garage. The paint was furnished by the Ladies' Aid Society which organization meets regularly under the direction of their new president, Mrs. Ethel Moon. The writer was elected president of the missionary society to fill the unexpired term of Miss Ethel Hempleman, who was recently married and has moved to North Carolina. The Nampa Conference will long be remembered by the Twin Falls group as nearly one hundred attended. Dr. Michelson of Los Angeles lectured for us recently on the Jewish people and their need of redemption. Our church united with the churches of the city for the Sunday evening services during July and August. Bro. Van B. Wright was elected secretary and treasurer of the ministerial association of Twin Falls. The Sunday school held an all-day outing in Rock Creek Canyon July 4. A talk by the pastor and a basket dinner were enjoyed by a large group. On Aug. 23 Bro. Brightbill of Chicago, Ill., gave a program of songs and pictures which was attended by an appreciative audience. Oct. 3 was rally day and we came within twenty-three of reaching our goal. The interest was good and we hope and pray that the Sunday school may continue to grow. Several new classes have been formed and three members have been received by letter since our last report.—Mrs. Frank M. Heistand, Hazelton, Idaho, Oct. 7.

ILLINOIS

Cerro Gordo.—Our church held a daily vacation Bible school for two weeks begining June 14, conducted by our pastor, Bro. Walter S. Coffman, assisted by home talent. Our regular July 4 meeting was held in Decatur, with the churches of Okaw, Oakley, Decatur and Cerro Gordo attending. A very interesting program was arranged, with Bro. J. O. Winger of North Manchester, Ind., as the main speaker. Twelve of the young people went to our church camp at Lewiston for a week beginning Aug. 9. Quite a few attended the district meeting at Liberty, Ill., the latter part of August. Our revival meetings were conducted by Bro. J. H. Cassady of King Ferry, New York, Sept. 1-19. The attendance was very good throughout the meeting. Bro. Cassady is a very strong and spiritual man. His sermons explaining the Scriptures were helpful and held the interest of the audience. One of his best lectures was given on The Five Perils of Civilization. It was especially beneficial to the young people. Although there were no additions to the church we feel that much good was done, and the congregation at large was greatly revived and encouraged to carry on the work. Sister Paul Fisher from the Decatur church was our song leader. Her pleasant manner in conducting the singing was appreciated by all, and added much to the interest of the meetings. Our love feast was held at the close of the meeting.—Hazel A. Turney, Cerro Gordo, Ill., Oct. 7.

Franklin Grove.—The district conference of Northern Illinois and Wisconsin was held at Franklin Grove Sept. 4-6. There was a good attendance and a fine interest throughout the meetings. Early in the summer a Junior League was organized which is being continued with interest. On Sept. 21 we held our church council at which time the heads of the different departments reported plans for the year. The Sunday school was reorganized with Bro. D. C. Snider as superintendent and Kenneth Pfoutz, assistant. Oct. 3 rally day was observed with an appropriate program and good attendance. Oct. 10 will be installation day for teachers and officers. On Oct. 17 we shall observe our fall communion and love feast at 7 P. M. The church has procured a parsonage which is undergoing repairs, and will soon be ready for occupancy. We also put some improvements in the way of furnishings in the church to make it more comfortable. Our pastor was called to Lanark to organize a choir and conduct the music in a revival there. On the evening of Oct. 3 there was a joint missionary meeting of the C. W. and B. Y. P. D., which proved to be informative and inspiring. The choir is doing good work under the direction of Bro. Studebaker, as is also the girls' Pioneer Club under the supervision of Sister Studebaker. On Aug. 29 we had an illustrated temperance lecture, What Alcohol Is and Does, sponsored by the Women's Work. The men's project is that of farming on a small scale. Some new families have moved into our congregation the past year and we have received some members by baptism and death has claimed a few of our number.—Martha B. Lahman, Franklin Grove, Ill., Oct. 6.

Lanark.—We met in regular business meeting Sept. 2. The following church school officers were elected: Robert Royer, adult superintendent; Mrs. Neil Atherton, young people's superintendent; Mrs. I. D. Leatherman, intermediate superintendent; Mrs. Nellie Kindell, junior superintendent; Miriam Royer, primary superintendent; Mrs. Vallie Pheil, Cradle Roll superintendent; Mrs. Minnie Bolinger, home department superintendent; Thelma Stitzel, secretary and treasurer. On Sept. 13 Bro. Clarence Heckman and wife gave us some very interesting talks at our morning service. On Sept. 22 Bro. J. H. Cassady of King Ferry, N. Y., started us in an evangelistic meeting. Bro. Paul Studebaker of Franklin Grove was our music director. But one week later we closed our meetings as Bro. Cassady became ill and returned to Rochester, N. Y., and entered the hospital. This was a great disappointment both for our evangelist and the church. May we all pray for his recovery and that he may return to us sometime if it is the Lord's will. On Oct. 3 all departments of the church school met at 10 o'clock for the installation and promotion services. Oct. 10 was rally day with 222 present and four classes having perfect attendance. The women of Northern Illinois and Wisconsin will hold an all-day meeting with a potluck dinner here Oct. 15.—Mrs. Ada Royer, Lanark, Ill., Oct. 11.

Polo.—Since our last report Bro. H. Jesse Baker and family have come here from West Manchester, Ohio, to take up the pastoral work and we welcome them into our midst. New interest in the Lord's work is being shown and on rally day, Oct. 3, 202 were present at Sunday school. Sept. 27 we met in regular council and elected Bro. Baker as elder; Fred Miller, clerk; Mrs. Ruth Heckman, music director; Mrs. Hazel Krum, Messenger correspondent; men's organization, Messenger agent; R. O. Blough and John Cunningham, ministerial and finance committte. Sunday-school officers for the year are as follows: Fred Miller, superintendent; Lloyd Summers, associate superintendent; Robert Stauffer, secretary; Eldon Heckman, treasurer. The B. Y. P. D. has elected Robert Slifer as president; Ruth Krum, vice-president; Harold Stauffer, secretary; James Stauffer, treasurer; Mrs. Blanche Miller, adult adviser. A Prince of Peace oratorical contest is being planned for Armistice Day Sunday. The Friendship Circle is sponsoring a farewell supper next month for our missionaries, Brother and Sister Clarence Heckman, who will return to their work in Africa. Our love feast will be held Oct. 31 at 7 o'clock.—Mrs. Hazel Krum, Polo, Ill., Oct. 12.

Yellow Creek.—We recently concluded a splendid revival conducted by Bro. B. M. Rollins and wife of Keyser, W. Va., from Sept. 21 to Oct. 3. Fifteen gospel messages were given which were well received by the church and community. Each evening before the regular service Sister Rollins conducted a music and story hour which included Biblical tricks, rag paintings and dramatizations. Especially did we enjoy the beautiful rag paintings and sermons in rhyme. Bro. Rollins and Bro. Burton, our pastor, visited in many homes and spoke at the local school. On the first Sunday the young people gathered at noon in the church basement for a basket dinner after which a special program was given. During the meetings the following churches were represented: Lena, Freeport, Mt. Morris, Lanark, Cherry Grove and Rock Creek. On the last Sunday eight were received into the church by baptism. As a fitting close for the meetings our communion was held Oct. 4 at 7 P. M. with nearly seventy participating. At the regular quarterly council Bro. John Burton was retained as our pastor and elder for the coming year.—Frances Heisel Blocher, Pearl City, Ill., Oct. 11.

INDIANA

Beech Grove.—We met in our regular members' meeting on Sept. 7, with Eld. C. H. Hoover presiding. The following officers were elected: Sister Ruth Paxton, clerk; Bro. George Berry, trustee; Bro. Ralph Hunt, Sunday-school superintendent; Bro. Lester Fuqua, assistant; Sister Viola Cornelius, Cradle Roll superintendent; Sister Zella Fuqua, Messenger agent and correspondent. Our Sunday-school year begins in October. We recently closed a series of meetings conducted by Bro. E. R. Fisher of Trotwood, Ohio. As a result one was baptized and two reclaimed. Our love feast was held on Oct. 9, with one hundred members participating. Bro. Clinton I. Weber of Indianapolis officiated. Our men's group elected officers for the coming year with Paul Paxton as president; Wm. Beaver, vice-president; Ralph Hunt, secretary and treasurer. Our Aid Society is doing some splendid work under the leadership of Sister Verna Hiday. Our church sent seven of our young people to Camp Mack this year.—Mrs. Zella Fuqua, Fortville, Ind., Oct. 12.

Burnettsville.—The church met in regular council Sept. 25, with our elder, Bro. Homer Hanna, presiding. Our pastor, Bro. Ernest Shively, gave a good talk. We were without a pastor for awhile but have chosen Bro. Ernest Shively of Chicago. Three letters of membership were granted and one letter was received. We elected one new member on our annual sale committee. We are aiming to try and clear the church debt this fall. We re-elected Bro. C. M. Mertz as treasurer; Sister Lena Shull, clerk; Sister Minnie Reiff, music director; the writer, church correspondent; Bro. Homer Manna, Sunday-school superintendent; Bro. Russel Reiff, assistant; Bro. Sherman Strasser, secretary. Our elder is to represent us at district meeting. Our membership is small and death has taken two of our number this last summer. One sister had had a stroke and lay helpless for seven months. She had been a faithful church worker.—Mrs. Martha Reiff Tobias, Burnettsville, Ind., Oct. 7.

Muncie.—After the season of vacations the church and church-school attendance has improved very much and the new church year promises to be a profitable one. The writer was re-elected church school superintendent; Mark Rarick, assistant; Vivian Adams, secretary; Pearl Hawkins, treasurer. Bro. G. O. Stutsman of Greenville, Ohio, will hold a revival for us from Nov. 7-21. Early in the new year we plan to have a Leadership Training School. Since our church and the Union Grove church share the time and service of our pastor, Bro. Russell K. Showalter, we have been having our church service preceding the church school. We have found this very acceptable and have arranged to continue in that order at least until September of 1938.—Mrs. L. S. Shively, Muncie, Ind., Oct. 12.

Pine Creek.—The resignation of our pastor and wife, Brother and Sister H. A. Claybaugh, due to the illness of Sister Clabaugh, was received with deep regret. Under their leadership the church had made a continuous progress and we deeply feel our loss. However, we feel that we were fortunate in securing Bro. Theodore Miller to shepherd the flock, and the members of the church have unanimously given him their support. At our recent quarterly council the following officers were elected for the coming year: Elder, H. A. Claybaugh; secretary and treasurer, Orby Baughman; clerk, Richard Stump; Sunday-school superintendent, Cecil Keiser; secretary, John Baughman; Messenger agent, Bessie Stump; Messenger correspondent, Edith Rupel. The attendance during the summer has been good. The young people's class at Sunday school has been growing to such an extent that it became necessary to divide the class into two groups—one group of high school age and another of older young people. Glen Herbster has been chosen president of the B. Y. P. D., with Cecil Keiser as adult adviser. The date of our communion has been set for Oct. 30, with two weeks of revival meetings preceding. Bro. L. U. Kreider will be with us at this time. We are praying that these meetings may help the members here to live closer to the Master, and cause others who are not yet Christians to realize their loss.—Myrtle Walter, Lakeville, Ind., Oct. 8.

Pleasant View.—The Lord has blessed us with a bountiful harvest. May we still look to him for further guidance. Many enjoyable services have been held at our church since the last report. Our harvest and homecoming meeting was held Aug. 29. The main speakers of the day were Brethren Frank Kreider of Goshen, Ind., and Clarence Gilmer. Special music was given by other churches which was also appreciated. Our council meeting Sept. 15 was in charge of Bro. H. H. Helman. He was re-elected elder for another year. Bro. Edward Kintner of North Manchester had charge of the consecration services in which Bro. Roy Gilmer was retained in the ministry. For the coming year the following officers were chosen: Sister Oma Kreider, Sunday-school superintendent; Herbert Gilmer, assistant; Chas. Wine, treasurer; Ada Dimmock, secretary; Lester Wine, church treasurer; Brethren Noah Kreider and B. F. Emley, delegates to district meeting. Four of our young people were sent to Camp Mack in August. They reported having a splendid meeting. On Aug. 31 one of our number, Bro. Reuben Bentz, was called to his eternal home. He had so faithfully served the church. We are waiting for electric lights so the date of communion is not definitely known. We hope it can soon be announced. We expect to have Bro. Edward Stump of North Liberty, Ind., with us in a series of meetings the first week of December.—Mrs. Etta Wine, South Whitley, Ind., Oct. 10.

Pyrmont.—Oct. 3 Brother and Sister Thomas Shively of Peru, Ind., came to us and assisted in conducting our annual harvest meeting. Bro. Shively delivered an able address after the Sunday-school hour, after which an offering was taken for mission work. In the afternoon he gave a talk to the children and young folks. Just recently two were received by letter. Our communion services will be held Nov. 6. On Oct. 10 our congregation was delighted to have Brother and Sister J. Edwin Jarboe worship with us and renew old friendships formed in a revival effort conducted in our midst eighteen years ago. Bro. Jarboe brought us a spirit-filled message. Sister Jarboe added to the zeal of the meeting with her singing. In the evening Bro. Hiatt from Jasonville, Ind., preached for us and we feel we had some real seasons of spiritual refreshing.—Miss Uda Wagoner, Delphi, Ind., Oct. 11.

Salamonie.—We met in regular council Sept. 10. Eld. W. C. Stinebaugh was moderator. One letter of membership was received. The nominating committee recommended that Bro. F. L. Ulrich, who has served on the finance board for so many years, be made an honorary member of this board. Other officers elected were as follows: Clerk, Donald Stroup; Sunday-school superintendent, Paul Weaver; ministerial board, Paul Weaver and Owan Hart; member of missionary committee, Mary Barton; member of temperance board, Blanche Emrick; board of Christian education, Ethel Endsley and Inez Minton; trustee, Emanuel Heiney; member of finance board, Clark Minton; member of nominating committee, Ruth Zook; C. W. director, Hampton Zook. It was decided to hold our love feast on Oct. 24 at 7 P. M. Delegates to district meeting at the Huntington City church are Brethren W. C. Stinebaugh and Donald Stroup. The men have recently dug over three hundred bushels of potatoes which they raised this year. They have about twelve acres of corn to harvest yet.—Wilbert Heaston, Warren, Ind., Oct. 5.

Walnut.—We held our quarterly council on Sept. 10, with Bro. C. C. Cripe as moderator. All Sunday-school officers were elected. One letter of membership was granted. The children's department gave their promotion program before the main school. We are pleased to report a gain of children in this department. On Oct. 3 the beginning of the new year, each class and department of the school expressed their goal for the coming year as follows: Boosted attendance, deeper spiritual life, evangelism, more Bible reading, better home life and more reverence for God's house. The adult Bible class is planning on putting a bulletin board in front of the church. We have just closed a very good year of work in the Sunday-school and church services. Have been gaining in interest and attendance. Ten adults have been received in church membership in the last month. We are looking forward to a real pentecostal revival when Bro. David McFadden comes to help in a revival the last of October or the first of November. We are having prayer meeting every Thursday night. We will have our love feast Oct. 15. We are looking for a feast of spiritual things and a goodly number of visitors for our homecoming and harvest meeting on Oct. 10. We are glad to report that we have Brother and Sister C. C. Cripe as pastors for another year.—Mrs. Ernest Fanning, Argos, Ind., Oct. 9.

IOWA

Brooklyn.—Our church met in council Sept. 19, with Bro. I. W. Brubaker, our elder, in charge. We had election of church officers. We decided to hold our love feast Oct. 31 at 7 P. M. Our Ladies' Aid Society held a chicken dinner and bazaar in the church basement Oct. 5. A large crowd attended and we were well pleased with the results. We decided to do some repair work on the parsonage. Quite a number from our congregation attended the district conference held at Garrison in September. They reported a fine meeting. A day has been set aside for visiting day at the old folks' home. There will be quite a number of our members attending.—Mrs. Earl Connell, Brooklyn, Iowa, Oct. 11.

Dallas Center.—Our church has been active the past months. Several of our group attended the young people and intermediate camps near Eldora in August. The missionary society held a picnic at the Ledges State Park for the last meeting of the year. They reorganized at that time with Mrs. Maud Moser as president for the coming year. The Aid Society also recently reorganized and has started on another year of work. They plan to hold a bazaar and food sale Nov. 24. Our regular council was held Sept. 2. Homer Messamer was chosen superintendent of the Sunday school, with Miss Nellie Moser as assistant and Galen Butterbaugh, secretary and treasurer. A new force of teachers and officers began the new year Oct. 3. An installation service for them was held Oct. 3 by our pastor, Bro. D. D. Fleishman. Eld. John T. Glick of Bridgewater, Va., will begin a series of evangelistic meetings here Nov. 7. Onr fall love feast will be held Nov. 21 at the close of these meetings. Mrs. A. A. Royer gave a report of the state W. C. T. U. convention Oct. 10.—Mrs. Emory Robinson, Dallas Center, Iowa, Oct. 11.

Greene.—Our church met for business meeting Sept. 3, with our pastor presiding. The following church and Sunday-school officers were elected for the coming year: C. E. Schrock, elder; Lulu Smith, clerk; Ray Swab, treasurer; Clara Swab, Messenger agent; James McRoberts, Sunday-school superintendent; Virginia Hardy, secretary; Beulah Swab, primary superintendent. Delegates to district meeting at Kingsley, Iowa, were Ed Eikenberry and James McRoberts. We are looking forward to entertaining the meeting next year. Our communion was held Oct. 3. Bro. Roy Stern from the Fredericksburg church conducted the devotional service and Bro. Earl E. Jarboe, pastor of Union Ridge church, officiated. We were glad for delegations from these churches at our meeting. We plan to celebrate the sixty-fourth anniversary of the Old Stone church Oct. 24. Bro. J. E. Small of Roanoke, Ill., former pastor of the Greene church, will be the guest speaker for the day.—Mrs. Beulah McRoberts, Greene, Iowa, Oct. 13.

KANSAS

Appanoose.—We met in business meeting Sept. 3. All church and Sunday-school officers were elected as follows: Elder, J. M. Ward; treasurer, Everett Simmons; clerk, Mrs. Blanche Ward; corrspondent and Messenger agent, Mrs. Ruth Morgan; Sunday-school superintendent, Everett Simmons; assistant, Mrs. Ethel McEathron; secretary and treasurer, Letha Morgan; Cradle Roll superintendent, Mrs. Blanche Ward; delegates to district meeting, J. M. Ward and Ruth Morgan. It was also decided to hold an election for two deacons in the near future. On Oct. 3 our church services were dismissed in order that our people might attend the district conference which was held in the Ottawa church and the majority of our people attended part or all of these services. We feel the meeting was an inspiration to us. Our communion services were held Oct. 9, with Eld. S. J. Heckman of McPherson officiating. About seventy members surrounded the Lord's tables. Other ministers with us were J. A. Vancil of Ottawa and Geo. A. Fishburn of Overbrook. On Sunday following we had an all-day service. Bro. L. A. Whitaker of Lawrence spoke to us in the morning with Brethren I. L. Hoover and Geo. Fishburn conducting the devotionals. After a social hour at noon, with dinner served in the basement we were called together in a service and two deacons were elected. The choice fell on Brethren Milton Ikenberry and Everett Simmons who with their wives were installed into office, with L. A. Whitaker and S. J. Heckman in charge. In the evening Bro. Heckman spoke to us. We were especially glad to have him with us as he was formerly of Appanoose and was called to the ministry and ordained as elder in the Appanoose church and worked with us in this place for many years. He has been away for about twenty years now. On Oct. 7 two young married ladies were received into the church by baptism and three letters have been granted in the past few weeks.—Mrs. J. M. Ward, Pomona, Kans., Oct. 12.

Morrill.—The past summer has been filled with activities for the church. Our pastor, Bro. Harvey Hostetler, represented the church at the Annual Conference. In June the Lincoln young people brought their play, The House on the Sand, to Morrill. In July our own young people sponsored and gave The Lost Church, which was greatly appreciated. Sept. 5 was budget Sunday, including a stewardship play and an all-church dinner. The pastor conducted an impressive installation service for the Sunday-school officers on Sept. 26. On that same evening, with the teachers of the town school as guests about 175 attended a lovely fellowship supper and service. The delegates to our district meeting were Mrs. Morris Wallace and the pastor. We are looking forward to Oct. 17 when our evangelistic meeting will begin. Bro. Herbert Ruthrauff of Hutchinson is to be our evangelist.—Mrs. Wray Whiteneck, Hamlin, Kans., Oct. 12.

Washington.—We met in quarterly council Sept. 4, with our moderator, Bro. S. M. Gauby, presiding. Sunday-school officers were elected for the coming year as follows: Superintendent, Bro. Lloyd Detmars; assistant, Bro. Calvin Gauby; secretary, Sister Lois Gauby. Our Sunday school has been having a good attendance during the summer. Delegates to district meeting are Brethren S. M. Gauby and Lloyd Detmars. We were glad to have our elder, Bro. E. D. Steward, with us from Sept. 26 to Oct. 3. His inspiring messages were greatly appreciated. The attendance was splendid. We were pleased to have so many of the friends from the neighboring churches present. Five were taken into the church by baptism. Most of the members were present. Our young people have their meetings each Sunday evening.—Mrs. Chas. Bell, Washington, Kans., Oct. 11.

MARYLAND

Denton.—April 15 the B. Y. P. D. of the Ridgley church presented their peace play, The Eleventh Mayor. The annual rally of the Mar-Dela B. Y. P. D. met at our church April 24. Brethren W. M. Kahle and Jesse Ziegler were guest speakers. June 20 the Washington City church choir gave a concert of sacred music. It was an inspiring program. Our council was held July 11, with our elder, Bro. W. M. Wine, presiding. Bro. Frank Ziegler was elected writing clerk; Earl Holsinger, Sunday-school superintendent; Clyde Pentz and Earl Krabill, secretaries; Norman Rairigh, president of Christian Workers; Annice Holsinger, Messenger agent; the writer, Messenger correspondent. July 25 Mrs. C. A. Pentz gave a report of the Nampa Conference. The ministerial and Women's Work conference of the Eastern District of Maryland met with us June 29, with the ministers meeting in the Methodist Protestant church. As we here on the Eastern Shore are in the minority, such a splendid group coming to us brings inspiration and makes us stronger. Bro. Frank E. Williar spoke on the alcohol problem and Sister Emma K. Ziegler, returned missionary from India, spoke on the missionary work in India. Sister J. W. Thomas was continued as district director of Women's Work. Sister Emma Ziegler addressed our missionary society at the August meeting. Our church was represented by seven delegates at the regional conference held at Westminster and they brought back very interesting reports. On Sept. 17 our women gathered in the annex for our annual covered dish supper. After the social hour officers for the year were elected as follows: Director of Women's Work, Anna Seese; president of Aid Society, Mary Morris; president of missionary society, Mary Rairigh; director of mothers and daughters, Edna Pentz. Encouraging reports of the year's work were given. Due to an arrangement among the pastors of the six churches of the Eastern Shore during the last six months our pastor, Bro. N. A. Seese, has exchanged pulpits with Brethren W. M. Wine of Bethany, Grant Mahan of Greenhill, Joseph Rittenhouse of Ridgely, Barry Fox and J. C. Beaver of Easton. We had no services Sept. 26 as that was the day of our annual conference of the Eastern Shore churches. Oct. 10 our B. Y. P. D. held their installation and consecration service, installing the new officers with a candlelighting service. The officers were as follows: President, Harold Holsinger; vice-president, Paul Seese; secretary, Sylvia Seese; treasurer, Margaret Holsinger; adult adviser, Sister Ruth Holsinger. This service was very impressive. Our young people had delegates attend the girls' and boys', intermediate and young people's camps at Camp Peniel in August. Our communion will be held Nov. 7 at 6 o'clock.—Mrs. C. A. Pentz, Denton, Md., Oct. 11.

Monocacy.—We met in council on Sept. 27, with Eld. E. P. Schildt

presiding. Our deacons gave a favorable report of their visit among the members. We re-organized our Sunday school with Bro. Aaron Rice as superintendent and Bro. James I. Reoner, assistant; Purdence Gearhart, secretary; the writer, treasurer; Brethren Chas. Gearhart and J. P. Bowman, delegates to the joint district meeting and donation day at the old folks' home, with John Fogle, Clarence Putman and Aaron Rice as alternates. Eld. L. J. Flohr was re-elected on the trustee board. Our love feast will be held on Nov. 7 at 6 P. M. Examination service will be held on Sunday morning of the same date.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 6.

Pipe Creek.—The Sunday-school children gave the pageant, Game of Life, for their Children's Day program on June 27. Our vacation Bible school was held July 19-30, with Mrs. Andrew Hoff at director and four assistant teachers. Fifty-four were enrolled, with an average attendance of forty-eight. The closing program and the work exhibited proved the school a success. A number of our young folks attended Camp Penicl this summer. On Aug. 8 Brother and Sister I. S. Long of Baltimore, Md., began a two weeks' evangelistic meeting. Bro. Long's sermons were spiritual and convicting. Each evening Mrs. Long gave a short talk on their experiences in India, which was much appreciated. They visited in a large number of homes. The interest and attendance were good and as a result twelve were added to the church by baptism. A little later eight were baptized. Quite a number from our church attended the regional conference at Westminster on Sept. 2, 3. The theme of the conference was: Christ in the Life of the World. The entire program was full of inspiration.—Mrs. H. Paul Hull, Linwood, Md., Oct. 18.

University Park.—Our church met in regular council Sept. 19, with Bro. Jesse Ziegler, our pastor, presiding in the absence of our elder, Bro. Rufus D. Bowman. Church officers were elected as follows: Bro. Warren Bowman, elder; S. L. Brumbaugh, clerk and treasurer; Carl Siedler, church school superintendent. Our expanded session for the children has been quite successful and under new direction for this year we hope to have a very beneficial program. Our B. Y. P. D. had the pleasure of having Bro. Kahle meet with them in a cabinet meeting which gave the young folks quite an inspiration and now they are organized for the winter's work. They are again printing a monthly church paper which everyone enjoys. It contains news from all departments of the church and church school, editorials and personal news. The expense is taken care of by the B. Y. P. D. and there is a copy for every family in the church. A church night fellowship dinner was given Oct. 6. A delicious chicken dinner was served by the ladies of the church. It was a get-together meeting for all our members so we could get acquainted with our newly elected elder, Bro. Warren Bowman, who was the principal speaker of the evening. Bro. Ziegler gave a short talk and outlined our church program for the coming year. Bro. Jesse Ziegler began his third year as pastor of our church on Sept. 1. A greater church unity is felt among our members than ever before and everyone is working together in a splendid way. We feel that this is due to the faithful way that Bro. Ziegler has worked in our church. Our love feast will be held on Oct. 17 at 6 P. M. We are looking forward to a preaching mission to be conducted by our pastor from Nov. 14 to 21. Our young people will give a peace play on Nov. 14.—Grace A. Geiser, College Park, Md., Oct. 12.

MISSOURI

Smithfork.—We met in quarterly council on Sept. 15 to consider the regular business and elect officers and leaders for the coming year. The election resulted in retaining the officers of last year. Bro. Mathis was retained as elder and pastor and Bro. Perry Williams as our Sunday-school superintendent. The past summer has been a very busy one for the leaders and officers with a regular program and much interest in all phases of the work. The vacation Bible school was held the first two weeks in Juoe with an attendance of forty. The teachers of the Sunday school assisted, with Bro. Harold Mohler in charge. At the close a program and exhibit of the work done was given. Bro. Harold Mohler of Leeton, Mo., was assistant to our pastor during the summer, directing the social and physical activities and also assisting in the camps held in Northern Missouri. Our pastor, being missionary director and field man for this district, has many duties which takes a great deal of his time during the summer season and also in attendance at the different camps. He also represented the district of Northern Missouri at Nampa Conference. Bro. Williams has likewise been busy at his task in the Sunday school and was substitute for our pastor in his absence. The 4-H Clubs with headquarters in the church basement have finished their work for the year and held their final program with exhibits recently. Several of our young people have returned to college which reduces our number. This church was well represented at the two different camp groups this summer. Several of the number were leaders. The Aid Society and Women's Work program continues with interest. Mrs. C. L. Vanderan was re-elected as president for next year. We held

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our homecoming and all-day meeting the first Sunday in October, with a splendid attendance at all services. In the morning the sermon was by Bro. Perry Williams in the absence of the pastor who was called to the bedside of his father, Eld. Jefferson Mathis, Sr., who was seriously ill. At noon a basket dinner and social hour was enjoyed. In the afternoon there was a memorial service and dedication of the gateway columns recently built at the entrance to the church grounds. At this time a copper box containing a number of pictures, books, papers, church programs, church history and various other articles was placed in one of the columns and sealed. The day was one of a unique character and was greatly enjoyed by many former residents as well as many from the community. The delegates chosen to represent us at our district meeting at the Rockingham church were Brethren Rae Norton and Herman Grogan.—Ada Sell, Plattsburg, Mo., Oct. 9.

MONTANA

Poplar Valley.—We met in regular council Sept. 25, with Eld. Ray Harris from Minot presiding. The following officers were elected: Bro. Harris, elder; Bro. Glenn Swank, clerk; Bro. Frank Rock, treasurer; Sister Glenn Swank, Messenger agent; Eunice Swank, correspondent; Bro. Frank Rock, trustee. Steps are being taken to get a public place of worship in town. Brethren Frank Rock and John Frederick were selected as deacons. Bro. Mark W. Emswiler and wife who have been with us only a short while were installed into the ministry Sept. 25. An anointing service was held for Evelyn Swank who had been sick the previous week. We are looking forward to great accomplishments for our Master in the future.—Eunice Swank, Poplar, Mont., Oct. 4.

NEBRASKA

Octavia.—Bro. Ralph R. Hatton was with us a couple of evenings in April and came again when Bro. W. Harlan Smith was here and showed pictures of and lectured on China. Bro. Alvin Brightbill of Bethany Biblical Seminary was here one Sunday. In the morning he gave a message on Music and in the evening he showed the colored musical slides. This was very much enjoyed. At the annual business meeting Bro. Ira C. Snavely of Carleton, Nebr., was elected as our elder; the writer, clerk and correspondent; Bro. S. G. Mohler, Sunday-school superintendent; Brethren Galen Burkholder and Laurel Meck, delegates to district meeting which will convene in Lincoln, Nebr., Oct. 8-11. Bro. Ralph R. Hatton of the Omaha church began a series of meetings Sept. 26 which lasted one week. As a result six children gave their precious lives to their Master and were baptized by Bro. Hatton on Oct. 3. We enjoyed a covered dish dinner at noon in the church basement the last day of the meetings. A number of our members plan to attend the district conference in Lincoln. We are planning to have our fall communion on Friday evening after Thanksgiving which will be Nov. 26.—Mrs. Lillian Saul Keller, Octavia, Nebr., Oct. 7.

NEW YORK

Ludlowville.—For a number of years the services at this place have been held in an old building owned and formerly occupied by the Presbyterians. This has been an outpost of the Lake Ridge congregation. The work at this place was supported by the Mission Board of Eastern Pennsylvania for nearly a year, after which time it became self-supporting and in addition to defraying its own expenses, raised hundreds of dollars for various church benevolences. Eleven have been baptized at this place. Due to the fact that the church house is over a hundred years old, and is badly in need of repairs it is difficult to make it comfortable during the winter. We have decided to discontinue the work at least temporarily.—R. A. Nedrow, Ludlowville, N. Y., Oct. 11.

NORTH CAROLINA

Spray.—Our church met in council Sept. 22 and elected Sunday-school officers as follows: Bro. Luther Shockley, superintendent; Bro. J. R. Perdue, assistant; Sister Frances Agee, secretary. The Sunday-school teachers have been appointed. Since our last report we have been having good attendance. During the summer we had an every member Sunday, at which time we tried to have every member present. Bro. J. A. Naff, our elder, preached for us. On this day the pledge cards were given out. We also voted for our pastor for the coming year and as a result Bro. H. W. Peters, our present pastor, will be with us for another year. Bro. J. A. Neff has been re-elected as elder. Bro. McKinley Coffman of Troutville, Va., held a two weeks' revival. He gave us some very practical messages. The interest was good throughout the meeting. As a result of this meeting twelve were baptized. Five others have been baptized since our last report, making a total of seventeen. Bro. M. E. Clingenpeel officiated at our love feast on Sept. 25. Bro. J. A. Naff was also present. This service was well attended. The B. Y. P. D. is having fine meetings on Sunday evening. They have begun a series of studies, The Lost Gems of the American People. These are proving to be very interesting and helpful. A group of our young people attended the District Round Table at Antioch on Oct. 8. The finance committee is making plans for a special Thanksgiving offering for the building fund. This fund is steadily increasing.—Mrs. C. W. Agee, Spray, N. C., Oct. 9.

OKLAHOMA

Ames.—Since our last report six letters of membership have been granted and two received. The annual election of officers took place Oct. 2, with the following chosen to serve: Clerk, Florence Moyers; treasurer, Myrtle Free; correspondent, Mrs. E. E. Barnhart; Messenger agent, Myrtle Rarigh; member of finance committee, Ova Munkres; ministerial committee, Millard Provolt three years, Florence Moyers two years, Ova Munkres one year; elder, E. E. Barnhart; Sunday-school superintendent, Millard Provolt; assistant, Roy Deitrich; secretary and treasurer, Dorothy Weathers; Cradle Roll superintendent, Florence Barnhart. Other officers and the teachers were chosen the Sunday previous and the Sunday morning service was given over to a consecration sermon for all the congregation. It was decided to take the vote at the next meeting for two deacons and the communion date was set for the evening of Oct. 22.—Mrs. E. E. Barnhart, Ames, Okla., Oct. 7.

Bartlesville.—We met in regular council Sept. 19. Officers were elected for the coming year as follows: Victor Baughman, Sunday-school superintendent; Sister Maudie Parton, secretary; Bro. Geo. R. Eller, elder; Bro. Baughman, treasurer; Mrs. Harry Boltz, Messenger agent and correspondent. On Sept. 12 a Sunday-school picnic was held and a nice time was had by all who attended. Our cottage prayer meeting is holding up good in attendance.—Mrs. Harry Boltz, Bartlesville, Okla., Oct. 6.

OHIO

Bellefontaine.—At the September council meeting presided over by Eld. J. L. Guthrie reports were received and election of church and Sunday-school officers was held. Kenneth Crim will be general superintendent, with Rosetta Cottrell supervising the children's division. Mrs. Cottrell is also the president of the Women's Work organization. Our revival meetings will be held next spring with John Good, pastor of the Springfield, Ohio, church as evangelist.—Leo Lillian Wise, Bellefontaine, Ohio, Oct. 13.

Center.—On July 22 Bro. J. O. Winger of North Manchester, Ind., began a series of meetings and closed them Aug. 1. The interest and attendance were very good through the entire meeting. Six were added to the church by baptism. Bro. Walter Young of Canton had charge of the song service. On Aug. 8 Bro. C. Ray Keim of North Manchester, Ind., preached for us. The B. Y. P. D. of Northeastern Ohio, held their convention at the Center church Sept. 4-6. The first session was held Saturday evening, three sessions Sunday and it closed Monday with a banquet. The main speakers were L. D. Ikenberry of North Manchester, Ind., and C. L. Anspach of Ashland, Ohio. Sept. 19 the Sunday school held their outing at the Zion Camp. After enjoying a fellowship dinner a program was rendered, talks were given by Bro. Ora DeLauter on the social activities of the church and by Bro. M. M. Taylor on the social activities of the home. Our love feast was held Sept. 25. It was a pleasure to have Bro. Walter Heisey with us and officiate at this service. Sept. 26 we had installation services of the Sunday-school officers and teachers. We are planning for an all-day meeting Nov. 8, with Sunday school and preaching in the forenoon, fellowship dinner at noon and a consecration service for the children and a harvest meeting in the afternoon.—Mrs. Milton Taylor, Louisville, Ohio, Oct. 11.

Hartville.—During the month of August we enjoyed messages delivered by visiting pastors. Aug. 8 Bro. D. W. Kurtz delivered the morning address. Aug. 22 Bro. A. W. Cordier brought the morning message and spoke most fluently on the subject of Peace. Aug. 29 Bro. Lehman delivered the morning sermon. Old folks' day was observed Aug. 15, with special services in honor of our older members. Present at this service were twenty-four above sixty years of age, sixteen above sixty-five years, eleven above seventy years, seven above seventy-five years and two above eighty years. The Home Maker's class enjoyed an annual picnic at Camp Zion Aug. 15. Several of our young people attended the district young people's camp at Camp Zion. Wm. Kinsley gave an artist and chalk talk program at the church Sept. 16. We enjoyed our harvest home service Sept. 19, after which the annual Sunday-school picnic was held at Hoover Camp. Rev. Carl Gooseman, superintendent of the Goodwill Union Mission in Canton, delivered the afternoon address. A number of our group attended the B. Y. P. D. conference at the Center church Sept. 4-6. On Oct. 3 the children's departments conducted the worship service and presented a rally day program, after which the installation service for church and Sunday-school officers and teachers was held. Sunday evening church services were resumed Oct. 3, with a biographical sermon on the prophet Amos. The yearly members' meeting was held Oct. 7. Our fall communion date is set for Nov. 28 following a week's revival service with Bro. Holsinger in charge. The churches of our town have arranged for a union Thanksgiving service to be held at the Reformed Church Thanksgiving morning.—Mrs. Russell Stickler, Hartville, Ohio, Oct. 12.

Olivet.—Due to the absence of a local pastor Bro. J. D. Zigler of White Cottage very ably supplied our pulpit from Jan. 1 to Sept. 1. We were very appreciative and thankful both to Bro. Zigler and the members of his local church for this favor. On Feb. 6 Bro. Virgil Finnell gave us a message using as his theme Enemies of Youth. In the evening by the use of stereopticon slides he illustrated his lecture, Why Some Girls Smoke. The women had nine Aid Society meetings. Several offerings were taken by the missionary committee amounting to $104.72. The contribution for the support of Esther Mae Helser was $79.91. The trustees helped clean and plan for the painting of some of the parsonage buildings. April 14 and 15 the young people presented the play, Sis Perkins, two consecutive nights at the Somerset and Thornville school auditoriums. They also held one social meeting and contributed $10 to Camp Zion. Three young people and one adult attended Annual Conference at Nampa. The

Game of Life was the theme of the pageant which was very beautifully given by the children's department and intermediates on June 23. On July 25 services were conducted by a China missionary, Bro. M. M. Myers, and on July 26 Brother and Sister Myers lectured on the missionary work in China. Both were inspirational services. Two intermediates and one member of the B. Y. P. D. attended camp at Camp Zion. The canvass for the annual church budget is being taken care of by the finance board. Sept. 4-6 two delegates represented our young people at the B. Y. P. D. conference. The attitude and responsibility of young people and adults toward a pastor and the attitude and responsibility of a pastor to his congregation was the theme of the program given by local talent on Sept. 23. Promotion services were held Sept. 30. Our Sunday-school enrollment was 156, with an average attendance of 110. Brother and Sister Ora DeLauter have taken pastoral charge of the work here.—Mrs. Chloe DeRolph, Thornville, Ohio, Oct. 13.

Salem.—We have been enjoying many fine and interesting services while the Bright family have been with us on their furlough. Sister Minnie Bright entertained the women and girls at a Chinese tea, which was enjoyed immensely by those present. The young people and all departments of the entire church appreciate very much the splendid messages they have given us. Due to present conditions in China the Brights did not get to sail when they were supposed to, but we are indeed happy to have them with us until conditions clear up in China and they can again go back to their work. On Sept. 5 S. P. McNutt from Columbus, Ohio, gave an address in behalf of the anti-saloon work. A group from the Rescue Mission in Dayton were with us Aug. 21 and rendered a very good peace play, entitled The Home of the Brave. We met in council Sept. 10 with Eld. Sylvan Bookwalter presiding. Sunday-school officers were elected with Albert Landis as superintendent; Ralph Sibert and Earl Gorrill, assistants. We will observe an old-fashioned communion service Nov. 13, at 10 o'clock, followed with breakfast Sunday morning, Sept. 13. The B. Y. P. D. reorganized with Laurel Overholser as president; Wilbur Seibel, vice-president; Earl Gorrill and Margaret Smith, adult advisers. We have just closed another year of Sunday-school work, with an average attendance of 260 and an enrollment of 326. The total Sunday-school offering for the past year amounted to $852.44 of which $380.47 goes for missions.—Naomi Sibert, Union, Ohio, Oct. 11.

OREGON

Ashland.—We met in council Sept. 28 for the election of Sunday-school officers. The unified organization was discussed but decided to continue with the old program. Each officer in the school was re-elected with Sister Blanche Lininger as superintendent and Sister Laura Goetze as assistant. Our love feast will be held Oct. 19 at 7:30 P. M. Our members living in Medford are now having services in their homes on Sunday evenings, hoping in the future to have a house of worship.—Mrs. A. J. Ellenberger, Ashland, Ore., Oct. 6.

PENNSYLVANIA

Bethany.—Easter Sunday a pageant was given by the intermediate department, entitled Facing Forward. The sermon was given by the pastor and special music by the choir in the morning and evening services. Children's Day was observed June 13, with exercises from the small children and a sketch by the young people. June 20 was wedding bell Sunday with the pastor giving a small booklet to every woman whose wedding he had performed and also a red rose to every June bride. July 10 we held our annual Sunday-school picnic at Burkolme park with a very good attendance. All had a very enjoyable day. During the month of July the evening services were devoted to a series of picture sermons by the pastor. Bro. Earl M. Bowman gave his farewell sermon on Aug. 1. Bro. Nevin H. Zuck has been called to the pastorate of the Bethany church. He supplied the pulpit during the Sundays of August after the leaving of Pastor Earl Bowman. Attendance at Sunday-school and church services has been increasing steady since Sept. 1. Rally day will be observed on Oct. 11, with an address by the pastor and promotion in the various departments of the Sunday school. Prayer meeting services have been fairly well attended. We have been studying What It Means to Be a Christian, under the direction of the pastor. Christian Endeavor societies are under way, with the juniors under the leadership of Edward Aregeny and the intermediates under the direction of Katherine Bennett. Installation service was conducted for the pastor on Sept. 29. Bro. Ross D. Murphy, our elder and member of district ministerial board, officiated.—Mrs. M. Mohler, Philadelphia, Pa., Oct. 9.

Center Hill (Glade Run).—Aug. 22 we held an all-day homecoming service. Bro. James A. Sell, ninety-two-year-old preacher of Hollidaysburg, Pa., was our main speaker throughout the entire day. Ruth Sell, seventeen-year-old daughter of our pastor, also preached a strong message. Eight letters from former pastors were received and read. Aug. 29 our B. Y. P. D. held another beautiful vesper service on the church lawn. Sept. 2 our pastor received and baptized four more members into the church. Sept. 6-19 we held a two weeks' revival meeting in the Wooddale church, near Connellsville and took part in their first homecoming day. Sister Alice D. Sell had charge of the Center Hill church in the absence of her husband. Rev. S. Neale Alter, furlough missionary from Syria, talked to the adult C. W. and conducted devotions one evening. Mrs. Alter gave an interesting talk to the Junior C. E. Rev. Walter Kennedy of Templeton brought a splendid message to the young people and preached for us Sept. 12. Sept. 26 we had several representatives from the State of Pennsylvania Christian Endeavor with us. They had their presidential tour in Kittanning on Sept. 25 and were guests of the Armstrong County Christian Endeavor. Paul Claypool, one of our young members, is chairman of the citizenship department and Bro. Sell is pastor counselor and chairman of the evangelistic department. Among those who were with us were Arch McQuilkin who taught the intermediate class and preached the morning sermon, John Harper, president of the largest Christian Endeavor of the world, who taught the juniors, and Charles Drain who taught the young people's class. These men are all from Philadelphia, each a specialist in his line of work. Sept. 28 we held our yearly business meeting for election of officers. Bro. J. H. Wimmer was re-elected elder; Earl Anthony, superintendent; Alfred Shearer, assistant; Mrs. Stanley K. Bowser, correspondent. Bretbren M. J. Brougher and T. F. Henry were present and assisted in the election of a deacon and minister. James McKelvey and wife were called to the deacon's office and were ordained. Miss Ruth Sell was elected to the ministry and licensed to preach for one year. Oct. 2-10 four of the neighborhood churches will hold a union revival. Four of the sessions will be held in the Center Hill church. Following this our pastor will hold a week-end revival, leading up to our love feast on Oct. 17. His messages will be four scenes from the upper room—Feet Washing, Love Feast, Eucharist, and The Coming of the Holy Spirit. Nov. 14 Circuit No. 10, B. Y. P. D. of Western District of Pennsylvania will hold their quarterly meeting at Center Hill. It will be an afternoon and evening service. The play, The House on the Sand, will be given in the evening by our young people. We are looking forward to a winter full of spiritual activities.—Mrs. Carmon Bowser, Kittanning, Pa., Oct. 5.

Dunnings Creek.—Our church met in council Sept. 9 with Bro. T. B. Mickle officiating. We decided to go to the old folks' home at Martinsburg Oct. 10 and give a program and visit the folks there. Our homecoming was held at the Holsinger church Sept. 12. Sister Taylor preached in the morning and the program for the afternoon varied with Bro. Staufer from New Enterprise giving the main address. We began a two weeks' revival in the evening with Bro. E. M. Hertzler from Windber as evangelist. As a direct result of the meeting eight young people received baptism and I feel the entire church was brought closer to their Master. The meeting closed with a love feast Sept. 26, with Bro. Hertzler officiating. Our Sunday school has organized for the new year and we hope the attendance and interest will grow through the coming year. We expect Bro. John Ellis at the New Paris church in the near future.—Mrs. Rosa Callihan, Alum Bank, Pa., Oct. 5.

Elizabethtown.—We held our council meeting on July 6. At that time Brethren Ober and Schlosser gave us a very interesting report of the Nampa Conference. A few of our young people were at Camp Bethel, Va., for a week. Aug. 8 Bro. Raymond Peters from Kansas brought us a very inspiring message. Bro. Peters was one of the leaders at Camp Conewago for three weeks. Aug. 15 Bro. White from Tennessee, also a leader at Camp Conewago, gave us a fine message. We had evangelistic services at the Stevensville house, Aug. 15-29, with Bro. B. W. S. Ebersole from Hershey as the evangelist. His messages were helpful to all and three accepted Christ. Sept. 1 Sister Oberholtzer, returned missionary from China, and her two daughters came to Elizabethtown to live. Their son, Henry, has been here for the past year. The children expect to attend Elizabethtown College. We are very happy to have them with us. Bro. Oberholtzer has one more year to serve before his time for furlough. We met in council Sept. 2 at which time we elected church and Sunday-school officers for the coming year. Sept. 19, being the first Sunday to have the college folks with us, our church entertained them from two to four o'clock in the afternoon in the church basement. Sept. 26 we had installation services for the Sunday-school teachers and officers. Our pastor, Bro. Ober, gave us a very helpful message.—Katie L. Shearer, Elizabethtown, Pa., Oct. 1.

Fairchance.—We held our annual election of officers in the regular council meeting held Sept. 24, with Eld. C. C. Sollenberger presiding. Bro. Jess Wilson was elected Sunday-school superintendent for another term. Our average Sunday-school attendance for the past year was eighty-eight and the offerings total $161.19. Brother and Sister George Wright have served the Fairchance Mission for seven years without any vacation period. They asked for a leave of absence during July and August. During that time the evening worship was conducted by Brethren C. C. Sollenberger, H. H. Glover and Edgar Debolt. The work has taken on new interest this fall and the outlook is very encouraging. Bro. Wright will conduct the evening services and a deputation of young people from Uniontown will assist each Sunday in the Sunday school. Bro. John Middlekauff of Masontown has been extended a call to hold our revival this fall which will close with a love feast.—Mabel Artis, Fairchance, Pa., Oct. 4.

Fairview.—Georges Creek congregation met in quarterly council July 2, with Bro. C. C. Sollenberger in charge. Officers were elected for the year beginning Oct. 1 as follows: Elder, Bro. C. C. Sollenberger; clerk, Bro. Walter Fretts; treasurer, Bro. I. W. Debolt; Messenger agent and correspondent, Mrs. Haddie Merryman; Sunday-school superintendent, Bro. Fretts; secretary, Edith Honsaker. Quite a lot of work has been done on the church and parsonage by the different organized classes, such as papering and painting, which is very much appreciated by all. The church also put electricity in the parsonage and is getting it in the church also. Bro. John Middlekauff and wife moved here Sept. 2 to take up the work as our pastor. A couple weeks later the members and neighbors all met as a surprise and showered them with many useful gifts. Our centennial was held Sept. 4 and 5. We had very bad weather, but a full house and

it was a very good meeting. Some of our principal speakers were Brethren C. N. Driver, J. E. Whitacre, John Long, Hamilton and John Middlekauff, our new pastors. The meals were served at the church. We also met Oct. 1 for the installation service for our pastor and his wife. Brethren C. C. Sollenberger and M. J. Brougher were with us. Bro. Brougher surely gave us a soul-stirring message.—Mrs. Haddie Merryman, Smithfield, Pa., Oct. 4.

Hostetler.—We just closed a wonderful meeting under the leadership of Bro. B. F. Waltz, pastor of the Hershey church. The weather was exceptional. Although our farmers were very busy it just seemed that everyone of them that came once just kept on coming until we had the largest attendance we have ever had. The key word by everybody seemed to be better. The sermons, music, attendance, fifteen accessions, were all better than before. The largest number of communicants likewise surrounded the Lord's table at the close of the meeting on Oct. 3. Bro. Waltz was fearless in his denunciation of sin. He has endeared himself to all of our folks with his splendid practical Bible expositions. Bro. Waltz' challenge to the young people encouraged them to organize for full service this coming winter. Our church is more favorably recognized by the other denominations since Bro. Waltz has made our position as a church so clear. Our entire church feels more encouraged than they have for many years.—Mae Hostetler, Meyersdale, Pa., Oct. 7.

Huntingdon.—During the month of August our pastor was on vacation and the following ministers conducted the morning services: Aug. 1, Bro. I. Harvey Brumbaugh; Aug. 8, Bro. Galen B. Royer; Aug. 15, Bro. Warren D. Bowman; Aug. 22 Bro. Calvert N. Ellis; Aug. 29, Bro. Paul R. Yoder. Aug. 15 the young people of the church sponsored a service which was conducted by Bro. William Beahm, missionary to Africa. Bro. Beahm is supported by the young people of the Middle District. Bro. W. J. Swigart preached for us on Sept. 5. Sept. 19 the college convocation service was held in the Stone church. Rev. Edward H. Jones, pastor of the Presbyterian church of State College, Pa., preached on the subject, In Quest of the Abundant Life. All other services during September were in charge of Bro. Paul Yoder, who is now acting as the pastor of the congregation until the coming of Bro. George L. Detweiler of Meyersdale on Jan. 1. Bro. P. M. Snider was elected to the church board of trustees to fill the vacancy created by the death of Bro. I. Harvey Brumbaugh. Sept. 26 was observed as rally day in our Sunday school. On Oct. 3 all classes of the Sunday school joined in a recognition service. Bro. C. C. Ellis spoke at this meeting on the subject, Don't Forget the Best. Seventy-nine persons were given recoguition for perfect attendance during the year. Recognition was also given to those having a perfect record from one to seventeen years. At the morning church service the Sunday-school officers and teachers were installed. The congregation lost the following by death during the past quarter: Bro. I. Harvey Brumbaugh, Bro. Oliver Gehrett and Sister Anna McKnight. Two membership certificates were granted. Bro. C. C. Ellis was elected to the ministerial board to fill the vacancy created by the death of Bro. I. Harvey Brumbaugh. At the church council meeting on Oct. 4 Bro. Calvert N. Ellis was elected as elder of the church for the coming year. The Men's Work organization will conduct the Messenger campaign during this fall. This work was efficiently handled by them last year. The church parsonage is being reconstructed and is expected to be ready for occupancy by the time our newly elected pastor arrives on Jan. 1.—R. B. Stambaugh, Huntingdon, Pa., Oct. 13.

Indian Creek.—We enjoyed our annual community song service on May 30, with a large crowd taking part in singing the church hymns, interspersed with short talks by various ministers present. Our daily vacation church school was held the last two weeks in June. The enrollment was 145. Galen Kilhefner was the director, with seven teachers assisting. The offering amounted to $51.25. Our annual harvest meeting was held on Aug. 28, with good attendance. The memorial service in honor of the early church leaders, held each year at the old Kline church, was appreciated by a large audience. Brethren Ralph Jones and David Weaver were the speakers. The Friendly Bible class held their annual outing on the Kline church grounds, with Bro. Clayton Gehman of Parkerford as the speaker. The sisters of our congregation are looking forward to the meeting of the Women's Work of Eastern Pennsylvania, to be held here on Oct. 21. We are looking forward to our evangelistic meetings, to start on Oct. 17, with Bro. Frank S. Carper of Palmyra, as evangelist. Pray with us that this revival effort may result in the ingathering of many. Our love feast will be held on Oct. 30.—J. Wilford Price, Bergey, Pa., Oct. 4.

Johnstown, Walnut Grove.—Again we find ourselves on the threshold of 1937-38, reorganized and ready for active service. Bro. J. A. Robinson will serve as elder, with Bro. T. F. Henry as associate. Bro. Harry McDowell was elected Sunday-school superintendent; Bro. C. T. Noffsinger, correspondent. We close our books on a very successful year. The Arbutus Mission point continues to grow. The ground and building have been purchased at Arbutus Park. Brother and Sister Ralph Williams superintend the work there. In the absence of our pastor, who was delegate to the Annual Conference, Brethren Calvin Bowman, Clay Wertz and Paul Robinson filled the pulpit. A children's program was held June 13. Bro. J. A. Robinson preached a series of sermons during July and August. The morning messages were on the miracles of our Lord and the evening messages were based on Bible characters. Various groups and classes were made responsible for the devotions of the evening hour. July 25 a special service was held in honor of our older folks. Bro. James A. Sell brought the message, The Voyage of Life. Bro. Sell has the honor of being the oldest active minister, being ninety-two years of age. The annual Sunday-school picnic was held at Arbutus park Aug. 3. We did some extensive remodeling to our kitchen this summer which adds much to its appearance. Bro. Wm. Kinsey gave us his stereopticon lecture, The Helping Hand, Sept. 19. Our revival, under the leadership of Bro. J. E. Whitacre of Harrisonburg, will begin Nov. 7, with the holding of our semiannual love feast. The meeting is scheduled to last two weeks. July 16 the church joined in helping Bro. J. A. Robinson and wife celebrate their twenty-fifth wedding anniversary. They were presented with a huge cake covered with fifty silver half dollars. An appropriate program was held, with Bro. Galen B. Royer who performed the wedding service twenty-five years ago giving the main address of the evening after which a fellowship luncheon was served. With the occasion went the wishes of the congregation for many more years of wedded bliss and active service for Christ and the church. Bro. J. A. Robinson and wife, Brethren W. L. Brougher, Chester Strayer, and Sister Emma Detwiler were elected to serve as delegates to the district meeting at Meyersdale.—Mrs. Waldo Strayer, Johnstown, Pa., Oct. 1.

Maple Grove.—On July 10, 11 Paul Yoder of Juniata conducted a very interesting Bible institute. Three were baptized in the Maple Grove church with Bro. John Graham of the Berkey church as evangelist. On Sunday morning, Sept. 26, we held installation service for the new officers of our church and Sunday school.—Mrs. T. S. Sienhardt, Johnstown, Pa., Oct. 8.

Markleysburg.—We met in council July 2. The committee to investigate the advisability of selling the Sand Spring church, which has not been used for regular services for several years, reported unfavorable to sell but recommended that we renovate the church and use it accordingly. Our pastor, Bro. B. B. Ludwick, held a two weeks' meeting from Sept. 20 to Oct. 2. While there were no confessions the attendance was very good especially the last week. Many of the friends promised to help paint, paper or help with other repairs. We will hold regular monthly services from now on. Our daily vacation Bible school was held July 12-23, with Miss Mary Fischell of Apollo, Pa., and Miss Mildred Beachy of Clymer, Pa., in charge, assisted by Beatrice Glover, Helen Hough, Christine Ludwick and Mrs. Savage. Eighty were enrolled. The closing program was very good and the handwork was very commendable. We were happy to have the Byler family in our midst July 14-17. Their programs were much appreciated. Sept. 17 we met in the Markleysburg house for our regular business meeting, with Bro. Ludwick presiding. Brethren B. B. Ludwick, Roy W. Umble and Sister Norma Workman were elected delegates to district meeting with Bro. M. J. Weller, Sister B. B. Ludwick and Bro. Wm. Umble as alternates. Our pastor will hold a meeting in the Asher Glade house Oct. 6-16 and Oct. 18 he will begin in the Markleysburg house, closing with the love feast Oct. 31. We have four evergreen Sunday schools in this congregation and three B. Y. P. D. groups. One Sunday school and one B. Y. P. D. group are closed till next April. We have not as yet received Gospel Messenger subscriptions from seventy-five per cent of our members but we are nearing the goal and hope to reach it by Dec. 15. The homecoming in the Bethel house on Sept. 19 was largely attended.—Mrs. B. B. Ludwick, Markleysburg, Pa., Oct. 5.

New Enterprise.—Our Sunday school was well represented at the different sessions at Camp Harmony. These experiences created new interest and enthusiasm in the hearts of those who go thus bringing back to the church a greater working spirit. Our Sunday school was reorganized in September, with Bro. Calvin Over as superintendent and Sister Miriam Brumbaugh, primary superintendent. Aug. 8 Bro. S. P. Early of Roaring Spring was with us and conducted a very helpful installation service at which time Bro. Paul S. Hoover was installed in the ministry. We were represented at our district Sunday-school convention by Sister Hannah Clouse and Bro. Jacob Guyer. Prior to our evangelistic meetings which began Sept. 20 and continued for two weeks, Bro. Staufer, our pastor, brought appropriate messages on Tests of the Spiritual Life. Then Bro. J. A. Robinson of Johnstown, Pa., came to us and in his masterful presentation brought messages of great spiritual power. As a direct result there were twenty confessions—thirteen were baptized, five received on former baptism and two reconsecrated. Oct. 10 a very fitting installation service was held for Sunday-school officers and teachers. Our love feast was held in the evening with the largest attendance in a number of years.—Mrs. Ruth C. Hoover, New Enterprise, Pa., Oct. 12.

Palmyra.—July 25 Sister Blanche Miller and Miss Phyllis Singsen, members of the emergency peace commission, were with us for the evening service. Aug. 1 Bro. Robert Tully from Indiana was the guest speaker at the evening service. We held our harvest home services on Aug. 22, with all of the home ministers taking part. We were glad to have Bro. Jesse Reber from Brooklyn, N. Y., and Bro. Burgess from Keyser, W. Va., with us. They also gave short talks and the latter preached the evening sermon. Aug. 29 Sister Emma Ziegler, missionary on furlough from India, gave a short talk to the children at the morning service and also spoke at the evening service. Our council meeting was held Sept. 1. Five letters of membership were received. Bro. A. B. Grubb was elected Sunday-school superintendent for the year. Bro. Samuel Garber preached for us on Sept. 5. On Sept. 21 the mother and daughter association held a covered dish social. Sister Florence Gibble from Lititz was the guest speaker. She gave an interesting talk on her visit to the Holy Land. Our evangelistic meetings will begin Nov. 7 and will continue for two weeks with Bro. H. B. Heisey from Lewistown as the evangelist. Our love feast will be held Nov. 28.—Mae E. Basehore, Palmyra, Pa., Oct. 4.

Philadelphia (First church).—Vacation days are over and we have again resumed all the activities of the church and Sunday school. During the absence of our pastor while at Conference, Brethren P. R. Markley, Miles Murphy, Jesse Reber and Jesse Stayer filled the pulpit. These services were much appreciated. Since our last report one was added to the church by baptism, one baby was consecrated to the Lord, one letter was received and one was granted. Our love feast and communion will be held Nov. 7 at 6:30 P. M.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 3.

Spring Grove.—Aug. 1 two were baptized and received into church fellowship. Our harvest meeting was held Aug. 22, with Bro. H. B. Yoder of Lancaster as the speaker. He gave a fine message. The church met in regular council July 31, with Eld. M. S. Stoner officiating. Besides other business the Sunday-school officers were re-elected. Our love feast was held Oct. 3. Bro. Graybill Hershey of Manheim preached in the morning and Brethren Bitzer Johns of Denver and G. G. Meyer of Fredericksburg in the afternoon. Bro. Meyer officiated. The love feast was well attended and enjoyed. We will start a series of meetings on Nov. 21, with Hiram Eshelman of Mt. Joy as evangelist.—Noah W. Martin, Ephrata, Pa., Oct. 5.

VIRGINIA

Bassett.—The church council met Sept. 18. Eld. Peters was absent due to the illness of his wife and the assistant elder, Bro. P. E. Bowman, presided over the meeting. Regular business was attended to and the church reorganized for the coming year. The following officers were elected: Sunday-school superintendent, Wilbert Stone; assistant, E. O. Nolen; secretary, Vera Wood; treasurer, Gladys Young; Messenger agent, Elsie Mitchell. The time of communion was set for Oct. 16 at 4:30 P. M. Bro. C. H. Hinegardner of Baltimore was with us in the earlier part of April in a two weeks' revival. The meetings were well attended and Bro. Hinegardner gave many inspirational messages to the people. Several additions were made to the church during the meeting. Bro. Samuel Flora, pastor of the church, carried the meeting on for three nights after Bro. Hinegardner left with equal success.—Elsie Mitchell, Bassett, Va., Oct. 5.

Beaver Creek.—We met in council Sept. 25, with Bro. N. S. Mannon presiding. This was the regular time for election of officers for the coming year. Bro. J. M. Reed was elected clerk; Bro. G. C. Reed, treasurer; writer, Messenger correspondent. Our Sunday-school officers had been elected prior to this, with Bro. L. T. Boothe, superintendent; Bro. H. W. Spangler, assistant. Brother and Sister David Wampler were with us in a daily vacation Bible school the latter part of August. The interest and attendance were good considering the bad weather and roads. We appreciate very much the splendid piece of work they did for us during the two weeks. Our love feast will be held Oct. 23.—Mrs. Clara Vest Spangler, Floyd, Va., Oct. 7.

Brick.—Our mother and daughter banquet was held in May under the direction of Mozelle Boone. Sister Margie Garst was our guest speaker. Seventy-five were present. Our delegates to the district conference held at Antioch in August were Sister Zada Barnhart and Brethren Price Angle and W. T. Barnhart. A special feature of the district conference was the program given at the Brick church Friday afternoon in celebration of the 100th anniversary of the Brethren faith in this section. The program consisted of a brief historical sketch, an address by Bro. Guy West, short talks by Brethren Oxley and Wright of Washington, D. C., descendants of Brethren of this section, and a poem written by Bro. H. C. Ikenberry. A simple monument was erected by the district B. Y. P. D. in memory of Jacob Miller and William Smith, founders of the Brethren church here. Our community was made sad by the death of the oldest minister of our congregation, Bro. Riley Peters, whose fine Christian character in the service of his Master was an inspiration to many who associated with him. We observed membership day the second Sunday of September. Bro. Marvin Clingenpeel gave the morning message which was very impressive. A business meeting was held in the afternoon, with Bro. J. B. Peters presiding. Officers were elected as follows: Elder, Marvin Clingenpeel; Sunday-school superintendent, Bro. Cleveland Sink. We were pleased to have George Flora of Nebraska preach for us Oct. 3. Our love feast was held Oct. 9, with Bro. Horace Spangler of Roanoke, Va., officiating.—Thelma Leffue, Boone Mill, Va., Oct. 12.

Christiansburg.—We held our training class each Wednesday evening for five weeks in which two were qualified for credit. During our pre-Easter services our pastor co-operated with the other ministers of the town for the two weeks. Following the service one was baptized. We began a vacation Bible school May 24, with an enrollment of seventy-two. Near the close of the school a picnic was given for the benefit of the members. The children gave a program at the close of the school. Our pastor and wife, Brother and Sister Clarence R. Bowman, represented the church at Nampa Conference. The district meeting was held at the Antioch church in Franklin County Aug. 3-5. Sisters Lawson and Bowman were the delegates. Several others attended from our church. A two weeks' revival was held by our pastor and wife. Much interest was shown by our members and those of other churches. As a result twenty-eight were added to the church by baptism. Aug. 22 an all-day meeting was held with a basket dinner at noon. Regular services were held in the morning and old-time services in the afternoon. Council was held July 10. Bro. Bowman was re-elected as pastor; Bro. M. E. Clingenpeel, elder; Ray Nolley, superintendent. Our pastor and wife attended the regional conference accompanied by two other members of the church. Five of our members attended camp at Camp Bethel. Our pastor and wife held a two weeks' revival in Pulaski, where he holds services five times a month. Oct. 3 we had our rally day, which was a day for promotion. Thirty-four from our church attended a preaching mission Feb. 18-24. Aug. 22 there was an overnight camping trip held for the intermediate boys and girls. Ten attended.—Lena Nolley, Riner, Va., Oct. 13.

Troutville.—The quarterly business meeting of the Troutville congregation was held on Oct. 3, with Eld. J. W. Ikenberry in charge. This meeting was preceded by a basket lunch and fellowship hour. The church budget for 1937-38, amounting to $1,800, was adopted. This budget is about ten per cent greater than that of last year. Plans are being made for an every member canvas of the congrega-

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Southeastern, Independence, Oct. 29 to Nov. 1.

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

California

Nov. 1, Raisin.
Nov. 6, Oakland.
Nov. 21, 4 pm, Los Angeles (Hancock St.).
Dec. 2, Reedley.

Colorado

Nov. 26, 7:30 pm, Sterling.

Florida

Nov. 28, Winter Park.

Illinois

Oct. 31, 7 pm, Polo.
Nov. 6, 7:30 pm, Rockford.
Nov. 7, 7 pm, Mt. Morris.

Indiana

Oct. 30, Pine Creek.
Oct. 31, 7 pm, Union Grove.
Nov. 1, Salem.
Nov. 1, Union City.
Nov. 6, 7:30 pm, Cart Creek.
Nov. 6, Santa Fe.
Nov. 6, Pyrmont.
Nov. 7, 7 pm, Andrews.
Nov. 7, 6:30 pm, Four Mile.
Nov. 7, 7 pm, Huntington.
Nov. 10, Plymouth.
Nov. 14, 7 pm, Ft. Wayne.
Dec. 12, Elkhart City.
Dec. 13, Auburn.

Iowa

Oct. 31, 7 pm, Brooklyn.
Oct. 31, 7:30 pm, Spring Creek.
Nov. 21, Dallas Center.

Kansas

Oct. 31, 7 pm, Belleville.
Oct. 31, Ottawa.
Nov. 10, 7:30 pm, Galesburg.
Nov. 15, Independence.
Nov. 27, Parsons.

Maryland

Oct. 30, 2:30 pm, Locust Grove.
Oct. 31, 4 pm, Pleasant View.
Nov. 6, 4 pm, Brownsville.
Nov. 7, 6 pm, Denton.
Nov. 7, 6 pm, Monocacy.
Nov. 7, 5 pm, Woodberry.
Nov. 13, 14, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 14, 6 pm, Westminster.
Nov. 27, 2:30 pm, Piney Creek.

Michigan

Nov. 6, 8 pm, Buchanan.

Nebraska

Nov. 26, Octavia.

Ohio

Oct. 30, 10 am, Poplar Grove.
Oct. 30, 7 pm, Strait Creek.
Oct. 31, 6 pm, New Carlisle.
Oct. 31, 7 pm, Springfield.
Nov. 1, 7 pm, Wooster.
Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.
Nov. 13, 10 am, Salem.
Nov. 21, Toledo.
Nov. 27, 7 pm, Trotwood.
Nov. 28, 7:30 pm, Hartville.

Oregon

Nov. 13, 8 pm, Albany.

Pennsylvania

Oct. 30, 2 pm, Akron.
Oct. 30, Heidelberg.
Oct. 30, 2 pm, Indian Creek.
Oct. 30, 31, am, Meyer, Fredericksburg congregation.
Oct. 30, 31, 10 am, Price.
Oct. 30, 31, 10 am, Upton Back Creek.
Oct. 31, Bellwood.
Oct. 31, 5 pm, Carlisle.
Oct. 31, Markleysburg.
Oct. 31, Purchase Line, Manor congregation.
Oct. 31, 6 pm, Quakertown.
Oct. 31, Woodbury.
Oct. 31, 6:30, Yellow Creek.
Nov. 2, 7 pm, Greencastle.
Nov. 4, Calvary.
Nov. 6, Mechanic Grove.
Nov. 6, 1:30 pm, Welsh Run.
Nov. 6, 7, 1:30 pm, Richland.
Nov. 7, Codorus.
Nov. 7, Everett.
Nov. 7, 6:30 pm, First church, Philadelphia.
Nov. 7, Lancaster.
Nov. 7, 2 pm, Lititz.
Nov. 7, 4 pm, Harrisburg.
Nov. 7, Madison Avenue, York.
Nov. 7, Walnut Grove, Johnstown.
Nov. 7, 6:30 pm, Martinsburg.
Nov. 7, 6:30 pm, Reading.
Nov. 7, 7:30 pm, Pittsburgh.
Nov. 7, Wooddale.
Nov. 10, 11, Greentree.
Nov. 13, 3 pm, Welty.
Nov. 13, 14, 1:30 pm, Annville.
Nov. 13, 14, 1:30 pm, Myerstown.
Nov. 14, Ephrata.
Nov. 14, 6:30 pm, Huntingdon.
Nov. 14, First (York).
Nov. 14, Jennersville.
Nov. 14, 7 pm, Norristown.
Nov. 14, 6:30 pm, Ridge, near Shippensburg.
Nov. 14, 7 pm, Tyrone.
Nov. 14, Uniontown.
Nov. 20, 21, Mountville.
Nov. 21, 6:30 pm, Mechanicsburg.
Nov. 28, Palmyra.
Dec. 5, 6 pm, Chambersburg.

Virginia

Oct. 30, 6 pm, Mill Creek.
Oct. 31, 6 pm, Beaver Creek (Second District).
Oct. 31, 7 pm, Fairview (Unity).
Nov. 6, 6 pm, Pleasant Valley.
Nov. 20, 6 pm, Mt. Olivet (Timberville).
Nov. 25, 6 pm, Summit.

West Virginia

Oct. 30, Smith Chapel.
Nov. 28, 2 pm, Johnstown.

tion the second Sunday of October. Our pastor, Bro. McKinley Coffman, has been quite active in evangelistic work during the past two months, having assisted Bro. M. G. West of Roanoke in a two weeks' series of meetings at the Troutville church during the first part of August. Following this meeting he conducted a series of meetings at Spray, N. C., and from Sept. 26 to Oct. 3 he conducted services at the New Bethel church of this congregation. Our Sunday school has been reorganized for the 1937-38 session with Bro. Bennett Firestone as superintendent. Bible class number three met at the parsonage Sept. 22 in a business session followed by a social hour. Mr. Lowell Peters was elected president, with Mr. Gilbert Kinzie as teacher. The ladies' and men's Bible classes held a fellowship supper in the church basement Sept. 25. A large attendance was reported. With the active co-operation of the membership this church year can be made a great one for us.—Ray B. Raders, Troutville, Va., Oct. 4.

WASHINGTON

Omak.—From Aug. 23 to Sept. 5 we held a series of meetings. Bro. Paul S. Longenecker, field man for our state, preached for us. An all-day harvest meeting was held Sept. 19, with Bro. Glenn Harmon of Ellisforde preaching the morning sermon. Work has been begun on some much needed improvements at the church. At our September council a recommendation was made during the apple harvest season we bring tithes for this fund. The recommendation was favorably received. Sunday-school officers were elected for the coming year with the writer as superintendent and Sister Florence Allen, assistant.—Florence L. Breshears, Omak, Wash., Oct. 11.

Wenatchee Valley.—Sept. 26 was observed as promotion Sunday. All departments of the Sunday school met together in general assemhly where a program was given. Diplomas of graduation were given to those going from one department into another. At the close of the program those children who had never missed a Sunday during the entire year were called to the platform and presented with a New Testament. There were seven children who had attained this goal. They were the children of Brother and Sister John Graybill, Brotber and Sister Merele Travis and Brother and Sister F. V. Baker. That meant that three families in the church bad maintained a perfect attendance record for their children. All the new church and Sunday-school officers were installed at an impressive service during the sermon hour. A glance was taken at the year's record, not to linger on the backward trail, but to fortify for the year's advance. There were thirty-three additions to the church—twenty-six hy baptism and seven by letter. There was an average Sunday-school attendance of 276—an increase of thirteen over last year. The total Sunday-school offering was $479.12—an increase of $23.92 over the previous total. The Christian Workers made a new start. Mrs. Avery Dunning will head the junior division for the coming year; Mr. and Mrs. Cletus Deardorff, the intermediates and Eld. O. B. Gregory, the seniors. The young people have their own officers, with Jay Eller and Jess Graybill as adult avisers. The missionary committee of the local church had charge of the services on Sunday evening. The junior department presented a program, the culmination of their junior mission project and missionary slides secured from Elgin were shown. We welcome the visitors to our church that the harvest season hrings.—Geraldine Eller, Wenatchee, Wash., Oct. 11.

WEST VIRGINIA

Crab Orchard.—We held our bomecoming Sept. 19, with a good attendance. Bro. Hoover of Roanoke, Va., delivered the morning sermon which was very interesting and impressive. Bro. Martin, pastor of the Pleasant View church, Fayette County, gave an interesting talk in the afternoon and Rev. Sexton, a local Baptist minister, delivered the afternoon sermon. Three of our local men gave interesting short talks in the afternoon. Bro. E. H. Kahle, our pastor, presented the oldest person there, Sister O'Neal, age 99 years, with a box of candy. He also presented Mrs. Emma Sulphin, now of near Roanoke, Va., one of the pioneers of thc Crah Orchard Church ,of the Brethren and oldest member, heing a member sixty-two years, with a box of candy. A basket lunch was served on the grounds at noon with plenty of good eats. Our love feast was held Oct. 3. Thirty-six participated in this service, making it a very beautiful and sacred service. We feel that a greater numher would have attended had thc weather conditions been more favorahle. Our Sunday school began its new year Oct. 3, with but few changes in officers and teachers. With the beginning of fall the attendance is increasing again.—Mrs. Ruth Spangler, Quintier, Crab Orchard, W. Va., Oct. 8.

Mountain Dale.—Our series of meetings, which began Sept. 11, was conducted by Bro. A. J. Beeghley of Somerset County, Pa. The messages were good and inspiring to all who heard. Good interest and attendance continued throughout the meeting. Our love feast was held on Sept. 25. We were very happy to receive eighteen new members in the church by baptism and two await the rite. Some varnishing and other work has been done and we are planning to paint the outside of the church in the near future. We have been having good attendance at Sunday school.—Grace Sisler, Hazelton, W. Va., Oct. 9.

Spruce Run.—Our annual love feast was held Oct. 9, with our elder, Bro. J. S. Showalter, officiating. Eighty-eight members surrounded the Lord's table. On Saturday evening thirteen were baptized and one was received back into fellowship as a result of a revival conducted by our pastor, Bro. Kahle, at a preaching point near Spruce Run. We were glad to have with us Bro. A. M. Frantz of Springdale, W. Va. The church was very much built up and encouraged to press on.—Lena B. Shaver, Lindside, W. Va., Oct. 13.

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SWEDEN

Grayhill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oherholtzer, I. E., 1916.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Oher, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Directed by Crumpacker, Ping Ting.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
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Alley, Howard L., and Hattie Z., 1917.
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Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
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Shull, Chalmer, 1919, and Susan L., 1927.

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Blough, J. M., and Anna, 1903.
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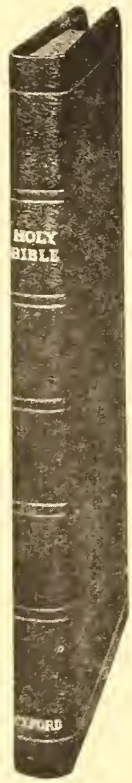
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The Silver Lining

By Archer Wallace

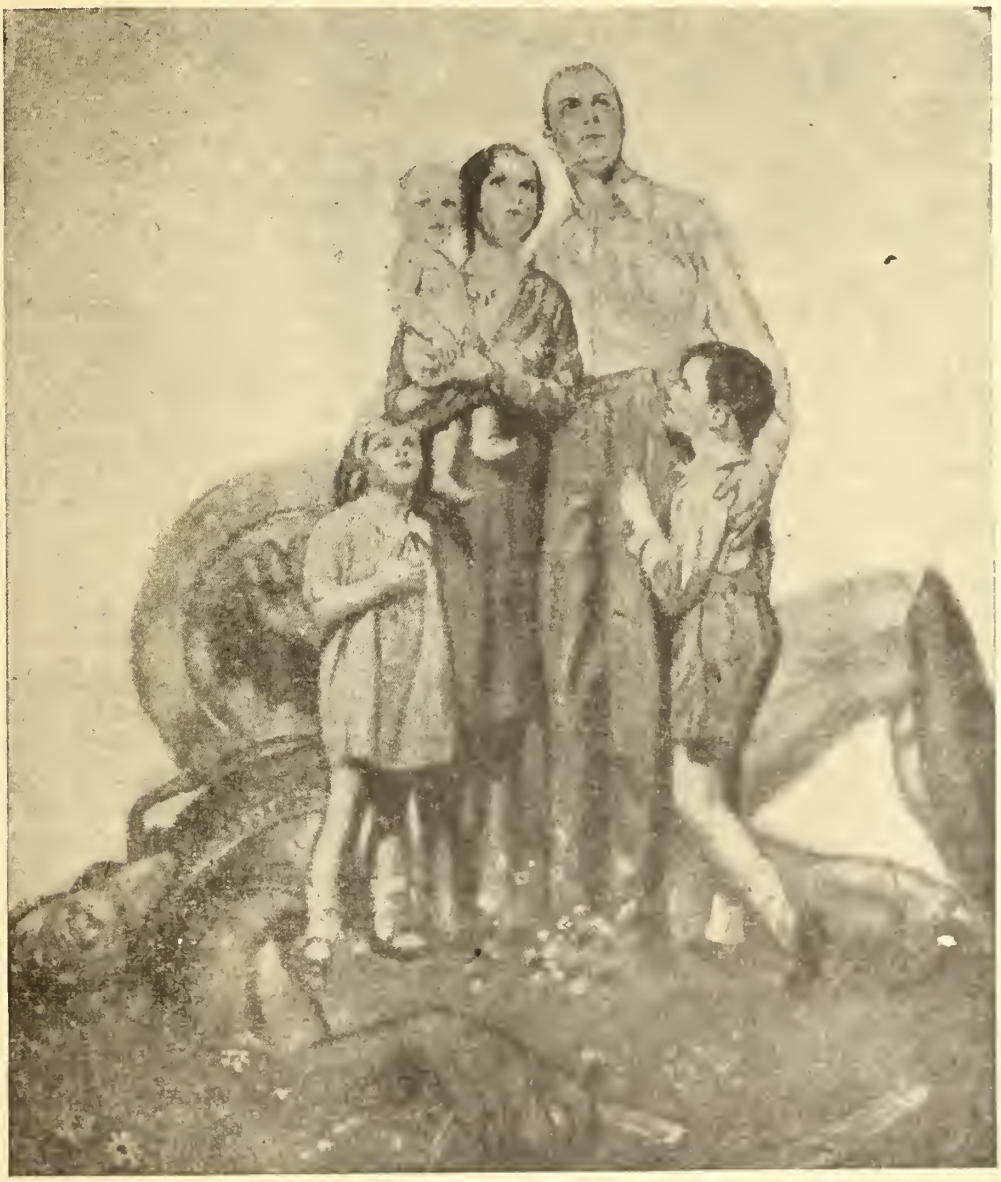
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., November 6, 1937 | No. 45



Bury War . . . War Has Buried Millions

Free copies of this reproduction of a prize peace poster may be obtained from the Board of Christian Education, 22 South State Street, Elgin, Illinois

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: 1 Tim. 4: 6-16

"Keep the commandment, without spot, without reproach"

A Good Minister of Christ

A good minister of Christ is eager to know God's will and follow it. He seeks to discover God's purpose for his life and achieve it. The Master was good, courageous, loving and patient; he seeks to appropriate these virtues. The Master lived simply and devoted himself wholeheartedly to the work of service; the minister avoids being encumbered with goods and interests that would steal his heart from his calling. He turns his back on the lure of mammon. His rewards are those of the spirit. Christ is his Ideal, his Comrade. His heart is centered on his Master.

Tuesday: 2 Tim. 2: 1-13

"Suffer hardship with me, as a good soldier of Christ Jesus"

A Good Soldier of Christ

The man is mistaken who looks upon the ministry as a comfortable profession. If he enters it with that idea in mind he will soon be disillusioned. Paul knew the ministry from long experience in it, and when he wrote to young Timothy he found occasion to use repeatedly such expressions as "suffer hardship" and "endure." In this paragraph he compares the minister's career to that of a soldier, commending to Timothy the soldier's disregard of his own comfort and his freedom from entanglements with business other than his work.

The ministry demands all that is in a man. Usefulness is not achieved apart from wholehearted devotion.

Wednesday: Acts 20: 18-30

"I shrank not from declaring unto you the whole counsel of God"

A Faithful Witness

The minister has a mission to perform. People need to know the will of God. They need to be fed with spiritual food of such sort as will nourish them and enable them to grow.

Paul called the elders of Ephesus to him for a final charge. He told them he had served sincerely, not counting his life as dear unto himself, that he might give them the whole message of God. And on this basis he appealed to them to give themselves unselfishly to their work as overseers of the church.

The work of the ministry demands unselfishness and devotion in the highest degree. The minister, more than anyone else, is responsible for bringing the will of God to men.

Hearing God's Call in Our Day

Jesus went about doing good. His followers followed in his steps. Peter and John soon got into trouble for helping a man. Everywhere that Christians have gone in the spirit of their Master they have gone to lift and help.

One place where a revival is needed today is in Christian helpfulness. Our religion has become too conventional, too much a matter of course, too largely a means of benefit for ourselves rather than a source of power with which to serve.

Ministers of large caliber are hard to find today. It is not to be wondered that few of our best young men choose the ministry; we have not exalted it in our homes and churches. We have not made the ministry challenging to virile youth. Ill paid, poorly followed, little honored, our ministers have gone faithfully in the way of their calling using their limited resources as best they could. All respect to them! A challenge to us!

Spiritual values need to be exalted anew in our homes. Ears need to be attuned to hear the call of God; hearts, sensitized to feel human need. Parents should take active part in projects of helpfulness in the church and community. A new baptism of the Holy Spirit is needed to send us forth into our generation as the fathers were sent forth into theirs. God still calls when people listen.

Acts 10: 38; 1: 8; 3: 1-10; 1 Cor. 12: 4-27.

Thursday: 1 Peter 1: 5-7

"Tend the flock of God which is among you"

A Good Pastor

The minister's work is not successful unless people are helped; that is what he is for. In order to help people, he must minister to them in the areas of life in which they have need. He must be able to enter into their everyday problems and bring to them such sympathy and guidance as will lead them into more abundant living.

The figure of a shepherd shepherding the flock has given us the name pastor. The pastor is a shepherd of souls. Peter urged the elders to tend their flocks faithfully and willingly, not for pay but looking unto the chief Shepherd, Jesus Christ. It is he that will bring the reward in due time for faithful service. It is he that gives strength for the daily task. Looking unto him, the minister finds courage to go into the thankless night to find the sheep.

Friday: Titus 1: 5-9

"The bishop must be blameless, as God's steward"

God's Steward

The elders in the church have a sacred trust committed to them, in which they are expected to be faithful. From the parables of Jesus we are aware of the responsibility which a steward carries. He is responsible for the administration of the affairs of his master. What he does determines the success or failure of his master's business. This is true in the church to a greater extent than we sometimes realize.

The nature of the minister's work requires high personal character on the part of the man and his family. Any hint of scandal will make his efforts futile. And he can help others into those virtues only which he himself possesses.

Saturday: Acts 20: 31-35

"In all things I gave you an example, that so laboring ye ought to help the weak"

A Faithful Minister

Paul knew the cost of building churches. At Ephesus—as also at other places—he labored with his own hands to earn his living while he preached freely to the people. But we must note that this was before the church had really gotten on its feet. Christian churches like that at Ephesus are built at great sacrifice. Ministers do their full share at sacrifice. Paul encourages the elders to follow his example in helping the weak.

This is no excuse for the strong to let their minister support himself. The laborer is worthy of his hire.

Sunday: John 10: 7-18

"I am the good shepherd: the good shepherd layeth down his life for the sheep"

The Good Shepherd

The good minister shares the spirit of the good Shepherd. His interest in people is not on the basis of wages or reward, it springs from love. Service that is prompted by love is thoughtless of self.

Christ is the Example and Pattern for all who would serve. He thought of people not in terms of what he could get out of them, but of what they needed from him. And whenever opportunity appeared he gave freely. When the time came for the supreme sacrifice, he laid down his life.

How far will our devotion carry us? Far enough to serve at any cost?

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., November 6, 1937 No. 45

EDITORIAL

Better Attend if You Can

FALLING leaves are not the only sign of autumn and approaching winter. Another is the multiplicity of district and ministers' conferences, preaching missions and revival meetings, and various other gatherings together. We think it well. Some devout soul of the first century, seeing what the manner of some was, exhorted his fellow Hebrew Christians not to neglect the assembling of themselves together, and so much the more as they saw the day approaching. Some hundreds of years before that "they that feared the Lord" saw the day approaching and they "spoke often one to another."

It does help, even if tangible results in better church machinery are not quickly discernible. It rekindles the fires of faith, promotes brotherly love and makes it easier to "remember Jesus Christ," another wholesome practice which the Hebrews exhorter recommended. You *can* worship at home and get something good on the radio, a blessing to be prized, but there is an indescribable something which comes from fellowship with others like yourself, that is too good to miss. Why is it that when you almost decide not to go, and then do after all, you always feel better for having done so?

E. F.

They Bought Seven Bibles

A FATHER and a mother were making a call at your publishing house in Elgin. They were from a far western state and had never seen the plant. But evidently this father and mother had told their nine children something about the general work of our church and where the denomination's headquarters are located. For father and mother had promised to bring the children something from Elgin. The final decision was to buy books for the children—seven Bibles and two Bible story books. The seven Bibles were for the older children in the family and the Bible story books for the two younger ones.

Perhaps before you read these lines nine children will be reading their books. And seven of them will be Bibles and the remaining two Bible story books! If ever your spirits are low and you wonder just what America is coming to, please remember that there are still homes in which the Holy Scriptures have the honored place. We are sure because one father and mother bought seven Bibles.

H. A. B.

Consider the Geranium

Now that cold weather has come, it is pretty safe to assume that your red geranium is safely installed in a pot on a sunny window sill. Or if your special flower interest is some other of the more tender plants, it matters little. If you do not live in one of our well-known warmer climes you have taken your precious plant in for the winter.

Since this was done it is safe to say that scarcely a day has gone by without some special thought for the welfare of that pet geranium. It must not get too warm or too cold. It must have water and light. And so in one way or another you are very careful about the physical needs of your plant.

But have you ever given any special thought to the profounder aspects of a geranium's private life? Of course you have observed that its leaves and flowering stems persist in reaching toward the light. And you know, that fragile as they are, you can not force them to turn some other way. To attempt this would just result in broken stems and mutilated leaves.

Of course there is a way to change direction of growth with relation to the flowerpot. You can give the container a full half turn and make leaves and stems reverse their inclination. But not with reference to the direction of light. Thus one can not change the law that plants grow toward the light, but he can take advantage of this fact.

How simple, how certain, how profound are the laws that govern the life of the geranium! This comes home to one as he recalls that the laws which hold for the plant are truly also in your life and in mine. If

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

the Master were standing by one in such a mood, he might hear the Great Teacher change that familiar line about the lilies.

Consider the geraniums and how they grow! Always toward the light! Sometimes one hears much concerning the fascination of the evil. There are times when it seems to cast a spell over men. But there is also a case for the influence of light. Just as the geranium turns toward the sun, so the normal human being responds to kindness, to beauty, to intrinsic goodness. We have a conviction that much which looks like perversity is in reality a stumbling after better things.

But let us not just consider the geraniums. Let us learn from this lowly plant some of the secrets of soul growth. If a geranium can not be made over by force, how can one expect the method to work with man? And so in a time when there is great emphasis upon the use of force, the Christian has even greater reason to hold to the less direct but more effective way of getting things done. He should continually recall that Jesus Christ was likened to a Light, with the implication that he would work like such in the lives of men.

How gently and how wisely the Master did work! He challenged men by his own example; he helped them by appealing to their own better selves. Does it not follow that if Christians are to be the light of the world they must deal as gently and wisely with their fellow men as the lover of flowers deals with a geranium? H. A. B.

About Fanaticism

The religious fanatic has elements of great strength. His flaming zeal, his positiveness of conviction, his dominating personality—such a commanding combination of qualities sweeps everything before it. Difficulties vanish as by a wave of the hand. Opposition melts away. He gets things done, for he knows he is God's man and carries the divine blueprints in his pocket.

He also has his weaknesses. One is his personal vanity. He is quite unaware of this for he thinks he is very humble. What he mistakes for firmness in standing for the right is pride of opinion. His vision of truth is exceedingly narrow. No one can tell him anything. He is so sure of his own views that he can not give respectful consideration to the views of others. His mind is closed.

A common weakness of fanaticism is color blindness in the realm of ethics and morals. This is a strange and sad chapter in the history of religion. Sometimes it has taken the form of emotional perversity in the matter of sex. The fires of physical passion have often been fed on the altars of so-called religious devotion. More often perhaps it has taken the form of confusion of conscience in the matter of common honesty. An important end has been made to justify whatever means was necessary to bring it to pass, even the sacrifice of truth. And the soul has grown tricky and twisted and bent.

Once a great man with a twist like that in his system had a terrible fight. It was close to a stream called the Jabbok and it lasted all night. It took the crooked streak out of him and made him a greater and much better man. God had more use for him after that.

He would have more use for us if we knew how to combine the earnestness of fanaticism with the soberness of common sense and the straightness of plumbline integrity. E. F.

Grandmothers Too Now

An elderly woman, dressed modestly, carrying a little black silk jacket and her hat boarded a Hollywood bus, and sat down beside a young woman. As she paid her fare the driver turned clear around and looked at her. Her step was a bit unsteady. Of course it could have been her age. But as soon as seated she turned and stared and stared at the young lady. It was an unnatural look. She started talking. The conversation went something like this. "That's a pretty dress you have on, it's pink, isn't it?" And before the young lady could answer she continued "What's, what's the name of the flowers you are wearing?" and she answered her own question by saying, "The flowers I have on are nas . . . nas—nas—nasturshiums, yeah, nastursuns, thash what they are, nasturshuns." And she rambled on and on. "There's a parade tomorrow, and my grand—grand—grandson is to (hic) march in the pa—parade, isn't that swell, swell to have a grand—grand-shon to march in a parade!"

The bus was now stopping at the street where the young lady was to get off and the conversation ended. But as she alighted the little old lady with the taffeta silk jacket, and hat in hand was also getting off. Her vision, and measure of distance did not seem as good as when she boarded the bus. She missed the sidewalk. The young lady turned and helped her to her feet. She was somebody's mother, somebody's grandmother. The radio station where the young woman was going was only a block away. Between every line of her broadcast she could see the elderly grandmother in her white blouse, and black silk taffeta skirt carrying the jacket and hat. The young lady had just returned from a long trip, covering several states, over a period of three months, but it was in her own home city where she saw her first drunken grandmother.

The crusade marches on! Yes, and may it continue to march, until such sickening sights as this shall be no more.—*Ethel Hubler in "Beer in the Land of Canaan."*

THE GENERAL FORUM

Recompense

BY MINNIE B. SHERRICK

Not that anon for recompense
We shall have fame,
Or common euology of words
Wreathed round our name—

Only 'neath lucid skies to stand
Serene and whole;
Undaunted, sure and unafraid—
A full-grown soul.

North Manchester, Ind.

Some Thoughts on the Peace Movement

BY ROSWELL S. COLES

In Two Parts—Part One

DOUBTLESS the readers of the MESSENGER have been following closely the attempts at Oxford to formulate the principles upon which the various Protestant churches (and Catholic, too) can agree as basic. At this writing two grave problems confront the group. The first is the efforts of dictator countries to destroy all forms of religious belief and practice except those approved by the state. The second is the necessity of formulating a vital, effective peace program.

It is welcoming to the writer to find these people expressing dissatisfaction both with the restrictions placed on religious thinking in the world today and with the mere *expression* of pacificism as a personal philosophy and church doctrine.

These two problems run together. The dictator countries are working all the time on a war basis, not only in regimentation to military autocracy but in the spirit of intolerance, propaganda, hatreds and glorification of war. Since Christian principles of living are all opposed to this type of activity it is obvious that where the state has the power it will crush Christianity and all other peace loving religions and groups. Thus we find, in these countries, a foretaste of that is to happen in *all* countries in the advent of war. Since this is so, the sanctity of the church, the expression of Christian living, and an effective and militant peace movement must rise and fall together. The cause of Christianity demands peace—we must preserve both to save that which is most precious to us.

This situation is especially interesting following the splendid statement by Bro. C. Ray Keim in the MESSENGER of June 19 on the nature and objectives of the church peace program, touching upon the national difficulties involved, and listing some specific fields of emphasis upon which we can all concentrate. This letter is, in reality, the results of the writer's effort to think through some of the points made by Bro. Keim, and is, he hopes, made timely by the discussions held at Oxford. Because the writer happens to be a teacher of social studies the thinking deals somewhat with the nature of the relation of peace loving peoples to the state, and what follows is not to be thought of except as a supplement to the general religious attitude properly taken by Christian peoples. It is hoped, however, that the writer's efforts may stimulate others to read, write, and act on these pressing details.

First of all a definition: The state in this case means not one of our forty-eight states, but the whole civil power of the government. In most countries, as in Germany, the state means absolute power over individuals. In the United States we have a constitutional guarantee of certain liberties. But our state can in time of war or insurrection (as most of us can remember in the last war) control and regulate these liberties in the interest of what is called public safety. It can, as expression of supreme authority, declare war, carry on (or refuse to carry on) foreign negotiations, make treaties of peace, confiscate your life and property under due process of law but, in the case of property, only with just compensation. We are all aware of this, but do we see the likeness between our own government in time of war and that of the fascist countries at war today? This is very significant to all of us, as it means that our great burden is in *keeping* peace, rather than in merely determining what we as Christians are going to do when war comes.

The best picture of the relations of individuals to our form of state is obtained by going back to the last war to examine the situation there, and with this in mind think about the future. What do we find?

1. *American diplomacy.* The state, as we have seen, carries on foreign affairs and makes peace and war. But who does the actual work? Most of us know that it is divided up between two groups, one the state department, under the President, and this includes our ambassadors and ministers; the second, congress, which as a whole declares war; the senate alone concurring with the President in making peace. We are fully aware of the importance of the President and congress in the matter of peace and war; the writer wants to call attention to the lesser known, but in the long run, perhaps as important diplomatic service. These men are especially important in formulating ideas and action by our government during foreign crises, war, and efforts to keep our neutrality.

During this period of the World War the state department was under the direction of Mr. Bryan who, practically alone, sensed the drift of American affairs away from peace toward intervention on the allied side.

Unfortunately our diplomats in Washington had little respect for the peaceful Mr. Bryan and his resignation was a triumph for the pro-allies and a tragedy to those who hoped for peace. What a pity we did not realize the necessity of coming to his support during those dark hours, thus giving him strength to carry on. How different our history might have been!

Abroad we were less fortunate, being represented, in general, by two groups of men; those like Mr. Penfield and Mr. Gerard who missed the significance of what was going on until it was too late; and those like Mr. Page, and later that strange anomaly of democracy, our somewhat unofficial ambassador-at-large, Colonel House. These latter were so biased that in time they became virtually not American representatives abroad, but rather Allied representatives to the United States. It is from both of these groups, but especially the latter that the government received its information, and it was on the basis of their activity that we, somewhat later, gradually became enmessed in the war to end war.

Now while these facts are becoming more and more known and understood it is interesting that we learn little about our present-day representatives. For example, do you know who is our representative today in Spain? Or don't we have any? Who is our ambassador to China? To Japan? On whom must the state department and the President rely in their understanding of important sore spots in the world today? Are our representatives fitted for the delicate tasks they surely must face in the coming years? Is it safe to assume that they are intelligent, sincere, well informed men and women, or are they rather misinformed, prejudiced, and on the whole rich folk "justly" rewarded for aid given to a victorious political party? The writer sincerely believes, with the history of the World War as proof, that our efforts toward peace must always be in jeopardy until we first learn about our diplomats, and then act to keep those who are worthy in their posts, and to remove those who are a danger before it is too late. Is it too much to ask Christian people to work for a government of Christian men and women?

2. *Secret diplomacy.* We are all familiar with Mr. Wilson's efforts to open up international diplomacy and to provide for "open covenants, openly arrived at." Strangely enough, however, it was partly because of our own secret diplomacy that we were involved in the World War. It is now apparent that, while Mr. House was Mr. Wilson's representative abroad, he was negotiating partly on his own responsibility and on the whole apart from the state department. It is also certain that the state department operated apart from congress as a whole, and more important, negotiations all around were made without knowledge of the citizens as a whole until it was too late really to keep the peace.

Again, the application to the present time is striking. There is no apparent effort to keep back or misrepresent the reports coming from the Oxford Conference, but at the same time we read that "conversations between our secretary of state and the British foreign minister (concerning the China-Japan crisis) were carried on, the contents of which were not divulged but were understood to be of a general nature." Or when the President entertained Lord Tweedsmuir, or Mr. Runciman the conversations were reported as "satisfactory." Or were they? You see, it is still assumed that, while the record of congress is published daily, the international negotiations are rightly secret. In the interests of peace we must learn what is going on. That which Mr. Wilson saw as a cause of war is still operating *with us.* To remove the danger of war we must remove this cause. If it would embarrass the government by our doing it, so much more our right. This leads us directly to the third point.

Staten Island Academy, New York City.

The Patriotism of Jesus

BY ADENA JOY

TODAY much emphasis is placed on patriotism, with no one knowing quite what anyone else means by it. But we do agree that it is very important to be a patriot, and we all wish to merit the name. Often, however, we are embarrassed by some of the beliefs and actions which seem to be necessary attributes. If, in our confusion, we turn to the dictionary, we may or may not be helped by its definition: "love of one's country." We may not be always sure how one can best show love for his country.

We have a great Example who has shown us the way in many things. We can learn also of patriotism by turning to the life of Jesus.

Jesus so loved his country that he desired for it the establishment of the kingdom of God. But his countrymen were angrily derisive. How could a man claim to love his country when he would not lift a hand to fight against its oppressors? They had but one thought, short-sighted and selfish, immediately to throw off the Roman yoke. Jesus loved his people with a purity and unselfishness which gave him a greater vision. He saw that they would not gain harmony and freedom by waging war against Rome. They might be victorious in combat, but they would not have eliminated the discord and hatred between Jew and Roman. Because he desired the highest good for his country, Jesus insisted upon the slower but more powerful way of loving one's enemies.

That the kingdom could be established among the Hebrew people while the rest of the world was still

warring and sinful, Jesus also saw to be an impossibility. If he was to help bring harmony to his own country, he must also bring it to all other countries at the same time. To love his own people, then, meant to love all people. Yet, his world, which knew only narrow self-interest, distrusted one who professed a love of all nations. He was called a traitor and a coward. His higher patriotism was misunderstood, yet he did not falter. So great was his love that he gave his life for his country. Not amid glory and honor did he lay it down, but in disgrace and defeat. So great was his patriotism that he went gladly to an ignoble death, that his countrymen might learn the power of love.

That his name still lives today is proof of that power. Yet still it is but half understood and seldom practiced. Jesus knew it would be thus, and he left us this challenge:

"If the world hates you, remember it hated me first. If you belonged to the world the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that the world hates you.

"If they persecuted me, they will persecute you; I have told you all this to keep you from faltering. They will excommunicate you; indeed the time is coming when anyone who kills you will imagine he is performing a service to God. This they will do to you because they have not known the Father nor me."

Being a patriot is not easy, yet the challenge to high patriotism is greater today than it has ever been. The area in which the kingdom is to be established has grown much wider. And the fighting between peoples has become the most terrible and destructive in all history. Today we face a greater responsibility than Christians have ever known before. Are we ready to practice the higher patriotism of our Leader?

We must be willing to take time to be patriotic. We can not work for the welfare of our country unless we know what is for her best interest. From studying the latest historians we can learn which men and which events have brought the greatest good to the United States. From such a study we find, for instance, that our wars never have gained the goals for which supposedly they have been fought, but have brought only destruction and discord to the country. We learn that trade barriers erected to protect our own industries have been economically injurious to our country, and that only as we have co-operated with other countries have our own trade figures begun to rise. Unless we know such facts and figures concerning our country's welfare, we can not be good patriots.

To dare to be patriotic is the next challenge. When others are condemning Japan, we must recall that our task is to establish the kingdom throughout the world. We must lead others to see that Japan fights because she is hungry, and it is to the best interests of the United States to help feed her so that we need not fight her.

The true patriot, knowing that Germany is an angry nation today because of injustices which the United States helped to impose, recognizes our responsibility to help Germany get those materials which are necessary to her existence. Because the United States will not be prosperous and secure until the people of Italy can satisfy their needs for food and clothing, higher patriotism demands our co-operation to bring these things to Italy before she again tries armed force.

We must educate, organize and legislate until all our people see that the only true good for our own country lies in the good of all other countries. We must dare to preach and practice the higher patriotism of Jesus, if ever we are to bring a kingdom of peace on earth.

Philadelphia, Pa.

Persecution Clears the Air

(Acts 4: 5-22)

BY ROBERT HENRY MILLER

It is hard to see the meaning of persecution when one is in the midst of it. Distance lends enchantment; one must see it objectively if he would see it correctly.

1. Persecution brought the apostles face to face with the men who killed Jesus: "You crucified him; he is the stone which was set at nought of you builders."

Smoke screens are blown away by persecution. The pros and cons come out in the open and stand for what they believe. The persecutor may win the immediate battle; but the thing that matters is, the issue is clarified and men appear to be what they really are. Days of persecution are judgment days: they separate the sheep from the goats.

Clear issues of right and wrong are not difficult to meet. The vast majority of men will make the right choice in cases of this kind. But it is hard to keep the issues clear.

When Annas and Caiaphas confront Peter and John, standing with the man whom they healed, the age-long conflict is out in the open under the full light of day. That is immense gain for the cause of right.

2. Persecution gave to the good deed done to the impotent man the very widest possible publicity. This man was over forty years old, had been lame from the day of his birth, and was laid daily at the gate of the temple through which all citizens and pilgrims of Jerusalem were accustomed to pass. This man, healed, stood by the accused apostles who had healed him, in the highest court of the Jews. You couldn't beat that for publicity.

And when you take into account the fact that the

cause, thus advertised, was able to do all that this amazing publicity claimed for it, you will see in the imprisonment and trial of these men one of the factors that contributed to the progress of the early church.

Paul, lying in a prison at Rome, rejoiced that his incarceration was spreading a knowledge of Jesus Christ over the empire. He could not approve all the motives which prompted men to preach Christ while he languished in prison, but he had sufficient faith to believe that the result would be good in spite of the motives. Persecution is good publicity.

3. The persecutor reveals his pedigree; he shows the class to which he belongs.

The mention of Annas and Caiaphas is significant in this story—what comes to your mind at the sound of their names? *Jesus,* and the midnight trial in which he was condemned without cause to die. That was less than three months ago. The slayers of Jesus are now in action again. We know them; we have met them before. Their purposes and tactics are familiar. The persecutor is known by the company he keeps.

Stephen, in his defense, shows that his persecutors are one with the howlers who hounded the footsteps of every good man of Israel's history—Abraham, Joseph, Moses, Aaron, Joshua, Solomon. "Which of the prophets did not your fathers persecute?" Stephen places his assailants in the class to which they belong. They can not escape the stigma of their association with the crowd at whose hands the righteous have always suffered. The persecutor classifies himself.

4. The methods of persecutors reveal the character of their cause. Just listen to their confab: "What shall we do with these men? For that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we can not deny it. But that it spread no further among the people, let us threaten them that they speak henceforth to no man in this name." These are the words of men that are licked, licked by the truth of the thing they fight. Their secret huddle, their reluctant admission of the "good deed," "known to all," their fear of the people, their threats as they let the apostles go—how could they admit their fault and failure more loudly?

The falsity and selfishness of their cause is written all over it. Their sin sounds in everything they say and do. Any man who has a grain of honesty in him will not stay with that crowd.

The book of Acts tells of repeated desertions from the ranks of the persecutors to the Christian church. "A great company of the priests were obedient to the faith" (Acts 6:7). Saul (Chap. 9), Crispus (18:8), and Sosthenes (18: 17 and 1 Cor. 1: 1), are among the many who saw the emptiness of the persecutor's position and the fullness of Jesus Christ. The tactics of the persecutor are enough to convince any open-minded man that his cause is false.

5. The judges were afraid to do more than threaten the apostles, for they knew where the sympathies of the people lay. When the issue was brought out into the open, the people gave a just decision—they usually do.

We have said a good deal about faith, the reference generally being to faith in God. There is another aspect of faith that has not received due stress, and that is faith in men, the dependability of their judgments, the high character of their motives, their general trustworthiness. There are exceptions, of course; always too much in the limelight. But the common error of us all is lack of faith in our fellows.

We are told that the common people heard Jesus gladly; they knew a good thing when it came their way: they should be given credit for their sense of values. The story of Acts presents a small band of Christians over against an official class that was bent upon exterminating them. The fact that the church grew by the thousands shows that the people were capable of recognizing the truth and giving themselves to it.

When Jesus said that a soul is worth more than the whole world, he must have had in mind the soul's capacity for the eternal truth of God. Persecution reveals the wonder and the worth of the human soul.

North Manchester, Ind.

As a High School Junior Sees War

BY MIRIAM KIRKMAN

In the development of civilization from the chaos of prehistoric savagery, men through the ages have attempted to free the nations from the curse of war. Each age has added its contribution to the burden and none have yet lifted it. Each age sees the terrible effects of war on the world and the coming generation dare not ignore these. The effects are too important to be lightly cast aside.

Wars upset a country financially. Giant sums are literally blown up during the progress of modern war. During the recent World War, approximately $135,690,476,497 was spent by the allies and $60,543,160,600 by the central powers, making a total cost of $186,333,637,097. In the United States alone $25,000,000,000 was absorbed in bonds for financing the war.

In close connection is the loss of lives and property. In the last war the total known dead reached 13,000,000 and the wounded, including the imprisoned and missing, was 20,000,000. An estimate on the value of property destroyed was $25,210,000,000.

Natural resources wasted during a modern war reach a prodigious amount. Nitrates used in explos-

ives, lumber, coal, the natural top soil, mineral deposits such as iron and copper are all employed and largely destroyed in following the art of war. Thus they are lost to all future use in the development of civilization.

War turns the trend of development aside, for all the energy of the nation is concentrated on the destruction of mankind. In place of helpful public institutions and work, navies and munitions and other war necessities are manufactured. Science turns its research from constructive efforts to alleviate suffering to inventions that bring about disease and death.

One of the saddest effects is the lowering of public morality. Nothing can be more harmful to a nation than a low tone of public morality. War takes the best, mentally and physically, from the ranks of the citizens. It leaves those who are immature, senile or mentally and physically deficient, to control governmental matters when honest, skillful administration is most necessary. Our nation is dependent upon the men who hold office. The strongest scruples are necessary to avert the danger of graft. The examples set by men of power are more or less followed by the populace. Consequently, graft and like evils in public office will soon invade the land in such a manner that the entire country will be a bed of rotting morals.

To sum up, war damages finances, destroys life and property, wastes natural resources, hinders development and lowers the tone of public morality. Contemplate this with due consideration. Then truthfully answer this question: Who in America is most injured by war? Any person of intelligence will immediately say, "The future generations." This in itself is one of the best arguments for a continual reign of peace. Why? Because it is the God given duty of the adult generation to make the living conditions betters for the oncoming generation. If this be true, could any person with a patriotic pride conscientiously uphold war? They can not.

Many are the plans set forth in writing or brilliant oratory for the redemption of the world from war. Theoretically they should work; yet experiments have failed. Apparently the basic factor which produces war has not been overcome in these attempts.

War is a thing that affects the government in that it affects the people who make up the government. Too many times people do not realize that the government is the people. They apparently feel that the problems with which the government is coping are not their own. If people realized that they are affected personally by those problems and decisions, no self-respecting person could dare to refuse to co-operate. There are certainly enough intelligent people who, if awakened to the realization of their position, could carry out successfully an effectual peace program.

If we still believe in the standards which our forefathers set forth in the constitution, we believe in the right. Our constitution was based on the Ten Commandments. As long as we respect the basic elements of our constitution we will continue to be a great nation. However, we must learn to respect that constitution, but not more than another fundamental law laid down for human kind many, many years ago: "Do unto others as you would have them do to you." If our nation would carry on her international affairs with due respect to this principle, there would be less necessity for war.

The necessary respect can only be established by an extensive educational project. The elements of respect for the government and for the rights of the citizens will naturally tend to develop the desired domestic tranquillity. The present day educational devices are ineffectual and will continue to be more so if the rudiments of self-control and respect are not taught in the home. A reasonable amount of control by parents is necessary to make a law-abiding citizen of the child. Persons can hardly become law-abiding if they fail to learn how to submit to rules of co-operation with the government and fellow citizens.

Suppose that the nation was functioning on the principle that peace is right. Peace is necessary for the benefit of the future generations. Whatever happens to the present generation the children must be saved from war. Then suppose some nation decided that conquering America would add prestige to its name. If America would receive them as friends not enemies, with banquets not guns, with open arms not hostilities, what would happen? As far as has been known no nation has ever been entirely annihilated. Could any nation in the present stage of civilization wipe out a nation that refused to fight? Could a nation that refused to fight be conquered? The whole idea sounds idealistic and lamentably lacking in common sense, but so did television—one hundred years ago.

Be it as it may, no thinking man or woman will deny that war is based on untruth—plain lies and deceit. War can not be conquered until these things are removed from both national and international affairs.

The adult generation must not give up. Remember that what you would do for tomorrow must be done today for the children. If you want dishonesty carried on, live dishonestly and bring the fact prominently before your children. If you want war and unrest and internal strife to live, put them before your children. If you want peace and harmony and respect for the government, educate your children to them. The world of today was formed by your fathers. The world of tomorrow will be formed by you. War and unrest are youth's problems but they must be trained to want peace.

Scottville, Mich.

OUR MISSION WORK

Touring Among the Waralis

BY GOLDIE E. SWARTZ

5. Scenes From the Lives of Two Brothers



A Warali boy who is now studying in a teacher training college in preparation to return to help his own people.

It was Sunday evening. We came early, before dark, to the birthplace of one of our staff. His younger brother who had just returned from teacher training school for a short mid-term holiday was also with us. I had never been in this village before, and the younger brother had not been back to the village since his rescue from flu and famine as a tiny tot a decade and a half ago. From our respective standpoints we were both eager to make or renew acquaintances. We stopped at a hut near the edge of the village. The oxen were unyoked and the hospitable helping of rice straw was given to them.

The writer soon learned that this was the home of an uncle and step-grandmother of the brothers. The old grandmother was disappointed and she was not slow in expressing it. She could not understand why no gift was brought to her. She kept saying, "You did not bring me anything, not even a bit of tobacco?" Smoking is a chief social pastime for these illiterate people and it was that and more to this old lady. Save for part of a sardi (strip of cloth) draped about her hips and an end thrown over her shoulders, her body was almost bare. This was a sufficient appeal of need to one member of the party to see that a jacket and not tobacco was taken to her on the next visit. However, it is true that none of these people are overdressed. The sun gives coloring to nature's covering, and in such a warm climate most of the time little more is needed. To aptly describe an indigine in his loin cloth it requires a Kipling: "And the uniform 'e wore was nothing much before, and little less than 'arf o' that behind."

From this hut we walked across a shorn rice field to a larger cluster of huts. Everybody stopped their evening chores and quickly congregated about us. They were overjoyed to again behold their long absent relatives; especially were they pleased to see the younger one whom they had not seen since a mere child. It was touching to listen in as various ones narrated snatches of tales concerning those grievous days when flu, followed by famine, stalked in their midst. It was a female cousin who gave the most vivid recital of the affliction. She described how day after day, loved ones were carried out lifeless from each home. She pointed to the hut where first the boys' mother passed away, followed by a brother or sister, and then the father. Two little boys were left parentless. She told how a "religious man" (presumably one of our Christian teachers) came to the village, found these brothers and another boy and took them away to some school home. After she had recounted these former incidents almost forgotten, she voiced the mind of all when she said that it was a great joy to behold again their brother—alive—well—grown—and learned!

This is one scene. Now see another. For some unexplainable reason, the writer still holds in mind a definite image of a particular cart driving into the mission compound during those same dreadful days of sickness and famine. It bore a human cargo of three small boys. How strange it seems that now, a long time afterwards, just accidentally as it were, the incidents connected with the scene at the beginning of that cart journey are revealed! Following that event there was a period of play, work, and study for these boys in our boarding school. And now is visible the sequence of the whole story. It is an enheartening one. One of those lads is already a worker among his people, and the younger brother is in training, looking forward to coming back to his own as a touring evangelist. What a vista of services this holiday to his home village has opened up to him!

That night although the air was chill, the whole village turned out to an open place. The ground was swept and garnished for the occasion. And there, under the shining stars and the crescent moon, the people listened most attentively to the courageous testimonies of these brothers, their kith and kin, telling what Christ has done for them. They saw also for the first time stereopticon pictures on the life of Christ and we hope they heard him say, "Come, unto me, . . . and I will give you rest."

Dahanu, India.

What to Pray For

Week of November 6 to 13. Pray for our missionaries at the Garkida station in Africa. Dr. and Mrs. Studebaker are in charge of the Ruth Royer Kulp Memorial hospital. In addition to the regular hospital work they are much interested in rural health work. Dr. Studebaker hopes to be able to spend much time in the villages during 1937. Brother and Sister C. C. Heckman are home on furlough, but will be sailing

for Africa within a few weeks. He has been the builder for Garkida station for the past few years. Mrs. Heckman has spent much time in the preparation and translation of school books together with her women's evangelistic work. Brother and Sister D. W. Bittinger are engaged in educational work. He is principal of the school, elder of the church, and mission treasurer. His wife is his very able assistant in all of these activities. Dr. and Mrs. Bosler have been assigned to work largely in the leper colony. However, the doctor has recently been relieved of all leper colony responsibilities except the medical work. Mrs. Bosler is also the teacher for the missionaries' children school. Sister Faye Moyer is ordinarily engaged in the schools. For the next half year she is located at Minna for study of the Hausa language so that she will be better able to give advanced teacher training to those who need this special type of preparation for their work in our schools.

Plays for Thanksgiving

In addition to the material offered for Thanksgiving and Home Missions services, in the twenty-six-page mimeographed program, Our Witness In America, 5c, the following three plays are suggested for your use at Thanksgiving time:

Sharing Our Benefits, by W. G. Nyce.

Five episodes, 29 characters, 1 hour or more. A portrayal of religious blessings passed down to this day and age, and the great need of recognizing them and passing them on to others. Price, 10c.

Love's Uttermost, by Lydia Glover Deseo.

Two scenes, 5 characters (2 men, 2 women, 1 child). The story is based on Mark 12: 41-44, the widow's mite. The widow's heart was filled with gratitude and she gave her thank offering.

This play along with five other Biblical plays is in the booklet, Friends of Jesus. Price, 75c.

Thanksgiving, by Lyman R. Bayard.

A dramatic service portraying the truth that praise and thanksgiving strengthen faith. Choir and congregation assist in the hymns. Price, 30c.

Order from the General Mission Board, Elgin, Ill.

Dime Cards

In just seven weeks Christmas Day will be here. These weeks will be filled with many plans for Christmas, as gifts are selected and presents are purchased. While thinking on such things it is well to remember the gift we intend to make to the Lord Jesus, whose birthday we commemorate and whose life makes possible all Christmas joys. You will want to secure a dime card and save enough dimes to fill it before Christmas. This card will remind you of your promise to yourself that you will give a gift to him. The Christmas offering is in behalf of World Wide Missions. If your minister or Sunday-school superintendent has not already given you a Dime Card secure one from the General Mission Board, Elgin, Illinois.

An Itinerating Trip

BY F. H. CRUMPACKER

The writer has just come in from a twenty days' trip during which time we baptized eighteen people in three different small churches.

The first church we visited was forty miles, English, from our home. Here we had four days of preparations for the four applicants who came to be five on the next to the last day. These people were on the inquiring list for one and two years. They also came from members' families. One was a father who had been helped by a son. Several years ago the son was baptized and the father made great objections. On one occasion the son wanted to attend church on a Sunday. The meeting place was three and a half miles away. The father and an elder son tied this Christian boy and whipped him and would not allow him to attend church. The boy prayed on and attended when he could. His attitude convinced the father that there was something to the Christian gospel and now he has accepted.

When we moved to the next place, after the baptisms and a fine love feast where about forty communed, we got a real drenching in the rain. At the next place half of our applicants were prevented from coming at all because of heavy rains and swollen rivers. At this place we baptized four. Two were men and two were schoolboys. Then came the love feast where we had twenty-eight at the table. We moved about ten miles and this brought us that much nearer home. Just as we arrived at the last place a heavy downpour came and though we did not get wet those who brought us on their animals got a soaking. Rain and more rain was the order of three days. We worked between showers and finally got nine applicants ready for baptism. Among them were five women. Three of these women were schoolgirls newly married into this village. We hope they will help to make this village Christian. We have a portable baptistry made of cloth that holds water. On these three occasions we used this for we had an opportunity to warm the water. If we had gone to the river we would have had plenty of water but the baptistry was the better way. Here we had another love feast. Eighteen were at the Lord's table. Now the campaign was over and we started for home. Our first river we had to cross six times before we got away from it. This we did with no mishap and we all thanked the Lord. Then after about a ten-mile ride we came to another and larger river. Plenty of people were crossing and it seemed easy so our drivers said let us go ahead. We proceeded and in the middle of the river one of our Chinese lady workers got dizzy and fell into the swollen stream. She held so tight to the donkey that she pulled the donkey over on her and there was a fierce struggle in the water, for the donkey partially pinned the woman down. Three men rushed in and rescued woman and donkey for both were in danger of drowning. Fortunately we were only a half mile from our stopping place and we hurried on and got the woman changed to dry clothing and she was all right but weak because of the terrible fright.

Once at home we learned that the American consul had sent word for us to go to places of safety because of the war. We are in the safest place in this part of China so we have decided to stay on and do the work the Lord has for us at this place. We are trusting him for safety. The war is terrible. May the Lord speed the day when all the world will love peace rather than commotion and war.

Ping Ting Chow, Shansi, China.

HOME AND FAMILY

Anchored

BY S. G. FAHNESTOCK

Some tell us life is fruitless, vain;
Yet all around fair vistas dawn;
They bid farewell to gloom and pain
As science beckons on and on.

Invention, too, brings wondrous joy,
Devices bounteous, tools galore.
The irksome tasks no more annoy
Like endless drudgeries of yore.

But ah! A challenge now I find
Since leisure brings release from care.
'Tis nobly to employ the mind,
Reject the foul, enrich the fair.

For often pleasure's subtle call
Leaves naught but heartache, pain and grief;
As lives once noble plunge and fall,
And deep remorse brings no relief.

What merit then have sordid things
Which pluck life's rose but leave the thorn?
Oh, for the joys that wisdom brings!
Full-orbed, abiding, free from scorn.

The joys that can't enslave nor shame,
That share life's blessings full and free;
That built constructively a name
With moral strength in liberty.

Creative lives rich fruitage bear,
Discern, abhor the things that mar;
Absorb, transform to diamonds rare
The ills of life that wound and scar.

Don't tell us then that life is vain,
When in the midst of stress and storm
My anchor holds, in faith to gain
Its rarest treasures, poise and calm.

Tampa, Fla.

The Roamer Looks at Boys

BY JOSEPH VAN DYKE

I LIKE boys.

There are many things in this world that I do not understand and one of them, a perfectly incomprehensible fact, is that most adults feel superior to children. That sons are *different* from their fathers, but not *inferior,* is obvious to anyone who looks at both without prejudice. Their interests, for instance, are fresh and varied, while ours grow steadily more narrow and stale. Their enthusiasms, that we deprecatingly term play, are as sincere and real as our grown-up ones—only they are different. If superiority comes into the picture at all, it seems to me that the sons have it over the fathers on every count. It's fun to be a boy. Most of you men have forgotten the meaning of fun.

Almost equally difficult to comprehend is why fathers feel so pleased with themselves when they break their sacred routine and spend a few hours with the boy. They, not the boy, talk of it for weeks. I have no boys of my own, but when some one else's son chooses to be with me, I am quite sure that he is doing me a favor rather than the contrary.

A boy's affection is not easy to get. Many can gain his respect and admiration, even his worship, but his love—that he jealously withholds for the one who comes as an equal, wanting to receive as well as to give. You can not buy him. He is suspicious of Greeks bearing gifts. You can not take him through guile. Except for the love of a wife, there is nothing so rare and beautiful and worth having as the free affection of one's own flesh and blood, but the only way I know to obtain it is to earn it.

It is infinitely harder to make friends with a boy than with a man. We are citizens of different worlds, he can not come into ours and we can enter his only through invitation. You must genuinely care for the things he cares for. You must be able to think his thoughts. You must understand his language and share his enthusiasms. You must not have forgotten how to play. In short, you must be able to be a boy again, not synthetically but actually; you must return to boyhood.

I can tell you where most of you will fail. A boy's interests are wide; a thousand unrelated things can stimulate his imagination. You have let the years narrow your vision; you are so myopic that you can no longer distinguish anything beyond your selfish horizon where lie the mountains and plains of a boy's magic world. You care only for your stodgy work and a few pleasures that do not take too much effort. You are partly dead, that is the real truth, and your boy is embarrassingly alive; so alive that he has escaped you entirely. But common interests are not all—you must really want your lad's friendship, believe it is valuable. You must want it so badly that you will invest time and money and effort to get it. If you can recapture your old interests, if you can grow young again, if you can value your boy's friendship highly, then you have a chance to succeed.

Finally, even if you pass these tests, you are liable to fail, for you must be worth knowing. Your friendship must seem valuable to him. No boy, not even your own son, is going to waste precious time on you if you are dull and stereotyped and boresome. To a boy, friendship with an adult is unusual; it is an adventure. If you come up to his standards, or exceed them, he will give you affection, devotion, help, everything he has, but if you don't measure up he will drop you instantly like a hot potato.

In the last decade and a half I have been in close contact, in school and in camp, with several hundred different boys. I have liked practically all of them, some better than others. Perhaps a half dozen times the casual friendly relation deepened into real friendship.

I remember boys in school: Ralph and Joyce and Jack and Bob. And Billy and Ward and Ross and Mike. I can see them now, boys of ten or twelve or fourteen, hunched over their desks and suddenly looking up at me and smiling, knowing that if I only could be told I would appreciate the queer thought that had just jumped into their heads. I remember boys at camp, especially Paul. The first year he was in my cabin we sat together at the last campfire when he was named an Honor Man. I was proud of him then, and have been proud of him ever since. He is keen and intelligent and honest; I like him. We are friends. And there are many, many others, too many to name: Bob, out in Colorado, who camped out with me on a mountain one night; Richard, a little first grader who loved me dearly; Glenn, who was in my Sunday-school class and who put his hand in mine when we went on Saturday hikes; Joe, who will miss me as I will miss him when this school year is over; and John Elias, too, and Herbert and Harold and Buddy and Clayton and Bobby Joe. And always Ralph, who for three years was my closest friend and who said one day, "Joe, I can't remember when we first were friends."

Boys need friendship with a man; they want it, too. If he isn't a Scout a boy has little real contact with men—his father is generally too busy and his schoolteachers below high school are invariably women, charming maybe but hopelessly and eternally feminine. A boy is curious; he has hundreds of questions that only a man can answer adequately, and it is a thrilling moment to him when he discovers some one who understands both him and his questions and knows how to answer some of them. He is hungry for male companionship. Of course he has pals of his own age, and they satisfy him most of the time, but often he is assailed by the need to be with some one older, some one who is taller, wiser, more complete; more at home in the strange adult world that he himself is approaching so fast. It is the bone of him stretching out; the fibre of his brain expanding; the spirit of him sensing its own coming of age.

Boys like to go in gangs. If you care to, and have the credentials, you can become the nucleus of one. My Sunday-school classes have always had extra sessions in haymows or along rivers or in woods. They were not rewards for good behavior or bribes. We hiked and built fires and played all manner of games because we liked to. All the things we did were boy things; the fun we had was boy fun. Swimming, climbing, racing, eating, talking. At night we were tired to death and completely happy.

I am not a father, but I hope that some day I shall have at least two sons. I intend to earn the friendship of those two boys. I shall not take their love for granted. I shall not force myself on them. But from the time they are tiny crying babies to the day when they leave me, tall clear-eyed men, I want to be and I want them to think of me as more than the provider of shoes and spending money. I hope I will be their best friend.

I like boys.

Burt, Mich.

Bits of Brotherliness

Do Your Bit as a Hero of Peace

BY PAUL F. BECHTOLD

"The well-being of the masses is the only lasting insurance of the well-being of the individual."

This editorial sounds very much like a familiar statement made at a more distant place and time: "He who saves his life shall lose it."

In other words, brotherliness is not only good religion, but also good politics and economics.

Ottawa, Kans.

HOME AND FAMILY FUN

"Funny"—Pathetic

Lowell Thomas, famous news commentator, was talking to a distinguished adventurer who had just returned from Russia. Mr. Thomas asked as to one of the funniest sights seen in Russia. The friend told of a sight seen in the playrooms and gymnasiums of the Russian communities. Russian children were throwing balls and darts at nearly life-size figures of human beings. They were making a game of it and laughing because it was "funny." The figures were crude life size paintings of Hitler and Mussolini. To hit Hitler on the head was "funny." To pierce Mussolini's heart with a dart was thrilling.

Pathetic, we say, for here was play being used on little children to build up and condition a hatred of two neighboring countries. Pathetic, you say, to influence such tender minds toward hatred.

Yet in semi-Christian America, toy soldier sales have reached a new high. Popguns are popping and miniature machine guns, shooting wooden bullets, mow down small figures set up to form the front line of attack. There is a shout of triumph when the last toy soldier falls. Mother smiles. Father says, "Great shot, son!"

"Funny?" . . . *Pathetic!—Robert W. Tully for the Recreational Fellowship.*

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

True Gratitude

Psalm 100

Sunday, November 21

I. David as an example (2 Sam. 23: 13-15).

1. In the army, in the cave, in the harvest time—longing for a drink from the well of his youth.

2. Three mighty men volunteered to risk their lives and brought him the coveted water.

3. David pours it out unto the Lord. The cost moved him greatly.

II. The Samaritan Leper as an example (Luke 17: 11-19).

1. Jesus met ten lepers in need.

2. Ten lepers were cleansed.

3. One returned to give thanks.

III. Discussion.

1. What needs of ours have been supplied during the year?

2. How did we receive blessings? Selfishly or reverently?

3. How often did we express our gratitude? And how did we express it?

4. Apply these questions nationally.

MEN'S WORK

Men's Work in Southern Ohio

By Chester A. George, Gettysburg, Ohio

The second sectional meeting of Men's Work was held at Prices Creek, Sunday, Aug. 29, at 2:30 P. M. The theme was: Christian Recreation. Mr. Lutz of the Pitsburg public schools and Bro. Teach of Brookville were the principal speakers. This comprised the churches in the Preble County area. A very nice crowd attended.

The Montgomery County area held their meeting at Trotwood, Sunday, Sept. 19, at 2:30 P. M. The theme was: Men as Promoters of Go to Church Campaign. The main address was given by Rev. W. H. Beachler of New Lebanon Brethren church. A good crowd was present from the county group.

The next meeting will be held at Pleasant Hill, Oct. 10, 2:30 P. M. This comprises the Miami County Area.

Men Are Social Beings

By Allen Weldy, Elkhart, Indiana

Several of the most happy times of my life have been spent in a social way—in eating together, playing together, fellowshiping together with the Christian families of a church community. Should not our Christian life and experience mean more to us than just so much Sabbath Day piety and worship and rather reserved fellowship? The answer is evident. Every real Christian enjoys Christian fellowship. It seems to me that many of our church programs have become too stiff and formal and there arises a need of relaxation and a little rubbing of shoulders with our fellows and their families. Church night or family night for the local church several times a year will mean much to bring about a keener appreciation for one another and a deeper spiritual life for the individual. Men are the fathers of the church, so why not the Men's Work organization of the local churches plan now to carry through an evening of fellowship for the entire membership and make it enjoyable for all, both young and old? I am sure you will enjoy it.

WOMEN'S WORK

Guardians of Civilization

By Mrs. Dan West, Newville, Pennsylvania

The earth is old, when measured in terms of years, as best the scientist can do it. It is not old when measured in terms of the Christian whose task is unfinished and in terms of the dreams of God for men. The job is unfinished when those who proclaim to be his, allow some of his other children to be killed in a war.

It is such a strange paradox that women, mothers of our climbing race, should not, after years of struggling to implant virtues in their loved ones, take pains and special care to preserve them in time of war, or fail to help build up peace sentiment that will prevent a war.

It always hurts to see the golden leaves burned in the autumn. They are love products of earth energy. They should be used to build up the earth from which they came. So our sons, love products of parent energy, and especially mother energy, should be preserved to build up the world from which they sprang. That precious energy is needed in the stiff climb of civilization toward brotherhood. It ought not to be wasted upon that which destroys. How can we as women best do our job as guardians of civilization? First of all we must get interested in humanity outside of our own homes, outside of our community, outside of our country. We will have to do most of this ourselves. The ills of the world must prick our hearts. It seems that the most imminent ill now is war.

The youth are working hard on this cause. Would that the mother energy of our church, our country, and then the world would fan the light of their enthusiasm and make it burn still more brightly, that all the world, even the militarists, could see. Surely the mothers of our youth can not dampen this flame.

Drummond with his biological insight speaks roughly of those mothers whose fund of sympathy is too poor, or who can not take any exceptional trouble, or forget themselves, or do anything very heroic to help their children meet a crisis, such as war. "The child, unable to breast the danger alone, dies. It is well that this should be so. It is the severity and righteous justice of nature. . . . A mother who has failed in helpfulness must leave no successor to perpetuate her unworthiness in posterity." Those words are hard, and yet not too hard when I remember that Ruskin says the women of the world could build the peace mind if they would.

The women of the world are truly guardians of civilization. Which way does the race point from your heart?

LEADERSHIP TRAINING

Complete List of All New Leadership Materials

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Bulletin 502, Second Series Courses of the New Standard Leadership Curriculum 20c
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Leader's Guide for Use in Second Series Courses (see Bulletin 502).

Leadership Education Materials

The Standard Leadership Curriculum, free.

Enlisting and Developing Church Workers, 10c.

First Series Courses, Bulletin 501, 10c.

Second Series Courses, Bulletin 502, 20c.

Guide for Offering A-Level Units in Workers' Conferences, 10c.

Manual for Deans Who Administer Second Series Courses, 10c.

Self-rating Scale for Church Workers, 15c per dozen copies.

CHILDREN'S DEPARTMENT

An A-Level Course in a Children's Workers' Group

During 1936 a group of children's workers, under the leadership of Mrs. F. J. Byer and an assistant, studied "Planning for Children in the Local Church." Teachers were enrolled in the class as follows: the cradle roll superintendent, one beginner teacher, one primary teacher, one assistant primary teacher, two junior teachers, the assistant junior superintendent, the assistant secretary of the Sunday school, one intermediate teacher, two adult teachers, two prospective teachers.

"We concluded our classwork on Tuesday evening and believe all did good and conscientious work. The class enjoyed the work and seemed to be helped by it. They voted to have another course in September. We feel our children's work here will be improved because of this course.

"We believe these studies in the A-level courses are going to help many of our Sunday-school workers for many never would take up the B courses.

"At the close we had a short consecration service and before leaving the church we had a social time together.

"We used the following materials in this course: Planning for Children in the Local Church (as the text), Leader's Guide for the course, Teaching Primaries in the Church School, The Primary Church School, The New Standard Teacher Training Course, Training the Sunday-school Teacher, magazines—International Journal of Religious Education, Children's Leader, Elementary Magazine, King's Business, pamphlets—Winning the World Through Childhood.

CORRESPONDENCE

ANNUAL UNION MEETING AT ASHLAND

On Oct. 10 the several Church of the Brethren and Brethren congregations of North Central Ohio met in the First Brethren church at Ashland for their third annual union meeting with Eld. C. H. Deardorff as chairman.

Prof. DeLozier of Ashland College gave a very interesting historical talk in which the early movement of our common church fathers were set forth.

Following this talk was roll call, at which time the representatives of the several congregations stood to be counted and often contributed a song or reading to the program. Twenty-one congregations are in the territory and eighteen were represented. A total of upwards of five hundred were present at the meeting.

We were pleased to have with us Eld. C. D. Bonsack, who used as his subject, Fundamentals. He pointed out that all present thought much alike on all the great principles of religious belief, differing only on some minor things, and that by considering more the things we have in common, we grow to appreciate each other more. His address was well received.

Eld. Deardorff was retained as chairman for another year with the writer as secretary and treasurer. The meeting closed with the singing of Blest Be the Tie That Binds, and benediction by Dr. Martin Shively of the Brethren church. Many were the expressions of commendation for such a brotherly meeting.

In the evening a union young people's meeting of this same area was held in the Ashland City Church of the Brethren, with Eld. Chas. Zunkel as guest speaker. This was the first attempt at this sort of meeting, and about one hundred and fifty were present to listen to a very masterful address on: The Challenges of Our Present Day.

It was a great day for this territory, one of the earlier places where the Brethren worked and have left their impress on the community; also where some of the things of the past occurred which were not what the Master would have wanted.

May he speed the day when Brethren, not only in the Ashland territory, but all over the earth may once more exemplify before the world, in a united manner, the Christian principles of peace, honesty, temperance, truthfulness, simple life, love and those other fundamentals dear to the early church fathers, and that were indeed the real cause of the founding of our common church.

Ashland, Ohio. P. A. Bailey.

LEST WE FORGET

To bring to our memories a few things that have happened in the past, is the reason these lines are written. War is a game, which were their subjects wise, kings could not play at all. The more one thinks the less he fights, and tyrants have always feared thinkers more than armies.

Few in America want war unless it be plundering plutocrats and munition makers—the very crowd who plunged the United States into the World War. They should not be allowed to again plunge us into a war that is no concern of ours.

In America today there are thousands of hopeless and helpless cripples living in agony as a result of helping America save its soul. A book written soon after the war

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, November 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Character and Peace.—Col. 3: 1-17.

Christian Workers, Practical or Impractical?

B. Y. P. D., They Said He Was Impractical.

Intermediate, What About the Movies?

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Gains for the Kingdom

Two baptized in the Oronoco church, Va.

Six baptized in the Rockford church, Ill.

Five baptized in the Fairview church, Ind.

Two baptized in the Claysburg church, Pa.

Six baptized in the White Oak church, Pa.

One baptized in the Lynchburg church, Va.

Nine baptized in the Big Swatara church, Pa.

Eleven baptized in the Nappanee church, Ind.

Four baptized in the Sunnyside church, W. Va.

One baptized in the Payette Valley church, Idaho.

Twenty-three baptized in the Mt. Zion church, Va.

Two baptized in the Meadow Branch church, Md.

Sixteen baptized in the Walnut Grove church, W. Va.

Twenty-one baptized in the Alleghany church, W. Va.

Nine baptized and two reclaimed in the New Hope church, Tenn.

Ten baptized in the New Fairview church, Pa., Bro. J. E. Whitacre, evangelist.

Two baptized and one received by letter in the Central church, Roanoke, Va.

Eleven baptized, two received by former baptism and six received by letter in the Greenville church, Ohio.

Ten baptized and one reclaimed in the Cabool church, Mo., John W. Fidler of Brookville, Ohio, evangelist.

Five baptized and one reclaimed in the Ferrenburg church, Mo., A. W. Adkins of Cabool, Mo., evangelist.

Nineteen baptized and two received on former baptism in the Buck Creek church, Ind., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. W. Shock, Nov. 1-14, in the Bremen church, Ind.

Brother and Sister B. M. Rollins, Nov. 15, in the Logansport church, Ind.

Bro. G. E. Yoder, pastor, Nov. 28 to Dec. 12, in the Scalp Level church, Pa.

Bro. Rufus Bucher of Quarryville, Pa., Nov. 14, in the Everett church, Pa.

Bro. Warren Shock of Michigan City, Nov. 15, in the Mt. Pleasant church, Ind.

Bro. Charles Cassel of Manheim, Nov. 28, in the White Oak congregation, Pa.

Bro. Van B. Wright of Twin Falls, Idaho, Nov. 8, in the Emmett church, Idaho.

Brother and Sister D. J. Lichty, Nov. 18-28, in the West Charleston church, Ohio.

Bro. Harry H. Ziegler of Easton, Md., Oct. 31 to Nov. 14, in the Conewago church, Pa.

Bro. D. G. Berkebile of Union City, Ohio, Nov. 1-15, in the Swan Creek church, Ohio.

Brother and Sister Paul Studebaker of Franklin Grove, Oct. 31 to Nov. 14, in the Cedar Creek church, Ind.

Bro. Robert Cocklin of New Kingstown, Pa., Nov. 28. at the Wolgemuth church of Lower Conewago congregation.

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Personal Mention

The fact that his father is a member of the General Ministerial Board and his uncle a long-time member of the General Mission Board is not the only reason we appreciated the recent visit of Bro. Wilbur Yoder and his wife of McPherson, Kans.

Bro. Wm. E. Thompson, pastor of the Dixon church of Northern Illinois was wishing last week that "those who think people don't like to go to church could attend our services and see our fine crowds." He was referring to the evangelistic meetings in progress conducted by his son, Bro. Paul E. Thompson, pastor of the Conway Springs church of Southwestern Kansas.

"Mother Thomas" of the First church of Philadelphia writes us that she is "only ninety-three and one-third years old." Will you join us in our congratulations to her on being so young? And do you recall that it was she who started the cradle roll, now so widely recognized as an important department of every well organized Sunday school? This fine service is one of her most pleasant memories.

Bro. Asa J. Brubaker, after many months of suffering, quietly fell into his last sleep Oct. 25, at the farm home of his daughter near Elgin, Ill. Next evening a brief and fitting service was conducted by Bro. J. E. Miller, lifelong friend of the family, and Pastor J. Clyde Forney. The following day the body was taken to the old home community near Girard, Ill., for final funeral service and interment to be conducted by Pastor E. F. Caslow of the Virden church.

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Bro. Harvey R. Hostetler's Detroit pastorate, mentioned last week, begins at once we are now informed. His new address is 2960 Field Ave., Detroit, Mich.

The Standing Committee delegate to the 1938 Conference from Oklahoma, Panhandle of Texas and New Mexico, is Eld. Ora Huston, with Eld. E. R. Herndon as alternate.

Bro. Minor M. Myers, on furlough from our China mission field, is completing a tour of several of the Eastern Pennsylvania churches. He is scheduled for Elizabethtown, Sunday, Nov. 7.

The Pampa, Tex., church news note of recent date should have read: "Bro. W. M. Hubbard was given the permanent ministry, and he and his wife duly installed into office." Bro. S. E. Thompson is pastor at Pampa and will be glad to get in touch with any of our people coming to the city or into the Pampa community.

Dr. Leslie B. Moss, Editor of Christian World Facts, can be heard weekly in a series of Friday noon talks entitled: "At Home in the World." These talks are broadcast over WJZ and the Blue Network from 12:00 to 12:15 E. S. T. Remaining subjects for November are: Nov. 12, The Quest for Health; Nov. 19, Expectancy; Nov. 26, New Frontiers.

Bro. J. H. Cassady is "recovering very nicely from his recent operation and hopes to be fully restored to health and strength. We wish to thank all who have written letters of encouragement during the dark days of uncertainty and anxiety. We believe the prayers of the righteous avail much." So writes Sister Cassady from Strong Memorial Hospital, Rochester, N. Y.

Bro. I. W. Brubaker has been compelled by ill health to give up his church work at Brooklyn, Iowa. A serious complication of diseases has developed and he is confined to his bed most of the time. He and Sister Brubaker are now at the home of their youngest daughter, Mrs. Merlin Brewer, Prairie City, Iowa. The prayers of the church are requested and words of encouragement will be appreciated.

"**Mother Bixler** is delightfully young," writes Sister Margueritte Bixler Garrett and the special significance of that remark is this: For nearly twenty years she had been making the annual trip from Liberty Center, Ind., to Sebring, Fla., by train and this time she is going with the rest of the family by automobile, celebrating her eighty-third birthday on the way, Nov. 4. She will not have our congratulations until after what we hope will be a safe arrival at Sebring.

Bro. Stanley B. Keim of Nampa, Idaho, member of the National Council of Men's Work, encouraged the men of his part of the brotherhood to an eight-day schedule of father and son activities. Sunday, special sermon for fathers and sons; Monday, family night at home; Tuesday, visiting night for fathers and sons; Wednesday, father and son banquet; Thursday, school day with fathers visiting their sons in school; Friday, play day for fathers and sons; Saturday, picnic; Sunday, father and son day at church.

To Bro. P. R. Keltner and wife of Freeport, Ill., congratulations on the fifty-ninth anniversary of their marriage, Sunday, Oct. 31. Says our correspondent: "They have lived among us for many years and have been a constant source of help and inspiration to the entire congregation. . . . A more loving and lovable couple it would be hard to find. They are an illustration of what it means to grow old gracefully." And she is certainly right when she adds: "I am sure others of the brotherhood will join with us in extending to them our hearty congratulations."

The Canton City church of Northeastern Ohio will dedicate, Sunday, Nov. 14, the new entrance to their church which is a memorial to Sister Malinda Walters and her husband. Sister Walters was one of the charter members of this church. Pastor J. C. Inman will conduct the service. Communion Sunday evening, Nov. 21. "An invitation is extended to all who may desire to enjoy these services with them."

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Our Missionaries in China

The papers for Oct. 28 reported that the Japanese had taken Ping Ting. This is our main station in the Shansi, China Mission. The mission office sent a wire to the State Department at Washington for information. Saturday morning, Oct. 30, the papers stated that the reported capture of Ping Ting was premature, and stiff resistance from the Chinese was met there. The following wire from the State Department in reply to the office inquiry was received on Saturday:

General Mission Board,
Church of the Brethren, Elgin, Ill.

Telegram from Consul Hankow states that last report following missionaries of Church of the Brethren were in Ping Ting: Rev. F. H. and Mrs. Crumpacker and the Misses Mary Gauntz, Velma Ober, Minerva Metzger, Mary Schaeffer and Corda L. Wertz. Further inquiry being made regarding missionaries at Ping Ting and Show Yang. You will be informed.

Sumner Welles, Acting Secretary of State.
Oct. 30, 9:19 A. M.

A radio report on Saturday said the Japanese armies were pushing on into Taiyuan, the capital of Shansi. If this be true they would pass through our Show Yang station also on the way. We can only pray that the hand of the kind Father may keep them in these days of peril and multiply their loyalty and testimony for his glory in China. Of course great suffering will follow among our mission folks and friends, as it has already in other places. For this we must share sacrificially and not allow the missionaries to bear the suffering alone.—C. D. B.

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With Our Schools

La Verne College

We are happy over the splendid type of students we have, also the splendid spirit being manifest on the campus. Several new departments have been added to our curriculum this year, as well as some fine additions to our faculty.

We were much encouraged with a fine freshman class of forty-five students. We also had about thirty transfers from other institutions bringing our total number of new students to approximately seventy-five. The total enrollment is 150 students, a substantial gain over last year.

We have introduced for the first time this year a Department of Home Economics. This department is under the able leadership of Miss Jessica Helene Winder, a newcomer in our midst. Another new course being offered this year is one in Photography. Emmert Stover is teaching this course which has great promise for the future. Prof. A. C. LaFollette and Coach Frank Lloyd have introduced a fine department in Business Administration.

Newcomers in the ranks of the faculty and administration are: Norlyn S. Dull, instructor in mathematics and physics, Harold J. Reed, associate professor of music, Robert C. Walker, instructor in violin and director of the orchestra, Mrs. Dorothy Merritt, professor of physical education for women, Lorell Weiss, assistant to the president, Vernon L. Heckman, student field secretary, and Mrs. Anna Bolinger, general office secretary.

LEST WE FORGET

(Continued From Page 15)

says that there are approximately 15,000 blind, 100,000 one-eyed, 500,000 one-armed and 500,000 cripples. Others are deaf, hideously deformed, or otherwise maimed because of the World War. So there is a pretty sight for one to think about.

If the madmen of Europe and the Orient force their helpless victims to murder each other, let them do it; but let America stay out of war. The myth of national honor has been exploded. Making the world safe for democracy is a slogan which will not go any longer. Bombs dropped from the air on helpless victims have taken all the sportsmanship out of war—if ever there was any.

Remember, fellow workers, it is you who fight the battles and do the suffering. It is you they lay hold on with measures of menace which are like legal arrest. They imprison you in barracks. They strip you naked as a worm and dress you again in a uniform which obliterates you. They mark you with a number. You are just a fighting machine.

It is unbelievable that in less than twenty years after the close of the most terrible war in history, the world is again endangered by a war probably more frightful than the last. Should we again be drawn into a European war, or a war in the Orient, then shall civilization cease and ruin walk the earth unchained.

May the great God of heaven give us strength and courage to support our President in his efforts to keep us out of war in Europe as well as in China.

Independence, Kans. W. E. Burroughs.

SOUTHERN VIRGINIA DISTRICT CONFERENCE

The District Conference of Southern Virginia was held at the Antioch church, Franklin County, Va., Aug. 5-7. The attendance was large and a splendid program was rendered. The conference theme was: Christ in the Community.

Brother and Sister H. L. Alley, who have been serving the Schoolfield church as pastors for the past two years, were with us. Bro. Alley gave a very interesting talk on the mission field—they were leaving for the foreign field again. Brother and Sister E. L. Ikenberry also were present and gave us some very interesting facts about China and their work there.

We also had Bro. F. E. Williar with his fine temperance lecture and Dr. Paul H. Bowman with his splendid address and strong appeal for Bridgewater-Daleville College. Other speakers helped to make the program very interesting.

Perhaps the most interesting part of the program came when we met with our young people at the Brick church, formerly called Germantown, to celebrate the 100th anniversary of the church there, and to unveil a monument to the memory of Eld. John Miller whose ministry led to the organization of the Germantown congregation.

Bro. Guy West preached one of his most interesting sermons, after which the monument was unveiled and we returned to Antioch for the next program.

Friday morning we met for the business session with Eld. H. J. Woodie as moderator in charge and Eld. E. E. Bowman as reading clerk. A fine spirit prevailed and the business was soon disposed of. Elders M. E. Clingenpeel and W. F. Vest were elected delegates on Standing Committee for 1938, with E. E. Bowman and C. A. Flora alternates. Bro. F. B. Layman was elected moderator for 1938.

The Antioch congregation is the largest in the district. This congregation has a neat up-to-date church house. They know how to entertain a district conference. Antioch was the church home of Elders Riley Flory and S. M. Ikenberry and others of sacred memory. Elders Isaac Bowman and Lewis Brubaker are yet with them. Bro. Bowman is in his eighties and enjoys splendid health. He is very active for a man of his age. They have a number of younger brethren who are actively engaged in carrying on the work. We adjourned to meet with the Bethlehem congregation in 1938.

S. P. Reed, Writing Clerk.

Floyd, Va.

FOR THIS CAUSE

In school the other day I made a statement to my pupils concerning the possibility of outlawing war. A little ten-year-old boy thought seriously of the proposition for a bit. The he said, "Yes, I think so, too; but I really don't believe it; do you?" I almost laughed at him for contradicting himself like that. But when I considered his statement I realized that many people, older and wiser than he, are saying the same thing. The world today is confronted with the war question. Christian people say, "War is wrong. We must prevent it." By their actions they are adding, "But the aggressive nations are so strong. What can we do?"

Recently America asked her voters, "What shall we do about prohibition?" Christian voters said, "The Bible teaches that drink is evil. But it is here to stay and we can do nothing." They said, "Gambling has always existed. There is no use trying to get rid of it." We look around us at churches growing smaller, children who are not in Sunday school, an unsatisfactory economic system, temptations of many kinds being placed before a population who have no connection with the Divine Power which could save them. We are saying, "Yes, it is certainly too bad. But we are so few. If people are determined to do these things, we will have to let them suffer the consequences. The world is going to the dogs, and isn't it too bad!"

At the same time we pretend to believe in a God who answers prayer. We say, "I can do all things through Christ which strengtheneth me." But like the little boy, we add, "But I don't really believe it; do you?" Is it any wonder people fail to accept our Christianity? When Paul sent Titus to Crete the young man complained about the people and conditions there. Paul said, "For this cause left I thee in Crete!" When you, Christian, see things in the life about you that are not what Christ wants them to be, can you hear him say, "For this cause left I thee in America in the twentieth century. And lo! I will be with you always." And do you believe his promise, or by your life do you admit that you doubt him?

Carleton, Nebr. Wilma Hamel.

TWENTY-FIFTH ANNIVERSARY AT BOWMONT, IDAHO

On Sunday, Oct. 3, 1937, the Bowmont church and community celebrated the twenty-fifth anniversary of the dedication of the Bowmont Church of the Brethren. The day was observed with Sunday school and worship in the morning, a basket dinner at noon, a historical program in the afternoon and a service of music, readings and a playlet in the evening. Thus the Bowmont church ended its first quarter century and began its second.

Bro. Sam Bollinger of New Plymouth, Idaho, gave an appealing message in the morning entitled "The Three

Homes." The family home, the church home and the heavenly home were fittingly used in the homecoming theme. The recently organized choir under the direction of Mrs. James McClure added much to the morning service with an appreciated anthem.

After a sumtuous dinner Bro. C. A. Williams, elder and founder of the church, presided at the anniversary service. He began by relating the early history of the church. Many of the charter members were on hand to give appreciations of the church and to voice hopeful prophecies of the future. The two elders who organized the church, Brethren J. H. Graybill and J. C. Neher, both of Nampa, were present to add to the occasion. During the several speeches of the afternoon much history relating the development of the community was brought out. Listeners were impressed to learn that the economic and social progress of the entire community was closely tied up with the development of the church. Good roads, a post office at Bowmont and the village school all owe their origin to principles motivated by the church here. Bro. C. A. Williams was himself the prime mover of many of the advances. It is the old, old story of the church bringing the abundant life to those whom it touches.

All former pastors of the church except Bro. H. G. Shank of Portland, Oregon, were present. Bro. C. A. Williams was the first pastor. It was in his house that the first religious meeting of Brethren people in the vicinity of Bowmont was held. The church was built and dedicated under his leadership three years later in 1912. It was the first pastor's wish that the church offer spiritual guidance and fellowship for men of all faiths. The entire community helped to erect the church, and all have felt warm welcome within its walls since that time.

The second man to minister to the church was Bro. J. L. Thomas. Later Bro. A. L. Boyd moved into the community, and the home ministers cared for the church until Bro. H. G. Shank came to serve as the first professional pastor less than a decade ago. After his leaving, Bro. Sam Bollinger served as part-time pastor until the present pastor, Leonard M. Lowe, took up his duties here.

The afternoon was brought to a very fitting close by an address from Bro. M. S. Frantz of Nampa, entitled "Looking Ahead." Bro. Frantz reminded his listeners that life could not be lived in the past, but it must be lived in the future. The pioneers had done nobly; it was the task of the present generation to do as well or better. Speaking as one who has recently arrived on the field in the northwest, Bro. Frantz reminded his audience of the vast opportunities for progress here. He charged his hearers with the truth that loyalty to the spirit of the pioneers demanded a similar sacrifice today. If such service and such devotion is rendered today, the church and the community will grow to realize an abundant life far ahead of its present state.

At eight o'clock in the evening a program consisting of religious readings, music and a playlet, "Wake Up, Dad," brought a fitting close to a day that shall long be remembered as of great import to this church.

Bowmont, Idaho. Leonard M. Lowe.

MIDDLE INDIANA DISTRICT CONFERENCE

The 1937 District Conference of Middle Indiana was held at Huntington, Oct. 8-10. Fifty elders met in session on Friday afternoon while the men and women held their group meetings. Stirring messages on the contribution of the laity, the case for our colleges, the sharing of Christ with the world community, the training of our ministry, the care of our aged and orphans, and our mission of peace in a world crisis were given. The guest speaker was Bro. Rufus D. Bowman, president of Bethany Biblical Seminary. He gave three clear-cut addresses and a splendid report of the status and purpose of our seminary. Two offerings were lifted for Bethany.

The business session opened at 8 o'clock Saturday morning. Fifty-nine delegates from the thirty-seven churches of the district were present and chose Bro. Edward Kintner, moderator, Bro. Charles Oberlin, reader, and L. W. Shultz, writing cleark. Brethren Kintner and Oberlin were also chosen as delegates to Standing Committee for 1938. Bro. Ralph Boyer was selected as missionary secretary to help raise the $12,000 pledged as the district's share in the Annual Conference budget. It was decided to grant the 1938 Conference to the Peru church. Encouraging reports were made by the various boards and committees. The thirty-seven churches are now listed as having 2,264 families and 5,937 members.

The churches of Huntington County co-operated in taking care of this conference. There are 1,124 members in the six churches of this county. They did their part well. All the proceeds from the meals were given to work of the district mission board. The near-by churches and the Y. M. C. A. and high school opened their doors to accommodate sectional and overflow meetings. It was a happy experience in Christian fellowship.

L. W. Shultz,
Writing Clerk.

North Manchester, Ind.

PASSING OF BRO. NORMAN BRUCE HEETER

Another faithful minister and elder of Northern Indiana has gone to his reward. Bro. Norman Bruce Heeter, son of Ira and Mary Heeter, was born near North Manchester, Ind., on May 2, 1855. At the age of fourteen he moved with his parents to Kosciusko County, Ind., near Warsaw, where he received his education and where he taught twenty-two terms of school.

While teaching near Sidney, Ind., he formed the acquaintance of Mary A. Studebaker, whom he married on Feb. 9, 1884. Eight children were born to them: Amsey E., Milo H., Earnest W., Loren E., Bertha A., Hattie V., Owen G., and J. Edson who preceded his parents to the spirit world.

He accepted his Lord and Savior at the North Winona church. On April 19, 1877, he was elected to the deacon's office, and on June 19, 1885, he and his wife were elected to the ministry in which office they served to the best of their ability. They were often handicapped by much sickness in the home, but much service was rendered and the Lord blessed the labor of their hands. Though human and always ready to acknowledge human weaknesses, righteous living was their ideal and a constant effort was made to reach that goal. Many a guest was given a hearty welcome to share the hospitality of their home and often in the midst of many hardships. They never accumulated much of this world's goods, but felt that it was more important to render service to others and to lay up treasures in their heavenly home, "where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

Sister Heeter departed this life eight years ago. Surviving are seven children, nineteen grandchildren, twelve great-grandchildren and one foster sister, Emma Vian of Corunna, Ind. Bro. Heeter is the last of a family of six children and he was the oldest of the family. A foster brother died ten years ago. Bro. Heeter had been in failing health for the last five years and on last July 10 became

bedfast. He bore his affliction patiently and the end quietly came at the home of his son-in-law and daughter, Brother and Sister Ed. Workman on Sept. 22, 1937, at the age of eighty-two years, four months and twenty days. Funeral services were held at the Rock Run church by Brethren T. E. George and J. S. Zigler, in the presence of a large audience. Interment in the church cemetery.

Goshen, Ind. J. S. Zigler.

AN ACTIVE MAN CALLED HOME

The Lord is very good and his wisdom is past finding out. He often calls from the humblest walks of life those who are to perform the tasks of leadership in great fields of service. And he takes the busy man of the kingdom away from his earthly cares, to share in the joy, peace and rest of eternity.

Our dear brother, J. A. Eddy of Lewiston, was just one of God's own, who willingly did what he could. And the Lord used him in the work of his church, local as well as in the district, or wherever he found a need. His district called him into the service of its ministerial and mission boards, to which tasks he devoted his very best efforts. He gave no little concern to the small struggling congregations of his district.

As a pastor of such churches I came to know Bro. Eddy. He encouraged me in my work and showed sincere interest in what we were doing. In evangelistic services in our church and in our home, we went in and out together in the interest of souls for the kingdom of God. We talked of district problems. He could see the needs, and studied the problems to discover a way to help out in the good work.

He and Bro. W. O. Tannreuther, who also is serving the district, have made repeated trips to the small churches in the northern end of our district, to study district mission needs. It was at a time of putting into effect plans worked out by these two men, that Bro. Eddy was taken sick on his way home from conference. He was not to finish the work. Others must act to bring the best conditions sought. Bro. Eddy passed away Oct. 1.

The district will miss him. His faithful companion and loved ones will miss him more. But all our lives have been made a little better because we knew him. And though we mourn and weep bitter tears, God's way is best, and his way will go forward.

Barnum, Minn. Oscar E. Stern.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Best-Windle.—By the undersigned at the home of the groom's parents, near Durand, Ill., on Sept. 18, 1937, Sheldon Best of Rockford and Genevieve Windle of Winnebago, Ill.—J. S. Flory, Rockford, Ill.

Dunn-Orris.—By the undersigned at the parsonage, Oct. 2, 1937, Ralph Dunn of Windber, Pa., and Anna Mae Ruth Orris of Gray, Pa.—John F. Graham, Windber, Pa.

Fankhauel-Bruhaker.—By the undersigned at his home, Oct. 6, 1937, Louie Alvin Fankhauel of Langdon, Alta., Canada, and Lulu Mae Brubaker of DeWinton, Alta., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

Knavel-Weaver.—By the undersigned at the parsonage, Oct. 16, 1937, Berkey Earl Knavel of Windber, Pa., and Mary Virginia Weaver of Windber, Pa.—John F. Graham, Windber, Pa.

Schildt-Hahn.—By the writer, at his home, Brookside Place, near Westminster, Md., Oct. 19, 1937, Bro. Charles K. E. Schildt of Littlestown, Pa., and Sister Dorothy L. Hahn of Westminster, Md.—William E. Roop, Westminster, Md.

FALLEN ASLEEP

Aleshire, Sister Mollie Foster, wife of Bro. Kirby Aleshire, died at her home Sept. 14, after being bedfast for several years. She was 49 years of age. The immediate cause of her death was tumor of the brain. She bore her affliction with much patience. Treatments at the hospital proved unavailing. She had been a member of the church since early girlhood and was always a regular attendant at services as long as her health would permit. She is survived by her hushand, two daughters and five sons. Services were held at Mt. Zion by her pastor, Bro. A. Joseph Caricofe, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Arnold, Sister Katie McCracken, daughter of James and Sarah McCracken, was born May 8, 1846, and died June 7, 1937. April 10, 1876, she was united in marriage to Bro. Emanuel Arnold who preceded her in death about twenty-four years ago. To this union were born five children, one dying in infancy. Four children, Sister H. H. Bacon, with whom she made her home, three sons, fourteen grandchildren, four great-grandchildren and one sister survive. She united with the Church of the Brethren more than fifty years ago and remained faithful. She was always present at church services when circumstances would permit until just a few weeks before her death. Funeral services were conducted in the Limestone church where she held her membership, by Bro. A. M. Laughrun. The body was laid to rest in the churchyard near by. The New Hope church in whose bounds she spent her last years keenly feels the loss of this dear mother.—Mrs. A. C. Diehl, Jonesboro, Tenn.

Barley, Mabel Maxine, daughter of G. Ray and Sister Maretta W. Barley, was born Oct. 25, 1925, and passed away at the home of her parents near Bakers Summit, Bedford County, Pa., Feb. 6, 1937. She was a faithful worker in the Sunday school, a student in the Bakers Summit consolidated school and was loved and admired by all who knew her. Surviving are her parents, one brother, two grandmothers and a host of friends. Funeral services were conducted in the Holsinger Church of the Brethren by Rev. C. E. Naugle of Roaring Spring and Eld. J. H. Clapper of Yellow Creek. Interment was made in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

Bechtel, Aaron H., son of Michael and Elizabeth Holsinger Bechtel, was born near Woodbury, Bedford County, Pa., in October of 1859, and died July 15, 1937, at the Mercy hospital in Altoona, where he had been admitted as a patient only a few days before. In 1881 he was united in marriage with Fanny Guyer. To this union were born three sons and one daughter. The daughter passed to her reward Aug. 3, 1922, leaving an infant son, who at the mother's request was tenderly cared for by her brother, Chalmer Bechtel, and wife. Bro. Bechtel was a lifelong resident of Woodbury and vicinity and a faithful and devoted member of the Woodbury Church of the Brethren. Surviving are his companion, three sons, six grandchildren, one great-grandchild, one brother, one sister and two half brothers. Funeral services were conducted at his home in Woodbury by Eld. D. I. Pepple, with interment in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Camphell, Martha Jane, was born July 12, 1863, at Freedom, Pa., and died Oct. 1, 1937. Her religious belief was in the Presbyterian church. Her husband preceded her in death four years ago. She is survived by two sons, three daughters, five grandchildren and one sister. Funeral services were conducted by Bro. Obed Hamstead, with burial in the Beverly Hill cemetery.—Mrs. S. F. Guthrie, Morgantown, W. Va.

Carnahan, William Burton, was born Jan. 29, 1872, the son of Theodore and Nancy Jane Carnahan. He was married Aug. 29, 1905, to Cora Goodwin who preceded him in death fifteen years ago. To this union was born one son who survives. On Oct. 15, 1927, he was married to Grace Goodwin who survives. Bro. Carnahan united with the Baptist church about twenty-four years ago under the preaching of Rev. Reed. He had been a regular attendant for a number of years. He was one of our successful farmers in the community. Bro. Carnahan died while loading hay. He leaves his wife, one son, two brothers and many friends. Funeral services were conducted at the Lants funeral home in Ada, by the undersigned, with interment in the Ada cemetery.—J. L. Guthrie, La Fayette, Ohio.

Cave, Bettie June, daughter of Bro. Leo and Sister Mattie Cave, was born Nov. 9, 1929, and died Oct. 2, 1937. She had been sick only for a few days. She is survived by her parents, one sister and her grandparents. She had been a regular attendant at Mt. Zion Sunday school. Funeral services were conducted at the home by Bro. A. Joseph Caricofe, with interment in the Mt. Zion cemetery.—Elsie Broyles, Luray, Va.

Chenoweth, Alice, oldest daughter of David Harley and Mary Helm, was born in Grants County, Ind., and died in the Methodist hospital in Indianapolis Sept. 26, 1937, aged 35 years and 20 days. After graduating from the Lancaster high school, Huntington County, she continued her school work at Manchester College, preparing herself to teach, and taught three terms. On Aug. 18, 1923, she was married to Herbert Chenoweth and to them were born three sons. The second son died in infancy and the youngest was born only a few hours before the mother was called away. Early in life she gave her heart to Christ, uniting with the Salamonie Church of the Brethren. Later she transferred her membership to the Huntington M. E. church. Wherever she lived she was active in the educational, social and religious life of the community. Funeral services were conducted hy Eld. H. L. Hartsough, assisted by the writer.—W. C. Stinebaugh, Huntington, Ind.

Clymer, Budd Milan, was born Aug. 18, 1892, in Hancock County and died in the Veterans' hospital at Dayton, Ohio, Sept. 10, 1937. He was the oldest son of Joseph and Josephine Clymer. When about five years of age he moved with his parents to their farm home in Marion Township, Ohio, where he grew to manhood, and later engaged in business in Leipsic, Ohio. About twenty years ago he was baptized in the Church of God. Some years were spent in the service of his country during the war. After the close of the war he resided in Cleveland, Ohio, and there he met and was united in marriage to Alma Ruffman. They lived in Washington, D. C., for a while but moved to the farm after the death of his father in 1933. Besides his wife he leaves two sons by a former marriage, his mother and one brother. Funeral services were conducted by the writer in the Clymer U. B. church, north of Bluffton, Ohio, with interment in the cemetery near by.—J. L. Guthrie, La Fayette, Ohio.

Corle, Sister Amanda, daughter of Jonathan and Marie Perrin, was born at Black Valley May 9, 1865, and died at her home near Woodbury, Bedford County, Pa., March 2, 1937. Sister Corle was a patient in the Mercy hospital at Altoona, Pa., for some time hoping to regain her health, but her body steadily grew weaker and she was removed to her home where she peacefully passed away. On Oct. 11, 1883, she married Joseph C. Corle. This union was blessed with fourteen children. A daughter died some years ago. She was a loving mother, a kind neighbor and a loyal member of the Church of the Brethren. Surviving are the husband, seven sons, five daughters, thirty-two grandchildren, five great-grandchildren and two brothers. Funeral services were conducted in the Replogle church by Eld. D. I. Pepple, with interment in the Diehls Cross Roads cemetery.—Barbara S. Frederick, Woodbury, Pa.

Denlinger, Lydia Eikenberry, daughter of Jacob and Mary Eikenberty, died at her home in Trotwood, Ohio, Oct. 13, 1937, aged 64 years, 9 months and 5 days. She was born in Darke County, Ohio, and lived most of her life on a farm in Randolph Township, Montgomery County. The past few years she had lived in Trotwood. She was married to Orion C. Denlinger on Jan. 10, 1895. Later the same year she united with the Church of the Brethren, becoming a member of the Painter Creek congregation. While living in Montgomery County she was a member of the Lower Stillwater congregation and during the past few years had her membership in the Trotwood church. She was always kindhearted and did her part in an unassuming way. She is survived by her husband, one daughter, three sons, two grandsons, six brothers and two sisters. One daughter and one sister preceded her in death. Services were conducted in the Trotwood church by Brethren E. R. Fisher and William Hollinger.—E. R. Fisher, Trotwood, Ohio.

Deringer, Bessie Garwood, was born Oct. 21, 1878, and departed this life July 1, 1937. May 12, 1896, she was united in marriage to LeRoy DeVault and to this union were born five children—one son and four daughters. Mr. DeVault preceded her in death many years ago. On Aug. 26, 1920 she was united in marriage to Alvin J. Deringer and to this union was born one daughter who preceded her in death. She leaves her husband, one son, four daughters, four stepchildren, five grandchildren, three sisters, two brothers and a host of friends and relatives. Sister Deringer united with the Church of Christ many years ago. Funeral services were conducted by the writer in the Ada M. E. Church, with interment in the Liberty Chapel cemetery.—J. L. Guthrie, La Fayette, Ohio.

Fager, Lamar, six-year-old son of George and Ruth Fager, passed away Oct. 7 of diabetes. Funeral services were held at the Brethren church by Rev. R. L. Butler. Burial was made in the Clovis cemetery.—Minnie B. Rodes, Clovis, N. Mex.

Fahs, Henry H., husband of Sister Annie Fahs, died at his home in York Township, Oct. 15, 1937, from complications, aged 71 years, 1 month and 4 days. He leaves his widow, four daughters, three sons, twenty-three grandchildren and five great-grandchildren. Funeral services were held at his residence by Brethren Geo. H. Keeney and D. Edw. Keeney. Further services were in the New Fairview Church of the Brethren, with interment in the adjoining cemetery.—H. B. Markey, York, Pa.

Fasnacht, Arthur G., was born Nov. 7, 1889, and died Sept. 10, 1937. Bro. Fasnacht is survived by his wife, three daughters and four sons. Funeral services were in charge of Brethren B. F. Waltz, Frank Carper and B. W. S. Ebersole at the Spring Creek Church of the Brethren, Hershey, Pa., with burial in the adjoining cemetery.—Mrs. J. I. Baugher, Hershey, Pa.

Hackman, Sister Naomi R., aged 26, passed away Aug. 7, 1937. She was the youngest daughter of Brother Clayton and Sister Daisy Hackman. She united with the Church of the Brethren at the age of twelve. She was a member of the Heidelberg Sunday school and church. After her graduation from Lebanon high school, she entered the nursing profession at Johns Hopkins hospital. She spent seven years at the hospital, the last four of which she was a supervisor. Her cheerful disposition and ever lending hand will be a pleasant and lasting memory to her many friends. Surviving are her parents, Vera at home, Russell of Carlisle, Mildred, wife of A. Kurtz King, Melvin of Washington, D. C., Clayton, Jr., at home, and a host of friends. Services at the Thompson funeral home in Lebanon by Eld. H. F. King, with interment at the Heidelberg cemetery.—Kathryn Brubaker, Sheridan, Pa.

Harp, Katie R., daughter of our well-known Rebecca Snyder, was born at Ellicott City, Md., March 22, 1864, and died July 4, 1937. Her mother was one of those great pioneer souls in the building of the Woodberry church. The following quotation is found in The History of the Church of the Brethren in Maryland: "Honor is due Rebecca Snyder and her faithful daughters for starting the work at Woodberry. . . . She built wisely and well, and the influence of her noble life is still felt in the harmonious work there." It was here in Baltimore that Sister Harp grew up and laid the foundation amid Christian training for her useful life. At an early teen age she united with the Church of the Brethren to which she remained loyal. Prior to her last illness she had not missed the morning service for five years. She was married to Charles L. Harp June 12, 1900. This beautiful and happy union was broken May 25, 1921, by the tragic death of Bro. Harp. Sister Harp was one of those diligent souls who lived a quiet and godly life in the home, church and community. She will be greatly missed by her sister, Maggie Sappington, with whom she had lived, as well as by the church, and the large circle of friends to whom she was so loyal. Funeral services were conducted in the Woodberry church by the undersigned, with interment in St. Mary's cemetery, Baltimore, Md.—C. H. Hinegardner, Baltimore, Md.

Kingry, John Cooper, son of P. W. D. and Patience Cooper Kingry, was born near Three Oaks, Mich., Feb 24, 1866, and died Oct. 9, 1937, at the home of his brother, A. T. Kingry, in Kinsley, Kans. He came with his family to Harvey County in 1874 and later moved to Hodgeman County. He was a man of high ideals, a sincere Christian, honest and upright in his dealings. Many of his neighbors said there were too few like Cooper Kingry. He united with the Church of the Brethren years ago. Although isolated from the church of his choice he remained true, reading The Gospel Messenger regularly and in that way kept in touch with the church. He remembered the church when he made his will, and made her an heir to some of his property. Funeral services were held in the Congregational church in Kinsley by the writer, assisted by Rev. Davidson. Interment was made in the Kinsley cemetery.—Edgar Stauffer, Larned, Kans.

Leckington, Phianna, wife of Isaiah Leckington, was born in Illinois, April 11, 1859, and died in a local hospital in Wichita, Kans., Sept. 21, 1937, after an illness of nine months. Sister Leckington and her husband moved to Kansas in 1885 and settled in Harvey County, living near Newton for many years. Sister Leckington united with the Church of the Brethren at the age of 17 years and remained a faithful consecrated Christian. Her church was near her heart and she believed in prayer. She was anointed during her sickness. She leaves her husband, two daughters, three sons, sixteen grandchildren, five great-grandchildren with a host of friends and neighbors. Two children died in infancy. Funeral services were conducted by the writer in the Church of the Brethren in Newton, with interment in the Greenwood cemetery near Newton.—J. F. Crist, Newton, Kans.

Lehman, Phyllis Anetta, died at the York hospital Oct. 8, 1937, from an internal disorder, aged 8 years, 1 month and 7 days. She was the daughter of Mr. and Mrs. Myles Lehman who survive with two brothers and one sister. Funeral services were held from the home of her parents in York, Pa., with further services in the New Fairview Church of the Brethren, conducted by Elders Michael Markey and Joseph E. Whitacre of Harrisburg. Interment was made in the adjoining cemetery.—H. B. Markey, York, Pa.

Mauck, Sister Emma, daughter of Moses and Lydia Leinard, was born Oct. 16, 1881, near Chatham, Ill., and departed this life Sept. 30, 1937, at her home west of Geff, Ill. She was united in marriage with Charles Mauck on Dec. 25, 1904, and to this union six children were born. She with her husband united with the Church of the Brethren in 1916 and remained faithful. Her parents and two sisters preceded her in death. She leaves her husband, six children, two grandchildren, three sisters and three brothers. Funeral services were held at the Martins Creek church by the undersigned, with burial in the cemetery near by.—Urias Blough, Geff, Ill.

Metzler, Lucinda Ellen, died at her home in Nappanee, Ind., Sept. 25 at the age of sixty-eight years and one month. She was the daughter of John M. and Isabel Cain Holloway. She was married to David Metzler on March 1, 1890. The following year both she and her husband united with the Church of the Brethren and for forty-six years they had labored earnestly together for its interest and welfare. Because of Bro. Metzler's wide acquaintance and church activities their home became known for its hospitality. Sister Metzler spent practically all her life in the vicinity of Nappanee except for short intervals when church work called her elsewhere with her husband. She was one of those rare, even-tempered souls whom to know is a joy and to fellowship with a privilege. She was always at the services of the church when possible and her motherly counsel was always regarded as a safe guide. Not only her presence but also her friendly smile and words of cheer and encouragement will be missed by all whose privilege it was to associate with her. She is survived by her husband, Bro. David Metzler; two sons, Burton of McPherson and John, of Bourbon; one foster daughter, Mrs. Clifford Klotz, of Nappanee; two brothers and six grandchildren. Funeral services were conducted in the Nappanee Church of the Brethren by the undersigned. She was laid to rest in the Union Center cemetery beside her two daughters who preceded her.—H. D. Emmert, Nappanee, Ind.

Miller, Sister Henrietta Virginia, wife of the late David Miller, died on June 17, 1937, aged 79 years. She had been a member of the church since early girlhood. She was twice married, her first husband being James Bradley. She is survived by one son by this union. By her second marriage she is survived by two daughters and two sons. She will be greatly missed in the community in which she lived. She was a regular attendant at church as long as her health permitted. Her funeral was conducted in the Morning Star Lutheran church by Bro.

H. E. Wakeman, her pastor, assisted by Rev. B. D. Castor of the Lutheran church. Interment was made in the cemetery near by.—Elsie Broyles, Luray, Va.

Miller, Bro. Lester Harrison, son of Palmer and Blanche Ritchey Miller, was born at Bakers Summit, Bedford County, Pa., Dec. 25, 1917, and died at the home of his parents April 7, 1937. Feb. 10, 1937, he was united in marriage with Dora Lamborn. He was an active member of the Holsinger Church of the Brethren and a graduate of Morrisons Cove high school. Surviving are his wife, his parents, two brothers and two sisters. One brother and two grandmotbers preceded him in death. Funeral services were conducted at the Holsinger house in charge of Elders D. I. Pepple and J. H. Clapper, with interment in the adjoining cemetery.—Barbara S. Frederick, Woodbury, Pa.

Minton, Carrie M., daughter of Jobn and Mary Ellis, was born Aug. 22, 1877, in Lancaster Township, Huntington County, Ind., and died Sept. 29, 1937. She had resided almost continuously in this community. On Jan. 22, 1898, she was married to Natban Minton and to them were born eight children, of whom four sons and three daughters survive. When about thirteen years old she united with the Salamonie Church of the Bretbren and lived a very devoted and fruitful life for her Master. Both as a mother in the home and as a teacher of children in tbe Sunday school she gave her talent to bringing a generation of children to know the heavenly Father's love. As a mother in the home no sacrifice was too great for ber to make for the sake of her children and sbe had the satisfaction of seeing all seven of tbem complete the high school course in the near-by school. It was likewise her joy to have each of them accept Christ and unite with the church of her choice. In Sunday school for near twenty years she bad taught the beginners and for awhile had acted as primary superintendent and had guided the children in their league work on Sunday evenings. She helped to bring many special messages as a member of the ladies' quartet. Until compelled by her last serious illness to give up ber work, less than three months ago, she was always at her place of duty. Most of the children of the primary department were present in a body at the funeral and acted as flower bearers. Services were in charge of Eld. H. L. Hartsough and the writer.—W. C. Stinebaugh, Huntington, Ind.

Myers, Sister Elizabeth, wife of Joel N. Myers, died at her home in Spry, Oct. 11, 1937, of complications, aged 63 years, 1 montb and 10 days. Her husband, three sons and three daughters and fourteen grandchildren sui vive. Funeral services were held in the home by Elders Michael Markey and Joseph Whitacre from Harrisburg, Pa. Further services were in the New Fairview Church of the Brethren, with interment in the adjoining cemetery.—H. B. Markey, York, Pa.

Oakes, Bessie Mae Oakes, daughter of John M. and Anna F. Smith, was born in Pleasant Hill, Ohio, June 12, 1892, and died on Sept. 15, 1937. On Feb. 28, 1909, she was united in marriage to Ora Oakes. Sister Oakes was a member of tbe Church of the Brethren at West Milton and took great delight in its activities as long as health permitted ber to give service. She had been afflicted with a heart condition and realizing the nature of the disease made plans for this last service which was carried out as nearly as possible by the family. The family circle was first broken in 1923 when their youngest child was taken from them. Surviving with the husband are a son and three daughters, one daughter-in-law, one grandson, her aged father, a brother, two half sisters and three half brothers. Funeral services were held in the home by Bro. S. A. Blessing, assisted by Bro. Harold Helstern. Interment was made in the Pleasant Hill cemetery.—Mrs. Irvin Furlong, West Milton, Ohio.

Pippenger, Lydia M., only daughter of Squire and Elizabeth Sheneman Marsh, was born in Fulton County, Ohio, Aug. 16, 1862, and departed this life Sept. 22, 1937. On July 2, 1882, she was united in marriage with Levi Pippenger who preceded her in death. Two children were born, who survive with five grandchildren and three great-grandchildren. Sbe loved her church and was interested in its progress and welfare. She was especially interested in the work of the Aid Society and to this most worthy cause she gave many an hour of most willing and truly consecrated service as long as health permitted. Four years ago she suffered a stroke and after that suffered several strokes which left ber in a helpless condition. Services were conducted by Bro. Edward Stump, with Bro. Cecil Morningstar assisting. Interment was made by the side of her husband in the Tyner cemetery.—Mae Pippenger, Plymouth, Ind.

Rupp, Anna E., widow of Martin Rupp, died Ang. 9, 1937, at her home in Lititz, Pa., aged 85 years. She was a member of the Conestoga Church of tbe Brethren for many years. Funeral services were held at the home by Brethren James M. Moore and Harvey M. Eberly. Interment was made in the Rupp cemetery near Bareville.—Addie A. Myer, Leola, Pa.

Shaffer, Mary Virginia Herring, was born March 6, 1868, in Albermarle County, Va., and died near Hooversville, Pa., Oct. 1, 1937. She had been a member of the Church of the Brethren for 46 years. Her husband, Harvey Shaffer, and two children preceded her in death. She is survived by three brothers, two sisters, two stepbrothers, two half sisters, five sons, seven daughters, seventy grandchildren and five great-grandchildren. Funeral services were conducted by her pastor, John F. Graham, in the Berkey church near Windber, Pa., with interment in the adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Shickle, D. L., a well-known farmer and former resident of Rockingham County, died Oct. 18 at bis home west of Staunton, Va., following an illness of eight months. Death was due to heart trouble. He was a son of the late Daniel and Katherine Shickle and spent the greater part of his life in the Montezuma neighborhood. He united witb the Church of the Brethren in early life. He is survived by his wife who was Mrs. Mary Shultz before marriage, and one sister. Funeral services were conducted by Eld. A. S. Thomas, assisted by Rev. A. L. St. Clair of Staunton. Burial was made in the Beaver Creek cemetery.—Mrs. S. E. Garber, Bridgewater, Va.

Sisler, Bro. Horace Russley, son of Jacob and Sarah Casteel Sisler, was born Feb. 16, 1868, and died at his home in Cranesville, W. Va., April 25, 1937. He united with the Brethren church in 1891 at Turney schoolhouse forty-six years ago. He was united in marriage to Lidda Anna Beeghley of Brandonville, W. Va. Born to this union were eleven children—nine sons and two daughters. Tbree preceded him in death. Surviving are his wife, one sister, one brother and thirty-five grandchildren. Anointing services were called for two weeks before his death. Funeral services were held at the Mt. Dale church by Bro. Geo. W. Van Sickle, assisted by —— Sealey. Burial was made in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Snively, Bro. Jacob, died Sept. 26, 1937, of complications, being helpless for almost nine years. Bro. Snively was a member of the Brethren church for many years. He was born Dec. 31, 1844, near Ringgold, Md., the son of Christian and Susan Stoner Snively. He married Amanda Hammaker Nov. 12, 1867. She died seventeen years ago. He leaves four sons, three daughters, fifteen grandchildren, twenty-seven great-grandchildren and two great-great-grandchildren. Funeral services were held at the home by Bro. J. I. Thomas, assisted by Bro. C. R. Oellig. Interment was made in the Green Hill cemetery. —Martha Heefner, Waynesboro, Pa.

Spuhler, Earl Eugene, beloved son of Mr. and Mrs. Charles T. Spuhler, was born Nov. 12, 1923. Gene, as he was called, was in service and happy to the very last. He joined the Lindsay church Feb. 16, 1931, and had always been active in church work. He graduated in June from the Sunnyside grammar school, where he had been a favorite among his teachers and classmates. He had planned to enroll at the Strathmore high school tbis fall. Besides his parents he is survived by one sister, two brothers, a grandmother and a number of aunts, uncles and cousins. His pastor, Bro. W. M. Platt, assisted by his former pastor, Bro. John I. Coffman, conducted the funeral. His favorite song, I've Anchored My Soul in the Haven of Rest, was sung. He was laid to rest at the Lindsay cemetery.—Mrs. D. W. Bergman, Tulare, Calif.

Wineland, Jonathan, son of John and Mary Elder Wineland, was born in Delaware Township, Hancock County, Ohio, Aug. 2, 1853, and died July 12, 1937. He was the youngest in the family of twelve children and last of the family to answer the summons. On Dec. 30, 1875, he was united in marriage to Phoeba Catharine Bishop. They made their home in Hancock County for about six years, when they purchased a farm in Marion Township, Henry County, Ohio, and have resided there ever since. To this union eleven children were born, four baving preceded him in death. His wife departed this life Nov. 23, 1911. Later he was united in marriage to Medora Mutchler, Nov. 18, 1914, who survives. He was a charter member of Mt. Carmel United Brethren church which was erected here in the vicinity of his home, and when the membership of this church disbanded he and his wife placed their memberships with the United Brethren church in West Leipsic, Ohio. He leaves his wife, three sons, four daughters, twenty-five grandchildren, twelve great-grandchildren and a host of other relatives and friends. Funeral services were conducted by the writer and Rev. Barns, with interment at the Ridge cemetery.—J. L. Gutbrie, La Fayette, Ohio.

CHURCH NEWS

CALIFORNIA

Hemet.—We met in a business meeting Sept. 17, with Eld. S. E. Yoder presiding. The elder and others expressed their appreciation for the pastoral work of Brother and Sister Dickey during the past seven years in this community. They closed their work Sept. 1, at which time John Price began pastoral work here. Officers were chosen for the Sunday-school and church work for the coming year. The love feast was held Sept. 12, with Bro. Royal Glick, pastor of the San Bernardino church, officiating. Sept. 19 a young man accepted Christ and was baptized and on Oct. 10 a young husband and wife united with the church by baptism. We are planning an evangelistic meeting to be held in the near future conducted by the pastor. We are few in number here and ask an interest in your prayers.—Mrs. Sadie Price, Hemet, Calif., Oct. 12.

Laton.—The last Sunday in August the Laton church enjoyed a special service. Bro. Feller, the new pastor for our M. E. neighbors, accepted our invitation to preach for us. A basket dinner and an hour of fellowship were enjoyed by all. The women of our community have just organized a W. C. T. U., with Mrs. Elmon Sutphin as president; Mrs. Feller, treasurer; Mrs. Leonore Vaughn, secretary. At present we have twenty-one members. The Women's Work of our local church had a special meeting the last week of September. After the devotional period we discussed plans and effected our organization for the coming year, with Mrs. Lottie M. Ross as president. We then enjoyed a social hour together, revealed mystery friends and had light refreshments served. Sept. 5 we met in a business meeting and organized the Sunday school for another year. Mrs. Verna DeHart was elected superintendent; Mrs. Elmon Sutphin, superintendent of

Primary department; Mrs. Nettie Fike, Cradle Roll superintendent; Mrs. Jennie Fouts, Sunday-school treasurer; Mrs. J. H. Ross, secretary. Pastor Elmon Sutphin and Mrs. J. H. Ross represented us at our district meeting at Empire, Calif., Oct. 8-11. Oct. 3 our pastor conducted a special consecration service for all Sunday-school officers and teachers. We are planning a rally day for Oct. 17, and will have a special speaker for the day. A basket dinner will be served at the church. Sunday evening we will have union services, with the neighboring churches taking part. Several young people from our community are attending La Verne College this year. The B. Y. P. D. gave them a farewell party at the parsonage. It was enjoyed by all and much appreciated by the students.—Mrs. Bessie H. Jenkinson, Laton, Calif., Oct. 12.

Lindsay.—Some of the new officers are as follows: Sunday-school superintendent, Ralph Hopwood; assistant, Dan Bergman; children's superintendent, Hazel Kennedy. On Sept. 26 our pastor preached a sermon for the new officers and held a short installation service. The young people have charge of the devotional period once each month for the evening service. At our last meeting we had a round table discussion, speaking of problems the young people had presented. Our church has decided to follow the recommendation of the Conference in regard to electing the ministerial committee, and so members were elected from the various organizations within the church. On district meeting Sunday, Oct. 10, in the absence of our pastor, we had a couple of short talks from Miss Effie Metzger and Mrs. Ira Yoder. On the evening of Oct. 17 the girl reserves of the Strathmore high school held their annual candlelighting service at which time the church attended.—Mrs. D. W. Bergman, Tulare, Calif., Oct. 20.

Long Beach.—Since our last report we have entertained the Southern California district meeting. The attendance was large, the spirit of the meeting most splendid and every session was full of interest. On Sept. 29 Mrs. Lucile Heckman of Garkida, Africa, arrived in Long Beach for a visit with her sister, Mrs. H. H. Vaniman. She gave us some splendid messages telling of the work on the Africa field and inspired us to greater missionary activities. She will visit the churches of this district as time will permit. Ten members have recently been added to the church here by baptism, confession and letters of membership. All departments of the church and Sunday school are growing in attendance and interest.—Mrs. Emma Simmons, Long Beach, Calif., Oct. 12.

Raisin.—We are glad we could retain our pastor and elder, Bro. M. A. Long, for another year. The church is much in need of Brother and Sister Long's spiritual guidance with so much sin and evil present to turn us from the Christ life. Sept. 15 our regular quarterly council was held with our elder in charge. Officers elected were as follows: Mrs. J. B. Flickinger, clerk; Bro. J. N. Young, treasurer; Mrs. Nancy Rowland, Messenger agent; Mrs. W. H. Meyers, Sunday-school superintendent; Mrs. Lewis Haney, secretary; Brethren Long and C. S. Moore, delegates to district meeting which was held in the Empire church Oct. 8-11. Installation services were conducted Oct. 3, in connection with the regular preaching service. W. H. Meyers was elected general leader for the adult Christian Endeavor; Gerald Ransier, leader of the young people's Christian Endeavor, with Mrs. Gladys Gordon as adviser; Mrs. Frank Ransier, leader for intermediates. Bro. Long has been conducting a Bible study in connection with the prayer meeting on Wednesday evening of each week. The Ladies' Aid re-elected Mrs. J. N. Young as president of our Women's Work. The members of the Aid Society meet twice each month and are planning a bazaar and church supper before Thanksgiving. The Emma Mae missionary circle meets once each month in the homes of the members. We are studying The Southern Cross. Sister M. A. Long was elected to represent our Women's Work at the district meeting. Our love feast will be held Nov. 1. Sept. 24 the young married people's class sponsored a birthday supper, with the proceeds to be used in improving a special room in the basement of the church for a Cradle Roll department.—Elizabeth Kimmel, Raisin, Calif., Oct. 13.

IDAHO

Nezperce.—We met in council Sept. 26, with Bro. Amos Reed in charge and elected officers for church and Sunday school as follows: Bro. Reed, elder and pastor; Bro. Ralph Thomas, Sunday-school superintendent; Sister Ada Billups, clerk; the writer, Messenger agent and correspondent. Our ministerial board was instructed to cooperate with the district board in planning a series of meetings some time this fall or winter. Brother and Sister Stutsman of the Boise Valley church were with us in July and their help and co-operation was very much appreciated. A union daily vacation Bible school was conducted in August and was well attended.—Mattie E. Thomas, Nezperce, Idaho, Oct. 14.

ILLINOIS

Mount Morris.—On Aug. 22 we were privileged to have the Polo young people present the play, The Soldier of the Cross. Our new pastor, Foster B. Statler, and family arrived with their goods from Huntington, Pa., the last of August. Bro. Statler preached his first sermon on Aug. 29. A reception was held for the Statlers in the church basement Sept. 3, with a potluck supper followed by talks from representatives of the various departments and a response by Brother and Sister Statler. A goodly number from here attended our district meeting at Franklin Grove. It was decided that the district meeting be held here next year. Bro. Clarence Heckman gave an inspiring message on Sept. 12, under the auspices of Mount Morris College missionary society. Sister Heckman brought a challenging talk to the young people the same evening. Bro. Clyde Horst, pastor of the Chicago First church, conducted an impressive installation service for our new pastor and congregation Sept. 19. The promotion day program given by the children at the worship hour Sept. 26 was enjoyed by all. An offering for Bethany Biblical Seminary taken the same Sunday amounted to $53.35. Sept. 29 the Men's Work had a fellowship supper followed with a talk by Bro. Statler. The men are moving forward in their work and are considering several projects on which to work. On Oct. 3 our rally day attendance reached 255 with installation of church and church school officers following the morning sermon. We are eagerly looking forward to having Missionaries D. J. Lichty and wife, supported by Mount Morris College missionary society, with us for two days over the week end of Oct. 31. Beginning Nov. 4 our pastor will start a series of Bible book studies for our midweek service each Thursday evening. The work here is progressing with renewed vigor and enthusiasm under the able leadership of Bro. Statler.—Earl McNutt, Mount Morris, Ill., Oct. 18.

INDIANA

Anderson.—The Men's Work class held a successful meeting with Prof. C. D. Rotruck as the speaker. The Bible class held an interesting meeting Sunday afternoon at the home of Brother and Sister Oren Kilmer. Helpful talks were made; Sister Ethel Maroney gave a musical recital which was appreciated. The Berean class is planning some Halloween exercises.—Nila Alldredge, Anderson, Ind., Oct. 20.

Blissville.—On Sept. 11 we met for our annual harvest meeting and homecoming with Bro. Harvey Bowers of the Baugo church giving us two very interesting sermons. Sept. 25 our two weeks' revival meeting began with Bro. G. G. Canfield of the Plymouth Church of the Brethren in charge. A special subject was discussed each evening by Bro. Canfield. Sister Canfield was to take charge of the song service and special music but on account of being very ill with the flu could not, so Bro. Canfield, assisted by our own talent, took charge of the music. Although this was a very busy time for the farmers the attendance was very good. Six were baptized and two, a husband and wife, dedicated their lives anew. The members were greatly helped in their Christian lives through Bro. Canfield's spirit-filled messages.—Mae Pippenger, Plymouth, Ind., Oct. 15.

Camp Creek.—Truman Nifong continues as Sunday-school superintendent, with N. H. Miller as part-time pastor. Brother and Sister N. H. Miller attended Annual Conference and visited points of interest in the west. During their absence Bro. Wayne Eikenberry and the writer filled the pulpit. On June 25 this community was struck by a terrific storm of wind, rain and hail, which destroyed most of the farm crops and blew down about fifty barns and many smaller buildings. Among our members three lost their barns and almost all lost their crops. Groups of men from surrounding churches and Camp Mack came in and helped clean up the wreckage. This help was greatly appreciated. Our children's program was given on July 25, having been delayed by the storm and sickness. On Aug. 1 the Union church came as a body and worshiped with us. Their church house was wrecked in the storm. We enjoyed their presence and the special music they rendered. An offering was taken to help them rebuild. The Bremen B. Y. P. D. gave a play here on Aug. 8, which was very helpful. Our annual harvest meeting was on Aug. 15. Bro. Burton Metzler, now of McPherson College, preached both morning and afternoon. We appreciated his messages very much. The Ladies' Aid made towels for Bethany hospital. We had an all-church wiener roast on Sept. 29, with about thirty present.—Glenn I. Rummel, Nappanee, Ind., Oct. 20.

Cart Creek.—We held our September meeting with Eld. Obed Rife in charge. The various reports were exceptionally good. The Ladies' Aid has been very active. They have quilted, knotted comforts and helped poor and needy families with food and clothing donations. The Sunday school has an average attendance of ninety per cent of the members. Revival services will be held the first part of December, with Brethren J. Oscar Winger and Otho Winger in charge. Communion services will be held Nov. 6 at 7:30. Everybody is welcome. Bro. Obed Rife was re-elected elder; Bro. Carey Blue, treasurer; Sister Lenore Winger, clerk; Bro. Jesse Winger, Sunday-school superintendent; Lewis Winger, assistant; Jean Kendall, secretary; Ella Winger, Messenger agent.—Mrs. Jesse Winger, Marion, Ind., Oct. 18.

Elkhart City.—We held our council meeting Oct. 11, with Bro. H. F. Richards of South Bend in charge. We decided to hold our communion service on Dec. 12, one week from the close of our revivals, which will be held Nov. 22 to Dec. 5, with Bro. Chas. Oberlin of Peru in charge. Our new Sunday-school superintendent is Bro. Robert Thompson; primary superintendent, Sister Estella Myers. The new church officers are: Elder, Bro. Richards; financial secretary, Sister Wilma Swihart; treasurer, Sister Hilda Masten; trustee, Bro. Geo. McClintic; clerk, the writer; Women's Work president, Sister Clara Wise. There were sixty-three additions to the church during the past year of which twenty-six were by letter. Our average Sunday-school attendance during the year was a little over 300. The prayer meeting attendance ranges from 25 to 50. We are now studying the problem of vitalizing the individual lives of our members. The church debt has been reduced approximately $1,000 during the year. Our pastor and wife, Brother and Sister G. W. Phillips, have been untiring in their work here, having made about 1,000 calls during the year. We feel they deserve much credit for the progress which has been made. They attended Annual Conference at Nampa, Idaho. A two weeks' vacation Bible school, under the leadership of Sister Mabel Snider, was held this summer. The average attendance was 97. The sectional

B. Y. P. D. banquet was held in the church basement May 14. Guest speakers during the summer and fall have been Bro. Kurtz, who gave three messages; Bro. H. Spenser Minnich, who showed the moving picture, The Church at Work; Bro. Wm. Kinsey, who gave a lecture and chalk talk in September. The B. Y. P. D. was responsible for the evening services during September. On Sept. 26 they presented the play, In Perfect Peace. The finance board had charge of the evening service Oct. 10, presenting a program on Stewardship. The Overcomers class will present a play on Oct. 17, What Lack I Yet?—Mrs. Elbert Miller, Elkhart, Ind., Oct. 15.

Flora.—We met early in September in business meeting to receive the yearly reports from various officers and committees and for the election of Sunday-school and church officers. Installation services for these were conducted in a very impressive manner on Sept. 26 by our pastor and everyone is entering into their activities with enthusiasm. On Sept. 1 our new pastor, Bro. Ray Zook, began his ministry with us. A few weeks later, one evening he and his family were called to the church where a large number of members and friends had gathered to spend a social evening and to show their spirit of loyalty and co-operation in presenting a large amount of provisions to the Zook family. Quite a number of our members were privileged to attend our recent district meeting in the Huntington City church. Brethren Zook and Oren Eikenberry represented the church as delegates and gave a report of the meeting the following Sunday. The pastor will conduct a week of meetings the latter part of November, which will close with our love feast. Large audiences have been enjoying Bro. Zook's very inspiring messages, especially his series of sermons on The Greatness of Jesus, given on Sunday evenings.—Mrs. Catherine Eikenberry, Flora, Ind., Oct. 20.

Nappanee.—We are again entering into a new year of work. All workers seem filled with renewed vitality and interest which looks very encouraging for a promising year of work. The church has retained Brother and Sister Emmert as our pastors for another year. They have been doing good work among us and we appreciate the rich Biblical sermons by Bro. Emmert. Eleven have been received by baptism during the year. After a summer vacation the choir has again resumed its usual spiritual messages of song. This church is blessed with much musical talent which is led by Sister Cora M. Stahly. Sister Metzler, the wife of Eld. David Metzler, has recently passed away. Her Christian living was felt throughout the community and although she no longer moves among us her spirit will live with us indefinitely and inspire many to nobler ideals of Christian living. Oct. 3 many of our congregation enjoyed the splendid fellowship and centennial services of the Turkey Creek church. Our young people represented Nappanee at the district B. Y. P. D. conference at Bethany Oct. 3. On Sept. 10, in the absence of our pastor, Bro. H. D. Emmert, who was in the east with his family attending the wedding of their son, Bro. Ezra Flory, of Goshen City gave us a timely address on The Spirit of the Age. Our church was represented in the various camps of the year at Camp Mack.—Mrs. Floyd E. Klans, Nappanee, Ind., Oct. 19.

New Hope.—The Sunday school is operating under a new superintendent, Bro. Roscoe Ross. The Sunday school is increasing in number and interest. We have church services every Sunday night. Bro. J. S. Alldredge has charge of the services every second and fourth Sunday of the month and Brethren Cecil Ross and J. W. Coryea have charge the other Sundays. Both are working under Bro. Alldredge.—J. W. Coryea, Seymour, Ind., Oct. 12.

New Paris.—We held our annual homecoming and harvest meeting on Sept. 19, and as the day was bright and fair a large number of people worshiped with us. Some charter members of this church, who have been away for years, were privileged to meet with us again for which we were very thankful. Our neighboring church was holding an evangelistic meeting so they could not be present at the morning services but many of them came in the afternoon. A picnic dinner was served in the church basement. Bro. Frank Kreider of the Elkhart Valley church brought a well prepared and much appreciated message. Bro. C. Walter Warstler of Bellefontaine, Ohio, was with us in the afternoon services. Our church was represented by Bro. Virgil Mock and Sister Mildred Neff at the district conference which was held at the Yellow Creek church Aug. 19. The Sunday school is growing in attendance and interest, under the leadership of Bro. Francis Mishler. Some of our aged members are not enjoying very good health. The Christian Service class had a surprise pound party for Bro. John James and wife on Oct. 3. Bro. James has been in poor health for the past year and had reached the eighty-third milestone in life. They received many useful presents for which they were so thankful. Sister Ellen Billman who is eighty-seven is suffering from the effects of a fall she had recently. The mid-week prayer service is being well attended. The members of the Ladies' Aid are still doing their bit. The young people's class gave a well prepared and interesting program on alcohol at the Sunday evening services recently and also gave the same program at several neighboring churches. The Men's Work organization put much time and work on the church lawn and yard this fall which is a credit to them for their work has put the lawn in a beautiful condition. They have also done many other worth-while things.—Mary C. Kiefer, Goshen, Ind., Oct. 18.

Wakarusa.—The John Byler family of Lancaster, Pa., gave two very splendid programs at our church Aug. 7 and 8. On Aug. 22 we enjoyed our annual harvest meeting with a picnic dinner at noon and a farewell sermon by our pastor, Bro. Burton Metzler, who with his family moved to McPherson, Kans. We met in council Sept. 8 with our elder, Bro. Lee R. Cory of Milford, presiding. Bro. Roy Summer was elected superintendent of the adults and Sister Summer, primary superintendent. Six letters were read and four granted. Bro. H. A. Claybaugh has recently been secured as our pastor. Our church basement has been remodeled and at the present time we are having a new furnace installed. We are looking forward to a year of growth and fellowship in the Master's service.—Mrs. H. O. Metzler, Wakarusa, Ind., Oct. 14.

IOWA

Prairie City.—Sept. 19 Eld. B. F. Buckingham presided at our council at which time church and Sunday-school officers were elected as follows: Bro. B. F. Buckingham, elder; I. A. Buckingham, Sunday-school superintendent; Carl Elrod, B. Y. P. D. adult adviser; the writer, Messenger correspondent. It was decided to reroof the church this fall. Our Women's Work council has been quite active the past year. We served threshing dinners to a large number. Our annual fried chicken supper was held Oct. 7. We are planning for a father and son banquet in the near future. Our love feast was held Oct. 14.—Mrs. Gail Timmons, Prairie City, Iowa, Oct. 18.

KANSAS

First (Wichita).—At the quarterly business meeting the church and Sunday-school officers were elected as follows: Pastor and elder, J. H. Elrod; treasurer, Harlo J. Brown; clerk, Dora Cripe; delegates to district meeting, Cora Brown and Dora Cripe. A two weeks' meeting began Sept. 26, with X. L. Coppock as evangelist. The interest was good, members were refreshed, and five were received by former baptism. In every county of the state there is to be a one-day preaching mission during the week of Nov. 1-5. The national preaching mission by able ministers will be held in Wichita Nov. 18-21.—D. E. Cripe, Wichita, Kans., Oct. 14.

Independence.—Our church met in a business meeting Sept. 22, with Eld. Ralph Loshbaugh in charge and elected the following officers: Bro. Raymond Peters, elder; Rufus Daggett and Wm. Dyer, trustees; Ruth Wilson, clerk; D. F. Nolte, treasurer; Beulah Weber, financial secretary; Wilma Watkins, music director; Mrs. O. G. Barnes, Sunday-school superintendent; Bernice Barnes, secretary; Mrs. D. F. Nolte, home department superintendent; the writer, church correspondent; Clara Cline and Stella Amos, delegates to the district meeting. Our love feast will be held on Nov. 15. A mother and daughter were recently added to our church by baptism. A very effective dedicatory service was held for our new hymnals on Oct. 10. Mrs. A. C. Daggett of Elgin, Ill., and Mrs. J. A. McKelvey of Huntington Park, Calif., are here visiting relatives and friends.—Mrs. J. L. Amos, Independence, Kans., Oct. 13.

Newton City.—On Sept. 28 we held our regular business meeting at which time our Sunday-school and church officers were elected as follows: H. F. Crist, elder; W. H. Romine, treasurer; Zeta Rodgers, clerk; Chas. Rodgers, trustee; Mrs. Emma Rodgers, Messenger agent; Mrs. Elizabeth Romine, correspondent; Murl R. Miller, Sunday-school superintendent; Mrs. Lottie Royer, home department superintendent; Marjorie Hartman, secretary and treasurer. Oct. 10 a consecration service was held for the officers and teachers. The B. Y. P. D. is having interesting meetings with LeRoy Rodgers, the newly elected president, directing.—Mrs. H. F. Crist, Newton, Kans., Oct. 19.

Prairie View.—We met in council Oct. 10, with Elder Geo. W. Burgin of Garden City presiding. He read Romans 12 for our scripture lesson. Officers were elected as follows: J. F. Crist, elder; Bro. Roy Murphy, Sunday-school superintendent. The date of the love feast and communion was set for Oct. 24. The ministerial board is to make plans for an eight-day prayer or revival service.—Minnie Dague, Scott City, Kans., Oct. 19.

West Wichita.—Brother and Sister Oliver Austin conducted a successful evangelistic meeting here Sept. 12-26. Seven were added to the church by baptism. The love feast and communion was held Oct. 13. At the regular council meeting officers were elected for the coming church year. Marie Hoag was re-elected as superintendent and Mrs. Harry Clark, junior superintendent. The time of our evening service has been changed from 7:45 to a vesper service at 4:30 and seems to be a success for attendance. The endeavor groups are held at 5:30. The adult Christian Endeavor and junior band have reorganized recently, after being disbanded for the summer. The young people have been having some interesting travel reports by various members who enjoyed vacation trips this summer. Several of our members plan to attend the district conference at McPherson Oct. 17.—Dorothy Stephens, Wichita, Kans., Oct. 16.

MARYLAND

Beaver Creek.—Throughout the summer the B. Y. P. D. has continued with their programs including a vesper service and a missionary program given at the Manor church. This year we were represented at Camp Bethel and Camp Peniel. Harold Green, one of our young boys, taught hobbies at Camp Peniel. Several of our members attended the regional conference, held at the Westminster church Sept. 1-3. A number of young folks, including the pastor and his wife, attended the leadership training institute held at the Frederick church Oct. 8 and 9. We plan to do some good work in our local group this year since there are three from our local church working in district work, namely: Doris Woodie, Carrie Moser and Harold Green. During August our pastor and family were on their vacation for two weeks and the following two weeks the pastor held a revival in Virginia. While the pastor was gone the young people and visiting ministers took charge of the church services. Our regular council was

held Sept. 24 at Beaver Creek, with Bro. E. C. Woodie as moderator. Reports were given and accepted. The trustee board with the assistance of a named committee are laying plans toward remodeling for the more essential needs of our church before winter sets in. Our fall love feast will be held Oct. 16. We expect a large number of our group to be present and visitors are welcome. Oct. 17 will be Bethany Biblical Seminary offering day for our church. William Harshman has been elected superintendent of the Beaver Creek church for another year, with Ray Kline as assistant; Harold Green at San Mar, with John Wishard as assistant. The young people have recently organized with the following officers: President, Doris Woodie; vice-president, Carrie Moser; secretary, Lucille Steoup; treasurer, Alvin Dumire. We are looking forward to a great revival at the San Mar chapel, starting Oct. 24, conducted by Bro. A. J. Caricofe of Luray, Va., assisted by the pastor, Bro. E. C. Woodie.—Carrie Moser, Boonsboro, Md., Oct. 15.

Meadow Branch.—We held our love feast on Oct. 16 and 17 with W. N. Zobler of Lancaster officiating. The meeting was well attended and inspirational. About 250 communed. Bro. D. E. Englar and John D. Roop, Jr., rendered very acceptable service at this time. Just before the love feast services began two were added to the church by baptism. One was recently added to the church by letter. Many more seem near the kingdom.—Wm. E. Roop, Westminster, Md., Oct. 19.

MICHIGAN

Grand Rapids.—We are starting out on another year of work with Harold Chambers as part-time pastor; Bro. M. M. Chambers, Sunday-school superintendent; D. F. Oaks, assistant; Grace Oaks, junior superintenent; Grace Rynders, primary superintendent; Lanta Gehrett, beginners' superintendent. We are starting several new musical organizations including a ladies' choir, under the direction of Elaine Hall, an elementary choir under the direction of Blanche Chambers, and an orchestra under the direction of Harold Chambers. The church enjoyed a fellowship supper preceding the business meeting Sept. 24. Oct. 31 will be rally day. Several special features have been planned. The ladies' missionary society elected officers with Velma Kayser as president. The Grand Rapids church has been the recipient of two useful gifts during the past year. One, an electric clock presented by Gladys Thomas and Lanta Gehrett in memory of their mother, Mrs. Babcock, and the other, an organ which Bro. H. Chambers was able to get and repair at a nominal cost and which he gave the church to use as long as they wish. It adds much to our service and we give thanks for both. We are happy that during the past year we were able to reduce our church and parsonage mortgage a great deal. Much credit should be given to the young people's class who raised $100 toward this amount. They have chosen Foster Wilt as their president and expect to do even greater things during the coming year. We greatly miss Bro. E. M. Troyer who passed away last month. Many things are being planned for the coming year and we hope that we may have a profitable year for his kingdom.—Grace Oaks, Grand Rapids, Mich., Oct. 18.

Marilla.—Our church met for business meeting July 23, with Bro. Charles Forror presiding. As Bro. Forror and family were planning to leave us for their new home in California it was necessary to choose another elder. Bro. J. Edson Ulery of Onekama, Mich., was elected. We are redecorating our church. Seven of our intermediates attended Little Eden Camp at Onekama, Mich., which proved to be very spiritual as two of our girls were baptized at that time. Brother and Sister Max Hartsough of Illinois are expected here soon to take over Brother and Sister Forror's work.—Mrs. John Reitz, Copemish, Mich., Oct. 16.

MISSOURI

Mountain Grove.—We elected the following Sunday-school officers after Sunday school on Sept. 19: Bro. Wilbur Brower, superintendent; Wilmer Brubaker, secretary. During the same afternoon the council meeting was held. It was decided to have our home ministers conduct a series of meetings in November if no evangelist is available. Bro. Henry Harris was elected secretary; Bro. Durard Foxworthy, member of the ministerial committee; Sister Dora Atkins, Messenger agent; the writer, church correspondent. Oct. 17 was chosen for church loyalty day.—Isabelle Brubaker, Mountain Grove, Mo., Oct. 17.

NEBRASKA

Lincoln.—The council of Women's Work should be highly complimented for their grand work this past year. Their pledge to the church budget of $125 was paid by the end of the year. Election of officers was held Sept. 9 as follows: President, Mrs. Harold Lambert; vice-president, Mrs. N. A. Van Dyke; secretary and treasurer, Mrs. R. D. Jenkins. Sept. 19 we had the pleasure of hearing Evangelist Carrara of New York. B. Y. P. D. held a wiener roast Sept. 24, at which time $5 was made for the repairing of the basement. Our pastor, Bro. Smith, officiated at our love feast Sept. 26 with sixty-five members present. As always the service was very impressive. Homecoming and promotion was held Oct. 3. In the morning we had promotion and installation of officers, with a basket dinner at noon. In the afternoon a short program was held consisting of a welcome speech by Bro. Gable and reading of letters from Bro. Birkin, our former pastor, Bro. Rollins, Brother and Sister Whiteneck and Virginia Tredwell. All letters were very interesting. After this we had two short addresses by Bro. Smith and Bro. Maxwell, chaplain of the Nebraska State Penitentiary.—Bernice Schwartz, Lincoln, Nebr., Oct. 18.

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South Beatrice.—During the absence of our pastor and family who attended the Annual Conference in June the pulpit was filled by the following people: Mr. Bluer, a native of Africa who is attending school in a Nebraska college; Mrs. Fishback of Beatrice, who recently returned from a visit with her daughter who is a missionary in South America; Brother and Sister Earl Breon, who spoke to us on education day. Bro. Breon canvassed the community in the interest of the college with good results. It seemed good to have Bro. Kurtz with us again. Our Aid Society has been active in a number of ways. We gave $19 for Spanish relief. An ice cream social was given for the children's home in Omaha, which netted a nice sum. The group also repaired the screens of the church basement. Another time they gave the church a general cleaning. One week they met at the home of Mrs. Harry Teter to reorganize and prepare dinner for a group of men who sowed wheat for the church. The first family camp in Nebraska was held at Horkeys park in Crete, Nebr. Sixty from this camp attended. Six of our young people are attending school at McPherson. Our pastor arranged a service for their benefit. The annual business meeting was held with a good representation and elected Sunday-school and church officers. A church social was held Sept. 17 at which time the members pledged their support for the financing of the church budget. The last Sunday in September we held our harvest meeting with a basket dinner. Bro. Snavely from Carleton gave us two splendid sermons. The junior and senior choir gave several special numbers and made the day a pleasant one, encouraging thankfulness for the blessings of the year.—Mrs. J. H. Heiny, Blue Springs, Nebr., Oct. 18.

NEW MEXICO

Clovis.—We had an interesting and helpful promotion in our Sunday school Sept. 26. Both the interest and attendance has increased some, though we have lost a few families who have moved away. We are without a pastor at present but are keeping up all of our regular services, either by getting other ministers for the preaching services, or putting on helpful programs and services by some of our groups or organizations. It is encouraging to see these groups taking on responsibilities more earnestly. The intermediates are preparing a program for temperance Sunday, Oct. 24. We were very glad for a visit from Bro. Ora Huston, field man for this district, and Bro. Oscar Fike, secretary of district ministerial board. Helpful messages were given.—Minnie B. Rodes, Clovis, N. Mex., Oct. 13.

NORTH DAKOTA

James River.—Brother and Sister S. L. Barnhart came the first of June to be the summer pastor for Carrington and James River. They gave us our first sermon on June 13. They held one week of evening services and visited in the homes. A daily vacation school lasted for a week with about twenty-eight enrolled in an all-day session. We greatly enjoyed having such talented young people with us and regret we are not able to keep them. Bro. Sylvan Stemen was with us Sept. 26 giving us our harvest sermon. The Carrington people enjoyed the day with us. All old officers were retained for another year. We will endeavor to keep Sunday school going until the weather gets too severe but we are too scattered and too few in number to keep going during the severest weather. If only those who are not busy could see the need of these poor little country churches and give us some encouragement. Carrington church has been very generous the past two years in sharing the summer pastor with us on such terms as we are able to pay.—Mrs. J. W. Schlotman, Carrington, N. Dak., Oct. 16.

Surrey.—Sept. 5 Bro. Mike Petry was with us and preached a peace sermon. After a lunch at the church we had our council, conducted by Bro. D. T. Dierdorff. We elected our Sunday-school officers as follows: Bro. J. L. Kauffman, superintendent; Bro. D. S. Petry, assistant. Plans were made for a revival meeting. Brother and Sister Ralph Petry have agreed to come for one week. Sister Petry gave a short talk each evening along the line of missions, which we all enjoyed very much. Bro. Petry gave us some very good sermons as a result of which three young men were baptized. On Oct. 10 the intermediates, under the direction of Hellen Cook, put on a missionary program for Africa which was very well rendered.—Mrs. Minerva Lambert, Minot, N. Dak., Oct. 15.

OKLAHOMA

Ames.—We were without a pastor three and one-half years. In May, 1937, Bro. Robert Haney and wife and daughter of Virginia came in our midst and took up the pastoral work. They worked with us for three and one-half months and under their efforts we were built up spiritually. We organized a Ladies' Aid Society and also a men's organization. Through these we have accomplished quite a bit and are still continuing the work. Their fine friendly Christian character won them a host of friends. Through his enthusiastic co-operative spirit we had union services on Sunday evenings during July and August with the other four churches here in town. On Aug. 29 a basket dinner was held in their honor to show our appreciation for what they had done for us. They left and took up the pastoral work in Cushing, Okla., on the first Sunday in September. We all wish God's blessings upon them in their new field of labor. Bro. E. E. Barnhart and family came from Glendale, Ariz., and took up the pastoral work here with us.—Mrs. E. D. Reynolds, Ames, Okla., Oct. 18.

OHIO

Defiance.—Our church membership has enjoyed a steady growth throughout the past year. Thirteen have been received into the church. Sisters Lottie Noffsinger and Helen Link represented our church at training school at Camp Mack and Sisters Pauline Shock, Irene Kintner and Ronda Noffsinger at Y. P. camp. We have recently redecorated the interior of our church and a new heating plant is being installed. On Oct. 3 Bro. Arthur Eitniear and wife were elected to the deacon's office. In the same service Bro. Orville Noffsinger was called to the eldership and with his wife were duly installed. The weekday religious training class is resumed. Our revival starts Oct. 24, with Bro. C. H. Deardorff of Ashland, Ohio, as the evangelist. The members of the Ladies' Aid have been raising money by making apple butter and have made 100 gallons to date.—Mrs. Obert Noffsinger, Defiance, Ohio, Oct. 16.

Stony Creek.—Since our last report Bro. G. L. Wine of Covington, Ohio, assisted us in a series of meetings. Mrs. Wine assisted in the song service. These meetings proved to be very inspiring. On Aug. 29 we had our eighth annual homecoming, which was well attended. Our pastor, Bro. C. W. Warstler, conducted his fifth evangelistic meeting in the Maple Grove church, his boyhood congregation. He is at present holding a series of meetings in Pleasant View, Ohio. Sunday-school officers have been elected for the new school year. Bro. Luther Keenen was re-elected for general superintendent; Clyde Roby, assistant; Mrs. Hazel Mohr, director of junior department. Our fall communion was observed Oct. 3. While the evening was rainy there was a good attendance and the meeting was very inspiring.—Mrs. Marjorie Roby, DeGraff, Ohio, Oct. 12.

Upper Twin, Eaton.—Ever since our revival, conducted by the Austins, we have been experiencing new spiritual growth. Several have been added to our number including, as the latest recruit, an old brother nearing his eightieth birthday. While we keenly feel the loss of Sister Kathryn Karicofe, who has by this time, no doubt, entered upon her new field of labor in India, we feel assured that richer blessings will come to that needy field through this transfer. Her mother is not very strong but is bearing up well and fully resigned to God's leading. On the Sabbath before Kathryn's departure an all-day service was held in the Eaton church in her honor. The church was decorated with cut flowers, potted plants, ferns and palms, and presents of clothing, household accessories, love tokens of every description, even to a well-filled purse of $250 or more. The Lichtys, missionaries on furlough, and Bro. C. D. Bonsack, secretary of the General Mission Board, had a very important place in the day's program. A meal was served in the basement to all who would participate. Our beloved pastor, Bro. Frank Eby, has been preaching some wonderful sermons on the general subject of prayer. They have been helpful and much appreciated by everyone. During the summer and autumn it was necessary for him to take a much needed rest, part of which was spent in bed and part on a motor trip with his family to Cleveland, Buffalo and Niagara Falls. During his absence the pulpit was filled by C. G. Erbaugh, Wm. Hollinger and the writer. The usual summer outing was enjoyed by a large crowd in the Fort St. Clair state park, one mile west of Eaton. We were entertained during the summer months by a musical program rendered by the Bear Creek church, and pictures of Eld. Parker's trip around the world. We were also favored by good sermons by Mark Shellhaas, Paul Kinsel and a stereopticon lecture on temperance by the pastor. We humbly yet cheerfully take our place in the long line of seventy-five percenters, who certainly appreciate the liberal offer of the management of The Gospel Messenger. Through the efforts of the Men's Work organization we have a nice pile of wood in our church basement, also a nice job of basement decoration and other much needed improvements. No preventing providence the writer contemplates preaching his 59th anniversary sermon in his home church Nov. 7. Brethren, pray for us.—A. G. Crosswhite, Eaton, Ohio, Oct. 18.

White Cottage.—On Mother's Day we gave an offering of $8.50 for the Spanish sufferers. The Golden Rule Sunday-school class gave Mothers of History at the close of Sunday school, after which our pastor, Bro. Zigler, gave a fine discourse on Honor Thy Mother. We held our love feast May 4, with only thirty-four present. There were various reasons why so many were absent, but we are praying for increased interest. We held a private love feast June 23 for Bro. Spring and his sister, Vina Spring, both of whom have been shut-ins for some time. Twelve brothers and sisters gathered around the table and enjoyed a wonderful feast. Both Brother and Sister Spring had been recently anointed. It was a joy to see these old people enjoy this meeting since they seldom get to the Lord's house. Bro. Chas. Bay, a representative of the welfare work of our county, brought the message on May 13. The young married people's Sunday-school class sponsored a father and son banquet May 15, having as their speaker Bro. Domer of Zanesville. Bro. Paul Shrider had charge of our services July 18 as Bro. Zigler was called to Ankenytown to conduct a funeral. Brother and Sister Myers and family of China were with us over the week end of July 25 and brought us several inspiring messages. Their son, Wellington, gave an interesting talk to the B. Y. P. D., telling about their trip across the ocean and also about their American schools in China. Sister Myers is a sister to our pastor, Bro. J. D. Zigler. Bro. Paul Shrider brought the message Sept. 5, using as his subject, Building a Nation. Aug. 29 Bro. Zigler gave an interesting talk portraying the stand of our church regarding war. The B. Y. P. D. recently purchased a piano for the church basement. Bro. Shrider is the president of this organization. Although he is in Manchester College, furthering his preparation for the ministry, his assistants are endeavoring to carry out his ideas for a better B. Y. P. D. Three of our young people attended Camp Wahilo at Camp Zion in July and all brought back fine reports. We have discontinued our Aid Society and organ-

ized a Women's Work, with Sister Goldie Slack as president. We have held our own as to attendance and interest in Sunday school and are looking forward to greater work as our faithful superintendent, Bro. L. E. Spring, is putting forth extra effort. Our average for the past six months has been eighty-five, with an enrollment of ninety-five. Our members' meeting was held Oct. 5, when our pastor was chosen delegate to the district conference, with Sister Mabel Shrider as alternate. Sister Florence Shrider was chosen to represent our Women's Work, with Sister Anna Slack as alternate. Our ministerial committee was instructed to secure an evangelist to conduct a series of meetings for us as soon as convenient. These meetings will close with a love feast. Our pastor and four other members attended the district meeting at Springfield and reported a most spiritual meeting. Our church debt is slowly but gradually decreasing. We are planning a Christmas gift to the church, thereby bringing our debt nearer to a finish. We are looking forward to the arrival of Nurse Horn from Africa.—Mrs. J. F. Shrider, South Zanesville, Ohio, Oct. 18.

PENNSYLVANIA

Calvary.—We are planning our fall love feast and communion service to be held on Nov. 4. We would like to issue an invitation to all who would care to partake in this service. We are hoping and praying that this love feast will surpass that of our spring service which was the best attended love feast since the Calvary church was organized. Our church has been going forward steadily. Our rally day service was attended by 360 and our church services are well attened. We are praying that God might continue to bless our work in this community toward the end that many souls might come to know him. It is our prayer that the Calvary church might indeed be a beacon lighting others to the cross of Calvary.—Mrs. Erna Moss, Philadelphia, Pa., Oct. 18.

Chambersburg.—With the return of autumn our attendance is improving. We had an attendance of 236 at Sunday school on rally day, Oct. 3, and an offering of $424.60, which was given to the building fund. The church has purchased a parsonage and our pastor will get possession in the spring. We are planning for our revival meeting Nov. 14-28. Our love feast will be held on Dec. 5 at 6 P. M. On Sept. 26 our church choir, led by Bro. Blair Baer, visited Bro. Andrew Etter at Mont Alto and gave a musical program.—Mrs. George Haldeman, Chambersburg, Pa., Oct. 16.

Everett.—We met in council Oct. 6, with our pastor, Bro. E. M. Detwiler, presiding. It was decided that we would have our love feast on Nov. 7. We are looking forward to our series of meetings which will start on Sunday evening, Nov. 14. Bro. Rufus Bucher of Quarryville, Pa., will be our evangelist. The B. Y. P. D. is reorganized for the coming year. It is now divided into two parts—the junior B. Y. P. D. and the senior B. Y. P. D. Both are progressing very nicely. We are looking forward to a father and son banquet in the near future. —Mrs. D. B. Brallier, Everett, Pa., Oct. 20.

Jennersville.—At the morning service of July 25 the children gave a program directed by the teachers of the primary and junior classes. At noon a basket lunch was served at the home of our pastor, Bro. John D. Ebersole, and during the afternoon those present engaged in singing of familiar hymns directed by Bro. Glasmire. About one hundred persons enjoyed this occasion. Our evangelistic meetings were held Sept. 7-19, with Eld. Henry F. King of Myerstown, Pa., as the evangelist. As a result of the meetings three were baptized, one was reclaimed and the church was strengthened by his messages. During the past few months one other person has been baptized and five received by letter. Sept. 27 our church met in council with Bro. John D. Ebersole in charge. At this meeting Bro. Ralph Hess was elected as Sunday-school superintendent. Other officers and teachers were elected. Our love feast will be held on the evening of Nov. 14. Bro. Frank Carper and wife and Sister Florence Gibbel came to us on Sept. 28 in the interest of our Sunday school and Women's Work. Their visit was much appreciated and we were encouraged to go forward in our work here. We will have our harvest service on Oct. 17.—Mrs. Lula K. Grinestaff, Oxford, Pa., Oct. 9.

Lewistown.—Attendance has started out this fall with real encouragement. During July and August we united with the other churches of our city in union vesper services. They were well attended by our people. Since our last report four more persons have been received into membership by baptism, one by the right hand of fellowship. Twenty-seven have been received into the church since Jan. 1. Our pastor, Bro. H. B. Heisey, makes his evening services evangelistic. Bro. Earl W. Strauser is our Sunday-school superintendent; Mrs. Grover Bair, president of our missionary society. Bro. Wm. Beahm, missionary from Africa, gave us a very interesting talk in August. May 29 a large group gathered in the social room to help celebrate the twenty-fifth wedding anniversary of Brother and Sister H. B. Heisey. Their family was home to enjoy the evening. The church was beautifully decorated for the occasion and a very pleasant evening was enjoyed by all. Our pastor and wife were presented with twenty-five silver dollars and other gifts, with the wishes of all that they may enjoy many more happy years together. Oct. 3 was rally day. Our attendance was large and the offering was more than $500 in the Sunday school alone. The day was filled with good messages in sermons and song. We are hoping the rally day spirit will last through the year.—Mrs. I. F. Benner, Lewistown, Pa., Oct. 18.

Manor.—Revival meetings were held in the Diamondville church from Aug. 30 to Sept. 12, with Bro. Charles Blough as evangelist. There were no new converts but good seed was sown that we are confident will bring forth fruit in the future. Revival services at the Purchase Line church were held from Sept. 20 to Oct. 3, with Bro. H. Q. Rhodes as evangelist. The meeting was climaxed with seven souls taking their stand for Christ and coming into the church through baptism. Our council meeting was held Oct. 2 at the Purchase Line house. Love feast will be held on Oct. 31 at the Purchase Line house. —Mrs. Dorsey Rotruck, Clymer, Pa., Oct. 13.

Mechanicsburg.—We observed rally day on the morning of Oct. 3, with Bro. John Hershman as speaker. In the afternoon of the same day Bro. H. K. Ober of Elizabethtown gave us a harvest home message. Both meetings were well attended and enjoyed by all. On Oct. 5 we held our regular council. We will begin a fall revival meeting Nov. 7, with Bro. W. G. Group as evangelist, closing with the love feast Nov. 21 at 6:30 P. M.—Jessie Steerman, Lemoyne, Pa., Oct. 11.

Meyersdale.—The churches of Meyersdale were privileged to hear the inspiring and helpful lectures of Dr. Dean C. Dutton of Cincinnati, Ohio, during the week of July 12. Three of our young people attended Camp Harmony and gave us a program on what it meant to them. The evening of July 11 Bro. John D. Ellis of Johnstown showed us the moving pictures of his visit along with Bro. Bowman to the mission fields of India and China. During the month of August the churches of Meyersdale united in union services each Sunday evening, with each pastor taking care of one of the services. Aug. 29 Bro. D. L. Miller of Cleveland, Ohio, gave us a fine morning message. We are happy to report that he will take up the pastorate here at the beginning of the year. Our hearts are glad that arrangements have been made for Brother and Sister Detweiler to continue their splendid work here until then. After the first of the year they expect to take up the pastorate at Huntingdon, Pa. Sept. 12 the Roof Garden quartet of Somerset County gave us several musical selections. Our church donated about $50 toward the A. M. E. Zion (colored) mortgage lifting fund. Our pastor will hold our two weeks' evangelistic meeting beginning Nov. 7.—Delta Arnold, Meyersdale, Pa., Oct. 8.

Mountville.—On June 13 we closed our evangelistic efforts at the Manor house. Bro. Paul Meyer of Conestoga labored faithfully and earnestly and as a direct result one precious soul was added to the church by baptism. Manor Children's Day program was held July 25, with Bro. Chester Royer of Manchester, Pa., as the speaker. Eleven of our young people attended Camp Conewago at Elizabethtown and gave an interesting report. The Manor Sunday school and friends enjoyed an outdoor service at South Mountain Camp above Carlisle, Aug. 15. The classes were held on the mountainside and afterwards all were addressed by Bro. Herbert Wolgemuth. All enjoyed the worship in God's world. Bro. Lehigh of Hanover gave the missionary address at Mountville Aug. 15. At a recent council meeting the Sunday-school officers were elected as follows: Superintendent for Manor, Milton M. Hess; assistants, Paul Ginder and Florence K. Herr. Superintendent for Mountville, Harry C. Neff; assistants, Harry Enders and Harry K. Gerlach. The harvest meeting was held at Manor Sept. 12 and the offering was given to the Neffsville orphanage. Bro. Howard Merkey of Manheim gave the address at the Children's Day meeting at Mountville Sept. 5. The Student Volunteers of Elizabethtown will be with us at Mountville Nov. 14 and have charge of the services. Our love feast will be held Nov. 20, 21. Our evangelistic efforts at Mountville, with Bro. H. K. Ober as the evangelist, will begin Nov. 21.—Florence K. Herr, Millersville, Pa., Oct. 11.

Pittsburgh.—Summer with its outdoor activities left a few faithful attendants to carry on the services in the church. During the summer we always have one visit from Bro. S. W. Bail who is an inspiration to his many Pittsburgh friends. Other services in the absence of our pastor were conducted by our ministers and deacons. Three of our girls attended Camp Harmony. Brother and Sister F. W. Berkely have their son and daughter in Juniata College. Bro. Emerson Shideler and his sister, Virginia, are both in Chicago schools. Our fall rally began Sept. 19, with the coming of our Bro. Calvin Bowman, a former worker of our church, who has spent four months in mission and Bible lands. He brought us a great message from India in the morning and in the evening an illustrated lecture was enjoyed by a packed house. The following officers were elected: Elder, N. M. Shideler; clerk, Orville Hoover, Sunday-school superintendent, R. R. McMillen, assistant, C. L. Burket; treasurer, J. M. Brallier; president of Women's Work, Mrs. N. M. Shideler; Messenger agent and correspendent, Mrs. W. M. Barnett. We are enjoying fellowship services with two other churches of the community. Our rally day and installation services were held Oct. 3. Three babies were consecrated. Each class in Sunday school took part in the program. The primaries and juniors were promoted. Mrs. Fern Jamison brought a very vital message on the subject of temperance. A hymn was sung by Mrs. A. C. Clark. Our Women's Work offering amounted to $23.75 this year. Part of this was earned by our Aid Society which meets weekly. Each year as one of our number passes on another comes to take her place proving that a great cause never is lost for want of workers. We regret very much to record the passing of our former president, Sister Olive Wareham. Her services in the Aid Society were rendered so graciously and with much sacrifice. The united Bible class and the young people's class meet monthly and are planning to aid in the finances of our church. Our fall communion will be held on Nov. 7 at 7:30 P. M.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 12.

Pleasant Hill.—Oct. 3 will be long remembered in the Pleasant Hill church. Bro. Arthur Rummell made a special effort for a rally in membership as well as in offering. There were 223 present and we

had an offering of $1,068.25, which was placed in the building fund as we intend to enlarge our church in the near future. The children presented a program appropriate for the occasion. Oct. 7 Eld. Tobias Henry presided at our council at which time we elected the following officers: Bro. Henry, elder; Bro. D. I. Rhodes, clerk; Brethren Waldo Rhodes and Montell Harrison, ministerial board; Sisters Elizabeth Davis, Fern Stutzman and Elsie Berg, board of Christian education. The treasurer reported having paid in full our debt to the Brethren old folks' home at Scalp Level. The council elected delegates to our district meeting of Western Pennsylvania which will be held Oct. 26 and 27 in Meyersdale.—Elsie Berg, Johnstown, Pa., Oct. 18.

Richland.—The daily vacation Bible school, directed by Ray Kurtz, was held July 19-30. The enrollment was 184 with a representation from ten churches. The daily offerings, amounting to $48.15, were given for India missions. Bro. Noah Sellers from Lineboro, Md., conducted an inspirational and powerful revival service Aug. 1-14. There were four conversions. The church met in regular council on Sept. 3. Ray Kurtz was licensed as a minister. The election had taken place at a previous council. On Sept. 19 the missionary committee conducted a farewell meeting for B. Mary Royer who sailed for India on Oct. 1. The speakers of the evening were Eld. Charles Cassel from the White Oak congregation which supports her work, Eld. Michael Kurtz from the Richland church which supports her personal needs, and B. Mary Royer. On Sept. 26 the welfare committee gave a program with Eld. Rufus Bucher speaking on the theme, Home, As God Meant It. Our love feast will be held on Nov. 6 and 7, starting at 1:30.—Eva A. Bollinger, Richland, Pa., Oct. 12.

Scalp Level.—The twenty-fifth anniversary and homecoming of the Church of the Brethren was held July 25. Large crowds attended the three sessions. The morning sermon was delivered by Bro. Dan Jones of New York. Afternoon sermon was delivered by Bro. H. S. Replogle, a former pastor from Green Oak near Philadelphia. The evening sermon was delivered by Bro. L. S. Knepper, a former pastor, now at Huntingdon. Bro. J. A. Buffenmyer, our last pastor, was unable to be here. Our present membership consists of eighty-four charter members. One hundred and twenty-six were baptized during the pastorate of H. S. Replogle; eighty-nine, during the pastorate of L. S. Knepper, ninety-six during the pastorate of J. A. Buffenmyer; sixty-eight, during the present pastorate of G. E. Yoder; fifty-seven received by letter. Oct. 15 Sister V. Grace Clapper gave an interesting lecture on facts about China. Sister Clapper is one of our own members having arrived in our community in June from China where she is serving as a missionary. Our semiannual love feast was held Oct. 17. Oct. 10 was rally day, and the children gave the program. We also planned a revival in our church which will be held from Nov. 28 to Dec. 12. Bro. G. E. Yoder, our pastor, will be the evangelist. Brother and Sister Elias Brightbill of Bethany Biblical Seminary will have charge of the music. Mrs. Brightbill will be remembered as Olive Yoder, daughter of our pastor. We are praying these meetings will be profitable in increasing spirituality and soul winning.—Mrs. Ethel Livingston Weller, Scalp Level, Pa., Oct. 25.

Uniontown.—During the past three months we have had a number of rich blessings. July 18 the Byler family had charge of the morning service. Bro. Edgar Debolt gave us a very timely sermon on Aug. 8. On Aug. 11 the tri-county Sunday-school convention was held in the Connellsville church and our church was well represented. The evening program was largely put on by our folks. About fifty of our people attended the district Sunday-school convention at Windber this fall. Our young people have been very enthusiastic about camp this summer. Three of our older girls were called for cabin leaders. Our young people are planning a very full program for the winter. On Sept. 3 a workers and teachers' conference was held to lay plans for improvement in the Sunday school for the coming year. Aug. 29 Bro. C. C. Ellis of Juniata College gave us one of his masterful sermons on the subject, The Long Quest. He very vividly pointed out to us that the quest for God and righteousness was the one thing that really counted. Bro. Ellis preached at the union service that same evening. Sept. 5 Bro. Sollenberger was at Connellsville during the morning service to assist in taking the vote of the church for a pastor. The next Sunday morning he was called to the Mt. Joy and Mt. Pleasant churches for the same reason. Bro. H. H. Glover cared for the services in our church. Oct. 3 the volunteer mission band from Juniata College was with us. During October our pastor is building his sermons around The Christian's Creed and Conduct. Oct. 19 the young people of Greensburg will give a program in our church. Oct. 22 will be our anuual father and son banqnet. Bro. Sollenberger will conduct our revival meeting beginning Oct. 31 and contlnuing for two weeks, closing with the love feast on Sunday evening.—Alta Lowdermilk, Uniontown, Pa., Oct. 15.

Upper Conewago.—We held our council meeting at the Hampton house on Aug. 28, at which time the deacons gave their report on the annual visit. We have chosen Brethren Geo. Hull, Bruce Anderson and Paul Miller to represent our church at district meeting which will be held at Marsh Creek. Superintendents were also elected for the three Sunday schools as follows: East Berlin, D. E. Brandt; Hampton, Earl Witters; Latimore, Luther Baum. We again assembled in council on Oct. 2 at which time arrangements were made for our love feast. Brethren S. S. Sheffer and J. E. Trimmer were present to take the voice of our church for deacons. The lot fell on Lewis King and Luther Baum and their wives. They were installed into office after the close of the afternoon session of our love feast on Oct. 16. We indeed had an uplifting and inspiring feast. Eld. S. G. Meyer from Lebanon, Pa., preached the examination sermon and officiated at the evening service. Bro. C. B. Sollenberger from Carlisle, Pa., preached two inspiring sermons. Bro. Simon Bucher taught the Sunday-school lesson. Other visiting brethren that took part were J. E. Trimmer, S. S. Sheffer, G. Howard Danner and Daniel Bowser. Our congregation is looking forward to our eight-day Bible conference which will be held at the Mummert house Nov. 7-14. Eld. Quincy Leckrone from Thornville, Ohio, will be the speaker on the opening date and will speak each evening during the following week. On the closing Sunday there will be an all-day meeting. The following visiting brethren are expected to take part on various subjects: Elders J. E. Trimmer, Quincy Leckrone, Chas. D. Cassel, I. N. H. Beahm, Simon Bucher and Bro. Grant Mahan. Services will be held at the Hampton house on Thanksgiving morning. Since our last report one was added to our church by baptism.—Bertha E. Hull, East Berlin, Pa., Oct. 18.

Waynesboro.—Church rally week was observed in the Waynesboro church from Sept. 26 to Oct. 3. On Sept. 26 promotion exercises were held in the various departments of the Sunday school. At the morning worship services the Sunday-school officers and teachers were installed. On the following evening the Sunday-school workers had a fellowship luncheon, with our Sunday-school superintendent, W. C. Wertz, presiding. A very inspiring program was rendered, using The Teacher as their theme. On Wednesday evening at our missionary rally motion pictures of our China mission were shown which were interpreted by Bro. Minor M. Myers, who is home on furlough. The autumn Women's Work meeting was held on Thursday evening at which time the women and girls brought their annual contributions for the national Women's Work project. Election of officers for the coming year was held which resulted in the election of Ora Good as president; Mrs. L. K. Ziegler, vice president; Mrs. Walter Snowberger, secretary. Mrs. Ziegler gave an address on Freedom in Christian Living. On Friday evening about 100 fathers and sons enjoyed a banquet, with Noah Baugher as toastmaster. The address of the evening was given by Bro. A. M. Dixon of Hagerstown, Md. Special music was featured in all of these meetings. The climax of the week was the Sunday-school rally on Oct. 3. Following the Sunday-school teaching period a combined worship service was held in the church auditorium when the pastor spoke to the children about Painted Posts and addressed the older folks on The Glory of Going On. In the evening rallies were held in the three Christian Endeavor groups after which our pastor spoke on The Other View. At our business meeting on Oct. 7 it was decided to have our love feast on Oct. 20 at 7 P. M. The third Wednesday in April and the third Wednesday in October were selected as permanent dates for holding our love feasts. It was decided to have our annual Thanksgiving service on Thanksgiving morning at 10 o'clock. We will participate in the union week of prayer in January. We will elect four deacons at our next business meeting. Brother and Sister L. K. Ziegler and Brethren C. R. Oellig, M. E. Sollenberger and H. B. Rinehart were elected as delegates to the district meeting at Marsh Creek on Oct. 27. Bro. L. K. Ziegler gave his report for his seventh year of work in the Waynesboro congregation. The membership gains during the year were seventeen by baptism, one by letter, four reinstated, and one by former baptism. Eighteen were lost by death, one by transfer and two by letter. The present membership is 730. Bro. Ziegler's work for the year was very heavy due to the fact that aside from his pastoral work he did much district work on various boards and committees and served as presiding elder over some other congregations. He also served as one of the leaders at Camp Conewago. On Sept. 5 we were pleased to have with us Brother and Sister Minor M. Myers and children. This congregation has been supporting Bro. Myers. The Myers family are living at Bridgewater, Va., while on furlough. They expect to leave one son, Wellington, in America when they return to China.—Sudie M. Wingert, Waynesboro, Pa., Oct. 13.

White Oak.—We met in quarterly council Aug. 5 at the Longenecker house, with our elder, Bro. Cassel, presiding. Sunday-schcol officers were elected for a two-year term with Bro. Clarence Rhodes as superintendent. On Aug. 29 Bro. David Snader from Akron preached an inspiring missionary sermon at the Graybill house. On Sept. 12 we had an all-day meeting at the Manheim house, preceded hy our annual harvest meeting on Sept. 11. Ministers who spoke on the various topics were: Brethren B. W. S. Ebersole, Howard Danner, Hiram Kaylor, Joe Cassel and Amos Kuhns. On Sept. 26 Bro. Dan Bowser of York preached at the White Oak house, and on Oct. 10 Bro. Rose of Elizabethtown preached for us at the Longenecker house, with Brethren Aaron Heisey, Hiram Eshelman, Abram Eshelman, B. G. Stauffer, James Moore, Harvey Eberly and Henry Hess taking part in the service. Since our last report six were added to the church by baptism. On Oct. 24 we observed Children's Day at Manheim with B. G. Stauffer and Peter Heisey as speakers. On Nov. 28 we expect to begin a revival at the White Oak house to be conducted by our elder, Bro. Chas. Cassel, of Manheim.—Grabill Hershey, Manheim, Pa., Oct. 25.

Woodbury.—Our congregation and many from adjoining churches enjoyed a rich spiritual feast in a four weeks' revival at the Curry and Replogle houses from Aug. 15 to Sept. 12. The evangelists were Elders Rufus P. Bucher of Quarryville, Pa., and H. H. Nye of Huntingdon. Their messages were uplifting, inspiring and helpful and very much enjoyed by all. Bro. Bucher opened his meetings at Curry with the theme, Revive Us Again, and gave twelve reasons why a church needs a revival. During these meetings eight were baptized. Bro. Bucher closed his meeting Aug. 29 with a large audience present. The next evening Bro. Nye began a similar meeting at Woodhury and continued for two weeks closing with a great challenge to a large

audience that assembled to hear him. His theme was Redeeming the Time or The Marks of a Growing Christian. He made a strong appeal to his hearers for right living and reading the Word of God. As a result of these meetings one young father confessed Christ and was baptized. Sister Helen Mock directed the music at Curry and Sister Pauline Kiper at Woodbury. The special selections added much to the interest. Harvest services were conducted at each of the three churches by our pastor, Bro. J. H. Clapper, with an offering for home missions. Our Sunday schools have reorganized with the following superintendents: Curry, Charles Kagarise; Woodbury, Paul A. Stayer; Holsinger, Palmer Miller. Oct. 5 our business meeting was held at the Holsinger house. Several certificates were granted. Bro. Clyde Bush and wife have accepted the pastorate of the Stonerstown and Riddlesburg churches and began their labors there Sept. 1. The prayers and best wishes of the congregation accompany them to their new field of labor. May the Lord bless and use them as he will. Bro. David C. Pote and wife accompanied by their son and family of Oklahoma visited their former congregation during the summer months. We greatly enjoyed having them worship with us. Our love feast will be held Oct. 31. Bro. Cox of Claysburg will conduct a revival at the Holsinger house in November, closing with a love feast at that place. —Barbara S. Frederick, Woodbury, Pa., Oct. 18.

Wooddale.—On Sept. 22 we held our council, with our elder and pastor, Bro. J. E. Jones, presiding, and elected the following officers: Elder and pastor, Bro. J. E. Jones; treasurer, Mrs. J. M. Keefer; superintendent, Bro. Myrl Wilson. Our evangelistic meetings closed Sept. 19 with the full house. We had an all-day service, with a homecoming service in the afternoon. The ladies' quartet from the Maple Springs church sang two special numbers in the afternoon and three in the evening. Bro. Sell conducted one of the strongest revivals that has been held in our church for years. His messages were marked for their spiritual depth, doctrinal soundness and practical application. Two souls made a decision for Christ. Since Bro. Sell could not continue another week, we are hoping he can return for the week end of Nov. 5-7, with more challenging messages and have charge of the rededication of our church. We have improved the interior of the church by a balcony and Sunday-school rooms. We will have our rededication on Nov. 7 at 2:30. Our love feast will be held on Nov. 7.—Alverda Jones, Connellsville, Pa., Oct. 22.

TENNESSEE

New Hope.—Our church work has been moving along nicely during the summer. In May just before our spring love feast seven were baptized by our elder, Bro. A. M. Laughrun. We have preaching services on the second, third and fourth Sundays of each month. Our council meeting convened Sept. 11, with Brethren Nile Hilbert and Fred Bowman in charge. Eld. R. B. Pritchett of the French Broad church conducted our fall revival which began the fourth Sunday in September and continued for two weeks. Bro. Pritchett gave us thirteen inspiring and helpful sermons and as a result two were baptized and two reclaimed. Our love feast was held Oct. 9 and although the evening was rainy seventy-four surrounded the tables. Our delegates to district meeting were Bro. Neallie Baily, Sister Ruth Hilbert and Sister Laughrun. Arrangements were made to paint the church in the near future and do some improving on the church yard. The county singing convention will convene in our church the first Sunday in November beginning at 10 A. M. Our Sunday school is progressing nicely under the leadership of Nile Hilbert.—Mrs. A. C. Diehl, Jonesboro, Tenn., Oct. 17.

TEXAS

Waka.—We are glad to report the work here is progressing nicely under the leadership of Brother and Sister Harley Stump. Bro. Lester E. Fike of Clovis, N. Mex., conducted our pre-Easter meeting. A special service was held on Good Friday, with ministers from the neighboring churches co-operating. The entire meeting was a spiritual feast that united and strengthened the church. Three were added to the church by baptism. Our daily vacation Bible school was held under the direction of Miss Nora Stump during July. Our mothers were given the honor due them the second Sunday in May. Our observance of family day was something new but very impressive. The church met in council Oct. 10, at which time officers were elected as follows: Bro. S. E. Thompson of Pampa, elder; Bro. Harley Stump, pastor, Ray G. Burger, treasurer and Sunday-school superintendent; J. V. Stump, clerk; Nora Stump, musical director; Galen Stump, secretary and treasurer; Mrs. G. A. Burger, children's director. We plan to have a series of meetings and a love feast some time this winter.—Mrs. Ray G. Burger, Waka, Texas, Oct. 15.

VIRGINIA

Elk Run.—We met in regular council Sept. 10, with Eld. W. H. Zigler presiding. Bro. C. B. Smith of Bridgewater had charge of the devotions. We had our annual election of officers for the church and Sunday school. W. H. Zigler was re-elected as our elder; D. H. Smith, secretary; W. F. Masincup, treasurer; Eva Lena Smith, Messenger correspondent; W. H. Zigler, adult adviser; Ladies' Aid Society, Messenger agent. The B. Y. P. D. workers have been very busy this summer. A peace play entitled Brothers was given Sept. 4 at our church, and was also given at Barren Ridge, Lebanon and Little River later. This play was very inspirational and gave us a lot to think about. We exchanged programs with Barren Ridge. The program given by them was enjoyed by all. The love feast will be held Oct. 24 at 6:30 P. M. The Men's Work has been progressing nicely. Aug. 21 they had a banquet and invited the ladies of the church as their guests. The Aid Society workers have been doing good work. The Sunday school has also been doing some interesting work with W. F. Masincup as superintendent. The workers' conference is held at regular times and we find this to be quite helpful to each teacher and all workers. A children's service was given in August. We have been fortunate to have with us several times Bro. Minor Myers and family, returned missionaries from China. Brother and Sister Myers gave several talks which we found to be helpful in teaching us more about our brothers in foreign lands.—Anna Lee Smith, Staunton, Va., Oct. 18.

Lynchburg.—We are grateful to report progress in each department of our church. The closing service of the vacation Bible school was held during the Sunday-school hour on Aug. 1, with a service by the children. The school was directed by Mrs. O. C. Powell of our church, and proved to be very worth while with fifty-seven enrolled. Our young people have grown in number and during August painted their Sunday-school room. The members of the women's Sunday-school class have also been very loyal attendants and have done much toward helping others. They have contributed liberally to the children's work and they give a love offering each Sunday to be used in remembering the sick. Recently the women's class has been working on a quilt for Camp Bethel. With our new pastor as teacher the men's class has been growing. The Bible study committee of the Women's Work group completed their plan of activities in August. Three nights a month were planned for actual Bible study, and pledges were signed for regular Bible reading. This group sponsored

ANNOUNCEMENTS

DISTRICT MEETING

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

California

Nov. 6, Oakland.
Nov. 21, 4 pm, Los Angeles (Hancock St.).
Dec. 2, Reedley.

Colorado

Nov. 26, 7:30 pm, Sterling.

Florida

Nov. 28, Winter Park.

Illinois

Nov. 6, 7:30 pm, Rockford.
Nov. 7, 7 pm, Mt. Morris.

Indiana

Nov. 6, 7:30 pm, Cart Creek.
Nov. 6, Pyrmont.
Nov. 6, Santa Fe.
Nov. 7, 7 pm, Andrews.
Nov. 7, 6:30 pm, Four Mile.
Nov. 7, 7 pm, Huntington.
Nov. 10, Plymouth.
Nov. 14, 7 pm, Ft. Wayne.
Nov. 16, 7:30 pm, Elkhart Valley.
Dec. 12, Elkhart City.
Dec. 13, Auburn.

Iowa

Nov. 21, Dallas Center.

Kansas

Nov. 10, 7:30 pm, Galesburg.
Nov. 15, Independence.
Nov. 27, Parsons.

Maryland

Nov. 6, 4 pm, Brownsville.
Nov. 7, 6 pm, Denton.
Nov. 7, 6 pm, Monocacy.
Nov. 7, 5 pm, Woodberry.
Nov. 13, 14, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 14, 6 pm, Frederick.
Nov. 14, 6 pm, Westminster.
Nov. 27, 2:30 pm, Piney Creek.

Michigan

Nov. 6, 7:30 pm, Brethren.
Nov. 6, 8 pm, Buchanan.
Nov. 14, 10:30 am, Midland.

Missouri

Nov. 14, Warrensburg.

Nebraska

Nov. 26, Octavia.

Ohio

Nov. 6, Bradford.
Nov. 6, 7 pm, Lower Stillwater.
Nov. 8, 7:30 pm, Harris Creek.
Nov. 8, 7:30 pm, Middletown.
Nov. 13, 10 am, Salem.
Nov. 15, Swan Creek.
Nov. 21, Toledo.
Nov. 27, 7 pm, Trotwood.
Nov. 28, 7:30 pm, Hartville.

Oregon

Nov. 13, 8 pm, Albany.

Pennsylvania

Nov. 6, Mechanic Grove.
Nov. 6, 7, 1:30 pm, Richland.
Nov. 6, 1:30 pm, Welsh Run.
Nov. 7, 7 pm, Boiling Springs.
Nov. 7, Codorus.
Nov. 7, Everett.
Nov. 7, 6:30 pm, First church, Philadelphia.
Nov. 7, 4 pm, Harrisburg.
Nov. 7, Lancaster.
Nov. 7, 2 pm, Lititz.
Nov. 7, Madison Avenue, York.
Nov. 7, Walnut Grove, Johnstown.
Nov. 7, 6:30 pm, Martinsburg.
Nov. 7, 6:30 pm, Reading.
Nov. 7, 7:30 pm, Pittsburgh.
Nov. 7, Wooddale.
Nov. 10, 11, Greentree.
Nov. 13, 3 pm, Welty.
Nov. 13, 14, 1:30 pm, Annville.
Nov. 13, 2 pm, Hatfield.
Nov. 13, 14, 1:30 pm, Myerstown.
Nov. 14, Ephrata.
Nov. 14, 6:30 pm, Huntingdon.
Nov. 14, First (York).
Nov. 14, Jennersville.
Nov. 14, 7 pm, Norristown.
Nov. 14, 6:30 pm, Ridge, near Shippensburg.
Nov. 14, 7 pm, Tyrone.
Nov. 14, Uniontown.
Nov. 20, 21, Mountville.
Nov. 21, 6:30 pm, Mechanicsburg.
Nov. 28, Palmyra.
Dec. 5, 6 pm, Chambersburg.

Virginia

Nov. 6, 5:30 pm, Antioch
Nov. 6, 6 pm, Pleasant Valley.
Nov. 13, Boone Chapel, Boone Mill Congregation.
Nov. 20, 6 pm, Mt. Olivet (Timberville).
Nov. 21, Central (Roanoke).
Nov. 25, 6 pm, Summit.

West Virginia

Nov. 28, 2 pm, Johnstown.

two ice cream suppers and two rummage sales, the proceeds of which are to go toward redecorating the church auditorium. The Ladies' Aid committee started their activities in September. They sponsored an illustrated lecture on Ancient and Present Day Burial Customs, presented by the Fort Hill Burial Park. During July and August we were privileged to have the following guest speakers with us: Brethren Edgar Crumpacker, G. K. Stump, Ulysses Campbell, H. N. Whitten, Oscar Bowman, and Sister J. S. Broughman. On Sept. 9 Brother and Sister Arthur L. Warner and family of Beaverton, Mich., came into our midst and have taken up the pastoral work here. Bro. Warner has so humbly made himself one of us and has so earnestly shown his interest in our church. Both prayer meeting and Sunday services have been well attended. Sept. 10 an informal reception was given at the home of Mrs. David B. Weaver in honor of their arrival. On the following Wednesday night after prayer meeting the church gave them a food shower. Bro. F. L. Norris who so faithfully carried on the work until Bro. Warner came to us will preach the first Sunday of each month, at which time our pastor will be with the Terrace View congregation. A double linen shower was given Brother and Sister Norris and Brother and Sister Warner on Oct. 4. A personal going away shower was given Mrs. O. C. Powell in appreciation of the work she has done. Mrs. Powell is now making her home in Clifton Forge. One new member has come into our church by baptism since the last report.—Mrs. David B. Weaver, Lynchburg, Va., Oct. 19.

Mt. Horeb.—Our elder-in-charge, Bro. J. S. Showalter of Roanoke, was with us over the week end of Oct. 2 at which time we had our business meeting and elected the following officers: Sunday-school superintendent, Bro. Herman Robertson; assistant, Sister Maude Johnson; secretary, Bro. Nelson Robertson; treasurer, Sister Fannie Robertson. There was no change in church officers. A majority of members were present at this meeting. The love feast followed this meeting, with Bro. Showalter officiating. We had services the following Sunday morning and in the evening the B. Y. P. D. presented a program on Building for God in the Church. This was followed by Bro. Showalter's sermon. We plan to hold our homecoming Oct. 24. One of the main speakers for the day will be Bro. I. N. H. Beahm. The B. Y. P. D. has planned a program besides numerous other speakers we hope to have. A dinner will be served on the grounds if the weather permits; if not it will be indoors. We hope an enjoyable day will be had by all.—Edna Elgin, Columbia, Va., Oct. 19.

Mt. Zion.—Our church enjoyed having Bro. John T. Glick of Bridgewater, Va., conduct the evangelistic services the first two weeks of August. Bro. Glick is an earnest worker and we feel that the inspiring messages that were brought each evening has strengthened the church. As a result twenty-three were baptized. One had previously been baptized. Our fall council was held Sept. 24, with Bro. H. E. Wakeman presiding. Reports given by the committees were accepted. Recently our church has been painted on the outside. A committee was appointed to study the problem of interior remodeling of the church. The Sunday school elected Bro. Herman Cave as superintendent, with Sister Elizabeth Wakeman as assistant. Our love feast will be held Oct. 23 at 4 P. M. We are expecting to have with us for this service Bro. Minor Myers, returned missionary. Our B. Y. P. D. has been progressing very nicely this past summer. A number of our young people attended the youth conference at Timberville and heard a splendid address by Bro. H. K. Ober in the afternoon and Bro. Homer Miller at night. We have given a anumber of exchange programs not only in our church group but with other denominations. We were very appreciative of having Bro. Homer Miller speak to the B. Y. P. D. on Oct. 10 on Youth in a Soher World. Our group has reorganized for the coming year with Amos Cave, Jr., as president. We hope to go forward and make this a more successful year than the past one. We are looking forward to having a group of workers from the Greenmount church with us on the fifth Sunday of October. We are always happy to have other groups worship with us.—Elsie Broyles, Luray, Va., Oct. 19.

Oak Grove.—The Oak Grove church met in regular council Sept. 17, with our elder, Bro. C. E. Eller, in charge. We decided to have our fall communion at the regular time, Saturday before the second Sunday of October, with Bro. J. K. Hensley and wife in charge of the preparations. The deacons gave a very good report of the regular annual visit at this meeting. The building committee reported their work not quite finished so the committee was continued. The regular organization of the church for the new year was effected at this meeting, with Bro. C. E. Eller re-elected as elder; John Jamison, Sunday-school superintendent; D. E. Underwood, director of Men's Work; Mrs. Gladys Eller, children's director; Thelma Broyles, president of the B. Y. P. D.; Bro. C. D. Spangler, director of music. Our revival meeting closed Sept. 12. Bro. Earl Fike, pastor of the Ninth Street church, Roanoke, Va., as evangelist. He brought to our church a series of powerful sermons. Ten were baptized, with two more to he baptized later. Special music from the Ninth Street church several nights, as well as from the Cave Spring Methodist church, helped in our meetings very much.—Mrs. Ruth Spangler, Roanoke, Va., Oct. 1.

Oronoco.—The work of the church has been moving along nicely since our last report. We have enjoyed an interesting and varied line of services this summer. Bro. R. M. Figgers closed a week's series of meetings on Aug. 29. He with the other home ministers preached very inspiring sermons. As a result of the meeting two were baptized, and the church as a whole was strengthened. Our love feast and communion was held on Oct. 17, at which time forty persons surrounded the Lord's table, while a large appreciative audience looked on. We have been spiritually blessed. Plans are under way for painting our church. A committee of three has been appointed to work out the plans. We have a great deal of work planned and are anticipating a busy winter. The interest and attendance for Sunday school and preaching services have been splendid. We are looking forward to a year of growth and fellowship in the Master's service.—Ethel M. Figgers, Oronoco, Va., Oct. 20.

Summit.—On Oct. 3 Summit held its annual homecoming and rally day. In the morning we had installation of Sunday-school officers and teachers, followed by a very interesting story to the children by Miss Severs, Bible school teacher of North River high school. This was followed by the Sunday-school session after which a basket dinner was enjoyed in the basement. In the afternoon we were fortunate to have with us Bro. Wolfe, Bible instructor at Bridgewater College. We have secured the services of Bro. Bruce Flora as student pastor for the school year of 1937-38. Bro. Flora entered upon his duties in September and we welcome him and his wife and little son into our midst and hope for a prosperous year to follow. Our love feast will be held Thanksgiving Day, Nov. 25, 6 P. M.—Mrs. H. E. Cline, Weyers Cave, Va., Oct. 18.

WASHINGTON

Yakima.—On Aug. 15 Harold Michael, Rolland Callison and Vernon Heckman were with us in the interest of La Verne College and gave us a good program. Aug. 22 Bro. O. B. Gregory of Wenatchee, Wash., preached for us both morning and evening. In the absence of our pastor, Bro. Longenecker, Bro. L. A. Gans has given us several good sermons. In September we had our business meeting and elected officers with Bro. B. J. Fike presiding. Bro. L. A. Gans was elected elder. Our love feast will be held Nov. 6 at 7:45 P. M. We will go back to our old time for our services which is Sunday school at 9:45 and church at 11 A. M. Beginning the first of October and continuing until the first of April our C. W. and B. Y. P. D. assembles at 6:30, with preaching at 7:30. Bro. E. J. Nolander was elected as Sunday-school superintendent; Bro. Wendle Faw, assistant; Bro. R. P. Miller, treasurer; Jeannie Riffey, secretary. Sept. 5 the delegates to our summer assembly and district meeting gave a report. Sept. 11 Della Buck and Burl Bruce were united in marriage at the church by Bro. Longenecker. On Sept. 26 Bro. E. J. Nolander was our speaker and gave us some good things to think about. Our Ladies' Aid Society gave an appropriate program on Oct. 3. A junior C. W. has been organized, with Ruth McMurry and Sister Stanley as instructors. An all-church social was given at the schoolhouse on Oct. 8. A program was given and a lunch served to all. A project on finance was considered and we have taken the envelope system again. Oct. 5 a birthday surprise was given for our pastor's wife. About seventy enjoyed the occasion and she received several nice presents and a silver offering was taken for her. We were served cake and coffee. A new group of ladies, Friendly Circle, has been organized recently and they are working on the Messenger Club for 1938. Since our pastor and field worker has the privilege of making out his program, he has been going out in field work through the week and is with us on Sunday. Our Ladies' Aid plans to have a bazaar, give a program and serve a lunch at our schoolhouse Oct. 22.—Katie Baldwin, Yakima, Wash., Oct. 18.

WEST VIRGINIA

Morgantown.—We met in council Oct. 5 and elected officers as follows: Bro. Obed Hamstead, elder and pastor; Robert Sterner, clerk; Isaac Hamilton, treasurer; Allie Fike, Messenger agent; Henry Fike and Dora McLaughlin, members of the financial board; S. F. Guthrie, Sunday-school superintendent; Robert Sterner, assistant; M. M. Harris, Christian Workers' president. Four letters of membership have been granted. Our church has been rather unfortunate this summer in losing a number of families who have been active workers in the various departments of church work but have moved away. Our delegates to district meeting at Keyser were Brethren Obed Hamstead and S. F. Guthrie who brought back very favorable reports. The interior of the church has been painted and redecorated which adds greatly to its appearance. The Sunday school gave a splendid rally day program on Oct. 10. The Ladies' Aid and the B. Y. P. D. have been active this summer. Church and Sunday-school attendance dropped some during the extreme warm weather but we are hoping it will become normal again with the coming of cool weather.—Mrs. S. F. Guthrie, Morgantown, W. Va., Oct. 18.

Pleasant View.—On June 15 Brother and Sister Edgar Martin came to assume the pastoral duties. Their work, so far, seems to be very satisfactory. June 27 the B. Y. P. D. was organized. An installation service has been held for the officers of this organization. A baptismal service was held on July 4. Five were baptized. On July 11 we had our annual Sunday-school picnic at the 4-H Camp. We had our vacation Bible school. Morning and afternoon sessions were held, thus causing the school to last one week instead of two. Two of our young people atended Camp Bethel this summer. On Sept. 12 a number of young people attended the round table at Camp Bethel. The series of meetings began Sept. 19 and lasted through Oct. 3, with our pastor in charge. Five were added to the kingdom during the meeting. On Oct. 10 there was another baptismal service and five were baptized. Our Sunday school was reorganized in September and an installation service was held on Oct. 3 for all the officers and teachers. Each Wednesday evening at 7:30 we meet at the church for practice singing. A great interest is shown in these meetings. The Ladies' Aid Society has been reorganized. It is sponsoring a program of sacred songs on Oct. 27. The proceeds will be used for the benefit of the church. At the last council meeting a workers' council was organ-

ized. This council meets every two months to make plans for the church. At the first meeting they made out a budget for the coming year. This budget was adopted by the church. It has been decided that we hold our communion service once a year, the date being set for just before Easter, the actual time when Christ and the disciples met in the upper room.—Mrs. J. W. Fay, Whipple, W. Va., Oct. 15.

Sunnyside.—Sept. 19 Bro. Jonas Sines of Oakland, Md., came to us and conducted a two weeks' evangelistic meeting. Two were baptized, one reinstated, and two had been baptized prior to the meeting. Our love feast was on Oct. 3 at the close of the meeting. The church was very much revived and strengthened by the efforts and spirit-filled sermons by Bro. Sines. Our building fund is steadily growing. We hope to have a new church in the near future. It will be greatly appreciated if anyone feels that they would like to contribute to this fund.—Mrs. Casper, New Creek, W. Va., Oct. 20.

Walnut Grove (Moorefield).—Bro. P. I. Garber held our revival which started Sept. 5 and closed Sept. 19, with a love feast. Sixteen were received by baptism. About 115 communed.—Esta Wratchford, Moorefield, W. Va., Oct. 23.

WISCONSIN

Maple Grove.—We met in council Sept. 13, with Bro. D. D. Funderburg presiding. Officers are as follows: Bro. Funderburg, elder; Clayton Mock, clerk; Raymond Kephle, treasurer, Mrs. Hiram Mock, Sunday-school superintendent. A two weeks' joint revival was held in the Stanley church, with the Worden and Maple Grove congregations participating. Brother and Sister D. D. Harner from Freeport, Ill., conducted the meetings which ended with a love feast Oct. 16, with over fifty communing.—Mrs. Clayton Mock, Stanley, Wis., Oct. 20.

Chippewa Valley.—On Sept. 26 we had with us Bro. Lester Root and family and Bro. Root brought us the message of the day, with Sister Root leading the song service, after which we had a basket dinner. In the afternoon we held our business meeting, with Bro. Howard Peden presiding. Officers were elected as follows: Elder, D. D. Funderburg; treasurer, Albert Moser; clerk, Bessie Moser; finance committee member, Walter Davis; member of ministerial committee, Landis Mikesell; trustee, Edward Davis; mission correspondent, Nora Fry; Messenger agent and correspondent, the writer. Sunday-school officers are as follows: Superintendent, Ervin Deardorff; assistant, Estella Peden; treasurer, Ruth Young; secretary, Arvilla Peden; member of educational board, Mary Mose. On Sept. 22 we held a chicken supper with a large attendance from which we cleared $34.25. Our Ladies' Aid Society is doing a fine work here. We can truly say that they are the main spoke in the wheel in a financial way and we pray God's blessing upon their labors. They are planning for a food sale to be held in the near future.—Frank Peden, Rock Falls, Wis., Oct. 16.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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THE GOSPEL MESSENGER

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: 1 Cor. 3: 10-15

"Let each man take heed how he buildeth"

The Christian a Builder

A builder has an interesting task. He makes a plan, takes raw material and puts it into such form as to make a finished structure out of it. If he is wise he will get a good foundation, use substantial material, and put good workmanship into his structure so that the building will stand up under wear and strain.

Paul uses building as a figure of Christian work. The foundation is laid; it is Jesus Christ. Paul labored; others have followed. There is no place for shoddy workmanship in the work of the Lord. We are building for eternity. The best we can do, with God helping us, is not too good.

Tuesday: Gal. 6: 6-10

"In due season we shall reap, if we faint not"

Sowing and Reaping

Poor effort brings poor results; good returns can be counted on only from a good investment. Paul uses the figure of sowing and reaping. There is a law of sowing and reaping. Like produces like. A poor sowing can not produce a good crop. If we want a good crop, we must pay the price of sowing good seed and taking care of it in the right way.

So it is with life's farming. Living on the plane of the flesh never brings spiritual returns. Only spiritual sowing can produce a spiritual yield. The right kind of effort bears the promise of good results. The affairs of the universe are so ordered as to bring good fruitage from good efforts. It pays to do right.

Wednesday: 1 Tim. 6: 11-21

"Laying up in store for themselves a good foundation against the time to come"

True Riches

There were people in Paul's time whose riches were not of good enough quality to last. He did not want the well-to-do Christians to have any disappointment in their riches. Accordingly he told them to put their hope in God, not in the wealth of this world; to be humble and give freely to those who had need. In this way they could convert their perishing wealth into heavenly riches and lay up in store for themselves a good foundation for the time to come.

A prominent preacher says America has made money its God. Christians ought not to make any such mistake as that.

Thankful for Work

Many people in our country this Thanksgiving season will be deeply grateful for a chance to earn their living. Work of the right sort is a great blessing to people. It satisfies the urge for achievement. It gives one fellowship with God and neighbors. It provides a means of service to those one loves. It is good for both body and mind, giving the exercise that is needed to build strength and induce refreshing sleep. It gives one the self-respect of paying his own way. We would hardly do away with work, if we could—even though it sometimes gets irksome.

Our religion ought to make all that we do a service of love. When this is the case, there is no separation between work that is secular and work that is sacred. All is spiritual.

Rufus Jones observes that the street sweeper who sweeps in a dark corner where no inspector's eye ever reaches, the lighthouse keeper who rows out to keep the light burning nightly when no ship passes that way for weeks, the shoemaker in a little town who makes an honest shoe for some unknown customer across the world, the daughter who smothers her own personal dreams to care for an invalid mother, and the Christian teacher who counts no obstacle too difficult to help a pupil—all are examples of consecration. There is opportunity to build for eternity in the work of each person who is doing a useful task. Thank God for work in which we can co-operate with him.

Rom. 12: 11; 2 Thess. 3: 10-12; 1 Cor. 3: 9; John 12: 23-26.

Thursday: John 4: 32-38

"He that reapeth . . . gathereth fruit unto eternal life"

The Worker's Reward

One has not tasted the real joy of living until he has learned to serve. When the disciples returned with food from the city of Sychar they were surprised to find Jesus already refreshed as though he had eaten. He had only had the conversation with the Samaritan woman on the water of life, but it had been more than food to him; he had seen a needy soul open up to God.

There are many famished Christians who need not food but the exhilaration of entering into the ripened harvest field and working for God. The experience of leading a soul to the light is the tonic that many of us need to give us a new lease on spiritual life. The satisfactions of service last forever.

Friday: John 6: 26-35

"What must we do, that we may work the works of God?"

The Works of God

Work sometimes brings very meager rewards. We toil and toil, only to see drouth or insects destroy the possibility of fruit from our labor. We work and work, but spend as much as we make and thus get nothing ahead.

Multitudes followed Jesus for the loaves he fed them. Their chief interest in life seems to have been food. It is sad that circumstances sometimes so degrade human beings. But Jesus saw something better in these people. He tried to lift their vision to spiritual interests and get them to seek God and believe on himself.

There is more to life than food, and to labor than breadwinning.

Saturday: John 14: 11-14

"Greater works than these shall he do; because I go unto the Father"

The Greater Work

Christians have a great mission. Christ expected much of his followers—how much we can hardly conceive. For he said they should do greater works even than he had done. What a goal! What a program! What a faith!

How indeed shall we undertake such a task? Certainly not in our own puny might. It is only by drawing upon divine resources that we may hope to succeed.

Jesus was not through working when he died. He had much yet to do. And his plan was to do it through his followers by his spiritual presence with them.

Have we learned the power of his presence? Shall we arise to his vision for our service?

Sunday: Rom. 12: 1-8

"Present your bodies a living sacrifice . . . which is your spiritual service"

Spiritual Service

What shall be the measure of our dedication to God? It should be as complete as that of the animals slain on the altar in the system, says Paul in writing to the Romans. But our bodies are not to be slain; they are to live a life useful to God.

Each person has some gift from God, some personal ability that can be laid hold on and used for the benefit of humanity. For some it is preaching; for some, teaching; for some, giving; for some, serving in other ways. The gifts of each are useful and necessary to the successful working of the church.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., November 13, 1937 No. 46

EDITORIAL

The Measure of a Spiritual Experience

REMEMBER that conference, homecoming, vesper service, love feast, rally day, prayer meeting, or whatever occasion it was when you had such "a great spiritual experience"? At least that is what you called it. But what, exactly, was it? What did it do to you? Did it change you? Did it leave any permanent impress on your life?

Do you mean that your emotions were deeply stirred? That you had a great thrill? That you were lifted to new heights of ecstacy? But what came of it? Is it all gone now?

A spiritual experience is an experience of the spirit, and the spirit is a thing of very wonderful capacities. It feels and thinks and makes decisions and, if the experience is really great, turns them into action. It communes with God and makes one sensitive to what is happening to other people. Indeed, if the communion with God is very close, it is sure to develop an overmastering concern for other people. For that is God's most outstanding characteristic and it is simply impossible to be close to him for any length of time without catching the contagion.

It looks as if many well-intentioned persons are fooling themselves terribly. They say they have had a great spiritual experience when in truth they have only had "a good time." Their experience is essentially the same as that which persons of other tastes get at bridge parties, ball games or swimming pools.

The test of quality in a spiritual experience is the extent to which it has awakened the higher activities of the spirit. Activities, mind you. And, mind you again, higher activities. What has it made you do about the ignorance and superstition of which so many people are the suffering victims? And about the injustice and unbrotherliness which some of your neighbors are inflicting on others of your neighbors?

Did you say it was a spiritual experience? A great spiritual experience? Then it must have brought you closer to God. Was it close enough to hear what he had to say to you? Did you talk your life plans over with him? Have you changed them any? Did you promise to help him more in the things which he wants done? Are you doing it? E. F.

Integrity—Then Peace

ONLY one more year to go until the second decade will have passed since the first Armistice Day, and the whole world trembles in fear of what that year may bring. This is partly because of what the past year has already brought, but that isn't the whole story. The most disturbing factor is the loss of confidence in the worth of promises, in the value of a nation's most solemnly pledged word. Without common honesty there is no possible basis for security and the bottom seems to have fallen out of that. Nobody can trust anybody else.

Did you happen to be listening in the night Boake Carter was recalling the reservations with which the Paris Peace Pact was signed? What about the right of self-defense, Secretary Kellogg was asked. Why of course that is a sacred inalienable right which no nation can forego. The pact will have no bearing upon that. And who will determine what constitutes legitimate self-defense, what measures a nation may take in safeguarding that right? Each nation will reserve to itself the sole right to determine that. And so, with the objections all so deftly brushed aside, they all pledged renunciation of war as an instrument of national policy, all with their slippery tongues snug and warm in the fat folds of their well-rounded cheeks.

These reservations found no place in the pact itself and hardly any in the consciousness of the peoples whom these diplomats were representing, but in the mental closets of the diplomats themselves they found a safe hiding place, as we now know, to our bitter disappointment and to the grief of war-torn millions and to the dread of the whole earth.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

The hope of world peace will never die. Dreams of prophets, past, present and future, will not let it die. "Of the increase of his government *and of peace* there shall be no end." But this is a good time to remember that "his government" comes before peace. And his government is one of righteousness. Sincerity and honesty sit on its throne.

The sanctity of treaties must indeed be restored, as the President so finely said. America should actively engage in the search for peace. The best place to look for it is in the hearts of honest men. The church of Jesus Christ is charged with the making of that kind of men. E. F.

That Question About Responsibility

A NOTED benefactor was telling how he got that way. Said he: "I came back to America still thinking that somebody ought to do something about it. And one day the notion occurred to me that I might be that somebody."

Do you know of a piece of work which should be done—something that all others seem to neglect? It may be time to look into a mirror and get a close-up view of a person who should take responsibility for action. H. A. B.

Who Should Go to College?

THE University of Wisconsin has released its first report based on an eight-year study of the question: Who should go to college? Elaborate and various tests show that the children of college professors uniformly earned the highest rating for aptitude. Thus professors' children rated above 84%, lawyers' children about 81%, teachers' children 74%, children of farmers about 42% and miners' children 34%. The inference is that the children of college professors are the best fitted to go to college.

We have no special quarrel with testers and their tests, even though we always feel to take their conclusions with several grains of salt. Now with respect to discovering aptitude for college, was it not to be expected that the children of professors would show a higher average? If there is anything to special opportunity in terms of environment and heredity it would be strange indeed if they did not show more than average aptitude for the profession of their fathers.

And this leads us to another observation. If the typical professor's child were stripped of the more or less artificial advantages which arise out of familiarity and family connections, would he show any great superiority as a true college type? How largely is his aptitude a matter of accident and how far innate? Intrinsically has he any more hunger for truth than the children of other parents? Our conviction is that a little closer study of aptitude will reveal the differences are more apparent than real. Then who should go to college? Just the sons and daughters of the professors? Hardly. College is for every young person who has the inquiring type of mind irrespective of parentage or previous condition of servitude. H. A. B.

An Ideal for Your Local Church

SINCE man is essentially spirit, religion is a basic factor in life. As intelligent citizens, you no doubt rate it as highly important.

The local Church of the Brethren, in an organized and constructive way, is attempting to promote the religious interests of this community.

We aim to produce a personal life that is sane, balanced and godly. We are neither frigidly intellectual nor torridly emotional. Attempting to be progressively intelligent and emotionally alive, we nevertheless emphasize the will, for we believe that the Christian must actually try to live the good life, that faith without works is dead, and that demonstration is better than mere declaration. We do this humbly and without any Pharisaic notions of spiritual superiority.

Besides standing for the highest type of personal character and life, we believe in and actively promote great social ideals which we believe are necessary for the happiness and security of man. Among these ideals are simple living, temperance, peace and brotherhood. Utilizing the background of a worthy historic record in these fields, we are attempting to build a forward-looking program that will meet the challenging demands of our day.

Our spiritual life and ideals are nourished by perhaps the richest set of symbols utilized by any Protestant church in America. These symbols are not recent in origin and man-devised, but ancient and authentic, being taken from the apostolic age as revealed in the New Testament itself. It should be said in passing that we are not "sacramentalists" in our point of view. Our services are dignified but not stilted. We try to make them such that they are intelligible and meaningful to the simple and uneducated and, at the same time, significant and helpful to the most cultured and learned. We are neither religious faddists nor riders of theological hobbyhorses, but in a practical and reverent way we attempt to preach and practice the historic evangelical faith of genuine Christianity.

You are cordially invited to attend our services, to become acquainted with our people and practices, and to base further relations with us upon your experience and findings and upon the guidance of the Holy Spirit in your lives.—*C. Ernest Davis in "An Invitation to Mr. and Mrs. Public."*

THE GENERAL FORUM

Soul Building

BY ADA CASSELL SELL

If out of all the trouble
And wretched, writhing pain,
A nobler soul is fashioned,
It has not been in vain.

If out of every heartache
A soothing balm shall be,
A life is rendered sweeter,
It's worth the agony.

The sum of present anguish
Has dividends to pay,
If men who dare to suffer
Are stronger every day.

Altoona, Pa.

Setting the Price on Our Religion

BY JAMES M. MOORE

When David became king of Israel, he found much to do. He gave himself wholeheartedly to his tasks. Later there came an easing up, and therefore more time for meditation. This gave him a chance to think things through.

On one such occasion he called Nathan the prophet and said, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains" (2 Sam. 7: 2). It seemed altogether inconsistent that he should have for his home a palace built of the finest wood known, and that God, who created him and whom he worshiped, should dwell in a tent.

Over five hundred years later, after the return from the Babylonian captivity when the rebuilding of the temple had been largely abandoned, the prophet Haggai said to the people, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste" (Hag. 1: 4)? To the prophet it seemed inconsistent that the people should dwell in their nicely finished houses, while the temple of God, who had brought them back from their captivity, should lie only partially completed.

We are stewards, and as such are accountable to God for the right use of our time, our money, our talents and our very lives. This divine stewardship plan is not that God needs anything we can give, but it is for our good and our joy. Laying up treasures in heaven is a great promoter of peace of mind in regard to our future needs. The most worried people I know regarding the needs of old age are those who seem to be laying up the least treasures in heaven.

Those of us who consistently appreciate our Christian religion will never be able to rest easy while spending much on our own comfort and enjoyment, and letting the cause of Christ suffer. God intends that our needs should be met, and that we should enjoy the comforts of life, but to spend upon ourselves and then not give to the support and promotion of the church is at least inconsistent.

We set our own price on our religion. We make it cheap or precious by what we put into it. When we spend the dollars by the fives, tens and hundreds for our own gratification, and the pennies, nickels and dimes for the support of the Sunday school, the church and missions, we are cheapening our religion.

When we put little or nothing into our religion, it is almost sure we get little or nothing out. It is therefore not surprising that many lose interest and fall back. Wonder, too, if that might not explain why some people seem to get more out of their faulty religion than others get out of their true religion. Possibly too many of us are given to expensive living, while getting along with a cheap religion.

Probably nothing gives so rich a feeling as an exercise of the ability to give. A man in moderate circumstances but getting along well once came to his minister with modest triumph and said, "Well, I've got to the place where I can now give fifty dollars a year to foreign missions." And he continued to find joy in his ability to give.

A little more of the kind of meditation King David engaged in would improve many of our church houses, supply needed equipment and make possible more mission work. It would very likely mean less shiny newness on our automobiles, less expensive show on and in our homes, and maybe not quite as up-to-date furniture; but our spirits would shine brighter, our joy would be deeper, and the Lord would be more precious to us.

Lititz, Pa.

The Roamer Looks at Two Methods

BY JOSEPH VAN DYKE

There was a man, a friend of mine, who was arrested by the police and jailed on a trumped-up charge because he was becoming dangerous to the vested interests. He was given the third degree, beaten and subjected to indignities and insults. He was arraigned in court, condemned and sentenced in short order. Finally, he was executed by one of the most inhumane methods society has ever devised to kill its criminals. Where he was buried, nobody knows for certain.

This is not an unusual story. A great many innocent men have been arrested, tortured, shamed, killed, forgotten. The unusual part is not in what happened

to my friend, but in the way he reacted to the men who took away his liberty and then his life. I have never seen anything quite like it.

He had been warned that his life was in danger, but when the officers came to arrest him he made no attempt to hide or run away. He went with them willingly, without any protest. When he was accused in the courts, he made no defense—he said nothing at all. When the heartless guards whipped him and made fun of him, it provoked no anger in him—he accepted their insults without rancor. When, at last, they stripped him naked before a great audience of morbid spectators and slowly took away his life in a most agonizing way, he did not curse the ones who were executing the sentence or the ones who had decreed it—instead of curses he gave them his forgiveness. Surely so marvelous a thing has seldom happened on the earth: the spectacle of a just man dying without hatred for his murderers in his heart or on his lips—with love instead.

You see, it had been a theory of this man, my friend, that the way to fight injustice, violence, hate, fear, all kinds of wrong, was not with more injustice, violence, hate, fear, but with something else. That something else has gone by various names, but you will know what I mean if I call it by the commonest ones: love or nonviolence. He believed that the way to resist and defeat evil was not by fighting fire with fire, resisting evil with evil, force by force, but by the power that lies in empty hands and a heart charged with genuine love.

That was a new one to the people who hated him. They couldn't understand it. An eye for an eye, a tooth for a tooth—that was their method. At first they thought he must be a coward. But cowards try to run away. Then they thought he must be crazy, but it takes a rational mind to forgive. The violent emotions that blazed inside them gradually died out as they watched his lingering death, and in their place came a feeling of wonder. What unknown power must this fellow have had inside him that he did not resent the grievous thing that was done to him? What kind of man was he?

This theory of nonviolence and love he had explained to his friends, but they thought it was too idealistic and impractical. Maybe sometime, when the world has become better, but not now. It was just a theory then, like the bony skeleton of the body without the flesh. He knew that any skeleton is a lifeless thing, of little account, until it has been covered with organs and muscles and skin. So he put painful flesh on the bones of his theory; he breathed life into it. He made it true. The testing time came, and he went to it unafraid. The friends ran away, I among them. But he put his method to the test and it worked. He died with a blessing on his lips for the ones who had killed him. That blessing destroyed their hate and created wonder, the beginning of a new faith, but they did not understand. Not until long afterwards did even his friends understand.

. . . .

The other day I stood before the marble sarcophagus at Arlington where lies the body of an American soldier "known but to God." Behind the beautiful tomb a young soldier, handsome and clean-cut, paced back and forth at brief intervals. He was the guard of honor at our national shrine, the shrine that is a tribute to the thousands of common men who gave their lives away at the request of their country. A guard of honor, yes, and an automaton too, as all soldiers must be. He looked neither to the right nor left except for one swift glance at me, as he strode back and forth carrying his rifle with its fixed bayonet. I think I pitied the live soldier more than the dead one.

In the building that rose behind, protected by heavy glass, lay the memorial wreaths and palms that had been placed upon this tomb by representatives of all the great nations. There were medals and crosses, too, posthumous decorations with their bright ribbons fading a little.

I found myself unmoved by these evidences of appreciation and respect to the unknown men who had fallen in the World War, tragic as I knew their sacrifice to be. I thought of the young fellow who paced monotonously back and forth behind that shell of marble. What was he thinking? Was he merely bored, or did this mean something to him? Was it steeling him to make the same futile gesture of loyalty if another war should come? And I kept thinking of a little boy whose father, as I stood watching, had told him carefully about the legend of the Unknown Soldier. I knew that through children and strong young men the tradition will be carried on—tradition of violence which is honored here more than the soldier by this display: marble tomb, metal palms, a Croix de Guerre, a guard of honor, the gaping of subdued tourists seeing the sights.

This shrine stands for our firm belief in an attitude towards evil which is as old as the race, the attitude of violence. Used by nations it has resulted in acres upon acres of crosses and incalcuable suffering and loss. The threat of its use with new victims hangs like a sword over the heads of all our young men. . . . Violence, they say, is the only method. It is inevitable.

But a Man lived once, a long time ago, who taught that there was a substitute. He called it love. Few people believed then, and few believe now, that it could work. It was ridiculous, they said, to resist the sword with anything but a heavier, keener sword.

Then the test came and he demonstrated that a man may die loving his enemies.

There is no grave for one; it is lost, forgotten. For the other there are all the honors that great governments can give.

Maybe, some day, we who are young and strong will need to decide which method we will use. That little boy, who was told why the Unknown Soldier was so honored, and the young soldier, whom I could have loved as a brother, will probably choose the old way, and sleep, at last, with their bodies broken and crushed by the same violence they elected to use.

Maybe you and I will sleep too, killed by hate but with no guns in our hands. If, after my death, there is wonder in the eyes of my murderers, I shall not have died in vain. If I can, without cowardice or fear, resist evil with love, my life will be a cheap price to pay for helping to bring to earth the kingdom of heaven which is love made manifest.

Burt, Mich.

Some Thoughts on the Peace Movement

BY ROSWELL S. COLES

In Two Parts—Part Two

3. Propaganda, misinformation, lies. The story of propaganda in the last war, its use in dictator countries today, and its dangers are known to all. Propaganda has been defined as a means of making people agree to things without thinking. It implies that the interested party is doing two things—first concealing the other side of the story, and second deliberately misrepresenting his own side, in the effort to mislead some one. In the World War we know now that practically all our news came through either England or English controlled cables and that consequently we had no real German news after the first week of the war. This is the first sort of propaganda. In addition, however, the British went further and set up a definite propaganda department to fill the world and especially the United States with all sorts of unfounded reports (literally lies) not only of their own sanctity but of the depravity of the enemy. Part of this material went directly to our government through the regular diplomatic channels spoken of under point 1, part went directly to the people through the daily press, lectures, books and pamphlets, and was accepted as the truth. From this "truth" came the great uncritical emotional drive for war.

Can we as intelligent men and women recognize lies and propaganda today? It seems easy but can you tell how accurate the news is today concerning China or Spain—or Germany or Italy? Do you know who controls the instruments of communication between our country and any other particular danger zone? Do you know who writes the news that is sent across these instruments, and how it is "edited" before it reaches the public? And finally, how much does our own government rely on this material in its understanding and acting on world affairs? Here is, again, a fruitful field of study and action before we can attack adequately the causes of war. The truth shall set you free means more than knowledge of the official censorship of Germany and Italy. It means a keen eye and steady mind here, now and always.

4. Patriotism. This topic follows closely from the above, as it is through propaganda that what passes for patriotism is received into people's consciousness. A national government excludes, by definition, the consideration of the fact of other nations, their rights privileges and immunities. It proceeds with its own propaganda, perhaps innocently enough, by presenting its own national history, its own side of the story, its own accomplishments and achievements. The study of history is still, even in these enlightened (?) educational days primarily the study of the histories of nations. Such things tend to create pride in one's own state and fail to reveal the true state of affairs. We know all this but we still send our children (by law, incidentally) to school to learn American history. In times of stress such teaching creates the pride which forbids the state to do other than fight. Do you remember in the World War what happened to, "Too proud to fight"? It became an anathema, and the reaction from it found us more than ever eager for war. But see! In the war we fought autocracy, forgetting that to do it we had to create the most autocratic government the United States ever had! We fought the curse of nationalism, yet not only refused to join the League of Nations, but even the World Court because it interfered with the sovereign right of our state to be above law. And in the end, fighting corruption in high places we replaced our war government with one of the most disgraceful administrations the country has ever seen.

Those things are history. But what about today? We must put our religion above the state and refuse to sanction unworthy acts. For this reason Christians refuse to support war. The writer would suggest that our duty goes deeper—we must bring the state closer to religion. In this process the understanding of true patriotism is most important and our false pride must be given up. Love of mankind must truly replace the love of country, not only as a religion but as a practical method of politics. The rights of all must be substituted for the rights of our state and a method of practical control set up. (Can we yet make the League of Nations function?) Patriotism must be reserved for worthy acts of all people, not "my country right or wrong." Undue, misused powers must be taken from the state as its right, and a true functional state set up

to best serve mankind. Responsible, efficient and visioned men and women must engage in the activity of the state.

There is no use denying that in this program we will call down upon ourselves the wrath of the selfish, unworthy aspects of our state. But "a man is known by the enemies he keeps," and if we as citizens decide to have a thing so we can get it done. The Revolutionary ideal of a government set up to protect our rights is as good today as it was in 1776. It is not necessary to add that the church is in an enviable position to carry on this important task of creating a true brotherhood of man, nor to point out that a continuation of a national state means death not only to our peace plans, but to that which is most sacred in our Christian religion. The results of our failure to accomplish this task are clearly found in the dictator countries.

5. *Living conditions.* The final thing the writer wished to set forth is some consideration of the age old struggle for existence. The so-called economic causes of war have been stated so often that they need hardly be repeated here. The point that the writer wishes to make is that while these excuses are still used all over the world little is ever done, by the dictator countries for example, to try to remove these economic difficulties by promoting the most fruitful methods of producing and distributing goods. The nearest thing we have, historically, was the effort on the part of Germany to keep away from colonial wars and thus grow rich while others fought for colonies. Unfortunately this idea could not be carried out as the pride of the ruler superseded the economic wisdom of the chancellor. Today the countries of the world seem to have learned nothing from the World War, and even our best efforts are a comparatively few bilateral trade agreements and a tri-party money pact.

The people of the United States occupy a wonderful position in the quest for peace because it is truly here that the best attack on the economic causes of war may be made. The problem is twofold: first producing enough goods here to promote a decent living for all; and secondly, to promote the flow of goods to and from other countries so that the economic excuses for war may be reduced. In the United States we enjoy the greatest collection of the instruments of production the world has ever seen, and with it a vast wealth in raw materials. We have not yet developed an adequate method of distributing these goods even to our own people. Nor will we do much to promote trade with other countries as it interferes with our own national economy! Nor do we function much in promoting better methods of production in other countries, such as Japan. And since we have failed in these places Japan still goes ahead in China, the Spanish War enters the second year, and colonial occupation and imperialism continue unabated. Yet as these things progress the success of our peace program must fail in proportion.

We do not have to be told that the struggle to effect a proper method of production and distribution of goods on a world basis will include the death of both private capitalization and economic nationalism. It will be fought not only by politicians who find the state insidiously undermined but by the good business folk in your and my communities who find their immediate interests infringed by the wider needs of all. But as Christ placed a wider significance on the word *neighbor* within our grasp, it should not be too hard for us who follow Christ to see its significance today in our own lives. Our duty is clear in following the wider and higher demands of our position.

In conclusion, it seems to the writer that what he has done is simply offer a corner of living (mostly political) in which we can act to promote peace. It would inevitably follow that the result would also be the setting up of a true Christian community. It is as yet a but slightly touched field in which to complete the task offered to Christians in working out those ethical principles which our acknowledgment of Christ demands. But it is also a field which must as surely be attacked, just as the power and might of Rome forced itself on the lives of the early fathers. Unless we remake the state to suit Christ there can be no peace.

Staten Island Academy, New York City.

The Worst Crime of All

BY J. M. BLOUGH

CRIMES are committed daily. Every newspaper reports them. Daily the laws of God and the laws of man are broken. Because crimes are so numerous we are prone to consider them lightly. We become hardened to the hard facts of the criminal world and fail to realize the dire consequences of them. But men must remember that crime is no less hideous or damnable because it is so common. Crime dare not be condoned.

No doubt murder is considered the worst of crimes. Human life is the highest life on earth; it is of greatest value. God alone can give life and nothing can be given in exchange for it. And yet how cheap human life seems to be these days! Thousands of lives are cut short recklessly and needlessly, and we give them little thought. Men kill one another as if it did not matter, as if life were not precious, as if murder was not a crime, as if there was no law of God nor sure punishment.

It is a terrible crime for a gangster, or any other man, to shoot down an innocent victim, a policeman or even a dangerous rival! It is a horrible thing for a mob to enter a Florida jail and forcibly take out two

negro prisoners and lynch them! It is a merciless crime for a father to beat his own daughter to death because she broke the seventh commandment! Intentional murder in whatever form is a heinous crime.

But let us think of the unintentional murders that are committed daily on American highways and city streets. People call them accidents. Last year the lives of 38,500 persons were snuffed out in automobile accidents in the U. S. A. Of these 16,650 were pedestrians. If the average of the first months of this year be kept up the number of automobile victims will reach 50,000 during 1937. What about this wanton destruction of lives! In fifteen years more people were killed by automobiles in America than died in all the wars the nation has ever fought.

But by this we would not in any way justify war, no, never! War is a hellish institution; it is organized murder, organized by the state. Men rejoice when the enemy is killed off in great numbers, when defenseless women and children are torn to pieces by bombs rained from the air. Human lives! What does it matter if they are destroyed? Yet the voice of God resounds around the earth: "Thou shalt not kill."

"Man's inhumanity to man makes countless thousands mourn."

And yet the worst crime of all has not been mentioned. It is terrible to kill the body whether by intention or by accident. But I am thinking of the soul. Think of the thousands who are hurled into eternity before their time, who are not prepared to die! To cut a life short and to doom the soul to eternal damnation is the greatest crime of all. We think of the martyrs who died for Jesus' sake as ready to die, but it is hard to believe that all who die in automobile accidents or in war are ready to die. We think of the horrible death and shudder, but do we stop to consider the condition of the soul? There is no repentance after death. As death finds the victim so will be his condition forever. It is awful to contemplate! Dead, killed but *not prepared to die!* To doom a soul to destruction, whether by murder or some other method, is the worst crime of all. "Prepare to meet thy God," is advice all need to heed in these days of uncertainty for tomorrow may be too late.

Vyara, via Surat, India.

Why Not Laymen on Standing Committee

BY C. H. SHAMBERGER

If the question is in order I would like to ask if the time is not here to have laymen on Standing Committee? I make this inquiry with the realization that my knowledge of what the committee does is limited. But I believe that the practical values growing out of the change would justify it.

There may be some things which the committee does which should be considered by elders only. But if that be true it must also follow that the committee now handles items which laymen are equally well qualified to handle. It would be possible to refer matters of the first type to the elders in separate session or to a committee of elders. Items of specific interest to laymen could be similarly dealt with.

What values would accrue from the inclusion of laymen on the committee? For one thing it would arouse new interest among laymen. I doubt if many men who become elders do not hope to be on Standing Committee some day. There would be real value in having capable laymen anticipating membership on Standing Committee.

Looking at it from the other side the church would benefit by the counsel and experience of laymen on Standing Committee. Laymen would also be more interested in carrying out the program of Annual Conference if they had a part in the work of the committee. That should be especially true of the budget and matters of a similar nature.

We are moving rapidly into a changed condition within the church. In years gone by elders were frequently a combination of good ministers and experienced business men. The present day full-time pastor does not have occasion to be as experienced in business as elders were in other days. Alongside this trend there is also a desire to have laymen function more extensively in the life of the church. If one can judge from reports of the work of Standing Committee there is indication that laymen would fit well into much of what is now being done.

Elgin, Ill.

About Going to Church

BY REBECCA FOUTZ

The article "Why I Don't Go to Church" in the August *American Magazine,* which was referred to editorially in The Gospel Messenger of Sept. 4, had a significant thought running through it. One soon sensed that the reason this perplexed gentleman had first drifted from the church and then continued to look at it questioningly, the while he hungered for something—he seemed not to know what—was that he lacked a living, vital faith in Christ whose body the church is; who is the only bread and water that can satisfy the hungry, seeking soul.

He says he is religious. So are many—and deeply so—who bow to wood and stone. But they, too, are still hungry and seeking. He says that he believes in God and some things associated with God such as justice, a divine plan and that life has a meaning and purpose. But he does not say that he is willing to accept

God's plan for meeting the needs he expresses which are the needs of people everywhere.

As he progressed in his quest and was finally told that Christ was the answer to his seeking, that Christ was what the church offered as setting it apart from all other organizations or institutions, he asks the revealing question: "What do you mean by Jesus Christ?"

When the reply is made that if he will repent and receive Christ into his life, that he will then have light and life which he never had before, and that the church must go back to Christ and salvation to meet the needs of such as himself, like the rich ruler he sorrowfully turns away, saying that if pure religion of the old kind is the answer, it is not for him.

He says that it happened too long ago, as if human needs have changed. That its background is not his or that of other present-day peoples, as if principles are not eternal, hence can always be applied, regardless of the surface change in man's life. That return to faith would be a retreat which is true, a retreat from his doubts and questionings and seeking, into a life of fullness of which he now has little or no conception.

And until he does accept Christ as the answer and the way—the only way—out, he will continue to grope, to feel like a musician without an instrument, a student without books, a person in a strange land without a guide or interpreter.

Our prayer is that he and all others like him, for there are many like him, may find Christ as God and Redeemer and thus finding will come into life and light and peace.

Philadelphia, Pa.

A Man and His Money

BY C. ERNEST DAVIS

"MONEY talks," you say? Indeed it does. It tells us a lot about a man. If you know how a man gets his money, how he spends it, and what his attitude is toward it, his money has told you about all you need to know about the man.

How do you get your money? Do you earn it honestly and fairly, or is it tainted with trickery, greed and unfair advantage?

How do you spend your money? Is it lavishly spent for luxuries for yourself or your family? Does any of it go to help others or to make your community or the world better? Do you support the church in its ministry of the gospel of Christ? What do you do with your money? What do other men of intelligence, fair-mindedness, and social and spiritual insight think of your record in money getting and spending?

What do you think of money anyway? Is it something to be grasped after, hoarded, and passed on to your children? Is it something to be recklessly and extravagantly used for self-aggrandizement and display? Or is it a sacred trust—something to be used carefully for the real welfare of yourself and family and, beyond that necessity, an opportunity for interesting and far-flung service in the cause of God and humanity? How are you planning the disposition of your estate, on a short-sighted selfish basis or in a way that recognizes your stewardship as a child of God? What is your attitude toward money, anyway? Really you ought to know. It's important that you should.

Attitudes are revealed in what we do rather than in what we merely think or say. Maybe you can discover your attitude toward money by sort of slipping up and catching yourself unawares in your response to opportunities like the every-member canvass of your congregation and the Thanksgiving offerings for home missions.

Remember, "Money talks." What does yours say about you?

McPherson, Kans.

How Do You Do It?

BY EZRA FLORY

YOU are a Christian and yet have never invited another to accept Christ? How can you remain so indifferent?

Let me tell you about two to whom I spoke recently. One is a splendid man. His wife is a member of our church. It was easy when riding to ask him where he attends church. He frankly admitted that he seldom attended. That afforded me an excellent opportunity to urge him to attend for various reasons—and to accept Christ, too.

The other used to be a member of our own church. Now he seldom attends anywhere. He was filled with excuses, saying that professors are false, that the rich refuse to pay just bills, that others go to amusements as he does. I insisted that he knew his duty, and that being a Christian is a matter which involves him individually, that it means far more than attending church.

How would you deal with these different people?

Goshen, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"THE most desirable element in any state is that element which is nonconformist."

Harold Laski, English philosopher, made this decision years ago. As members of a denomination which is strongly nonconformist, we should thank him for these reassuring words.

Ottawa, Kans.

HOME AND FAMILY

Consolation

BY MAY ALLREAD BAKER

This is an empty house. The door's closed tight.
Nowhere is shining any cheerful light.
No fire upon the hearth; the shades are drawn;
The good man has upon a journey gone.
In haste? Perhaps. And whither? Who can say!
We only know he left his house of clay:
His wealth, his friends, his relatives, his wife,
And all the pleasant, homely things of life.
Compelled to vacate by a stern decree
That day and night drew near, relentlessly,
Until his lease expired.

I feel, however, that the Architect
Of this man's fate; the Owner, did not wreck
The shivering, homeless soul on some lone shore
Where he is lost in darkness evermore.
But rather—built for him anew
A better house; a finer, clearer view
Of things eternal.

Lewisburg, Ohio.

Why Does a God of Love Permit Suffering?

BY ONE WHO HAS SUFFERED

No question has caused me more stumbling than failure to see how it is possible that an All-Powerful Personal God of love could be overruling our lives and the world, yet permit so much inescapable, unavoidable sorrow, suffering, injustice, disappointments and tense struggle, with crushed hopes and crushed lives. It has been a great help to me to compare the relationship of a natural father to his child with the relationship of our heavenly Father to us. For Jesus has taught us to look upon God as a Father. He cares more for us than the birds (Matt. 6: 26), or than the lilies (Matt. 6: 28-30). He is more willing to give good gifts unto us than a natural father is to give to his children (Matt. 7: 11).

What attitude does a natural father or mother take toward the suffering of his or her children? None of us has grown to be ten years old without having had numerous hurts and childish griefs. A little boy of four broke a toy, one with which he had spent many hours at play. He was heartbroken, for he was deprived of his greatest source of pleasure and joy. While at play the same child fell and slightly hurt his knee. He ran screaming to mother. We would not think of saying that mother did not love her boy because she did not call his father from his work to come home immediately to repair the toy or bring him a new one. We would not think of accusing the parents of not loving the boy because they did not take him by the hand and lead him every place he went, so that he could not under any circumstances get hurt. Yet that is the kind of love we want from God when we expect him to remove and prevent our hardships and sufferings, according to our notion.

The parents recognize these childish griefs as a part of childhood. They are due to the fact that he is an immature human personality with ability to think, judge, act, feel; he is living in a natural world learning to use and adjust these physical, mental and moral powers to other forces and personalities about him. The natural father knows that most of the child's hurts and griefs are only for the moment and soon forgotten. They are so grievous to the child because his perspective of life is so limited that he can not see beyond the pain and disappointment of the moment. But father and mother with broader experience looking at the whole of his life, both present and future, know that these things are not serious. They also know that to be too solicitous about preventing and immediately removing every mental and physical hurt would not be for the child's best welfare. They know that his development would be dwarfed, that he would miss much of the learning and resulting pleasure.

Is not my heavenly Father as much above me in understanding life as I am above that little child? So I think. He whose perspective of our lives takes in this life and all eternity, knows that in the light of this enlarged vision which we can not see, many of the things that grieve us so sorely are only for the moment and soon forgotten. They are not really serious and will come out all right in the end. They are just the natural result of our learning to use our spiritual, mental and physical powers, and often using them imperfectly.

Our heavenly Father knows that it would not be for our best welfare to remove them as we sometimes think he ought.

Now because the mother knew the child's hurt knee or the broken toy was not serious to his welfare does not mean she turned a cold shoulder to him. Her love was so sensitive to every grief of his that she freely and spontaneously gave all the help, encouragement and sympathy he needed to bear it and understand it. So surely our heavenly Father will give us all the help we need to bear our hurts if we come to him.

What attitude does the natural parent take toward the serious hurts of childhood? For we can not say all childhood hurts are not serious. He may have illnesses, accidents, moral delinquencies that may result in sorrow, permanent injury or death. When these dangerous conditions appear, whatever the cause, even though it be the child's own disobedience, I have not yet seen parents who would not give every bit of time, money, and strength at their command in order to pro-

mote a cure. Does not our heavenly Father stand ready with his love, wisdom and unlimited power to help us in the critical hour (John 14: 13, 14; 15: 7; Mark 11: 24, 28)?

God alone knows how much unnecessary trial and pain we bear because we fail to seek the Father's will and abide in it. Again, I refer to a child and parent illustration. A small boy was sick. His father proceeded to give him a dose of medicine. The boy rebelled. He was too busy kicking and screaming to hear the father's reasoning and pleadings. Because the father loved him and was concerned about his welfare, he insisted that the child take it even though it was disagreeable to him. For full thirty minutes both parents worried, struggled and pleaded with the boy, when he finally got enough medicine to have the misery of taking it but not enough to do any good. So the parents had to plan some less effective means of accomplishing their purpose. It is true the child was small and did not fully understand, but I have seen another child in the same situation who would listen to father and understand enough to trust him for the rest. With the child resting quietly in father's arms the horrible thing was over in one minute, while with the first child the disagreeable thing lasted thirty times longer than necessary—to say nothing of the needless exhaustion. So much of our group, social or personal troubles are minimized or multiplied depending on which child we are like.

My Dad

BY MILDRED MICHAEL

Who was it looked into my face,
Proud that I'd come to join the race,
Seeing his dreams, his hope and aim
Blossoming forth through me again?
My Dad.

Who was it held a wee small form
Frightened so at the gathering storm;
Held me close to his heart so tight,
Comforted, soothed me, banished my fright?
My Dad.

Who works on through long, tired days,
Not for glamour of fame nor praise;
Never a thought of gain his own,
Building for me and for our home?
My Dad.

Whose faith in God and truth toward men,
A standard high to guide my plan.
Of life aright, as day by day
I journey on through life's pathway?
My Dad.

Who stands out as a beacon light
(Where'er I be on sea or land)
Guiding me on to heaven's heights,
Who but my wise, my staunchest friend?
My Dad.

Flora, Ind.

HOME AND FAMILY FUN

Home Reading Circle

THIS is a new experience as far as I know. There are many communities in which there are community reading circles, but why not try a home reading circle? It may be officially organized, but I'm sure that in most cases it may be better conducted if mother would act as chairman and never even mention the fact.

My mother must have caught the idea long ago for she would often come and say, "Robert, this is a good book and I think you would like it. It is about . . . ," and then would follow a short interesting review, one that never spoiled the story and always left you wanting more.

Before long I was suggesting a book or article that mother would like. Once in a while I would pass an article on to my brother or sister. It was especially in the field of hobbies that this idea came to its real value. We exchanged poems, pictures, hobby articles, and the like.

Why not make of the family group a reading circle? They might even spend one night a month talking about their reading interests and spend that evening reading at least one article or book suggested by another family member.

A World Gift Book

HERE is a rainy day scrapbook suggestion. Why not start a gift book? No, the book is not to be given away necessarily. This is a book to record the gifts that others have left for us.

Get sheets of heavy paper about 8½ x 11 inches in size. Cut out pictures of gifts that have been discovered or invented by men and women of various nations and paste them in the scrapbook, writing the name and nationality of the giver under each gift. For example:

The Telephone—From Alexander Graham Bell of Scotland.

The Locomotive—From George Stephenson of England.

An encyclopedia will help tell the origin of great gifts.

You as well as your child will be surprised to see the number of gifts we have received and how many nations are represented among the givers.

Make clever cover pages and punch and bind the scrapbook. Do not attempt this with children who are too small.—*Robert W. Tully for the Recreational Fellowship.*

OUR MISSION WORK

The Reflections of Dogali

BY CHRISTINE M. KULP

In the village of Musa in the Adamawa Province of Northern Nigeria, Dogali sat under the big tree outside his home silently thinking. His eye wandered over the flat country before him to his father's fields. There was the field of cotton with pumpkin creepers twining amongst the slowly growing cotton stalks all carefully cultivated with his and his father's small hand hoes. Then there was the field of corn, how high it was already! The good rains had quickened its growth, and also the growth of grass and weeds that the men's hoes had quickly cut out. Over there—that higher ground would produce many potatoes this year, because Dogali had dug a deep trench between the rows.

Just thus he had sat three years ago looking over the work his hands had helped to complete. He had worked harder than usual on the farm that year, trying out some experiments made by a group of his friends who had been at the mission school that year, and he had had good results. It was here that Dogali's father came to him that day three years ago; and Dogali had thought: "Here is my chance, I must have courage and tell him now of my plans." Dogali stood up as his father approached him. Dogali's father, Apagu was one of the older men of the village, and was always called on to help solve the problems of the community and its people. He was greatly respected. Dogali bowed and greeted his father and said: "Father, there is something in my heart which I would like to tell you." His father said, "What is the name of this thing that is in your heart?" "Let us first sit down," said Dogali. Father and son sat on the large stones under the tree. "My father," Dogali began, "you are a good father of this village, and are respected by all. Your son here before you also respects you, he has served you in the work of the fields, and in repairing our home every year." Dogali paused. His father said: "I have heard you, is this all you have to say?" "No, sir," said Dogali. "The time of planting and cultivating the fields is finished, and the time has come for the school to begin again at Lassa; I beg of you to let me go to school, and at the time of the harvest, I will return and help to cut the corn."

Now Apagu was very particular in following all the customs of the ancestors. He it was who set the day for the various services to be held for spirit worship. At the beginning of the rains, he called all the people together under the sacred tree at the end of the village, bringing seed corn, to ask the blessing of the seed spirit on it before planting, and no one dared to plant until this service was over. Then if rain did not come at the usual time, he went around the village with another kind of call which brought the people around the sacred rock, and there they prayed to the rain spirit for rain. Also as harvest time drew near, no one might cut the corn until Apagu had called for the thanksgiving service when the first sheaf of corn was brought by each farmer, and duly offered to and blessed by the spirits. So this request from the son whom Apagu hoped would one day be his successor as priest of the village, came as a shock to him.

Apagu said: "Are you also seeking to leave our ancestors' paths and follow the new, unknown teaching of the white man?" Dogali was prepared for his father's anger, so his answer was steady and respectful. "Father," he said, "you also have listened to words of the missionary who has visited us here; you have agreed with him that his words must be true; I go only to hear more of those words, and to learn this wonderful wisdom of writing one's thoughts on paper and reading them. When I return I shall tell you all I have learned. I will not be a follower of the new way, until you too know whom I am following." Apagu was relieved to hear these words, and as he also was anxious to know something of the art of writing, he argued only a short time with his son before consenting to his going.

That was three years ago. Dogali thought on. The next great day was on his return home from school at harvest time. The mission schools close then to let the youths return to help with the cutting of the corn. There were several days of hard work, and much beer drinking, so that there was little inclination to talk around the tribal fires at night, but the night came when the fires burned brighter than usual. The corn was nearly all cut; there was plenty of food that year, so every one was happy. This was Dogali's chance. He stood up before the fire around which the members of his tribe sat, and began to talk. Well he remembered every word he said. "Friends, members of the Mamza tribe all, I salute you. We have many things this day for which our hearts are thankful; as for me, I give my thanks to the true God, for he it is who gives us all things." Then he told the story of the Son of God who came into the world to tell us of the love of God, and who died because of our sin. He finished by saying: "As for me, I want to be one of his followers."

What to Pray For

Week of November 13 to 20. Since the beginning of the new year, Brother and Sister Chalmer G. Shull have been located at Palghar, India. They are in charge of the evangelistic and educational activities at the station and in the surrounding territory.

There was silence while Dogali spoke, but when he sat down there arose a great discussion as to whether Dogali should be allowed to follow his new ideas, and if he persisted in following them whether he should be turned out of the village or not. It was the knowledge of Dogali's good character and his respect for his elders, and his willingness to continue his work on the farms with his own people, that brought about the decision that he should remain one of them. And so Dogali became a Christian and was baptized.

Dogali had spent three happy years in school, and at the close of school this year he had started early morning prayer services, and little groups gathered together on Wednesdays and Sundays to hear him tell of God's goodness. Only a few people attended, but those few were interested. The missionary visited them occasionally on a Sunday also, and had persuaded the people to change their rest day from Wednesday to Sunday. A number of tribes in the Margi district held Wednesday as their rest day, because on a certain Wednesday, while a number of people were cultivating their fields, lightning struck them and several died. Then the people said that God did not want people to work in the fields on Wednesday, and they followed that idea.

Only four weeks ago the missionary had visited them in their village. Every evening, during that visit the people sat around the fire listening eagerly to the messages given to them. Then one of the elders of the village stood up and said: "We have all heard your words, we believe them to be the true word of God, and we are trying to follow it. We have heard of the many services held in villages now when the seed corn and first fruits of the fields were presented before God and his blessing asked upon them. Now we want all these things for our village, and we want a school." Then followed the words which Dogali would never forget, said by all the elders together: "And we want Dogali to be our teacher and preacher."

Then all the people came to morning prayers, and some of them prayed too. And while working in the fields Dogali thought of the words he would speak to his people on Sunday.

Dogali lifted his eyes again to the fields and beyond the fields to the Mandara Mountains. He saw signs of a coming rainstorm. Gradually a mist covered the mountains, and they disappeared out of sight. Then the rain came nearer and nearer. Dogali stayed under the shelter of the tree. The rain passed on and the sky cleared in the east. The mountains again came into view, and were clearer than before. The sun began to disappear changing the grey mountains to light purple, then deeper blue, as darkness covered them. Dogali thought, that must be what God is like. In times of trouble and distress, it would seem that he is far away, as the mountains are hidden from our sight by the storm. But he is still there and after the storm has passed, he seems very near, and we see him in all his goodness.

So Dogali's reflections for that day ended. His heart had been drawn close to the heart of his Creator. His communion had been rich and deep. He had found the thoughts he would give to the people. They were the thoughts God had shared with him. He joined his family around the fire to eat the evening meal.

Lassa, Africa.

Lassa News Notes

BY MARGUERITE S. BURKE

Real Sharing

The cry of hunger and suffering finds response in the hearts of God's children the world over. When told of the Spanish War and consequent suffering, the Lassa congregation set aside the date of Aug. 22 for their offering to go towards their relief. When pledges and money were counted the amount was $20.65. For a congregation of about a hundred people you may not think that a very big gift. But let me assure you some of the gifts were really sharing. Some pledged a third of their month's wages. One little schoolboy gave one shilling from his two shilling and six pence allowance (two-fifths of an already meager supply). And I know of at least one "widow's mite" that went in. We hope and pray that it will go on its way, relieving human suffering and also reassuring them that God's love still shines through the hearts and lives of his people even in far corners of the earth.

Sickness in Our Midst

A severe epidemic of malaria, menengitis, and flu combined came into our midst here in Lassa during September. Almost no one has escaped. There were a number of deaths among the children of the Christian families. In one home, both mother and babe were taken, leaving a little girl about three years old and a very heart-stricken father. This sickness has made the school attendance fall tremendously and the hospital attendance rise even more.

Evelyn Horn Leaves on Furlough

This epidemic came just at the time when we had to give up our good nurse, Miss Evelyn Horn, while she goes on her second furlough home. We wish her God's speed, a pleasant and profitable furlough, and a very speedy return to her work.

The Congregation Cheers

The Gospel of Mark in Margi was translated by the Kulps and we have just now completed the printing of it on the station multigraph. It is the first completed gospel in Margi. (Matthew is nearly finished and we hope it will be completed also soon.) In order to place a Gospel of Mark into the hands of every Christian, we decided we would sell them at a price, that, although not covering the complete cost, would help to defray some of the expenses. When the announcement was made in the church on Sunday morning, Sept. 19 that The Marks were now available to all who wished them at the price of two cents each, there was such a cheering and clapping of hands from the whole congregation that we were again made to realize how little we appreciate our abundant supply of reading materials.

Moonlight Services

During the week of Sept. 12-19 inclusive we held nightly moonlight services in Fulani. They opened with extreme interest and excellent attendance. This continued more or less throughout the meetings in spite of several rainy evenings and the death of the afore-mentioned woman during that time. The house was full, all but one evening. Several times it was full when we arrived. One night a woman said to me, "Even you will have to come early if you want a seat!" One of the very interesting things about it all was the fact that the audience was nearly half women. This seems exceptionally fine when one realizes that this is in Africa with its backward womanhood. And especially so since these were Mohammedan women. Many of them are not allowed out of their compounds at all in the daytime. We know that you will rejoice with us at the great open door that is presented to us. As a direct result, on the last evening ten adults took their covenant and there are still four more who have asked to take the covenant next Sunday evening. There were three men and their wives. Two others were wives of Christians. One was Nena, about whom some of you have heard. Also there was one old grandmother. Now we must start a class to further teach them as they follow in the way they have started. Already they are anticipating another series in the light of the next moon. Pray for them in their persecutions among their relatives and friends for it is considered a terrible thing to leave Mohammedanism for Christianity, to those still staunch in the Moslem faith. Pray for us as we try to direct the new converts into a fuller knowledge of the abundant life.

First Fruits Service

On Sept. 26 the "First Fruits Service" was held during the morning preaching hour. Although there were some heads of households absent, they at least sent their children with several heads of corn. In this morning service we collectively said thank you to the Giver of this another harvest. Later in the day nearby villages were visited by different ones of the Christians who held the service for them too. The native way of saluting and giving thanks is clapping the hands together slowly and in unison. This manner of expressing gratitude is a very impressive part of these services.

Lassa, Africa.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Goodwill to All Men

Hymn: Rise Up, O Men of God.

Antiphonal Reading:

Boys: "Behold, how good and how pleasant it is
For brethren to dwell together in unity" (Psa. 133: 1)!

Girls: Praise to Christ, the Prince of Peace.

Boys: "And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

Girls: Praise to Christ, the Prince of Peace.

Boys: "Let us then as a nation be just, observe good faith toward all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence." —George Washington.

Girls: Praise to Christ, the Prince of Peace.

Boys: "Aim at peace with all, and at that consecration without which no one will ever see the Lord; see to it that no one misses the grace of God, that no root of bitterness grows up to be trouble" (Heb. 12: 14, 15, Moffatt).

Hymn: Where Cross the Crowded Ways of Life.

Prayer: Our Father, we ask thee to help us to live peaceably with those about us, thus doing a part to bring peace to all peoples. Hasten the day when wars shall cease and there shall be a brotherhood of man. Bless those in all countries who are proclaiming Jesus as the Prince of Peace. Amen.

Stories.

Poem:

Where Is the Land of Peace?

A breeze came to my window
And asked me gently,
"Where is the Land of Peace?
Which way shall I take to find it?"

What can I answer you?
Faltering I said to it:
"The Land of Peace!
That is the land we want to make!
Won't you help us?
Herbs growing on the green hills,
Flowers, smiling; wind, gentle and odorous
The doves of peace flying and singing,
All men and women helping and loving one another—
Let us make the Land of Peace
In which all the children of the world shall be united:
O Wind, I prithee! bring this message
To all the windows in the world!"

While I was making this request
The breeze went to some other window.
Have you received its message?

—Motoichiro Tahahashi.

Hymn: In Christ There Is No East or West.

Offering:

"As thy prosp'ring hand hath blest,
May we give thee of our best;
And by deeds of kindly love
For thy mercies grateful prove;
Singing thus thro' all our days,
Praise to God, immortal praise. Amen."

Benediction: With Thankful Hearts, O Lord, We Come (stanza five).

To the Leader: A copy of The Hope of the World, by Copping, hanging in the front of the room will help to create the atmosphere you desire for this program on goodwill. Tell the story of The Artist Who Forgot Five Colors (Missionary Stories for Little Folks, by Margaret Applegarth). As for stories of goodwill let the juniors themselves share in this. Reports on men and women who have worked for peace—Jane Addams, Kagawa, Mary E. Woolley—may inspire the members of the group to do likewise. Information concerning the international peace gardens on the border between Canada and the United States will add interest. Our Young People for Aug. 21, 1937, has material on the Waterton-Glacier International Peace Park. Christ of the Andes is another good story to have told.

KINGDOM GLEANINGS

Calendar for Sunday, November 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Christian Minister.—1 Tim. 4: 6-16; 2 Tim. 2: 1-4.

Christian Workers, Why Do Intelligent People Drink?

B. Y. P. D., Thankful for What?

Intermediate, Is It a Smart Thing to Use Liquor?

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Gains for the Kingdom

Four baptized in the Mexico church, Ind.

Two baptized in the Osage church, Kans.

Three baptized in the Boone Mill church, Va.

Two baptized in the Hermosa Beach church, Calif.

Eleven baptized in the Lower Conewago church, Pa.

One baptized at Boone Chapel, Boone Mill congregation, Va.

Eight baptized and two reclaimed in the Brookville church, Ohio.

Ten baptized in the Rummel church, Pa., Bro. J. M. Geary, evangelist.

Seven baptized in the Pleasant View church, Lima, Ohio, C. W. Warstler, evangelist.

Four baptized at Capon Chapel church, W. Va., Alonzo Fike of Oakland, Md., evangelist.

One baptized in the Mt. Grove church, W. Va., Jonas Sines of Oakland, Md., evangelist.

Fifteen baptized and two reclaimed on former baptism in the Beach Grove church, Ohio, Brother and Sister J. Edwin Jarboe, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Paul B. Myers, Nov. 14, in the Chiques church, Pa.

Bro. Ralph G. Rarick, Nov. 15, in the Goshen City church, Ind.

Bro. E. F. Sherfy, Nov. 8-21, in the Buckeye church, Kans.

Bro. Ray Zook, pastor, Nov. 28 to Dec. 5, in the Flora church, Ind.

Brother and Sister B. M. Rollins, Nov. 29, in the church at Lansing, Mich.

Bro. Niels Esbensen, pastor, Nov. 21 to Dec. 5, in the Empire church, Calif.

Bro. I. D. Leatherman of Lanark, Ill., Nov. 3-14, in the Sterling church, Ill.

Bro. Arthur L. Rummel, pastor, Nov. 8-21, in the Pleasant Hill church, Pa.

Brother and Sister Oliver H. Austin, Nov. 11-28, in the Sharpsburg church, Md.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 14-27, in the Black River church, Ohio.

Bro. Emra T. Fike of Oakland, Md., Oct. 31 to Nov. 14, in the Knobley church, W. Va.

Bro. J. Edson Ulery, Nov. 14, in the Pleasant Valley church near Middlebury, Ind.

Bro. C. H. Deardorff of Ashland, Ohio, Nov. 28 to Dec. 12 in the New Salem church, Ind.

Brother and Sister A. P. Musselman, of Lima, Ohio, Nov. 14, in the Dupont church, Ohio.

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Personal Mention

Bro. Ira Petre and wife, Bethany students from Maryland with eyes on the mission fields, were interested observers at the Mission Board meeting.

Western Pennsylvania has chosen as Standing Committee delegates to the next Conference Elders John D. Ellis and T. F. Henry, with Elders Q. A. Holsopple and T. R. Coffman as alternates.

Vice-Chairman Yoder was detained by a funeral so that he missed the first day's sessions of the General Mission Board. He arrived in time to take his place in presiding at the meeting of the Council of Boards.

Chairman Mohler of the Board of Christian Education addressed the local Kiwanis Club at their Tuesday noonday luncheon, but he did not tell us that when he called Thursday morning to say good-by. We saw it in the town paper.

President Schwalm is not a frequent visitor here. It was the meeting of the Conference Program Committee that brought him this time. He is a member of that this year because he happens to be moderator-elect for the Conference of 1938.

Missionaries present in the well-filled room when the meeting of the General Mission Board opened were: from India, Brother and Sister D. J. Lichty and Bro. L. A Blickenstaff; from Africa, Bro. William Beahm and Bro. Clarence Heckman.

Chairman Winger made an unusual admission when he dropped in to extend his greeting. He had not felt so well the day before but he was of course "all right again now." Valparaiso, Ind., had been a halfway overnight stopping place where he filled a lecture engagement.

Bro. J. K. Miller, senior member of the General Mission Board, called at the Messenger offices a little while Tuesday morning before the board went into session. Among the interesting things on his mind was that drive to Sebring that he and Sister Miller will be making before long.

Dr. Lloyd Cunningham and wife, under appointment to the China mission field, were at the Mission Board meeting. Since they would be at Peiping for some time in language study and since also there would no doubt be large demand there for a doctor's service, it was believed feasible for them to sail at an early date.

Chairman Hartsough and his fellow members of the General Ministerial Board were very brotherly and co-operative. Besides their own board meeting they met jointly with the General Mission Board and with the Board of Christian Education. It looked as if these other board members felt the same way. Then there was the meeting of all together in the Council of Boards. These are the days of doing things together.

Sister Mary Grace Martin has entered upon her new work with the editorial staff of the Brethren Publishing House. She joins Sister Edith Barnes in assisting Bro. E. G. Hoff in the editing of our church school literature. She and her mother arrived last week from Baltimore to make their home in Elgin. Her lamented father, Bro. A. L. B. Martin, is widely and affectionately remembered for his many years of faithful pastoral and evangelistic service.

Bro. B. M. Rollins wishes to thank the many friends who so kindly remembered him in his recent bereavement. Especially does he thank the church at Lansing, Mich., for their love offering and the church at Keyser, W. Va., for their floral tribute.

Three new members were in attendance at their respective board meetings for the first time: Bro. John I. Coffman of McFarland, Calif., of the Board of Christian Education; Bro. Edgar Rothrock of La Verne, Calif., of the General Ministerial Board; Sister Nora Rhodes of Dallas Center, Iowa, of the General Mission Board. Sister Rhodes is the first woman to be appointed to membership on this board.

A study in names alphabetically arranged: J. I. Baugher, Paul H. Bowman, Rufus D. Bowman, M. J. Brougher, C. Ernest Davis, Mrs. H. L. Hartsough, J. M. Henry, C. S. Ikenberry, J. W. Lear, Mrs. Ross D. Murphy, H. H. Nye, H. K. Ober, L. W. Shultz, W. W. Slabaugh, A. C. Wieand, W. H. Yoder, Mrs. W. H. Yoder. These are last week's out-of-town visitors at the Publishing House, not elsewhere mentioned on these pages. The problem is: first, to locate them on the boards or committees to which they belong, if any; second, to imagine the things which the editor should have said about them and did not.

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Miscellaneous Items

Missionary Day at Toledo, Ohio, when Bro. J. Homer Bright and wife of China are to be with the church there has been changed from Oct. 31 to Nov. 28. Last Sunday was Brethren Day, "set aside for the purpose of increasing our devotion to and our understanding of the Christian life as taught by the Brethren people." Bro. Leland Brubaker was the guest speaker.

"The Mothers and Daughters" of the Haxtun church of Eastern Colorado is sponsoring a lecture course on The Art of Living Together, given once each week during the month of November by Pastor E. F. Weaver. Bro. Weaver is basing his lectures on Dale Carnegie's book: How to Win Friends and Influence People. It is felt that "the moral and spiritual interpretation which he is giving the study will prove a great benefit to the women of the association."

A Men's Work conference and retreat will be held in the Indianapolis church on Saturday, Dec. 11, from 2:30 to 8:45 P. M. The Brethren Men's Fellowship of the Indianapolis church will be host to the conference which is held under the auspices of the Men's Work of the Southern Indiana District. Bro. Evan Fuqua, of Fortville, is president of the district organization. "The Christian Layman in Action" is the subject of the conference. A program committee, consisting of Virgil Stinebaugh, Merlin Stump and Paul Keller, is working out the details of the forum discussion. Bro. Allen Weldy of Elkhart, president of the Men's Work for the entire brotherhood, will address the conference. Immediately following the supper Brethren H. L. Hartsough, L. W. Shultz and other church leaders will be present to assist with the program. The men of the Southern District are urged to attend. Ministers are cordially invited. Men from neighboring districts are given a cordial invitation. Because of the need for preparing supper, it is desired that you notify the Indianapolis people of your coming and whether you wish to remain overnight. Address: Elder Frank E. Hay, 3435 Birchwood Avenue, Indianapolis, Ind. Pastors and elders in the various churches are asked to organize delegations to the conference.

The group institutes for Sunday schools of Northeastern Ohio will be held in the holiday season this year. The change is made for the present year only to utilize opportunities offered by the Elgin office. Children's Director Ruth Shriver and Sister Beulah Ebie of Northeastern Ohio, district children's director, are to be in each of the groups and will address them on some phase of the children's work. Programs will be sent to the local churches later. Clyde Mulligan, chairman District Board of Christian Education.

The Latest China News. There has been no word received direct from the mission except a letter written five weeks ago. The newspapers report that Ping Ting and Show Yang have been taken by the Japanese. Eleven of our missionaries are supposed to be in these two cities, at both of which severe battles were reported as having been fought. The state department at Washington has promised information as soon as they can get in touch with Shansi province. The Chicago Tribune published a Japanese radiogram from Peiping, China, Saturday, Nov. 6, saying the eight missionaries of the Church of the Brethren, one man and seven women at Ping Ting, were reported as safe. Further word is expected daily and when received will be reported to all friends of the missionaries. Great losses have been reported in the Shansi battles and we are sure our people will pray that the missionaries may be given strength and equipment for their opportunities for help amidst the suffering and needs.—C. D. B.

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Shall I Remember Christ?

When the Christmas season comes Christian people have good intentions of giving liberally and cheerfully to the cause of Christ. They think they will give a goodly gift to the one whose birthday they celebrate. But many times after Christmas is past, these same people must confess that they spent far more for unnecessary gifts, for extra food, for candy, than they gave to the church and its program. In the excitement of the Yuletide season they forgot their good resolutions to remember the needs of the church and the cause of World Wide Missions.

In order that we may not forget to share our Christmas with Christ this year, the Dime Cards are offered to every member of the church. The Dime Card is a reminder, and it helps us to save back a dime now and again so that when the World Wide Mission offering is received at the church, we shall have a gift of our own to make.

The superintendent of your Sunday school should have Dime Cards enough to hand to every pupil who attends. Be sure to get a Dime Card from him or from your teacher. Or in case there are no Dime Cards given out at your Sunday school, write to the General Mission Board for your card. It will hold ten dimes. The cards are free.

Our World Wide Missions are in need of definite help. Each field is calling for recruits. India needs help, China is in desperate need, Africa begs for workers. This Christmas season is the time for us to respond to these calls.

DIME CARDS

Please send me..... Dime Cards. I desire to fill one, or more, in behalf of World Wide Missions.

Name .....

Address .....

General Mission Board,
Elgin, Illinois

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Religion and Rural Economic Life

Sunday, November 28

I. Contribution of rural life to society.

1. Food, shelter, and clothing (raw materials).

2. Religious values—such as, qualities of perseverance and dependability; skills, due to a variety of tasks; mutual helpfulness, due to family working together; and a spirit of humility and reverence, due to dependence upon nature.

3. Youth. Cities over 50,000 do not reproduce themselves; rural birth rate is twice that of the urban rate; three out of five farm youths migrate to the city; many of these farm youths fill important positions in education, churches, business, industry and professions of the city.

4. Material wealth. Much rural wealth is transmitted to the city by retired farmers and heirs living in the city; farms are owned by city landlords and corporations; mortgages are held by the city people; each youth costs the country $2,500 for his rearing and his education.

II. Economic situation of rural people.

1. One-fourth of the population gets one-eighth of the national income. This is said to be due to unfair tariff walls; so-called overproduction, due to faulty distribution; loss of world markets; loss of soil fertility, due to erosion and poor care of the soil.

2. Tenantry is rapidly increasing. In fifty years the increase was from 2% to 42%.

III. The opportunity of the church.

1. Develop a spiritual conception of rural life. Reinstate God in material affairs; develop stewardship. The soil is the Lord's not the landlord's.

2. Provide adequate religious leadership for each rural community. Rural-minded pastors, volunteer workers, and an adequate church program should be provided.

3. Encourage co-operation—within the church, between churches, between neighbors, with the government, with community organizations, and with the other nations of the world.

4. Farm study groups should be organized to consider the needs of American rural life. (The text, "Rebuilding Rural America," Mark A. Dawber, 60c, is recommended.)

ADMINISTRATION

Shall We Build New Churches?

By Ernest M. Halliday

General Secretary of the Church Extension Boards
(Provided by Home Missions Council)

The depression is over. Wheels are turning faster in basic industries. Agriculture is looking up. The railroads are purchasing new locomotives, coaches and freight cars. Home building is making it difficult to procure the services of good carpenters and electricians. Chain stores are selling more goods. The automobile industry, despite its labor difficulties, is at a high point of production. Farmers are getting good prices for what they have to sell. There is more work to be had and at better pay. The depression is over.

Churches, in their activities, are profoundly affected by current popular movements. This is natural, and to some extent inevitable, since they are made up of the same people who are active in other spheres. When, for example, consolidation is the order of the day in business and industry, we find our church councils turning to consolidation in the organization of benevolences. When social life becomes superficial, religion is lost in form and ceremony. When, as in the period before the crash, the public had lost its sense of economic values and it was confidently proclaimed and believed that a new era had dawned which made old yardsticks hopelessly out of date, many churches, too, adopted a light-hearted nonchalance as regards indebtedness, and plunged into building programs which, when the bubble burst, left them breathless and gasping. It has taken years of toil and compromise and begging and penny-pinching and a drain on leadership which should have been devoted to higher things, to save such churches from the auctioneer's hammer, and the end is not yet. Now that times have begun to improve, there is grave danger that the process will be repeated. This is a plea for caution.

As a possible aid to churches in which the building bee may have already begun to buzz, as well as to those in which the hum of wings may soon be heard, the following suggestions are offered.

First, consider why you want a new church. Is it for the advancement of the kingdom of God, or to gratify your own sense of comfort and luxury? Is it—perish the thought—to "keep up with the Joneses," the latter being represented by rival denominations across the green or around the corner? Is it to appeal to well-to-do people, so they will recognize your church as a "nice place" to which to send their children to Sunday school? If you really do need additional and better facilities, may they not be had through repairs, renovation and remodeling?

In the second place, if you decide you must have a new church, what kind of church ought it to be? You will need a lot of study and advice before you answer that question. The answer should be based not alone on your present needs but on what those needs are likely to be ten, twenty, thirty years hence. Quite aside from the type of architecture, which is very important, you will have to decide on layout, kind of materials, costs. On these points you may have, free of charge, the advice of a service expert of the Home Missions Council. It is well to remember that many a new church edifice is sadly out of date on the day of dedication because it has been planned by an architect who was not an expert in church building.

In this preliminary survey, moreover, every church should be honest with itself—that is, should set down the entire cost: building site, including disposition of old plant if there be one; architect's fees, contract for fully completed building, including heating, plumbing, grading, furniture and fixtures. Sometimes these have not all been included in original estimates. A proper allowance, too, should be made for interest on money which may have to be borrowed to pay for the plant before pledges have been paid by subscribers. Other items which occcasionally elude the roseate computations of enthusiasts are such as these: increased costs of running the new plant, including heat, light, insurance and janitor service. All major construction costs should be covered by written contracts with persons or firms able to give satisfactory bonds for the proper fulfillment of such contracts. "Jerry-building," whether in planning or construction, is inexcusable.

Third, just where is the money to come from? Wishful thinking has no place here. In any case a very large proportion of the cost should be in hand before operations are begun, and this means cash, not pledges. Pledges ought never to be for more than three years, preferably for two, with one-third payable at the time the pledges are made, one-third in twelve months, and the last third in twenty-four months. Inestimable damage may be done to the life of a church by loading its members and friends up with pledges over a longer period. The financial program should be so planned that upon dedication day the entire cost will have been covered in cash and short-term pledges save for such grants or loans as the Church Building Society has been able to make.

Due consideration should be given to the probable consequences of not following out the financial course above outlined: to the unbearable tensions likely to be generated in a congregation under constant financial pressure; to the breaking of pastors who will not be able to stand the strain; to the lowering of standards to permit the raising of money by hook or by crook, as if that were the chief business of a church; to the sense of defeat, or worse; to satisfaction in a hard-driven bargain, which will be the portion of a church which comes to the point where it must compromise with its creditors.

Fourth, consider the necessity of planning and raising a new budget adequate to the needs of the new church. Such a budget should not reduce the pastor's salary or slice the benevolences to meet additional expenses. A larger establishment means greater annual outlay for churches just as for individuals. Proper places should be made in such a budget for quarterly payments of interest and for amortization of indebtedness. The whole situation should be put on a clean business basis.

Now when all these questions have been fairly faced, ask the final question: Is it worth while? Will the church lose in spiritual emphasis and power? Will interest in missions be curtailed? Will the cares of this world and the deceitfulness of riches choke the good seed of the Word? If there is danger of such an outcome, stay in the old church. Repair it, enlarge it if necessary, but don't give it up.

WOMEN'S WORK

The Peace Mind is Working

By Mrs. Dan West, Newville, Pennsylvania

It seems to most people that the militarist and warmaker have always been successful, that their path is more or less an easy one; that all they need to do is to plan a war, call in the boys and men, build up a seed of hate and then they fight.

It is not nearly so easy as that. His job is really hard, but we seldom hear that side. Our ears catch more quickly the false glory and honor, unreflecting minds believe it, and so war had been a glorious horror. Its glory has faded and the militarist's job should be harder now, but not hard enough.

The peace efforts in England over several decades are changing public opinion there for: "Autumn finds the British army quota of 205,000 soldiers shy about 23,000 men. Frantic attempts have been made to fill the vacancies. . . . Within England heroic efforts are made to overcome the pacifist teachings of the past two decades and to weaken the memories of the World War. All to no avail, . . . despite the offer of new uniforms, extra spending money, free shaving mugs, sport canes and even pensions. But the vacancies remain. . . . It is a safe guess that the space before the recruiting office will remain empty for the time being, despite British labor's support of the heavy rearmament budget."—Christian Century, Sept. 22, 1937.

Men do not like war. If they did, the training period would not need be so long. The Revolutionary experience reveals this fact. Washington and his fellow rebel leaders had a hard time to keep enough troops on hand to meet the Hessian mercenaries. "Men had to be cajoled and shamed into serving with the Continental Army. . . . They had to be bribed, to be paid increasingly generous bounties as the war dragged on. At the end of 1779 to quote Ganoe, 'although Congress had offered $200 to a recruit to enlist for the period of the war, and one of the states had reached $750, a suit of clothes once a year, and 100 acres of land, Washington's force scarcely totaled 26,000 effectives.'"

During the World War there was a wide gap between men wanted to serve their country and those who did. "Within a few months a few hundred thousand volunteers out of more than 20,000,000 eligible males—did present themselves for war service and of those at least forty thousand offered themselves as candidates for commissions rather than for service in the front-line trenches." Men do not like war. That is why there are plans for conscription. The above is quoted from Current History, July, 1937.

Pacifists are yet a minority group, but the impact of their belief is being felt. This evidence pointed out briefly above is heartening and should cause us to work courageously not with a defeatist attitude, but with an unwavering faith in the triumph of right and peace.

Alcohol Education

By Mrs. J. W. Lear, Chicago, Illinois

The leading educators and churchmen everywhere realize that the best way to counteract the curse of beverage alcohol is by education. As President Lentler of Western Reserve University has said: "When prohibition was repealed, the whole matter was thrown back into the lap of the educators. It is their function to show the effects of alcohol and discourage its use."

Professor Allan Nevins of Columbia University has said: "Education for temperance must inevitably be revived again, and none will question that the sooner and more systematically the better."

Let us prepare to tackle our part in this great task. If it is possible, have some interested and capable young person take the course offered by Miss Bertha Palmer of the National W. C. T. U. at Evanston, Ill. Write the Elgin office for information, prices, etc. If you can get one well trained person in your church or school, then she can teach the rest of your teachers in the different grades and you will be able to teach adequately all departments of the Sunday school or church. There are courses prepared for juniors and intermediates and those of high school age, as well as a very scientific syllabus for older students.

I trust there are wide-awake temperance women in all our churches, and local W. C. T. U. groups who will not rest until they have done their best in diffusing all the knowledge possible in the minds of the youth of our communities. There should be as many sessions used in giving these lessons as the Board of Christian Education in each local church thinks is advisable. If you are near enough to state directors of alcohol education, it would be well to have one to come to your church and give you a lift in getting a start. Have courage and perseverance, then go ahead.

MEN'S WORK

Men's Work at Iowa River

By Harl Russell, Marshalltown, Iowa

On Aug. 31, the Iowa River church community was entertained by the men's organization at an outdoor wiener roast on the church grounds. A large crowd enjoyed the occasion. Later in the evening, all were invited into the church building and a one-hour program was presented under the direction of a committee from the men's organization.

The program consisted of readings by the children; musical numbers by a Negro children's quartet; and a one act play entitled "He Came Seeing."

The Men's Work organization feels that it was well repaid for this effort in getting the community and neighbors to attend and fellowship together at the church.

God's Acre

By R. E. Mohler, McPherson, Kansas

The men of the Allison Prairie church of Lawrenceville, Ill., each planted one acre of corn, the proceeds from which are to be used for church improvement. The corn is just now in the process of being harvested. May the Lord richly bless this effort on the part of the men, and may their gesture at stewardship be a challenge to many men to follow their example.

Many improvements about the church, parsonage and grounds have recently been made in the above church, Women's Work and Men's Work co-operating.

CORRESPONDENCE

THE DISTRICT GATHERINGS OF FLORIDA AND GEORGIA

The first scheduled meetings were on Friday, Oct. 8. A good representation was there at the early hour. The elders cleared up some business which was left on the slate from last year, and then began on routine matter for this year. They had to have a call session after the evening program. The first program was in the interest of Women's Work and camp activities.

After a morning worship with Sister Nora Hollenberg and a good breakfast, the crowd was ready for the ministerial meeting. The topics were well selected and the speakers came prepared to discuss them. It was an interesting and helpful meeting for all who could leave other duties to attend.

It was made up of the most agreeable delegates that could be found—describes the business meeting of the afternoon. Besides a query to be sent to Annual Conference, asking that the next meeting in the eastern zone be held in Florida, there were several that related to the camp activities for the future, and especially for next year. The election gave the district several new members on the boards and committees with Fred Hollenberg on the program committee; T. Simon Richardson on the mission board and Leona Shoemaker on the resolutions committee. Harvey M. Landis was chosen on Standing Committee for 1938, with Jos. D. Reish as alternate.

As a forerunner for the missionary meeting, a recommendation was presented to the business meeting of the afternoon and the delegates acted on what may be a part of the policy for the next few years. In the absence of Bro. Crist, Bro. Reish moderated the meeting and proved to be a very efficient officer.

The Sunday school and B. Y. P. D. interests had the Sunday forenoon. We concede to them the most interesting and enthusiastic meetings of the whole three days. Many who could not be there all the time came for the last day of the meeting. Next year the Sebring church wants the meeting Oct. 14, 15 and 16.

Earleton, Fla. J. H. Morris, Clerk.

STOVERS HONORED AT SANTA ANA

Sunday, Oct. 17, forty-three years and a day from the day Brother and Sister Stover and Sister Bertha Ryan sailed for India, Oct. 16, 1894, the church at Santa Ana, Calif., honored the Stovers in a combined homecoming and missionary day. Sister Stover and three children, Miriam, Helen and Daniel, are members of the Santa Ana church.

The day was one of inspiration and thanksgiving for the work accomplished and looking forward to the future.

At the morning service before a full house, Sister Stover spoke of those memorable early days. She told of her meeting Bro. Stover in the library at Mt. Morris College as she was looking for material for a missionary essay. She told of the reasons that led them to offer themselves to India and of the growing missionary interest of those days, concluding with the thought "The light that shines farthest, shines brightest near home."

A basket lunch was served at noon and many friends from other churches enjoyed the fellowship.

In the afternoon, Bro. Edgar Rothrock of Pomona was chairman. The first speaker of the afternoon was Bro. J. Z. Gilbert who was a classmate of Bro. Stover's at Mt. Morris from 1885-89. He told of the "Condition of the Church Forty-three Years Ago." Sister Stover spoke of the difficulty they experienced in sailing from England. Sister Gilbert in speaking on "Memories of the Stovers," said that she had corresponded with Sister Stover thirty-seven years before meeting her at Colorado Springs in 1931. Bro. Geo. C. Carl told of the mission spirit in the northwest about the time of the sailing of the Stovers. J. Emmert Stover spoke on "Impressions of Father's Work." Dr. D. W. Kurtz called his talk a testimony. In speaking of the immediate influence of the opening of the India mission on the home church, he said: "Some one had to start it—then the whole church caught fire."

A letter from Bro. Charles D. Bonsack was read by the pastor. Bro. Bonsack sent greetings to the meeting and expressed his high regard for the contribution of Brother and Sister Stover and spoke of the 6,000 who have been won to Christ in India. The meeting answered his letter by an offering of $30 for missions.

Bro. J. P. Dickey spoke on "The Forward Look." He predicted that the Christians of India will give back to us a finer type of Christianity than we, bound up in our commercialism as we are, have known before.

The musical numbers of the afternoon included little Wayne Call's drawing of a missionary ship, on the board, and his missionary song; two numbers by the Apollo male quartet, which includes Albert Gnagy, Marvin Bollinger, Harvey Brubaker and Daniel Stover.

Mrs. Miriam Stover Beery sang, "O Come to My Heart, Lord Jesus"; the Stover octet, composed of two sons, Emmert and Daniel, and their wives; and two daughters, Miriam and Helen, and their husbands, sang "Where Cross

the Crowded Ways of Life." Mary Kay Teter sang "My Task." J. Emmert Stover rendered "Beside Still Waters." The Apollo quartet sang "I Am With Thee," and the Stover mixed quartet sang "God Be With Us Till We Meet Again," a song written by their father.

The Stover children present were: Brother and Sister J. Emmert Stover and four children of La Verne; Brother and Sister Cleo C. Beery of La Habra; Brother and Sister Earl Royer and daughter of Piru; Brother and Sister Daniel Stover of Santa Ana. One son, James, of Seattle, could not be present.

The day closed with communion services in the evening at which Eld. J. P. Dickey officiated. In all it was a blessed day for all who were privileged to be present. We pray for Sister Stover many more years of usefulness in the Master's cause.

Herman B. Landis.

Santa Ana, Calif.

SOUTHERN CALIFORNIA WOMEN'S WORK ACTIVITIES

The women of the District of Southern California and Arizona met in conference on Sept. 3 at Long Beach. Mrs. Mark Cripe was chorister for the day. We opened the meeting by singing I Love to Tell the Story.

Mrs. E. H. Brubaker gave us a hearty welcome to the Long Beach church and assured us that everything possible would be done to make our stay a pleasant one. At roll call forty-six delegates responded.

Mrs. J. Z. Gilbert, our regional director, gave a talk which was very uplifting. She especially stressed faith, hope and love, and gave some very touching incidents pertaining to them.

The Glendora quartet sang Here's for the Master. The secretary's report showed the number of women in the district has greatly increased since last year. The Aid Society, Missionary Society, Bible Department and Mother and Daughter organization all showed an increase in number of meetings held, and also an increase in amount of money given.

The treasurer's report was excellent. It showed our receipts were $2,223.21, and disbursements $1,911.65, leaving a balance of $311.56 at the close of the year.

Our council secretary gave a detailed report of our visits to the various churches.

Three recommendations were read: A budget of $1,800 for the year; one hundred dollars for relief in Spain; one hundred dollars to General Mission Board for foreign work. All were accepted and the money has been sent as designated. Mrs. Cora Neher was re-elected secretary and treasurer.

Our Annual Conference report was given by Mrs. Emma Simmons. She said it was a very spiritual meeting, and that she enjoyed it very much. Her report was given in such a manner we felt we had been to the Conference ourselves.

After lunch we met for another session. Miss Maud Newcomer gave an intensely interesting paper on the Bible. Three short talks were given on The Aid at Work. We also had a reading and special music. Mrs. Elva Gillett Schrock gave a stirring missionary address, which caused many tears to flow.

In the evening the Family Night plan was carried out for the first half hour. The Galen K. Walker family had charge of opening exercises, which included scripture reading, prayer and many numbers of music—vocal and instrumental. How we all enjoy it, for they are all so very capable. On the other hand it made us very sad to think how few of our families are working one hundred per cent for Christ and his cause.

Dr. D. W. Kurtz gave a strong address on Homes of America.

A busy day was ended for the women of our district and many were heard saying, "This is the best women's meeting I ever attended."

May they be able to say the same at the close of our meeting a year hence.

Mrs. Cora Neher,
Secretary-Treasurer.

Pomona, Calif.

THE DISTRICT CONFERENCE OF NEBRASKA

The District Conference of Nebraska was held in the Lincoln church, Oct. 8 to 11 with good interest and attendance. The conference director was Bro. L. W. Smith, pastor of the Lincoln church. The theme of the meeting was: "Christ In the Life of the Community."

Bro. C. E. Davis of McPherson, Kans., was the main speaker of the conference, giving addresses on "Peace," "Missions" and "Christian Education." Everyone enjoyed his most powerful and spiritual addresses and went home with a real challenge for better service for Christ and the church.

At the ministerial conference on Saturday morning, "The Rural Church" was discussed by three ministers and one layman from the district, followed by a thirty-minute forum. Prof. H. C. Filley, of the Nebraska College of Agriculture, closed the ministerial conference with a fine address setting forth a challenge to the rural churches of Nebraska.

The Women's Council held their meeting on Saturday afternoon, enjoying a special address on "The Thief Cometh," by Rev. Iva C. Innis, superintendent of the Nebraska W. C. T. U. Election of officers was held with Mrs. Mary Ann Eberly being elected vice-president and Mrs. David G. Wine, Mothers and Daughters' director.

The Lincoln church presented the play, "The House on the Sand," on Saturday evening. The church was filled for the Sunday meetings and the missionary offering on Sunday morning for home missions was over $60. The B. Y. P. D. had a special meeting in the Newman Methodist church on Sunday afternoon, with Bro. Davis giving a special address. There was an election of officers and it was decided that the B. Y. P. D. organizations of the various churches go out in deputation work, giving programs in some of the smaller churches.

The business meeting was held on Monday, beginning at 8:00 A. M., and closing at 1:30 P. M. Reports were given by the various boards, committees and officers. Reports showed that the work in the district of the churches was most encouraging and some real progress had been made. Bro. I. C. Snavely was elected moderator for 1938 Conference, and also Standing Committee delegate, with Bro. Paul K. Brandt as alternate. A committee appointed by the elders and Bro. C. E. Davis visited the governor's office, leaving with his secretary a copy of the Peace Principles of the Church of the Brethren.

The Lincoln church cared for the conference in a most commendable way and all went back to their local churches with a real challenge to carry on the next year with more zeal, enthusiasm and consecration.

Omaha, Nebr. Ralph R. Hatton, Writing Clerk.

JUNIATA COLLEGE REPORTS PROGRESS IN DEVELOPMENT PROGRAM

Three hundred thousand dollars for buildings and endowment is the goal of the development program of Juniata College, Huntingdon, Pa., announced at commencement last spring and launched on Oct. 1. Two phases of the campaign are completed and several others are now in progress.

Heading the movement as honorary sponsors are the following prominent men: Hon. Franklin Spencer Edmonds, Philadelphia attorney; Hon. Thomas Fisher Bailey, former Huntingdon County jurist; Mrs. J. C. Blair, widow of the late paper manufacturer; the Rt. Rev. Wyatt Brown, bishop of the Protestant Episcopal diocese of Harrisburg; Prof. Philip Cabot of Harvard University; Hon. Chester D. Fetterhoof, judge of Huntingdon County; Hon. John S. Fisher, former governor of Pennsylvania; Hon. Henry P. Fletcher, former ambassador to Italy; Hon. Robert von Moschzisker, former chief justice of the Pennsylvania supreme court; Dr. Francis H. Green, headmaster of the Pennington School, New Jersey; Hon. Owen J. Roberts, justice of the Supreme Court of the United States; and Dr. Robert E. Speer, retired secretary of the Presbyterian board of foreign missions.

Other organization heads include Col. Henry W. Shoemaker, former U. S. minister to Bulgaria, general chairman; Chester J. Langdon, prominent Huntingdon business man, chairman of the special gifts committee; Daniel N. Slep, publisher of the Altoona Mirror, chairman of the Juniata Valley Division; Donovan R. Beachley, Hagerstown, Md., manufacturer, chairman of the alumni division; and Bro. J. A. Robinson, pastor of the Walnut Grove church, chairman of the Church of the Brethren Division.

Already the Huntingdon phase of the campaign has been completed with the goal of $35,000 exceeded by more than $4,000, including subscriptions of about $7,000 from members of the faculty. Heartened by this response on the part of Juniata's home town, and particularly by the generous and capable support of its business leaders, the college approaches the other phases of the campaign with much encouragement.

In the three districts of the Church of the Brethren in Juniata's area the college hopes to raise $70,000. The Western Pennsylvania district, under the leadership of Bro. Tobias F. Henry and Prof. Calvin Bowman is now conducting its campaign, which will be completed by Nov. 15. Also at the present time Bro. Edgar M. Detwiler and Mrs. Glenn E. Norris are leading the campaign in Middle Pennsylvania. In Southeastern Pennsylvania under Brethren Trostle P. Dick and Roland L. Howe the campaign will begin about the middle of November and continue until Dec. 1.

Three objectives are to be achieved by the $300,000 to be raised in the Development Program. Additional endowment of $60,000 is being sought to provide more scholarships for worthy students. To complete an endowed professorship in education in memory of Juniata's late President Martin G. Brumbaugh $40,000 is needed. To provide the college with a much needed auditorium and at the same time erect suitable quarters for the music department, the sum of $200,000 is being sought. Toward this total the Presser Foundation has promised $50,000 for the music hall unit of the combination building. For the building of the auditorium, therefore, $150,000 must still be raised.

Juniata is essentially a Church of the Brethren college. It was founded sixty-one years ago by members of the church. During the years it has grown and extended its influence in Christian educational activities until today it stands in the van of liberal arts colleges in America. From its classrooms and halls have gone nearly eight thousand men and women intellectually trained and morally inspired for service alike to God, to their fellows, and to themselves.

It has kept alive the spiritual vision of its founders; it has contributed notably to the training of leadership for the church at home and in the mission field. The need, furthermore, which made Juniata's mission clear to its founders was never more pressing than it is today amid the growing complexities of modern life. Never has there been a greater challenge to the service for which Juniata was conceived. But its needs are so imperative as to demand immediate attention. Juniata is calling upon all its friends to assure a future which the past so richly deserves.

Huntingdon, Pa. Morley J. Mays.

DISTRICT MEETING OF OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The 1937 district conference convened at the Church of the Brethren located five miles east of Aline, Okla., Aug. 24-27. The conference opened Tuesday evening with a report of the district peace representative, E. R. Herndon; also a message from missionary D. J. Lichty.

The morning watch each morning was an impressive feature of the meeting. Wednesday morning at eight o'clock found a good attendance, with folks gathering here and there for the sectional meetings: Men's Work, Women's Work, B. Y. P. D. and Elders' meeting. A high point of inspiration on Wednesday's program was the educational address by President V. F. Schwalm of McPherson.

The ministerial meeting discussing the theme, "Christian Leadership," was very challenging. This meeting was sponsored by Lester Fike, ministerial secretary. The peace program and educational meeting was under the direction of the moral welfare secretary, R. A. Haney.

One new item of the conference was an hour in which the young people gave a report of their camp experiences. This was the third year for the camp, with an increase in attendance and interest each year.

President Schwalm brought the missionary message on Wednesday evening to a full house of interested listeners. His was preceded by another message from D. J. Lichty.

Thursday morning at eight o'clock was the business session, Lester Fike was chosen moderator, Ora Huston, reading clerk and in the absence of Oliver Filmore (holding a three-year term as writing clerk) the undersigned was appointed clerk of this conference. The churches were well represented by delegates. The district is making the same appropriations to Bartlesville, Oklahoma City and Ames that were made last year. Recognition was also given to a request from Waka in event a full time pastor could be secured. Ora Huston was chosen on the Standing Committee for 1938, with E. R. Herndon alternate. A request from Oklahoma City for the 1938 District Conference was granted. One query provoked much discussion and one that we think is worthy of church-wide study. The query arose out of the pathetic situation that so few of our young people are able to attend our college at McPherson on account of finances. The query suggested a district assessment that tuition might be made free. The query was referred to a committee to report at the next conference.

The young people asked for a representative on the Church Extension Board. Their request was granted.

Thursday afternoon "Making Sunday School Teaching More Meaningful" was interestingly discussed by well prepared speakers. A short report from the Standing Committee delegate, Albert Williams, was given as part of this day's program.

Fathers and sons, and mothers and daughters each had a very interesting program Thursday evening.

The three plays of the conference carried very practical messages and were well given by groups from different churches.

The Thursday evening program concluded the 1937 conference, which was referred to by many as outstanding in inspiration and interest. The Aline church very graciously provided for the physical needs of those attending.

Through changes of location the district has recently lost two on the ministerial force: Oliver Filmore of Cushing, Okla., who has located at Nampa, Idaho; Lester Fike who for several years was pastor at Clovis, N. M., is now located at Astoria, Ill. There have been added to our ministerial list: Oscar Fike, pastor of the Cordell church; Ora Huston now pastor at Oklahoma City and field man for the district; E. E. Barnhart who is now located at Ames.

E. R. Herndon conducted a short memorial service for two who were taken from our number by death; I. H. Miller, pioneer minister of the district; Sister Prentice, wife of another of our ministers who had spent many years of service in the district. John R. Pitzer spoke of the life of Bro. Miller and Samuel Ayers of Sister Prentice.

Thomas, Okla. Albert Williams.

TO FRIENDS THAT SAIL

In the turmoil of daily work and pleasure friends may assume the rôle of the forgotten ones. Crowded days, filled with the worth while and the trivial, pile one upon the other until the years fleetingly pass by. Thus the gulf widens between friends; and yet, when one's thoughts wander to the memory of a chosen friend it seems but yesterday since the lighted face and the warm handclasp were definite realities.

Friends take on different proportions with the passing of time. Some, though far away in miles, keep close to a person's fondest dreams as these slowly unfold; others fade until they have passed from view. Ever so bright and warm when they are directly at hand, beautifully brilliant as distance lends the clear view, then slowly passing from sight, we are left with only the afterglow. These, perchance, may shine again on another eastern horizon, there to beam and glow and warm another one on his burdened way.

Some there are, I know it well, who can keep us going on difficult errands. They may be ever so far away, and yet the memory of their friendships, be they brief or long, seems to grow into the inner weavings of our dreams. Their parting does not spell sunset and afterglow; their parting gives vital interest in some other forgotten land.

Friends found in our camps and colleges, because of their frankness and pleasing purity, and because of a mutual devotion to the great cause of Jesus and a common philosophy of life, can travel ever so far away, even unto the other side of the world, and the glow of their friendships still continues.

Service for the common good results. Service of greater import results just for the knowing that they, too, somewhere are putting forth efforts for the worthy cause of the great good Master who so ardently loved all mankind.

These thoughts persist in my busyness—for Earl and Rachel Myers Zigler, William and Polly Garst Kinzie have sailed.

Good Father of us all, be near to bless them as they pass the time upon the rolling billows of the seas that separate us. Give them courage and the strength they need.

For thy goodness in giving us loyal friends with noble aspirations, we thank thee.

For the thread of friendship that stretches beyond mere reaches of land and sea, we praise thee.

For fellowship, for purpose, and for sharing ideals, we give thee praise.

Keep them from all harm and danger. May their glowing personalities persist in shedding forth that happy radiance we all know. May no difficulty or turbulent problem efface it.

And, too, keep us, one and all, worthy of their friendship. Amen. Caleb White Bucher.

Lancaster, Pa.

OLD FOLKS' HOME NEWS

During the past year many improvements were made, some of which were new hardwood floors in the living rooms, linoleum on the kitchen floor, electric refrigerator, and the exterior of main building painted.

A number of donations were received. Just recently the Fernald church came in a body, for the eighth time, bringing baskets of food and we all enjoyed the fellowship. A short service was given to our members in the afternoon. Their birthday offerings for the year were given to the Home. Later the Brooklyn Aid came to visit us and bring cheer. They presented us with a worth-while amount of canned goods and also brought well-filled baskets. Other churches and societies have intimated their coming later.

Mr. and Mrs. G. W. Keedy,
Marshalltown, Iowa. Superintendents.

BEAR CREEK, OHIO, RECEPTION FOR THE LICHTYS

A reception for D. J. and Anna Lichty was given at the Bear Creek church one evening last July. The organ was played by Miriam Filbrun as friends gathered in the church auditorium. The welcome address was given by Parker Filbrun. At the close of his speech he unveiled a picture of Sister Lichty which the Berean Sunday-school class had presented the church. Brother and Sister Lichty both responded.

We were then directed to the basement where refreshments were served. For the rest of the evening a radio program was arranged. We had a microphone and loud speakers. Over the booth were the letters WMBC, the name of our station, standing for World Missions—Bear Creek.

Norman B. Wine was the announcer, and he said in part: "Good evening, ladies and gentlemen, this is station WMBC broadcasting on a regular frequency of perpetual services for the Master, as licensed by the General Mission Board of Elgin, Ill. This evening's program has been arranged and dedicated to the returned missionaries, Brother and Sister Lichty, and it is the hope of every one contribut-

ing that it will be enjoyed. The younger generation should be reminded that the Bear Creek Sunday school has been the supporter of Sister Lichty for two decades. . . . The program to follow represents both radio and television. You will have the opportunity of both seeing and hearing the numbers as presented."

The numbers referred to consisted of devotional exercises led by Bro. George Hunn, exercises and songs sponsored by the Sunday school, and by others. Aunt Mary answered some questions written by a mother asking how to interest her children in missions. Another question asked and discussed was: How should missionaries be entertained, or what expected of them while home on furlough? There was also news of Bear Creek—some serious and some otherwise.

The following stanzas are from a poem written especially for the occasion by Frank Brower:

From far-off clime our sister comes
Returning home once more.
With outstretched hands we welcome her
Again from distant shore.

For six long years she's labored there,
While we, who've stayed behind,
Have tried as best we could to share
With her, in heart and mind.

These years, with happiness and grief,
Have intermingled been;
Both births and deaths all hand in hand
Down through the months we've seen.

We're sure that she has seen the same—
Some joys, some griefs, along the way;
Some victories won, some not so clear,
Hers but to trust and pray.

So, Dan and Anna, both, we're glad
You're home with us once more;
We hope this year will bring to you
The best from heaven's store.

Clara Richards and Alma Burnside then presented the Lichtys with a check, the money being given by members of the church.

Dora V. Beeghly.

Dayton, Ohio.

A FEW VERSES RELATIVE TO DIVINE HEALING

In Matt. 28: 19, 20 I read what Jesus says to the eleven disciples after his resurrection: "Go and make disciples of all nations, baptize them in the name of the Father and the Son and the Holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world" (Moffatt's translation).

Notice the word "them." Does it refer to you and me in 1937? So we are to be taught and we are to teach obedience to all the commands Christ gave the twelve! And he promises his ever presence with us!

As a denomination we are diligent in practicing the "go" and "make disciples" and "baptize." But "all the commands" must also include those given in Matt. 10, beginning at verse 7, for here Christ is speaking to the same chosen twelve. "And preach as you go, tell men, the Reign of heaven is near. Heal the sick, raise the dead, cleanse lepers, cast out demons." These commands were surely laid on the apostles, and therefore must be a part of "all the commands" in our great commission verses of Matt. 28: 19, 20.

Let us notice the background of the practice of divine healing by the early disciples, and their method.

After Peter had pronounced healing upon the lame man, we hear him say in Acts 3: 16: "He it is who has given strength to this man whom you see and know, by faith in his name; it is the faith he inspires which has made the man thus whole and whole before you all." Again in Acts 5: 16, concerning the twelve it is said: "Crowds gathered even from the towns round Jerusalem, bringing invalids and people troubled with unclean spirits, all of whom were healed."

Concerning Philip, we read in Acts 8: 6, 7: "And the crowds attended like one man to what was said by Philip, listening to him and watching the miracles he performed. For unclean spirits came screaming and shrieking out of many who had been possessed, and many paralytics and lame people were healed."

Paul pronounced a cure upon the man who had been a lifetime cripple. How did he do it? Acts 14: 10. "Stand upright on thy feet. And he leaped and walked."

Jesus had promised the eleven that after fulfilling the command of the great commission, disciples believing the gospel should have special signs among which, in Mark 16: 18, we are told is: "They will lay hands on the sick, and make them well." And Mark continues by saying in verse 20, "And they went forth and preached everywhere, the Lord working with them, and confirming the work with signs following."

Surely we must see beyond the confines of medicine and surgery and hospitals in our practice of divine healing. Knowing the lack of doctors among the twelve, and the art of healing accomplished, let us lay aside every tradition and search the Scriptures earnestly for the true light.

Peru, Ind. Mrs. W. M. Bittel.

A DOUBLE TRAGEDY

On the morning of Oct. 6, 1937, Mary Elizabeth Clark (86) and her son Dolphy H. (61) arose and went about their usual tasks, grandma to preparing breakfast and Dolphy to building the fire and reading. The fire which he lighted was the gas burner under the hot water tank in the bathroom. Even though neither left the house during the day, they always arose early.

To all appearances breakfast had been prepared and eaten and grandma had either felt drowsy or dizzy and had lain down on the sofa. Dolphy still sat at the table, both unaware that deadly monoxide gas fumes were escaping from the fire which was burning very high under the water tank. Fumes quickly filled the room and hurried into eternal rest this aged mother and her widowed son.

Their remains were not found until about four in the afternoon when another son, Albert F., walked into the gas filled room and tried to arouse his mother who he at first thought was sleeping. About the time he saw his mother, he also saw his brother lying on the floor near the overturned table. Dolphy had, to all appearances, arisen from the table, started for the door but fell near the table.

Grandma and Lewis H. Clark were married at Cassopolis, Mich., in the early eighties. Soon after marriage she united with the Church of the Brethren and had been a faithful member throughout life. Her husband was a minister in our denomination and worked in the Silver Lake church near Roseland, Nebr. Grandma loved the Bible and read it daily. She was loved by everyone who knew her and her utmost delight was in service for her Master. The family lived at Cassopolis, Mich., Bladen, Nebr., Haxtun, Colo., and Kearney, Nebr. One daughter and three sons survive.

Dolphy H. Clark was a business man, but never made a

profession of Christianity. He received his business training at McPherson College, Hastings College and Grand Island Business College. His wife and daughter preceded him, one son surviving.

Double funeral services were held at Kearney, Nebr., on Oct. 9, conducted by Samuel M. Forney, pastor Church of the Brethren at Kearney, assisted by Rev. V. A. Clocksin, pastor Kearney United Brethren church, and at Bladen, Nebr., by Rev. V. A. Clocksin, and Rev. Manuel Lapp, pastor of the Mennonite church near Roseland, Nebr.

One week from the day this tragedy occurred, one of the surviving brothers of Grandma Clark was returning from work to his home in Cassopolis, Mich., and was run into by a truck, death following the next day.

Kearney, Nebr. Samuel M. Forney.

A PLEASANT BIRTHDAY OCCASION

The Victor church and community met on a very pleasant occasion Sunday, Oct. 10, the event being a surprise on the pastor, Bro. Frank Wagner, in honor of his sixtieth birthday. Mrs. Wagner had invited every one and many came bringing full baskets for the birthday dinner. His daughter, Mrs. Lucille Gordon, and Mrs. Naylor each baked a decorated cake with the candles and birthday greetings on them.

After the Sunday-school hour and before Bro. Wagner could compose himself from the surprise, he was asked to give the most important event of the autumn of 1877, which of course was his birth. Then a program of devotions, songs, readings and talks was given for the occasion. Perhaps the most interesting item was that given by Bro. Wagner's sister, Mrs. Addie Thompson, about the boyhood pranks of her brother. The church and community expressed their appreciation by presenting an upholstered colonial style armchair. Also many expressions of appreciation for his spiritual services were tendered him during the day.

It is altogether fitting that Bro. Wagner should be so honored as he has given his time and services since 1914 to the church and community as a farmer preacher. His life has been far-reaching for good among his people. He has been present in almost every home for miles around to help or preside in case of sickness, baptisms, marriages or funerals and has been the spiritual guide and adviser to almost three generations.

Wherever his people go they remember his genial nature and his sympathetic understanding of their problems of life. As we think of the life and influence of the family of Bro. Frank Wagner we want to sing with the poet: "Let me live in my house by the side of the road and be a friend to man."

Paradise, Kans. Alice Case.

DANIEL W. CRIPE

Eighty-three years ago, July 19, 1854, at Pyrmont, Ind., the subject of this sketch was born. His parents were Elias and Mary Cripe. When Dan was a young man the family moved to Illinois and located in Cerro Gordo.

At the age of twenty-two he and Mary Etta Carver were united in marriage and established a home in the little village. Five children were born to these parents and all of them are still living and were present to see their father laid away. They are: Mrs. Flora Belle Swanson, Peoria, Ill.; Mrs. Artilla Judd, Long Beach, Calif.; Sylvan Cripe, No. Manchester, Ind.; Holly F. Cripe, Peoria, Ill.; Chester A. Cripe, San Antonio, Tex. There are also eight grandchildren and six great-grandchildren.

Six years ago Dan was called upon to give up his wife. This was a serious blow, and yet with his usual Christian fortitude and faith he found occasion to praise God in it all. The occasion and the years following ripened him rapidly for the change which so soon came to him.

The church to him was more than another institution. He believed the church was a continuation of Christ through the Spirit and he rejoiced in the privilege of being a member of his body. He served in the deacon's office for many years. And every task which this office required of him was important and claimed his best thought. His own moral ideals might have made him severe on those who lived by a lower standard, but he had a very tender and sympathetic disposition which always tempered his severity with mercy.

The Bible was an inspired Book for him. Although he did not receive an intellectual training in the public schools as some of his age enjoyed, and although reading was not an easy matter for him, through constant and painstaking effort he acquired a good living and working knowledge of the Bible. After the day's work in the blacksmith shop and the evening meal, Dan might be seen, Bible under his arm, going to some home in the neighborhood to carry a message of love.

For seven years he was deacon in the church where I served as the pastor. I found him always willing, always alert and sacrificial almost to a fault. Night or day, if at all possible, a call from his pastor or an urgent need in the community found him in the harness and ready to serve. He filled the pulpit at times, assisted in the anointing service and proved himself efficient in pastoral calling.

In testimony Bro. Cripe could be depended upon. The surroundings made little difference to him; neither could sneers from a doubter cool his ardor. An interesting incident came under my notice which unfolds the temper of the man. He and another man were working together with some very heavy irons. An iron bar fell upon the thumb of his partner, mashing it and breaking it open. The man swore terribly and used the name of God in his oaths. Bro. Cripe gave him first aid as tenderly as he could. After the pain had subsided and in a very tactful way, he told the man how sorry he was about the accident and then said he was sorry to hear him talk about his Father as the man did. In astonishment the man disclaimed guilt, for, said he, "I never knew your father."

"Oh," Dan said, "I did not mean my human father, I meant my heavenly Father." This loving testimony made such a profound impression that the man's life was changed.

Chicago, Ill. J. W. Lear.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baker-Hoover.—By the undersigned at the Church of the Brethren, Aug. 6, 1937, Harold Eugene Baker and Alberta Bernice Hoover.—Herman B. Landis, Santa Ana, Calif.

Henson-Williams.—Oct. 20, at the home of the bride, Paul J. Henson and Dorothy Mae Williams, both of Manzanola, Colo., by their pastor.—Xury Coppock, Rocky Ford, Colo.

Smith-Gibble.—Walter L. Smith of Elizabethtown, Pa., and Alta Mae Gibble of Lancaster, Pa., at the latter's home, Oct. 24, 1937, at 11 A. M., by the undersigned.—H. H. Nye, Huntingdon, Pa.

Yeager-Rodeffer.—By the undersigned at the church, Sept. 4 at 2 P. M., Clarence M. Yeager of Lena, Ill., and Sister Gladys L. Rodeffer of Mt. Morris, Ill.—W. E. West, Mt. Morris, Ill.

FALLEN ASLEEP

Bassler, Miss Mary, aged 89 years, died on July 31, at her home in Lancaster, Pa., of complications after an illness of six weeks. She was born in East Petersburg, a daugbter of the late John Bassler and Harriet Stehmon Bassler Dombach. She had been a member of the Lancaster Church of the Brethren and an active member of the Ladies' Aid. She is greatly missed by the members of the Ladies' Aid. Two nieces, both of Florida, survive. Services were held at the home with furtber services in the Lancaster church. Burial was made in the Grabills Brethren cemetery at East Petersburg, Pa.—Mrs. Harold I. Ebersole, Lancaster, Pa.

Bonser, Lydia Jane Wright, was born March 21, 1847, and passed away Jan. 21, 1937. June 12, 1870, she was united in marriage to William B. Bonser. They were blessed with seven sons—two dying in infancy.. In 1879 Brother and Sister Bonser came to Nebraska in a covered wagon and homesteaded southwest of Kearney. They retired and moved into Kearney in 1901, and later moved to Crook, Colo., where Bro. Bonser passed away in 1919. Since then Aunt Jane spent most of the time at the Soldiers and Sailors' Home at Grand Island, Nebr. Early in life she was converted to the Christian faith and united with the Baptist church. Feb. 14, 1912, this couple, then advanced in years, united with the Church of the Brethren at Kearney, Nebr., enjoying fellowship here throughout the remainder of life. Funeral services were conducted by the undersigned, pastor of the Kearney Church of the Brethren, with burial in the Kearney cemetery.—Samuel M. Forney, Kearney, Nebr.

Bowers, Charles A., son of David and Elizabeth Kesler Bowers, was born in Douglas County, Kans., Dec. 20, 1882, and died at his home near Centropolis, Franklin County, Kans., Oct. 17, 1937. He united with the Church of the Brethren at Appanoose about nine years ago. He leaves his aged mother, one sister and two brothers. Funeral services were held Oct. 18 in the Christian church at Centropolis, by Rev. Alford Clark of the Baptist church and the writer.—J. M. Ward, Pomona, Kans.

Bradley, Bro. Benjamin, died April 16, 1937, at the home of his daughter near Salunga, Pa., aged 85 years. He is survived by three sons, six daughters and two sisters. He was a member of the Church of the Brethren for many years. Services at the Kreider house were conducted by Brethren Charles D. Cassel and Christian Gibble. Interment was made in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Flory, Henry M., died at his late home in Manheim on Oct. 20, 1937, aged 68 years. He was a member of the Church of the Brethren. His sudden death caused by a heart attack was a great shock to his friends. He is survived by his wife, four sons, five daughters and

thirty-four grandchildren. Public services were held at Hernley's Mennonite church by the writer, assisted by Jos. Boll, a Mennonite.—H. A. Merkey, Manheim, Pa.

Flory, Sister Mary M., aged 66 years, died of complications at the Lancaster General hospital after an illness of one year. She was the daughter of the late Abram and Catherine Moyer Flory and was a member of the Lancaster Church of the Brethren. She is survived by four sisters and two brothers. Services were held at the home of her sister, Mrs. Allen Shue, with burial in Hernley's Mennonite cemetery.—Mrs. Harold I. Ebersole, Lancaster, Pa.

Gingrich, Bro. Milton, was born Dec. 18, 1874, and was called from this life Sept. 22, 1937. He is survived by two children and two grandchildren. At the time of his death he had been residing at the home of Mr. and Mrs. Dewey Hornafins of Harrisburg, Pa. Services were conducted by Bro. A. M. Kuhn, assisted by Bro. J. E. Whitacre. Burial was made at Hanoverdale, Pa.—Mrs. E. M. Byrem, Camp Hill, Pa.

Guyer, Sister Hannah Teeter, widow of Bro. Herman S. Guyer, died Sunday at the bome of her daughter, Mrs. Philip Kensinger, along the Woodbury pike near Roaring Spring. She had not been well for the past three weeks, but was only confined to her bed a week. Her death was attributed to uremic poisoning. Sister Guyer was a wonderful woman and she and her husband were very highly esteemed in the Texas Corner section where they spent their lives until the death of her husband on March 9, 1933. Sister Guyer was born on the old Teeter homestead at Texas Corner, the daughter of John N. and Annie Bulger Teeter, and was the youngest of fourteen children. Only one of these remains. She was united in marriage with Bro. Guyer on Sept. 13, 1887, and they were among the most prominent people of that section and she had organized the Koontz Aid Society and was a strong supporter as long as health would permit. She is survived by her daughter, two grandsons, one brother. One daughter died seventeen years ago. Funeral services were held at the Koontz church, by Bro. Tobias Henry of Johnstown with interment in the Koontz cemetery.—H. S. Koontz, New Enterprise, Pa.

Harp, Slster Katie, passed away on July 4, 1937, after a short illness, aged 73 years. She was a member of the Woodberry church for many years and had been faithful and loyal at all times. Her mother, Sister Rebeeca Snyder, and her three daughters were the founders of our Baltimore church. She is survived by two sisters. Funeral services were held at the church, with interment in the St. Mary's cemetery in Baltimore. Our pastor, Bro. Hinegardner, had charge of the services. —Mrs. William Horn, Baltimore, Md.

Heagy, Bro. Isaac B., died of a stroke on May 11, 1937, aged 78 years, at the home of his son-in-law near Elm, Pa., in the bounds of the White Oak congregation. He is survived by his widow, one son, two daughters and three brothers. He was a member of tbe Church of the Brethren for six years. Services at the Graybill house were conducted by the home ministers. Interment was made in tbe adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Hempleman, Florinza J., was born in Franklin County, Va., Jan. 27, 1863, and died at the Dukes hospital in Peru, Ind., Oct. 7, 1927. She was the daughter of John and Elizabeth Greer. In 1902 she was married to Levi Eikenberry, wbo died in 1919. In 1925 she was married to William Hempleman who survives. Besides the husband she leaves a stepson, a sister and a brother. She was a faithful member of the Pipe Creek church. Funeral services were held in the Mexico Church of the Bretbren with Bro. T. A. Shively in charge, assisted by Bro. Milo Huffman. Interment was made in the Mexico cemetery.—Martha O. Hessong, Peru, Ind.

Hollinger, Jerry, son of Daniel and Rebecca Young Hollinger, was born in Neave Township, Darke County, Ohio, Jan. 30, 1855, and died at his home near Greenville, Oct. 20. He spent his entire life in the communities of this county first as a schoolteacher, then as a farmer until 1914 when he moved to Greenville and lived a more retired life except for his activities in the church. On Feb. 25, 1882, he was united in marriage to Angeline Bookwalter. Six children were born to this union, two having preceded him in death. He and his wife united with tbe Church of the Brethren at the Oakland church in 1883. He spent the larger part of his active life in the Harris Creek church where he served as Sunday-school superintendent and in 1894 was elected to the deacon's office. After coming to Greenville he served for ten years as trustee of the church Home and two years as superintendent. His health had been failing for more than a year and he had been confined to his bed since August. He leaves his wife of more than fifty-five years, two sons, two daughters, one brother and many more relatives and a host of friends made by an active, useful, sincere life. Services at the Greenville church were conducted by the pastor, assisted by Elders John M. Stover and W. U. Wagner, with burial in the West Branch cemetery.—Grace Rhoades, Greenville, Ohio.

Kiefer, Bertha, wife of Leonard Kiefer, daughter of Solomon and Catharine Holderbaum, was born at Wakarusa, Ind., Sept. 22, 1888, and died at their home at Vistula, Ind., aged 49. On Nov. 21, 1906, they were united in marriage and to this union were born six sons and two daughters. A son died in infancy. She united with the Church of the Brethren at the age of sixteen years. Services were held at Pleasant Valley church, with interment at Rock Run cemetery. Services were conducted by the writer, assisted by Eld. Homer Schrock of Middlebury, Ind.—Frank Kreider, Goshen, Ind.

Martin, Sister Ida Frances, widow of Bro. Wm. Martin of Boiling Springs, died Sept. 6, 1937, at the home of her daughter, Mrs. Edgar Donnely, of a complication of diseases. Sister Martin was born March 26, 1863, and all her life was an earnest worker in the church. Her husband had been superintendent and a teacher in the Baker church for a long time, and Sister Martin also taught a class of young people. She led a quiet unassuming life, and is greatly missed. Besides her daughter three sons and ten grandchildren survive. One daughter preceded her in death. Services were held at the home of her son in Boiling Springs by Bro. Otho Hassinger. Interment was made beside her husband in the Mt. Zion cemetery.—Mrs. O. J. Hassinger, Carlisle, Pa.

Mumma, Sister Fannie Gibble, wife of Bro. Daniel Mumma, died of a stroke Sept. 23, 1937, aged 58 years. She is survived by her husband, five sons, two sisters and one brother. She was a faithful member of the Church of the Brethren for many years. Services at the Longenecker house by the home ministers. Interment was made in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Offley, Mrs. Laura Ann Flory, was born in Darke County, Obio, Dec. 22, 1857, and died at her home in Pomona, Calif., Oct. 17, 1937. Sbe moved with her parents to Nashville, Mich., when she was nineteen. She was married to John W. Offley who still survives. They moved to California in 1920. She was a lifelong member of the Church of the Brethren. Just a year ago she suffered a stroke and was bedfast until the time of her death. Funeral services by the writer and interment in the Pomona mausoleum.—Edgar Rothrock, Pomona, Calif.

Patterson, Emily Brumbaugh, daughter of Daniel and Susan Brumbaugh, was born in Versailles, Darke County, Ohio, May 2, 1868, and passed away in the Greenville City hospital June 29, 1937. On Jan. 25, 1887, she was united in marriage to Jacob Patterson. To this union were born three children—two daughters and one son. Seventeen years ago the father and husband was called away in death. Early in life she gave her heart to Christ and united with the Church of the Brethren, remaining faithful until death. She leaves her son, two daughters, two grandchildren, one great-grandchild, one brother, besides more distant relatives and many neighbors and friends. Services were conducted by G. O. Stutsman at Miller's funeral home with burial in the Sugar Grove cemetery.—Grace Rhoades, Greenville, Ohio.

Seldres, Noah, was born Aug. 13, 1882, and departed this life Oct. 23, 1937. He was baptized in the Church of the Brethren by Eld. T. S. Fike while just a boy. In November of 1903 he was married to Orlena Shirley, who survives him. To this union were born two sons and one daughter. There are two grandchildren, one of whom preceded him in death. The children all came into the church while quite young. Father, mother and four sisters preceded him in death. One sister and one brother remain. Funeral services were held at the Maple Spring church by Emra T. Fike, with interment in the family burying ground near Aurora.—Esther Fike, Eglon, W. Va.

Shertzer, Paul B., aged 55 years, of Lancaster, Pa., died suddenly at his home Oct. 1. Death was due to a heart attack. Although he had been in ill health for some time his death was a shock to his family and to his many friends. He was a member of the Lancaster church and served as a trustee for many years. He was a devoted husband, an affectionate father and a conscientious Christian. He is survived by his wife, Emma Friedly Shertzer, one daughter, one son, one brother and three sisters. Services were held at the Fisher funeral parlors with interment in the Greenwood cemetery.—Mrs. Harold Ebersole, Lancaster, Pa.

Shoemaker, John Franklin, was born in Marshall County, Ind., Nov. 23, 1862, and departed this life at his farm home near Overbrook, Kans. Oct. 18, 1937. He was the son of Isaac and Sarah Shoemaker. He moved with his parents to Franklin County, Kans., in 1878 and resided in that county the remainder of his life. He was united in marriage to Dora Ellen Showalter on Feb. 26, 1882. Seven children were born to bless this union. Three preceded him in death. He is survived by his wife, three sons and one daughter, ten grandchildren, two great-grandchildren, three brothers, three sisters and a host of other relatives and friends. He united with the Church of the Brethren at the age of eighteen and lived in that faith the remainder of his life. His sickness was of short duration and came as a shock to his family and the entire community. Funeral services were conducted by Bro. Griffith of Lawrence, Kans., with interment in the Appanoose cemetery.—Mrs. Clyde Morgan, Overbrook, Kans.

Shuldt, Charles Elliott, was born in 1870, in Huntingdon County, Pa., near Johnstown, within the bounds of the Windber Church of the Brethren and departed this life at his home in Ft. Lauderdale, Fla., Oct. 15, 1937. Most of his life was spent in the Windber church. Early in life he united with the church and for over a quarter of a century had served the church as deacon. Thirteen years ago he came to Florida and became a charter member of the Miami church. Prior to this he with his wife and family spent two years pioneering in Texas. He loved his Bible and was a faithful Christian. He loved the association and fellowship of the Brethren. It filled him with joy to see the little church erected in Miami. Services prior to this were at times conducted in his home. He was a patient sufferer being in ill health for some years. He was a loving husband and father always trusting in the Lord. He leaves his wife and four children. Funeral services were conducted by the writer, assisted by Rev. Messer of the Nazarine church. Burial was made in the Ft. Lauderdale cemetery.—C. C. Price, Lake Worth, Fla.

Statler, Sister Elizabeth Ellen Seese, was born Jan. 2, 1868, and died Sept. 26, 1937. She was a member of the Church of the Brethren for fifty-four years. She was preceded in death by her husband, Bro. Lewis Statler, four years ago. She was very sick for a number of

years and then about a year ago she regained health. During her serious illness Bro. Statler passed away suddenly. Her sickness left her almost blind. One evening as she was resting in her chair deatb came quickly and quietly. Sbe leaves eleven children, thirty grandchildren and two great-grandchildren. Funeral services in the Rummel churcb by her former pastor, Bro. Galen R. Blough, assisted by the present pastor, Bro. W. K. Kulp. Burial was made in the Berkey cemetery.—Mrs. Charles Statler, Windber, Pa.

Swords, Willard G., died as a result of an automobile accident on Oct. 16 of a broken neck and fractured skull. His body was found under the wreckage. He was returning home after taking the family to her parents. He was thirty-six years of age and a member of the Church of the Brethren, His wife, Eva Nolt Swords, two children, mother and two brothers survive. Serviees at his late home conducted by Eld. Harry C. Neff, and at the Mountville church by Eld. N. K. Musser and the writer, with interment in the Silver Springs cemetery. —H. A. Merkey, Manheim, Pa.

Thompson, Harriet Purdy, was born in Ulster County, New York, April 15, 1849. At the age of eighteen she was married to John Thompson at Queensbury, New York. A few years later they moved west, settling first at Lincoln, Nebr., and later on a homestead near Kearney, Nebr. Three sons came to bless this home but their stay was very short and Brother and Sister Thompson were alone again. In the early nineties they sold their homestead and moved into Kearney where Bro. Thompson passed away in 1915. Sister Thompson had been a member of the church all her life. Since April 29, 1916, she had identified herself with the Church of the Brethren. She was regular in attendance when bealth permitted, but the last twelve years were spent in poor health and she only occasionally appeared at church. One could see the joy beaming from her face as she sat in worship witb those of kindred faith. She passed away July 6, 1937. Funeral services were conducted by the undersigned, pastor of the Kearney Church of the Brethren, with burial in the Kearney cemetery.—Samuel M. Forney, Kearney, Nebr.

Umberger, Samuel Andrew, was born in March of 1879, and died Oct. 13, 1937. He is survived by his wife, Agnes K. Schaffner Umberger, one son, two daughters, one grandson, his stepmother, Mrs. Mary Umberger, three brothers, one sister, one half brother and a stepbrother. Bro. Umberger died very suddenly of a stroke while working in the field. He had been a resident of West Hanover all his life and a carpenter and contractor for years. For the past thirty years be worsbiped with the people of the Big Swatara congregation. Eld. Thomas Patrick of the Big Swatara congregation and Eld. Frank Carper of Palmyra conducted funeral services at the Hanoverdale cburch, with interment in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Walters, Bro. David E., died of complications on Aug. 19, 1937, aged 77 years, at the Brethren Home at Neffsville, Pa. He is survived by his widow, two brothers and one sister. He was a member of the Churcb of the Brethren for many years. Services were conducted at the Kreider house by Brethren Henry L. Hess, Charles D. Cassel and Christian Gibble. Interment was made in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Waters, Moses, aged 80 years, died Oct. 2, at the home of his daughter, Mrs. Samuel Miller, of East Hempfield Township. He had been a member of the Lancaster church for many years. He is survived by one daughter, one son, thirteen grandchildren, eleven great-grandchildren and one half sister. Services were held at the home witb further services at the Lancaster church. Burial was made in the Strasburg cemetery.—Mrs. Harold I. Ebersole, Lancaster, Pa.

CHURCH NEWS

CALIFORNIA

Calvary.—An enjoyable Sunday-school picnic was held Aug. 14 at South Park. The choir, directed by Gordon Bachlund, gave a sacred concert during district meeting to a packed house. Sept. 10 council was beld along with a dinner. Reports and plans for the fall work were considered. The following superintendents were elected: General superintendent, Paul Duke; adult, M. J. Brock; intermediate, Mrs. Paul Duke; primary, Mrs. Wayne Duke; beginners, Mrs. M. J. Brock; juniors, Mrs. Frank Howell. A mother and daughter luncheon was held Sept. 10, with a program following. New offieers of the Women's Work were installed by the pastor. The officers are: President, Mrs. J. W. Cline; mothers and daughters, Mrs. Ruth Reever; missionary, Mrs. Frank Howell; president Ladies' Aid, Mrs. Ethel Juckett. Tbe women continue their work calling on the sick, contributing $125 to the organ fund, sewing on Aid day and at home for the bazaar Nov. 18. Eighteen of our Sunday school attended Camp La Verne. They gave a brief resumé of what camp meant to them. Mrs. Howell was Bible director for the older girls at camp and served in Pastor Howell's place since he could not attend due to his father's illness. Brethren J. W. Cline and N. J. Brubaker brought the messages during the pastor's vacation. Sept. 26 an evening of music and testimony was given by a consecrated group of five young men. Rally day was observed Oct. 3 with a program by the children and consecration services for the officers and teachers by the pastor. A consecration pledge was given to each to sign. Oct. 17 a temperance lecture and pictures were given by Mr. Daniels, a Nazarene pastor. Our pastor is printing some fine articles on tithing in the church bulletins which bring increased offerings.—Etbel C. Smith, Los Angeles, Calif., Oct. 27.

Oakland.—We held inspirational and worth-while pre-Easter services with Pastor A. O. Brubaker in charge. The Sunday school gave a splendid program on Easter. Our spring communion was on April 4, with Bro. Brubaker officiating. April 30 the women's auxiliary sponsored a birthday dinner. Each month of the year was represented, a good program given and a birthday offering of $23.92 was given. Mother's Day was fittingly observed with a program followed by a sermon in keeping with the day. Our mother and daughter banquet was held May 14, with Miss Eunice Bradley speaking on World Friendship. May 15 Ernest L. Ikenberry and family, en route home from China, arrived in San Francisco. The several days the ship was in port we enjoyed their asociation with us. May 16 Bro. Ikenberry brought the morning message, and in the evening Sister Ikenberry and the children gave us a most intimate glimpse into the lives of the Chinese people. The women's auxiliary held their spring bazaar and food sale May 27, 28. During the summer the women of the church met one day of each month at the Finch children's home to do mending. Sept. 10 they reorganized and are now meeting twice a month—one day at the children's home and the other at the home of a member. June 3 Brother and Sister D. J. Lichty, on furlough from India, were here and gave us an interesting account of their work on the field. Pastor Brubaker attended Annual Conference at Nampa and during his absence the services were in charge of the different organizations of the church. Vernon Heckman and Rolland Callison were here July 11 in the interest of La Verne College. The former gave an address on education and the latter sang several splendid selections. Quite a number of our members were in attendance at tbe Mt. Hermon summer assembly July 12-19. July 21 we enjoyed a fellowship dinner, with Bro. A. F. Brightbill and family of Chicago. His program was very timely and gave us a deeper appreciation of our hymns. The church in council asked Bro. Brubaker to remain another year as pastor and elder. The church and Sunday school have reorganized with the following officers: Clerk, Mabel Speicher; director of Christian education, Carrie Brown; director of stewardship, Carl Woody; director of devotions, Lelah Walton; director of missions, Mary Woody; director of social service, Zora Stong; Sunday-school superintendent, Kennetb Groff. We were indeed privileged to have Brother and Sister Lloyd Cunningham, newly appointed missionaries to China, with us Aug. 29. Sept. 12 Bro. Ora Weddle of Maedoel preached for us. Several of our members are attending the leadership training school, under the auspices of the East Bay church federation, during October and November. Our young people's department, under the able direction of Harry Pobst, is growing and much interest is being shown. For several weeks Bro. Brubaker has been devoting the evening service to a series of sermons on the Book of John. These sermons are very helpful and give us a better understanding of the scriptures. Our fall communion will be held Nov. 6 at 6:30.—Mary Heisel Woody, Oakland, Calif., Oct. 22.

COLORADO

Haxtun.—The writer wishes to make a correction: The minutes distributed Sept. 12 were those of the Annual Conference instead of the district meeting at Denver as previously stated. On Sept. 16 the women met all day and gave the church a thorough cleaning. On Sept. 26 we had eleetion of Sunday-school teachers and officers with but few changes. Bibles were presented to the pupils passing from the primary into the junior department. Our annual mother and daughter banquet was held Oct. 15, with a good attendance. Much interest was manifested in the program which featured ten brides, depicting both the present day and the past. Using home as the theme they each gave a reading or rendered a musical number and closed with a prayer. Our church loyalty month included special sermons each Sunday by our pastor as follows: Oct. 3, to the Sunday-school officers and teachers; Oct. 10, children's day; Oct. 17, young people, Oct. 24, old folks; Oct. 31, family day with a basket fellowship dinner at noon; Oct. 29, communion serviees. Our Ladies' Aid met at the home of the president, Mrs. Roscoe Baker, on Oct. 21, to do some sewing.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 21.

IDAHO

Payette Valley.—We recently had a fellowship supper at the church, which was well attended and much enjoyed. Our pastor gave us a good talk. One young girl was baptized since our last report. Our love feast was held Oct. 22, with Bro. Clement Bontrager, our elder, officiating, assisted by Bro. E. J. Glover, our pastor. Illness kept some away, but we had a very nice meeting. Our ministers are planning on having a School of Religion some time this winter, at which time we hope to have Bro. J. S. Zimmerman of California and Sister Ruth Shriver of Elgin as instructors.—Mrs. Marvel Bowers, Payette, Idaho, Oct. 25.

ILLINOIS

Oakley, Brick.—The Sunday school sponsored a vacation church school for two weeks beginning the last week in May. During the summer we enjoyed two beautifully colored series of slide pictures accompanied by lectures on Life in Japan. One Sunday evening a faculty member of the local high school gave a travel lecture illustrated with slides. One Sunday morning we were favored with an illustrated lecture by a member of the W. C. T. U. on The Effects of Alcohol. The homecoming was celebrated on Sept. 26, with a large attendance and full program. A potluck dinner was given in honor of a deputation team representing Bethany on Oct. 10, led by the dean of women, Miss Bertha Frantz. In the afternoon a very effective program was given by the visitors. Aug. 10 a business meeting was

called and we elected Brother and Sister D. J. Blickenstaff delegates to district meeting. Another business meeting Sept. 21 received one member by letter and reorganized the Sunday school. Bro. Homer Hamm was elected superintendent. A new furnace has been installed recently insuring comfort for winter services. Our evangelistic meetings will not begin until Dec. 5. For this reason the love feast will be held on Oct. 25.—Mrs. D. L. Blickenstaff, Oakley, Ill., Oct. 23.

Rockford.—March 29 four were baptized and July 18 two were baptized. At our business meeting Sept. 11 officers were elected for the church and Sunday school with few changes made. J. W. Lear, our elder, presided. On Sunday morning he gave us a very splendid sermon. We deeply appreciate his presence with us. The first meeting of our Ladies' Aid was held Oct. 13, at which time it was voted to hold a bake sale on Oct. 30. During the summer we held a vacation Bible school for two weeks. Average attendance was seventy-five. Our pastor, Bro. Jno. S. Flory, was in charge, with twelve teachers assisting. Our love feast will be held Nov. 6 at 7:30 P. M.—Mrs. Geo. A. Eby, Rockford, Ill., Oct. 22.

INDIANA

Elkhart Valley.—The church met in quarterly council Sept. 25 and elected Bro. Robert Rymar as deacon. A special council was called to discuss the redecorating of the interior of the church. The committee was appointed and the work is now done. Our revival meeting will begin Oct. 31 and continue until Nov. 14. The communion will be held on Nov. 16. The Sunday school is progressing very well under the superintendency of Dayton Kreider. The Aid has had very poor attendance this summer but is improving now with Sister Dora Kreider as president. We are looking forward to entertaining the district ministerial meeting in December. The peace deputation from Manchester College gave a program Oct. 24. The young people are having good attendance, with Wayne Bowser as their president. We are hoping and praying for a year of spiritual growth.—Lucile Stull, Elkhart, Ind., Oct. 26.

Fairview.—The members of the Fairview church held their love feast Oct. 9, with a large attendance. Visiting ministers were: Brethren Ira Hiatt, J. Edwin Jarboe, Walter Replogle and David Barnhart. Bro. Hiatt officiated. The following morning Bro. Hiatt preached for us and in the evening Bro. Jarboe and wife conducted the service. Since our last report five were added to our church by baptism.—Anna E. Wagoner, La Fayette, Ind., Oct. 27.

Mexico.—On Sept. 20 we began our revival meetings with Eld. Chas. Oberlin of Peru bringing the message each evening to a well-filled house. He delivered his messages with such zeal and power that the attendance grew each evening until the Sunday-school rooms and the gallery were filled with those anxious to hear the Word delivered with sincerity and truth. Bro. Ernest Fisher directed the music. There were four accessions to the church. We closed the meetings with baptismal service on Oct. 4. On Tuesday evening following we enjoyed our love feast with most of our members and many visitors from neighboring churches attending. Bro. Chas. Oberlin led in the worship of the hour.—Mrs. Grace A. Stofer, Mexico, Ind., Oct. 28.

Mt. Pleasant.—Our council met in September and elected the following officers: Sunday-school superintendent, Gilbert Dillengham; assistant, Gilbert Disher; secretary and treasurer, Arthur Kitch; missionary treasurer, Flossie Kitch; primary superintendent, Stella Sellers; member on nominating committee, Harvey Elliot; cradle roll superintendent, Olive Sherril. Our Sunday school has been increasing in attendance since the first of September. Brethren Wendell Miller and Willard Sellers were our delegates to district meeting. Our pastor, N. H. Miller, represented our church at the Annual Conference at Nampa, Idaho. July 25 we held our homecoming and Bro. G. G. Canfield and wife from Plymouth were with us in an all-day meeting. Sept. 5 Miss Minnie Schulman, a converted Jewess of the Hebrew Christian Mission in Detroit, Mich., was with us both morning and evening. Our intermediates meet once a week and are doing some wonderful work in singing under the leadership of their teacher, Mrs. Owen Price. Several of our number are attending sessions of training school in Plymouth once a week. Nov. 15 our revival begins with Bro. Warren Shock from Michigan City as evangelist.—Elva Miller, Bourbon, Ind., Oct. 25.

Santa Fe.—Oct. 3 Bro. Leslie Ockerman of Peru, Ind., gave us a fine address. Sept. 17 the church met in council with Bro. T. A. Shively in charge. One was received in fellowship. Bro. P. E. Coblentz was chosen delegate to district meeting. Our Sunday school was reorganized with the same officers. Communion and love feast will be held Nov. 6.—Mrs. L. E. Fewell, Bunker Hill, Ind., Oct. 20.

IOWA

Salem.—The annual Southwestern Iowa B. Y. P. D. conference was held at Salem July 10 and 11, with Bro. J. H. Mathis of Missouri as leader. On July 10 our young people gave the play, The Whirlwind. The church met in council Aug. 22 and re-elected Bro. Chas. Colyn as elder. Bro. Francis Shenefelt from Polo, Ill., gave us a sermon on Aug. 29. On Oct. 3 Sunday-school officers were elected as follows: The writer, superintendent; Mrs. Ruth Hetlinger, assistant; Mrs. Florence Walter, children's superintendent; Mrs. Verda Riley, assistant; Helen Schaffer, secretary; John Hetlinger, treasurer. The Aid Society met with Mrs. Ada Casey on Oct. 13 and re-elected Mrs. Cecile West as president, with Mrs. Ada Casey as vice-president and Mrs. Anna Hammers as secretary and treasurer.—Hazel West, Prescott, Iowa, Oct. 22.

KANSAS

Monitor.—Three of our young people and our pastor attended the Annual Meeting and each one gave a report at a morning service. Twelve of our young people and the pastor and wife attended the B. Y. P. D. camp. Our mother and daughter club served dinner, cold drinks and ice cream at a sale and cleared $54. We bought more dishes, linens, etc., for the church kitchen. Aug. 29 the B. Y. P. D. from McPherson gave a peace program at our church. Sept. 5 our congregation held a vesper service and Arlene Yoder led the group in Star Constellation. Sept. 18, 19 our church celebrated the fiftieth anniversary. D. R. Yoder of Indiana, Jake Mishler of California and J. D. Yoder are the only charter members living. None of them was present. On Saturday the program varied from a little play by the great-grandchildren of J. D. Yoder and the reminiscences given by members who had worked with the church at different times to a complete history given by Neve Cline. On Saturday night two plays, The Color Line and The Lost Church, were given by the young people. Ernest Sherfy, a former pastor, preached the Sunday morning sermon and a basket dinner was served in the basement with programs in the afternoon. Sept. 12 we elected the following officers at our council meeting: Chester Murrey, Sunday-school superintendent; Neve Cline, children's superintendent; Flossie Andes, cradle roll superintendent; Mrs. J. M. Stutzman and Clyde Cline, delegates to district meeting. Oct. 15 our young people gave the play, The Lost Church, at the McPherson College chapel. Sept. 16 we held our love feast, with about fifty communicants. Our pastor, Galen Ogden, officiated.—Mrs. E. L. Crumpacker, McPherson, Kans., Oct. 25.

Pleasant View.—On Mother's Day, after morning services, a very pretty wedding was solemnized with our pastor officiating. The bride was one of our young sisters and had been pianist for our services for a number of years. Aug. 4 our members met in an all-day meeting in a grove south of Partridge. Aug. 8 the young people's conference convened here. In August our pastor and family enjoyed a vacation. During their absence Bro. Corliss Johnson of Hutchinson preached for us one Sunday evening. The next Sunday evening our people met with the Castleton Union church in their services. Sept. 2 our Ladies' Aid met in the church basement for quilting and elected the following officers: Mrs. Avice Havercroft, president; Anna Miller, secretary; Gertie Showalter, treasurer. The directors for the Aid,

ANNOUNCEMENTS

DISTRICT MEETING

Colorado, Western, and Utah, Fruita, Nov. 25-29.

LOVE FEASTS

California

Nov. 21, 4 pm, Los Angeles (Hancock St.).
Dec. 5, Reedley.

Colorado

Nov. 26, 7:30 pm, Sterling.

Florida

Nov. 28, Winter Park.

Indiana

Nov. 14, 7 pm, Ft. Wayne.
Nov. 16, 7:30 pm, Elkhart Valley.
Dec. 6, 7 pm, Flora.
Dec. 12, Elkhart City.
Dec. 13, Auburn.

Iowa

Nov. 21, Dallas Center.

Kansas

Nov. 15, Independence.
Nov. 27, Parsons.

Maryland

Nov. 13, 14, 2 pm, Licking Creek, Pleasant Ridge house.
Nov. 14, 6:30 pm, Frederick.
Nov. 14, 6 pm, Westminster.
Nov. 27, 2:30 pm, Piney Creek.

Michigan

Nov. 13, 10:30 am, Midland.

Minnesota

Nov. 13, 7:30 pm, Root Rover.

Missouri

Nov. 14, Warrensburg.

Nebraska

Nov. 26, Octavia.

Ohio

Nov. 13, 10 am, Salem.
Nov. 15, Swan Creek.
Nov. 21, Canton City.
Nov. 21, Toledo.
Nov. 27, 10 am, Black River.
Nov. 27, 7 pm, Trotwood.
Nov. 28, 7:30 pm, Hartville.

Oklahoma

Nov. 17, 8 pm, Oklahoma City.

Oregon

Nov. 13, 8 pm, Albany.

Pennsylvania

Nov. 13, 14, 1:30 pm, Annville.
Nov. 13, 2 pm, Hatfield.
Nov. 13, 3 pm, Welty.
Nov. 13, 14, 1:30 pm, Myerstown.
Nov. 14, Ephrata.
Nov. 14, First (York).
Nov. 14, 6:30 pm, Huntingdon.
Nov. 14, Jennersville.
Nov. 14, 7 pm, Norristown.
Nov. 14, 6:30 pm, Ridge, near Shippensburg.
Nov. 14, 7 pm, Tyrone.
Nov. 14, Uniontown.
Nov. 14, 7:30 pm, Upper Claar.
Nov. 20, 21, Mountville.
Nov. 21, 6:30 pm, Mechanicsburg.
Nov. 21, 6:45 pm, Shippensburg.
Nov. 24, 6:30 pm, Altoona.
Nov. 28, Palmyra.
Dec. 5, 6 pm, Chambersburg.

Virginia

Nov. 13, Boone Chapel, Boone Mill Congregation.
Nov. 20, 6 pm, Mt. Ollvet (Timberville).
Nov. 21, Central (Roanoke).
Nov. 25, 6 pm, Summit.

West Virginia

Nov. 28, 2 pm, Johnstown.

mothers and daughters, and missions are respectively Sisters Eva Watson, Mary Finfrock and Hazel Hollinger. Our mite boxes were opened and $12 was sent to the district treasurer for the women and girls in foreign fields. We meet in all-day meetings the first and third Thursdays of each month. We had three meetings in September because of the five Thursdays. On Sept. 8 at our members' meeting our pastor was voted a substantial increase in salary for which he is very appreciative. Our church and Sunday-school officers are as follows: Chas. A. Miller, elder; V. W. Hornbaker, clerk; O. F. Hornbaker, treasurer; Vincent Hornbaker, secretary; Gertrude Finfrock, primary superintendent; Clara Showalter, cradle roll superintendent; the writer, Messenger agent and correspondent; Myron Hornbaker, assistant Sunday-school superintendent; LaMeta Dawson, C. W. band president. Sept. 12 the forty-third annual homecoming of the Brethren Home convened at this place. Services were interspersed with vocal and instrumental music from members of adjoining congregations. Splendid addresses were given by the following: Our pastor; Bro. W. A. Kinzie, pastor of Navarre church; Rev. Claude J. Miller, pastor of the Christian church; and Eld. D. A. Crist. The weather was ideal and the attendance large. A basket dinner was served at noon. Sept. 26 after morning services our congregation enjoyed the Castleton Union rally day services. Oct. 3 we held our rally day and promotion services. A splendid program was given by the primary and cradle roll departments. Short interesting talks were given by Sisters Clara Showalter and Annie Hollinger. Birthday offerings were received as follows: Adult, $18.30; primary, $2.48. A basket lunch was served at noon. An address was given by Bro. Nelson Warner, and a solo was sung by Bro. B. L. Dawson, Jr. A number of our members including our pastor and wife attended district conference at McPherson. Our delegates from the church were Sisters Anna Miller and Gertie Showalter. Aid delegate was Sister LaMeta Dawson. An offering received for Bethany Biblical Seminary amounted to $7.57. Sept. 22 midweek prayer meetings were started. Revival meetings will begin Oct. 31 by Bro. Wm. A. Kinsey of Navarre. Oct. 25-30 will be given over to a preaching mission, with pastors of the adjoining churches assisting. This meeting is supplementary to our evangelistic meetings.—Mrs. Barbara Showalter, Hutchinson, Kans., Oct. 25.

LOUISIANA

Roanoke.—We elected the following officers at the Sept. 26 council: J. F. Hoke, elder; R. M. Harris, treasurer; G. N. Harris, Sunday-school superintendent; Helen Longanecker, clerk; Mrs. W. W. Cox, president of B. Y. P. D. It was decided to underwrite the sending of the Messenger into each resident member's home again this year. Councils hereafter will be held on the first Sunday afternoon of the last month of each quarter. The young people's class recently gave the local hospital a washcloth shower. On Aug. 15 the pulpit was filled by Bro. J. A. Miller of Manvel, Tex., and on Aug. 22 by Bro. J. S. Sherfy of McPherson, Kans. Our primary and junior departments have grown sufficiently to form two new classes.—Mrs. Glenn Harris, Jennings, La., Oct. 22.

MARYLAND

Woodberry.—Our council was held on Oct. 8, with our elder, Bro. J. Hollinger, officiating. We had favorable reports from all of the committees including a report on plans for remodeling our church in the near future. Officers for the year were elected, with Bro. J. Hollinger as elder and Bro. Emory Smith as our Sunday-school superintendent. The mothers held their first meeting on Oct. 20, with our new president, Mrs. Mary Smith, presiding. The men also held their meeting and at the close of our program our pastor, Bro. Hinegardner, gave a short talk on the study of the Bible. Our Sunday morning services are well attended. The B. Y. P. D. started their work on the second Sunday in September. They have some new programs and are studying The Birth and Life of Christ. The members of the Aid Society are quite busy quilting. We meet each Thursday for an all-day meeting. Mrs. Ada Kaufman, our president, keeps her

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group well supplied with work. Our love feast will be held Nov. 7 at 5 P. M.—Mrs. William T. Horn, Baltimore, Md., Oct. 25.

MICHIGAN

Brethren.—Our revival here is going on fine. No accessions yet but the church seems to be more interested and more willing to work. Our love feast will be held Nov. 6 at 7:30 P. M. We expect to begin a revival at Marilla on Nov. 7. This is a small congregation and they have a community Sunday school there. We have plenty of work to keep us more than busy and we are glad.—Max Hartsough, Brethren, Mich., Oct. 28.

Detroit.—The opening of our fall activities began with our anniversary dinner and election of church officers on Sept. 24, with a large number present. Since the death of our pastor, Bro. A. O. Mote, on Aug. 2, Sister Mote has had charge of the church program. At a special council on Oct. 12 a unanimous call was extended to Bro. Harvey Hostetler of Morrill, Kans. We are delighted to hear of his acceptance and are looking forward to the time when he and his family will join us early in November. Our church appreciates the assistance of the Detroit Council of Churches in helping to provide ministers for our regular services during the past three months. We were happy in having Bro. J. O. Winger of North Manchester, with us for the morning service on Sept. 26. Twenty-five church children attended Camp Mack during the summer vacation. A group of these children presented a program demonstrating camp activities at the church supper on Oct. 22. With busy programs already planned we look forward to a very successful year.—Mrs. Thelma Campbell, Detroit, Mich., Oct. 26.

MISSOURI

Warrensburg.—The following officers were elected: James M. Mohler, elder; D. C. Gnagy, pastor; Adah Mohler, adult Sunday-school superintendent; Mrs. D. C. Gnagy, junior superintendent; Mrs. Grace Greim, Messenger agent; Mrs. Alice Mohler, church correspondent. We were represented at district conference in Kansas City by J. J. Wampler, Mrs. Grace Greim and Mrs. D. C. Gnagy. Our church will entertain the district meeting next year. We were represented by leaders and campers in the district camp for intermediates and the state Y. P. camp. Our communion services will be held Nov. 14. The churches of the city will observe prayer week with union services during the week of Thanksgiving and our church will entertain two evenings. We are pleased that our pastor has been elected president of the city ministerial association. Our young people's organization is active and holds weekly meetings. Eugene Gnagy is the newly elected president and Mrs. A. L. Nance is adviser for the organization.—Mrs. Alice Mohler, Warrensburg, Mo., Oct. 25.

OHIO

Brookville.—We just closed a two weeks' series of meetings held by the pastor, Roy B. Teach. He preached seventeen inspiring gospel sermons. Attendance was good. The topic of the last sermon was The Roll Call, which was very impressive. He called the roll of all the members and sixty-five per cent were present; eight were baptized and two reclaimed. The meeting closed with communion srvices with about two hundred and fifty communing. Some members and ministers were present from other churches.—Ida E. Ullery, Brookville, Ohio, Oct. 27.

Fostoria.—The Fostoria church is like a beehive at the present time —humming with activity in remodeling the basement, and getting it in shape for the district B. Y. P. D. rally in November. The work is being donated by members of the church; even a few who are not members are interested and generously giving their time in the evenings after work. One evening the sisters gathered at the home of Delbert Boday and served hot coffee, sandwiches, and other good things to the men and boys who had been at work in the basement. We are more than sorry to report the resignation of our pastor, Bro. Walter Swihart. Bro. Robert Byerly, student pastor, is carrying on the work for the time being. Bro. Byerly is one of our own boys, and is doing a fine work. On Aug. 27 about 100 members attended a farewell fellowship supper for Bro. Swihart. After a short program, a gift was presented to him—a leather billfold containing a sum made up by the congregation. Bro. Swihart's farewell sermon on Aug. 29 will long be remembered. We miss his kindly presence, his unfailing cooperation, and his admonitions to live closer to God. Bro. Swihart did a great work in his five and one-half years' pastorate at the Fostoria church. He is now in Brunswick, Ga., and we wish for him many more years in this service. Our council was held Sept. 9, with Bro. George Garner in charge. Sunday-school officers were elected with Bro. Willis Schubert as superintendent. Oct. 3 a large group of teachers and officers consecrated themselves to the work in a beautiful installation service conducted by Bro. Byerly. Our superintendent has instituted a service that would be an inspiration in every church. On Sunday morning the teachers gather a half hour early for a short prayer service. It is an uplifting preparation for the day's teaching and the results of this will be far-reaching. Oct. 10 was the twenty-eighth semiannual joint Sunday-school meeting of Fostoria, Deshler, Oak Grove and Greensprings held in the Greensprings church. The theme for the day was The Brotherhood of Peace. Prof. R. H. Miller of North Manchester talked both morning and afternoon. A program was given by the combined church talent. A massed chorus under the direction of David Painter of the Fostoria church sang Sweet Peace, the Gift of God's Love. Our Women's Work fall project has been the assembling of garments for Spanish relief. Two large boxes were sent to headquarters. Sister Nellie Schubert is directing a peace play to be given Nov. 7. Oct. 14 was homecoming day in the old folks' home. A most enjoyable day was spent with the old people, and Brother and Sister Coblentz. The parsonage has been newly painted this fall, the paint and labor being donated by some of the members. The sisters plan to clean the church as soon as the basement is finished. We expect Bro. Reuben Boomershine to be present and preach for us on Oct. 24.—Mrs. Lena Hall, Fostoria, Ohio, Oct. 22.

PENNSYLVANIA

Big Swatara.—We met for a harvest meeting the last Saturday of August and Eld. S. S. Shearer of West Greentree brought the message. Our Sunday schools are again working under the direction of Superintendent Schiffler at the Hanoverdale house and Superintendent Kauffman at the Paxton house. Oct. 10 was the first of a series of evangelistic efforts at the Hanoverdale house with B. W. S. Ebersole of Hershey as evangelist. Eight boys and one girl accepted Christ as their Savior. Oct. 24 our members met for the fall love feast, with Bro. Ebersole officiating. Brethren Harry G. Fahnestock of East Fairview, I. Howard Danner and James Sellers of Pleasant Hill congregation also contributed to make the occasion an inspiring one. On Nov. 7 at 10:15 A. M. we expect Bro. M. M. Myers, missionary from China, to be with us at the Hanoverdale house.—Irene K. Frysinger, Harrisburg, Pa., Oct. 25.

Lancaster.—We had our Children's Day on June 6 with all of our children taking part in the program. On June 13 we had old folks' day. Eld. James Sell gave us a most interesting and inspiring sermon. Many of our old folks who are unable to attend regularly attended and enjoyed the service very much. June 20 was educational day and Bro. Henry Bucher from Lebanon delivered the sermon. We held our daily vacation Bible school July 12-23, with our pastor, Bro. M. J. Weaver, in charge. On July 30 we held our Sunday-school picnic at Long park. There was a good attendance and in the evening we had a vesper service which was enjoyed by all. Twelve of our young people attended Camp Conewago at Elizabethtown. Sept. 15 we held our council meeting and election of officers. Bro. Kenton Cox was elected Sunday-school superintendent. Sept. 26 we had promotion day services and installation of officers. On Oct. 3 we had rally day services. There was a large attendance at both of these meetings. Some of our workers are attending the standard leadership training school which is sponsored by the Lancaster Sunday-school associations. A father and son banquet will be held Nov. 4 and our love feast will be held on Nov. 7.—Mrs. Harold I. Ebersole, Lancaster, Pa., Oct. 23.

Ridge.—This church met in regular fall business meeting on Sept. 24, with our elder, Bro. Levi Ziegler, in charge. Officers for the coming year were elected at this time. Since Bro. Ziegler wished to be relieved as our elder, Bro. Samuel A. Myers of Walnut Bottom, was chosen instead. Brother and Sister Wm. Butts were chosen as delegates to district meeting this fall. It was also agreed upon to have Bro. Robert Cocklin of Mechanicsburg as our evangelist next spring. Our trustees reported that they had made arrangements with the Kalamazoo Stove Company to install a furnace in the church. The work of sponsoring a Gospel Messenger Club was given over to the young people. Our fall love feast will be held Nov. 14. Recently four young men, sons of Brother and Sister Edward Eby, were baptized by our pastor, Bro. Alden Mitchell. We rejoice in the decision of these young men as we think of what their lives may mean to the future Ridge church.—Mrs. John Boaz, Shippensburg, Pa., Oct. 1.

VIRGINIA

Antioch.—During the summer months our church has been enjoying some rich spiritual occasions. Bro. Z. E. Mitchell and wife, who represented us at Nampa Annual Conference, brought back interesting reports of the meeting. Our church aided in sponsoring a training school at Boone Mill for teachers and leaders in this section. We were fortunate in having the Southern District conference, which was a great inspiration to our community. Under the able leadership of our field worker, Bro. M. E. Clingenpeel, and local teachers the children of our church enjoyed a worth-while vacation Bible school with an enrollment of ninety and an average attendance of seventy-nine. Several of our groups were represented at Camp Bethel. We were glad to have Bro. Bowman in our midst for a series of lectures on The Doctrinal Messages of Our Church. These messages were presented with much vigor and strength. At our council in August the officers were elected with C. A. Flora as elder; Elizabeth Flora, president of the B. Y. P. D.; Lucille Ikenberry, Junior League leader; Harry Jackson, superintendent. During the summer months an efficient program was carried on at the mission points, especially Henry Fork and Fair View where Sunday school was conducted. Oct. 3 Bro. Clingenpeel conducted an installation service for all officers and teachers of the Sunday school. The services were continued by a message brought to us by Bro. G. W. Bowman, Jr., of Boone Mill. We are looking forward to our love feast to be held Nov. 6 at 5:30.—Eunice Naff Myers, Boone Mill, Va., Oct. 23.

Boone Chapel (Boone Mill Congregation).—A series of services were conducted at this place Oct. 3-15 by Bro. I. D. Hoy. The interest was good and the membership much encouraged. One young father was baptized. It was very inspiring to have the choir from Red Hill attend with large groups on several nights. The ladies' quartet from Boone Mill sang two nights. This is one fine way to render service to a church. The annual love feast will be held Nov. 13.—Mrs. I. D. Hoy, Boone Mill, Va., Oct. 27.

Central (Roanoke).—Officers for the coming year were elected Sept. 26 at a morning service. This gave more members a chance to participate. Oct. 3 was promotion day. Those to be promoted formed a procession and assembled as graduates on commencement day. The certificates were given by our Sunday-school superintendent, S. D. Bowman. Following this the pastor, M. Guy West, gave a short address. Oct. 10 was rally day. An impressive installation service was conducted for all church officers. Three new members were added to the church, two by baptism and one by letter. A very enjoyable evening was spent together in our Sunday-school auditorium in a social way Oct. 18. A roll call of members and letters from absent members and former pastors were interesting features of the program. The Women's Work has been organized with Mrs. James Thrasher, president; Mrs. Moyer Spigle and Mrs. Macon Mitchell, circle leaders. I. C. Barnhart was elected president of the Men's Work and Margaret Flora, president of the B. Y. P. D. These organizations are starting their work for the year in a very enthusiastic manner. Our pastor has given us four strong sermons on the eight points of church loyalty. This will be followed by an effort to get all members to sign the Covenant of Loyalty to Christ. A budget of $8,500 has been approved by the congregation for the coming year. We are looking forward to our meeting which is to be from Nov. 28 to Dec. 5 conducted by local ministers. Our communion will be Nov. 21.—Mrs. P. E. Faw, Roanoke, Va., Oct. 24.

WISCONSIN

White Rapids.—We met for council Oct. 6 and elected the following officers: Elder, Bro. O. L. Harley; clerk, Florence McClellan; treasurer, Mrs. O. L. Harley; trustee, Bert Anglemyer; Messenger agent and correspondent, the undersigned. Brother and Sister Geo. Keim were granted church letters and at Bro. Keim's request he was removed from the deacon's office. We miss the Keims very much as they were pioneers and staunch church supporters. It was decided to hold communion services quarterly for the benefit of associate members and members of other churches residing here. Our church being the only church within ten miles gives us responsibilities as well as opportunities toward members of other denominations who work with us. We will have our regular love feast and communion as before. We discussed our building plans. Our crops being poor we are not sure what we can do. The men expect to get the rough lumber cut and sawed this winter. The Ladies' Aid has given nearly $100 toward the building fund. We will proceed as the way opens. Our rally day and harvest meeting was held Oct. 24. The Sunday school gave a short program and Mr. Rowe, principal of Amberg high school, gave the address. A basket dinner was served at noon. In the afternoon we had a song and preaching service with Bro. O. L. Harley in charge. An offering was taken for the district mission fund. Our Sunday-school officers are: Superintendent, Fae Andrist; secretary, Effie Harley; treasurer, Bert Anglemyer. A number of our young people are away at school or work. Fortunately two of our girls teach in local schools and work with us. Our attendance has improved in recent months. Bro. Harley gives us inspiring messages. During the summer a group of young people from a Baptist church in Chicago, vacationing near, visited us. We enjoyed their presence and help. Our problems here are somewhat different from those where churches are less isolated. Our pastor bears a rather heavy burden. May the church here be remembered in your prayers.—Mrs. Alvin Perry, Wausaukee, Wis., Oct. 26.

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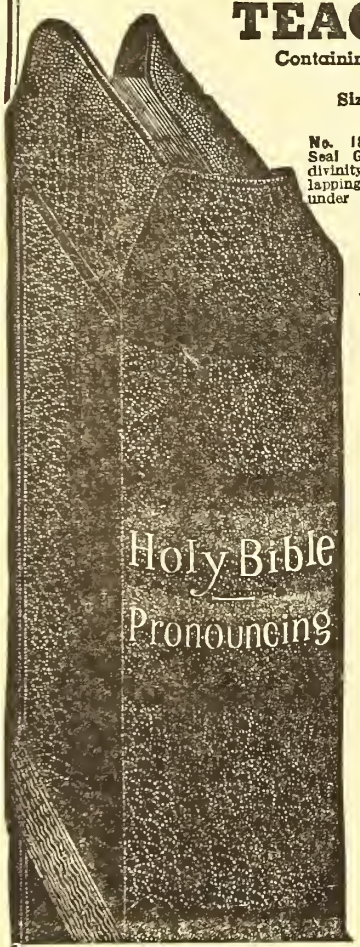
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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., November 20, 1937 No. 47



THANKSGIVING TIME IS HERE

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"--(Eph. 5:20).

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: John 15: 1-16

"He that abideth in me, and I in him, the same beareth much fruit"

Christian Fruit-Bearing

The value of most things is rated according to their usefulness. Things are not merely good; they are good for something. A tree is good when it bears fruit that is useful, or gives shade that is pleasant, or yields lumber for which there is need.

There is a use for Christians, too. Jesus speaks of it under the figure of a vine bearing fruit. As the function of the branches is to bear fruit for the vine, so that of Christians is to produce the fruits of Christ. For this they need the life-giving power that comes through abiding in him.

Tuesday: Luke 8: 9-15

"These are such as . . . bring forth fruit with patience"

Fruit-Bearing Christians

Jesus used many figures in teaching about the good life. One was the sowing of grain and producing of a crop. Not everyone responds equally to Christian opportunities. The productiveness of grain sown in a field depends much upon the condition of soil in the field. So the fruitage of the Word of God in a life depends upon the preparation and attitude of heart. Preoccupation with other interests hinders growth; wholehearted responsiveness to the truth and patience in practicing it open the way for the word to be fruitful.

Some make high achievement out of meager opportunities and thus prepare themselves for greater ones.

Wednesday: Matt. 7: 15-23

"Not everyone . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father"

The Fruit God Expects

We do not want to miss the meaning of the fruit figure as applied to our lives. What does it mean? A fine profession of Christian faith and show of piety? Not at all, says Jesus. People are not to be judged by appearances; not even by what they say. It is possible to appear well and make a loud profession of piety without at all getting into the real meaning of Christianity.

We must not stop short of deeds in testing the reality of religion. Those who put Christ's teaching into practice are the ones who really honor him and are worthy to bear his name. We should choose our leaders and our own beliefs by the standard of fruitfulness, not appearance alone.

How Christ Reaches People

Phillips Brooks said: "No man or woman, even of the humblest sort, can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness."

Henry Drummond observed: "There are some men and women in whose company we are always at our best. While with them we can not think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. . . . Here, even on the common plane of life, talking our language, walking our streets, working by our side, are sanctifiers of soul; here, breathing through common clay is heaven."

Christ called the twelve "that they might be with him, and that he might send them forth to preach." Just to be with Jesus was refining and sanctifying influence. It was a sort of contagion. Those who were with him caught something of the beauty and power of his spirit and found that they were able to pass this on to others. Disciples became witnesses by what they said and did, and so the circle of believers grew.

Christ's plan for changing men is by the touch of soul with soul. The spirit of love and reverence is passed from one to the other—from mother to child, from teacher to pupil, from neighbor to neighbor, from minister to people.

Mark 3: 14; Luke 24: 32; 48, 49; Acts 4: 13; 8: 4.

Thursday: Isa. 5: 1-7

"He looked for justice, but, behold, oppression; for righteousness, but, behold, a cry"

A Disappointing Vine

The greatest disappointment for a parent is to have his children turn out badly—especially when he has upheld high ideals and tried to give every opportunity for worthy achievement. God had an experience like that with Judah. He provided every element necessary to righteous living, but it was all in vain. He looked for justice but found the opposite; for righteousness, but there was nothing there.

What a pity that people should fail to rise to such opportunities as Judah had! But are not many making the same mistake today? The best that Christian homes can do is often cast lightly aside. The earnest efforts of church and school are powerless to produce results unless there is a responsive spirit on the part of individuals.

Friday: James 3: 13-18

"The fruit of righteousness is sown in peace for them that make peace"

The Fruit of Righteousness

Who really is wise and sensible? The man who takes life lightly and tries to get things coming his way? Or the one who puts himself under the discipline of unselfish and righteous living? James would choose the latter. A simple, unassuming, good life seems to be his ideal. He is sure that where jealousy and strife abound wisdom is lacking. Note his description of heaven-inspired wisdom: It is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy."

There is need for a realignment of standards for identifying wisdom in our day.

Saturday: John 12: 20-26

"If it die, it beareth much fruit"

The Secret of Fruit-Bearing

What is the primary cause of barren living? If one thing can be isolated above others, it is selfishness. And of course the converse is true; unselfish living is the most productive source of fruitfulness.

Christ set this forth in unforgettable language when he said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal."

Life must be given to produce life. Christ took the lead. Are we able to pay the price of following?

Sunday: Gal. 5: 15-25

"The fruit of the Spirit is love, joy, peace, longsuffering"

The Fruit of the Spirit

Each fruit has qualities of its own in texture, flavor, keeping power, etc. The fruit of the Spirit has its qualities, too. Paul enumerated these when he wrote to the Galatians. And to be sure that his readers appreciated the excellence of these he set his description on the background of a vivid description of the works of the flesh. The spirit that is in a man appears in the kind of attitudes he takes and the qualities of character which are manifest in what he does. When these attitudes and qualities are Christian, a man is pretty certain to be filled with the Spirit of Christ.

There is much confusion today about the good life. To be good, a life must bear the fruit of the Spirit.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., November 20, 1937 No. 47

EDITORIAL

Time and Change in Your Congregation

No one can revisit the old home community after a decade or more without being impressed by the changes a few years can bring in the fortunes of individuals and families. In the typical American community ten years is quite enough to mean for many at least a half turn in the wheel of fortune.

A decade is enough to mean surprises with respect to those who rise to the top as well as those who move toward the bottom. The passing of time soon means the eclipse of one generation, with the shift of leadership to younger hands. Mingled with the melancholy induced by thought for those who have lost out, is the joy caused by unexpected successes.

Thus time and change comes to every congregation. It has come and will continue to come to your congregation. Are you facing inevitable situations squarely, seeking to provide an ongoing and developing program? A little thought can turn what might be catastrophes into steps in a life-giving process. Then give thought today to the changes due tomorrow. H. A. B.

When the Conference Lags

THE conference was in session but it wasn't making much progress. Was it too much occupied with ways and means and plans of human devising? So one participant seemed to think or, if not that exactly, that something was lacking, some sort of dynamic to make it go. There was a vague wondering in the minds of some, whether it might be well just to suspend business a while and have a prayer meeting.

Yet no one actually proposed this. All believed that the needed spiritual power could come only through contact with the Holy Spirit. But few were ready to concede that a formal season of prayer was the only way to secure this contact. Some may even have thought it not so good a way to keep the mind attuned for the divine infilling, as going humbly ahead with hard and honest thinking about the tasks in hand. What is your idea about this?

That a little surcease from the struggle now and then is helpful while the soul seeks to re-establish its poise and attitude of loving trust in the wisdom and goodness of God? That the best thinking of which one is capable may and should go right along with heart hunger for divine companionship and guidance? E. F.

Father, I Thank Thee

IN Biblical and secular records one often reads of those who overflowed with thankfulness because they appreciated the many good things to which they were heirs. At this season of the year it is fitting that all of us personally render thanks to our heavenly Father for the thousand and one blessings that are ours.

Father, I thank thee:

For an orderly world in a universe that shows design which only thou couldst have brought into existence and govern with unfailing wisdom and infinite power. For a world where flowers scent the air, grains ripen, fruits mature and food nourishes. For a world in which men aspire, love, sacrifice, fellowship.

Father, I thank thee:

For a growing international mind that recognizes the solidarity of the human race. For the budding belief that the prosperity of one nation is interwoven with the prosperity of all nations. For the repeated efforts on the part of the nations, in a day of discord, strife and undeclared war, to find some common ground on which to establish peace and goodwill. For the hesitancy and unwillingness of so many nations to rush blindly into another world war that might spell the overthrow of civilization. For the growing recognition that all races are one common brotherhood.

Father, I thank thee:

For my own America where men may speak freely without going to prison; may differ sharply on fundamentals but live as neighbors; where the majority

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rules but minorities are respected; where the most lowly may rise to the highest position; where worth, not wealth, leads to true nobility; where God is recognized on the national Thanksgiving Day.

Father, I thank thee:

For the better understanding and fuller co-operation that must result from the present clash between labor and capital. Fundamentally it must be true that the vast army of laborers is ready to give full value for wages received, and the mighty forces of capital realize that the laborer is worthy of his hire. True, there are exceptions on both sides, but the better element in each class knows that labor and capital must co-operate, that they must rise or fall together.

Father, I thank thee:

For American educational ideals that lead to the training of the head, the hand, the heart. Here and there may be an educator who proclaims that giving information and training the mind is the sole purpose of education. Our church schools, our public schools, our great state institutions were not built on such false premises. I thank God for teachers who know the possibilities of youth, and who make the building of character their first aim.

Father, I thank thee:

For the American homes even though some of them have thrown up a screen of smoke and are dripping with legalized and so-called nonintoxicating drink. For homes in which children are wanted and trained in honorable living by parents who realize their responsibility and opportunity in helping youth to build for a better world. For that vast army of young folks that pals with its elders and is eager to build the kingdom of heaven, in a measure at least, here on this earth and now.

Father, I thank thee:

For the church of Jesus Christ, imperfect though she is, which is a city set on a hill, a light in the dark, the salt of the earth, the hope of the world, the pillar and ground of the truth. Often her light has been darkness, her salt has lost its savor, her pillars have been shaken, but, oh, how much the world is indebted to her for prophetic leadership!

Father, I thank thee:

For the Church of the Brethren, her ideals of brotherhood, temperance and peace; for her faith in the Bible as God's inspired Word; for her loyalty to Jesus Christ, the Son of God, the sole Savior of the world; for her simple home life, her high standards of sex relations, her separation from the evils of the world and her activity in the moral, economic, social and spiritual uplift of all; for her outreach in world missions; for her unselfish general boards that labor incessantly for the spread of the gospel; for her attitude towards old and young and for what she is doing for both; for her seminary, colleges, old folks' homes, ministers and missionaries.

Father, I thank thee:

Personally, Father, I thank thee for a strong body, a functioning mind, daily toil and a desire to work, agreeable associates, a helpful companion, and a religious experience that brings joy, peace, satisfaction. Oh, there is so much to be thankful for that I can only say—

Father, I thank thee: J. E. M.

A Paragraph Worth Reading Twice

WOULD your experience and observation justify such a statement as this in the following quoted paragraph? Could you say amen to it?

"Whatever I have been able to achieve—in personal poise, stability, adequacy—has come to me by way of obstacles I have met. This has always been true of man since dawn. Darkness produced the lamp, fog the compass, winter clothed us, hunger drove us to exploration. The aviator must face the wind if he is to rise, a truth powerful enough to sustain me until I die. I know that in spite of all painful circumstances I have met, my course is upward. The universe is on my side, it will not let me down."

Dan West heard an Irish Quaker say that in London. He was a certain Mr. Davidson, and an elderly man as he would need to be to talk like that. Young men can say fine things too but they do not speak in quite that strain. Some things come only out of well seasoned experience. The sentence structure might be questioned in a place or two, but I wouldn't let that bother me if I were you. It might pay you to read that paragraph again. E. F.

Age and Chemical Change

THERE are plenty of hints in the obvious differences between youth and age that the chemical composition of the human body changes with advancing years. And now come the results of a painstaking analysis which shows that of ten chemicals and compounds which tip the scales between youth and senescence, there are five which increase and five which decrease.

With age there appears to be an increase in chloride, sodium, calcium, water and total base. A base is defined as a chemical which when combined with acid forms a salt. Growing less with advancing age are these: Potassium, magnesium, phosphorus, nitrogen and ash. This last is what would be left if the body were burned. Specifically, ash in mineral salts. If the psalmist had known these facts he would have had additional reason to remark: "I am fearfully and wonderfully made" (Psa. 139: 14). H. A. B.

THE GENERAL FORUM

With Thankful Heart

BY MYRA BROOKS WELCH

If you can do the homely little things
About the house—can stoop and dust a chair,
Or place some bowls of flowers here and there,
I wonder if your spirit lifts and sings . . .
If you can travel, be it near or far,
And so forget awhile your load of care
Or sorrow it may be your lot to bear—
I wonder if you know how blest you are . . .
If you are prone to lave your soul in tears
And find no joy wherein you may rejoice,
Remember some must learn through painful years
To be content . . . they have no other choice.
With thankful heart you ought to sing and shout
If you can work a bit and move about!

La Verne, Calif.

Thanksgiving

BY PAUL F. BECHTOLD

"The breaking waves dashed high
On a stern and rock-bound coast,
As a band of exiles moored their bark
On the wild New England shore."

Our Pilgrim fathers were not interested in acquiring new territory by war. They were not planning to become wealthy or powerful in the "New Continent." "They sought a faith's pure shrine": religious freedom. In 1621, following the first harvest, a day was set aside to give thanks to God for their blessings. In both 1789 and 1795 Washington proclaimed a Thanksgiving Day. In 1864, President Lincoln likewise appointed the last Thursday of November as a day of thanksgiving. Since then every President has followed the precedent.

With the passing of the years it has become more and more evident that religious fredom is impossible apart from political freedom, economic freedom, etc. Man's religious nature can not be free while the remainder of his life is in chains. So, in this new country, our government tried to supervise the growth of freedom in all departments of life, acting on the theory, "that government is best which governs least."

However, we have become a wealthy country. Our vast national resources have rewarded an intelligent and energetic citizenry far beyond the wildest dreams of Columbus and the occupants of the Mayflower. "Go west, young man!" Wilderness, mountain and plain have been brought under the control and into the service of Americans. Frontier after frontier has receded.

Now we are confronted with another problem. Few new areas remain to be settled. Opportunity must be discovered, or created, for different kinds of pioneering. Our frontiers at present are intellectual, economic and social: science, invention, art, music, industry, commerce, philosophy, religion; in these and other fields lie unknown possibilities. But while some "rugged individualism" is yet needed, the wise use of what we have and are getting now somewhat baffles us. Having learned to deal with scarcity, we are now confronted with an economy of abundance. The situation will not be improved by trying to create a new scarcity with its simple patterns; we can not make the clock of world history run backward. Rather, we must learn to live together in a highly complex society in such a manner that American ideals may be perpetuated and enlarged. Real freedom is not freedom *from* co-operation, but freedom *by* co-operation.

This means experimentation and change, *rapid* change sometimes. If our dream of democracy is not to be rudely shattered by *too* rapid change, resulting in revolution and an abrupt shift to a different form of government, our "cultural lag" must be at least partially eliminated. Science, invention and industry are constantly running on ahead of government, education, family organization, religion, etc., leaving a great gap. "Civilization is a race between education and chaos." Old customs die hard. An ox-cart mind isn't adequate in a 16-cylinder civilization.

President Coolidge had vision enough to realize and admit that a new social order was coming that he didn't understand. When President Roosevelt remarked concerning the old-school politicians that "Their philosophy is cast in the mold of an outworn tradition," he was referring to the same fact. What would the occupants of the Mayflower and their contemporaries do about our present dilemma? If living today they would undoubtedly deal as efficiently with modern conditions as they did with those of their day. A liberal interpretation of the constitution, wise departure from conventional usages in government mean not their destruction, but their preservation.

Forgetting party and sectional loyalties, let us give thanks for men in public and private life who are true citizens of today in as large and humanitarian a sense as were those first Americans!

Ottawa, Kans.

Blessings of the Spirit

BY D. E. CRIPE

Of all earth-born creatures known to man, the most supremely blest are the sons and daughters of Adam's race who, because of their faith and obedience have been endued with the Holy Spirit and partaken of the divine nature. Such men and women have in all ages been the chosen servants of God, prophets and priests

and saints. Many of these have been poor in the riches of earth, but were abundantly blest with the treasures of eternity.

Of this class of favored mortals there is scarcely a better specimen than the Forerunner, John the Baptist. The child of righteous parents, gladly welcomed, born after they had long given up all hope. John was filled with the Holy Spirit from birth (Luke 1: 15). After the aged parents had departed John lived a lonely life in the wilderness. So far as we know, the Holy Spirit was his only Companion and Teacher. His meat was locusts and wild honey. His raiment was a garment of camel's hair and a leathern girdle about his loins. His food and raiment required no care and little labor. This left him free to have constant communion with the Holy Spirit, untrammeled by the things of this world.

When the fullness of time came John began preaching in the wilderness, and gave the message the Holy Spirit had given him with such divine power that it brought the hearers from far and near. The Spirit was all the help needed to meet every condition which came to him, be it Pharisee, king, or the Son of God. However, when John was cast into prison he found this a condition the Spirit had not taught him to meet. He had been taught to preach and baptize, but what was he to do in the lonely prison? This was a care and worry he could not understand, and he sent to the one he had recognized as the great Messiah for the information which he needed.

During the years Jesus was with his disciples preparing them for their great work he said little to them about the Holy Spirit. Where the Son of God was, no other Spirit was needed. But as the time came near when Jesus was to be taken away he told them much about the Holy Spirit who was to come and be with them and comfort them, teach them and guide them, and take the place Jesus had filled in their lives. On his meeting with his disciples the first evening of his resurrection, after speaking peace to them, he breathed on them, and said unto them, "Receive ye the Holy Spirit."

We have no evidence that the Spirit came on them at that time. Probably the disciples were not yet in a proper condition to receive him. We know that they were still longing for and expecting that Jesus would establish an earthly kingdom. The apostles were with the risen Christ off and on from that time until the time of the ascension, yet a few moments before he was taken from them they asked "Lord, wilt thou at this time restore again the kingdom to Israel?" So long as their beloved Master was with them they could not give up the hope of an earthly kingdom, or feel the need of a Comforter.

It was only after they had seen the beloved Christ vanish into heaven, and they were left orphanlike alone, that they felt the need of the promised Comforter. When they were again in that upper room they engaged with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus. Now they were emptied of all hope of an earthly kingdom and looked for spiritual blessings.

When the Day of Pentecost was fully come they were all with one accord in one place. They were now a yearning, hoping, believing, praying people, and they were all filled with the Holy Spirit. From that time on they were never a sad, discouraged, despairing people. The Comforter was always with them.

There are people, good, honest devoted people, who accept Christ and his salvation in all sincerity. They expect after baptism the Spirit will come on them as he did to converts in the time of the apostles, but to their surprise and disappointment they can tell no change, and they wonder why this is.

It is well to remember that the apostles and early Christians expected that Christ would return to earth very soon, and then they would not need their earthly possessions. Consequently they had no care about such material things. Being emptied of all worldly cares, they were ready to receive the Holy Spirit. Christ has not yet come and we are still waiting for him. As we do not know how soon he may come, we think it necessary to provide for ourselves and for our families. This naturally brings cares upon us that we can not avoid, and we can not be as emptied of worldly things as we must be to be filled with the Spirit.

There are pretended Bible teachers who take advantage of this. They tell us that unless we can talk in tongues we do not have the Spirit. They say even preachers of the Word who do not talk in tongues are without the Spirit, thus deceiving good people. Such teachers do not like to hear that Paul would rather speak five words that were understood than ten thousand words in an unknown tongue. Neither do they like to be told that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5: 22, 23). Humble

Things to Be Thankful For

BY MAY ALLREAD BAKER

What shall we be thankful for this year?
Pure hearts, clean hands, and a conscious clear.

For a home, though humble; and those who share
Its peaceful joys, and a mother's care.

For faith in God. They are rich, forsooth,
Who trust in his promise—who know his truth!

For life-giving sunshine; the bounteous rain;
Each helping to bring us Thanksgiving again.

Lewisburg, Ohio.

Christians who bring forth these fruits of the Spirit need not worry about having the Spirit. This is all the proof they need.

A servant girl became efficient in speaking words no one could interpret. One night a Chinese attended their meeting, and he said her words were nothing more or less than Chinese swear words.

Wichita, Kans.

Two Roads

BY GORMAN A. ZOOK

First Said at a Young People's Rally

The Parable, The Prodigal Son (Luke 15: 11-24).

"There is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14: 12).

THOUGH not the central thought of this parable, there are in it two roads which a young man took at different times. These two roads we shall call *the road away,* and *the road back.* God's children are constantly taking this same road away; tragically, many of them never find the other. The first is the road away from the Father; the second is the road back to the Father. God, like the father of the prodigal, stands constantly with open arms looking and longing for those of his children who have made the great mistake of taking the first road, but who have through his great love and mercy found the other. May we all, with all the consecration and devotion we can muster, help men to find the road back.

Perhaps several significant and interesting things could be said in connection with these two roads. Let us look at only a few:

A. The Road Away.

(1) Taking this road was made possible through the goodness and kindness of the father. The fruits of his labors as a legacy to the son enabled the latter to take the road away. Significantly enough, the blessings we receive from a great and loving heavenly Father are the very things we use to run away from him. (Or is it to run away from ourselves also?) Isn't it indeed a tragedy in the lives of men that the mercies of God should be unto them a curse and the source of their separation from him?

(2) "There is a way which seemeth right unto man." And so it was in this picture. The road away was alluring. Yes, it was that broad and easy way which Jesus said was entered upon by many. With one's vision dimmed, one's judgment impaired, one's senses tingling with the possession of the treasures of this world, it is indeed easy to run away from God. Many unfortunate souls are on this road because their eyes have been blinded by the dazzling brilliancy of the jewels (?) of this world.

(3) The road was not a lonely one. There were many friends. There are today. Popularity is guaranteed. The applause of the crowd is assured. The glamor of it all is enticing indeed. Jesus was tempted to have the world at his feet by taking this road.

(4) "But the end thereof . . ." The jewels of this world gone. Friends gone. The applause has ceased. In hogland!! Hungry! Lonely! In poverty of body and soul. Away from the Father! Words fail us to describe the end of "the road away." Look again at the picture Jesus painted. How can any man take this road after having seen this picture and many more like it today?

B. The Road Back.

(1) It was found because of that something in man that is hard to kill—that something that is immortal. Is it that spark of the Divine within us? This young man found the road back. God be praised! He found it because something within him pointed it out to him. He came to himself, and there was enough manhood left to make that great resolve—"I will arise and go to my father; I will confess my sins." This is the resolve which alone can carry a man along on the road back.

(2) It wasn't easy to take. There was a sense of shame, a sense of regret. He would go back only as a servant. A proper sense of humility had laid hold of this lad. When man sees himself as he is when away from God, he approaches God with this attitude of humility, this attitude of shame, yet with an attitude of expectancy.

(3) The road back led to hope and aspiration. There was something to look forward to now that looked much better than did those things which were found on the road away. The viewpoint had changed—what once seemed good was now repulsive, and that which had been turned down held out great promise. The road back to God is filled with hope and aspiration—there is something infinitely worth while at the end.

(4) "But the end thereof . . ." What a difference! The open arms of a loving father, the beautiful robe, the fatted calf, the feast, the rejoicing! The son who was dead was alive again. The son who was lost was found. Here is the God whom Jesus would point out to us. The Father of the returned prodigal.

O fellow traveler, can you not see the poor lad out there at the end of the road away, and the same lad (or is it the same?) at the end of the road back? How tragic if you have taken this road away. You didn't need to do it to find out what is out there. You could have taken the word of Jesus in this story. But, God bless you, if you did make the mistake of taking this road, then we earnestly hope and pray that you will soon find the road back; that you will find it before it is too late. Jesus showed us that there is a road back, but he also says in another place, about the

narrow way, that few there be who find it. You may be one of those unfortunate souls who never finds the way back. Jesus did not bring us this great picture to be idling away the time, but because he wants us to see—*to see!*

La Grange, Ind.

What Is a Good Sermon?

BY ADA DOUTY

Given at the Ministerial Meeting of Southern Pennsylvania

First, A GOOD sermon is one that interprets the Scriptures clearly and forcefully.

When a minister chooses a text, he should try to make his explanation so clear that even a child can understand it. A great deal of thought is required in the preparation of a sermon if one is to be able to do this. Some ministers read the text, close the Bible, and then go everywhere preaching the gospel.

The apostle Paul, in his letter to the Romans, used a bit of reasoning to make his meaning clear. He said: "For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, unless they are sent?" Each step in that reasoning presents a truth that is a steppingstone to the next. So the mind climbs up the stairway to the concluding statement that in order for all to have the great promise of salvation, preachers must be sent to them with the message.

Scripture can also be interpreted by exhortation as well as by reasoning, but always the minister should teach some gospel truth. When scripture is explained by means of other scriptures, the sermons become most forceful. Most people do not tire easily of quoted scripture.

If a minister interprets scripture clearly and rightly, it will be so forceful that men and women will try to live Christian lives. "The entrance of thy word giveth light."

Second, a good sermon has well-chosen illustrations.

The sermon outline is like the framework of a building, but the frame needs to be well covered to make it acceptable. Illustrations help to cover the frame.

When people are asked sometimes what the sermon was about, all that some can recall is the illustration that was given. It appeals to the imagination, stirs the emotions, and holds the attention in a way that exposition does not always do. When truth comes into the mind at more than one window, knowledge is made clearer and more lasting.

Jesus used many illustrations in his ministry. Matt. 13: 34 says: "All these things spake Jesus in parables unto the multitudes, and without a parable spake he not unto them." He chose his illustrations from familiar things, such as a sheep straying from the shepherd, a woman searching for a lost coin, the leaven working in bread, or the seed growing in a field. One writer says: "There is nothing in all literature equal to the parables of Christ; they are simple enough for a child and deep enough for the most aged saint."

Ministers in using illustrations must guard against being mere storytellers. A story must never be told for the sake of the story alone, nor for the sake of entertainment. It should strengthen the argument or elucidate a point. It is very important that the point be made clear and prominent, otherwise minor details will steal away the minds of the audience. It is not easy for people to hold attention to one monotonous line of thought. An illustration varies the action of the mind and makes the impression more permanent. Illustrations can be drawn from nature, from common human experiences, and from the Bible itself.

Third, a good sermon is one that comes from the heart and is delivered in a sincere, earnest manner.

The minister must believe what he preaches or it will soon be detected by old and young. If he does not believe what he says, time is wasted, confidence and the desired effect are lost. Results are what you want.

Several years ago a young man came into our community and asked to preach at a certain church. His wish was granted. But he was not sincere. He did not have the interest of souls at heart. In a few months, the attendance decreased and the church closed its doors. Later it was learned that he was not an ordained minister, but had taken up preaching as a means of getting an easy living. His life did not conform to his preaching and the results were lost.

An ordinary sermon can produce an extraordinary effect if delivered in an earnest, sincere manner. A good sermon should have life and enthusiasm. If a business man went about his business in as cold, formal and lifeless way as some preachers preach their sermons, in a short while he would have to close his shop. What we as lay members want, is a sermon based on sound doctrine, quickened by the Holy Spirit, and delivered with power.

Fourth, a good sermon is one that brings conviction and points you to Christ.

The apostle James says: "He which converts a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins" (James 5: 20). Preaching should be direct and straightforward so that each person present will be made to feel: "That means me." When you discuss the guilt and danger of sin, bring it home to each individual sinner. "Thou art the man," was what Nathan said to David to bring conviction to his heart. The minister should aim to

reveal to every sinner his own personal guilt before God, for nobody is likely to flee to the Rock of Ages until he feels beneath his feet the sinking sand. One must not "beat around the bush" but speak in a confident manner.

Deep convictions of sin generally produce deep conversions, while shallow convictions produce shallow Christians.

When you have made a sinner see himself with his guilt, then show him the way of salvation. It would be pitiful, even dangerous, to point out his guilt and then not point him to the all-sufficient Savior, whose blood cleanseth from all sin. When the apostle Peter preached on the day of Pentecost, the people cried out: "Men and brethren, what shall we do?" He brought conviction and in a single day three thousand souls were converted.

Paul's final exhortation to Timothy was: "Preach the Word." In closing let me remind you that no word of God shall be void of power.

Loganton, Pa.

Today's Vital Ministerial Problems

BY I. S. LONG

Gist of a talk at a ministerial meeting, sent in by request

THE following are some of the vital problems as the writer senses the ministerial situation today.

1. The problem of getting more men of *A* grade into this wonderful calling is the first which needs consideration. And since they are not volunteering, some feel we should return to the old method of calling by popular vote. I have had good men older than myself tell me that none of the children of our best families are going into the ministry, and our present ministry is coming from the outlying districts. Thank goodness, many of them are jewels in the rough.

2. The church should be challenged to better support of its ministry, it seems to me; and once in the ministry, there should be a far greater assurance of security than at present. Missionaries and ministers may give the bloom of their life and later be shelved with insufficient income to make life at all easy and comfortable. Our Master taught that "The laborer is worthy of his hire."

If this better support of pastors and better security can be secured the *A* grade folks should easily be persuaded to take up the ministry. Church leaders should take this matter to heart and contact worthy young folks with this end in view. Young men of promise need the suggestions of older and wiser men, and experience tells us they do no resent it. I myself should never have accepted the call of the church except for the fatherly guidance and interest of a wonderful leader yet living. Men on Standing Committee yearly report that their one need in their districts is that of strong leadership.

In this connection, I dare offer the suggestion that many elders are not alive to the appalling need for better preaching and better pastoral care in their congregations. Young people are tired hearing what they consider poor preaching and are rebelling, and some of us don't know it, and some of them voluntarily either absent themselves from the church or else leave after Sunday school is over. And yet, brethren, the children and youth are the future church, if we are to have any.

3. The problem of ministerial distribution should also be mentioned. Coming back from the east where ministers are a mere skirmish line, it amazes me to find a dozen or a few dozen ministers, duly called of the Lord they feel sure, in one city, perhaps around a college, sitting and listening to a good pastor preach. In all seriousness, what were you called to do? Why not do it, then? "The field is the world," and not a certain locality only.

4. The problems of evangelism, of building the church, and that of edifying the membership, are our greatest problems I should say, or our one mighty problem. Thirty-five years ago, evangelists drew wonderful crowds night after night and there were great results visible, for unconverted folks attended en massé, and were consequently won. Today, our problem is that of getting them to sit under the sound of the everlasting gospel, "which is quick and powerful and sharper than any two-edged sword." Shows and autos and pleasure in general are great rivals of the minister, and far more appealing to the natural man.

5. But once members, our problem is just in its birth. For, let me ask you, "the angel of the church" (Rev. 2 and 3), what per cent of your membership is really spiritual? Indeed, what per cent attend poorly, rarely darken the church door? What per cent do not give at all to the Lord? Is it 57% as the great Baptist Church asserts? What per cent enjoy their religion, really are assets to the ministers, do some personal work, teach or function in some capacity in building the kingdom? Isn't it a rather low percentage? And don't you feel bad deep down in your soul? Believe me, the writer does, and if the dear Lord did not know some of us are doing our level best for him and them, his little ones who believe on him, I am sure he would ask us at the judgment seat about it. It will be terrible for us who build on the one foundation "wood, hay, stubble" (1 Cor. 3: 11, 12).

If church membership in our churches is not meaningful, whose fault is it? If God is not popular in the midweek meeting (they tell us this meeting is the one test of his popularity), whose fault is it? If our youth are not consecrated enough to do personal work,

to go hither and yon wherever they may be invited to give their testimony, or if they are in their hearts not dedicated to the Master, body and spirit, whose fault may it be? If they are not volunteering for the ministry and the great mission fields of the world whose fault may it be? I wish to assure any readers of these notes that the writer is examining himself right now rather than preaching to you. May the future be more glorious for us all!

Baltimore, Md.

Using Just What You Have

BY ROY HONEYMAN

An Object Lesson

"And the Lord said unto him, What is that in thine hand" (Ex. 4: 2)?

ONE of the old *Appleton's Readers* features a story entitled *The Man on the Chimney,* which lends itself very nicely to graphic illustration. I constructed a miniature chimney from a 3-foot piece of discarded porch post. It was painted red with white stripes to resemble bricks. A screw eye was installed at the top through which a cord—the supposed rope—was threaded, with both ends of cord reaching to the base of chimney. Any kind of round stick will answer the purpose as a chimney. The children's imagination will usually supply what you do not have. The problem was presented one Sunday and the audience—old and young, endeavored to work out the solution until the next Sunday when the correct answer was given and the application made.

Here is the story as given in the *Reader:*

Some workmen were building the tall chimney of a new factory. It would have amused you to see the men go to and from their work on the chimney. It was so tall that no ladder could reach to the top of it, so the men got up and down by means of a rope passed through a pulley, which was firmly fixed to the top of the chimney.

The men were all very glad when it was all finished and came down just as quickly as they could. Unfortunately the last man but one pulled the rope from the pulley. He looked up and saw a man standing on the top of the chimney.

"Oh! what have I done?" he said to himself. They were so frightened they did not know what to do. First they looked at their friend standing alone away up in the air; then they looked at the rope, which lay in a coil upon the ground.

"Poor fellow, he is done for," they said. "He will starve if he has to stay there. He will be killed if he tries to get down."

Just then the man's wife came by. She did not begin to cry, scold or fret; she only said to herself: "How shall I save him?"

In a moment she had thought of a plan and she shouted at the top of her voice, "John! John! Unravel your stocking. Begin at the toe."

He knew what she meant, and taking off his stocking, knit by this same good wife, he cut off the end and began to pull out the yarn.

When he had pulled out a long piece, he fastened one end around a little piece of brick which he gently let down.

The men were eagerly waiting for it with upstretched hands.

When they got hold of the yarn they fastened it to a ball of twine which the wife had brought. Then they shouted, "Pull up the yarn till you get the twine."

Soon they heard John say, "I have it."

Then they fastened the twine to the pulley-rope and shouted again, "Pull up the twine till you get the rope."

"Ay, Ay," says John, and in a few minutes he had hold of the rope.

Then, snatching up the rest of the stocking for a keepsake, he let himself down as the other men had done and reached the ground in safety.

So ends the story. While you are telling this chimney incident, manipulate the cord so that you have finished the first half of the story, the cord lies in a coil at the base of the chimney. No effort was made to have an object represent the lone man on the chimney top as he will be seen well enough in an imaginary way. It is advisable to have a hand-knit stocking at hand so that you may unravel a few feet of the yarn as did the man on the chimney and incidently you may show your youngsters how we older folks used to make yarn balls when we wanted to play. One of the good grandmothers of my congregation voluntarily knit and presented me with a miniature but very pretty stocking about six inches long with the promise that as often as the object lesson was given and some of the yarn was unraveled, she would gladly knit it up again.

As intimated before, two sessions were taken to present this lesson. At the end of the first half, the man was marooned atop the chimney with the coil of rope at the base. Rescuing suggestions were to be worked out by the audience and presented before the story was finally finished. Any possibilities of ladders, balloons, aeroplanes, nets or miraculous display being used in the rescue of the man were eliminated, of course.

Applications are almost unlimited. Here are a few suggestions: What is that in your hand? Or we might ask, What are your personal possessions? It will probably surprise you to realize the potent possibilities God has wisely given you to use in tight places.

Old Man Trouble faces you and scowls menacingly. Your first impulse is to humbly admit defeat. But please don't do that. Unravel your stocking, brother. In other words, get a little better foothold and put on a brave smile. Use what you have. A "do or die" attitude coupled with a little stiffer spine and the battle is half won.

Do you have trials and temptations? Are you weak and heavy laden? Let out a little yarn, friend. Some

one is sure to tie something helpful on the end. You have a mighty friend in Jesus and he stands right by your side. If he is for you, what do you care who lines up against you?

Are your school lessons difficult and hard to understand? Do you sometimes feel that folks do not understand and appreciate you? Don't forget that the man on the chimney had real friends down on the ground. In your case they are probably your parents, teachers and associates. Your friends are almost sure to be ready with something practical and helpful when you need it. And best of all, they are praying and cheering for your success. It's true, there are those who seek and strive for your downfall, but a bigger and better crowd, a "cloud of witnesses," is going to see to it that you get safely off the "chimney."

Let us earnestly pray God to show us what we have and to teach us to intelligently use these things.

Greenville, Ohio.

The Religious-Education-Minded Pastor

BY H. H. HELMAN

It is unfortunate when a minister is unaware of the great contribution religious education makes to the ongoing of the church and of the Christian religion. Such a minister neglects the Sunday school and therefore neglects his own work. If a pastor takes the Sunday school as a matter of fact, as an appendage to the Christian program which does not particularly need his interest, attention or assistance, he is just the opposite of what might be called a religious-education-minded minister.

A well-known clergyman recently made an address before a national church conference on how the church must depend upon its educational program to bring in the kingdom of God. The fact that he was such an outstanding churchman helped to create a religious-education consciousness in many ministers present. They began to talk about their own Sunday schools, some vaguely, others hopefully, and still others more intelligently. He got them to thinking about religious education in terms of their own success. This great preacher said he did not try to *run* his Sunday school. He knows all about it, is familiar with its inner workings and knows its leadership in terms of their ability and devotion to the task of religious education. He wants his Sunday school to be a lay institution, to which he purposes to be consistently loyal and helpful. His relation to the school is one of inspiration. He doesn't direct what technique or methods shall be used, or even what courses shall be adopted. He does challenge his workers, however, to find and use the best. He lets it be known that he expects great things from the school and is depending upon it to develop Christian disciples and loyal church members. He encourages it to get back of the whole church enterprise. And it does. This minister is religious-education minded in the right way. There are achievements which he helps to bring about, but not by busying himself with details and with the management of the Sunday school. He depends upon his lay folks to do the job.

Sometimes the minister tries to be the whole Sunday school. What he doesn't do himself he directs in every detail. He is the superintendent in every sense of the word, except in name. So his lay leadership remains undeveloped. He does the work while they look on. The lay churchmen are learning nothing, developing no skills, achieving nothing while the minister is working himself to death and out of a job. For when such an attitude persists long the church itself dies. This kind of a minister is religious-education minded in the wrong way.

It is quite an art for a minister to inspire and guide religious education without running the machinery; to be able to inspire men and women to put their best into the task, and to set high standards for which all are eager to strive. It is an art to know how to instill confidence, enthusiasm and loyalty in a group of teachers and officers without assuming the task of any one of them.

To be religious-education minded does not call for the minister to run the educational program, or for him to keep his hands upon the entire educational machinery. He will, however, be aware of how fundamentally his own success—the success of the church—rests back upon the Sunday school. He will look to the school to train for church membership and for places of leadership in the kingdom. So without taking over the school, he lends encouragement, inspiration, advice and assistance. The high ideals he holds for his workers and to which he inspires them, are born out of a consciousness of the futility of trying to be a successful pastor without having a successful Sunday school. He knows that the destinies of the church and of religious education are interwoven—their success or failure comes and goes together.

New Carlisle, Ohio.

Bits of Brotherliness

Do Your Bit as a Hero of Peace

BY PAUL F. BECHTOLD

"You can't get a quarrel out of him!"

Others said he was "too honest."

But he pursued his quiet peaceful way after the little difficulty was settled, his genuine feeling of brotherliness for all mankind persisting.

"If it be possible, live at peace with all men!"

Ottawa, Kans.

HOME AND FAMILY

Dedication

BY MILDRED ALLEN JEFFERY

The best I give to thee
Is filled with self, most holy God;
Small wonder thou canst rarely bless,
And I must feel thy chastening rod.

I give thee self, Beloved,
That artless as a child I may
Be loosed in thy unfathomed love,
And serve thee joyously each day.

Hawthorne, Calif.

Grandmother's Real Thanksgiving

BY ELIZABETH R. BLOUGH

GRANDMOTHER REYNOLDS was peculiar. The neighbors said so and they had it from a long procession of hired girls, who went in to work for Mrs. Reynolds. Like the Arabs, who folded their tents, they stole away, but not silently. They talked long to any one who would listen to the tale of their grievances. Her relatives said that she was queer; her husband had done little else but humor her throughout their years together. He had inherited some money and a good lumber business; yet he was humbly grateful when the ledger showed considerable profit. He died before he was fifty years old.

Then children and grandchildren took care of grandmother. Genevieve, the eldest granddaughter, had been with her for nearly two years, when she told her grandmother that she was going to be married. "We'll be married soon, you all like Edgar, and he has been patient, waiting as long as he has."

Grandmother said not a word in reply. All her life when confronted with some difficulty, she fainted, or else she could hardly breathe; she was very sensitive. Now she slowly sank back and sagged helplessly down in her chair. Genevieve gave her a whiff from the ammonia bottle; grandmother murmured reproachfully, "You know that stuff makes me sick. Call Dr. Lukens right away."

She was gasping for breath, when Dr. Lukens came in and spoke soothingly. "You all know the danger of sudden shock! This is too bad, right when I thought you were doing so well. I am leaving a sedative."

The neighbors said that she would stop that wedding; but they reckoned without Genevieve's forethought and resourcefulness. That very evening, after grandmother was asleep, she and Edgar went to the home of the old minister, who had baptized her. There the marriage ceremony took place and she and her husband went to their own home, near grandmother's. The next morning, Genevieve brought grandmother her breakfast, and made her comfortable for the day. A little later when Ellan, another granddaughter came in, Genevieve said, "If you are willing, this is your new nurse. She is a better housekeeper than I. Edgar wants me to stay in our own home; we were married last evening." Another collapse followed this statement; Ellan did all that had to be done.

After dinner that evening, Ellan said, "Grandmother, I believe you and I should understand each other. Do you want me to stay here? If you do, what do you pay?"

"Pay? Has it come to this, that I should pay my own granddaughter to wait on me? Me, a sufferer for twenty years, and pay! When it should be a labor of love?"

Ellan went on remorselessly: "I'll stay and do what should be done for fifteen dollars a week, board, room and washing included." And so it was settled then and there.

Thanksgiving was near and Ellan worried about that. One year ago, grandmother had secretly gone away and spent the day with an old friend. The family assembled at Aunt Lydia's; then began a search for grandmother which ended only after the turkeys were dried, the potatoes scorched, and the mince pies a ruin.

Ellan had a bad cold; she went to Aunt Lydia. "I am almost sick, will you help me? It is an ugly thing when families fall out. We all know it is grandmother's fault, that she will have nothing to do with you. Let's try to get rid of this disagreement. I should be in bed; won't you come for the day and take care of grandmother?" Aunt Lydia let herself be persuaded; but when she came into grandmother's room, there was a scene.

Grandmother stormed, "How dare you come to my house or to my room? You—you—" Here she rang the bell for Ellan.

"Ellan sent me here, she is in bed with grippe," and then and there Aunt Lydia spoke her mind. "Ellan is working hard, trying to please you. She is worried about Thanksgiving. Last year when we counted so much on our Thanksgiving reunion, you spoiled it all. We were too much worried about you to enjoy anything!"

This time grandmother did not collapse; she sat still and said nothing for a long while. Then slow tears came into her eyes, slow, difficult words were being said. "I know—I have been thinking; I can hardly say it. I have been all wrong, but if you can forgive me, I'd like to make it up to you." Then a little more eagerly, "O Lydia, let me help. Will you invite every one of the family to your house, but let me provide the dinner?"

Later in the day, when Ellan was better, they talked things over and Ellan said: "You know it isn't things which make a home; it is hope and faith and loyalty that holds a family together."

"Yes, and thankfulness too," said Aunt Lydia. "I am thankful for bread and a roof, but what can I say for the happiness you have brought me, grandmother?"

"We are thankful for a thousand splendid things; we'll hear about them in church; not one of us will be absent."

Thanksgiving dinners are not all alike; this one was very different. The minister sat at the head of the table, and grandmother sat on his right. The family were grouped around the long table. They all joined in singing the doxology, then the minister prayed, giving thanks for what they were about to receive. It may have been that grandmother's smiles, her interest in the little children, the happy interchange of talk and low-toned laughter had much to do with making that Thanksgiving dinner and the day the most perfect they had ever enjoyed. Family love had melted all that was cold and hard in the life of grandmother. In her heart she was saying, "O praise the Lord for his goodness and his mercy to the children of men."

Hatfield, Pa.

Jolande Gets in Tune

BY ADA C. SELL

Had Jolande Burns been blessed with an older brother, who would have said, kindly but firmly, "Snap out of it, sis," it would have cured her disease. But she was the darling of two old hearts, who of all people were the least qualified to prescribe for her.

Jolande was suffering from ennui, that searing, soul-destroying ailment. The fact that fortune had beamed upon her, and that she was fresh out of college, well equipped with Latin roots and free verse, simply made her worse.

Blasé and sophisticated, it was but seldom that her heart thrilled to any emotion, seldom that she felt pity; and it was something very unusual that provoked her to chuckle. In short, she was learned and wise in the wisdom of the world, and yet unarmed, lacking in the essentials for living a complete life.

At seven P. M. on Thanksgiving Eve, Jolande was "all dressed up with no place to go." She did not want to go to the Girl Scout meeting with her younger neighbor because it bored her. An older friend had asked her to go to the P. T. A. meeting, but she was not interested. She was too restless to knit on her white coat. To sit and listen to the radio and exchange an occasional remark with her parents was not attractive, either.

She sat a few moments in thought; then a wise smile began to trickle over her face. It broadened and spread. Then she jumped up, snatched her hat and coat, quickly put them on and started for the door.

"I'm going to church, mother. To the evangelistic meeting at Elm Street."

"Church!" exclaimed mother. Had her daughter said a prize fight, she would have been less surprised.

"Yes, darling, I said church."

"At any rate," she soliloquized, as she walked down Oak Avenue, "it will be something different. Yes, and I am going to listen without prejudice, so I am. I don't think the average congregation gets much from the pulpit that helps them in everyday living, and that is what I need. Religion appears to be something just for Sundays."

The evangelist was just announcing his text, as Jolande slipped into the pew. It was Eph. 5: 20: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

"Friends," the speaker was saying as Jolande entered, "this is not a sermon with an evangelistic appeal. I feel it well worth while on this Thanksgiving Eve to spend the time in consideration of gratitude, and its opposite, ingratitude. I firmly believe that if folks were more thankful for the material blessings round about them, the best of which are free to all, there would not be nearly so many so-called atheists. And if children were taught to say *thank you* when they are little, there would not be so many jaded folks waiting for something to be handed to them as a matter of course. We all take too much for granted. We live too much unto ourselves. We need each other. We need even more to appreciate each other. Human society is a finely tuned instrument and we are the players. Grateful folks supply the sweet music, while the ungrateful are out of tune, or at least, mute. Every one can supply a chord or two in the harmony of gratitude."

So on and on the earnest, serious voice proceeded until Jolande had to admit that here was a very practical sermon indeed. It was more, it was real, it was spiritual, it was accusing. She saw herself for what she was, a spoiled, selfish child, guilty of the very things he had just deplored.

For the first time she recognized the meaning of Tennyson's words: "Blow, blow, thou winter wind, thou art not so unkind as man's ingraitude." Her soul was stripped bare. Then, as if a veil had descended, there seemed to be but two persons in that vast auditorium, the evangelist and herself. The accusing hammer of his voice beat upon the anvil of her soul, and the Holy Spirit applied the truth in convicting power.

Then Jolande made her decision. She would no longer be mute. She had not played one chord, not one. She had often been sadly out of tune. Please God, she would begin now. First of all, her parents

should know that she was grateful. She could not hurry home fast enough.

For a few weeks she found new chords of love and gratitude to add every day to the world's music. Her disease disappeared as if by magic, and the serum of thankfulness rendered her heart and soul forever immune.

Altoona, Pa.

Cause for Thanksgiving

BY LEO LILLIAN WISE

Brother Andy, for so had his people called him these many years, knew that his departure time was at hand. As he sat propped up in his bed he regarded his caller kindly. It was the wife of Will Miller, who was the head of the deacons in the Valley church.

"Will not be long until Thanksgiving Day," Brother Andy mused, "and Nellie, even though I am not here, I want you to go ahead as usual with the all-day service."

"Brother Andy," Nellie choked, "how can we without you?"

"But, my dear," the words were said gently, "the fact that I am not with you bodily must not be a hindrance!"

"But, Brother Andy," the woman leaned forward in her chair, "it is breaking our hearts to have to give you up! Think of all the years you've been our shepherd. When I recall how you and Mary were more than brother and sister to us I just can't see how we will be able to keep Thanksgiving."

Her words implied the poignant loss they were feeling in the advance of his translation. Perhaps there was the least bit of a sigh as the good man twisted a turn that he might look out of his window down the road a quarter of the mile distance to the church nestling in a grove.

"Promise me," again the man insisted, "and perhaps at the end of Thanksgiving Day you will know it was good you had been at the church and held services as usual!"

After a moment of silence she said: "Yes, Brother Andy, I promise you that we will have Thanksgiving services this year."

Brother Andy had lived here upon this farm all the days of his life. As a babe in arms he had been carried seventy some years ago to the Valley church. He was the last of his family. When his wife, Mary, had gone ahead some few years before he was left alone, for their babes had died in infancy.

Even as Brother Andy had anticipated, his call to service in a fairer land had come. It had been sweet release for the man had suffered more than folks knew. But, oh, it had been hard to give him up. And the question uppermost in the minds of all was, "Who will be our leader now?"

For the number of members in the Valley church was not great. Howbeit they were a good people, devoted to the service of their Lord and Master.

"Nellie," said Will Miller, "isn't it curious the number of men our congregation has sent out to serve elsewhere? And now we haven't any for ourselves!"

"I was counting up last night," his wife answered, "that at the present time there are eight or nine pastors over the country who were called into the ministry here. And Brother Andy served as a freewill shepherd all these years. What are we going to do now?"

Ah! that was the question, what are we going to do now? Some wondered what would become of Brother Andy's farm, eighty acres of good land that had been in the Garber family for four generations of ministers! A farm that had responded to the care and attention bestowed upon it. The man who had been looking after it for several years still cared for the stock under the direction of Dannie Garber who was distantly related to the deceased, and a lawyer.

With aching hearts, but determined to carry out the wishes expressed by Brother Andy, the members and their families came to the Valley church on Thanksgiving Day. One of their own, a pastor in a distant city, had returned to bring the forenoon sermon.

During the dinner hour, the table was laden with good things to eat; first one and then another would say: "I made this because Brother Andy liked it."

Unconsciously the older folks were dreading the afternoon session. They did not see how they were going to keep from breaking down, so keen was their sense of loss. But when Will Miller announced that Dannie Garber had a special message for them their instant attention was caught.

"I'm glad to be here," Dannie Garber talked slowly. "I don't need to tell you what Brother Andy meant to

Thanksgiving

BY ADA C. SELL

We thank thee, Father, for the night,
For dawn and set of sun,
For breeze that ruffles up the night,
For sleep when work is done.

We thank thee, Father, for a home
Where children laugh and play,
For shelter, food and lots of room
To live and love each day.

We thank thee, Lord, for things to do,
To fill the happy hours,
For music when the day is through,
For birds, and trees and flowers.

Altoona, Pa.

us. He baptized, married and buried our folks. Laughed gently with us. Bent a listening ear to our griefs. And kept his own sorrows within himself."

For a short while Dannie called their remembrance to the things Brother Andy had done so quietly: how he had aided boys and girls in their dreams of securing an education; how he had helped folks at the end of their resources to come back and up again. Then he began:

"Fifty years in the ministry of this flock had made him wonder about his successor, wonder about the support for that man and a family. And he did a wonderful thing."

As Dannie paused to wipe his glasses they looked at him wonderingly. He went on:

"Since for four generations this farm has been a home for ministers he wanted it to continue so. So he had a deed of perpetuity made out that the farm should be given to the church. Here your future pastors shall be given a home and a means of livelihood."

As again Dannie Garber paused, the congregation scare could breathe! "Wasn't it fine of Brother Andy," Dannie was not ashamed of the tears in his eyes, "that he projected his care for his own beyond the grave? Far better than having the farm sold and the proceeds split among distant relatives!"

Then the audience caught their breath and as if swept by common assent they were down upon their knees and the one who had come back to bring them the forenoon message voiced for all the thoughts of their hearts in audible prayer of thanksgiving.

How faces shone as they promised what they would do to lighten the tasks of a new pastor when he should come. They would seek to make it possible for him to give of his time and efforts to enlarge the kingdom of God within the community.

"Ah," said Nellie Miller that night to her husband, "here when we thought it would be hard to keep Thanksgiving Day as the custom for so many years, we found it to be a blessed, blessed day!"

"Yes," Will Miller nodded his head, "because we had a demonstration of the abiding love within a good man's heart for his people."

Bellefontaine, Ohio.

The Habit of Thankfulness

BY GEORGE W. TUTTLE

In 1 Thess. 5: 18 we read—possibly with a bit of wonder at the broadness of the injunction: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." That everything is a poser, a faith-tester.

A Christian friend of mine is fairly well-to-do. When a bank failed in which he had $15,000 on deposit his loss was heavy, but he spoke of it to me as casually as if it had been but fifteen cents. Presumably he had not lost even five minutes of sleep in the noon-o'the-night by worrying over his loss, although I think it took the larger part of his available cash. No doubt he felt as did the author of these lines:

"Content, whate'er my lot may be,
Since 'tis my God that leadeth me."

The real thankfulness for losses is likely to come to the fore later on as our eyes are opened to the fact that our Father was only bringing good out of seeming evil. A man who had lost every dollar that he possessed in business at an earlier period in his life said to me: "Had my business continued to be profitable I should have been in my grave long ago. I was worked out and my health was failing rapidly. Now outdoor life and sunshine have renewed my youth and I am seventy years young. When my business gave out it was a blessing in disguise."

When what pleases God pleases us content and thankfulness bubble up in the life like a never-failing spring. In a little book, "The Shepherd of Salisbury Plains," the shepherd is quoted as saying: "It will be such weather on the morrow as pleases me; for what pleases God, pleases me."

When thankfulness becomes a habit we are swift to see our blessings. Tell me, why does one woman overflow with joy over a new rag rug, while another woman is dissatisfied with the richest product of Oriental looms? Here is one neighbor's family overjoyed with a Ford car, while the young folks of another home grumble and complain because they can not ride in a Rolls-Royce!

The Apostle Paul says: "Be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee." When a landlord failed to keep his agreement with me I was put to considerable expense and trouble, but the outcome was greatly for my benefit.

Banish every imp of worry;
Thankful heart is treasure trove.
God brings good from seeming evil
In his goodness and his love.

Pasadena, Calif.

Jesus Christ—And We

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?

—Annie Johnson Flint.

KINGDOM GLEANINGS

Calendar for Sunday, November 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Workers.—1 Cor. 3: 10-15; Gal. 6: 6-10.

Christian Workers, True Gratitude.

B. Y. P. D., The Art of Gratitude.

Intermediate, Thanksgiving in 1937.

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Gains for the Kingdom

Six baptized in the Dixon church, Ill.

One baptized in the Buffalo church, Pa.

Six baptized in the Moscow church, Va.

One baptized in the Salem church, Ind.

Three baptized in the Bethel church, Va.

Three baptized in the Bellwood church, Pa.

Five baptized in the Muskegon church, Mich.

Five baptized in the Shady Grove church, Mo.

One baptized in the Union Bridge church, Md.

Two baptized in the Beaver Run church, W. Va.

Eighteen baptized in the Modesto church, Calif.

Three baptized in the West Goshen church, Ind.

One baptized in the Black Swamp church, Ohio.

Five baptized in the Cannon Branch church, Va.

Two baptized in the Richardson Park church, Del.

One baptized in the Mountain Grove church, W. Va.

One baptized in the West Conestoga congregation, Pa.

Ten baptized and one reclaimed in the Cabool church, Mo.

Five baptized and three reclaimed in the First Grand Valley church, Colo., O. H. Feiler of Grand Junction, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Edward Stump, Nov. 14-28, in the Rock Run church, Ind.

Bro. N. K. Musser of Columbia, Pa., Jan. 2, in the Akron church, Pa.

Bro. Walter Hartman, began Nov. 14, in the Greenhill church, Md.

Bro. Ira Long of Middlebury, Ind., Nov. 28, in the West Goshen church, Ind.

Bro. A. P. Musselman of Lima, Ohio, Nov. 14-28, in the Dupont church, Ohio.

Brother and Sister Oliver Austin, Nov. 14-28, in the Sharpsburg church, Md.

Brother and Sister J. Edwin Jarboe, began Nov. 14, in the Guernsey house, Monticello congregation, Ind.

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Personal Mention

Southeastern Kansas has chosen Eld. Raymond R. Peters as Standing Committee delegate to the next Conference, with Eld. Q. D. Reed as alternate.

Bro. J. D. Reish of Lake Istokpoga, Fla., is still there but the name of his post office has been changed, an action which we think our brother's correspondents will heartily approve. His new address is Lorida, Fla.

Bro. John Heckman, Polo, Ill., recently spent several weeks in a hospital under treatment for his eyes. He says reading and writing are "not very satisfactory with one eye and that only fifty per cent of normal." With "glasses fitted for the eye operated on" he hopes soon to see quite well again.

Brother Blickenstaff was at the House Wednesday, Nov. 10, for final contacts with the mission offices and a friendly word to the rest of us before saying good-by for another while to his native America. After his visit to our Africa mission, his good wife will join him in London, whence they will proceed to their Bombay home. All this if much prayed over human plans fit in with events as worked out by the will of Providence.

The sailings of C. C. Heckman and wife, Grayce Brumbaugh and L. A. Blickenstaff scheduled for Nov. 17 from New York have been postponed by the steamship company until Dec. 7. This delay was made unavoidable, they report, on account of the steamer's return from Africa. They will now go on the above date on the same steamer and may be addressed care of S. S. West Kebar, American West African Line, sailing Dec. 7, New York, N. Y.

To Brother and Sister D. A. Rowland of Dixon, Ill., we offer these belated congratulations. Nobody told us sooner that on Oct. 4, last, they celebrated the sixtieth anniversary of their marriage. That is a privilege enjoyed by few though the Keltners of recent mention came within a year of it and the very exceptional Sells of a little farther back bettered it by a decade. Bro. Rowland has had a large experience in pastoral, evangelistic and mission work. Ten states have shared in his ministry. It is good to know

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that "they both enjoy good health for a couple of their age and this fall made a trip east where they visited their homes and friends of childhood days."

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Miscellaneous Items

The Union Ridge church of Northern Iowa, will have a harvest meeting Sunday, Nov. 21, with Dr. S. B. Miller as guest speaker. So Pastor Earl E. Jarboe writes us.

The Dupont church, Ohio, will hold an all-day meeting Saturday, Nov. 27, with dinner served at the church and communion services in the evening, according to Mrs. Pauline Tracy.

Sunday, Dec. 12 is the date set for the dedication of the new church in Wabash, Ind. President Winger of Manchester College will be the speaker. It will be an all-day service with noon basket dinner. Special invitation to former members.

The Nappanee church of Northern Indiana will have a harvest meeting and homecoming Sunday, Nov. 21, with morning and afternoon services and a basket dinner at noon. Bro. J. W. Grater of South Bend will be the guest speaker. "A warm invitation is extended to all."

Lower Stillwater church (Happy Corner) of Southern Ohio, will have an all-day dedication, thanksgiving and homecoming Sunday, Nov. 28. Brethren Hugh Cloppert and Chas. Essick will speak in the morning and afternoon respectively. "Lots of good singing. Basket dinner. Come and enjoy the day with us."

The Richland church of Northeastern Ohio will have an all-day homecoming, harvest meeting and thanksgiving service Sunday, Nov. 21, with basket dinner at noon. Bro. C. H. Deardorff will be the afternoon speaker. Pastor F. B. Million invites "all friends of the church and community to fellowship and worship with us."

Middle Iowa, Southwestern Kansas, Western Maryland, and Second West Virginia are the only districts of the brotherhood for which the churches of the district have reported 100% in sending in the Annual Report blanks for the year ending Sept. 30, 1937. Other districts approach this record in varying degrees. However, it is earnestly urged that every church of the entire brotherhood send in the Annual Report so that every church will be officially recorded in the 1938 Yearbook which is now in the process of being prepared for the printers. Has your church sent in the Annual Report?

Our China Missionaries. There is nothing new or direct from the missionaries since last week. Three of our stations have now been captured by the Japanese armies, as reported by newspapers. These are Ping Ting, Show Yang and Tai Yuan Fu. There are supposed to be eight missionaries at the first station, three at the second, none at the last. The State Department is making every effort to get in touch with them and will report any information. Their last word reported the Wamplers as having moved from Tsinchow, Shansi, to Huaikingfu, Honan Province. This is a town across the line in the adjoining province. Communications are most difficult and time may be required for definite information. However, if casualties among Americans had occurred it would have been reported. We are hoping that "no news is good news" in this case. Let us continue to remember them in prayer and plan to share sacrificially of our comforts for the work and suffering to which they have so devotedly given their lives in these days of tragic need.—C. D. B.

With Our Schools

Bethany Biblical Seminary

Professor H. Grady Davis, of the Chicago Lutheran Theological Seminary, gave an address in the Bethany chapel, Sept. 21, challenging the minister to face his task in the modern world with courage and spiritual insight.

(Continued on Page 25)

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War's Harvest in China

Brethren Mission Territory Ravished

China has borne sorrow from flood, famine and plague, and now is added the most terrible war of her history. Not only soldiers, but thousands of innocent people are either dead, wounded or in want. The fighting armies have fought over the northern part of our mission territory, that is: Ping Ting, Show Yang and Tai Yuan Fu. Imagine the feelings of our missionaries as they see suffering and death on every hand and their fellow members in the church and neighbors suffering war's tragedy! Our missionaries have always risked their lives and given themselves freely in relief work. They will not fail now. The church in America gave generously for China relief in other tragedies. May we be counted on to do it again?

At the recent Council of Boards meeting the growing problem of relief was presented by the Board of Christian Education, the agency now specifically charged with encouraging this kind of Christian testimony. Because relief work is a mutual concern of all church Boards, the joint meeting referred "the matter of China and Spanish relief funds to the joint staff of the Council of Boards for not only raising the funds, but also dividing them, and that the General Mission Board be asked to administer the funds for China, and the Board of Christian Education continue with those for Spain."

The first call for neutral relief funds for Spain was made last spring. Up to Nov. 1, $9,002.80 had been received for this work. Of this, $5,100.00 has already been transmitted through the American Friends. As is general known, the Church of the Brethren is co-operating with the Friends and Mennonites in a joint peace testimony to the world. Dan West is now in Spain as our representative. David Blickenstaff, son of India missionaries L. A. and Mary Blickenstaff, plans to sail for Spain Nov. 25. His sailing address is New York City, % outgoing S. S. Berengaria.

It is in behalf of the tremendous need in these two lands that the Boards now join in a call for neutral relief funds. Givers are encouraged to designate for China or for Spain. Money for relief but not designated will be divided on a 50-50 basis until such time as changing conditions justify a revised ratio. Conditions in these two fields of suffering are subject to change and the future is impossible to predict. However, it was the feeling as expressed at the meeting of the Council of Boards that we can now look toward the completion of our peace testimony in Spain within the course of another year. Conditions in China are tragic. We expect any day to have fuller information regarding our own mission area. We should be ready to act as soon as we can enter for reconstruction work.

The suggested time for presenting this call for neutral relief funds is Sunday, Dec. 5. If this is not possible, the following Sunday could be used. This call is made by—

THE GENERAL BOARDS,
Church of the Brethren.

Note: Send checks to General Mission Board, 22 So. State St., Elgin, Ill.

OUR MISSION WORK

Touring Among the Waralis—The Bhagat

BY GOLDIE E. SWARTZ

When any member of the Warali tribe, or of most any animistic group for that matter, falls seriously ill the bhagat (priest) or diviner is sought at once. This individual is supposed to possess occult powers which enable him to divine the course of action in bringing



Photo by Goldie Swartz

Winnowing Grain on an Indian Threshing Floor

release to the demon-afflicted victim. Spirits or demons are supposed to be the disturbing elements to normal peace and happiness. It is the belief that when anyone becomes angry, commits some rash deed, becomes ill in any way, or even dies, it is all because of some perpetrating evil spirit. The work, then, of the bhagat is to release the afflicted one, either by conciliating the spirit or by coaxing it away to some other haunt. Such professional skill is acquired by study, observation and practice under another bhagat.

A woman severely ill with dysentery was gradually growing worse. Her husband secured medicine from us one morning, but apparently some other influence in the home prevailed and the treatment did not reach the sick one. Instead a renowned bhagat from a distant village was called in. The following evening, entirely unaware of the bhagat's presence, I called on the sick woman as she was a relative of a former mission schoolboy. Alighting from my bicycle, to my dismay I noticed through the half-open door that bhagat performances were in progress.

I halted for a moment outside the door, but I was soon invited to enter. There was mute silence. I, too, remained quiet for a time, satisfying my curiosity by using my eyes. The patient, very pale and wasted in body, was lying on a mat on the floor trying to nurse her four months old baby. Near her was a kindled fire. The husband was crushing some kind of a potent root on a curry stone. The bhagat, assisted by a disciple who was with him as learner, was engaged in designing little cakes from rice flour dough.

I was particularly impressed with the care the bhagat was taking in forming these cakes. He moulded them so artistically, and in such varied designs, that I ventured to remark about it. "Ah," said he, "without *shobba* [beauty, splendor, adornment] the demon will not leave." I understood that only something beautiful and enticing would tempt the spirit to leave its present abode and follow a new attraction. It was necessary to make things alluring in order to make possible the spirit's capture and removal. The bhagat did not stop to give this explanation but kept on making fancy cakes. He placed them on green leaves brought from the forest. After seven leaves were filled and decorated, he sprinkled a pinch of *kunku* powder [Venetian red, much used in religious ceremonies], also dry rice flour over the whole, muttering *muntrams* [incantations] while doing so. One leaf contained a very large composite cake most fantastically designed. Gingerly, I questioned him, asking him what he was saying. "Whatever is suggested," was his short reply. He seemed to want to keep his attention to his task unbroken.

Apparently to whet well the appetite of the spirit, the ceremony was long drawn out. I watched the process for half an hour and I was eager to stay for the finish, but it was then almost sunset. They said the affair would continue until late in the night, when these offerings or placations would be taken out and placed in the jungle and along the riverside. The purpose of this performance, or as much of it as they would divulge, was to insure attracting the demon away to some outside haunt. There its appetite would be entirely satisfied by these niceties and it would forget to return. Not a stupid idea, is it? The idea would seem to be sound, that is, if the two major premises of their thinking are true: That all ills and misfortunes are caused by evil spirits, and that by placating these annoying imps they will cease to annoy.

That there is an evil spirit, one or many, can not be denied. But the distressing thing in connection with such placating efforts is that all too frequently the remedies devised by the bhagat do not bring the desired results. The spirit does not leave. The ill remains and the affliction must be endured as being the "will of God."

Although I realized that this was not an opportune time to say anything derogatory to the measures that were then in operation in an effort to bring restoration

to the sick woman, yet I did endeavor to drop the message that there is One, Jesus. I told them this One is abundantly able to drive out from anyone who so desires all that is evil and to establish that which is good.

As I came away from these friends still deeply steeped in animism, I reflected much as to what Jesus would have done in such a situation. I recalled that his disciples one time asked: "How is it that we could not cast it out?" Also his answer: "This kind can come out by nothing save by prayer." Yes, truly it does take more than the offering of fine cakes to lure away the ills of life. It requires more also than the sacrifice of fowls or goats. It takes a Divine Power to heal the ills of mankind, whether they be physical, mental or spiritual.

Musing still further on the scene left behind, I was impressed by the bhagat's remark: "Without beauty the spirit will not leave." So long as there was no attraction greater than that of the present hostess the spirit would be content to reside where it was. Therefore the bhagat was trying to make a more attractive medium hoping that this vehicle would seduce and remove the afflicting agent. At least there is much truth in the principle of the bhagat's statement. Beauty does have power. It does produce action.

Again there came to my attention other words of Jesus. In practice they stand in direct opposition to that in which the bhagat was engaged: "And I, if I be lifted up, . . . will draw all men unto myself." The followers of the Jesus way of life are enjoined to uplift the One who is made attractive to others by his beauty shining through them. The bhagat was endeavoring by beauty to lure away the evil spirit from the troubled one that she might have release. Jesus would have himself uplifted before the troubled. Being attracted to him they find release from evil, and secure rest in his unfathomable peace and joy.

Dahanu, India.

A Lad Chooses Wisely

BY MABEL MOOMAW

A FEW years ago two small boys who lived in a Bhil village of thatched huts across the way from the Vocational Training School came asking to be admitted. Their attendance was often irregular because they had to work in the fields during the cultivating time and harvest seasons. One of the lads, although he worked hard and persevered in his studies, was forced to give up his school work because of night blindness. Night blindness is a common ailment among the undernourished village children.

His companion continued on with his studies, and his progress was rapid. At present he is in the highest standard of the middle school. Just recently he came with eight annas saying, "I would like to buy a New Testament." With this new book in his hand, Shunker started home turning to the path leading across the field to a cluster of thatched roofs. He had often heard the Bible stories in school and now he was carrying into his own village the first New Testament. It had been purchased with money that called for real sacrifice in this poor family. We are sure it is a treasure to this young lad and he will share this treasure not only with his immediate family, but with those of his village circle.

Although a large number of the students come from Christian homes many do not have Bibles of their own. While at home they shared the Book of Life in the family circle, but they do not have one of their very own. A Bible in the hands of every Christian student is the goal that is encouraged every year in the Vocational Training School. If the students do not have the money to purchase Bibles, they are given the opportunity to earn the money.

It is a joy when non-Christian students like Shunker come saying, "We would like to buy a New Testament."

Anklesvar, India.

Why I Became a Christian

I AM twenty-four years old and a Christian teacher in the Liao Chow Girls' School. When I think of my life at the age of nine years I realize my condition was indeed very pitiful. My people were very poor and my surroundings very sorrowful.



At this time Miss Hutchison and Miss Cripe came to Liao Chow and opened a girls' school. They came to my house and invited me to come to school, but my parents were afraid of foreigners and would not let me go. Later the Christian teachers came again and urged me to enter school, but again my parents refused. Finally, the love of these

What to Pray For

WEEK of November 20 to 27. Brother and Sister D. J. Lichty, who have spent much of their time preaching in the villages surrounding Anklesvar in India, are now home on furlough. Pray that the seed sown shall continue to spring up and bear fruit.

teachers moved my parents' hearts and they allowed me to go to the foreign school.

While in school, I heard the gospel preached, and when I understood, I felt Christ could save me from my sins. At the age of fourteen I decided to make a change in my life; was converted and entered the church by the rite of baptism. I am trying to be a faithful disciple and serve the Lord Jesus Christ with all my heart.—*Sung Ping Ying.*

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Decrease in deficit October, 1937	3,316.12

THE CHURCH AT WORK

MINISTRY

The Central Regional Ministers' Conference

Ninety-one persons registered for the Central Regional Ministers' Conference held at Bethany Biblical Seminary Oct. 18-22. Sixty-one of these were pastors in charge of churches. The other thirty were elders, lay ministers, and pastors' wives. Each of the nine districts in this region was represented. The faculty and the students of the seminary and the members of the local church joined us in many of the sessions.

Twenty-five different people led the sessions. In most of these sessions time was provided for group discussion. This opportunity for questions and for the sharing of experiences was greatly appreciated and seemed to lead the group to face more squarely the present-day problems.

The group attending the conference was delightfully entertained. The members of the local church graciously opened their homes to the guests for lodging free of charge. On Wednesday the conference members became the guests of Bethany hospital. Luncheon was served and a tour of the institution was made. On Thursday the First church became our host and served a splendid meal. A delightful hour of Christian fellowship was the result of this gathering.

Many agreed that there were no dull moments in these five days of worship, study and fellowship. We have reason to believe that the kingdom of Christ will be enlarged by reason of this experience.

PEACE

A Peace Director at Work

A report from Ed. R. Herndon, peace director of Oklahoma, states that he has traveled 1,160 miles in the interest of peace, attended one peace institute, given a number of addresses, and written many letters, distributed many peace tracts and collected a very substantial amount of money for the peace action program.

MEN'S WORK

Men's Work at Canton, Illinois

By Herman Rosencrans

With a feeling that one of the outstanding teachings of Jesus was the brotherhood of man, and having a desire for a closer fellowship among our fellows, the men of the Canton church met together on the afternoon of Sept. 29 for the purpose of organizing a men's brotherhood.

There were sixteen men present at this initial meeting, and after a snappy, enthusiastic meeting conducted by our pastor our brotherhood was organized. An executive committee was elected to work with the pastor in planning the work of the future. The members of the executive committee are as follows: Chas. Dumond, our pastor and counselor; Galen Hauger, president; H. J. Kramer, vice-president; Herman Rosencrans, secretary-treasurer.

At a later meeting the organization was further developed by the appointing of certain work committees. (1) The Social Committee, whose duty it is to prepare menus, secure and prepare and serve foods for meetings and banquets. (2) The Program Committee, whose duty it is to provide a varied program of entertainment of educational and inspirational value. (3) The Project Committee, whose function is to discover and develop work projects for men to do that will redound to the civic and spiritual upbuilding of our church and community.

Nov. 7 to 14 being father and son week, our men sponsored a father and son banquet on the evening of Nov. 10. This was sponsored by the project committee, but required the attention of the social and program committee as well. The program committee was fortunate in securing the services of Dr. J. W. Lear, Dean of Men in Bethany Biblical Seminary, as speaker for this occasion. We feel happy in the forming of our new organization. We believe there are some very happy and profitable days ahead for us.

Men's Work in Washington

The men of Washington have undertaken three projects for the year. The first, is the supporting of Hazel Rothrock on the China field to the extent of $200; the second, is that they are sponsoring the national project of church attendance; and thirdly, they are sending out gospel teams from local churches into near-by points.

Recently Milo Barnhart of Olympia, chairman of Men's Work in the district, sent a letter to each local group, not only to get under these three projects, but also suggesting methods that they might follow in accomplishing the things they are trying to do.

Men's Work is going in Washington. With the enthusiasm of their state organization, which is made up of Milo Barnhart of Olympia, Oren Michael of Olympia and Verne Swartz of Sunnyside, the work is bound to carry on.

CHRISTIAN WORKERS' TOPIC

Mountain Movers

Matthew 17: 14-20

December 5, 1937

I. Moving mountains of evil is the task of Christians.

1. Epilepsy in a boy seemed to be hindering the progress of the kingdom of Christ (Matt. 17: 14-20).

2. A fruitless tree hindered progress and was removed (Mark 11: 12-14; 20-25).

3. Faith in God moves one to expect great things from him; to attempt great things for him brings results.

II. There were "Mountain Movers" in the olden times (Heb. 11).

1. The "Mountain Movers" were not afraid to tackle the impossible if it was within the will of God.

2. They did not "wink" at evil.

3. It is no wonder that heathenism was overthrown by the early church in a comparatively short time.

III. "Mountain Movers" are needed today.

1. Missionaries of the last century have blasted away mountains of evil in many lands; however, much is yet to be done.

2. The liquor traffic towers high in the face of the kingdom.

3. War also stands in our way.

4. The religions of nationalism and secularism hinder our progress.

5. Mountains of indifference and disloyalty to Christ and the church lie before us.

WOMEN'S WORK

Problems of Rural Church Women

By Nettie C. Weybright

We rural church women are so busy. Our homes and families need our time, work, care and interest. Caring for farm help, outdoor work in poultry, dairy, garden and helping in the fields all come in extra. Nevertheless we feel that we should have plenty of time for church work, meetings, Aid, programs, sales, etc. Visiting the sick and helping our neighbors we must not neglect. Community work, Farm Bureau and Home Economics for men and women, the school with its literary and athletic programs, band practice and recitals, tours, demonstrations, contests and exhibits, P. T. A. meetings, 4-H activities for boys and girls all keep us busy. These are all a great power for good for modern farm youth.

Many farm women do not drive autos, or the family car is being used by others, both making a lack of conveyance a real hindrance for women in country church work. Many women would gladly attend various meetings, but they can not.

Leisure for reading is so scarce. Many know little of our mission needs at home or abroad because they have not had time to read. Too few returned missionaries visit our rural churches to make the laity more vitally interested in the general work of the church. Usually folks are not very enthusiastic about supplying needs they know nothing about.

Today's evil influences destroy the spiritual life of folks in city and country alike. Good roads and autos connect the two. The newspaper is corrupt with details of crime and immorality and lurid advertisements of tobacco and liquor. Dances and card parties, vice-laden movies and other evils are demoralizing both young and old. The radio, if uncontrolled, fills our minds with jazz, unrest, corrupt ideas and sin. Love of money is the root of all evil.

What can we do about it? We must make Christ first in our lives, home, family and church, giving ourselves more fully to meditation and prayer. More Bible study would bring us closer to God. In this age we were born and in this age we must work. All that you do, do to the honor and glory of God. Study to show thyself approved unto God, a workman that needeth not to be ashamed.

Summer Conference for Leaders

(Continued From Page 21)

led a group on each of the following subjects: Budgeting Our Expenses, Rural Sunday Schools, and the Christian Family. Pastor Yin also led three discussion periods on each of the following subjects: Stewardship of Money, Prerequisites of Applicants for Baptism, and How Help the Economic Situation in Our Field? The writer led a discussion period on each of the following subjects: How Train the Lay Leaders, The Value of Worship and How Conduct a Worship Period, The Importance of Evangelism and Methods of Doing It. The Church was the subject for the Sunday sermon. Our Miss Clara Li, who is home from college in Yen Cheng, gave a talk on how to deepen the spiritual life.

One of the nurses from the hospital gave a much appreciated lecture on first aid in rural places especially in cases of poisoning. Other lines of first aid were also mentioned. Bro. Yin's son who is preparing for special evangelistic work directed our music and helped in learning several new selections.

After seven days of these meetings we closed with a good spirit and all left feeling that we had had a worthwhile meeting. Several of the leaders read at least one book while the meeting was on and they reported on their reading to the group.

Ping Ting Chow, Shansi, China.

CORRESPONDENCE

MEMORIES OF THE BLACK SWAMP CHURCH

We have no records of the early church at this place, the books having been destroyed by fire when one of the member's home burned in 1904. Hence we have had to rely on the memories of the older members for most of our information.

The earliest recollections seem to be of services held in the homes of the members every four or six weeks. Later services were held in a log house which stood about half a mile north of the present church site and was owned by Bro. Wm. Garner, Sr., better known as "Daudy Garner." He later donated the ground on which to build the church.

During this time the communion meetings, or love feast as they were always called, were held in the barns belonging to the members.

Before this church was built, the members occasionally attended the church near Lindsay, Ohio, which was originally the Black Swamp church. They had no speedy cars in those days, but traveled back and forth with horses and wagons.

Some of the early preachers were Brethren Noah Hendricks, J. B. Light, John Ebersole, Elijah Horn, Jonathan Whitmore, Christ Kraybill and S. A. Walker.

After the church at Lindsay was abandoned, the few remaining members became members of the Black Swamp church here. One of these members survives, Sister Salome Adams, but she is afflicted with the infirmities of age, and is no longer able to attend services.

At the time this church was built there were some thirty members. Most of these have passed on to their rewards; only two survive: Sister Mary Baker and Sister Lucy Marsh.

While the church was in the process of erection, a cyclone passed through this territory and took the roof off a house adjoining the church property; but the partly built church was in no way damaged. It was completed and dedicated in the fall of 1887.

Bro. L. H. Dickey was the first elder and there were three deacons: Brethren Jake Baker, Sam Baker, Sr., and David Harr. The first revival meeting in the new building was held by Bro. Perry McKimmey and the district meeting was held in March of 1891. There have been two district meetings held in this church since, one in 1903 and the other in 1923.

Sunday school was held only during the summer months for several years. Mrs. Harry Smith was the first superintendent in about 1888. Around 1900 it was decided to begin having Sunday school the year around and it was called the "Evergreen Sunday School."

The elders that followed Bro. L. H. Dickey were: Sam Loose, C. L. Wilkins, James Deary, Jacob Kiser, Will Stutzman, Joe Guthrie and our present elder, Bro. Geo. W. Garner who has served us in this capacity for about ten years and has been our pastor for about twenty years.

In 1914 the Toledo church was organized with twenty-one members who up until this time had been members of the Black Swamp church. This left us a membership of 33.

We have increased through the years until at present we have a membership of 124, most of whom have been baptized into this church. The oldest member ever baptized was the father of Eb and Jack Smith at the age of 102; and the youngest, Ruth Garner, at the age of seven.

In 1922 the Sunday-school room was added to the south side of the church which has also served as a dining room. There have been several other changes made from time to time, but the church auditorium is still the original building of fifty years ago.

May we, the church of today, be filled with the zeal and earnestness of purpose that our forefathers had. May we see a vision of the years ahead; and may we be willing to give of our time, talents and money toward this end, that this church may ever be a beacon light in this community leading the hearts of men and women to the true and living God.

Edith Crago,
Historian.

Walbridge, Ohio.

EMMA Y. CORRELL

"My Lord, I do not ask to stand
As king or prince of high degree,
I only pray that hand in hand
A child and I may come to thee."

These words express the radiance of the life of Sister Emma Correll whose recent passing into the beautiful beyond has left a great loneliness in the hearts of not only her family, but a large group of friends who can never forget the gracious influence of her cheerful presence in our midst. She was especially a lover of children and every child who came under her influence loved her, for she never failed to show a sincere interest and a spirit of helpful encouragement.

However, her interests were not confined to child life. She was deeply concerned about the welfare and happiness of every one around her. The cause of Christ held first place in her heart and she wanted others to know the Savior who was so precious to her.

In her home Sister Correll was a kind wife and a real mother. She made her home a place of inspiration for her own family and for her friends and neighbors. Her attitude was always one of cheer and encouragement and many are those who have found new strength for the task at hand through her radiant spirit and helpful counsel. Her great concern was that her children might carry on in the work of Christ.

Sister Correll was born near Washington, Iowa, on March 5, 1861. She was the daughter of Stephen and Margaret Yoder. At the age of fifteen she accepted Christ as her Savior and became a member of the Church of the Brethren. Her childhood was spent on an Iowa farm. After completing her elementary education she attended Mt. Morris College. She then taught school in Illinois and in Harlan County, Iowa. Desiring to further her training she attended McPherson College, and afterward taught school at Roxbury, Kans. From there she went to California where she taught at Lordsburg, now La Verne College.

Her work then took her to Nebraska where she taught several terms in the vicinity of Holmesville. In all of her teaching she showed a remarkable efficiency, and her love for boys and girls was a dominant factor in her success as a teacher.

It was while she was at Holmesville that her decision was made to leave the schoolroom for the larger sphere of Christian homemaker. She was married to Jacob F. Correll on Nov. 30, 1893. Eight children were born to them, four of whom preceded their mother in death. After living several years near Sabetha, Kans., the family moved to Dickinson County, Kans., in the bounds of the Buckeye church, where they have resided for thirty years.

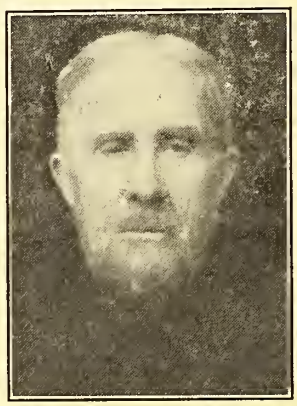
She was an active Sunday-school worker and a loved teacher for many years. For seventeen years she served as superintendent of the Sunday school, being finally relieved of the responsibility at her own request because of failing health. She was a charter member of the Buckeye Aid Society, and served for a number of years as president of the Women's Work of Northeastern Kansas.

She passed away at her home Oct. 6, 1937. She is survived by her husband and four children: Sada, of the home; Mrs. Ada C. Fagan of Bassett, Nebr.; Harold G. of Abilene, Kans.; and Frank E. of Detroit, Kans.; also two foster children, Mrs. Rosa Slater of Charles City, Iowa, and Lloyd H. Mosser of Summerfield, Kans. Three sisters and three brothers survive, five of whom reside in California: Mrs. Harriet Gilbert, Mrs. Margaret Nofzinger, Mrs. Sarah Brandt, Samuel E. and Joseph P. Her youngest brother, W. A. Yoder, resides in Omaha, Nebr.

Abilene, Kans. Mrs. Nellie V. Merkey.

IN MEMORY OF JEFFERSON MATHIS, SR.

Jefferson Mathis was born March 8, 1855, and died Oct. 11, 1937, aged 82 years, 7 months and 3 days. He was the eldest son of John Taylor and Mary Davis Mathis—pioneer residents of Polk County, Iowa, who came to the Elkhart community from Danville, Iowa, when he was a babe. Twelve brothers and sisters came to this home—eight of whom are living and maintained a constant watch at his bedside during his last illness.



He was always of a religious nature. His father and mother were loyal members of the Church of the Brethren and early taught him to love and serve God. He often told of his mother sitting up until late at night to get the children ready to go to a neighboring church for communion. His father was a deacon for many years.

Uniting with the church in 1871, he soon showed signs of leadership and in 1879 was installed as a minister in the Church of the Brethren. Although at various times he lived in communities isolated from the church he and his wife always gave themselves to this ministry, often preaching in schoolhouses or any place where folks came together seeking a closer relationship with God.

In his young manhood he was stricken with rheumatism and suffered for several months. During convalescence it was not possible for him to work on the farm and he was sent to school at the Baptist University in Des Moines; afterward he taught school in the community for a number of years.

On March 26, 1882, he was united in marriage to Amanda Hall of the Elkhart community who traveled down life's pathway with him for fifty-five years and enjoyed the happiness of a devoted husband and home. She cared for him constantly during his illness and considered his welfare above all else.

To this union four children were born. The eldest, Myrtle Mathis Missildine, preceded him in death in 1920. The vacancy left in their lives by her death has been partially replaced by the joy and love her children have given them. Those remaining are Mrs. J. S. Hildreth of Ankeny, Mrs. E. M. Goughnour of Des Moines, and Jefferson Mathis, Jr., of Plattsburg, Mo. He was a loving Christian father and lived before his children such a life of loyalty and devotion that it will ever be a challenge to them.

The eight grandchildren and one great-grandchild were very close to their grandfather, and his greatest ambition for them was that they might be wholesome Christian citizens, useful in their homes, churches and communities.

His faith in God never wavered in adversity and hardships. He enjoyed life, and had a desire to live; and yet when he knew the chances for recovery were against him, he met the situation calmly, with a firm assurance that the Lord knows best. The anointing service was held about five weeks before his death and he remarked often of the blessing received from this service. During his last illness he awoke one morning with a new light on his face and whispered, "I am well now." After that he suffered very little and we part from him for a season with the firm assurance that "All is well."

Memorial services were held at the Des Moines Valley church by Bro. J. F. Burton assisted by Brethren Ora Garber and J. Q. Goughnour.

Plattsburg, Mo. J. H. Mathis.

With Our Schools

(Continued From Page 17)

Bro. E. L. Ikenberry, missionary to China on furlough, gave an enlightening address, Oct. 5, in the Bethany chapel, on the subject, "The Samurai and the Sage in the Far East," explaining the effect of the Sino-Japanese conflict on missions.

Bethany was privileged to serve as host to the Regional Ministers' Conference, Oct. 8 to 22, which proved to be one of the best conferences of its kind yet held at our seminary. It is a privilege, appreciated by faculty and students alike, to welcome each year alumni, former students, active ministers and the leadership of the church for a period of fellowship, worship and inspiration.

Dr. Clarke, a missionary to Korea under the Presbyterian Board, gave a very interesting talk on his work, Oct. 29, at the regular chapel period.

The Faith Players presented in an able manner a three-act drama, "The Tinker," Oct. 29 and 30, in John Naas Hall.

Bro. L. A. Blickenstaff, missionary to India, spoke to the faculty and students, Nov. 5, in the Bethany chapel, on "The Missionary Dollar." He is soon to leave for a visit to the Africa mission field en route to India.

Bethany was represented at the recent Conference of the Historic Peace Churches, held at Bloomington, Indiana, by Brethren Chalmer E. Faw, Kenneth Long and David Blickenstaff.

Dr. W. W. Slabaugh spent Oct. 10 to 17 with the church at Fort Wayne, Ind., where he was engaged in an eight-day preaching mission.

President Rufus D. Bowman was engaged in an eight-day preaching mission, Oct. 24 to 31, at the Bethel church, Naperville, Ill. He spent the major part of his time the next week at Elgin attending the meetings of the General Mission Board, and various other associated activities.

The Bethany faculty and workers enjoyed a pleasant retreat at Elgin, Nov. 8, as guests of the Elgin staff. The afternoon and evening were spent in profitable discussion of problems which concern both groups, conferences as to how the total church program may be strengthened by closer co-operation, and wholesome fellowship.

Elizabethtown College

Six new faculty members have assumed their duties for the year: Dr. Donald Hill, Professor of Mathematics and Physics; Dr. A. G. Breidenstine, Professor of Secondary Education; Professor Forrest Weller, Professor of Sociology; Dr. Charles Howell, Professor of Biology; Miss Luella Fogelsanger, Professor of Secretarial Training; and Miss Gladys Harvey, Professor of Latin and Spanish.

The enrollment for the first semester is the same as that of last year; however, there has been a marked increase in the proportion of boarding students over day students.

The Annual Bible Institute at the college will be held this year from Jan. 23 to 30, 1938. A detailed program will appear in The Gospel Messenger.

The Lyceum Course this year includes the following numbers: The Siberian Singers, The Curtis Institute Artists; and a lecturer, possibly Senator Gerald Nye.

Extensive improvements were made in the buildings prior to the opening of the college in the fall. The men's dormitory was equipped with new furniture, and new bathrooms and showers were installed. Showers and new floors were also placed in one of the women's dormitories.

Founders' Day was observed on Friday, Nov. 12. Dr. Linn Bowman of Philadelphia was the speaker on this occasion.

Juniata College

The United Student Volunteer Conference of Church of the Brethren colleges is scheduled for Nov. 19 to 21 at Juniata. Volunteers will be present from Elizabethtown, Bridgewater, McPherson, Manchester and Bethany, as well as from Juniata. Brethren William Beahm, Minor M. Myers, H. Spenser Minnich and Leland Brubaker are the speakers. Bro. John B. Grimley, a Juniata student, is president of the United Student Volunteers.

Rev. Dr. T. Stanley Soltau, for more than twenty years a Presbyterian missionary in Korea, spoke in chapel on Tuesday morning, Oct. 26. His address was a penetrating discussion of Oriental political and thought movements.

Dr. Frank E. Gaebelein, headmaster of the Stoneybrook School for Boys, Long Island, N. Y., will be the guest speaker for the annual spiritual emphasis conference Dec. 2 to 5. Dr. Gaebelein's wide experience as a religious leader of youth will provide spiritual strengthening for the students in this annual conference.

Dr. Albert Lindsay Rowland, president of the State Teachers' College at Shippensburg, Pa., spoke in chapel on Tuesday morning, Nov. 9, in commemoration of Horace Mann. This was in the midst of National Education Week.

To the artists' series of concerts the Civic Symphony of Altoona, Pa., has been added. This ensemble will appear on April 29 under the direction of Russell Gerhart, with Jacques Abrams, pianist, as soloist. This series has already presented Zlatko Balokovic, Yugoslav violinist, with Hellmut Bearwald, German pianist and composer, as accompanist; and the choristers of the Canadian Singers' Guild, a group of Toronto schoolteachers under the direction of Walter Bates.

IN MEMORY OF A GREAT SOUL

In the life of our departed Sister Edna Pifer of the Richland congregation, Northeastern Ohio, we have witnessed the product of a Christian home and a godly mother. When we came into this community over a year ago as her pastor we were told by many of the fine Christians here of the way she exemplified the lovable spirit and full devotion of her mother. Having known her sister for many years it was easy for us to observe similar Christian graces.

Though Sister Pifer was born early into the kingdom through the Church of the Brethren, she had always been a sacrificing soul. Her girlhood was lived during the days when the bonnet was generally worn. She told us of many of the taunts she received from her schoolmates. But her church asked her to wear a bonnet and she obeyed. Many other incidents we could relate of her devotion and loyalty to her church. Though she was not as well prepared as some educationally, she did everything she could and in so doing, found she could do many things. If the church needed a chorister, they called on Edna. She was relied on to supervise preparations for love feasts. If a Sunday-school superintendent, a teacher, or an Aid president was wanted, we found her capable and willing. Her home with her good husband was always an open and favorite haven for visiting ministers. Her whole life was lived for Christ and his church. When hard feelings and misunderstandings came between its members, she watched continually and her soul interceded until the whole matter would be healed with Christian healing. She was always glad and her countnance beamed a welcome-back to cool Christians who had lost the warmth of their church. When she was gone to her blessed reward, the young people felt that they had lost a Christian mother, the children, "Aunt Edna," and the adults, a leader, friend and counselor.

Everyone was her friend. She knew no enemies, for she was truly Christian and trusted her Lord for strength in patience, virtue and grace for every occasion. Her husband's testimony of her true virtue is expressed in his words and in his life, for he offers it to help fill the large vacancy she left in the church. His life purpose is directed to that worthy end of eternal reunion. Heaven to all of us has taken on new aspects since Edna is there.

Mansfield, Ohio. F. Blake Million.

IN MEMORY OF HATTIE NETZLEY CONGER

Hattie Mae, eldest daughter of John W. and Lydia Stricker Netzley, was born at Naperville, Ill., May 12, 1871. She received her early education at Naperville and later at McPherson College, Kans. In October of 1889 she moved with her parents to Adams, Nebr., where she taught school for a number of years.



At the age of fourteen she gave her heart to the Lord, which was a complete dedication for life, uniting with the Church of the Brethren. Her Christian life was a most happy and continuous service for God and her fellow men. In 1897 she opened a mission, at Kearney, Nebr., under the District Mission Board of the Church of the Brethren and helped to build a work there which has continued through the years. She was later transferred to Lincoln, Nebr., where as city missionary, she spent several years.

On July 10, 1907, she was united in marriage to Noah N. Conger of Calhan, Colo., at which place she was again active in Christian work, going from here to Denver, Colo., where she became matron of a home for underpriyileged boys.

In April of 1916 she came to California with her invalid mother, who passed away the following December. Sister Hattie then began her career of nursing and for nineteen years she gave herself to this noble profession. For a number of years she conducted a convalescent home in Los Angeles, caring for and giving comfort to many aged ones in their last months or years, often those who were friendless and homeless, giving them her love and tender care. For this unselfish service she was particularly adapted. The last seven years of service she spent in the home of an aged Christian woman in Hollywood, as nurse and companion until her patient passed on.

In the winter of 1936 her health broke, and she came to Glendora to be with loved ones. She remained here until November when she went back to Los Angeles for medical care, entering the hospital where for months she was under the care of competent doctors and nurses. During all this time she had a bright hope that she would recover, but she would say, "If not, it is all right; I am ready to go." She won the love of her nurses by her sweet and cheerful disposition. She was ever grateful to the many friends who made her last months happy by their visits and many remembrances. She passed peacefully away the morning of Aug. 19, in a hospital in Pasadena. There was much of sacrifice and disappointment in her life yet she went on bravely and strong in spirit, with an unwavering faith in the God she served and the Savior she loved.

She is survived by one brother, Harvey F. Netzley, of Pasadena, and three sisters, Mrs. Lulu Miller, of Glendora; Mrs. Sadie Groff, of El Monte and Mrs. Lottie Frantz of Glendale, all of whom were at her bedside during her last days and hours. There are also ten nephews and nieces, for each of whom she had a mother's love and concern, not having children of her own; and four grand nephews and nieces.

The burial was a quiet service in Oakdale cemetery near Glendora, with only the brother and sisters with their families present. Each one quoted a gem of scripture which had been precious upon the lips which are now silent. A niece read the following words which were found in Aunt Hattie's Bible:

"If but one message I may leave behind,
One single word of courage for my kind,
It would be this, oh, brother, darling sisters,
Whatever life may bring, what God may send,
No matter whether clouds lift soon or late,
Take heart and wait."

Together we sang "Abide With Me," a flower was dropped tenderly by each one upon the casket, a memorial prayer was offered, and the body of our beloved sister was left to rest beside that of the loving mother who preceded her.

Glendale, Calif. H. A. Frantz.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Backus-Graveson.—By the undersigned, at his residence, Sept. 25, 1937, Bro. Archie Backus of Pomona, Calif., and Sister Mabel Graveson of Los Angeles, Calif.—J. A. Smeltzer, La Verne, Calif.

Burn-Schwab.—By the undersigned, Sept. 4, 1937, at the home of the bride's brother, Rufus R. Schwab, of Dumont, Iowa, Bro. John Ezra Burn of Hampton, Iowa, and Sister Ruth Myrtle Schwab of Dumont, Iowa.—C. E. Schrock, Greene, Iowa.

Bickel-Fahringer.—In the Old Coventry church, Harry Bickel and Frances Fahringer by the undersigned.—Trostle P. Dick, Pottstown, Pa.

Fagley-Tyson.—Mr. Charles E. Fagley and Mary E. Tyson, by the undersigned, in the bride's home.—Trostle P. Dick, Pottstown, Pa.

French-Williams.—At the home of the bride, Oct. 31, Wayne H. French and Elizabeth E. Williams, both of Manzanola, Colo., by the undersigned. The new home will be established at Spring Canyon, Utah.—X. L. Coppock, Rocky Ford, Colo.

Godfrey-Keller.—By the undersigned, at the Lone Oak Inn, Baltimore County, Md., Bro. John A. Godfrey and Sister Lillie M. Keller of Dallastown, Pa., Oct. 27, 1937.—William E. Roop, Westminster, Md.

Howes-Dilling.—Eugene Howes and Geraldine Dilling at the residence of the undersigned on Oct. 24.—J. Edson Ulery, Onekama, Mich.

Howes-Dilling.—Roy Howes of Marilla and Pauline Dilling of Brethren, at the home of the bride's parents, Aug. 22, by the undersigned.—J. Edson Ulery, Onekama, Mich.

Kirkpatrick-Ameg.—By the undersigned, Oct. 2, 1937, in the Church of the Brethren at Waterford, Calif., Bro. Kenneth Kirkpatrick of Stockton, Calif., and Sister Vernona Ameg of Waterford, Calif.—J. W. Deardorff, Waterford, Calif.

Stonesifer-Barber.—By the undersigned, at his home, Brookside Place, near Westminster, Md., Oct. 30, 1937, Mr. George E. Stonesifer and Sister Ethel M. Barber, both of Westminster, Md.—William E. Roop, Westminster, Md.

Taylor-Gates.—By the undersigned, at the Glendale Church of the Brethren, July 11, 1937, Paul Taylor and Fern Gates, both of Glendale, Calif.—H. A. Frantz, Glendale, Calif.

Ward-McGinley.—By the undersigned, at my home, Oct. 24, 1937, Mr. Emerson H. Ward of Fulton, Ind., and Miss Marcella McGinley of Burket, Ind.—C. Ray Keim, North Manchester, Ind.

FALLEN ASLEEP

Bauer, Fred, died at his home Sept. 16, aged 66 years. He was the son of Peter and Jane Bauer and spent the greater part of his life in the same community. He had been in ill health for a number of years. Surviving are his wife, Mrs. Mamie Parker Bauer, three sons and three daughters. Funeral services at the Beaver Run church by Bro. B. W. Smith, with interment in the Beaver Run cemetery.—Bessie A. Holsinger, Burlington, W. Va.

Diehm, Bro. Oliver W., died very suddenly Oct. 12, 1937, aged 83 years, at the home of his sister at Elm, Pa., in the bounds of the White Oak congregation. He was a member of the Church of the Brethren for nearly fifty years. His wife died twelve years ago. He is survived by one daughter, two sons and one sister. One son preceded him several years ago. Services at the Graybill house by the home ministers. Interment was made in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Dohner, Sister Mary Z. Graybill, widow of the late Cyrus Dohner,

died Sept. 30, 1937, aged 86 years, at the home of her son at Penryn, Pa. She was a faithful, consistent member of the Church of the Brethren for almost a lifetime. She is survived by one son and a number of grandchildren. One daughter preceded her some years ago. Services at the Graybill house by the home ministers, with interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Geish, Bro. Harry C., was born at Glyndon, Md., on March 17, 1863, and died in the Waynesboro hospital on Oct. 17, 1937. He was the son of Abram and Sarah Kendig Geish. In 1877 he moved to Waynesboro, Pa., where he later became employed in industrial work and developed the Geish Roller Pipe Cutter which he manufactured successfully in his own plant for a number of years. In 1891 he was united in marriage to May Shank. Twenty-three years thereafter he and his wife dedicated their lives to their Savior and united with the Church of the Brethren. He greatly enjoyed Christian fellowship being constant in his attendance at the house of the Lord. He was of a kindly and genial disposition and consecrated to the Lord's work. In 1925 he was elected to the office of deacon, in which office he served very efficiently and especially so on the benevolent board, and as a director of the material preparation for our love feasts. He served very acceptably for several terms on the church trustee board. He was assistant chairman of the usher committee of the church and taught a class of boys in the Sunday school. He represented our church in the Waynesboro Welfare Association and as a director of the Y. M. C. A. In all his work he exemplified the injunction of the apostle Paul: "Whatsoever ye do, do it heartily as to the Lord." He is survived by his wife and daughter. Services were held at his home, conducted by his pastor, Levi K. Ziegler, and Bro. C. R. Oellig. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Hevalend, Ada Belden, was born May 19, 1861, in Lima Township, Pepin County, Wis., and passed away Oct. 29, 1937. She was united in marriage Aug. 23, 1896, to Sherwood Hevalend, who preceded her in death a few years ago. She united with the Church of the Brethren eight years ago and lived a quiet Christian life, always attending services when health permitted. She was one of a family of twelve—nine of whom preceded her in death. She leaves one brother, one sister and many other relatives and friends. Funeral services were conducted at the Chippewa Valley church by the pastor, Bro. Howard Peden.—Frank Peden, Rock Falls, Wis.

Keever, Sister Adaline, daughter of Adam and Hannah Young, was born in Lewistown, Mifflin County, Pa., Nov. 17, 1851, and died at the home of her daughter, Mrs. John Hibner, at Monticello, Ind., Sept. 30, 1937. She came with her parents to White County, Ind., in 1864. Dec. 23, 1875, she was married to John M. Keever, who preceded her in death. They celebrated their golden wedding anniversary Dec. 23, 1925. To this union eight children were born, four of whom preceded her in death. She leaves four children, twenty grandchildren, nine great-grandchildren, one brother and two sisters. Brother and Sister Keever united with the Monticello Church of the Brethren early in life and remained faithful. Funeral services were conducted in the Pike Creek house by her pastor, Bro. Fred Hollingshead, with interment in the near-by cemetery.—Mrs. Gertrude Hibner, Monticello, Ind.

Kilhefner, Sister Amanda Hoover, wife of Bro. George Kilhefner, was born Dec. 15, 1869, and died Oct. 30, 1937. She is survived by her husband, one son and one sister. She had been a member of the church for forty years. Funeral services at the Kilhefner home, Ephrata, Pa., by the pastor, Bro. Galen R. Blough, with burial in a near-by cemetery. She chose as her hymns: Safe in the Arms of Jesus, and We Shall Sleep But Not Forever.—Mrs. Allen Mohler, Ephrata, Pa.

Leslie, Margarette Mariah Goodwin, wife of Daniel B. Leslie, Sr., daughter of Theopbelis H. and Sophrannab Goodwin, was born Feb. 27, 1854, in Illinois, and died April 3, 1937. Interment was made in the Greenwood cemetery, Shreveport, La. Funeral services were conducted by Rev. E. P. Smith of the Epple Heights Baptist church, since there is no Church of the Brethren here. She became a member of the Church of the Brethren at Cerro Gordo, Ill., in 1885 and had been a deaconess at Cerro Gordo, Ill., and at Olathe, Kans. Her 85-year-old husband, five sons and three daughters survive.—Ora Leslie Ostrander, Shreveport, La.

Meredith, Sister Carrie Rebuck, was born Oct. 26, 1867, near the Rehobeth church, the daughter of the late Brother and Sister Jacob H. Rebuck, and died at her home in Shippensburg, Pa., Oct. 2, 1937. She was first married to the late John F. Stamy and to this union were born three sons and one daughter. She is also survived by her husband and two sisters. For forty-eight years she had been an active and prominent member of the Church of the Brethren and had been faithful in attendance as long as health permitted. Funeral services were conducted by Dr. J. L. Eisenberg and Bro. Olden D. Mitchell, with burial at the Huntsdale Church of the Brethren.—Mrs. A. C. Harmon, Shippensburg, Pa.

Miller, Sister Chas. M., died at her home in Wellman, Iowa, on Sept. 3, following a long illness. She was formerly Bessie Adelaide Miller. Having lost her mother at seven, she made her home with her aunt, Mrs. Matt Rugg, near North English, Iowa, where she grew up and was married to Chas. M. Miller on March 7, 1892. Prior to her moving to Wellman, Iowa, Mr. and Mrs. Miller resided on a farm near North English. One son was born to them who died in infancy. Surviving are her husband and two foster daughters. Services were held at the Church of the Brethren near South English, with interment in the church cemetery.—Mrs. Mary Coffman, South English, Iowa.

Miller, Sister Mary, widow of the late Henry Miller, died Oct. 20, 1937, aged 77 years, at the home of her daughter and son-in-law near Lititz, Pa. She was a lifelong member of the Church of the Brethren. She is survived by one daughter and four grandchildren. Services by the home ministers at the Longenecker house, with interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Railing, Cyrus D., passed away at his home near Shippensburg on Oct. 27, 1937, following a week's illness, aged 87 years, 7 months and 13 days. He was a son of the late Brother and Sister Joseph Railing and was a member of the Church of the Brethren. He is survived by his wife, three sons, one daughter, three sisters and two brothers. Funeral services were held at the Ridge Church of the Bretbren by Dr. J. L. Eisenberg, assisted by Bro. Olden D. Mitchell and Rev. W. W. Barkley, with burial in the Ridge church cemetery.—Mrs. A. C. Harmon, Shippensburg, Pa.

Shaeffer, Sister Ida, widow of the late Cyrus Shaeffer, died Oct. 6, 1937, aged 74 years, at the home of her son in Manheim, Pa. She was a faithful member of the Church of the Brethren for many years. She is survived by five sons, two daughters, three brothers and two sisters. Services at the Manheim house by Brethren Charles D. Cassel and Graybill Hershey, with interment in the Kreider cemetery.—Susan M. Cassel, Manheim, Pa.

Walther, Albert J., son of Leonard and Ernestine Walther, was born near Disco May 3, 1855. He passed from this life at his home Oct. 12, 1937. On a New Year's Day in 1885 he was married to Lydia Mishler. They moved at once to the farm three miles north of this city where they spent their entire lives. They were blessed with four children—three sons and one daughter. Nov. 1, 1934, the mother was called to her heavenly home. The daughter and her family moved to the farm to take care of the father as he was in poor health. Brother and Sister Walther lived a quiet and beautiful life not only giving good advice to their children, but exemplified it by virtuous living. They were not satisfied, however, with the blessings that a moral life brought. Five years ago they called for Bro. Otho Winger, accepted Christ as their Savior, and were received into the Church of the Brethren by baptism. They were very happy in their church relation. Funeral service at the Manchester Church of the Brethren.—H. L. Hartsough, North Manchester, Ind.

CHURCH NEWS

CALIFORNIA

Chico.—We held our council in September and elected Bro. A. Baldwin of Modesto, Calif., as elder; Sister Sarah Rife, clerk; Sister Maude Miller, Sunday-school superintendent. It was left to the ministerial committee to decide about the pastor. Our attendance is picking up and we are looking forward to a good year. Two new families have moved into our midst. During the past year quite a few improvements have been made on the church by the men and women and they are planning to do more next year. Quite a number of our members were able to attend Northern California district meeting at Empire. Our young people were happy to bring home the silver plaque for having traveled the most miles per members of any group present—fifteen members of our B. Y. P. D. traveled 195 miles. Oct. 27 a large group of members met at Bro. C. D. Fager's home for a wiener roast. During the evening Brother and Sister Fager were pleasantly surprised with a pound shower from those present. We are looking forward to having Bro. Baldwin with us in November for evangelistic meetings. The meetings will close with the love feast.—Mrs. Eva M. Harmon, Chico, Calif., Nov. 3.

Fresno.—Bro. Forest S. Eisenbise took up the pastoral work at Fresno on Sept. 1 and his fine spirit of devotion and co-operation is being enjoyed by all. Bro. Eisenbise comes from Pasadena and is accompanied by his wife and two daughters, Donna who is attending the Fresno State College, and Neva Joan who is attending the elementary schools. The oldest daughter, Lola, remained in Pasadena where she is completing her Junior College work. Mrs. Eisenbise has been working up various musical numbers for the church services. The choir is also doing splendid work under the direction of Miss Mildred Sharrah. On Sept. 16 a reception was held for the pastor and family. A program was supplied by the local members with the help of the Eisenbise family. A week later Brother and Sister Eisenbise held open house and gave the members and friends an opportunity to visit them in their newly redecorated home. About a hundred guests called during the evening. The pastor and wife were installed Sept. 26, with Bro. Edgar Rothrock of Pasadena preaching the installation sermon. This was followed by the congregation taking the pledge of support to the church and pastor. We have now reversed the Sunday morning service from the unified back to that which we had previously with Sunday school at 9:45, followed by church at 11:00. Bro. Floyd Yearout is general superintendent; Bro. Frank Bowers, young people's superintendent; Mrs. Eisenbise, intermediate superintendent; Mrs. Jewell Ozias, children's director. The church school attendance has increased fifty per cent since the first of September. Bro. Eisenbise conducted the installation of the church and Sunday-school officers on Oct. 10. Bro. Eisenbise was elected elder, and Bro. C. H. Yoder, associate elder. The young people's Christian Endeavor group held election of officers Oct. 3, after which Bro. Eisenbise conducted the installation service. Rutter Armey was re-elected president and Brother and Sister J. Frank Bowers, sponsors. Twenty-eight young people enjoyed a social on Oct. 22 at the parsonage. About sixty members attended the district meeting at Empire. The love feast was held

on Oct. 24, with 150 members attending.—Alvena Armey, Fresno, Calif., Nov. 1.

Glendale First.—Many forward movements have been supported by the Aid Society during the time Mrs. Emma Deeter has been president. Our church now has a carpet. Each organization of the church helped in some way. Mrs. Minnie Stutsman was chairman of the carpet committee. At a church supper recently Geo. C. Carl of the district mission and J. Z. Gilbert of Los Angeles were present and gave encouraging messages. Sept. 19 the ambassador male quartet of the radio inspired us with their songs and testimonies. Eleven letters have been received, and two have been granted. Oct. 7 Mrs. Clarence Heckman, missionary, told of the progress and improvement of facilities for the work in Africa. Oct. 10 the C. E. presented So Let Us Serve. Mr. Rush Quessenberry is now their sponsor, with Mary Shively as president. Oct. 10 J. Z. Gilbert preached a sermon which sounded a keynote for all, the subject being Having the Mind of Christ. Oct. 17 a temperance day sermon brought by Pastor H. A. Frantz called attention to the ugliness of intemperance. In the evening the welfare committee, of which Mrs. Ruth McCann is chairman, secured the state president of the W. C. T. U., Mrs. Eva C. Wheeler, to speak. Preceding her speech some of the women of Pasadena gave a short drama.—Mrs. Lulu Terford, Glendale, Calif., Oct. 28.

Hermosa Beach.—On Oct. 3 there was a reception at the church for Brother and Sister Walker. Members and friends met for a basket dinner in their honor with a program of music and talks by the ministers of the community and officers of the church and Sunday school. Brother and Sister Walker are fine leaders and we plan for a busy and happy time together. In the evening Sister Lucile Heckman of Africa was with us with a very interesting and helpful message which we appreciate so much. At our last business meeting our church officers were elected with Bro. Galen K. Walker as elder. He has baptized two since coming here. He is giving us a series of sermons on The Home. During the prayer meeting hour the pastor is teaching from the Book of Revelation. The young people spend some time after prayer meeting practicing for the choir. We held our fall love feast on Oct. 20. The church is purchasing a lot adjoining the church to be used as a site for a parsonage. All departments of the church are raising money. Some other friends have shown their desire to help with this and we hope more may join in this good work.—Vinna Bowman, Hermosa Beach, Calif., Oct. 28.

CUT HERE

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Tampa.—The annual meeting of the district of Florida and Georgia was held at Tampa Oct. 8-10. The attendance was very good, and the meeting was greatly enjoyed. The meeting closed after a round table discussion of such subjects as peace and temperance led by Bro. F. M. Hollenberg of Sebring, Fla. As winter is drawing near we are looking forward to the return of our tourist brothers and sisters.—Marion E. Gunn, Tampa, Fla., Oct. 28.

ILLINOIS

Allison Prairie.—We met in council Sept. 25, with Bro. Dolar Ritchey in charge, and elected the following: Bro. Dolar Ritchey, elder; Adam Jellison, Sunday-school superintendent; Jacob Elder, assistant; Mrs. D. L. Lockman, treasurer. Our pastor was the speaker at our annual harvest meeting Sept. 5. Oct. 31 our young people presented the play, In Perfect Peace, at the La Motte Prairie church. We decided to have a love feast and a series of meetings this fall. During the absence of our pastor, Aug. 1, the young people presented the program. Aug. 15 the Ladies' Aid had charge of the services. Prayer meeting is held each Wednesday evening under the leadership of our pastor.—Viola Frye, Lawrenceville, Ill., Nov. 2.

INDIANA

Anderson.—A delightful musical and missionary program was given last Sunday morning by a talented quartet from Manchester College. Bro. D. C. Reber, also of the college, was present. The Christian Workers' class is doing very fine work under the leadership of Bro. Russell Walker. The Messenger programs are used with much profit. Bro. Roof, who was badly injured in a fall down an elevator shaft, is better but is still at the hospital.—Nila Alldredge, Anderson, Ind., Oct. 25.

Middletown.—We met at our church on Oct. 23 for our love feast. The ministering brethren were: Bro. Hoover of Anderson, Bro. Alldredge, Bro. Miller, our elder, and Brethren Zirkle and McCullough, our home ministers. Bro. Hoover officiated. A meeting being held at Buck Creek the same evening kept some away. We have partly completed our church building. They have purchased a beautiful transom to put above the entrance, with the name of the Church of the Brethren printed in different colors. We expect to have the church rededicated when it is finished. Our Sunday school is progressing nicely. One of our members, Andy Conn, passed away a few weeks ago.—Florida Green, Middletown, Ind., Oct. 29.

IOWA

Union Ridge.—Our church met in council Sept. 10, with Bro. Earl Frantz, our elder, presiding. The following Sunday-school officers were elected: Bro. Rufus Schwab, superintendent; Bro. Victor Schuler, secretary; Sister Mae Burn, primary superintendent; Sister Alta Niswander, cradle roll superintendent; Sister Nora Davison, home department superintendent. Our love feast was held Oct. 9, with Bro. Clarence Schrock officiating, assisted by our pastor, Bro. Earl Jarboe. We were glad to have with us a few of the members from the church at Greene. It has been decided to have a harvest and Thanksgiving service on the Sunday before Thanksgiving. We plan to have an outside speaker for the occasion. We dismissed services at our church Oct. 24 to attend the anniversary service at the Old Stone church at Greene.—Mrs. Ezra Burn, Hampton, Iowa, Nov. 3.

ANNOUNCEMENTS

DISTRICT MEETING

Colorado, Western, and Utah, Fruita Nov. 25-29.

LOVE FEASTS

California

Nov. 20, 6 pm, Belmont.
Nov. 21, 4 pm, Los Angeles (Hancock St.).
Dec. 5, Reedley.

Colorado

Nov. 26, 7:30 pm, Sterling.

Florida

Nov. 28, Winter Park.

Illinois

Nov. 30, Decatur.

Indiana

Nov. 21, First South Bend.
Nov. 24, Eel River.
Nov. 26, Pleasant Chapel.
Dec. 6, 7 pm, Flora.
Dec. 12, Elkhart City.
Dec. 13, Auburn.

Iowa

Nov. 21, Dallas Center.

Kansas

Nov. 27, Parsons.

Maryland

Nov. 27, 2:30 pm, Piney Creek.
Nov. 28, Sharpsburg.

Michigan

Nov. 27, Pontiac.

Nebraska

Nov. 26, Octavia.

Ohio

Nov. 21, Canton City.
Nov. 21, Toledo.
Nov. 27, 7 pm, Beaver Creek.
Nov. 27, 10 am, Black River.
Nov. 27, Dupont.
Nov. 27, 7 pm, Trotwood.
Nov. 28, 7:30 pm, Hartville.

Pennsylvania

Nov. 20, 21, Mountville.
Nov. 21, 6:30 pm, Mechanicsburg.
Nov. 21, 6:45 pm, Shippensburg.
Nov. 24, 6:30 pm, Altoona, 28th St.
Nov. 28, Palmyra.
Dec. 5, 6 pm, Chambersburg.

Virginia

Nov. 20, 6 pm, Mt. Olivet (Timberville).
Nov. 21, Central (Roanoke).
Nov. 25, 6 pm, Summit.

West Virginia

Nov. 28, 2 pm, Johnstown.

KANSAS

Buckeye.—We reorganized for the new year with Bro. C. A. Shank as elder; Bro. U. S. Brillhart, pastor and assistant elder; Harold G. Correll, Sunday-school superintendent; the writer, Messenger agent and correspondent. Bro. J. A. Strohm of Redfield, Kans., was with us one Sunday in August and gave us two inspiring sermons. Our birthday Sunday and homecoming was held Sept. 26. Bro. C. A. Shank delivered a most stirring sermon on the Christian Home at the forenoon session and in the afternoon Rev. R. O. Taylor of the Methodist church was the speaker. Letters from many former members of the church were gratefully received. Bro. E. F. Sherfy will be with us for a two weeks' evangelistic meeting beginning Nov. 8. Our love feast will be held at the close of the meeting.—Mrs. Nellie V. Merkey, Abilene, Kans., Oct. 28.

Osage.—We were very fortunate in being able to secure Bro. David Wieand of Oak Park, Ill., as summer pastor. Because of his sincere and intense interest in the furtherance of things spiritual we feel that our church and community gained much inspiration. Bro. Wieand conducted our vacation Bible school, assisted by local helpers. A program and exhibit was given at the close of the school. Two of our girls attended the intermediate camp near Fredonia in June. Four of our young people attended the Kansas Y. P. camp which was held near Junction City, and brought back enthusiastic reports. They urged that more plan to attend next year. Our church entertained the ministers' meeting of this district the latter part of July. The Ladies' Aid served the noon and evening meals for those attending. Bro. Wieand conducted a series of meetings the last week he was with us, Aug. 18-25. Two accepted Christ as a result. A basket dinner was served in the church basement the last Sunday of the meetings. Baptismal services were conducted the following day, with the love feast that night. We elected the following officers and delegates to district meeting at our council Sept. 11: Brytene Barrow, Sunday-school superintendent; Theo Nicholson, secretary and treasurer; May Nicholson, superintendent of the primary department; Emma Shideler and John Mohler, delegates to district meeting. Bro. Raymond Peters of Independence, executive secretary of the District Board of Administration, was with us Sept. 26 and he gave an outline of the program planned for the district work. He urged financial support of the work as well as spiritual. An offering was lifted Oct. 10 to be used for this work. Bro. Peters also conducted a short installation service for the officers and teachers. The young people presented the play, Death Takes the Steering Wheel, Oct. 10.—Vada Nicholson, McCune, Kans., Oct. 28.

MARYLAND

Meadow Branch.—We were favored with a temperance sermon on Oct. 31, by Bro. F. E. Williar, regional temperance worker for the Eastern section of our brotherhood. We will hold a week-end Bible term Nov. 25-28, with Bro. M. R. Wolfe as the leading instructor. There will be the accustomed Thanksgiving service at this place at 10 A. M., at which meeting we will take the home mission offering.—William E. Roop, Westminster, Md., Nov. 1.

MICHIGAN

Woodland.—Since the two Woodland churches have united the interest and attendance have grown. The new Sunday-school year started off in fine spirit. On Oct. 3 Brother and Sister Oliver Austin began a series of evangelistic meetings which continued for two weeks. We enjoyed their stay among us and were inspired by the singing and personal contacts. Pastor H. V. Townsend is in Chicago taking some postgraduate work.—Doris Teeter, Hastings, Mich., Nov. 1.

MISSOURI

Shelby County.—We met in council Sept. 27 and elected the following: Elder, J. W. Gish; treasurer, Roy Miles; clerk and Messenger agent, Mrs. Grace Miles; correspondent, Mrs. Iva Carney; Sunday-school superintendent, Jesse Carney; assistant, Mrs. Grace Miles. Our church work has progressed nicely under the leadership of Bro. Gish. We are making arrangements to retain him as pastor for another year. Delegates to district meeting were Brother and Sister Gish. Our communion services were held Oct. 10, with twenty-one members present. Bro. Hahn of Marceline, Mo., preached Sunday morning and officiated at the communion. The Women's Work group re-elected Mrs. Grace Miles as president. They have been meeting every two weeks in the homes doing sewing and quilting.—Mrs. Iva Carney, Novelty, Mo., Nov. 2.

NORTH DAKOTA

Cando (Zion).—The church elected the following officers Oct. 10: Bro. Petry, elder; Mrs. Elmer Smeltzer, Sunday-school superintend-

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ent; Mrs. Lloyd Maust, primary superintendent; Mrs. Charley Beck, cradle roll superintendent; Mrs. Elmer Cartwright, Ladies' Aid president; Mrs. Ralph Petry, missionary instructor in the women's project. We held our promotion services the last Sunday in September. On Oct. 24 we held our annual harvest service. Bro. Will Shively of Starkweather gave the harvest sermon. The afternoon program was given by the Ladies' Aid on Home Missions. Contributions of special music were given by groups and individuals. A challenge was given out that we give more for missions. On Nov. 7 the Zion young folk are sponsoring a young people's rally inviting the other churches of the district. Bro. Royer Meyers and Bro. Wilburn Lewallen were granted a preaching license, and Bro. W. W. Smeltzer was advanced to the ministry.—Mrs. Lloyd R. Maust, Cando, N. Dak., Oct. 27.

OHIO

Black River.—We met in council Oct. 12. Our fall love feast will he held Nov. 27, 10 A. M., at the close of our evangelistic services, which will begin Nov. 14. Bro. J. W. Fidler of Brookville, Ohio, will be the evangelist. Our church entertained the township Sunday-school convention Sept. 26, at which time we enjoyed the Christian fellowship of our neighboring churches.—Mrs. Arthur L. Dodge, Spencer, Ohio, Nov. 2.

Greenville.—We of the Greenville church have been permitted to enjoy some very inspirational and helpful messages given by Bro. J. O. Winger who was in charge of a ten-day evangelistic meeting at this place. The meetings closed on Oct. 10. We feel that the church was greatly strengthened and helped during these meetings. As a direct result of the meetings eleven souls accepted Christ as their Savior through baptism, two on former baptism and six by letter, making a total of nineteen. Our love feast which was held on Sunday evening following the close of our meetings was very well attended. On Sept. 8 we met in a special members' meeting and elected our officers as follows: Bro. Russell Klepinger, Sunday-school superintendent; assistant, Bro. John Oliver; primary superintendent, Ella Miller; clerk, W. A. Clark; treasurer, Jonas Royer; Messenger agent, Anna Witwer; correspondent, Grace Rhoades. Our regular members' meeting was held on Oct. 13 at which time the yearly reports of the committees were given and the budget for the coming year discussed and approved. Sixteen letters were received during the past year and four were granted letters. Church improvements during the year include the refinishing of the church pews and carpeting of the church. On Sept. 26 Brother and Sister Lichty of the India mission field were with us and told us something of the work they are doing there. The young people of the district will hold their midwinter conference beginning Dec. 31 in Greenville this year. In order to accommodate all who wish to attend this conference it will be held in the St. Clair Memorial Hall. —Grace Rhoades, Greenville, Ohio, Oct. 26.

Lima.—During the past summer our church building has been redecorated, and the outside of both church and parsonage has been painted. We closed a very successful Sunday-school year. The following have been elected: Floyd Overholser and Vinton Helser, superintendents; Pauline Leuenberger, primary superintendent; Eva Vore, junior superintendent; Charles Vore and Howard Ritchie, head of young people's department. We are planning for a Prince of Peace contest by our young people. Brother and Sister B. M. Rollins are beginning an evangelistic campaign and the interest is good. We are looking forward to the boliday activities. We will have a sunrise Thanksgiving meeting, 6 to 7 o'clock. We will be represented at the missions institute in the district.—A. P. Musselman, Lima, Ohio, Oct. 28.

Painter Creek.—On Sept. 26 our pastor, Roy Honeyman, conducted the installation services for Sunday-school officers and teachers. Bro. Raymond Eberwine continues as superintendent of the main school witb Sister Honeyman as superintendent of children's division. A rededication service was held after remodeling and painting the basement and outside of the church. On Oct. 8 we bad the pleasure of entertaining tbe children's workers of Southern Ohio. A potluck supper was served and a helpful program given. Sister Orion Erbaugh, director of the district children's work, is helping teachers by means of district gatherings. Oct. 3 we held our communion service. Bro. Edward Miller spoke in the morning on the subject of Safety. Brethren Roy Miller and I. R. Beery assisted in the evening. In the absence of our pastor on Oct. 31 Bro. Ivan Eikenberry ministered to our spiritual needs at the morning service. Nov. 14 is the date for our Peace Declamation Contest.—Mrs. Levi Minnich, Greenville, Ohio. Nov. 1.

Swan Creek.—With the able support of the pastor, H. H. Hendricks, our church was redecorated. The Aid Society solicted funds. Aug. 29 we had our annual bomecoming at which time Prof. Sheets of Manchester College gave two very inspiring messages. There was a large crowd and we had a wonderful day. Sept. 3 we had our business session. Bro. Jay Hornish of the Poplar Ridge church was re-elected elder; Herbert Mattin, superintendent and Brother and Sister Harold Hendricks, pastors. They are moving to Pioneer in the spring. Sept. 28 the Munn brothers from Bowling Green gave a wonderful musical program and a talk. The different classes have been having charge of evening services. Oct. 10 the Bible class had charge of services. The young people's class of the Christian church gave a play entitled What Would Jesus Do? Our revival meeting by Bro. D. G. Berkebile of Union City, Ohio, will begin Nov. 1 and will close Nov. 15 with our communion services.—Norma Myers, Wauseon, Obio, Oct. 23.

West Milton.—We were well represented at the homecoming in the Middle District church Oct. 31. That day Bro. Harry Moore, a member of our church and also athletic teacher in our school, gave a very interesting talk on The Moral Issue of the Drink Problem. The revival meetings in our church will begin Nov. 14. We extend a cordial invitation to all of our sister churches to attend. Two of our young people, Miss Edith Oakes and Galen Sotzing, were married recently. The ceremony was performed by our pastor, Bro. Harold Helstern, in the bride's home.—Mrs. Irvin Furlong, West Milton, Ohio, Nov. 2.

OKLAHOMA

Pleasant Plains.—We met in regular council Oct. 19, with Eld. Sam Ayres presiding. Church officers elected for the coming year are: Bro. Ed R. Herndon, elder; Erma Wilson, clerk; Lowell Prentice, treasurer and member of ministerial board; John Whiteneck, trustee. Sunday-school officers are: Ida Prentice, superintendent; Cora Ayres, assistant; Alice Mills, secretary; Cora Ayres and Jennie Newton, children's directors. Brethren J. S. Ayres and K. O. Thralls will be our pastors for the coming year.—Our love feast will he Nov. 8.—Mrs. Tom Williams, Carmen, Okla., Oct. 28.

PENNSYLVANIA

Allentown.—The series of meetings held in a tent sponsored by the Church of the Brethren in charge of Bro. M. J. Weaver from Lancaster, was well attended. The neighboring churches were well represented, and assisted in the services. We appreciate the way Quakertown, Springfield, Mingo, Myerstown and Fredericksburg congregations supported us in these meetings. One was baptized. Aug. 19 the educational board was with us and Bro. F. Carper of Palmyra brought the message, which was appreciated by all. The meeting in the tent discontinued Aug. 29. From there the group moved to a new location in a storeroom at 143 N. Ninth St., which we also furnished. Up to the present time we have had an average attendance of twenty-four for Sunday school and our church services are well attended. The work in Allentown has been in charge of Eld. Samuel Meyer of Fredericksburg, assisted by Brethren Rufus Neimeyer and C. P. Hunsicker who have been licensed recently at the Long Run church.—C. D. Snowden, Bethlehem, Pa., Nov. 2.

Bellwood.—We just closed a two weeks' meeting with Bro. C. L. Cox of Claysburg as the evangelist. Bro. Cox preached sixteen deep spiritual sermons. The attendance wasn't so good because of rainy weather but the evangelist visited in each home and held a short worship period with the members. Our love feast was held at the close of the meetings with a large number present. Bro. Cox was in charge, assisted by the elder, Bro. D. B. Maddocks, of Altoona, Bro. Chester Baird of Juniata, and the pastor. About twenty of our women and some of the younger ones are reading the Bible systematically—three chapters a day and five on Sunday. We started the first of October and will continue throughout the year. Since vacation period, our attendance has heen gradually climbing and we hope it will continue. —Mrs. H. Paul Cox, Bellwood, Pa., Nov. 3.

Carlisle.—We met in regular quarterly council Oct. 4, 1937, with Eld. H. M. Snavely presiding. After devotional exercises by Eld. Otho Hassinger, who with Eld. J. E. Rowland of Mechanicsburg, Pa., was called in to help in the election of a presiding elder for tbe Carlisle church, the following business was transacted: Former minutes read and approved, reports of various committees and officers approved, Eld H. M. Snavely elected elder for a period of three years, eight received by letter, interesting report by pastor which was accepted. Our delegates to district meeting are H. M. Snavely and Lou Chick. The Carlisle church will send two papers to district meeting. We adopted a budget of $1,200.—J. E. Faulkner, Carlisle, Pa., Oct. 22.

Claysburg.—We began the year's work with the election and installation of tbe Sunday-school officers, the entire force of last year being re-elected. Some few changes were made in the teaching force. On Sept. 26 we held our tenth annual rally and homecoming service. The pastor, Bro. C. L. Cox, preached the morning sermon, using as his subject, The Christian's Life Program. In the afternoon and evening Bro. John R. Snyder gave us two spirit-filled messages that were very helpful. Bro. D. B. Maddocks gave us an inspirational message in a vesper service. On Oct. 26 Bro. G. R. Blough of Ephrata began a two weeks' evangelistic meeting. His messages were forceful and we were strengthened spiritually. Two were added to the church by baptism. Our Men's Work organization has been active during the past months, and through tbeir efforts our basement has been finished, two rest rooms provided and equipped, and the woodwork on the outside of the church and parsonage received a coat of paint. We are looking forward to a year of progress in the Lord's work.—H. D. Miller, Altoona, Pa., Oct. 26.

Hatfield.—We met in council Sept. 25, 1937, with our elder, Bro. Norman S. Frederick, as moderator. For quite a few years our church has used the ballot system for electing our church and Sunday-school officers and it is proving very successful. The following officers were elected: Sunday-school superintendent, Arthur K. Landes; assistant, Joseph H. Fretz, Jr.; treasurer, Frank Munzinger; clerk, the writer. Our revivals will be held the latter part of November at the Hatfield house with Bro. Phares Forney as evangelist. The exact date will be furnished later. Our fall love feast will be held at Hatfield on Nov. 13. At 2 P. M. preparatory services will be held and the evening services will begin at 6 P. M.—J. Herman Rosenberger, Hatfield, Pa., Oct. 23.

Ligonier.—Oct. 10 fifty-six attended our communion service, with Brother and Sister James E. Murphy of Rummel, Pa., assisting. During the past year we have spent $300 for improvements on the

church building. Brethren Herman and Roy Wolford and Sister Ruth Campbell were our delegates to district meeting at Meyersdale, Pa. Fifteen were present when we organized a Women's Work society with Sister Earl Thomas as president; Sister Nettie Canfield, vice president; Sister Ross Kinsey, secretary; Sister Edith Houpt, treasurer. We feel we will accomplish something as time goes on. Our Sunday school is conducted under the leadership of Brethren Daniel and Roy Wolford. We will have a service at 9:30 Thanksgiving Day. —Mrs. W. E. Wolford, Ligonier, Pa., Oct. 30.

VIRGINIA

Barren Ridge.—On Sept. 5 Bro. Samuel Harley began an evangelistic meeting in our church which continued for two weeks. As a result eleven were baptized, one reinstated, two received on former baptism. The efforts of Bro. Harley and his wife were greatly appreciated by our people. Our love feast was held on Oct. 16, with a larger attendance than we have had in recent years.—Helen E. Coffman, Staunton, Va., Nov. 4.

Boone Mill.—A good brother and sister living in a section of our congregation where there was no church in a radius of five miles opened the doors of their roomy home last May for services. Sunday school was organized with an enrollment of forty-five and preaching services were held once each month. In September Bro. I. D. Hoy conducted a series of services in this home. The attendance was good. Three young people were baptized. May God's richest blessings be with this Christian home for this is truly an open field for service.—Mrs. I. D. Hoy, Boone Mill, Va., Oct. 27.

Manassas.—Beginning Aug. 8 Bro. Cheslie Hinegardner of Baltimore, Md., conducted a two weeks' revival at the Cannon Branch church. The interest was very good and as a result five were baptized. Our communion was held Sept. 4. On Sept. 12, at our regular council Bro. Wendell Flory, son of our pastor and a student at Bridgewater College, was licensed to preach. Bro. E. E. Blough was chosen elder for a period of three years. Brethren M. J. Hattle and Orrin Kline were elected Sunday-school superintendents. This summer we began a separate worship service for the first four Sunday-school classes, using the basement of the church for this purpose. Sister Mary Harley Compton is in charge of this department. We feel that it has increased interest in our Sunday-school work.—Anna E. Blough, Manassas, Va., Nov. 2.

Moscow.—We met in council Oct. 1, with our elder, Bro. O. S. Miller, in charge. Routine business was transacted and several committees reported their work finished. Bro. Sidney Byerly is our Sunday-school superintendent and Bro. Paul Clatterbuck, assistant. On July 8 Bro. John S. Flory of Bridgewater gave a splendid talk on Prayer. On Aug. 22 Bro. A. Joseph Kiracofe of Luray, Va., began a series of meetings. Six young people gave their hearts to the Lord and were baptized. A large crowd was present at our Sunday-school outing on Aug. 28. Sept. 12 Eld. C. B. Smith of Bridgewater conducted our installation service. Sept. 26 Bro. Earl Flora and family were with us and Bro. Flora gave us an excellent sermon on Baptism. Oct. 21 Bro. J. C. Wine of Bridgewater College gave an excellent talk. On Oct. 31 the women gave a very interesting program on missions at which time an offering was taken amounting to $14.65, and some is to be handed in yet. Our Aid meetings have increased in interest and attendance. Our Sunday-school attendance has been good.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., Nov. 3.

WEST VIRGINIA

Allegheny.—Sept. 6 Bro. John Byler, Sr., and son Harold of Lancaster, Pa., came to be with us in a series of meetings, which lasted two weeks. The father brought real gospel messages and his son assisted with the music. As a result twenty-one were baptized in an impressive service and three more will be taken into the church at a later date. All applicants were sincere in their decision. They were with us again about two weeks later in a singing class and Bible study. Both of these meetings were well attended and have been a great uplift to our church. Among those taken into the church were a number of old persons whom we had worked with and prayed for and it brought real joy to see them come. Our Sunday-school, young people's meetings and church services have all been going fine during the summer with large attendance and much interest by both young and old. We have a fine bunch of young people who really are taking hold of the work and the future of our church looks very promising.—Zina Cosner, Bismarck, W. Va., Oct. 26.

Beaver Run.—One of the interesting events in our church activities during the past summer was the visit of the Byler family. They rendered two programs—one was held in the church and the other was an outdoor service planned by the young people. Our love feast was held Sept. 5, preceded by two weeks of evangelistic meetings by Bro. J. E. Whitacre of Harrisburg, Pa. Two young people confessed Christ. Our B. Y. P. D. has taken on renewed interest this fall with Bro. Slone Staggs as president. We have been giving programs in the homes of some who can not get to church. We recently met in the home of Bro. Geo. Biser who was celebrating his ninetieth birthday and is almost blind. We sang many of the old hymns which he requested. It was a real inspiration to all.—Bessie A. Holsinger, Burlington, W. Va., Nov. 2.

Mountain Grove.—On Oct. 17 Bro. Jonas Sines began a series of meetings, preaching inspiring gospel sermons. He encouraged all to live better lives. As a result one was added to the church by baptism. I hope the Lord will give him many more years of service.—Ora Slaubaugh, Horse Shoe Run, W. Va., Oct. 30.

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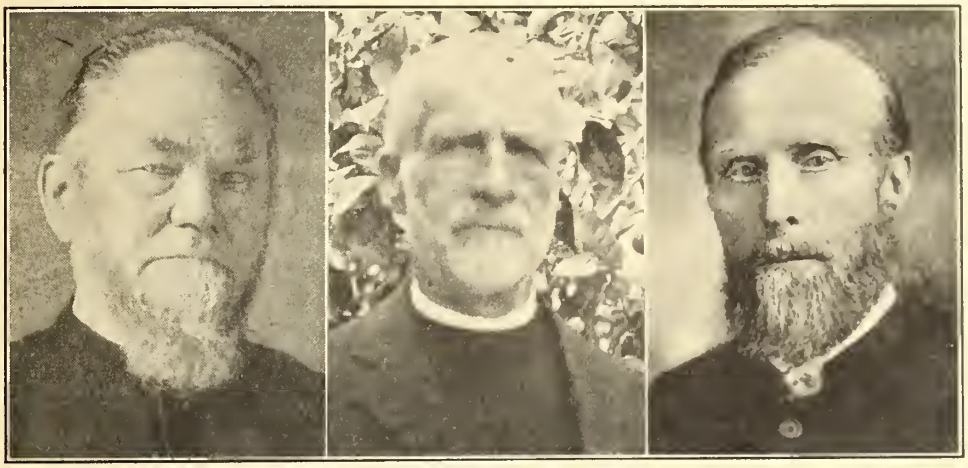
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., November 27, 1937 | No. 48



JAMES A. SELL | WILLIAM J. SWIGART | JOHN BENNETT

THREE PATRIARCHS OF MIDDLE PENNSYLVANIA

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Matt. 11: 25-30

"Come unto me . . . and I will give you rest"

Christ's Gift of Rest

One of the world's great problems has been how to carry the burden of life. Christ's answer was simply, "Carry it as I do, and I will help you." How did Christ carry his burden? Not carelessly; he did not try to escape it, but faced it courageously. Not grudgingly; he bore no malice or discontent, even though his troubles were not of his own making. But faithfully; he knew that there was meaning in suffering and it could be made to yield a fine quality of spirit. And joyfully; the love in his heart glorified all of life and enabled him to have fellowship with the Father even in toil and affliction.

Tuesday: Heb. 4: 1-11

"There remaineth therefore a sabbath rest for the people of God"

The Promised Rest

Rest follows work. Rest has no meaning until there has been activity enough to make it desirable. Otherwise it is loafing, not rest; laziness, not recuperation.

The people addressed in the Epistle to the Hebrews had worked some at their religion, but later let up on their activity. At the time they got this letter they were hardly candidates for refreshing rest; they hadn't been working enough. But as an incentive to work they were told that there was a rest ahead in the purpose of God when once they were ready for it.

God has planned wisely the economy of life with work, rest, play and fellowship.

Wednesday: Jer. 6: 16-21

"Ask for the old paths . . . and walk therein, and ye shall find rest for your souls"

Rest of Soul

New paths carry the lure of change and excitement. They may be good, and again they may not be as good as the old ones. Judah of old went hither and thither after new gods. The old religion was too exacting morally. They wanted the benefits of religion without paying the price. But the Prophet Jeremiah called them back to the old ways, and said that only by walking in them would their souls find rest.

There is no soul rest in the excitement of evil paths. It comes rather in the way of godliness and righteousness. The restlessness of our age calls for this deeper sort of satisfaction.

The Christian Renewing His Strength

The Christian ought to get through life, not with less pain, but less painfully than others. His philosophy of life is based on faith in a loving Father's care. And whatever comes he may have the sense of fellowship with his Lord in it.

A thoughtful editor in the daily press spoke well when he said: "What do men today really need most for the truest development of their manhood? Is it not the quietness to think, time to reflect on the true significance of life and to gain a clearer consciousness of God in whom we live and have our being?"

There are other things to do besides meditate and pray. But most types of activity do not count for much until we have meditated and prayed. The work of the day will be more meaningful if begun with a quiet recognition of God's place in it. The toil of the day will be less wearing if we are aware that even routine tasks belong in the fine purpose of life. The pain of disappointments and suffering can be borne more cheerfully if we carry with us the consciousness of Christ's presence and his victory over suffering.

The Christian has access to all the means of renewal that others have—sleep, wholesome recreation, hobbies, social fellowship, and the rest—and in addition he has faith, worship, and the buoyancy of the Christian philosophy of life.

Isa. 40: 28-31; Matt. 6: 25-34; Luke 11: 9-13.

Thursday: Matt. 6: 24-34

"Be not therefore anxious for the morrow"

Needless Anxiety

A man in giving testimony of his release from anxiety said: "It had not occurred to me that the course of my life was God's own business. . . . It had seemed to me that nothing would be brought to pass unless I worried and fretted over it myself." But this man found release through trust. He found that his tasks became immeasurably easier when he could devote himself to them without carrying also the burden of the results. His position became that of a trusted subordinate, not the supreme authority carrying the responsibility for all consequences.

God has a part in our lives, and we have a part. We have enough to do to carry our part, without also trying to carry his. He may be trusted to do his share.

Friday: Isa. 40: 27-31

"They that wait for Jehovah shall renew their strength"

The Rest Cure

There are a few Christian men who are known far and wide for their resourcefulness and the creativity of their thinking. These men are hard workers; they shrink at no effort to get facts and organize them. But work alone does not account for their power. The thing that sets them off from their fellows is not so much a superior ability or opportunity or an unusual endurance for work. It is rather to be found in the hours of the night or the early morning which they spend in the conscious presence of God waiting for him to speak to them. God gives power to those who wait upon him.

Prayer and devotional meditation are not spiritual luxuries to be indulged in by those who have abundance of time. They are necessities for all who would have spiritual power. This is the testimony of the Word of God and experience.

Saturday: Rev. 14: 13

"Blessed are the dead who die in the Lord"

The Blessedness of the Righteous Dead

Those who are running in the heat of life's course think little of the reward that shall come at its end. But those who are wearily approaching the goal reach forth with anticipation of release when it is reached.

The Christians to whom John wrote were facing severe persecution. They faced the likelihood of death for their faith. It was a service to them to give them assurance that death would be blessed if they were faithful. Indeed it is quite worth while for all of us to stop and take cognizance of that fact. It will give us courage to go on regardless of what happens.

Sunday: Rev. 22: 1-5

"And there shall be night no more . . . for the Lord shall give them light"

Life in Heaven

We see but dimly beyond the vale into eternity. But such pictures as John here presents help us to imagine some of the joys in the future life. The passing of all the ills of this life is one of the features of the picture. The troubles of earth shall no more fetter the soul. The life beyond will offer opportunity for intimate fellowship with God and Christ. Our opportunities for fellowship in this life are greater than we use; but in the future all barriers will be removed. We shall serve God continually in his presence in the fullness of joy.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., November 27, 1937 No. 48

EDITORIAL

Mathematics of the Abundant Life

WHEN one has escaped the corruption which is in the world through unholy desire, he is ready to give diligence to the mathematics of truly abundant living.

The apostle Peter, for example, thought of the abundant life as resulting through a series of additions, or as a kind of step by step achievement. One can imagine that he arrived at this view through his own experience.

The reader will recall in this connection the well-known passage in which the apostle gives his seven-point formula. "Add to your faith virtue; to your virtue knowledge; to your knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

And then it logically follows that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Such are the simple but not too easy mathematics of the abundant life. H. A. B.

On Thinking While You Work

"EVEN now when I have some real hard thinking to do I get myself a bag of potatoes and start peeling them. I find that it clears my mind for thinking." The author of this statement is a young woman who has succeeded in several lines even though she is married and the mother of two children.

More might be quoted from the experience of this young woman to show how it is possible to live on the mountain though one must work in the valley. And yet, this is hardly necessary. The thoughtful reader can certainly recall personal experiences which show it is possible to think while one works, especially if the work is of routine character.

The practical importance of this fact lies in two fields: first, in the field of useful thinking done; second, in the release it gives to those who are bound to some specific place or task. Our grandfathers composed many a sermon walking between the handles of a plow. If we are to attain some measure of their serenity we too must discover how to think while we work. H. A. B.

The Church and World Conditions

BISHOP MCCONNELL is quite stirred up about conditions in the world, especially the way Japan is acting. Any person of normal intelligence and decent character would be. The bishop thinks it looks as if H. G. Wells' prediction about the doom of civilization were coming true. Any person who thinks with much regard to facts would say the same. That is the way it looks. Things are not always what they seem, as Longfellow metrically observed, but that is how they seem.

A pertinent inquiry for church people is the question whether there is anything the church can do about it. We believe there is, not one thing merely but several things. We suggest these three: (1) Make disciples of all the nations. (2) Teach them to observe what Jesus taught. (3) Keep this up till all attain perfected manhood. We make the first and second suggestions on the authority of Jesus Christ himself, and the third on the authority of his greatest apostle.

Some no doubt will consider this too tame, too slow, too indirect. They want something more dramatic, if not drastic, something that promises quick and tangible results. Drastic procedures may make a show of accomplishment but they seldom yield anything solid and lasting.

As for the dramatic element, there is a very beautiful touch of that in the process of disciple making. Baptizing people in the name of each member of the Holy Trinity is quite dramatic and should be very impressive. It doesn't guarantee anything of itself but it is a graphic picture and powerful appeal to the candi-

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date to make good his profession. And that is nothing less than entering into the character and life of God. Follow that in the practice of all that Jesus taught until the man measures up to the spiritual stature of Jesus Christ. Turn out enough men of that stamp to fill the high places of state in Japan and other nations and the Bishop McConnells could feel easier about world conditions.

We are well aware that this is no small task. That is why the church is commissioned to keep at it faithfully and indefinitely. Our Lord will say when it is enough. It is for us to keep busy with the charge he gave us. The mischief of this business is that when we see how little progress we are making we grow impatient and discouraged. We conclude that there must be some shorter, easier way, and forthwith fall to devising some new scheme of organization or nomenclature. But there isn't any shorter, easier way. The only way to make world conditions better is to fill positions of trust and responsibility with better persons.

By better persons we mean persons with a higher standard of integrity and justice. We mean men and women who make promises and keep them. We mean diplomats who sign treaties and then do not throw them to the winds. We mean employers and employees who consider fairly the interests of each other.

Whatever the facts about corn, wheat and cotton, there is no overproduction in high grade personality. The demand for men of character in all the walks of life far outruns the supply. The church must be the chief dependence of society for the production of these men. There is no way to get them but to grow them. This can only be done by "teaching them to observe all things" and keeping at it until they "all attain." In modern phrase, the method is Christian education. There is no other.

Responsibility for this rests on the church, placed there by her Founder in a solemn final charge. We ought to take it seriously. World conditions challenge us. E. F.

Setting the Other Person Right

Persons much given to the practice of trying to convert other people from the error of their opinions should give careful heed to this much forgotten counsel: "You can never persuade anybody of anything unless you first recognize the truth in the position he holds."

Wise word, indeed. This is not to agree with his contention. It is to realize that he isn't wholly wrong, that there is some truth in his position, if not as he states it, then in a greater truth back of it which he thinks can be conserved only in his way. It is your task to discover this greater truth, to agree with your brother in appreciating its importance, and then to help him see that there is a better way to express it and maintain it.

Better prospect of success in this effort is not the only good reason for adopting a conciliatory attitude. There is another very subtle reason but it is a little risky to mention it. Are you willing to assume all responsibility for possible damages, including injured feelings? With that understanding we proceed.

Doing your best to discover the truth in the other man's position may help you to discover the error in your own. And who knows which would be the greater gain for kingdom progress?

But there is no error in your position? Not even the smallest margin? You see the whole truth perfectly? Then you would hardly be able to understand your erring brother. You are too far beyond him to help him. Better leave that service to somebody living in his world. E. F.

For the Increase of Church Loyalty

If your church is like many others in this land there is need to give attention to the matter of church loyalty. We do not have in mind some temporary shot-in-the-arm kind of remedy. The loyalty that is real is that which is based on intelligent appreciation.

It is a fair question to ask how the average church member is to be helped to an intelligent appreciation of his church, and through this to an increase in loyalty. Adherence to the church originates as a result of hearing or reading about it. Out of this knowledge grows conviction and action.

Will not the increase of loyalty come through a continuation of this educational policy? That is, as members hear or read more about the achievements of the past, the work now being carried on, and the challenging plans for the future, they will grow in appreciation of and loyalty to their church.

National spirit has been revived through just such a procedure. Consider how the Poles and the Irish have revitalized national interest in recent years. Consider also how every institution or group of any consequence seeks to and actually does increase loyalty through the dissemination of information concerning its history, current activities, and hopes for the future.

The year ahead is one which gives promise of making available much information about the Church of the Brethren. A great deal of this will be new to this generation. It is of the sort which will build intelligent appreciation. Are you for the increase of loyalty in the Church of the Brethren? Would you like to see more of it in your local congregation? Then why not make it a point to use Church of the Brethren literature? And in this we include pulling for an increase in the circulation of your own church paper.

H. A. B.

THE GENERAL FORUM

A Morning Prayer

BY ERNEST DETRICK

Give me grace today, dear Lord,
To be a better man;
And give me strength to help the world
In every way I can.

More power I need than mine, O Lord,
To brave life's angry waves;
For evil powers are working hard
To bind the hand that saves.

And though the tempest rages high,
And waves lash wild and wide,
I know that thou canst give me grace
And power to stem the tide.

North Manchester, Ind.

Three Patriarchs of Middle Pennsylvania

BY CHARLES C. ELLIS

THE Middle District of Pennsylvania has made no small contribution to the general brotherhood in the initiation of movements which have been significant in the life of the church. There is much of truth however in the suggestion that an institution is usually but the lengthened shadow of a man, and the real contribution of the middle district of the Keystone state has of course been a contribution of life. The sturdy character of that life which has manifested itself so notably in mental and spiritual vigor is evidenced in the longevity and continued mental vigor and spiritual health of three men who are still with us, all three of them well beyond the fourscore years which are the Biblical indication of divinely-given strength.

I have before me as I write three interesting sketches published about seven years ago in the *District Echo* of Middle Pennsylvania. I think it would interest the church to have these three articles reprinted in the MESSENGER, not only because of the subject but also because of the writer in each case. The account of Elder James A. Sell is written by W. J. Swigart, the one on Elder John Bennett is written by Elder James A. Sell, and the one on Elder and Mrs. W. J. Swigart was composed by I. Harvey Brumbaugh.

Our church statistician, Edgar Hoffer, points out that Bro. Sell, who is now ninety-two years old, has had the longest ministerial service of any one now living in our brotherhood, having been elected in 1865, and that he is likewise oldest in the eldership, having been ordained in 1872. Bro. Swigart and Bro. Bennett were born in 1850 and both elected to the ministry in 1876. They have therefore not only lived their lives together across this goodly number of years, but together have served as ministers of Christ more than threescore years. While Bro. Bennett has been afflicted with blindness for some years and the companion of his youth has gone on before, both Bro. Sell and Bro. Swigart continue their public ministry and Sister Sell and Sister Swigart remain with them, though the latter is now laid aside in affliction.

Bro. Bennett's service has been largely in the home district where he has served faithfully and long, not only as the main support of his local congregation which is much isolated, but also as trustee for twenty-five years of the Morrison's Cove Home for the aged, and also for an equal time in attendance upon the meetings of the district.

Bro. Sell and Bro. Swigart are better known to the brotherhood at large because their service has not held them so closely at home, and they have served often in the Annual Conferences of the church. As Bro. Swigart points out in his article, much of the pioneering service for the church for which the middle district should have credit, such as division of general territory into districts, Sunday-school work, conventions, ministeriums, church publications, colleges, etc., were all projects in which Bro. Sell had a significant part. As "the boy preacher" of his day James Sell had many calls to minister and he was among the earliest of our ministers to conduct a "series of meetings" whose purpose was doctrinal and evangelistic.

Bro. Swigart himself has the unique distinction of having had a pastoral relation longer than any other in the brotherhood. His ministry to the Ardenheim church, largely uncompensated, has covered a period of sixty years. His work on the Peace Committee of the church before and during the late war is part of the history of the church, and his long service to Juniata College as a teacher and a member of the Board of Trustees has helped to build the foundations upon which the educational work of the church stands today. In the earlier years his reputation as a preacher was in all the churches, and he gave five years of pastoral service to the Philadelphia church before the pastorate of Dr. T. T. Myers while at the same time carrying his work at the college.

To men of God such as these, not only the middle district, but the whole brotherhood owes a debt of gratitude; and instead of waiting until their service is ended to commemorate its worth let us gladly do so now. Perhaps this inadequate presentation will at least be suggestive enough to stimulate a few personal words of appreciation from the brethren, or even to motivate a gathering up of reminiscences valuable for our church history which in a very few years may be lost entirely if we do not in time recognize their value.

Each of these men in different degree and in differ-

ing manner has left his impress for good upon my own life and ministry; and in noting thus briefly what they have done for the church and the district I am glad to testify that I "thank my God upon every remembrance" of them, and I know that many more share the beneficence of their influence.

Huntingdon, Pa.

Elder and Mrs. William J. Swigart

BY I. HARVEY BRUMBAUGH

A LIFE lived humbly, happily, serenely, justly, but with mercy for all, righteously yet marked with great understanding of our frail humanity—such a life has been that of Bro. William J. Swigart. Long associated with the Huntingdon church and Juniata College, he has been a part of them in an organic way as he likes to characterize a really vital relationship. From Huntingdon as a center his life ministry has radiated far into distant parts; and that ministry has ever been one of a strong, sustaining faith in God the Father and in his Son, Jesus Christ.

William J. Swigart was born near McVeytown, Pa. His father was blind and part of the boy's duty was to accompany and guide his father as the latter went about from home to home selling the wares from which a meagre living was earned. The mother in the home was of English descent, and that fact accounts for the physical appearance, the speech and certain mental traits of the children different from the "Pennsylvania Dutch" type which is more common in this district. Circumstances hindered rather than favored the early ambitions of the boy for an education. The public school was followed by study at the Kishacoquillas Seminary near Belleville. This training was sufficient to start him upon his career as a teacher, first in the public schools. Further training prepared him for his place in Juniata College which was begun in 1880 as a teacher, to which were later added the duties of trustee and treasurer. Bro. Swigart's special field was elocution, as it was called then. How many pronunciations, harsh sounds and awkward gestures were corrected by this one who made reading and speaking a fine art! Nor was this training superficial. The students were expected to bring personal illustrations or "original concepts" to class—a method or habit of thought that proved helpful to many a young preacher.

After the passing of years there is no one who reads the Bible with clearer enunciation, or with more mellow voice or who puts more meaning into the reading of the Word. Beyond that, his thoughtful study of the Word has had expression in literally thousands of sermons. Few ministers have made such careful preparation of their sermons and maintained that habit through so many years. To write out a logically developed sermon as he commonly did and does demands an exactness of thought not used by the one who trusts much to the inspiration of the occasion. The habit of real study gives to the sermons of this man in the eighties a virility and power that are lacking in "the efforts of many younger men." These sermons have been given in the old College Chapel, in the Stone church, in Philadelphia during his five years pastorate there, in country and in city as he has been called far and wide, and in the little Ardenheim church, the shepherding of which has been his active care for so many years.

This man of years is kept young not by study and work alone. He has a recreation—fishing, which was both the work and recreation of some of the disciples of old. Possibly fishing is the only activity that is not shared by his good wife, Sister Carrie. Since 1882 his companion—with all the richness of meaning that the word implies—sharing her husband's life, his work, his interests, helping him with her presence and her prayers.

When in the autumn Brother and Sister Swigart start for the south their friends follow them with good wishes and pray that they may return in the spring with the birds—to open the house and renew the altar there. So they have been blessed and been a blessing to others in their words and in their lives.—*Reprinted from The District Echo of November, 1931.*

Elder John Bennett

BY JAS. A. SELL

JOHN BENNETT is one of God's noblemen. He was born Oct. 25, 1850, and grew to manhood in the county in which he was born. He was doomed to hard knocks all through his life. His early training was in the university of pluck and plod, and his experience in life has been along the same line. He entered the profession of teaching in his youth and continued for a period of thirteen years. He then embarked in farming and merchandising. He was appointed postmaster in his native village and has held the position for thirty-five years.

In 1876 he was called to the ministry by the Church of the Brethren. With the handicap of a large family to raise and educate, he entered wholeheartedly into the work and became a very efficient minister and zealous worker. He was one of the most honored and useful men of his community.

His advice was sought in times of both private and public troubles. He visited the sick, comforted the sorrowing, preached the funeral sermons, baptized and joined in marriage the young, and preached for the people on Sundays, and he was the leader in Sunday school and temperance work. He received no financial recompense, but on the contrary was one of the most liberal supporters of the church in a material way.

His home was located in an isolated place where conveniences were wanting and where his subsistence was wrung out of an unwilling soil. Here he reared his large family in respectability and gave them an education that well fitted them for their chosen callings.

He also served the church abroad. He attended district meetings for twenty-five years and was a trustee of the Morrison Cove Home for the aged from 1900 to 1925. All this drew on his time, his vitality and resources. Physically he was rather frail, and in his isolated location the means of transportation was expensive and fatiguing.

Age is now upon him, and he has been quite a sufferer and has the added affliction of blindness. The companion of his youth [now deceased] and a devoted daughter are still with him, and the closing years of his wonderful life are sincere and peaceful.

"Sitting now composed and peaceful,
Crowned with honor, crowned with love,
As the sunset's glory deepens,
Waiting for the call above.
But though fourscore years have vanished,
And his youthful vigor's fled,
Yet those years have only brightened,
The clear halo round his head."

—Reprinted from The District Echo of May, 1930.

Elder James A. Sell—As I Have Known Him

BY W. J. SWIGART

It must be more than threescore years since first this name became associated with the interests and affairs of the Church of the Brethren in Middle Pennsylvania. Dunker preachers then were generally old men. One day "a boy preacher," so they said, came to the Spring Run church. One fellow said to me, "Why, he had a necktie on, and wore a straw hat." James A. Sell has been a familiar figure and an important and influential factor in the work and doings of the church ever since; and his interest in the church and its purity and mission has never flagged; his advice and counsel are as wise and timely as ever.

When he came on the scene there were not so many "conferences," nor were the various activities so completely organized as is the case today. But there was much voluntary, brotherly visiting among the neighboring congregations and families. Especially was this so at love feast, or "Big Meeting" times. The love feasts, from the Alleghenies to the Susquehanna and beyond, were arranged in consecutive series and dates so that members could follow them up and attend a number in a sort of visiting tour. At the close of a communion service half a dozen visiting elders would rise one after another and announce their meetings and extend an invitation, "especially to the ministering brethren." Sometimes there was a large number of ministering brethren present, and a whole row of preachers was arrayed along the wall; but no one with a special invitation or call, and "freedom" was extended all down the line. In some places the custom or expectation obtained that the preacher who was farthest from his home was rather expected to preach. The spirit and fellowship were fine, and directly the preaching was started and some truly eloquent and powerful exhortations were presented. The "Big Meeting" was the semiannual convocation of the congregations, not only for the ministering brethren, but for the members and youngsters as well; and probably not a few matrimonial alliances from different congregations had their start in these meetings—and, it might be added, good ones, too.

If a visiting brother (the Myers boys called him a stray brother) happened into the community at any time, a few evening meetings were announced for him "to begin at early candlelighting." But I think James A. Sell was the first to hold a series of evangelistic meetings in our churches. His meetings were largely attended. Bro. Sell's sermons, while evangelistic in tone and purpose, were logical and profound and always edifying. His discourses on Biblical doctrinal subjects, while tolerant and considerate, were clear, conclusive and convincing. It is as a preacher and writer that most people think of Bro. Sell; he was a *thinker* —as were his brothers Brice and David. He reasoned with his people out of the Scriptures.

In those early days there were not many who were fitted or willing to engage in this sort of work and he had many calls and held meetings and preached in many churches in Pennsylvania and beyond. He went about strengthening his brethren and pleading the claims of religion with the impenitent. Doubtless, there are those who are happy and active in the church today who were wrought upon and made the great decision under his preaching. Furthermore it is believed that of those who accepted Christ and came into the church in his meetings few ever "fell away."

James A. Sell was an originator and pioneer in many fields and interests of the church. He sometimes speaks of what Middle Pennsylvania has contributed to the present great activities of the brotherhood as having been started and encouraged in our district; such as the division of the general territory into districts, Sunday-school work, conventions, ministeriums, church publications, colleges, etc. It is in place to remember that Bro. Sell was a pioneer factor in bringing these things to pass. He has had an active and potent hand in nearly all of these. He was chairman of the Board of Visiting Elders to Juniata College until this work was committed to the General Education Board. He and Thomas B. Maddocks, D. A. Stayer, W. S. Long and S. J. Swigart came frequently to the college and

worked acceptably and efficiently in this capacity. To James Sell, George S. Myers and W. S. Ritchie we are largely indebted for the History of the Brethren in Middle Pennsylvania. These men kept the matter alive from year to year in the meetings of the district; gave much time and patient labor in collecting data and doubtless have some valuable matter yet in hand that was too voluminous to have place in the final publication. The history was finally edited and completed by Elder G. B. Royer, and is a valuable addition to our church literature.

Bro. Sell's early life and personality were touched and influenced by the lives and personalities of the men who were the very founders and fathers of the congregations of our district. He has had touch and hand in the work and workings of the church for more than sixty arduous and interesting years. He has helped to steer the ship of church and maintain her principles and shape her working policies. He has helped to hold the congregations and members steadfast and united during some unhappy controversial periods. He has been spared to live and, in turn, touch and influence the present ministry in whose hands the church now is, and will be for a generation to come.

While staunch and firm in his personal beliefs and courageous in his attitudes and convictions, he has always been tolerant and possessed of charity and love and helpfulness to others. In the more than sixty years of his ministry many changes have come in, yet he has well maintained his poise, and the "innovations" have not overwhelmed him nor made him to fall out with the times or lose sympathy with the age, or lose confidence in the church and her mission.

While he is well up in the eighties, and probably having served longer in the ministry than any other man in our brotherhood (unless it be Eld. S. Z. Sharp of Colorado—another product of Middle Pennsylvania) owing to sturdy and vigorous ancestry, simple personal habits, and the gracious care of a kind heavenly Father, he is well possessed of his bodily powers; and his mental faculties are alert and active. With a few tools, his books and pleasant memories, he is happy with his poetry and his meditations.

While he has no regular charge he still preaches to the edification of others as opportunity affords, and writes as the Muses prompt. He and his good wife Esther have been permitted to walk life's way a long time together, sharing its ups and downs, and are still happy as newlyweds; loved and cared for by children, grandchildren and their children, sharing the love of their brethren and the respect and veneration of the entire community. God bless them, and give them more years to be with us.—*Reprinted from The District Echo of November, 1930.*

Repentance

BY GRANT MAHAN

This is a subject on which our ministers do not lay as much stress as they did in former years. Changes in customs have no doubt led to this change here. But we must feel that not all changes are for the better: some new customs have come in which we believe are not as good as the old ones which have ceased to be. And that includes the change in the omission of this subject from the greater part of the preaching; for we feel that man is ever in need of repentance, and needs to be reminded of this fact. Of this the Scriptures bear abundant testimony.

Deut. 4: 30, 31 says: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forsake thee." Job 1: 23 says: "Turn you at my reproof: behold, I will pour out my spirits unto you, I will make known my words unto you." Psa. 34: 18 says: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Isa. 22: 12 says: "And in that day did the Lord of hosts call to weeping, and to mourning, and to baldness, and to girdling with sackcloth." In 31: 6 we have: "Turn ye unto him from whom the children of Israel have deeply revolted." And in 55: 6, 7 he says: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

In Jer. 6: 16 we have: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In 7: 3 we read: "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this land." In 36: 3: "If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the evil of their doings. . . . If ye will not hearken to me, to walk in my law, which I have set before you, . . . then will I make this house like unto Shiloh, and will make this city a curse to all the nations of the earth."

In Hosea 6: 1 we find: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." In 14: 1, 2: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously."

There are many other passages urging the Jews to

repentance. But, for the most part, they were unheeded, and at last the Jews reaped what they had sown. The word of the Lord came to them through various prophets, but they would not hearken. In many respects the churches have been like the Jews; for a time they are enthusiastic and faithful in their obedience; but their love grows cold, and at last they can only be cast off. The Jews had the law and the prophets, and would not hear them. We have the gospel and the Spirit, and so often fail to be guided by them. In what respect are we better than they? What have we deserved more than they? They were unfaithful, and we have been the same. The writer of Hebrews well asks: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

The gospel age was ushered in by that word "repent." John used it before Christ was manifested to the people; Christ used it when he began his great work; Peter used it on the great day of Pentecost; and no one can estimate how many times and how earnestly it has been used to those who were disobedient to their Lord since those times. It is the word we need today. But it is the first step to take toward God—repent and believe the Gospel; and then obey it from the heart, the whole heart, with no mental reservations. We have gone out of the way; we have done much that we should not have done, and we have left undone much that we should have done. The only way to get back on the Rock is to repent, to return, and to obey.

It is so hard sometimes to acknowledge being in the wrong; but that is only because our minds and hearts and wills have not been brought into entire subjection to the will of God. As long as our will is contrary to his in any respect, we are on unsafe ground: the subjection must be entire. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

One must think, when considering those whom he knew before they entered the church body and then after they had entered it, that there is something wrong. The life and its purposes have not been changed: as they were before, so they are after professing to take a stand against sin and for righteousness. It is professedly a change of allegiance, but there is still the holding fast to the old ways, the old pleasures. There is no more light shining from the lives after than there was before; and when this is true we may be very sure that there is no light inside to shine; there is not even a dim reflection of the life of Christ. The Lord can not be served in that way: one can not belong partly to the world and partly to Christ: he is Christ's or he is not: and if he is not, he needs to repent. Not one of us can stand faultless before the Lord; all have sinned and come short: we must repent.

Rehobeth, Md.

When War Comes

BY I. S. LONG

A BEAUTIFUL article appeared in an August MESSENGER, 1937, entitled "Stars to Follow." The writer brings us neverthless into our accustomed dilemma, either horn of which is bad, she thinks.

In seeking a solution of this vexed question I offer the following. We are for peace, always for peace, and never in favor of war. We favor all legitimate discussion leading to peaceable solution of perplexing difficulties. We shall actively promote peace sentiment in our localities and churches. Having done this, if war comes, we shall continue living our normal life of goodwill to all, with malice toward none.

In the endeavor to live this normal life, we shall go forward in our legitimate businesses of farming, merchandising, teaching, preaching, etc., in order to earn a good living, and live a good life. These occupations are right, I assume, whether in time of war or in peace. In either era we shall do all the good we can, to all the people we can, and as long as we live. We are patriotic to do good, to build, to construct, but never to destroy and to kill. The only thing a Christian can do is to love his fellow men, whether neighbor or enemy. Christians may never cheat and hate and murder and take up the sword to kill. We conscientious objectors leave that sort of work to unbelievers. We choose the Jesus way of life instead.

Nevertheless, living in our quiet peaceable way in war time, doing legitimate business, willingly or unwillingly, we likely aid in war: but we can not help it. We do not want to do a thing to injure a single brother for whom Christ died. And we do not hate him or want to do a thing to slay him.

The principle I hold to is simply that we *may do in war time whatever we can rightly do in time of peace.* We have a conscience about war and would be reasonable, and we should not betray that conscience or do the doubtful thing. Our position we hold without any doubts. To doubt is to be condemned. It is always right to farm, to teach truth, to be a nurse or doctor or to engage in other legitimate business. In season, out of season, we should do these things. It is always wrong to cheat and hate and lie and steal and do any business injurious to our fellow man, for whom Christ died.

Beforehand, we serve notice to the powers that be that we shall not take up the sword to slay, and that

we are patriotic to do good, only. We are a people of goodwill to all men. With all our hearts, we would be Christians.

Baltimore, Md.

In His Likeness

BY QUINCY LECKRONE

THOUGH we believe that Jesus Christ is the Son of God our salvation through him depends upon our becoming like him in spiritual perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48), is as much a command to be observed, in the spiritual kingdom of the New Testament, as "Thou shalt not steal" is a command to be observed under the moral law.

We do not hesitate to claim absolute perfection in keeping some of the moral laws, the justice of which we have reasoned out; yet to be perfect in spiritual things seems to be so far removed from the possibility of attainment in this life that we hesitate to profess full observance of them. We are inclined to limit or modify the meaning of the scriptural terms, used to express the command, to a degree wherein our human judgment can admit the possibility of observing it. But this is not in harmony either with the plan or purpose of the new birth of the Spirit.

There is no perfection in human thought or deed; but when the new birth takes place the spirit is no longer limited in its possibilities by the fact that it still dwells in our physical mortal bodies. We become new creatures, sons of God, equal with Christ our Master. We do not rise above him, but we become perfect and like him who is our Master (Luke 6: 40).

How can we become like him, and perfect, even as our Father which is in heaven is perfect (Matt. 5: 48)?

God demonstrated his essential characteristics when he extended his love and goodness to all mankind, both good and evil, the just and the unjust: hence, to be like him we must do likewise. But our salvation depends on something more vital than imitating the love and goodness of God. It does not rest upon our keeping the moral law, or the good we may do to our fellow men. Even sinners, unregenerated by faith through Jesus Christ, can do all this and they often do it most perfectly. An example is that of the young man who came to Christ inquiring what good thing he should do to inherit eternal life. He confessed that he had kept the moral law, all of it including loving his neighbor as himself. But Jesus informed him that in addition to all the good things he had done, and could yet do, he must "come and follow me" (Matt. 19: 17-22).

To be like him we must follow him not only in the moral examples he has set for us, but as well, in the precept "ye must be born again," by the regeneration of the spiritual life within us, whereby we become like him. "Ye which have followed me in the regeneration" (Matt. 19: 28). This spiritual transformation does not come by observing outward forms of love and goodness, but it is "born from above." It is "born of the Spirit." When this takes place in the soul of man he becomes like his Master and like his God. Expressions of love and goodness will flow out to all men.

The hope of salvation, through a socialized interpretation of the moral law, is not a modernistic theory. It is the same old false philosophy that failed to satisfy the soul of the young man of the parable in his quest for "eternal life." He had followed the illusion to its limit and it failed him. "He went away sorrowful."

Jesus was teaching the way of life, eternal life, the more excellent way, the way to be perfect in his likeness. His disciples "were exceedingly amazed" when they discovered that there was nothing they could do that would work the change that is necessary to the salvation of a soul, neither in themselves nor in any one else; they cried out in despair, with an expression of finality, "Who then can be saved?" Jesus comes to their rescue, explaining that though it was a thing impossible for man to do, being a creation, a resurrection, "With God all things are possible." "Ye which have followed me in the regeneration" are entitled to the rewards of salvation.

To the young man he had said, "If thou wilt be perfect, . . . come and follow me."

"When he shall appear we shall be like him" (1 John 3: 2).

Thornville, Ohio.

Bits of Brotherliness

Do Your Bit as a Hero of Peace

BY PAUL F. BECHTOLD

"DEAR DANIEL:

"My experience has shown that tobacco slows up the reflexes of athletes, lowers their morale, and does nothing constructive. Athletes who smoke are the careless type and do not have the best interests of their team at heart.

"Yours sincerely,

"K. K. Rockne."

The above letter was written to Daniel Hawley Sturm, a schoolboy of Mannington, W. Va., in reply to a letter of inquiry. It is one of the last ever written by this great lover of boys, and a brotherly act, indeed.

Ottawa, Kans.

HOME AND FAMILY

Afternoon Caller

BY MILDRED ALLEN JEFFERY

A little lady asked to see
A sample of embroidery—
"Or whatever that you do, my dear,
Of handwork through the passing year."

I only smiled, and shook my head;
"I have no fancy work," I said.
She looked at me in mild amaze—
"What do you do on quiet days?"

"I take my pen, and using words,
I weave a tapestry of birds—
Or make a cheerful little song
To warm some heart when days are long."

The little lady didn't think
Much good would come from using ink.
"I don't know what I'd do," she said,
"Without my needle and my thread!"

Hawthorne, Calif.

The Invisibly Wounded

BY ARCHER WALLACE

THERE is a home in an English city for invalidated soldiers of the Great War whose wounds, however, are not apparent. They have suffered no amputations or other signs of loss; their troubles are chiefly nervous disorders. They are restless, apathetic and generally unhappy. I can not remember the official name of this institution, but I do recall that it was locally known as the "Home for the Invisibly Wounded."

There are multitudes whose wounds are invisible. There are sorrows that hang no crape on the doorbell and of whose existence very few know. It is reasonably certain that no one could walk down a busy street without meeting scores of people who carry invisible wounds. There may be little about them—their appearance or conversation—to indicate what they suffer, but the wounds are there and it is only because of strong effort and magnificent courage that they are able to conceal them.

One of the most dramatic stories in the Bible is that which tells of the siege of Samaria by King Benhadad. The sufferings of those who defended the city became so acute that one woman of the Israelites was driven by starvation to slay and eat her child—a hitherto unheard of thing in Israel. When this gruesome incident was brought to the attention of the defending king, he was so horrified that he rent his clothing and then to their amazement the people saw their king was wearing sackcloth *within* upon his flesh. Then it became known that under his purple robes of splendor, the king had been wearing the coarse, irritating sackcloth, and wearing it within so that none but God would know about it (2 Kings 6: 30).

Perhaps that is how all kingly souls wear their sackcloth and this reserve about one's sorrow is the hallmark of the finest kind of courage. There is another Bible story of concealed sorrow, as tender and human as it is dramatic. It is that which tells of the meeting between Joseph and his brethren after a separation of many long years (Gen. 43: 26-34). The men did not recognize Joseph, but he knew them and was utterly overcome with emotion. For a time at least he wished to conceal his identity so he retired to his chamber and wept there. "And he washed his face, and went out, and refrained himself."

He left their presence lest his emotion should become apparent and perhaps alarm and distress them. He washed away the tear stains and then, when he had recovered his self-control, he returned to them. That tender story comes to us across the span of more than three thousand years but it is a reminder that in every age and in every land there are those who wash their faces and refrain themselves—who for the sake of others rather than for their own, bravely conceal their sorrow.

It is reasonably certain that if we knew all that there is to know about anyone, even those who have injured us, we would cease to be angry and probably forgive. Our knowledge of them is so partial and often prejudiced. More knowledge would make us tolerant and understanding. When someone wrote to Rev. David Smith, who for many years answered personal problems in the *British Weekly*, asking how to deal with cranks, he replied: "Never be unkind to anyone—not even a crank. When you are about to crush some one who has annoyed you, look before you strike and when you see what you are about to do you won't do it. In attacking a crank you may be striking a wounded animal."

We would refrain from striking a cripple because his affliction was so noticeable; indeed we would never think of injuring anyone whom we knew to be in sorrow, but there are many whose grief is not manifest, whose wounds are invisible and we often act with a haste and impatience that becomes cruel.

Recently a lawyer, sixty-two years of age, took his own life. When a child he had suffered from infantile paralysis which left him severely handicapped for life. He had carried on for many years but evidently had never overcome a spirit of rancour, a sense of injustice which we can at least understand. He left a letter in which he had written: "Surely no one, not even God, can condemn me for putting an end to my unhappy, useless life." He was wrong. Doubtless his

life was not useless and it need not have been unhappy, but it would be a strange person who could read that pathetic note without emotion. And one can not forget that there must be many who felt about life much as that lawyer did.

It was magnificent fortitude about which W. E. Henley wrote:

"In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed."

But there are those who can not sing in that strain, who have not such stoical bearing and whose wounds do not heal so completely.

It is significant that it was when he was nearing the end of his life that Paul wrote the admonition: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32). Indeed, the most arresting thing about those words is the great change which has taken place in the heart of the man who wrote them. He began life as one who held tenaciously to his own views, so much so that he sought the death of those who did not agree with him. Even after his conversion signs are not wanting that he could disagree sharply and heatedly with his co-workers. He did not suffer fools gladly. He was often engaged in bitter controversy and we have no reason to believe that he was always right. But the Paul who stands amid the deepening shadows is a somewhat different man. He is more tender and charitable.

It is the belief of many that the Apostle John outlived all the other apostles: that one by one he saw them pass to their reward until at last, grown old and feeble, he remained the one living link with the Master. Tradition has it that when he was no longer able to walk he was carried to where the believers assembled and there he was wont to say the one thing which to him seemed more important than anything else, "Little children! love one another."

Toronto, Canada.

A Cheerful Attitude

BY JULIA GRAYDON

She came into my room to do some cleaning, this bright young woman, and I said: "It is a lovely day, Freda."

"Yes," she replied, "it's a lovely day to work."

How many of us connect the lovely days with work? Are we not more inclined to think of the pleasures a lovely day holds for us? "A lovely day to work," not just for ourselves, but for others. All kinds of work, indoors and out, with a feeling of gratitude in our hearts that it is a lovely day sent to us by our Father who sends all the days.

Freda loves her tasks and that is why she succeeds, and why people like her. Let's all be thankful for the lovely days which help us in our tasks.

Harrisburg, Pa.

Our Peace Mission in Spain

BY MRS. ROSS D. MURPHY

As most of us know, our church, with the Friends and Mennonites, making up what has come to be known as the Historic Peace Churches, started relief work among the women and children of Spain as a witness of our peace convictions in a war-stricken area. This work has been moving steadily forward. We have contributed over six thousand dollars, at the rate of one thousand dollars per month from May to the present time and Dan West is now in Spain.

Relief is being administered on both sides of the line and the need continues to be great and becomes more acute as winter approaches. Two members of the Mennonite church, D. Park Lantz, a former missionary in Spanish speaking America, and Levi Hartzler, a young man, are now on their way to Spain. Several tons of clothing are also being sent by the members of this church. Esther Farquhar, a Friend, has been directing the work in loyalist Spain from the beginning.

Our response to the emergency call during the summer was splendid, but more clothing for all ages of children, layettes, blankets and yard material, as well as soap, is still needed. Send this material to the Friends Service Storeroom, 1515 Cherry Street, Philadelphia, Pa., marking it with the letter "B" for Spanish Relief. Secondhand clothing should not be sent unless it is in very good condition and has good wearing qualities. All packages of clothing must be sent prepaid. Money for food and medical supplies is needed even more than clothing. It will be necessary to materially reduce our monthly allottments unless more funds are made available at once. We wish also to share in whatever relief work may become necessary in China. Send all gifts of money, large or small, to Clyde M. Culp, Treasurer, 22 S. State Street, Elgin, Illinois. Do not send gifts of money to the Friends Service Committee of Philadelphia.

Much as relief may be needed in other areas, Spain affords a unique opportunity for the expression of our peace convictions and especially so in view of the fact that the work is a united testimony on the part of the Historic Peace Churches, none of which had an established center or mission there to be protected. The service is a voluntary testimony of goodwill given in the name of Christ.

Aid Societies, other groups and young people are urged to lead out in soliciting help from the community at large.

It was decided by the Council of Boards that both Spanish and Chinese relief work should be sponsored by the joint staff and that relief in China should be administered by the General Mission Board while the work in Spain continues under the direction of the Board of Christian Education, through the American Friends Service Committee. There may be those who will contribute to this work who have never responded to the other various missionary projects. May we all be alert in securing such gifts. We dare not allow this to interfere with our regular and normal project-giving, but rather pray that generosity, thus aroused, may increase the giving toward our Conference Budget.

Philadelphia, Pa.

OUR MISSION WORK



I. E. OBERHOLTZER



E. M. WAMPLER



F. H. CRUMPACKER



D. M. PARKER



ALVA C. HARSH



DAN WEST

NEUTRAL RELIEF FOR CHINA AND SPAIN

It is in behalf of the tremendous need in these two lands that the Boards join in this call for neutral relief funds. Givers are encouraged to designate for China or for Spain. Money for relief but not designated will be divided on a 50-50 basis until such time as changing conditions justify a revised ratio.

The suggested time for presenting this call for relief is Sunday, Dec. 5. If this is not possible, the following Sunday could be used. This call is made by—

THE GENERAL BOARDS,
Church of the Brethren

Send checks to General Mission Board, 22 S. State St., Elgin, Ill.



DAVID BLICKENSTAFF



How much our China mission field has suffered is still unknown. But the resistance there was stiff. Readers are therefore justified in filling in details from what is known of suffering in the Shanghai area. The pictures to the left, showing the need for and the nature of our peace testimony in Spain, must serve for China also.

Monsoon Snapshots

BY FLORENCE M. BOLLINGER

Scene I

If a moving picture color camera had clicked just now, it would have registered a "brown study." But it would not have been in the usual sense of the word, for what I saw when attracted by the noise on the office veranda was a sense of animation. Before my eyes was a group of brown men, in clothes brown with soilure, bending over a piece of paper on the veranda floor. Rambhau, our rather aged church brother, was giving directions about this paper. Age had not affected the sound of his voice as it rose above the babble. He it was concerning whom my little daughter a few years ago at the age of six had earnestly inquired: "Is this Gandhi?"

On the paper were painstakingly written the signatures of fifteen village Christian young men and the thumb prints of ten others of the same group. They had given their promise that they would help to build a dam at the Ahwa Christian Church Rice Field. The capital letters indicate that this is more than an ordinary field. In fact it represents a project for which Bro. H. P. Garner deserves the credit. He helped the Ahwa Christian church begin this work. We found the project in operation when we came to take over the work at Ahwa. A good plan it is too, for it gives the poor village Christians, who have no money to contribute, a chance to share in the work and expenses of the church. It must be confessed that it does require some prodding on the part of the missionary to have the people get the rice plants started, then transplanted on time, and in accordance with the rains. Representatives of each family in the village share both in the planting and in the reaping of the harvest.

Since rice requires so much water for proper growth and maturing, the duration of the monsoon rains is usually the determining feature in the amount of grain received from the field. This year the church council decided to build a dam at one end of the field in order to retain the water for a longer period of time after the regular rains have ceased. Rambhau himself donated Rs. 25 (about $8) toward this project and the remaining twenty-five necessary will be taken from the church treasury. The twenty-five men who had signed the paper will each receive Rs. 2 for his share in the labor of building the dam.

The pictures shows the seven or more teams of buffaloes working up the soil and water into a nice state of mud and the women planting the seedlings in this prepared mud. When our First Fruits Day is observed at Thanksgiving time, the harvested grain will be offered to the Lord, then sold and the proceeds given to the church.



Photos by Amsey Bollinger

Above: Buffalo teams preparing the mud for rice transplanting. Below: Setting the rice plants in the newly prepared mud at Ahwa Christian church rice fields.

Scene II

Friday morning of this week clicked another happy picture. It was a group of the children in a state of excitement and jubilee. Why? It was because "corn eating" vacation was here. This meant a week free from school studies to leave the boarding school for home. It would give each boy and girl the opportunity to enjoy the bright sunshine after weeks of rain. It meant eating corn. Yearly this corn vacation is similar to one which comes earlier in the season when a spinach-like greens which appears early in gardens is the chief food. There is always something for which to be thankful, even if most of us have not classed spinach in that list.

A few weeks ago one of our Christian teachers was in the little corn patch near his home when a small Hindu schoolboy passed by. Knowing what a rare treat corn is to all India children, the teacher offered the boy a few ears. Any Christian child would have eagerly received such a gift, and eaten it raw or carried it home to roast in hot ashes. But not so the little Hindu boy.

"No," he said, "our corn is not yet ripe so we have not made an offering of it to our idol god. Until we have given him the first of our corn we will not eat any."

Only the week before I had returned from my rest in the high hills where I had been with our children. Upon my return I had placed an extra gift of money in the Sunday offering, but I had forgotten to think of the first beans which were hanging in abundance in our garden. I had put them in cans and had sold them

instead. The incident of the little Hindu boy was a reminder to me and the next Sunday found a basket piled high with the finest of green snap beans. "A little child shall lead them."

Scene III

Another picture not pleasant to think of is that of a village or group of villages under the scourge of dreaded cholera. Last Sunday when several of the teachers and their families were drinking tea with us, our peace of mind and happy fellowship was disturbed by a messenger boy. He had come from Pimpaldahd, a good-sized village, twenty-five miles distant from Ahwa. He handed us a note from a Parsee friend who lives in that village. The note read, "Cholera has broken out in our village. Many people are sick, some have died, all are terrified. Please send medicine."

Medicines were sent. The local doctor at Ahwa supplied them. A few days later another note came saying: "I have forgone my vacation which should have come this time, so that I can stay and help these poor people. I pray to God constantly that he will save the people from this pestilence. More are getting sick and more are dying. The confusion and fear is awful, especially when death occurs at night. Please send more preventive medicine."

In the meantime, the doctor arrived in the afflicted villages and gave hypodermic injections to all the people and the progress of the cholera was stayed. The last reports indicate that no new cases have started and that the remaining sick ones are recovering. As a matter of fact the Dangs state has been comparatively free from such diseases and epidemics. The population is well scattered through the Dangs and there are few travelers to bring disease into the area.

Our friend mentioned above is an orthodox Parsee. There may be those who would class him as belonging to a heathen religion. To us it seems that he has much of the spirit of the Master in that he sacrificed his own interests by remaining to minister to the poor sick people of his village. More than that, he looked to God as his source of strength. May God in his fullness be revealed to him!

Ahwa, Dangs, India.

What to Pray For

Week of November 27 to December 4. Intercede for Sister Anna Hutchison as she has again taken up her responsibilities in the Liao, China, station following her furlough. She superintends the Women's Bible School and carries on rural extension work in the surrounding villages. Because of the war conditions in China, no definite information has been received about the work our China missionaries are able to carry on during this crisis. These are reasons why we should remember them in our prayers continually.

Women's Missionary Program

(The December program, the last of the four fall special programs dealing with our own church and mission work, is entitled "The Great Partnership." This deals with the subject of missions and stewardship. It shows how the whole program of missions depends upon the principle and practice of stewardship in life and in money. It is positive in its assertion that the church can not have missions without stewardship, neither can it have stewardship without missions. Missions and stewardship are inseparable. There are 16 pages of material for an hour's program. The price is 5 cents. Order from General Mission Board, Elgin, Illinois.)

The Great Partnership

THEME: The Great Partnership.

CALL TO PRAYER:

"O keep us building, Master, may our hands
Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with thee, O grant enduring worth
Until the heavenly kingdom comes on earth."

HYMN: O Zion, Haste.

PRAYER PETITION:

"Send thou, O Lord, to every place
Swift messengers before thy face,
The heralds of thy wondrous grace,
Where thou, thyself, wilt come."

SCRIPTURE VERSES: Rom. 12: 1; John 10: 10; Matt. 28: 19, 20; Rom. 1: 14.

LEADER'S COMMENTS: Partnership with God.
I am debtor.
God has made us co-workers.
Investment of self is the greatest investment.
Joyous abundant life for all men.
Being Christian means sharing Christ.

PROGRAM ASSIGNMENTS:

1. **The Stewardship of Money.**
   Poem—Money.
   The Relationship of Money to Soul-Saving.
   The Church's Money.
   Systematic and Proportionate Giving.
   Reviving the Spirit of Self-Sacrifice.
   Illustrations (nine pertinent illustrations bearing on the subject of giving are recorded).
   Poignant Sayings (eleven pointed sayings are given).
   Story, A Present Day Example of Sharing.
2. **The Stewardship of Life.**
   Arresting Thoughts, Personal Consecration to God, Dedication of Life, The Missionary Quality.
   Undying Sayings (seven quotations from missionaries).
   Stories, Giving and Receiving; The Best Gift.
3. **Challenge to the Church.**
   Statements That Grip (eight pronouncements addressed to the Christian church).
   Words Spoken by Great Souls (nine quotations).
   Poems: Guest Unhonored.
   If Jesus Came Back Today.
   It's What We Share.
   To Give Is to Live.
   Was That Somebody You?
   Fold to Thy Hheart Thy Brother.
   For a Share in the Work of Redemption.
   Lord, Speak to Me.
   Love Thyself Last.

OFFERING.

BENEDICTION.

BIBLIOGRAPHY ON STEWARDSHIP MATERIAL.

KINGDOM GLEANINGS

Calendar for Sunday, November 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Fruitfulness.—John 15: 1-16.

Christian Workers, Religion and Rural Economic Life.

B. Y. P. D., Teach Us to Pray.

Intermediate, Who Is Supposed to Keep the Law?

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Gains for the Kingdom

Five baptized in the Valley church, Va.

Two baptized in the Roann church, Ind.

Six baptized in the Castine church, Ohio.

Nine baptized in the Howard church, Ind.

Three baptized in the Belmont church, Va.

Sixteen baptized in the Kent church, Ohio.

Nine baptized in the Myersville church, Md.

Two baptized in the Lakeview church, Mich.

Fifteen baptized in the Ajlune church, Wash.

Thirteen baptized in the Bremen church, Ind.

Four baptized in the Quemahoning church, Pa.

Twenty-eight baptized in the Waynesboro church, Va.

Five baptized and one reinstated in the Penn Run church, Pa.

Five baptized in the Pleasant View church, Fayetteville, W. Va.

One baptized and two received by letter in the Lena church, Ill.

One baptized and six received by letter in the Covina church, Calif.

Five baptized and two received by letter in the Omaha church, Nebr.

One baptized and one received by letter in the North Liberty church, Ind.

Three baptized in the Adel church, Iowa, Brother and Sister B. M. Rollins, evangelists.

Eleven baptized, one reinstated and two received on former baptism in the Barren Ridge church, Va.

Twenty-two baptized and one received on previous baptism in the Madison Avenue church, York, Pa., H. S. Replogle, evangelist.

Nineteen baptized, one received on former baptism and one reconsecrated in the Buck Creek church, Ind., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Niels Esbenson, pastor, Nov. 21-Dec. 5, at the Empire church, Calif.

Brother and Sister B. M. Rollins, Dec. 13, in the Florence church, Mich.

Bro. B. G. Stauffer, Dec. 5, in the West Greentree church, Pa.

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Personal Mention

Bro. W. Harlan Smith is Standing Committee delegate from Northern Missouri for 1938. Bro. O. P. Williams is alternate.

Eastern Virginia has chosen Eld. G. W. Beahm as Standing Committee delegate to the Conference of 1938, with Eld. B. M. Flory as alternate.

Pastor J. C. Inman of the Canton church of Northeastern Ohio favors this office with a copy of the beautiful service used in rededicating their remodeled church, Nov. 14. "What the Church Means to Me," was the pastor's sermon theme. It's a good theme for thought for all of us.

Bro. A. J. Metzler, General Manager for the Mennonite Publishing House, Scottdale, Pa., was a last week's caller at the Messenger offices. Having business in Chicago he utilized the opportunity to come out and see our plant and the people and confer about the problems of mutual interest.

A cable last week announced the return to America on furlough of Clara Harper and Nurse Evelyn Horn who were expected to arrive in New York on Nov. 22 or 23 on the S. S. Berengaria. They will likely be with their home folks, if all went well, by the time our readers have this note.

Bro. Robert Havey, wife and daughter, came from Virginia in May of 1934 and were with the Ames church of Oklahoma for three and one-half years, not that many months, as was inadvertently stated in a recent church note. We have the correspondent, Mrs. E. D. Reynolds, to thank for this correction.

Bro. Oliver H. Austin, widely known evangelist, though still working had not been so well for some time. Nov. 18 he wrote from Sharpsburg, Md., that his health was much improved and he was "just feeling fine." The first nineteen days of December he and Sister Austin will be with the Pleasant Hill church of Southern Ohio.

Bro. W. A. Deardorff, pastor of the Woodland church of Southern Illinois, had just returned from his evangelistic meeting in the La Motte Prairie church when he was rushed to the hospital for an emergency appendectomy, Nov. 17. At last report he seemed to be on the way to what is described as a "marvelous recovery."

"Aunt Phoebe Lane," full of years and good works, has entered into rest. She was the youngest child of Eld. John Frantz who, with his brothers Daniel and Benjamin, migrated from Botetourt County, Va., to Clark County, Ohio, when the nineteenth century was still young. She lived out her days on the old homestead where she was born, a mile and a half east of New Carlisle, Ohio.

Bro. D. B. Leslie of Shreveport, La., nearly eighty-six and recently bereaved of his life companion, writes of his loneliness and the satisfaction he finds in reading the Messenger. He recalls his baptism at Cerro Gordo, Ill., in 1867 by Eld. David Frantz, and mentions other church pillars of those days, John Metzger, Joseph Hendricks, Martin Neher, whom he knew and loved. He will appreciate your interest at the throne of grace.

The latest changes in the sailing of the members of the party to Africa came by wire last week. They were first to sail Nov. 17. Then the ship company deferred it until Dec. 7 as reported last week. Then it was requested for Nov. 24, and now for Nov. 27 if possible. So if the parties could all plan to arrive in time, Bro. C. C. Heckman and wife, L. A. Blickenstaff and Grayce Brumbaugh, R. N., are now on the Atlantic with their faces toward Nigeria, West Africa. Bro. Blickenstaff will spend about two months and return to England, where his wife will join him as they return to their work in India.

Three brethren of varied occupation, a seminary president, a pastor and a church paper editor, participated in last week's Manchester preaching mission. That was not the order in which they served, however. A Frantz-Richards-Bowman succession obviated all risk of an anticlimax.

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Miscellaneous Items

You know how you feel when some one misspells your name. Help us to spell names correctly by taking pains to write legibly, and especially if names are uncommon or spelled in some unusual way.

Middle Indiana church workers will assemble in a District Institute Dec. 4, 9:30 A. M., at the Marion church for a forenoon and afternoon session. The keyworkers of the B. Y. P. D. of the churches will hold a session also. A sectional B. Y. P. D. rally will be held in the evening. Those in the area are especially invited.—L. W. Shultz.

From a church where many had said it couldn't be done, a Messenger agent writes: "Well, I had faith in the paper and just wouldn't want to be without it. I am not keen on selling anything, but I wasn't ashamed to sell my church paper. I had something to offer. I got the consent of the elder and in a short time I had my seventy-five per cent." What are you doing about that Messenger Club?

A Conference of Sacred Music sponsored by the Music Commission of the church will be held on the Juniata College campus in the latter part of June next, definite date to be announced later. It is designed for all interested in church music either vocal or instrumental, particularly for the churches of Pennsylvania, Maryland, the Virginias and any others who find it convenient to attend. It is intended to do for the east what the Camp Mack conference has done for the middle west. Prof. Charles L. Rowland of the Juniata music faculty is the organizer and will announce the complete faculty and program in due time. If you want better music in our Sunday schools and churches, plan now to attend.

Northwestern Ohio will hold their Second Missionary Institute in the Pleasant View church, seven miles northeast of Lima, Dec. 3, 4. All churches of the district are urged to have as many delegates at this institute as can come. We are fortunate this year in having a splendid group of leaders. Bro. C. D. Bonsack, secretary of our General Mission Board will give a course on: Rebuilding Rural America. It is especially for pastors and leaders who are interested in this field. Bro. William Beahm of Africa will teach a course for leaders of young people and young people on the Moslem World using as his text: A Young Moslem Looks at Life. Sister H. P. Garner, returned missionary from India, will teach the Women's Work course: Mecca and Beyond. Bro. H. P. Garner, who spent about fifteen years in India, will teach a course for adults on: "The Church of the Brethren in India." The course for primary teachers will be taught by Mrs. Elmer Marks of Toledo. Bro. Wilbur Bantz, pastor of the Toledo church, will give a course for leaders of juniors. Bro. Beahm and Bro. Bonsack will give three public addresses during the two days so that all, regardless of the work they are taking, will have an opportunity of hearing their messages. Registration will start promptly at 9:00 A. M., Friday, Dec. 3. Classes will start at 9:45 A. M. All those attending are urged to come early that they can be enrolled and ready to start work with the first class. We extend an invitation to those of other districts who might be interested in this work to attend the institute.

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

The superintendent of your Sunday school should have Dime Cards enough to hand to every pupil who attends. Be sure to get a Dime Card from him or from your teacher. Or in case there are no Dime Cards given out at your Sunday school, write to the General Mission Board for your card. It will hold ten dimes. The cards are free. See Messenger for Nov. 13, page 17.

Our Mission and China Situation. There is little to report at this writing in addition to what was reported last week. Letters were received this week from Anna Hutchison and Dr. D. M. Parker. These folks, however, are not in Shansi and are on this side of the battle line. Miss Hutchison being in Tientsin waiting for an opportunity to get into Shansi and Dr. Parker is temporarily helping in a Methodist Mission hospital at Changli Hsien, about thirty miles from Peitiho, where he was when the war broke out, preventing him from returning to our mission in Shansi. These folks report reasonably good order in these cities under Japanese control. A talk with the Chicago Chinese consul leaves the impression of much destruction of life in the battle in Shansi and we await with anxiety further word. A cable has come for the mission forces of America to furnish twenty doctors to work under the Chinese Medical Association and the Red Cross, which indicates the urge for medical care amidst the much suffering and tragedy of war.—C. D. B.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Alcoholic Drink in Life Today, by Harry S. Warner, Methodist Book Concern, 1937, 32 pages, 25c.

Not a large treatise, but one that is crammed full of what everyone should know. The author talks about why men drink, why they drink to excess, why alcohol is beyond control, the results of drink and what should be done about alcohol. He has condensed, cities recognized authorities and presents scientific statements easily comprehended. You will stop and think twice as you learn anew about alcohol and the automobile. Amazing are the facts concerning the man who takes just one glass—legally sober but physically incapacitated for accurate sight and quick muscular response at a critical moment.

Fool's Gold—The Truth About Gambling, by Deets Picket. Methodist Book Concern, 64 pages. 25c.

Of course Messenger readers are not gamblers. All the same, the young people in Brethren homes are daily coming in contact with all sorts of "chance" schemes, most of which are clever devices pretending to give something for nothing. The author knows his subject and in these sixty-four pages arrays evidence and facts that all should know. Your home will find this pamphlet a strong arm against the all too common easy attitude found in many communities towards practices that savor of dishonesty in many lines. America's gambling bill is $10,000,000,000 a year. Truly we should learn how to combat this vice.

I do wish every Brethren home would secure these two pamphlets, read and discuss them, and so establish its young people in sobriety and dishonesty that can not be shaken.

THE CHURCH AT WORK

WOMEN'S WORK

Representation on the Mission Board

By Mrs. Ross D. Murphy, Philadelphia, Pennsylvania

We believe that more women each year are becoming awake and alive to a realization of the fact that to serve well in Women's Work it becomes increasingly important to grow in the knowledge of the entire program of the church. Through our representation for these past eight years on the Board of Christian Education, we have become a very definite and integral part of the entire Christian educational program of the church. Although we had been peculiarly and, perhaps, uniquely missionary-minded, we had not, until the present, been able to directly contribute to the shaping of our missionary policies, or to the directing of their administration.

For the first time in its history a woman has functioned as a regular member of the General Mission Board. Nora Rhodes, having been nominated by Standing Committee and approved by Conference at Nampa, Idaho, is now a member of the Board, not so much to represent the women, as to help to interpret the many missionary interests and to assist, as a woman may, in the forming and in the directing of our missionary policies.

Problems of City Church Women

By Mrs. Ross D. Murphy, Philadelphia, Pennsylvania

In view of the fact that our denomination has few city churches, I suppose we may assume that there have been difficulties in the way. A recognition of the nature of some such difficulties, with suggestions toward overcoming them, might be a good place to start this discussion.

The historically Brethren membership of most of our city churches is widely scattered, making it difficult to maintain a nucleus of women with a background of Dunker ideals upon which we have been in the habit of banking so staunchly. It, therefore, is obvious that in the face of such circumstances we must become satisfied with a small group whose additions are few and whose average age creeps gradually upward, or we must become evangelistic in the sense that we share our fundamental Christian ideals with others as a "Way of Life That Works." There would, of course, be another alternative—that of sacrificing our own ideals and thus lowering the standards of the entire group below that of the teaching of Jesus Christ. This we shall not discuss at present.

In order that we may make our Christian ideals, as we interpret them, a way of life to those who have not yet come to appreciate them as such, we must do some difficult pioneer work in areas of life in which we have had little experience. For example, we pride ourselves on our simple living, yet that very fact has given us a security above the ordinary group and in which, I fear, we sometimes appear pretty smug.

Fellowship comes easy to women of the Church of the Brethren, but even fellowship may exist on a plane beyond the comprehension of those who need it most. I would suggest that perhaps we need to turn the searchlight of analysis into our group activities. There are doubtless, many women in our city church communities who need, more than anything else in their lives, a sense of Christian fellowship and security such as we possess and which can not be given to them by merely extending an invitation to become members of our group or of the church. It may be quite as important for us to become a part of their group so that we may share their experiences and apply our ideals in the solving of their problems until both we and they may experience together the way of life and walk in that way.

I am sure we shall have to make our ideals glow with the warmth of life if we are to fulfill our mission in the city church community. It is difficult to share Christian fellowship within our city homes to the same extent as in rural communities. But it may be quite possible to turn a room of the church into a home for the entire group and experience real Christian fellowship on a higher level than would be possible in most homes. This can be done, for our own group has experienced it. We shall need, however, to be very careful to break down all formalities and superficialities without sacrificing the ideals that mean so much.

Even though the city offers many difficulties and discouragements, yet there are opportunities for service that can not be matched elsewhere. Possibilities for the enrichment of life are unlimited. There is also a wide field in which we may co-operate with other forces for righteousness and in the doing of which we ourselves gain strength. Let us launch out in some real pioneer service for the kingdom of God, through our city churches. When any of you have a really worth-while experience, pass it on to others by sending it in for publication.

MEN'S WORK

Men's Work at Ridgely, Maryland

By Franklin A. Stayer, Ridgely, Maryland

On Sept. 27, 1935, the Men's Bible class of the Ridgely, Md., church met at the home of Bro. Bernard Ringgold for the purpose of effecting a class organization. As this was an organization meeting, the program was one of a business nature. After suitable devotions, the following matters of organization were considered and acted on: (1) the election of officers; (2) the determination of the number of committees and their appointments; (3) class finances; (4) the frequency and time of meetings; (5) determining objectives for the year; (6) fixing an award for the best attendance at Sunday school; (7) selection of a class song.

The results of the class action on each of the above matters were as follows: (1) Election of officers—The class leader, Franklin A. Stayer, was chosen president; our pastor, Joseph Rittenhouse, vice-president; Edward Bowman, secretary and treasurer.

(2) Committees—It was decided to have the following committees: (1) committee on membership; (2) committee to visit and report on sick members and others; (3) committee on recreation.

3. Finances—No definite dues were to be levied, but opportunity was to be given for freewill contributions.

4. Time of meetings—We were to have a meeting each month on the last Friday of the month at 8 P. M. The places of meeting were in the homes of the different members.

5. Objectives for the year—Increased membership, regular and prompt attendance.

6. It was also decided to give a Bible as an award to the member making the best record of attendance for the year.

7. A class song—"A Charge to Keep I Have" was adopted as our class song.

Our district is strictly rural and most of our members are farmers. Due to the nature of farming conditions peculiar to this locality, the early spring is the farmer's busiest season. For this reason it was decided at the March meeting to discontinue the regular monthly meetings for a short time. Because of the ill health of the leader, and partly because of neglect on the part of the leader, these meeting were not reseumed. The class has re-elected the writer as its leader and director and is anxious to get back into the work. For the purpose of reorganization the class met Oct. 22 at the home of Bro. Clifton Crouse.

We feel that during our period of activity, some worthwhile work was accomplished. While our class membership was not increased much (only about 8%) yet we feel that our efforts had the effect of stimulating very much the Sunday Bible class and general church work.

We are planning greater things and promising better work for the future, and with God's help and the prayers of those interested in the work we shall try to carry out our plans.

LEADERSHIP TRAINING

What Will Happen in Your Church in 1938?

Fall is the time to think through plans—if it hasn't been done earlier—for a stronger leadership. Don't forget that in our new leadership program many other methods than standard leadership training are considered good: systematic and guided reading, the workers' conference, "coaching," apprenticeships, observing in other churches, church visitation by a professional or semi-professional leader, institutes, conventions and conferences, improvement through supervision.

But in many churches the training class will seem the most promising way of all. If you feel this way, order the materials listed at the end of this article.

Below is a list of the groups that during 1937 held training schools or classes:

Second Series Courses

Detroit, Michigan. Course No. 140b, Elma Rau, leader, eight students.
Wichita, Kansas. Course 121b, James Elrod, leader, 4 students.
Boone Mill, Virginia. Courses 121b, 144b, 212b, 420b, 312b, M. E. Clingenpeel, leader, 73 students.
Brownsville, Maryland. Course 141b, Henry C. Eller, leader, 5 students.
Roanoke, Virginia. Course 317b, Mrs. L. C. Moomaw, leader, 8 students.
Naperville, Illinois. Course 142b, Elmer D. Riebel, leader, 9 students.
Botetourt County Leadership Training School. Courses 212b, 420b, 111b, 124b, Guy E. Wampler, dean, 36 students.
Waynesboro, Pa. Course 110b, Levi K. Ziegler, leader, 9 students.
Greencastle, Pa. Course 110b, Margie P. Fox, leader, 11 students.
Wakarusa, Indiana. Course 144b, Martha Warstler, leader, 4 students.
New Paris, Indiana. Courses 144b, 312b, 112b, Mrs. Gletha Whitehead, dean, 11 students.
Roanoke County Training School. Courses 212b, 324b, 111b, 315b, Cecil Ikenberry, dean, 55 students.
Trotwood, Ohio. Course 420b, W. C. Baker, registrar, 7 students.

First Series Courses

Boone Mill, Virginia. Course 120a, M. E. Clingenpeel, leader, 22 students.
Chicago, Illinois. Course 141a, S. Earl Mitchell, leader, 7 students.
Bellwood, Pa. Course 610a, Harold Evans, leader, 4 students.
Hollidaysburg, Pa. Course 312a, F. J. Byer, leader, 9 students.
Glendora, California. Course 211a, Mrs. A. P. Becker, leader, 11 students.
Cerro Gordo, Illinois. Course 141a, Walter S. Coffman, leader, 4 students.
Pittsburgh, Pa. Course 123a, N. M. Shideler, leader, 5 students.
Roanoke, Virginia. Course 116a, A. R. Showalter, leader, 6 students.

Leadership Education Materials

Standard Leadership Curriculum, First and Second Series. Free, 1937
Enlisting and Developing Church Workers. 10c, 1936.
First Series Courses, Bulletin 501. 10c, 1937.
Second Series Courses, Bulletin 502. 20c, 1937.
Guide for Offering A-Level Units in Workers' Conferences. 10c, 1936.
Manual for Deans Who Administer Second Series Courses. 10c, 1935.
Self-rating Scale for Church Workers. 15c dozen copies, 1937.
Building a Workers' Library. Free, 1937.

CHRISTIAN WORKERS' TOPIC

A Book That Attracts

Acts 8: 26-39

December 12, 1937

I. Palestine, the land of the Book.

1. Let some one describe the physical features of the land: size, location, rivers, mountains, plains, seas. See Bible dictionary or geography.

2. Present the social conditions in Palestine. See current literature.

II. The story of the people of the Book.

1. Abraham and family.
2. Moses—Egypt—Desert of Sinai—Promised Land.
3. The Kingdom of Saul—its division.
   a. Captivity of Northern by Assyria, 722 B. C.
   b. Captivity of Southern by Babylon, 586 B. C.
4. The return. Under Cyrus, 536 B. C.—Nehemiah—Ezra.

III. The divisions of the Book.

1. Testaments—books in each.
2. Types of literature—law, prophets, sacred writings, gospel, history, eipstles, apocalypse.

IV. Gems from the Book.

Select and read a dozen or more quotations from the Bible that you would not want to give up under any condition.

V. Topics for discussion.

1. How is the Bible used in your circle of acquaintance?
2. Why is the Bible the best seller and not used more than it is?
3. What makes the Bible difficult to understand in places? Why so easy in other places?

NOTE: Send 25c and receive a copy of **Exploring the Bible** by E. G. Hoff and free literature on the Bible.

CHILDREN'S DEPARTMENT

Your Church, Your Community, and Your Children 1937-38

A new juvenile delinquent case in the community caused a certain group of people to stop to analyze the cause. "It is complex—hard to deal with," was their verdict. When an adolescent goes astray, it isn't easy to put a finger on a single specific cause.

Character education isn't so simple as an hour or two of formal teaching once or twice per week—whether it is under the guidance of church or school. Whatever happens does happen because of all that home, church, school and community together are doing—or not doing.

For this reason, agencies in communities are beginning to work together. "The Church and Community Coordination" is the name of a new bulletin (1937) showing how it can be done. The bulletin was prepared by Mr. Paul Eddy, working with the International Council of Religious Education.

This bulletin is based on a study of the Ohio State-Na-

tional Commission on church and community co-ordination, a group of state leaders of public schools, courts, Boy Scouts, Girl Reserves, churches and others. This study was sponsored by six national and state groups—The Ohio Council of Churches, The Ohio Council of Religious Education, the Home Missions Council, the Council of Women for Home Missions, the International Council of Religious Education, the Federal Council of Churches of Christ in America.

The table of contents shows the following:

Introduction—Some Fundamental Assumptions
Part I—Church Relationships in Community Co-ordination
1. Facing a Growing Movement
2. Unifying the Local Church Program
3. Correlating Church and Character-building Agencies
4. Increasing Protestant Co-operation
5. Encouraging Inter-Faith Fellowship
6. Co-operating With the State in Character Education
7. Providing Weekday Religious Education
8. Co-ordinating With Community Agencies
9. Assisting in Crime Prevention
10. Integrating Religious and Character Development

Part II—Church Participation in Community Co-ordination
1. Mutual Advantages of Co-ordination
2. An Adventure in Understanding
3. Self-Analysis and Evaluation
4. Co-operative Planning and Action
5. Lay and Professional Co-operation
6. Areas of Community Co-ordination
7. Agencies Which Co-ordinate
8. Preliminary Steps in Organizing
9. Permanent Organization for Community Co-ordination
10. Some Organizational Matters
11. State and National Developments

Appendix A—Selected Quotations
Appendix B—A Plan for Studying a Community
Appendix C—Community Census of Children and Youth
Appendix D—Criteria for Evaluating Programs of Community Agencies
Appendix E—An Evaluation Sheet for Community Co-ordinating Councils
Selected Bibliography

"The Church and Community Co-ordination"—Bulletin. 35c, 1937. Order from the Board of Christian Education.

CORRESPONDENCE

GOD'S GIFTS

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5: 20).
"In everything give thanks" (1 Thess. 5: 18).

When we read our daily papers, listen to our radios or to the conversation of many people nowadays, we are almost made to wonder if there is anything for which we can be really thankful.

The papers tell us of drunkenness, crime and disorder; the radio of war and pestilence; people complain of taxes, high prices, short working hours and consequent lack of money, and sickness. And so it is said: "How can one give thanks? What is there to be thankful for?"

Christ said: "After this manner therefore pray ye. . . . Give us this day our daily bread." This means, give us all temporal needs—the necessities of life. But many today interpret this to mean: "Give us this day everything we want, all conveniences, luxurics, pleasures and a bank account."

For a time God allowed us a little experience according to that interpretation. We grew so self-centered and selfish that we did not want to give up anything we had been enjoying when work was better; and like a spoiled child, when we can not have all these things, we whine around to each other. We tend to forget the many privileges and blessings we have, and so do not enjoy them. For this reason we are often not thankful for even the kind care and keeping we receive.

"Talk happiness: the world is sad enough
Without our woes; no path is wholly rough.
Look for the places that are smooth and clear
And speak of these—to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent—and grief—and pain."

To be really thankful for our blessings is one of the best tests of Christian character. Thanksgiving is a recognition of a favor, and then an expression of gratitude to the one who rendered the favor.

Many take all good things that come their way as a matter of course. They do not recognize the source of all blessings. These are gifts of God to us, and the expression of gratitude to him deepens our appreciation. Then let us develop a habit of more frequent expression of thanks unto God in the name of Jesus Christ.

Thanksgiving also involves reciprocation, or the desire to do something to try to please the one who gives a favor. "God so loved the world that he gave his only begotten son." It cost him much. Do we appreciate this Gift? Let us try to be like our heavenly Father in the giving of an offering for those who know him not—those in need of salvation—an offering that costs us some sacrifice.

McVeytown, Pa. Ollie Gearhart.

CHURCH ATTENDANCE

"Not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10: 25).

By the request of some of my friends, I want to offer a few thoughts on the above subject. The writer observes that there is a great neglect in church going, and it is getting to be a universal thing throughout the land. We can not tell why it is so, unless it is because church members are losing interest in the work of the Lord. If the members of the churches would let their lights shine, outsiders would be drawn to the light; and be constrained to glorify our Father in heaven.

John says in the first chapter of his gospel, the fourth verse: "In him was life; and the life was the light of men." Christ transmitted that light to the church before he left the world. Therefore, the life of the church is the light of the world. "If the light that is in thee be darkness, how great is that darkness." We can let our light shine by attending church where Jesus has promised to meet us, for, "If two or three meet in my name I am in the midst," says Jesus. David said, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122: 1). "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple" (Psa. 27: 4). There is nothing more beautiful than a congregation composed of those who have met to worship God in Spirit and in truth. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it" (Mal. 3: 16).

The radio may be one cause for people staying away from church because they say they can hear preaching at home. If I could hear a sermon every hour over the radio, I would go to church where I could mix and mingle with God's people. This meeting with others is a great pleasure to the writer of this article. I pray that God will stir up the people to a redoubling of diligence in reference to this Christian duty. I believe that church members should give the example in church attendance. The Bible speaks of a great falling away, and I think that the Scriptures are being fulfilled at the present time. Paul says: "The time

will come when men will not endue sound doctrine." Also, the spirit speaks expressly that in the latter times some shall depart from the faith (1 Tim. 4: 1). Will some one please give the writer a solution of the problem of how to get people to attend church, and how to hold the children for preaching service after they are dismissed from Sunday school? Unless it is to give no recess between Sunday school and preaching; that is, combine the Sunday school and the preaching service. In which case the preacher should not consume more than thirty-five minutes, letting his sermon be directed principally to the children and given in simple language. In conclusion, I want to say that this article is from the writer's heart, for he sees the great famine ahead of us to which the prophet refers. If you will bear with me, I will give you the scripture: "Behold, the days come, sayeth the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8: 11). Please read the twelfth verse also.

Now Brethren and friends, let me ask you to form a habit of going to church, going every opportunity you have. Go for the purpose of being benefited, and the writer will insure you upon the authority of God's Word that you will receive a blessing. Peace and prosperity be to the Messenger and all its readers.

Jesse D. Clarke.

Jonesboro, Tenn.

BIBLES FOR THE CHILDREN

I have just read with pleasure the editorial about the seven Bibles in the Nov. 7 number of the Messenger. I wish we had more parents buying Bibles for their children. Praise God for those we have. It brought to my mind the fact that in my rounds the past summer I sold to one grandmother seven New Testaments at one time. She has seven grandchildren. Later I sold to one mother four Testaments at one time and I sold another mother two Bibles. To a grandmother I sold two Bibles at one time. Many other Bibles, Testaments, and so forth, I have sold, and more I could sell if the folks had money with which to buy. Sometimes I leave without the money. Many I give away—Gospels, tracts, etc. I broadcast freely. There is a great hunger for the gospel and a still greater need for it. But I can only go so far. My means are limited. I do wish to say that while I often hear it said that the world is going to the bad, I for one am afraid that if it does, we who have the word of life have failed to give it to the starving people. They want it. They need it. The field is large. Who will help us? Many more instances could be related but this is enough. Brethren, are we doing our best?

N. B. Nelson.

Barnum, Minn.

HONOR TO WHOM HONOR IS DUE

I have been impressed with a number of articles in The Gospel Messenger regarding the planned memorial services in commemoration of the service rendered the world at large by Christopher Sower, Sr., and his son Christopher Sower, Jr. This reminds me that too often we pass by the great work done by heroes in times of peace. Surely our own communities would profit if we would take time to recall the labors of those who have served in the early day. For this reason I desire to tell of a memorial service in the Rodney church of Michigan, that proved a real blessing to many.

I had been engaged to begin a series of meetings at this place on Sept. 26, and had been informed that an all-day service was planned for Oct. 3 in memory of the founding of the church, brought about by the very active work of a layman, Bro. Holesworth, whose name is still held in sacred memory. I was scarcely acquainted with the membership at Rodney, and knew nothing as to the history of the church; hence I was very agreeably surprised at the trend of events.

Meetings began as scheduled on Sept. 26, and while this is a small country church, the crowds were not what one would expect at some places; however, no church anywhere could give better attention to the preached Word, than was accorded here. Churches of other denominations were interested, and helped in the good work, by their attendance, by furnishing special music, and by taking part in prayer service, as well as by their very generous words of commendation and encouragement. During the first week three souls found Christ as their Savior; hence Oct. 3 dawned with bright prospects of a joyous day.

I wish it were possible to describe on paper the entire day's joys and blessings. The house was filled for the morning service. Floral offerings were many and beautiful; one huge bouquet from the children, grandchildren, and great-grandchildren of Bro. Holesworth, had a place of honor. The morning theme was "Dreams and Visions," for surely it was with a great vision of future usefulness, that Bro. Holesworth laid the foundation of the Rodney church, and today the members there delight to tell of the work of the early day, and I trust may furnish many workers for the future. During this service the picture of Bro. Holesworth was presented to the church and now hangs above the seat he formerly occupied. Three charter members were present on this occasion, namely Brother and Sister William Jensen, and Sister Lena Brooker, the latter the youngest daughter of Bro. Holesworth. These three, with Bro. Brooker, and Mrs. Pauline Kirschner, who is also a daughter of Bro. Holesworth, and who had during the week celebrated her eighty-third birthday, were called to the front seat and accorded the honor due them.

At the noon hour a bountiful basket dinner was served; especially appropriate was the birthday cake on one table and a cake representing the Rodney church on another. During intermission a pleasant fellowship was enjoyed and one other soul decided to accept the blessed Master.

The afternoon session was given over to a history of the early work here, ably prepared by Bro. Jensen, who was present at the first service held, when Bro. Holesworth's wife and Bro. Jensens' parents were baptized. At the next appointment, one month later, Brother and Sister Jensen and Lena Holesworth were baptized. The afternoon program included special music, readings and a short talk by the writer, after which preparations were made for the baptism, administered by the pastor, Bro. Tombaugh. I think I shall never forget this beautiful service. The day was as balmy as if a month earlier in the season. We were gathered on the banks of Jensen Lake, such a smooth sheet of water. Trees bordered the banks of the lake, and were a riot of color—green, yellow, red and brown. The sun was just setting in a blaze of glory when the group gathered for the service. All sensed the presence of God in a marvelous way. The evening service was also well attended, and while we felt tired physically at the close of day, yet we recorded this as a real red letter day in our Christian experience. Those baptized were: Will Jensen, Jr. and wife, with their grown son, Ernest, and Mrs. Robert Jensen.

The meetings continued the following week, reaching a climax when Mrs. Kirschner decided to cast her influence with the church of her father and was baptized by Eld. Charles Spencer on Saturday afternoon in the baptistry of the Baptist church in Big Rapids. We trust the day may soon come when her children and grandchildren may follow in her footsteps. The love feast was celebrated that evening, with the elder, Samuel Bollinger, officiating. It proved another mountaintop experience. The two weeks' meetings closed on Sunday evening. Whooping cough hindered the attendance of these services, but in no way hindered the work of the Holy Spirit. On Sunday afternoon we visited one home of sickness, when the father and mother decided to accept the Lord, to be baptized in the near future.

I think it will be especially interesting to learn how Bro. Holesworth came in touch with the Church of the Brethren. About the year 1850 Bro. Holesworth with his young wife came from Germany, seeking a home in this land of promise. They settled near Fostoria, Ohio. Like most folks in a strange land far from relatives and old friends, they were sometimes lonely; however, they found friends in the persons of Brother and Sister Brenner, who were themselves childless but by their true spirit of brotherly kindness they so endeared themselves to this young German family, that the Holesworths ever spoke of the Brenners as their American parents, and were so impressed with this spiritual attitude that they later made this their own church home. From the Fostoria neighborhood they moved to Detroit for a time, and later to the Elmdale church community. Here Bro. Holesworth came into the church, and upon moving to Rodney his first desire was to see the church of his choice doing work for the Master in this field. What great results from the kindness of the Brenners! God help us all to be alert to the opportunities about our door.

La Grange, Ohio. Mary L. Cook.

TO HONOR THE AGED

"Lest we forget," the Aid of the Wawaka church, in Northeastern Indiana, decided on an indoor picnic day for Nov. 10. One of the faithful and aged sisters had moved out of the church district to an isolated location. For the occasion of this picnic we had a beautiful day and the loaded cars made their way over the winding roads, down into dales and over hills. The locality visited is beautiful, with rivers, lakes, undulating fields and timber lands. The Limberlost Cabin, home of the writer of many books, Gene Stratton-Porter, is located in this region. The beginning of the Elkhart River is in the chain of lakes near Rome City, the place the famous writer selects for her retreat, away from the busy world, where she could do her chosen mental work.

The Aid worker in whose honor the picnic was observed is the widow of Eld. Harrison Elson, of Wawaka, in whose home evangelists found a warm welcome as they came to serve this church in the past years. Bro. Elson, in his best years, also served in the evangelistic field in Indiana and Michigan.

The afternoon hours of this day were spent in an impromptu program by request of the two most aged sisters present. For humor, one of the members gave a reading. Another one spoke in honor of the two most aged, Sister Barbara Frick Weaver, universally known as "Aunt Barb," and Sister Etta Elson.

"Aunt Barb" was honored as the one whom everyone loves; as one of inestimable worth in her devotions and contributions to the church, her family, neighbors and friends. Sister Elson was named for her unstinted labors in the Aid, and her motherly attitude to whomsoever chanced to come under her observing contact.

It was stated that we should not forget to say the nice things about friends before they pass on. In agreement with this fact the audience stood in honor of the aged.

It was stated that there is something worth while in every life. It was cited that a poor domestic, unobserved and unknown, bore the honor of having been born on Washington's birthday and having died on the Fourth of July. So every life is not devoid of note in some respect.

In the closing of the program "Aunt Barb" suggested the singing of What a Friend We Have in Jesus. She and Sister Elson led the singing. Both sisters are nearing the fourscore mark. Picturesquely they portray "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. 26: 3). Amanda Blosser.

Wawaka, Ind.

PLEASANT THOUGHTS AT RANDOM

The Daily Devotions based on the Sunday-school lessons are surely helpful in giving our lessons a weekday workout and unifying our devotions with the study which we anticipate the following Lord's day.

Pencil Points are really to the point, and more than one teacher finds himself or herself stealing a look at them before the sermon begins on the first Sunday of each month. There is something attractive about that forward look.

Messenger editorials are cutting straight and striking deep these times, and it would be too bad if we had to choose one man for all. Views from all corners and the middle keep vision from distorting things. Thanks for all the fine spiritual menus beside and inside both The Gospel Messenger and Our Young People.

Smithville, Ohio. Miriam Hoff Fetter.

SISTER LILLIE J. FISHER

Sister Lillie J. Fisher, a daughter of Joseph and Elizabeth Reiff, was born in Union County, Pennsylvania, Nov. 15, 1861. She passed from this life at her home in Mexico, Ind., Aug. 27, 1937, aged 75 years, 9 months and 11 days.

On March 6, 1881, she was united in marriage to Frank Fisher. She and her husband united with the Church of the Brethren soon after their marriage being baptized on the same day by their esteemed Bro. J. G. Royer.

There were no children born to this union. However, with her husband she served the Mexico Welfare Home from the time when it was first established in 1889. In this capacity, as matron of the Home, she served for a period of fifteen years. This was supplemented by another ten years of service with her husband as business manager, making a total of twenty-five years of service in welfare work. Here she did a noble service in bringing comfort and cheer to the group of older people who were in the sunset of life. She also faithfully and sacrificially mothered hundreds of homeless and neglected children. Quite frequently people grown to maturity, and even to middle age, stop at the Welfare Home and make inquiry concerning Brother and Sister Fisher. Their testimony is

always concerning the splendid and loving service of these aged people, who spent the best part of their lives that unfortunate ones might have the opportunity for a better home and Christian training.

Sister Fisher not only ministered in this capacity as matron at the Welfare Home, but she was a true helpmate to her husband in his duties as an elder of the church and the responsibilities of the Christian ministry. She was always ready to accompany him and encourage him in all church activities.

She called for the elders of the church and was anointed Aug. 25, 1937. She leaves her husband, Eld. Frank Fisher, who is almost eighty-one years of age; one brother, Milton K. Reiff, of Burnettsville, Ind.; nieces and nephews and a large circle of friends. Funeral services were held from Mexico Church of the Brethren with Eld. T. A. Shively in charge. Burial in the Greenlawn cemetery adjoining the church.

Syracuse, Ind. Mrs. Ralph G. Rarick.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bruner-Ahlstrom.—By the undersigned, at the home of the bride's sister in Portland, Ore., Aug. 17, William E. Bruner of Kearney, Nebr., and Ruth Ahlstrom of Portland, Ore.—H. G. Shank, Portland, Ore.

Coyer-Ogg.—By the undersigned, in the home of the bride's sister, Worthington, Minn., Oct. 23, 1937, Vernon L. Coyer and Clara Ogg, botb of Worthington, Minn.—J. Scheehter, Worthington, Minn.

De Seelhorst-Goody.—By the undersigned in the Church of the Bretbren at Empire, Calif., Nov. 7, 1937, Earl B. De Seelhorst and Dorotby V. Goody, both of Empire, Calif.—Niels Esbensen, Empire, Calif.

Gibble-Gibson.—By the undersigned, at the parsonage in Kitchel, Ind., Sept. 3, 1937, Bro. Stouffer Addison Gibble and Miss Opal Lucile Gibson, both of Liberty, Ind.—F. E. McCune, Kitchel, Ind.

Inglis-Williams.—By the undersigned, at the parsonage, Oct. 9, Allan K. Inglis and Evangeline Williams, both of Sublimity, Ore.—H. G. Shank, Portland, Ore.

Rodger-Roley.—By the undersigned, at the home of the bride's parents at Portland, Ore., June 12, Lawrence E. Rodger and Virginia A. Roley, both of Portland, Ore.—H. G. Sbank, Portland, Ore.

Schmidt-Pierce.—In the Ivester church, Mr. Irvin Schmidt of Mound Ridge, Kans., and Miss Evelyn Pierce of Eldora, Iowa.—Earl M. Frantz, Grundy Center, Iowa.,

Snelling-Waters.—By the undersigned, at the Portland Church of the Brethren, June 11, Frederick G. Snelling of Portland, Ore., and Esther G. Waters of Ridgefield, Wash.—H. G. Shank, Portland, Ore.

FALLEN ASLEEP

Alexander, Bro. Walter C., was born in Frederick County near Oak Orchard May 28, 1882, and died suddenly while working at the cement plant July 15, 1937. He was a member of the Church of the Brethren for over thirty years. Surviving him are his companion, three children, seven grandchildren, his aged mother and a host of friends. His funeral was held in the Union Bridge Church of the Brethren by Eld. D. E. Englar, assisted by Eld. Joseph Bowman, with burial in Pipe Creek cemetery.—Mrs. Cora Wolfe Black, Union Bridge, Md.

Binkley, Arthur Willford, the only son of Henry and Rebecca Baker Binkley, was born in Allen County, Ohio, Nov. 8, 1867, and died at a Portland hospital Oct. 2, 1937. Bro. Binkley united with the Church of the Brethren while attending Mt. Morris College. He was very active in the Portland church until the last few years when ill health prevented. Though he suffered a lot he kept up his work until three weeks before his death. He was courageous and optimistic and complained little of the malignant ailment that took his life. He is survived by his wife, Elizabeth, and two sisters. Funeral services in a local mortuary by the pastor.—H. G. Shank, Portland, Ore.

Burrous, William Osborne, eldest son of Joseph and Mary Burrous, was born in Deer Creek Township, Cass County, Ind., Dec. 21, 1855, and departed this life Aug. 11, 1937. He was united in marriage to Eliza Jane Blue Dec. 31, 1878, and to this union were born four children. He was preceded in death by his wife and one son. He was a faithful worker in the Upper Deer Creek Church of the Brethren from his early boyhood. Funeral services were conducted at the Upper Deer Creek church by Eld. Frank Fisher who is past eighty years of age. The pallbearers were grandsons from one family. Burial was made in the adjoining cemetery.—Mrs. Ralph G. Rarick, Mexico, Ind.

Burrows, Thomas Arthur, son of Robert and Elizabeth Burrows, was born in Bridgewater, London, England, Oct. 2, 1864. Bro. Burrows came to this country with his parents when about four years old. Sept. 6, 1910, he became a member of the Church of the Brethren and had lived in Toledo since 1912. Here he was an active member of the church and was loved and respected by all who knew him. He departed this life on June 14, 1937, leaving his widow, Mrs. Vada Burrows, two foster sons, one brother and two sisters. Services were held in the Toledo Church of the Brethren with Bro. J. L. Guthrie of Desbler, Ohio, preaching the sermon. Interment was made at Gibsonburg, Ohio.—Wilbur M. Bantz, Toledo, Ohio.

Cripe, Jacob R., son of Benjamin and Elizabeth Dell Cripe, was born in Clinton Township, Elkhart County, Ind., Feb. 7, 1847, and departed this life Sept. 9, 1937. He was united in marriage to Barbara Nusbaum March 1, 1874, and to this union were born three daughters. The mother died Dec. 10, 1893. On Aug. 3, 1901, he was united in marriage to Amanda J. Ullery of Goshen. Bro. Cripe united with the Church of the Brethren in 1891 and was called to the deacon's office in 1894 and served as a teacher in the Sunday school for more than fifty years. He had a remarkable memory and was well versed in the Bible and had it at his command even though he could not read in later years. About ten years ago he united with the Dunkard Brethren church. He leaves his wife, three daughters, one brother, thirteen grandchildren and twenty great-grandchildren. Funeral services at the West Goshen church by Brethren Joseph Miller and M. D. Stutsman, with burial in the Rock Run cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Cripe, Martha A. Gard, daughter of George and Sarah Gard, was born July 24, 1863. She was the youngest of ten children. In 1884 she was married to Amos Cripe and to this union were born five children. In 1905 she united with the Church of the Brethren and was a faithful follower of Christ. On Oct. 30, 1937, she was found dead in her home, having lived by herself for a number of years. She was preceded in death by her husband and an only son. She leaves four daughters, one brother, one sister, fifteen grandchildren, six great-grandchildren and a host of friends and relatives. Funeral was conducted at the funeral home by the pastor, Walter Replogle, with interment in the Pleasant View cemetery.—Edna Hylton, Rossville, Ind.

English, Franklin John, was born in Miami County, Ind., Aug. 29, 1875, and died at the age of 62 years, 1 month and 28 days. Bro. English died suddenly from a heart attack after returning from a visit to his doctor. He was at his stepdaughter's home. Funeral services at the Mexico church were conducted by Frank and Harley Fisher.—Frank Fisher, Mexico, Ind.

Eshelman, Sister Elizabeth, was born in New Jersey, Oct. 9, 1848, and died at Canton, Ill., Sept. 6, 1937. In 1870 she was married to David Eshelman, who preceded her in death in 1922. She is survived by two daughters. Funeral services in Canton church by the writer, assisted by the pastor, with interment in Cole Creek cemetery.—J. J. Johnson, Logansport, Ind.

Frantz, Nicholas, son of Christian and Susanna Ronk Frantz, was born Sept. 4, 1869, and died in his home near Sunfield, Mich., Sept. 30, 1937. He was united in marriage with Jennie Ritenberg, Sept. 27, 1911. Sister Frantz and two daughters survive. He was afflicted for about thirteen years and found peace and satisfaction in the anointing service. Funeral services were conducted in the Sunfield church by Harley Townsend, assisted by the writer, with interment in the Sunfield cemetery.—D. H. Keller, Battle Creek, Mich.

Friend, William, of Frankton, Ind., died after an operation for appendicitis. Bro. Friend leaves his dear wife and several children. Funeral services were conducted by the undersigned.—Frank Fisher, Mexico, Ind.

Groff, Elias S., was born in Wayne County, Ohio, Aug. 16, 1849, and was killed by an auto on Aug. 8, 1937. When a boy his parents moved to Cerro Gordo, Ill., and he was married to Elizabeth Hamm Nov. 24, 1872. In 1880 they moved to Gage County, Nebr., and in 1908 he homesteaded near Yoder, Colo. After his wife's death on Dec. 30, 1928, he made his home with his youngest daughter in Colorado Springs. He was the father of eleven children, eight of whom are living. Bro. Groff was a devoted member of the Church of the Brethren. He truly was loved by all especially the children. Funeral services were conducted in Colorado Springs by Bro. David Hamm on Aug. 12. The body was taken to Moscow, Idaho, where he was laid to rest beside his wife.—Emma Beekner Hamm, Colorado Springs, Colo.

Herrington, Anna Martha, daughter of Fred and Florence Herrington, was born at Walbridge, Ohio, May 1, 1924, and departed this life Aug. 15, 1937. She was a member of the Toledo Church of the Brethren having given her heart to the Lord in 1934. She leaves two brothers and one sister. Anna suffered with a lingering illness which continued over a period of nearly four years. Her patience and pleasantness was always an inspiration to those who learned to know her. Interment was made at Walbridge, Ohio. Services were conducted in the Toledo church with Bro. Wilbur M. Bantz officiating.—Wilbur M. Bantz, Toledo, Ohio.

Hoover, Bro. Cyrus Harlen, was born near Myersville, Frederick County, Md., March 30, 1871, and died July 30, 1937, at his home near Union Bridge, Md. He was married to Miss Media Delauter Oct. 11, 1894. To this union were born nine children, two having preceded him in death. He also leaves his wife, two sisters, one brother and a host of friends. Bro. Hoover joined the Church of the Brethren at Union

Bridge in September of 1928, and lived a quiet Christian life. He was one of our successful farmers and had been sick about three months. Funeral services were conducted by Eld. J. J. John in the Grossnickle church near Myersville, with interment in the adjoining cemetery.—Mrs. Cora Wolfe Black, Union Bridge, Md.

Johnson, Bro. Samuel Larue, was born in the community of Union Bridge, Md., May 9, 1860, and died of a heart condition Aug. 8, 1937, at the home of his niece, Sister A. D. Bowman, of Lakeland, Fla. He was baptized about six years ago by Bro. J. H. Wimmer of Shelocta, Pa. His body was brougbt to Maryland and his funeral was held in the Union Bridge Church of the Brethren by Elders J. J. John and Joseph Bowman, after whicb his body was laid to rest beside his wife in the Pipe Creek cemetery.—Mrs. Cora Wolfe Black, Union Bridge, Md.

Jones, Sciney Arnold, passed away at his home near McAlisterville, Pa., Nov. 2, 1937, aged 59 years, 8 months and 23 days. She is survived by ber husband, three sons, two daughters, four brothers, two sisters, her aged mother and three grandchildren. She had been a faitbful member of the Church of the Brethren for many years. For eight years she was almost helpless as a result of paralysis. Funeral services were conducted by the undersigned in the Bunkertown church, with burial in the Bunkertown cemetery.—C. E. Grapes, Chambersburg, Pa.

Kemper, Newton Alonzo, was born in Indiana, July 27, 1860, and died at Ridgefield, Wash., Oct. 19, 1937. In 1880 he was united in marriage to Sarah Alexander of Yellow Creek, Ill., witb Eld. Jacob Delp officiating. To this union were born five sons and three daughters. The family lived twenty-year periods at Newton, Kans., and at Hartman, Colo. In 1925 Brother and Sister Kemper took up their residence at Ridgefield, Wash., where they developed a productive little home. There being no Church of the Brethren at Ridgefield, they attended services at Portland, Ore. Bro. Kemper was baptized into the Church of the Brethren at Shannon, Ill., and lived a devoted Christian life. He loved to read the Bible and The Gospel Messenger. The last Sunday he was permitted to attend church services, he came with a liberal offering for the Lord's work. He leaves the devoted wife and companion of fifty-seven years, eight children, one brother, thirty grandchildren, and twelve great-grandchildren. Funeral services at the Portland church by the pastor. The body was laid to rest at tbe Ridgefield cemetery.—H. G. Shank, Portland, Ore.

Kraning, Sister Martha, passed from this life Sept. 1, 1937, at the home of ber daughter, Mrs. Alva Greer. She was sixty-nine years of age. Her life had been spent entirely in Jefferson Township near Mexico, Ind. She is survived by four sons, two daughters, two brothers and two sisters. Her busband, George Kraning, preceded her in 1924. She was a faithful member of the Church of the Brethren at Mexico. Funeral services were beld at the Mexico Church of the Brethren, with Eld. Chas. R. Oberlin in charge. Burial was made in the Greenlawn cemetery adjoining the church.—Mrs. Ralph G. Rarick, Mexico, Ind.

Lewis, Minnie G., daughter of Fred and Carrie Bryant, was born at Opelika, Ala., March 14, 1879, and departed this life at the Mercy hospital, Manistee, Mich., Nov. 3, 1937. July 1, 1900, she was married to James W. Lewis and to this union were born one son and two daughters. At an early age she gave her life to the Master and united with the Methodist church. About nine years ago she became a member of the Lakeview Church of the Brethren. Sister Lewis was a very faithful colored lady. Sbe will be greatly missed. Funeral services were conducted by Bro. Max Hartsough and she was laid to rest in tbe Brethren cemetery beside her husband.—Mildred Colclesser, Brethren, Mich.

Price, Warren, the youngest of eight children, was born to Mr. and Mrs. E. W. Price May 24, 1918, and died Nov. 1, 1937. He was unconscious four days previous to his death, following an auto crash on his way home from work. The young man with whom he was riding was instantly killed. Four years ago he was baptized in the cburch here. He leaves his invalid mother, his father, two brothers and three sisters all in homes of their own. One brother preceded him in death. Funeral services were conducted by Bro. D. R. McFadden and Bro. D. M. Brubaker, with interment in the Paradise cemetery.—Miriam Hoff Fetter, Smitbville, Ohio.

Rish, Mary Elizabetb, daughter of Joseph and Mary Roof, was born near Bridgewater, Va., Nov. 16, 1858, and died at the home of her daughter, Mrs. Iva Kent, Dayton, Ohio, Nov. 6, 1937, after a lingering illness with diabetes. At the age of sixteen she united with the Beaver Creek Church of the Brethren in Virginia. On May 17, 1884, she married Abraham E. Rish of Lima, Ohio. Seven children blessed their home. A daughter preceded her in death. She was patient in her suffering and always appreciated every deed of kindness. Services at the home of her daughter and burial in Lower Miami cemetery near Dayton, Ohio, by the undersigned.—J. Perry Prather, Dayton, Ohio.

Stull, Jacob William, died Nov. 1 at his home near Hade church, Franklin County, Pa., aged 70 ycars. He is survived by his widow, Sister Mary Harty Stull, two children, one grandchild and one sister. He was a member of the Reformed church. Services by Rev. John C. Sanders and the undersigned in the Grindstone Hill church, with interment in the adjoining cemetery.—D. E. Stouffer, Chambersburg, Pa.

Stumbaugh, Edward Cleveland, died Nov. 2, at his home in Marion, Pa., aged 49 years. He is survived by his widow, Sister Pearl Harmon Stumbaugh, seven children, one grandchild, one sister and one brotber. Services by the undersigned in the Browns Mill church, with interment in the cemetery adjoining.—D. E. Stouffer, Chambersburg, Pa.

Widdowson, William Clark, Jr., born Oct. 3, 1927, son of Brother William and Sister Mabel Widdowson, died Oct. 17, 1937, at South Side hospital, Pittsburgh, Pa. He had been a regular attendant at our Sunday school until recently. Surviving are his parents and one brother. Funeral services were conducted at Robinson funeral home, Indiana, Pa., by Bro. Ivan Fetterman, with interment in the Harmony cemetery.—Florence Dick, Clymer, Pa.

Zapf, John, passed away at the Allen Memorial hospital in Waterloo, Iowa, Sept. 26, 1937. He bad been a patient in the hospital since June 6, as the result of a stroke followed by a number of other lighter strokes. He was a patient sufferer and always interested in the finer things of life. Bro. Zapf had been a member of the Churcb of the Brethren only a couple of years out of his more than sixty-six years of life. He gave generously of his means to the support of his church, as well as to the college in his region. His life has been an inspiration to those who knew him because of his simplicity and sincerity in all of the fine things of Christian living.—Earl M. Frantz, Grundy Center, Iowa.

CHURCH NEWS

CALIFORNIA

Covina.—Sept. 8 our elder, Bro. Rothrock, presided at our business meeting and we elected the following: General superintendent, Merle Butterbaugh; assistant, Mrs. Belle Eikenberry; junior superintendent, Mrs. Martha Hepner; primary superintendent, Mrs. Hilda Boots; beginners' superintendent, Mrs. Mark Cripe; cradle roll superintendent, Mrs. Mary Pattillo; secretary and treasurer, Mrs. Martba Platt. Sunday-school attendance is keeping up well. Bro. Dickey installed Brother and Sister Mark L. Cripe into the eldership. Bro. Snider's license to preach was renewed. We decided on two dates for communion—first Sunday in November and the first Sunday after Easter. The Ladies' Aid meets every Thursday. On the first and third Thursdays dinners are served for members and friends. Sept. 26 Miss Hickson, one of our day schoolteachers who spent the summer in Hawaii, told us of the first missionary work done there and showed pictures. Oct. 10 Mr. Aboosh, who guides people through Palestine, gave a very interesting talk and showed pictures of Palestine. The Sunday schools of California support Brother and Sister Heckman in Africa. As their time has been cut short they divided their time. On Oct. 13 she gave us an interesting talk on their work. Since our last report we have had one addition by baptism and six by letter. Mrs. Hazel Boots is leading the junior choir and Sister Cripe has charge of the young people's choir. Sept. 24 the choir gave a supper, using the money received to buy music.—Eulalia Overholtzer, Covina, Calif., Nov. 6.

Modesto.—This last year has been one of renewed interest and inspiration for us. Eighteen have been added to our congregation since the last report. We had a nice Easter program by the children. Mother's Day was observed by a sermon by the pastor and special music. April 16 the Women's Work met for their regular meeting and presented The Story of the Brides, after which a bridal shower was given our Sunday-school superintendent, Melda Kauffman. April 25 we had a missionary picture program, Our Church at Work in Africa, sponsored by the Women's Work. Our mother and daughter banquet was held May 14, with 110 present. Our pastor's wife is president of the Women's Work. A large number attended our love feast on May 5. In the absence of our pastor, Bro. J. F. Baldwin, who attended the Conference at Nampa and held an evangelistic meeting at Wenatchee, Wash., our local ministers filled the pulpit. Bro. Arthur Baldwin was installed in the ministry at our June meeting. We painted and repaired the parsonage and paid off the mortgage on it this summer. July 11 Bro. Brightbill and family were with us and July 16 Brother and Sister D. J. Lichty were here. Fifteen juniors were presented with Bibles on promotion day. We beld our council on Oct. 7 and elected Bro. Ed Smith as Sunday-school superintendent; Sister Carmen Parrish, Messenger agent; Bro. Kauffman, clerk; Sister Emma Heaston, secretary and treasurer; the writer, correspondent. The growth of all departments has been remarkable and the service to this community has been of the highest Christian nature under the leadership of our pastor.—Mrs. Bessie Wolf Clark, Modesto, Calif., Nov. 3.

COLORADO

Grand Junction.—We met in council Sept. 26, with Bro. O. H. Feiler presiding, and elected the following officers: Sister Leola Mohler, Sunday-school superintendent; Bro. Leo Sage, treasurer; Bro. S. W. Bollman, clerk; Bro. O. H. Feiler, elder. Bro. H. H. Mohler had been seriously ill for the past few months but is able to be back in church services again.—Mrs. Ethel Bollman, Grand Junction, Colo., Nov. 5.

FLORIDA

Sebring.—All departments of the church have been reorganized for another year. Sunday-school officers are as follows: Anna Miller, general superintendent; Mrs. J. S. Harley and Lydia Stauffer, assistants; Mrs. R. F. Sappington, secretary; J. S. Harley, treasurer. Our delegates to district meeting were F. M. Hollenberg and Harry Swank. At the request of the young people, a paper was sent to district meeting asking for a summer camp next year. The church was well represented at the district meeting at Tampa. Next year the meeting

is to come to the Sebring church. It was decided at district meeting to request that the Annual Conference be held in Florida the next time it comes to the eastern zone. Our promotion day program was considered one of the best ever given in the Sebring church. A consecration service was conducted by the pastor for a number of cradle roll members. The reconditioning of the church has been completed at a cost of over $500. A two-speed exhaust fan has been installed whereby we can secure better circulation of air in warm weather and also provide adequate means of ventilation in the main auditorium. A new electric bulletin board has been put up in front of the church. We are going to purchase a piano for use in the main room. Eld. M. C. Swigart and wife visited in Sebring recently and Bro. Swigart preached for us one Sunday and also gave a lecture on Early Church Activities in America. We are looking forward to the coming of Bro. C. D. Bonsack for our February Bible Conferences. Other churches of the district are also planning for Bro. Bonsack to visit them during his stay in Florida. The Women's Work has been reorganized with Mrs. D. E. Miller as president. The council was held Nov. 1 and the following officers were chosen: Clerk, Mrs. Elsie Bollinger; treasurer, Henry Boyd; trustee, Harry Swank; Messenger agent, Mrs. L. L. Lininger; Messenger correspondent, Mrs. Nora Hollenberg; elder, D. E. Miller. Since our last report our pulpit has been filled by the following: Brethren H. A. Spanogle, F. M. Hollenberg, L. L. Lininger, Harry Swank, I. W. Pletcher and C. E. Bower. A number of our winter visitors have already returned and many more are expected. It is likely that there will be over a hundred Brethren tourists in Sebring this winter.—D. E. Miller, Sebring, Fla., Nov. 1.

Sunnyland.—In August eleven boys and girls attended the district junior-intermediate camp. At the September council we decided to have Bible study at the prayer meetings, with Lloyd Hoak as director. The following officers were elected: Elder, J. D. Reish; clerk, Margaret Reish; Messenger agent, Edith Drake; delegates to district meeting, Margaret Reish and Esther Hoak; Sunday-school superintendent, Lloyd Hoak. Two new classes were started in the Sunday school. The attendance has been good at the evening meetings of the intermediate group. They have been organized one year. In October a B. Y. P. D. was organized. During this past year the two oldest sisters of this congregation passed away—Sister Anna Rigler, aged sixty-nine years, and Sister Lydia Drake, aged ninety-one years. The women's group, with the help of the Sunday school, purchased two large pictures and a Sunday-school record board for the church as memorials to them. Our church is a rural church located eighteen miles southeast of Sebring. Come visit us when in Florida.—Edith Drake, Lake Istokpoga, Fla., Nov. 2.

IDAHO

Nampa.—We have sold the church lot for $6,000 cash. The house was reserved with all the furnishings except the furnace. We must remove it from the lot within thirty days. The congregation was unanimous in voting to dismantle the church house and set Armistice Day to begin. The First Baptist church invited us to worship with them while we are building. The Masonic Temple has been serving as a temporary place of worship. Our father and son dinner will be held in the Baptist church Nov. 10. We have no plans as yet for building. Our church was built thirty-seven years ago and we had outgrown it. We need advice and help and will be thankful for suggestions for a church that will hold 500 members or more and not cost over $20,000. We prefer concrete structure and heating and ventilating must be modern. Our pastor, M. S. Frantz, is giving us wonderful sermons and the membership is being encouraged.—H. H. Keim, Nampa, Idaho, Nov. 9.

ILLINOIS

Decatur.—We are looking forward to a revival to begin Nov. 14, by our pastor, Bro. John Wieand. A committee consisting of four members—one from each adult Sunday-school class—is asisting the pastor in preparing the programs. Our communion will be held on Nov. 30. Our homecoming will be held on Nov. 14, at which time Bro. J. W. Lear will be with us. There will be an all-day meeting with basket dinner. In our business meeting Bro. W. T. Heekman was retained as elder, with Bro. H. C. Albright as church school superintendent and J. W. Metzger, assistant. Dr. E. M. Arnold was re-elected as chairman of the finance board. Rev. Wm. Cutlip, assistant pastor of the First M. E. church, gave a very inspiring message at our father and son banquet on Nov. 5. New officers were elected, with E. K. Lawler as president. Bro. Oliver Dearing stopped here on his way to the pastor's conference in Chicago, and conducted our Sunday evening service. Ministers who conducted services here while our pastor was holding revival meetings in Ottumwa, Iowa, are: Brethren Geo. Miller, Galen T. Lehman, Henry Dubes, and Mrs. John Wieand. —H. P. Clannin, Decatur, Ill., Nov. 8.

Dixon.—We closed our third quarter with an average Sunday-school attendance of 150. Oct. 3 was neighbors' day at which time we made a special effort to invite our neighbors who have no church home. On Oct. 10 Bro. Mark Burner, pastor at Preston, Minn., spoke to us. On Oct. 17 we began our revival meetings with Bro. Paul Thompson and wife of Conway Springs, Kans., as evangelist. Paul is a son of our pastor and was installed into the ministry at this church about two years ago. The services were a great inspiration to us. The last sermon, Life's Sunset, was most touching. Sister Thompson told stories each evening in a most pleasing way, and always brought a practical lesson. Our music director, Mrs. Ira Utz, and the choir had a part in every service. The crowds were excellent. We appreciated the help of neighboring churches. Our people took their responsibility of attendance and helped in every way they could. Six young people gave their hearts to Christ.—Opal Thompson Wade, Dixon, Ill., Nov. 5.

Lena.—We have been enjoying many spiritual blessings the past few months. On Aug. 29 in the absence of our pastor, Bro. John Heekman of Polo brought us the morning message. On Sept. 12 our delegates to the district meeting, Lydia Lutz and Kathryn Loomis, gave very interesting reports. Our council met Sept. 13 for the election of officers. Bro. Burton, our pastor, was retained as elder and Bro. Vernon Hohnadel was elected Sunday-school superintendent. On Oct. 10 Bro. Clarence Heekman, missionary to Africa, spoke both morning and evening to an attentive audience, telling of his work and the needs of the African people and he also showed his trophies. We had our love feast Oct. 12. Oct. 15 a delegation of sixteen women represented our church at the women's district conference at Lanark. Oct. 17 Bro. Levi Eby of North Manchester, Ind., spoke to us. In the evening a chorus of seventeen colored boys and their educational director came from a CCC camp and gave us a half hour's program which was enjoyed very much. Following their songs Bro. Burton gave us a soul-stirring sermon. Oct. 29 we held a workers' conference which was well attended. We enjoyed a fellowship supper together. Brethren Foster Statler and Harold Knodle of Mt. Morris were with us and Bro. Statler brought us an inspirational address. We have received one by baptism and two by letter. During the summer months the inside of our church was redecorated. Each Wednesday evening we meet for prayer and also study the Sunday-school lesson.—Blanche L. Folgate, Lena, Ill., Nov. 8.

INDIANA

Eel River.—We held our council Aug. 30, at which time we elected officers. Our homecoming and harvest meeting was held the first Sunday in September. A picnic dinner was served in the basement. Bro. L. U. Kreider of Blue River gave us two very interesting sermons. Bro. John Fiddler of Brookville, Ohio, held a two weeks' meeting Sept. 6-19. He labored faithfully and gave us very inspiring messages. Our love feast will be held Thanksgiving evening.—Mrs. Fern Wolfe Miller, North Manchester, Ind., Nov. 9.

Howard.—Our all-day meeting on Oct. 17 was a real success. Sunday school convened at 10 A. M. after which Bro. Leland Brubaker gave us a wonderful message. A basket dinner was enjoyed at noon. Our homecoming service, held after dinner, included a number of talks by ministers who had formerly made this their home. After this service Bro. Brubaker gave us another inspiring sermon. At 6 P. M. a lunch was served in honor of the Brubaker family, after which Sister Brubaker gave a much appreciated talk on missions. Bro. Brubaker gave a helpful and inspiring address for the young people. A number of messages were brought in special music. Our two weeks' revival services which started Oct. 18 by Bro. Russell L. Showalter were well attended. We feel that his messages have strengthened the church. Nine were baptized. Our love feast was held Oct. 30.—Mrs. Ella Flora, Kokomo, Ind., Nov. 9.

Middlebury.—Promotion day was held on Sept. 26, with the children presenting the program. Our love feast was on Oct. 7, with Bro. George Sherck presiding. We met in council Oct. 8, with our elder, Bro. Galen Bowman, presiding. Bro. Edson Ulery brought us an inspiring sermon Oct. 10. The B. Y. P. D. held a retreat at Camp Mack Oct. 17, under the leadership of Brethren Arlo Gump and O. G. Kindy. Our pastors, Brother and Sister Ira Long, left Oct. 23 to hold a two weeks' revival at the Maple Grove church in Ashland County, Ohio. They reported a successful meeting, with five baptisms. During Bro. Long's absence Brethren Samuel Miller of West Goshen and Virgil Mock of New Paris filled the pulpit. A group of young people from Manchester College presented a peace program Nov. 7. We are enjoying the good gospel sermons, and fellowship with Brother and Sister Long.—Mrs. Harry H. Eby, Middlebury, Ind., Nov. 9.

North Liberty.—We closed our revival service with a real spiritual love feast. One was received by baptism and one by letter. We enjoyed the family night supper with our new pastor and wife, Nov. 4. Plans were made for cottage prayer meetings and for a Men's Work organization. Our Sunday evening services beginning the first of January will include divided Bible study classes instead of B. Y. P. D. Our pastor will start a sixteen week Bible school on Nov. 22, which will include all adults who want to take the course. Business meeting will be held Nov. 30.—Mrs. J. H. Markley, North Liberty, Ind., Nov. 9.

Pleasant Chapel.—At our council Aug. 26 we elected the following officers: Sister Ocie Hamman, superintendent; Effie Kanage, primary superintendent; Doris Skelly, secretary. On Sept 31 the colored Mississippi Four male quartet and Rev. Hartsung of Ft. Wayne, Ind., gave us a very interesting program. Bro. Galen Bowman had charge of our harvest meeting Oct. 10. Following the afternoon meeting we elected Bro. Galen Bowman as temporary elder until Bro. Russell Sherman is physically able to resume his work. Our love feast will be held on Friday night following Thanksgiving, Nov. 26. Bro. Ervin Weaver will preach for us Nov. 21. We have done some much needed repair work on our church house. Our Sunday school attendance is holding up quite well, and our young married and young people's classes hold a joint meeting once each month, with an average attendance of about forty.—Mrs. Alvadah Ober, Garrett, Ind., Nov 8.

Rock Run.—Eighteen members received recognition seals and diplomas for a perfect Sunday-school attendance during the year. On Aug. 22 Bro. Howard Kreider preached our harvest meeting sermons. On Oct. 10 H. Spenser Minnich presented the movie, Church at Work. Our two weeks' revival with Bro. Edward Stump as evangelist will begin Nov. 14. Our church debt is decreasing steadily and we expect

to erase it during the coming year. The B. Y. P. D. presented the play, Brothers, eight times before a total audience of approximately 1,500. They entertained the Middlebury B. Y. P. D. at an informal social recently, with fifty present. Women's Work is sponsoring a Thanksgiving mission shower to be held Nov. 11. Men's Work has been very active, the parsonage work being carried out in an excellent manner during the summer. Family night was held Sept. 10 and a program and refreshments were enjoyed at the parsonage. A project of raising pigs on shares with the church is being sponsored. Allen Weldy, National Men's Work chairman, and several district officers were present on family night.—Mrs. Paul Phillips, Goshen, Ind., Nov. 9.

Rossville.—Our church elected officers as follows: Elder, Frank Replogle; pastor, Walter Replogle; Sunday-school superintendent, Ferris Hylton; assistant, Carl Gochenour; secretary, Morris Skiles; treasurer, Marvin Wagoner; church treasurer, Fred Lupir; clerk, Floyd Gochenour; primary superintendent, Mrs. Walter Replogle. Our communion was held Oct. 17, with Bro. John Root officiating. A conference of young people of the Pyrmont, Fairview and Rossville churches was held here in September. Prof. L. W. Shultz of North Manchester, gave us two inspirational sermons. Our young people have organized a B. Y. P. D. and meet every two weeks. We are having very good attendance at Sunday school and church. We are having our church grounds landscaped and will have the planting done Nov. 18. Bro. J. Edwin Jarboe preached for us Nov. 7. Edna Hylton, Rossville, Ind., Nov. 10.

Salem.—Our series of meetings ended Nov. 1 with our love feast which was well attended. One was baptized. We are having prayer meetings every Thursday night with Bro. Jim Kessler, our pastor, as leader. Bro. Kessler has been ill with the flu since Oct. 30. The members are trusting in the Lord for his speedy recovery.—Mrs. Imo Wolfe, Knox, Ind., Nov. 9.

Wabash City.—After holding services in the homes of some of our good members for several weeks, we are again able to worship in our church house. The Sunday-school attendance is gradually increasing. Nov. 28 has been the date set for the dedication of our church. Otho Winger, president of Manchester College, will be the speaker. This will be an all-day service with a basket dinner at the noon hour. A special invitation is given to former members of this church to come and worship with us.—Mrs. Chester Deafenbaugh, Wabash, Ind., Nov. 7.

West Goshen.—We met in council Oct. 29, with Bro. Foster Berkey in charge. One letter was granted. The financial reports of the various departments were given. We will have a service on Thanksgiving evening. Our evangelistic meetings will begin Nov. 28, with Bro. Ira Long of Middlebury, Ind., as the evangelist. At the close of the meetings a communion service will be held. Since our last report three have been received into the church by baptism.—Mrs. Mina Ganger, Goshen, Ind., Nov. 8.

IOWA

Coon River.—We held our council in September. Reports were given and the following officers were elected: Eld. Earl Deardorff, elder; Earl Reynolds, Sunday-school superintendent; Ralph Neal, B. Y. P. D. president. The Ladies' Aid served dinners to threshers this summer and were able to give a substantial amount to our building fund. Our love feast was held Oct. 3, with Bro. Irving Haughtelin officiating. Our homecoming was held Oct. 10 with Bro. J. Q. Goughnour of Slater, Iowa, as the morning speaker. A goodly number of former members were present and several letters were read. Several of our young people are in college. We miss them, but are glad for them to have this opportunity. We have a circle letter circulating between the students and the home B. Y. P. D.—Mrs. Lova Deardorff, Yale, Iowa, Nov. 9.

Muscatine.—We are coming along very nicely. A short time ago we were favored with a visit from Brethren D. D. Fleishman and M. W. Eikenberry of Dallas Center. The church elected Bro. Myer of Robins as elder. Plans are now being made for a father and son banquet to be held at the church in two weeks. We have a very alert group of young folks at Muscatine, and would welcome any visitors from other churches in the brotherhood. We do not often have visitors but when we do it greatly stimulates the interest. All departments are working harmoniously.—Irene Bowman, Muscatine, Iowa, Nov. 8.

KANSAS

Ottawa.—Our church enjoyed being host to our district conference Oct. 1-4. Aside from the splendid messages given, we all felt enriched for renewing old friendships and making new friends. Our communion was held Oct. 31, with about seventy members attending. The presence of Bro. W. R. Argabright, pastor of Washington Creek church, and his family was appreciated. Our elder, Bro. W. B. DeVilbiss, officiated, assisted by Bro. Fleming. We have recently gained three members by letter. Bro. Fleming has been giving us some truly great sermons. On Nov. 7 he brought a most forceful sermon on Pathways to Peace. On Oct. 27 he earnestly and ably presented the Background and Culture of the Church of the Brethren at a union service held in the First M. E. church. Our Women's Work program is moving along splendidly. Mrs. H. B. Wheeler was elected as director of missions, to fill a vacancy by resignation. We were pleased to have Brother and Sister L. V. Ihrig of McPherson with us in a recent Sunday morning service. They spent a few days visiting at the home of their daughter and son-in-law, Brother and Sister Fleming. We are looking forward to much good fellowship and constructive sermons under the leadership of our pastor and family.—Mrs. H. B. Wheeler, Ottawa, Kans., Nov. 8.

Sabetha.—May 2 the a cappella choir of McPherson College gave a much appreciated program. May 25 we held our council and Brother and Sister Sell were retained as pastors. June 6 the children gave their Children's Day exercises. July 11 we held the B. Y. P. D. annual rally. July 18 our pastor changed pulpits with the Morrill pastor. July 25 Bro. Earl Breon of McPherson gave us an educational address. The following officers were elected at our council Aug. 31: Leroy Sell, elder; Mrs. Ona Sell, Sunday-school superintendent; Milton Lichty, clerk; Ernest Funderberg, treasurer. Several of the classes donated money for the redecoration of our church. The main room has been completed. Oct. 17 was rally day and the interest was marked by a good attendance. Special programs were given and a basket dinner was served.—Mrs. Homer Bechtelheimer, Sabetha, Kans., Nov. 8.

MARYLAND

Manor.—On Oct. 9 the Longmeadow B. Y. P. D. visited our young people's department and rendered an interesting program. On Oct. 23 a goodly number from this and neighboring congregations gathered around the Lord's table to partake of a rich spiritual feast. We were glad to have the following visiting ministers with us: Brethren Mitchell Stover, John Bowlus, C. E. Woodie, Walter L. Slifer and Walter S. Coffman, all of whom ably assisted our Eld. H. R. Rowland and Pastor J. Rowland Reichard in making the meeting inspirational. Bro. Coffman preached the preparatory sermon and officiated at the communion. On the following Sunday morning three Walters were seated behind the preacher's table and conducted the morning service. It was quite a singular event as each of these men were reared in this congregation, elected to the ministry at this place and are now laboring in other fields. Bro. Walter Coffman of Cerro Gordo, Ill., delivered the message of the morning. Bro. Walter Thomas of Westminster, Md., also presented many inspiring thoughts bearing testimony to the previous thoughts of the morning. Bro. Walter Slifer of Washington, D. C., closed the meeting with prayer and benediction. On Nov. 6 the youth temperance council rendered a program at the Downsville house. The Ladies' Aid from San Mar will join our Aid Society Nov. 11 in an all-day quilting and fellowship meeting. On Nov. 14 Brother and Sister Oliver H. Austin of McPherson, Kans., will begin a two weeks' series of meetings at Sharpsburg, assisted by the pastor, C. E. Woodie. The meetings will close with the communion service at that place on Nov. 28 at 6 P. M.—Naomi H. Coffman, Fairplay, Md., Nov. 8.

Myersville.—Our pastor, Bro. C. F. Holsopple, has been advanced to the office of elder. The ordination services were conducted by Brethren Wm. Kinsey and C. N. Frushour. Our pastor preached a dedicatory sermon at the Grossnickle church on Oct. 3, and also at Pleasant View on Oct. 10. Extensive improvements have been made at both churches. At our council the following were appointed: John M. Grossnickle, treasurer; Paul Smith, secretary; the writer, Messenger correspondent; Harry W. Michael and Dorsey Blickenstaff, members of the finance board; Frank Smith, member of ministerial board. Oct. 10 we elected the following Sunday-school officers: Russell Smith, superintendent; James Grossnickle, assistant; Robert Bittle, secretary; Mehrle Grossnickle, assistant; Ray Clark, treasurer. This is Bro. Russell Smith's first experience as superintendent and he is entering the work with much zeal and consecration. The B. Y. P. D. officers are as follows: Lois Burrall, president; Harold Holsopple, secretary; Pauline Shepley, treasurer; James Grossnickle, adult adviser. They have outlined their work for the fall and winter months. Oct. 21 was donation day at the San Mar Home of the Aged, and our pastor delivered the address. Oct. 10 our pastor began a two weeks' meeting here, which was very successful. Despite the busy season and rainy weather the church was well filled each night. Some folks attended the meeting who live more than thirty miles distant. A delegation from Brownsville, Md., attended and rendered special music. At the heginning four carloads, twenty-four persons, from Quakertown, Pa., visited our pastor, arriving in time for the morning service and returning home after the evening service. Among them was a male quartet which rendered several selections. Sister Wennie Lint was with them and remained for the entire meetings and conducted the song service. At the close of the meeting a special offering was lifted for Sister Lint's services. The meeting closed with our love feast Oct. 24, with about three hundred members communing. Nine were added to the church by baptism and the membership was greatly strengthened. Nov. 24 a union Thanksgiving service of the three churches of the town is to be held here—the message to be given by Rev. Ralph H. Miller, pastor of the Lutheran church. —Harvey R. Grossnickle, Myersville, Md., Nov. 9.

Union Bridge.—On Sept. 12 we elected the following officers at our council, with Eld. J. J. John presiding: Bro. E. D. Peters, treasurer and a member of finance board for five years; Brethren Lester Grossnickle and Wm. H. Main, Sunday-school superintendents; Sisters Edna Wolfe and Olive Main Roop, primary superintendents; Sister Lester Grossnickle, cradle roll superintendent. The third Sunday in each month will be assistant day and all assistant officers and teachers will take charge. Sept. 30 the W. C. T. U. convention of Carroll County was held in our church. Rev. E. L. Bunce of Baltimore gave a splendid address on Temperance. We had a good delegation of women and the Sisters' Aid Society served the dinner. The Aid Society also purchased new blinds for the main auditorium of the church. Some of our folks attended the regional conference at Westminster and about thirty-five visitors were lodged in and around Union Bridge. Oct. 13 a young father was baptized.—Mrs. Cora Wolfe Black, Union Bridge, Md., Nov. 8.

MICHIGAN

Lakeview.—We had a two weeks' revival meeting conducted by our pastor, Bro. Max Hartsough. The attendance was fair but the weather was bad and many were busy with fall work. Two young souls accepted our Lord and were baptized. We enjoyed a love feast on Nov. 6. We had a fine B. Y. P. D. program on Nov. 7. Bro. Harold Hoover is the president.—Mildred Colclesser, Brethren, Mich., Nov. 10.

Muskegon.—The Messenger for Aug. 28 carried a description of the first efforts towards a church here. Brethren Charles Forror and Claude Trombley gave many hours and traveled many miles and we have often been thankful for their efforts and their prayers. The attendance has doubled since last August from an average of twenty-five to an average of fifty each Sunday. We are sorry to lose them but realize that the churches in San Diego, Calif., and Pontiac, Mich., are now being blessed as we have been. Bro. Frank Morrell was elected superintendent of our Sunday school and through him we were inspired to co-operate. We are fortunate in having two efficient children's teachers—Sisters Catherine Erickson and Rachel Harter. Sisters Maibauer and Emmens conduct the music. Bro. Jelf and son Ralph have taught the adult and young people's classes. The young people's class will have to be made into two groups. Five united with the church. When we needed a place for worship the homes of Brethren and Sisters Fred Todd, William Boyson and Frank Morrell were opened to us. There have been many donations from local homes, the Grand Rapids church and from Bro. Shafer who made a new pulpit and presented it for dedication Oct. 31. Bro. Shafer has brought very helpful and encouraging messages and his work is greatly appreciated. A brother who withholds his name gave $5 for songbooks. Each Sunday morning when we arrive there is a warm room, thanks to Brethren Maibauer, Jelf, Erickson, Peterson and Boyson who take turns doing this work. There are many others who are sharing the joy of labor in Christ's kingdom here. Should any reader know of a friend in Muskegon who might wish to come with us please arrange that they may contact Brother and Sister Frank Morrell, 745 Apple St., Muskegon, Mich.—Elmer Leekrone, Muskegon Heights, Mich., Nov. 8.

Ozark.—In November of 1936 Bro. D. W. Kurtz was with us and gave some very interesting and helpful lectures. The men have been leveling the cemetery and trimming the trees. Our church has been organized for ten years. We held our annual chicken supper Oct. 23 and made $55. We expect to use the money to install an air charger for lights in our church. Our Ladies' Aid has been organized with Sister J. E. Wells as president and Sister A. C. Lovegrove as secretary and treasurer. At present we are working on some quilts. Our church met in council with Eld. J. E. Wells in charge. Bro. Wells was elected pastor and elder; Sister A. C. Lovegrove, clerk; Sister S. D. Lovegrove, treasurer; Sister C. D. Shipley, Messenger agent; Roy Lovegrove, Sunday-school superintendent and president of the B. Y. P. D. Some of our visitors during the past year were: Brethren and Sisters D. W. Kurtz, I. G. Blocher and John L. Van Meter and Brethren Freidenburg from Midland, Mich., and John Deal from the Brumbaugh church, N. Dak. Bro. Freidenburg with thirteen young people visited us July 31 and Aug. 1 and he gave the sermon at the Sunday services. We are always glad to have visitors worship with us and appreciate the work of visiting ministers.—Mrs. J. E. Wells, Trout Lake, Mich., Nov. 6.

MISSOURI

Cabool.—The Methodist, Christian and Brethren churches held a union vacation Bible school the first two weeks of June with our pastor, A. W. Adkins, as director. One hundred and four were enrolled, with an average attendance of seventy-seven. Our pastor attended Annual Conference at Nampa, and gave the congregation an interesting report of the meeting. Pastor Adkins conducted a revival at Shady Grove and five were baptized. Our pastor is now entering his tenth year of service at this church. Bro. I. L. Harris of Mountain Grove delivered the morning message at an all-day homecoming service. A basket dinner was enjoyed at noon. District meeting was held at Cabool, with Bro. James Mohler of Leeton, Mo., as Bible instructor. A play, The Christian Home, was given the night of the young people's program. Aug. 15 Brethren R. L. Gass of Ava, Mo., and Paul Snyder of Essex, Mo., brought the messages for the morning and evening services. Five of the B. Y. P. D. attended state camp at Forsythe, Mo. From Sept. 21 to Oct. 5 a revival was conducted by Bro. J. W. Fidler of Brookville, Ohio. He brought many spiritual and interesting messages. Ten were baptized by Pastor Adkins and one reclaimed. Since our last report four letters have been received and thirteen granted. Our love feast was on Oct. 26. The Ladies' Aid has been quite busy quilting and making comforters, and will continue to meet each week.—Florence Jones, Cabool, Mo., Nov. 9.

NEBRASKA

Omaha.—At our recent business meeting the following officers were elected: Bro. H. L. Fahrney, Sunday-school superintendent; Sister Grace Peterson, primary superintendent; Herman Caskey, choir director. We had an impressive installation service for the Sunday-school officers. Our Sunday school was closed to all under eighteen years of age from Aug. 22 to Oct. 10, due to the infantile paralysis epidemic. During that time some changes were made in the equipment, which makes it very fine for the children's work. The attendance is getting back to normal and we hope for great gain this coming year. Twenty-four from our church attended the Nebraska Family Camp in August. Fifteen were there for the entire week and others for two or three days. Thirty-one from Omaha were present on Sunday at district conference at Lincoln. The Sunday evening services began Sept. 12, after having been abandoned during the summer. The B. Y. P. D. has organized for the coming year. Our pastor has planned a school of missions for the Sunday evenings during January. The first of September an executive board was formed, consisting of the pastor, church clerk, treasurer, chairman of the different boards and presidents of the different classes, which meets before each council and makes out the program for the coming quarter. This proved very helpful in the work this fall. Our pastor held a week of special meetings in October. Five were baptized and two were received by letter. We had a splendid communion service. A father and son banquet is planned for November and the Friendship class will present a musical operetta. We were glad to have Bro. L. A. Walker of Adel, Iowa, a former pastor, bring us the message on Oct. 31.—Mrs. A. J. Fry, Omaha, Nebr., Nov. 5.

OHIO

Bear Creek.—We met in council Sept. 7, with Eld. Parker Filbrun presiding. Anna Stoner and Beulah Yost were re-elected as superintendents. Rev. Pilchard of Cleveland, a representative of the Anti-Saloon League, was with us Aug. 27. The offering for this cause amounted to about $68. Sept. 4 a reception was held at the church in honor of Brother and Sister Parker Filbrun. Games and refreshments were enjoyed by all. Sister Anna Lichty was the speaker of the all-day Aid Society meeting Sept. 15. Sept. 12 a group of Cincinnati young people worshiped with us. Our workers' conference was held Oct. 20. A business meeting followed the supper. We are trying to interest folks of the community in Bear Creek church who are not attending elsewhere. Rally day was observed Oct. 24, with the different departments of the Sunday school taking part. Bro. Galen B. Royer of Dayton brought the address. Frank Shultz, secretary of the Council of Religious Education, was with us Oct. 31. His subject was Religion in the Home. Our 125th anniversary was celebrated Oct. 10, with a homecoming and basket dinner. Brother and Sister D. J. Lichty were the speakers of the day. Short talks were given by Brethren John Beeghly and A. F. Blessing. Reminiscences were also an interesting part of the program. Our Thanksgiving meeting will be held Nov. 24 at 7:30.—Miriam Filbrun, Dayton, Ohio, Nov. 9.

Black Swamp.—Bro. J. A. Guthrie brought the message on Oct. 23, and at 7:30 P. M. 125 surrounded the Lord's tables. Bro. George Garner officiated. Ministers present were: Brethren J. A. Guthrie, Wilbur Bantz, Uriah Garner, Chester Herrington and Claude Leslie. On Oct. 24 we celebrated the fiftieth anniversary of the church. Prof. A. R. Eikenberry from Manchester College was the speaker. The college male quartet brought us three powerful messages and some talented singing was delivered at each session of the day. About 189 were present at each session. The men's chorus of Lake Township churches sang three selections in the afternoon. Others present were Sister Eikenberry of North Manchester and a number of brethren and sisters from Toledo, Fostoria, North Poplar Ridge, Lick Creek, Silver Creek and Fairview churches. Brethren Geo. W. Garner and Chester Herrington attended the ministerial conference at Bethany Biblical Seminary, Oct. 17-22. On Oct. 31 one of our Sunday-school boys was baptized.—Mrs. Ida E. Garner, Walbridge, Ohio, Nov. 6.

Canton City.—Since our last report Bro. Roland Showalter has been licensed to the ministry and the following Sunday-school officers elected: Bro. John Myers, general superintendent; Bro. Arnold Hanna, adult superintendent; Sister Griffiths, primary superintendent; Bro. J. C. Inman and the writer, delegates to district conference. The Women's Work has been reorganized and they are taking on new activities. The B. Y. P. D. is having well-attended meetings and much interest is being manifested. We have remodeled our church entrance. The greater part of the money used for this work was given to the church by Sister Malinda Walters and her husband who have both passed on, and it will be dedicated as a memorial to them on Nov. 14. The Men's Work expect to hold their father and son banquet the last week in November.—Cora B. Masters, Canton, Ohio, Nov. 7.

Castine.—Aug. 29 our homecoming was well attended. Sept. 19 we elected officers at our council, with Bro. Blessing presiding. Bro. Orville Fourman is Sunday-school superintendent. Oct. 3 we had installation services for all Sunday-school workers. Sept. 26 Bro. Wm. Zobler came to assist in a series of meetings. His sermons were inspiring and the interest and attendance were fine. We were very glad to welcome six new members into the fold. Oct. 9 our love feast was well attended and enjoyed by all. On Sunday morning Sister Ruth Crawford gave a very splendid talk to the little folks.—Civilla Petry, W. Manchester, Ohio, Nov. 8.

Kent.—Sept. 26 we enjoyed a great homecoming day, with Bro. Heisey of North Manchester, Ind., as the speaker. A fine delegation from neighboring churches attended. In the afternoon the church called Brethren Oliver Fought and Roy Morris as deacons. Bro. Elden Petry, pastor of the East Nimishillen congregation, was the evangelist in a two weeks' meeting which began Sept. 27, and ended with the love feast. The church experienced a spiritual uplift and sixteen souls were added to the church through baptism. We are very sorry to report that our pastor, Eld. A. H. Miller, has resigned after nearly ten years of faithful service, and is going to the New Philadelphia church. God has seen fit to prosper the Kent church, and under Bro. Miller's able leadership it has grown from a small mission to a self-supporting church with a membership of over 150. May God continue to bless Bro. Miller and his family in their new field. Sunday afternoon at a special meeting with Eld. C. H. Petry present and Eld. A. H. Miller representing the district ministerial

board, Brethren E. J. Eshleman and Elmer Brumbaugh were ordained into the full ministry.—Mrs. Averie Brumbaugh, Kent, Ohio, Nov. 9.

Pitsburg.—Eld. G. O. Stutsman presided at our council on Sept. 11. Two letters of membership were received and two were granted. Favorable reports were given by the treasurer of the Sunday school, Women's Work, finance committee, ministerial board and also by our pastor. Arrangements were made to help finance the Spanish relief work. Sunday-school officers were chosen as follows: Superintendent, Bro. Russell J. Lutz; assistant, Bro. Verl B. Wright. A number of useful suggestions and admonitions were given by our elder on our annual church visit. At present our pastor, Bro. K. Miller, is engaged in evangelistic meetings with the Harris Creek church near Bradford, Ohio. In his absence the pulpit has been supplied by Brethren I. E. Oberholtzer, G. E. Weaver, S. E. Porter and Roy Honeyman who gave a splendid address on Peace. The Sunday-school workers' meeting for Southern Ohio was held in our church Sept. 12. —Mrs. J. W. Eikenberry, Arcanum, Obio, Nov. 6.

Prices Creek.—Aug. 29 the Imperial quartet was with us and gave a fine program. Since we are without a regular pastor Brethren Russell Helstern, Kenneth Hollinger and Parker Filbrun have preached for us. One Sunday evening Bro. Filbrun showed his pictures taken during bis recent travel. Council was held Oct. 14, with our elder, G. O. Stutsman, presiding. Two letters of membership were received. The report of the annual visit was given. An all-day service was held Oct. 23. Brethren F. E. McCune and Roy Miller gave good messages. A very spiritual communion service was held in the evening with Bro. Roy Miller officiating. On Sunday morning after worship service and breakfast Sister Ruth Crawford of Castine gave an interesting illustrated talk to the children. This was followed by a fine discourse by Bro. Paul Kinsel of Brookville, Obio.—Mrs. Ray Lee, El Dorado, Ohio, Nov. 10.

West Alexandria.—The members of our congregation met Aug. 27 for the election of officers with Eld. Groff in charge. Minutes of the previous meeting were read and accepted. The church treasurer, Walter Campbell, gave a pleasing report for the Sunday school, church and the Aid. The clerk was ordered to send letters to Brother and Sister George Kempton and daugbter Miriam who are at their new church home in New Carlisle. Brethren Earl Reigle and Stanley Buchanan were elected senior Sunday-school superintendents; Sisters Myrtle Henry and Clara Brower, junior superintendents; Bro. Levi Rinehart, Messenger agent; the undersigned, correspondent. Henry Landis, chairman of the ministerial board, had charge of choosing an elder and minister. Bro. Groff was retained. Brethren Fidler of Brookville, Woody of Eversole, Helstern and Wine of Dayton have visited us and delivered inspiring messages. Our Sunday school held an ice cream social on Aug. 25. Games and contests were enjoyed by about seventy-five. Oct. 3 rally and promotion day was observed, with a sermon by the pastor. The ladies have organized a Friendship Circle under the leadersbip of Mrs. Earl Reigel. We have two young men in Manchester College, Russell Landis, Jr., and Herbert Henry. A play, Mrs. Wigglesworth Gets Religious, given by the young people's class with Henry Landis in charge, directed by Leo Harrison, was given to a large and appreciative audience on Aug. 29. On Oct. 19 Mr. Doudell of Dayton gave an illustrated temperance lecture. Our music committee is planning for a cantata to be given at Christmas. We have been having an average Sunday-school attendance of ninety-five.—Mrs. Howard Cunningham, West Alexandria, Ohio, Nov. 8.

Wooster.—We concluded a revival with baptism and a love feast Nov. 1. Bro. J. Edwin Jarboe and wife of Goshen, Ind., conducted the meetings in their own typical manner. The messages of salvation were varied in character and included some fine doctrinal sermons. The admonition given the nine candidates for baptism was exceptionally valuable and timely as a sure prevention for backsliding. Four family circles were rounded out for church work. The neighboring churches of Chippewa and East Chippewa were well represented at the meetings, also other denominations from the neighborhood and the towns of Rittman and Sterling. Oct. 31 Bro. D. R. McFadden was present at the close of services to install three new deacons with their wives and the following evening about one hundred people were present for communion services. The week following Bro. W. D. Fisher baptized another applicant thus completing five families for united service. Nov. 3 the unusually large funeral of Bro. Warren Price was held here. Nov. 5 the men's meeting, held at Chippewa church, chose Bro. A. C. M. Fetter as president and Bro. W. D. Fisher as pastoral adviser for the local division. Nov. 7 when Brother and Sister D. M. Brubaker walked forward and contributed their birthday offerings Bro. Brubaker announced that it was exactly fifty-four years ago when he preached his first sermon. Bro. Brubaker and Sister Flora Hoff reported on district conference. Local B. Y. P. D. meeting was held in the afternoon and evening of Nov. 7, with a picnic supper served at the church. Bro. Clyde Mulligan was the guest speaker.—Miriam Hoff Fetter, Smithville, Ohio, Nov. 9.

OKLAHOMA

Ames.—The second Wednesday of October the women met at the home of Sister Myrtle Rairigh with Josie Hedges, director of mothers and daughters, in charge. The theme was: The Big Job of Being a Parent. Some of the topics discussed were: Are we expecting too much of our children? Is the telling of falsehoods ever justifiable? Should children be given everything they want? Do children feel they are understood by their parents? The vice-president, Velva Provolt, directed the business period. The group recently purchased silverware for communion usage. Our communion was held on Oct. 23, with the pastor officiating, assisted by Bro. Emery Lawver. The social and program committee outlined plans for the coming year. The first activity was a family social held at the home of Brotber and Sister Ora Munkres. A Junior League is conducted by the pastor's wife with growing interest and attendance. The union cottage prayer meetings have been resumed since Sept. 1. Our pastor spoke in the afternoon meeting at the homecoming of the Christian church on Oct. 31. The intermediates and young people enjoyed a covered dish dinner at the pastor's home Nov. 7. Our Sunday-school superintend-

CUT HERE

Neutral Relief for China and Spain

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars for relief as indicated below:

For China relief .....

For Spanish relief .....

For relief as divided by the Boards .....

Please place this money to the credit of

..... Individual

..... Class

.....Sunday school

..... Congregation

..... District

Name of sender .....

Street or R. F. D. .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Bretbren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for tbis. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

CUT HERE

ANNOUNCEMENTS

DISTRICT MEETING

Colorado, Western, and Utah, Fruita Nov. 25-29.

LOVE FEASTS

California

Dec. 5, Reedley.

Florida

Nov. 28, Winter Park.

Illinois

Nov. 30, Decatur.

Indiana

Dec. 6, 7 pm, Flora.
Dec. 12, Elkhart City.
Dec. 13, Auburn.

Iowa

Dec. 5, Waterloo City.

Kansas

Nov. 27, Parsons.

Maryland

Nov. 27, 2:30 pm, Piney Creek.
Nov. 28, Sharpsburg.

Michigan

Nov. 27, Pontiac.

Ohio

Nov. 27, 7 pm, Beaver Creek.
Nov. 27, 10 am, Black River.
Nov. 27, Dupont.
Nov. 27, 7 pm, Trotwood.
Nov. 28, 7:30 pm, Hartville.
Dec. 19, Pleasant Valley.

Pennsylvania

Nov. 28, Palmyra.
Dec. 5, 6 pm, Chambersburg.

West Virginia

Nov. 28, 2 pm, Johnstown.

ent, Millard Provolt, was surprised with a birthday handkerchief shower from the children on Nov. 7.—Mrs. Florence Barnhart, Ames, Okla., Nov. 10.

Big Creek.—Very impressive installation services were held for the Sunday-school officers and teachers on Oct. 3. We observed love feast and communion on Oct. 30, with sixty communing. Bro. Burton Metzler of McPherson College officiated. There was a large attendance at our homecoming on the following day. Bro. Metzler delivered the morning message. Rev. Fraser of Cushing, Okla., gave the afternoon address, The Gospel in Longfellow, using as his theme the poem, The Village Blacksmith. Both services were interspersed with special music and readings. In the evening the B. Y. P. D. gave the play, The Auction Block of 1937. Through the untiring efforts of the president of Men's Work, Bro. C. A. Olwin, some much needed work has been accomplished in our church basement. Respect and love for a church can be shown in no better way than by improving the material aspect of the church. Plans have been made to observe father and son week. All the departments are interested and busy. We feel encouraged and are looking forward to greater achievements.—Abbie S. Pote, Ripley, Okla., Nov. 8.

PENNSYLVANIA

Boiling Springs.—The work at this place has been going on in the usual manner during the summer months. Children's Day was observed in June, with a splendid program by the children. At the last business meeting Bro. John E. Rowland was elected presiding elder; Bro. Charles Carothers, recording secretary; Sister Bertha Trimmer, corresponding secretary and Messenger agent. Our love feast and communion will be observed Nov. 7 at 7 P. M. Harvest home and rally day services are being planned for some time next month.—Mrs. O. J. Hassinger, Carlisle, Pa., Oct. 25.

Buffalo.—We are glad to report our work here has been moving along very nicely during the past summer. We had electric lights installed in our church and sexton house. Forty-five are enrolled in our Sisters' Aid. We met in council with our pastor, Eld. Greene Shively, conducting devotional exercises after which our assistant pastor, Eld. Mervyn Mensch, presided. We elected Sunday-school officers with Bro. Reno Hoffman as superintendent and Bro. Emory Styers, assistant. Bro. David Strickler, the first superintendent of Buffalo Valley Sunday school, was accorded a life membership of the Sunday-school executive board. One hundred and three communed on Oct. 23, with the following assisting: Brethren Charles Schwenk of Jersey Shore, B. F. Long of Mill Hall and J. A. Buffenmyer who officiated. One was baptized.--Sister Adda Shively, Millmont, Pa., Nov. 8.

Chiques.—We held our love feast Oct. 26, 27 at the Mt. Hope house, with about 250 communing. Bro. Jno. C. Zug from Palmyra, Pa., officiated. Other ministers present were: Brethren Walter Hartman, Amos Kuhns, Wm. Forrey, Milton Hershey, James Moore, Ollie Hevener and Nathan Martin. Nov. 6 we expect Bro. Minor Myers to be with us at the Chiques house in the evening. Our series of evangelistic meetings will open Nov. 14 at the Mt. Hope house. Paul B. Myers from the West Conestoga church will be the evangelist.—Mrs. Fanny Zug Shearer, Manheim, Pa., Oct. 27.

Huntsdale.—On Sept. 26 a large crowd attended our harvest services. Our pastor, Bro. L. K. Buffenmyer, preached the morning sermon and several readings were given by members of the Sunday school. A basket dinner was served at noon. In the afternoon a reading was given by Sister Mary Evelyn Baughman, and Bro. Robert Cocklin preached the sermon. Oct. 10 Bro. Grant Group of East Berlin conducted an impressive installation service for our pastor, and also preached the examination sermon for our love feast which was held that evening. Bro. Group officiated at our communion. Other ministers present were: Brethren Otho Hassinger, Keeney and M. R. Flohr. Oct. 24 the student volunteer band of Elizabethtown College rendered the program which was very much enjoyed by all. Oct. 31 the pastor conducted the installation service for the Sunday-school teachers and officers.—Mrs. A. A. Evans, Carlisle, Pa., Nov. 9.

Lebanon.—The Lebanon church experienced a great rally and communion on Oct. 17. The attendance in Sunday school was 208 with an offering of $1,326.03, which will be added to the church building fund. The speaker of the morning was Eld. Trostle P. Dick, pastor of the Coventry church. In the evening 182 enjoyed a spiritual love feast, with Eld. Dick officiating, assisted by Eld. B. F. Stauffer of the Chiques congregation, and the home ministers. On Oct. 31 we had two splendid missionary programs. In the morning the program was in charge of local talent. Sister Ida Smith discussed the life and work of Sister Florence Bollinger, whom our church supports; Bro. John Williams told of the work of the Bowery Mission in New York City; Bro. Lloyd Miller discussed the life of Eld. George Wolfe; Sister Sue Lebo discussed missionary work in our city. At the evening service the student volunteers of Elizabethtown College rendered an interesting program. During the Christian Workers' period the junior B. Y. P. D. rendered a program on the Life of Christ. The C. W. has taken on new life since September. The programs consist of Bible reading, programs by the quartets and choruses, and discussions. The attend-

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ance at our regular services seems to be increasing.—Mrs. Carl W. Zeigler, Cleona, Pa., Oct. 31.

Lower Conewago.—We met in council Sept. 11. Our delegates to district meeting were Chas. Alltand and Cleon Zeigler. One query was sent. Elders W. G. Group of East Berlin and L. Elmer Leas of York were present to take the voice for a presiding elder. G. W. Harlacker was re-elected for three years. Sept. 19 we began a series of meetings at tbe Bermudian house, with H. M. Snavely, pastor of Carlisle, as tbe evangelist. The York, Carlisle and New Fairview congregations presented the special music. We bad many visiting ministers who gave spirit-filled sermons. Eleven stood for Christ. We held our fall love feast at the close of these meetings, with Bro. Snavely officiating. Brethren Falkenstein of Harrisburg, Leas of York and Anderson of East Berlin were present and contributed to the services. Our Sunday-school officers were re-elected. We are starting a teachers' training class with G. W. Harlacher as teacher. Dean A. C. Baugher of Elizabethtown College will conduct a Bible institute Dec. 11, 12 at the Bermudian house.—Irene Mummert, Dover, Pa., Nov. 1.

Schuylkill.—Several of our young people attended Camp Conewago tbis summer. Sept. 16 Eld. F. S. Carper gave an educational address. Sept. 26 Eld. E. M. Wenger preached the morning sermon at the Swope Valley house and the evening sermon at the Big Dam house. His messages were greatly appreciated. During the week he visited many of his friends. Oct. 10 a local Sunday-school meeting was held, at which the Sanger quartet and Schuylkill chorus sang, and topics were discussed by local talent. In tbe evening we enjoyed music by tbe Little Swatara and Schuylkill choruses, and an address, The Sunday school at the Cross Roads, by Eld. Walter W. Hartman. Oct. 17 Eld. D. W. Bucklew preached the examination sermon. Our love feast, held Oct. 23, 24, was attended by about 145 members. Visiting brethren were E. M. Wenger, Perry H. Sanger and J. M. Moore who officiated. Nov. 7 we expect the student volunteer group of Elizabethtown College. Bro. Perry H. Sanger of Midway is scheduled to be with us in an evangelistic service, starting Nov. 28 at the Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., Nov. 1.

Spring Run.—Aug. 17-19 we were privileged to have witb us Sister Esther Swigart, her father, Bro. M. C. Swigart, and several members of her Bethana family in a five-session missionary and Bible conference. During the forenoon separate classes were held for children, young people and adults. Evening sessions consisted of a general missionary service and a sermon by Rev. Thomas Lawrence of Philadelphia and an address by Dr. Paul Adolph from the China Inland Mission. Our annual homecoming was held Sept. 12, with Bro. H. B. Heisey of Lewistown bringing the message. The evening program consisted of an old-time service arranged by our ministers. Ministers taking part were: Bretbren L. D. Ruble, H. W. Hanawalt, W. C. Swigart, D. K. Hanawalt and Rev. Chas. Heister of the Brethren in Christ church. We reorganized our Sunday school with Bro. Fern Dunmire as superintendent; Sister Olive Gearhart, missionary president; Bro. Lester Bratton, C. W. president. The men's Bible class sponsored a father and son banquet Oct. 8, which was attended by about one hundred. Rev. John T. Peters of the McVeytown Presbyterian church was present and gave the address. Special music and other features were provided. Our love feast was held in the Spring Run house Oct. 16, with Bro. H. W. Hanawalt in charge. The play, The Silver Trumpet, sponsored by the missionary society was given in our church Oct. 3 and has been repeated in several churches of our county. A community leadership training school is now in progress in the school building in McVeytown. Several from our church are attending.—Mrs. Luther Dunmire, McVeytown, Pa., Nov. 1.

Waynesboro.—On Oct. 17 Bro. H. C. Early of Dayton, Va., worshiped with us and preached the preparatory sermon for our love feast, using as his theme The Spiritual Meaning of the New Testament Symbols. In his earlier years Bro. Early was well known in our community, having held four evangelistic meetings in our local church. His first visit here was fifty-three years ago. Although his vision is dimmed, his speech is clear and his mind is vigorous and alert. We were glad to bave him with us again. On the evening of Oct. 17 six members of tbe student volunteer band of Elizabethtown College rendered an interesting program to an appreciative audience. The chorister of the group, Mary Moore, was a former member of our congregation. Our love feast and communion service, which was indeed a spiritual refreshment, was held on Oct. 20, with our pastor, Levi K. Ziegler, officiating, assisted by Brethren H. C. Muck, E. J. Egan and W. C. Wertz of our local congregation.—Sudie M. Wingert, Waynesboro, Pa., Oct. 30.

VIRGINIA

Lebanon.—Our revival services conducted by Bro. Carson M. Key, pastor of the Holland Road church of Roanoke, Va., began July 26, continuing through Aug. 9. He preached very inspiring sermons which were all well attended. Six were added to the church by baptism. Several musical selections were rendered. The annual visit was made during our revival with Bro. Carson M. Key accompanying the deacons. Our council was held the first Wednesday of August. A special council was called during September to elect officers. Bro. Boyd E. Cupp was elected elder. We met in council Oct. 6. Our communion was held Oct. 30. Bro. John S. Flory of Bridgewater bad charge of the service which was well rendered. Bro. Walter M. Kahle was with us on Oct. 31, his subject being Revitalizing the Church Membership. This meeting was well attended espccially by young people. Our B. Y. P. D. was awarded a silver seal for efficiency during the past year.—Mrs. Leda Wine, Mt. Sidney, Va., Nov. 5.

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SWEDEN

Grayhill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oberholtzer, I. E., 1916.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Oher, Mary Velma, 1936.
Pollock, Myrtle, R. N., 1917.

Tai Yuan Fu, Shansi, China

Directed by Crumpacker, Ping Ting.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, % General Mission Board, Elgin, Ill., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % General Mission Board, Elgin, Ill., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa

Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Horn, Evelyn J., R. N., 1930.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.

India

Ahwa, Danga, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 3435 Van Buren St., Chicago, 1920.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Ziegler, Emma K., Hatfield, Pa., 1930.

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Vol. 86 Elgin, Ill., December 4, 1937 No. 49



WAITING—Dr. H. L. Burke of Lassa closed his article with these words: "These are days of great change in Africa. The African mind is opening up to new ideas and is accepting them. They await the messenger of God, and may he not come too late. 'God give us men.'"

"The strings of camels come in single file,
Bearing their burdens o'er the desert sands.
Swiftly the boats go plying on the Nile—
But still I wait
For the messenger of God who cometh late.

"I see a cloud of dust rise on the plain.
The measured tread of troops falls on my ear.
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait
For the messenger of God who cometh late.

"They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late."

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BY E. G. HOFF

Monday: 1 John 1: 1-7

"If we walk in the light, as he is in the light, we have fellowship with one another"

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Tuesday: Rev. 21: 1-7

"Behold, the tabernacle of God is with men"

God With His People

From early history men have been seeking to experience the presence of God. And Jesus teaches us to think of God as seeking men, too. God tented with Israel in the wilderness. He dwelt in their midst in the temple when they settled in Canaan. One of the tragedies of the exile, for the devout, was to be separated from his abode.

Out of the exile experience they learned to worship wherever they were; soon synagogues were springing up in every city. Finally Jesus taught that holy mountains and temples do not limit God's presence; he may be found anywhere in spirit. We look to heaven for the consummate experience of God's presence.

Wednesday: 1 Cor. 1: 1-9

"Ye were called into the fellowship of his Son Jesus Christ our Lord"

Fellowship With Christ

It was said of a great preacher that people came away from his presence with something changed, something added to their lives. That has always been true of fellowship with Jesus.

When Paul wrote to the Corinthians one of his first purposes was to get them to appreciate the opportunity they had of fellowship with Christ. They owed God thanks for the privilege of this fellowship. It enriched their lives "in everything . . . in all utterance and all knowledge." Their lives were full and useful as a result of it.

To what extent is all that we say and know and do enriched by fellowship with Christ?

Shared Life

There is nothing solitary or exclusive about the Christian's life. He gets it from God, cherishes it by fellowship with Christ, uses it in service to his fellows, and enjoys it in comradeship with other Christians.

The normal life for a Christian is one of fellowship. The first Christian group started when Jesus gathered disciples about him. He had much to give them, but he got something from them, too. Recall how he missed their fellowship in the Garden of Gethsemane.

Groups of believers have been drawn together in every age and clime. They have found encouragement and help in comradeship as they worshiped, studied, planned and worked. And the strength gained from sympathy in hours of trial has sustained and heartened many to endure suffering and stand for convictions as they could not otherwise have done.

Fellowship is necessary to every type of group effort. If there were more of it in industry there would be fewer labor troubles. If there were more in the home there would be fewer divorces.

There was a time when people looked largely to the church for fellowship. It was the social center of the community. Now in many churches we do not even have the midweek prayer meeting. The church will get farther when its members seek fellowship on the Christian plane to do it under Christian auspices. In fellowship there is enrichment of life.

Psa. 133; Matt. 26: 38-46; John 15: 15-17.

Thursday: Col. 4: 1-12

"My fellow-workers unto the kingdom of God, men that have been a comfort unto me"

Fellowship in Service

One of the greatest rewards for working in a Christian enterprise is the fellowship with the fine people that are engaged in it. No work attracts better people than the work of the church. Church work calls forth the highest kind of contribution that the best people of the community can make. One of the things I cherish most in the work at Elgin is the fine fellowship it affords with the sort of people who are engaged in brotherhood enterprises.

Paul associated with himself a number of other men in his work of founding and building churches. The fellowship he had with them was a great source of help to him. Note hints of it in this scripture.

Friday: 2 Cor. 8: 1-9

"According to their power . . . yea and beyond their power, they gave of their own accord"

Sharing What We Have

There is no fellowship without sharing. Charity was once in the hands of the church. The records of the apostolic church indicate that sometimes the spirit of brotherliness led people to give very liberally to help those in need. The offering for the Jerusalem Christians was an instance. The records of our Brethren in the early days in America carry interesting entries of dispersing to those in need. Some Christian groups today care for their own needy; we do it to some extent.

Community and government agencies of charity are useful but we as Christians need to keep our sympathies keen to suffer and share with the unfortunate.

Saturday: Acts 2: 41-47

"All that believed were together, and had all things common"

Christian Brotherhood

Christian people miss a great deal when they go their own ways instead of entering heartily into fellowship with the Christian group.

At Jerusalem in the days of the early church there was a demonstration of the rich possibilities in Christian fellowship. The believers worshiped together, ate together; and lived together to the extent that individuals sold their possessions in order to contribute to the needs of the group. Such brotherliness yielded great joy and attracted many others into the group.

We sometimes lament slowness of growth in the church today. I wonder what would happen if we'd really try brotherliness. I shouldn't be surprised if we'd have a revival.

Sunday: Psa. 139: 1-12

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?"

The Ever-Present God

We sometimes speak anxiously of experiencing the presence of God as though it were difficult to find him. The psalmist, on the contrary, found that he couldn't get away from God. Go where he would, he found God there. Many a guilty soul has had the same experience. There is no escape from God with a guilty conscience.

God is really just as omnipresent for fellowship as he is for judgment upon evil. What we lack is as keen an awareness of the God of love as we have of the God of righteousness. He is an ever-present Companion as well as an ever-present Judge.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., December 4, 1937 No. 49

EDITORIAL

Ecstasy and Afterward

THE editor of one of our most highly prized exchanges has been having a little good-natured argument with some of his brethren. It is about what happened to John Wesley when, on a certain great day in his life, he "felt a sense of God's presence such as he had never known before." These brethren have been telling the editor that what their church needs is another day like that. The editor agrees but with reservations and suspicions that the dear brethren do not quite understand what they are talking about. A few excerpts will give you the idea.

"For when we are getting ready to seek for ourselves the one day's exaltation like that of John Wesley's discovery, the world may well ask us, Do you propose also to give yourselves to the long years of obedience, after your own vision of God?

"He saw, first of all, that in the church of Christ itself there was little thought and less knowledge of a God who could and would forgive a man's past sins, and set him on a new way of life.

"At that point John Wesley could have taken the road which many another had taken before him—the road of personal contentment in the love and grace of God. If he had, Aldersgate would not have been so much as heard of—perhaps not John Wesley either."

And so the editor goes on, citing the concrete things that Wesley did in the long years of sacrificial service in the streets, fields, coal mines, slums and everywhere—the toil and sweat and blood which followed his great day of vision. "In short, when Wesley went from Aldersgate he went from an ecstasy to fifty years of obedience, costly and hard and ceaseless."

Thank you, *Christian Advocate,* for saying so well what can never be said often enough or powerfully enough to meet the need of these momentous days. God grant the church may seek and find "a sense of God's presence" of new reality and depth. Then, like another longer ago who was "not disobedient unto the heavenly vision," let it choose courageously between "personal contentment in the love and grace of God" and glowing service to a world in need.

"We can choose between accepting a life of faith, obedience and love, on the one hand, or enjoying a temporary exhilaration which need have no more religion in it than turning a Tibetan prayer wheel."

E. F.

The Case for Africa

FOR at least a score of years our people have been interested in Africa as a mission field. It was in April of 1921 that Bro. J. H. B. Williams died at Mombasa, one of the chief ports on the east coast of the dark continent. With Brethren J. J. Yoder and H. J. Harnly he was entering Africa to make a survey of possible sites for locating a mission work.

In 1922 Brethren Kulp and Helser entered Nigeria. In March of 1923 the first station was opened at Garkida. The little group of pioneer missionaries laid Ruth Royer Kulp to rest in June of 1924. On his way home for furlough, Dr. Russell Robertson passed on and lies in the European cemetery at Lagos. But the ranks have filled up and the work gone on. Today there are nineteen of our missionaries in Africa.

From the standpoint of time on the field, work accomplished and prospects in sight our people should be in a position to hear and judge the case for Africa. But who should speak? Let several of our missionaries have their say. The words that follow were gleaned from articles contained in this Annual Africa Number of the MESSENGER.

Writing of a children's consecration service at Garkida, *Mrs. Irene Bittinger* says: "Thus a new experience has come to Buraland. . . . But who shall lead them on and guide these new lives into the paths of truth? What bigger place can one desire than that of suffering these little ones to come unto the Christ?"

Dr. Homer L. Burke: "We need young men and their consecrated wives to go out to these places.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

These are days of great change in Africa. The African mind is opening up to new ideas and is accepting them. They await the messenger of God, and may he not come too late. God give us men."

Sister Alice Engel: "Yes, a nurse was needed, and nurses are still needed. The people are ready and eager for the training that will fit them to serve their people; but some one must teach them, some one must direct the work of the nursing school and the dispensary."

Sister Clara Harper: "We have faith that a number of young people in America will answer the call and say: 'Here am I, send me.' We are depending on you to come and help us. Evangelists to tell the message and help build a firm foundation for the church is our great need of the hour. . . . Who will come over and help us?"

Sister Faye Moyer: "The schools need more and better equipment; is this not a challenge to give? We, along with the native workers, need more power; is this not a challenge to pray? The increasing program calls for new teaching help; is this not a challenge to go? If you feel this challenge will you *give,* will you *pray,* will you *go?*"

Dr. Lloyd R. Studebaker: "Now what does all this teach us? It clearly shows that the field is only barely touched. . . . It proves to us that these things can only be accomplished through the contributions of the American church to missions through more evangelists, doctors, nurses and teachers from home; through your constant prayers; and through the guiding hand of God who alone can show us the way." H. A. B.

When With Is Better Than Over

A MAN who seems to know how to think pretty straight was speaking of this love of power which seems to be born in the most of us. You know how that is yourself, how we like to command and control other people and, in general, be the most important person in the enterprise. As the man proceeded to the finish of his talk he thought we should encourage "the power which clasps hands rather than that which changes hands."

He could not see any gain for the cause of righteousness, in this everlasting struggle for power, so long as it results in nothing more than the transfer of control from one group to the other. The real victory for all concerned will come when neither side has power over the other, but when both sides acquire new and greater power with each other over the common foes of human well-being, such as ignorance, pride, prejudice, selfishness.

The power the church needs and the world needs is the power which clasps, not changes, hands. What power we might develop *with* one another and God!

E. F.

The Scramble for Africa

IN area the continent of Africa is about one and one-half times as large as North America. It contains 11,500,000 square miles of territory and has a population of approximately 160,000,000. The lower portions of the Nile valley were the seat of man's oldest advanced civilization. The upper reaches of the Congo basin shelter some of the last representatives of primitive men. Here is the Alpha and Omega amongst the continents.

Active interest in Africa in modern times dates from a little more than sixty years ago. It was around 1875, or ten years after the close of the American Civil War, that the European powers began in earnest their scramble for some share in Africa. Britain, France and Portugal were first on the ground and today control the best of Africa, except the Belgian Congo. Germany and Italy came late and have been in the process of gaining or losing what was left.

The continent was won for white control through various forms of taking what was wanted. Here is a sample in the case of the Mediterranean littoral. "In 1881 a French army entered Tunisia, and compelled the bey to sign a treaty placing the country under French protection. The Sultan of Turkey formally protested against this invasion of Ottoman rights, but the great powers took no action, and France was left in the undisturbed possession of her newly acquired territory."

Those who have led the way into Africa present a strange medley of merchants and missionaries, profiteers and preachers. And so in the scramble for African soil the soul of a continent is involved as well. In a strange new sense tares and wheat are springing up and becoming more and more entwined on the rich soil of the dark continent. The question remains: What will the harvest be? H. A. B.

One Minute Sermon on Church Going

Text: "Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10:25.

CHURCH going is a means of grace and divinely appointed. It is helpful and restful. It is a fine investment of your time. It develops the best powers of the man. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find a plenty except good ones. Most excuses analyzed mean simply, "I don't wish to." If you will attend church regularly one quarter you will want to go. Try the remedy. Begin next Sunday if you have not already begun.—*Edgar Rothrock in Pomona Church Invitation Card.*

THE GENERAL FORUM

A Glimpse Into a Bura Village

BY LLOYD R. STUDEBAKER, M. D.

If you could spend a week at each of our mission stations I'm sure you would be surprised at the development, apparent in the form of new buildings, numbers of pupils in our schools, patients in our hospitals, and worshipers in our churches. You might be led to think with satisfaction that your contributions have borne fruit, and in this you would not be wrong, for the progress since the day the first missionary stepped on African soil until now has been great. And because of what you have seen you might easily feel that this is enough, that we are reaching a large number in all phases of our work, that to send more workers or more funds for expansion is not needed.

But suppose you leave the mission compound and enter the village near by; or better still, follow a winding trail some fifteen or twenty miles through the bush to any typical Bura village. What evidence will you find here of the influence of our mission work? Let us go into all the compounds of this village and see what we can find. First, let us salute the chief. We enter a round hut at the entrance, which is somewhat larger than the others. This is the place where people gather who have come to visit and salute with the chief or his family. This chief is friendly and salutes us warmly. He likely knows we are not government officials as he would probably have been notified ahead of time had a government official been coming to his village. If there is no mission school or church in his village he may have only a vague notion of what we do and why we have come, and in his thinking he does not put our work in a field distinctly different from that of the government. He may have been told that we are friends of the people and have really come to help them, that we live at Garkida and have a school there where one or two boys from his village have gone. But he has never been to Garkida since the mission was established, partly because he is not supposed to leave his own area without permission from the government, and partly because he is old and seldom travels. He has no apparant burning curiosity to see the place where the white man lives and teaches his children.

A few elderly men and young boys close to the chief gradually collect and sit along the wall in the compound to look us over and see what we have to say. Here is one boy who seems a little brighter and is dressed a little better than the average. He salutes us and enters into the conversation readily. He may repeat what we say so that the older men will understand as our Bura is not well understood by those who have not become accustomed to hearing us. We at Garkida have trained this boy in school and now he has returned to his former village as a farmer, but he seems to have gained some favor with the chief because his contacts and learning at the school have helped develop him as a leader.



Boys who would be hospital dispensers

Photo by Lloyd R. Studebaker

The chief agrees to allow us to hold a service for those gathered. He wonders if we will start a school and dispensary in his village. We have to tell him that there are not enough trained workers for this as yet.

We go along through his village which covers quite an area, the compounds being scattered. We enter one near the chief's compound. Women are shy and children run and hide, but the men come out to salute us. They have seen white men before as they have passed through the village. A woman has a large tropical ulcer which she says she has had for almost a year. It is tied up with native leaves and grass. She sits and switches flies off the ulcer, which drains constantly. When asked why she doesn't go to Garkida to have it treated, she replies that it is too far to walk. She will not agree to be carried on a stretcher as only the dead or dying are carried thus. Horses are not available for most Buras and especially not for women. She would no doubt be afraid to mount a horse. She allows the white doctor to dress her ulcer and thanks him for his kindness.

The next compound is a large one. This man has five wives. He is an elderly man who sees only dimly, having practically lost his vision as a result of glaucoma. His youngest wife, a girl not more than eighteen years of age, does not smile. Her three-month-old child which had not gained weight since birth, died a few days before. The oldest wife is laboriously grinding corn at a side of the command. She is wasted and haggard and her breasts lie flat on her chest. An emaciated baby of about six months is on her back and it cries when she ceases grinding. She takes the baby from her back and allows it to suckle. We question her and learn that it is the child of her daughter who

recently died from the bite of a poisonous snake. She has been taking a native medicine which she thinks will bring milk to her breasts and keep the child alive. A small child with a huge protruding abdomen, about three years of age, brings a gourd containing a muddy looking watery mixture made by boiling a small amount of guinea corn flour in water. By placing the child across her knees and tilting the head back, the old grandmother is able to force the infant to swallow the mixture with much choking, coughing, and spitting. She pours it into the child's mouth from the palm of her hand. It was well the child swallowed some of the gruel for it was the only source of food for the helpless infant. We tell her of the mission nursery for such infants, but as she has never heard of it she is skeptical and does not want to send the child. We question her about her own children and learn that she has two living and five have died, four in infancy and one at about ten. She was more concerned that she had some living children than that she had lost so many, as every Bura woman expects to lose at least half of her brood.

We crossed a slight ridge to a small group of compounds on higher ground, set aside from the main part of the village. At our approach we could see women and children scurrying into the bush and hiding behind rocks. Those who did not run, hid in their huts and would not come out, eyeing us suspiciously. After a period of saluting and trivial conversation interspersed with as much laughter as possible, a few women and children would venture out and watch us from a safe distance. These people had probably never seen a white man and only knew of him as a collector of taxes, a man who in earlier days shot and killed to bring the people into subjection, and by tradition was a slave trader. A customary method of frightening a native child into obedience is to tell him that "the white man will get him."

On circling to the opposite side of the village, a mile away, we enter a compound and find its master very ill. He has four or five large, deep muscular abscesses which make it impossible to lie in any comfortable position. One is draining through a nasty ulcerated wound which has been inflicted with a knife by a native medicine man. As there is no bandage available, it is smeared with mud and left exposed. Flies are circulating freely from the wound to a pot of native mush. A child sitting near by is eating with his fingers from the pot. This man's wife had gone to stay with her mother since he was ill and no longer able to support her. His sister had come to care for him, but she also has much work to do in her own compound near by. Houses and fences were in a dilapidated condition. Old broken pots were lying about and they were swarming with mosquito larva. A pot turned upside down had some porridge all over it and streaked down the sides. The pot was surrounded by a row of rocks. The ground around it was well swept. Over the entrance to the compound and around the man were charms made of leather, and iron rings. These were this Bura man's charms and his form of petition to his gods to make him well.

This man said he would be willing to be carried to the hospital at Garkida on a stretcher. He had tried all the native medicines and charms to no avail. Now he at last was willing to allow the white doctor to do what he could. He thought he might as well die at the hands of the white man, or on his stretcher, as here at home.

As we prepare to leave, a man approaches on the run. He is profuse in his praise and his face shines with joy. Now I recognize him as a man who, two years before, almost died at the hospital as a result of schistosomiasis. He is now robust and healthy. His present condition is a great contrast to the emaciated picture he presented when he first appeared for help. He tells us that a mad dog had bitten three children that morning and he begs that I come and shoot the dog. This I am happy to do. On inquiry about treating the children I am told that they will not need medicine from me because all three of them had crawled through a hole in a tree. This procedure would protect them from contracting rabies.

We could go on visiting other villages and finding similar and varied conditions, but there is not time, so let us return to Garkida and review what we have observed.

Each village is closely knit within itself and self-centered. It has little contact with other villages.



Photo by Dr. H. L. Burke

Here is a group of Mohammedan and ex-Mohammedan women and girls at Lassa as they met in the home of Sister Marguerite Burke for the World Day of Prayer service. The women met for their regular class period, but the hour was spent in special prayer for the needs of the world.

Four of the women have been baptized. The others are members of the covenant class, for they have expressed the desire to become Christians. Sister Burke sent us this picture and without doubt it is she who stands in the rear row.

Especially is this true in the hilly country where most of the Bura people live. One may stand on a promontory and view a distant village on the next hill, yet some of the villagers, particularly the women, will admit that they have never been there. Not only the physical barrier is there, in the hills, but the mental and spiritual urge is lacking which compels them to go outside the range of their vision. Most of the people living in villages where a school and a church have been started, scarcely know about the existence of such. It takes a school and dispensary and a church right within the village to have any noticeable influence upon the adult population.

We have learned from our visit that the local village chief who is, or should be the most influential man in his village knows almost nothing of our work and that we can count on his help only as we gain his consent to start our work.

We see fleeting glimpses of the results of our work in the one or two schoolboys who have returned from Garkida and now rank a little higher in the eyes of the people. They are a little better dressed and their compounds are a little cleaner, although unfortunately this is by no means a rule as yet. The more energetic ones may occasionally hold services for the children or may be trying to do a little teaching.

We see results of our hospital efforts in the man who has returned well and happy to his village. His praise has no doubt influenced others to go to the hospital when ill. The chief now desires a dispensary in his village because he sees that the white man's medicine is sometimes better than his, but still has a firm conviction that for most things his own are quite sufficient.

We note a growing interest for schools and churches, but we reflect sadly that workers are available for only a few of the larger centers and that it will be several years before even enough native trained teachers are available to cover our area at all satisfactorily.

We learn that work must begin with young men and boys, that old men feel this new doctrine is not for them, that women occupy such an inferior position that even though they are interested they fear to push forward. Little can be accomplished among women until a mission is well established.

We observe that sickness is a constant visitor and that infant mortality is appalling. Native medicine is always tried first along with the lot of "ju-ju." If this fails some will journey to the white doctor, others more fatalistic will lie down and await death. We learn that stark ignorance governs the care of infants, and especially orphans, and that only the most robust and unusually fortunate infant has a chance at life.

We are amazed at our own helplessness in solving the transportation problem. The lack of roads and good horses makes the outside world another universe to the average Bura when ill. And to make the situation worse, superstition prevents the white missionary from helping him by providing a stretcher.

The lack of any system of latrines, even the simplest, accounts for the ever present dysentery and helminth diseases which affect more than 90% of the population. The large "tummy" on the little boy is probably due to schistosomiasis or hook worm, or a large spleen caused by chronic malaria.

The presence of goats, sheep, chickens, dogs, etc., as an integral part of the compound, provides conditions for an ideal breeding place for flies. The Bura calls the house fly "chiri mbilku" which means the ulcer fly. It is called this because it is ever present on any open ulcer. Hygiene has been taught in our mission schools from the beginning but as yet little change has been wrought outside the mission station proper. Comparable to this is the slow progress of our evangelistic efforts beyond the confines of the mission station. There is scarcely a Christian living in any village which does not have at least a school and a dispensary.

Now what does all this teach us? It clearly shows that the field is only barely touched. It reveals that a large number of well trained Christian workers are needed, both native and foreign, to adequately meet the need. It points out that one will never be able to greatly influence the people as a whole by developing only a large educational center where a few boys from each village will go. It emphasizes the truth that little can be done to prevent sickness and death by having only fine hospitals. It definitely proves that we need first a good center for training native public health workers whom we can send as permanent workers into our area to teach preventive medicine. It makes us keenly conscious that we need teachers and ministers.

It proves to us that these things can only be accomplished through the contributions of the American church to missions through more evangelists, doctors, nurses and teachers from home; through your constant prayers, and through the guiding hand of God who alone can show us the way.

Garkida, Africa.

A Good Opening

BY H. L. BURKE, M. D.

Almost two thousand different people have been treated in the Lassa hospital already during 1937. Many of these have been under treatment for long periods of time. Many have become so accustomed to being treated at the hospital that when anything ails them at all they come for treatment. A number of young men are in training in order to become nurses

and dispensers. There are four dressing stations to which the dispensers go one day each week. These have to be supervised as often as possible.

Pastoring the newly developed church here calls forth the best that one can give. There are the new Christians that have to be taught the fundamentals of faith. There are those who have to have help in solving various problems they have to face. Arrangements have to be made to help adult Christians to become literate. Classes must be held to help the young preachers that scatter to the four winds each Sunday with the message of life. A considerable share of the preaching in the church must still be done by the missionary.

There are always a number of things about the station that have to be attended to. Each month Bro. Kulp requires a financial report of the money that is expended and so station accounts have to be carefully kept. Water systems and sanitary arrangements all have to be provided for. Then it takes some time to help keep up one's own house as well. All must be looked after by the missionary.

We had great hopes of getting the new station at Chibbuk started. The Kulps were returning from furlough and we thought that they would be able to do much in getting the new work started at Chibbuk so that when a family could be assigned there, they could start in on their real missionary task at once. The misfortune of illness is forcing them to leave their work at Lassa for a while, or until more definite diagnosis can be made. In their place some one else had to be assigned to carry on that work. A new temporary house in which a family may live is still to be built this year. A well should be dug and the new compound cleared. All this requires supervision.

Now there is no one that can actually do more than one man's work. But in the things I have described above I think you will see that a number of men might well be kept busy even with all the possible help of their wives. I am working in all the above mentioned activities. Of course I am occupied in some lines of work more than in others. Lassa is a field "ripe unto the harvest." Last week we had a series of moonlight meetings and as a result so far fourteen have decided that they want to go in the "Road of God." These and others have to be taught preparatory to baptism. The interest was intense in those meetings. They were held in the Fulani language and a number of those who expressed a desire for a different way of life were Mohammedans. Already they are talking about the next series of meetings during the light of the next moon. We are actually being pushed into presenting the gospel.

I appeal to my readers. Is not there some earnest young minister and his wife who would like to pastor and work with this church for the next twenty or thirty or forty years? You do not need to be master of exposition or argument. The primary and only absolute requisite is a heart of love. This work requires a heart that can see God in every other heart, able to rejoice that he may have a part in helping one here and there to a richer and deeper understanding of the heart of the Father.

There is the new Chibbuk station that needs to be manned. It is a great field that is eagerly waiting for some one. It means that we must work out from these stations, developing small groups of believers here and there and helping them to develop into churches.

Then I want you to know that there are still other fields that are open if only missionaries are sent to enter them. The Africa mission has set its heart on opening a new station in 1939 and another in 1941 and another in 1943. We need young men and their consecrated wives to go out to these places. These are days of great change in Africa. The African mind is opening up to new ideas and is accepting them. They await the messenger of God, and may he not come too late. "God give us men."

Lassa, Africa.

In the School Library at Garkida

BY D. W. BITTINGER

THE other day I sat at my desk in the school office talking with some of the schoolteachers. At my back was a shelf full of books; there were five languages represented on the shelves. Soon three older men came in to see me. As I was busy just then they sat down, after salutations, to wait until I was through with the schoolteachers. While waiting they each drew out a volume of an encyclopedia to look at.

One of the men was a pagan of the community who had rarely been on the mission compound. He held his book sideways and even the pictures were only splotches of color to him. He soon laid his book down. The other was our local king who had been in school some years ago. He leafed from picture to picture and examined them with care. They told him something, but the printing was only white and black marks. The third was an African who had been to England. He read the book he was holding and did not look long at the pictures.

When I was ready for them I said: "Might this be like heaven? One of you sees all these books but can not enjoy them at all; the other can enjoy the garnished pictures for as much as an hour; the third can spend weeks here and not then be finished with his enjoyment. Why? Because as each has prepared himself by association with libraries can he enjoy libraries.

Might it be that as we prepare ourselves by associating with good things we will be able to enjoy the good place prepared for us?"

Then we went into our business.

Heaven may not be like that, but anyway it is likely better to prepare by present association with the good to enjoy a place of goodness.

Garkida, Africa.

Can Africans Evangelize Africans?

BY W. A. EKPIKEN

(Africa Editor's Note: In Southern Nigeria indigenous Christian mission work has been carried on for several generations. There are now hundreds of African congregations with their own pastors in self-supporting and self-governing churches. Calabar, well known because of the work of Mary Slessor, is an important Christian center. For some years now we have had a number of well trained workers from the Calabar area. From the start they have taken a keen interest in our church and its evangelistic work. More than that, on going to Calabar for vacation periods they have interested their Christian friends in mission work. Mr. Ekpiken, headmaster of the Garkida elementary school, has here written about the project they have started. This is a real foreign mission enterprise for the Calabar church. More than 1,000 miles are traveled when Ekpiken and others leave their homes to come to our mission area. We are sure the project about which Ekpiken writes has great possibilities as a project in co-operation between races, between older and younger churches. But more than this, it has great possibilities for extending the kingdom in Africa.—H. S. Kulp.)

Not until January of 1937 did a project which was started in a slow measure in 1934 begin to take a definite form and shape. Reference is made to the project which the Southern Nigeria Christians from the Church of Scotland Mission, Calabar in the south, are starting. It is evangelistic work in the field of the Church of the Brethren Mission in the north of Nigeria.



W. A. Ekpiken, headmaster of Garkida elementary school

Photo by H. S. Kulp

The Church of Scotland Mission Club, as that group of men working in the fields of the Church of Brethren Mission is called, under the wise counsel and kind direction of the executive committee of the Church of Brethren Mission, started a welfare community center at a Bura village called Tiraku.

It is not the aim of the club to work in the area as a different and distinct denomination, but to help their fellow men to see the Great Light which gives to all salvation. It is the purpose of the club to create a way in which the fortunate can help the unfortunate, in which the advanced can help in the spread of Christianity among their backward friends, and whereby Africans can evangelize Africans in mission fields under the supervision of older churches.

This being the aim in view, a report from this club has been sent to the Hope Waddell Training Institution church at Calabar. From the pastor of the church a fat donation came for the support of the work with the promise of future assistance. We hope this assistance will come in a greater measure when all our home church pastors in Calabar take the opportunity to discuss with their flocks the need of African Christians taking Christianity to the tribes of Northern Nigeria, and when they realize that it is the main purpose of a church to win souls for the Living Redeemer.

Garkida, Africa.

Stop . . . Look . . . Listen!

BY CLARA HARPER

Golden harvest fields are ripe in India, China and Africa. Millions are seeking God and the true light. But where are the reapers? Only a few are in the field. May others come and help us quickly.

Bura girls at Marama and in many other villages want school but the parents and future husbands hinder them because they do not see as yet the need of girls going to school.

Listen, do you hear the call from six or eight villages for a school and church? Whom have we to send? At Marama we are too young in the work to have workers ready to send out. There are but two workers and a handful of natives who help in the schools and in medical work in the Marama area. Can we keep the people interested and desirous until some one comes to the rescue? Pray that we may go in and possess the fields before the Mohammedan teacher puts his foot in the village. This has happened to one of our villages this year. Last year the people of this village begged for our help and for a Christian school,

but this year the Mohammedan teacher entered.

When saluting old people in the village they say, "Why don't you come oftener and spend a few days with us here like you used to?" Time, strength, and energy have their limitations. But faith and hope have no boundaries unless we lose faith. We have faith that a number of young people in America will answer the call and say: "Here am I, send me." We are depending on you to come and help us. Evangelists to tell the message and help build a firm foundation for the church are our great need of the hour. Also we need those who can work with the women and girls of our area. Who will come over and help us?

Marama, Africa.

Was a Nurse Needed?

BY ALICE ENGEL

Was a nurse needed? Ask any doctor in charge of a thirty-two bed hospital with a growing work in all departments, if he needs a nurse to help carry on his work! He will be very sure he needs not one, but many. Yet the hospital at Garkida has had no nurse for about two years and the doctor here, who carries a much heavier load than a doctor at home, has had the nurse's duties added to his own. Bedside nursing of the patients could not be carried on as no one was trained to do it. Surgical cases after operation, were put in the ward and a relative gave them such nursing care as they received. At home if one of our family has an operation, not only do we not take care of them ourselves, but we do not even trust them to the care of ward nurses. We insist on a special graduate nurse whose only duty is to look after our loved one. We demand the best for our own. Our black brothers, who trust themselves in our hands when they enter the Christian hospital, also have a right to the best. Our Christ gave his best; as his representatives we dare not do less.

Each passing day as I see the folks come into the hospital, I am more and more convinced of the need and greatness of the task. Each day new patients come and their suffering is relieved; each day they see in practice the principles of Christianity as the hospital workers minister to them; each day they hear, some perhaps for the first time, of the Great Physician. Truly, the Christian hospital is a daily and practical witness to all who come of the One who went about doing good and healing the sick.

Hospital days are busy yet happy days; they are filled with activity, and vibrant with the joy of ministering to some of "the least of these." The day starts with morning prayers for the staff and workers, before they separate and go to their own department of work. My first task is the care of the mothers and babies during their stay in the hospital. Then I make the rounds of the different departments, see the patients and give the boys working there any help I can. Next, I visit the office where all the out-patients are first seen. Each day brings its quota of new cases and problems. One or two nursing classes, surgery, a language lesson, another visit to the wards, and the usual number of emergencies that arise in any hospital, so fill the day that evening comes too soon.

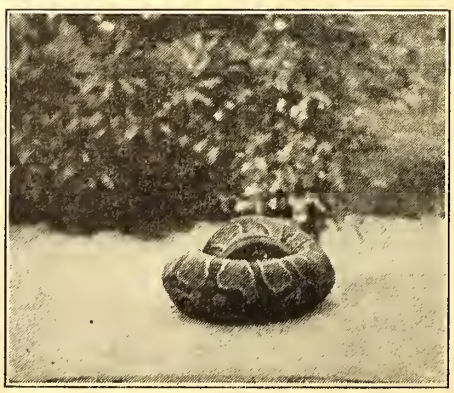
The hospital meets a great need of these people and they are gradually learning to come in instead of trying to treat their ills themselves by their native methods, which in most cases serve only to make them worse. Babies and mothers are being saved and sent home well and happy. They would have died without the doctor's care. All forms of disease are being treated: ulcers are cured, surgical cases receive the operation which means to them years of life instead of hopeless suffering, and nurses are being trained in the care of the sick. We look forward to the time when some of these boys will be ready to go out into the villages to teach and to heal. We missionaries can reach only a small number, but they can go to the people as we can not hope to do. It is a real challenge to work with these who may be among the leaders of the future.

Yes, a nurse was needed, and nurses are still needed. The people are ready and eager for the training that will fit them to serve their people, but some one must teach them, some one must direct the work of the nursing school and dispensary. Africa needs nurses. May there be those ready to respond to Christ's command, "Go your ways, behold I send you forth, and in whatsoever city ye enter, heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."

Garkida, Africa.

The Junior Missionary Project

How strange to have a picture of a snake here in connection with the junior project! This is an African snake. Its name is kimvala. It has the peculiar habit of rolling itself into a circle when it sleeps—that is, if



You can call this snake a Kimvala

Photo by H. A. Bosler

a snake sleeps. The kimvala is not a dangerous serpent for it is not poisonous. Its skin is nicely mottled and that is the reason why its picture appears in the paper, and why it is used with the junior project.

Bookmark souvenirs have been made from the skins of these snakes and they are given to each group of juniors that sends in an offering of money or a parcel of handwork for the children of Africa. The bookmarks are not very large but they show the stripes on the back of the snake clearly.

Every junior group will want to receive a souvenir from Africa. After studying about the people of Africa, a group should find much joy in giving an offering. These gifts are sent to our mission stations in Africa this year and they are helping to give the children of Garkida, Lassa and Marama a chance to attend the Christian schools. The juniors of our church may well feel that they are doing a definite piece of mission work when they give to the junior project. Already this year the juniors of America have given more than $755 to the juniors of Africa.

To Come Unto Me

BY IRENE BITTINGER

In those days many children came unto Jesus and he put his hands on them and blessed them.

What a beautiful picture to see Jesus with the little ones all about him! What happy smiles are seen on the faces of the children and the mothers! They came gladly and worshiped him willingly.

Now look with me at another picture, if you please. It is Sunday morning. The grass-roofed, mud-walled church house becomes a cathedral as the sunshine pours over it. The ringing of the bell has dismissed the Sunday school, and from five different buildings the folks come steadily forth and with one accord go to the little church by the way. Soft music floats out on the air. Everyone goes in quietly and finds his seat. There are reserved seats today for the mothers and fathers. There is an air of expectancy. All the seats are filled. Many sit in the windows. Those who come later sit on the ground outside the windows and by the door where they can hear.

The service begins. The rafters resound with the glad strains of "Jesus Wants Me for a Sunbeam" and other hymns. Heads bow reverently as the elder leads in prayer. The sermon comes from a full heart. It reaches the depths of the hearts of the hearers. There is no possession dearer to the heart than the child. Those in the audience who do not yet have children of their own are looking forward to the time when they shall have some. All have little brothers or sisters. They hear the word that when the Lagos hospital was first started and began keeping its records, it was found that eight out of ten babies died. The audience listens in awe to the tale of progress. They hear also that since Jan. 1 of this year up to Aug. 30 there have been twenty-three babies born in the hospital here, and of those only the twins, who were born prematurely because the mother had pneumonia, died. One other baby was born dead. There is a pause. Each listener thinks deeply for a bit, then nods his head and looks at his neighbor; each gives assent to the other's thought. Each mother looks down at the child in her arms and seems to hold it just a little closer. What are the thoughts in the minds of these mothers?

Then the sermon goes on and brings Jesus' message to suffer the little ones to come unto him and to forbid them not. Somehow the message means just a bit more than it ever has before. After the sermon the elder calls out the names of the husbands and wives who have asked to have their children consecrated to the Lord, and one by one, the families come forward. One good father rises from his bench to help the wife bring forward the two children. One is five years old and the other is two and a half. Another wife is very bashful and it takes a while for her to get over her feeling of self-consciousness. Finally, she steps up. On and on they go until seventeen children are brought before the Lord to be consecrated to his service. Their names are spoken aloud so that all may know that the child is not an inanimate object but has a spirit recognized by God and will now be recognized by the community. Each child is given a copy of the Gospel of Matthew. On the flyleaf of the book is inscribed the name of the father, the name of the mother, the name of the child, the date of his birth and the date of his consecration to the Lord. The oldest child consecrated is five years old and the youngest is but twenty-nine days old.

Then the elder leads in a prayer for the consecration of each parent to the proper nurture and care of the child. There is also a prayer for the consecration of the whole church to do all that can be done to help lead the child in the paths of God. The little ones have been brought to Jesus. He has received them. Behold the smiles on their faces and on the faces of the mothers and fathers!

Thus an experience has come to Buraland that promises to be a growing factor in the life of the church at Garkida. But who shall lead them on and guide these new lives into the paths of truth? What bigger place can one desire than that of suffering these little ones to come unto the Christ? If *you* do not lead them to him, who will?

The field is white unto harvest!

Garkida, Africa.

Fed Up

BY H. S. KULP

"WHAT'S the matter with services at Tanga?" I asked.

Each Sunday for a month the report showed that the attendance had been good. It had averaged nearly 100. Then suddenly it slumped down to less than ten. Two young Bura Christian men had been caring for the services. One was older and more experienced and the other was a helper.

"I wasn't able to go last Sunday, so the other boy took the service," reported the one in charge. "But I will go next week and report the cause of the falling off."

Next week the report showed the attendance no better.

"They say they have attended every Sunday for a month now and that they have had enough of services and of the Word of God for the present," was the report given. "No, they are not working on their farms. There are plenty of them at home. They just say they do not want any more, now."

They are fed up!

We smile—perhaps with the judgment in our hearts if not on our lips that such an attitude displays terrible ignorance. That four short services should give any one enough of the truth of God is unthinkable!

But shall we reserve judgment and attempt a little thinking? Perhaps these African villagers are just being frankly honest. The mission station is only three or four miles away. They have had enough contact with Christian people of their own tribe to know that to be a Christian is to be different. They have heard these past few Sundays enough to disclose to them quite a number of the things that make it different. They have in their own way reasoned thus: "Hold up a bit! We haven't put into practice what we already have learned and confessed to be the truth. Why should we learn more?"

The cure for *fedupness* is not more food, but activity. They need now to make the truth they have given intellectual assent to the dynamic of their lives.

Is not *fedupness* the correct diagnosis for the condition of impotence in the lives of many today? Sugar is a food containing many calories and capable of providing our bodies with much physical energy. But if we sit around nibbling sweets and do not use the energy in physical activity we become flabby and weak. The call to a hike over the hills or to a game of ball meets in us no response. We lose our appetite for other food. Diabetes may set in endangering our physical lives.

The truth of God is spiritual food capable of being emotionalized into moral and spiritual power for good lives and righteous communities. As the result of the services held what is happening Sunday after Sunday, year after year in all the churches of the Brethren? Are the calories that the spiritual food contains producing expressions of goodwill and missionary effort enough to use up the energy created, or are we becoming morally weak and spiritually flabby? Are we going back Sunday after Sunday for nibbles of spiritual sweets which may create spiritual diabetes and endanger our spiritual lives?

God save us from *fedupness*. Read Matt. 12: 31, 32.

Marama, Africa.

The Women's School Bell Rings

BY MODENA MINNICH STUDEBAKER

IT is a school morning. The 10:15 bell rings and the women start coming into the school chapel in groups of twos or threes. What an interesting group they are! There are between twenty and thirty of them. This woman with the swinging earrings, bright headcloth and quick, flashing smile is constantly the center of a laughing, chattering group until school begins, and even sometimes after school begins, I must contritely add. Over half of the women have small babies tied onto their backs as they come in. All during the school session some of the babies are engaged in lustily crying for milk, taking milk, or giving distressed cries and grunts as the result of drinking too much milk. Everywhere is movement, spontaneous, primitive, carefree.

As the women come into the chapel, each is given a pencil, a metal rest to place a notebook on, and a lined notebook with a printed copy at the top of the page. They are learning to print their names, numbers, the Lord's Prayer, and simple sentences. Some of the women print quite well, while some can only make unintelligible marks. One woman who has never come to school before, slips in unobtrusively. Her face is deeply lined with long scars, resembling tattooing. But even this has not made her sufficiently attractive that she can find a husband. This is a trial to her, and she can not quite attain the social position of a married woman who has had children. Yet she is learning to feel at home in the group. The equality of opportunity given her in the school is proving a splendid tonic to her self-respect.

After the writing period, the women paste tiny fish onto a large attendance chart. Then comes the Bible or chapel period. Different women lead in the singing. One woman who sings well was asked to lead several times. She seemed to have the erroneous impression that she should try to be a little "cute" as she led. I gently tried to show her that this really had no part in leadership. She took the suggestion well and has become a good leader. Bible stories and truths are



Photo by C. C. Heckman

Sister Lucile Heckman is taking a lesson in grinding meal. The African women are pleased to have the missionary enter their group. Friends are made, fellowship is strengthened and confidence is built up when such contacts are made. On Nov. 27 Sister Heckman took the ship for Africa as she returns for her fourth term of service.

studied at this time. An effort is being made to give the women more and more part in this period. Some of the women have learned to tell Bible stories and to lead in prayer. It is a real joy to see them gradually developing. It is very difficult to talk to this group, however, because of the babies. It is quite an art to make a lesson so interesting that it is more compelling than the urgent demands of dear, squirming babies. I often feel after the lesson is over that "strength" has gone out of me, and yet I seriously doubt if I have made myself heard or understood very fully.

On each Friday something different is done in the Bible period, such as learning new songs, or having simple Bible contests.

After this period, the women divide into different reading groups, with a native teacher for each group. The room is soon abuzz with the droning voices of many women. This class of beginners has two teachers, as they need so much help and supervision. The second class is taught by a woman who learned to read only last year, under Sister Heckman's teaching. She is a lovely person and as faithful as the sun in all her duties. The third Bura class is one reading fairly advanced work. At present they are reading stories about Socrates. And what a time they have trying to pronounce his name. The fourth class is one in Hausa, a language used extensively in northern Nigeria. There are several in this group who have never read before, and several who are advanced pupils who have completed all our Bura reading material. One of these women can already read Bura, English and a southern Nigerian language. So she is now learning her fourth language. The buzzing keeps on without a pause until the noon hour comes, and the women file out in chattering groups again.

On Wednesday our program is altered and the entire time, excepting for song and prayer, is spent in sewing. This is a new feature in the women's school, and a very popular one. The simplest of women's slip-over blouses are being made by the women for themselves and for their babies. The material is being sold at less than cost, and needles and thread are furnished, as an inducement to the women to interest them in sewing. This is an upside-down country in respect to sewing. Here, only the men sew, and the women do not even know how to hold a needle! Yet they need to learn to sew to make small garments for their babies for the cooler season. The first few sewing classes were almost riots. The women were entranced with the pretty bright-colored pieces of cloth. Each chose the piece she wanted, and the twenty-some women, all in one breath, told the two women who were cutting the garments, just which one they wanted. One woman grabbed a piece of cloth in her hand, and started to run off with it when several others claimed the same piece. The women who were teaching surely gained at least five gray hairs apiece that day! But now, the women have learned that it really is not necessary to be so emphatic, in order to get their wishes fulfilled. Some of the sewing is dreadful. Some women can not or will not make small, proper stitches. But the progress is noticeable. When garments are finished and paid for, the women proudly wear them to church, or market, or school.

The women's work is one of the most difficult, yet most satisfying jobs on the field. It has really only been begun. Miss Harper has worked quite extensively among the women in outlying villages. The women's school which has been run for some years, and the prenatal clinic just recently started, are fine things; but there is no end to what could be done in women's work if there were more women missionaries to carry on the work. Is it not a challenge to all women who wish to work in Christ's far-flung harvest field!

Garkida, Africa.

Training for Village Schools

BY FAYE MOYER

Come and go along with me over the way to one of the village schools. We mount our horses and go down the bush path which is only a foot or two wide, with grass brushing our faces from both sides. The grass is taller than our mounted horses. As we pass we almost have a bath from the dew. Soon we come to a guinea cornfield and find that we must dodge from side to side to keep the tall cornstalks from striking us in the face. Then we emerge into the open hillside with lower mountain grass. There are plenty of stones in the path, so many in fact that, if you do not have a

careful horse, he will stumble and fall. In some places that path is very difficult, especially where you are making a steep climb on a winding stony path. So we go on over the hilltop, down the stony hillside, over the ravine, through the grass, up another hill, and on and on, in and out for an hour or two or three.

But we do not mind this, for the ride is really pleasant after all with the cheerful songs of the birds, and the chirps of crickets. Hear that group of children over on the adjoining hillside blowing their cornstalk flutes, keeping watch over the goats and sheep near by. Or see another group down the valley chasing each other in the soft grass while their flocks feed by the stream. They do not have a care in the world, they are happy as the birds that fly above them on this summer's day. What if the path is stony beneath; the sky above is clear and there are summer songs in the air.

We are near the village now. We hear the clang, clang of the school bell, which is only a short piece of iron bar suspended from the limb of a tree; a stone is used for the clapper. You wonder why these boys and girls are not running to school when they hear the bell. But then who would watch the goats and sheep? So the small children must wait a few weeks until the flocks are tied or shut up at home. Then they, too, may scamper off to the little schoolhouse when the bell rings.

There stands the little round mud hut with its queer round roof and open doorway. The half-clad boys and girls come trooping in, for it is quite a lot of fun to come here each afternoon to see pretty pictures and to learn to read those funny marks on paper and find that they really say things. They say many things that are heard about the home every day, but they also tell stories of a new and happy kind of life that has not been heard of before by people of the little mud huts.

What does it matter if there is only a ground floor, and who cares if there are no benches! For have not these little curly-headed dark-skinned children always sat on the floor? There is a small blackboard on the wall with numbers and words on it for their eager shining eyes to read. There are a few simple books to read and a teacher who has learned many, many things to tell them. Has not this wise lad been to the school for four years until he finished Elementary IV, and then to the training school for a year or two! Five or six years in school, what a heap of things he must know! To us it seems a bare beginning of learning, but to these people it is a wealth of knowledge, for so few have ever had the opportunity.

Now we are inside the hut sitting on a small stone while the teacher stands by the board with book or chalk in hand with his little group of children sitting on the floor in semicircles in front of him. They are



Photo by H. A. Bosler

School days will soon be here again for the missionary girls and boys in Africa. On October 17th the third term was opened at Garkida. In this happy group are shown: Royce Burke from Lassa; Harriet Beahm from Marama; Melvin Studebaker, Patty Bittinger and Stanley Bittinger from Garkida. The teacher is Mrs. H. A. Bosler.

doing their best to learn the simple sums. So they count their fingers to make ten, then add their toes to make twenty. Even that does not add up to as many sheep and goats as are in some of their flocks just outside the little school. Some eager children have brought their flocks as near as possible and left them to graze while they slip into the school. And right there in the Primer, sure enough, is a picture of a boy watching his goats, and the story of it is written just below the picture. What fun, but it is not so easy to learn these sums and read these good stories as it is to make cornstalk flutes. So the teacher must go on trying as best he can to teach these little ones these simple yet difficult lessons.

We see the little round hut with no furniture and very little school equipment. In fact, the room contains little more than the teacher and the learners, the two essentials of a school. And with these two essentials a worthy effort is being made to meet the needs of these people of simple life and to help bring them to a life more abundant. It is a small beginning, but is growing in an almost amazing way. This little village school we have just entered is not the only one of its kind in our mission. In the vicinity of and under the supervision of Garkida there are nineteen such village schools, besides the one at Kwajafa, which is a larger school. Many children are being taught in these several villages and many parents are being reached with the Gospel story. Each teacher is also an evangelist to the community in which his school is located or in

some near-by town. From these village schools the most advanced and most promising pupils are selected to come to the Garkida school where they may complete Elementary IV, which equals four full years of school. Then they enter the training school for two years if they are interested and promising.

So with enthusiastic and trained teacher-evangelists we hope for many good things for the Bura people. And not for the Buras only do we hope, for already other tribes are being reached through these teachers.

And how are these teachers and the prospective teachers being trained? That is the story of our training school at Garkida. The requirements for admission to the training school is completion of Elementary IV. The training work is a two-year course at present with a triple aim: training for evangelists, training for teachers, and training for dispensers. The two doctors, Studebaker and Bosler, Bro. Bittinger and the writer are all contributing to the training of these workers. This year there are forty-nine enrolled in the training school. Pupils are coming from Marama, Lassa, and Garkida, with the probability of about twenty-two completing the course in the spring. All of these twenty-two pupil-teachers at present are either teaching or doing hospital nursing along with their training.

With all this advancing program, with the opening of new schools and with the need of more and better supervision, who will come and help? The schools need more and better equipment; is this not a challenge to give? We, along with the native workers, need more power; is this not a challenge to pray? The increasing program calls for new teaching help; is this not a challenge to go? If you feel this challenge will you *give,* will you *pray,* will you *go?*

Garkida, Africa.

The Trials of a Leper Colony Superintendent

BY HOWARD A. BOSLER, M. D.

It is two and a half miles to the leper colony from the Garkida mission station, and when the lepers hear me coming on the motorcycle there seems to be a general gathering of all those who have requests, complaints, grievances and troubles. I usually stop in the shade so that I can be protected from the tropical sun, for one needs to keep cool during some of the heated discussions. With paper and pencil in hand, and the chief and his assistants near, and after many salutations and greetings the *session* is begun. The only *ground rule* we have is the one that nobody is to stand nearer than six feet to the doctor. This allows him to be free from the germ-laden saliva that often is projected with the words in these discussions.

A new case that has just been admitted requests that his name be put on the milk list. All cases want milk, so it is necessary to get permission before one can be included among the one hundred who get their pint a day. This case being a child and very much emaciated has his name written on the list to receive fresh milk.

The boy in charge of the oxen reports that while herding the oxen yesterday, one ox got his tail fast and pulled it off. A prescription is written!

The butcher requests that he be allowed to buy the ox without a tail. I inform him that the ox will be able to work the same as ever.

Two women with foot ulcers ask to be paid subsistence since they are unable to walk with their sore feet. I ask them to unwrap their feet and after inspection an order is written to the man in charge of all labor and the paying of wages to give these women subsistence for two months, and then I write another order to the medical helper to see that they do not walk on their ulcerated feet. Since leprous ulcers are painless, we have difficulty in keeping them off their highly infected ulcers.

A blind man complains that they will not buy his cassava in the market, but that others who are more popular have the preference. This is referred to the one in charge of the market with recommendations to correct the condition. A woman of the Lunguda tribe (this tribe relishes dog meat) had a dog which stayed in the village chapel. This caused a lot of annoyance. The villagers demanded that she kill her dog. She refused.

(Continued on Page 19)

Work Among the Mohammedans

Since our mission study this year is largely based on mission work in the Mohammedan world and since we have work among the Moslems on our mission fields, a special program has been prepared giving facts about the Church of the Brethren contacts with the faith of Islam. This history is presented in a mimeographed program of twenty-five pages entitled *As Touching the Moslems, 5c.*

As the two books *Mecca and Beyond* and *A Young Moslem Looks at Life* are studied, this account of our own Moslem work should be studied. The women and the young people will want to know what our own church has done and is doing in the great Mohammedan fields of the world. Even before this program was prepared there were requests for just such information.

If you have not already ordered *As Touching the Moslems,* by Anetta C. Mow, write to the General Mission Board today asking for your copy. You will feel that you have value received when you see this material.—*General Mission Board, Elgin, Illinois.*

KINGDOM GLEANINGS

Calendar for Sunday, December 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Rest.—Matt. 11: 28-30; Heb. 4: 1-11.

Christian Workers, Mountain Movers.

B. Y. P. D., Myself—I Am Third.

Intermediate, Dare to Be Different.

❖ ❖ ❖ ❖

Gains for the Kingdom

Five baptized in the Branch church, Pa.

Eight baptized in the Lima church, Ohio.

Six baptized in the Constance church, Ky.

Three baptized in the Romine church, Ill.

Three baptized in the Bethany church, Ind.

Two baptized in the Happy Hill church, Mo.

Five baptized in the Wildell church, W. Va.

Two baptized in the Mechanicsburg church, Pa.

Thirty-three baptized in the Quinter church, Kans.

Seventeen baptized in the Brownsville church, Md.

Eight baptized in the First Grand Valley church, Colo.

Six baptized and two reclaimed in the East Fairview church, Pa.

Three baptized and two reclaimed in the South St. Joseph church, Mo.

Eight baptized in the La Porte church, Ind., Bro. Edward Stump, evangelist.

Five baptized and three received by letter in the Cedar Rapids church, Iowa.

Two baptized and three received by letter in the Lower Deer Creek church, Ind.

One baptized and three received by letter in the Washington Creek church, Kans.

Six baptized and one received on former baptism in the English Prairie church, Ind.

Nineteen baptized in the Lima church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Six baptized, eight reconsecrated and one received by letter in the Plymouth church, Ind.

Ten baptized in the Wooster church, Ohio, Brother and Sister J. Edwin Jarboe, evangelists.

Eight baptized, four reconsecrated and one received by letter in the Keyser church, W. Va.

Thirty-three baptized in the Quinter church, Kans., H. L. Ruthrauff of Hutchinson, evangelist.

Eight baptized at the Woodland church, Mich., Brother and Sister Oliver H. Austin, evangelists.

Eight baptized in the Keyser church, W. Va., Bro. A. R. Showalter of Copper Hill, Va., evangelist.

Fifteen baptized in the Battle Creek church, Mich., Bro. Leo Miller of Ft. Wayne, Ind., evangelist.

Six baptized, two received by letter and four as associate members in the Live Oak church, Calif.

Fifteen baptized in the Battle Creek church, Mich., Bro. Leo H. Miller of Ft. Wayne, Ind., evangelist.

Thirty-four baptized and twenty-six received by former baptism in the Ninth Street church, Roanoke, Va.

Four baptized and three reclaimed and one received on former baptism in the Knobley church, W. Va., Emra T. Fike of Oakland, Md., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Clarence Erbaugh, pastor, Dec. 5-19, in the Pleasant Valley church, Ohio.

Bro. Perry Sanger of Lebanon, Pa., Nov. 28, in the Big Dam house, Pa.

Bro. H. A. Claybaugh of Goshen, Ind., Dec. 5-19, in the Turkey Creek church, Ind.

Brother and Sister B. M. Rollins, Dec. 13, in the Florence church, Mich.

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Personal Mention

Bro. C. D. Hylton and wife of Roanoke, Va., have changed their address for the winter to Melrose, Fla. They "are now residing with Eld. J. H. Morris and wife and hoping to escape the chilly winds of Virginia."

Bro. Merlin E. Garber, pastor of the Champaign church of Southern Illinois, spent a day at the Publishing House last week searching the files of our periodicals. He was gathering material for his master's thesis to be submitted to the University of Illinois. Along with his pastoral work he is continuing his preparation for more efficient service.

Bro. Grant Mahan's letter of Nov. 24, referring to his sons's recent "very bad attack," said further: "Sixteen years ago yesterday he was run over by an automobile and has been bedfast since that time. Yet, though a trial, we do not consider it a hardship, for through it all the Lord has been very good to all of us, and he has compensated us for all the trial and given joy in addition." Would you feel that way about it? The letter also spoke of the unusually well attended meetings in progress in the local church (Green Hill, Eastern Maryland) conducted by Bro. W. F. Garber of Palmyra, Pa.

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Bro. C. H. Hinegardner, pastor of the Woodberry church, Baltimore, says their "Men's Work group decided they would back up putting the Messenger in at least 75% of our member's homes this coming year."

Bro. John Eikenberry of Bradford, Ohio, having graciously assisted the Elgin Funderburgs with their Thanksgiving dinner, came in with them next day to say a good word to the editorial staff of the Messenger. For which he has our thanks.

Bro. H. C. Early's sight grows increasingly dim, so that he could barely type the post card he sent in appreciation of Literary Editor J. E. M.'s Thanksgiving editorial. That, he said, would furnish stimulus for the Thanksgiving sermon he was scheduled to preach. Evidently his mind's eye sees as clearly as ever.

Bro. J. J. Yoder, Vice-Chairman of the General Mission Board, had been in the McPherson hospital two weeks when we heard from him last Saturday morning. The surgical treatment which had been found necessary was progressing favorably and he seemed to be well on the way toward early and complete recovery.

Bro. J. H. Graybill, pioneer preacher, elder and counselor in the northwest, residing at Nampa, Idaho, came to the end of his earthly pilgrimage Nov. 24, following an emergency operation three days before. He was seventy-nine last March 31 and had been failing for several years. Thanks to Bro. H. H. Keim for this prompt information.

To Bro. H. Stover Kulp go our thanks for work done as field editor of this Annual Africa Number of the Messenger. If you want to know something of what this involved, just remember such details as the fact it takes about a month to get mail from Nigeria to America. This means that perhaps as much as six months ago Bro. Kulp had to begin to give thought to rounding up matter for this particular issue of the Messenger. The paper had to be planned, subjects assigned, the matter written, this assembled and mailed to the mission offices. After perhaps a month of traveling by carrier, steamer and train, the articles and pictures arrived in envelopes somewhat the worse for their journey. Soon the matter was in the Messenger editors' hands, being prepared for the linotype operator. Meanwhile halftones were being made of the photographs supplied. But why continue with these details? The reader doubtless has our point. When you sit down in your easy chair to read this Annual Africa Number, please remember it was perhaps six months in the making—and therefore worth more than a cursory reading.

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Miscellaneous Items

A Negro pastor's Sunday announcement in the local newspaper said: "In the promulgation of the gospel three books are necessary, the Bible, the hymnbook, and the pocketbook. Come tomorrow and bring all three." Bro. Homer F. Caskey's South English (Iowa) Sunday bulletin is the authority for this.

"May I ask you to mail me sample copies of The Gospel Messenger to be studied at our next midweek meeting? . . . I shall try to explain the different features so that when they subscribe for it they will appreciate it more than if they were to subscribe without a preview." So writes one member of the National Council of Men's Work, who is now living in a new locality where many interested in the work are not acquainted with our church.

"The —— church of —— —— will enjoy a musical program at the morning worship hour of Dec. 5 rendered by —— —— —— chorus." So the announcement ran and it was probably all right but there was no signature and no clue to its authorship. We must insist on knowing whom we are dealing with, as an evidence of good faith.

Forty men, keyworkers from twenty churches of Southern Ohio, met at the Salem church Nov. 16 for a fellowship supper and program, with Chairman Roy K. Miller presiding. The major purpose was to plan the Men's Work in the district for the coming year. The sixth and final sectional men's rally was scheduled for last Sunday, Nov. 28, in the Hamilton church, with Bro. Galen B. Royer giving the address.

China and Our Mission. This week we received a wire from Mr. Cordell Hull, Secretary of State, saying: "Cable from American Embassy, Peiping, states informed by Japanese military who went to Taiku, Nov. 21, reports that Miss Nettie Senger of the Church of the Brethren is safe and well." Miss Senger has been unwell for several months and is at the Congregational hospital at Taiku recuperating. We rejoice in this word from her and pray that the same word may reach us soon concerning all of our missionaries. The letters that come through apart from Japanese censorship indicate great tragedy and destruction, on both sides and even more so on innocent noncombatants. —C. D. B.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Swords or Plowshares? by Earl Cranston, Abindgon Press. 202 pages. $2.00.

Can war be avoided now, tomorrow, when? Is there a permanent cure for war? How old is the dream of world unity and peace? Such are a few of the many subjects considered by the author in his recent book, "Swords or Plowshares?"

Many are the war and peace books since the great criminal slaughter of human life and the highest ideals, and the mad destruction of property wrought by the World War. This 1937 book approaches the subject from a different angle. The reader first is introduced to early gropings after world peace. Next he sees modern Europe groping towards some sort of internationalism, and gets a glimpse of early American internationalism. Then he passes through our two wars with Great Britain. This is followed by our two wars for expansion and the war for the continued union of the states. In these sections one marvels at facts brought to light, facts of which most of us know too little. Had the people known the facts before they were led into war they—the people—would never have favored war.

Following this we read of American's debt to peace and our part in the World War. Naturally the disappointing and unjust peace of Versailles is fully treated, and we get a picture of England and George the Fifth. Finally the author considers both where the nation and the individual stand today on the war question.

I appreciated the author's sincere effort to present facts as they are, and that he recognized the stand of the conscientious objector as ideally right, even though he (the author) thinks that ideal must await a later day to be workable. To you who are seeking information on war and peace this book will prove most helpful.

HOME AND FAMILY

If This Were All

BY MYRA BROOKS WELCH

If this were all of life—this joyous dawn
That furls its glory as the day wears on—
This joy, that dies while yet a dream at birth
Or perishes when sorrow sweeps the earth;
If this were all—this peace that lifts the soul
When days are fair and droops when storm clouds roll
Across the sky—this alternating ebb and flow
Of restless tides, these changing winds that blow,
Would soon break down the heart's defensive wall
And blight the zest to live—if this were all.
But there's a joy that surges to a crest
Where tides no longer rise, no longer fall
And there's a peace so calm, serene and blest
That changing fates affect it not at all.
These blessings come to hearts born from above
Through faith in God and his protecting love.

La Verne, Calif.

Bringing Light to People's Faces

BY ARCHER WALLACE

Some years ago a boy, living on an isolated farm in Wisconsin, was taken dangerously ill and a team of horses was sent to bring the nearest doctor as soon as possible. He came and was taken to the room where the sick boy lay. Anxiously the sorrow-stricken parents of the lad awaited the doctor's decision. But there was another person in that room who was, if possible, even more distressed than the others. He was a brother of the sick boy, a little fellow who hid behind some furniture and looked on full of strange fears.

After examining the sick boy, giving him some medicine, and attending to him in other ways, the doctor turned to the parents and said, "Have no fear. He is going to get well." The little fellow in hiding could not see the doctor but he could see the drawn faces of his father and mother and he has remembered ever since the wonderful flood of light that came to their faces. He almost felt he could worship the man who had brought such relief to his parents and there and then he resolved that when he became a man he would do things which would bring such light to people's faces.

He has lived to fulfill his early resolution for that boy is today Doctor Edward Rosenow, of the Mayo Clinic, one of the greatest bacteriologists of modern times and Ernest Fremont Tittle, who tells the story in his book, *Jesus After Nineteen Centuries,* says: "There are men in his own field who do not hesitate to say that Doctor Rosenow is destined to go down into history along with such benefactors as Koch and Pasteur. His contribution to the cure of infantile paralysis would entitle him to the undying gratitude of mankind."

Surely this is a function of all true religion, to bring light to people's faces. He would be a very superficial optimist who failed to recognize how deep and widespread is the world's sorrow. Joseph Parker gave wholesome advice to a group of ordinants for the Christian ministry when he said, "Preach to the broken-hearted, there is at least one in every pew."

A few years ago a faith healer visited a Canadian city and conducted a healing mission in a cathedral. His claims were much advertised and the response to his invitation was a staggering evidence of how much physical suffering there was in and around the city. I walked around the cathedral fully two hours before the time announced for the service to begin and saw a sight I shall never forget. It seemed as if the city had poured all its suffering people out at one time. The streets were lined for several blocks with those who sought health with pathetic eagerness and hundreds of faces turned wistful eyes toward the man who they hoped could heal them.

And those who suffer physically are only one group in what James Thomson called, "The great freemasonry of sorrow." There are those whose experiences have left them halt and maimed. They pass through life, "As a man would walk over a path of broken bottles with bare feet." Everything seems to hurt them and cause pain. After a while they see things out of proportion; life becomes not harmony but a harsh discord; all things are out of tune. Frequently they are so crushed and stricken that they draw down the blinds and retreat within themselves.

Jesus came to bring life—abundant life—to increase human happiness, to take away the spirit of heaviness and bring men the garment of praise. There has been no greater misconception of Christianity than that which made a virtue of gloom. The art galleries of Europe make clear that the ideal saint of the Middle Ages was an unhappy man. One can see hundreds of such pictures, "The thin, pale face, the eyes red with tears or weary with watching, the transparent hands and the wasted form."

When men made misery a virtue it is no wonder that they regarded cheerfulness with suspicion. Yet no one could read the four Gospels without realizing that the personal charm of Jesus was felt by all sorts of people. He brought light to people's faces because of the radiance of his own. R. W. Dale wrote: "His charm lay in his buoyancy of spirit, his animation, his innocent delight in pleasant things, in trees and flowers and birds, in the ripening corn, in the fresh air of the hills, and in the shining waters of the lake."

It is not too much to say that every man who has been conspicuously helpful in Christian service has had deep wells of joy in his soul and out of such abundant resources he brought happiness to others. True, such men have occasionally been discouraged—for depression often indicates sincerity—but it has never been an abiding mood. After the fullest recognition of suffering, Paul wrote: "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

I can remember a Scottish preacher, Rev. Peter McKenzie, who in my boyhood days sometimes visited my home town in the north of England. He was not a man of academic distinction. He had been a coal miner and had entered the ministry late in life. Yet no church building in our town could hold all the people who flocked to hear him preach. He was an apostle of happiness; he bubbled over with exuberant joy. I was too young to understand much of what he said but I was old enough to realize that his strength lay in his radiance and in the fact that he brought light to people's faces. He knew how to sing with Isaac Watts:

"My God, the spring of all my joys.
The life of my delights,
The glory of my brightest days,
And comfort of my nights!

"In darkest shades, if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And thou my rising sun."

There is much sorrow in the world; one has only to watch the faces on any city street or to note the marked increase of suicides to know how true this is. Here then is a challenge, not only to the church at large, but to every Christian. Rev. Percy Ainsworth, who himself suffered much, prayed: "That life might grow greater for some who have contempt for it, simpler for some who are confused by it, happier for some who are tasting the bitterness of it, and safer for those who are feeling the peril of it."

There is a simple hymn, not heard as often today as it was a generation ago, which beautifully sets forth the need and the challenge for cheerful living:

"There are lonely hearts to cherish,
While the days are going by.
There are weary souls that perish,
While the days are going by;

"If a smile we can renew,
As our journey we pursue,
Oh! the good we all may do,
While the days are going by."

Toronto, Canada.

What to Pray For

Week of December 4 to 11. Dr. and Mrs. Howard A. Bosler give medical service to the leper colony which is about two miles from the Garkida, Africa, station. Dr. Bosler also makes occasional trips to the Marama station. Dr. and Mrs. Lloyd Studebaker live at Garkida. Dr. Studebaker carries on the medical work in the Ruth Royer Kulp Memorial hospital.

Trials of a Leper Colony Superintendent

(Continued From Page 15)

Soon afterward a man in that village had three shillings stolen. He was unable to find the thief, so he went to another village in the leper colony and asked one of the mutilated cases who had a "juju" stone to find the thief for him. The stone was brought out and the ceremony arranged. If the stone did not quiver when spoken to, the thief was a woman but if it did quiver then the thief was a man. The ceremony was carried out and behold, the stone did not move so it was proved that the thief was a woman. Meanwhile this woman had killed her troublesome dog and prepared it for the evening meal. Her husband, being of another tribe, refused to eat the meat and a heated family quarrel developed. The husband in his anger went to the other man and told him that it was his wife who stole the three shillings. So the woman came to me to say that she did not steal the money but was blamed because of the trouble that developed over her dog. This case is referred to the chief for he is to settle all fights, and thieving troubles that arise between patients.

The blacksmith asks that his wife be permitted to return to her people. She is very ill with leprosy and can not sleep at night because she is bothered by evil spirits. I suggest that she move to another part of the colony but add that none are kept here against their wills. However, it would be very unwise for her to go away when she is so ill.

The chief then presents his cases. Here they are:

Four men are brought before me, tied together with a rope, and escorted by two of the unofficial police who help the chief when there is need of strong arms. These men were found playing "Cha-cha," a gambling game in which they lose all their money and also their clothes as the game proceeds. The chief, being a Christian, objected to this and tied them up as thieves. He says there is no difference between these and the ones he catches stealing at night. They are to be released when they pay a fine of four shillings each and are instructed that upon second offense the fine will be doubled. This fine will take all their income for two months.

A man has been fined by the chief for disobeying a

colony regulation concerning morality and social relations. He not only refused to pay the fine, but cursed the chief and wanted to fight him. The man is called and told to leave the colony. The chief has many such problems in trying to keep the thirty-seven different tribes living together peaceably.

I am given the name of a Garkida man outside the colony who has broken our rules of segregation by entering the colony to sell cloth. He is required to pay a fine and is notified that the offense must not be repeated.

A mother asks to be allowed to return home to see her sick child. She is granted a two weeks' leave and given a typed slip of paper signed by the doctor to show that she has not run away from the colony. Sixpence per week is charged those who stay away longer than permission is given. This stimulates regular treatment.

One of the laborers reports that he is unable to work and requests subsistence money. He brings his temperature chart and then gets a thorough examination. It is found that he has hookworm. A prescription and an order for two weeks' subsistence are given.

The men caring for the garden and fruit trees ask for an increase in wages since the fruit trees are more numerous than formerly. The one in charge is asked to give the gardeners two more helpers. The wage is not increased.

The sheep ate a man's corn to the extent of threepence worth. The man is to be paid the three pence and one penny is to be deducted from each of the shepherd boys' pay for the week.

Another patient complains that he can not work in the sun because of his sore eyes. A change is made in his trachoma treatments, an order is given for colored glasses and his work is changed from roadmaking to digging wells.

One of the women can not take the thermometer in her mouth because it makes her vomit. The medical assistant is called and reports that she does not vomit but only wants to discontinue the taking of her temperature because she wants to go out early in the morning before time for taking temperatures to keep the birds from eating the corn in her farm. She is given two weeks' leave from temperature taking until her corn is large enough to be free from the birds.

I suddenly think to look at my watch and find it is time for the bell for the laborers to stop at noon, so I tell the others I will hear them in the afternoon and I start hurriedly on a tour of inspection. I find that the leper carpenters are not nailing the galvanized iron on the injection building roof properly and that the projection at the eaves is so uneven that it makes one quite dizzy. The masons are using a one-twelve mixture in the concrete instead of a one-six mixture. They inform me that it is taking too much cement. I had told them the price of cement the day before! The well doesn't go straight down, the blacksmith is out of charcoal, the oxcart has the tongue broken. The shovel handles are broken. There is no rope for the new well. The pump at the hospital needs repacking and there is no thread for the sewing machine. It is after noon so I leave for home in a streak of dust.

Upon arriving home Mrs. Bosler informs me that it is nearly one o'clock. The dinner is cold and since it is injection day, it is nearly time for me to take her to the leper colony, for her school starts early so that the students can get their injections in the evening. The dinner is eaten as is and soon we are on the way to the leper colony.

The dispenser has forgotten to build the fire for boiling the syringes and needles for injections. He is told to bring some wood and shavings from the carpenter shop and soon we are ready to inject about 350 of the lepers. Not only do we give prescriptions for the injection of drugs for leprosy in various sized doses but other drugs are injected for yaws, schistosomiasis and syphilis to those who need it. For those that are sick with other common ailments we prescribe Vicks, salts, castor oil, liniment or other drugs as the symptoms are presented.

From about five o'clock until supper time we relax, then after supper letters are to be written for the mail is to leave early next morning. About ten o'clock when one can not seem to hit the proper keys of the typewriter we retire for tomorrow is to be another day at the leper colony.

Garkida, Africa.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Bringing Joy

Call to Worship: O Come, All Ye Faithful (first stanza and refrain).

Responsive Service:

Leader: "And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them:"

Juniors: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people."

Hymn: Hark! the Herald Angels Sing (first stanza).

Leader: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,"

Juniors: "Glory to God in the highest,
And on earth peace among men in whom he is well pleased."

All: "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

Hymn: Joyful, Joyful, We Adore Thee.

Leader: "Now when Jesus was born in Bethlehem of Judæa . . . behold, Wise-men from the east came to Jeru-

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THE CHURCH AT WORK

LEADERSHIP EDUCATION

Training Class for Whom?—A True Story

Head usher of a church—"Why should I come to the training class? I'm only an usher. If you're an usher, all you have to do is to ush; if you're a deacon, all you have to do is to deac!"

Same head usher four weeks later—"Say, I didn't know there was so much to being an usher. I've got a whole notebook full. I'm all steamed up to go home and give a dinner for my ushers and get them told too."

It really happened, this story. And that's one of the big and important features of our leadership program—that whatever program of growth is planned in a church, all those who hold positions of leadership in the church are candidates for growth. The pastor's cabinet, the Board of Christian Education, the janitor, heads of committees, trustees, deacons, music leaders, ushers, all accept their calls to service with the understanding that only that church whose leaders are alert to improve will itself improve in its service to the community.

Write to the Board of Christian Education for information and materials about leadership growth.

WOMEN'S WORK

Christian Education of Our Girls and Women Abroad

By Mrs. Ross D. Murphy, Philadelphia, Pa.

Although our giving to the Naional Project, the Christian education of our girls and women abroad, is moving along at an even keel comparable to last year's giving, yet we are approaching the last quarter of the fiscal year with less than half of our $15,000 available. I wonder if we can not do a little better than ever before by sending all of our gifts early this year. It continues to be necessary to depend upon the generosity of some districts in giving more than their apportionments to make up for other districts which are still struggling to reach theirs. I hope this word may encourage local groups to respond generously. There should be many individual responses. If you do not know how to send your gift to the district secretary, then send it direct to Anetta Mow, 22 S. State St., Elgin, Illinois, indicating the name of your church. There are plenty of Women's Work offering envelopes available. Secure all you need.

MEN'S WORK

From Elgin, Illinois, Courier-News

The Highland Avenue Church of the Brethren has a unit of the National Men's Work of the church, which will give its first public program next Sunday evening. The group functions in practical ways about the church. For a series of three recent Saturdays, these men have undertaken considerable improvements to the parsonage property adjoining the church.

Under the leadership of E. M. Hersch, manager of Men's Work, and C. M. Culp, chairman of the board of trustees, much of the lawn has been regraded and seeded, and valuable specimens of evergreens and shrubs have been planted. The next undertaking was the removal of six large undesirable trees, with the help of the department of streets and the local electric company. The trees will be converted by the men as fireplace logs for the social room of the church. The last effort of the men was the planting of four young elms. More than 40 men and boys participated at different times in the project.

Valuable members of the local church in this effort were Mr. and Mrs. Yeager, who donated the evergreens, shrubs and elms from their estate at Barrington Hills.

One of the workers, H. S. Minnich, took motion pictures while work was in progress, the pictures to become part of national brotherhood films. Also important as workers were the pastor, Bro. J. Clyde Forney, and Bro. D. D. Funderburg, the latter national director of adult work of the Church of the Brethren.

CHRISTIAN WORKERS' TOPIC

The Christmas Remedy for Fear

Luke 2: 10a

December 19, 1937

Introduction: There are two great Christmas phrases: "Fear not" and "Great joy."

I. Fears Common to Man, and Results.

1. Biblical examples: Adam, Gideon's army, Nicodemus, disciples in a storm, Peter walking on the sea, and Pilate.

2. Modern fears: (a) Friday the thirteenth, black cat, comet, witches and haunted places. (b) Fear of sickness, pain and death. (c) Fear for family, friends, community. (d) Fear the result of strain and sick nerves, worry and anxiety. (e) Fear as to one's moral and spiritual condition and as to one's relation to the Eternal.

II. New Testament Admonition Against Fear.

1. The angel said: "Fear not" to Joseph (Matt. 1: 20), to Zachariah (Luke 1: 13), to Mary (Luke 1: 30), to the shepherds (Luke 2: 10). The Divine is not something to be held in terror.

2. Christ said: (a) "Fear not them who kill the body" (Matt. 10: 28). (b) "Fear not little flock" (Luke 12: 32). (c) "Fear not" (Rev. 1: 17). (d) "Fear not therefore, ye are of more value than many sparrows (Matt. 10: 31). (e) "It is I, be not afraid" (Matt. 14: 27).

3. The apostle said: "There is no fear in love: but perfect love casteth out fear" (1 John 4: 18).

III. What Christmas Does to Fear.

1. God's revelation of himself in the innocent Babe of Bethlehem helps us to reverence the Eternal and not be terrorized by him. God becomes a loving Father, whom no one can fear and whom everyone can trust.

2. With Christmas comes the spirit of unselfish service. Something to do for others is always a best remedy for fear. The mother will risk her own life to save her child. The lifeguard, the fireman and the policeman are fearless when duty calls. The missionary faces any danger.

CHILDREN'S DEPARTMENT

Welcoming Miss Mary Grace Martin

Numbers of times in recent years the pages of all our periodicals have been made interesting by the pen of Miss Mary Grace Martin. Last year many of the fine contributions to this department itself came from her. The Brethren Teachers' Monthly, the Children's Leader magazine, and the story papers, Our Boys and Girls and Our Children, have carried her stories and poems. Within the year she has provided us with two leaflets, "The Junior Choir" and "Plays and Pageants for Children."

Miss Martin came to be a part of our editorial office, beginning Nov. 1. She began her work with editing Our Boys and Girls and Our Children, assuming other responsibilities later.

Would you like to know a bit about her? She first opened her eyes to daylight at Harrisburg, Pennsylvania. Her childhood and high school years were spent at Long Beach, California, and Philadelphia, Pennsylvania, where her father was pastor. Later they lived in Baltimore, Maryland, again as a pastoral family. College and graduate work were done at Goucher College and Boston University and Hartford, respectively.

Mary Grace has served in camps and training schools and vacation church schools among many of our people. Her ability has made her sought after as a writer for children's leaders' periodicals and story papers of numbers of other denominations as well as our own. She has served in leadership training schools and camps of other groups also.

It is indeed satisfying to know that the printed page children's field of our church is to be served by one who brings to it so rich an experience.

Junior Worship Program

(Continued From Page 20)

salem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."

Juniors: "And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh."

All: "The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Hymn: Joy to the World (first and second stanzas).

Offering:

"As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King."

Prayer: Repeat softly the last stanza of O Little Town of Bethlehem.

Benediction:

"Be near me, Lord Jesus; I ask thee to stay
Close by me forever, and love me, I pray.
Bless all the dear children in thy tender care,
And fit us for heaven, to live with thee there."

To the Leader: The angel on that first Christmas night told the shepherds to cast out all fear for he brought tidings of great joy. And Luke goes on to record that the shepherds after looking on the Baby of Bethlehem went away rejoicing. Likewise the wise men rejoiced at having found the One for whom they had searched. The joy of that night spread out among the people of Galilee wherever Jesus went. And that same joy has come, through the ages, to every one who has beheld the Christ. At this Christmas time we too may rejoice that we know Jesus. But have we done our part in spreading this joy? Your junior group has been doing something that will bring cheer and friendship to the African boys and girls. On Nov. 27 a box of scrapbooks, bandages, baby dresses, and other articles was sent with the Heckmans to the Africa mission. It is hoped that it will reach there about Christmas time. Can you picture the eager faces and the shining eyes as that box is opened?

It would be well at this time to tell what knowing Christ means to Africans. This issue of The Gospel Messenger contains a wealth of material. Show the juniors that the joy they feel at Christmas is due in a large measure to what they have done to make others rejoice. A local project in bringing happiness to those who would otherwise be without cheer would be a good thing for the group.

CORRESPONDENCE

NORTHERN MISSOURI DISTRICT CONFERENCE

The Northern District of Missouri meeting of 1937, was held at the Rockingham church, Oct. 22-25. The attendance was good and a splendid program rendered.

The meeting started Friday night with an address by the moderator, E. N. Huffman. We had as guest speakers, Brethren C. Ernest Davis of McPherson College, and D. D. Funderburg of Elgin, Ill. Bro. Davis gave us some inspiring messages on peace and Christian education. He caused us to have more enthusiastic faith in the future of our church college and in world peace. Bro. Funderburg gave us some deep spiritual messages and challenged us to more courageous living. He showed us the need for a strong adult program in our churches.

The young people discussed in their meeting Saturday the opportunities and ways of helping in church work. Bro. Harlan Smith told them of the young people in China.

The men and women held a joint session on Saturday where new officers were elected to fill vacancies and reports were given of the past year's work. The men's chorus of Rockingham sang. The Harlan Smith family gave a missionary playlet and Bro. Funderburg gave a short talk on: The Adult Program of the Church.

The music hour Saturday night, under the direction of Miss Hope Sherfy, was very touching, using as its theme, Carrying the Light. After this Bro. C. Ernest Davis gave his educational address.

The theme for Sunday morning was Personal Religious Living. Sunday afternoon was given over to discussion of the district program, with the main address on: Working Together in Our District, by Bro. J. H. Mathis. On Sunday evening Bro. Funderburg gave the main address. The business session opened at 8:30 Monday morning with delegates from all churches but two present. A fine spirit prevailed and the business was soon disposed of, electing W. Harlan Smith as delegate to Standing Committee for 1938, with O. P. Williams, Jr., alternate. Bro. Walter Mason was elected moderator for 1938 and Robert Shirky, the new district director of Men's Work.

We adjourned to meet with the Plattsburg congregation in 1938.

Mrs. Goldie Newham,
Writing Clerk.

Richmond, Mo.

THE REVIVAL MEETING AT THE FAIRVIEW CHURCH, INDIANA

It was on Aug. 29 when Evangelist J. Edwin Jarboe came to our church to begin what resulted in one of the greatest revivals held in our church.

These meetings began with an all-day harvest meeting. There were presentations of sheaves of golden wheat and of oats, one either side of two stalks of corn, each of the latter bearing two well matured ears. These vividly portrayed to the natural eye the wonderful harvest the Lord has given us during this year of prosperity.

Bro. Jarboe directed this first meeting, which presented a harvest message on the splendid resources of God in both the material and the spiritual realms. On this first Sunday evening Bro. Jarboe began his revivals in his usual way, with the greatest of sincerity and earnestness. He held nothing in reserve of his strength, nor in words, nor of the gospel that is exceedingly needful in this day in which we are living.

Some of the most outstanding messages which proved blessings to the church and gave evidence of the position of the evangelist in which some are weak or quiet, was his strong, positive sermons on the doctrines and teachings of the New Testament as given by the great Master Teacher, Jesus Christ, who said: "Take my yoke upon you and learn of me."

This revival had a several-fold effect. From the very beginning the attendance was excellent, the house being filled most every evening to the walls, and on Sunday evenings not all could be accommodated by being seated. Another aspect of these meetings was that people attended from such a distance that they were as strangers to us, but seemed to enjoy the meetings to a superlative degree. Still another feature that helped to make such a victorious meeting was the co-operation of all the surrounding churches. Sister Jarboe came in the last week of the meeting and assisted in her pleasing and inspirational way with the song service.

As to the full results of these meetings we can not now tell, for the inspiration and the spirit of the revival is still with us and the good seed that was sown by Bro. Jarboe's earnest efforts, is still growing and bearing fruitage.

Through the earnest efforts, powerful messages of the evangelist, the inspiration of song and answers to prayer, thirty-five precious souls have been born into the kingdom of God. Twenty-five of this number belong to our church, eight to the Pyrmont church and two to the Rossville church. An outstanding result of these meetings is the uniting of homes into one faith which are now working together with a greater degree of pleasure and happiness. Several families where no profession was made have now given their lives to Christ. Truly it is wonderful what the regenerating power of the Holy Spirit can do with men's lives, if they will let him have his way. It is evident that it produces a most wonderful transformation which nothing else can do. How beautiful and true are the words of the poet:

What a wonderful change in my life has been wrought
Since Jesus came into my heart.
I have light in my soul, for which long I have sought,
Since Jesus came into my heart.

I shall go there to dwell in that city I know
Since Jesus came into my heart;
And I am happy, so happy, as onward I go
Since Jesus came into my heart.

Lafayette, Ind. John W. Root.

ANOTHER SPIRITUAL REVIVAL AND INGATHERING OF SOULS

The Buck Creek church of Southern Indiana was indeed very fortunate in having Brother and Sister B. M. Rollins of Keyser, W. Va., conduct a revival Oct. 5-24. During this time Bro. Rollins delivered sixteen powerful sermons which touched the hearts and lives of men and women, causing them to draw nearer to God. However, he labored under a very great strain due to the sudden death of his father, which occurred the very first night of the meeting. Our hearts were full of sympathy for him and his wife as they journeyed back home to attend the funeral. The meetings were postponed one week, till their return.

Each night brought a large crowd and much interest was shown. People attended from many other churches.

Both old and young enjoyed Bro. Rollins' Biblical tricks and also the beautiful rag paintings and stories which Sister Rollins gave for the children.

Special music was rendered each night by the chorus. There was also special music from other churches. The numbers which Brother and Sister Rollins sang were greatly appreciated.

The evangelists and our elder, Bro. L. L. Paul, gave untiringly of their time and called in sixty homes. As a result of this evangelistic campaign, nineteen were baptized, one received on former baptism and one reconsecrated. Six of these were heads of families.

On Saturday, Oct. 23, we had an all-day meeting, during which time Bro. Rollins preached two forceful sermons. After the afternoon service, baptism was administered to the applicants, and in the evening we held our communion service. One hundred and twenty-nine surrounded the Lord's table. Bro. Rollins officiated.

This was the second meeting Brother and Sister Rollins have held in our church and we are looking forward with fond anticipation to their return in 1941.

There meetings have indeed been led by the Holy Spirit and their influence will live on and on.

The evangelists have now gone into another field of labor. May our prayers go with them as they go from place to place giving their entire lives that the unsaved might be brought to Christ. Mrs. Perry R. Hoover.

Moorcland, Ind.

WINE CENTENNIAL ATTENDED BY 108 DESCENDENTS OF CHRISTIAN WINE

On Sunday, Aug. 15, 1937, about 108 descendants of Christian Wine attended the 100th anniversary of his moving to Tennessee. The centennial was held at the old Wine homestead in the Twelfth District of Washington County, Tenn., eleven miles east of Jonesboro.

On Aug. 14, 1837, Christian Wine arrived at this place from his former home in Shenandoah County, Va., near Woodstock or Moores Store.

Christian Wine was of German descent. His father, Michael Wine, Sr., being two and one-half years old when his father, George Wine, came to America in 1750 to escape religious persecution, they being German Baptist or Brethren as they are known today.

The wagon in which Christian Wine moved to Tennessee is now in the museum at the State Teachers' College at Johnson City, Tenn.

Of the 108 descendants present were six grandsons: John M. Wine of Santa Ana, Calif.; J. A. Wine, Baileyton, Tenn.; E. T. and Frank Wine of Dandridge, Tenn.; I. E.

Simmons of Surgoinsville, Tenn. Five granddaughters were also present: Mrs. Anna Wine Hannamann, Blountville, Tenn.; Mrs. Alverta Wine Bashor, Jonesboro, Tenn.; Barbara and Jane Simmons, Rogersville, Tenn.; Mrs. Nancy Horn, Rogersville, Tenn.

There were eleven great-grandsons and nine great-granddaughters, and one great-great-great-grandson, J. C. Wine of Cleveland, Ala., and a number of great nephews and nieces and great-great-nieces, also a host of friends.

Among the descendants there were five ordained ministers of the gospel of the Brethren church: John M. Wine of Santa Ana, Calif.; James R. Wine of Empire, Calif.; J. C. Wine, Cleveland, Ala.; Ray Wine, Baileyton, Tenn; S. H. Garst, Blountville, Tenn.

A picnic dinner was served and a short program of devotionals, memorials and family history was held.

C. B. Wine of Jonesboro, Tenn., was appointed chairman of the Wine Historical Society, with J. R. Wine, Empire, Calif., and John M. Wine of Santa Ana, Calif., as corresponding secretaries for the middle and western sections of the United States. C. B. Wine.

Jonesboro, Tenn.

DISTRICT MEETING OF SOUTHEASTERN KANSAS

Our district meeting convened in the Independence church Oct. 28 to Nov. 1. The attendance and interest were good and the weather fine—unusually warm for this time of year. Friday evening Bro. Ernest Ikenberry, missionary on furlough from China, gave us a challenging message on Christ in the Life of the World.

Saturday forenoon was mostly given to sectional conferences. The children's leaders' meeting was directed by Lota Mohler. The young people's section was presided over by Ralph Hodgden. The adult section was addressed by Ernest Ikenberry. At 11 A. M. Raymond R. Peters gave an interesting address on the subject, Forward Together.

In the afternoon special interest groups met. Church music was discussed by Kathryn Peters; The New Approach to Temperance, by Dr. W. W. Peters, a guest speaker from Drury College, Springfield, Mo. Peace and Missions was discussed by Bro. Ikenberry with special reference to China and Japan. Women's Work was organized by electing Mrs. Paul Swigart, president; Mrs. Raymond Peters, vice-president; Clara Kaufman, secretary and treasurer. Sister Ikenberry was the principal speaker for this group. The district Men's Work starts out with the leadership of T. J. Reed, Joe Amos and Dan Bowser.

At 3:45 the B. Y. P. D. held a business session after which they held their annual picnic in a near-by camp. About seventy-five persons enjoyed games and refreshments. At 7 P. M. the Gravel Hill young people put on a missionary play entitled Robert and Mary. At 8 P. M. services of the day closed with a masterly sermon by Bro. W. W. Peters on The Abundant Life.

On Sunday the 9 A. M. Bible hour was conducted by Bro. John Oxley. After this was the Sunday school. The audience was divided into four classes. The adult class was taught by Paul Swigart. At 11:15 we were again favored with a wonderful sermon by Bro. W. W. Peters who is a member of our General Education Board. His subject was: The World Needs Christ.

At 2 P. M. the young people gave another interesting program. This was the largest single group of the conference. At 2:45 o'clock a splendid address was given by Bro. Earl Breon, field man for McPherson College, who presented the educational needs of our church. At 8 P. M. we were again favored with a sermon by Bro. Breon, subject: Building a Dynamic Church.

The song service during the entire conference was of a high spiritual order and the special numbers skillfully rendered. Mrs. Raymond Peters was the director.

Monday was devoted to the business session with Bro. Raymond Peters, moderator; Q. D. Reed, reading clerk; Ralph Loshbaugh, writing clerk. One of the most important items passed was that we elect a district director for the McPherson College Regional area. Most of the business was of local interest. Raymond Peters will represent us on Standing Committee, with Q. D. Reed as alternate. J. A. Campbell was elected moderator for next year. Our next conference will convene with the Osage church.

Erie, Kans. Byron Talhelm, Secretary.

DEAD FLIES IN THE OINTMENT

(Eccles. 10: 1)

The oriental knew some things about the fly. He knew there were seasons and conditions propitious for the fly. The occasions for the fly are many, most of which are preventable, though the seasons are not.

The benefit derived from flies is not so evident, though the harm they cause is quite well known to most of us. Many devices are used to destroy the unwanted fly. Even new industries have sprung up, based on methods of getting rid of flies. The little fly has created jobs and trouble for a great many. And just so with little neglects, oversights and inadvertencies. A whole church may become discordant and friendships strained or wrecked. Committees from the outside may have to come at great expense, just to extract the poison of one lone fly from the ointment.

Many trivial things, like the fly, do little harm if not taken into the mind and heart. Jesus found a fly in the ointment once when he visited the home of two very good sisters. The vital force of life is friendship, and in this case that was nearing a crisis. Martha was inclined to keep it down; she was troubled and careful about many things. No one will deliberately eat a fly; then why poison one's minds with trivial things, like dead flies?

As the summer is the season for flies, so it may be for many of our neglects and oversights. No doubt these may be like dead flies to our friends, and even to our heavenly Father. There is a seasonal elimination of the little fly, which is more effective than artificial means. Is not this a good month, to look to the seasonal elimination of trivial things that have crept into our minds? With the great thought of Thanksgiving and Christmas days rushing toward us out of the near future, surely nothing but the great and sublime should occupy our minds and possess our hearts. John R. Peters.

Waterford, Calif.

AN OLD SOLDIER OF THE CROSS HAS GONE

Samuel E. Cornelius, 95 years and 7 months old, died at the home of his daughter, Mrs. Julia Jones, Oct. 11, 1937. He had been in frail health for several years.

Bro. Cornelius is survived by one son, David A. Cornelius, of Huntington Park, Calif., who was called to Parsons some weeks ago because of his father's illness, and by Mrs. Julia Jones of the home address. A son, Cyrus L. Cornelius, died in 1932.

Samuel E. Cornelius was the son of George and Elizabeth Cornelius and was born at Hagerstown, Ind., March 11, 1842. He was united in marriage to Savannah Overman at Noblesville, Ind., Oct. 31, 1863. He came to Kansas with his family in 1880, settling on a farm two miles

north of Parsons, where he lived for twenty years. He has made his home in Parsons since his retirement from the farm.

He had been a member of the Church of the Brethren since nineteen years of age and was a charter member of the church in Parsons. He was an official and took an active interest in the church's affairs and was in his pew every Sunday as long as his health permitted. He was a man of pleasing personality and warm friendliness, a kind and loving father and a devoted husband and always helpful to those in need. The life of such a man as Bro. Cornelius is a great asset to any community.

The funeral service was held at the Martin funeral home, conducted by Elder John S. Clark, assisted by our pastor, Paul Swigart. Burial was in Oakwood cemetery by the side of his wife, who preceded him in death several years ago.

Parsons, Kans. Oliver Clark.

PASSING OF SISTER MARY RINEHART WEYBRIGHT

Sister Mary Rinehart Weybright was the youngest child of Samuel and Mary Ann Snader Weybright. She was born at the Weybright home near Detour, Md., Dec. 16, 1880. She was a student at Juniata College, Pa. Later she remained at home and cared for her parents until their deaths in 1915 and 1918.

She then took a correspondence course in nursing, practicing nursing for some years. For a time she was matron of Blue Ridge College. Later she went to Baltimore to the Tyrce and Bailey Nursing Home where she was nurse and dietitian for some years, later serving as head nurse.

Realizing she was not in touch with her church as she longed to be, she resigned her hospital position to become superintendent and matron of the Fahrney Memorial Home for the Aged, Boonsboro, Md., in March of 1935. This position she filled with credit to herself and the Home.

She united with the church in her younger days and was a liberal supporter of the church—home and foreign missions, Sisters' Aid, children's aid, etc. She was a woman of exceptional character and had a most pleasing personality.

Her late illness began during the past summer and developed complications. Late in September she went to the Maryland State Sanatorium for treatment where she died Oct. 13, 1937, in her fifty-seventh year.

Surviving are the following brothers and sisters: Eld. John S. Weybright, Bridgewater, Va; Jesse P. and Samuel R. Weybright, Detour, Md.; Mrs. Anna M. Royer, Westminster, Md.; Mrs. Mattie L. Baker, Waynesboro, Pa. She was laid to rest in the beautiful cemetery of the Monocacy church at Rocky Ridge, Md. Funeral services were conducted by her pastor, Eld. E. C. Woodie of the Beaver Creek church (Maryland), assisted by Eld. E. C. Bixler, with Eld. E. P. Schildt in charge.

Detour, Md. Jesse P. Weybright.

IN APPRECIATION OF MARY RINEHART WEYBRIGHT

The passing of Sister Mary R. Weybright brought to a close a beautiful and useful life. Indeed it seemed she came to her end before her time.

As matron of the Fahrney Memorial Home for the Aged she was so happy and interested in her work that she unwillingly retired for what she thought was to be a short but much needed rest. She had so much to do for her family and guests numbering about forty aged and infirm, and about six or eight others who assisted in operating the farm and the institution.

Her early life on the farm and later managing a home for convalescents in Baltimore gave her the best background of experience and fitted her ideally for her work here.

A cheerful disposition, good judgment and steadfastness of purpose soon brought to her the complete co-operation of all her assistants. Her management developed an efficiency of operation and a satisfaction and comfort for those living here that was never before attained.

All who knew her, whether associates in management and operation or members of the family in this home, are in deep sorrow because of the loss of such a dear friend who taught and lived Christianity.

Her funeral at the Rocky Ridge church in Frederick County, Maryland, on Oct. 16, 1937, was largely attended by friends and relatives, who paid high tribute of respect to her noble life.

Donovan R. Beachley, Secretary Fahrney Memorial Home.

A GOOD LIFE COMES TO A CLOSE

Bro. Jacob Henry Strycker, the son of Henry and Nancy Stouder Strycker, was born Oct. 14, 1858, in Elkhart County, Ind. On April 17, 1887, he was united in marriage to Nettie E. Swihart and they were permitted to enjoy a long, happy life together. On April 17, 1937, they celebrated their golden wedding with many friends and relatives gathered in honor of the occasion. Bro. Strycker's definite Christian life began in the early spring of 1888 when in response to the call of Christ he became a member of the kingdom of God at the Pine Creek Church of the Brethren in Indiana.

In the early spring of 1896 Bro. Strycker, his wife, son and daughter moved from Indiana to Mayville, N. Dak., settling in the Red River Valley congregation. Here in the late nineties he was called to the deacon's office, in which capacity he was ever faithful. In 1904 another move was made, this time to Billings County, N. Dak. But before long far distant lands called once more, so in February of 1910 the Stryckers homesteaded in Saskatchewan, Canada, which has been home ever since.

Pioneer life is difficult, but Bro. Strycker gave his best to the necessary physical tasks. On the other hand he always gave of his time, thought and energy to the abiding spiritual values. He and his family were untiring in their efforts to build and support in every way the Vidora Church of the Brethren which was organized in the early days.

Bro. Strycker was quite active for one of his years, and enjoyed fairly good health until on the morning of June 2, when the horse he was riding became frightened at a motorcycle and threw him, injuring him quite seriously. However, he seemed to be improving when on June 11 he took a relapse and became serious due to erysipelas. He bore his sufferings very patiently, and while the physical failed very quickly, yet the spiritual became more beautiful. Christ was very near, and late on June 14, 1937, he was piloted peacefully to his eternal reward at the age of 78 years, 8 months.

He is greatly missed by his family and all who knew him. He leaves his wife, one son, a daughter and son-in-law, three grandchildren, two sisters and many near relatives and friends. Three brothers and two sisters preceded him.

A very fitting service was conducted by Rev. Bowen of the Church of God and interment followed in the Consul cemetery.

We have all been enriched in life because of his influence and though we can not understand God's mysterious ways, we trust our heavenly Father and leave all with him.

Consul, Sask., Canada. Mary Strycker.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Bowman-Allen.—By the undersigned, in the Hermosa Beach church, Oct. 17, 1937, Bro. James Bowman and Sister Merle Allen, both of Hermosa Beach.—Galen K. Walker, Hermosa Beach, Calif.

Crites-Simonson.—By the undersigned at his home, Nov. 13, 1937, Richard Crites and Wyota Simonson, both of Minot, N. Dak.—Ray Harris, Minot, N. Dak.

Fuhrman-Werner.—By the undersigned at his home, Oct. 16, 1937, Bro. Raymond W. Fuhrman of Manchester, Md., and Sister Florence I. Werner of Lineboro, Md.—Geo. A. Early, Westminster, Md.

Snider-Alspaugh.—By the undersigned, at his residence, July 4, Henry Snider and Aileen Alspaugh of Lima, Ohio.—Walter D. Landes, Lima, Ohio.

Sterner-Godfrey.—By the undersigned at his home Oct. 9, 1937, Mr. Clarence S. Sterner and Sister Mildred B. Godfrey, both of Shrewsburg, Pa.—Geo. A. Early, Westminster, Md.

Sunday-Miller.—By the undersigned, at his residence, Sept. 5, Deblanau Sunday and Lois Miller, both of Lima, Ohio.—Walter D. Landes, Lima, Ohio.

FALLEN ASLEEP

Acker, Sister Mary E., was born Dec. 7, 1864, and died at her home in Mt. Joy Township near Elizabethtown on Oct. 5, 1937. She was a faithful member of the Brethren church. Her husband, Henry Acker, preceded her in death about four years ago. She is survived by two sons, one daughter and nine grandchildren. Funeral services were held at the Green Tree church by the home ministers. Interment was made in the adjoining cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Bittner, Mrs. Emma Fidler, was born Feb. 16, 1882, and died from a paralytic stroke Nov. 9, 1937. Her husband, William Bittner, and son and one daughter preceded her to the grave. She is survived by four daughters, one son, four brothers and four sisters. Sister Bittner united with the Church of the Brethren when a young woman, and in her quiet way lived the Christian life as best she knew. Funeral services were conducted in the Garrett Church of the Brethren by the undersigned. Interment was made in the Garrett cemetery.—John D. Long, Meyersdale, Pa.

Cassel, Bro. William, died July 31 after a short illness, aged 77 years, 4 months and 10 days. He is survived by his wife, seven children, three sisters and one brother. Bro. Cassel was a devoted member of the Beachdale Church of the Brethren and remained loyal and faithful to his Master until the end. Funeral services were conducted in his home in Berlin by the undersigned. Burial was made in the Berlin cemetery.—John D. Long, Meyersdale, Pa.

Crickenberger, Sister Mariah Claytor, was born April 4, 1857, and died at her home near Harriston, in the bounds of the Middle River congregation on Oct. 7, 1937. She was married to W. I. S. Crickenberger Dec. 9, 1884. She was a member of the church [illegible] years and lived a faithful and consistent life. Being the mother of a large family of children she knew much of the responsibility of motherhood. She was domestic in nature and possessed rare qualities

of womanhood. She was deeply concerned about the work of the church and was always willing to share as best she could. She created a wholesome atmosphere in her home and the minister was always a welcome guest. She leaves her husband, eleven children and thirty grandchildren. Bro. Crickenberger has served in the deacon's office for many years. Sister Crickenberger had been in poor health for several years, but her passing was sudden. Services in the Pleasant Hill Church of the Brethren by the writer, assisted by Bro. D. B. Garber of Waynesboro, Va., with interment in the adjoining cemetery.—B. B. Garber, Waynesboro, Va.

Eshelman, Bro. Nathan W., was born Dec. 22, 1873, and died Oct. 29, 1937, in the General hospital, Lancaster, Pa., after an illness of seventeen days. His wife, Susan Wolgemuth Eshelman, preceded him in death six years ago. He was a member of the Brethren church for thirty-seven years, and an active minister for twenty-five years. The church keenly feels the loss. He is survived by three daughters, one son and twenty-four grandchildren. His funeral was held at the West Greentree church by the home ministers. Interment was made in the adjoining cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Frye, Daniel J., aged 69 years, died in the Memorial hospital in Johnstown, where he had been a patient since Sept. 17. He was a son of Noah and Susan Lahr Frye. Surviving are his widow, Mrs. Elizabeth Yoder Frye, one brother and three sisters. One sister preceded bim in death. Bro. Frye was a member of the Church of the Brethren for many years. Funeral services were conducted by Bro. J. M. Geary, with burial in adjoining cemetery.—Mrs. Nora A. Stutzman, Hollsopple, Pa.

Gish, Sister Fannie Eyer, widow of the late Dr. Christopher Gish of Brookville, Ohio, died at the home of her niece, Mrs. Amos Shank, of Rowenna, Nov. 2, 1937. She suffered a stroke two weeks before her death. She was born March 4, 1843. She was a member of the Church of the Brethren and the last member of her family. She was a daughter of the late John and Fanny Engle Eyer. Funeral services were held at the Brethren in Christ church at Maytown by Rev. Samuel Shearer. Interment was made in the East Donegal cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Grove, Peter Henry, was born Feb. 29, 1868, and died Oct. 31, 1937. His wife, Ida, one daughter and one son survive. Funeral services were conducted by Bro. S. C. Godfrey and Rev. Lee S. Gable in the Codorus Church of the Brethren. Interment in the adjoining cemetery. —Grace G. Keeny, York, Pa.

Hersh, Sister Hettie Zeimer, was born March 4, 1889, and died at her home Sept. 9, 1937. She was a faithful member of the Church of the Brethren for many years. She was united in marriage to Bro. Harrison B. Hersh in 1911. This union was blessed with nine children. She is survived by her husband, two sons, six daughters, one grandchild, three sisters and seven brothers. She had been ailing about a year during which time she was in the Lancaster general hospital four times for treatment. Funeral services at her late home followed by services in the Mohler house conducted by Eld. M. S. Stoner and the writer. Interment was made in the adjoining cemetery.—Noah W. Martin, Ephrata, Pa.

Huffman, Bro. George Clifton, was born Sept. 28, 1896, and died Oct. 3, 1937, when he fell from a moving truck and was crushed under the wheel. He was a son of Brother and Sister S. H. Huffman. He was united in marriage to Sister Margie Javins and to this union were born three daughters and four sons the last being born three weeks after his death. He is also survived by his mother, one sister, four brothers and one grandson. Services were conducted at the Branch church by Eld. A. L. Miller. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Jones, Sister Sarah Eliza, departed this life Oct. 28, 1937, aged 84 years. Her husband preceded her in death Feb. 27, 1936. She was a member of the Church of the Brethren for many years. She was born in Valparaiso, Ind., on Oct. 15, 1853, the daughter of John and Mary Chronister. Her niece and nephew, Brother and Sister Virgil Rensherger, had made their home with her and cared for her since the death of her hushand. Funeral services were held at the undertaker's parlors hy Bro. Ben R. Cross, with burial at the Salem cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Kauffman, Sister Frances S., was born Feb. 27, 1863, and died Nov. 2, 1937, at the home of her son, John Kauffman, of Mt. Joy. She was a member of the Church of the Brethren for some years. She is survived by two sons, elcven grandchildren, one great-grandchild and two brothers. Funcral services were held in the Chiques church by Brethren Hiram and Samuel Eshelman, with interment in the adjoining cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

McCartney, Sister Mary Eshelman, was born at Batavia, Iowa, Jan. 4, 1861, and passed on to her cternal reward Nov. 1, 1937, after a short illness. On Jan. 28, 1885, shc was married to Samuel E. McCartney and to this union were born one son and three daughters. Shc was a member of the Church of the Brethren and remained faithful to her Christ. She leaves one son, two daughters and nine grandchildren. Her husband and one daughter preceded her in death. Funeral services were conducted from the Church of the Brethren at Vidora, Sask., by the undersigned with interment in the Consul cemetery.—Mary Strycker, Consul, Sask., Canada.

Peel, Minnie Nelson, daughter of Mr. and Mrs. Nels Lewis Nelson, was born April 29, 1855, at West Tcrp, Schleswig, Denmark. At the age of 14 she was confirmed and united with the Lutheran church. In 1879 she was united in marriage to Christian T. Christenson, and to this union two sons were born. Her husband passed away in 1886. Two years later she and the boys left for America and came to McPherson County where her brother and a sister had previously established tbeir homes. In 1894 she was married to Lawrence Peel and they located on a farm near Lindsborg for one year, then moved to the Centennial community where their son was born. Mrs. Peel united with the East McPherson Church of the Brethren and was baptized by Bro. Christian Hope. Later they purchased a small farm near McPherson where they built a new home. Ten years later her husband passed away. Mrs. Peel continued to live in her own home until her death with the exception of one year which she spent in California. Her death occurred on Oct. 31, 1937. She leaves three sons, one brother-in-law, seven grandchildren, three great-grandchildren and many nieces, nephews and friends. Mother Peel had endured many trials and hardships but she also experienced many joys and much happiness. She was kind, sympathetic and most generous to all. She loved the church and her simple trusting faith in God was an inspiration to those around her. She was a faithful attendant at the church services. Around the home nothing gave her more pleasure than working with her flowers. She loved to receive them and also to give them. Funeral services were conducted by J. J. Yoder and Eld. E. E. John.—J. J. Yoder, McPherson, Kans.

Snider, Bro. Charles D., was born near McConnellsburg, Pa., 67 years ago. He died at his home in Waynesboro, Pa., Nov. 4, 1937, after a lingering illness. He was the son of Rev. Jacob and Mary Ann Kiel Snider. In early manhood he dedicated his life to his Savior and united with the First Brethren church. Later he came to the Church of the Brethren. He loved his Savior, was a student of the Bible and was regular in his attendance at Sunday-school and church services. He had special ability as a singer and for many years was our church chorister. For several years he was the leader of a male quartet. Forty-four years ago he was united in marriage to Mamie Stewart who survives together with five sons and two daughters. Funeral services were held in the Waynesboro church by his pastor, Levi K. Ziegler, and Rev. Robert F. Crees of the First Brethren church. Interment was made in the cemetery adjoining the Price church a mile north of Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

Stauffer, George, was born in Sewickley, Allegheny County, Pa., on July 26, 1859. When a boy of eight years he came to Illinois with his foster parents, Mr. and Mrs. Jeffries Thompson, who resided four miles northwest of Mulberry Grove. At that time he was commonly known as George Thompson. He was united in marriage in 1867 to Katie Lilligh, daughter of the late J. P. Lilligh. Ten children were born to this union. Mrs. Stauffer passed to her reward in 1914 and one daughter in 1929. He leaves four sons, five daughters, fifteen grandchildren, one great-grandchild and a host of other relatives and friends. Bro. Stauffer united with the Church of the Brethren when a young man and lived a consistent Christian life. When in active life he was an outstanding farmer and was several times elected to offices of trust in his community. He was a kind father, a good neighbor and a friend to all. He died Nov. 8, 1937, after a few days' illness, at the home of his daughter, Mrs. Howard Bingham. Interment was made in the Mulberry Grove cemetery, with W. T. Heckman in charge.—W. T. Heckman, Cerro Gordo, Ill.

Stockman, Sister Sarah Francis, daughter of Cyrus and Sally Ann Watson, was born on Feb. 28, 1848, in Delaware County, Ohio, and departed this life at the home of her son, near Vandalia, Mich., on Oct. 17, 1937. On Sept. 6, 1866, she was united in marriage with Soloman Stockman and to this union four children were born. She with her husband united with the Church of the Brethren about forty-five years ago. Her husband and two daughters preceded her in death. She leaves her two children, two grandchildren and four great-grandchildren with a host of relatives and friends. Funeral services were held in the Mt. Pleasant church by the writer, with burial in the cemetery near by.—Clyde Joseph, Plymouth, Ind.

Yoder, Bro. Stephen S., son of Elder Stephen and Margaret Yoder, born in Wayne County, Ohio, passed away Oct. 1, 1937, at the home of his daughter, Dr. Elizabeth Yoder Walker of Ft. Smith, Ark. When a young man Bro. Yoder married Miss Celesta Mayo, near Harlan, Iowa. Together they spent a short time in Mt. Morris College where both united with the Church of the Brethren. Their home was brightened by the coming of eight children. Their family circle was first broken by the death of their infant son, Leon, and then by four-year-old Gladys. Later their daughter, Mary, a young mother, was taken; only five days after brother's heart knew an added grief at the last good-by of his life companion. Nov. 25, 1932, his son, Kenneth, an air pilot, was killed in a crash near Memphis, Tenn. One son, three daughters and several grandchildren mourn their loss. In Omaha, Nebr., a brother and in California two brothers and three sisters cherish his memory.—Mrs. J. Z. Gilbert, Los Angeles, Calif.

CHURCH NEWS

CALIFORNIA

Live Oak.—Oct. 17 Brethren Studebaker and Lorell Weiss conducted the morning services in the interest of La Verne College. Oct. 26 Bro. W. T. Luckett of Long Beach, Calif., began a two weeks' evangelistic campaign. Before each sermon he told a story and taught songs to the children. A large group of children enjoyed this part of the services. Bro. Luckett labored earnestly and gave worth-while messages. The membership was strengthened and inspired to press onward with a greater desire to do the Master's will. Two were re-

ceived by letter, four as associate members and six by baptism. Our love feast will be held Nov. 26. The men's organization is sponsoring a father and son banquet at the high school auditorium Nov. 18. Men of other organizations are co-operating. The various organizations of the church are moving out in their activities with a unified aim and desire to work in the vineyard of the Lord.—Mrs. Frank Ott, Gridley, Calif., Nov. 15.

Pasadena.—Our church is progressing nicely, with the Sunday-school attendance around two hundred each Sunday. The offering of our class the first Sunday of this month was $47.13. We are glad to help support such faithful missionaries as Dr. Lloyd Studebaker in Africa. Bro. Grant L. McGuire of Chicago became our new pastor Sept. 1. His calls are appreciated and his sermons are soul inspiring. At present an evangelistic campaign is being put on by the pastor and ministerial committee. The main purpose of this is to increase the prayer life of the members and help in the saving of souls. We recently enjoyed a splendid missionary message from Sister Clarence Heckman of Africa. Our regular school of friendship or missions is being planned for January and February. We will study Rebuilding of Rural America. Our prayer meeting attendance has more than doubled during the past two months. A study of the Book of Job has proved helpful. About eighty fathers and sons will attend a banquet Nov. 12. Our women's missionary society will meet with Miss Maude Newcomer and her mother for the November meeting.—Ida B. Gibbel, Pasadena, Calif., Nov. 10.

Santa Ana.—Our Sunday-school and church attendance through the summer and fall has been well above last year. At our council Sept. 8 the following Sunday-school officers were elected: A. Ray Teter, superintendent; Alberta Baker, junior superintendent; Bethel Baker, primary superintendent; Elsie Bowman, cradle roll superintendent. Mrs. Bowman organized a new cradle roll department with twenty-four babies enrolled. We are sorry it has been necessary for her to leave us, but are fortunate in having Mrs. Arthur Hoover to carry on the work in her place. Our Woman's Work is progressing nicely with new officers and organizations. The younger women have organized under the name of Sisters of Service—S. O. S. Mrs. Hazel Landis is director of our council of Women's Work; Mrs. Katherine Teter, Aid Society president; Mrs. Alida Harper, president mothers and daughters; Mrs. Daisy Baker, president of missionary society; Mrs. Ada Clegg, president of S. O. S. The church basement has been attractively redecorated through the combined efforts of the men's organization and the Aid Society. On rally day three were baptized. On Oct. 6 Sister Clarence Heckman met with the ladies at the home of the pastor in the afternoon. In the evening a basket lunch was served after which she gave an inspiring talk. On Oct. 17 the church observed homecoming and missionary day, honoring the W. B. Stover family. Sister Stover and four of her children were present. Sister Stover spoke in the morning before a full house. In the afternoon a varied program was given with the following speakers: Brother and Sister J. Z. Gilbert, Brethren Geo. Carl, D. W. Kurtz and J. P. Dickey. The music was furnished by the Stover young people. Our communion was held in the evening with Bro. Dickey officiating. On Oct. 24 we observed California Christian Endeavor day, closing with a candle-lighting consecration service. Six of the Orange County C. E. officers are members of this church. On Nov. 7 a service for consecration of babies was conducted by the pastor. In the evening the deputation team from La Verne College gave us a splendid program.—Mrs. Florence Davis, Anaheim, Calif., Nov. 15.

COLORADO

First Grand Valley.—During the past month eight new members have been added to our congregation. Three were from the Glade Park mission and five were members of the intermediate Sunday-school class. We are having regular weekly choir practices now and have special music every Sunday. We also have a training class each week for our Sunday-school teachers. The young people are preparing to give a peace play, The Eleventh Mayor, around Thanksgiving. This play was written by Bro. Ira Frantz who formerly lived in this valley. On Nov. 9 the local W. C. T. U. had a dinner in the basement of our church. An interesting program was presented, consisting of musical numbers and short talks. The guest speaker was Captain Carl of the Salvation Army in Grand Junction.—Edna Widegren, Grand Junction, Colo., Nov. 16.

Fruita.—The church elected officers at the council. Our Sunday school is progressing nicely under the superintendency of Bro. Ferdinand Ferguson. Bro. Ralph Hoover was elected elder and pastor. In the latter part of August the church enjoyed having Bro. D. W. Kurtz and family with us. They were en route to La Verne and he favored us with a masterful sermon. At the close of our Sunday-school year, under the leadership of our retiring superintendent, Sister Velma Gear, the church members took basket dinners and motored to R. O. Brown's summer mountain home for Sunday-school worship. Nov. 24-28 the district conference will convene at Fruita. The general theme of the conference will be Christ in Our Community. Our Ladies' Aid is busy again after a short summer recess. We recently held our communion with the First Grand Valley church worshiping with us. A spiritual uplift was experienced by all. Brethren Feiler of First Grand Valley and J. R. Frantz of Fruita officiated. We are organizing and preparing for a busy season and ask an interest in your prayers.—Mrs. Davis Stouder, Fruita, Colo., Nov. 17.

FLORIDA

Miami.—On Oct. 3 Brother and Sister C. C. Price and Brother and Sister Pletcher were with us. Bro. Price brought a very impressive message. Our work is going along quite nicely. On Nov. 7 we celebrated one year of service in this place. One year ago Pinewood Park was a new subdivision, with new homes being built all around. We started our Sunday school one year ago, with the help of faithful, loyal workers, who believe in prayer. We have had a wonderful year. At this service Bro. Wagoner gave a short impressive talk and others gave readings. Sister Mary Wagoner gave the one-year history of the church. The young people's and junior choirs, directed by Bro. F. Whitaker, gave some appropriate songs. Our average attendance at Sunday school is sixty-five. We are truly thankful to all who have helped to make this year what it has been. We feel there are those who are counting the cost and we are praying that the Holy Spirit will reveal to them the blessedness of a life of service and a home with Jesus. We ask you to remember us in prayer. We invite those who stopped to worship with us last year to come again this winter. We especially welcome ministers.—Mrs. Enos Overholser, Miami, Fla., Nov. 10.

ILLINOIS

Romine.—We began a series of meetings Oct. 25 which continued for two weeks, with Bro. Oliver Dearing of the Walnut Grove congregation in charge. The attendance and interest were good. Three were baptized and the members were much encouraged and helped. Oct. 30 we held our communion with our pastor, Bro. Urias Blough, and Bro. George Miller present. We had a very nice meeting with a basket luncheon Sunday. The young people of the community organized a B. Y. P. D. with thirty-two members enrolled. There is much interest among the young people and we are hoping for much good from their work.—Mrs. Hannah Sollis, Salem, Ill., Nov. 13.

Woodland.—Oct. 16 was a fine day for our love feast. Many expressed their gratitude in attending an all-day service. Bro. Wieand, our field worker, was present during the day. Bro. Dumond from Canton spoke in the morning and Bro. Wieand in the afternoon. Bro. Dewey Cave, pastor of the Liberty church, presided at the evening service. At the council Oct. 27 Cyrus Bucher was elected assistant clerk during the absence of the regular clerk, Paul Senger. Bro. Deardorff left the last week of October to hold an evangelistic meeting at La Motte Prairie. The aid put a new cooker in the basement of the church and the church shingling has been completed. It was decided to send the district mission board $10 this quarter. When Bro. Ritchey was with us in August Bro. Clinton Kessler was licensed to the ministry and Ralph Johnson and wife were installed as ministers as their year of license was completed. Many attended district meeting and enjoyed it very much. Oct. 26 the B. Y. P. D. gave a return party for Canton. They are now filling jars for an orphanage. They are to be filled before Thanksgiving at which time they will be taken to the orphanage and a program and social hour will be furnished by the B. Y. P. D.—M. Stambaugh, Ipava, Ill., Nov. 12.

INDIANA

Anderson.—The mothers and daughters held a very helpful meeting last Thursday evening, with a fine attendance and an excellent address. At a recent council the question of employing a steady pastor was considered and after some friendly talks it was decided to defer such action to a later date. This church has never employed a pastor. All of our ministers have given their services free. In 1892 the first Brethren Sunday school was organized in this city with five Brethren families present. Since then the church has been served by many devoted servants of God and has grown to a membership of nearly three hundred. We now have nine resident ministers presided over by Eld. D. W. Bowman. Some of them are serving as pastors at other churches as follows: Bro. Showalter at Arcadia, Bro. Carpenter at Summitville, Bro. Hoover at Beech Grove and Upper Fall Creek, Bro. Roof part time at Upper Fall Creek and Bro. Alldredge at New Hope. It is hoped that whatever course is taken the onward march shall continue even greater than in the past.—Nila Alldredge, Anderson, Ind., Nov. 12.

Bremen.—We just closed a two weeks' series of meetings conducted by D. W. Shock of Michigan City, Ind. Thirteen were baptized last Sunday afternoon. Eleven were juniors, one an intermediate and one was from the young people's class. Special credit should be given our song leader, Mrs. Warren Miller, who so ably took care of that part of the work in spite of illness in her home. We hope that others may make such a decision. The church has been strengthened by these efforts. Our Sunday-school attendance is steadily increasing. Our Aid is very active and the church basement is being made more complete with partitions that can be lifted to combine all the classrooms into one large room. Modern rest rooms have been completed. The church is marching forward under the able administration of our pastor and elder, Bro. John Metzler.—Mrs. E. Mae Younker, Bremen, Ind., Nov. 16.

First (South Bend).—We held our council in September and voted to retain Bro. H. F. Richards as elder; D. C. Willis, clerk, Dorothy Welborn, Messenger agent; the writer, correspondent. Our pastor has been emphasizing some special theme each Sunday during the summer. On friend's day Bro. John R. Peters of Waterford, Calif., gave an impressive lesson on the meaning and value of true friendship. On Nov. 10 more than 100 men and boys enjoyed the association and entertainment of the father and son banquet, sponsored by the Men's Work, of which Dale Harbaugh is president. Our church choir directed by M. D. Detweiler, is adding much inspiration to our church services. The Ladies' Aid, with Mrs. Lawrence Welborn as leader, is beginning another busy year.—Mrs. M. O. Hawbaker, South Bend, Ind., Nov. 12.

La Porte.—We held our council Nov. 11, with Bro. Kenneth W. Mur-

phy, as moderator. Plans were made to have a Tbanksgiving program Nov. 21. Our church and Sunday-school treasurer's report showed a balance on hand. Bro. Finnell was with us Sept. 19, with his lectures on the harm of smoking and using tobacco. We have been very much strengthened and encouraged since our revival held by Bro. Edward Stump of North Liberty, Ind. Eight were baptized. The meetings ended with our love feast Oct. 2. We had the pleasure of having the Munn brothers with us Oct. 31. Our young people's class will bave a supper at the pastor's house Nov. 19 to raise money to help send some of our people to Camp Mack next summer. The Aid Society had a father and son banquet Nov. 13, with Bro. G. G. Canfield of Plymouth as the speaker. We are looking forward to a year of many good blessings and hope to be remembered in your prayers. —Mrs. Nathan B. Cross, La Porte, Ind., Nov. 18.

Osceola.—On Oct. 28 we held our love feast, with Bro. J. S. Zigler in charge. The Men's Work organization has been very active. The church building has been re-roofed and plans are now made for interior decorating. Church attendance has been good, considering the fact that we have no regular pastor. During the past months we have had a number of visiting ministers, who have brought us inspiring messages, and we appreciate their help. We trust that we shall soon have a regular pastor. Oct. 24 a group from Manchester College were here and conducted the morning services. Nov. 7 our B. Y. P. D. gave a play entitled We Want Peace. This play is to be presented at the Baugo church on Nov. 28. Nov. 10 our father and son banquet was well attended. We had a splendid program. Bro. Allen Weldy, national president of Men's Work, was toastmaster. The speaker was Bro. Elden Evans of New Paris, president of Northern Indiana Men's Work. Several numbers were rendered by a Negro boys' quartet and also by a young man who played a musical saw. The banquet was furnished by the Women's Work.—Paul Singrey, Elkhart, Ind., Nov. 17.

Roann.—Our revival began Oct. 17 with Bro. Strausbaugh of Obio in charge. He preached the Word with power from on high each evening. We know God will bless him in his efforts here. Bro. Dillon of N. Manchester directed tbe music. The other denominations co-operated with us. The meetings closed Oct. 31 with two added to the church. On Nov. 1 we held our communion with Bro. R. C. Wenger of North Manchester conducting the service. The baptismal service and installation of Brother and Sister Hoffman to the ministry took place just before tbe communion, with Bro. Wenger in charge of the installation service. Our bomecoming will be Nov. 21. Everyone is welcome. Bro. Kintner preached for us Nov. 14. The evening services were dismissed on account of the M. E. revivals.—Mrs. W. Musselman, Macy, Ind., Nov. 15.

IOWA

Waterloo City.—Our city is entering the last two days of the Lowry evangelistic campaign. This has been carried on for five weeks. We feel certain that it has done a great deal towards the betterment of our community. We look back with pleasure on the State Christian Endeavor convention which was held in our city two weeks ago. Churches of all denominations took part and our members opened their homes to entertain folks from out of town. We made a very commendable showing of co-operation in our Dairy Cattle Congress project. It is the custom of our church to have an eating booth at this affair each year and although foodstuffs were high our project left us with an exceptionally fine net profit for our women's missionary society. We record with reluctance the fact that Brother and Sister S. J. Cable have left Waterloo to reside in Long Beach, Calif. They have seen the church building plant grow from a small one-room building to this present commodious plant and have had a large part in bringing about all this growth and development. Mrs. Cable will he missed in the primary department where she was superintendent for many years and later served as a teacher. Our best wishes and prayers accompany them to their new home. Mrs. Cora Hoff of Long Beach has been a visitor in our midst for several months and will soon return to California. Our choir has resumed practice and is showing much progress. The Sunday preceding Thanksgiving has been designated as our annual harvest festival and rally day. At the evening service the women's missionary society will sponsor a program of appropriate moving pictures. Luncheon will be served at noon and a social hour is planned for the afternoon. Communion will be held on Dec. 5.—Mrs. Thomas Thompson, Jr., Waterloo, Iowa, Nov. 10.

KANSAS

Quinter.—September council convened with Eld. D. A. Crist presiding. Reports were read by the treasurer and clerk. It was decided to represent by delegate to the district meeting which was held in Portis, Kans. We enjoyed a sociable time at our Sunday-school picnic Aug. 19. Our Sunday scbool has been very much handicapped the past two years as a good many have moved to other places to find work. On Oct. 13, 1937, the Ladies' Aid sponsored a fellowship banquet, with two hundred and thirty-five attending. All seemed to enjoy the fellowship of old friends and neighbors. The net proceeds were $52.50. We hope to go forward and make this year more successful than the past. Our revival meetings began Oct. 25 with Bro. H. L. Ruthrauff, Hutchinson, Kans. His sermons were well grounded in the faith and truths of the Bible. As a result thirty-three were added to the church by baptism. Everyone was strengthened and encouraged to go forward.—Mary M. Bishop, Quinter, Kans., Nov. 16.

Washington Creek.—We had the pleasure of having Brother and Sister B. M. Rollins of Keyser, W. Va., hold a two weeks' meeting Aug. 10-22. The attendance and interest were good. One was baptized and three received by letter. At the close of our meeting we had our love feast. We met in council Sept. 11 and elected the following officers: Elder, Bro. L. H. Griffith; adult superintendent, C. B. Hoover; children's superintendent, Mrs. Frank Haas. District meeting was held at Ottawa Oct. 1-4, and some from our church attended. On Oct. 19 the annual meeting of the Douglas County Council of Christian Education was held at our church, with a large attendance. We had several good speakers including Bro. V. F. Schwalm of McPherson, Kans. In the evening after Bro. Schwalm's lecture the young people of the West Side Presbyterian church gave a short play. Our church is getting along nicely with a steady increase in attendance. Bro. W. R. Argabright is our pastor.—Vera M. Postma, Lawrence, Kans., Nov. 12.

MARYLAND

Long Green Valley.—We held our council Nov. 13, with Eld. Wm. E. Roop presiding. Much unfinished business was pleasantly disposed of and two letters of membership were received. The historical committee reported sold more than this church's allotment of History of the Church of the Brethren in Maryland. The church and Sunday-school treasurers and all of the committees gave favorable reports. Bro. C. P. Breidenbaugh was re-elected church clerk; Bro. J. C. Breidenbaugh, treasurer; Bro. Earl Southard, member on Sunday-school board; C. P. Breidenbaugh and Melvin Gunther, Sunday-school superintendents; Sister Ida Breidenbaugh, Messenger agent and correspondent; Wm. E. Roop, elder. Our usual Thanksgiving service will be held Nov. 25 at 10 A. M. Bro. I. S. Long is expected to deliver the sermon.—Mrs. John C. Breidenbaugh, Long Green, Md., Nov. 19.

MINNESOTA

Guthrie.—Friends of the community honored and surprised Brother and Sister S. H. Saathoff at a dinner on their silver wedding anniversary Oct. 31. A lovely silver tray was presented to the couple. We held our love feast Oct. 10, with Bro. Frank Allen presiding elder and Bro. Nelson of Barnum as guest minister. A large crowd was present with Brother and Sister Nelson, Velma Miller, Bernice Finifrock and Harold Bergstrom as guests. Bro. Nelson gave the morning address. We met in council Oct. 10, with Bro. Allen presiding. Sister Myrtle Barley was relicensed to the ministry. Bro. R. F. McIlnay of Minneapolis spoke for us on Oct. 16. Everyone was greatly helped by the message. The B. Y. P. D. met in a Bible verse contest with the Guthrie Epworth League at the Brethren church Oct. 9. The B. Y. P. D. defeated the League but the League will return the challenge next spring.—Eveyln Saathoff, Bemidji, Minn., Nov. 12.

MISSOURI

Osceola.—We met in council on Nov. 14, with Bro. James M. Mohler presiding. We will hold our love feast on Nov. 26 as our pastor, Bro. L. M. Baldwin, and our elder, Bro. Mohler, can both be present at that time. A favorable report was given by the treasurer. Twenty members were present. Our Sunday school is thriving and we have a good attendance. Young people's meeting is very interesting and is going along nicely under the leadership of Miss Mildred Lyon. Our Women's Work is progressing and we meet each Thursday afternoon to quilt. For our devotional service at Aid we each learn a Bible verse and after saying our verses we close with prayer. We are all pleased with our new pastor. He comes twice each month and gives us inspiring messages. He also held revival meetings in August. There were no converts but we were helped by his good sermons and kind words. We have new Bibles now and they are a big help in our church work. Everyone seems willing to do his or her part and with the help of our Master we are sure the Osceola church is going to stand out for Christ.—Mrs. Barnett Walker, Osceola, Mo., Nov. 15.

OHIO

Ashland City.—A special meeting was held on Mother's Day. The young people had charge of the devotional period paying respect to the mothers. Both the oldest and youngest mothers present were presented with a plant. A carnation was pinned on each mother present. A special service was also held on Father's Day. Sisters Deardorff and G. A. Cassel were delegates to Annual Conference. Sister Cassel and Brethren Deardorff and W. L. Desenberg were delegates to district meeting. The Sunday-school convention of Northeastern Ohio was held at our church and was well attended. Bro. Clyde Horst of Chicago was the main speaker. The music department of the Cleveland church presented an interesting program on June 13. During tbe absence of Bro. Deardorff the pulpit was filled by Brethren Desenberg and Chas. Helm. Bro. Deardorff was again elected elder; U. S. Kreider, Sunday-school superintendent; Clifford Friend, assistant; Sis-Hazel Fike, clerk; Ralph Brubaker, treasurer. Bro. Deardorff delivered a message at one of the union services. Our flower day and old

ANNOUNCEMENTS

LOVE FEASTS

California

Dec. 5, Reedley.

Indiana

Dec. 6, 7 pm, Flora.
Dec. 12, Elkhart City.
Dec. 13, Auburn.

Kentucky

Dec. 15, Constance.

Pennsylvania

Dec. 5, 6 pm, Chambersburg.

people's day were combined in one on Sept. 12. The children and B. Y. P. D. put on a special program and Bro. Deardorff preached a sermon. The flowers that decorated the church were taken to shut-ins after the service. Our Sunday evening services were again started on Sept. 19. Rally day and educational day were combined in one on Oct. 4, with a large number present. Our children and young people had charge of the opening services. Special music was furnished and Dr. De Lozier from Ashland College gave the address. Our young married people's class is doing some good work in interesting folks in Sunday school and church. We enjoyed the fellowship meeting of the Church of the Brethren and Brethren church held at the Brethren church in the city. C. D. Bonsack gave very helpful sermons. He told of his trip around the world. The B. Y. P. D. and intermediates met in one group in the evening with the B. Y. P. D. in charge. Bro. Zunkel of Danville, Ohio, gave a very spirit-filled message. Bro. Deardorff has just returned from a two weeks' meeting at Defiance, Ohio. Our love feast was held on Nov. 8. We have been having a very interesting Bible study with Dr. De Lozier as our teacher. We are expecting Bro. J. O. Winger to begin a series of meetings some time early in the new year.—Mrs. Fern Keefer, Ashland, Ohio, Nov. 11.

Beaver Creek.—Our mother and daughter banquet was held in the basement of the church May 5. This is always sponsored by the Sunday-school classes and a community club. Our pastor, Bro. E. Friend Couser, and his family attended the Nampa Conference. They were gone four weeks. The first Sunday of their absence we had a children's program. Brother and Sister Joe Gilbert took care of one service by giving a sermon in song. For the other services we had as guest speakers Brethren Garst and Barnhart. We feel that the inspirational reports we received from the Conference have added much to the interest in the church. Sister Couser directed our vacation Bible school July 26 to Aug. 3. This was the first one since 1931. The average attendance was forty-seven. We made a special effort to interest our young people in Camp Sugar Grove. The Sunday school paid half the camp fee for those who attended. As a result five boys and five girls went to intermediate camp and three girls to young people's camp. At our September council the officers were elected as follows: Charles Garber, Sunday-school superintendent; Harry Haverstick, assistant; Bro. Cliff Miller, deacon; E. Friend Couser, pastor. Our homecoming was Sept. 19, with Brethren Galen Royer and Perry Prather as our speakers and the Harmony Four of Ft. Wayne, Ind., sang sacred songs and spirituals for us. A basket dinner was enjoyed at noon. Our choir, directed by Brother and Sister Gilbert has been singing quite often. Plans are now being made for special music for Thanksgiving and Christmas. Community interest in our church has been growing. Sunday-school and church attendance has increased. The Home Builders class has given $50 as a missionary project. Our average Sunday-school attendance increased from 106 a year ago to 123 this past year. Our love feast will be held on Nov. 27.—Mrs. Cecile D. Stebbins, Alpha, Ohio, Nov. 11.

Cleveland.—While our pastor and wife were on their vacation during August the church was completely redecorated on the inside. The

WHAT IS ON THIS MAN'S MIND?

THE gentleman of the picture lives in Nigeria, the land of our Africa mission. Changes are coming to his land so rapidly that his mind is in a whirl about many things. Some of the white man's ways are better, and some he is not so sure about. So his brow is wrinkled, his eyes intent, and his lips parted in an expression of wonder.

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officials of the church and Sunday school met in a fall retreat on Sept. 25, 26 to plan the work of the church for the coming year. Council was held on Oct. 3 and the pastor and wife were chosen delegates to district meeting. Our pastor's resignation was read. He has accepted a call to the Meyersdale church in Western Pennsylvania. Some of our folks took advantage of the School in Christian Living Oct. 10-13. Our pastor spent Oct. 18-23 at the pastor's conference in Chicago. Oct. 31 Bro. Lynn Blickenstaff gave us an interesting missionary message. At the close of this service a special missionary offering was taken amounting to $38.50. On Nov. 7 we celebrated our tenth anniversary at our present location. Our elder, Bro. George Strausbaugh, spoke at our morning service. At noon a fellowship dinner was served at which former members of the district mission board and Mr. O. M. Walton, Executive Secretary of the Cleveland Church Federation, brought short but inspiring messages. In the afternoon Bro. Ora DeLauter, a former elder, brought a challenging message. We are looking forward to another year of greater growth and development.—Mrs. G. R. Egbert, Cleveland Heights, Ohio, Nov. 11.

Lima.—Last Sunday we rejoiced when nine were received into the church by baptism. One of our young men, while attending a revival service in the Lima church, gave his heart to the Lord, and as plans were being made for his baptism after our Sunday morning service, our pastor, W. D. Landes, invited others who might wish to follow this young man's example. As a result eight came forward—all married people except two. We had an all-day meeting Oct. 3, with love feast in the evening, with Bro. Boomershine of Dupont officiating. The attendance was good. Our Sunday-school officers were elected at our council, with Bro. Jesse Reese being retained as superintendent. Eld. S. I. Driver who labored in this church many years is very low at this time. Last week he was brought home from North Carolina where he and his wife had gone to spend the winter, and is now in the T. B. hospital at Lima. The Sisters' Aid has had a good attendance all summer and has been doing good work under the leadership of Sara Miller. At the last meeting new officers were elected with Blanche Kiracofe as president. The church is now preparing a program to be given at the Christmas season. Our church attendance dropped off some during the summer months, but is now increasing again. Last Sunday our attendance at Sunday school was 137.—Mrs. Nina Landes, Lima, Ohio, Nov. 15.

Pleasant Valley (Ohio).—We elected the following officers at our September council, with Eld. G. O. Stutsman in charge: Elder, Bro. Berkebile; Sunday-school superintendent, Edna Caupp; assistant, Gerald Lanker; Sunday-school treasurer, Ferne Rhoades; church treasurer, Herman Stocksdale; children's director, Stella Livingston. A special council was held Sept. 29 to select a new pastor, with Eld. Berkebile in charge. Bro. Clarence Erbaugh was selected, and has given some helpful sermons. We are now looking forward to our revival meetings which are to be held by Bro. Erbaugh, beginning Dec. 5 and continuing for two weeks. The revival is to be followed by communion services. The Ladies' Aid has been having profitable meetings with Theora Aswalt, president; Edna Caupp, secretary and treasurer; Ruth Aswalt, sewing superintendent who is making plans for the exhibits for the Ladies' Aid district project. They have reached their goal that was set at $30. We are going to keep on boosting it as much as possible, as we are sure it will be used for a fine cause. On Nov. 14 we were glad to have the Harmony Four of Kokomo, Ind., with us. They brought some very fine messages in Negro spirituals.—Miss Marie Caupp, Union City, Ind., Nov. 16.

OREGON

Portland.—There was a good attendance at our love feast Oct. 23, with visiting sisters and brothers from Mabel, Albany, Newberg, Damascus, Salem and also from Longview, Wash. On Oct. 24 we held our Sunday-school convention and young people's rally. Bro. Galen Miller, our Sunday-school superintendent, led the meeting on Sunday morning and Sister Phyllis Keller of Newberg led the young people's meeting in the afternoon. Our Ladies' Aid Society served a nice dinner at noon. Several from the Portland church attended the love feast and homecoming at the Albany church Nov. 13 and 14. A good spiritual meeting was enjoyed by all. It is a real homecoming to the writer to go home to the Albany church.—Octavia A. Hoppes, Portland, Ore., Nov. 16.

PENNSYLVANIA

Mt. Olivet.—On Oct. 10 we entertained the young people's rally of the northern zone of Southern Pennsylvania. Bro. Henry Hackman of Newville, Pa., spoke on the Peace Movement in the Brethren Church. Special music was rendered by Sugar Valley and Lost Creek. A basket lunch was served. The following officers will serve for 1938: President, John Kipp; vice-president, Donald Bashore; secretary, Thelma Leister; adult advisers, Esther E. Leister and Mervin Mensch. The next meeting will be held in Sugar Valley congregation. Mrs. Ada Brandt represented our church at our district meeting at Marsh Creek. Our district mission offering amounted to $62.86. Dec. 12 we will hold a Bible institute with Sister Martha Martin of Elizabethtown as instructor.—Mrs. Ada Brandt, Millerstown, Pa., Nov. 8.

Penn Run.—Brother and Sister B. M. Rollins of Keyser, W. Va., labored earnestly for two weeks and closed our evangelistic services May 30. Five were baptized and one reinstated. During the summer our Sunday school was represented at state, church and district camps. Officers were elected at the council Sept. 17. Bro. Howard Keiper was elected elder. Three delegates represented us at the district meeting at Meyersdale. The New Brethren Hymnal is a recent addition to our church equipment. Sister Grace Clapper of China will bring a message Nov. 10. Bro. Ivan Fetterman preaches for us every second and fourth Sunday.—Florence Dick, Clymer, Pa., Nov. 8.

Shamokin.—Sept. 12 the Elizabethtown B. Y. P. D. quartet was with us. Twenty-eight were in the group. The Ladies' Aid gave a supper for the men's organization and a playlet, The Sewing Bee, was given. Oct. 1 the Davis Bible School students gave a program; each one represented their country, and gave his or her life story before accepting Christ. There were sixteen in all. Oct. 3 four of the students of the Davis Bible school had charge of the service. Oct. 10 the Neis quartet of Reading, Pa., was with us. Oct. 16 we elected officers at our council. Oct. 17 we held our love feast, with Bro. P. J. Forney as elder in charge and Bro. Whitacre in charge of the service. Seventy were present. Bro. Whitacre is going to Reading, Pa. Nov. 7 the volunteer group from Elizabethtown College had charge of the morning service and in the evening Rev. Paul Ford presented slides of Jamaica. Bro. Whitacre is holding an evangelistic meeting at the Fairview church.—Betty Down, Shamokin, Pa., Nov. 8.

Williamsburg.—Our church met in council on Oct. 4, with our elder, Bro. C. O. Beery, presiding. Church officers were elected for another year with Bro. Beery as elder. The first Sunday in October was promotion day and we also had installation services for the officers and teachers. In August the Sunday-school convention of Middle Pennsylvania was held in the Williamsburg church, with a large attendance. Bro. W. M. Beahm, missionary from Africa, was the main speaker. On Oct. 24 Bro. John R. Snyder began a week's meeting prior to our love feast. He preached seven strong uplifting spirit-filled sermons and three accepted Christ and were baptized. Oct. 31 we held our communion services with a large attendance. Bro. Ira Holsopple from the Martinsburg church officiated. During the week of Nov. 8 our pastor, Bro. Beery, held meetings in the Tyrone church prior to their communion.—Mrs. Sarah Shelly, Williamsburg, Pa., Nov. 11.

VIRGINIA

Belmont.—We met in council Sept. 11, with Bro. I. N. Zigler presiding. The visiting brethren gave a very satisfactory report on the yearly visit. Bro. J. M. Mason was re-elected superintendent for the Belmont Sunday school; Bro. W. R. Brooks, superintendent of Brooks mission; Bro. Arthur Wheeler, adult adviser for our B. Y. P. D. Bro. Foster M. Bittinger held a six-day meeting for us at our mission point during the first week in September. Having no church in which to meet, we arranged for an outdoor meeting. The weather was fine and the attendance was extremely good. Three were added to the church. We have decided to build a church at the mission. Our membership is small and our means limited. Our love feast will be held at Belmont on Nov. 20 at 6 P. M.—Mrs. R. E. Mason, Mineral, Va., Nov. 8.

Bethel.—We held our annual homecoming services Oct. 17, with a large crowd present. Our pastor, Bro. W. E. Cunningham, who has been with us over twenty years, preached the morning sermon. We also had a special scripture reading, music, a recitation and a short history of Bethel church. The afternoon sermon, A Good Soldier, by Bro. I. N. H. Beahm of Nokesville, Va., marked the close of a week's series of meetings. Three were baptized. We believe that much good was accomplished by these meetings. Bro. Beahm's excellent sermons were indeed reviving. Next year our homecoming will be on the third Sunday in September.—Mrs. P. L. Proffitt, Shipman, Va., Nov. 5.

Valley.—We had a vacation Bible school for two weeks in July. Thirty-two were enrolled with five teachers. Bro. Robert Cocklin of Pennsylvania conducted our series of meetings. Five were added to the church by baptism. Brethren S. J. Miller and N. E. Garber were our delegates to district meeting. At our harvest meeting in October a collection was taken for the district mission board. We have preaching services every Sunday except the fifth Sundays.—Vernie Dichl, Nokesville, Va., Nov. 9.

Waynesboro.—Bro. John T. Glick held a revival meeting from Aug. 29 to Sept. 12 and twenty-eight were baptized. Bro. Glick officiated at our love feast on Sept. 19. Bro. Walter Coffman was with us at the morning service on Sept. 19, at which time we elected our pastor and elder and Sunday-school superintendents as follows: Bro. D. B. Garber, elder and pastor; Bro. C. R. Sheets, superintendent; Bro. D. H. Wright, assistant. We met in council Sept. 24 and elected the following: Bro. J. E. Sayre, intermediate superintendent; Bro. C. R. Powell, junior superintendent; Sister Roy Garber, primary superintendent; Sister J. E. Wampler, beginners' and cradle roll superintendent. The volunteer mission band of Bridgewater College gave a program on Oct. 24. Bro. W. M. Kahle preached on Oct. 31 and met with the men in the afternoon.—Mrs. D. H. Wright, Waynesboro, Va., Nov. 8.

WASHINGTON

Ajlune.—We are glad to report the good turnout of our three weeks' revival meetings. Sister June Yearout gave us some wonderful messages and fifteen persons accepted Christ and were baptized. For the past two weeks we have dismissed our Sunday night services to attend Sister Yearout's meetings in a neighboring town. In her meetings there she had five conversions. I'm sure our immediate community profited from her wonderful sermons, and we are glad to say she has decided to call Ajlune her home. Violet Addington became the bride of Donald Long on Oct. 3 at a church wedding, with Bro. E. L. Whisler officiating. On Oct. 24 a number of our group attended

the semiannual coast convention in Tacoma.—Elsie Nikos, Ajlune, Wash., Nov. 9.

Ellisforde.—We met in council and elected the following officers: Elder, C. V. Stern; assistant, C. E. Holmes; Sunday-school superintendent, John B. Longanecker; assistant, Mrs. Richard L. Longanecker; intermediate superintendent, Mrs. Henry Colbert; assistant, Mrs. Percy Shamberger; junior superintendent, Mrs. E. A. Beaughan; assistant, Mrs. Bertha Bellenger; secretary, Adria Peterson; treasurer, Leona Finley. Bro. Paul Longenecker of Yakima, district field man, was with us on Oct. 19 for a workers' conference. At this writing most of our members and their families are busy harvesting the apple crop. The crop is bountiful and of high quality. Our church program and the music committees are busy preparing for a Thanksgiving program. We are again making a drive to get the Messenger into seventy-five per cent of the homes and are succeeding. Our evangelistic meetings will be held the last week of December and the first week of January. Our ministerial committee presented Bro. Mark Schrock's name as one of the men they had contacted. The church voted to have Bro. Schrock conduct our revival. Our district mid-winter conference will be held Dec. 3-5 in Seattle. We hope to have a large group from here in attendance.—Mrs. Earl G. Longanecker, Tonasket, Wash., Nov. 9.

WEST VIRGINIA

Glady.—Bro. V. L. Bennett gave us inspiring sermons from May 22 to June 1. The attendance was good. June 11-18 Bro. Bennett was with the Wildell people, which is a part of the Glady congregation. During the latter half of June, Sisters Wolfe and Miller taught a very successful daily vacation Bible school at Glady. The last of August Ada Scrogum from Elkins, W. Va., conducted a vacation Bible school at Wildell. This was the best Bible school ever held here. Every child of Bible school age was enrolled. Aug. 9-13 three of our young people attended Camp Hope and enjoyed the week very much. On Aug. 1 an inspirational Sunday-school convention was enjoyed by our members and the community. The following visiting ministers were very helpful in making this convention a success: Noah Fike, T. F. Valentine, Robert Byrd and W. J. Row. Eld. Boyd H. Phares baptized five at Wildell. The regional director, Walter M. Kahle, gave us a very inspirational and helpful address on Aug. 18. Sept. 19 a group of ten from Manheim was with us in the morning and at the Wildell house in the afternoon. Their program was good and Bro. Graybill Hershey gave a splendid sermon at each place. Our elder, J. J. Scrogum, presided at the council Oct. 19. A fine Christian spirit prevailed during the meeting. Sunday school was reorganized. Eld. B. H. Phares is named as our elder for the coming year. J. J. Scrogum, who has been elder and pastor for three years, is now entering his fourth year as pastor here.—Walter L. Shiflett, Durbin, W. Va., Nov. 6.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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THE GOSPEL MESSENGER

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UNION CENTER CHURCH OF NORTHERN INDIANA

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Luke 2: 8-20

"There is born unto you this day a Savior, who is Christ the Lord"

The Birth of Jesus

Luke tells the beautiful story of the birth of Jesus at Bethlehem and the message of the angels to the shepherds. Each year this story grows in meaning with repetition.

The message comes to little children and they rejoice in the birth of the Baby Jesus, the Gift of the heavenly Father's love. It comes to youth, who begin to hear in it the call of God to accept the Christ with his ideals into their lives. It comes to people of mature years with its challenge of God's love and Christ's saviorhood, ready to help and sustain in every sort of need.

Tuesday: Luke 1: 46-55

"My soul doth magnify the Lord"

The Magnificat

Certainly one of our first responses to the Christmas message should be an overflowing of soul in praise to God. The poetic outburst recorded of Mary in Luke's Gospel is a splendid aid to such expression. It is called the Magnificat, from the first word in the Latin version.

Mary's song was a hymn of praise for God's mercy and providence. These elements were evident in the birth of Jesus. But we who have the whole story of his life and mission before us—and the experience of its power—should be able to go much farther than Mary could in giving praise for God's love and goodness.

Wednesday: Acts 3: 22-26

"All the prophets from Samuel . . . told of these days"

Foretold by Prophets

There is a yearning in the human heart for a Savior like Jesus. This is manifest in the utterances of the old Hebrew prophets, from first to last. Peter says they all spoke of the days in which he lived. Not nearly all of them made specific mention of a coming Messiah, but practically all reached forward in faith to the coming of better days, under the providence of God. The finest elements of their hopes were realized in Christ and his gospel.

It is interesting to find this same yearning for a new day and hope for a Messiah also among gentiles in some of the Greek writings. Christ's coming was the answer to human need. His coming is the answer to the present world's need for a new day.

A Savior Who Is Christ the Lord

Nineteen hundred years ago a band of angels heralded to simple shepherds the glorious tidings that their fondest hopes had come to realization—Christ the Lord was born. And what was more, he was within reach that very night, in near-by Bethlehem. The angelic message is sung from year to year by many voices that would utter praise and invite worshipers to leave their cares and come to worship him.

The summons today is to come and rejoice in the love of God. There is no proof of the divine love as clear and persuading as the spotless life, sacrificial death and victorious triumph of Christ.

The summons is to bring our gifts to him. The coming of Christ calls for a response commensurate with the Gift. Surely nothing but the best is in place—our hearts, our all. From our response what sort of Gift does it seem that he would be?

The summons is a call to accept him. This means taking not only the salvation which he gives, but the ideals that were in his mind and the passion that was in his heart. He wanted to bring in the kingdom of righteousness and love among men. Do we? He wanted to do this badly enough to die for the cause. How far will we go?

The summons is thus a call to follow—to follow him in the way he lived and worked and died.

Micah 5: 2-5; Luke 1: 67-79; 2: 11.

Thursday: Matt. 1: 21-25

"It is he that shall save his people from their sins"

The Savior

Jesus is the Savior. The Jews expected a savior from national bondage to Rome. But Jesus came to save men from a deeper slavery—that of the individual soul to sin and that of society to injustice and selfishness. He saw men as potential sons of God. There was no difference to him in class, race, sex, or age. He confined himself largely to the Jews in his work, but indicated that his followers were to go to all the world with the message. He fanned into flame the smoldering passion for truth and righteousness in the hearts of people wherever he met them.

The first interest of Jesus is to save from sin and kindle anew the higher life. Then he would add every blessing. In every heart there is a cry—uttered or unexpressed—for help to make life meaningful. We need help from without—from above. Jesus is ready to save and help.

Friday: Gal. 4: 1-7

"God sent forth his Son . . . that we might receive the adoption of sons"

The Son of God

Jesus was the Son of God. The Jews were incensed against him for admitting the truth, because they thought it was dishonor to God. But a father is dishonored only in an unworthy son; he is honored when the son is worthy. It is so with God. Christ in nature, interests and power was the true Son of God. He used his sonship always in such a way as to honor his Father.

Paul finds a rich heritage in Christ's sonship, for he sees in it the means of our adoption into the family of God. Because he is in the Son, we may be sons.

Saturday: Luke 1: 67-79

"The Lord . . . hath raised up a horn of salvation for us"

The World's Redeemer

It is hard to get a wide enough horizon for Jesus' mission. When we think we have it defined in this area of life and that, something takes place to open new fields where the spirit of Jesus is needed.

The Jews thought of his mission as only to their race; the early disciples had difficulty in outgrowing that view. Some in our day would confine his kingdom to an elect few and restrict it to a limited area of human needs. But the more we learn of Jesus, the farther we can look; he holds the key to life for all mankind. His field is as broad as God's world.

Sunday: Isa. 9: 1-7

"Of the increase of his government and of peace there shall be no end"

God's Gift to Humanity

As broad as humanity, and as long as time. Such is the picture given us of the ultimate reach of Jesus' mission. When reverses have come, men have repeatedly taken refuge in the hope of a sudden interference from heaven that would lift things out of normal human processes. But it seems that Christ's way is to premeate gradually the whole of life with his spirit, and this takes a long time, especially when there are so few to cooperate with him. He awaits the winning of men's wills by the power of love shown in the lives of his children.

We still do well to dream of the coming of his kingdom in its fullness. But our dreaming should be followed by dedication of ourselves to the kingdom interests and effort to bring the kingdom in.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., December 11, 1937 No. 50

EDITORIAL

Crime and Punishment

SHOULD punishment fit the crime, or should it fit the individual? Is the point to get even with the criminal or to save a misguided individual? These thoughts came to one reader as he scanned the report of an address given by Rodney Brandon, former director of the Illinois Department of Public Welfare.

Of course the problem is not as simple as the two extremes we have put in contrast, but the proper treatment of the criminal is still an open question. Even our best institutions are far from successful in the measure they ought to be. Here is what Mr. Brandon reports for one of the finest institutions of its kind:

"Yet analysis shows that fifty per cent of the boys from downstate, sent to St. Charles, were later hanged, electrocuted, shot by policemen or put in the penitentiary, and that ninety per cent of the boys from Cook County, sent there, later met this same fate."

H. A. B.

While We Wait

THIS is written the day before Thanksgiving. There has just come to the mission offices a letter from China with newspaper clippings detailing some of the horrible things taking place in that war-torn land. It is hard to fit them and Thanksgiving together, especially when the picture must include one's own dear friends. And the eternal question, why such awful suffering must be, takes on new point and pain.

It doesn't take the pain out but it helps us to endure it if we refresh our memories with a few well established facts: (1) The whole course of human history is like this. (2) The redemptive power of suffering love is very great. (3) It is characteristic of death and desolation to yield new and richer life.

While these facts can not be questioned successfully, it is highly probable that if the making of the world had been left to you and me, we would have had one in which such things did not need to be true. We would have ordered one with much less suffering in it and would have confined this strictly to the guilty. Provided, of course, we would have permitted anybody to be guilty. What else we might have had in such a world we shall not attempt to say.

But since we were not consulted about this, it will be the part of wisdom for us to "accept the universe" as it is and lay firm hold on the solid and comforting facts noted above. Let sympathy with the suffering be not merely sentimental but genuinely practical. Let the past assure us that out of the chaos and misery of our times will come a more abundant life for a rebuilt humanity. Let us be thankful that the future is in the hands of Wisdom infinitely greater than our own while we continue to love and trust and wait.

E. F.

"The Soul That Sinneth"

MANY centuries ago a young man was sitting by a river in a strange land. He and many of his people were in exile. His problem was to discover the meaning of life under tremendously changed circumstances. There are many today who can appreciate this young man's situation; for they, too, face some aspect of his problem.

As this young man thought back over the history of his people he recalled that responsibility had been generally interpreted as a family or group affair. The prophets of the Hebrews had predicted national disaster if there was not a general turning to God. In which case punishment would come and did come upon young and old, upon good and bad alike. The predicted stroke had fallen; and Ezekiel, with many other Hebrews, was carried into exile.

But in the day of adversity Ezekiel saw there was another side to this matter of responsibility. In the confusion of being carried away into captivity the individual was thrown upon his own resources. Perhaps as never before in the history of Ezekiel's people it was a case of every man for himself. And so

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Ezekiel pondered this new aspect of responsibility. Out of his thinking there came a new philosophy of life—a philosophy based on the doctrine of individual responsibility. Negatively stated, it is this: "The soul that sinneth, it shall die" (Ezek. 18:4, 20).

Naturally it is the positive aspect of this doctrine which is of greatest interest to us. "If a man be just, and do that which is lawful and right, . . . he shall surely live" (Ezek. 18:5-9). That is, Ezekiel saw what had not been so clear before, that the individual is the ethical unit. In the heart of every individual is a great divide. Here the choices are made which lead to life or death for one personality. And as numbers choose, so tend to go the fortunes of the community and the nation.

It was Jesus who carried this doctrine of individual responsibility to its logical conclusion. Of course his emphasis was upon responsibility as opportunity to choose the best. And so what profound respect he had for the integrity of the individual! Here he found the ultimate values. So keenly did he feel this that he set himself to the encouragement and liberation of all men, and particularly those who were handicapped in some way. His aim was to make it possible for every soul to freely choose the way it would go.

It is easy enough to see how Ezekiel came to discover the doctrine of personal responsibility. We can see how basic this is in the life and teachings of Jesus. We can see how in our own day of change and confusion, that choice with attendant responsibility centers on the individual—or can we? It is so much easier to go with the crowd, to drift with some current trend. It is still hard to think for one's self, to stand alone.

Yet with all of the sinister forces which are today directed at the individual, it is becoming increasingly necessary for every soul to be able to stand alone. As knowledge and opportunities multiply it is clear there is added need for a sound personal philosophy of life. It is still true that "the soul that sinneth, it shall die. But if a man be just and do that which is lawful and right, . . . he shall surely live." H. A. B.

When They Don't Ask You to Teach

A GOOD woman in her early thirties has a problem. She is Brethren born and bred, with brothers and other near kindred in the ministry and like positions of service and responsibility. Her father is an elder in the church. She has young children of her own and is "most concerned about some of the teaching material in the primary and junior departments." She has a perfectly normal and healthy desire to be useful and is willing to work. But let her state her problem in her own words.

"When a person feels a desire to be active in church or Sunday-school work just what should one do? Obviously, not write out an application as a seeker of a position. . . . I have never been elected or appointed to any office [she has lived there six years]. Please don't misunderstand me. I hadn't particularly been wanting a place before, but it does seem to me that there should be something for me to do. We have a rather large membership, well over six hundred, hence many teachers are needed. I have taught in primary grades in public school, have two years of college, have taken various teacher training courses. . . . I have reason to believe some of our Sunday-school teachers are teachers because they have asked to be. Is that what I should have done? I do not think so."

What do you think about that? There is no doubt that sometimes persons in high place who ought to be alert at looking out the best talent available have such poor eyes that they just don't see it. We would not pass judgment on this case without knowing all the facts, but we can imagine circumstances in which one would be quite justified in a voluntary offering of service. The church has sanctioned this for ministers. Why not for teachers? It should not need saying that such an offer should always be made in humility and with great respect for the judgment of the congregation or board or other responsible authority to whom it is submitted.

But whether the offer is made and declined or not made at all, we would suggest that our would-be teacher make an earnest effort to discover, with the help of friends whom she can trust, whether there could be anything in her own life or manner that would explain the failure to call her to the service she would like to render. Having made this careful inquiry and having found no such hindering cause, there would still remain this great and comforting fact: there are so many unofficial ways of doing good.

Surely there are those in her community who need and would welcome such little ministries as she could give, perhaps including even a sort of private teaching ministry. Without being officious about it, could she not find opportunities to lead hungering and wondering souls here and there into the light of a clearer understanding of God's ways with them? In a word, can she not make herself so useful a lay-woman, so indispensable a member of the church, that the authorities in command will be compelled to take notice?

And if they do not, even then, maybe the Father whose eye is on the sparrow and who will not allow the giving of a cup of cold water to fail of its reward—maybe he will notice and in his own way and time grant recognition. In any event, the simple satisfaction of having done one's best to serve after the manner of the Master is very, very sweet. E. F.

THE GENERAL FORUM

A Prayer

BY ROBERT BYRD

Grant me the strength
To live at home today
Above the common
On the Christ-trod way;
And midst the trials
That perchance I'll meet,
May I keep close
The imprints of his feet.

Give me the grace
To kind and gentle be
To those at home,
Whose petty faults I see;
And grant me patience, Lord;
Through every task
Full victory give
In Jesus' name, I ask . . . Amen.

Junior, W. Va.

The Christian Year

BY J. CLYDE FORNEY

THERE are two very definite reasons why the year's work and ministry of the local congregation should have thought and careful planning. The congregation of believers, and those seeking the way of Christ must have a consistent and complete diet of spiritual food based upon the needs of the individual and collective life and upon the Christian message. Then, too, the ministry of the church through the pastor to be most efficient and effective requires a plan of structure and procedure. Naturally there are two arguments for planning more specifically. There are a great many who reveal little knowledge of the life, ministry, and teachings of our Lord. Few possess any knowledge of the events of the life of the church and the special periods and events of the Christian year. The planned church year will give more understanding and create a church consciousness. The minister who is often confused about what to preach and what to do that his people may receive a full diet will find the church year of inestimable value. He will at once have a sense of direction, purpose and destiny in his general and specific plans.

The churches that have had the free type of service and church year have come to see value in a planned outline of services. In fact, unconsciously there has been built up a series of special seasons and special days. May we now consider some of the recent work accomplished to the end that the churches might have a planned church year. More spiritually speaking, the plan should be called the Christian year, because it is the church following a year's program built around the life of our Lord. The Christian year has seven main periods or spiritual seasons.

The first is the season of Advent. This is a season of expectancy. It extends from the Sunday nearest to Nov. 30, first Sunday in Advent, to Christmas Eve. This is a period of four Sundays. Here are four Sundays upon which the minister may well give attention to the need for Christ and the meaning of his coming into the world of human events and experience.

The second season is Christmas tide: the season of the nativity. This period extends over two Sundays. Here the burden of the ministry will be: the birth of our Lord, the wonder of the incarnation, redemption and peace. This period of two weeks is rich with background and experience.

The third season of the church year is the season of Evangel which extends from Jan. 6 to Ash Wednesday, March 2 of 1938. The central theme in this season is Christ the Light of the World. World-wide vision, with the world-wide missionary emphasis which brings the Church of the Brethren to the achievement offering, is a great opportunity to preach on the power of the Christ and his universality.

The fourth season is Lent. It is the season of springtime, a season of renewal. This extends from Ash Wednesday, March 2, to Easter Sunday, April 17. This is a period of forty week days and six Sundays. This is a period of spiritual renewal which should have all the beauty and glory of the springtime. The minister and his people have a most important opportunity in this season to plan a church program and preaching ministry.

The fifth period in the Christian year is Eastertide. It is a season of the resurrection and covers the time from Easter Sunday to Whitsunday (Pentecost) June 5; a period of fifty days, including seven Sundays. In this season there are several special days: second Sunday in May, the Christian home; third Sunday in May, young people's day; fourth Sunday, rural life Sunday.

The sixth period of the Christian year is Whitsuntide (Pentecost), the season of the baptism of the Holy Spirit; a period of two Sundays. It is the anniversary of the Christian church, and hence a time when the meaning and significance of the church can be set forth. It is one of the opportunities in which the loyalty and devotion to the church can be built into the consciousness of the people.

The seventh and final period in the Christian year, Kingdomtide, is a season of church and kingdom loyalties. This period extends from June 19 to Sunday, Nov. 24, which is the first Sunday in the new Christian

year. Here the church and her ministers have a most unusual opportunity to build the kingdom of God in the hearts of men and the life of the church and community.

The Christian year as outlined above is the framework around which the minister and his fellow workers can build a full church program that will be effective and helpful. Much creative work will be necessary. Much hard work will be inevitable. When all is ready, then the breath of life must be breathed into it, that it may stand up and function as a living reality. The whole plan must become inconspicious through its vitality and purposeful objective.

For further help, write to the Ministerial Board at Elgin and ask for "The Christian Year," a bulletin from the Federal Council of Churches of Christ in America. It can be had for twenty-five cents. With the hope that the Christian church may go forward in the work committed unto her these suggestions are set forth to help the minister and the church.

Elgin, Ill.

I Am Expecting a Guest. Are You?

BY MRS. HORTENSE BRYSON HILTON

I HAVE been cleaning, dusting and polishing and getting my house in order for I am expecting a guest and oh, what a humiliation if my guest should find me unprepared. After I arrange everything comfortably, I must then bring in the roses and spice leaves so that my house will be sweet and fragrant. I do not know just when my guest will arrive, for it may be on the noonday train or the midnight express, but I shall trim my lights and be prepared for I want to greet my guest with a welcome hand.

Are you, too, expecting a guest and getting prepared? Or, on the other hand, are you just living in your musty shell, so that when the doorbell rings you will be ashamed and frightened to admit your visitor? But that visitor is certainly coming to us all, for the Guest I am expecting is my Divine Master. Yes, my house, or rather my body and soul, is being cleaned and polished. Should it be in the twinkling of an eye or could I hear the call coming closer from afar, I hope he will find me ready and waiting.

Even after my house is put in order shall I sit with folded hands, or shall I bring in the roses and spices to perfume my life, by helping others less fortunate than myself. There are the sick and afflicted to whom I may lend a helping hand; there are the needy, those in distress, whose waves of life are pressing them under; there are those who see nothing but black despair before them, so to these I can speak a word of cheer. I can share with them of what God has blessed me, help the fallen to rise and give smiles in place of frowns. A smile can work wonders and God knows it costs you nothing. In this way by helping my fellow man I can gather the roses that will perfume my house or life. Then when the waters of life roll back and the gates of eternity open and my guest knocks, I pray my house will be ready. I pray that the black marks on the slate of my life may be wiped away and my going sweetened by the helping hand I gave to others.

For the coming of this great Guest I keep my lights trimmed, but I know they will be dimmed by the radiance of his face, as we hand in hand pass over the river to join the loved ones who have gone on before.

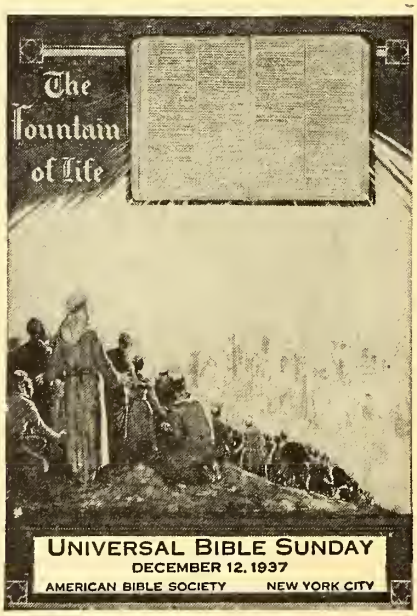
Chickasha, Okla.

Universal Bible Sunday

The Fountain of Life

BY REV. FRANCIS CARR STIFLER, D. D.
Editorial Secretary of the American Bible Society

UNIVERSAL Bible Sunday, Dec. 12, is finding a more eager and widespread support than ever in the long history of its observance. With the world rushing onward in the gathering shadows, men and women are turning to the Scriptures as their source of light and their guide to security.



The American Bible Society has mailed to 110,000 pastors in the United States a brochure entitled *The Fountain of Life.* The brochure is accompanied with a set of suggestions for making the observance of Bible Sunday effective. The most popular suggestion is the offer in quantities of a little folder entitled *My Reading Record,* to be used by the people of the churches and other interested individuals for recording the chapters of the Bible they may have read and encouraging regular daily use of the Scriptures. It is expected that the coming months will record a marked increase in the popular reading of the Scriptures.

The brochure itself is written by Alonzo W. Fortune, pastor of the Central Christian church of Lexington, Ky., and professor of Practical Theology in the College of the Bible located in his city. Dr. Fortune

served this year as president of the International Convention of the Disciples of Christ.

A new feature of Universal Bible Sunday is the extensive radio program inaugurated for the first time this year. A nation-wide program over the Columbia Broadcasting System is to be given on Dec. 12, at 1:30 E. S. T. John T. Manson, president of the American Bible Society, will introduce Secretary Cordell Hull who will give the address. The music will be rendered by the boys' choir of Grace church, New York City. Sunday schools and churches across the land are planning to listen to this program. There will be in addition more than fifty half-hour programs on local stations scattered throughout the length and breadth of the country and an announcement of the celebration will be made on scores of other local stations.

The governors of the states have given their official endorsement to Universal Bible Sunday and the President of the United States has issued a proclamation commending its observance.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." There is an increasing evidence that this year more than for many years past the people of our country, who love the Word of God, are eager to do their part to commend it as *The Fountain of Life*

Temperance

BY ELMER B. HOOVER

TEMPERANCE comes from the Greek word *enkratia,* which means power over oneself, self-mastery, complete self-control.

The main function of temperance consists in restraining and moderating the desires wherewith we yearn for those things which are apt to turn us away from God's laws. Augustine described temperance as that action whereby the soul with the aid of God extricates itself from the love of lower (created) beauty and wings its way to true stability and firm security in God.

A Christian stands in a threefold relationship to God, to his neighbor and to himself (Titus 2: 12). Righteousness represents his attitude toward his fellow man or his neighbor, godliness his attitude toward God, soberness his attitude toward himself. Soberness represents the right balance in all things. It brings the lower part of one's nature into subjection to the higher, the flesh into subjection to the spirit; it means the spirit of man guided by the Holy Spirit of God, governing the soul or intellect, then the soul, thus sanctified governing the flesh, and the whole man, body, soul and spirit kept under control.

In the Sermon on the Mount Christ dwells on the restraint under which not only our actions and our words must be held, but also our thoughts. He sees in the angry thought the germ of murder, in the impure thought the germ of adultery, and so he goes to the root of the matter. It is no use to cleanse the stream at a certain point in its course, if the fountain from which it flows is impure. If the stream is to be kept pure, the fountain must be kept pure. Thus we see that if our words and actions are to be under control, the thoughts of the heart must be under control. It is from within, out of the heart, that all kinds of irregularities proceed. In Prov. 4: 23 we read: "Keep thy heart with all diligence; for out of it are the issues of life." We must determine whether these issues are to be good or bad, for the upbuilding or detriment of the soul.

Christ stands before us as an Ideal. He presents to us a life which is the very embodiment of temperance, a life of perfect self-restraint, of complete self-mastery. His was a life free from excess on the one hand and defect on the other. It was well balanced, well proportioned, without flaw, spot or blameless, perfect in all parts. Though tempted to the utmost, the Master's life was yet without sin; a life which had for its object the glory of God, from the time when he came into the world, saying, "Lo, I come to do thy will, O God" (Heb. 10: 9), to the time when, having finished all, he exclaimed with the voice of a conqueror, "I have finished the work thou gavest me to do" (John 17: 4). Jesus, through the extreme simplicity of his living, the many hardships he voluntarily endured, and his complete unconcern with regard to his own comforts, as well as his perfect freedom from all forms of sin and selfishness, shows himself to us as one who truly lived the ideal life of temperance. He avoided excess in any direction. This was the method of life he inculcated in his disciples: much urgent dissuasion from the life of ease and self-indulgence.

In order for Christians to copy this perfect Ideal, they must strive by a life lived in union with him, and the power of the Holy Ghost, to be temperate in all things. We must perform our duty as Christians, having faith in God and ever looking to him for guidance and strength to help us over the rugged places in life and some day plant our feet on heaven's tableland. Remember Christ never wavered from duty, or yielded to temptation or allowed the kingdom within to be disturbed by a break of will between himself and the Father. He is our Example and Ideal; let us try to follow and imitate him throughout life, ever remembering that we can not dodge but must face death, judgment and eternity. We today, by the character of our thoughts, words and actions, are determining our destination. We are told there are two possible destinations, heaven or hell. Are you willing to follow the

teachings of Jesus, being temperate in all things and in the end reach heaven, or are you choosing eternal destruction? Today is the time to decide.

Huntingdon, Pa.

When Is One Converted?

BY GRANT MAHAN

To convert, in the Biblical use of the word, means "to turn from sin and error to truth and righteousness." The word is used often enough and in a way to make its meaning clear in the Bible, even in the Old Testament. In Psalms we have it that "the law of the Lord is perfect, converting the soul." And again we have it in Psalms: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Isaiah says: "Zion shall be redeemed with judgment, and her converts with righteousness." Again he says at the command of the Lord: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." In Jer. 13: 18 we read: "Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory."

In his day of long ago the psalmist saw in the law of the Lord the means of converting the soul. He also saw that transgressors needed to be taught the Lord's ways, and that sinners needed converting. Isaiah was shown that the Jewish people were in such a state that they would not hearken to the Lord, they did not want to be converted. We still have such people in these days and among other than Jewish people. And Jeremiah saw that the people were of a lofty mind; the king and queen needed to come down, to humble themselves. It is clear that in all these cases there was something wrong with the people, and that something was sin. They needed to be converted from the error of their ways.

The meaning of the word is made still more clear in the New Testament. Matt. 13: 15 makes it clear that the Jews were the same in heart as they had been in the days of Isaiah: they still did not want to understand and be converted. In Matt. 18: 3 Jesus told his disciples that they must be converted and become as little children or they could not enter the kingdom of heaven. In Luke 22: 32 we have Jesus telling Peter that when he was converted he should strengthen his brethren. It seems strange that Peter, on the last day of the Lord's earthly life, was not yet thoroughly converted. His denial followed soon after. In Acts 3: 19 we have Peter telling the Jews to repent and be converted. Conversion comes after repentance. Paul was converted, and later he and Barnabas reported the conversion of the gentiles through their preaching. James 5: 20 makes it clear that sinners need converting, and that the reward of those who aid in this conversion is great. More quotations could be given, but all of us doubtless believe that conversion is necessary for salvation.

Sometimes men get up in meetings and tell of being converted, and when listening to them one can hardly keep from asking himself whether they are truly converted. Coming back to our question, it would seem that one is not converted so long as he disbelieves and fails to obey any of the commandments of Jesus. One may make a start, may do much good, just as Peter did, and still not be fully converted. It is not enough to say, "Lord, Lord," but doing must be added; for it is the doer who is justified. Men live long and think they are working for the Lord, and then seem to get a new revelation of the meaning of it all. And then they go back to their former condition. When they do that they are worse off than before, for their last state is worse than the first. We are told that it is impossible to renew such.

One can not be converted while still looking at and longing to enjoy the things of his former life, when he tried to walk without belief in or dependence on the Lord. It is with this, as with everything else, we do for the Lord: it must be done with the whole heart, there is no sharing our affections with God and with the world, it takes the whole heart to satisfy him or to help oneself. Man can deceive man and make his associates think he is converted when he is not, but God can not be deceived: he knows us, knows what is in man.

To turn away from sin and error and to truth and righteousness means much if it is thoroughly done, and nothing if it is not thoroughly done. Men sometimes are satisfied with a halfway conversion: they have been converted from part of their sins and errors and to a part of the truth and righteousness. The trouble with such a conversion, so-called, is that is will not serve. If I have one sin, I am sinful; if I am in error in one thing, I am in error. So it is with truth and righteousness: if I am partly truthful or partly righteous, I am untruthful and unrighteous. And we are clearly taught that such characters do not find their way through the gates and into the city celestial. All untruth and all unrighteousness are to be on the outside of the city, without the walls. There is no such thing as a half-and-half Christian: one is a Christian or he is not. The same is true of those who are seventy-five or ninety per cent Christian. What their destiny will be we know only by what the Lord has taught in his Word.

We have often heard people say that if their particular kind of sin is all that is wrong with them, they will be all right in the final day. How do they know they will be all right by living and doing contrary to

the Word which is to judge all of us? We need certainties, facts, when we are deciding our destiny; our suppositions, if contrary to the expressed Word, will prove to be a broken reed. We know of but one way that is infallibly safe, which will take us to the place we long to see and inhabit. "All other ground is sinking sand." We must be converted through and through. So we need to be very careful as to what we believe and practice. Ignorance of the Divine Law, in a land where Bibles are so easily had, is inexcusable; our plea that we did not know the requirements is in itself a misstatement. We are responsible not merely for what we know, but for what we have the opportunity to know.

If we are not fully converted to all the truth, we are in a dangerous position, and should lose no time in embracing all the truth with all our heart, soul, mind and strength.

Rehobeth, Md.

The Holy Spirit

BY E. C. CAWLEY

From the beginning the Spirit of God has been the creative and directing force of the universe. "The Spirit of God moved upon the face of the waters" (Gen. 1: 2). "Thou sendest forth thy spirit and they are created" (Psa. 104: 30). While it was sometimes manifested to and through man, yet it was considered in Old Testament times as being an attribute of God only, and not as a distinct personality associated with the Father-God. Little wonder then that Joel's prophecy (Joel 2: 28 ff.), "I will pour out my spirit upon all flesh," fell almost entirely upon deaf ears and unreceptive hearts. And when John the Baptist, speaking of Jesus, said, "He shall baptize you with the Holy Spirit and with fire," they who stood about must have received the message with a wonder akin to fear.

But the "Greater One" foretold by John came and the Baptist saw the Spirit descend upon him in the form of a dove. And going forth to preach, teach and heal, the Messiah brought to his followers a new conception of God, that of a loving Father who would for the asking give them the Holy Spirit, just as they gave good gifts to their children who asked of them. And from time to time he told them of the functions of the Spirit that was to come, whom, he said, "The Father will send you in my name," and "he shall teach you all things, bringing to remembrance all the things that I said unto you." Again, "He shall guide you into all truth, he shall speak not for himself, but whatsoever he shall hear, that shall he speak and he shall declare unto you the things that are to come." And when both the Savior and the disciples were filled with what was to the disciples an unexplainable sorrow he said, "It is expedient for you that I go away, for if I go not, the Comforter [Holy Spirit] will not come."

Later, when he had gone away by the way of the cross, and, resurrected, had shown himself alive by many proofs, he gave them a final message of assurance: "Behold, I send forth the promise of my Father upon you, but tarry ye in the city until ye be clothed with power from on high," and, "Ye shall receive power and ye shall be my witnesses." Two great responsibilities he here laid upon them, that of receiving power from on high and of being his witnesses, even to the uttermost parts.

Their first task was that of obedience—"tarry," wait for an infilling that would come "not many days hence." These days of waiting were days of self-preparation, and by no means days of idleness. They were days of union in heart and purpose—of one accord. They were days of steadfast, united prayer, of searching of the scripture, of meditation and contemplation. The first Pentecost, while it came suddenly, did not fall upon unprepared hearts. United steadfast prayer is here given as an appointed means of the church securing the baptism of the Holy Spirit. Without prayer the Spirit never comes.

It is probable that during these days the true meaning of his kingdom had begun to dawn upon them, and as they began to grasp its true import they could desire the power from on high, not for their own glory, but for the glory of God the Father. And as their motives in desiring power were changed, so also were their attitudes toward God and each other. Never again do we find James and John striving for the place of honor, never again did Peter lack courage to own his Lord, nor did he ever again ask, "How oft shall I forgive?" Having, in a measure, emptied themselves of their humanity, they had become worthy to be recipients of the gift of the Father.

"And when the day of Pentecost was now come," (see Acts 2: 1 ff.) when their self-preparation was sufficiently complete, the Spirit came. There was no possibility of mistake about it. Suddenly "From heaven, with the sound as of a rushing mighty wind" that was heard for some distance (Acts 2: 6). "It filled the house." They were engulfed in the Spirit and power of God. Then came the visible manifestation, the tongues of fire that sat upon each one individually. "And they were all filled with the Holy Spirit," the power from on high was without, upon, within them. They had received power, they were fitted to witness. Overwhelmed by the wonderful and irresistible power they broke forth in speech "of the mighty works of God" which every man heard in his native language. Their own purposes had become harmonized with the purpose of the Holy Spirit; their wills had become identified with the eternal will.

A great opportunity to witness was at hand. Drawn

together by the sound (and natural curiosity), confounded, amazed, perplexed, at hearing the speech of the Galileans each in his own language, the multitude came together, some mocking, others frankly puzzled. And now Peter, not the cowering, shrinking Peter of a few weeks previous, but a bold, courageous Peter; not one who would deny his Lord, but one who would "obey God rather than men" stood forth to speak.

With a few words he disposed of what the manifestation was not (drunkenness) and with still less he began to proclaim what it was. "This," said he, "is what was prophesied by the prophet Joel"—

"And it shall be in the last days, saith God,
I will pour forth of my spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea, and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
And I will show wonders in the heavens above,
And signs on earth beneath;
Blood, and fire, and vapor of smoke:
The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day:
And it shall be that whosoever shall call on the name of the Lord shall be saved."

"This that ye see and hear," said Peter, "is that which Joel foretold." These are the last day—the days of Holy Spirit outpouring, the days of signs and wonders, the days of salvation when "Whosoever shall call upon the name of the Lord shall be saved." The crucified Jesus (Acts 2: 23), the resurrected Christ (vs. 24, 33), of whom we are witnesses, this exalted Christ (v. 32), having received of the Father the promise of the Holy Spirit, hath poured forth this, which ye see and hear (v. 33). "Repent ye, and be baptized . . . unto the remission of your sins and ye shall receive the gift of the Holy Spirit." And the result—they that received, believed, acted, were added unto them to the extent of about three thousand. And they, the enlarged church, continued steadfastly in teaching and prayer and in social and spiritual fellowship.

And now, to whom is the promise? Was this a miracle that may not be repeated? There were many outpourings of the Holy Spirit in the apostolic church, Samaria (Acts 8: 14-17); Ephesus (19: 1-17); Cornelius and other gentiles (10: 44-46). Is the promise "to all that are afar off, even as many as the Lord our God shall call" a promise that is not made use of? Do we find evidence in the Word that the outpourings of the Holy Spirit should cease with the apostolic age? We seek for such in vain. But we do find—"In the last days I will pour forth of my spirit, saith God," and if the days of the apostolic Pentecost were the last days, how much more so are our own? And the promise is to "as many as the Lord our God shall call." Are we called today? And Jesus said, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Does this promise of the Son of God mean any less than others he has made? Can we come to any other conclusion but that if we would believe we would ask for outpourings of the Holy Spirit and that we would receive? Is it that we do not expect to receive and therefore do not ask?

The disciples were with Jesus three and one-half

What Is the Future System of Our Ministry?

BY F. E. MALLOTT

At a recent ministerial conference the writer of this article made the statement that it was still an open question as to what the form of the Brethren ministry in the future was to be.

Immediately I was asked if the tendency did not point to the adoption of the pastoral system as inevitable. My answer was that it was too soon to make such a statement.

To one listener that seemed to be trifling with facts. His earnest remonstrance caused me to check on my own impression of tendencies.

One of the most obvious sources of information was the pastoral statistics of the Ministerial Board published in the Yearbook. These were so interesting that I offer them herewith. They are submitted without interpretation. I believe they do indicate that we are engaged in working out the future form of the Brethren ministry. The years of the first column are for the Yearbook. These pastoral statistics were first published in 1923. The General Ministerial Board was created by Conference in 1921. For the year 1926 the statistics are omitted from the Yearbook without explanation.

Yearbook	Churches with full-time pastoral service	Part-time	Totals
1923	193	182	375
1924	203	178	381
1925	241	234	475
1926			
1927	261	213	474
1928	267	177	444
1929	282	219	501
1930	277	222	499
1931	259	308	567
1932	255	338	593
1933	207	298	505
1934	218	272	490
1935	241	339	480
1936	247	241	488
1937	200	303	503

Chicago, Ill.

years before they received the Pentecostal infilling of the Holy Spirit. They had performed miracles in his name. The Master had even breathed upon them, saying, "Receive ye the Holy Spirit." We would call them Christians. The Samaritans had been baptized, but did not receive the Holy Spirit until Peter and John prayed for them. The Ephesians did not receive the Holy Spirit when they believed, while Cornelius and his household were filled before baptism. From these incidents we may make several deductions. One is that there is no set rule for the sequence of events preliminary to the receiving of the Holy Spirit. Another is that we may be regenerated, saved, by the Spirit, but not receive an infilling of the power from on high that fits for service. When the Savior of mankind took upon himself the work of his mission, not only did he receive the Spirit of baptism, but that same Spirit drove him out into the wilderness where he was tempted to use other than God-appointed ways to fulfill his mission. Then having resisted and overcome the temptations, he "returned in the power of the Spirit . . . and a fame went out concerning him through all the region" (Luke 4: 14).

While some groups of believers may emphasize the doctrine of the Holy Spirit to the exclusion of other basic Christian principles, quite likely others of us have underemphasized the principle of the baptism of the Holy Spirit for service. Like the Ephesians, too often we do not receive the Holy Spirit when we believe.

Kathryn, Alberta, Canada.

The Roamer Looks at Leaders

BY JOSEPH VAN DYKE

"The Arabs taught me that no man could be their leader except he ate the ranks' food, wore their clothes, lived level with them, and yet appeared better in himself."
—*T. E. Lawrence in Seven Pillars of Wisdom.*

THE peculiar aspiration of dreaming youth of our times, as of any times, is to be a leader. Quixotic, blind, enthusiastic; they are the potential which contains the bright seeds of success or the black seeds of failure. Without them there could be no progress; with them there is a slender chance.

Slender? Yes. Because many of these dreamers do not have the extra intelligence, the extra vision, the extra courage, to lead. They will be disillusioned some day, but may become the backbone of support to genuine leaders. And because, even as you and I, men who might be great leaders are weak where the need is for strength, foolish where the need is for wisdom. Yet in these human unions of steel and straw, lie our hope.

We need new leaders, that is certain. We need young men; men with clean hot blood pounding in their arteries, and a bright vision in their heads. But I am afraid for them. There is one vital thing they may lack, one final step they may not be able to take, one little flaw that will cancel all their perfections.

. . . .

Youth—I do not mean to brag, but I have the highest I. Q. in my class. If I have brains, haven't I the right to use them? I've watched people—most of them drift. They haven't any direction at all; they aren't headed for anything. I want to organize the drifters. I think we can get some things put across.

Roamer—I have seen you before. You have intelligence, all right. And that's valuable. You can't do much as a leader without it. But it isn't enough.

Youth—I've got convictions, too. I believe in an equal chance for everybody. I'm not a communist, or a socialist either, but I like some of their ideas. I'm against exploitation, and special privileges, and a system that takes the profits of labor away from the millions of workers, and hands it over to a lucky few. And I'm fed up on war and race prejudice and the puerile arguments of the cigarette companies and the brewers.

Roamer—You're on the right track—I'm backing you. The articles in your creed are in new language, but it's the liberal creed of leaders for centuries back. Men have had convictions like yours before, but as leaders they were complete failures.

Youth—I'm not afraid to suffer a little. Maybe I look soft, but I can learn to take it on the chin. I'm not a coward.

Roamer—I could tell you had the necessary courage by the sound of your voice. I'm not questioning that. I think you may have the makings of a hero.

Youth—Then what do I need? Why shouldn't I be a leader?

Roamer—You should. All young men who have visions like yours should try to make their dream into reality. And they should persuade others to see the vision, too, and share in the work and danger of making it real.

Youth—But you seem to be discouraging me all the time; warning me that I may fail.

Roamer—Yes? Well, I have seen so many fail. Young men who started out as gallantly and brilliantly as you are, with goals like yours, and with the skill to engineer matter and men, too. But they died defeated and bitter—their dreams lost and forgotten.

Youth—Why?

Roamer—Because they wanted to lead, but they didn't come up to all the qualifications of leadership. All their skill and brains and courage were worth nothing to them because they failed on one count. Let us start at the beginning.

A leader, if he is a genuine one, will have something which his followers do not have, but which they recog-

nize; an elusive quality that shows through his words and actions like an inner light, that sets him apart as one who is more noble that his fellows. Yet while setting him apart it will not isolate him. Separate in spirit as he must be, aware, as with a sixth sense, of an atmosphere his companions do not breathe or know exists, he does not allow his spiritual distinction to become a wall between himself and the people he serves. If he does he is a leader no longer, but an imposter.

There was a Leader once who lived with the men he led, who ate their simple fare, wore the same coarse clothes, and slept with them on the chill ground. They knew him to be a different Man from themselves, but only because they could see he possessed something intangible which they could not even name. He drew them after him without compulsion of any kind, except the compulsion of love. He promised them nothing except the dream, and the following of the dream. That and misunderstanding and persecution and death. Even those he shared with them. He took their heavy brown loaves and broke them, and in the breaking of them he seemed to give the common bread a new meaning. They saw his figure, dressed in the harsh peasant's garb they wore, and knew he was their brother. When his head lay on the earth for a pillow, even as theirs, they recognized him as their leader indeed.

And he was a success. He not only led his men; he gave them some of his own vision, enough that they became leaders in their turn, and others after them even to this day. He was a Leader, and a Maker of leaders.

You say you want to be a leader. You have intelligence, convictions, courage. They are necessary, but they are not enough. If you want to be a leader you must want to live with the people you lead. As you share your dream with your followers, you must also share what they have: privations, simple pleasures, the same necessaries of life. Like Gandhi, you must refuse any standard of living that your poorest brother can not have. Like Kagawa, you must go to the slums, wear the cheap clothes of the lowest class, eat their poor food, sleep in their tiny airless rooms. If you are a real leader you will not need an imposing exterior to prove it. It is not such nonessentials that count. What you need is a feeling for humanity that transcends all desires. Without it you are nearly useless.

Leaders fail because of this weakness, this one spot of rot that destroys the whole. Men who will give their lives hesitate to sacrifice their small comforts. They fail because they love ease and safety and try to secure these for themselves, when the people they lead have neither comfort nor security and little hope of either. They find reasons for living on a different level, and soon their powers begin to fail. The common touch is gone.

Youth—I would like to try. I think I understand.

Roamer—It was a wise man who said: "No man can be a leader except he eat the ranks' food, wear their clothes, live level with them, and yet appear better in himself."

Burt, Mich.

The Sabbath Day

BY G. HOWARD DANNER

AMERICA as a nation has largely forgotten the Sabbath. Our colonial ancestors kept the Lord's day (Sunday) as a holy day. Later we spelled it holiday, We yet call it Sunday, but to many folks it means Funday. If we were to change the *u* to an *i*, we might call it Sinday. When we behold the baseball games and other sports and places of worldly amusements draw their largest crowds on the Lord's day, and when we see millions of people carry on their secular labor on Sundays, and know that less than ten per cent of the people attend church services, it makes us shudder.

We do not intend to deal with the question of keeping the *first* day as opposed to the *seventh* day. We are aware of the fact that the ceremonial law of the Old Testament seventh day, with its bondage of form and ritual, is done away in Christ. But the moral law of honoring God by setting aside a day apart from our secular affairs for the worship of Almighty God and for the glorifying of his holy name has not been abrogated but is incumbent upon Christians today. Therefore, we raise a voice of warning against the keeping of no day of rest and worship. A sin which the Scriptures as well as sound reason and real experience condemn.

Holy Writ plainly teaches that God ordained the Sabbath as one of the signs between himself and his people (Ex. 31: 12-17; Ezek. 20: 12-20) and it follows that when men cease to keep his sign they cease to be his people (Jer. 17: 21-27; Ezek. 20: 13). The Jews robbed God of seventy years of Sabbaths and were carried into exile for it. They were thus forced to let their land rest untilled for exactly that time (Jer. 25: 11, 12). We are told that death was the penalty which the desecrator of the Sabbath brought upon himself (Ex. 31: 15) and it is yet so—only now the death is first spiritual.

Reason and experience have taught us who have observed conditions that those who desecrate the Lord's day bring, oftentimes, upon themselves untimely death of the body. We wish to impress upon our minds the thought that those who violate God's principle of the Sabbath do not prosper physically, financially nor spiritually. Can a man rob God? Can he get away with it? No.

Voltaire, that outstanding Frenchman who was an

irresistible enemy of truth, said: "We can't kill the Christian religion until we kill the Christian Sabbath." He saw how closely associated the two were. It seems that what the father of the French Revolution could not bring about by legislating a ten-day week, his father the devil is wondrously accomplishing by a five-day week, with its definitely planned "week end," thus transforming the Lord's day into a day of carnal pleasure, which results in degraded minds, gross immorality and matrimonial messes. These conditions will finally destroy the home, the church and the nation, if God permit. The great question confronting America is: What can be done to right these conditions? Are we as a church trying to counteract Satanic insults upon the congregation of God's people? Let us think seriously, act soberly and stand courageously as well as unitedly against the onslaughts of Satan in his endeavor to destroy the faith.

In view of these foregoing brief statements, we believe that the Lord's day is one of the greatest bulwarks in the world to individual, national and spiritual strength. This is shown plainly by the contrast between Spain and Scotland; Spain has for hundreds of years used Sunday as a day for sport and carnality. At one time Spain was a mighty empire, but today she is reaping in sorrow, as she is suffering the inevitable consequences of a nation who has forgotten God and his Word. But Scotland, which has kept the Lord's day more strictly than any other land, has for centuries produced strong men, Christian martyrs, heroes and missionaries, also renowned preachers. In this connection one may well give an incident relative to the Lord's day. Stephen Girard of Philadelphia, the infidel millionaire and founder of Girard College, on a certain Saturday summoned his clerks and said that he wanted them to help unload a vessel which had just arrived that day. Of course that would require that the clerks work on Sunday. One young clerk answered Mr. Girard and said: "I can not work for you tomorrow." "Well," said the proprietor, "if you can not do as I wish, we can separate." "I know that, sir," said the young man turning pale; "I also know that I have a widowed mother to care for, but I can not work on Sunday." "All right," was the reply, "you go to the office and get your pay due you." The young man walked the streets for three weeks seeking a job. One day the president of the bank with which Mr. Girard was associated asked Mr. Girard to name a suitable person for cashier for a new branch bank that was about to be opened. After some reflection he named this young man. "But I thought you discharged him?" "I did," was the answer, "because he refused to work for me on Sunday; and the man who will lose his position for the sake of principle is the man to whom you can trust your money."

At the time of this writing, I glance at the local newspaper and find eleven advertisements of week-end sports such as card parties, floor shows, dances, ball games, etc. Why does Christian America—so-called—allow this? What can be done? We lack possibly the three *C's* of worth-while effort: that is, courage, consecration and co-operation.

I am profoundly glad that the Church of the Brethren has always stood opposed to these carnal pleasures. May she continue to do so.

Abbottstown, Pa.

Much Bigger and More Far-Reaching Business

BY GRACE HILEMAN MILLER

I THOUGHT we would hear you tell of your experiences with those people this evening, remarked Sarah Sowers to Mrs. Mack, the other Sunday evening. It was at the conclusion of a program rendered by a group of Mexican mission folks, with whom Mrs. Mack labors.

"Sarah Sowers, I had much bigger and more far-reaching business than allowing myself to appear on that program, even though I did have a narrow escape when it had to be revised at the last minute."

"What do you mean by bigger and more far-reaching business, Mary?" queried Sarah wonderingly.

"Why, it's always bigger business to put some one else to work than to do it yourself. In this instance it was more far-reaching in the realm of service to the Master, and of extending his kingdom numerically, and in strengthening his disciples, to have the Mexican folks themselves have the experience of taking part and receiving the blessings accruing therefrom."

"Wasn't it difficult to get some of them to do it?"

"Surely, it was. It took a lot of persuasion, suggesting and practicing. But consider the thrill of joy to experience these results!"

"Well, it was very impressive to hear their testimonies in their own way, and to know how they are thinking and what their aspirations are," commented Sarah.

"But the biggest thing is the boost in their Christian life which such service gave them, especially the younger ones. You know, Sarah, that souls are languishing and dying in the Mexican colony for just a 'Little Bit of Love,' for the love that rights a wrong. Fills the heart with Joy and Song, Just a Little Bit of Love."

La Verne, Calif.

HOME AND FAMILY

Do You?

BY LUCIEL RAIRIGH

When you're worried, discouraged, and burdened,
Beyond what you feel you can bear;
Do you ever get comfort and strength,
By breathing a heartfelt prayer?

When you're happy, lighthearted and glad,
And life seems all sunny and fair;
Do you ever remember to thank him,
By breathing a heartfelt prayer?

We need him in sunshine and shadow,
Whoever we are, or where;
Let's give him our thanks and petitions each day,
By breathing a heartfelt prayer.

Mexico, Ind.

Keeping up the Pitch

BY ARCHER WALLACE

It is said that on one occasion when Robert Louis Stevenson was engaged in writing a book he came to a place where he felt unable to continue. So far the story had moved freely and interest was intense, but suddenly ideas ceased and in despair he said: "How shall I keep up the pitch?" That is a mood which must be common to many creative workers in different spheres. One reads Tennyson's *In Memoriam,* the whole of which seems to flow with perfect grace and ease, yet if the truth were known doubtless there were days when the poet could not create, when the muse seemed to have forsaken him and he felt unable to write another line.

The Apostle Paul came to such a pass on at least one occasion, and probably on many others. He had carried on with passionate earnestness for years; in spite of bitter and determined opposition he had preached and organized churches with a restless energy which has never been excelled. Then we find him asking, "Who is sufficient for all these things?" Was he perplexed and baffled at the frustration of cherished plans? Is there a note of discouragement in his query, a fear of threatened failure? We do not know, but we esteem him none the less because he did find it difficult to keep up the pitch.

The late Jonathon Brierly once wrote out a lengthy list of men who had begun well in their religious life but had ended disastrously. He pointed out that Nero —whose name is a synonym for cruelty—had in his youth been upright and pious and that King Henry VIII had once been called "Defender of the Faith." Their subsequent careers indicate how utterly they failed to live up to the promise of their earlier years. The great evangelist, Dwight L. Moody, said he had seen so many men make shipwreck of faith in mature life that he earnestly prayed that God would save him from making a fool of himself in his old age.

Life may be compared to a climb uphill. When things become too easy it may be well to ask if the ascent is being continued. There is no scriptural promise that life will ever become a primrose path. God does not bribe people into his service by promising them exemption from sorrow, disappointment and difficulty. Religion is not an insurance policy against sickness and loss and misfortune. Often we have heard Christian people say with resentment after some trying experience, "Why should this thing have happened to me?" There is more than chagrin expressed in those words; there is a protest that somehow God has not kept faith, that a bargain has not been lived up to.

Readers of Victor Hugo's novel *Les Miserables,* will remember the moving scene when the convict, Jean Valjean, makes a daring dash for liberty and turns down a dark street in Paris thinking he sees a way of escape. But it turns out to be a blind alley with a high forbidding stone wall at the end. The fugitive feels like a trapped animal, without any way of escape. There are few people who have not known at least something of that mood; it is the ebb tide of the soul.

God saves his people, not from trouble but in trouble. In a recent book Professor John Macmurray says: "Religion delivers us from fear but not from the things that we are afraid of." That is worth remembering. The promise God makes to his people is not to deliver people from trouble but to sustain in the hours of severe trial: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43: 2).

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply:
The flames shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

These lines were written in a cabin on the west coast of Newfoundland. Not far away is the coast of Labrador. From my door I see the Straits of Belle Isle with the powerful Gulf Stream in its bosom flowing south. Yet almost daily there are vessels—sometimes quite small—sailing to the north against that strong current. How do they manage it? By having a source of power within. The steam generated in their boilers

enables them to make sure and steady progress even against the Gulf Stream. And to all waiting and willing souls God gives power and enables them to meet difficult and adverse circumstances in a victorious mood.

Visitors to Trinity Episcopal church in Boston are interested in the fresco erected to the memory of Bishop Phillips Brooks. The strong, purposeful face of the great preacher is portrayed with simple dignity as he stands in the pulpit with upraised arm. And over his shoulder is carved a likeness of Jesus Christ. It is said that, when the fresco was first unveiled, there were some who objected that it was not in good taste to thus portray Jesus. But such critics missed the significance of the work which is that Phillips Brooks never wanted to ascend that pulpit without the assurance that Jesus was with him, that he could not do without him. It was the secret of his confidence and power—Jesus Christ was with him, enabling him to keep up the pitch.

"I could not do without thee, O Savior of the lost,
Whose precious blood redeemed me at such tremendous cost;
Thy righteousness, thy pardon, thy sacrifice must be
My only hope and comfort, my glory and my plea.

"I could not do without thee, for years are fleeting fast,
And soon in solemn silence, the river must be passed,
But thou wilt never leave me, and though the waves run high,
I know thou wilt be near me and whisper, 'It is I.' "

Toronto, Canada.

To an Old Hatchet

BY ARLO GUMP

I was very surprised this morning to find that my simple task continued a symbol of great beauty. I was pounding away mending a broken window screen when some one remarked, "You're using Charley's old hatchet." That knowledge changed the color of the morning, for I knew old Charley.

There is nothing peculiar about the hatchet, except that the handle is worn smooth and the blade is almost worn away. They say it was his favorite. I have tried to find how many things he made around camp, but gave up long ago. I do know that he was interested in the young folks and gave the added needed touch of age to many of their activities. There must have been a prayer for each of them in every hatchet stroke he made. Since Charley locked his tools in his box and quietly rowed his boat across the sunset a few months ago it has seemed quiet here—something like the hush of a Christian Soul that has been poured into the making of a hallowed spot.

I was very humiliated a little while ago. Some dressed-up folks came by the place where I was working. They did not even respond when I tried to give them a cheerful greeting. They made it clear that they did not speak to common workmen. I resented that at first. Did you ever feel that way?

But then, some must have treated Charley that way too. I have read of One Carpenter who was hanged with thieves by those who were sure that they knew what they were doing. Now, after pounding a little harder than usual, I feel sympathy for those haughty folks who have not learned that we can only know great servants of men by trying to walk in their steps and by using their tools.

Build monuments of marble and stone for the great who have labored and given and builded. Most of them deserve our best memory and devotion. But give Charley's old hatchet to some humble servant and let him wear it away in kind loving service. That will be a fitting tribute to him who served us all, for when the elements have worn away all markers of memory he shall be one of the greatest among us.

If you will loan me that hatchet, I would like to learn how to use it as he did.

Middlebury, Ind.

HOME AND FAMILY FUN

Home Orchestra

It was at a parent-teachers' association meeting in a little consolidated township high school that I met this charming family. For nearly a half hour we had been thrilled by a five-piece family orchestra. I sat amazed, and then I wanted to know all about it. How was it done? Who was the teacher? When did they practice? Why did they take up music?

The mother and father told me the story while their three children ate cake and drank cocoa near the refreshment table.

Father and mother both taught. Also each child got some training under the teacher of music in the high school. They had regular hours at home to practice alone. One night a week was family orchestra practice all together and that took the place of individual practice on that day. Orchestrations were written according to ability, the more accomplished ones adding the frills and the younger ones carrying their burden simply, but in perfect accord with all instruments.

The children were given an opportunity to perform in public and if there were any proceeds they were divided.

All in all it was a happy family who found fun in staying at home and entering into their home hobby, a family orchestra.—*Robert W. Tully for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, December 12

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Fellowship.—1 John 1: 1-7; Rev. 21: 1-7.

Christian Workers, A Book That Attracts.

B. Y. P. D., How Much Is a Person Worth?

Intermediate, How to Get the Most Out of Life?

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Gains for the Kingdom

Two baptized in the Bethel church, Ill.

Two baptized in the Monocacy church, Md.

Six baptized in the Sharpsburg church, Md.

Three baptized in the Emmett church, Idaho.

Four baptized in the White Horn church, Tenn.

One baptized in the Peace Valley church, Mo.

Four baptized in the Pleasant View church, Md.

Sixteen baptized in the Altoona First church, Pa.

Five baptized in the Upper Brummetts Creek church, N. C.

Seven baptized and two reinstated in the Ephrata church, Pa.

Three baptized and one awaits the rite in the Boone Mill church, Va.

Eleven baptized and three received in the Baltimore First church, Md.

One baptized and two await the rite in the Huntdale Oakley church, Ill.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. A. Guthrie, began Dec. 5, at Pioneer, Ohio.

Bro. M. J. Brougher of Greensburg, Pa., Jan. 10, in the Lititz church, Pa.

Brother and Sister J. Edwin Jarboe, began Dec. 5, in the church, N. C.

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Personal Mention

Bro. John M. Stover of Bradford, Ohio, writes us that until further notice his address will be Port Orange, Fla.

Bro. Harvey R. Hostetler is "now permanently located at 2168 Field Ave., Detroit, Mich." His correspondents will please note his correct address.

The Lawrence Conference will have as Standing Committee delegate from Western Colorado and Utah Eld. O. H. Feiler, with Eld. R. W. Hoover as alternate.

The Standing Committee delegate to the Lawrence Conference from the First District of West Virginia is Eld. C. A. Thomas, with Eld. M. L. Riggleman as alternate.

Bro. Ralph E. White, pastor of the Bethel (Naperville) church of Northern Illinois, took in some of the sessions of the Older Boys' Conference in our city last week end. He was seen in the Publishing House Saturday morning looking for something suitable to read in the Christmas season. We would commend the idea to our readers generally.

A correction. In our issue of Nov. 27, page 23, under "Matrimonial," the name Opal Lucile Gibson should have been Opal Lucile Stevens. Bro. McCune greatly regrets this inadvertence and asks us to make this correction which we are of course glad to do.

Bro. Moy Gwong, writing from near Canton, China, Nov. 1, says: "The war is affecting us here in the Sunning district now. For the last twenty days the Japs' aeroplanes have come brutally bombing railroads, bridges, buildings, etc., at different places, and killing many innocent people. . . . Last week for three days we were forced to close our school. . . . We are glad to report that on Oct. 3 nine were baptized into the church."

Bro. A. C. Keller, one of the live laymen of Southwestern Kansas—Minneola is his post office—having business in Chicago decided not to put off his first visit to the Publishing House any longer. It made us think of the early McPherson days when his father, Eld. Michael Keller, was a member of the college advisory committee and, in company with Eld. Jacob Trostle and others of like fatherliness, would come around occasionally to recall us from straying too far from the straight and narrow path.

Bro. J. C. Beahm of Easton, Md., recommends the use of "the diamond plan" of placing the Messenger in the homes of our people. He likes "the golden plan" too which, according to his definitions, puts the paper in at least 75% of the homes, but he recently preached in a congregation which placed it in 100% of the homes. He likes that still better and calls it "the diamond plan." "If anyone was not financially able to pay for it, the money was supplied out of the general treasury of the church."

"Grandmother Shirky" celebrated Thanksgiving this year by becoming ninety-three years old that day. And she is going right on with the celebration by quilting the two quilts which she had finished piecing. She must indeed be "in fairly good health," as her son, J. H. Shirky, writes us. She is the widow of Eld. S. B. Shirky, pioneer preacher of the Rockingham community in Northern Missouri, who passed on about three years ago at the age of ninety-four. May health and quilts unite to round out her century.

Bro. H. Spenser Minnich, Secretary of the Conference Program Committee, met last week with the Committee of Arrangements for the Conference of 1938, at Lawrence, Kans., on the campus of the Kansas State University. He reports that the committee decided to accept the invitation of the university to hold our next Conference there. He thinks the splendid buildings and grounds with the city of Lawrence adjoining will afford excellent facilities for the Conference. The committee will have more to say on this subject later. June 8 to 14, 1938, is the date.

Bro. J. H. Cassady is back at his home again at King Ferry, N. Y., slowly regaining his strength. He wishes to express his deep appreciation of the hundreds of letters and messages that came to him from all over the brotherhood during his illness in the hospital. There were too many to answer personally. He asks your continued prayers that he may be given his former health and strength, that he "may go on in the greatest work in the world, the saving of souls." He says further: "I have resolved that when I learn of the sickness of any of our people. . . . I shall take time off to send them a message for I know now what it means. . . . It is like water to a thirsty soul."

Bro. Henry C. Eller is finding no limit to the calls on pastoral strength and time, but he seems to like that. These first two weeks of December he is stirring up his people to renew their Messenger club subscriptions. He is open for one more two weeks' meeting in 1938. Write him about it at Brownsville, Md.

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Miscellaneous Items

It was a church treasurer who wrote: "Yesterday we had our regular fall communion service, and as you know, at that service we always take up a special collection for missions, so I am herewith enclosing our check for $475 to apply on our budget for the year. I think this now makes a total of about $1,100 or $1,200 that we have sent you." The treasurer then goes on to say that almost every seat in their entire church was taken at the meeting mentioned, and that they had a very nice service indeed.

The Lawrence Conference it is to be and the time is June 8 to 14, 1938. We are saying it in two places this time in the hope of reducing the number of persons who "didn't see it in the Messenger" and write in to ask when and where the next Conference will be held. But it will not be the first Lawrence Conference. Don't remember the other one? You would if you had tried to sleep on rain-soaked straw in one of those Bismarck Grove horse stalls out east of town. The second Lawrence Conference will have better lodging facilities.

Nation Wide Week of Prayer for the Churches, Jan. 3-9, 1938. The Federal Council of Churches of Christ in America through its Department of Evangelism invites Christians everywhere and of every name to begin the new year in united prayer. An outline of topics has been prepared and is available at 5c per copy or $2 per 100 copies. These may be ordered through the Department of Evangelism, Room 71, 297 Fourth Ave., New York City. A general outline of this material will apear in the Church at Work section of The Gospel Messenger of Dec. 25.

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Two Letters From China

Dec. 3 two letters from Ping Ting Chow, China, were received at General Mission Board offices. They were from Mary Gauntz and F. H. Crumpacker, and written Nov. 2. Excerpts follow.

From Mary Gauntz:

"An associated press agent arrived today to interview us and told us he would take letters back to Peiping and mail them for us. Thinking that since every one is exceedingly busy they may have forgotten to write you I am sending these few lines to let you know we are all well and are happy that we could be here to serve in our little way at this time.

"I am sorry that no word from Liao Chow or Show Yang has come. . . . As yet Show Yang is not under Japanese control. We have been here since Oct. 30. Mrs. Pollock, Misses Wertz, Ober and myself have been in charge of the hospital. The Crumpackers, Misses Schaeffer, and Metzger are in the city. We have closed the schools for a number of weeks."

From F. H. Crumpacker:

"Our communication with the outside world has been broken for several weeks. We get no mail. Japanese fought their way into Ping Ting a few days ago and are now in possession of our field, all but Tai Yuan, and that is only a matter of days. . . . We dread to think of what will become of our property in Tai Yuan Fu, and especially the belongings of the Myers family and Laura Shock. We are afraid the gatekeepers will run away. If they do, then our property will go to the winds.

"We are all safe and well at Ping Ting and hope the same blessing is with the rest of our people. . . . There will be terrible starving all around here this winter. We hope the church will soon send some relief funds. We also hope the Red Cross will come to our relief again. War is a terrible thing. We have met some fine men among the newcomers, and also some who are not so good. At the present we have about 800 refugees in our compound. The last several nights we have had about thirty in our house. From the basement to the attic. The floors are full at night. In the daytime they stay in the school courtyard and buildings. We are likely to have a lot of trouble with our money affairs. No one here will want our checks for a long time. We will have to go sparingly with our funds. So many things will be impossible to get.

"Our daughter, Haven, is a long way from home and we have had but two letters since she left. We don't know when we can get mail from or to her. We still hope and pray that she is well and will be kept safely through the turmoil. . . . We are all terribly worked these days, and with this terrible anxiety of not knowing what will come next we hope it will not be long till relief comes to all of us. The Japanese army officials are kind and helpful, but the soldiers are much like the common soldiers are everywhere. Yesterday the officials came to have a look at the congested conditions of our people in the various rooms. Some of our rooms have fifty people. The smaller rooms have ten to twelve."

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Some Dates in Messenger History

1851—The Gospel Visitor founded by Henry Kurtz.

1856—James Quinter becomes associate editor.

1864—Henry Kurtz retires and James Quinter becomes acting editor.

1873—The Christian Family Companion merged with The Gospel Visitor.

1876—Combined paper renamed The Primitive Christian, consolidated with The Pilgrim, and Huntingdon, Pa., made the place of publication. This same year The Brethren at Work was started at Lanark, Ill.

1881—D. L. Miller and Joseph Amick became owners of The Brethren at Work.

1883—The Primitive Christian and The Brethren at Work merged and called The Gospel Messenger. Publication office at Mt. Morris, Ill.

1888—Death of James Quinter at North Manchester, Ind. D. L. Miller becomes senior editor.

1891—J. H. Moore returns for his longest period of editorial service.

1897—Printing interests then controlled by D. L. Miller and associates turned over to the church.

1899—Brethren Publishing House moved to Elgin, Ill.

1904—R. E. Arnold becomes business manager.

1915—J. H. Moore retires; Edward Frantz becomes office editor.

1921—Death of D. L. Miller, editor, and moving spirit in developing our church publishing interests.

1931—Missionary Visitor merged with The Gospel Messenger.

1934—Inauguration of the club plan to aid churches in a brotherhood campaign to get the Messenger in at least 75% of the resident Brethren homes of our congregations.

OUR MISSION WORK

Temperance Education in India

BY MABEL MOOMAW

AMONG the delegates at the recent World's W. C. T. U. Conference at Washington, D. C., was Mrs. Chowrryappah representing India's interest in the program of Temperance Education. We look forward to her re-



Photo by Mabel Moomaw

Students who have won distinction in poster, story-telling and essay temperance contests.

turn to India and to the fresh enthusiasm and helpful suggestions she will bring from this round table of international temperance workers.

This year marks the fiftieth anniversary of the W. C. T. U. in India. There are approximately five thousand members today. Although this number is not large it represents small groups scattered here and there who are doing effective teaching against the use of opium, liquor and tobacco. Temperance teaching has been encouraged in Christian schools with story-telling, essay and poster contests. Also Christian evangelists emphasize temperance as they go from village to village.



Photo by Mabel Moomaw

Officers of the Gujarat Temperance Society for 1937. In front, reader's left to right: Naomibai Theophil, President; Ruthbai Paul, Secretary; back row: Anna Warstler, Vice-President; Eliza B. Miller, Treasurer.

The recent Intermission Temperance Conference for Gujarat District was held Nov. 11 and 12 at Anklesvar under the leadership of Miss Anna Warstler and Naomibai Theophil. One of the principal features of this conference was the story and essay contests, the contestants representing schools throughout the district.

Under the leadership of the National Congress party many prominent Hindu leaders are now considering prohibition as one of the improvements that India must have in the future. Mahatma Gandhi is one among those who are writing many articles on the evils of intemperance. They are striving to create public opinion against this great evil. We rejoice for the increasing emphasis Hindu leaders are giving the cause of intemperance, and we trust that it will all lead to prohibition for Hindustan some day.

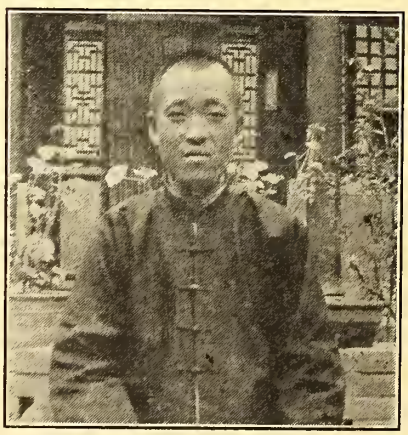
Anklesvar, India.

What to Pray For

Week of December 11 to 18. Brother and Sister E. L. Ikenberry of Ping Ting, China, returned on furlough in May, 1937. Remember them that they may be refreshed and strengthened during their stay in America. The work that is left on the shoulders of missionaries already overloaded should be upheld by our prayers. Also pray for all the Chinese workers and the village people around Ping Ting.

A Prodigal Son of China

BEFORE I had heard the gospel of Jesus some two or three years ago, I was a very bad fellow in my village. I was without any peace, so I ran away from home taking secretly thirty dollars of my home's money. I went to Peiping. Before many days had passed I had spent all the money. Then I was very much distressed and was less at peace than ever. I looked for work but could find nothing. I was in great straits. Then came a day when



I went to a gospel hall to hear the preaching. The speaker spoke on sin entering the world through one man. I knew certainly that I was a sinner. I went every day for three or four days to hear the preaching. I had a relative in the city who began to persecute me constantly. He said slanderous things about me, but I paid no attention. I got victory over the devil's power. The Holy Spirit strengthened me so I need never fall. Now I know Jesus has forgiven my sins and changed me into a new man.—*Hu Chan Tung.*

Note. After accepting Christ in Peiping Hu Chan Tung returned home, a converted prodigal. He is a most zealous witness of what the Lord had done for him. It is a little more than two years since he became a Christian but he has been able to lead his father and his uncle to Christ, both of whom have received baptism.—M. J. N.

Grayce Brumbaugh

BY D. W. KURTZ

Grayce Brumbaugh, the daughter of Justin and Emma Brumbaugh, was born at Hartville, Ohio, Feb. 28, 1911. She attended the local school and graduated from the Lake Township High School at Hartville, in 1928. She spent her first year in college at La Verne, Calif., while her parents spent the year in California, and her brother, Clarke, attended Leland Stanford University. The balance of the college work was done at Manchester College (1929-32) where she graduated with the A. B. degree in 1932. She spent a year at home, in and about Hartville, then entered the Nurses' Training Course at Bethany hospital, Chicago, in the fall of 1933. She finished this course in February of 1936, several months before the rest of her class, and then received her R. N. from the State of Illinois. She took a further course in anæsthetics, and completed this, receiving her diploma in the summer of 1936. She continued her work at Bethany hospital till the spring of 1937, mostly giving anæsthetics, but also in general nursing and part of the time in supervision.



Grayce was invited to consider the mission field as nurse. She was ready in a moment, but naturally had to consider her father whose health is broken. But his kindness and his unselfishness opened the way. So she attended the General Conference at Nampa, Idaho, in June, where she was approved and consecrated for the foreign field.

Grayce came into the church in early life and was baptized in August of 1920. She was always active in church and Sunday school. She never knew anything except loyalty to her church and to the high ideals of her home. She taught Sunday school for several years, and while in college was a member of the Student Volunteers. She also sang in the Glee Club.

How happy her mother would be if she were here to see her daughter go out as a missionary! This was a dream of her life which she could not fulfill herself. Grayce's mother, Emma Kurtz Brumbaugh, died March 30, 1931, as the result of an automobile accident while returning from a mother and daughter banquet at Manchester College. The accident occurred near Ft. Wayne, Ind., because the road was covered with ice in a severe storm. All who knew the life of her consecrated mother, and the kindness of her father, are not surprised that Grayce is going to the mission field.

Grayce is well qualified for her work. She is a devout Christian, always loyal to her church and the ideals of her home. She was a good student in all her school work. She has the very best training as nurse, and considerable experience in nursing both in various hospitals and in private homes. She is an expert anæsthetist, and this will be an added asset on the mission field. Above all, Grayce has a pleasing personality. She is kindhearted, courteous and obliging. She seems never to think of herself, but only of her work and the comfort of others. It is easy for her to work with others.

Grayce was in my own home as a daughter, and she seems like a member of my own family. We shall think of her on the mission field as going along in her sweet, quiet way, rendering a great and significant service to our brothers across the sea, in needy Africa. The Christian life and service seem so natural to her, that she needs not speak, but only be her own dear self, and the gospel of our Lord will be proclaimed.

La Verne, Calif.

Student Volunteer Meeting

BY MORLEY J. MAYS

More than a hundred Student Volunteers from five institutions affiliated with the Church of the Brethren convened for their annual conference at Juniata College, Huntingdon, Pa., Nov. 19, 20 and 21. Twenty-four volunteers were registered from Elizabethtown, thirty from Bridgewater, six from Manchester, three from Bethany Seminary and forty-four from the host college, Juniata. The conference sessions began on Friday evening, Nov. 19, after dinner in the college dining hall, with an address by Minor M. Myers, furloughed missionary to China, who recounted some of his experiences as a missionary. Music was presented by the Juniata College choir, under the direction of Prof. Charles L. Rowland. President Charles C. Ellis welcomed the guests to a week end of inspiration and enlightenment.

Resuming their sessions on Saturday morning, the volunteers first heard an address by Leland Brubaker, director of young people's work, who asked his audience to consider two questions of vital importance: "Are we living today so that people may see a philosophy of life in our religion?" and "Are we living a religion that actually loves men?" H. Spenser Minnich, assistant secretary of the General Mission Board, then conducted a forum on modern missionary problems. The gravity of the present missionary situation was explained in terms of the enemies which confront it. It was further emphasized that the missionary enterprise should proceed on its own merits and not as the representative of a particular country or civilization.

At a business session in the afternoon it was decided that the conference next year would be held at Manchester College on Nov. 4, 5, and 6. The date was advanced in order to accommodate weather conditions and college schedules. Hope was expressed that by having the conference in the midwest more delegates from western colleges of the church could attend. The meaning of the pledge cards was restated, particularly that of the permament card whose pledge can be kept only by pursuit of a distinctly Christian vocation for life. The forum on modern missionary prob-

(Continued on Page 23)

What Contributions for Missions?



Another year draws to a close. What gifts in 1937 have you made for missions? Every year there is a time to pay debts to our creditors. December 31 is a good time to check accounts with God. Have you given your tithe? Have you given what you purposed in your heart?

Gifts for the missionary and general work of our brotherhood averaged $1.32 per member last year. This was less per week than half the cost of a pair of shoestrings. This much we gave to tell the world about Jesus the Christ, whose shoestrings John the Baptist said he was unworthy to untie.

Those who are fortunate enough to pay income tax will surely want to take advantage of the government's generous exemption of 15% of taxable income if that 15% is given to world wide missions. Even the great majority who pay no direct income tax may well get a suggestion from this provision of the government. Checking over your contributions for the past year how much has it actually been for world wide evangelization?

Christmas is the time for the whole brotherhood to celebrate Christ's birth by a gift in his name for World Wide Missions. May God direct us all in sacrifice and in joyful service for him.

GENERAL MISSION BOARD
Elgin, Illinois

THE CHURCH AT WORK

PEACE

News From Spain

Increasing food shortage in Catalonia reported by Alfred Jacob indicates the pressure for relief in Spain that will increase through the winter months. On behalf of English Quaker relief workers he writes:

"Here in Barcelona we are becoming very anxious about the prospects for the winter. There has been a tremendous influx of refugees from the north of Spain, and at the same time the sinking of so many food ships has made supplies very short. I hardly know what the poorer people are living on. We feel it is of the utmost importance to maintain our canteen work and extend it if humanly possible, even though help is so desperately needed in other parts. We are still working on behalf of the children's colonies, which seem now to offer the only way of getting children out of Madrid; there are already a number supported in Catalonia by various foreign groups. Our big problem now is to send in enough food to keep them all going."

On the other side of the war, in Asturias, Earl Smith and Dan West report, "unlimited need for child feeding and relief." After visiting war ruined villages to distribute clothing, Earl Smith writes:

"Perhaps a word would now be in order about our general feeling regarding the whole enterprise. I wish the people of North and South America would make an overwhelming offering of goodwill to the people of Spain. The first reason is the very need. Of course there is need; any war-torn country inevitably has among its victims thousands of innocent children. The fact that there is not more need is a tribute both to the Spanish authorities and to the fact that the Spanish people themselves care. But more is needed, for children, especially: blankets, warm clothing, protective food, children's medical supplies. And we of North and South America also need: We need this attitude and experience of generous brotherliness, which partakes neither of partisanship nor of selfish aloofness. A great wave of lovingkindness on America's part will not win or lose the war for one side nor the other, but it may save some child from pneumonia and will surely mitigate the winter sufferings of a war-afflicted, good people.

"At Santander we saw the colony of eighty boys and sixty girls (more than forty orphans) under the care of nine Sisters at a convent. Most of the children have been there more than a year, and only a few look very thin, but they evidently need protective foods and medical care. The three Holstein cows on the place give an average of 7 to 8 liters of milk a day each. Some condensed milk is purchased—I hated to ask how much. The children need clothing badly. Three boys are barefoot (tile floors in unheated buildings are cold in October); some had only shoes, some had short socks. Apparently, there was no warm underwear, and no coats or sweaters. Skin troubles were most conspicuous—legs, arms, hands, faces, and scalps on most of the children had sores. I will guess a good nurse with suitable supplies and a free hand could clear up those skins in a month or two. Miss Muller gave some money for shoes and some cloth for muslin underwear. The Sisters do what they can, but the children are still needy. Probably within a month they will be sent elsewhere, some to hospitals—as the convent has other plans.

"Within six weeks what will be needed? Everything we can get, especially warm clothes. With our own eyes we saw barefoot children and others poorly shod scratching sores on legs, arms, faces. In some villages at an elevation of about a mile homes have been blown up, destroying bedding, clothing and furniture, and sometimes even domestic animals, as well as buildings. In one village every family needs help, even the mayor's name being on the list of families in dire need."

We are definitely planning now to help with clothing and blankets in two towns in the province of Asturias and two in that of Burgos. Also we hope especially to serve in badly afflicted towns and villages possibly out of reach of other social agencies.—American Friends Committee news release.

CHRISTIAN WORKERS' TOPIC

The Christmas Recipe for Happiness

Luke 2: 10b

Sunday, December 26, 1937

I. The World in Which the Christmas Message Came (See Rom. 1: 18-32 and Roman History).

1. Happiness was at a very low ebb.

2. The common people were victims of oppression, cruelty, fear and despair.

3. The religions had lost their vitality.

4. The ruling classes were given to luxury, greed and self-indulgence.

5. Moral conditions were exceedingly bad; suicides were common; the horrors of slavery and crucifixion were terrifying.

II. Christmas Brought Us "Good Tidings of Great Joy."

1. A Savior is born (Luke 2: 10; Isa. 61: 1-3; Luke 4: 16-20).

2. Jesus was an Example of joy and would give joy to his followers (John 15: 11; 17: 13).

3. Jesus looked forward to joy (Heb. 12: 2).

4. Jesus taught the basic principles of joy (Matt. 5: 1-11).

5. Jesus' disciples experienced joy (Acts 13: 52; Luke 10: 17; Rom. 14: 17; Gal. 5: 22; James 1: 2; 1 Peter 1: 8; John 1: 4).

III. Carrying the "Good Tidings" to Others Is the Supreme Joy of a Christian.

WOMEN'S WORK

The Need of Mission Study

By Mrs. Adam Ebey, North Manchester, Indiana

How hungry are the hearts of the people of the world for love and fellowship! In spite of jealousies and hatreds, strifes and wars, this hunger persists and the world is in danger of a famine, not for bread, but for understanding love and kindly friendship.

This lack of love is due largely to the lack of understanding. The poet speaks truly, "We would love each other better if we only understood." Missionaries feel keenly that the chief cause of the lack of missionary interest and the slump in missionary giving is this lack of knowledge of conditions as they are on mission fields, and a failure to appreciate the peoples of other lands. Among themselves, the wish is often expressed: "Oh, that the people of the home church might have been here today

to see and hear for themselves!" By written and spoken words missionaries try to bear faithful witness of the work being done and of the need of the people among whom they labor, but they are not always gifted with ready pen, or eloquent speech, hence they find it difficult to make these things real to the home folks, specially if the home folks manifest little interest in the progress of the kingdom in other lands.

Mission study books will help to create this interest and beget an understanding of the folks in faraway countries. Study and discussion of the aims and plans of missionaries, of the great need of the people will make us feel a kinship toward those we have called foreigners and we will have a great desire burning in our hearts to share our blessings, both temporal and spiritual with those who have not received from our Father's hand.

Once the women are full of the spirit of missions, that spirit will soon prevade the church and carry on to the next generation. We have studied in the past few years China, South America, foreigners on our own shores, and Africa. A new book for future study is in preparation about India. The women who have studied these books manifest a new interest in the spread of the kingdom of our Lord.

The study book for the present year is about Moslems. We need to know these fellow-religionists who are in such dead earnest about propagating their faith in the one God, Allah. If you could come with me to the Moslem home of Kushidibai and share her hospitality over the tea cups; if you could see the eagerness light up the faces of poverty-stricken Mohammedan comb makers when they listen to the story of the Savior who could raise Lazarus to life, you would cease thinking that Moslems are a strange and peculiar people. If you only understood the heart hunger of millions of Moslems, you would understand that they are just folks with disappointments and sorrows, with joys and hopes and aspirations like unto our own.

You will want to read and study the book, Mecca and Beyond, and also the program, As Touching the Moslems. The book is 50c and the program is 5c.

WOMEN'S WORK

Why Study Missions?

By Silva M. Beckner, Elgin, Illinois

The study of missions among our people has become such a part of our common thinking and doing that it would be difficult not to be able to follow some active measure in it. For some of us it would be absolute folly to be reading and thinking about the pagan folk without being given an opportunity to do something for them. We train our minds to think in terms of the non-Christian people and want to help them in some way. A real study of these people will give us a finer appreciation of their lives. In a selfish way just to entertain or amuse ourselves we can take this opportunity of learning just how the non-Christian lives and acts in his home and his surroundings. We can have that knowledge and yet not want to help in some way, but that is truly selfish.

The Moslems have not been slow in spreading their religion to all countries and all types of people. They find a great satisfaction in doing this. Perhaps it is well for us to know who some of their great men are. Aga Khan, who is one of the world's richest men, a direct descendant of Mohammed and a delegate from India, was elected President of the 1937 League of Nation's Assembly at Geneva. In our story it might be of some great advantage for us to know just what this man thinks of war and peace. A religion like the Mohammedans have must have some influence or it could not spread to so many countries as it does. There must be other great men of influence among them and we must find some way of directing their energies and religion that will be more satisfying to their people than what they already have.

To the Christian people of the world it is a great opportunity to know how others live and do. It is a still greater opportunity to help direct their thinking and their way of living to a Christian way. It brings us into a closer fellowship when we can understand their viewpoint. We have a deeper sympathy for the Chinese people in their distress since we have friends working with them, since we have friends at rest in their cemetery, since we have a church of our own faith established among them. The Chinese are our closer friends. So it is with any other nation or country when we have something in common, when they have knowledge of our faith and customs.

Our study can only give us the greatest pleasure when we give expression to it in some way or other: either financial, or in daily tasks among the people, or whatever way may be open to us. Just why are we so anxious to have every nation know about the one great Father of us all? Is it not because we find something so satisfying in our longing for peace? The Koran has some of the same stories perhaps that we find in our Bible, and they believe in one God. But their conception of him does not give them the peace as our heavenly Father speaks to us. We long that all men may have that peace. We pray for them and yet they pray for us. Do we need their prayers? Do our prayers help them without giving them the knowledge of God? What do we need that other nations pray for us? May the kind Father give us wisdom and understanding hearts to bring men of all nations together to a common fellowship with each other and with him.

The mission study book for our study this year is Mecca and Beyond by Dr. and Mrs. Dodd. It is a book which gives Christian women a finer understanding of the needs of Mohammedan women. The Mohammedan women need Jesus Christ and we should make it possible for them to know him as a Savior. Mecca and Beyond is 50 cents. Along with this book each missionary society should have the program which gives the facts about the Mohammedan work which our own Church of the Brethren is doing on the three mission fields. This program is entitled: As Touching the Moslems. It contains twenty-five pages of facts. It sells for 5 cents. Order from the General Mission Board, Elgin, Illinois.

MEN'S WORK

Men's Work in Detroit, Michigan

By Sidney A. Summers, Detroit, Michigan

On Friday, Nov. 12, the men of the Detroit church, under the leadership of R. E. Donaldson, held their father and son banquet. The toastmaster, Glenn L. Klepinger, had a well planned program for fathers and sons.

The program consisted of music by four ladies from Detroit Northeastern High School, singing by the fathers and sons, piano and instrumental music by the sons, conundrums and problems to solve. Prizes were given to the eldest father, youngest son, father with most sons present. Three reels of nature pictures of Isle Royale, Mich., were shown.

An explanation of our National Men's Work projects, our

District Men's Work group meetings on Dec. 3, 1937, and men and women's group meeting, requested by Bro. Arthur Taylor, pastor of Flint church, at his "Little Eden Camp" near Onekama, Mich., over the week end of next July 4, by the District Chairman of Men's Work, M. B. Williams. About twenty expect to attend the camp from Detroit.

The program was concluded by a very splendid address by our new pastor, Bro. Harvey Hostetler, on the subject: Man Power, for Christ and the Church.

Student Volunteer Meeting

(Continued From Page 19)

lems begun in the morning was then continued. Among the many fine comments made, the need for missionary workers was outstanding, a need which will continue to increase for the next decade. The afternoon session was then pleasantly concluded by an automobile tour over some of Pennsylvania's beautiful mountains near by.

One of the principal features of the conference was the banquet on Saturday evening at 6:30 o'clock in the college dining hall. Among the after dinner speakers was David Blickenstaff, who spoke briefly about his plans for doing peace work in Spain. He sailed for Spain on Nov. 24 to help administer relief impartially to refugees of both sides of the civil war there, in co-operation with the Friends and the Mennonites. These three historic pacifist churches are uniting in a peace testimony to the world. A second speaker was William Beahm, who gave a word picture of the African and the characteristics of him which are worth redeeming for Christ and the church.

After the banquet address the group adjourned to the college chapel for the showing of motion pictures filmed by John D. Ellis, who made a trip around the world last winter. The pictures showed missionaries of the Church of the Brethren in India, their homes and the people with whom they work.

Two sessions on Sunday morning concluded the conference. The group met first in the new social rooms of Brumbaugh Hall for an address by Leland Brubaker of Elgin, Ill., director of young people's work for the entire Church of the Brethren. Insisting that missions be made the first great work of the church, the speaker laid on the Student Volunteer organization a definite responsibility in helping mold a great Christian community.

For the regular Sunday morning worship service the volunteers joined the congregation of the Huntingdon church to hear the concluding message by Bro. Beahm. Assisting in the service were Brethren Paul R. Yoder, acting pastor of the church, and R. C. Winger.

National officers of the congregation are: John B. Grimley, Juniata, president; James Beahm, Elizabethtown, vice-president; Miss Mary Reed, Bridgewater, secretary-treasurer. In arranging the conference the officers were assisted by Lewis S. Knepper, field secretary for Juniata College.

Huntingdon, Pa.

CORRESPONDENCE

SOUTHWESTERN COUNCIL OF WOMEN'S WORK

The women of Southwestern Kansas held their annual meeting in McPherson, Saturday, Oct. 16. Our president, Mrs. H. L. Ruthrauff, was in charge of the business session during which reports were given by the directors of peace, mothers and daughters and Ladies' Aid organizations concerning work done the previous year. The group decided to continue its project of financing the girls' school in India, Africa and China for the coming year.

On Sunday afternoon, after a short inspirational program, Miss Elsie Miller of the Council of Churches of Wichita, Kans., gave a splendid address, bringing to us seven guideposts to a higher plan of Christian living. She emphasized the importance of woman's place in the home and church; and to fill this place effectively we must have a right relationship to God, to Jesus, to others and to the church. We must constantly develop Christian character in ourselves and have a wholesome outlook on life as well as a right attitude toward the Bible. Her message will be carried back to the communities of every church represented.

At the close of the meeting an offering of $146.23 was raised for the support of girls' schools and district expenses.

All who were present took away with them a feeling of inspiration and encouragement to carry on with the work of spreading the kingdom.

Mrs. Arlene Yoder,
Conway, Kans. District Secretary-Treasurer.

GLEANINGS FROM THE MUMMERT'S BIBLE CONFERENCE

The Eight-day Bible Conference held in the Mummert meetinghouse of the Upper Conewago congregation, Southern District of Pennsylvania, was wonderfully blessed of the Lord. The finest weather, large and most appreciative audiences and a spiritual fellowship made it an occasion long to be remembered by all who attended.

At the opening session, Sunday morning, Nov. 7, the fundamentals of the Christian Life, Love, Fellowship and Faith, were ably discussed by Bro. Quincy Leckrone of Thornville, Ohio, who also spoke each evening during the conference. This address struck the keynote of the entire conference and developed such a compelling interest that the success of the meetings seemed to be assured from the very beginning.

This was followed in the evening by a sermon on "The Pillar and Ground of the Truth." The address set forth the true mission of the church, as the custodian of the means of grace God has provided for the salvation of mankind and the grave responsibilities of each member as a pillar in the church upholding the word of truth.

Each evening during the week Bro. Leckrone discussed various subjects in the following order: "The Maker of the World Is the Author of the Word," "The Immortality of Man," "The Divinity of Jesus Christ," "Man's Place in God's World" and "Great Truths About Our Religion." All of these discussions, supported by a masterful array of irrefutable evidence, were leading up to the cross of Christ whereunto all must come for redemption through the blood of the atonement made for sin.

Then passing beyond the cross, Bro. Leckrone, on Saturday evening, took up a discussion of the meaning of some of our church doctrines, as symbolized by the ordinances of the church. This address brought out many comforting illustrations of the power and efficacy of the scriptural means provided for the believer seeking full redemption and acceptance with his God.

On the second Sunday morning a study of the Sunday-school lesson was very ably led by Bro. Jacob E. Trimmer of Carlisle, Pa. This was followed with a message by Bro. Leckrone, from the book of Ezekiel, setting forth the appalling abominations that led the children of Israel into

captivity, and the necessary insight and preparation needed on the part of the Christian ministry to meet present-day conditions.

Sunday was a full day. Bro. Grant Mahan, being unable to be present, a paper written by him on "Dangerous Trends in Modern Brethrenism," was read by Sister Grace Boyer.

This was followed with a sermon by Chas. D. Cassel of White Oak congregation, on: "Faithfulness to Our Church Vows." Bro. Cassell stressed the sacredness of our church vows and pointed out the beneficial, soul-building effects of faithfully keeping these vows.

Bro. I. N. H. Beahm of Virginia followed with a sermon on "Three Church Rebels." By illustrations, from both Old and New Testament times, he pointed out the inevitable consequences of all opposition to the will of God and to his divinely ordained plan of redemption.

In the closing evening session two sermons were delivered. The first, by Bro. Simon G. Bucher of Annville, Pa., dealt with "A Great Present-day Fallacy." In this sermon he stressed the great responsibility of all Christians to measure up to the high ideals of faith and practice, revealed to us by the inspired Word of God, to counteract the results of much of the modern philosophy of life.

Bro. Leckrone closed the program of the conference with an address on the theme: "We Have a Strong City," meaning Paul's church of the living God, pillar and ground of the truth, founded upon the Rock of Ages for the salvation of mankind through obedience to divine revelation.

By all of these addresses and the remarks of many others who participated in the meetings, together with the fine spiritual fellowship manifest throughout, this conference will long be remembered as having lifted us many times to the mountain heights of rejoicing in the Lord.

The conference was largely attended throughout the entire time. Twelve counties were represented and as many as forty ministers were present at some of the sessions. The audience was estimated to have reached eight hundred or more at some sessions.

East Berlin, Pa. J. Monroe Danner.

UNION CENTER OBSERVES SEVENTIETH ANNIVERSARY

(See Picture on Cover Page)

The Union Center church of Northern Indiana recently observed the seventieth anniversary of its founding. From the Nappanee Advance-News of Nov. 11 the following excerpts are taken:

"Among those present were the following who attended services as children when the church was built: Frank Bainter, Jeremiah Wise, Solomon Stull, Mrs. Sarah Pippenger, William Umbaugh, Henry Neff, Lewis Stouder and Mrs. Amanda Cripe of Goshen. Albert Miller of Goshen was also present. He attended the first funeral service in the Union Center church which was that of his own mother. He was only a small boy but remembers that the one song sung was Asleep In Jesus.

"The service opened with organ-piano prelude by George Anglemyer and Mrs. Ruth Frederick. Old time singing was led by George Anglemyer. The Rev. John Frederick led in responsive reading. The offertory was given by Miss Catherine Miller. This was followed by a chorus by the Beacon Lights class. Miss Evangeline Weaver and Miss Christene Frederick gave poems. The Maple Valley Four sang The Church by the Side of the Road. Mrs. Dorothy Stuckman in a very interesting way told of Long, Long Ago, when Rebecca as a young girl came here from Virginia, with her parents and later became the bride of George Slabaugh and lived on the farm, where Mr. and Mrs. Roy Herr are residing near Locke. They traveled on the stage coach road now known as No. 15. Leander Bigler gave the Historical Incidents and then Charles Stouder, Sr. conducted the memorial service in honor of members who have passed away since 1927. . . .

"An original pageant, Through the Years, by Edgar Burkey was given. In it Bertha Newcomer represented the church. The infant son of Mrs. Manford Newcomer represented the beginning, Arlen Slabaugh the child, Dallas Burkholder the schoolboy, Herbert Glotzback the youth, Dean Price the young man, John Frederick middle age and Frank Bainter the eventide. Seventy candles of various colors arranged on a cross were lit by each age represented.

"This church is well known as the Union Center church and was formerly a part of the Turkey Creek church which recently celebrated its 100th anniversary.

"The present church building, 45 x 75 feet, was finished in 1867, the work being started in 1866 under the direction of contractor George Cripe. Two large box stoves were used to heat the house. The inside has been changed many times but the outside red brick walls stand today as built seventy years ago.

"The first two deaths of this congregation were the nine-month-old child of Mr. and Mrs. Daniel Stouder and an infant child of Mr. and Mrs. Daniel Landis. The first funeral held in this church was for Mrs. Catherine Miller, mother of Albert Miller now living in Goshen. The Rev. Daniel Shively preached the funeral sermon.

"The first marriage was that of Daniel Stouder and Miss Mary Elson.

"John Miller, John Letherman and Henry Neff, Sr., served as the first ministers. Elder Henry Neff, Sr., died in the pulpit while attending services. Other ministers serving here were John Burkholder, Henry Neff, Jr., John Anglemyer, Alick Miller, grandson of the first minister, father of George Miller of Nappanee. John R. Miller, also a grandson of the first minister, was ordained in 1879. He lived west of Locke on the farm now owned by a son, Vern Miller, and was known as a circuit minister, having charge of the Union Center church, five miles east of his home.

"Traveling back and forth with horse and buggies ten miles to Maple Grove and seven miles to the Baugo church David and Jesse Anglemyer, sons of the Rev. John Anglemyer, were ordained in 1906. Jesse served here only a short time moving to Williamstown, Ohio, where he had charge of the Eagle Creek church for the past thirty years. Later Eli Roose, father of Galen Roose of Nappanee, was ordained as minister and served here. Joseph Hartsough in 1907 and John Frederick, grandson of the Rev. John Anglemyer were ordained in 1908. Later Harvey Hartsough was ordained, and in 1921 David Miller was ordained. Harold Miller, grandson of the late John R. Miller, was ordained three years ago and is now pastor in the Leeton, Mo., church. The Rev. John Frederick who attended services here all his life with the exception of a few years and the Rev. David Miller are the present pastors and also serve as elders. The ministers here have served without salary in all these years. The membership here has grown to nearly three hundred people. Within the past several weeks five more were added to the church.

"Jonas Frederick, father of John Frederick was the first Sunday-school superintendent. One time when Le-

ander Bigler had charge of the Sunday school in bygone days he was signaled to the door and told the building was on fire. In order not to create excitement he stepped out to investigate and with help of several others water was carried to the roof. The fire was extinguished while the congregation continued with their class sessions, not knowing of the fire until the close of the services. This Sunday school has steadily been increasing in attendance. Arrangements are being made to remodel the basement this winter in order to have more classrooms for the primary department.

"The first evangelistic services were conducted by the Rev. John R. Miller. One of the greatest and most successful evangelistic campaigns was conducted by the late Rev. Peter W. Stuckman. Sixty-two members were added to the church. Almost all were grown folks, nearly all being middle age.

"This church is well known for its musical talent. In 1920 a male quartet was organized, whose members were Merl Stump, Homer Weldy, Farrell Stouder and George Anglemyer. In 1926 Homer Weldy, Harvey Frederick, William and Farrel Stouder made up a quartet. In 1932 the Frederick trio was organized by Helen, Gleta and Carlyle Frederick. They are well known and often sing over WTRC. The members of the Farmland Four from 1931-36 will be remembered as Harold Miller, Donald and Wendel Frederick and Dale Anglemyer. Later they were called the college quartet from North Manchester. The present Maple Valley Four singers under the direction of George Anglemyer are Howard and Robert Newcomer, Clarence and Everett Mishler. The early church singing was much different from now. The one leading in song would read one line, then all would join in, and so on, till the song was finished. Four part songs were not used until later.

"This church has fourteen members who are serving as public school and high school teachers. Seven others who are active members have resigned their teaching. A number of others are attending college preparing to teach.

"The oldest marker found in the adjoining cemetery is dated 1837. Four hundred and fifty-four burials were made here in the past fifteen years. There are 2,228 known graves. One-third of the old cemetery has no markings."

LEADERSHIP CONFERENCE, MIDDLE DISTRICT OF PENNSYLVANIA

A leadership conference of Sunday-school workers of Middle District of Pennsylvania was held in the Stone church, Huntingdon, Pa., on Friday evening, Nov. 12 with an attendance of one hundred twenty-three. About one-third of the schools of the district were represented. Among the number present were sixteen pastors and ministers, thirteen superintendents, three assistant superintendents, twelve departmental superintendents and fifty-five teachers.

Following a fellowship supper an interesting program was rendered centering on the theme: Increased Missionary Activity. The Sunday-school Board and Young People's Council of the district have adopted this theme as their aim for the year. Bro. A. E. Wilt, chairman of the board, gave a message on the theme in which he gave reasons why we should work towards increasing missionary activity. To extend the kingdom was the final command of our Lord to his disciples, and we know there is a great need to arouse a greater interest in this great first work of the church. Then, too, after hearing the challenging messages of Bro. William Bealm who toured the district previous to our Sunday-school convention, and also gave a number of messages at the convention, we feel it is not only a duty but a privilege to have some part in helping to carry the message to those who are yet in darkness. The following points were named on which emphasis should be placed: Why do we have missions? Why support missions? Results missionaries are obtaining. Our part in supporting the missionary program. Some literature was presented for distribution.

Young People and Missions was very ably discussed by Bro. Myrl Weyant, vice-president of the Young People's Council. After discussing the importance of missions, he emphasized what the young people can and ought to do in forwarding the missionary program.

Bro. D. B. Maddocks, district field missionary worker, gave a stirring message on: How to Create and Develop the Missionary Spirit.

As a fitting climax to the conference it was a great privilege to listen to a challenging message by Sister Grace Clapper on the subject: Missions and the Far Eastern Conflict. She discussed briefly conditions as they exist in China and Japan, and showed that in former conflicts great good was accomplished by the missionaries staying by their posts. She expressed gratitude in the fact that in this conflict they were not strictly forbidden to stay by their work, even though it is at their own risk.

New Enterprise, Pa. Sara G. Replogle.

CHRISTMAS THOUGHTS

In a basement store not long ago a young lady clerk said: "How I dread the next six weeks. With such a jam of Christmas shopping it takes out all the pleasure of the occasion for me."

Perhaps hundreds of other sales people can say the same. How can we help the situation? It takes no longer to write a letter than to make a gift and the shopping is so simple.

A card with a printed verse is not quite satisfying to me. I always turn it over and look for something else. Let us try to use the golden rule throughout the year and thereby honor the One whose birthday we celebrate.

Glendale, Calif. Martha Click Senger.

HOW THEY BUILT THE NEW CHURCH

Holland's Road Church of the Brethren, formerly known as Tinker Creek, now lives in a new house. Dec. 13, 1936, in the cold frosty morning air we stood helplessly gazing on the burning of our church building. While the embers were very hot sympathetic expressions and offers to share places of worship came pouring in from our sister congregations. Also our Baptist friends offered to share their houses of worship at two different places. Then our school authorities sent an invitation to use the school building as a place of meeting. At the close of the day we gathered to the school auditorium. Our pastor told of the invitations to share places of worship. They had come from as many as six different places. It was some relief in a time of need to receive words of sympathy and invitations from friends. And yet, to have accepted them would have taken our people out of their immediate community. The school building was selected as a place to meet until a new place of worship could be arranged for. The next question was: How to secure the money for a new building? Our com-

munity is made up of homes of moderate means. Our people are working people, and for most part have had work. Having work and a willingness to share with the Lord was discovered to be the only hope for a new church. So a number agreed to tithe as a means of raising money for a new church house.

Our congregation received invitations also to come into the churches of the First District of Virginia and receive help. And to date about a thousand dollars have been received from outside our congregation. Our people are glad for so much help.

Our Women's Work organization turned in $583.10 secured by the use of dime cards. Our men have helped in labor, in tithing of their wages, etc. Our church offerings for the building fund have amounted to $1,464.03. There have been a number of other sources of help.

The old church would have been valued at probably from four to six thousand. We now have probably a fifteen thousand dollar plant. The cost in cash has been only $13,454.36. However, the labor given free, and the faithful building committee all together have given us a plant beyond the cash cost.

Dr. Paul Bowman preached the dedicatory sermon. His message was centered around the words of Haggai 2: 9: "The glory of this latter house shall be greater than of the former."

Following the dedication our pastor, Bro. C. M. Key, began a series of meetings. When he took down sick in the middle of the second week, Bro. Guy West continued the meetings for three nights. There were three baptized.

Our communion services were conducted by our pastor on the evening of Oct. 10. Kenneth S. Kinzie.

Roanoke, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Andrews-Lackey.—By the undersigned, in the Glendale church, Calif., Nov. 21, 1937, Bro. Oliver W. Andrews of Daily, Colo., and Sister Floy Nadine Lackey of Fruitland, Idaho.—J. Z. Gilbert, Los Angeles, Calif.

LaBay-Buck.—By the undersigned, at the parsonage, Clarence LaBay of Yakima, and Frances Buck, daughter of Mr. and Mrs. W. S. Buck of Yakima, Nov. 12, 1937.—Paul S. Longenecker, Yakima, Wash.

Martin-Angle.—By the undersigned, at his home near Mont Alto, Pa., Oct. 14, 1937, Brother Paul Martin and Sister Hazel Angle, both of Chambersburg, Pa.—Welty G. Smith, Waynesboro, Pa.

Roose-Snyder.—By the undersigned, at the Church of the Brethren in Plymouth, Charles Roose and Flossie Snyder, Nov. 21, 1937.—G. G. Canfield, Plymouth, Ind.

Roush-Olinger.—Roy Roush and Sister Katherine Olinger on Nov. 20, 1937, both of North Liberty, Ind.—H. A. Claybaugh, Goshen, Ind.

Sherman-Damron.—By the undersigned, at the parsonage, Steve Sherman and Helen Damron, both of Yakima, Oct. 23, 1937.—Paul S. Longenecker, Yakima, Wash.

Sholty-Reppert.—Oct. 24, at the home of the bride, Carl Sholty of Bringhurst, Ind., and Mary Reppert of Camden, Ind., by their pastor. —Clarence Sink, Camden, Ind.

Ullery-Markley.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. Frank Markley, Raymond Ullery and Cecile Markley, Oct. 24, 1937.—G. G. Canfield, Plymouth, Ind.

Zook-Peterson.—Oct. 10, at the home of the bride, John Zook of Bringhurst, Ind., and Clara Peterson of Camden, Ind., by their pastor.—Clarence Sink, Camden, Ind.

FALLEN ASLEEP

Beal, Mary Elizabeth of Ankenytown, Ohio, widow of the late Jacob R. Beal, died Oct. 29, at the Mt. Vernon hospital-sanitarium after two weeks of illness following a fractured hip. Sister Beal was born near North Liberty, daughter of the late Bro. Henry and Elizabeth Grubb Keller, and had spent her entire life in Knox County. She was united in marriage to Jacob R. Beal July 2, 1876. She was a lifelong member of the Church of the Brethren. She is survived by two daughters, three sons, nine grandchildren, four great-grandchildren and one sister. Funeral services were held at the Owl Creek church by Bro. Ira E. Long, with burial in the Ankenytown cemetery.—Mrs. Iva May Barton, Fredericktown, Ohio.

Bullis, Bro. Albert W., was born Aug. 28, 1857, in La Salle County, Ill., and departed this life at his home in Hugo, Colo., Nov. 6, 1937. His early life was spent in Franklin County, Iowa. With his family he moved to Ottawa County, Kans., in 1884. Here he united with the Church of the Brethren in 1888 in the Saline Valley congregation, and served for many years in the deacon's office. In the school year of 1895-96, Brother and Sister Bullis had charge of the dining hall at McPherson College. In 1907 he moved to Lincoln County, Colo., and filed on a homestead. It was a losing fight in the dust bowl and two years ago he lost his farm and moved to town. Although isolated from the church of his choice he remained faithful to the end. He was united in marriage to Barbara L. Talhelm of Hampton, Iowa, on May 16, 1878. Four children were born to bless this union. Two sons preceded him in death. He leaves his wife, one brother, two daughters, twelve grandchildren, twenty-two great-grandchildren and a host of friends. He was a devoted husband and father and a true neighbor. Although poor in the world's goods, he was rich in heavenly treasure. His illness lasted only a few hours and his death came as a shock to his family and the entire community. Funeral services in the Episcopal church in Hugo by the writer, with burial in the Hugo cemetery. —Byron Talhelm, Erie, Kans.

Curtis, Friend Lem, was born March 4, 1870, at Bloom City, Wis., and passed away Oct. 29, 1937, after a lingering illness of twelve years. On Oct. 29, 1936, he suffered a paralytic stroke from which he never fully recovered. He was united in marriage with Margaret Ewing in 1893, and to this union were born seven children. Six children, his wife, fourteen grandchildren and two great-grandchildren survive. He moved to Granton, Clark County, Wis., in 1914, and lived there a number of years before coming to Stanley, where he was living at the time of his death. Although not a member of the Church of the Brethren, he was a firm believer in Jesus, and worshiped with us as long as his health permitted. There was a short service in the home, after which the body was taken to Granton for burial. Funeral services were conducted by Bro. Lewis Hyde.—Mrs. Jacob Winkler, Stanley, Wis.

Doyle, Sisters Vada and Delena, daughters of Brother and Sister Clyde Doyle of Winchester, Va., died of diphtheria and were buried Nov. 1 and Nov. 4 respectively. Vada was about sixteen years of age and Delena about twelve. Both were fine Christian girls, members of the Jubilee congregation. They were baptized by the writer about three years ago. Funeral services by the writer, assisted by Eld. L. R. Dettra.—Cephas Fahnestock, Winchester, Va.

Fouts, Andrew, son of David and Sarah Jane Fouts, was born Nov. 30, 1858, and died Nov. 9, 1937. March 6, 1882, he married Mary Alice Whisler and to this union three sons were born. Bro. Fouts joined the Church of the Brethren, and proved himself true and faithful to its doctrines. He leaves his beloved wife, three sons, eleven grandchildren, eleven great-grandchildren and many near relatives and friends. Funeral services by Frank Fisher, assisted by Walter Balsbaugh.—Grace A. Stofer, Mexico, Ind.

Ikenberry, Sister Edna Eller, was born near Conway, Kans., on July 14, 1901. She was the fifth child of D. M. and Sarah Eller. In her early childhood she lived in McPherson County and moved to Pawnee County in 1905. She united with the Church of the Brethren at Larned at the age of ten. In 1919 she moved with her parents to Miami, N. Mex., and graduated from the Miami high school in 1921. She was married to Lester P. Ikenberry on May 20, 1921, and to this union were born five children. Besides her family she leaves her father, mother, three brothers, two sisters, twelve nephews and nieces and a host of friends. Sister Ikenberry had an unusual talent for music, both instrumental and vocal, which gave her a special place in both church and community life. It can truthfully be said that she used her talent to the glory of God. At the time of her death she was serving as Sunday-school superintendent, church pianist and church clerk. More important than the things above mentioned was the fondness for her family. She passed away at the hospital in Raton after a major operation Nov. 13. Burial in the Miami cemetery with the pastor, F. W. Gibson, officiating.—Mrs. C. C. Lapp, Miami, N. Mex.

Kaufman, Thomas J., was born June 15, 1868, in Baltimore, Md. He was married to Ada Wagoner Nov. 12, 1889. The Kaufmans made their home for a time in Carroll County near Westminster, and about twenty-eight years ago they moved to Baltimore where they have since resided. Sister Kaufman has been a diligent worker in the Woodberry church for many years. Bro. Kaufman was a very successful business man, a good provider and a noble father. It was the writer's privilege to receive the complete confession of Christ from Bro. Kaufman and to take him into fellowship with his long admired church during his illness. God's peace was manifest in his soul and he delighted in the anointing and communion services several days before he was called to that better world. At noon in his home Nov. 16, Bro. Kaufman quietly fell asleep. He leaves Sister Kaufman, their son, other relatives and many intimate friends. The funeral was conducted by the writer in the Meadow Branch church with interment in the Meadow Branch cemetery.—C. H. Hinegardner, Baltimore, Md.

Kreider, Metta Elnora, nee Klutz, was born Jan. 11, 1875, and de-

parted this life Nov. 18, 1937. On Sept. 22, 1895, she was united in marriage to Ira Kreider and with him united with the Church of the Brethren July 15, 1900. She was a fine Christian person, and a neighbor and friend. She was especially active in many duties of the church she loved. Besides her husband, she is survived by an adopted daughter, four grandchildren, one sister, two brothers and a host of other relatives and friends. Funeral services in the West Manchester church conducted by Bro. L. H. Eby, assisted by the writer. Interment in the Pleasant Hill cemetery.—A. M. Stine, North Manchester, Ind.

Landis, Sister Barbara, daughter of Eld. Jacob and Elizabeth Garber, was born near Dayton, Ohio, Jan. 26, 1857, and died very suddenly at her home in Covington, Ohio, Oct. 28, 1937. On Dec. 7, 1879, she was united in marriage to Aaron L. Landis and to this union four children were born. She is survived by her husband, one daughter, two sons, four grandchildren and one sister. One son preceded her in death four years ago. Early in her teens she became a member of the Church of the Brethren and was for some 66 years devoted to her Lord and faithful to her church, being a regular attendant of the church services and a dependable member of the Ladies' Aid together with other activities. In the year of her marriage she with her husband moved in the bounds of the Covington church and had resided there ever since. She was a constant reader of the Bible and church paper. Though mature in years she was young in spirit and was loved by the children of her community. Funeral services were conducted in the Covington church by Brethren C. F. McKee and G. L. Wine, with interment in Highland cemetery.—Blanche Frey Kniesly, Covington, Ohio.

Lane, Phoebe Anna Frantz, daughter and youngest of thirteen children of John and Anna Frantz, was born Dec. 25, 1849, on a farm northeast of New Carlisle, where she resided her entire life. She passed to her reward on Nov. 11, 1937. On Nov. 18, 1880, she was united in marriage to Walter H. Lane, who passed on Feb. 12, 1913. She united with the Donnels Creek Church of the Brethren when she was eighteen years old, being baptized by Eld. Henry Brubaker, remaining a faithful member until death. She attended the communion service about two weeks before her death. She may be said to have been a pioneer in religious education in the local church, having had an active part in the organization and promotion of the first Sunday school of this church, and for years was teacher of a class. Not being a natural mother of children, she was in every other sense a mother to the two surviving adopted children, Mrs. Bessie Bowers of New Carlisle, and John Lane, residing on the homestead. She also leaves seven grandchildren, two great-grandchildren and many other relatives and friends. Funeral at the New Carlisle Church of the Brethren by the pastor, the writer, assisted by Bro. John Gump. Burial in the New Carlisle cemetery.—H. H. Helman, New Carlisle, Ohio.

Lytle, Sarah H., nee Pinkerton, was born near Smithville, Wayne County, Ohio, Nov. 2, 1845, and departed this life Nov. 3, 1937. On Dec. 24, 1868, she was married to David Lytle who preceded her twelve years ago. To this union seven children were born, three of whom survive. Her eldest son preceded her four weeks ago. Early in life she united with the Church of the Brethren and was a real helpmate to her husband in his many years of service as minister and elder of the church. She spent her long, interesting life in Christian living and unselfish devotion to her church, family, neighbors and friends. She was the oldest of a family of eight children, and only one brother and one sister survive. She spent the past few years in the home of her son, E. R. Lytle. Funeral service was held in the home of her son by the writer, assisted by Rev. Henry Stoody, pastor of the Deshler M. E. church, and Eld. S. A. Blessing. Interment at the Deshler cemetery.—J. L. Guthrie, La Fayette, Ohio.

Snyder, Mary Ann, aged 71 years and 10 days, daughter of Tobias and Elizabeth Hartman, died at her home in Nappanee, Ind., Nov. 11, 1937. She was married to Henry Lafayett Snyder on May 3, 1883. This union was broken Nov. 24, 1921, by the passing of Bro. Snyder. She is survived by four daughters, two sons, sixteen grandchildren, seven great-grandchildren, two brothers and one sister. She was a member of the Church of the Brethren for many years and had been a faithful worshiper. Flowers were bestowed upon her burial in abundance. Her passing was very unexpected. We shall miss her. Services were held in the Nappanee Church of the Brethren by her pastor, Bro. H. D. Emmert. She was laid to rest in the Union Center cemetery.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Stull, Friend Jacob William, died Oct. 31, 1937, aged 70 years, 7 months and 22 days. Death followed a long illness due to Bright's disease. His widow, Sister Mary Harty Stull, one son, one daughter, one grandson and one sister survive. While Mr. Stull was a member of the Reformed church at Grindstone Hill, each Lord's day found Brother and Sister Stull attending at least one service of the Church of the Brethren, as long as strength permitted. He will be greatly missed. Funeral services were held in the Grindstone Hill church by Rev. J. C. Sanders of the Reformed church, assisted by Eld. D. E. Stouffer. Burial in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Workman, Solomon Jay, son of John L. and Drucilla Workman, was born April 8, 1854, and departed this life Oct. 27, 1937. All but eight years of his life was spent in Knox County, Ohio. On June 13, 1882, he was united in marriage to Nancy Jane Bechtel and to this union were born four children. One preceded him in death and three survive. At the age of twenty-four Bro. Workman united with the Church of the Brethren and for nearly thirty years faithfully served as a deacon. His love for the church and his interest in its work led him to give his best to the cause of Christ. Previous to his last illness he had been present at Sunday-school and church services for seven years without missing a Sunday. Funeral services were conducted by Bro. Ira E. Long, assisted by Bro. Wm. Desenberg at the Ankeny town Church of the Brethren. Burial was made in the church cemetery.—Mrs. Iva May Barton, Fredericktown, Ohio.

Younkins, Bro. George A., born Jan. 28, 1902, at Brownsville, Md., met his death Sept. 1, 1937, in an auto accident near Baltimore, Md., when a truck struck the car he was driving. He died before he reached the hospital. He accepted Christ at the age of 15 and united with the Church of the Brethren. He was active in the church and Sunday school and taught the young men's Bible class at the West Brownsville Sunday school for five years. He is survived by his wife, Evelyn, and daughter and his father and mother, Brother and Sister M. A. Younkins, four brothers and one sister. Bro. Younkins was a loving and devoted husband, father and son. Funeral was conducted by his pastor, Bro. H. C. Eller, assisted by Bro. A. M. Dixon of Hagerstown, Md. Interment in cemetery adjoining the church.—Mrs. Laura E. Fouch, Brownsville, Md.

CHURCH NEWS

CALIFORNIA

Long Beach.—On Oct. 24 the members of the Long Beach church enjoyed a very pleasant time together at one of our city parks, in honor of the birthday of our pastor's wife, Mrs. W. T. Luckett. After a splendid dinner she was presented with a dinner set of chinaware in appreciation of her faithful work among us. While Pastor Luckett was engaged in a revival effort at Live Oak, Calif., the following persons filled our pulpit: Mrs. Ira Yoder of La Verne, district W. C. T. U. worker; Bro. Cameron, a local minister; Bro. George Carl, district field man; Prof. B. F. Jamison of Clearwater schools. The addresses were all very much appreciated. The men held their first banquet of the season on Nov. 16, with Bro. D. W. Kurtz as the guest speaker.—Mrs. Emma Simmons, Long Beach, Calif., Nov. 22.

IDAHO

Clearwater.—We have enjoyed a two weeks' spiritual feast. On Oct. 18 Brethren C. Noble Stutsman of Boise Valley church and G. R. Montz of Emmett held a two weeks' series of Bible studies and revival meetings. Bro. Montz gave studies in Book of Acts each morning, followed by studies in Book of Hebrews by Bro. Stutsman. Each evening Bro. Montz gave talks on Christian Home Life, followed by a sermon by Bro. Stutsman. Five young men ranging in ages from twelve to seventeen years accepted Christ and much good seed was sown. Members were strengthened and encouraged. Their brief stay and work among us was much appreciated and we hope they can come back in the near future.—Carrie E. Herring, Lenore, Idaho, Nov. 19.

Payette Valley.—Our church met in council Nov. 11 with Bro. Buntrager presiding. Two letters were granted. C. W. officers were elected as follows: President, Bro. Will Sumner; secretary and treasurer, Sister Ella Yingst; children's leader, Sister Gertie Grimes; intermediate leader, Sister Wm. Sumner. Nov. 14 we had a basket dinner in honor of two of our young men who will leave soon for McPherson College. The church presented them with appropriate gifts. Our pastor, Bro. E. J. Glover, presented the gifts with a good talk and timely advice to the young men, who responded with many thanks. The shingling has been started on our church and we hope to soon add more improvements. We have enough wood to last two years. The sisters are serving meals at public sales and are making good. They have been serving meals at the auction kitchen for several years.—Mrs. Marvel Bowers, Payette, Idaho, Nov. 16.

ILLINOIS

Douglas Park.—Our church work has been progressing nicely in the past few months under the capable leadership of our pastor, Bro. Roy W. White, who has been with us the past year. A consecration service for Sunday-school and church officers was held soon after the quarantine for infantile paralysis was lifted. Our superintendent, Bro. Walter Miller, began his fourth year in this service. We feel to give special mention to Mrs. Rose Wise and Charles Fausnacht who have taught the same classes for nine and ten years respectively. Our teaching staff is assisted by students of Bethany Biblical Seminary. The Ladies' Aid spent one day in canning vegetables for a family who has had much sickness this fall. The auditorium and class rooms have been attractively decorated. All the material and most of the work has been donated. Classes in sewing, English and art are held during the week as part of the adult educational program.—Jessie B. Trent, Chicago, Ill., Nov. 19.

Virden.—Since the union summer meetings are over we are back at work with our own program. C. W. is organized and programs are planned for each Sunday evening. The members of the B. Y. P. D. have chosen Mrs. A. E. Vaniman as adviser, and have taken up definite work. They are now studying church history. Bro. Caslow presided at our recent council. G. W. Weightsman was elected as a member of the trustee board. We have secured furnaces with blowers to distribute the heat. The Women's Work and young people's class paid about half of the cost of the heating system. Clarence and Lucile Heckman were with us Oct. 31 and told of the customs and habits of the African people and of the change some of these people have made. Bro. Leland Brubaker and family were with us Nov. 12-14 and showed pictures of our mission fields in India, China and Africa. We enjoyed

these pictures very much and saw the progress and change in the lives of these people. May these scenes stir us to more generous giving to support workers in these needy fields. We served our annual missionary supper Nov. 18 with a profit of $74. We are working on a play to be given at the Christmas season.—Lola T. Brubaker, Virden, Ill., Nov. 20.

INDIANA

Bethany.—Bro. Dewey Rowe of Bryan, Ohio, came to us Sept. 24 and preached our harvest and homecoming sermon and began a series of meetings in the evening and continued until Nov. 7. He preached the Word with power. Three were baptized. Sister Cora Stahley of Nappanee led the song service. Our love feast was held Oct. 9 and a number of visitors were present. Sept. 26 Bro. L. A. Blickenstaff was with us and explained how the money is handled in the mission work. It was helpful to know. The Aid is busy making comforters.—Mrs. Bertha Weybright, Syracuse, Ind., Nov. 19.

English Prairie.—Oct. 23 we held our communion with Brethren Warren Bowman, Clyde Cripe, Gorman Zook, Russell Sherman and Chas. Light, who has been preaching at Buchanan for the past year. This was Bro. Sherman's first Sunday of worship since his very serious operation. We had breakfast at the church. Sunday morning the Sunday-school officers were installed. Our revival began Oct. 26 Bro. Snider from North Manchester gave us a helpful and inspiring meeting. There were six born into the kingdom and one received on former baptism.—Mrs. Clemon Burges, Howe, Ind., Nov. 19.

Plymouth.—Oct. 24 we held a rededication service, with Bro. Otho Winger as speaker. He brought a splendid message at the morning service on The Lord's Prayer. The subject of the dedicatory service at 2 P. M. was Back to Bethel. This service was well attended and a large offering left only a small debt which has since been wiped out. This also includes, besides the remodeling and redecorating of the church, the installing of a new furnace. This debt was all paid with freewill offerings, without a single solicitation. Bro. Edward Stump came to us Oct. 24 to assist in an evangelistic meeting. The interest and attendance were splendid. He preached the Word with power. On account of illness, Sister Canfield could not be with us in any of these services but we are happy that she is improving in health and we hope she will soon be in her place again. Three had been baptized previous to the meetings and one received by letter. As a result of the revival three were baptized and eight were reconsecrated. We are praying that the seed sown may bring forth a more abundant harvest. Our love feast was held on Nov. 10, with Bro. Stump officiating. While we were seated around the tables the wife of one of our deacons made the decision to come into our church fellowship. It was a very spiritual meeting and was well attended by our members and a number from adjoining churches.—Mrs. Emma E. Foust, Plymouth, Ind., Nov. 22.

KANSAS

Conway Springs.—Our pastor, Paul Thompson, wife and baby, left here Aug. 30 to hold three revival meetings in Illinois. He was gone two months but left a program for the church to carry on each Sunday while he was away. Bro. Quakenbush gave us one sermon in September. Bro. Earl Breon of McPherson, Kans., was with us both morning and evening Oct. 10. He made an earnest plea for all the members to help support our college at McPherson, Kans. Bro. I. S. Harris filled the pulpit on Oct. 31. Our revival began Nov. 7 with Bro. Galen Ogden of the Monitor church. Three were added by baptism. We held our love feast and communion on Monday evening. Bro. Ogden gave us good sermons and songs and stories for the children. Let us not forget the good things we have heard during these meetings.—Amos O. Brubaker, Conway Springs, Kans., Nov. 24.

KENTUCKY

Constance.—Brother and Sister Charles Flory held our revival meetings at Constance from Oct. 25 to Nov. 8. We appreciated the good sermons by Bro. Flory and the new songs taught by Sister Flory. We enjoyed having them visit in our homes, and hope they can be with us again in the near future. We were also glad to have Brother and Sister Erbaugh with us much of the time. We had a wonderful attendance. Our little church was filled most of the time. We were very glad for the interest shown by folks of the community and from other churches. The special music was greatly appreciated by our folks and we wish to thank each one that helped to make our services a success. Six were added to the church. We feel the need of Christian men in the church and are very grateful for these additions. They were baptized Nov. 14 at the Cincinnati church, Ohio. We are looking forward to our communion to be held Dec. 15.—Madge Dolwick, Erlanger, Ky., Nov. 23.

MARYLAND

Brownsville.—Bro. C. F. Holsopple of Myersville, Md., conducted a ten-day evangelistic meeting at the West Brownsville house. The attendance was good and many were inspired to deeper consecration by his soul-stirring sermons. The personal visitations were very helpful. We feel that the seed sown will produce fruit. A number made confessions and nine were baptized. Officers were elected and committees were appointed at our fall council. A committee was named to plan some very much needed repairs on our church building. Our Sunday school has increased in attendance and interest since the first of October. Our regular Christmas service will be given the evening of Dec. 23. A family watch night meeting is being planned for New Year's Eve. Our pastor, Bro. H. C. Eller, conducted a meeting at Brownsville the last two weeks of October. The meetings were inspiring and many turned to the Lord and were revived. Eight were received by baptism. Over two hundred communed at our love feast. We are having a Thanksgiving service, and an offering for home missions will be received.—Mrs. Laura E. Fouch, Brownsville, Md., Nov. 20.

Locust Grove.—We held our love feast on Oct. 30 with Bro. W. E. Roop officiating. A number of visiting brethren were present and about 200 communed. Bro. Roop preached on Sunday morning. The Sunday-school hour was taken up with a temperance program. Our Sunday school was reorganized previous to our council meeting with Bro. Russell Shoemaker as superintendent. Our Sisters' Aid held a meeting at the home of Bro. Herbert Williar.—B. R. Purdum, Mt. Airy, Md., Nov. 15.

Meadow Branch.—We were favored with a visit from Brethren Norman Seese and Arthur Purcell on Nov. 21. Bro. Purcell opened our regular service in a very spiritual way, after which Bro. Seese, returned missionary from China, gave one of the most comprehensive sermons ever delivered here on peace. It was deep as the things of God, broad as the human heart and wide as the world. Many lasting impressions were made as to how to be assured of obtaining permanent peace.—Wm. E. Roop, Westminster, Md., Nov. 22.

MICHIGAN

Florence.—Nov. 13 Brother and Sister Ernest Ikenberry and family and Bro. Ikenberry's mother came from Chicago to spend the week end with us. Saturday evening Bro. Ikenberry told us of the conditions between China and Japan out of which came this war. On Sunday Junior talked to the young people and juniors, Susan told stories and answered questions with the smaller ones and Sister Ikenberry talked to the adults. Bro. Ikenberry had charge of the worship hour. We had dinner at the church and after a social hour together Sister Ikenberry told of some of the work among the women and girls. We enjoyed their visit so much and I am sure the Florence church has a greater vision of what Jesus meant when he said, "The field is white with harvest," and "Go ye." Dec. 13 Brother and Sister B. M. Rollins from Keyser, W. Va., will begin a revival in our church. We will welcome those who can attend and also would appreciate any special music. We pray that the Florence community may have a real spiritual awakening.—Mrs. Geo. S. Sherck, Constantine, Mich., Nov. 22.

MISSOURI

Happy Hill.—Our church met in council July 12 with our elder, Bro. D. C. Gnagy, officiating. At this time new church and Sunday-school officers were chosen as follows: D. C. Gnagy, elder; Roland J. Link, Sunday-school superintendent; Sister Maud Stump, pastor. We held our daily vacation Bible school from July 26 to Aug. 4. Our church was represented at the intermediate overnight camp at Osceola and at the state B. Y. P. D. camp at Forsythe. Bro. E. F. Sherfy of Norborne, Mo., was with us for a series of evangelistic services beginning Sept. 21, and preached very helpful and inspiring sermons. His talks to the children were much appreciated. Two new members were added to the church by baptism. The communion, held at the close of the meeting, was well attended and proved an inspiration to all. We feel that Bro. Sherfy's work was a great help in leading our members to a closer walk with God. About thirty of our members attended the district conference on Oct. 10. Reports of the conference were given by delegates on the following Sunday. The men have recently organized and plan to do some work on the road near the church. The Women's Work group meets regularly every two weeks. The young people have charge of the service on the fourth Sunday night of each month. They also plan to be responsible for the worship service on the second Sunday night. We are looking forward to Thanksgiving Day when Bro. D. C. Gnagy will be with us for services both morning and afternoon.—Mrs. Ward E. Wilson, Appleton City, Mo., Nov. 17.

Peace Valley.—Bro. Clarence Fike of Chicago and Bro. Oscar Fike of Cordell, Okla., have been visiting parents and friends here. We had a week's series of meetings Nov. 7-14 conducted by Brethren Clarence and Oscar Fike and the last two nights by our home ministers. Bro. A. M. Peterson officiated at our love feast Nov. 11. Bro. Lester Fike was also here recently and gave three inspiring sermons. These services have all been very much appreciated. We have C. W. and junior C. W. meetings and singing on Sunday nights, followed by preaching. On fifth Sunday nights we have miscellaneous programs by volunteers. These programs are quite interesting. Our young people are intending to put on a temperance play in the near future and are expecting to have the young people's rally here in December. One has been baptized since our last report.—Nettie Bosserman, West Plains, Mo., Nov. 23.

South St. Joseph.—We have been very active in the work of the Lord. With the help of our Aid Society, we have paid off a $520 paving debt which now places our church on a good paved street and with splendid lighting system, natural gas, city water and a well equipped full basement including baptistry. We are making plans for a furnace. As this church has so many families on relief and the rest of them are barely making a living they never have been able to support a pastor so that work has been donated. Since our last report three have been baptized and two have been reclaimed. The writer officiated at our love feast on the tenth. Three of our members are in Bethany Biblical Seminary. The writer enjoyed a communion with

the Plattsburg brethren recently. We expect to worship with the North Bethel church next Sunday. As the central west has experienced very short crops for the last four years, and especially in our own Northern District of Missouri, there is a great need. We could do more good and enlarge our attendance if proper clothing could be had and other necessities of life could be provided. Calls for help are coming from all directions and it looks as if the city will not be able to care for all the demands.—E. N. Huffman, St. Joseph, Mo., Nov. 19.

NORTH CAROLINA

Brummetts Creek.—On Nov. 9 Bro. E. S. Coffman came to Brummetts Creek church, Mitchell County, and conducted a series of meetings. Bro. Coffman preached fifteen sermons which were very much appreciated. On Nov. 14 there was a church roll call. About sixty-five per cent of the members answered to their names.—M. E. Bradshaw, Relief, N. C., Nov. 25.

OHIO

East Chippewa.—Aug. 11 we held our first mother and daughter banquet, with Sister Chas. Zunkle from Danville as guest speaker. Sister Zunkle spoke on Personality. Aug. 30 we met in council at which time Bro. Carl Smucker was installed into the ministry. The Smucker family is now located at McPherson, Kans., where Bro. Smucker is attending college. Promotion day and consecration of babies was observed with appropriate services on Sept. 19. Installation services for Sunday-school officers were held Sept. 26. A special musical program by the Marvin Stauffer family was given Oct. 3, to an appreciative audience. Church met in council Oct. 5 and elected church officers with few changes. Bro. D. R. McFadden was retained as pastor and elder. Extensive improvements are being made in the church basement and a new furnace is being installed. Bro. McFadden is away in an evangelistic effort at the present time. Nov. 14 Bro. T. S. Moherman preached. A Thanksgiving and missionary program will be given Nov. 21 and on Nov. 28 Bro. M. D. Neher from Akron will preach for us. Since our last report four letters of membership have been received. Three of our young people are attending Manchester College.—Sarah Blough, Sterling, Ohio, Nov. 20.

Springfield.—Oct. 12-14 the district conference of Northeastern Ohio convened at our church. Mrs. Ross Murphy of Philadelphia, Pa., and Bro. J. O. Winger of North Manchester, Ind., were guest speakers at the conference. Oct. 22 the church met for council. Oct. 24 Miss Ruth Heyburn, from the speech department of Akron University, gave a talk on peace during the B. Y. P. D. hour. Oct. 31 we held our love feast with 109 members communing and using the individual communion cups for the first time. During October five united with the church by baptism. Nov. 7 the church observed homecoming and rededication of the remodeled church. A basket dinner was served at noon and the meeting was well attended. Bro. Otho Winger of Manchester College brought the forenoon and afternoon messages to an appreciative audience. For the evening service Bro. Holsinger gave us an instructive sermon. Nov. 23 a prayer meeting was held at our church sponsored by the Summit County Laymen's Association. This association was organized for the purpose of combating the existing evils.—Mrs. Fred Young, Mogadore, Ohio, Nov. 24.

OKLAHOMA

Oklahoma City.—"A little leaven leaveneth the whole lump," describes the growth in the church here during the past months under the splendid leadership of our pastor. The church has been redecorated, more classrooms provided and new church pews and heaters purchased. These have added much to our place of worship but greater results can be seen in the spiritual growth of those who made this possible through the giving of their time, money and prayers in a united effort. We have splendid young people's and intermediate groups that meet each Sunday evening. In October an adult Christian Workers' group was organized. This fall a midweek prayer and praise service was started and we have been having some very splendid meetings with a good attendance each evening. We have just succeeded in organizing a Messenger club in our church which we are certainly glad for. On Nov. 20 a potluck birthday dinner was sponsored by the intermediate department which was greatly enjoyed by all.—Bertha Boggs, Oklahoma City, Okla., Nov. 23.

PENNSYLVANIA

Clover Creek.—We elected officers at our October council, with our elder, I. B. Kensinger, presiding. Our church year began Oct. 1. Bro. E. K. Sollenberger has been elected as our superintendent for the tenth year. Under the leadership of our pastor, Samuel C. Weyant, our church and Sunday school have progressed during the past year.

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We held an outing July 25 at Henrietta Grove. After the church services a basket lunch was served. The offering which amounted to $61 was used for the old folks' home at Martinsburg. Sept. 26 the Sunday-school officers and teachers were installed. Oct. 17 the B. Y. P. D. had charge of the worship service after which the pastor installed the B. Y. P. D. officers. Oct. 10 Sister Beulah Woods from Juniata College was with us at our missionary meeting and gave a timely discussion on India. Sept. 26 Bro. H. H. Nye gave his lecture on Happy Firesides. These talks were very inspirational. At a council Nov. 2 we decided to remodel our church and also enlarge the basement which will make better facilities for the primary department. Our love feast was held Nov. 1 with Bro. Paul Dilling officiating. A large number surrounded the tables.—Pearl Snowberger, Martinsburg, Pa., Nov. 15.

Codorus.—An all-day meeting was held in the Pleasant Hill house, and Bro. J. L. Miller of New Fairview taught the Sunday-school lesson. The morning and afternoon sermons were delivered by Eld. Diller S. Myer of Bareville on Brethren Heritage, and Home. The speakers for the evening were of home talent. Bro. James Sellers preached at the New Freedom house on Sept. 26. Eight of our young people attended Camp Conewago this summer. Eld. J. E. Myers, formerly of our congregation, officiated at our love feast at Shrewsbury Oct. 24. Brethren S. C. Godfrey, George Keeny and William Bailey were delegates to district conference at the Marsh Creek church. Our offering to the district mission board was $85. We also sent $25 to help build a church at a mission point in Juniata County.—Grace G. Keeny, York, Pa., Nov. 13.

East Fairview.—Oct. 9 we held our love feast. Brethren Rufus Bucher, James Moore, Ben Stauffer and John Hershman preached for us and Bro. Bucher officiated. Oct. 24 Sister Oberholtzer, missionary on furlough from China, gave a splendid message. At the evening service Bro. Carl Zeigler gave a missionary address which was greatly appreciated. The young people of our church had charge of both these services. Bro. Jesse Whitacre closed a two weeks' evangelistic meeting Nov. 14. He labored faithfully and gave us very inspiring messages. As a direct result there were nine confessions—two reclaimed, six baptized and one awaits the rite. The young people are planning for our Christmas program to be held Dec. 19.—Mrs. H. A. Merkey, Manheim, Pa., Nov. 22.

Falling Spring.—Shady Grove Sunday school elected Bro. Edgar Wolfkill for superintendent. Brown's Mill elected Bro. John Brubaker for superintendent. Oct. 23, 24 we enjoyed a spiritual love feast at the Hade house. There were ten visiting ministers with us. The attendance was large both days, with a few more than we could accommodate at the tables. Eld. Charles Cassel of the White Oak congregation officiated. An offering was lifted during the Sunday services for home mission work. Bro. Edward Wingert preached a helpful sermon at the Falling Spring church on Oct. 24. Brethren Wagaman, Wilderson and Guy Stamy represented us at the district meeting at Marsh Creek on Oct. 27, 28.—Grace E. Smith, Waynesboro, Pa., Nov. 19.

Lititz.—Our love feast was held Nov. 7. Visiting Brethren were Elders David Snader, Jesse Whitacre, Howard Merkey, and Amos Geib. Bro. Snader officiated. Nov. 8 Eld. Minor M. Myers gave a masterful presentation of conditions in China today. Bro. Myers spent several weeks canvassing among us in 1910, while he was a student in Bridgewater College, and it was a joy to have him in our midst again. Nov. 18 a father and son fellowship lunch was held. Talks were given by Brethren James M. Moore, John G. Hershey, Willis Gibbel and Robert Gibbel. Nov. 20 Dr. Khalil A. Totah, president of the Friends mission of Ram Allah, Palestine, was with us and gave an illustrated lecture on the Holy Land. On Sunday morning Dr. Totah preached for us. At all these special services our men's chorus, led by Bro. Ralph Gonder, made special contributions. The B. Y. P. D. elected the following officers: President, Lawrence Young; secretary, Mary Badorf; adviser, Eld. J. M. Moore. Jan. 10 M. J. Brougher of Greensburg, Pa., will begin a series of evangelistic services in the Lititz church.—Florence B. Gibbel, Lititz, Pa., Nov. 23.

Mechanicsburg.—We began a two weeks' evangelistic meeting Nov. 7, with Bro. Grant Group of East Berlin as evangelist. The meetings were well attended. Choruses from York and East Berlin and the girls' quartet from Grantham and a preachers' quartet from Carlisle furnished the music. Our meeting ended on Nov. 21 with our love feast in the evening, and Bro. Group officiating. Other ministers present were: Brethren Rowland, Sturman and Sollenberger. Ninety-one were present. We had two confessions during our meeting. Bro. C. B. Sollenberger will be with us Dec. 5 in the interest of our mission work.—Jessie Sturman, Lemoyne, Pa., Nov. 22.

Norristown.—While our pastor was on his vacation the pulpit was ably filled by Brethren Silas Shoemaker and Wayne Dick. Sept. 22 Brother and Sister Row held open house and were also surprised by the folks bringing them a pantry shower. A fellowship supper for the Sunday-school workers was held Oct. 21, with Bro. Albert Gottshall, superintendent, in charge. Rev. Wingert of the Reformed church was the speaker. Oct. 3 was rally day and the Sunday school rendered a program with the usual promotions and awards. The Sunday-school officers and teachers were also installed. In the evening a beautiful candlelight service of consecration for the officers and members of the B. Y. P. D. was held. During October special emphasis was given to young people's day, older folks' day and family day. Oct. 13 the stereopticon lecture on What Alcohol Is and Does, was given by our pastor, Bro. Row. Nov. 7 the a cappella choir, under the direction of Bro. Henry Gottshall, rendered a program of sacred music. Nov. 14 at the close of the morning service four of our young people were received into the church through baptism and in the evening we observed the love feast with our elder, M. C. Swigart, officiating. Bro. Clarence Heckman, missionary to Africa, attended the love feast. We are looking forward to having Bro. C. J. Hesse, a former pastor, conduct our evangelistic meetings beginning March 21. —Emma N. Cassel, Norristown, Pa., Nov. 24.

Pittsburgh.—Our love feast was held Nov. 7, with 101 surrounding the tables. A choir of young people is being organized to aid in the services. The Sunday evening union fellowship services are much appreciated and we have the privilege of hearing different speakers, and neighbors can worship together. The union Thanksgiving service will be held in our church from 10 to 11 A. M. We wish to say that our Aid Society not only earned part of the money for our Women's Work quota, but paid $55 to support our home church, $5 to old folks' home and $400 for floral tributes and other gifts. The benefit supper put on by the united Bible class Nov. 4 earned about $40. One hundred and thirty-seven were served. An altar or sacrifice offering is held each month. The first one amounted to $57. This is used for extra repairs on the church building. At the recent district meeting of Western Pennsylvania at Meyersdale, one of our home ministers, Bro. Dana Z. Eckert, with his wife was ordained to the eldership. Bro. Eckert has been called to assist in anointing services, funerals and many other services of the church. His service to the church and Juniata College is thus made very acceptable and valuable. Those who attended that service from the Pittsburgh church were: Eld. N. M. Shideler and wife, Eld. V. C. Holsinger and wife and the undersigned.—M. Elizabeth Barnett, Pittsburgh, Pa., Nov. 15.

Quemahoning.—Maple Spring congregation met in council Sept. 30 with Eld. Arthur Rummel presiding. The following officers were elected: Arthur Rummel, elder; Sister Wilbert Speicker, clerk; the writer, secretary; Bro. Harold Seese, Sunday-school superintendent. Our pastor, Bro. J. M. Geary, conducted evangelistic services one week prior to our love feast. Four were baptized and one is awaiting the rite. Bro. Geary also held a successful revival in the Rummel church. During his absence the pulpit was filled by Brethren Wm. Rummel and Millard Weaver. Oct. 17 Sister Grace Clapper, returned China missionary, spoke on the present condition in China and the needs of the people. We are planning for a Thanksgiving service. —Mrs. Nora S. Stutzman, Hollsopple, Pa., Nov. 15.

VIRGINIA

Branch.—Bro. E. C. Woodie of Hagerstown, Md., came to us Aug. 9 in a series of services which continued for two weeks. He preached soul-inspiring sermons and gave a talk on peace on Sunday afternoon. He visited a large number of homes. Four were baptized and one has been baptized since that time. Our September council was held at the Branch church, with Eld. A. L. Miller as moderator. The various officers of the church and Sunday school were approved. Seven of our folks attended Camp Bethel. Two were sent by the Women's Work and two by the B. Y. P. D. Orville Cupp and Orey Huffman were elected as Sunday-school superintendents; Rejina Wine, Women's Work director; Bertha Newman, Aid director; Beulah Driver, peace and temperance; Charlsie Cook, missions; Stella Wine, Bible; Myra Foster, B. Y. P. D. president. Rev. Horace Lequear of the Reformed church gave the B. Y. P. D. a talk on Youth and Worship. Our love feast was held Oct. 23, with Bro. Marion Craun officiating. Eld. A. S. Thomas of Beaver Creek was with us Nov. 14.—Stella V. Wine, Bridgewater, Va., Nov. 15.

Johnsville.—We met in council Nov. 13 with Eld. J. E. Barton in charge. Bro. Barton's resignation as pastor and elder was accepted and Bro. Homer S. Spradling of Christiansburg was elected to take his place. Bro. Barton leaves us to assume duties in other near-by congregations. We regret to lose him as he has worked faithfully and well in our midst for several years but at the same time we shall welcome Bro. Spradling's return into our congregation. Other officers elected were: Sam Brillhart, treasurer; Mrs. J. W. Hylton, clerk; G. C. Wheeler, Messenger agent; J. W. Hylton, Sunday-school superintendent; the writer, correspondent.—Clyde Starkey, Catawba, Va., Nov. 17.

Ninth Street (Roanoke).—On Oct. 24 our beautiful new annex was dedicated with appropriate ceremonies. Bro. Paul Bowman of Bridgewater College preached the dedicatory sermon. On that evening our revival began under the leadership of Brother and Sister Oliver H. Austin. The attendance averaged over four hundred at each service reaching seven hundred on the last Sunday evening. Their splendid work was greatly appreciated by the whole community. Bro. Austin's sermons were not sensational but sane, simple and deeply appealing. Sister Austin's work as music director and story teller was much appreciated. Both the adult and junior choir did excellent work. Bro. Earle Wm. Fike, our pastor, and the Austins called in over 160 homes and many of the members did definite personal work which won fine results. The meeting closed on Nov. 7 but the Austins kindly offered to remain three more days to do further personal work before our baptismal services and reception of new members on Wednesday night. Sixty souls were added to the church—thirty- four by baptism and twenty-six being received on former baptism. For many of these the church has long prayed and our hearts were made glad when our efforts were so graciously rewarded. The whole church has been strengthened and encouraged because of this meeting. May God continue to bless the Austins in their noble work.—Bessie Lee Proffit, Roanoke, Va., Nov. 11.

Trevilian.—We met in council Oct. 3, with Bro. Luther Mason in

charge. Bro. Mason was re-elected elder; Bro. Elwood Cunningham, part-time pastor; Austin Shumake, clerk; Gertrude Poore, treasurer; the writer, correspondent and Messenger agent; Austin and Miller Shumake, Sunday-school superintendents; Hazel Bibb, secretary and treasurer; Goldie Bibb, B. Y. P. D. president. We will have preaching services on the second and fourth Sundays at 11 A. M. and 7 P. M. Sunday school will be held at 10 each Sunday. We are planning a Christmas program and treat for the children.—D. M. Glick, Louisa, Va., Nov. 19.

WEST VIRGINIA

Keyser.—We met in council Sept. 28, with our elder, Bro. C. D. Showalter, in charge. The following committees were appointed: Membership committee, Aaron Taylor, Charles Bobo and Mrs. C. D. Ludwick; auditing committee, A. N. Burgess and Edna Fleek. The council voted for Bro. A. N. Burgess to be licensed to preach. Our delegates to the district meeting at Keyser were Clarence Rotruck and Mrs. Geo. McNeill. Some of the men from Keyser have been doing some work at the new camp site, Camp Galilee. During the summer fourteen of our young people were in camps. On Oct. 3 Bro. A. R. Showalter of Air Point, Va., began a revival which closed Oct. 17. Eight were baptized, four reconsecrated and one received by letter. Oct. 31 the ministerial board met at Keyser and installed Bro. A. N. Burgess into the ministry.—Nellie McNeill, Keyser, W. Va., Nov. 13.

WASHINGTON

Olympia.—We held our harvest festival in the church basement on Oct. 13. A short program of music was enjoyed by all, after which our district field man, Paul Longenecker, gave a short address. An offering of $22.60 was lifted for district mission work. On the following evening Bro. Longenecker had charge of our workers' meeting. On Oct. 17 the men gave a missionary program in the evening. Olympia was well represented at the coast churches' convention held in the Tacoma church Oct. 24. The theme of the forenoon service was Am I a Christian? After a fellowship dinner Bro. Mark Schrock gave an address, Am I a Christian in Personal Habits? We held our love feast on Oct. 31, with Bro. Schrock officiating. Sixty-five members surrounded the tables for this sacred service. Nov. 7 a guest speaker, Frank Graham, brought a message on peace at the morning service. In the afternoon twenty-seven of our number motored to Seattle to attend the opening service of the three-day teaching mission. At this service Bro. D. W. Kurtz, pastor the of the La Verne church, Calif., gave an address, The Problems of Peace Today. Our father and son banquet was held on Nov. 12. Temperance slide pictures were shown at the church program Nov. 18. Our Women's Work group has organized for a course of Bible study under the leadership of Sister Lelia Looney. We meet once a month in the home of some member. Our Aid elected new officers recently with Sister Rosa Philpott as president; Sister Bessie Thomas, vice-president. For our Sunday evening services Bro. Schrock is leading a course of study on the program and purpose of our church. This will take six Sundays and we hope to gain a better insight into the purpose and aims of the church. We are looking forward to a fellowship meeting at the church Thanksgiving evening. Our pastor will be the speaker at a morning service in the United churches. Bro. Schrock has organized a young people's Bible study class, which will meet each Wednesday evening. Our young folks are taking an intense interest in this service. A young lady of this group was baptized at the morning service Nov. 21. Our pastor had charge of the morning devotional service over our local radio station, KGY, the week of Oct. 31.—Blanche Beigh, Tumwater, Wash., Nov. 22.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

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Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

Vol. 86 Elgin, Ill., December 18, 1937 No. 51



Franz Ittenbach THE CHRIST CHILD

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Philpp. 1: 12-26

"For to me to live is Christ, and to die is gain"

Christian Consecration

There are two tests of consecration: what one does with his life, and how one faces the prospect of death. The scripture for today brings a challenge on both.

The apostle Paul was so devoted to Christ that he could rejoice even in imprisonment, seeing that the basic purpose of his life—the preaching of Christ—was thereby advanced. And his faith was such that he believed the future life would be better than continued living beyond the period of usefulness to others. He was ready to die and be with Christ, but he was quite willing to stay and serve longer.

Tuesday: Matt. 10: 34-39

"He that loveth father or mother more than me is not worthy of me"

Loving Christ Supremely

Choices are not difficult to make when the issues are clear between good and evil. But in some instances values appear mixed, and decisions are hard to make. It is very difficult when family loyalties are involved in one's stand for what he believes to be the truth. Christ taught his followers to place their loyalty to him first, even above family ties.

The Christian conscience asks, What is God's Will? If the answer of others, regardless of who they are, clashes with the answer in one's own soul, the Christian follows what he regards to be the voice of God in his own soul. This is a fundamental principle of Christian guidance.

Wednesday: Mark 1: 16-20

"And straightway they left the nets and followed him"

Ready to Follow Christ

Most people are called to turn common, everyday toil to account for God. This is a very necessary and useful thing to do. The work of the world should be done as unto Christ.

But there are things also to be done that do not come within the scope of one's usual occupation. There are neighbors to be helped, sick people to be cared for, Sunday-school classes to be taught, people to be spoken to about Christ, and many other types of service. The call of God comes through the presentation of opportunities, in most instances. Those who would follow Christ will keep their ears open for his call.

Fitting Into God's Plan

Another year is about to close. The things it has brought to the readers of these lines have doubtless covered the whole range of human experience. Some have had fond hopes realized, some the bitterest of trouble and disappointment. The lives of most people have likely been mixed with some joy and some sorrow, some success and some failure. Have we faith to see in it all the divine love and purpose?

Take the example of the building of Solomon's temple. There were toilers in the quarries, and far away hewers of timber. There were workers in brass and carvers of wood. Each worked and sweated at his task, but few could see just where their workmanship would fit into the structure. There was, however, a carefully wrought out plan, and in due time everything found its place and a magnificent temple was the result. We are temple workers too. Perhaps we do not now see how our efforts will fit into the plan, but some day in God's good time when all have wrought their portion the temple of God's purpose will be built and we shall have had a part in it. Is not that enough to give us heart to enter another year?

The will of God is the supreme good for the Christian. We do well to dwell upon that fact until God's will becomes our very own.

Matt. 26: 36-42; Psa. 23; Rom. 8: 28-30.

Thursday: Acts 3: 1-10

"What I have, that give I thee"

Giving What We Have

Wouldn't it be fine if we could respond to every call of need with just the thing that would meet it? What services would be rendered to our fellows if we had the money of a Rockefeller, the voice of a Caruso, the preaching power of a Moody! But shall we refuse to help because we can't do so much?

Most of the world's service is done by one and two talent folks. It often turns out that their service is more effective than that given munificiently by those especially capable. Fortunately the capacity for love is not measured by the scale of one's other talents. One who loves much and has few gifts may make more out of what he has than one who has great gifts without much love. Love can make an impression on human need with a dollar that can not otherwise be made with a million.

Friday: Matt. 19: 16-22

"If thou wouldst be perfect, go, sell that which thou hast, and give to the poor"

The Price of Perfection

The way to perfection for some people would not be far, if the standard here set were to be followed out literally. But to the rich young ruler it was a long, hard way. His riches were precious to him. The way to perfection was to sacrifice all for others. Is not that, after all, the spirit of this message for us.

Anything that stands between us and a full consecration to serve our fellows must be cheerfully given up if we want the peace of heart that comes from doing our best. Jesus is satisfied with nothing short of this.

Saturday: Matt. 19: 23-30

"Every one that hath left houses, or brethren . . . for my name's sake, shall receive a hundredfold"

Christian Consecration Rewarded

The rewards of God's service do not come in the world's terms. Ancient wise men struggled with this problem and decided that the good prosper and the evil lose out in the long run even in terms of this world's goods. But we are not so sure of this. There are other rewards better suited to the nature of the Christian's investment than material prosperity. There is a good conscience, for instance; the sense of God's approval; the joy of helping someone who has need; fellowship with those who love their brothers; the consciousness of having a part in God's work.

Those whose consecration is deepest would find material rewards insipid. God has better things in store.

Sunday: Psa. 108: 1-6

"My heart is fixed, O God;
I will sing . . . praises"

A Set Purpose to Praise God

Upon what does our attitude depend? Does it change with the weather, with the state of our health, or the fluctuation of our fortunes? The psalmist said his heart was fixed; it was permanently keyed to praise God, no matter what come. He could take this attitude because he believed in God's goodness.

When you go to see some people, you wonder, "How is he feeling today? How shall I take him?" But there are others whom you always know how to take. You say they are always the same. You can count on their reactions being good, whatever happens. These people truly have spiritual culture.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., December 18, 1937 No. 51

EDITORIAL

Getting What You Don't Want

In this topsy-turvy world perhaps the surest way to get what you don't want is to start a crusade against the undesired. For that sets the thing out before the people and strangely enough seems to attract perhaps more than it repels.

The trouble with the crusade business is that life is essentially a matter of equilibriums. If there is appreciable disturbance, counter disturbance is set in motion. Thus the harder one drives the fiercer the winds that beat in his face.

And so we are all for the low pressure way of getting things done. Hold to your ideal. Make it as lovely and practical in life as you can. But do not try to force it on the other fellow. That is the surest way to get what you don't want. H. A. B.

A Letter From Missouri

It came to the mission offices, for good and sufficient reasons as you will see, but it was our high privilege to read it. There was a fragrance of such wholesome devotion about it that we want a gentle breeze from it to blow over you. The writer loves the church and gives ample proof of this. Though she can not hear much that is said in meeting she goes anyway for the sheer joy of getting "inside the house of God and mingling with those of like precious faith." That isn't all. Let her explain further.

"We have been in the drouth-stricken portion of Missouri and had three crop failures which put myself and son that lives with me to the wall. We had to dispose of our stock because of feed, and while there was a fair corn crop this year the wheat was a poor quality and part of it of no account at all. We have nothing to put on the market until we can raise something.

"Have been obliged to drop my Gospel Messenger subscription. Am at a great loss without it. I have managed to save $5.00 which I am inclosing for the General Mission Board. I trust my very meager offering may be of some help in the salvation of souls."

And the records show that for the past seven years she has been doing that sort of thing, hard times notwithstanding. There must be something of the Christmas spirit about that woman. But isn't it too bad that she can not have the Messenger? Don't you wish it would come into somebody's heart to see that she gets it? And if several should catch the Christmas idea at once—well, there are others like her. E. F.

The Messenger and the Last Things

A good brother asks if we should not have the truth on a certain subject in the Messenger. His question is very simple and seems reasonable.

There are two complications, however. One is that another good brother also thinks the Messenger should print the truth on this subject and the truth which he wants published is not the same as that which the first brother wants. Both want only the truth, which is certainly nice of them. The other complication is that in the editor's opinion the point in question is of no importance, not worth arguing about and therefore not worth the space it would take in the paper.

In deference to the readers who are much interested in this particular line of thought, the subject has had some attention in our columns, but not as much as they would like. In fact from their point of view it could hardly be overdone for they just about live and move and have their being in that thought world.

The reference is, as you have already guessed, to God's program of the future, the manner in which Christ will achieve the final triumph of his kingdom. The brother of our first paragraph thinks the Scripture teaching on that subject should be fully and freely presented in the Messenger. So does the brother of our second paragraph. But right there the agreement ends. Each one wants the presenting done in his own particular way.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Well, why should they not have that privilege? That is what the MESSENGER thought, and still thinks, with certain reservations. That is why we let them do it. But they, especially the one first cited, would like to do it some more. And we can not think it a profitable use of MESSENGER space to argue the point indefinitely. For there's no end to it.

These brethren fail to see that the early Christians had their different ways of conceiving these great realities, just as Christians do today. This is why it is so easy for both sides of the question to find Scriptural support. On the main fact of Christ's final victory the testimony is clear and all on one side. There is no variation in the Scripture teaching as to that. God and truth and Jesus Christ and righteousness are the sure winners. But the struggle is pictured, now in one way and now in another, each adapted to the situation for which it is intended. We should be glad for this, appreciate the historical background which produced these varied pictures, and be thankful that in all conditions, men and women filled with the Spirit of God were able to maintain their confidence in coming victory. Their experience and faith should encourage us in that same confidence.

Instead of this the modern expositor often selects the picture which best suits him and with it as a basis proceeds to draw a map of the kingdom's consummation with all details filled in. If this is his way of maintaining his faith, we must be charitable with him but we have a right to expect him also to have some charity for his brethren who make a different looking map and think they too have Scriptural basis for it.

We are far from intimating that the triumph of Christ's kingdom is of no concern to us. It is everything to us. The blessed hope is indeed an anchor to the soul, but it is the central fact of the triumph that constitutes the anchor, not the details of the process. Genuine Christian faith has no anxiety on this point, and little interest in it, for it leaves all this in the hands of God and trusts him to manage it exactly right.

This is why the MESSENGER regards the point at issue between the brethren referred to above as of no practical importance. We think it far better for all of us to give our energies to preparing people, ourselves included, for a place in the consummated kingdom. That is our proper business and it is exacting enough to use up all our time and strength. E. F.

Our Aims

1. To make the Bible, the living Christ, and daily communion with our heavenly Father the chief aids in becoming effective Sunday-school teachers and officers.

2. To kindle in others a passion to serve the cause of the Sunday school and to give wholehearted support to the entire program of the Church of the Brethren because we believe in our church and her program.

3. To attend regularly and on time church services, communion services, church council meetings, and local and district church conferences whenever possible.

4. To be present at Sunday school at least five minutes before the opening and to provide satisfactory substitutes in case we are compelled to be absent.

5. To attend all meetings of the Sunday-school staff as they are regularly scheduled and announced.

6. To prepare ourselves and each lesson so that those we teach may seek to understand and accept the Christian Way of life.

7. To read at least one helpful book on Sunday-school work during the year with a view of increasing our efficiency as teachers and officers; to give, if called upon, a brief review of any such book before any group of Sunday-school workers who may be interested.

8. To take time to discuss personal problems of others with them and to call at the home of the members of the respective classes at least once every year for the purpose of understanding better the home background of our pupils, especially with a view of reducing the number of absences.

9. To say "no" to certain interests and demands since our time and energy are limited and our program is crowded; to encourage and participate in such forms of recreation and leisure-time activities as will strengthen Christian character and morals; to cheerfully abstain from all questionable personal habits and social practices which might lead others into sin; to tactfully use our influence against social dancing parties and card parties; to refrain from the use of tobacco or alcoholic drinks and to teach against these evils; to oppose gambling and betting in every form.

10. To treat others as we would like to have them treat us; to assume the responsibility of paying our debts; to return in good condition and on time anything we borrow; to never encourage or participate in gossip about our neighbors, our inferiors, our equals or our superiors.

11. By example and precept to influence the children, the young people, and the more mature members of our Sunday school to grow in grace and in the knowledge of our Christ and his way of life.

12. To profit by and to welcome criticisms and suggestions.

13. To pray and work very definitely for the improvement of our entire Sunday school, for the conversion of all the unsaved, for an increased enrollment, for a more regular attendance, and for a deeper devotion to the task of knowing and doing the will of our heavenly Father.—*Teachers and Officers of the Walnut Street Sunday School, North Manchester, Ind.*

THE GENERAL FORUM

Brotherhood

BY MAY ALLREAD BAKER

"Peace on earth, goodwill to men,"
Down the ages echoing.
This the message of the Son.
We are kindred, everyone:
Fur-clad, swarthy Eskimo
In the land of ice and snow,
Arabs from the desert plain,
Dark-eyed folks from sunny Spain,
Indians in their huts of brush,
Kaffirs in the veldt and bush,
German, Russian and Jew,
Slant-eyed Oriental, too.
God breathed in each, a living soul;
God made them a harmonious whole;
Each his portion of the earth;
Each his share of woe and mirth;
Each temptation, trials, and fears;
Laughter, blended well with tears.
All, a sense of wrong and right,
Though some may be ignorant, quite.
Who shall say then, "We are best,
Stronger, lovelier than the rest?"
God, our Father, may we find
Peace, goodwill, with all mankind!

Lewisburg, Ohio.

"Cast the Gift of a Loving Thought"

BY EDITH LUDWIG

So truthfully and clearly have our relations toward one another been spoken of in the article entitled *The Roamer Looks at Love,* in the Sept. 4 issue of THE GOSPEL MESSENGER, that I, too, am moved to cry out and ask: Why all this repression of feelings and fear of each other, when what we most of all yearn for is understanding and love? The rush for other things, for possessions and luxuries, is but a substitute—but an appeasement for the lack of those spiritual things the heart really wants, but which in many cases it may not realize.

Varied human relationships develop personality in youth. Also, especially valuable and desirable are friendships as one grows older; when the glamour of position, money, of power has worn off. With losses should come, not bitterness, but a realization that human kinships bring the most satisfying happiness. It is a mistake to think that one's family alone can suffice.

I do not know if children today are taught the art of gracious speech or not. In the past they were taught good manners and were expected to be quiet, submissive and unquestioning. All along children have been brought up to consider and be careful of what "they think." Recently I heard a lady of great charm give a lecture on: *Why Teach Reading at All?* She in an amazing manner showed the need of the art of speech in all phases of life—speech as more important than writing. And true it is that we express our thoughts so incompletely and in such a colorless manner. May I offer this as one reason why we are shy about expressing our deepest emotions and our best feelings? That and the fact that we are reared and nurtured in an atmosphere of closed doors to our neighbors. Repressing our feelings is a part of our entire program of concealment. We are hiding shortcomings and covering lack-luster lives. We do not give. Likewise, we do not receive what all through life we yearn for.

Having borne losses and having blundered; being as many, laden with timidity and repression, I have come to deeply dyed convictions. As the writer of the splendid article before mentioned, I have wanted to give and I have wanted to receive. Perhaps I do not say, "I love you" to all, or even many of those I hold dear, and whose lives have enriched mine. But to a number, I do express what I honestly feel. Thoughts just as sincere as those that rise at witnessing some great beauty, I try to express, though poorly, to them, as testimony of beauty in their own lives.

My friends are widely scattered. I have set aside one time a year to express love and appreciation. It falls at Christmas time, which seems appropriate. Long ago, I have given up the farce of conventional gift giving. It entails a heavy burden and does not always work out well. However, I do give some gifts, but it's a spontaneous giving and may occur any time. The friendship of a certain beauty loving, joy-spreading person who so often delighted her friends, whose tastes she knew so well, with well-chosen and fitting remembrances, taught me the art of gift-giving. Her gifts were always given in such a manner as to render kind thought and love uppermost, with the gift as merely the conveyer.

"Instead of a gift or even a gem,
Cast the gift of a loving thought
Into the heart of a friend."

This spoke from all her gifts. My gifts are chosen for the one personality they go to and are given freely and joyfully. They leave my hands in the full surge of gratitude for the qualities of character and personality to which they may be said to be offered up in tribute.

However, to get back to my plan of expressing my love for my friends, at every Christian season, I write letters to a number of them. Some I have not seen for years, so there is not much of an exchange of news. Instead, I write good things concerning them. Perhaps the advantage of the written gratitude and expression of kindly affection, over the spoken one is, that it is rarely mistaken for flattery. These letters are of varying length, depending upon the recipient. Some

are quite short; others long. Yes, it does take time—nights. So does Christmas shopping, of which I do very little. My letters, on the other hand, involve no nervous strain. Instead, the writing of them is a distinct pleasure. I would recommend the practice as a remedy for many ills of the soul.

Snatches may read like this and I have a vivid picture of each friend as I write:

"When pressed for time and irritability gets me, the picture of your leisurely gracious manner, proves to me that one need not fluster to get the deed accomplished. The dignity of unrushed living, that's it! Knowing how you do it has been many a time a check to me—and I don't mean just a thought or mental example, but an actual help."

"You failed one, you recall. Some thought there had not been fair treatment. But you kept a silent dignity and set to work doubly hard. You did not waste a minute. You did not speak of your disappointment. Finally you came up just where you planned before the setback. I hold as an example before me, that experience of dignified recovery, when I have spells of disappointment, self-pity and slumping. Thank you for a shining example of chin-up, mouth-closed determination. Men have been knighted for less."

"In the face of constant pain, you have gone, and still are, I never doubt, each day, drawing fun from life and refusing to remind yourself or others that you were maimed. I shall ever think of you as an unsung hero."

"We have read much of the gracious, cultured lady of the south. She is an institution. You are symbolic of all she stands for."

"Always late—you know how I teased you about that. Yet you were eternally unruffled and you always got there. How I admired and still do in memory, your serenity."

"I have admired your poise, and for your background of knowledge I have great respect. My regret has been that in the rush of work, I did not take more time to hear you speak of your studies and attainments, about which you were so enthusiastic, yet modest."

"To me you are never commonplace. There is not the glamour of distant ports about you, but about you is an aura, nevertheless—that of witnessing the commonplace of life and partaking in the simple, with a dignity and poise that defies disintegration of personality."

In conclusion, I pass to you the habit of kind thought and kind words. It involves no expense, only a little time, and we always have time for what we most of all want to do. The chief requisites in this trafficking of lovely thoughts are a warm heart and a deep sense of appreciation.

Concord, Tenn.

What Will Christmas Mean to You?

BY ELMER B. HOOVER

CHRISTMAS will be the day we celebrate in commemoration of the birth of Jesus our Savior who was born in Bethlehem of Judea nearly two thousand years ago.

Christ entered our race at its lowest and weakest point. If he were to lift the race he must get under it. He glorified the cradle; he beautified boyhood; he sanctified motherhood.

The gospel of Christ, first heralded by angels, has brought not only light to the intellect, but also comfort to the heart. It has given us "that peace of God which passeth all understanding, the peace which springs from the conscious possession of the truth." It has taught us how to enjoy that triple peace which constitutes true happiness as far as it is attainable in this life: peace with God by observance of his commandments, peace with our neighbor by the exercise of justice and charity toward him, and peace with ourselves by repressing our inordinate appetites and by keeping our passions subject to the law of reason and our reason illumined and controlled by the law of God.

The message of Christmas Day is intended for all men, for all times, for all conditions of existence. Christ alone of all religious founders has the courage to say to his disciples: "Go, teach all nations," "Preach the gospel to every creature," "You shall be witnesses for me in Judea and Samaria and even to the uttermost bounds of the earth." Let his gospel be as free and universal as the air of heaven.

Whilst, therefore, we rejoice in our Christian privileges, we should ever remember that the grace of God our Savior hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God our Savior Jesus Christ, who gave himself that he might redeem us from iniquity and might cleanse us to himself, a people acceptable and pursuers of good works.

We are passing through the days of giving. We are celebrating now the infinite grace that lavished upon us the unspeakable Gift, and what shall we render in return? "I beseech you, brethren, by his great mercy, that ye present yourselves, a living sacrifice; which is your reasonable service."

God's best gift to us is sonship through the birth of Christ within us. You remember how it was written in the beautiful story, that comes up year after year at this joyful season: "And there was no room for them in the inn." How many human hearts there are today like that caravansary in the Bethlehem of old! Room for this and that of business, pleasures, and domestic joy; room for everything but Christ! If you today

have the true Christmas spirit you will make room for the Christ Child in your heart, no matter what must be dislodged to secure his entrance. Put every intruder out and let the Christ Child today be born within thee.

Duncansville, Pa.

The Christ

BY L. C. HOSFELDT

More than nineteen hundred years ago there was a Child born contrary to the laws of life. He was rocked in the cradle of poverty and reared in obscurity. He did not travel extensively. His life's work was confined to a small country of eleven thousand square miles. He possessed neither wealth nor influence. His relatives were inconspicuous and uninfluential.

In infancy he startled a king; in childhood he puzzled the doctors; in manhood he ruled the course of nature, walked upon the billows and hushed the sea; he healed the multitudes and made no charge for his services.

He never wrote a book, and yet more books have been written about him than about any other subject. He never wrote a song, and yet he has furnished the theme for more songs than have all the song writers. He never founded a college, but all the schools together do not have as many students. He never practiced medicine yet he was the best Doctor, healing more broken hearts than all practitioners of medicine.

He never marshalled an army, nor drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers.

He is the Star of astronomy—the bright and morning Star. He is the Rock of geology—the Rock of Ages. He is the Lion and the Lamb of zoology—the Lion of the house of David and the Lamb that taketh away the sin of the world. He is the Revealer of the truth, the Rebuker of every evil thing. He is the Quickener of all that is good and wholesome, the Adorner of all that is beautiful, the Reconciler of all that is contradictory, the Harmonizer of all discords, the Healer of all diseases, and the Savior of mankind.

The names of proud statesmen have come and gone; the names of philosophers and theologians have passed into obscurity, but the name of the Galilean abounds more and more. Though time has spread nineteen hundred years between this generation and the scene of his crucifixion, he still lives. Herod could not kill him, Satan could not seduce him, death could not destroy him, and the grave could not hold him.

He stands forth from the highest pinnacle of heavenly glory, proclaimed of God, acknowledged of angels, adored by saints, and feared by devils, as the living personal Christ, our Lord and Savior.

He came from the throne of God to the manger in the stable, from the heights of glory to the lowest humility, from prominence to obscurity, from infinite riches to abject poverty, from a Son to a servant—for he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. He put on humanity that we might put on divinity; he became the Son of man that we might become the sons of God. He made the great condescension, he left heaven—heaven with the angels, their songs and their harps. He left a deathless atmosphere where decay never gnaws at beauty, time never writes a wrinkle, death never digs a grave, frost never chills the air, the wind never blows, rivers never freeze and the flowers never fade. He left that city whose walls are made of jasper, gates set with pearls, and whose streets are paved with gold. There they never call a doctor and no one ever dies; crepe never flutters from the doorknob; no hearse heads a sad journey to the cemetery, for there are no graveyards on the hillsides of glory. There is no sickness, sorrow nor death.

He who put into space the racing planets, whirling worlds and luminous suns; he who created a world with its wonders and beauties in the majesty of towering hills, rippling brooks and glassy seas; he who put the twinkle in the stars and the blaze in the sun, laid aside his purple robe for a peasant's gown. The Infinite became an infant. He was the richest of the rich, but he became the poorest of the poor that we might be rich in faith and love and devotion.

He did not own any real estate; he did not own the boat in which he cruised the lake, the beast upon which he rode, the manger in which he slept, nor the grave in which he was buried.

Instead of riding fast trains, he ever walked the rough hills of Palestine on errands of mercy. On one occasion when he saw the birds flying and the foxes running, he said that the foxes have dens, and the birds have nests, but the Son of man hath not where to lay his head. Yet he never complained of his poverty, privation or persecution.

When he died few people mourned, but a black crepe was hung over the sun; when he expired on the old rugged cross, all an inventory showed was the simple clothes he wore. He came to his own, but his own received him not; every door was closed except the stable door. He did not come to set up an earthly kingdom, he did not rely on force or political strength to promulgate his teachings, but upon the truth. In coming to the world he had but one great objective. He did not come to save us from sorrow, for he was a man of sorrows and acquainted with grief. He did not come to save us from temptation, for he was tempted in all points like we are. He did not come to whitewash us, but to wash us white; he did not come to re-

pair, but to replace. Nor did he come to deal with our wrongs, but rather to deal with our wrong being. He came to deal with that which blights homes, breaks hearts and digs graves. He came to deal with that thing which insulted God, killed the prophets and robbed heaven. He came to transform us from the sensual to the spiritual. His purpose in coming is set forth in the following scriptures: "I am come that they might have life and have it more abundantly." "Moreover the Son of man was manifested, that he might destroy the works of the devil."

He did all this for all mankind, as expressed in the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He came, he lived that immaculate life, was crucified, buried, arose, and then ascended, where he is now the great Intercessor. He is coming again. He has bidden all to come to him for rest and salvation. The world is largely rejecting him. What his coming will mean to the peoples of the earth depends on what they have done with the greatest of all questions. What will you do with the Christ? A fitting injunction then, is: "Therefore be ye also ready, for in such an hour that ye think not, the Son of man cometh." This wonderful Savior then may well be lauded in the words:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Los Angeles, Calif.

New Hearts for Old

BY HOWARD H. KEIM, JR.

THE economic stringency of the recent era has brought us into another age of barter. Both country and town people have learned to swap commodities which they possess and do not need for those things they do need. God was in the swapping business many centuries ago, and still continues, exchanging new hearts for old. He says, through the prophet Ezekiel: "A new heart also will I give you. . . . I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36: 26). What is the process by which this exchange is accomplished?

It is not a surgical operation by which the Great Physician removes an adamantine organ from the body and replaces it by a natural organ. It is rather a spiritual transformation by which the inner self is recreated, and the emotions, affections, passions, drives and urges are shaped into a new person.

The Jews had a vivid, imaginative language. Only a Hebrew could say, "The righteous man is like a tree," "The Lord is my Shepherd," "The kingdom of heaven is like a grain of mustard seed," "I will take away your heart of stone, and give you a heart of flesh."

The heart changing process involves, first of all, a *cleansing.* The Jews had frequently fallen into the idolatrous customs of their neighboring tribes. God had subsequently driven them into Babylonian captivity to cleanse them of infidelity to their Yahweh.

This is one of the fatal weaknesses of professing Christians today. Few of them fall down to worship sun, moon or stars or the hideous idols of iron, wood or clay. But God does not have first place in their hearts. Their gods are power, wealth, pleasure. These modern Baals receive their devotion, adoration, affection, energy, enthusiasm and talents. We can never be true followers of Christ till God has first place in our lives.

Ezekiel also mentions a cleansing from iniquities. The Jews were not only unfaithful to their God, but they were unjust and unloving toward their brethren. The biting, stinging words of the prophets from Amos to John denounced the sons of Abraham for their unrighteous dealings with one another. The sin is still with us. Men still foster ill will among nations in order to sell more munitions. Human lives are still considered, in many quarters, of far less importance than profits. So we have crime, graft, and the distribution of liquor and dope.

In the second place, the heart swapping process involves a *quickening.* Stony hearts can not beat very fast. Except for a few prophets, the Jews failed to see where their conduct would lead them. Today a lot of people apparently fail to see where our pagan materialism and our infidelity to God is leading us. They go rushing blindly onward in the confident belief that "every day in every way we are getting better and better." The kind of shallow optimism which blinds one to idolatry and social injustice is not Christian. I believe God will save his people and establish his kingdom, but in his own way, not ours. Most modern nations are following in the footsteps of Judah, saying: "We are the chosen people—God just has to save us—Jerusalem can not be taken." But it was, and so was Babylon, Athens and Rome. There are no chosen people except those who belong to the spiritual nation of the new heart. We need spiritual insight that will quicken our heart beat and keep us alert to the subtle and insideous sins of our age that we may overcome them and establish righteousness in the earth.

The Jews as a whole, had little conscience about morality. Though they had the ten commandments and the law of Moses their morals were colored by the scarlet sins of the Moabites. Hivites and Jebusites. We have the same temptations. The world is too much with us, and we are too much with it. We are

too anxious to follow the crowd, to be popular, to be loved by the world. Jesus told his disciples that they might expect to be hated by the world. So may we if we really follow him. The prevalence of an act is no guarantee of its moral validity.

The process of changing hearts also involves a *warming*. Ezekiel reports God as saying, "I will put my spirit within you." The Israelites were spiritually cold. They had lost their hope and faith. They held as little hope of a restored Judaism as they did of the restoration from a bone pile, of a living multitude.

We have too many lukewarm Christians today. The need of Christianity is a new infilling of the Spirit of God. One baptism of the Holy Spirit is not enough. The filling should be continuous. We fill the gas tanks on our cars every few days, and if going on a trip, perhaps several times a day. Our relationship with the Spirit of God should be like that. The more the spiritual strain the more often we need a refill. It is like fuel in the stove, which must be frequently replenished if heat is to be produced.

As a result of the change of heart the exiles, a remnant, were returned home. The prophet thought it would be a golden age, but it was not because the change was not complete. Every prophet has dreamed of the golden age to come. It is a worthy dream. All who do business with God in exchanging stony hearts for hearts of flesh, hasten the golden day when God's kingdom shall come on earth.

Huntington, Ind.

Why Does God Permit Sin in the World?

BY E. E. BARNHART

It is of consuming interest to all deep thinking people, why, in a world of potential good, sin forms an integral part. Our purpose is not to deal with the question of the origin of sin, but with the question, Why does God allow sin to exist? That it does exist is so apparent that it seems the question would need no argument. The following lines from Browning may be good poetry, but they do not describe the facts of the world as they are:

"The year's at the spring,
And day's at the morn;
Morning's at seven:
The hillside's dew pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!"

All is not right with the world as you and I know. There is nothing more convincing than that there are two forces working in this world, one making for good and another for bad. The question naturally arises as Gwynne Dalrymple suggests, Did a good God make a bad world, or does God have two minds?

That sin is on every hand is self-evident, but perhaps few persons realize to what extent it has gone. Indeed it is as one author states, "well nigh boundless." To every true lover of God and believer in his Word, this is not a cause for despair, but the assurance of the time soon to come when Christ's visible kingdom will be openly established at his second coming, and when the world's wrongs will be righted. This world can not continue in sin as it is; if it did it would be worse than no world at all and be a reflection upon God, if not a refutation of him.

We do not wish to enter into an extended discussion of the origin of sin, but as that question is closely related to the one which we are treating, we would like to make some statements. We consider sin something to get rid of and propose to help do it. Some one said success is "finding out what God is doing and helping him to do it." We agree with this and believe he is working to get rid of sin, or else why the cross of Christ? This reminds us of another quotation from a minister talking to ministers when he said: "We can lead people no closer to the cross than we ourselves are."

We are wise not to be too positive about questions that are largely speculative, but the honest heart is ever crying out for answers to the problems of the world as they are. Since my own heart has constantly been so doing in relation to the question of our subject, and has been in large degree satisfied, I humbly submit some conclusions—of course recognizing the right of any honest person to differ with me. First, let me quote some verse that describes my mental state at this time:

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings,
I know that God is good!

"I know not where his islands lift
Their fronded palms in air,
I only know I can not drift
Beyond his love and care."

Yes, I have one fixed conviction, and that is that God is good; and another almost equally as important, and that is that a good God is not the creator of sin, and that sin is not simply good in disguise. That translation, interpretation and explanation which lodges the origin of sin in the creative act of God may satisfy some folk, but it does not satisfy me. It appears to me to be neither consistent, philosophical nor Biblical. If

I could be convinced that my God was the beginner of and creator of sin, I could not be sure that he loves righteousnes and hates iniquity always, or how much or when he would create more sin. The Word says: "And God saw everything that he had made, and behold it was very good" (Gen. 1: 31).

There are some 750 references in the Bible containing the word sin and not one of them to my knowledge gives the slightest intimation that God is the Maker of sin. The fact is, sin is something that is not created. "Sin is transgression of the law." It is something which obtains in the realm of personal relationships. The Bible speaks of sinning against God, Christ, the brethren, children, parents, oneself, etc.; always it is something relative to personal relationships and involves choice on the part of the one who engages in it.

Evil may or may not be sin. The Hebrew word which is translated evil in Isa. 45: 7 means bad and may refer to physical evil such as disease is bad or excessive heat is bad if you burn yourself with it. Storms, floods, earthquakes are bad if people get in their path. We will quote the text as it is a favorite with those who allege that God is the beginner of sin: "I form light and create darkness, I make peace, and create evil: I, the Lord, do all these things." My understanding of this passage is that God makes evil, but the evil which he makes is not sin; the principle of putting into the constitution of the universe the processes that make it sure that whatsoever a man soweth that shall he also reap. Man can drink excessively and get delirium tremens, be lazy and suffer poverty, speed recklessly and crack his skull, touch the fire and get burned, disobey and die. Adam did.

But the question of the origin of sin is not the one before us, but why does God permit sin? We know he does for it is still here. We may rightfully ask: Why, if God is all powerful, did he not destroy sin completely at the outset, or why does he not do so now? Why does he allow sin to all but ruin a perfect world? Surely God has good reason for letting sin run its course. We anticipate that an answer is at least suggested somewhere in the Scriptures. Is the reason that which Dr. H. O. Taylor (noted mathematician) suggests: that the expression of God's love would be cramped if there is no lowly spirit in need of its ministry? "How can the richness of infinite compassion be manifested where a hopeless recipient is absent?" Or in other words, did it take sin to show forth the fullness of love by revealing the depths to which God would go to succor the helpless? Certainly the great gift ofGod's only begotten Son given to die for the sinful is a truly wonderful manifestation of love. But this is not all. How could the sinfulness of sin ever have been exposed in its direful results without mankind having a a chance to observe and experience its consequences (Rom. 7: 13)? Possibly it could not have been. Does this then make sin a necessity? Not necessarily, but it does show sin to be an awful reality, which God in his infinite wisdom foresaw and for which he made gracious provision.

This provision was made through the "Lamb that was slain from the foundation of the world." *God's unspeakable Gift!* To us who have received the gift of forgiveness it is given to proclaim: "Joy to the world, the Lord is come, let earth receive her King." And to herald the tidings of his redeeming love and sacrifice throughout the earth. But why was not Satan and sin destroyed at the beginning? Let us quote the author mentioned: "Since only the service of love can be acceptable to God, the allegiance of his creatures must rest upon conviction of his justice and benevolence." "Had Satan been immediately blotted out, the influence of the deceiver would not have been fully destroyed nor the spirit of rebellion completely eradicated, for there would have been no sufficient demonstration of the sinfulness of sin, or of the changeless love of God, and no assured conviction that sin is something always to be left alone at all costs." Thank God, the time is hastening on when sin will be eliminated and Satan, its beginner, will be executed. He is a liar and the father of it, said Jesus, and will not always be permitted to tempt man and accuse the brethren. I stay by the Scripture that God created evil, but also stay by it in believing in the God who hates sin with all his being and because it is utterly odious to him will in due time completely destroy it and its beginner. See 1 John 3: 8 and Heb. 2: 14.

Glendale, Ariz.

The Carpenter's Son

BY PAUL F. BECHTOLD

THE world into which Christ was born, two thousand years ago, was a world which had been torn by war, trade rivalry, and racial jealousy. Old religions and old political theories had been weighed in the balance and found wanting. Like today, the nations were living in a period of rapid change.

But also like today, there were many hopeful factors. The elaborate systems of Roman roads had tremendously stimulated transportation and communication, later making possible the extended journeys of Christian missionaries. Even though the iron rule of Rome was oppressive, she maintained peace. The interchange of ideas between different states was educational. People were beginning to be hospitable to new ideas and new leaders.

Into this chaotic picture stepped an obscure carpenter's Son, Jesus of Nazareth. Standing between the mysticism of the east and the practical temper of the west, this young man combined the two in a new phi-

losophy of life, a new gospel (good tidings). Human service with a motive of love was his theme. Then, as now, the profit motive was dominant in success talk, in commerce, in politics—even in religion a man was supposed to be good because heavenly profits outnumbered earthly.

So different was this new philosophy that Joseph's son was accused of turning the world upside down; and one time after making a speech in his home town, his neighbors tried to kill him by throwing him over a cliff. Finally, orthodox Jews became so legally and cruelly "righteous" that the young man was properly disposed of in the customary manner: hanging on a wooden cross until dead. Apparently he was the world's most conspicuous failure.

However, to use one of his own illustrations, the Galilean's way of life has grown like the mustard seed. We see it reflected today in our governments, homes, schools and churches; also in noninstitutional activities wherever we find human beings. "Live and let live"; "government of the people, by the people, and for the people"; "the service motive in education"; everywhere in oral and written discourse the new ideal of love is displacing selfishness. Even in business, reasonable profit is considered legitimate, but not the profit motive.

Whatever our theology may be, if any, we must admit that this old world of ours has become a tremendously better place in which to live because a certain Baby was born in that Bethlehem stable two thousand years ago.

Ottawa, Kans.

"With Both Hands Earnestly"

BY OLIVER H. AUSTIN

RECENTLY in our morning devotions we read this interesting statement: "With both hands earnestly." This would be a good slogan for Christian workers. Men working in the world for themselves, for material gain, for political position, for social success do not hesitate to use both hands in attaining their goal. No hour is too early or none too late, neither is expenditure begrudged. Shall we as Christians do less?

The need for earnest Christian living was never more imperative than it is today. If we are to live with Christ through eternity we must strive with all diligence to live like Christians while here on earth. We must enthrone Christ in our hearts and then loyalty will be regular, like pulse beats; and service will be as normal as a mother's devotion to her baby.

The joy of earnest Christian living is unsurpassed. The people who go at things with all their hearts are the ones who get real happiness out of life in spite of its perplexities. The most ineffective, and the only unhappy Christian, is the one not wholly given to Christ. "Some Christians are too religious to enjoy sin, but too sinful to enjoy religion." Such can not be happy. When we enter the Christian life we should enter it with zeal. Let us live our Christian life "with both hands earnestly." Then there will be joy and success with no time given to questioning whether life is worth the living. Christ never asked such a question for he realized that he was living in harmony with the will of God. He lived earnestly each day and since we are his disciples we can do no less than follow his example if we are to win others to him.

McPherson, Kans.

Dangerous Trends in Modern Brethrenism

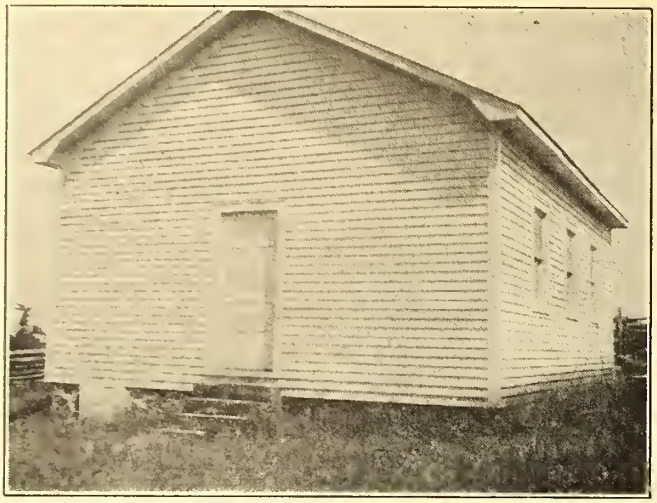
BY GRANT MAHAN

In Five Parts—Part One

I HAVE been asked to discuss some of the *Dangerous Trends in Modern Brethrenism* at the present time. No doubt a majority of those present [at the Bible Conference, see GOSPEL MESSENGER, Dec. 11, page 23] have given the subject much thought, for it is one of great and pressing importance to those of us who wish to hold fast to the principles laid down in the New Testament and accepted by the eight who met and studied and prayed and resolved at Schwarzenau, Germany, more than two hundred years ago: They are the principles which our church has held all through its history, and still holds, though many of our church members have ceased to believe in and practice some of those principles.

But it will be well at the beginning to have a definition of terms. What is a trend? The dictionary says it is a "general course or direction, as in movement toward a particular point." It would seem from this definition that a church which claims to be a part of the body of Christ can not well have more than one trend, one "general course or direction, as in movement toward a particular point." Taking this definition as the correct one, what is the general course or direction in which the Church of the Brethren should move in order to reach the particular point at which it wishes to arrive? There can be but one answer to this question: our general course or direction must be toward Christ.

The chaotic state of the so-called Christian world today makes it evident that there is no general agreement as to what must be done in order to reach the goal which all claim is the particular point of their desire. We do not know how many denominations there are, all of which claim to be on the right road. But we know they can not all be on the right road, for Christ marked out but one way; he lived that way, and his life



A picture of a new meeting house in the Mt. Carmel congregation at Barboursville, made possible by an appropriation from the Home Department of the General Mission Board and the generous co-operation of the local community. The work was supervised by the pastor, Henry S. Knight. This congregation is mostly in Greene County, Va.



is for us an example how we must walk if we want to be sure that we are on his way. Our purpose is not to discuss other denominations, but to see whether our general course or direction corresponds with his course. If it does, then we may be sure that we are on the right way, the highway of holiness, and that in due time we shall arrive at the desired goal.

Taking the directions laid down by our Master, and followed by the fathers in the faith as true, it is for us to locate ourselves and learn whether or not we are still following the same course and can be confident that we shall finally reach our desired haven. One thing we must consider and decide upon is as to whether we are still in the faith. Do we still believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel? Do we believe that that gospel was given for all time, or do we think that, because times and the customs of men have changed, the gospel must also change? In other words, is the way of salvation the same now as it was nineteen hundred years ago? There are many who say that the gospel is not adapted to our age: are we of that opinion? We must be sure where we stand, whether upon the Word as revealed to us by the Lord, or upon the opinions of men. It is a vital matter; it is a matter of life or death spiritually. We can not afford to take any chances. We must decide aright or be undone throughout eternity. Can we say we believe in the gospel as it is written, with our whole heart, that we do not doubt any part of it, and that obedience to all of it is necessary in order that we may inherit eternal life? If we can truly say that, then happy are we now and here, and more happy shall we be on the other side of the river of death throughout eternity.

We can not have trends if we are to move toward our particular point, which is where our Lord has preceded us to prepare a place for the faithful: there is only one way to reach that point, and the only Book in which true directions for the journey are given is the New Testament. And yet our subject says trends. The only dependable trend is the one just referred to. If there are other trends they should not be followed by the one who desires to live faithful; they are not only dangerous, but fatal to our eternal happiness. We believe there are these dangerous trends among us, though they may all be summed up in one general trend, namely, a trend away from Christ's teaching and toward the teaching of men; or a trend away from the simple and pure and holy things of life to the worldly things, the worldly life, against which we are so often warned in the New Testament. So many seem no longer to believe that "the friendship of the world is enmity with God," and that "whosoever therefore will be a friend of the world is the enemy of God." Christ made it very clear that we can not serve God and mammon. The Apostle John is very explicit in his words: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Have we need of more testimony to show that love for the world is dangerous, fatal, to the Christian?

But this trend away from Christ and toward the world is not a new thing among us. For many years a growing number of our people have seen and have called attention to various departures from the faith; but for the most part their words of warning have passed unheeded, and the body has continued in the dangerous trend until we are where we are today. There are still faithful men who are calling attention to these dangerous trends whenever they have the opportunity; they are like watchmen stationed upon the walls of Zion who are still calling attention to the enemy who will take the city unless the people within awake to a sense of their danger. These watchmen feel that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Rehobeth, Md.

HOME AND FAMILY

Christmas Eve in Judea

BY ARTHUR G. RAKESTRAW

(A Drama for Adults)

Scene

An interior of a dwelling in Bethlehem, plainly and simply furnished. Instead of chairs, use low boxes, covered with rugs. Fireplace at back. Light with candles. Costumes of flowing style. For outdoor head covering, use mantle or shawl.

Characters

Isaac, the father, a middle-aged Jew.

Rebecca, his wife.

Rachel, their daughter, age about 20.

Esther, sister of Isaac, and wife of a Jerusalem merchant.

Scene opens with Rachel seated and Rebecca dusting and arranging the room.

Rachel—Do sit down and rest, mother. You have been busy all day.

Rebecca—Yes, I think everything is done. (*Surveys room.*) You know I like to have everything in order when your father gets home. (*Takes a seat and picks up knitting or sewing. Holds up work.*) How do you like this?

Rachel—It is beautiful, mother. You will look well in it.

Rebecca—No, I am getting past the age for fine feathers. I am making it for you, daughter. Some fine young Israelite will be taking our daughter away from us some one of these days, and I want to have her well prepared.

Rachel—Well, when that happens, I hope it will be some one of whom you, as well as I, will be justly proud.

Sew or knit a while in silence.

Rebecca—Rachel, go to the window and see if your father is coming. I wonder what can be keeping him.

Rachel goes to the window and looks out.

Rachel—I don't see him, mother. (*Gazes out of window.*) It is a beautiful night. All the stars are out. It must be getting colder. I see a fire on yonder hillside around which the shepherds must be keeping warm. (*Resumes seat. After a few moments she hears sound of footsteps.*) That must be father now.

Enter Isaac and is greeted affectionately and respectfully by family.

Rebecca—Why, what made you so late? We were getting anxious.

Isaac—There was quite a crowd in town tonight.

Rebecca—On account of the taxation, I suppose?

Isaac—Yes, they came from all parts of Judea, and even from as far as Galilee.

Rachel—I would think it hard for them to find a place to stay.

Isaac—Yes, the inn is taxed to the utmost. Some, I fear, will have to make their beds on the hillside.

Rebecca—That would not be so pleasant this chilly weather. I think we are going to have frost.

Isaac—I felt sorry for one family that had come all the way from Galilee. The wife was young, scarcely more than a girl, and—(*looks significantly at Rebecca*).

Rachel—And couldn't the keeper of the inn find room for them?

Isaac—It seems not, but I think he managed to give them shelter in a cave in the hillside back of the inn.

Rebecca—You mean the one that has been used as a stable?

Isaac—Yes, it would be better than lying outside. But I have news for you.

Rebecca—Good or bad?

Isaac—Good. We are to have a visit from Esther.

Rachel—Dear Aunt Esther! When is she coming?

Isaac—Very soon. In fact, she should be here now. I waited at the inn and watched the travelers arrive. I left word with the porter that I would soon return, in case she came while I was away. So I must go back now and see if she has arrived. She should be there by this time, if she is coming tonight. (*Exit.*)

Rachel—Dear father! How thoughtful he is! I'm glad Aunt is coming. We don't get to Jerusalem very often, and she is sure to bring us some news.

Rebecca—Yes, since she married Caleb, who is well acquainted with all the rabbis and Jewish elders, we know all that goes on.

Enter Isaac and Esther. Affectionate greetings.

Rebecca—Take off your wraps and sit down by the fire.

Women take seats. Rachel sits on a low stool at Esther's feet. Isaac remains standing.

Rebecca—We were just saying that you would be sure to have some news.

Esther—Usually I have, but it seems lately that all I hear about, or can think about, is this taxation. How sad that Israel, God's chosen people, should have to pay tribute to heathen Rome.

Isaac (*bitterly*)—Yes. How I hate them! Every time I see the haughty Roman soldiers passing through our village, my soul rises in revolt, and my blood boils in my veins.

Esther—True, brother, but have you not thought that this may be part of God's purpose towards Israel? Our rabbis tell us that we have broken God's law, and hence these afflictions. Was not our whole nation held captive seventy years in Babylon, until we repented of

our idolatry, when God graciously brought us back to our beloved Zion? And they tell us further that this burden will not last forever, but that a deliverer is promised who will arouse the people to war, and break off the Roman yoke.

Isaac—God grant that it may be soon. But I think I will go back to the inn for a while and talk to some people I know. (*Exit.*)

Rebecca—Well, Esther, how did you leave Caleb, and the rest?

Esther—Quite well, for which we are very grateful. Do you remember my telling you some time ago about one of our old priests, Zacharias, who had a vision in the temple?

Rebecca—Yes, I believe that you told me that he and his aged wife were promised a son and that he would not believe it.

Esther—Yes, but the baby arrived. I saw him yesterday, and he is a big bouncing boy six months old, and the pride and joy of the family. Do you know, I have a feeling somehow that the deliverance for Israel is near, and that this boy, so miraculously given, is in some way connected with it.

All assume attitude of reverent contemplation. Isaac enters quietly and silently regards the group for a little while.

Isaac—Well, you look as if you had seen a vision.

Esther—No, not exactly, but we all feel strangely affected tonight. It seems to me as if God were near. You, too, Issac, seem different. Has aught happened?

Isaac (*slowly*)—Yes, a very strange thing. One of the shepherds told me that the Messiah is born.

All (*rising*)—The Messiah! Just what we were talking about. How does he know? Tell us about it!

Isaac—Well, while they were lying around the campfire, a great light shone round about them, and they saw an angel who told them that Christ the King was born in Bethlehem!

All the women—In Bethlehem?

Isaac—Yes, and that he would be lying in a manger.

Esther—I do not know of any mangers except those in the cave near the inn.

Isaac—That is the very place. The shepherds made haste to verify the tidings, and that is where they found the child, just as they had been told.

Esther (*ecstatically*)—How marvelous!

Isaac—Yes, and I am sure that the mother is the same young woman I was telling you about. I saw her following the porter to the cave earlier in the evening.

Rebecca (*to Esther*)—Do you really think it is the promised Messiah?

Esther—I doubt it not. God is faithful.

Isaac (*impressively*)—Yes, he will hear the cry of his people. Oh, Rome, let thy proud legions tremble! Christ our King is born.

All form group in front of the fireplace, in attitude of prayer. Concealed musicians sing softly a verse of Silent Night, or Hark, the Herald Angels Sing. At the close of song, Isaac and Rebecca bid Esther and Rachel an affectionate good night. Exit Esther and Rachel. Rebecca quietly and slowly moves about, extinguishing the candles, except one, which she takes up, and the two pass quietly out.

(Note: The effectiveness of this sketch will be enhanced by giving plenty of time to the action, and having both action and conversation marked by deliberation and dignity.)

Altoona, Pa.

The Little Ships That Never Sail

BY ARCHER WALLACE

THERE are few people who have not carried deep in their hearts some unfulfilled desires. By this we do not mean fugitive daydreams, but rather aspirations and longings which have had permanent results in fashioning their characters. In a poem of singular beauty and tenderness, Glenn Ward Dresbach writes of one who, although working on an inland farm, all his life dreamed of sailing ships, of seas and ports he could not even name. Youth and middle age passed and still the harvests grew and held him.

"Too old at last for work, his knotted hands
Have turned to dreams his youth saw shining by,
And at a window facing prairie lands
He sees the cloud-ships billowed down the sky.
Each day he sits there, till the light must fail,
To build his little ships that never sail."

Chesterton once wrote of Robert Louis Stevenson: "He died with a thousand stories in his heart." He had uttered only a fraction of the wealth of fancy in his mind. And that, in a slightly different way must be true of a vast number of people. It is the meaning of that three thousand-year-old proverb: "As a man thinketh in his heart so is he."

One day Jesus stood by the treasury in the temple and watched men and women as they brought their offerings. He saw men who cast in out of their abundance and knew how to measure such gifts. He saw a poor widow cast in two mites, and knowing that even so small an amount involved much sacrifice, he spoke in glowing terms of her gift. His was the religion of inwardness—of motives—and he knew that the woman had it in her heart to give much that circumstances made impossible. He knew all about the little ships that could not sail.

David had it in his heart to build a temple for God. Doubtless it was the deepest desire and greatest longing of his heart. He was forbidden to erect it and that must have been a crushing disappointment. The sins of former years rose up against him and robbed him of that great honor. But the story does not end

there. His desire to build the temple was recognized and commended and God, through the prophet, said to him, "Whereas it was in thine heart . . . thou didst well" (1 Kings 8: 18).

Over fifty years ago a fifteen-year-old boy, eldest in a family of six living in the north of England, had shown unusual aptitude in his studies at school. They were poor people—the father was a laborer in a stone quarry—but the boy was encouraged to hope that he might be sent to a school of higher learning. One morning a fall of stone buried the father beneath it and only a few hours after he left, his lifeless body was brought home. The boy, who had hoped so much, gently put his arms around his mother and told her that, as far as he was able, he would take his father's place and help to care for his younger brothers and sisters. The next day he went to the quarry and never returned to school. The writer knew him well; he never complained or indulged in self-pity, but throughout a long life he served as Sunday-school teacher and because of his unusual intelligence and consecration to God, he laid his hand for good upon scores of young people who recognized the strength of his mind and the beauty of his character.

It has been said that a good camera will detect blemishes in the skin which are not evident to the naked eye. Jesus recognized the good in men's hearts which never found expression. He saw below the surface and where the superficial observer became censorious or scornful, he was deeply touched with the wealth of good purpose. His kind but searching glance could scan the very wounds that shame would hide.

There can be no doubt that many people seem to take a delight in putting their worst side out. They are afraid of being thought hypocrites; they have a horror of being thought better than they are. They speak gruffly and appear ridiculously rude, while all the time they are kind and sympathetic. Think of Dr. Sam Johnson, the English essayist and philosopher, cross as a bear most of the time, impatient, brusque and irritable, yet all the while concealing as tender a heart as ever man had. In 1759, he wrote to his mother: "Neither your condition nor your character make it fit for me to say much. You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and beg forgiveness of all that I have done ill, and all that I have omitted to do well. God grant you his Holy Spirit and receive you to everlasting happiness. Your dutiful son, Sam Johnson." Below the surface Sam Johnson was infinitely kinder than he ever allowed others to see.

One of the great Christian leaders of the nineteenth century was Rev. Joseph Parker, D. D., pastor of the City Temple in London. Shortly before his death in 1902, Doctor Parker wrote some lines of self-revelation which show how profoundly his life was influenced by hidden thoughts, secret longings, which were never realized, for he died in harness at the age of seventy-two. Great pulpit orator though he was, he often became much discouraged and found comfort in thinking of ships of desire which never sailed. He wrote: "Like most men overborne, I have cheered myself, in many a drooping hour, with the hope that some day I would retire to a cot in the quiet country, and watch the coming of the spring and all the silent miracles of summer. That imaginary cot has done wonders for me. Yet still I bear my burden in the city, and still the boom of London will not let the rural music through. Yet my soul daily sees the welcoming cot, away yonder on the bankside, looking towards the sun, flowers climbing its gables, and spring blossoms nodding as if lovingly at its open windows. It stands within two hours of London, yet it is ten thousand miles away—more than ten thousand—it is a whole world away: only the wings of the morning can reach it; only dreams can open its garden gate. Still that cot bids me cheer myself, and a voice sweetly sings: 'The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land.' And what harm, if so be the illusion helps me to carry for one day more the holy, crimson Banner that evermore goes on to victory?"

Thought life is important. It is the thoughts a man thinks which fashion his character and control his destiny. The mind is the garden and thoughts are the seeds which grow there and bear fruit for good or evil. It is distinctly encouraging that men are commended, not for the measure of material success they have achieved in life, but rather for their heart longings and spiritual aspirations. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

Toronto, Canada.

Hurry, Santa!

BY ADA C. SELL

Sing a song of Christmas,
Santa's on the air;
Hear him on the stations,
Contacts everywhere!

Time is sluggish motion,
Wish it flew on wings!
Weeks are months, and longing
In the bosom sings.

Come, you good old Santa,
Make a lot of noise,
Bring your pack, and scatter
Just a million toys.

Altoona, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, December 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Birth of Jesus.—Luke 2: 8-20.

Christian Workers, The Christmas Remedy for Fear.

B. Y. P. D., Growing Toward God.

Intermediate, Christmas in Other Lands.

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Gains for the Kingdom

Two baptized in the Tyrone church, Pa.

Four baptized in the Mt. Joy church, Pa.

Ten baptized in the Wooster church, Ohio.

Nine baptized in the Blue River church, Ind.

Three baptized in the Milledgeville church, Ill.

One baptized in the King Ferry church, N. Y.

Six baptized in the Boone Chapel church, Va.

Four baptized in the Peters Creek church, Va.

Two baptized in the Poplar Ridge church, Ohio.

Twenty-five baptized in the Walnut Grove church, Pa.

One baptized and three received by letter in the Sterling church, Ill.

Ten baptized in the Mission church, Walnut Grove congregation, Pa.

Four baptized and two received by letter in the Wenatchee Valley church, Wash.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jesse W. Whitacre of Shamokin, Pa., Jan. 2-16, in his new pastorate, Reading church, Pa.

Bro. Elgin S. Moyer of Bethany Biblical Seminary, Dec. 26, in the Oak Grove church of Northwestern Ohio.

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Personal Mention

Bro. Jesse W. Whitacre of Eastern Pennsylvania will transfer his pastoral labors Jan. 1 from the Shamokin church to the Reading church. His new address will be 1311 N. Twelfth St., Reading, Pa.

Sister Ida Klepinger Hoover of Dayton, Ohio, widow of Bro. O. Perry Hoover, passed over to the other side on Nov. 1, though we learned of it only a few days ago. Known in earlier life largely through her husband's prominence in the educational world, she was very active in later years in our Women's Work. Our correspondent, Sister Levi Minnich, says there will be more about her life coming soon.

Two Manchester men, Professors Shultz and Keim, were at the Publishing House one day last week in conference with the B. C. E. staff and others interested. When we dropped in the group was on the point of referring something to the committee on peace literature. Next in order was the question of peace emphasis in the Lawrence Conference program. In view of the wars and rumors of wars in various parts of the world, this was felt to be a timely theme.

Bro. Sidney L. Bowman, native of Rockingham County, Va., but residing in his last years in the home of his daughter in Takoma Park, Md., died suddenly Nov. 22. So we learn from The B. C. Bee. Bro. Bowman was for many years trustee and treasurer of Bridgewater College and active in promoting the institution's interests. He was a faithful minister and elder, vigilant in many church and community activities.

Bro. Samuel Hisey of Bristol, Ind., is eighty and his good wife is seventy-seven. More than a year ago they celebrated their golden wedding and in all these years have been faithful readers of the Messenger. They like it better than ever and have just renewed their subscription though they do not find it easy to make their living. Sister Hisey had a stroke of paralysis three years ago. She talks very little and with difficulty.

Bro. Ephraim Hoff of Upland, Calif., had almost if not altogether rounded out his fourscore years when word reached us last week that he had entered into rest. He was not so widely known as his brother Emmanuel of sacred memory, co-founder with Bro. Wieand of Bethany Biblical Seminary, nor as his nephew Editor E. G. Hoff of our church school literature. He belonged to the inconspicuously faithful, of whom the world can never have too many.

Jane and Mack were surprise visitors at the Messenger offices last Saturday morning. It turned out later that mother was not far away, for before they had finished their drawings with the editor's blue and red pencils, she came in, together with the newly arrived Virginia cousin, Miss Beryl Miller. Daddy, otherwise known as President Rufus D. Bowman of Bethany Biblical Seminary, was busy in a committee meeting in another part of the building. So Junior Ikenberry of China, who had mysteriously blown

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in from somewhere, took Bro. B's place in the juvenile merrymaking party which wound its way around through the silent Publishing House machinery.

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Miscellaneous Items

The B. Y. P. D. of the entire state of Indiana are arranging for a united conference April 29-May 1 at North Manchester. Plans are rapidly being completed for this event.

The Pleasant View church of Middle Indiana will have a love feast Dec. 20, immediately following the evangelistic meetings conducted by Bro. Edward Stump and daughter of North Liberty, Ind.

"While Shepherds Watched," a Christmas cantata, a combination of story and song, will be given by members of the choir of the Nappanee church of Northern Indiana, Sunday evening, Dec. 19, at 7:30 o'clock. "We welcome you."

A Music Institute will be held at the Eel River church Jan. 1, 2 in connection with the youth rally there. All those interested in Middle Indiana and nearby Northern Indiana churches are heartily invited to attend. A. F. Brightbill of Bethany and Paul Halladay of Manchester will be the leaders. A watch party will also be led by Prof. Brightbill the last night of the old year. The young people of the area are requested to meet at the Manchester church that evening.—L. W. Shultz.

A wire from Cordell Hull, Secretary of State, received Dec. 11, reports I. E. Oberholtzer as safe and well. He also says that the Consul General at Hankow has failed to get any report from Ping Ting or Show Yang. This implies that communications by letter or wire must be in bad shape in Shansi Province of China. Our readers will remember two letters published last week from missionaries at Ping Ting that came out by regular mail, through the kindness of an Associate Press Agent who visited that station after the Japanese armies passed through. We believe all are safe, but tremendously busy with the tragedy of death, suffering and starvation that follows the war. Certainly our people will arise to remember this need, both in money and prayer, that our people may be given strength and wisdom to serve in these days.—C. D. B.

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A Word to Ministers

The Federal Council of Churches of Christ in America has issued an appeal for relief in China, Spain and for German refugees. Inasmuch as our church is carrying on relief in China and Spain and also because our annual world-wide mission appeal is made at Christmas time, we offer this clarifying word.

In the first place, let it be realized that the Christian missionary preaching the whole gospel has no superior in building peace and meeting physical need.

In the second place, it is our duty and privilege by sacrifice to give extra and meet these urgent relief calls. Through the American Friends we have placed Dan West and David Blickenstaff in Spain to administer our tokens of love and mercy. In China we have the whole field force of missionaries, who have the language and confidence of the people, as our relief administrators. In last week's Messenger Bro. F. H. Crumpacker's letter stated, "We hope the church will soon send relief funds. We have 800 refugees in our compound."

In the light of these needs every member should listen to the voice of God and act accordingly. We suggest that generous response be given to the World Wide Mission need. Congregations in the Christmas offering, able to respond adequately to the mission need and also give for relief should do so. The call for relief funds will be continued through January and as long as the need continues.

THE GENERAL BOARDS
CHURCH OF THE BRETHREN

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New Gish Books Are Suitable Christmas Gifts for Ministers

Gish Fund books are furnished to ministers of the Church of the Brethren only at these low prices because funds from the estate of James and Barbara Gish were placed into the hands of the General Mission Board for this purpose. From the income of this fund the General Mission Board bears part of the cost of the Gish Fund books. Should the Lord put it into your heart to add to this fund, you may become a sharer in this good work. The present Gish Fund Committee is J. W. Lear, Edward Frantz and M. R. Zigler.

221. **The Minister's Wife.** Written by Mrs. D. W. Kurtz, who through experience understands the opportunity of a minister's wife; but most important of all, she understands the Church of the Brethren. Gish price .....25c.

222. **Doran's Ministers' Manual for 1938.** Designed to give helpful suggestions to the minister for a year's work, including materials for sermons, illustrative helps for addresses, short statements for bulletin boards, etc. Gish price $1.00

223. **Rebuilding Rural America.** The author, Dr. Dawber, has been Rural Church Secretary for the Methodist church for a number of years and was recently elected secretary of the Home Missions Council of America. He is recognized as an authority on the rural church. This book should be read both by city and rural pastors. Gish price 40c

224. **The Minister's Job.** Dr. Albert W. Palmer has de-

(Continued on Page 24)

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With Our Schools

Manchester College

On Nov. 5 and 6 the college entertained the Indiana Academy of Science. This brought to our campus leading educators and many other leading citizens of the state.

An unusual interest is manifest in the volunteer band and ministerial association. A group of our volunteers attended the Juniata conference recently and report that the conference will be held at Manchester this coming year.

The first quarter of the school year closed with the Thanksgiving vacation and the second quarter has begun. This seems to be one of our very best years, not only in the large number of students enrolled, but in the good conduct and work on the part of the students.

The new gymnasium for women is now nearing completion. It is the first of a number of proposed buildings and will be a fine addition to the college plant. A larger enrollment, a broader curriculum and new trends in education make a better plant and equipment necessary.

The college and the local church have been much benefitted by a week's meeting during which Edward Frantz, editor of The Gospel Messenger, Rufus Bowman, president of Bethany Biblical Seminary and Herbert Richards, pastor of the First South Bend church brought great messages to us all.

OUR MISSION WORK

This Moslem World

BY NORA M. RHODES

It is hardly possible for us to visualize the vastness of the Moslem territory. For thirteen centuries Islam has been carried to the remote areas of the world by military conquests, commercial ventures, missionary propaganda, marriage and slavery. Today this religion spans the two largest continents and has two hundred and fifty million adherents, or one-seventh of the human race. With the exception of Christianity it is the only one of the world's religions that is on the aggressive, winning converts and conquering new territory.

As a world religion Islam deserves our respectful consideration. Even though much of its former glory has departed, its present influence and strength should give us much concern. It is said that no people in the world give the impression of being so religiously-minded as do Moslems. All of life is filled with the consciousness of God. They make him the Author of every event of their lives, great or small. At no point does the Moslem way of life so challenge us as here. It is difficult for us to understand the high place they give to their prophet Mohammed. It is certainly as high as that given to Jesus by Christians, yet the most striking difference between our western world and the Oriental Moslem world is the hope that prevails in the former and the dull resignation to suffering and evils in the latter. Regardless of this, Islam seems to hold such a gripping power on the life of its followers, that they seem committed to it with an ardor unexplainable.

Perhaps if the early Christian church in Syria and Egypt had been more missionary in spirit, the peninsula of Arabia, the home of the prophet, would have been evangelized before his birth. It is a solemnizing lesson for the Christian church, that out of this neglected field of Arabia there should have arisen a religion which has staggered Christianity. Is it not true that every unevangelized area is a danger zone? Today Christian missions to Moslems are at a great disadvantage. In the past there has been suspicion, prejudice and misunderstanding, much of which dates back to the Crusades. It is going to take more of the Spirit of Christ to win the Moslem world than is required for any other phase of mission work. With two exceptions, Iran (Persia) and the island of Java, one can point to baptized converts only in small numbers. As Dr. Zweimer has said: "We have fished all night and taken nothing." For this reason much Moslem territory has been passed by. Do we believe that Christ intended that his followers should go into all the world, except the Moslem world, the hardest part of the world? When the Moslem is won it will be through love, and many a missionary can testify of the change that has come into the heart and life of these people after personal contacts and hearing the message.

Lest we have the impression that all Moslems live on the other side of the world, it may be of interest to know that there are approximately 24,000 in the United States. There are about 10,000 in Detroit, 2,000 in Pittsburgh, 3,000 in Cleveland and 5,000 in New York. Chicago, Michigan City, Cincinnati, Indianapolis and Kansas City are also centers of the faith. There is a Moslem Arab newspaper printed in New York. While it is to be expected that these numbers are giving out their influence, they are not seriously affecting the religious life of America.

You have for your consideration this year, beginning in January, the study of the Moslem world. It is to be hoped that every age group in the church will take advantage of the information in the splendid mission books which have been written by people who are authorities on this subject. (Also the articles which will be appearing in The Gospel Messenger written by our missionaries, as well as the program dealing especially with the Moslem work of our church should be studied and read. This program is *As Touching the Moslems,* price, 5c.) To the women of the church attention is again called to the text, *Mecca and Beyond,* by Dr. and Mrs. Dodd, price, 50c and the *Program Outline Helps,* 10c. As new truths come to us through these studies may we all be more sympathetic toward these other sheep outside the fold.

Dallas Center, Iowa.

A Young Mother's Testimony

At the age of six years I was betrothed into a heathen home, which was just like my own home at that time. After a few years I was permitted to enter the mission school at Show Yang and was baptized at the age of fifteen, to the utter disgust of my future parents-in-l a w. When seventeen years of age, I w a s married, a n d my husband's people were very much opposed to my coming back home because my mother was also a Christian. I



made this a matter of constant prayer, and am happy to say that their attitude began to change, and has continued to change since that time. While they do not believe in Jesus as yet, they no longer oppose Christianity, and they are all very kind to me, and my husban's younger sister longs to be a Christian. I am the happy mother of two little boys, and I praise God for the changed atmosphere in my home!—*Wu Yu Ying.*

Jalalpor News Notes

BY RUTH FORNEY BROOKS

World Sunday-school Day

Fresh paper decorations, dear to Indian hearts, had been hung in the place of worship and the children had gathered flowers early for the bouquets. The room was beautiful. As Sunday-school devotionals were finished we heard the singing of Christian songs outside. There was a hush and everyone watched a line of fifty children come in two by two, carrying palm branches. How we wished that you who give of your means so faithfully and often sacrificially could have had the thrill of that sight! A teacher had led the children from a school two miles away. He seated them among us for worship. A special program followed.

One Number on the Program

One skit originated by our Sunday-school superintendent showed a sleepy-headed boy objecting to being wakened, but his mother tells him it is Sunday-school morning. As they drink tea a biscuit seller comes by calling his wares. He is refused because it is Sunday. Members of the family gather up several eggs and a handmade jacket for the offering plate, and hurry toward Sunday school.

An action song by a village schoolboy captured keen interest. The boy showed a bunch of ropes and sticks with which he had been tied and beaten. Now since he had allowed Jesus into his heart and was a different boy his father does not need to beat him, and all are happy.

A Sunday in Jalalpor

Along with the rushing past of motor cars and buses, the creaking of carts, and the hawking of fruit and sweetmeat vendors comes the sound of the Sunday-school bell at 8:15 o'clock. The tiny tots of the community are being collected for the youngest class, which has its own appropriate service. At 8:30 Sunday school is under way.

Church services follow with about half the congregation seated on the floor by preference and on benches. Singing and responsive reading from our newly-edited hymnal is enjoyed. The custom of the birthday offering was instituted the first of the year; to date, rupees 25 have been given thus. This church supplies half its pastor's support.

The Gujarati Book Review Club

This club has received good support from Hindus, Moslems and Christians. The members take turns reporting on all or part of some current book. Lately, the chief official of our town, Mr. Dave, has been presiding. Sometimes, the meetings have a good percentage of women in attendance. When it was suggested that the women of Jalalpor organize their own club, he said that he believed they would accomplish more if the women were present!

Following the book review comes a worship service in English. Sometimes the club members stay, even taking part by choosing and singing Christian hymns or by reading the scripture texts. English songbooks with responsive readings are needed for this service. Has any church or group of churches any discarded songbooks (which are still in good condition) to send as a boost to English speaking members in India? If so, they would be much appreciated by us. Mrs. Hill, Anglo-Indian wife of a mill department manager, has been singing some beautiful solos. Her small daughter Ramona and our Margaret have been contributing also.

Mill Workers

Navsari, our near-by city of 40,000, runs two large cloth mills, employing two thousand workers on seasonal night and day shifts. Many members earn their living in these mills. A rest is usually given weekly and on the evening of that day a worship service is held for them. As I write, the rhythmic beat of the drums and cymbals from that service fills the air, and it is now twenty minutes past nine. They started at half-past seven! These men work at sheer drudgery for ten hours each day. They have their temptations as young Christians and need to be upheld by prayer. Will you join with us in this?

Circulating Library

The missionaries' private library has a ready circulation. At the moment there are about a dozen volumes out. A collection of Gujarati booklets for circulation among the literate men and women of the community is well patronized.

What to Pray For

Week of December 18 to 25. Brother and Sister Edward Ziegler are serving at Bulsar, India since last April. Pray that they may have strength equal to their tasks. Bro. Ziegler has oversight of the Bible school and the evangelistic program.

Juniors Enjoyed Their Project

Under separate cover I am sending you scrapbooks that our Junior League at West Goshen made for the African children. In former years we made scrapbooks as a group, but this year I gave them the privilege of making their own, and I think they have done very well. They have enjoyed studying about Africa. They liked the study book for this year. We have been learning scripture verses, new songs, and we have studied a great many pictures showing the life of Christ and other large pictures we have of Bible times. We have been having good attendance of about twenty-five. We have officers elected every three months: president, vice-president, secretary, assistant chorister, treasurer and lookout committee. This committee's duty is to secure new scholars and also to send fruit, or in some way remember sick children. Every fourth or last Sunday in the month we also help in the program of the adults. For this program, adults, B. Y. P. D, and children unite. I like it very much for it seems to make us more united. We also helped the flood sufferers this last year. The children voted to send $6 for the African Project. Enclosed find money order. This is my fourth year with the children and I enjoy it very much. We are planning to give a program and invite all departments to our junior room. The children are very anxious to give a program for their parents. We use the programs in the Young People and Messenger quite often. This is a rather long letter, but thought you would be interested in knowing what we are doing. May the coming year be more successful for us all.—Mrs. Foster Berkey, Goshen, Ind.



It's Good to Be Needed

"I don't believe in missions. The heathen are a lot better off left to their own ways, and their religion suits them best."

Now, brother, you did not make this statement. It was made by some sophisticated globe-trotting infidel who would not give one cent per day to share his religion. Such a person may not have a religion worth a cent to share. Of course if we church members believe really that people who are used to grinding poverty, pestilence, famine, superstition, fear of evil spirits and death of babies are better off as they are, then we accept the above statement even though we never said it.

But we Christians are followers of Jesus, who was a restless soul. He could not be content with ignorance, sickness, sinfulness, worry and superstition. He was for doing something about it. He did something. What he did cost something. Did it cost a cent per week? It cost his life! Did he give grudgingly? He gave it voluntarily. He gave it for a great cause. He shed his blood. By this shed blood are we redeemed.

And because he redeemed us the whole Christian world knows of his birthday. We celebrate it. But we are in danger of falling into the hands of those who secularize and commercialize this great occasion. Is Christmas a time for getting or giving? To properly celebrate his name we ought to emulate his restless spirit and show our concern about sickness, sin, ignorance, superstition and grinding poverty. Missionaries reveal God through Christ. They are also interested and do something for the physical welfare of downtrodden lives. The work of missions gives a glorious background for observing Christmas. Is it any wonder that the General Mission Board has chosen Christmas as a time for a great world wide missionary offering? As we remember the precious loved ones near us with gifts will we also remember unloved ones in the places far from us?

No, we would not be guilty of blatantly saying, "Let the heathen sizzle in their sins and superstitions," but what will we say by our record of giving? Is our religion good enough that it is worth sharing? How much is the average member's gift per year from your church? The Christmas offering is the last missionary appeal for 1937. Shall we not give so that needy ones in far places will feel the blessing of Christ? Does experience not teach us that when we share generously our own happiness is increased?

There is joy in responding.



A blank for sending Christmas funds will be found on page 30

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for January, 1938

Emphasis for 1937-38—"Christ in the Life of the World"

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 12, 13).

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

Special Emphasis for January—School of Missions

Special Days

New Year's Day—January 1.

Week of Prayer—January 3 to 9.

Missionary Play—January 30 ("A Little Child Shall Lead Them"—on China—by Grace Clapper, price 10c, is suggested).

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Promote mission study in all departments. Suggested books—Adults, Rebuilding Rural America, by Dawber, 60c; Women, Mecca and Beyond, by Dodd and Dodd, 50c; Young People, The Young Moslem Looks at Life, by Titus, 60c, and World Peace and Christian Missions, by Fey, 35c.

Plan pre-Easter evangelistic program.

Express appreciation to all givers, especially new ones, and those having increased their weekly offering.

Study needs among church members and in community. Plan the most brotherly way to meet the need.

Develop plans for private devotions and real group worship to follow the Week of Prayer.

Present reports from all departments, covering finance and other important factors, to church.

Keep members informed of progress of the work, locally, in district and general brotherhood.

Keep members informed as to financial progress of the church. Arrange definite monthly goals and rejoice publicly as you meet them. Encourage but never scold if goals are not met. Make use of charts, diagrams, etc., on bulletin board. Mail the treasurer's quarterly report to members not hearing it at church. Keep your church financial ethics on a high plane that merits confidence of all. Be generous in commendation for good giving.

Adult Christian Workers' Topics

Jan. 2—The Power of United Prayer.

Four Evenings With the Brethren in China

Note—Text, Brethren in China, 50c. For packet exhibit materials and supplementary readings, send 75c additional.

Jan. 9—Twenty-Nine Years in China.

Jan. 16—Putting Workers at Their Task in China.

Jan. 23—Presenting Men to Jesus in China.

Jan. 30—The Task of Tomorrow in China.

Young People's Topics

Jan. 2—Myself in 1975.

Christianity and Mohammedanism (Mission Study)

Jan. 9—A Young Moslem Looks at Christianity.

Jan. 16—A Young Christian Looks at Mohammedanism.

Jan. 23—The Missionary Speaks.

Jan. 30—Problems Our Missionaries Face.

Taken from the Church at Work Calendar, published by the General Boards of the Church of the Brethren, 5c per copy

LEADERSHIP TRAINING

Time Budgets of Ministers and Sunday-school Superintendents

Money budgets for families and churches are supposed to be a good thing. Equally valuable—but not as often thought of—are time budgets.

If the Sunday-school superintendent has six hours per week to devote to his job (much more than most superintendents have) how shall he divide it among the following:

(a) Preparing for the Sunday morning worship period of fifteen minutes.

(b) Reading books and periodicals that will help him to be a better superintendent.

(c) Planning for better leadership in his church.

And the pastor! How shall he spend most of his time budget in a week?

(a) Making calls.

(b) Preparing his sermon.

(c) Working with lay individuals in his congregation who need help.

(d) Working on the problem of a better leadership.

Here is one great religious leader's answer to the pastor's problem: "Probably his (the pastor's) central function will be to discover, enlist, train, and guide a great staff of lay and voluntary workers who will carry on the work of the church. Thus leadership training will be more important than preaching."*

Bro. Pastor and Sunday-school Superintendent, will you set down your actual hours of work for the last week and see what per cent of them were given to helping your leaders?

*Harry C. Munro, director of adult work, International Council of Religious Education.

PEACE

Peace

Many people in the United States believe that there is real danger that the United States might be drawn into a world war. There is a difference of opinion among those who have been struggling to promote peace regarding what should be done to bring peace and to prevent war. The congress of our nation is recognizing the danger.

There are three trends in the discussion of the problem. First, a group of thinkers are seeking to influence the President to apply the neutrality law to China and Japan. Second, a group desires to change the neutrality law by making its provisions more strict. Third, another group is championing the proposal that an amendment be adopted whereby no action of congress declaring this nation to be at war with any other nation shall be effective unless the proposed declaration has been submitted to a referendum vote of the people. Special effort is being made by many groups of people who have been studying the question of peace and war to try to find a common ground on which

to unite. It is easily seen from these three trends that it will be difficult to come to a common agreement. Much patience should be exercised as these great issues are being discussed and every member of the Church of the Brethren should be alert to what is happening in congress and to discover through senators and congressmen just what is being done in congress to prevent war.

It certainly would be a blessing if all the peace forces and the members of congress could agree on some workable plan that would guarantee peace not only to America, but to the world. Opinions are so varied that it will take some time to unite these divergent views into a common objective. As we read the news concerning the strained relations between the nations in Europe, it is not easy to keep from taking sides with one nation against another. As we think of the war between China and Japan, we are challenged to think in terms of Christian principles and to eliminate hate from our hearts. Dr. T. Z. Koo, that great leader of China, in an address over the radio recently pleaded with the American people not to hate the people of Japan. If Dr. Koo, a member of the Chinese race, can follow his Christian convictions in these days to that extent, we in America certainly ought to be able to follow his example and to think without hate in our attempt to find a solution to the problems involved in the conflict between China and Japan.

In view of the fact that it is difficult to know what ought to be done now, we suggest that the readers of The Gospel Messenger write to their congressmen, asking for an interpretation of the neutrality law and to make a sincere request that everything in their power be done to prevent war.—M. R. Zigler.

WOMEN'S WORK

Christmas—World-wide Missions Offering

By Mrs. Edgar Royer, Westminster, Maryland

The spirit of Christmas is giving and sharing. Ever since that first Christmas when the wise men brought gifts to the Christ Child, love has been expressed at Christmas time by giving. In sharing with others we are bringing our gifts to Jesus, for he said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

As Christmas draws near we naturally think of our World-wide Missions Offering, for when our hearts are filled with the thought of God's great love in giving his Son to the world, our love will reach out to the far corners of the earth. The desire of our hearts will be that everyone, everywhere might know the Christ whose birthday we celebrate.

The women of the church will think of the girls' mission schools as their part in the World-wide Missions Offering. What a great blessing these schools are in the lives of many girls of India, China and Africa. Lighthouses they are in dark places. How we were thrilled at the story of the life of Fragrant Jade as told in the program of "Our Girls' Mission Schools." She who learned to live abundantly is helping to lead others into the true light. What a privilege and opportunity the women of our church have in supporting the work of these girls' schools. The girls in these schools today will be the mothers of tomorrow, setting up Christian homes and shedding their influence to all around them. May every woman give as the Lord has blessed her, to the women's project in the Christmas World-wide Missions Offering of 1937. In what better way can we honor the birthday of our King and pledge our allegiance to the promotion of his kingdom?

MEN'S WORK

Men's Work in Eastern Maryland

By Newton D. Long, Baltimore, Maryland

The men of Eastern Maryland met at Westminster, Md., on the evening of Sept. 29 in the local church.

This was one of the semiannual meetings which the men have been having during the past several years, and this was the largest. Exactly 100 men gathered together in the basement of the church.

After the supper, Dr. A. C. Baugher, Dean of Elizabethtown College, gave a very able address regarding the "Relation of the Men to the Church Colleges."

At this meeting there were three of the National Counselors present, namely: Charles E. Resser of Washington, D. C., Lewis H. Brumbaugh of Westminster, Md., James Breitigan of Lititz, Pa.

The next men's meeting is scheduled for next April, at the Pipe Creek congregation, Carroll County, Md.

YOUNG PEOPLE

World Peace and Christian Missions

A booklet may be very small and yet contain very profitable material. Such is the case with World Peace and Christian Mission, by Harold E. Fey. Incidents and illustrations are given showing that Christian missions have done and are still doing more for the cause of world peace than is any other institution, noble and great though it be. Before peace will be known throughout the world, the principles and truths of Christ must be practiced in all countries, and the only way by which these ideals of love and goodwill have been spread over the world has been through the efforts of the Christian church and her missions.

Christians are faced with serious charges, for mistakes have been made, and charges have been laid at the door of the church for acts that have not been wholly Christian. The author confronts us with the fact that as Christians we send out both the missionary and the battleship. It is time that Christian people everywhere awake to the determination that all Christian relationships must be permeated with goodwill and love.

The closing chapter reminds the reader that chaos or Christ stands before us as humanity's alternative. Christ's road leads to peace. The other road is the way to war and the suicide of civilization.

Every member of our church should read and study this book and be fully assured that the choice must be made, and the cost of the choice, the cross, must be paid with singleness of mind and gladness of heart. The booklet costs singleness of mind and gladness of heart. Price, 35c.

The Young Moslem Looks at Life

Since 1910 Murray T. Titus has been a missionary to the Moslem peoples of North India. He knows the Mohammedan world and he understand the transition of thought and religion which is taking place among the Moslems.

In this book, The Young Moslem Looks at Life, Dr. Titus gives a study of Moslem youth as he faces the shifting changes of modern days. Old authorities are questioned and ancient restraints are cast aside. The Moslem youth

attempts to inherit two worlds: the religious order of Islam and the material blessings of western civilization. Hence he finds himself pulled both ways and he feels confused; nevertheless he is courageous as he attempts to bring about transformations.

If Christian youth hopes to understand world trends and the place Christianity would fill, he must know these changes which move a vast Moslem world of 250,000,000 people. For the sake of world friendship and Christian advance, the young people of the church should acquaint themselves with the facts of this book. The book is interesting and filled with information. It sells for 60c.

CHILDREN'S DEPARTMENT

If You Are Interested in Weekday Religious Education

A few weeks ago mention was made in this column of a possible new bulletin on curriculum for weekday schools, to be published perhaps next spring. Unexpectedly, this bulletin has already come from the press and is yours for the ordering. It carries the following table of contents:

Part I—Selecting, Adapting and Creating Curriculum Materials for Use in the Weekday Church School:

- Purpose of the Bulletin
- The Experience of Children
- Goals and Objectives
- Development of Units of Guided Experience
- A Suggestive Grouping of Proposed Units of Work by Areas of Experience and by Goals
- Using Printed Guides
- Meeting Situations for Which No Printed Guides Are Available
- Summary

Part II—Descriptions of Curriculum Materials Adaptable for Use in the Weekday School:

- Foreword to Descriptions of Courses
- Courses for Primary Groups (grades one to three)
- Courses for Junior Groups (grades four to six)
- Courses for Intermediate Groups (grades seven to nine)
- Courses for High School Groups (grades ten to twelve)

Bibliography of Sourse Materials for Weekday Religious Education:

- Appendix A—Studies of Experiences of Boys and Girls
- Appendix B—Instruments for Discovering Experiences
- Appendix C—Planning and Carrying Out a Unit of Guided Experience

The price is twenty cents and it may be ordered from your Board of Christian Education, 22 South State St., Elgin, Illinois. The title is "Selecting and Using Curriculum Materials in the Weekday Church School," Service Bulletin No. 620.

A word of caution. Don't start a weekday system in your community, if you do not already have one! There is need for very careful thought. All of us are overwhelmed by the unmet religious needs of half the children of America—but there are problems in the weekday system! Every local committee thinking in this direction should first read "Let's Keep the Public Schools Public,"* by Paul Douglass. The Protestant church in America has a fight to make for its life as an institution in the next ten years; there are real questions as to whether weekday schools are a wise expenditure of money and energy in the face of two nation-wide studies in the last few years that show little or no results from weekday religious education already being carried on. There are reasons!

* "Social Frontiers," November, 1937.

CHRISTIAN WORKERS' TOPIC

The Power of United Prayer

Matt. 18: 1-20

Sunday, January 2, 1937

I. Hindrances and Difficulties in United Prayer.

1. Timid faith.
   (a) Not daring to act on what we believe.
   (b) An undercurrent of unbelief as to reality of God's availability.
   (c) Illustration: Travelers sometimes ask the way to a certain town, but refuse to follow the directions given.
2. Insincerity.
   (a) Lack of spiritual desire.
   (b) Praying for holiness, peace, love, and selfishness, but revenge, ambition, envy and selfishness of the heart make the answer impossible.
3. Lack of definiteness and intensity: praying for everything in general, but for nothing in particular.
4. Praying to be heard of men.
5. Hurry, carelessness, selfishness, discouragement.

II. Dependence on Other Agencies; Prayer Unused.

1. Big program, fine organization, meetings of all kinds, advertising, boards, committees, and a strong pastor are often depended upon to get God's work done, but God is left out.
2. Christian character, friendliness and sociability are all good, but they can not take the place of prayer. The real source of spiritual blessing is God, and prayer is the one way to secure it.

III. Scriptural Examples of United Prayer (Acts 1: 14; 2: 1; 3: 1; 4: 24; Rom. 15: 30-32; Eph. 6: 18-20).

IV. The Promise of Jesus (Matt. 18: 19, 20).

1. Two is the minimum for united prayer.
2. "Agreed," attuned to God and to each other.
3. "As touching anything," not trifles, but God's good gifts.
4. "It shall be done," our assurance.

V. Our Prayer Meetings.

1. How many attend?
2. How often?
3. For what purpose?
4. How much agreement?
5. How sincere?

CORRESPONDENCE

WOMEN'S WORK CONFERENCE OF NORTHERN INDIANA

The Women's Work conference of Northern Indiana was held in connection with the district meeting at the Yellow Creek church on Aug. 18, 1937. Mrs. Chas. Mick, district director of Women's Work had charge of the afternoon meeting. The devotional period was under the direction of Mrs. Maude Jones, district director of Aid Societies. Mrs. Cora Stahly conducted a fifteen-minute period of old hymn singing. A ladies' trio from the Second South Bend church

rendered special music. The guest speaker for the afternoon was Mrs. Paul Halladay from North Manchester, Ind., who spoke on the subject, Our Responsibility Toward the Youth in the Church.

Mrs. T. G. Weaver, chairman of the nominating committee, reported the election of officers as follows: Director of Women's Work, Mrs. Allen Weldy of Osceola; secretary-treasurer, Mrs. Leroy Fisher of Turkey Creek; Aid Society director, Mrs. George Phillips of Elkhart City; missionary director, Mrs. Galen Whitehead of New Paris; director of mothers and daughters, Mrs. Ezra Flory of Goshen City; Bible study director, Mrs. Galen Bowman of Pleasant Valley. Mrs. Gorman Zook pronounced the benediction.

The evening meeting was in charge of Mrs. Rose Shively, retiring missionary director. Mrs. Chas. Weybright led the opening devotion and Mrs. Hollis Swinehart led the song service. Special music was furnished by West Goshen and Second South Bend. Bro. C. D. Bonsack, guest speaker for the district meeting, gave the address of the evening. The offerings for the day amounted to $275.51.

On Sept. 25 the Women's Work cabinet held their first board meeting at the Goshen City church in connection with the joint boards. At this meeting Mrs. Chas. Mick, retiring president of Women's Work, conducted a very impressive installation service for the newly elected officers. Organization and standards of Women's Work was explained to the directors, who are already planning a profitable year's work. Mrs. Leroy Fisher.

Milford, Ind.

NEW GISH BOOKS ARE SUITABLE CHRISTMAS GIFTS

(Continued From Page 17)

signed this book to be of the greatest possible help to ministers. It deals with the minister as a preacher, priest, counselor, administrator, teacher, and as a human being. There are four other chapters dealing with the minister's training, the minister's wife, the church, and self-analysis. Gish price 60c

225. **Living Religion.** Dr. Hornell Hart is recognized throughout America as one of the outstanding authorities on personal religion. He is being used in many conferences these days and this book gives in summary his thinking on living religion. Gish price 90c

226. **Oxford Message and Decisions.** The Oxford Conference of 1937 dealt with such subjects as the church, community and state. Many books will be written concerning the findings of this conference. The result of this conference has been summarized in a small pamphlet which will give the heart of the findings of the Oxford Conference. Gish price 15c

227. **Edinburgh Conference Report.** The Edinburgh Conference dealt with the subject of faith and order. The outline is as follows: (1) The Grace of Our Lord Jesus Christ, (2) The Church of Christ and the Word of God, (3) The Communion of Saints, (4) The Church of Christ: Ministry and Sacraments, (5) The Church's Unity in Life and Worship. Gish price 5c

228. **Message and Method of the New Evangelism.** Contains statements of many outstanding churchmen regarding evangelism. No one man could have written this book. Its subject is so vital to the Christian church that twenty-four co-operating authors, each an authority, have put their collective minds into this joint statement under the editorship of Jesse M. Bader, Director of the National Preaching Mission. Gish price $1.00

If these books should be desired by any one other than ministers of the Church of the Brethren, they may be secured by ordering through the Brethren Publishing House at the following prices: The Minister's Wife, 40c; Doran's Ministers' Manual for 1938, $2; Rebuilding Rural America, 60c; The Minister's Job, $1.25; Living Religion, $1.50; Oxford Message and Decisions, 25c; Edinburgh Conference Report, 5c; Message and Method of the New Evangelism, $2.50.

The main equipment of a minister outside of his own personal qualifications is his library. It was a great thing for Brother and Sister Gish to set aside a fund for this purpose. Through this method we can secure books at a very reasonable rate for our ministers. However, even with this reduction, many of our ministers can not afford to buy all of the books that they should have. Therefore, it is fitting to suggest to the churches, church schools and church organizations the possibility of purchasing these new books as a Christmas gift to the minister or ministers who serve their congregation. Or an individual might provide these books as a gift for the minister. Anyone desiring to follow this suggestion can secure the books through the Brethren Publishing House, 22 South State Street, Elgin, Ill., by sending a check for $4.35 and the books will be mailed direct to the minister, postpaid. Be sure to give the correct address of the minister. Remember your minister with a worth-while Christmas gift. Act at once!—M. R. Zigler, Secretary Gish Committee.

THE LAWRENCE ANNUAL CONFERENCE

The Committee of Arrangements of the Western Zone, along with H. Spenser Minnich, of the program committee, met in Lawrence, Kansas, Tuesday, Nov. 30, and made final arrangements for the 1938 Annual Conference to be held in the buildings on the campus of the Kansas State University at Lawrence, June 8-14. We agreed unanimously that this will be a very satisfactory arrangement.

The geographical location is good and transportation facilities are excellent. Lawrence is located on three main line railroads, and several prominent highways. The city is forty miles west of Kansas City. The equipment is exceptionally good, including a beautiful auditorium, well



Front row, reader's left to right: H. Spenser Minnich, Secretary of Program Committee; Chancellor Ernest H. Lindley of University of Kansas; X. L. Coppock, Chairman Committee of Arrangements; back row: Earl M. Frantz, Secretary Committee of Arrangements; James H. Elrod, Treasurer of Committee of Arrangements.

arranged, and large enough for our needs, as well as an abundance of smaller auditoriums and rooms, all in close proximity to one another. The spirit and co-operation of the university authorities and the officers of the local chamber of commerce could not be better. They seem very anxious to do everything in their power to make the Conference a success.

Your committee and others will have more to say about the arrangements in the future, but in the meantime plan to attend the 1938 Conference at Lawrence, with the full assurance that you will be adequately cared for.

Grundy Center, Iowa. — Earl M. Frantz, Secretary of the Committee of Arrangements.

THE MEN'S WORK IN THE BASSETT CHURCH

For the past few years the men of the Bassett church, Mt. Harmon congregation, of the Southern District of Virginia, have been actively engaged in helping the local program in at least two ways: that of coming together as a group and working for a better place in which to worship; and that of excavating the church basement and helping on the new church building. The men of the church did the finishing of the floor and the woodwork on the inside of the church.

When the furniture was bought for our new church, about $80 was saved, as the men of the church put it together and placed it in the church. The men also take care of the midweek services and when two preaching appointments were in conflict twice each month and only one minister, they assumed responsibility for one service. Most of these appointments were filled by three or four of the younger deacons. This was done without an organization being set up.

On Nov. 21, 1936, a meeting was called and Bro. M. F. Wall was elected chairman, Bro. L. C. Carter assistant chairman, and Bro. W. H. Smith secretary-treasurer. Since that time a deficit of $275, which remained on the church furniture, has been paid. The church lawn has also been graded and grass planted.

This group gave $5 toward sending Bro. M. R. Zigler to the World Conference at Oxford.

During the summer our chairman moved away and on Sept. 19, Bro. J. G. Young was elected for this position.

On the past Sunday the group met and took an offering to buy Thanksgiving baskets for several needy families.

Bassett, Va. — W. H. Smith, Secretary.

SOUTHERN VIRGINIA MEMORIAL SERVICE

People that attended the memorial service at Brick church, Aug. 6, 1937, recall a very impressive and uplifting service. This meeting was held in connection with the Southern District of Virginia Conference, which was at Antioch. The B. Y. P. D. of the Southern District sponsored the erection of a stone memorial on the lawn in front of Old Brick church, in honor of Jacob Miller and William Smith, founders of the Brethren faith in Southern Virginia. A few days before the dedication a stone was obtained from a farm near Boone Mill, that Jacob Miller once owned.

A very effective program was carried out. Kermit P. Flora, present part-time pastor, acted as chairman. Mrs. Edna Harmon Smith, adult adviser for Southern District B. Y. P. D., had charge of the worship service. Ruby Vest, Southern District chorister, led several old-fashioned hymns. A brief history of Brick church was prepared by a committee and read by its chairman, the writer of this article. A poem, written by H. C. Ikenberry, whose father was elder in this church, was read by Galen Peters. M. Guy West of Roanoke, the guest speaker, delivered a very splendid sermon. Later remarks were made by Oxley and Wright of Washington, D. C.

After the program in the church, the group went outside, where the memorial was dedicated by Frances Layman, president of Southern District of Virginia B. Y. P. D.

Russell G. West of Roanoke attended the service, but it was impossible for him to preach due to the results of an airplane accident. He found some of the information used in the program and was the originator of the whole idea.

The atendance was large and many people feel spiritually blessed for having attended such a wonderful service. There is a reminder of the zeal of our forefathers, as we gaze upon the gray stone in front of a little brick church, shaded by large, old, oak trees, whose gold letters read: In Honor of Jacob Miller and William Smith, Founders of the Brethren Faith in Southern Virginia.

Eld. Jacob Miller was the first known minister to have lived in the more southerly settlement of the Brethren in Virginia. He was born in 1733. Near 1775, he moved from Franklin County, Pa., to Franklin County, Va. On Sept. 25, 1775, he purchased one hundred acres of land on the north fork of Blackwater. It is very probable that Elder Miller was the first minister of the Brethren church in the Old Dominion. The exact reason for his migration from Pennsylvania to Virginia is not known, but it is apparent that he wished to find refuge from the awfulness of the Revolutionary War. When he came to Virginia he was an ordained elder. He had a family of twelve children, nine sons, and three daughters. In Franklin County he became very active in preaching the gospel. He traveled over this county and adjoining sections on horseback. He laid the foundations of the Antioch, Bethlehem and Brick churches. Several of his sons were elders and enthusiastic workers.

Elder Miller found an efficient helper in an Englishman named William Smith. He came over with the British army at the beginning of the Revolutionary War, but he refused to fight. He bought a farm at the headwaters of Daniel's Run in Floyd County and became a farmer. He heard of Miller's meetings and went to hear him preach. They became friends and found that their religious views showed remarkable similarity. As a result Smith demanded baptism and thus united with the church. Later he was elected to the ministry. He spoke the English language very fluently, as Miller did the German. Some years later, Smith was ordained to the eldership by Jacob Miller. So active were these pioneer preachers in Virginia that as early as 1797, the Annual Meeting was held in Franklin County, and it is believed by some to have been held near the present home of Elder J. B. Peters.

In Franklin County Elder Miller was considered a wealthy man for his day. He owned various tracts of land in the county and in authentic records we find that he paid cash for them. Miller once owned the land that Elder J. T. Cummings now owns. He paid for this tract of land on Magodee, forty pounds of Virginia current money. If this money was valued as English money, he must have paid about two hundred dollars. Doubtless he was a very prominent man in business, as well as in religion.

We are led to believe from records that he must have owned at least one thousand acres of land. He is continually referred to on deeds now available, as Jacob Miller, "the

preacher." In 1797 the records show, he began to sell his land. He continued until he sold all of it, and in 1800, he with part of his family moved to Ohio, near Dayton.

In Ohio, he continued his preaching and thus became the first known pioneer minister in that state. He crossed into Indiana, near Richmond, and started the church now called Four Mile Run. His sons preached in Indiana and near Chicago. He died in 1816. Tourists may observe now in a cemetery in Dayton, Ohio, a small stone, upon which is marked J. M. 1733-1816.

Few men have lived a richer life than did Jacob Miller. Just stop for a moment and think of the thousands of people this one man has so greatly affected. It is to men like this that we owe much for our heritage of religious freedom in the church we love.

The membership in Franklin at this time was small. A dwelling house served the purpose of a church, even on love feast occasions. Isaac Naff was elected to the ministry and later ordained elder. He spoke the German language. John Bowman was also called to the ministry. He spoke both the German and English language very fluently. After this, Abram Naff and Abram Barnhart were called to the ministry and later to the eldership.

The manner of living in those days was quite simple. They manufactured their own goods and made their own clothing. Their customs and religious practices were also very simple. People came from great distances to the "Old Brick Church." Some came by horseback and others in horse- and ox-drawn vehicles. Instead of a pulpit, the early Brethren had a long table around which the deacons and ministers sat. One of the ministers read two lines of a hymn and then the congregation followed in song, led by a deacon or minister. They also prayed and preached. I recall my grandmother telling me that her father and mother fasted when an important church matter was on hand, such as the election of a deacon or minister. The old Brethren were very firm in their belief, but they were also very happy and hospitable.

By this time the membership in Franklin had so increased that love feasts could no longer be held in barns and meadows. Therefore, it was necessary to have a house of worship. Accordingly on June 4, 1847, one and three-fourths or thirty-two fortieths acre of land was purchased by the German Baptist or Tunker believers for the purpose of erecting a church. In 1848, a church, size forty by one hundred feet, was built. One may observe a large hole in a field near here, now owned by Bro. Henry Peters, where the brick were made. Abram Naff and Abram Barnhart were elders in charge with Isaac Naff as assistant.

Between 1882-1886 the Brethren church divided. The group now known as Old Orders took the Red Oak meetinghouse as their place of worship. This division took place because the Old Orders opposed missions and Sunday schools. Several of the older members of our congregation remember this occasion very distinctly.

In 1870 a decision was passed asking for a division of the Brethren territory in Franklin into three separate organizations. Provisions were made and in 1873, two other meetinghouse were built, namely Antioch and Bethlehem. Outstanding early ministers were Abram Barnhart, Abram Peters, Abram Naff, Joel Naff, Billie Roberson and Daniel Bowman.

In 1904 a new Brick church was built to a plan drawn by Elder George Barnhart. In 1914, Brick church had a membership of a little more than two hundred. Among other elders who have served our church are Lee Angle, Henry Ikenberry, R. L. Peters, George B. Flora, J. W. Barnhart, J. B. Peters, H. J. Woodie, G. A. Barnhart, and H. W. Peters. From the Brick church two branch churches have been formed, namely, Piedmont and Ninevah.

In 1929 eight Sunday-school rooms and a basement were added to our church. The names of Naff, Flora, Bowman, Barnhart, Peters and Ikenberry have been prominent in the history of the Church of the Brethren in Franklin County.

In recent years R. L. Peters, J. W. Barnhart and J. B. Peters have served as elders, being ably assisted in the ministry by Allan Hoover and George W. Bowman, who have served as part-time pastors. At the present the membership is 323, with a large number of young people. J. B. Peters is elder and J. W. Barnhart assistant. Kermit Flora is part-time pastor assisted by our elders and Elderidge Overfelt. We have preaching services twice a month and Sunday school every Sunday. We have an organized Ladies' Aid with Mrs. G. A. Overfelt as president, which meets every month. We have a men's organization with L. G. Peters as chairman. The president of our B. Y. P. D. is Mozelle Boone. Our young people hold monthly discussions and social meetings. We have Thelma Flora Leffue as Junior League leader. We have various other organizations and committees, which lack of time prevents me from naming. These foregoing activities make up our church life.

More than two centuries have elapsed since humble-hearted men and women suffered in order to remain staunch to their faith in God and fellow men. Over one century has passed since our kindred and forefathers preached this wonderful faith which we know now as the doctrine of the Church of the Brethren. Eighty-nine years have passed since this church was erected. It is our earnest prayer that we as young people may ever be true to the great and noble heritage that our Brethren predecessors have placed upon us.

Historical Committee:
Ruth Barnhart, Chairman.
Annie Leffue.
Wirtz, Va. Kermit Flora.

CLARA SHRINER ENGLAR

Sister Clara Shriner Englar, widow of Clayton H. Englar, died Nov. 5, 1937, at her home in Westminster, aged 83 years. She was the eldest daughter of the late Ezra L. and Jennie E. Shriner of Linwood, Md. Sister Englar moved here from the Pipe Creek congregation in 1919.

She was very active in the work of the church. She taught a Sunday-school class for a numher of years and was president of the Aid Society for thirteen years. She was an enthusiastic worker and a wise counselor. She resigned as president of the Aid Society three years ago on account of failing health, hut continued as honorary president up to the time of her death. When she was not ahle to attend the meetings she worked for the Aid at home and continued her interest in the entire work of the church. Her passing is a challenge to others to carry on.

She leaves four children—Charles E. of Harrisburg, Pa.; Clayton H. of California; Mrs. O. A. Gilhert of Hagerstown, Md.; and Miss Lottie Englar at home. She also leaves a hrother and sister—Jesse C. Shriner of Los Angeles, Calif., and Mrs. Elsie O. Rinehart of Westminster.

Funeral services were held at the late residence by the pastor, Bro. A. Stauffer Curry, assisted by Brethren Geo. A. Early and J. Walter Thomas. Interment was made in the Pipe Creek cemetery.

Resolutions of respect were adopted by the Aid Society in appreciation of her faithfulness, her friendliness, her inspiring leadership, her quiet dignity, diplomacy and spiritual personality. It would indeed he difficult to estimate the range of her influence or the amount of good she had accomplished.

"So she passed on . . . loving and the loved,
We know not where . . . we could not see for tears,
But in some realm from fear and doubt removed,
She wears the beauty of unfading years."

Westminster, Md.
Mrs. J. T. Royer,
Mrs. Geo. A. Early,
Mrs. H. Edgar Royer.

IN MEMORY OF SARAH LYTLE

Sarah H. Pinkerton was born near Smithville, Ohio, Nov. 2, 1845, and departed this life Nov. 3, 1937, at the home of her son, E. R. Lytle, of Deshler, Ohio. She was aged ninety-two years and one day.

Grandma Lytle, as she was called for many years, had many friends. She was of the hardy German type, had a sunny disposition, and was a hard worker until twelve years ago when Bro. David Lytle died and she went to live with her children. She had made her home for the past ten years with her son, Ephraim.

Sister Lytle was a Sunday-school teacher of the primary classes for many years and had endeared herself to her scholars. Many grew to manhood and womanhood saying of Sister Lytle that she was the best Sunday-school teacher they had ever had. What a good heritage to leave: a loving Christian influence and the inspiration of the close fellowship she kept with her Savior.

She was a great helpmate to Bro. David Lytle in his church work at the Deshler church. Visiting ministers will remember her great hospitality. She leaves her two sons, one daughter, one sister, one brother and a host of friends and relatives.

Deshler, Ohio. Mrs. Esther Dishong.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Bennett-Dixon.—By the undersigned, at the Church of the Brethren parsonage, Oct. 9, 1937, Walter William Bennett and Miss Elizabeth Dixon.—John R. Snyder, Tyrone, Pa.

Dixon-Dixon.—By the undersigned, at the parsonage of the Church of the Brethren, June 6, 1937, Harry Elwood Dixon and Violet Mae Dixon.—John R. Snyder, Tyrone, Pa.

Follis-Clark.—By the undersigned, at the home of the bride's parents, Nov. 27, 1937, Brother Donald Lee Follis of Patterson, Calif., and Sister Helen Martha Clark of Modesto, Calif.—Niels Esbensen, Empire, Calif.

Kinzie-Eskridge.—By the undersigned, Nov. 20, 1937, at the home of Brother and Sister Chas. Pote, Cushing, Okla., Bro. Lester Kinzie and Miss Ruth Eskridge, both of Cushing, Okla.—R. A. Haney, Cushing, Okla.

Morrell-Suttle.—By the undersigned, at the home of the bride, Nov. 25, 1937, Ernest Morrell of Wapato, Wash., and Geneva Suttle of Yakima, Wash.—Bernard H. Suttle, Yakima, Wash.

Reinecker-Heaston.—By the undersigned, at the home of the bride's parents in Haxtun, Colo., Sept. 5, Brother Lester Reinecker and Sister Beth Heaston.—Oliver H. Austin, McPherson, Kans.

Shaffer-Anderson.—By the undersigned, at the Church of the Brethren parsonage, Oct. 24, 1937, Bro. Elbert W. Shaffer, son of Brother and Sister J. J. Shaffer of Hollidaysburg, Pa., and Sister Jessie I. Anderson, daughter of Mr. and Mrs. Stuart Anderson of Spruce Creek, Pa.—John R. Snyder, Tyrone, Pa.

Shelly-Rupert.—Joseph S. Shelly of Philadelphia, Pa., and Edith J. Rupert of Huntingdon, Pa., Nov. 25, 1937, by the undersigned at Huntingdon Stone church.—H. H. Nye, Huntingdon, Pa.

Sherck-Yoder.—By the undersigned, in the Middlebury, Indiana, Church of the Brethren, Nov. 25, 1937, Brother Arthur Devon Sherck of Shipshewana, Ind., and Sister Anna Marjorie Yoder of Middlebury, Ind.—T. G. Weaver, North Manchester, Ind.

Smith-Long.—By the undersigned, Nov. 24, 1937, at the home of the bride at Grottoes, Va., Mr. Galley W. Smith, Jr., of North Garden, Va., and Sister Eva Whitmer Long.—C. B. Smith, Bridgewater, Va.

Stahl-Roseland.—At the parsonage at Battle Creek, Mich., Nov. 20, 1937, Brother Christian E. Stahl and Miss Ann M. Roseland.—F. E. Mallott, Battle Creek, Mich.

FALLEN ASLEEP

Barnhard, Howard Donald, twin son of Mr. and Mrs. Layman Barnhard, was born near Metamora, Ohio, and died in the Memorial hospital, Wauseon, Ohio, Nov. 26, 1937, aged two months and twenty-one days. He leaves his father, mother, four brothers and four sisters. Services by Bro. J. A. Guthrie at Wauseon, Ohio.—Gertrude E. Guthrie, Blissfield, Mich.

Bateman, Daniel Ralph, son of Brother and Sister Clay Bateman, died Oct. 22, 1937, at the Phillipsburg state hospital, aged 15 years and 4 months. He died from the effect of wounds caused by the accidental discharge of a gun in the hands of a schoolmate. Daniel was born in Tyrone and had always been a resident of the community. He united with the church when about seven years of age. Besides his father and mother he is survived by three brothers and three sisters. He was a member of the sophomore class in the high school and was held in high esteem by a large circle of friends. The funeral was held from the Tyrone Church of the Brethren and burial was made in Grandview cemetery. The service was in charge of the undersigned.—John R. Snyder, Tyrone, Pa.

Bishop, Lydia Lucille, daughter of George and Mary Friend, was born in Colo., Iowa, Feb. 19, 1881, and departed this life Nov. 2, 1937. Her father's family located in Norton County in about 1885 where Lydia grew to womanhood. She was united in marriage to Frank Bishop Sept. 11, 1907, and to this union were born four sons. She is survived by her husband, four sons, one grandson, three sisters and four brothers. She united with the Brethren church when eighteen years of age and served the church in various ways. She began teaching at the age of twenty years and followed this profession for nineteen years. She was an excellent teacher and will be greatly missed in the community. Funeral services were conducted in the M. E. church in Norton by Brethren D. A. Crist and Dennis Kesler and Rev. Atkins, pastor of the M. E. church. Interment was made in the Norton cemetery.—Mrs. Lizzie Miller, Norcatur, Kans.

Bowers, George G., was born July 9, 1856, and died Nov. 21, 1937. He was the son of the late Jackson and Ann Maria Bowers. Besides his wife, Mary, he is survived by one daughter, one son, two stepdaughters, twelve grandchildren and eleven great grandchildren. He was the last of his family. He was a member of the Brethren church for many years. The family extends sincere thanks to the neighbors and friends for their kindness in their time of bereavement. The sermon was preached by our pastor, Galen Blough, assisted by Bro Diller Myer of Bareville, Pa.—Mrs. Allen Mohler, Ephrata, Pa.

Conrad, Samuel Benson, son of Daniel and Mary Conrad, was born near Warriors Mark, Pa., Dec. 20, 1858, and died at his home near Gardner Station, Pa., Nov. 23, 1937. He was a member of the Methodist church and was strong in his faith, but of late years had not been able to attend the services. He is survived by his wife, one daughter and six sons. Funeral was held from his late home by the writer. Burial was made in the Bald Eagle cemetery.—John R Snyder, Tyrone, Pa.

Frank, Cecilia Wohlgamuth, wife of Bro. O. E. Frank of Wilder, Idaho, died at the age of 69 years and 15 days. She was born in Stark County, Ohio, and was baptized at the age of seventeen into the Church of the Brethren. She was married in Ohio and came to Idaho with the family in 1910, and settled in Fargo Valley. She was in the bounds of the Nampa church. She was stricken with paralysis and lived only six days. Funeral was held in the M. E. church in Wilder, Idaho, by the undersigned and Bro. M. S. Frantz H. H. Keim, Nampa, Idaho.

Freed, Ida Ellen Meyers, was born in Somerset County, Pa., in 1876. When eight years old she came with her parents to Middle Iowa where she had resided until the time of her death on Nov. 19, 1937. Sister Freed was a member of a family of eleven children, three of whom survive. She is also survived by two sons and eight grandchildren. Sister Freed had not been well for some time but was a very patient sufferer. Death came as a result of influenza and pneumonia. She had been a very consistent Christian and loyal supporter of her church with her time, her money and her prayers. She took very great delight in ministering to those about her in every possible way. Funeral services in the Ivester church by her pastor. Her body was laid to rest by the side of her husband who preceded her more than two years ago.—Earl M. Frantz, Grundy Center, Iowa.

Gossard, Sister Zola, was born in Cherry Grove Township near Lanark, Ill., on May 30, 1885, and died at her home in Fulton, Ill., on Nov. 28, 1937. She became a member of the Church of the Brethren when twelve years of age. She leaves her husband, Flemming Gossard, three sons and two daughters. Services were held from the Cherry Grove church by the undersigned, with burial in the cemetery near by.—I. D. Leatherman, Lanark, Ill.

Helsel, Tobias, son of George and Mary Helsel, was born in Hooversville, Pa., March 6, 1856, and departed this life Nov. 13, 1937. When but a child he moved with his parents to Argos, Ind., where he grew to manhood. In February of 1883 he was married to Miss Edith Mow, and to this union were born seven children. His good wife and four children survive. Bro. Helsel gave himself to the Lord in early life and had been a faithful and devoted worker in the Church of the Brethren. He was a deacon in church and as long as his health permitted was present at both church services and board meetings. After his health failed so that he was unable to attend church he still was faithful in reading the Bible. It was well worn, showing that he had used it much as he was making his way heavenward. He will be missed in the church work at Plymouth where he had lived for sixteen years. Funeral services were held in the Plymouth church by the writer, assisted by Bro. Clyde Joseph and Rev. C. C. Decker, pastor of the Wesleyan Methodist church. Interment was made in the Walnut church cemetery.—G. G. Canfield, Plymouth, Ind.

Herr, Sister Amanda A., aged 90 years and 8 months, died suddenly of a hemorrhage at the home of her son, Ira M. Herr of Salunga, Pa. She is survived by two sons, six grandchildren and six great grandchildren. Her husband preceded her twenty one years ago. Services at the Salunga Church of the Brethren, of which she was a faithful member for many years, by Elders M. G. Forney and P. J. Forney, with burial in the adjoining cemetery. Mrs. Emanuel Sollett, Landisville, Pa.

Herr, George Ruler, son of Abraham and Anna Herr, was born June 13, 1849, near Elizabethtown, Pa., and died suddenly from a stroke at his home near Navarre, Kans., Nov. 22, 1937. He came to Kansas in 1879 and located in Dickinson County, near Navarre, where he soon purchased a farm and continued to reside there the remainder of his life. He was united in marriage to Miss Mattie Engle of Lancaster, Pa., on Jan. 1, 1885, and to this union were born two children (two) whose lives testify to the wholesome Christian teaching of the home. Sister Herr departed this life in 1926. Bro. Herr was converted in early

life and became a member of the Mennonite church, later transferring his membership into the Church of the Brethren at Navarre. He was a faithful Christian and retained his keen interest in the church to the end. He was faithful in church attendance and all other activities of the church. He served both church and community in various capacities during his long life. While a young man he attended Millersville Normal School and spent several years in successful school work. He was a sane business man, a kind father and a true Christian. He is survived by his son, one daughter, five grandchildren, one brother and one sister, besides many other relatives and friends. Funeral services were conducted by his pastor, assisted by Eld. C. A. Shauk, from the home, with further services in the Navarre church. His body was laid to rest in the Abilene cemetery beside that of his companion.—W. A. Kinzie, Navarre, Kans.

Hicks, Walter Benton, son of Elmer and Lillie Hicks, was born in Christiansburg, Va., May 22, 1916. Death came by accidental drowning on Aug. 26, 1937. Walter made his decision to live a Christian life while young and was baptized in December of 1934. He was a boy of good clean habits and was a very devoted son and brother. Surviving are his parents, one brother, four sisters, two nephews, one niece, one grandmother, seven uncles and one aunt. Funeral services were conducted by Brethren J. W. Fidler and Roy B. Teach at the Brookville church, with interment in the Parish cemetery at Arlington.—Ida E. Ullery, Brookville, Ohio.

Hillis, William A., was born 63 years ago in Petrolia, Ontario, Canada, but lived the last thirty years in California, and passed away Nov. 8, 1937, in Hermosa Beach. He was never married. Many relatives and two sisters survive. He was remembered by his many friends in his last illness. Bro. Galen K. Walker officiated at the funeral.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Honberger, Sister Emma J., was born July 16, 1867, near Lanark, Ill., and died Nov. 15, 1937, in Azusa, Calif. Most of her life was spent in and near Lanark, where she attended the rural schools. She united with the Church of the Brethren before her marriage and remained true to the faith and chose to keep her church membership in the Lanark church throughout her life. On Dec. 9, 1886, she was united in marriage to John Meyers of Lanark, who passed on to his eternal home June 17, 1913. To this union were born three sons and one daughter, all living in California. They also practically reared three other children in addition to their own. Both husband and wife were active in church work. After Bro. Meyers' death she was married to Henry Honberger, also a member of the Church of the Brethren, who preceded her in death in 1929. In 1930 Sister Honberger came to California where she resided with her son. She was of strong physique until the last few years of her earthly pilgrimage, and always lived a quiet, plain and consistent Christian life. Services were conducted by Bro. Galen K. Walter in Azusa, Calif.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Hornberger, Bro. Elias H., was born March 7, 1873, and died Oct. 20, 1937. He is survived by two sons and four grandchildren. His wife preceded him thirteen months ago. Services were conducted at the Salunga Church of the Brethren, of which he was a faithful member, by Brethren M. G. Forney, P. J. Forney and Earl Brubaker, with burial in the adjoining cemetery.—Mrs. Emanuel Seifert, Landisville, Pa.

Horner, Maurice, son of Fred and Anna Shiley Horner, was born at Lanark Nov. 2, 1896, and died at the same place on Sept. 11, 1937. He was the fourth in a family of twelve children. His mother and two brothers preceded him in death. On Dec. 25, 1925, he married Marian Helsinger, who survives. He became a member of the Church of the Brethren on Oct. 12, 1926. Services were conducted by his pastor, the undersigned, with interment in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

James, John, was born at Rossville, Ind., April 12, 1882, and departed this life Nov. 20, 1937. On Jan. 20, 1904, he married Cora Hufford, who survives, together with a son, two daughters, his father, one sister and two brothers. He was employed as a telephone lineman for more than thirty years in this community. His death was very sudden and unexpected and was a great shock to this community. Funeral services were conducted at the funeral home by his pastor, Bro. Walter Replogle.—Edna Hylton, Rossville, Ind.

Keller, Sister Anna Wanner, wife of William Keller of Reamstown, died at her home Oct. 18, after an illness of sixteen months. She was an active member of the church, being very courageous and bore her suffering patiently. Besides her husband she is survived by three sons, two grandchildren, her parents, three sisters and two brothers. Services were held at Mohlers church by Brethren John Myer and Amos Heisey. Interment in the adjoining cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

Kensinger, Leonard Franklin, son of Daniel and Barbara Kensinger, was born Oct. 27, 1853, near Mansfield, Ohio, and passed away at his home in Cando on Sept. 29, 1937. He united with the Church of the Brethren at Nappanee, Ind., at the age of thirty. On Nov. 9, 1879, he was united in marriage to Salome Smeltzer, and to this union were born nine children. He is survived by his wife, seven children, nineteen grandchildren and two brothers. As he was one of the pioneer members of the Zion church he did much in its advancement. He was very active in Sunday-school work. Services were held at Zion with Bro. J. D. Kesler officiating. Interment was made in the Zion cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

McNeal, Samuel Raymond, son of Samuel T. and Annie E. McNeal, was born in Tyrone Dec. 17, 1909, and died Nov. 24, 1937, in the Phillipsburg state hospital as a result of an operation for appendicitis. He is survived by his parents, his wife, one daughter and one sister and two brothers. The funeral was held from the Columbia Avenue Methodist church by the undersigned. Burial was made in East Lawn cemetery.—John R. Snyder, Tyrone, Pa.

Mills. Roxie, died at her home in the Boone Mill congregation, Va., aged 64 years, 7 months and 19 days. She is survived by her husband, ten children, thirty grandchildren, seven great-grandchildren, two sisters and one brother. She had been a member of the Church of the Brethren from youth. Funeral services were held in the Cedar Bluff church by the undersigned after which she was buried in the family cemetery.—E. E. Bowman, Boone Mill, Va.

Mohler, Sister Eliza Pfautz, aged 98 years, widow of Isaac Mohler, died Oct. 12, at the home of her daughter-in-law, Mrs. Ida Mohler. She was a former resident of Denver and was a faithful member of the church for many years. She was old in years but young in spirit and was always a friend to the young people. She is survived by two daughters-in-law and one son-in-law, fourteen grandchildren, a number of great-grandchildren and three great-great-grandchildren. Services were held at Mohlers Church of the Brethren by J. Bitzer Johns and Amos Heisey. Interment in the adjoining cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

Replogle, Sister Minnie J., died of cancer at the Mercy hospital Sept. 27. Sister Replogle was a native of Morrison Cove. She was born at Woodbury Sept. 8, 1874, daughter of the late Daniel and Mary Replogle Stayer. There were nine children, but only one survives. She united with the Brethren church at Woodbury in her youth and remained loyal. She was united in marriage with Cyrus B. Replogle on May 14, 1899. They established a Christian and typical Brethren home. Visiting ministers and others were always made welcome and were cared for. Sister Replogle was always willing to do what she could. For years she taught a Sunday-school class of young girls, and helped in the preparation for love feast occasions. She attended Aid Society and marked the quilts. Her husband was a graduate of Juniata College. Two boys were born to this union, and are both working for the Pennsylvania Edison Company, and are interested and active in the church work. The family always took The Gospel Messenger and Sister Replogle enjoyed reading it. She was a charter member of the Twenty-eighth Street Church of the Brethren, and was a quiet, unassuming Christian. The funeral was conducted by Bro. Glen E. Norris, assisted by Bro. Walter S. Long. Prof. Rowland was there with a quartet from Juniata College. Interment was made in the Alto Reste cemetery.—Ada C. Sell, Altoona, Pa.

Shoup, John F., was born in Williamson, Pa., on Sept. 5, 1866, and died at the home of his daughter, Mrs. Joe Pheil, of Lanark, Ill., on Nov. 25, 1937. On Jan. 26, 1892, he was married to Miss Rose Boyd, and to this union four children were born. He became a member of the Church of the Brethren Dec. 1, 1894. He leaves his wife, one daughter and three sons. Services were in charge of his pastor, the undersigned, with interment in Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Snyder, Samuel Fisher, son of David and Anna Snyder, was born at Bald Eagle, Blair County, Pa., June 1, 1862, and died at the home of a daughter, Mrs. Ruth Maier, in Dubois, Pa., Oct. 16, 1937. Death was due to infirmities of old age. For over fifty years he was employed by the Pennsylvania Railroad Company. His wife preceded him almost five years ago. Surviving are four sons and two daughters. He was a member of the Columbia Avenue Methodist church but a good friend of the Church of the Brethren. Funeral was conducted by the undersigned. Burial in Grandview cemetery.—John R. Snyder, Tyrone, Pa.

Sprenkle, Bro. John, died in the Union Memorial hospital in Baltimore, Md., Sept. 20, 1937. He is survived by his wife, six children and two grandchildren. He was a faithful member of the Mechanic Grove Church of the Brethren and is greatly missed in the home and community as well as in the church. The funeral was held in the Mechanic Grove church by Bro. Rufus Bucher, with interment in the adjoining cemetery.—Martha A. Bucher, Quarryville, Pa.

Strickler, Bro. Henry K., son of Henry and Margaret Kahley Strickler, was born Dec. 20, 1852, at Schaefferstown, Pa., and passed away at his home in Octavia, Nebr., Nov. 20, 1937. On Dec. 25, 1883, he was united in marriage to Miss Mary Whitmoyer at Schaefferstown. To this union were born three children. One passed away in infancy. One daughter, one son and his wife, thirteen grandchildren and three great-grandchildren survive. Bro. Strickler and his wife came from Pennsylvania to Nebraska in the spring of 1884 and settled in Butler County, where they had since made their home. He and his wife united with the Church of the Brethren in 1894, and he served as deacon until he could no longer attend the services. He was confined to his wheel chair for seven years. Funeral services were conducted by Brethren L. L. Meck and F. E. Ditzler in the Church of the Brethren in Octavia, with interment at Edholm. Besides his relatives he leaves a large number of friends who loved and respected him and who joined his family in mourning their loss.—Mrs. Lillian R. Keller, Octavia, Nebr.

Zehring, Henry Oliver, son of Xian and Emma Zehring, was born at Frankfort, Ind., June 28, 1865, and passed away Oct. 31, 1937. He was married Dec. 24, 1885, to Miss Myrtle Eagle in Frankfort, and came to Los Angeles in 1902. Four sons were born to this union. He was living in Hermosa at the time of his death. He united with the United Brethren church when a young man. He helped to build the first Haynes automobile in Kokomo, Ind. Bro. Zehring leaves his wife, three sons and their wives and four grandchildren, one of which is a member of the Church of the Brethren at Hermosa Beach. Funeral services were conducted by Bro. Galen K. Walker.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

CHURCH NEWS

CALIFORNIA

Glendora.—Oct. 20 Mrs. Clarence Heckman was with us and gave an interesting talk on their work in Africa. It was surely an incentive for us to put forth every effort to help carry on the work over there. Our pastor recently concluded a series of helpful sermons on The Lord's Prayer. Once every three months our B. Y. P. D. unites with the adult group for C. W. and has charge of the service. This service was held Oct. 24 and we were wonderfully encouraged with the way they handled the program. We observed rally day Oct. 21. The superintendent presented a banner to the beginners' department for the nearest perfect attendance. In the evening the Ambassador quartet presented a wonderful message in song and testimony. Nov. 8 the Sunday-school workers from five of the leading churches of the town met with us. The speaker was furnished by the Christian church, and the meal was served by the Ladies' Aid. We have received two into the church by letter since our last report. Nov. 20 we met for a social. The young people entertained the older ones with songs, readings, games, music, etc., concluding with refreshments. Our Aid Society is very busy these days. We meet all day once a week and lately have been meeting one or two extra afternoons to catch up on the work. Nov. 28 Mrs. Yoeman, secretary of the Temperance Legion, gave a wonderful illustrated talk to the boys and girls.—Mrs. S. H. Hosfeldt, Glendora, Calif., Nov. 29.

La Verne.—We are busy with our promotion program and will devote from Jan. 1 until Easter to evangelism. A new Sunday-school class was organized for college alumni young people and others their age. A school of missions is in progress in various Christian Endeavor, Christian Workers' and Pioneer societies. Miss Jessie Winder, of the college faculty, and Harold Michael, a college junior, are advisers for the high school age C. W.; Mr. and Mrs. L. M. Allen direct the Pioneer group; Mrs. George Hollenberg, Jean Beckner, Frances Clark and Willard McDaniel direct the programs for the four commissions of the Junior Church League. Fred Butterbaugh led the mission study program in the adult Christian Workers' group which will close next Sunday evening with an address by Rev. Louis Velasco, pastor of the Mexican Protestant church. College young people, led by Bro. Albert Hollinger, hold morning watch services on Tuesday and Thursday mornings at 6:15; the college Y. W. C. A. and Y. M. C. A. hold "singspirations" after church services on Sunday evenings at the home of Pres. and Mrs. E. M. Studebaker. Men of the college music faculty put on vesper services once a month at the church. While Bro. D. W. Kurtz was in the northwest engaged in the National Teaching Mission, the pulpit was filled by Brethren Studebaker, Roy Crist and J. S. Zimmerman, and a group of college students directed by Vernon Heckman. Much interest is being manifested in Bro. Kurtz' discussion of the Sunday-school lesson each Wednesday evening. Groups from adjoining congregations attend. This is followed by teachings from the Book of Galatians. Plans are being made for a Sunday-school Christmas program for Dec. 19. One hundred and ninety attended the recent father and son banquet when college boys were adopted by the men of the church. At this meeting John Price was elected as president of the laymen's group; Perry Schrock, vice president; Walter Smith, secretary-treasurer; also the following chairmen: Ray Cullen, social; A. J. Beckner, service; Emmert Stayer, membership; J. S. Zimmerman, program, with J. O. Henard, member of state brotherhood committee.—Grace Hileman Miller, La Verne, Calif., Nov. 30.

Los Angeles (Hancock Street).—Our delegates to the district conference reported Sept. 19. Sister Grace Bennett reviewed Women's Work; Sister Della Lehmer gave a resume of educational, missionary and ministerial activities, and Elders D. B. Miller and H. D. Michael dwelt on the business interests. At our council Sept. 8 the following were elected: L. C. Hosfeldt, clerk; P. I. Lehmer, treasurer; Brethren Miller and Michael, elders-in-charge; Mary Lehmer, Sunday-school superintendents; Esther LaFollette, secretary; Earl Hill, treasurer. Christian Workers' officers are: W. H. Bennett, president; Norma Lehmer, secretary. Sister J. Z. Gilbert, assisted by Brother Gilbert, gave an illustrated talk on their tour to Alaska; Brother and Sister Earl

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Schrock reported on the Ministers' Conference at Mt. Herman. Their children gave a message in song. On Oct. 8 Sister Clarence Heckman gave a vivid description of the work in Africa. Attendance is increasing at the midweek evening of prayer and Bible study. The women's fellowship club met at Echo Park on Sept. 4 in their social outing. The Ladies' Aid is busy making comforters and quilts. The Mission class is studying Orientals in America—reading Congo Crosses. In these various classes, Bible study is led by Sister Della Lehmer. Eight have been received by letter, four by baptism, three of whom were Chinese from the mission. Bro. Paul Wingert from Iowa has ministered to us several times. Our love feast was well attended on Nov. 21, with Bro. W. H. Wertenbaker officiating. Visitors were present from nine congregations.—Katherine Newsom, Los Angeles, Calif., Nov. 23.

FLORIDA

Winter Park.—Nov. 14 Brother and Sister D. W. Miller from Cedar Rapids, Iowa, stopped on their way to Sebring to worship with us, and we enjoyed hearing Bro. Miller preach. Nov. 21 Miss Ada Demorest, national W. C. T. U. speaker, gave us a helpful and interesting temperance talk. Thanksgiving services were held all day with a basket dinner and a community sing in the afternoon. Rev. Victor Chicoine, pastor of the Congregational church, gave the children a sermonette and the grown folks a sermon in the morning. Not so many were present as on similar occasions but a fine spirit prevailed. Nov. 28 our love feast was held, with Bro. Richard officiating. Fifty-eight surrounded the tables, half of them being young people.—Cora Price Bowmen, Winter Park, Fla., Nov. 30.

IDAHO

Emmett.—On Nov. 7 we held our homecoming. Eld. C. A. Williams of Nampa gave a good talk and Bro. M. S. Frantz of Nampa rounded out the afternoon with a most fitting address and in the evening our pastor-at-large, Bro. Sam Bollinger, gave an address. During the afternoon some reports of the church's financial standing were read which showed our property was clear of debt. So we burned the mortgage and greatly rejoiced. On Monday evening we began a two weeks' meeting with Bro. Van B. Wright of Twin Falls as evangelist. A thirty-minute song and storytelling service by Sister McChure of Nampa preceded the sermon. Eld. Miles Blickenstaff gave a fifteen-minute Bible study on the Sermon on the Mount. Our congregation was not so large but it increased as the meetings progressed and the spirit of the members was much built up. Three children were baptized just before a suitable address by Bro. Wright, preparing for the Lord's Supper. The love feast was well attended and was one of the most spiritual feasts ever held at Emmett. Bro. Wright officiated. One day during the meetings the Ladies' Aid held a rummage sale and cleared about $30. On two other days the Ladies' Aid made thirty-eight gallons of apple butter and the men made cider. On Nov. 24 the ladies held a food sale which ended a seventeen-day service and spiritual rejoicing.—D. J. Wampler, Emmett, Idaho, Nov. 30.

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ILLINOIS

Bethel.—The district B. Y. P. D. held a rally at this church on May 2. The afternoon session was in charge of the cabinet of Southern Illinois B. Y. P. D. In the evening Dr. Cope of the Quaker church, spoke concerning their relief in Spain. At our mother and daughter breakfast on May 9 Sister Leland Brubaker spoke to a group of sixty on Mothers for Modern America. She also told a story for the children at the morning worship service. A recent council and election for ministers resulted in Brethren David Landis and Albert Whitmore being elected and licensed to preach. Bro. Landis has been serving the Batavia church as pastor for several months. Our pastor, Bro. Ralph E. White, attended the Annual Conference at Nampa. Many of our number attended the district conference. Several of our young people attended camp at Lewiston and gave a report of conference. About 100 attended the intermediate camp held in this community. The program for the work of the coming year was presented at our council and accepted. Bro. Paul E. Shiffler was elected Sunday-school superintendent. Brother and Sister Robert Sherfy, students at Bethany Biblical Seminary, are serving as assistant pastors for our church. He has charge of the adult Bible class in the evening. We are glad to have them with us. Bro. Rufus Bowman conducted evangelistic meetings the last part of October, closing with the communion service. The church was greatly helped, and two were added to our membership. Our church joined with others in town in a union Thanksgiving service.—Mrs. Dessa M. Kindy, Naperville, Ill., Nov. 30.

Sterling.—At our council Bro. John Heckman was retained as elder, with Wm. Puterbaugh as Sunday-school superintendent. A large number of the Sterling congregation attended the district conference at Franklin Grove, and interesting reports were given. On Sept. 19 we enjoyed an all-day harvest meeting, with a basket dinner at noon. Speakers were: Brethren B. N. King, our pastor, Wayne Gerdes, O. A. Fackler, and Clarence Heckman, missionary to Africa. Rally day was observed on Oct. 3, with a short children's program, promotion and a sermon in the morning by Bro. H. Spenser Minnich. In the evening he showed moving pictures of the Church of the Brethren in America, and Mrs. Minnich favored us with special music. On Oct. 10 impressive installation services for the Sunday-school officers were conducted by Bro. King. Nine of our women attended the Women's Work conference at Lanark on Oct. 15. New officers of our Women's Work are: Mrs. J. H. Lahman, president; Mrs. L. J. Greager, president Aid Society; Mrs. Wm. Puterbaugh, president missionary society. Our love feast was held on Oct. 17. The young married people sponsored a Halloween social and invited the whole church. Games and a worth-while program were enjoyed. Recently the young people held a temperance program and the young married people held a peace program, both of which were very timely and well presented. We were privileged to have Bro. I. D. Leatherman of Lanark conduct evangelistic services for ten days, beginning Nov. 3. He brought much inspiration to us. Since the last writing three have been received by letter, and there was one applicant for baptism. On Nov. 28, the brass and reed choir of our union schools gave us a sacred concert of Bach Chorals, which was followed by a sermon, Music and Religion, by Bro. King.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 1.

INDIANA

Anderson.—Bro. J. W. Deardorff gave a fine message last Sunday evening. He is spending the winter with his brother-in-law, our elder, D. W. Bowman. The Men's Work and ladies' missionary society put on a joint meeting last Wednesday evening. Bro. H. L. Lanahan of the United Brethren church delivered the message. Interest and attendance were fine. Election of church officers will take place this evening.—Nila Alldredge, Anderson, Ind., Dec. 1.

Blue River.—On Oct. 31 we closed a very successful revival under the direction of our pastor, L. U. Kreider, and evangelist, Wilmer Petry. There were nine converts and the entire church was greatly revived and strengthened in the doctrines of the New Testament. Sept. 19 the primary department gave their missionary offering for the year, which amounted to $40. The Sunday school is under new leadership and we hope all will rally to the support by their attendance and make it a glorious year. Our pastor held a very successful meeting for the Pine Creek congregation the latter part of October.—Gertie M. Ott, Churubusco, Ind., Nov. 30.

Huntington.—The church co-operated in Sunday evening union services during July, August and part of September. Sept. 16 we elected officers at our council. Oct. 3 Bro. Stinebaugh spoke at our rally services. A basket dinner was served and a birthday program was given. Oct. 8-10 the district conference was held in Huntington, with very good attendance. Oct. 18-22 Bro. Keim attended the Bethany Ministerial Conference. Oct. 25-29 was visitation week. Bro. Bantz of Toledo, Ohio, was with our church. Nov. 1-5 public services were held to deepen the spiritual lives of church members. Nov. 6 a moving picture, Christus, was shown in church. Nov. 7 communion services were held. Nov. 8-19 our pastor assisted the Toledo church in striving to deepen the spiritual lives of church members. Nov. 14 an adult discussion group was started and will be held Sunday evenings at 6 o'clock. Nov. 23 the father and son banquet was held, with John

Eberly as the speaker. Nov. 25 union Thanksgiving service was held at the Congregational-Christian church.—Mrs. Joy Barnhart, Huntington, Ind., Nov. 26.

IOWA

Iowa River.—The various departments and groups of the church are adequately organized and are beginning the year's work with commendable zeal and earnestness. Some are giving and working sacrificially. The members of our Women's Work have been quite successful in their financial efforts and are furnishing the winter's supply of coal. Offerings have been sent for world wide missions and Spanish relief. A missionary service is given at one of their regular meetings each month. The men's organization sponsored the Thanksgiving offering for home missions which was given Nov. 21. Bethany Sunday was observed early in October and McPherson College will be remembered in the near future. We enjoyed a fellowship service of the four rural churches of the township at the Carleton Brethren church Sept. 26. Our rally day combined with the annual birthday dinner was well attended and a goodly sum of birthday offerings was given for the missionary cause. Bro. G. W. Keedy has been chosen elder of the Brooklyn church while they are without pastoral services and he is helping to supply their pulpit. Health in the old folks' home continues good. Last week Brother John and Sister Mary Himes observed their sixtieth wedding anniversary there. A pound reception for the pastor's family was given last Thursday evening; as an expression of a united will to share and co-operate it is deeply appreciated. Bro. Harl Russell will give an address next Sunday on the work of the board of administration of our district. Christmas services are being planned.—Mrs. J. A. Eby, Marshalltown, Iowa, Nov. 24.

South Waterloo.—During the past season we have been privileged to have a number of guest speakers, including Brethren J. J. Yoder and Robert Mohler, and Brethren and Sisters D. L. Lichty and Clarence Heckman. Bro. Mohler was present on Nov. 21 when we held our annual Thanksgiving, birthday, rural life, McPherson dinner at the church. There were 349 present and the college offering amounted to $177. The following Sunday nine were received by baptism and two by letter. A number of these were heads of families and have been cooperating in church and community activities in a splendid way. Some changes were made in our Sunday school. Our former superintendent, Bro. Burlin Hamer, was allowed to resign in view of further schooling, and the former assistant, Bro. Gordon Hollis, is now superintendent, with Bro. Vernon Messer as assistant. The women's council held a tea and gave a fine program at its reorganization in October. Sister Yoder continues as general chairman; Sister O. L. Tannreuther, missionary chairman; Sister W. W. Blough, Aid Society chairman. Summer camps were well attended by our young people and intermediates. At the beginning of the school season twenty-three young men and women either enrolled in college or engaged in teaching, making quite a change in the personnel of the young people's department. We are glad to welcome so many of them back over week ends and holiday seasons. Delegates attending district meeting were Brother and Sister W. H. Yoder. Bro. Yoder has been chosen moderator for the 1938 district meeting at Greene, Iowa.—Mrs. E. H. Snavely, Waterloo, Iowa, Nov. 30.

NEBRASKA

Octavia.—Our Women's Work group served an oyster supper on Nov. 5. We also knotted a comforter for one of our members and are planning to do some quilting after the holidays. Our group met Dec. 1 and re-elected the following officers: Mrs. W. L. Sisler, president; Mrs. Lillian Keller, secretary. Our love feast and communion was held on Nov. 26. Our elder, Bro. Ira G. Snavely, and wife of Carleton were with us for the service and Bro. Snavely officiated. A number of our isolated members were privileged to attend and about forty-five communed.—Mrs. Lillian R. Keller, Octavia, Nebr., Dec. 2.

NEW MEXICO

Clovis.—On Oct. 20 a helpful temperance program was given by the intermediate department. Rev. McNealey of the Methodist church favored us with a splendid talk on temperance. We had an interesting Thanksgiving program Nov. 21, sponsored by Sister Rodes. Our offering amounted to $10.25. The men's organization decided to work on the new building all day Thanksgiving. The building under construction is a garage with a classroom above. The Ladies' Aid also decided to meet and help with the work. Our Intermediate League, sponsored by Sister Farris, is growing. The offerings taken by them will be used for a missionary project. May God richly bless their efforts.—Mrs. J. S. Adamson, Clovis, N. Mex., Nov. 24.

WISCONSIN

Chippewa Valley.—On Oct. 13 our elder, Bro. D. D. Funderburg, officiated at our love feast, assisted by our pastor, Bro. Harold Peden. On account of inclement weather only thirty-two surrounded the Lord's table. Although few in number we received a spiritual refreshing. Bro. Funderburg brought a real spirit-filled message. All enjoyed a basket dinner at noon. In the afternoon Bro. Funderburg gave us another message. On Oct. 16 our Ladies' Aid put on a food sale which proved another success, clearing over $17.—Frank Peden, Rock Falls, Wis., Oct. 22.

Stanley.—Oct. 4 Brother and Sister H. H. Harner came to the Stanley church and held a two weeks' series of meetings which closed with a love feast Oct. 16. Fifty-five surrounded the Lord's tables. We were disappointed that there were no additions to the church.—Mrs. Jacob Winkler, Stanley, Wis., Nov. 20.

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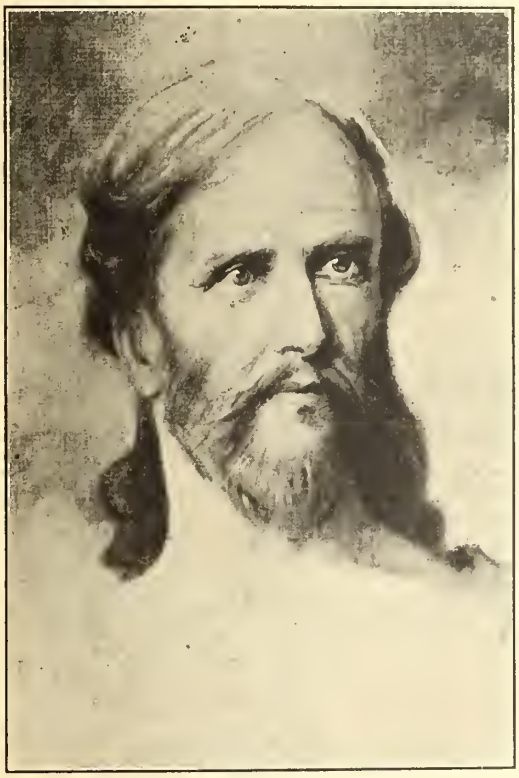
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THE GOSPEL MESSENGER

Vol. 86 | Elgin, Ill., December 25, 1937 | No. 52



THE NAZARENE

The Nazarene is a concept of the triumphant Christ committed to canvas by H. Stanley Todd, a nationally known painter of portraits. Exhibited at the Chicago Century of Progress in 1933, this portrait was widely accepted as a challenging concept of the Christ. The picture above was made from a reproduction of the original furnished by the Missionary Education Movement. Because of the artist's interest in Christian missions this painting has been dedicated to the promotion of the kingdom of God in the hearts of men.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Mark 10: 35-40

"Ye know not what ye ask"

Seeking Empty Honors

Many people have not thought through the implications of their efforts. They are busy and energetic enough. They may indeed be "go-getters." But whether the fruit of their effort will bring real satisfaction to their souls is another question.

James and John thought they knew what they wanted. They thought it would be fine to have places of honor in Christ's kingdom. And they were not slow about going after what they wanted. But their aspirations were too low and they had not thought through the full meaning of their quest.

Aspirations and ideals need to be brought to the test of the spirit of Christ. It is folly to proceed thoughtlessly on selfish promptings.

Tuesday: Mark 10: 41-45

"Whosoever would be first among you, shall be servant of all"

The Royalty of Service

The kingdoms of the world in ancient times placed servants lowest in the social scale and those who were able to command their services in the higher positions. Kings were highest of all; they had supreme authority over others. It was a social scale something like this that the disciples thought would prevail in Christ's kingdom. They knew no other.

But Jesus had a far different conception of rank and position. His idea was to reverse the matter and put servants at the top. We have not yet come to appreciate fully the revolutionary character of his teachings. Ideals like this would revolutionize society if put into practice.

Wednesday: Luke 22: 24-30

"He that is greater among you, let him become as the younger"

The Greatest in the Kingdom

Attitudes that grow out of selfish human nature are not changed in a day. One may change suddenly his center of interest and the direction of his life, but habits must be rebuilt. The dyke thrown up against the flood of environment and all previous practices must be reinforced repeatedly if it is to hold.

Jesus found it necessary to repeat frequently the teaching against seeking selfish honor. He upheld repeatedly the ideal of greatness through service.

The Gospel According to—

The Gospel according to **Mark** for the next six months. But always and forever the Gospel according to **you.**

The Sunday-school lessons for January to June of 1938 use the Gospel of Mark as a source book for Christian service. "Service" is to be the theme of our study and "serving" its purpose. We are to see Jesus go forth and serve men and finally give his life for them. We are to learn of him the way in which love can serve.

What sort of man must Mark have been that he was interested in writing an account of Jesus in terms of service? Matthew wanted to show how the teachings of Jesus brought the law to its fulfillment. Luke wanted to give an orderly account of Jesus' life and work to become a secure basis of faith for gentiles. John wanted to set forth the significance of Jesus' person and teaching in terms of the deepest mystical thought of the thinking world of his day. Each had experiences and interests that the Holy Spirit could use to advantage in giving a composite picture of Jesus.

Your children, neighbors, comrades are looking for a picture of Jesus, too. They will get theirs, to a certain extent, from your life and interests. Are you giving them such a picture as the Holy Spirit can use to bring truth and duty home to their hearts?

Mark 1: 14, 15; 1: 32-34; 10: 43-45; Acts 10: 38; 2 Cor. 3: 2, 3.

Thursday: Matt. 20: 20-23

"Command that these my two sons may sit, one on thy right hand and one on thy left"

A Mother's Mistaken Ambition

Mothers usually mean well for their children. They will go a long way to help their children be successful, to get life's rewards with less hardship than they themselves have had to endure. The tragedy is that so many mothers have wrong ideas of what their children ought to be and do. They aspire for their sons and daughters, but their aspirations are too low; they set their eyes on things below, not on things above.

Matthew puts the mother of James and John behind the request for position for these men. Mothers do work thus for their children's advancement. Jesus gave just the teaching which aspiring mothers need. The greatest thing that a son can do is to serve his fellows. If mothers could learn this lesson there would be more ministers and missionaries and helpers. There would be more Christian stewards and fewer aspirants to glory and honor.

Friday: Phil. 3: 8-16

"That I may lay hold on that for which also I was laid hold on by Christ Jesus"

A Laudable Ambition

Ambition has many things to its discredit. That is because it has so often had wrong motivation and direction. It is usually selfish and directed toward achievements that fall short of the highest. But it may be prompted by love and directed toward the achievement of God's will. When this is the case, it is praiseworthy.

Paul had his heart set on fulfilling Christ's purpose for his life, and he bent everything to this end. No price was too great to pay, and no suffering too severe to endure, if only this end could be achieved. Such an ambition is laudable indeed.

Saturday: John 13: 6-17

"I have given you an example, that ye also should do as I have done to you"

Our Supreme Example

Wise teachers use more than one method of bringing the truth to their pupils. Visual teaching and teaching through guided experience are now important ways of supplementing the spoken word.

Jesus taught by word, by object lesson, by example and by guided experience. His teaching on humility in service is a case in point. Instead of exacting service of the disciples, he gave them the example of stooping down and washing their feet. This was an object lesson which they could hardly forget. And they were to follow it and thus experience the truth he was seeking to teach them.

Sunday: Isa. 42: 1-8

"Behold, my servant . . . my chosen . . . I have put my Spirit upon him"

God's Servant

It is a great privilege to be God's servant. Judah had that privilege long ago. She thought she was the favored of God. But the prophet brought home to her the fact that God's choice and favor involved obligation. She was to be the servant; that's why she was so favored.

As a people, Judah failed to measure up to her opportunity. But one of her sons did answer God's call. He carried to fulfillment the picture set forth by the prophet. It is he whom we seek to follow as God's Servant. By following in his steps we may **find** God's purpose of service for our lives. He is our chief source of inspiration to live unselfishly.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 86 Elgin, Ill., December 25, 1937 No. 52

EDITORIAL

Potato People

You may have heard of them long ago but the phrase had not drifted around my way until just the other day. The people themselves I've met often but never knew them by that name. They are the folks with the best part underground.

Even so they are not all alike. Some are of the timid, shrinking sort, almost skirking responsibility. They may not carry their share of the load, for fear somebody will think they are trying to show off. Or they may indeed be doing more than their share, in their quiet, unnoticed and unappreciated way.

The choicest specimens of the type are those who live and work faithfully, steadily, efficiently and yet with such apparent ease that they never seem to be using all their strength. They have great reserves of power and hidden wealth. What a rare treat it is to get down deep into the inner lives of such.

Not to be confused or classed with these fine folk are those very "small potatoes" who have all gone to tops and yield nothing but disappointment and emptiness when you try to dig into them. They are present day exhibits of the long line of descendants of Diotrephes (3 John 9). E. F.

Internship for Young Ministers

THE effort to combine theory and practice is evident in many fields of training today. On the whole this is a good sign. And there is room for further profitable experimentation of this sort in educational fields. One of the newest applications of the idea is that of an internship for young ministers. Here is the United Lutheran's plan:

"The mission board is experimenting with a new plan to increase the efficiency of young ministers. Twenty seminary students were chosen to undergo a year's interneship. The first four months each will be sent to an old church of outstanding success to work and study under the minister in charge. Then each will spend four months at a new church that has been successful. Finally, each will spend four months in a church that is recognized as a failure. In that way . . . the young men will see for themselves what causes a church to be a success or a failure." H. A. B.

Let Christmas Be a Sacrament

THE world around, this Christmastide is one of the saddest in years. Weeks ago this word came from relief workers in Spain as they looked forward to winter: "Within the next weeks what will be needed? Everything we can get, especially warm clothes. With our own eyes we saw barefoot children and others poorly shod scratching sores on legs, arms and faces. In some villages at an elevation of about a mile homes have been blown up, destroying buildings, clothing and furniture. . . . In one village every family needs help, even the mayor's family being on the list of families in dire need."

As for the situation in China, the cup of woe for this great and ancient land contains ingredients making for suffering of the most terrible sort. In the past China has frequently suffered at the hands of invaders. And to the misery and death resulting from wars for plunder or conquest, she has had her full share of loss from flood, famine and disease. But now China's cup of suffering has been made to overflow because of the up-to-the-minute engines of destruction brought from across narrow seas. There has been another slaughter of innocents. Many of China's populous cities have been devastated. Thus it happens that at this Christmastide there are exiles and fugitives in every corner of China. And while uncounted millions face the starkest realities of life, an astonished world looks on.

Then what of Christmas in a time like this? Surely the unusual joyous Christmas celebration is not quite in place. How can one enjoy a Christmas dinner, and the customary giving and receiving of gifts, under circumstances such as obtain this year? And the problem in connection with this year's Christmas celebration lies

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

not alone in the fact of terrible suffering in many lands, but rather in that recession of righteousness which has made the present situation possible. There has been a decline in the average quality of human character. It is this which allows, has even actually increased, the sum of human suffering. It seems quite clear that we are in one of those recurring periods when human character has suffered serious corrosion in a supreme test. Many there are who feel that the times are out of joint.

But the Christmas season is here and some disposition must be made of the problem of how it is to be celebrated. Now it may help some, at least in perspective, to recall that the first Christmas was not such a time as you or I would have chosen for the occasion. The pall of Roman regimentation lay across the western world. On the little land of Palestine the Roman yoke was heavy and galling. Joseph and Mary were obliged to go up to Bethlehem at a most unreasonable time. A new tax roll was in the making. As will be remembered, there was no room in the inn. The Child whose birth spelled Christmas for the world was born in a stable and cradled in a manger. No, there was not much about the times to recommend them for the first Christmas day—except the extremity of man's need. Yet a kind heavenly Father found the times propitious and gave his only begotten Son.

One is moved to ask: How would the Christ keep this Christmas day? What would he make of Christmas in 1937? Well, we have meant to suggest that his anwer would be very similar to that which characterized his attitude on that first, and the thirty-odd succeeding Christmas days. He faced the problem of evil and suffering in his time in the spirit of one who takes a sacrament. He pledged his life for the uplift of man. To him every recurrence of his natal day must have meant the keeping of a rendezvous with responsibility. If we would keep our problem Christmas in the spirit of the Master we will most certainly keep it as a challenge to sacrificial living—or as a holy sacrament.

H. A. B.

Rise and Decline of Cities

THE city as an institution has an interesting history. Naturally it has experienced periods of rise and times of decline. For example, in our own day at a time when many are dreaming in terms of more and more elaborate warrens for gregarious men, the city seems to be in process of becoming an increasing liability.

Perhaps the original and determining factors in the rise of cities were convenience and protection—with emphasis upon the latter. That is, it was convenient for men to live close together, one of the chief conveniences being that of common action for protection. The high point in this was reached when cities were looked to as places of refuge.

But the aggregation of life and wealth which is characteristic of the city almost immediately invited attack by those greedy for power. Thus history contains many a tale of the rise and fall of cities. The use of gunpowder doomed cities as places of refuge, and now the bomb-ladened airplane has made it just about the most unsafe spot on earth in wartime. H. A. B.

The Church Should Teach Health

CHURCH members should be the healthiest and happiest of all people, and would be if the churches were doing their duty. Far from inculcating the principles of healthful living and thinking, religious organizations have been notorious for their neglect of these important needs. They have in many cases simply furnished excuses, escapes, or self-justification for failure to observe the laws of health and to live energetically and victoriously. I never see a group of religious people together without wishing I could tell some of them what they are doing to themselves by that abdominal (yes, abominable) slouch, point out to others the evils of eating too much, and say something about devitalized foods and stimulants, and so on and on. Yet they go on in their sin and holiness, ready when the blow falls to accept the result of their bad habits as "the will of God"!

Character is largely a matter of the condition of brain, nerves, organs, and glands, and these are physical bodies, regulated partly by physical habits. Character education is incomplete if it leaves the pupils with habits which chemically upset the working of the character-regulating system of the organism. I have known persons to be made unhappy and mean by a church service when a good run in the open air would have improved their characters. I have seen pious people in a prayer meeting so warped by wrong methods of living that their whole conception of religion was a distorted caricature. I have seen so-called temperance workers so gorged by intemperance in eating that the chief driving force of their attempted reform was an ugly spirit of animosity, hate, and venom.

Ill health, often unrecognized, is the cause of many of the unlovely practices which have given religion a bad reputation. Intolerance and bigotry are phenomena of illness. Animosity in religion comes from a diseased background. Physicians and psychologists know that a large percentage of crime is due to physical conditions which may be changed by operation, diet and treatment. Why doesn't the church see the futility of its instruction, prohibitions, and exhortations in the face of such a handicap? If we wish to do a real job in individual salvation, let us go the whole way and undertake to give the people a reasonable health-and-happiness basis on which to build their own welfare and their service to men and God.—*Sheldon Shepard in "The Signs of the Times."*

THE GENERAL FORUM

It's Christmas Time

BY ALDA BICKNELL

It's Christmas time, I know—
I hear the lowing of the kine;
All through the house are odors sweet
From fragrant spice and fir and pine.

It's Christmas, I know—
I hear the ringing of the bells
And in the sky I see a star
That to my heart a message tells.

It's Christmas time, I know—
From Bethlehem, though far away,
Come angel voices full of cheer
To tell my soul it's Christmas Day.

Bridgewater, Va.

Heart Throbs

BY MRS. J. W. LEAR

MANY years ago I heard a minister pray that the Holy Spirit might brood over the hearts of the people and that thus they might be drawn to the loving Father. I have cherished that thought in my heart through the many years since then and I have found joy in the realization of this power of the Spirit.

Having been bereft of both parents when a child, my loneliness gave me the desire to closet myself with the heavenly Father for communion and comfort. Thus I came to realize that he knows, loves, cares and broods over his own.

Jesus looking over Jerusalem, longed to draw the people to himself and teach them the secrets of abiding in the love of God, but the people of that city turned a deaf ear to his entreaties. Do we understand how the great Father-Mother heart of God broods over all who are suffering, sorrowing, or in poverty and distress? Do we believe that he is distressed for those who are under Satan's power, who are filled with envy, hatred, jealousy, strife, murder and the whole catalogue of evil? For such Jesus came to this earth, suffered and died. If we have the mind of Christ, we will be, with our whole being, aiding in the effort of bringing in this reign of "peace on earth, good will to men."

When the mother hen sees her chicks in danger, she sends forth the warning note. Interested parents and shepherds will do likewise for those under their care. Faithful fathers and mothers brood over their children, longing to have them grow into strong Christian characters, yet how often their desires are not realized. Their hearts are often torn and bleeding and their sufferings are akin to Jesus' as he travails for the people. There is no coercion because Christianity is freedom; so parents with Jesus must faithfully brood in the hope that the Spirit will perform the saving and sanctifying work.

What great joy comes into the hearts of Christian people everywhere as the Christmas season approaches. How we enjoy the spirit of giving, the programs, the caroling and everything that exalts our Lord. Betimes our hearts are saddened to see how the season is desecrated and commercialized. It seems, in places, there is more dishonor than honor to him whose natal day we celebrate. Much money is spent on useless gifts and for selfish purposes. The day becomes to some a day of gluttonous feasting and empty pleasure, while all about are those who need food and warm clothing. Thus we celebrate, bestowing our gifts where little needed, heedless of the saying of the Christ: "Inasmuch as ye did it unto these least, ye did it unto me."

God's great Gift to man was prompted by *love*. Will we who claim to be his followers test our motives, our giving, our lives, by the Golden Rule? Let us follow Paul's injunction: "Whatsoever ye do in word or deed, do all to the glory of God." It will require faithful teaching and living to make Jesus' way of life realistic enough to grip the indifferent. The need is apparent. Suppose we use this Christmas Day as a fresh beginning of a more passionate purpose.

In 1846, Charles Kingsley, burdened with the suffering caused by the selfish and sordid lives about him, penned the following:

"God who taught mankind on that first Christmas Day
What 't was to be a man; to give, not take;
To serve, not rule; to nourish, not devour;
To help, not crush; if need, to die, not live.
O blessed day which gives the eternal lie
To self, to sense, and all the brute within;
O come to us amid this way of life,
To hall and hovel, come; to all who toil
In senate, shops, or study; and to those
Who, sundered by the wastes of half a world;
Ill warmed and sorely tempted, ever face
Nature's brute power and men unmanned to brutes,
Come to them, blest and blessing Christmas Day.
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe divine;
And keep them men, indeed, fair Christmas Day."

Chicago, Ill.

What Does God Expect of a Christian?

BY BURYL E. HOOVER

WHEN one takes upon himself the name Jesus as his Savior, and becomes a member of the church, God expects three things to happen. First, the individual will be saved. Second, the church will be improved. Third, the gospel will be spread to a greater degree.

These things being true, every Christian should ask himself three very serious and important questions. The first of these is, "Am I saved?" Here are the tests. The first steps in being saved are: repentance, confession, baptism, etc. The second requirement is that we make God and the affairs of the kingdom the most important considerations in our lives. We are told that where our treasures are there will our hearts be also. If a church member thinks more of his farm, his business, his money, his home, or indeed of his own comfort than he does of the work and progress of the church and the kingdom, then he may well be doubtful of his salvation. Jesus himself said, "Seek ye first the kingdom of heaven." The person who would stay away from his church services to attend a motion picture show, visit relatives, or to attend to business, or other affairs and amusements of the world, may well doubt his salvation. One big test is just how much we enjoy the services of the church, the association of God's people, and the participation in the ordinances and ceremonies of our religion. If we do not down in our heart of hearts enjoy these things more than we do any other pursuit on earth, we had better get down on our knees before Almighty God and pray earnestly that our hearts shall be made right, because if we love other things more than we do Christ and the kingdom, we may well doubt our salvation. Another test which we may apply to ourselves is whether or not we are trying to do his will. A church member who takes the name of God in vain, as some do; one who would tell a lie for the advantage of a few dollars in a business deal, one who would seek selfish advantage of any kind at the expense of another fellow being; one who holds grudges and has an unforgiving spirit, or does any of many other things which are contrary to scriptural teaching may well doubt his salvation. But if we have accepted Christ fully into our lives, if we put our religion first and enjoy it more than we do anything else in the world, and if we seek to do the will of God, then, we have fulfilled the first of his expectations of us—our individual salvation.

Secondly, God expects that the church shall be improved because we are members of it. Every Christian should ask himself the question: "Is the church better because I am a member of it, or is there just one more hanger-on, one more liability, one more to drag along?" There are some tests that we may apply to ourselves whereby we may determine whether our membership in the church fulfills God's expectations of us. We may well apply to ourselves the question on a certain motto often seen in churches and homes: "If every member were just like me, what kind of a church would our church be?" Suppose that every one in the church came just as often as I do. Would there be enough there on Sundays mornings to have church or would we have to close up the church and quit? Suppose that every one gave of his time, talents and money just in the same proportion to their means as I do. Would there be enough officers, teachers, workers and money to carry on the work of the kingdom? Or would we have to close up our churches and quit?

If you are a regular church attendant; if you are willing to give as much as possible of time, talents, energy and money; and if you are living an exemplary life before men, then the church is improved because you are a member, and you are fulfilling the second of God's expectations of you.

The third thing which God expects of you as a member of his church is that the gospel will be spread to a greater degree because you are a member. There are several things that we can do. Everywhere there are those who do not go to church, and yet they live next door to those who do, and who call themselves Christian; and yet these Christians have never asked their non-Christian friends to attend church or have never talked to them about religion. Daily opportunities for service are passed up by all of us and we have passed these chances up so often that we think nothing of them. Men in business, women in social activities allow these chances to spread the gospel pass them by. The best recommendation the church has is a consistent Christian life lived in the community. Many times we have been chagrined and embarrassed by members of the church who used unbecoming language, told shady stories, or lied and cheated in business deals. Surely, such members do not help to spread the gospel. There

"Christmas Joy"

BY W. A. KINZIE

THE world is making merry. Holly is being strewn, trees are being decorated and gifts are being exchanged, all of which are symbols of joy and goodwill. The world is glittering and taking on the evidences of cheer, especially for those who are well to do. Meanwhile poverty and want cast their shadows of gloom into the haunts of the less fortunate.

True Christmas joy is first from above, then from within. The angel said: "I bring you tidings of great joy." A Babe was born, a Savior given. He was for all people regardless of rank, color or tongue. Wars will end, labor problems will be settled, economic conditions be righted, homes made a bit of heaven only as the angel message permeates and the teachings of Christ dominate the hearts of mankind. May the true Christmas joy fill every soul, and unselfishness continue throughout the year, causing heavenly beauty, peace and joy to abound with each succeeding anniversary of the newborn King.

Navarre, Kans.

are situations where our influence and our power to spread the gospel is felt only through the consistent giving of money. Without it the great work of missions can not go on. Our district and General Mission Boards are greatly in need of cash to carry on the work. Missionaries are recalled and kept at home because we do not sense the importance of giving as we should. We should feel the force of the great Commission to the extent that we give much more than we do; for most of us, if we only thought so, could give dollars where we now give dimes, nickels or even pennies. God expects us to help spread the gospel to the uttermost parts of the earth. Let us each ask ourselves the question: "Am I doing all I can to help in the great work of spreading the gospel?"

It would do us all good to stop long enough in our mad race through life to look ourselves in the face and ask: "Am I saved?" "Is the church improved because I am a member?" "Am I doing my part to help spread the gospel?" If we can not answer all of these questions in the affirmative, then something must be wrong with our relations to God. Some new resolutions and some earnest prayers will put us in a position where we will not be a disappointment to God, and where our religion will be much more meaningful to us.

Wawaka, Ind.

Our Church Literature

BY ELIZABETH HOWE BRUBAKER

My Messenger did not reach me this week. Although I had access to another, I was disappointed. To me it is a welcome visitor like a regular weekly letter from members of a large family. I always look at the center pages first to see the latest announcements, then at the headlines from cover to cover. How my husband enjoyed *Our Young People* too, and often remarked what a fine paper for our youth!

Now is the time of year to renew our subscription. I recently visited in a member's home. A widow who by strict economy and labor has a simple, comfortable little country home, with resources at hand for her physical needs. I saw a stack of daily papers, doubtless provided by a son. Upon inquiry, she replied: "I do not take the Messenger now." I felt sorry for her, feeling it would be a blessing in her isolated life. Mary Quinter was once heard to say: "I think members should take their church paper to show their loyalty to the church." Certainly those who have a wider knowledge of our church workers by attendance at Annual Conference and other representative meetings, have the advantage over others who have not enjoyed these privileges. However, the church paper broadens our horizon. We learn to know many by their writings. We learn to know of the general work of the church where we can step in and help. A party once trying to raise a heavy weight needed help and called to a bystander. Said the latter, "What shall I do?" "Take hold somewhere and lift," was the reply.

In another member's home I saw in a conspicuous place a lot of cheap, popular magazines with their colorful covers. No Messenger in this home. The paper may not measure up to our individual ideal. What paper ever did? It tells us for whom to pray—the suffering, the bereaved, our evangelists and workers in general—which should include our editors and contributors. We rejoice to see the daily devotions, which have and are meeting a great need. Often a single copy of the paper is worth a whole year's subscription, some readers say.

The following quotation suggests why more worthwhile literature is not read and appreciated: "The supreme thought throughout America today is for economic security and physical gratification. This state of mentality has plunged us into, and kept us in, our continued confusion, dissatisfaction and distress. Our American mind has been poisoned by the vitiating thought-food on which it has fed, such as salaciousness and shallowness of much that is in the movies, the radio, the daily press, and our general environment."

Out of it all has come a false philosophy of life—low ideals, unworthy ambitions, unholy desires and corrupt living. We need therefore to be still before God. We need to let him speak to us and put into us that mind which was also in Christ Jesus; for as one "thinketh in his heart so is he." Thank God that he has made it possible for Christians to have the mind of Jesus (Philpp. 2: 4, 5).

A housekeeper who wished to have her rooms furnished called in an expert in that profession. The gentleman seemed well pleased in general, but remarked: "I do not see any reading matter in sight."

The Bible with other helpful literature creates a wholesome atmosphere in the home. These with church attendance, family worship and religious activities are a character-making influence which time and the world can not destroy. Let us build today for tomorrow's needs that our todays may be the joy and strength of later life.

New Windsor, Md.

When Jesus Comes Again

BY DAVID METZLER

The second coming of Christ and the moral and spiritual condition of the world is clearly taught by Jesus himself. This teaching should give the church a firm basis for intelligent operation and provide her with a definite goal.

Jesus said that when he comes again the world will

be like a field of wheat and tares; not like a field of wheat, neither like a field of tares; not wholly good nor wholly bad. "The sons of the kingdom" and "the sons of the evil one," will be associated closely. They are so now, and they can not be separated before Jesus comes again. They will be like good and bad fish in the same net, and like wise and foolish virgins in the same group, and like sheep and goats in the same flock. A godly and an ungodly woman will be grinding at the same mill, a holy and an unholy man will be working in the same field, and a saint and a sinner will be sleeping in the same bed. Godly and ungodly people will be then as they are now, rubbing elbows in the same home, the same factory, the same society, in the same office and in the same church.

The fact that the world will not have been Christianized or a new one built, and that society will not have been saved, nor the kingdom brought in is unmistakably clear.

But why will the world be in this condition? Who will be responsible? It is evidently not so decreed or ordained by God, because the Savior himself would have all men to be saved, and is longsuffering in delaying the day of his coming, not wishing that any should perish, but that all should come to repentance. These world conditions will exist in spite of God's will and purpose for man, not because of it. Neither does the fault lie with "the sons of the kingdom," because their attitude to God and man and the things of the world will have been such that Jesus will receive them into his kingdom unto himself when he comes again. This could not be so if they were responsible for this evil state of the world. This evil state will exist regardless of the blameless character of Christian men and women. The fault must therefore lie with "the sons of the evil one." Regardless of God's purpose for them, and their close and constant contact with the righteous, they refuse to follow their godly example or to accept the Christ whom they serve. The foolish virgins failed to follow the example of the wise ones and so were responsible themselves for their unfortunate condition when the bridegroom came. So it will be with the sons of the evil one.

Jesus teaches that the hearts of such people are like soil that failed to produce fruit from the good seed that was sown upon it. Some are closed so that the example and teaching of the righteous make no impression upon them, and they go through life entirely independent of these Christianizing influences although they may be in close contact with them continually. This condition arises, Jesus says, through their contact with the "devil." Some respond readily without proper consideration and when they meet temptation and self-denial, matters that belong to the Christian life, but which were not considered by them, they fail, and their lives like the stony ground become barren. Their acceptance of the Word, of course, makes them members of the church and so their barren lives become stumbling blocks to others and their last state is worse than the first. It is one thing to be a church member and quite another to be a "son of the kingdom." Still others' minds are so preoccupied that all Christianizing influences are crowded out, and so fail to affect their lives. Their concern for money—the material things of life—and the seeking after pleasure so occupy their minds that they have no time for meditation or reflection upon things that are vital and eternal. These are the thorns in the soil that make it unfruitful. The ungodly nature of men's hearts makes godly influence ineffective. The fault lies in the soil, not in the seed.

It is evident beyond a doubt that the church will not and can not Christianize or save the world. That is not her mission. Righteousness can not be instilled into the hearts of men, or established in the world through the exercise of force. The only means that Christians have to accomplish this end is the appeal to conscience through teaching, example and influence. In harmony with this principle Jesus told his followers to let their light so shine before men that they might see their good works and glorify their Father who is in heaven. Christians are indeed an elect race to show forth the excellencies of him who called them out of darkness into his marvellous light, that evildoers might by their good works which they behold glorify God. When sinners fail to respond to these Christianizing influences the church is helpless; there is nothing more that she can do. The will of the sinner, not the will of the church nor the will of God, is the final arbiter in the matter.

This does not mean that the church or the individual Christian is going to fail, or that evil although becoming progressively worse is going to triumph. The success of the church and of individual Christians depends on the proper presentation of the excellencies of Christ to the world, and not on the world's acceptance of them. When Jesus was here in person he could do nothing more than offer to men his salvation, and their refusal to accept it resulted not in his failure but in theirs. Jesus wept compassionately over Jerusalem because its citizens rejected his oft repeated offers of salvation, thereby sealing their own doom. In spite of the church's influence and noble desires and efforts to save the lost, the fact remains that when Jesus comes again the world will be like a field of wheat and tares.

Another matter is made clear by Jesus, and that is the fact that the world "must," and therefore will be evangelized before he comes again. Jesus said on this point, "the gospel of the kingdom must first," before he comes again, "be preached in all the nations for a testimony unto them, then shall the end come." When

he spoke his last words saying, "Go ye into all the earth and preach the gospel to the whole creation," and "Ye shall be my witnesses . . . unto the uttermost parts of the earth," he made the evangelization of the world the duty and mission of the church. This the church can do and she has no excuse for not doing it. The nations must be given an opportunity to accept Jesus before he will come again, and it is the duty of the church to give them that opportunity. As the evangelization of the world is delayed so is the coming of Christ delayed, and the wickedness of the world perpetuated. These facts make the preaching of the gospel in all the nations a tremendously important matter to the church. Jesus commanded his people to pray for the kingdom to come, but their prayers will be far more effective if they will also labor earnestly to create world conditions under which he and his kingdom can and will come. These conditions are created by extensive not by intensive work; not by Christianizing the world but by evangelizing it. An elaborate and costly local church program where close and constant contact is made by the righteous with "the sons of the evil one," may be a means of retarding the coming of the kingdom instead of hastening it. Let the emphasis be placed where Jesus placed it and let God decide the sufficiency of the witness borne to the nations, not man.

Jesus leaves no doubt about the success of the church and the establishment of the kingdom. He said, "I will build my church and the gates of hell shall not prevail against it." Jesus will build his church. It is not possible for Protestants, Catholics, Jews and all other religions combined to build the church of Christ which is included in the kingdom. Neither can Satan and evil men and their influence prevail against it. The kingdom will be established when Jesus comes again. It will not be done through human advancement, or through the medium of conversion or regeneration; it will be done by eradication. It is then that the tares and the bad fish will be destroyed, and the foolish virgins separated from the wise ones, and the goats from the sheep. Jesus sums up the matter in these words: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and cast them into the furnace of fire; there shall be the weeping and gnashing of teeth." These are "the sons of the evil one" who hardened their hearts against Christian influences, or were too fainthearted to stand against trials and persecution for the sake of righteousness, or were so much concerned about food and fun they had no time for that which belongs to the soul. These shall "depart into the fire prepared for the devil and his angels," and their fate shall be as Jesus says, "eternal punishment," which is the result of rejecting God's will for them and their disregard for Christianizing influences. It will be then that society will be saved, and that there will be a new world, and "the righteous shall shine forth as the sun in the kingdom of their Father."

In the meantime let the church be busily engaged in creating world conditions such as Jesus said there must be before he will come again.

"Even so come, Lord Jesus."

Nappanee, Ind.

Dangerous Trends in Modern Brethrenism

BY GRANT MAHAN

In Five Parts—Part Two

It does not seem just right to speak of the pleasures or amusements of those who have taken upon themselves the name of Christ; and yet how large a part of the life, even of the church life, these things form! In those times when we were not busy we kept ourselves largely apart from others, because it was felt that most of the amusements were not worthy of one who was trying to follow in the steps of his Master. But now the trend is different: we are no longer different from others. Our members attend the movies as does the rest of the world. Some of them theaters and operas, and take part elsewhere in a way which seems not, and we feel does not, become them. Here again it is a question of doing what all the world does, or of standing alone and apart from other people. Were the Brethren right in avoiding these things? Are we right in taking part in them? The question must be answered, and much depends on how we answer it. We believe the present trend is wrong, and that we should be better off in every way that really counts if we did not take part in them. We are told that when we have done all we can for the Lord we are still unprofitable servants. If we love God with all our heart, mind and strength, where can we find any time for these things? And how much money is spent upon them! For the most part these pleasures are such as appeal mainly to the physical part of men and women, the sensual. "Do ye thus requite the Lord, O foolish people?"

Our style of living is not the same as it used to be; and for the most part we are striving to make it still more different from and better than it was. We want to live better, we want better homes, richer food, that which is not so common as our fathers had. It seems to be so easy to forget what kind of men and women we should be after we have made the change from the world to Christ; and too often we have only partly made the change: we profess to follow Christ, but we have a longing for the things of the world and the flesh. Too often we apparently want to see how far we can get from Christ without being wholly worldly. Yet we know that the first step we take deliberately from him

is enough to separate us from him, if it is not repented of and retraced. A man is foolish who tries to see how close he can go to the precipice without falling over. So it is with the one who tries to get close to the world and yet be of Christ. The very desire to get near the world takes us from Christ.

In our business methods we have changed. We engage in many lines these days which were not considered right in former days. We invest money in speculative enterprises. Most business nowadays is speculative; but some lines are much more so than others. Years ago some men tried to influence a brother to enter into business with them. They showed him how much money could be made in a short time and with no risk. It was a get-rich-quick concern, and the brother told them he had no desire for either end of that kind of a business. I have known many others who yielded to such men, and put their money into business which ruined them financially, and sometimes spiritually. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows." In the world money gives entrance almost everywhere, but in the kingdom of God it is not so. Simon thought he could buy spiritual power with money, but was quickly undeceived. We ought to make money, but not by doubtful or devious ways or methods; and our great object in life must not be to fare sumptuously every day. The rich man found that out to his sorrow when it was too late to profit by his knowledge. The Laodicean church thought it was rich and increased in goods and had need of nothing; but how desperately poor it was!

Another dangerous trend is the one many have taken toward liberalism. There are some things which can not be lavishly wasted without leaving the waster poor and wretched and undone. The articles of our faith are of these. And we are giving up part of our faith. When we get so desirous of numbers in the church, rather than of men and women who are really converted to Christ, we are trending away from Christ. Numbers of unconverted persons never have formed and never can form a true church of Christ. Associating persons who do not accept the whole gospel with us does not make them any better, and it certainly must make us worse, for we have yielded a part of our faith and practice. Let us hold fast our faith, all of it, and emphatically refuse to sacrifice any part of it. We need it all, for man shall live by every word that proceedeth out of the mouth of God. We must do nothing more than this, and we must do nothing less. This kind of liberalism which sacrifices a part of its faith for any reason whatsoever does not appeal to the true child of God.

Rehobeth, Md.

Slaves of Circumstances

BY GEORGE W. TUTTLE

HERE is slavery that no human law can abolish, slavery to circumstances. The galley slave, chained to an oar, knew no greater slavery than he who loves the favor of men more than the favor of God, the creature of circumstances rather than one of God's noblemen.

No slave of circumstances was the upstanding carpenter who risked his bread and butter by refusing to halfway nail a hardwood floor. He was no galley slave to do dishonest work at the beck and call of a dishonest employer, who would fain line his nest with what he left out of the house of the rich man who had given him a contract—under the supposition that honesty and he were familiar friends.

The slaves of circumstances are fettered by the opinions of others, pinioned and trussed up by customs and habits of others which may be spiderwebs of Satan to their unwary feet. Minds that God made free are often "Cribbed, cabined and confined" by other minds that are long on intellect, but short on morality. Is our God not as far above earthly circumstances as the heavens are high above the earth? The faith-filled follower of Christ may well say, "Of a certainty he will carry me through"; but the timid man says: "Of a surety the swamps of opposition and adversity will swallow me up."

What of it if non-Christian neighbors be as the sands of the seashore? Has our God, who was round about Elisha with horses and chariots of fire, lost any of his ancient power? Can not God use us right where we are? Shall we not be his willing servants instead of slaves of circumstances? "If God be for us who can be against us?" is still a challenge to faithfulness, an incentive to hold fast what we have that no man take our crown. Happy are we if we lift up our heads to say: "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

A Christian workman may of necessity be thrown into the company of godless fellow workmen, who indulge in profanity or, worse still, delight in stories that are low and vile—in other words, they would feed on moral sewerage. Well, a life hid with Christ in God is never beyond our Father's control. The mud and filth of evil will not stick to a life that is reinforced every day by both faith and works. A way out or a way through—with a sure influence for good—our Father will have for us. We may not always get out of such associations as easily as did a Christian mechanic who, like Lot, was vexed with the filthy conversation of the wicked. This man quit his job, and took a situation with another contractor, at one dollar per day less wages than he had been receiving.

Pasadena, Calif.

HOME AND FAMILY

Christmas Wish

BY PAULINE GOOD

If I could have one wish at Christmas time,
That would come true in some mysterious way—
One wish for all humanity, in every clime,
Of every creed, to help them find this Day—

It would be this: That every child from out the city crowd
Of narrow streets and sunless tenement, were sent
To live the season in some countryside, removed
Far miles from man made skyline and paved firmament;
Could spend the night where they might see the stars
In all their calm and beauty, even as they shone
While all around is breathless waiting, white and lone.
That they could see the spruce grow on its native hill,
Bespangled with hoarfrost and tinsel flakes of snow,
More splendid than all arts of man can e'er contrive,
And lit up by the shimmering moonbeams' glow.

Then truly would the message of the angels sound
To human hearts again; and "peace on earth"
Be very real; our Christ so beautifully is found
Amid the natural wonders of his birth.

Youngstown, Ohio.

Will Culler's Christmas

BY LEO LILLIAN WISE

He had lost Christmas! And the man wondered how it had happened. He could hardly endure seeing the gay decorations flaunting themselves upon his view wherever he turned his head. The lilt of the laughter bound throng of shoppers caused him to flinch.

"Where did I lose the Christmas spirit?" the tortured man asked himself. But then this was the first year in more than forty that he had to face the joyous holiday season without Ruth! He looked back into the past; there had been a few years, delirious, happy ones, when roly-poly Ned and petite Sue had graced their hearthside. How he had delighted in helping Ruth to select a tree and adorn it with the Christmas star at the very tip of the highest branch.

Yes, he must have lost step after the two children had slipped away one dread night before the dawn came, little victims to a pestilence. After that he let Ruth do the shopping alone. And now Will Culler straightened up with pride as he recalled that he had let her do all she wished for the day each year.

"I wonder," mused the man, "if I can find out from her diary what Ruth would be pleased to have me do about Christmas?"

Five years ago this very Christmas he had given his wife a fine five-year diary. She had delighted in keeping it with meticulous care. Will Culler held the book a minute before he could turn the leaves with trembling hand.

Ah! here were the entries: "Will and I," did this and planned that. Had purchased fruit and boxes. He had driven the car so she could make personal deliveries. It was heart-warming to read her entries penned so delicately that she might get more written. Here were recorded what they had given to Grandpa Barr. And to Miss Kent, the teacher. To Sara, a mother of bustling roustabouts.

Then he came upon a significant sentence: "We are always on the alert for a stranger, a beauty starved soul, a little child, the lonely hearted to add to our list of old friends."

Startled, the man reread the sentence, then he bowed his head prayerfully. "O Ruth," he whispered, "you've made it easy for me; rightfully you might have written *I* but you made it *we*." His face was wet with easing tears, for now he could recapture the old, old rapture of Christmastide such as the angels had foretold when they sang their carols upon the hillsides.

With painstaking care the man outlined what he should purchase for the folks upon his list. Recalling how Ruth had emphasized, "something bright, something gay, not merely the useful but the little touches of luxury!"

He mingled wholeheartedly with the jostling, hurrying throngs, talked to strangers beside the heaped counters about the merits of this and the worth-whileness of some other articles as gifts.

His hands became adept at the task of wrapping gifts with the new papers and tying the paper ribbons. Why, this was fun! But he remembered how Ruth had written "we are on the alert—" so as he walked here and there he was wistfully watching that he might find those whom he should add to his list.

One day he was passing the florist shop and a midget of a slim girl stood with her face pressed against the

To a Wee Brown-haired, Dark-eyed Boy at Christmas Time

BY M. B. RUMLEY

'Tis Christmas, and oh, the joy of it!
And oh, the heartbreak too!
I used to trim my Christmas tree
For a little boy like you!

And now when I trim it with tinsel and toys,
I drape it with memories, too,
And though no one ever guesses that,
I'm sending this gift to you.

Oh, little lad of laughter and frowns
And so much of sunshine, too,
I send it because I once had a lad—
A small little fellow like you.

Payette, Idaho.

window. He halted beside her, and tentatively remarked: "There is a bit of the beauty of the summertime."

"Ah!" the girl's deep shadowed eyes darkened. "Such loveliness. It eats into my heart."

Here was a beauty starved soul, he knew. Deftly asking questions, Will Culler ascertained facts about the girl. How she kept books for a warehouse. The ailing brother at home. The widowed mother who kept house. Starved for color and beauty! He knew how he could feed that hunger by a selected plant, a basket of ascertained fruits, some candy and nuts. And a coveted book.

Then it was curious how he was led to find the stranger rebellious because away from home and friends. And the little child with a wistful desire for a toy. And the lonely who would perchance be overlooked, not because folks did not care, but because there wasn't some one to think about them.

Ella, the maid, who had served Will and Ruth faithfully for years nodded her head gladly as she saw the master taking on new life and courage. She thought how like this was to other years, and her own preparations were made.

Now the gifts had been selected for all on his list and it was time that they should be delivered. For a bit the man almost shrank from the idea of doing it himself remembering how for many, many years he had driven Ruth from place to place and she had gone inside returning with flushed cheeks and a lilting laugh upon her lips. Should he delegate the delivering to another? He took it upon himself.

And the very first place was Grandpa Barr's. There the man was amazed as the chair-ridden occupant looked up and seriously told Will: "Ma had calculated that since Ruth has gone ahead we'd not see you, but I said: 'Ma, you just wait and see, he won't give up coming because it will mean more to him than ever now!' And I was right!"

There was a huskiness in Will's voice as he sat down a moment to talk to the old man and his wife. Had Will only known it when he came out of the house the same light that had kindled Ruth's face in bygone years now shone upon his countenance.

It was easy to go from place to place. There was a soul warming thrill in entering the new homes upon his list. It was cheering to hear *A Merry Christmas* following him.

Then on Christmas Eve he joined the throng of folks and wended his way to a chapel, not of his own communion, in order that he might hear the midnight carols ushering in the day of the birth anniversary of his Lord and Master. Tenderly he thought to himself that Ruth was reveling in the place where "the light of the sun" is not needed, for Christ the Redeemer dwelleth there.

When he came down the next morning for breakfast Will Culler stopped short and exclaimed: "Why, Ella, isn't there some mistake? Surely these are not all for me!"

"Yes, they are," Ella beamed as she looked at the heap of gifts placed by his plate.

The man bowed his head; then he said reverently: "Isn't it wonderful how good folks are?"

Will Culler had recaptured the spirit of Christmas and it was good.

Bellefontaine, Ohio.

The Better Part

BY ADA C. SELL

ERNESTINE took in sewing in the days when lots of sheer white frocks were worn, and no white frock was anything unless it had innumerable, infinitesimal tucks, over shoulders, and around the skirt, and a skirt-flounce with a row of lace edge fulled along the lower edge. The sewing machine was not electric. It took infinite pains to get the tucks the same width; it took the singing of many songs to the rapid tread of the foot, to make a dress.

Ernestine had two girls of her own to sew for, and also made things for Aunt Edna's three girls. Aunt Edna was sickly; she always kept on her feet as long as she could. But it was ever a losing game. All the members of the two families were forever saying things like, "Aunt Edna is working too hard again, I just know she will be on her back by tomorrow," "Aunt Edna is so sick! I can't see how she can stand it!" "She never gets the good of anything she eats, everything upsets her stomach."

Of course the sick woman was only too glad to have Aunt Ernestine make dresses for her girls, but almost dreaded to ask her, knowing she was always sewing too hard and too long. But she would do it.

Madge lived next door to Ernestine. They had struck up a deep, satisfying friendship, affording them both an outlet otherwise denied to them. True, they loved their husbands, and were beloved, but on a farm what man has much time to continue courtship as the years go by?

The two women were direct opposites. Ernestine, while loving Madge, often laughed about her to her husband, in fact cried about her occasionally.

"Seems she never does a thing she can get out of doing." Or, in a different vein, "I wish I could be like Madge! She really lives. I'm always rushing from one thing to another. I like her poise. After all, she accomplishes more in living than I."

"You do ten times too much!" growled Ed.

"No, what could I let undone, honey?" queried Ernestine in an aggrieved manner.

"Most of that sewing, for one thing."

"The girls don't want ready-made dresses."

"No, they like to hear every one fuss about the wonderful sewing on their dresses, and you like it too."

"You depress me, Ed!"

"Can't help it. I'd rather have a happy, healthy wife, than one who is always trying to do more than she should, and never feels that she is through with her work. I love you, Ernestine; I want to keep you," pleaded Ed, ending up on a note of wistfulness.

Then why did Ernestine have two dresses to finish, and two to make from cutting all the way through to pressing, to be worn for the Christmas program a week away?

While Madge window-shopped and made a leisurely selection of gifts, and prepared a few extras in the way of sand tarts, filled dates and fruitcake, Ernestine warred with her work. She pulled and wrestled with the mass of it, and tried to cook and wash and iron too. Frantically, she tried to diminish the pile-up of toil that stared her in the face, waiting to win the race with Christmas.

There was no vestige of poise about the hurrying woman. It began to seem like a literal race between her sewing and Christmas. She dreamed a hundred sewing machines won in a derby with an equal number of St. Nicholases. In this event she herself was sole spectator and judge. Her own sewing machine laughed mirthlessly as the laurels were pinned onto her—a bolt of new material to be sewed up by Easter.

Feverishly Ernestine awoke and dressed. She fled the house, and in the crisp cold morning air paced up and down the white lawn. It was with a feeling of trepidation that Ernestine saw Madge coming toward her. She had a queer unwarranted feeling that Madge knew all about her dream. Madge occasionally got up early, but not because she drove herself to do it to finish some household task. She had enough time to work in decent working hours. But she did like to see the sunrise.

Together they watched the beatitude of awakening day. Madge knew as well as she knew her name, that Ernestine was different. She understood. What a precious gift an understanding friend can be. Words would have been superfluous. Thin orange streaks, mixed with yellow, delighted the eye. Orchid inlets bordered a deep blue sea, rapidly turning from indigo to a baby blue in the east, and deeper blue higher up.

"Go along caroling Thursday evening, like we used to, Ernie!"

"Yes."

"The Baptists have their Christmas play tomorrow night. Will you go with me?"

"Yes, Madge, be glad to."

"The Methodists are giving a beautiful cantata Saturday evening."

"I'll go!" laughed Ernestine.

There was a short interval of silence. Waves of understanding from one heart to another met and gently broke on the shores of love.

"I heard the girls talking, your own and Edna's. They were all wishing you wouldn't work so hard, Ernie."

"They don't really need the dresses, Madge. I'll get them ready by next year, perhaps," laughed Ernestine.

Altoona, Pa.

They Also Serve

BY ARCHER WALLACE

THREE centuries ago the English poet, John Milton, realized that his eyesight was failing rapidly. He continued to perform his official duties, and for a while hoped that Thevenot, an eminent French oculist, might restore his eyesight. In this he was bitterly disappointed, and there are few passages in all literature more thrilling than those in which this valiant heart accepted his fate. Before the final interview with Thevenot, he wrote:

"Whatever ray of hope there may be for me from the famous physician, I prepare and compose myself accordingly. My frequent thought is that since many days of darkness are destined for everyone, my darkness, by the singular kindness of God, will be amid rest and studies, and the voices and greetings of my friends have been much easier to bear because of this. . . . Verily, God looks out for me, and provides for me, leading me forth with his hand through my whole life. I shall willingly, if it be his will, give my eyes their long holiday."

After he knew that there was no hope whatever, and that blindness would be his lot for the remainder of his life, he wrote:

Christmas Time

BY ADA C. SELL

Christmas is a glimpsing
Of what that time will be
When men shall love each other
Through all eternity.

Christmas joy is tasting
The pleasures of the place
Where souls in fond reunion
Shall see the Master's face.

Christmas music brightens
The months of all the year,
Christmas gifts betoken
God's gift, to us, so dear.

Altoona, Pa.

Yet I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up, and steer
Right onward.

Milton's magnificent fortitude in the face of adverse circumstances has encouraged thousands to endure suffering with courage. His blindness, though it must have been a blow at the time, at least gave him leisure to think in solitude about some great subjects which, had his eyesight remained perfect, he might not have felt he had time to study. While he did not live in direst want, it is evident that during the last fourteen years of his life he knew poverty as well as persecution. He had inherited very little from his father, had failed to get the inheritance from his first wife, had lost almost all the money he had loaned to others, and by an accident his house was burned. It seemed as if one calamity heaped upon another until in obscurity and loneliness he produced his great works.

The sonnet *On His Blindness* is a gem of rare beauty and a sublime confession of steadfast faith.

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he, returning, chide;
"Doth God exact day labor, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies: "God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best. His state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

It was a flash of spiritual insight which enabled Milton to recognize the truth expressed in the last line of this sonnet. It is easy to recognize the courage of those who are active; it is often difficult to sense the heroism of those who are passive—who only stand and wait.

Leighton's great painting, *Andromache,* powerfully expresses this truth. Hector has left for the scene of battle and Andromache is left to carry on with what appeared to be the humdrum and prosaic duties of her household. In the picture she is represented as sitting among a group of women who are variously engaged in domestic duties. But she is distracted and unhappy. Her heart is with Hector and her thoughts have gone on with him. His was the valorous rôle, the active life and, though it was filled with danger, it was not so trying as Andromache's lot who must remain behind.

During the Great War two young mechanics enlisted in the Canadian army. With all the enthusiasm of youth they were keen to go overseas but weeks and then months passed and they were given work around an airdrome making and repairing machines. They saw hundreds of other young men don uniforms and go to the front while they chafed and bitterly complained.

Their resentment reached the ears of a high official who had them brought before him and then listened to their story. He asked them why they had enlisted. They wanted to serve their country; very well then, he told them that their presence overseas could make little difference to the outcome of the war. Two soldiers more or less was not a matter of great consequence, but their unusual mechanical skill was most valuable at the airdrome—of ten times more value than their presence at the battlefront could possibly be. In short, if they really wanted to serve their country best, they could do it by doing the less spectacular thing—remaining at home making and repairing airplanes.

In the Walker Art Gallery in London hangs Sir E. J. Poynter's painting, *Faithful Unto Death.* It tells the well-known story of the Roman soldier who, during the destruction of Pompeii, remained faithfully at his post while others fled for safety. The ashes buried him. In the distance can be seen the frantic refugees seeking a way of escape but the soldier stands firmly grasping his spear and many long centuries afterwards that soldier's body was found. He had not flinched from duty—his was the courage that stands and waits.

True courage, at the core, is the same thing; but it manifests itself in different ways. And in some of its manifestations it is scarcely recognized. But one would need a very lively imagination to sense even a small percentage of the world's heroes who display the rich valor of fortitude under suffering, patience under provocation and high endeavor which none but God sees.

There is a poem by Studdert-Kennedy—a prayer for a patient heart—which expresses what we have been trying to say:

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.

But such is not thy way, O God,
Nor such is thy decree,
But deed by deed, and tear by tear,
Our souls must climb to thee.

As climbed the only Son of God
From manger unto cross,
Who learned, through tears and bloody sweat,
To count this world but loss;

Who left the Virgin Mother's arms
To seek those arms of shame,

Outstretched upon a lonely hill
To which the darkness came.

As deed by deed, and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright.

So grant us, Lord, the patient heart,
To climb the upward way,
Until we stand upon the height,
And see the perfect day.

Toronto, Canada.

Bits of Brotherliness

Do Your Bit as a Hero of Peace

BY PAUL F. BECHTOLD

At 8 P. M. one cold winter evening the CCC camp telephone rang. A fine big mule was down on the ice; all methods to get him up had failed.

A mile away the boys found him, and soon had him off the ice. Was the owner pleased?

As the boys trudged back through the zero night they took with them a warm glow of happiness because of a good deed well done.

Ottawa, Kans.

The Simplicity of Faith

BY D. OXLEY

The story has been told of three passengers being shipwrecked on a lone island. Two of them were men and the other was a little boy. They found refuge and safety from drowning. They waited patiently for several days for a chance vessel to sail by. They could signal for help. Time went very slowly and the men became discouraged. The little boy, who was seven, put courage into the discouraged men by possessing the faith that things would come all right. Every day he prayed that God would send a ship that way.

The men would have given up and something would have happened to them. They would have jumped into the sea to end their misery and anxiety.

The little boy said, "Wait, I will ask again. God has had so much to do, he has not had time to send anybody."

The men were vexed. The little boy had prayed every day and because God had not sent help the first time, they were sure he had not heard.

"God hears me every time," said the boy.

"Why do you ask and ask?" they demanded.

"That God may know we are still here and waiting," answered the boy.

Mountain Grove, Mo.

The Crowded Inn

BY J. A. BLAIR

In Bethelehm at close of day
When light and twilight met,
The House of David came to pay
The irksome Roman debt;
Discouraged folks, inured to pain,
Heedless in word and deed,
Saw Joseph seek a place in vain
For Mary in her need.

"You've come too late—we have no place,"
The indifferent keeper said.
But pity changed his stolid face
As Joseph begged a bed.
"Perhaps, we've guests both good and kind;
If you can win their grace
A humane soul you're apt to find
Who'll gladly lend his place."

A trader sat by guarded door
Safe from the perilous road
With spice and shawls—a precious store,
A fortune in a camel's load;
His body marred by ghastly scars
From robber's raids; said he;
"Others may sleep beneath the stars
But the risk's too great for me."

"Lo! here are travelers—reckless guests
With tales of journeys 'round;
Perhaps they'll heed a dire request,
Since oft they sleep upon the ground."
But, for a night of rest like this
They had dreamed for many moons,
Some on the hotel's crowded list
Always sleep in rooms.

Before a door with hope forlorn
They stood with bated breath
Where a pampered soul of robust form
Prepared himself for rest;
"It would do him good to sleep outdoors,"
But he stood upon his right.
"I've come and hired my room," he roars
"And I'll stay here tonight!"

'Twas not a hostile Bethlehem
That spurned the glorious birth,
But a crowded inn of selfish men
All ignorant of his worth;
When the star o'er the stable hung,
The donkey shared his place—
Thus was born while pæans were sung
The burden bearer of the race.

Long years have passed since thoughtless men
Blind to a privilege rare,
Denied a place in Bethlehem
For the Holy Mother's care;
Our world is much more kind
And we'd not be so cruel;
But your pagan heart and mine
Like the ancient inn is full.

McPherson, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, December 26

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Consecration.—Philpp. 1: 12-26.

Christian Workers, The Christmas Recipe for Happiness.

B. Y. P. D., When Will Christmas Come?

Intermediate, Christmas Program With the Entire Church.

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Gains for the Kingdom

Ten baptized in the Topeco church, Va.

Two baptized in the Constance church, Ky.

Three baptized in the Westmont church, Pa.

One baptized in the Flower Hill church, Md.

Twenty baptized in the Oakland church, Ohio.

Three baptized in the Paint Creek church, Kans.

Twenty-three baptized in the Everett church, Pa.

Seven baptized in the Pleasant View church, Ohio.

Two baptized in the West Charleston church, Ohio.

Three baptized and four received by letter in the Astoria church, Ill.

Three baptized and eleven received by letter in the San Diego church, Calif.

Forty baptized in the Martinsburg church, W. Va., by Harold Snider, pastor.

Ten baptized in the Riddlesburg church, Pa., Bro. Clyde Bush, pastor-evangelist.

Nine baptized and two received by letter in the South Waterloo church, Iowa.

One baptized, one reclaimed and five received by letter in the York church, Pa.

Twelve baptized in the Stonerstown church, Pa., Bro. D. R. McFadden, evangelist.

Thirteen baptized and three received by letter in the Cedar Rapids church, Iowa.

Thirteen baptized in the Goshen City church, Ind., Bro. Ralph G. Rarick, evangelist.

Four baptized, eight received by letter in the Los Angeles, Hancock Street, church, Calif.

Nineteen baptized in the Lima church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Nine baptized in the Logansport church, Ind., Brother and Sister B. M. Rollins, evangelists.

Seven baptized in the Bethany church, Ohio, Walter E. Hawke of New Carlisle, Ohio, evangelist.

Twenty-nine baptized, five received on former baptism and one reclaimed in the Hagerstown church, Md.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin of McPherson, Kans., Jan. 2-16, in the Morgantown church, W. Va.

Brother and Sister B. M. Rollins, Jan. 2, in the Crystal church, Mich.

Bro. Mark Schrock, Dec. 26 to Jan. 9, in the Ellisforde church, Wash.

Bro. Irwin W. Heisey of Fredericksburg, Pa., Jan. 2, in Shady Grove church, Falling Spring congregation.

Personal Mention

Bro. A. C. Wieand is principal instructor in the "School of Christian Living" to be held in Decatur, Ill., Dec. 26-29, and in Astoria, Ill., Dec. 30 to Jan. 2.

Bro. D. B. Garber of Markle, Ind., came to the end of his earthly journey Sunday, Dec. 12. This was the brief word which reached us too late for mention last week. Details are promised later.

Bro. A. H. Miller, now in the tenth year of his pastorate with the Kent church of Northeastern Ohio, has accepted a call from the New Philadelphia church. His address after Jan. 1 will be 444 Sixth St., New Philadelphia, Ohio.

The Tragedy in Our China Mission—see page 20—is the title of a statement in which Bro. Chas. D. Bonsack summarizes all the information received up to Monday, Dec. 20, concerning our missing missionaries and the situation in China.

Brother and Sister E. S. Coffman, evangelists under the direction of the Home Mission Department, are spending the holidays with Bro. Coffman's mother at Dayton, Va. Early in January they will be with the Fruitdale church, Alabama.

Eastern Pennsylvania's "Official Directory" for 1938 is already out and a copy is on our desk, for which Bro. John C. Zug will please accept our thanks. The forty-one congregations of the district have a ministry of 176, of whom 113 are elders, and a total membership of 10,038.

Bro. Jacob Harshman of Dover, Minn., had a birthday Dec. 11, that made him ninety-three years old. A group of appreciative friends helped him celebrate the event. Next week you can see in our correspondence department more about this unusual man and the kind of work he just keeps on doing.

Mrs. Jefferson Mathis, Sr., of Elkhart, Iowa, wishes in this way to express in behalf of herself and family their appreciation of the many cards and letters received from sympathizing friends in connection with their recent bereavement. She says in closing: "We do thank you and are sure it does help one to carry on. . . . May God bless you all."

Bro. M. R. Zigler recently addressed the Polo, Ill., Ministerial Association in the initial program of a public forum organized by the association. His theme was Peace. Pastor H. Jesse Baker says "Bro. Zigler presented the Brethren viewpoint on this subject in a dignified and effective way, leaving a real challenge to the mixed audience of about two hundred."

Bro. H. C. N. Coffman of South English, Iowa, was eighty on Dec. 7. The day was made the occasion of a gathering of friends in the home of Brother and Sister Coffman. An appreciated feature was an adaptation of Auld Lang Syne, arranged and sung by Pastor and Mrs. Caskey. For several years Bro. Coffman has been teacher of the Bible class of thirty-three whose average age is seventy-three.

To Bro. Ezra Lutz and wife of Lena, Ill., congratulations and best wishes. Dec. 14 was the fifty-fifth anniversary of their marriage. Notwithstanding the affliction of Sister Lutz in recent years here's how they feel about it: "It is wonderful how the good Lord has blessed us." They have had sixty years of fellowship in the Church of the Brethren and Bro. Lutz has served the church in the ministry forty-six years. Their faith is strong and they like to sing at home the old-time hymns.

Sister Anna Mary Studebaker, widow of the late Bro. S. F. Studebaker, has changed her address from Tippecanoe City to New Carlisle, Ohio, Box 232.

Dr. W. I. T. Hoover of La Verne College has been confined to his home and bed for more than a month with a severe attack of angina pectoris. Our latest word is that he is improving and hopes to be able to resume his college work with the beginning of the second semester, Feb. 7.

Sister Ada Scrogum who has been serving in pastoral and mission work in West Virginia for the past three years has been ill for over two months. The doctors advise that she be taken to a sanitarium for treatment for broken nerves and heart attacks. She is eager to return to her work and asks the prayers of the brotherhood for her recovery. Her father, Bro. J. J. Scrogum, is "carrying a double load to make the work go."

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Miscellaneous Items

Effective Jan. 1, 1938, the N. C. J. C. News Service, as it has hitherto been known, will be called Religious News Service. It will continue to be operated by the National Conference of Jews and Christians, but will take the shorter and simpler name.

The Brethren chorus of Southern Alabama churches will give a musical program over WGCM (1210), Gulfport, Miss., Tuesday, Dec. 28 at 4 A. M. Yes, it's really that early in the morning. The chorus is on the air from this station every Tuesday at 1 P. M. The time is central standard.

"The Triple Entente" of Europe you may have heard about in wartime, but this is different. It is one of the sermon subjects used in the three months' revival just closing in the Bradford church of Southern Ohio. Pulpit participants were Elders S. E. Porter and J. M. Stover, Pastor G. E. Weaver and "just preacher" J. E. Overholtzer. But the daily preaching of the pulpit kind lasted only two weeks. With that understanding and the seven point program as listed, it would seem desirable to have the revival go right on through the year.

Rising Tide is a 52-page religious publication edited in the manner of the newer pictorial magazines. This means it will command reader attention wherever it happens to be seen or received. Rising Tide pictures the activities of the Oxford Group Movement and seeks to present a rallying point for the constructive forces of the country; it is offered as an instrument toward a united Christian front in which every party and point of view can have a place. Rising Tide is itself important news as those who have seen it can testify. The initial issue is priced at 10c per copy at newsstands. By mail it may be obtained at 15c per copy from: Rising Tide, 61 Gramercy Park, New York City.

Northeastern Ohio is to hold six Sunday-school group institutes Dec. 28 to 30. A day's institute consists of addresses on timely topics in Christian education and a forum on today's Sunday-school program, with sessions introduced by worship programs and interspersed with special music. The institutes are so timed and located that outside speakers are scheduled as follows: Owl Creek, Dec. 28, A. M.; Ashland City, Dec. 28, P. M.; Wooster, Dec. 29, A. M.; Springfield, Dec. 29, P. M.; Canton City, Dec. 30, A. M.; Freeburg, Dec. 30, P. M. The visiting deputation is: Ruth Shriver, National Director of Children's Work; Beulah Ebie, District Director of Children's Work; Clyde Mulligan, Chairman District Board of Christian Education.

Among Our Colleges

Bridgewater College

The new department of dramatics under the direction of Miss Mildred B. Hahn has attracted many students and is serving an important demand among our young people.

Bridgewater's fifty-eighth year has advanced beyond the halfway point of the first semester. The registration sets a new record of attendance with a total registration of two hundred thirty-eight and a freshman attendance of ninety-three.

Bridgewater Trustees met on Oct. 26. The meeting was one of the most representative meetings of the Board in recent years. Dr. C. E. Resser of Washington, D. C., and Attorney J. A. Pritchett of Nashville, Tenn., were installed as new members of the Board. Among other things, the trustees outlined an expansion movement to be inaugurated Jan. 1, 1938.

The Spiritual Life Institute for 1938 is scheduled to begin on the evening of Jan. 3 and continue through Friday, Jan. 7. Professor Marshall R. Wolfe, Professor D. Stanley Houser and President Paul H. Bowman of the college faculty will appear on the program. The visiting leaders and lecturers are: Dr. H. N. Glick, Professor of Psychology, Massachusetts State College; Dr. Isaac Fisher, Negro editor and educator, Hampton Institute; Rabbi Edward Israel of Har Sinai Synagogue, Baltimore; Dr. Warren D. Bowman of Washington, D. C.; Dr. Harold Miller of West Virginia; Bro. Earl M. Bowman of Harrisonburg; Miss Ruth Shriver of Elgin; Mrs. Minor M. Myers of China; Mrs. Leah Bowman of Harrisonburg; Mrs. John S. Flory of Bridgewater; Mrs. Blanche Bonsack Miller of West Virginia. Rich musical features are being planned under the direction of Professor Nelson T. Huffman and Miss Ruth Weybright. A large attendance of ministers is expected.

Juniata College

Dr. O. Van Steenberghe, director of the Belgian Gospel Mission, Brussels, conducted chapel on Tuesday morning, Dec. 7. Later in the morning he addressed a class of students on the European situation.

Hon. Richard M. Simpson, congressman from the eighteenth Pennsylvania district, spoke at the Armistice Day exercises on Thursday morning, Nov. 11. Representatives of Huntingdon High School also spoke, and the traditional period of silence at the zero hour was observed.

Holiday vesper services were conducted by the Christian associations on the Sunday before Thanksgiving, when the Rev. W. W. Willard, pastor of the First Methodist Episcopal church, Mount Union, Pa., spoke; and on Sunday, Dec. 12, when Dr. Calvert N. Ellis, professor of Biblical Studies, gave a Christmas message.

Concerts were given by the Middle Division Band of the Pennsylvania Railroad on Sunday afternoon, Dec. 5; and by the Juniata College Orchestral Society, Prof. S. Turner Jones, conductor, on Wednesday evening, Dec. 8. The concert-meister of the Juniata orchestra this year is Lucile Rice Jones, instructor in violin, a silver medalist of the Royal Academy of Music, London.

Two trees were planted on the site of the proposed music hall and auditorium on Nov. 10 by the Huntingdon Music Club. Commemorative of the signing of the Constitution, the trees were dedicated by Mrs. Walter A. Knerr of Norristown, Pa., president of the Pennsylvania Federation of Music Clubs, who was in Huntingdon for the central regional district meeting of that organization.

OUR MISSION WORK

Shall They Have Lived in Vain?

BY JENNIE WEBER

Mrs. Weber is the only member of the Church of the Brethren living in England. She was helped to return from India to England by some of our missionaries, and she has always felt a deep sense of gratitude toward them and toward our church. She was baptized by Bro. J. M. Blough in India in the little Wanki River south of Bulsar. —A. C. M.

YESTERDAY was missionary Sunday here in our local Methodist church and the deputation was a missionary returned from South India. This missionary is now attached to the Mission House in London. The morning service was stirring indeed as he spoke of his recent visit to the West Indies. The evening was devoted to the study of the situation of the outcastes of India. Tonight, Monday, is to be the time for the study of the high caste Hindoo. I wish I could have taken both his talks down in shorthand and then have sent them on to you; or better still, I wish you might have heard them. Especially were his words about retrenchment on the mission fields most impressive.

One thing he said was, that when retrenchment takes place, the missionaries and native workers of that particular part of the field feel it more than the rest of the mission. He went on to say that when the Mission Board in England had to cut down the work for lack of funds and call for retrenchment in the Hyderabad District in India where the mass movement was going on amongst the outcastes, it seemed to tear the very heart out of him, for he had labored for God in that field. It must indeed, be a sorrow to the Master. "Yet," said he, "if our hearts are pained what must the Master feel, when he sees his work retarded on any of his fields?"

Somehow I feel compelled to take up my pen and write to THE GOSPEL MESSENGER for I feel sure that up and down America there are so many members of the Church of the Brethren who are so noble-hearted that if they knew some of the real facts concerning their own fields over seas, they would never be disloyal to him whom they love, by neglecting the wonderful work he has given the Church of the Brethren to do.

Many years ago, it was my joy and privilege to live among your missionaries in India for about two years. I value and treasure the friendship of each of the faithful workers for God. Some have gone to their reward, some are kept back in the homeland and some are still on the field, supported by others who have gone out in recent years. All of them are men and women who often in loneliness and privations live a godly life that they may lead the Indian people to Christ. Many lived in mud huts or in native quarters, for I am speaking now of the early days of Vyara, Dahanu, and in the Raj Pipla State; but it mattered not to them if it were a mud hut or a brick-built bungalow. Out of their lives God poured blessings to the people and the work began to grow and it has gone on growing, and the Master wants it to continue. Are you going to be co-workers with him to carry on that work which was started in the name of your church some forty years ago?

May I tell you briefly about one of the Indian workers on your own mission field in those early days? I knew her well and was with her when she was married to a high caste convert who, with her, was trained to become a pioneer worker in the early days of the opening up of the work at Ahwa in the Dangs forest, where Brother and Sister Pittinger started out so bravely to live. This lonely forest was some sixty miles from the railway, and from all civilization, and it was not easy for them or their native workers, who were away from their own people. They took their share of privations for the work's sake, for they were children of God. They counted not their life dear unto themselves, that they might win the Indians of the Dangs to Christ. Ratnabai loved God, and her life and work had the stamp of Christ. I have seen her lovingkindness as she has cared for the sick, and I have heard her words of comfort and cheer to the heathen women. God blessed her ministry.

After my return to England, and while one of your missionaries was having a visit with me in London, I asked after Ratnabai, and was told that she had died. While she worked with the people of the jungle, they learned to love her so much that it was thought best to bury her secretly so that the people would not know where she was buried for fear they might build a shrine over her grave and worship her. When I heard this, I was deeply touched, for I felt here was an Indian Christian woman who had so radiated Christ, that the poor unenlightened people felt that she must indeed be worthy of veneration. It is because of her life

What to Pray For

Week of December 25 to January 1. In Memoriam. Within the past two years and a few months, three of our missionaries have passed away: Mary Shull in India, and Winnie Cripe and Emma Horning in China. In the face of the depleted ranks on both fields, their death should be a challenge to the youth of the church to offer to take up the work laid down. Pray for the new recruits who have sailed to India, China and Africa during the past year. Pray that the young people of the church will be obedient to the call which comes to them to share the life and love of Christ with other lands.

and death, and that of many others, that I feel I must pass on this challenge to you. Shall they all have lived and worked in vain? Is the harvest for which they labored so splendidly to go ungathered, or worse still, is it to be ruined because the means and reapers are not forthcoming? How can you be a co-worker with God in this great work? Well, pray for your missionaries that they may be kept in body and soul; pray for native workers, pray for native Christians, pray for new converts, pray for those who are seeking the light, pray for those who are secretly following the Christ and longing for the courage to come out boldly for him. And then—

Work, making things and selling them for the missionaries. Also encourage others to help in this way even if they do not belong to your church.

Collect. Most people do not mind giving a little if they are asked regularly for it and usually children love to be missionary collectors if the older people help by putting just a little in.

Give. Just give what you can, so that you may feel that you also have a real share in this wonderful work, but whether you give much or little, if you feel that God is calling you in no uncertain manner, well, just lay your heart bare before him, and have no reserves, and leave the issues with him. Just say to him:

"Precious souls are dying,
Nerve me for the fight,
Help me spread the glorious news
Of liberty and light."

Bognor Regis, England.

Touring Among the Waralis

BY GOLDIE E. SWARTZ

A FAMILIAR story found in one of our Indian school readers tells of two handicapped men helping each other. The picture shows a blind man with a strong body carrying a crippled man who can not walk, but who has good eyes. By their mutual helpfulness they overcome their handicaps.

Today I was a participant in a similar demonstration.

Returning from a visit to a school, at the river I found the tide still high. Realizing that the high water would not likely abate sufficiently to cross over by cycle before dark, I found myself in a quandary. I stood at the water's brink and looked longingly across but the three feet depth of water proved to be an unsympathetic barrier.

Presently I noticed a man close by. He was also looking wistfully at the far side. On a further survey of surroundings, I saw a cart loaded with dried fish but no oxen were in sight.

"Are you also waiting to cross over?" I asked.

"Yes," said he, "I have just come from Chinchani. I unyoked the oxen to drink at the well [the tide water coming in from the sea is salty and undrinkable], but they gave me the slip, raced around the corner and swam home. And now I can not leave my cart to go and bring them back." Then came his fatalistic question: "What to do?" These words were spoken with the characteristic gesture of his upturned hands.

"Be it so," said I. "Each of us is in a dilemma, but by helping each other maybe it can be removed. Let me watch your cart while you go to fetch your oxen. And then you may kindly give me a lift across the stream in your cart."

The suggestion was no sooner made than done. He threw aside unneeded garments and waded across the stream. Soon he returned with the oxen. A few minutes later, our difficulties surmounted, we were happy on the way toward our common destination.

If the reader cares to have a still further realistic picture of our fording the stream he may allow his imagination free play for a moment. See our newly-formed, stranger-friend sitting in front of the cart with a prod and lines in hand. With strong thrusts of his bare feet, he buries his big toes into the sides of the animals. This is done to accelerate their forward movement! The oxen are sometimes walking and sometimes swimming. The bicycle is standing at an acute upright angle for want of space in the cart bed. The writer is perched on top of several "cartwheels" of dried fish. Each cartwheel is filled with a thousand dried fish. Then, for further realism, the reader should allow his olfactory powers to be exercised if he would share in the aroma (?) of the three thousand dried fish!

Thus by co-operation our common barrier was soon overcome, and a friendship was formed. How frequently one experiences the fact that it is not non-co-operation such as is preached by our friend Gandhiji, but the true co-operation and sharing of what we have, that enables us to surmount difficulties, and to come into a more intimate relationship and understanding of both our fellow man and our Creator.

Dahanu, India.

Women's Work Meeting of Northern Illinois

BY MRS. LOTTIE HOFF

The women of the district met in the Lanark church, Oct. 15, for their fourth annual rally. There were 225 in attendance and sixteen churches were represented. Mrs. John Price, president, presided. Mrs. Kathryn Lotz acted as chorister and Mrs. Esther Haught as pianist. Mrs. Ellen Wagoner led the morning devotions. A duet was sung by Mrs. Ruby Brose and Mrs. Bernice Hohnadel of Lena.

Anetta Mow ably presented a review of the mission study book, Mecca and Beyond. Six large posters graphically depicted the review. These posters helped us to view Islam through windows opened wide. We saw windows opened toward Mecca and the Orient. We saw behind window-

less walls. We saw Islam through hospital windows and through the Christian church windows. Miss Mow was assisted by a group of Elgin women. Mrs. Leland Brubaker gave the life story of Mohammed. Mrs. Wagoner took us on a 25,000-mile tour showing the vast areas dominated by Moslem influence. Several skits and a playlet, Fatima's Pilgrimage, helped to portray the bondage of Moslem women.

Mrs. Irvin Leatherman gave the noontide prayer, and then all partook of a basket dinner which afforded the social hour so necessary to all feminine natures.

The program for the afternoon was equally challenging. A trio, Mrs. Kathryn Bowman, Mrs. Kathryn Lotz, and Mrs. Esther Good of Lanark, was given. Miss Evelyn Stauffer of Lena gave a touching reading, The Little King. Mrs. E. L. Ikenberry of China gave a stirring missionary address on China. Brother and Sister M. R. Zigler both spoke. He spoke on conditions as he found them in Europe and reported briefly on the Oxford Conference. Mrs. Zigler expressed thanks to the women for their part in making it possible for her to accompany her husband. It was decided to assume a district project of $100 to be used in Spanish and Chinese relief as need arises.

In behalf of the women of the district we want to pause to pay tribute to those noble women, now deceased, whose memory is a benediction to the church women who still serve heroically. Among those we list: Mrs. Frank Cunningham, Miss Vellie Provant, Mrs. Silas Turner, Mrs. John Smith, Mrs. Elizabeth Fierheller, Mrs. John Provant, Mrs. S. J. Meyers of Milledgeville, Mrs. Hartman, Mrs. Pisen, Mrs. Jarvis, Mrs. Hillenbrand, Mrs. Vandermallen of Douglas Park, Chicago, Mrs. Harley Olwin and Miss Josephine Wagoner of Elgin, and Miss Emma Horning of China, who lived among us for a number of years.

Elgin, Ill.

The Tragedy in Our China Mission

BY CHAS. D. BONSACK

On Monday night, Dec. 13, we were called up by the Associated Press in Chicago about the news item reported via London, that our three missionaries, Alva Harsh and wife, and Minneva Neher had disappeared from Show Yang, Shansi, and could not be accounted for. They wanted to know if such persons were there and if we knew anything further about them. This startled us and caused us to fear that there might be truth in it, as we had not heard from that station. Moreover, the nearest mission to us there is our British Baptist friends and their country's interest in their citizens might easily explain why the news came from England. Many newspapers and radio had given further publicity to the facts during the night and next morning. In the morning we got the following telegram from the State Department which gives the details so far as we know them.

"Department regrets to inform you telegram from American Embassy, Peiping, December twelfth, reports that Mr. F. H. Crumpacker of the Church of the Brethren Mission at Ping Ting on the Taiyuan Shihkiachuang Railway informed the Embassy today of the disappearance the evening of December second of the American citizens Mr. and Mrs. Alva Harsh and Miss Minneva J. Neher of the Church of the Brethren Mission at Shouyang, which is between Ping Ting and Taiyuan. The Harshes' home address is Petersburg, West Virginia; that of Miss Neher is La Verne, California. Mr. Crumpacker heard on December fifth of the disappearance and went that day to Ping Ting [we presume they mean Show Yang]. He was informed by Chinese of the Mission that the three Americans left the mission at 7:30 P. M. to walk half a mile to the house of a Frenchman and never returned. The daughter of the Frenchman claims that they were at the house for half an hour and then set out for the mission. Reputable Chinese of the town when questioned stated that they had no knowledge of the presence of Chinese irregulars in the vicinity at that time. If this is true, the motive of the persons who caused the disappearance is obscure. The Embassy reports representations have been made to the appropriate authorities with request that all possible measures be taken to discover the whereabouts of the three missionaries and their present condition.—Cordell Hull."

This was followed by a cable from Brother Crumpacker in China asking for more missionaries, as follows:

"Send immediately two Cunninghams, also Smith or Bright.—Crumpacker."

Whether this was sent before or after the information Bro. Crumpacker gave the Chinese Embassy in the wire of Mr. Hull we were not sure. We believe now it was likely after it, and was Bro. Crumpacker's challenge to the home church in a tragic crisis. Moreover, he is a lone man in charge of three mission stations in the midst of a war-torn land and who would not want to join him to carry on, if at all possible to get there?

Wires and air mail letters were sent to the families of the unfortunate ones. Also to the State Department for any further information. None came Tuesday. Wednesday we cabled our treasurer, Hugh MacKenzie and Anna Hutchison at Tientsin, China, as follows:

"Cable whether getting funds through Shansi. Have thousand available relief. Report latest missing workers."

A reply was back the next morning in the following words: "Shansi provided with sufficient funds. Thanks for relief thousand. Nothing further regarding missing."

One feels helpless in trying to interpret the situation, and whether they may yet be alive to return to their work later. First, it is in the path where a devastating army passed through and communications do not admit of hasty investigation and reports. Our Consuls will do what they can to get the facts. It is barely possible that the missionaries learned of some danger or difficulty and quiety withdrew to safety and will be heard from later. It may be that some foul play by undisciplined soldiers or others may be responsible for the tragedy. We still pray that they may yet be alive and return to serve.

At least we must honor them for staying by their work. They went to the field to help bring our Chinese friends to Christ. In such a time guidance and shepherding are needed as never before. Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep" (John 10: 11, 12). Again we honor this missionary devotion and pray that we may be able to match it in our own lives!

An Aid Program: A new mimeographed program, filled with suggestions for devotional hours and for Aid Society programs, is just now ready to be sent out to all who order it. There are fifteen pages of helpful material. The price is five cents. Order from the General Mission Board, Elgin, Illinois.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Four Evenings With the Brethren in China

1. The First Twenty-Nine Years

Sunday, January 9

NOTE: These four discussions are based on the book "Brethren in China," by Frank H. Crumpacker. It may be obtained from the Brethren Publishing House for 50c.

I. One discussion leader may be selected for all four evenings or a different leader may be chosen for each evening. The adults may be kept in one group, or they may be divided into study groups.

II. The collecting of all the information in regard to China should be a task assigned to one individual. The material may be taken from some past issues of the Messenger. Special emphasis should be put on the special China number, Aug. 28, 1937. Reports on these articles may be a part of the program each evening. The daily press should be watched for information as to the present conditions in China, and especially in our mission territory.

III. Pictures, maps, stories, plays and leaflets which will aid in this study may be obtained for 50c from the Adult Department, Board of Christian Education.

IV. Slides and films on China will help to enrich the programs. Three slide sets and one film on China are available from the General Mission Board. Please write in for reservations.

V. There are several methods by which this material may be presented:

First method: Textbooks may be studied, together with having class discussion, by the individuals of the group.

Second method: The leader may lecture on Chapter I of the book.

Third method: Two or more people may be seated on the platform conversing with each other. The questions at the close of the chapter may be used as a basis for the conversation. One will ask a question, and another will answer in his or her own words, drawing on the book for information.

Fourth method: A program of talks may be arranged with such as the following topics.

(a) "Brethren Begin Work in China."

(b) "The Work Grows." (New missionaries are sent; stations are open. For the location of the stations use the map.)

(c) "Difficulties and Accomplishments."

YOUNG PEOPLE

Missions for Young People

Two young men, members of our Christian church in the Bombay presidency, were busily engaged in teaching in our mission schools. Some of their Hindu friends accused them of being Christian just so they might have jobs in the church. They vigorously denied this, but could not otherwise persuade their friends. Finally they resigned their mission positions and took government teaching positions in near by villages. This was followed by an even more intensive interest in the church and its activities. It also proved to their friends their deep sincerity in the church of Christ.

January is mission study month. Every B. Y. P. D. ought to spend some time in studying our missions at home and abroad. Out of it will come a better understanding of the entire work of our church and a keener desire to do more about it.

The two books, "A Young Moslem Looks at Life," by Titus (60c) and "World Peace and Christian Missions," by Fey (35c) are suggested for study. Four discussion topics are suggested and will appear in January in Our Young People—

Jan. 9, A Young Moslem Looks at Christianity.

Jan. 16, A Young Christian Looks at Mohammedanism.

Jan. 23, The Missionary Speaks.

Jan. 30, Problems Our Missionaries Face.

For additional materials write to the Board of Christian Education, 22 South State Street, Elgin, Ill.

WORSHIP

Week of Prayer

January 3-9, 1938

The following series of topics for use during the Week of Prayer represent in abbreviated form the materials provided by the Department of Evangelism of the Federal Council. Complete booklets may be had for 5c per copy, or $2 per hundred. Order from the Department of Evangelism, Room 71, 297 Fourth Avenue, New York, N. Y.—Ed.

Monday, January Third

"IN THE BEGINNING GOD"

Prayer for the Rediscovery of the Reality of God

Scripture References

Gen. 1: 1; 28: 10-17; 32: 22-32; Psa. 53: 1; 139; Job 42: 1-6; John 4: 19-26; 5: 19-37; Acts 17: 22-31.

Praise and Thanksgiving

To Almighty God, the self-existent and self-revealing: for his eternal and unchangeable greatness and goodness; for the disclosures of his wisdom and power in the processes of nature and in human history; for the full revelation of his reality in the face of Jesus Christ; for the relevancy of faith in a living God to our age.

Penitence and Confession

That we have lost the sense of his reality and at times have lost concern; that we have not availed ourselves of the wide-open ways into his presence; that we have not been sensitive to his Spirit; that we have turned too much to theoretical and speculative methods instead of accepting the practical assurance of inward experience; that we have begun everything with ourselves, instead of beginning with God.

Petition and Intercession

For ourselves—that we who name his name may have a fresh experience of his reality; that we may be eager as well as open-minded toward the truth of God; that God may become the basic fact in all our thinking and living; that we may think vertically as well as horizontally about life and the universe; that we may be willing to search the Holy Scriptures afresh for continuing revelation of God; that we may put him and his righteousness first, and share our knowledge of him with others.

For others—that in all lands men and women who are sincerely seeking the meaning of life may turn to God as the Interpreter and Creator of all true life; that the social and moral implications of a true faith in the living God may not lag behind the formal profession of faith; and that all those who call themselves Christians may live as children of the God and Father of our Lord Jesus Christ.

Tuesday, January Fourth

"BARRIERS BURNED AWAY"

Prayer for Forgiveness

Scripture References

Psa. 103; Matt. 18: 21-31; 5: 23-24; 6: 12-15; Luke 23: 34; 2 Cor. 5: 18, 19; Eph. 1: 3-14; Eph. 4: 30-32.

Praise and Thanksgiving

To the God of all grace, for the divine nature of forgiveness; for the human aspects of mercy and forbearance; for the revelation of God's grace and mercy to men of old; for the experiences of divine forgiveness in our hearts and for the joy of human forgiveness; for "the wondrous Cross, on which the Prince of glory died," for "the Lamb of God that takes away the sin of the world."

Penitence and Confession

That we have been slow both to forgive and to seek forgiveness; that we have cherished hardness of heart, and have crowded out the spirit of understanding, pity, forbearance and compassion; that war, which is a rebellion against God, is unrepented and unchecked; that our race, apart from divine and human forgiveness, is lost in its trespasses and sins.

Petition and Intercession

For ourselves—that we may begin at the beginning of a vital Christian faith, by personal penitence, contrition and confession; that all secret sins may be deliberately brought into the light of his countenance; that we may cease dodging the implication of the Christian gospel—"forgive as we forgive"; that the Cross of Christ may become the power of God in our lives and in all of life.

For others—that the holocaust of fear and hatred which is sweeping over our contemporary world may be stayed; that the pride and arrogancy of our generation may be humbled before the goodness of God; that people, the world over, may be brought face to face with the claims of a just and holy God; that the Cross of Christ may be vindicated above the sword, and that faith may dispel fear, and love conquer force.

Wednesday, January Fifth

"THE BODY AND THE BRIDE OF CHRIST"

Prayer for the Holy Catholic Church

Scripture References

John 17; Acts 12: 1-19; 20: 17-38; 1 Cor. 1: 1-9; 14: 1-19; Eph. 6: 10-20; Philpp. 4: 4-7; James 5: 13-20; Rev. Chapters 2, 3, 5-8.

Praise and Thanksgiving

To God, who in his infinite wisdom established the church; for his providence and care; for his forgiveness; "for all the saints who from their labors rest"; for the unity of the church in the midst of its diversities; for its influence upon individual lives; for Christ's love for the church, which is the guarantee of its final triumph.

Penitence and Confession

That the church of Christ is still so un-Christly; that its many members are not fully obedient to the will of the Head; for heresies of the head and heart; for schisms of pride and passion; for sectarian jealousies and rivalries; for pettiness and partisanship; for self-seeking and self-praise; for the disuse and misuse of Christ's holy gifts; for dust upon our seats in the sanctuary, cobwebs on our Bibles, stiffness of our knees in prayer and of our necks in pride.

Petition and Intercession

For ourselves—that we may believe afresh, in the heavenly origin of the church; that we may give it our complete allegiance; that we may help to remove whatever is amiss in its life and to enlarge its true ministry; that we may rightly evaluate the ministries of the church, putting first things first; that we may deliberately and eagerly seek to promote its unity; that we may restore and enlarge the place of our evangelistic and missionary activities; that in the face of secularized education, the teaching function of the church may be magnified.

For others—that the true unity of the church may be realized in the midst of diversity; that the younger churches of mission lands may grow in resourcefulness, initiative and a sense of responsibility; that the church may find fresh ways of marshalling its united resources in Christ against a common foe.

Thursday, January Sixth

"FROM THE EAST AND THE WEST, THE NORTH AND THE SOUTH"

Prayer for the Nations

Scripture References

Psa. 67; 33: 12; Isa. 2: 1-11; 15: 1-7; Rev. 7: 11-17.

Praise and Thanksgiving

To God, the Father of all peoples, for his greatness and goodness; for his power in the midst of the nations; for the many races and nations that go to make up the human family, for the things all nations have in common as well as for their distinctive characteristics; for the various cultures, distinct but inseparable, that enrich all of life; for the increasing desire and purpose for lasting world peace.

Penitence and Confession

For the prejudice, pride and passion that keep the nations apart; for the suspicions and fears of others that are constantly being bred; for the barriers of economic and social self-interest that are being erected and maintained; for ignorance and indifference with respect to other nations; for failure to appreciate the worth and place of the contribution made by other nations to the welfare of all; for the recourse to strife and war for the settlement of international difficulties.

Petition and Intercession

For ourselves—that we may recognize our high calling in the midst of the nations; that we may regard our favored situation, as no ground for isolation or indifference; that we may enlarge the missionary labors of the church as the highest expression of international goodwill and service; that the principles of world unity inherent in the Christian gospel may be increasingly applied to our international relationships.

For others—that all the nations may be led to acknowledge the fatherly righteousness and goodness of God, and the Lordship of his Son, Jesus Christ; that all kings, princes and potentates may acknowledge their dependence upon God and their accountability to him; that the nations may not, in their pride and passion, turn away from the living God and embrace philosophies and faiths; that all God-fearing people, in whatever nation, may be preserved in "their most holy faith."

Friday, January Seventh

"POWER FROM ON HIGH"

Prayer for a Spiritual Awakening

Scripture References

Hab. 3: 2; Matt. 11: 28, 29; John 16: 7-14; Acts 1: 12-14; Rom. 12: 1, 2.

Praise and Thanksgiving

To God the source of all power and majesty and might, the author of life, in whom "we live and move and have our being"; for the power of truth and goodness and beauty; for the discovery of the laws of higher powers; for the energizing of the human will by the will of God.

Penitence and Confession

For our misuse of power; for our wilful ignorance of the laws of power and our wanton disobedience; for the unworthy ends for which we seek and employ power; for living on the low levels of power; for the selfish exploitation of the sources of economic and social power and the withholding of the fruits of such power from many of the children of God; for making our little lives ends in themselves, instead of conscious means to an infinite end.

Petition and Intercession

For ourselves—that we may lay hold of the resources that are in Jesus Christ; that we may cease to live defeated lives; that we may explore fresh areas of personal and social power under the guidance of the Holy Spirit; that we may learn the power of prayer, both in its effect upon us and in its release of the energies of God.

For others—that all mankind may learn that "power belongeth unto God"; that all nations may be led to recognize the responsibilities that accompany the enjoyment of bountiful resources; that material resources may not be employed for the impairment or destruction of higher forms of power; that a spiritual awakening may be ushered in by the Spirit of God around the whole world.

Sunday, January Ninth

"THY KINGDOM COME!"

Prayer for the Coming of the Kingdom of Heaven on Earth

Scripture References

Psa. 24, 45, 48, 110; Matt. 5, 6, 7, 10, 13; Philpp. 4: 8; Rev. 22: 10-21.

Praise and Thanksgiving

To God for his everlasting kingdom; for the moral ideals that are the fruit of the kingdom of God; for the right relations between King and subjects in the heavenly kingdom; for the timeless and timely aspects of the kingdom; for the one and only true and everlasting King, Jesus Christ our Lord.

Penitence and Confession

That the "kingdoms of this world" have ensnared us; that we have frequently surrendered to fear and force; that we have lost, at times, even the ideals of the kingdom of heaven on earth; that we have judged the kingdom of God too largely by its ministry to our personal comfort and convenience; that we have been inhospitable to fresh disclosures of God's purpose in establishing his kingdom.

Petition and Intercession

For ourselves—that those who name the name of Christ may acknowledge his sovereignty; that we may discover the "signs of the times" with reference to their bearing upon the kingdom of heaven; that we may proclaim the coming of the kingdom of God on earth with boldness in such times as ours; that we may give the supreme allegiance of our lives to Jesus Christ for time and for eternity.

For others—that those who have been taken captive by the seductive wiles of the kingdom of the darkness of this world may be set free by the truth as it is in Jesus Christ; that "the peace of God that passeth all understanding" may come on earth, putting an end to the devastation of war; that Jesus Christ may appear in his rightful place, as "King of kings and Lord of lords."

CORRESPONDENCE

A SPIRITUAL LIFE CAMPAIGN

At one of the camps last summer two pastors were discussing the problem of awakening spiritually that portion of their respective flocks, commonly known as inactive members. A plan was worked out and approved by the churches whereby the pastors should exchange services Monday through Friday for two weeks. The first week was to be spent in organizing and conducting a personal visitation of inactive and prospective members. The workers were placed in teams of two. In some cases they were husband and wife and in other cases two men or two women. The teams met together each evening to make reports of their calls and to pray and to receive some devotional challenge from the visiting pastor. The second week was to be a preaching mission to deepen the spiritual life of the members. The visiting pastor was to bring the message and the local pastor conduct the worship service.

The plan was carried out with minor alterations. Wilbur M. Bantz of Toledo, Ohio, assisted Howard H. Keim, Jr., in the Huntington, Indiana, church, beginning Oct. 25 and closing Nov. 5. Bro. Keim worked with Bro. Bantz in Toledo, Nov. 8-19. The pastors were in their own pulpits on Sundays. Over 400 visits were made by the teams and pastors in the two churches. Most of the teams did their visiting in the evenings. The unanimous decision of the workers was that they had received a great blessing and discovered a new joy in their Christian experience. The pastors felt that the general tone and spirit of the two churches was bettered. The members were drawn closer together. A promising list of prospective members was made up from the reported visits in each church. These will be the basis of evangelistic work and prayer for the Easter season. Many outsiders expressed a happy surprise that lay Christians were visiting and interested in the spiritual welfare of other people.

Both pastors feel that we can say without reservation, the plan was abundantly worth while. We would like to see a similar plan worked in every church in our brotherhood next fall. It could be either on an exchange basis or entirely within the local church. After two weeks of intensive work there should be follow-up until Easter, and to a certain extent throughout the year. Such a program could be conducted in many churches almost without expense, where two churches are close together or where all local talent is used.

Howard H. Keim, Jr.
Wilbur M. Bantz.

SOUTHERN OHIO MEN'S RALLY

The sixth and final sectional Men's Rally of the Southern District of Ohio was held at the Hamilton Church of the Brethren Sunday, Nov. 28, at 2: 30 P. M. Bro. Galen B. Royer of Dayton, Ohio, gave a challenging address on: Personal Evangelism in the Church of the Brethren. There were forty-six men representing ten churches present. An appeal was made for the men to attend the Men's Mass Meeting at the Pitsburg church in February. A total of three hundred men have attended these sectional meetings throughout the district during the late summer and fall. They have heard a number of inspirational and challenging addresses for Men's Work. We know that this will inspire the men throughout the district to do more work for Christ and his kingdom.

Chester J. George, Secretary-Treasurer.

WOMEN'S WORK IN EASTERN PENNSYLVANIA

The regular fall meeting of the Women's Work of Eastern Pennsylvania was held in the Indian Creek church on Oct. 21. The theme of the conference was: Ye Are My Disciples . . . If.

The morning praise service was conducted by Mrs. Clayton Hendricks. Mrs. M. J. Weaver led the morning devotions. Mrs. Frank Carper had charge of a splendid forum. Vital topics were ably discussed. Mecca and Beyond was reviewed by Mrs. Roy Forney. Leona Royer recited The Master Is Coming, after which Martha Martin spoke on: Views From the Heights. Taking her examples from the Gospel of Luke, Sister Martin led us to the heights with Jesus, where we longed to stay when the hour for adjournment came. Sister Elizabeth R. Blough led our closing moments.

After an hour for lunch and fellowship, we met for the afternoon session. Mrs. Richard Moyer had charge of the praise service, and the devotions were in charge of Mrs. Wilbur Neff.

Sister Oberholtzer gave the missionary address. She presented a fine display of the work of the boys and girls in our mission schools in China. Her address was a real challenge to all present.

It is always a privilege to have the president of our National Women's Work with us. Mrs. Ross D. Murphy gave the peace address, including mention also of Spanish relief. Sister Murphy gave us much helpful information.

Sara Harley recited Green Pastures. The Indian Creek and Hatfield churches furnished special music. The offering for the national project amounted to $99.47. Sister Sara Shisler led our closing devotions. We feel this was the best meeting we have ever had both in attendance and interest.

Florence B. Gibbel.

Lititz, Pa.

MEN'S WORK IN THE CANTON-STARK COUNTY SUB-DISTRICT

The Center church of the Canton-Stark County Sub-District met to organize Wednesday evening, Nov. 10, choosing the following officers: Galen Young, president; LeRoy Domer, vice-president; Lester Royer, secretary; Russell Seafong, treasurer; Elda Royer, chorister. Their first regular meeting was held Monday evening, Nov. 22, with an attendance of twenty-two men, including the speaker for the evening, Bro. Clyde Mulligan from Hartville. The men at once started on the 75% Messenger subscription list and are hoping to reach their goal. They are planning for a father and son meeting for some time next January or February.

The Canton First church held their father and son banquet with forty-eight fathers and sons participating. The annual election of officers resulted as follows: Raymond Brumbaugh, president; Leslie L. LeClare, vice-president; Leon Hilty, secretary; Cassell Hayes, treasurer.

The officers of the Stark County Sub-District met Dec. 1 and arranged a program to be given in East Nimishillen church Jan. 16 at 2:30 P. M. The subject will be: The Four-Square Man, Luke 2:52—where it is said of Jesus that he advanced in wisdom and stature and in favor with God and man. The subject is divided as follows: Man's Physical Development, Raymond Brumbaugh; Man's Social Development, Leon DeLander; Man's Intellectual Development, Aaron A. Kurtz; Man's Spiritual Development, Clyde Mulligan.

Special music will be furnished by Center and Hartville church quartets. Men from the churches in other sub-districts are cordially invited to attend our first sub-district meeting.

The Canton Maple Avenue church held their annual banquet Nov. 12, with Rev. Preston Horn as the speaker of the evening. He is pastor of the People's Baptist church. About thirty men and boys were present at this meeting.

The churches in the Canton-Stark County Sub-District are: Center, Maple Avenue (Canton), First church (Canton), East Nimishillen, West Nimishillen and Hartville.

The officials of the sub-district are: John W. Meyers, president, of First church (Canton); Galen Young, vice-president, Center church; Ray Doershirk, secretary, Maple Avenue (Canton); Ira Young, treasurer, Hartville; Geiman Young, chorister, Maple Avenue (Canton); Russell Rudy, pianist, West Nimishillen.

Canton, Ohio. John W. Meyers, President.

WOMEN AT WORK IN THE DISTRICT OF NORTHERN CALIFORNIA

At our Women's Work meeting held at Empire on Oct. 9, we found that we have had a very profitable year—spiritually, socially, and financially, under the leadership of our dovoted president, Sister Ina Martin.

The meeting was opened by singing Blessed Assurance. Devotions were conducted by the women of the Fresno church. Out of the nineteen churches in our district, fourteen reponded to the roll call with short reports of local work.

Sister Lillie Blickenstaff, who was our representative at Annual Conference at Nampa, gave us a splendid report of the women's meetings there.

Our financial report showed a remarkable increase over the past years both in national and home mission projects. Our apportionment for the national project was $238, but we are glad to report that this amount was exceeded in the amount of $88.62. This shows that our women are becoming better acquainted with and interested in missions. The amount given for world-wide missions was $156.55.

Bro. Blickenstaff, a member of our District Mission Board, presented us with a challenging opportunity for a district project—that of helping to support a mission in Sacramento. To this project we pledged at least $100.

One of our projects for the past year, sponsored by the women of the Bakersfield church under the leadership of Sister Birkin, was a Friendship Quilt which was presented to Brother and Sister Blickenstaff in appreciation of their many years of faithful service among the churches of our district.

Each church in the district was asked to work one or two blocks with the names of members of their church into the petals of the Sunflower block. Each name costs ten cents and each church, twenty-five cents. Nearly all the churches responded heartily. The money received from these blocks amounted to approximately $55. This was given toward the proposed mission in Sacramento.

With the exception of one of the directors, last year's officers were re-elected. They are: President, Sister Ina Martin; Vice President, Sister Susie Goodman; Secretary-Treasurer, Sister Gladys Baldwin; Director of Mothers and Daughters, Sister Zona Heiny; Director of Missions, Sister Martha Shick; Director of Peace and Welfare, Sister Platt; and Sister Myrtle Bowman suceeds Sister Frantz, who has left our district, as Director of Aid.

At the close of the meeting, an offering was taken amount

ing to $63.29. This, along with a box of clothing, which was gathered by local groups and assembled at this meeting, was sent for Spanish relief.

I am sure that the officers, together with all the women of the district, are looking forward to an even more profitable and prosperous year than last year, in the work of our Master.

Mrs. J. F. Baldwin,
Secretary-Treasurer.

Modesto, Calif.

MARTHA ANN HUFFMAN

Martha Ann, daughter of William and Mary Ann McKee Coolman, was born April 12, 1851. After a serious illness of three weeks she was called to her eternal home on Nov. 13, 1937, at the advanced age of eighty-six years, seven months and one day. Her long and useful life was spent on just two farms: first, that of her birthplace in Huntington County, and later the adjoining farm across the line in Wells County.

On Dec 31, 1873, she became the companion of Levi Huffman, and on this latter farm they began housekeeping nearly sixty-four years ago. Here they shared continuously one of the longest and happiest experiences of wedded life that has been accorded to any couple. Two daughters came to add to the blessings of this home and to share in its devotion to righteousness. During the second year of their marriage these two gave their hearts to Christ under the preaching of Eld. Wm. R. Deeter. They were baptized into the fellowship of the Church of the Brethren in the Sugar Grove congregation. Soon afterward they were called to the deacon's office and for more than fifty years they served nobly in the work of the church. Their home has been known always for its gracious hospitality and many ministers and friends of the church from far and near have enjoyed its remarkable kindness and fellowship.

In the daily program God was honored by a period of family worship and usually when the preacher called there was a pause in the social conversation while God's Word was read and prayer was offered. The church paper, The Gospel Messenger, has been a welcome visitor in their home since its beginning and has been read with constant pleasure. The Lord has blessed this home abundantly in things both temporal and spiritual and in grateful acknowledgement of such favors these children of his have shared freely in every opportunity to supply needed help in promoting his kingdom. The fine spirit of such a home can not be forgotten and will not perish. It will go on enriching the lives of those nearest and dearest to it and to many farther away.

Sister Huffman is survived by the faithful husband, the two devoted daughters, one granddaughter and two foster grandchidren, also two great-grandchildren and three foster great-grandchildren. She was the last of a family of nine children, and her husband remains the last from his home in which fifteen children were reared.

Funeral services were conducted at the M. E. church in Warren by Eld. Roy B. Teach, assisted by the writer and Rev. E. E. Kaufman.

Huntington, Ind. W. C. Stinebaugh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baker-Jordan.—By the undersigned at the home of the bride's uncle, J. M. Wyne, Donald Ray Baker and Emma Jean Jordan, Nov. 24, 1937, at Santa Ana, Calif.—Herman B. Landis, Santa Ana, Calif.

Bickel-Tucker.—At the parsonage in Wiley, Colo., by the undersigned, June 7, 1937, Loren Bickel and Miss Mildred Tucker, both of Wiley, Colo.—O. E. Messamer, Wiley, Colo.

Brooks-Miller.—By the undersigned, at the home of the bride's parents near Wiley, Colo., Nov. 24, 1937, Kenneth Brooks and Miss Thelmalee Miller, both of Wiley, Colo.—O. E. Messamer, Wiley, Colo.

Buryanek-Prather.—By the undersigned in the church at St. Joseph, Mo., Dec. 5, 1937, Bro. Clarence L. Buryanek of Conway, Kans., and Sister Ruth A. Prather of Mound City, Mo.—E. N. Huffman, St. Joseph, Mo.

Elliott-Small.—By the undersigned, at Kentland, Ind., Oct. 30, 1937, Glen Elliott of Fredericksburg, Iowa, and Mildred Small of Greene, Iowa.—J. E. Small, Roanoke, Ill.

Hagadorn-Rupp.—By the undersigned, at the Church of the Brethren in Fort Wayne, Oct. 23, 1937, Frederick Hagadorn and Stella Rupp, both of Fort Wayne, Ind.—Leo H. Miller, Fort Wayne, Ind.

Harnish-Hendricks.—By the undersigned at the home of the bride, Nov. 25, 1937, Russell Harnish and Ethel Hendricks, both of Fort Wayne, Ind.—Leo H. Miller, Fort Wayne, Ind.

Kessler-Buck.—At the parsonage in Wiley, Colo., by the undersigned, June 7, 1937, Herbert Kessler of Delta, Colo., and Miss Rachel Buck of Eads, Colo.—O. E. Messamer, Wiley, Colo.

Lute-Angle.—By the undersigned, in the home of the bride's parents, Oct. 21, 1937, Mr. Howard Wesley Lute of South Bend, Ind., and Sister Mary Alice Angle of Bringhurst, Ind.—William I. Angle, Bringhurst, Ind.

Oldfield-Duncan.—By the undersigned, at his residence, Nov. 12, 1937, Bro. Edgar Richard Oldfield and Sarah Hattie Duncan, both of Arrowwood, Alta., Canada.

Sneed-Middagh.—At the parsonage in Wiley, Colo., by the undersigned, May 21, 1937, Paul Sneed and Miss Marie Middagh, both of McClave, Colo.—O. E. Messamer, Wiley, Colo.

Thompson-Royer.—By the undersigned, at the Pleasant Hill Church of the Brethren, Nov. 28, 1937, Herbert H. Thompson and Mary Elisabeth Royer of Pleasant Hill, Ohio.—Oliver Royer, Pleasant Hill, Ohio.

Vandagriff-Colley.—By the undersigned at the home of the bride, Nov. 13, 1937, Spencer Vandagriff of Indianapolis, Ind., and Margaret Ellen Colley of Fort Wayne, Ind.—Leo H. Miller, Fort Wayne, Ind.

FALLEN ASLEEP

Aldinger, Sister Mary A., died Dec. 1, 1937, at her home in York, Pa., aged 76 years, 1 month and 10 days. Death followed a brief illness due to complication of diseases. She was a faithful member of the First Church of the Brethren for more than fifty years. She had been a Sunday-school teacher and was active in church work until death. She was especially interested in the Ladies' Aid Society because of the good done for many people and when she was unable to go she worked in her home for that interest. She held the office of treasurer for many years. Surviving are two sons, six grandchildren, two great-grandchildren and two brothers. Services were held at the home of her son and daughter-in-law by Bro. S. S. Blough, assisted by Bro. Elmer Leas. Interment in Greenmount cemetery.—Florence L. Kenney, York, Pa.

Bowers, George G., of Leola, was born July 9, 1856, and died Nov. 21, 1937. He was killed by a hit-and-run motorist, after he got off the bus while on his way to revival meetings at the Bareville church. He was a member of the Church of the Brethren for many years. He is survived by his wife, one daughter, one son, two stepdaughters, twelve grandchildren and eleven great-grandchildren. Services at the Henninger funeral parlors in New Holland, and in the Brethren church at Ephrata, by Elders D. S. Myer and Galen R. Blough, with interment in the Mohlers cemetery near Ephrata.—Addie A. Myer, Leola, Pa.

Burkett, Esther Ann Myers, was born at Goshen, Ind., April 19, 1859, and departed this life Nov. 9, 1937. She was married to Simon Burkett of Goshen, Ind., March 4, 1877, and to this union were born six children, three having died in infancy. There are seventeen grandchildren and sixteen great-grandchildren. In her early girlhood she joined the Church of the Brethren in the Rock Run church near Goshen and remained faithful. In 1897 she and her husband and three children moved to North Manchester. Brother and Sister Burkett were always interested in the growth of the college. During the entire forty years of her residence here she lived within a block of the college. She watched the young people come and go and always followed with keen interest their lives. She leaves many friends and the memory of a good life to her children and grandchildren. In the Walnut Street Church of the Brethren the name of Sister Burkett has been and will be for many years a symbol of devotion and consecration and faithfulness to her Lord and her church. The silent witness of a life like hers to the truth that Christianity works, builds churches and silences the most destructive criticism.—H. L. Hartsough, North Manchester, Ind.

Dunn, Lewis A., son of Archibald Thomas and Sarah Dunn, was born near Rosehill, Ohio, Feb. 25, 1873, and died in Dayton, Ohio, Nov. 21, 1937. He was united in marriage to Lillian M. Anthony on Jan. 20, 1897, and to them were born two sons and one daughter. One son passed away in infancy. He became a member of the East Dayton Church of the Brethren in September of 1937, and his religious experience enjoyed during the closing months of his life is a great source of consolation to those who knew him. He is survived by his widow, one son, one daughter, one sister, five grandchildren, and six great-grandchildren. Services in the home and at the Bradford church by Eld. S. E. Porter, assisted by Eld. G. F. Weaver and the writer. Interment in the Harris Creek cemetery.—Hugh Cloppert, Dayton, Ohio.

Eshelman, Sister Emeline, widow of Henry Eshleman, died at her home in Lititz, Pa., Nov. 25, aged 90 years. She is survived by five sons, two daughters, twenty-eight grandchildren, twenty-three great grandchildren and nine great-great-grandchildren. Services were conducted at the Spacht funeral home by Eld. James M. Moore. Interment in the Evangelical cemetery.—Florence B. Gibbel, Lititz, Pa.

Flory, Everett, son of Mrs. Myrtle Flory, was born Jan. 28, 1918, and passed away Nov. 29, 1937. He leaves to mourn his loss his mother, two brothers and three sisters. Funeral services were conducted at the Geeting funeral home by the writer. Interment in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

Fox, Sister Loretta E. Lutz, daughter of Isaac and Elizabeth Lutz, was born at Shannon, Ill., Feb. 6, 1867, and died at her home in La Verne, Calif., Oct. 11, 1937. She had been a faithful and consistent member of the Church of the Brethren for many years. She was united in marriage to David E. Fox at Shannon, Ill., Feb. 6, 1890. This union was blessed with three children. She is survived by her husband, two sons, one daughter, eight grandchildren and one great-grandchild. She enjoyed good health until recent years. The writer remembers our

early experiences in Sunday school and church when as young people we met in the new church house at Shannon. This church house has since been removed but the character formed by the influence of the members who worshiped there has lived in this sister, and we trust in many others. Funeral services were conducted by the pastor, Bro. D. W. Kurtz, assisted by the writer. Interment in the Pomona mausoleum.—T. A. Eisenbise, La Verne, Calif.

Hylton, Mary Ellen, was born in Floyd County, Va., Jan. 29, 1855, and departed this life at Lindsay, Calif., Nov. 16, 1937. She was the oldest child of Asa and Eliza Spangler Boathe. She was married to John W. Hylton on Dec. 24, 1874, and was the mother of eight sons and three daughters. She had twenty-four grandchildren and three great-grandchildren. One son and one daughter preceded her in death. Seven surviving children are in California and two are in Colorado. She also leaves one sister and many other relatives and friends. She was a self-sacrificing, loyal Christian mother. Funeral was held in the Lindsay Rural Brethren church by the pastor, Wm. Platt. We rejoice in the fact that she has gone to be with Jesus and her godly life will ever spur us on to higher attainments.—S. Elbert Hylton, Stratbmore, Calif.

Greeley, Sister Ruth, daugbter of William H. and Eva Brady, was born Feb. 15, 1899, in Ottumwa, Iowa, and departed this life at her home on Nov. 5, 1937. She was united in marriage to Mitcbell Greeley, and to this union one daughter was born. She united with the church when a young girl. She leaves her aged father and one daughter. Funeral services were held in the church by Bro. Charles Albin, with interment in the Ottumwa cemetery.—Mrs. Charles Albin, Ottumwa, Iowa.

Helmick, Lovina Minnich, daughter of George and Mary M. Minnich, was born near Covington, Ohio, Sept. 9, 1850, and departed this life Nov. 23, 1937. Sixty years ago she was united in marriage to Phillip Helmick who preceded her sixteen years ago. To tbis union were born five children. She is survived by tbree daughters, eleven grandchildren and fourteen great-grandchildren. She was a lifelong member of tbe Church of the Brethren. Funeral was conducted by the writer, assisted by Bro. Glen Rust. Interment in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

Lee, Howard K., son of Joseph and Lucetta Compton Lee, was born in Grant County, Ind., March 3, 1867, and departed this life Nov. 5, 1937. He was united in marriage to Flora M. Tinkle on Jan. 20, 1892, and to this union were born seven children, all of whom survive. Most of his life was spent on a farm in Huntington County. In 1923 he united with tbe Salamonie Church of the Brethren and althougb he was hindered from taking an active part in church services, he showed an interest in its work. Funeral services were held at the church in Lancaster by Eld. I. B. Wike and the writer.—W. C. Stinebaugh, Huntington, Ind.

Notman, Sister Mary, daughter of E. C. and Laura Teeters, was born near Alliance, Ohio, March 4, 1895. When but a girl she accepted her Lord tbrougb faith and baptism and became a member of the Church of tbe Bretbren. July 30, 1913, she was married to Bro. Ray Notman, and four daughters were born to this union. The entire family are members of the Alliance Church of the Brethren, and are counted among tbe faitbful workers. She lived her entire life in this community. She underwent an operation for goiter on Oct. 3 in the Alliance city hospital, but tbe nervous shock and loss of blood was too much for her, and she died Oct. 4. She will be greatly missed by her family, her friends and the members of her church. A very beautiful and appropriate poem, written by our Bro. J. R. Hoffman, in memory of Sister Mary Notman, was read at the funeral, which was conducted by her pastor, the undersigned.—J. W. Fyock, Alliance, Obio.

Roynan, Bro. Richard, son of Morris and Hanna Roynan, was born in Ireland in 1863, and departed this life Nov. 17, 1937. When but nine years old, he migrated with his family to America, settling in Montgomery County, Pa., where he spent nearly all his life. He was married to Hanna Gough, and made his residence for many years near Center Square. To this union were horn three sons, who survive, and one daughter who preceded him in death. After the dcath of Sister Hanna Gough Roynan, he was married to Julia Bohner and later moved to Flourtown where he lived until death. When but a young man, Bro. Roynan came in touch with the Sunday school of the old Upper Dublin church, and left the Roman Catholic faith and became a member of the Church of the Brethren. He took an active part in the building up of the then struggling congregation whose growth has been contemporary with his life. He was elected as deacon and served in many important offices, having for many years been a trustee of thc church and of the church cemetery. He was closely associated with the late pastor of the Ambler church, Bro. Henry K. Garman, and was the first to visit in a home in the time of need. Death came suddenly while at work as a result of a heart attack. He leaves his bereaved wife, three sons, one stepdaughter, a brother, three sisters, four grandchildren and countless friends. Funeral services were held in the Ambler church with the pastor, the writer in charge, assisted by Bro. M. C. Swigart. Burial was made in the church cemetery, near the site where the church he so long labored for used to stand.—Paul M. Robinson, Ambler, Pa.

Shauness, Lucinda Elizabeth, daughter of Eld. J. J. Ernst and wife, was born Aug. 20, 1907, at Burr Oak, Kans., and died at her home in Pomona, Calif., Dec. 1, 1937. Her early girlhood days were spent in Kansas and Nebraska until the family moved to California. In this state she lived at La Verne and Pomona. April 19, 1935, she married Hans E. Shauness who survives. She also leaves her parents who live at Rio Linda, four brothers and one sister. She united with the Church of the Brethren as a little girl and during her long illness she appreciated the ministry of the church. The funeral was held from Todd and Reeves chapel in Pomona, witb the pastor, the undersigned, in charge. Interment was made in the Pomona cemetery.—Edgar Rothrock, Pomona, Calif.

Shelor, Mrs. Jennie Hylton, daughter of Henry and Bell Hylton, was born May 6, 1902, and died Nov. 26, 1937. On Aug. 19, 1928, she was married to Elvin Shelor, who passed away Dec. 20, 1928. She united with the Church of the Brethren Aug. 24, 1930, and was true to her vows. She had been in ill health for several years. Funeral services in the Topeco church by Elders A. N. Hylton and Harvey Reed. Interment was made in the Topeco cemetery.—Mrs. J. W. Weddle, Floyd, Va.

Wenger, Ella, wife of Bro. Samuel M. Wenger, was born July 27, 1877, and died at her home near Leacock, Nov. 19, 1937, after an illness of seven months. She was a faithful member of the Church of the Brethren for many years. Besides her husband, sbe is survived by one son, Paul D. Wenger, one of the ministers of the Conestoga congregation, a daughter-in-law and two grandchildren. Services at the home, followed by services in the Bareville church by Brethren Abram M. Hess and D. S. Myer. Her favorite hymn, Under His Wings, was sung. Interment was made in Carpenter's cemetery near Talmage.—Addie A. Myer, Leola, Pa.

CHURCH NEWS

CALIFORNIA

Hermosa Beach.—Our council was held Dec. 2, with our elder, Bro. Walker, in charge. Bro. James B. Bowman was called to tbe ministry and he and his wife, Merle Allen Bowman, were installed at this meeting. Bro. Luckett of Long Beach, a member of the District Ministerial Board, was present and conducted this service, assisted by the pastor. We had good reports from the church and Sunday-school treasurers. Our parsonage lot is now paid for and we have a start for the building. The mile of pennies system is bringing results each week. The children are also active in this and the women have helped to raise money in their way. Our attendance is increasing. We attended union Thanksgiving services and our pastor gave the message. We are now preparing for Christmas services.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Dec. 7.

COLORADO

Haxtun.—More interest is being manifested at our Wednesday evening Bible class. We have had some interesting lessons under the leadership of our pastor. During our church loyalty month forty families were represented on family day. Two of these families had seven members each. On Oct. 31 there was a short consecration service for sixteen babies and small children. It was very gratifying to see such a good response. A petition sponsored by the W. C. T. U. was recently circulated here, asking that the town council grant no liquor licenses during 1938 in Haxtun. It carried and we sent a vote of thanks to them for the action they had taken. Nov. 17 Brethren Coppock and Stauffer of Rocky Ford, Colo., and Bro. Messamer of Wiley, Colo., gave interesting talks on Men's Work. The Mothers' class will send greetings to the older motbers of the class and to the sick and shut-in friends at Christmas time. Our revised church enrollment is 184 and on Nov. 14 our record attendance was 164. So many of our members have moved away. The young people report a very pleasant evening at the home of their sponsor, Bro. E. F. Weaver, and family on Dec. 2. They will hold these meetings there every Friday evening during December.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 3.

Rocky Ford.—Sunday-school officers were elected as follows: David Heckman, general superintendent; Dr. Hepler, adult superintendent; Lela Brenkley, junior superintendent; Edith Lusk, primary superintendent; Mrs. Davis, beginners' superintendent. The fourth Sunday was assistant Sunday and all assistant officers and teachers took charge. Our installation service was conducted by our adult superintendent. The men's organization put on a moving picture, Our Children's Money. They also assisted the pastor in a financial way toward expenses incurred during the illness of Mrs. Coppock whose health seems much improved. The missionary society held an all-day meeting at the home of Mrs. O. C. Frantz with a covered dish luncheon at noon. Everyone quilted, after which the regular meeting took place. The attendance seems much improved and they hope to do some worthy Christmas work. Our homecoming day was held Nov. 7. The morning service was as usual with the exception of the sermon, which was given by Eld. David Hamm of Colorado Springs. Dinner was served at noon, with about 300 places set. In the afternoon a special program was given, including an address by Bro. O. E. Messamer of Wiley on Thanksgiving and Harvest Thoughts. About fifty letters were received from former members who have moved away and also from young people who are away at school. A few lines of each were read by Mrs. O. C. Frantz. The love feast was held on Nov. 18.—Mrs. Marvin Frantz, Rocky Ford, Colo., Dec. 2.

ILLINOIS

Milledgeville.—The Milledgeville church is functioning under the leadership of Bro. I. D. Leatherman as elder and Bro. W. S. Bell as pastor. In September we elected officers at our council. The last Sunday in September an impressive consecration service for the Sunday-school officers and teachers was conducted by our pastor. Oct. 3 was rally and homecoming day, with a basket dinner at noon and a program in the afternoon, with Bro. Bernard King, pastor of the Sterling church,

as guest speaker. Bro. H. Spenser Minnich and wife of Elgin were also with us. Bro. Minnich gave a talk and Sister Minnich favored us with a vocal solo. Dedicatory services for the new Brethren church in town were held Oct. 17. Monday evening the co-operating Brethren churches began a two weeks' evangelistic meeting with Bro. Ray Klingensmith, pastor of the Brethren church at Elkhart, Ind., as evangelist. Twenty-two were baptized—three united with our church and nineteen united with the Brethren church in town. We had our Thanksgiving services on Nov. 21, with a basket dinner and social time at noon. Nov. 25 we observed the love feast with our elder officiating. Our committees are busy on the Christmas programs. We will have a white gift program Dec. 19. On Dec. 26 a joint program by our co-operating churches will be given in the new church in town. Sister Verna Livengood is president of our Ladies' Aid and Sister Alice Gnagey, chairman of the work committee. Our ladies have begun the study of the book, Mecca and Beyond.—Mrs. Clara V. Fike, Milledgeville, Ill., Dec. 3.

INDIANA

Bremen.—We met in council Dec. 2 with our pastor and elder, John Metzler, in charge. Our C. W. services will be changed to song services after the first of the year. Provisions were made for a young people's adult adviser. There is a surplus in our Sunday school and church treasuries. The ministerial committee reports that Bro. Walter Warstler will hold our 1938 series of meetings to begin the second Sunday in October. Bro. Ray Shank will hold our 1939 meetings and Bro. J. O. Winger, the 1940 meetings. The church officials were elected for the coming year.—Mrs. E. Mae Younker, Bremen, Ind., Dec. 4.

Upper Deer Creek.—We held our council on Dec. 4, with Eld. H. U. Fisher presiding. Bro. Fisher had charge of the devotional service. One letter was granted and one letter was read. Bro. Owen Munson was elected clerk; Sister Mary Kitchel, Messenger agent and correspondent, Bro. Bruce Walker, treasurer. The treasurer will budget our expenses quarterly. Nov. 26 the young people's Sunday-school class gave a play, The House on the Sands, directed by one of the class, Sister Catherine Kitchel. Requests have been made for the ministerial board to fill the pulpit with more of a variety of ministers, so Bro. L. E. Ockerman of the Mexico church and Bro. Otto Saurer of Ohio preached fine sermons on two occasions. The volunteer choir, directed by Sister Chamberlain, and the primary classes are working on a Christmas program. We hope this will help to increase our Sunday-school attendance.—Mrs. George R. Murphy, Walton, Ind., Dec. 8.

Yellow Creek.—We enjoyed being host to the Northern Indiana district conference Aug. 16-19. Very splendid messages were given by Bro. C. D. Bonsack. The Ladies' Aid served the meals in the basement. They served 425 one noon. At our council in August the following Sunday-school officers were elected: Superintendent, Mrs. Charles Herr; assistant, Elmer Weaver. In November the following church officers were elected: Clerk, Henry Hoover; treasurer, Henry Morningstar; missionary treasurer, Mrs. John Loucks; correspondent, Hazel

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Loucks. During the past several months we have enjoyed messages from the following visiting ministers: Russell Stout of Goshen, Christian Metzler of Wakarusa, Melvin Stutsman of West Goshen and George Weybright of Syracuse. A new furnace was installed in our church this fall. Sept. 12 Ernest Ikenberry, a missionary, brought us our harvest meeting messages in the forenoon and afternoon. A very inspiring love feast was held Oct. 15, with Bro. H. A. Claybaugh presiding. Our young people's class elected the following officers: President, Elmer Weaver; vice-president, Edith Hoover; secretary and treasurer, Gladys Hoover. They have regular monthly meetings. Henry Hoover is adult adviser and teacher. Several volunteer students from North Manchester gave a peace program Nov. 7. Our young people gave an inspiring peace program Nov. 21. One Sunday evening Bro. H. A. Claybaugh showed pictures on Red Light District in Chicago. The children presented a junior project program Dec. 5. An offering of $20 was received. Eighteen members received diplomas for perfect attendance during the year. The Ladies' Aid is active and busy and at present they are quilting and making tea towels. We are now looking forward to our Christmas program which is to be given Dec. 19.—Miss Hazel Loucks, Wakarusa, Ind., Dec. 8.

IOWA

Ottumwa.—In August the junior girls sponsored an ice cream social on the church lawn and cleared $25 which was applied on the building fund. At our council we elected Sunday-school officers. We had two weeks of revival meetings beginning Oct. 26, with Bro. John Wieand of Decatur, Ill., as evangelist. We had a fine meeting and were built up spiritually. Bro. Wieand preached very powerful sermons. He also had something for the girls and boys each evening. The attendance was good during the entire meeting. We had cottage prayer meetings each morning at 10. These were well attended and we certainly enjoyed this fellowship together. Twenty-one have been baptized, one awaits the rite, and two were received on former baptism and four reconsecrated their lives. Two have been reinstated since then. There have been three deaths in the church in the past few months. On Nov. 14 Bro. V. F. Schwalm of McPherson College preached for us, and Bro. Earl Breon, field worker for the college, spoke at the young people's meeting and gave the address at the evening church service. We enjoyed having them with us. Nov. 15 we surprised the pastor with a birthday party. Eighty-five people were present and we spent a very enjoyable evening together. He was given very lovely gifts. The pastor has been taking the juniors to sing for some shut-ins. They plan to go caroling at Christmas time. We had our Thanksgiving service at 7:30 A. M. We have been having interesting prayer meetings, and will start a Bible reading class. Our communion service was held Nov. 21. The officers were elected at our council and the church budget was increased $120. The Ladies' Aid paid their $55 pledge to the building fund. A class of boys and girls in the English River Sunday school gave $5 recently to be applied on the building fund. The Ladies' Aid gave a handkerchief shower for one of our members who has been confined to her bed for some time. The missionary society decided to send $10 to General Missions. We will study the textbook, Mecca and Beyond. We will give $20 to General Missions as our project. The Sunday-school children are practicing for the Christmas program. The adults plan to dramatize the play, Why the Chimes Rang. We are going forth with new enthusiasm for the Master's cause.—Mrs. Charles Albin, Ottumwa, Iowa, Dec. 5.

KANSAS

Lone Star.—We held our annual birthday dinner on Nov. 17. A very good crowd was present. We were especially glad for our friends from Lawrence, who came out for the occasion. At the close of the meal a program was given. Bro. Louis H. Griffith acted as toastmaster. Short talks were given by Mr. Walter Schaal and Mr. Harold Fisher of Lawrence, Mr. D. F. Smith of Clinton and Mr. and Mrs. Burton of Lone Star. Benjamin Flory read a paper on Spring. Mrs. Flory read a paper on Summer. Mrs. W. H. Ulrich gave an original reading entitled Some Famous Falls. Bro. J. W. Gorbutt gave some fitting remarks about winter. Mrs. Faye Wible gave a reading. Several very pretty musical numbers were given by the girls of the church. The money received at this dinner will be used for the mission cause. Six young people from McPherson College were at our church Nov. 26. One of the young men gave a very inspirational address. The others gave messages in song. An offering was lifted for the home missions. We enjoyed having these young people with us, and appreciate what our college is doing to help them develop their talents. We are expecting to give our Christmas program on the evening of Dec. 19.—Mrs. Dorothy L. Fishburn, Lawrence, Kans., Nov. 30.

Maple Grove.—On Thanksgiving Day we had an interesting program followed by an inspiring sermon by Bro. Dennis Kesler of Quinter, Kans. An offering of $25.37 was lifted for the General Mission Board. A basket dinner was served in the basement and the afternoon was spent in a social way. Bro. Kesler preaches for us every Sunday, both morning and evening, and the attendance is increasing.—Mrs. Lizzie Miller, Norcatur, Kans., Nov. 30.

MARYLAND

Baltimore, First.—The daily vacation Bible school last summer continued for two weeks, beginning on June 21 with an attendance of fifty. The efficient director, Mrs. W. Newton Long, was assisted by several of our own people and Sisters Martha Bucher and Marian Shank, both of Quarryville, Pa. Under the leadership of our pastor, Bro. I. S. Long, and our elder, Bro. Charles E. Resser, the church has moved forward in all its departments. The ladies' class meets once a month for a social time and plans for further work. The Aid is operating efficiently. We have a good choir. The men's class has assumed responsibility for making repairs and renovations to the grounds. In October George Harvey of the Baltimore Y. M. C. A. spoke at the semiannual fellowship supper. At the supper we also presented our penny-a-meal banks, which, supplementing our regular giving, have enabled us to slowly reduce our church debt. During the year the men of the church conduct two services. At the first Dr. Sibly, secretary of the association against war, was the speaker. The other men's service will come later. So far this year eleven have been baptized, and three have been received by letter. Our love feast on Oct. 31 with Bro. C. H. Hinegardner, pastor of the Woodberry church, officiating, was spiritually helpful and well attended. Bro. Long has returned from a two weeks' evangelistic service at the Welty church near Smithsburg, Md.—Elisabeth Rinehart, Baltimore, Md., Nov. 29.

Monocacy.—On Sunday morning we held our examination service prior to our love feast. Eld. J. P. Bowman gave us the message. Our members were nearly all present and we had a good meeting. Following this meeting two were baptized. On Sunday evening we held our love feast and communion services. It was one of the largest ever held in the Rocky Ridge church. The tables were almost filled to their capacity and we trust all enjoyed a rich spiritual feast. Visiting ministers were: Elders Joseph Bowman who officiated, Clarence Holsopple, Silas Utz, Wm. Baker, John Bowlus, D. O. Metz, Daniel Englar, Chas. Flohr, Walter A. Keeney, John W. Myers and John Roop. Bro. Holsopple gave us a very instructive talk on the ordinances of the evening. Our church is growing in numbers and we trust that we may grow spiritually. We held services on Thanksgiving morning with Eld. L. J. Flohr giving the message. The B. Y. P. D. is holding regular meetings and is doing good work with Sister Martha Fogle as president. Our Aid work is also moving along nicely. Our next meeting will be held in the Detour church. Our young people are busy getting ready for Christmas services.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 27.

Pleasant View.—Having done some extensive repairing and interior decorating on our church we rededicated it free of debt on Oct. 10. The address was given by our pastor, Eld. C. E. Holsopple. At this time quite a delegation from Quakertown was present. Their men's quartet and ladies' duet rendered several selections, which added much to the occasion. We could not hold services in our church while it was under repair so most of the members attended neighboring churches. The young married people's class sponsored the work, with the assistance of the Ladies' Aid, classes and individuals. Material and labor were donated. The men sacrificed rest as much of this work was done at night by carpenters who had other obligations to meet. Since our last report four members have been added to the church, all of whom were young folks. Our Sunday school was reorganized with Bro. Homer Guyton as superintendent and Ruth Bowlus as secretary. Bethany Biblical Seminary claims one of our church and Sunday-school workers in the person of Mrs. Mary Guyton Petre, which made it necessary for us to elect another Sunday-school chorister, teacher for beginners' class and director of missions. Our Sunday school was represented at all three Camp Peniel groups. On Sept. 19 Bro. H. Spenser Minnich gave us an inspiring address. Our Bible study class taught by our pastor is growing in interest and attendance. The class is conducted on the order of a prayer service along with the study from the Book of Romans. The Ladies' Aid has presented the church with an electric bulletin board which will be installed in the near future. The women's monthly meetings are growing in interest and attendance. Our next meeting will be a voluntary Christmas program on Dec. 14. We held a food and bake sale in a near-by town at Thanksgiving which was quite a success. From this sale were sent filled boxes to the sick and those in need. An offering was taken Nov. 18 for general missions which amounted to $40. Another will be taken the first Sunday in December for China missions according to the definite call through the Messenger.—Mrs. J. S. Bowlus, Jefferson, Md., Nov. 29.

Sharpsburg.—We have just passed through a real refreshing in spiritual things. Nov. 14-28 we enjoyed the services of Brother and Sister Oliver H. Austin in a revival meeting. Not for twenty years have we had such large crowds in our church. This would not have been possible had it not been for the splendid co-operation of our neighboring churches—Hagerstown, Manor, Beaver Creek, Downsville, Brownsville, Broadfording and Long Meadow. These visitors added much inspiration to the meetings. Bro. Austin's sermons were varied in character but each one was a challenge to victorious Christian living. Sister Austin organized a junior choir which proved to be a special feature of the meetings. The senior choir did excellent work under her direction, and her stories were enjoyed by both old and young. We feel that these fine spiritual meetings have been a real blessing not only to the Sharpsburg church but to all of the lives that they have touched. Six were received into the church by baptism.—Ethel Thomas, Sharpsburg, Md., Nov. 29.

MICHIGAN

Fairview.—We met in council Nov. 30, with our elder, Bro. J. A. Guthrie, presiding. Church officers were chosen with Bro. Guthrie as elder and the writer as Messenger agent and correspondent. We had our love feast on Oct. 16, and our rally day on Sunday, with a good attendance. Bro. Bantz of Toledo and Prof. Mulder of the Blissfield schools spoke for us. On Oct. 24 Bro. H. P. Garner came and labored earnestly with us for two weeks in a series of services. The Sunday

school is working on a Christmas pageant. Our pastor, Bro. J. A. Guthrie, will begin a two weeks' meeting at Pioneer, Ohio, on Dec. 5. —Gertrude E. Guthrie, Blissfield, Mich., Dec. 1.

Pontiac.—Our church is making very favorable progress under the leadership of our new pastor and wife, Brother and Sister Claude Trombley. They are rapidly endearing themselves to all of us. Under the leadership of the men's organization a parsonage is being purchased. In spite of the lay offs due to strikes our offerings have not yet dropped below the average needed each Sabbath in order to maintain our budget. Our love feast was held Nov. 27, with a goodly number attending in spite of bad weather. We missed the presence of our elder and wife, Brother and Sister L. H. Prowant, who have moved so far away. We were happy to have with us Brethren J. F. Dietz, H. R. Hostetler, and M. B. Williams of Detroit. Bro. Hostetler took charge of the service, with Sister Trombley leading the singing. In October the young people's classes, taught by Sister Ray Fleming and Sister Floyd Durnbaugh, enjoyed a trip to the Shafer farm near Durand, which ended with a hay ride and wiener roast. The Ladies' Aid will sponsor a bazaar and penny supper at the church Dec. 4. The men's organization and the Home Builders' and True Blue classes are planning a supper for the near future. A watch meeting is scheduled for New Year's Eve. We are now working on a pageant, Lasting Glory, for Christmas. The program committee consists of Sister Trombley, chairman, Bro. Floyd Durnbaugh and the writer. We have many other plans and hopes and are busy making up a Messenger club.—Mrs. Russel E. Wilsey, Pontiac, Mich., Nov. 29.

MONTANA

Poplar Valley.—Our church house was moved into town from about thirty miles north of Poplar, the first part of the month and we are now having Sunday school and preaching in it regularly instead of in homes. We have recently lost three of our members by letter. Our group of juniors, with $2.50 and donations of work and articles, have made handwork, wooden handicraft and candy for sale to raise money as part of the 1937 missionary project.—Eunice Swank, Poplar, Mont., Nov. 30.

NEW YORK

King Ferry.—Bro. Cassady is back with us again after being so ill and away for quite awhile. All officers have been elected and installed and we are ready for another year of good work. Bro. Dean Weibly is our Sunday-school superintendent; Bro. H. D. Jones, assistant; Sister Lottie Bowman, home department superintendent; Mrs. C. W. Roller, cradle roll superintendent. Aug. 31 we were glad to have the Byler family in our church with their message in songs and hymns. During our pastor's absence our pulpit was filled in various ways. Bro. Schlosser of Elizabethtown, Pa., was with us the first Saturday and Sunday of September and gave us four great lessons. Rev. Perry and some of his members from the Venice Baptist church were with us Sept. 19. He gave a splendid message and they also presented some special music. Rev. Wright and some of his young people from the M. E. church had charge of the service one Sunday night Sept. 24 the night service was in charge of a young people's temperance organization. Bro. Orville Click of Syracuse filled the pulpit three Sunday mornings. His sermons were appreciated. One stood for Christ the first Sunday morning. The home ministers filled the pulpit at different times. We are glad to have Brother and Sister Cassady back with us and on Dec. 5 he will preach his first sermon since his illness. Since Ludlowville mission has closed, our services are much larger. We are glad to have them with us and feel much more and better work can be accomplished. Our church joined with the other churches of the community in a three weeks' Bible school this past summer. We gave an offering to Spanish relief. A peace play, Brothers, will be given on Dec. 5. Our summer project ended Nov. 28, and the offerings brought were around $300.—Mrs. C. W. Roller, King Ferry, N. Y., Dec. 4.

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PENNSYLVANIA

Altoona, First.—Our fall communion was observed the first Sunday in November and sixteen were baptized in the afternoon. About four hundred and ninety were seated around the communion tables. During the observance of a part of the service the organist played hymns in an inspiring manner. The morning services have been a study in Acts; the evenings have been devoted to Romans and the Bible study hour to prophecy. Miss Virginia Barrett and Raymond Sollenberger spoke at our rally day services. Dec. 12 will be special Bible day. The Juniata College missionary deputation will have charge of the morning service Dec. 5, and on that evening the Gideon Bible Society will conduct a program. The church team under the leadership of Kenneth Morse helped to raise funds in the recent Juniata College campaign. The Ladies' Aid and Truth Seekers' class surprised Mrs. Nettie Glass one evening in October. She has been in the class in service for her Master for half a century. The ladies brought refreshments and gifts. The Sunday school is going to support a missionary.—Ada C. Sell, Altoona, Pa., Nov. 30.

Annville.—On Sept. 18, 19 meetings were held in the Annville church. The guest speakers were: Brethren F. S. Carper, A. C. Baugher, J. M. Moore and Ralph Jones. All of these speakers brought inspiring messages and the attendance was good throughout all the sessions. The South Annville Sunday school conducted their children's meeting on Sept. 26. During the forenoon Sister Florence Gibble of Lititz gave a most interesting sketch of her trip to the Holy Land. In the afternoon a short program was rendered by the children, after which Bro. F. S. Carper gave a short talk. On Oct. 23, 24 a Bible conference was held at the South Annville house. The speakers for the meeting were: Brethren Jacob Trimmer, Samuel Lehigh, H. J. Yoder and H. K. Ober. The theme was Christ the Life of the Church. The Annville love feast was held Nov. 13, 14. The visiting ministers were: Brethren John Hershman, who officiated, Daniel Bowser, Perry Sanger, Frank Garber and Alton Bucher. On Nov. 14 the Fredericksburg chorus rendered a program at Annville. The B. Y. P. D of Annville arranged for this program.—Esther G. Bucher, Annville, Pa., Nov. 29

East Petersburg.—One hundred and twenty-five were enrolled in our daily vacation Bible school from June 21 to July 2, with an average attendance of 138. The offering amounted to $29.68. The school was directed by Mrs. Roy S. Forney. Harvest home service was held in the East Petersburg church on Sept. 5. Bro. A. C. Baugher of Elizabethtown gave an inspirational address. Sept. 5 the young people of the church entertained the young people of the Chiques congregation on the Salunga church lawn. After a fellowship lunch Bro. Earl Brubaker gave the vesper talk on What Think Ye of Christ? A public meeting was held in the Salunga church in the evening at which time Bro. Paul H. Bowman gave a timely address on What Price Repeal? During August several young people from East Petersburg and Salunga attended Camp Conewago and came home with fine reports. At the close of the Sunday-school year the following officers were elected in the East Petersburg Sunday school: Superintendent, S. Clyde Weaver; assistants, M. D. Hertzler and Paul Forney; secretary, Mark Weaver; treasurer, Harry Grayhill. Salunga Sunday-school officers are: Superintendent, Earl Brubaker; assistants, Samuel Zerphy and Aaron Binkley; secretary, John Herr; treasurer, Raymond Davis. On Sept. 30 the young people of Salunga and East Petersburg met in a joint session and elected the following: President, Earl Hostetter; vice-president, Kathryn Keller; secretary, Martha Hershey; treasurer, Mark Weaver. Brethren S. Clyde Weaver and Wm. Garman were sent as delegates from East Petersburg to the state Sabbath convention which was held in Hershey Oct. 13-15. We met in council Nov. 9 with our elder, M. G. Forney, presiding. At this meeting the church accepted Bro. M. G. Forney's resignation as elder and elected Bro. P. J. Forney to take his place. The church voted unanimously that Brother and Sister M. G. Forney be the grandfather and grandmother of the church for their faithful service. Our love feast was held Nov. 14, with Bro. S. K. Wenger of the Midway congregation officiating.—Mrs. Emanuel Seifert, Landisville, Pa., Nov. 29.

Mechanic Grove.—On Oct. 31 the student volunteers of Elizabethtown College gave an inspiring program during the morning service. Our love feast was held Nov. 6. Bro. Hershman of Elizabethtown, Pa., officiated with the following visiting brethren assisting: Walter Hartman of Annville, M. C. Valentine of Waynesboro, John Eberside of Jennersville and Bro. Bucklew of Annville. Brother and Sister Uriah Fasnacht have left our congregation for the present to spend the winter in Florida. Bro. Caleb Bucher preached a Thanksgiving sermon in our church.—Martha A. Bucher, Quarryville, Pa., Nov. 26.

Midway.—Oct. 3 the B. Y. P. D held an indoor campfire service with Bro. Galen Kilhefner speaking on The Light of the World. He

also preached at the church service. A mixed quartet from the Ephrata church rendered several selections of music. Bro. Roy Forney gave us an instructive message at our Children's Day program Oct. 10. Oct. 16 Eld. James M. Moore officiated at our love feast. Our evangelistic services in charge of Bro. Phares Forney closed Oct. 31. The services were well attended and the messages spirit-filled. Three accepted Christ and were baptized. During these services the B. Y. P. D. had as their guest speakers Brethren Clyde Weaver, Phares Forney and Roy Forney. Music was furnished by the Forney trio. The ministerial meeting of Eastern Pennsylvania convened in our church Nov. 2-4. The services were impressive and inspirational. On Armistice Day Bro. R. W. Schlosser of Elizahethtown renewed our zeal for peace. Recently a letter from Brother and Sister Edward Ziegler of India was read to the church. The Thanksgiving message was hrought by Bro. William Forney. The offering was sent to the District Mission Board. Dec. 26 the B. Y. P. D. will present a Christmas drama, The Seeking Wise Man, directed hy Ethel M. B. Wenger.—Nora L. Zug, Lehanon, Pa., Dec. 7.

Mt. Joy.—Brother and Sister Q. A. Holsopple, formerly of Royersford, Pa., have accepted the joint pastorate of the Mt. Pleasant and Mt. Joy congregations, and came to us on Oct. 1. We are glad to welcome them into our midst. Bro. W. K. Kulp, our former pastor, has accepted a pastorate at Rummel, Pa. We greatly appreciate the earnest efforts put forth hy Brother and Sister Kulp to enlarge the kingdom during their eight years of service with us. We wish for them many more years in his service. Bro. John Ellis was with us Nov. 8-21 in evangelistic meetings. He proclaimed the message of salvation with great force. We feel we have received great hlessings in having had Bro. Ellis in our midst. Four souls accepted Christ. He also hrought to us his moving pictures of India, China and the Holy Land. Sister Grace Clapper was with us on Nov. 24 and spoke ahout the mission work in China.—Elma Neiderhiser, Mt. Pleasant, Pa., Nov. 30.

Springville.—We held our love feast at Mohlers house Oct. 16, 17. The following visiting brethren were with us: Diller Myer, Michael Kurtz, Clayton Gehman and R. P. Bucher. On Thanksgiving morning the home ministers and our recently elected ministers, Donald Royer and Ralph Heisey, gave splendid messages. We expect to have the student volunteers of Elizabethtown College with us in the morning service on Dec. 12. We have planned to have a Bible institute later on by instructors from Elizahethtown College.—Mrs. Ahram G. Zug, Lincoln, Pa., Dec. 2.

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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oberholtzer, I. E. 1916.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle R., R. N., 1917.

Tai Yuan Fu, Shansi, China

Directed by Crumpacker, Ping Ting.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, % C. S. Lininger, R. 2, Huntington, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % General Mission Board, Elgin, Ill., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa

Helser, Albert D., and Lola, R. N., 1922, 1923

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys S., 1930

Marama, via Damaturu, Nigeria, W. Africa

Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ida, 1927.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Kuacofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 3435 Van Buren St., Chicago, 1930.
Lichty, D. J., and Anna, Tiffin, Ohio, 1902 and 1912.
Ziegler, Emma K., Hatfield, Pa., 1930.

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